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 **CHIPPEWA EXERCISES** 

—BEING—

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

—BY—

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—OF—

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## ❖ PREFACE ❖

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

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

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

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

Author:  
(Person):

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

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

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

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

terminations are greatly reduced and order and system appear everywhere.

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

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

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



—IV—

minutes the Chippewa lessons in this book.

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

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

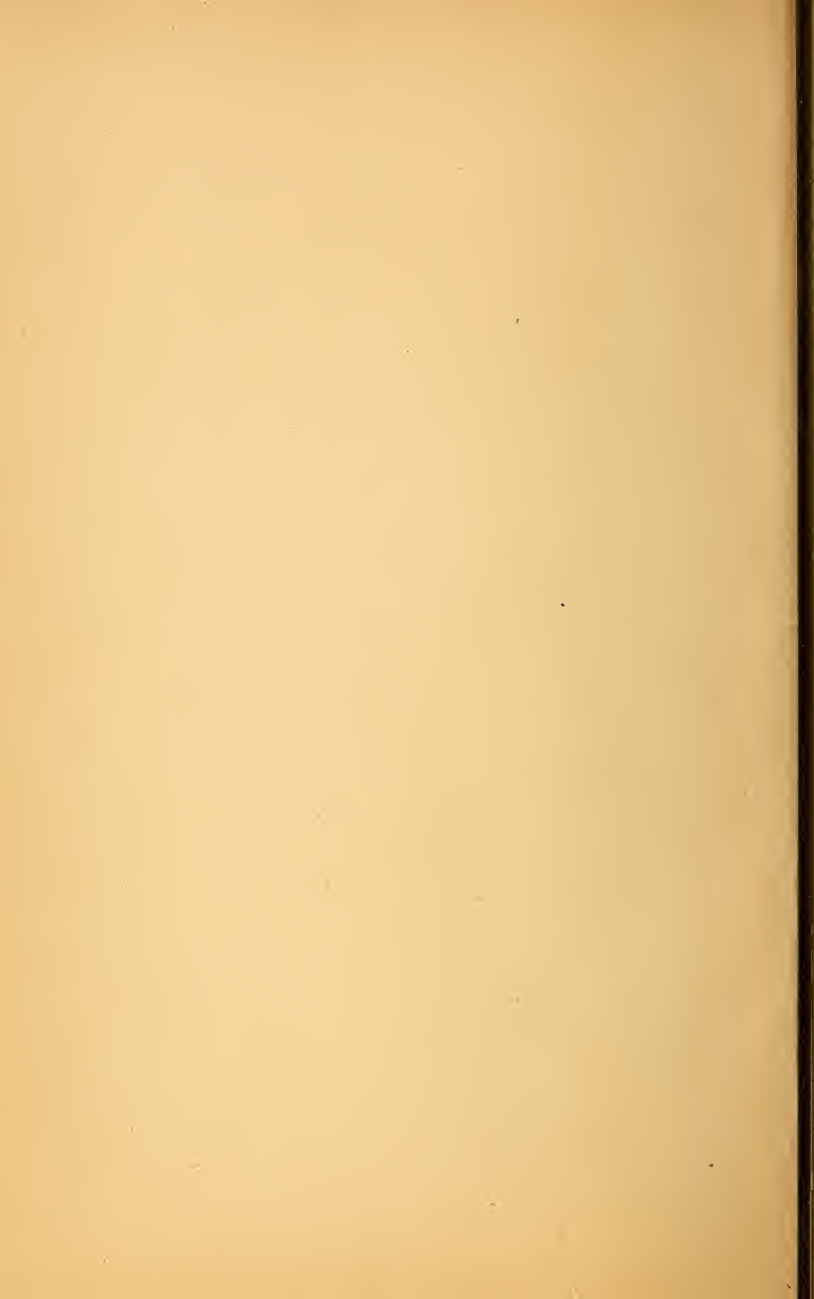
Finally, in order to facilitate the learning of the Dubitative Conjugations we have placed at the end of the work a short synopsis of the "Dubitative" terminations with a few explanatory notes. Let the student read occasionally these notes and compare the terminations of the different conjugations and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

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

THE AUTHOR.







## INTRODUCTION.

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

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

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

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

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

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

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

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

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

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

### *Pronunciation of Chippewa Letters.*

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

These letters are pronounced as follows:

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

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

There are no silent letters; every letter must

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

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



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

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

Conjugation I., terminations: *a, e, i, o.*

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

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

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



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

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

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

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

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

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

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

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

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

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

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

participles as the corresponding positive or assertive conjugations.

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

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

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

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

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

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

*Imperfect Tense.*

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

<i>ssinwaban</i>	<i>nsinwaban</i>	<i>nsinwaban</i>
<i>ssi<sup>h</sup>banig</i>	<i>nsi<sup>h</sup>banig</i>	<i>nsi<sup>h</sup>banig</i>

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

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

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

<i>ssinon</i>	<i>ssinon</i>	<i>nsinon</i>
<i>ssi<sup>h</sup>non</i>	<i>ssi<sup>h</sup>non</i>	<i>nsi<sup>h</sup>non</i>

*Imperfect Tense.*

<i>ssinoban</i>	<i>ssinoban</i>	<i>nsinoban</i>
<i>ssi<sup>h</sup>nobanin</i>	<i>ssi<sup>h</sup>nobanin</i>	<i>nsi<sup>h</sup>nobanin</i>

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

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

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

*Participle Present.*

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

*Pluperfect Tense.*

<i>iāmban</i>	<i>iāmban</i>
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*Imperfect Tense.*

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

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

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

*Subjunctive Mood, Present Tense.*

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

*Pluperfect Tense.*

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

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

*Participle, Present Tense.*

<i>ssiwān</i>	<i>nsiwān</i>
<i>ssiwān</i>	<i>nsiwān</i>
<i>ssig</i>	<i>nsig</i>
<i>ssing</i>	<i>nsing</i>
<i>ssiwāng</i>	<i>nsiwāng</i>
<i>ssiwang</i>	<i>nsiwang</i>
<i>ssiweg</i>	<i>nsiweg</i>
<i>ssigog</i>	<i>nsigog</i>

*Participle, Imperfect Tense.*

<i>ssiwāmban</i>	<i>nsiwāmban</i>
<i>ssiwamban</i>	<i>nsiwamban</i>
<i>ssigoban</i>	<i>nsigoban</i>
<i>ssingiban</i>	<i>nsingiban</i>
<i>ssiwāngiban</i>	<i>nsiwāngiban</i>
<i>ssiwangoban</i>	<i>nsiwangoban</i>
<i>ssiwegoban</i>	<i>nsiwegoban</i>
<i>ssigobanig</i>	<i>nsigobanig</i>

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

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

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

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

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

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

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

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

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

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

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

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



## LESSON I.

### *First Conjugation.*

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

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

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

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

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

<i>Present Tense.</i>		<i>Imperfect Tense.</i>	
Char. vowel,	Term,	Char. vow.	Term.
<i>a, e, i, o,</i> or		<i>a, e, i, o.</i>	<i>nában</i>
<i>consonant,</i>		„	<i>nában</i>
„		„	<i>ban</i> <input type="checkbox"/>
„	<i>min</i>	„	<i>minában</i>
„	<i>m</i>	„	<i>mwában</i>
„	<i>wag</i>	„	<i>banig</i>



INDICATIVE MOOD.

*Present Tense.*

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

*Imperfect Tense.*

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

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

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

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

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

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

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

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

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

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

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

### Vocabulary.

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

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

EXERCISES.

*Bósho, nósse! Ki míno aia. Noss mādjá. Kigá ta-bi-ijá. Aw inini mānj aia. Aw inini gi-ijá. Ki nibá gaié nin nibá. Ki nibám gaié ninawind nin nibámin. Igtw ikwéwag mādjáwag. Nin míno aia. Igtw ininiwag ta-mādjáwag. Noss gi-nibá. Koss mādjában. Nin míno aiaminában. Ikwéwag gi-nibábanig. Nin máma Ashland óndjiba. Nin gi-gabámin. Ta-gabáwag igtw intniwag. Nin ga-bi-ijá. Noss gaié ningá ta-bi-ijáwag. Ki mādjá; mādján! mādján! Mānj aiáwag ininiwag.*

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

INTERMEDIATE EXERCISE.

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

*Nin wābama inini. Ki wābama aw ikwé. Ki nondawa aw míno ikwésens. Nin sāgia ikwésens. Ki nondawa intni. Ki gossá aw mátchi intni. Ki*

*sāgia aw mīno kw̄twisens. Nin jingēnima aw mātchi ikwé. Nin nōndawa mātēhi kw̄twisens. Nin jingēnima aw mātchi ikwésens. Nin gōssá gaié nin jingēnima aw mātchi ánimosh. Nin wābama gaié nin nōndawa inini. Kí gōssá mātchi ánimosh. Kí wābama ánimosh gaié kí gōssá. Nin nōndawa ánimosh. Nin jingēnima aw mātchi ánimosh.*

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

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## LESSON II.

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

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

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

Vocabulary.

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

EXERCISE.

*Binéshi bimissé. Aw animósh bakadé. Nin bakadenában. Ininiwag manisséwag. Igtw ikwéwag waiba ta-giwéwag. Nissaié beka bimossé. Ki giwe gaié nin waiba nin ga-giwe. Wawika manisséwag kissaiéiag. Animóshag naningim bakadéwag. Wewib nin ga-giwe. Nin bakadé gaié ki gishkábāgwe. Aw ikwé gwaiakossé. Bimóde animósh. Ta-ajégiwéwag kissaiéiag. Nin gi-mtno-ijitchige; aw inini gi-matchi-ijitchige.*

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

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

INTERMEDIATE EXERCISE.

I...him, etc.,—*a*.

Thou...him, etc.,—*a*.

*Nin kikénima*, I know him.

*Nin ganawābama*, I look at him.

*Nin jingénima*, I hate him.

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

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

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

*Ki kikénima na noss? Nin kikénima sa. Non-gom (now) nin wābama. Ki wābama na ninga? Nin wābama sa kiga. Ki sāgia na? Nin sāgia sa. Nin kikénima koss; nin wābama nongom. Ki nōndawa na ninga? Nin nōndawa sa. Ki jingénima na kwíwisens? Nin jingénima sa. Nin sāgia iníni gaie nin jingénima kwíwisens. Ki nōndawa John. Ki ganawābama na ikwésens? Nin ganawābama sa. Nin ganawābama Mary gaie nin nōndawa.*

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

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

LESSON III.

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

Vocabulary.

*Nin bōs*, (3d pers. *i*), I embark;  
*nin nīm*, (*i*), I dance;  
*nin bīnis*, (*i*), I am clean;  
*nin wīnis*, (*i*), I am dirty;  
*nin gīkadj*, (*i*), I am cold;  
*kokosh*, (plural *ag*), a pig;  
*ḡakaákwe*, ( , *iag*), a hen, rooster;  
*nishīme*, my younger sister;  
*kishīme*, thy „ sister;  
*nishimētag*, my „ sisters;  
*kishimētag*, thy „ sisters;  
*nin nōndāgos*, (*i*), I shout;  
*nin jawendāgōs*, (*i*) I am happy;  
*nind ākos*, (*i*), I am sick;  
*nind aiēkos*, (*i*), I am tired, fatigued;  
*nind anokī*, I work;  
*nin nita-anokī*, I am industrious;  
*nin kitim*, (*i*), I am lazy;  
*nin kitimīshk*, (*i*), I am habitually lazy;  
*nin ḡwāshkwēbi*, I am drunk;  
*nin ḡwāshkwebishk*, (*i*), I am habitually drunk;  
*nin minikwé*, I drink;

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

EXERCISE.

*Nin ga-bōsimin gaie aw intni ta-bōsi. Igiw ikwéwag nīmibanig. Kokóshag wīnisiwag, pakaák-wetag dash bīnisiwag. Nin papa gīkadjī. Kishim-etag gi-gīkadjiwag. Nōndāgosi kokōsh, gaie nōndāgosiwag animóshag. Aw ikwé bīnisi, aw dash inīni wīnisi. Nin bīnis, kin dash ki wīnis. Ki gīkadjim. Nishīme ākosi. Nind aiékos gaie nind ākōs. Ta-ākosi waiba ki mama; nin mama dash ta-mino-aia. Nin gad-anokí waiba. Aw minō ikwe nita-anokí. Kitimíshki nishīme, nin dash, nin nita-anokí. Aw inīni gīwashkwébi, osam níbiwa gi-minikwé. Kissaié minikwéshki, gīwashkwebishki gaie. Nōndāgōsiwag pakaakweiag, the roosters crow.*

*Binéshi bimissé, inini bimössé, abinódjins bimóde. Aw ikwe naningim minikwé, aw dash inini wawtka minikwé. Wewib nin gad-ijttchige. Beka bimosé nin mama, ākosi aiékos gaie. Waiba Jōhn ta-niba. Nin papa gaie nin mama mino aiéwag.*

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

COMPLIMENTARY REMARKS, ETC.

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

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

*Anin enapinéian?* What is thy sickness?

*Nind ākosin nibid,* I have toothache.



*Nin mtskwajé*, I have the measles.  
*Nin jābokáwis*, I have the diarrhoea.  
*Nin gīwashkwé*, I am dizzy.  
*Nind ākoshkadé*, I have colic, bellyache.  
*Kijáte*, it is warm (outdoors).  
*Kijite*, it is warm (inside of the house).  
*Kissina*, it is cold.  
*Gimiwan*, it rains.  
*Sōgīpo*, it snows.  
*Kūchi*, very, much; *wewéni*, well.  
*Pangi*, a little; *nibiwa*, much, many.

INTERMEDIATE EXERCISE.

I . . . them—*ag*.

Thou . . . them—*ag*.

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

*Nin wābamag nongom ininiwag. Ki nōndawag ikwéwag. Nin bāpia kwíwisens. Nin minwénimāg ininiwag. Nōngom gijigak nin nōndawag ikwéwag. Ki ganawābamāg na ininiwāg? Nin ganawābamāg sa. Ki sāgia na noss? Nin sāgia sa. Nin sāgiag noss gaie ninga. Nin minwénimāg ininiwag gaie ikwéwag. Ki sāgia na noss? E, get (yes) nin sāgia. Ki bāpiag na ininiwag? E, nin bāpiag. Ki ganawābamāg na John gaie George? Nin ganawābamāg sa. Nōngōm onágōshig nin nōndawag ininiwag.*

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

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

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#### LESSON IV.

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

#### Vocabulary.

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

Odénang, to, at, from town, or city.  
 Omá, here; wédi, iná, there.  
 Abinódji, child.

EXERCISE.

*Aw ikwe wewéni nágamo. Binéshiag kitchi nagamówag. Kid ikkitomwāban. Anishinābeg (Indians) ikkitóbanig. Nin gigitonāban. Gi-dibádjimowag iníniwag. Ki kokóshim (thy pig) winino, nin (my) kokoshim dash pakákadoso. Mary ijini-káso aw abinódji. John nind ijini-kās. Igiw ikwéwag ta-kitchi-mino-nagamówag. Waiba nin ga-nagamómin. Winino aw intni, aw dash wedi nābawid, (but that one standing over there) kitchi pakákadoso. Aw intni wewéni Otchipwémo. Igiw ikwéwag kitchi mino jāganáshimówag. Nin ga-wemitigójim gaie John ta-animámo.*

*Nind ija odénang; Marie odénang aia. Marie odénang madja. Elisabeth odénang óndjiba. Baka-déshkiwag, (they are habitually hungry). Wewéni nin ga-wissin. Ki gi-débissin ina? Nin gi-débissin sa. Nin gad-ija odénang. Kishime odénang aia. Ki gikadj iná? Nin gikadj sa gaie nin bakadé. Waiba ki ga-wissin. Akosiwag na ki kitisimag (thy parents)? Nin kitisimag ākosiwag sa. Ki jāganáshim na? Aw intni jāganashimo, nin dash, nind ótchipwem, Kid ākosin na kibid? Nind ākosin sa nibid. Kin dash (but thou) anin enapinéian? Nin jābokāwis gaie nind ākoshkadé. Aw abinódji giwashkwé gaie miskwajé. Kitchi kijāte. Waiba ta-gimíwan. Gi-kitchi-kissina. Sōgipo nongom.*

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

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

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LESSON V.

*The impersonal termination, indicative mood.*

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

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

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

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

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

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

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

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

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

Vocabulary.

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

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

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

*Nin bāp*, (*i*), I laugh;

*Nin bāpish*, (*i*), I laugh a little.

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

*mámanj*, bad, negligently;

*bisán*, still, quietly.

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

*Nin tchibákwe*. I cook.

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

*Nin bāpikas*, (*o*), I feign laughing.

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

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

Exercise.

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

*Kishime kitchi mawi, kissaié dash máwikāso. Mojag bāpi aw inini; bāpishki. Mámanj ki gi-ijitichige. Mámanj anoktwag igiw ininiwag. Bisán aiáwag kissaiétag. Wābang ta-tchibakwéwag tchibakwéwininiwag. John jāganashimo, Peter dash*

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

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

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## LESSON VI.

### *Verbs expressing possession.*

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

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

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

*Wiwakwan*, a hat, cap; *nind owiwakwan*, I have a hat, cap; *owiwakwani*, he has a hat, cap.

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

*Aki*, land; *nind ódakim*, I have land; *odakimi*, he has land. *Jóniia*, money; *nind ojóniia*, I

have money; *ojoniiāmi*, he has money.

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

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

*Akik*, a kettle; *nind ódakik*, I have a kettle; *odákiko*, he has a kettle.

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

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

*Pijiki*, a cow or ox; *nind opijikim*, I have a cow or ox; *opijikimi*, he has a cow, ox.

*Opin*, potatoe; *nind odopinim*, I have potatoes; *odopinimi*, he has potatoes.

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

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

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

*Nind aiān*, I have it (inanimate object).

*Nin dibēnima*, I own him; he belongs to me.

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

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

„ *ogí*, „ „ „ mother; *ogí*. „ „

„ *onidjāniss*, I have a child or children; *onidjānissi*, he has a child.

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

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

„ *oshkinjig*, I have eyes; *oshkinjigo*.

„ *odón*, I have a mouth; *odoni*.

- Nind ontndji*, I have hands; *onindji*.  
 „ *osid*, I have feet; *osidi*.  
 „ *okad*, I have legs; *okadi*.  
 „ *obebéjigóganjim*, I have a horse, or horses;  
     *obebéjigoganjimi*, he has, etc.  
*Nind aiāwag anamiéminag*, or, *anamieminénsag*, I  
     have a rosary.  
*Nind aiāwa pakwéjigan*, I have bread.  
 „ *aiāwag abinódjiag*, I have children.  
 „ *aiān máshkimod*, I have a bag, or *nind o-*  
     *mashkimod*.  
*Nin dibénima aw ikwe-pijiki*, I own that cow;  
     (she belongs to me).  
*Nin dibéndān iw kitigān*, I own that field, (it  
     belongs to me.)  
*Owasísswani*, he, she has a nest.  
*Owáji*, it (a wild animal) has a hole, lair.  
*Keiābi*, still, yet. *Animóns*, young dog.  
*Wāgosh*, a fox. *Nisswi*, three.  
*Eta*, only.

EXERCISE.

*Binéshiiag owasísswániwag gaie wāgóshag owá-*  
*jiwag. Kind oshkinjig, aw dash inini kawin osh-*  
*kinjigossi. Aw abinódji oosst, káwin dash keiābi o-*  
*gissi. Aw abinódjins owíbida. Aw animóns oshkín-*  
*jigo, okádi, ósidi gaie, kawin dash máshi bimoséssi,*  
*binóde éta. Charles owāgākwado. Kítchi animósh*  
*nind aiāwa. Nisswi nabe-pijikíwag nin dibénimāg.*

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



## LESSON VII.

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

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

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

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

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

*Mary mawi*, Mary weeps; first third person.

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

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

*Nagamo gaie odánan nagamówan*, she sings and her daughter sings.

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

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

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

Ogwiśsan nibáwan, his son or his sons sleep.

Ogwiśsiwan nibáwan, their son or their sons sleep.

Ogwiśsan nibánid, that his son or his sons sleep.

Ogwiśsan nebánidjin, his son or his sons who sleep.

Ogwiśsiwan nebanidjin, their son or their sons who sleep.

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

*Present Subjunctive.*

Nibad, plural *wad*, first third person.

gīwed, „ *wad*, „ „ „

bōsid, „ *wad*, „ „ „

nágamod, „ *wad*, „ „ „

*Subjunctive Mood, Second Third Person.*

Nibánid,

gīwénid,

bōsinid,

nagamónid.

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

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

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

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

### Vocabulary.

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

*Ninga*, *kíga*, *ogín*, my, thy, his *mother*.

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

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

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

*Nishímé*, *kishímé*, *oshimétan* my, thy, his *younger, sister, brother*.

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

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

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

*Ntjíshe*, *kíjíshe*, *ojishetan*, my, thy, his *maternal uncle*.

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

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

*Nójíshe*, *kójíshe*, *ojishetan*, my, thy, his *grandchild*.

*Ninsigoss, ktsigoss, osigossan*, my, thy, his *paternal* aunt, *father's* sister.

*Ninoshe, kinoshe, onoshetan*, my, thy, his *maternal* aunt, *mother's* sister.

*E*, yes; *Enangéka*, yes; *kawin*, no.

*Wābang*, to-morrow.

*Endogwen*, I don't know.

*Kitigāning*, in the field.

*Nópiming*, in or to the woods.

EXERCISE.

*John ossan gi-ijáwan odénang, ogin dash gi-anoktíwan kiligāning. Mary ogwissan gi-mādjáwan. Gi-mādjáwan ina odánan? Geget gi-mādjáwan. Mino anoktíwan ina ossaiéian? E, mino anoktíwan sa. Kishime, onidjánissan bakadéwan ina? Endogwen. Ki gi-nágamom ina? E, or enangéka nin gi-nagamómin, gaie aw inini ogwissan gi-nagamówan. Akosi na kimisse? E, akosi sa gaie onidjánissan kitchi akosiwan. Ta-mino-aidwag ina? Endogwen. Charles, od awéman songanamiáwan (is a strong Christian), o mamaián gaie naningim ijáwān anámíang, (goes often to prayers.) Binisi aw ikwe, ogwissan dash winisiwan. Gikadji na kimishómíss? Geget kitchi gikadji, gikadjiwan gaie ojishéian; kitchi kíssina sa. Ta-bi-ija na omá kimishóme? Endogwen, ta-bi-ijáwan dash win onidjánissan Nijishe wewéni wíssini, kawin bakadéssi, onidjánissan dash bakadéwan. Mary okómíssan wābang ta-mādjáwan.*

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

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

ORDINARY ACTIONS DURING THE DAY  
EXPRESSED IN CHIPPEWA.

- I go, *nind ijá.*  
 ,, come, *nin bī-ijá.*  
 ,, go in, enter, *nin pīndige.*  
 ,, come in, *nin bī-pīndige.*  
 ,, go out, *nin sāgaam.*  
 ,, stand, *nin nībaw, nin gābarw.*  
 ,, stand up, *nin pásigwi.*  
 ,, arise (from bed), *nind ónishká.*  
 ,, go to bed, *nin gawīshim.*  
 ,, stand still, *nogigābarw.*  
 ,, walk, *nin bimossé.*  
 ,, walk slowly, *nin bēsika.*  
 ,, walk fast, *nin kijika.*  
 ,, sit down, *nin námadab.*  
 ,, run, *nin bimíbató.*  
 ,, run fast, *nin kijikābató.*  
 ,, run slow, *nin bēsikābató.*  
 ,, run away, *nin gīmi, nind ójim.*  
 ,, creep, *nin bímóde.*  
 ,, sleep, *nin nībā.*  
 ,, rest, *nind ānweb.*  
 ,, work, *nind anokí,*  
 ,, awaken, *nin goshkos.*  
 ,, am sleepy, *nin gāgīngwash.*

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

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

## Summary.

Ow na *li gi-ikkit?* Ow sa nin *gi-ikkit.* Ki *gi-niba na?* Nin *gi-niba sa.* Nin *nondawa aw ikwe,* nin *wābama gaie.* *Gi-mādjāwag ininiwag;* *ikwēwag dash oma aiwag.* Ki *gi-wābamag na?* E nange, (yes) nin *gi-wābamag.* *Ta-giwēwag na kishi-méiag?* *Wābang ta-giwēwag.* Ki *sāgia na ki mama?* E nange, nin *kitchi sāgia.* Ki *gi-jingénima na aw matchi inini?* Nin *gi-jingénima sa.* Ow na *ki gi-ijitchige?* Nin *gi-ijilchige.* *Matchi ijwébisiwag* (are bad, wicked) *igiw kwéwisénsag.* Nin *kikénimag nibirwa ininiwag gaie ikwēwag oma.* *Tamanisséwag na kissaiéiag?* *Waiba ta-manisséwag;* *nongom wissiniwag megwa.* Aw *ikwe wābandama gaie nondama.* *Animóshag wīninowag.* Aw *kokosh kitchi pakákdoso.* *Kitchi kijāte nongom;* *waiba tagimīwan.* *Nondāgosiwag pakaákwéiag.* *Igiw Kitchi Mokomānag* (Americans) *giwashkwébisiwag.* *Akosi nissaie;* *waiba ta-nibo.* Nin *ga-wābamag kissaiéiag nongom onagoshig.* *Bīnisi aw ikwe;* *aw dash ikwésens winisi.* *Anin enapinéian?* *Nind ākos;* *nind ākoshkadé.* *Kitimiwag igiw kwéwisénsag;* *igiw dash ikwesénsag nitá-anokíwag.* *Wewéni gā-gigito aw inini.* *Ki sāgia na noss?* E nange nin *sāgia.* *Ki minwénima na aw kitchi animósh?* Nin *minwénima.* *Ki gi-bāpia na nishime?* E nange nin *gi-bāpia.* *Wābang ta-mādjām, ta-giwem gaie.* *Wewéni kid otchipwem.* *Otchipwémo na aw Wemitigóji?* E nange, *wewéni otchipwémo.* Ow nin *gi-dibādjim.* *Mino aia na kiga?* *Mino aia.* *Binéshiiag nagamówag.* *Anin ejinikāsod aw kwéwiséns?* *John ijinikāso;* nin *dash Peter nind ijinikās;* *aw ikwésens dash Mary ijinikāso.*

## LESSON VIII.

### *First conjugation, negative form.*

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

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

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

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

### *Indicative mood, Present tense.*

*Kawin nind ikkitossi* I do not say.

*Kawin kid ikkitossi*, thou dost not say.

*Kawin ikkitossi*, he or she does not say.

*Kawin nind ikkitossimin*, we do not say.

*Kawin kid ikkitossim*, you do not say.

*Kawin ikkitossiwag*, they do not say.

*Kawin ikkitossim*, one does not say (Impers).

*Kawin ikkitossíwan*, his (f. i. son) does not say. 2d 31 Person.

### *Imperfect tense.*

*Kawin nind ikkitossinában*, I did not say.

*Kawin kid ikkitossinában*, thou didst not say.



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

*Nin mino giŵe*, I speak (morally) well.

*Nind ijtchige*, I do.

*Nin matchi ijtchige*, or, *nin manjtchige*, *matchi-tchige*, I act wrong, badly.

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

EXERCISE.

*Karwin na ki gi-ijássi odénang pitchināgo? Karwin nin gi-ijássi; wābang dash nin gad-ija. Anin ejiwébisid kigwiss? (how does thy son behave?) Karwin mino ijiwébisissi, atagéshki, (he gambles) minikwéshki, giwashkwebishki, nibáshka, (he runs about at night) kitimishki gaie; geget kitchi matchi ijiwébisid. Anin ejiwébisid kidániss? Mino ikwesensíwi, (she is a good girl). Gi-matchi-gijwéwag na igiw ininíwag? Karwin gi-matchi-gijwesstwag sa. Aw abinódji wínigijwe, jéba gi-wínigijwe. Aw anishinábe bishigwádj ijiwébisid. Ki giwánim gosha (thou liest); karwin wika (never) gi-matchi-ijiwébisissi aw anishinábe. Mojav na binigijwe Mary? Karwin mojav binigijwessi, awassonāgo gi-wínigijwe. Ki wi-niba na nongom? Karwin mashi (not yet) nin wi-nibássi; nongom tibikak nin ga-niba. Ki ga-mādjám ina, nongom onágoshig? Karwin nongom onágoshig nin ga-mādjássimin, osām gimíwan, (it rains to much). Bakadéwag na igiw ikwéwag. Karwin bakadesstwag. Wassa na aídawag ki kitisímag (thy parents)! Karwin wassa aiassíwag; bésho nongom aídawag, ima odénang aídawag.*

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

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

ORDINARY WORDS AND EXPRESSIONS.

- I fear, am afraid, *nin sēgis*, *nin gotádj*, *nin sē-gendam*.
- I fear him, *nin gossá*.
- „ scare him, make him afraid, *nin sēgia*.
- „ scare him (by words), *nin sēgima*.
- „ fear it, *nin gotān*.
- „ see, *nin wāb*, *nin wābandama*.
- „ see him, *nin wābama*.
- „ see it, *nin wābandān*.
- „ hear, *nin nondam*, *nin nōndama*.
- „ hear him, *nin nondawa*.
- „ hear it, *nin nōndān*.
- „ feel, *nin mōjiuwe*.
- „ feel him, *nin mōjia*.
- „ feel it, *nin mōjiton*.
- „ make him, *nind ójia*.
- „ make it, *nin ójiton*.
- „ make him like, *nind íjia*.
- „ make it like, *nind íjiton*.
- „ begin *nin mādjita*.
- „ begin it, *nin mādjitān*.
- „ finish, am through (with some work), *nind ishkwáta*.
- „ finish it, *nind gijiton*, *nin ishkwatān*, *nin giji-kan*.
- „ am ready, *nind gijita*, *nind ójita*.
- „ touch, *nin tánginige*.
- „ touch him, *nin tángina*.
- „ touch it, *nin tánginān*.
- „ am good, virtuous, *nin mino ijíwébis*.

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

,, am bad, *nin matchi ijíwébis.*

,, am impure, *nin bishigwádj ijíwébis.*

,, am kind, charitable, *nin kijádis, nin kijewádis.*

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

,, am sick, *nind ákos.*

,, make him sick, *nind ákosia.*

,, make it sick, *nind ákositon.*

,, have toothache, *nind ákosin nibid, nin dēwábi-de.*

,, have headache, *nind ákosin nishtigwan, nin dē-wikwe.*

,, have colic; bellyache, *nind ákoshkadé, nind ákosin nimissad.*

,, have earache, *nind ákosin nitáwag.*

,, have smallpox, *nin mamakis.*

,, have measles, *nin mískwajé.*

,, have a sore throat, *nind ákosin nin gondágan, nin gondashkwei.*

My throat is swollen, *nin bágigondágan.*

,, foot is sore, have pain in my foot, *nind ákosin nisid, nin dēwiside.*

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

„ „ „ „ „ breast, *nin dēwakigan.*

„ „ „ „ „ leg, *nin dēwigāde.*

„ „ pains „ „ bones, *nin dēwigāne.*

INTERMEDIATE EXERCISE.

I have . . . him — *nin gi- . . . a.*

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

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

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

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

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

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

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

*Nin ganóna*, I speak to him.

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

*Nind ina*, I say to him, or I say something of  
him.

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

*Wābang onágošhig*, to-morrow evening.

*Tibikong*, last night.

*Kwi:wisensag*, boys; *ikwesénsag*, girls.

*Tibikong nin gi-wābamag nibirwa* (many) *ikwé-wāg*. *Ki gi-wābamag na? Geget, nin gi-wābamag*. *Ki ga-ganóna na noss? Nin ga-ganóna sa*. *Ki gi-ganawābamag na tibikong George gaie Henry? E, nin gi-ganawābamag sa*. *Nin ga-wābamag noss gaie ninga, nin gi-ina George*. (I said to George, I told George). *Nin ga-gaganónag inñiwag*. *Ki da-gi-wābama koss*. *Nin ga-wābama*. *Ki da-sāgiag koss gaie kiga*. *Wābang nin ga-ganóna bejig* (a certain) *inñi*.

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

#### ORDINARY WORDS AND EXPRESSIONS.

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

„ „ „ „ „ hand, *nin dēwinindji*.

„ „ „ „ „ back, *nin dēwipikwan*.

„ am inclined to vomit, *nin mānjidéé*.

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

I am glad at it, pleased with it, *nin minzwéndān*.  
I am pleased with him, I like him, *nin minzwé-*  
*nima*.

I make him pleased, *nin minzwendámia*.

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

I wonder, *nin mamakādéndam*.

I wonder at it, *nin mamakādéndān*.

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

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

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## LESSON IX.

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

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

*Gīwen*, go (thou) home! (*gīwekan!*)

*Gīweg*, go (ye) home! (*gīweióg!* or *gīwekiég!*)

*Gīwéda*, let us go home!

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

Rule 2. The terminations of the imperative

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

*Kego giwēken*, do (thou) not go home!

„ *giwēkēgon*, don't (ye) go home!

„ *giwessida*, let us not go home!

*Kij'ka*, he goes quickly.

*Kijikábató*, he runs quickly.

*Bēsika*, he goes slowly

*Bēsikábató*, he runs slowly.

*Aiēkosi*, he is tired.

*Nind ānweb*, (i) I rest.

*Nind onishká*, I arise (having lain down).

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

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

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

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

*Kwíwisens*, a boy; *kwíwisensiwi*, he etc.

*Ikwésens*, a girl; *ikwesensiwi*.

*Oshkinawe*, a young man; *oshkinawéwi*.

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

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

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

#### EXERCISE.

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



*bato, aw dash wedi bésikábato. Mino ininiwi John; Peter dash matchi ininiwi. Ki matchi ikwew. Kawin nin matchi ikwéwissi; nin mino ikwew. Wai-shkat (formerly) gi-kitchi-ikwesensiwí Mary; oshimelan dash Sarah kawin gi-kitchi-ikwesénsíwissiwan. Kego mādjasída nongom gijigak; nında-watch (rather) wābang mādjada. Wewib gīwen; kego oma aiáken. Kego minikwéken matchi nibi (bad water, i. e. whisky). Kego wika matchi ikkitokégon; kego gaie wika matchi ijiwebisikégon. Kawin nin matchi ijiwébisissimin. Wewib ijan anamiang. Kego anotch ijiwébisikén; mojang mino ijiwébisin. Kégo wassa ijákén; besho aián. Nongom nawakweg bi-wíssinin.*

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

INTERMEDIATE EXERCISE.

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

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

*Kawin nin wābamássig*, I see them not, I do not see them.

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

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

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

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

*Nin mikwénima*, I remember him.

*Nin wanénima*, I forget him.

*Kitchi*, much, very.

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

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

#### ORDINARY WORDS AND EXPRESSIONS.

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

I remember, *nin mikwéndam*.

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

I make a mistake, *nin wanitchige*.

At, to, from, my home, *endaiān*.  
 „ „ „ thy „ *endaian*.  
 „ „ „ his „ *erdad*.  
 „ „ „ our „ *endaiāng*.  
 „ „ „ our „ *endaiang*.  
 „ „ „ your „ *endaieg*.  
 „ „ „ their „ *endarwad*.

I come from home, *endaiān nind ondjiba*.

They come from home, *endarwad ondjibáwag*.

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

„ keep company with him, *nin wissókawa*.

„ love, *nin sāgiuwe*.

„ „ him, *nin sāgia*.

„ „ it, *nin sāgilon*.

„ hate, *nin jingéndam*.

„ „ it, *nin jingéndān*.

„ „ him, *nin jingénima*.

„ „ to hear him, *nin jingitawa*.

„ „ „ „ it, *nin jingitān*.

„ like „ „ him, *nin minótawa*.

„ like „ „ it, *nin minotān*.

„ am hateful, *nin jingendāgos*.

„ am amiable, *nin sāgigōs*.

- I suffer, *nin kotágitó, nind ānimis, nin kotagéndam.*
- „ suffer bitterly, *nín wíssagéndam.*
- „ am born, *nín nig, nind ondādis.*
- „ die, *nín nib, nin ishkwa-bimādis.*
- „ die from some thing, *nind óndjine.*
- „ die in a place, *nín dápine.*
- „ am angry, *nín nishkādis.*
- „ „ „ interiorly, *nín nishkādéndam.*
- „ „ „ at him, *nín nishkēnima.*
- „ make him angry, *nín ntshkia, nin nishkádjia.*
- „ talk angrily, *nín nishkāsitas.*
- „ anger him by my words, *nín ntshkima.*
- „ talk immodestly to him, *nín wīnima, (nín bi-shigwádj ganóna).*
- „ talk immodestly, *nín wīnitagos.*

LESSON X.

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

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

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

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

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

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

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

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

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

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

*Present tense.*

- Kishpin nīmi iān*, if I dance,  
 ,, *nīmi ian*, if thou dance,  
 ,, *nīmi d*, if he or she dance,  
 ,, *nīmi iāng*, if we dance,

- I     *nīmi*ieg, if you dance,
- „     *nīmi*wad, if they dance,
- „     *nīmi*ng, if one dance,
- „     *nīmi*nid, if he (his son f. i.) dance.

*Pluperfect tense.*

- „     *nīmi*iāmban, had I danced,
- „     *nīmi*iāmban, hadst thou danced,
- „     *nīmi*pan, had he danced,
- „     *nīmi*iāngiban, had we danced,
- „     *nīmi*iegoban, had you danced,
- „     *nīmi*wāpan, had they danced,
- „     *nīmi*ngiban, had one danced,
- „     *nīmi*nipan, had his (f. i.) son danced.

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

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

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

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

Vocabulary.

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

*Bwa*, *tchi bwa*, before.

*Gi-(ga-)* *ishkwā-* after.

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

*Bínish*, *bínish tchi*, till, until.

*Missawa*, although.

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

*Megwa*, whilst.

*Apí*, when.

*Antshwin?* Why.

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

*Nin maiawab (i)*, I sit up straight.

*Bī-* refers to *coming*.

*Nin nībaw (i)*, I stand.

*Nin námadab (i)*, I sit.

*Nin gābaw (i)*, I stand.

*Nin nōgi*, I stop.

*Nin nōgibato*, I stop running.

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

*Nind apáb (i)*, I sit upon.

*Nin minwáb (i)*, I sit comfortably.

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

*Nin āndab (i)*, I sit elsewhere.

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

*Nin nīganab (i)*, I sit *foremost*.

*Nin ishkweb (i), I sit behind.*

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

*Nin bimidab (i), I sit obliquely.*

*Awi-* refers to *going*; *wi-* to *willing*.

EXERCISE.

*Ki gad-ākos, kishpin nibaian. Ki ga-minótchige kishpin wewéni wissiniian. Ki ga-gikadj kishpin ginwénj (for a long time) nibáwian oma. Nin wī-anámia tchi bwa mādjaiān. Mojag anámiag tchi bwa wissiniieg. Ningwiss, bi-wissinin, ki bākadé sa. Nin mama, kawin nongom nin wī-wissintssi, kawin mashi nin bakadéssi, pánima bakadeiān wewéni nin ga-wissin. Jesus gi-kitimágisi (was poor) binish gi-nibod tchibaiātigong (until he died on the cross). Anishwin mojang bāpiian? Geget ki bāpishk. Missawa naningotinong anamidian, kawin ki gad-ijássi gíjigong mino ijiwebisissiwān. Wégonen wéndji-mawid aw ikwe? Mi wéndji-mawid gi-níbonid onidjámissan. Wewéni maiáwabin, kego bimidábiken. Anishinābeg naningim mitábiwag, kitchi mokomanag dash (Americans) apábiwining (chair) namádabiwag. Kego ningotchi ijáken bwa náwakweg.*

*Nōgibaton, ningwiss, osām kid aiēkos, ki gad-ākos osām enigok bimibatōian. Igiw ikwéwag nōgigābawiwag. Aw intni minwábi, aw dash ikwe mānabi. Ininiwidog! ningotchi bakán (somewhere else) awi-āndabig, igiw ikwewag oma wī-bi-namádabiwag. John, awi-nīganabin, kin dash, James, awi-ishkwébin wedi. Nibirwa anishinābeg tchtgish kwand (near the door) nibáwíwag binish tchi ishkwā-anámiang. Wégonen wéndji-kitimágisiwād níbiwa bemádisidjig (persons, people)? Mi wéndjikitimágisiwād, kilimishkiwad, minikwéshkiwad gaie. Wégonen ga-ondji-nibod Jesus tchibaiāttigong? Kinawiná gi-ondji-nibo (he died for us), bata-ijiwebisiian. Nimshtti (she has the bad habit of*



dancing) *aw oshkintgikwe, mi wendji-matchi-ijiwé-bisid. Nössinan, (father) nin ga-kitimägisimin apt ge-mādjuian. Kégo mādjákén, nössinan, oma aian binish tchi niboian, kégo ningotchi bakán ijáken, nin ga-bāpinenimomin (we shall rejoice, be glad), kishpin mādjássiwan.*

INTERMEDIATE EXERCISE.

*Affirmative.*

*Negative.*

He . . . him }  
he . . . them } *o . . . . an* } . . . . *o . . . . ássiñ.*

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

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

*Jane o kikénimān ikwesénsan, Jane knows the girl.*

*Peter kawin o ganonássi ininiwan, Peter does not speak (talk) to the man or to the men.*

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

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

*Mino, good, well . . . Wewéni, well.*

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

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



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

## LESSON XI.

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

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

<i>Affirmative</i>	<i>Negative</i>	<i>Affirmative</i>	<i>Negative.</i>
<i>iān</i>	<i>wān</i>	<i>iāmban</i>	<i>wāmban</i>
<i>ian</i>	<i>wan</i>	<i>iamban</i>	<i>wamban</i>
<i>d</i>	<i>g</i>	<i>ḡan</i>	<i>goban</i>
<i>iāng</i>	<i>wāng</i>	<i>iāngiban</i>	<i>wāngiban</i>
<i>iēg</i>	<i>wēg</i>	<i>iēgoban</i>	<i>wēgoban</i>
<i>wad</i>	<i>gwa</i>	<i>wapan</i>	<i>gwaban</i>
<i>ng</i>	<i>ng</i>	<i>ngiban</i>	<i>ngiban</i>
<i>nid</i>	<i>nig</i>	<i>nipan</i>	<i>nigoban</i>

*Present tense.*

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

*Pluperfect.*

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

*Nin sagasswá*, I smoke (a pipe).

„ *agwanéndjige*, I chew (tobacco).

„ *pindákwe*, I snuff.

„ *mānēpwa*, I have no tobacco.

*Nind opwágan*, my pipe.

*Asséma*, tobacco, snuff.

*Pindákwéwin*, snuff.

*Asséma-makak*, snuff-box.

*Ishkoténs*, (little fire), a match.

*Nin sagasswéidimin*, we smoke together, hold an  
Indian council.

*Sagasswéidiwining*, to, at, from an Indian coun-  
cil.

*Nin wēbinige*, I confess, I cast away.

*Wébinigeng ija*, he goes to confession.

*Wébinigeng ondjiba*, he comes from confession.

*Endaji-wébinigeng*, where one confesses, confes-  
sional.

*Bējig*, one (*ningot*).

*Nij*, two.

*Nisswi*, three.

*Niwin*, four.

*Nānan*, five.

*Ningotwāsswi*, six.

*Nijwāsswi*, seven.

*Nishwāsswi*, (*ishwasswi*) eight.

*Jāngasswi*, nine.

*Midāsswi*, ten.

„ *ashi bejig*, eleven.

„ „ *nij*, twelve, etc.

*Nijtana*, twenty.

*Nissimimidana*, thirty.

*Nimidana*, forty.

*Nānimidana*, fifty, etc.

#### EXERCISE.

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

agwanendjige, *wiwan* (his wife) *dash pindākwe-*  
*wan*. *Nin mānépwa*, *ikkito aw anishinābe*, *ka-*  
*wia awiia opwāgan*, *kawin gaie asséma*. *Anind*  
*ishkoténsan oma aiawan*. *Aw ikwe winidenigóme*  
 (has a dirty nose), *osām mo jag pindākwed*, *pinda-*  
*kwešhki geget*. *Nongom ta-sagassweidiwag anishi-*  
*nābeg Mashkī-Sibing*, *ki wi-ija*, *na gaie kin*, *sa-*  
*gassweidiwining?* *Kawin nin wi-ijási*, *nin wi-bōs*  
*ishkote-ōdābāning*, *Wikwédong dash nin gad-ija*.  
*Kishpin wewéni webinigéssiwag*, *kawin ki gad-ijás-*  
*sim gijigong*. *Béjig inini jaigwa aia endaji-wēbi-*  
*ngeng*. *Gaie nin*, *nin gad-ija wēbinigeng wābang*.

*Midāsswi ininwag*, *nijwāsswi ikwēwag*, *gaie*  
*nijtana abinodjiag ábiwag anamiēwigamigong*.  
*Igiw nij ininwag kawin da-gi-gīwashkwebissiwag*  
*kishpin gi-pīndigessig-wāban - siginigéwigámigong*  
 (those two men would not have become drunk,  
 had they not gone into the saloon). *Missawa ki-*  
*timágisiian*, *ki ga-kāgige-jawendágos gwaiak bima-*  
*disiian*, *matchi ijitchigéssirwan gaie*. *Nij nabe-paka-*  
*ākweiag migádiwag* (fight together), *eshkam*, *esh-*  
*kam nishkádisiwag* (angry) *kitchi takwandiwag*,  
*miskwiwawag*, *ta-ondjinewag*, *bōnitassigwa* (they  
 will die of it, unless they quit, give up).

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

INTERMEDIATE EXERCISE.

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

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

*Ki wābamin*, I see thee.

*Ki wābamíninim*, I see you (plural).

*Ki kíkénimin*, I know thee, I am acquainted  
with thee.

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

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

*Nin nāndoma*, I call him.

*Nin māvīma*, I weep for him, cry for him, be-  
wail him.

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

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

*Wedi ijan!* go there! (thou) *Ikogán ima!* Go a-  
way there!

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

*Wedi ijag!* go there! (you).

*Nosse!* (vocative case) *ki wābamin gaie ki kíkénimin.* *Ninge!* *Bī-ijan oma!* *Nongom ki wābamin wewéni.* *Ningwiss*, (my son) *ki sāgiin.* *Nindániss* (my daughter) *ki bīin.* *Tibikong ki-gi.babiin.* *Niniđjāniss* (my child) *bī-ijan oma!* *Ki nāndomin.* *Ninge, ki sāgiin gaie ki māvīmin.* *Nin jīngénima George; nin sāgia dash Paul.* *Ki sāgiininim.* *Nin babiag béjig inni gaie bejig ikwe.* *Ki babiíninim.* *Kawin ki biāssig kwīwisénsag,* *John dash o babian.* *Pitchināgo ki gi-wābamin gaie ki gi-ganónin.* *Peter gaie Paul, wābang ki ga-gaganónininim, nongom dash nin gaganónag igiw miniwag.* *Ningwiss ki ga-jawénimin.*

*O ganawābamān ikwewan. Ikwe o ganawāba-*

*mān ininīwan. Nin wābamag nij (two) ikwesēn-sag. Ki jīngēninim. John o jīngēnimān Peteran, gaie Peter o jīngēnimān Johnan.*

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

### Vocabulary.

- I abolish it, *nin angoton.*  
 ,, am absent, *nind inend, kawin nind abissi.*  
 ,, carry him, *nind ijtwinā, nin bīmīwinā.*  
 ,, ,, it, *nind ijiwidon, nin bīmīwidon.*  
 ,, ,, ,, for him, *nin bīmīwidāwa.*  
 ,, ,, him away, *nin mādjinā.*  
 ,, ,, it away, along, *nin mādjidon.*  
 ,, ,, him on my back, *nin bimóma.*  
 ,, ,, it ,, ,, ,, *nin bimóndān.*  
 ,, ,, ,, on or in me, *nin gigtshkawa.*  
 ,, ,, a pack, load, on my back, *nin bīmīwané.*  
 ,, ,, ,, heavy pack, *nin kósigowane.*  
 ,, can carry him on my back, *nin gashkóma.*  
 ,, ,, ,, it ,, ,, ,, *nin gashkóndān.*  
 ,, carry him on my shoulders, *nin biminigāna.*  
 ,, ,, ,, out, *nin sāgisia, nin sāgidina.*  
 ,, use it, *nind aión, nind ābadjīton.*  
 ,, ,, him, *nind awa, nind ābādja.*  
 He is useful, *ābadisi, mino inābadisi.*  
 I use it well, *nin mino aión, nin mino inābadji-*  
ton.  
 ,, ,, ,, badly, *nin matchi aión, nin matchi inā-*  
bādīiton.



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

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LESSON XII.

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

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

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

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

Rule II. The "Change" is always made to express *periodical* actions; f. i., *ṗabige nishkádisi John kwetagitódjin*, John is immediately angry whenever he suffers. *Dassing ṗandigédjin siginigéwigámigong, gīwashkwébi*, whenever he enters a saloon he gets drunk.

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

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

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

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

Rule VII. The "Change" followed by the *sub-  
junctive* mood is made in *indirect* questions of  
what a person says or does; f. i., *nin kikendān  
ejitchiged*, I know what he does (is doing); *nin  
nissitótawag ekkítowad igrw ininiwag*, I under-  
stand what these men say.

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

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

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

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

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

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

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

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

Note 2. The Change is made as follows:

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

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

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

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

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

#### EXERCISE.

*Meno-ijiwébisidjig gijigong ta-ijáwag, metchi-iji-wébisidjig dash anámakamig kāgige ishkoteng ta-ijáwag. Kitchi songandmia Mary pandigédjin anamié-wigámigong. Ga-nibad John, gi-mādjáwan og-wítssan. Anin wa-ijitchigéian, nindaniss? Anin iwa-*

*pt ga-bimádisid Jesus oma aking? Awénen mewid Awéncnag ga-minikwédjig ishkotewábo? Wégonen ga-tkkitod aw ikwe? Ka gégo gi-tkkitossi. Anin ékkitod ki papa? Nin bakadé, nin wi-wíssin, mi ékkitod. Anishinābedog, anin wa-ijitchigéieg? Nin wi-sagasswédimin, nibiwa ta-ijáwag sagasswédiwining. Ki nissitótawa na (dost thou understand) aw Otchipwe anishinābe ékkitod? Nin nissitótawa sa kákina minik ékkitod. Nin kikéndān misi gego ga-ijitchigéwad ogow (those) kwíwíssinsag tibikong. Ejitchigéwad swanganamiadjig nin wí-ijitchige, gaie nin. Bī-wíssinig endaiān (in my house) api jaigwa wa-mādjaieg.*

*Ga-anámiad, mi gr-gíwed. Anindi wendjibáwad ogow ikwéwag? Odénang sa mi ima wendjibáwad, odénang ondjibáwag. Geget onijishi ki moshwem; anin minik ga-inagínsod? Bèjigwābik (\$1.00) mi minik ga-inagínsod. Anin dassing ged-ijaian anámíang nongom gíjigak? Nissing nin gad-ija, Ijizébisig Kóssiwa gíjigong ebid ejizébisid (be as your Father in heaven.) Wégotogwen ged-inakoni-gégwen mekatéwikwanaie (whatever the priest may order, regulate) kákina wewéni nin gad-ijitchige. Bèjig gi-madwé-tchāgiso (is reported burned) abinódji, mi enádjimod aw inini.*

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

INTERMEDIATE EXERCISE.

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

Verbs in	”	”	<i>awa</i>	”	<i>awininin</i>	”	<i>onininim</i> .
			contracted from		<i>aowa</i> ,		change
							<i>aowin</i> into <i>aon</i> ,
”	”	<i>āwa</i>	”	”	”	”	<i>aowa</i> change
							<i>aowininim</i> into <i>aonininim</i> .
”	”	<i>ēwa</i>	”		from <i>ewa</i> ,		change <i>ewin</i> into <i>eon</i> .
”	”	<i>ēwa</i>	”	”	”	”	change <i>ewininim</i> into <i>eonininim</i> .

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

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

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

*Ki wīnda:non*, I tell thee, from *nin wīndama:wa*,  
I tell him.

*Ki wīndcmónininim*, I tell you.

*Kid ininājāon*, I send thee, from *nind ininājā:wa*,  
I send him.

*Kid ininājāónininim*, I send you.

*Ki pakitēon*, I strike thee, from *nin pakitē:wa*, I  
strike him.

*Ki pakiteónininim*, I strike you.

*Ki dōdon*, I do to thee, from *nin dōda:wa*, I do  
to him.

*Ki dodónininim*, I do to you.

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

*Nin gi-mino-dōda:wa aw inini, gaie kin ki wī-  
mino dodon. Kawin nin ga-wīndama:wássi koss.*  
*Ow* (this, in. obj.) *ki wīndamon* (I tell thee  
this). *Ki ga-pakitēon gaie nin ga-pakitē:wa aw  
matchi kwíwisens* (that bad boy.) *John gaie Paul,*  
*kid ininājāónininim odé:ng* (to town.) *Nindániss,*  
*kid ininājāon anamiéwigámigong* (to church).

*Nin gi-malchi-dódaawa aze inini: nin gi-kitchi-paki-téwa.*

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

Vocabulary.

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

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

Ferry boat, *ājawāódjigan.*

Ferryman, *ājawāódjigéwinini.*

I wade across a river, *nind ājawāgameosse.*

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

„ adorn him, *nin wawéjia.*

„ adorn it, *nin wawéjilon.*

„ am alone, *nin nijikéwis.*

„ am altered, *nind āndjigas.*

It is altered, *āndjigáde, āndjitchigáde.*

I change him, *nind āndjia.*

„ „ it, „ *āndjilon.*

„ „ my clothes, *nind āndjikwanáie.*

„ „ „ behaviour, my life, *nind āndjijiwébis, nin āndjibimadis, nind āndjilon nind ijwébisirwin, nin bimádisirwin.*

„ look different, *nind āndjināgos.*

„ am changed, *nind āndjiaia.*

„ copy, write differently, *nind āndjibiige.*

A copy, duplicate, *āndjibiigan.*

I am pregnant, *nin gigíshkawa abinódji, nind āndjik.*

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

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

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



- I appoint him, *nind onákona*.  
 ,, make regulations, rules, *nind inákonige*.  
 ,, command, *nin ganāsonge*.  
 Commandment, *ganāsongezwin*.  
 I value, appreciate him, *nind apiténima*.  
 ,, ,, ,, it, *nind apiténdān*.  
 He is worthy, he is worth, *apiténdágosi*.  
 It is worth, *apiténdágwad*.  
 I go to him, *nind ijānan, nin nāsikawa*.  
 ,, approach it, *nin nāsikān*.  
 They go to each other, approach each other, *nā-  
 sikodádiwag*.  
 It is broken, *bīgoshka*.  
 I break it, *nin bīgwaān*.  
 My arm is broken, *nin bōkonike*.  
 I break my arm, *nin bōkonikēshin*.  
 ,, have a broken leg, *nin bōkogáde*.  
 ,, break his leg, *nin bōkogadēwa*.  
 ,, ,, a board in two, *nin bōkōshima nabágissag*.  
 ,, ,, my canoe, *nin bōkōshin nin tchimān*.  
 ,, ,, a bone, *nin bōkwaigane*.  
 ,, ask for something to eat, *nin pagwíshiwē*.  
 ,, ,, him for something to eat, *nin pagwíshia*.  
 ,, beg, ask for something, *nin nandotamáge*.

### Summary.

*John gi-mādja jēba, od awéman dash wābang ta-mādjāwan. Kimishómíss pangí eta gi-wíssini; kawin mino aídssi; ākosi. Akosíwan na ossaieítan? Kawin ākosissíwan. Nókómíss kitchi bakadé. Nosse, bī-ijan oma; ki wi-wābandain gego (I want to show thee something.) Anin ejíwébisíwad oma anishinābeg? Mino íjrwébisíwag, kawin minikwéssíwag, kawin gaie atágessíwag. Anin ejíwébisíwad dash Kitchi Mokomānag (Americans)? Anotch íjrwébisíwag, kitchi minikwéwag. Awēnen ga-nondāgosid tibikong? Mi sa Peter ga-nōndāgosid gi-gíwashkwébid. Anin iwapí ge-mino-aídniid Mary odé*

nan? Waiba ta-mino-aiáwan. Ki gi-ganónag na ninigígog? (my parents). Kawin mashi nin gi-ganonássig. Anin iwapi ge-bi-ijad ki mama? Aw-asswābang ta-bi-ija. Anin iwapi dash minawa (again) ge-mādjad? Endogwen (I don't know). Bi-wissinig; ki bákadém. Nosse, ki sagiin. John o ganawābaman iniw ininíwan. Ki gi-mikwénima na ninsigoss? Kawin nin gi-mikwénimássi. Ki gi-wanénimag na nishiméiag? Nin gi-wanénimag. Kwi-wisensag kijikábatórag. Wégonen wendji-máwiian, nindániss? Nin kitchi ákos, nind ákoshkadé, mi wendji-máwiian. Kwiwisénsidog (boys!) ónishkág! ónishkág! Ta-pasígwíwag ininíwag, ta-namádabíwag dash ikwéwag. Kishpin nongom mādjaiian ki ga-ni-widjéwin (I will go with thee). Bishigwádj gíjwe aw ikwe; matchi ikwéwi. Ki kikénima na ningwiss? Nin kikénima sa. Anin ékkitod. John? Odenang nin gad-ija nongom kígjeb, mi ékkitod. Anin ga-ijitchigéwad igiw Wemitigójíwag (Frenchman)? Gi-matchi-ijitchigéwag, gi-gíwashkwebíwad, gi-nōndāgosiwad gaie. Ki wābama na aw oshkina-we? Kawin nin wābamassi; kawin wewéni nin wābandamássi, (Kawin nin naábissi).

LESSON XIII.

*Participles of the affirmative form, I Conjugation.*

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

Note 2. The terminations of the participles are

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

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

*Participle. Present Tense.*

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

*Participle, Imperfect Tense.*

*nebaiāmban*, I who slept.  
*nebaiamban*, thou etc ,,  
*nebapan*, he ,, ,,  
*nebaiāngiban*, we ,, ,,  
*nebaiiegoban*, you ,, ,,  
*nebapanig*, they ,, ,,  
*nebāngiban*, one ,, ,,  
*nebanipanin*, his (son) who slept.

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

Perfect: *ga-nibaiān* etc.

Future: *ge-nibaiān* „

Second-future: *ge-gi-nibaiān* etc.

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

Imperfect tense: *nebaiāmban* etc.

Pluperfect „, *ga-nibaiāmban* „

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

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

*Nin êkkitoiān*, I, who say.

*kin êkkitōian*, thou „ „

*win êkkitod*, he „ „

*ninawind êkkitoiāng*, we (exclusive) say.

*kinawind êkkitōiang*, „ (inclusive) „

*kinawa êkkitōicg*, you, who say.

*winawa êkkitodjig*, they „ „

*êkkitong*, one saying.

*inīw êkkitonidjm*, his (f. i. son) who says.

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

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

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

*Mino*, good; Change, *meno*;

*minóbi* (*menóbid*), I feel happy, in liquor;

*minode* (*menodeg*), it is well cooked;

*minodeé* (*menodeéd*), I am good-hearted;

*minogín* (*menogíng*), it (a garden) yields well;

*minoiābadad* (*menoīābadak*), it is useful;

*mino iji:vébisi* (*meno-iji:vébisid*), he is good (morally);

*mino aia* (*meno-aiad*), he is well (corporally);

*nin minokāgon* (*menokāgod*), it (food medicine) does me good;

*minokāmagad* (*menokāmagak*), it (clothing) fits well;

*minokāmiga* (*menokāmigag*), there is good ground, soil;

*minomāgosi* (*menomāgosid*), he smells well;

*minomāgzwad* (*menomāgzwak*), it smells well, etc.

*Nin nishkādís* (*nesh..sid*), I am angry.

„ *bekādís* (*baiek..sid*), I am meek.

„ *maminādis* (*mem..sid*), I am proud.

„ *tabassénindís* (*teb..sod*), I humble myself, am humble.

„ *sasági* (*ses..sid*), I am avaricious, miserly, stingy.

„ *kijewādis* (*kej..sid*), I am charitable, kind.

„ *gagwéndjigé* (*geg..ged*), I am envious, jealous.

„ *kijawénindimin* (*kej..didjig*), we envy one another.

„ *sāgiidimin* (*saiag..didjig*), we love one another.

„ *nibādis* (*neb..sid*), I eat too much, I am a glutton.

„ *dibaménim* (*deb..mod*), I am moderate, live by rule.

„ *bishigwādis* (*besk..sid*), I am unchaste, I commit adultery, or fornication,

*Nin binis (banisid)*, I am chaste, pure.

„ *minwéwis (men..sid)*, I am zealous, faithful,  
industrious.

„ *kittm (ketimid)*, I am lazy.

EXERCISE.

*Ninidjániss, kego nishkádísiken; geget matchi ijwébisi aw netā-nishkádísid* (he who is habitually angry), *aw dash netā-bekádísid mino-ijwébisi. Igrw gawashkwebídjig ininirwag ta-ānimisirwag* (will suffer). *Jesus mojang gi-bekádisi; aw dash baiekádísid ijwébisi Jesus ga-ijwébísid. Kitchitwā Francis gi-kitchi-tabassénindiso; tabassenindison gaie kin, zin Francis ga-iji-tabassénindisod; tebasenindisódjig sāgigósiwag* (are loved, are amiable,) *meminādísidjig dash jingendágosirwag* (are hateful, are hated). *Anind* (some) *bemádísidjig saságisirwag, minawa dash anind kijewádísirwag, minawa anind migirwéshkiwag* (too liberal, give away to much). *Judas gi-kitchi-saságisi, mi gaondji-atāwed Debéndjigenidjin. Mojang sāgüidida, kego wika kijawénindissida; aw kejawéndjiged jingendágosi, kawin sāgügosissi. Abinódjiag nebadísidjig ta-ākosiwag, igirw dash debamenimódjig tamino-bimádísirwag. Kego wika ta-bishigwādisissi enamiad; anámakamig ningoting ta-danákisowag* (will burn) *ga-bishigwādisidjig kishpin weweni anwenindisóssigwa bwa nibowad* (before they die). *Winawa banisidjig—banideédjig* (clean of heart) *kāgigékamig ta-daji-minawānigósiwag gijigong.*

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

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

INTERMEDIATE EXERCISE.

*On the weather.*

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

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

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

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

*Gimírwan*, *gi-gimírwan*, *ta-gimírwan*, it rains, it rained, it will rain.

*Kawin gimírwanássinon*, it does not rain.

*Sögípo* (*sogípon*), *gi-sögípo*, *ta-sögípo*, it snows, it snowed, it will snow.

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

*Bírwan*, the snow drifts, *gi-bírwan*, *ta-bírwan*.

*Kawin bírwanássinon*, the snow does not drift.

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

*Kawin abawássinon*, it does not thaw.

*Mādjípo*, it begins to snow.

*Kawin mādjípóssinon*, it does not begin to snow.

*Ishkwāpo*, it stops snowing, it ceases to snow.

*Kawin ishkwāpóssinon*, it does not stop snowing.

*Ishpaté*, the snow is deep.

*Kawin ishpatéssinon*, the snow is not deep.

*Ishpāgonagá*, there is much snow, deep snow.

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

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

*Kissintbikad*, it is a cold night; *Kawin kissintbikássinon*.

- Anakwad*, it is cloudy; *karwin ānakwássinon*.  
*Mijakwad*, it is clear, fair, weather; the sun  
 shines, the sky is blue.  
*Karwin mijakwássinon*, it is not clear weather, etc.  
*Mindókad*, there is dew on the ground; *karwin*  
*mindokássinon*.  
*Awán*, it is foggy; *karwin awánsinon*.  
*Binawán*, the fog is falling; *karwin binawánsinon*.  
*Pākawán*, the fog disappears; *karwin pākawánsi-*  
*non*.  
*Mādjibíssa*, it begins to rain; *karwin mādjibíssá-*  
*sinon*.  
*Ishkwābíssa*, it stops raining; *karwin ishkwābísá-*  
*sinon*.  
*Arwanibíssa*, it rains a little; *karwin arwanibíssá-*  
*sinon*.

ORDINARY WORDS AND EXPRESSIONS.

- A beggar, *nandotamágezwinini*, *nandotamágezwik-*  
*we*.  
 I ask, beg, him for s. th., *nin nandótamaɓa*, *nin*  
*pagossénima*.  
 „ ask for it, beg it, *nin nandotān*.  
 „ pay attention to him, mind him, *nin babaméni-*  
*ma*.  
 „ mind it, *nin babaméndān*.  
 „ awake him, *nin goshkósia*, *nind amádjia*.  
 „ come back, *neiab nin bi-ija*.  
 „ backbite him, *nin matchi dájima*, *nin matchi*  
*ina*, *nin pagwánoma*.  
 „ think bad of him, *nin mānadénima*.  
 „ think bad of it, *nin mānadéndān*.  
 „ speak wickedly, *nin bātāɓe*, *nin mānadɓe*, *nin*  
*matchi gíjwe*, *nin mānasitágos*, *nin mānaigdon*.  
 „ am bald headed, *nin papashkwakóndibe*.  
 „ publish his bans of marriage in church, *nin*  
*bibágima anamiéwigámigong*.  
 „ baptize him, *nin sīgaándawa*.  
 „ am baptized, *nin sīgaándáts*, *nin sīgaándjigas*.



- I give him Confirmation, *nin Sōngideeshkarwa.*  
 He receives Confirmation, *od odápinan kitchitwá*  
*Sōngideeshkágéwin, Sōngideeshkarwa.*
- I give him holy Communion, *nin mina kitchitwá*  
*Eucharistíwin, Jesus wíiaw.*
- „ receive holy Communion, *nind odápinān Jesus*  
*wíiaw, kitchitwa Eukaristíwin; nin Jarwendágos.*
- „ make my first Communion, *nind oshki-jarwenda-*  
*gos.*
- First Communicant, *weshki-jarwendágosid.*
- First Communion, *Oshki-Jarwendágosíwin.*
- I go to Confession, *nin nāsikawa mekatéwikwan-*  
*áie, webinigeng nind íja.*
- „ confess, *nin wēbinige, nind ārwénindis, nin di-*  
*badodānan nin bātādownan, nin bātāndis.*
- Confession, *wēbinigéwin, ārwénindisowin, bātāndi-*  
*sowin.*
- I give him absolution, *nin wēbinámarwa o bātādo-*  
*winan, nin gāssiámawa o bātādownan.*
- „ am sorry for my sins, *nind ondjik ashkéndam*  
*nin bātādownan.*
- „ hate my sins, *nin jingendānan nin bātādowni-*  
*nan.*
- „ cast them away, *nin wēbinānan.*
- „ will shun them, *nin wi-ójindānan.*
- „ will combat them, *nin wi-mīgadānan.*
- „ will change, *nin wi-āndji-bimádis.*

—•—

### LESSON XIV.

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

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

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

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

*Present Tense.*

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

*Imperfect Tense.*

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

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

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

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

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

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

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

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

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

„ *nibinish (na-id)*, „ „ „ summer.

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

„ *sigwanish (sag-id)*, „ „ „ spring.

*Oshki Odénang*, to, at, from Bayfield.

*Geté-Odénang*, „ „ „ Superior.

*Waiekwā-Kitchigaming*, to, at, from Superior.

*Moningwanékáning*, to, at, from La Pointe.

*Wasswáganing*, „ „ „ Lac du Flambeau.

*Ottáwa-Ságaiganing*, „ „ „ Courtes Oreilles.

*Wikwédong*, „ „ „ Ashland.

*Kitchi-Wikwedong*, „ „ „ L'Anse.

*Mushki-Sibing*, „ „ „ Bad River Res.

*Abiding (ningoting)*, once.

*nijing*, twice.

*nissing*, three times.

*nirwing*, four times.

*nāning*, five „

*ningotwátching*, six times.

*nijwátching*, seven „

*nishwátching (ishwátching)* eight times.

*jāngatching*, nine times.

*midatching*, ten „

*Anin dassing?* how often?

*Api*, when—*megwa*, whilst.

*Anin?* how? what? *wégonen?* what?

## EXERCISE.

*Mi igiw ininivag Oshki-Odenang ged-ijádjig, mi igiw dash anind ged-ijássigog. Meno-anokídjig wewéni ta-dibaamágosiwag, énokíssigog dash kawin ta-dibaamágosissiwag. Mi sa aw anishinābe gemādjássig. Moningwanékáning wī-bibónishi; níngotchi bakān dash ta-bibónishiwān nij odānan. Nínawind meukwéssiwāng ishkotéwābo, nin mino bimádisimin, kluarwa dash netā-miukwéieg kid ākosim nauingim, ki kitimágisim gaic. Wluarwa pitchināgo menissépaung (who chopped wood) da-gi-dibaamágosiwag mádjassigwāban. Kluarwa mojang baiápiieg níngotung ki ga-máwim. Oma Moningwanékáning kawin aássiwag anishinābeg euamiássigog, kákina oma ciádjig auamiáwag. Anindi ge-nībinishiieg? Ottárwa-Ságaigauing níu ga-nībinishimin. Awassonāgo nij ininivag gi-tchāgisowag (got burned) megwa gi-nibáwad. Bējig ikwe tchāgisobau nōpiming, gi-gīwashkwébid. Aw ikwe Kitchi Wikwédong gi-óndjiba, mi wedi ga-tagwágishid, oma dash Mashkī-Sibing wī-bibónishi. Aniu dassing ga-matchi-ikkítóian nongom gíjigak? Nijing eta (only) nin gi-matchi-ikkít paugi. Aniu dassing ga-ijássiweg anaméssikeng (to mass?) Abiding kawin nin gi-ijássimin, aw dash kwíwiséusish jāngatching kawin gi-ijássi, gi-babá-odáminod (because he was playing about).*

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

ORDINARY WORDS AND EXPRESSIONS.

- I will not relapse into sin, *kawin mīnawa nin wī-pangishinsi bātādowning.*
- „ „ give up drink and all badness, *nin wi-boniton ishkotewábo, kákina gaie bātādowninan.*
- „ „ not keep bad company, *kawin nin wī-wīssokawássig, (kawin nin wī-wīdjíwássig) metchi-ijíwébisdjig.*
- „ conceal a sin, *bātādown nin kádon,*
- „ „ „ „ from the priest, *mekatéwikwanáie nin kádawa bātādownin.*
- Penance for sins confessed, *kotagiidisowin.*
- I have performed my penance, *nin gi-kotagiidis.*
- „ examine my conscience, *nin nanágatawénindis, nin nanda-mikwéndānan nin bātādowninan.*
- Extreme Unction, *Anamie-Nominídiwin.*
- I give Extreme Unction, *nind Anamie-nómína.*
- „ receive Extreme Unction, *nind odápinān Anamie-Nominídiwin; nind anamie-nomínigas.*
- „ call for the priest, *nin nándoma mekatéwikwanáie.*
- „ desire him, *nin nandawénima.*
- „ am in danger, *nin nanisánis.*
- „ think he is in danger, *nin nanisanénima.*
- „ am ordained priest, *nin mēkatéwikwanáiewígo.*
- „ am consecrated bishop, *nin kitchi mekatéwikwanáiewígo.*
- Holy Orders, *Mekatéwikwanáiewiwin.*
- I marry, *nin wídige.*
- „ „ for life, *nind āpitchi wídige.*
- „ „ in the Christian way, *nind anamie-wídige.*
- „ „ Indian fashion, *nind anishinābe-wídige.*
- „ live in concubinage, *anishā nin wídígema iníni (ikwe.)*
- Marriage, *widigéndiwin.*
- Christian marriage, *anamié-widigéndiwin; anamie-nībariwin.*

Concubinage, *auishā widigēndiwīn*.

Married person, *wādīged*.

Spouse, *wa-wādīged*.

Unmarried, *wādīgessig*.

Marriage-ring, *anamié-titibintudjīpison*.

I marry him, her, *nīn wīdigēma*.

„ solemnize marriage, *nīn wīdigēndaag*.

„ put away my wife, husband, *nīn bakéwīna nīn wīdigemágau, nīn wēbīna nīn wīdigemágau*.

INTERMEDIATE EXERCISE.

I...thee not—*issinon*.

I...you „ —*issinoninim*.

*Kawīu ki wābamissinon*, I see thee not.

„ „ *wābamissinóninim*, I see you not.

*Nīu pagosséuima*, I request him, beseech him.

*Ki pagosséuimiu*, „ „ thee.

*Kawīn ki pagossenimíssinou*, I request thee not,  
do not request thee.

*Nīu gagwédjīma*, I ask him (a question.)

„ „ *nakwétarwa*, I answer him.

*Ki nakwétón*, „ „ thee.

„ „ *nakwétóninim*, I „ you.

*Anin eji-aiaiau?* How art thou?

*Nīu mino aia*, I am well, feel well, am in good  
health.

*Nīnd ākos*, I am sick.—*Kawīu nīnd ākosissi*, I am  
not sick.

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

*Kawīu ki ganontssmou; aw inīni nīu ganóua.*  
*Kawīu ki kikéuimíssiuóninim, igiw dash inīnizwag*  
*wewéni nīn kikéuimāg. Kawīu kiu (thee) ki biis-*  
*sinon, kiu dash, ningwíss (my son) ki biin. Auiu*  
*eji-aiaiau? Kawīu nīn mino aiássi, (I am not well;*  
*not: I am not good). Nīnd ākos. Kawīu ki gi-*  
*wābamíssinou tibikong. Waiba ki ga-wābamīu. Kī*  
*gagwédjīmíninim. Kī ga-nakwétóninim. Ow kī*

*gagwédjimin. Abiding (once) nin gi-gagwédjima ki mama. Kawin ki wī-wābamišsinon (I don't want to see thee). Ki wī-ganónin (I want to speak to thee.) Kawin ki wī-ganonissinon, (I don't want to speak to thee). Kawin ki sāgišsinon.*

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

LESSON XV.

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

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

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

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

<i>ianin</i>	<i>wanin</i>	<i>nebaianin</i>	<i>nebassiwanin</i>
<i>djin</i>	<i>gon</i>	<i>nebadjin</i>	<i>nebassigon</i>
<i>iāngon</i>	<i>wāngon</i>	<i>nebaiāngon</i>	<i>nebassiwāngon</i>
<i>iegon</i>	<i>wegon</i>	<i>nebategon</i>	<i>nebassiwegon</i>
<i>wadjin</i>	<i>gwanin</i>	<i>nebawadjin</i>	<i>nebassigwanin</i>
<i>ngin</i>	<i>ngin</i>	<i>nebanngin</i>	<i>nebassingin</i>
<i>nidjin</i>	<i>nigon</i>	<i>nebanidjin</i>	<i>nebassinigon.</i>

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

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

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

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

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

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

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

*Anin éndashiwád?* How many are they?

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

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

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

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

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

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

„ *nījwāchimin,* (*naj..idjig*) we are seven of  
us; *nījwāsswi.*

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

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

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



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

EXERCISE.

*Anámian éndasso-kígijeb* (every morning)  
*gweshkósiianin*, *gaie éndasso-onágoshig* (every  
 evening) *wa-gawishimóianin*. *Kishpin naningóti-  
 nong osām wendamítatanin*, *pangi ganagé* (at  
 least a little) *anámian*; *kishpin dash wendamítás-  
 síwanin*, *níbiwa anámian*. *Tchibaiátigonigéwag  
 swanganamiádjig anamiéwigámigong pandigewád-  
 jin*. *Wewéni anwénindisog wa-wébinigéiegon*. *Aiá-  
 kosianin mino ganawénindison*, *bisān aian endaian*  
 (stay quietly at home) *kego babá-ijáken*. *Nimiidi-  
 wag anishinābeg enamiássigog medewiwádjín*, *Aw  
 inini pábigé* (immediately) *niba gegikwenidjin  
 mekatéwikwanaien* (when the priest preaches).  
*Ninidjánissens marwíshki*; *gweshkosidjin marwi*, *wa-  
 nibádjín gaie marwi*. *Gégo ejitchigeigon*, *wewéni  
 ijitchigeg*. *Kishpin aiákosíssiwegon*, *wewéni ijag  
 anaméssikeng éndasso-anamiégíjigak éndasso-kičhi-  
 twāgíjigak gaie* (go to Mass every Sunday and  
 holyday). *Bī-anokín oma éndasso-gíjigak* (every  
 day) *meno-aiatanin*. *Kego nishkádisiken gego me-  
 tchi-ikkítowádjín anishinābeg*. *Aw inini kitchi nish-  
 kádisi*, *metchi-ijitchigenidjin odánan*. *Wa-anamiaiá-  
 nin anotch matchi inéndamowinan nind odissigón-  
 an*; (when I want to pray, various bad thoughts  
 come to me—arise in me).

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

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

*Batainowag na kinidjánissag?* (Are thy children numerous? i. e. hast thou many children?) *Enangé, batainowag. Anin éndashiwad kinidjánissag? Midādātchirwag ninidjánissag, ntwirwag ningwissag, ningotwātchirwag dash nindánissag. Nin dash ninidjánissag kawin batainissirwag; nijwātchirwag eta, kákina dash kwítwisénstwirwag. Kimissé onidjánissan anin éndashinid? Nijwan eta, bejig kwítwisens, bejig dash ikwésens. Anin ga-dashirwad ininirwag endaian tibikong? Gi-midātchirwag ashi jāngwaswi (19). Anin ga-dashinid Jesus o kikinomáganan (Apostles)? Gi-midādātchirwan ashi nij. Anin éndashirwag endateg? Nin midādātchimin ashi niwin. Anin ga-dashirwad nitám (first) anishinābeg (homines)? Gi-nijirwag sa, mi sa Adam gaie Eva. Anin ga-dashinid Jakob onidjánissan? Gi-midādātchirwan ashi nij ogwissan, odánan dash gi-béjigowan (Dinah). Anin éndashirwad igirw ga-pindigédjig anamiéwigámigong? Kawin nibirwa gi-pindigessirwag; mi eta medādātchirwad ashi nijwasswi ga-pindigédjig. Anin éndashirwad ga-wēbini-gédjig? Ntssirwag eta.*

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

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

INTERMEDIATE EXERCISE.

Verbs in *awa* change *awissinon* into *ossinon*

„ „ *āwa* „ *aowissinon* „ *aossinon*  
 „ „ *ēwa* „ *eowissinon* „ *eossinon.* „

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

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

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

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

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

*Nin sīgaándawa*, I baptize him.

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

*Nin bajibāwa*, I stab him.

*Kawin ki bajibāóssinóninim*, I do not stab you.

*Nin nandonēwa*, I seek him, search for him.

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

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

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

*gi-ijinājaóssonon anamiéwigámigong? Kawin dash ki gi-ijássi. Ki gi-babá-widjiwag matchi kwizwisénsag gi-babá-widjodáminomadwa. Ki ga-bash-anjéon. Mary, ki wī-wīndamon gégo; tibikong nópiming gi-dandkiso béjig Kitchi-Mókoman gawashkwébid; gi-tchagidéni o kishkaágwéwigamig (his camp), mi dash gaie win gi-tchāgisod. Kwi-wisénsidog! Kid ombágisim; ki ga-pakiteóninim, bisān aiássiweg. Kawin ningot ki gi-wīndamóssinon. Nongom nin wī-babá-nandonéwa noss. Ki gi-babá-nandonéon, nosse. John, ki sāgiin; mojavag ki gi-mino-dódaw; kin dash Jim, kawin ki sāgiissinon.*

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

ORDINARY WORDS AND EXPRESSIONS.

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

It is beautiful, *onijtshin*, *bishigendágwad*, *gwa-nátchíwan*.

The ox, cow bellows, *māsítágo* *pijiki*.

„ dog barks, *migt animósh*.

I bend, *nin wāgínige*.

„ „ it, *nin wāgimān*, *nin jawāginān*.

„ „ my arm, *nin biskíniken*.

„ stoop, bend forward, *nin wāgenis*.

„ incline myself, *nin nāweta*.

„ am bent, bowed, *nin wāgishka*.

„ „ benumbed, *nin gīkimānis*.

My arm is benumbed, *nin gīkimanínike*.

„ foot „ „ „ *gīkimanísíde*.

„ hand „ „ „ *gīkimaníníndji*.

„ leg „ „ „ *gīkimanígáde*.

I disturb, confuse him, *nin wanishkwéa*.

„ am confused in thought, *nin wanishkweiéndam*.

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

„ lose the road, trail, *nin wanáadon níkana*.

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

„ am misunderstood, *nin wánítagos*.

„ misunderstand him, *nin wánítarwa*.

„ „ it, *nin wánítan*.

„ understand him, *nin nissitótarwa*.

„ „ it, *nin nissitótān*.

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

*nin pagákowe*, *nin pagakitágos*.

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

*pagakítarwa*.

„ am bilious, *nind osawábi*.

Bile, *osawában*.

I bind him, *nin takóbina*, *nin sāgibina*, *nin mind-jimápina*.

„ bite off a piece, *nin pakwéndjige*.

„ „ „ „ „ of tobacco, *nin pakwéma asséma*.

## LESSON XVI.

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

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

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

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

*Masculine.*

*Ogima*, a chief or king;  
*Iníni*, a man;

*Kwíwisens*, a boy;  
*Oshkínawe*, a young man;  
*Noss*, my father;  
*Ningwíss*, my son;  
*Nissaié*, my elder brother;  
*Nimishómíss*, my grandfather;

*Feminine.*

*Ogimákwe*, a queen, wife of a chief;  
*Ikwé*, a woman;  
*Ikwésens*, a girl;  
*Oshkinígikwe*, a young lady;  
*Ninga*, my mother;  
*Nindániss*, my daughter;  
*Nimissé*, my older sister;  
*Nókomíss*, my grandmother.

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

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

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

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

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

*Nin mīgiwenan pakwejigan*,—animate, V Conjug.

*nin mīgiwen masinaigan*,—inanimate, VI „

*ojitchigaso tashkibódjigan*,—animate, I „

*ojitchigáde wakaigan*,—inanimate, VII „

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

*Pakwéjigan*, (an. pl. *ag*) bread.

*Assín*, (an. pl. *ig*) a stone.

*Mishímin*, (an. pl. *ag*) an apple.

*Pingwi* (an.) ashes.

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

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

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

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

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

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



*Mitig wābigoni*, (*waiab-id*) the tree is in bloom.

„ *wadīkwani*, (*wed-id*) the tree has branches.

*Nin pakwējiganike*, (*pek-ed*) I make bread.

„ *gwēkita*, (*gwaiekitod*) I turn around.

„ *gwāshkwān*, (*gwaia-id*) I jump.

„ *gīgibingwash*, (*gag-id*) I am sleepy, drowsy.

„ *gīginig*, (*gag-id*) I am born with it.

*Assēma*, (*an.*) tobacco, snuff.

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

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

*Mikwān*, (*an.*) ice.

*Gon*, (*an.*) snow.

*Nin gīwanim*, (*gaw-od*) I tell a lie.

„ *gīwēhato*, (*gaw-od*) I run home.

„ *mānjaia*, (*maianjaiad*) I am unwell.

„ *mānjidée*, (*maia-ed*) I am inclined to vomit.

„ *kiténim*, (*ket-mod*) I am proud (in thought).

„ *kitchipis*, (*ket-od*) I gird myself, put girdle  
or belt around my waist.

„ *wī-niba*, (*wa-ad*) I want to sleep, am drowsy.

„ *wīnin*, (*wa-od*) I am fat.

„ *wīningwe*, (*wan-ed*) I have a dirty face.

*Nind óndádem*, (*wen-mod*) I weep, cry on account  
of.

*Bakadéwin*, hunger.

*Nishkádisiwin*, anger.

#### EXERCISE.

*Nin nabe-pijikmag éniwek* (tolerably) *wīnino-wag*, *nind ikwé-pijikmag dash kitchi pakákadosó-wag*. *Ki nabe-pakaākwéiag mīgádiwag, takwándi-wag, nissidiwag*. *Mino inintwi nind ógimam mino ikwéwiwan gaie o wīdigemáganan, géget mino o-gimākwéwiwan*. *Bējig mitig gi-patákiso gwanátch kitigáning, binádisiwini-mitig dash gi-ijínikáso*. *Anin endáshnid kishime o mishiiminan? Nānánivan o mishiiminan, ntssiwag dash nin, nin mishi-minag*. *Onijishirwag na* (are they good) *ki mishi-minag? Kawin onijishiswag, pigishkanániwag*

sa. Anind mitigog kitchi otchibikáwirwag, anind dash kawin. Kijāte, mi wendji-wábigonid mitig. Aw tchibákwéwikwe wewéni pákwéjiganike.

Gwékitan, ningwiss, oma dash inakakeian inābin (look hither in this direction). Awenénag igiw wedi gwaiashkwánidjig? Mi sa John ogwissan, mi iniw gwaiashkwáninidjin. Kitchi naningim gwáshkwaniwag abinódjiag wedaminowádjin (when playing). Kawin gwetch (not much) gi-nibássi tí-bikong ki mama; mi wendji-gígibingwáshid nón-gom. Kákina anishinābeg, minik endáshiwad, oma aking, kákina go bātādowning giginigiwag. Gá-wanimódjig jingendágosiwag, igiw dash mojang daiebwédjig (who tell the truth) sāgüigósiwag. Kwíwisens, wewib gīwébaton! Nibiwa mánjaiá-wag, bemashiwádjin jiwitágani, kitchigáming, (when they sail on the salt ocean); mánjidéewag, jishigágowéwag gaie (are inclined to vomit and do vomit). Kitchipísóda gīwéda gaie. Aw ikwesén-sish winingwe, wínisi gaie, omisseian dash biningwéwan, binisiwan gaie. Nishkádisiwin ondádémo aw ikwe.

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

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

INTERMEDIATE EXERCISE.

I perhaps . . . *midog*.

thou ,, . . . *midog*.

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

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

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

*Ta-ija odénang*, he will go to town.

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

*Ki ga-gíwe*, thou wilt go home.

*Ki ga-gíwémidog*, perhaps thou wilt go home.

*Ta-mino-aia*, he will be well.

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

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

*Nind ákosímidog*, perhaps I am sick.

*Kid ákosímidog*, perhaps thou art sick.

*Nind anámia*, I pray, I am a Christian.

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

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

*Nin ga-gíwe; ki wi-gíwémidog ina? Endogwen*, I don't know, *Mary ákosidog, kawin mino aiássi*.

*Aw iníni anamiádog, aw dash kawin anamiássi*.

*Ki wi-gíwémidog na? Géget nin wi-gíwe nóngom*.

*Aw ikwésens ta-ijáwidog na anamiéwigámigong?*

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

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

*kawin ningot nind inapínéssi*, (there is nothing the matter with me), *aw dash iníni ákosidog. A-*

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

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

ORDINARY WORDS AND EXPRESSIONS.

- I bite him, *nin tákwamá.*  
 „ „ it, *nin takwandān.*  
 „ „ *nin takwangé.*  
 The dog bites, *takwangéshki animósh.*  
 I blacken, *nin makatéwítchige.*  
 „ „ it, *nin makatéwítssiton.*  
 Negro, *makatéwiiáss.*  
 Shoe-blackening, *makatewítchigan.*  
 Blacksmith, *awishtóia.*  
 I am a blacksmith, *nind awishtoiáw.*  
 Blacksmithshop, *awishtoiáwigamig.*  
 I blame, reproach him, *nind ānwénima.*  
 „ „ excuse myself, *nind ānwenindis.*  
 Blood, *miskwí.*

- I bleed, *nin miskwíw*.  
 „ make him bleed, *nin miskwítwia*.  
 My nose bleeds, *nin gíbitan*.  
 I shut my eyes, *nin passangwáb*.  
 „ open „ „ *nin pākatawáb*.  
 „ have the dysentery, *nin miskwábi*.  
 The kettle boils, *ónso akik*.  
 I boil it, *nind onsan, nind onswa*.  
 „ burn, *nin tchāgis*.  
 It burns, *tchāgide*.  
 I catch fire, my house catches fire, *nin sákis, sá-  
 kide*.  
 „ bury him, *nin pagidénima, nin ningwáwa*.  
 „ am busy, *nind ondámíta, nind ondámis*.  
 „ „ troubled, in trouble, *nind odjánimis*.  
 „ wipe dishes, *nin gāssinágane*.  
 „ „ his face, *nin gāssingwéwa*.  
 „ „ my „ *nin gāssingwéodis*.  
 It is windy, it blows. *nōdin*.  
 Wing, *ningwigan*.  
 The bird has wings, *oníngwigána bineshi*.  
 Wild, *pagwádj*.  
 Wild horse, *pagwádjí-bebéjigóganji*.  
 White fish, *atikameg*.  
 Trout, *namégoss*.  
 The whites, *waiábishkiwédjig*.  
 I am wet, *nin nibíwis, nin nibiw*.  
 „ get wet, *nin nissábarwe*.  
 „ weigh (groceries etc), *nin dibábishkódjige*.  
 A pound, *ningo-dibábishkódjigan*.  
 I weigh him, it, *nin dibábishkóna, nin dibábish-  
 kódon*.  
 „ shoot (with a gun), *nin pashkísige*.  
 „ „ him, *nin pashkiswa*.  
 „ „ it, *nin pashkisan*.  
 Gun, *pashkísigan*.  
 Cannon, *kitchi pashkísigan*.  
 I shoot (with bow and arrow), *nin bimódjige*.

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

Summary.

*Jarwendágosizwag banidéédjig, mi sa igíw ged-od-aiimidjig ogimáwíwin gíjigong. Minógin ki kítigá-nens (thy little garden yields well). Minomágosizwag igíw gígóíag. Kíssiná, waíba ta-sogípo. Netā-anokídjig nin minwābamag, ketimishkidjig dash nin jingénimag. Iníniwidog, ki pagossénimínim tchi pindigeteg anamiéwigámigong. John, ki gi-gagwédjima na koss? Kawin mashí nin gi-gagwédjimássi. Mary, ki wi-gagwédjimin gégo; ki gimodimidog na tibikong? Kawin ki ga-nakwétóssi-non. Margaret matchi ikwesénsiwi, kawin o wī-nakwétawássin o mamaian. John kawin o minwénimássin enamiássínigon Peter, aníndi ge-bibónishíian? Kitchi Wikwédong nin ga-bibónish, níngwíss dash ta-bibónishi Moníngwanékáning. Aw iníni gi-níbi-nishi Oshki Odénang, nin widigémágan ta-tagwá-gishi Bāwítig, gaie nin omá odénawénsing nin wi-sígwánish. Bapidogénag abinódjiiag (children). Kí gi-gíwashkwébmímidog. Aw iníni pábige nishkádisi gégo ékkítódjin. Kégo bāpikégon enamiategon. Anin endáshíwad kissaiéíag? Níssiwag nissaiéíag, nānānizwag dash nimisséíag. Anin iwapi wa-gawishimóíeg? Nóngom igo nin wi-gawishimómin. We-wéni anámian mo jag wenishkáianin wa-gawishimóianin gaie. Kí ga-bashanjéon kíshpin wī-debwétansiwan. Kawin wewéni kí nondóssinon, nin gāgíbishe (deaf.) Kawin ki wí-pisíndóssinon. Níngwíss, we-wéni tchibaidígónigen pandigéianin anamiéwigámigong. Kí wí-atáwénan na kí nabe-píjtkim? Kawin nin atáwéssinan, nin wí-atáwénag dash nind ikwé-píjikímag. Joe níbíwa o gi-gimódinan pakwéjigánsan mishíminan gaie. Nin wí-sagasswá; aníndi nind asséma gaie nind opwágan? (my tobacco*

and pipe). *Kitchi otchibikawwi aw mitig, onijishi, kitchi wádikwani, wabigóni gaie. Mary nibirwa pakwéjiganan o gi-gísisswan* (baked). *Bakadéwin ondadémo ninidjánisséns* (my little child). *Mi aw nind ogimákwem.*

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## LESSON XVII.

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

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

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

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

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

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

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

give the terminations of said indicative mood.

*Indicative Mood.*

*Present tense.*

*Imperfect tense.*

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

*Indicative Mood. Affirmative Form.*

*Present tense.*

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

*Imperfect tense.*

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



*nin mīgiweminábanig*, we gave them.

*ki mīgiwemwábanig*, you „ „

*o mīgiwenawábanin*, they „ „

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

*Nind ijánan (ejad)* I go to him her.

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

„ *gīmódinan*, (*gamodid*) I steal it.

„ *apénimonan*, I trust, hope, in him (*epéni-mod*).

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

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

*Jóniia*, (*an*) silver, money.

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

*Moshwé*, (*an pl. g*), a handkerchief.

*Kitchi moshwé*, a shawl.

*Pakwéjigan* (*an. pl. ag*), bread.

*Bebinésid pakwéjigan*, flour.

*Bassisid pakwéjigan*, flour.

*Bibiné pakwéjigan*, flour.

*Gásisod pakwéjigan*, baked bread.

*Opín*, (*an. pl. ig*), a potatoe.

*Pigishkani-opín*, a rotten potatoe.

#### EXERCISE.

*Nin gad-ijánan nin nábéem* (my husband); *mi ékkitod aw ikwé*. *Igiw ininiwag o gi-gimodináwan nibiwa opinin gaie mishminan*. *Gwaidk enamiad od apénimonan Debendjigenidjin*; *enamiássig dash od apénimonan, o manitokénan gaie anotch masinínin* (various idols). *Ki gi-gimódinag na nind opinmag? Kawin nin gi-gimódissinag, aw ikwesénsish o gi-gimódinan*. *Enamiádjig od apenimonáwan*

*Kijé-Manitón; géget minótchigéwag apénimowad. Aw ikwé o gi-gimódinan nomaiá bejig kitchi moshwén. Anind matchi ininirwag o gimodinawábanin níbiwa akikón, gaie opinín, gaie opwágan-an, gaie asséman; nongom dash gibakwaigásowag.*

*Ininirwidog! Ki gi-gimódimwában na nin papa o joniiáman? Nóssinan! Kawin ninawind, nin gi-gimódissímin o joniiáman, mi sa aw gemódishkid ga-gimódid inirw jóniian. Kissaiéiag na o gi-ijanáwan inirw aídkosinídjin ininirwan? Endogwen. Gánabatch (perhaps) o gi-ijanáwan. Ki gi-atáwénag na kákiná kid opinímag? Kákiná nin gi-atáwénag pitchināgo. Aw míndimóie (old woman) o gi-atáwénan ina od ássini-opwáganan? O gi-atáwénan o wábigan-opwáganan, inirw dash o miskopwáganan kawin o gi-atáwessinan (but she did not sell her red-stone pipe).*

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

INTERMEDIATE EXERCISE.

I, or thou, perhaps not, { *Kawin nin ki..ssimidog*  
 He, she            ,,    ,, { ,,    *ssirwidog; ssidog.*  
*Nin mādja*, I leave, go away, depart.

*Kawin nin mād̄jassimidog*, perhaps I do not leave  
etc.

*Kawin mād̄jassiwidog*, perhaps he does not leave.

*Nin w̄issin, w̄issini*, I eat, he eats.

*Kawin ta-w̄issin̄ssidog*, perhaps he will not eat.

*Nin minikwé*, I drink.

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

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

*Nin bakadé*, I am hungry.

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

*Nin ḡishkábāgwe*, I am thirsty.

*Aw ikwésens kawin ḡishkábāgwéssidog*, perhaps  
that girl is not thirsty.

*Anin eji-aiad koss?* How is thy father?

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

*Pangi*, a little, a few.

*Ganabatch kawin nin ga-mād̄jassimidog wābang kigijeb. Anindi ki mama? Anamiéwigámigong a-iád̄og. Koss dash anindi aiod? Atáwéwigámigong aíd̄widog. Ki gi-w̄issin ina? Kawin mashi* (not yet) *nin gi-w̄issin̄ssi, apitchi nin bakadé. Gi-w̄issini na aw ikwé? Endogwen; gi-w̄issinidog. Ki gi-minikwémidog. Kawin nin gi-minikwéssi, nin kitchi ḡishkábāgwe dash. Nóngom na ki wi-w̄issin?* (dost thou want to eat now?) *Kawin nóngom nin wi-w̄issin̄ssi, pánima nin ga-w̄issin. Kawin gwetch* (not much) *ki gi-w̄issin̄ssi. Naningim na minikwé aw intni? Kawin naningim minikwéssi; naningótnong pangí minikwé. Kawin na ta-ḡiwéssidog koss? Kawin ganabatch* (perhaps not). *Kawin na ki ga-bi-ijássimidog nongom onágoshig? Kawin nin ga-bi-ijássi; nin wi-mād̄ja nongom.*

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

morrow; perhaps she will leave day after to-morrow (*awasswābang*). Will she go to Bayfield? *Taija na Bayfiēld* (*Oshki Odénang*)? Perhaps she will go to Ashland (*Wikwédong*). Perhaps she will not go to Bad River (*Mashki-Sibing*). Where is thy father? Perhaps he is now at La Pointe (*Moningwanékáning*). Will he go to Superior? (*Geté Odénang*)? Perhaps he will go there to-morrow. Does that man drink often? Yes he drinks very often (*kitchi naningim*). Is that girl hungry and thirsty? She is hungry. Perhaps she is not thirsty. Is thy mother hungry? Perhaps she is not hungry, but she may be thirsty (*gīshkábagwédog dash*).

ORDINARY WORDS AND EXPRESSIONS.

It is calm, *anwátin*.

I camp, *nin gabésh*.

Camp, *gabéshiwín, nibéwín*.

I capsize in a canoe, boat, *nin gonabishka*.

„ contradict him, *nind āgonwétawa, nind ājidéma*.

„ take care of him, support him, *nin bámia*.

„ support myself, *nin bamitdis*.

A driver, *wedábiad bebéjigóganjin*.

„ wagon, *titibidában*.

„ sleigh, *odābān*.

„ cat, *gájagens*.

I cease, *nind anwáta, nind ishkwáta*.

„ stop working, *nin bōnita, nind ishkwā-anokí,*  
*nind ishkwáta*.

„ cease to be hungry, *nin boni-bakadé*.

My cheek, thy cheek, his cheek, *ninow, kinow,*  
*onowan*.

I chew, *nin jāshagwándjige*.

„ talk Chippewa, *nind otchipwem*.

„ translate into Chippewa, *nind otchipwewissiton*.

It is a Chippewa book, *otchipwewissin masimaigan*.

I write in Chippewa, *nind otchipwebtige*.

Chippewa writing, *otchipwebtiigan*.

There is a clearing, *papashkwámagad*.

The water comes forth, there is a spring here,  
*mokídjirwan nibi omá*.

Concupiscence, *missawénimowin*.

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

Cooper, *makakokéwintni*.

Copper, *miskwábik, osawábik*.

„ mine, *miskwábikókan*.

Cent, *osawábikons, miskwábikons*.

I imitate him, *nin kikinowābama*.

„ „ it, *nin kikinowābandān*.

Corpus Christi, *wábigoni-gíjigad*.

I cough, *nind ossóssodam*.

„ have consumption, *nin ossóssodamowápine*.

„ count, *nind agindáss*.

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

„ am counted, *nind agíndjigas*.

„ smile, *nin babáptingwe, nin jomingwen*.

Indian cradle, *likināgan*.

Cranberries, *mashkígíminan*.

Cranberry-swamp, *mashkígíminikan*.

I am crazy, *nin gīwanádis*.

„ am a cripple, *nin mākis*.

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

„ swim across, *nind ājawádaga*.

„ „ *nin bimádaga*.

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

„ cross it on a bridge, *nin ājoge*.

Bridge, *ājogan*.

I curse him, *nin matchi inapnéma*.

## LESSON XVIII.

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

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

### *Objective Singular,*

*Kawin nin mīgiwessinān.*

„ *ki mīgiwessinān*

„ *o mīgiwessinān*

„ *nin mīgiwessinān*

„ *ki mīgiwessinānāwa*

„ *o mīgiwessinānāwan*

*Kawin nin mīgiwessinānāban*

„ *ki mīgiwessinānāban*

„ *o mīgiwessinānābanin*

„ *nin mīgiwessinānābanin*

„ *ki mīgiwessinānāwāban*

„ *o mīgiwessinānāwābanin.*

### *Objective Plural.*

*Kawin nin mīgiwessinānag*

„ *ki mīgiwessinānag*

„ *o mīgiwessinānag*

„ *nin mīgiwessinānag*

„ *ki mīgiwessinānāwag*

„ *o mīgiwessinānāwan*

*Kawin nin mīgiwessinānābanig*

„ *ki mīgiwessinānābanig*

„ *o mīgiwessinānābanin*

„ *nin mīgiwessinānābanin*

„ *ki mīgiwessinānāwābanig*

„ *o mīgiwessinānāwābanin.*

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

*Pigtw*, (*an.*) pitch.

*Mikwam*, (*an.*) ice.

*Gon*, (*an.*) snow.

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

*Mandāmin*, (*an. pl. ag*) corn.

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

*Tchībaidítig*, (*en. pl. og*) a cross.

*Ajideiátig*, (*an. pl. og*) a cross.

*Nin gad-ijánan aw aiákosid intni*, I will go to that sick man.

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

*Nin gad-atarwénan pakwéjigan*, I will sell bread.

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

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

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

*Nin apénimonán Debéndjiged*, I hope in the Lord.

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

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

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

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

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

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

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

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



*kitamásonan gi-anokiian? Kawin gwetch nibirwa nin gi-gáshkitamásssossinan jóniia; nissogon (three days) eta nin gi-anoki. Kí wi-ijanárwa na aw kitchi ishkoté tashkibódjigan? Kawin nongom nin wi-ijassmin; osám nind ondamitámin, api wendamitassiwāng nin gad-ijámin.*

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

INTERMEDIATE EXERCISE.

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

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

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

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

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

*Nind atāwen, I sell it.*

*Nin gishpinadon, I buy it.*

*Aind aton*, I put it, place it.

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

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

*Wígíwam*, an Indian wigwam or lodge.

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

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

ORDINARY WORDS AND EXPRESSIONS.

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

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

Preacher, *gagikwéwinini*.

Prot. meeting house, *gagikwéwigamig*.

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

The tree yields fruit, *mīniwi mitig*.

Fruit-tree, *manizwid mitig*.

The field yields fruit, *mīnizwan ktigan*.

I yawn, gape, *nin nibaidwe*.

,, put it wrongly, *nin napátchiton*.

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

,, wound him, *nin mákia*.

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

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

,, ,, ,, cutting, *nin kijāwa*.

,, cut myself, *nin kijádodis*.

,, am wounded, *nin bimwáganés*.

Wounded person, *bimwágan*, *mijwágan*.

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

,, ,, it up, *nin wīwéginān*, *nin kashkiwéginān*.

,, am worth nothing, *nin nagikáwis*.

It is worth nothing, *nagikawad*, *kawin gego iná-*  
*badássonon*.

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

,, is worn out, *mētchissin*, *metchitchigáde*.

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

Scarf, *nabikawágan*.

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

Work day, *anoki-gíjigad*.

Workshop, *anokiwígamig*.

The child has worms, *ogejágimi abinódji*.

Worm medicine, *ogejágimi-mashkiki*.

Woods, *mitigwaki*.

In the woods, *nópiming*.

I go into the woods, *nin gopí*.

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

In the whole world, *enigókwag aki, enigokwakámigag*.

At the end of the world, *ishkwā-aktiwang, waiek-wā-aktiwang*.

Woman's breast, *tótoš*.

My breasts, *nin totóšim*ag.

It withers, *nibwāshkissin*.

I wipe him, *nin gāssiwa, nin kistwa*; it, *nin gāsian, nin kišian*.

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## LESSON XIX.

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

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

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

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

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

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

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

*Rule for forming the Second-third Person.*

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

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

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

*Rules for forming the "Third-third Person."*

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

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

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

Rule IV. The "Second-third" termination *wan* is changed into *wini*; f. i. *iníniwan*, *iníniwini*, *wīwan*, *wīwini*; exception 2d 3d Person *ogin*; 3d 3d Person *ogīni*, sometimes *ogīniwan*.

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

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

*Nin nādinan*, (*naiadid*) I fetch it (something a-  
nimate).

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

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

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

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

*Nin kotágitó*, (*kwe..od*) I suffer.

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

*Gísiss*, (*an. pl. og'*) sun, month.

*Dibaigísisswan*, (*an. pl. ag'*) watch, clock.

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

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

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

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

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

#### EXERCISE.

*Aw inini od awi-nādinan od opwāganan gaie od asseman. Bakadéwag kokóshag; nondāgosiwag; ki gi-áshamag na níbirwa nisākosin? Kitigéwininiwag naningim od ashangendwan nisākosin gaie opinín. Awénénag ga-mīgíwédjig iniw nisswi dibai-gísisswanan? Mi sa aw kejewádisid dibaigísisswanikéwinini (watch-maker) ga-mīgíwed. Geget onijishiwag; wewéni na mādjishkávag? Bejig geget wewéni mādjishka, aw dash omá ebíd kijika, wedi dash egódjīng (which hangs over there) bēsika, nin dash nin dibaigísisswanim nagāshka.*

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

#### INTERMEDIATE EXERCISE.

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

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

*Ḳawin nin wēbinansin*, I do not reject it (object inanimate).

*Kawin gégo nin wī-mīgíwessin*, I won't give anything, I will not.....

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

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

*Kawin nin minwéndansin saságisiwin,* I do not like avarice.

*Kawin nin jīngéndansin kid ijitchigéwin,* I do not hate thy deed (action).

*Nind odápinān,* I take it, receive it.

*Nin mamón,* I take it, I take it away.

*Nind atāwangen,* I borrow it.

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

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

*Wigwass-tchíman,* a birch canoe.

*Mitigo-tchíman,* a dug-out, small boat made out of a log.

*Nabágíssago-tchíman,* a small row-boat (made of boards).

*Ki gi-wēbinān ina anamiéwin?* (didst thou abandon religion)? *Kawin wíka nin gi-wēbinansin anamiéwin; nin kitchi sāgíton.* *Ki wī-odápinān ina katolik anamiéwin?* *Geget nin wī-odápinān.* *Kawin na ki gi-mamóssin nin masināigán?* *Kawin nin gi-mamóssin.* *Nin wī-atāwangen ki tchíman.* *Kawin na ki gi-wābandansin iw kitchi ishкотé-nā-bikwān* (fire-ship, steamboat). *Kawin nin gi-wābandansin.* *O gi-nādin na aw anishinābe nin mīti-go-tchíman?* *Kawin mashí o gi-nādissin.* *Ki ga-bídon na iw kitchi adópowin?* *Kawin nin ga-bídóssin.* *Ki gi-ójiton iw gwanátch wakáigan?* *Kawin nin, nin gi-ójitóssin,* Charles sa o *gi-ójiton.*

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



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

ORDINARY WORDS AND EXPRESSIONS.

I am drowned, *nin gibwanāmabawe, nin nissába-we.*

„ „ dry, *nin bēngos, nin bāss.*

„ dry it, *nin bāssān, nin bāsswa.*

The ground is dry, *bēngwakámiga.*

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

Duck, *jishíb.*

I hunt ducks, *nin nandóshibe.*

„ earn, *nin gashkítchige, nin gáshkia jóniia.*

„ „ it, *nin gashkítchigen, nin gashkitamáson.*

There is an earthquake, *niningishkámagad aki, niningākamig'ishka aki.*

Easter-Sunday, *Pak-gijigad.*

Palm-Sunday, *Jingobi-gijigad.*

The sun is eclipsed, *g'isiss nibó.*

I give edification, *nin mino kikinowābandat'we.*

„ edify him, *nin mino kikinowābamig.*

He edifies me, *nin mino kikinowābama.*

I enlighten him, *nin wāsseiéndamia.*

That's enough, *mi débisseg, mi iw.*

I enter, *nin p'indige.*

„ „ into him, *nin p'indigéshkawa, nin p'indiga-wa.*

„ entice him, *nin wíkwásoma.*

Epiphany, *Ogimá-gijigad.*

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

Life eternal, *kāgige bimádisiwin.*

Eternally, *kagigékamig, káginig.*

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

Even if, although, *missawa.*

For ever, *apiné, kāginig.*

Thus he acts always, *mi apiné ejtchiged.*

Everywhere, *misi, misīwe.*

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

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

„ imitate him, *nin kikinowābama.*

„ „ it, *nin kikinowābandān.*

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

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

My, thy, his face, *nishkīnjig, kishkīnjig, oshkīnjig, nindéngwai, etc.*

I have an angry face, *nin nishkádjīngwe.*

„ „ a clean face, *nin bīningwe.*

„ „ „ dirty face, *nin wīningwe.*

„ „ „ fat face, *nin wīninwīngwe.*

„ „ „ long face, *nin ginwīngwe.*

„ „ „ large „ *nin mangadéngwe.*

„ „ „ small „ *nind agassadéngwe.*

„ „ „ red „ *nin miskwīngwe.*

„ paint my face black, *nin makatéke.*

„ „ „ „ *nin warwéji.*

## LESSON XX.

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

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

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

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

„ *mīgiweiān* „ I give it, them.

*Kishpin mīgizwetan etc.*, if thou givest it, them.  
*Kego mīgizwéken*, do not give it, them.

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

*Win māgizwed*, he, who gives it, them.

*Winawa magizwédjig, etc.*, they, who give it, them.

*Nin māgizwéssiwān*, I, who do not give it, them.

*Kin māgizwéssiwān, etc.* thou, who dost not give it, them.

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

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

*Nabāgissag*, (an. pl. *og*) a board.

*Assáb*, (an. pl. *ig*) a net.

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

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

*Senibā*, (an) silk.

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

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

*Anáng*, (an. pl. *og*) a star.

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

#### EXERCISE.

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

*Kishpin apenimoteg bemádisidjig aking ki ga-waiéjindisom, kishpin dash apenimoteg Kijé-Manitó kawin ki ga-waiéjindisóssim. Igiw wika ejássigog aickosinidjin gaie ketimágisinidjin, kawin jawéndamideéssiwag (are not merciful-hearted).*

*Mekatéwikwanáie netā-jawendjiged o ga-mīgiwenān pakwéjiganan, gaie masinitchiganan, gaie nabágissagon. Anin iwapi ge-mīgiwed opwáiganan gaie asséman, gaie ishkotékanan (fire-steel) gaie kishkibitáiganan? Kawin o ga-mīgiwéssinan. Anin minik enagínsod aw séniba? Nij joniiánsag inaginso. Ki wī-nādinag na nin gijikímag? Enangé, wābang nin ga-nādinag. Nikániss, nin wī-atāwangénag anind ki nabágissagog; gi-ishkwā-náwakweg nin gad-ijánan tashkibódjigan, wi-awi-nādiān igiw ki nabágissagog,*

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

INTERMEDIATE EXERCISE.

*Inanimate object.*

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

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

*Nin wābandánan nibiwa masináiganan.* I see many books.

*Kawin nin wābandansinan kid ajíiganan.* I do not see thy stockings.

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

*Kawin nin wi-mīgīwéssinan.* I will not give them.

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

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

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

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

*Makák,* a box; Plural *makakón.*

*Onāgan,* a dish; „ *onāganan.*

*Tessināgan,* a plate; „ *tessināganan.*

*Tessábik,* a flat stone; Plural *tessábikon.*

*Bashanjéigan,* a whip; „ *bashanjéiganan.*

*Nin gotān,* I fear it.

*Nind aión,* I use it.

*Abinódjiiag o gotanáwa bashanjéigan. Nij bashan-jéiganan o gi-bīdónan aw abinódji; nin gad-a-iónan. Nisswi tessināganan o gi-bigwáánan (he broke three plates). Kawin na ki gi-atossinan tessināganan adópowining. Nin gi-atonan. Nij tessábikon nin wābandanan; nin mamakadendánan. George o gi-bigwáánan níwin onāganan gaie nānan tessināganan. Aw matchi inini o gi-gimódinan (stole) níjonag tchímānan gaie ningotwāsswatig abwin. Kawin aw anishinābe o gi-gimodissīnan kid ajeboiánan (thy oars). Nin gad-aiónan ninind-jin.*

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

and dishes on the table. I have five knives.

ORDINARY WORDS AND EXPRESSIONS.

I do damage, *nin banádjitchige, nin banádjitáge.*

„ suffer „ „ *nin banádjitáss.*

„ give a ball, dance, *nin nīmīwe.*

Dancing habit, *nimíshkiwin.*

„ house, (hall), *nimíldiwígamig.*

I am in danger of perishing, *nin bajiné, nin ba-*  
*banádis.*

Dangerously, *babanádj.*

I am timid, *nin jāgwénim.*

„ „ brave-hearted, *nin songidé.*

It is dark, *pashagíshkitibikad, káshkitibikad.*

It begins to dawn, *bídāban.*

„ is daylight, *wāban*; broad daylight, *pagakāban.*

Day of judgment, *dibákonige-gíjigad.*

„ „ resurrection, *ábitchibáwini-gíjigad.*

Sudden death, *sésika nibowin.*

I move, decamp, *nin gos.*

Deer, *wawáshkéshi.*

Bear, *makwá.*

A young bear, *makóns.*

Wolf, *maíngan.* Fox, *wágosh.*

Deer-skin, *wawáshkéshiwaiian.*

Deer-meat, venison, *wawáshkéshi wiiáss.*

I resist him, *nin nanádkona, nin mīgána.*

„ „ it, *nin nanákonān, nin migadān.*

„ give birth to a child, *nin nīgiarwass, nind on-*  
*dadisike, nin mīkarwa abinódji.*

I am delivered of a boy, *nin kwizwisénsike, nin in-*  
*iniónje.*

„ „ „ „ „ girl, *nind ikwesénsike, nin*  
*ikweónje.*

„ „ „ „ „ twins, *nin nijódeike.*

„ have a miscarriage, *nin nondé-nīgiarwass, nin*  
*nondé-mīkarwa abinódji.*

I go down a hill, *nin nissákiwe*.  
 The road goes down hill, *nissákiwémo mikana*.  
 I go up a hill or mountain, *nind ogidákiwe, nin*  
*wagiddákiwe*.  
 The road goes up hill, *ogidákiwémo mikana*.  
 I go upstairs, *nind akwándawe*.  
 „ „ downstairs, *nin nissándawe*.  
 I come downstairs, *nin bī-nissándawe*.  
 Desert, *pagwádakamig*.  
 I deserve, *nin wikwátchitass, nin wikwatchitamáss*.  
 „ „ it, *nin wikwatchitamáson*.  
 „ dig, *nin wānike*,  
 „ „ a deep hole in the ground, *nin dimiiānike,*  
*nin ginwānike, nind ishpanike*.  
 Dirt, *ajíshki*, it is dirty, *ajíshkika*.

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## LESSON XXI.

*On the formation of the plural number.*

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

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

*Plural of animate nouns.*

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

<i>Ogimáns</i> , a little chief,	plural	<i>ogimánsag</i> .
<i>Wágoshens</i> , a young fox,	„	<i>wagoshénsag</i> .
<i>Mígisins</i> , a young eagle,	„	<i>mígistínsag</i> ,
<i>Animóns</i> , a little dog,	„	<i>animónsag</i> .
<i>Intiníwish</i> , a bad man,	„	<i>intiníwíshag</i> .

*Opwáganish*, a bad pipe, Plural *opwáganishag*.

Rule II. All animate nouns ending in *an* and *in*, add the syllable *ag* to the singular to form the plural; but when those in *in*, have the accent on the last syllable they add *ig* for the plural, f. i., *opín*, plural *opínig*; *assin*, pl. *assinig*.  
*Migwan*, a feather, pl. *mígwánag*.

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

*Mishímin*, an apple, pl, *mishíminag*.

*Miskodtssimin*, a bean; pl. *miskodtssiminag*.

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

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

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

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

*Gegīnawishkid*, a liar, (one who lies), pl. *gegīnawishkid*  
*jig*.

*Pesindang*, a hearer (one who listens to), pl. *pesindang*  
*ig*.

Rule V. All the participles of the negative form, add the syllable *og* for the plural, f. i.,

*Enamiássig*, a pagan (one who prays not), pl. *enamiássigog*.

*Netá-gigitossig*, a dumb person; plural *netá-gigitóssigog*.

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



*Wakáigan*, a house; plural *wakáiganan*.  
*Nibágan*, a bed; „ *nibaganan*.  
*Adópowin*, a table; „ *adópowinan*.  
*Dódamowin*, an action; pl. *dódamowinan*.  
*Bātadowin*, a sin; pl. *bātadowinan*.  
*Onágans*, a small dish; pl. *onágansan*.  
*Masináiganish*, a bad book; pl. *masináiganishan*.

EXERCISE.

*Bataini jóniia endaiān* (there is much money in my house), *endáian dash* (but at thy house) *bataini senibā*. *Aniniwapí ge-bi-anokíwad igiw nānan ininiwag?* *Endogwen; ganabátch wābang*. *Ni-biwágisiwag na* (are there many) *igiw wássiníd-jig?* *Kawin; kitchi pangiwágisiwag* (there are very few). *Mino aíd wag na ogimág gaie ogimánsag?* *Eniwék mino aíd wag, o widigemáganiwan* (their wives) *dash kitchi ākosiwan, ākoshkadéwan* (they have colic), *jābokāwisiwan gaie* (and they have the diarrhea). *Awenénan epénimowad enamiádjig?* *Kijé-Manitón od apénimonáwan*. *Batainowag na awéssiag omá nópimíng?* *Eniwég batainowag makwág, mainganag, wágoshag, warwāshkēshiwag, éssibanag, amikwag gaie bijíwag*. *Ambéssano, awi-giosséda* (let us go hunting). *Anin endáshiwad anishinābeg ima Wikwédong?* *Midadātchiwag ashi jāngasswi*. *Anamidwag na kákina?* *Enangé, kákina anamiád wag*. *Batainadon na* (are there many) *wakáiganan Moningwanékáning Kawin batainássinon; géga kákina anishinābeg, minik ga-dáshiwad miníssing* (on the island) *gi-gósiwag* (moved away), *ningotchi bakān gi-awi-danakíwad* (went to dwell somewhere else). *Mino ijiwébisíwag na kekinóamawíndjig?* *Anind éniwék mino ijiwébisíwag, anind dash osámisiwag* (are mischievous) *nōndāgosíwag, migádiwag, matchi ikkitówag gaie*. *Batainowag pesíndangig Kijé-Manitó od ikkitówin, pangiwágisiwag dash endó dangig* (who practice it).

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

INTERMEDIATE EXERCISE.

*Subject inanimate.*

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

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

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

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

*Kissiná*, it is cold.

*Iitichigáde*, it is made, constructed.

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

*Ta-nādjigadéwan missán*, wood will be fetched.

*Kawin gi-bídjigadéssinon nin masináiganan*, my  
books were not brought.

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

*Ka gégo adópowin omá atéssinon*, there is no ta-  
ble here.

*Kawin keiábi sogipóssinon*, it does not snow any-  
more.

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

*Mashkawágami*, it is strong, (a liquid).

*Jāgrwágami*, it is weak (a liquid).

*Miskwágami*, it is red (a liquid).

*Makotewágami*, it is black (a liquid).

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

*Dagonigade*, it is mixed with.

*Mashkawágami ishkotewabo* (whisky). *Iw maka-  
té mashkikiwábo* (coffee) *kitchi jāgrwágami, iw dash  
anibishábo* (or, *anibish*) *mashkawágami. Kijábiki-  
sigan ijinikáde ow Otchipwémowining. Nibiwa  
wiiáss omá até, nibiwa gaie kókosh abi. Ta-nādj-  
gadéwan nānan apábiwinan. Keiábi na sógipo?  
Kawin keiábi sogipóssinon. Gwaiák jawendágosi-  
win gijigong éta dagó.*

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

#### ORDINARY WORDS AND EXPRESSIONS.

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

Incendiary, *sakaigéwinini, sekáiged, sekáowed*.

Incense, *minomágrwakísigan*.

I incense, *nin ninomágrwakísige*.

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

Grasshopper, *papákine*.

Grass, *mashkóssiw*, *mashkóssiwan*.

There is grass, *mashkóssiwika*.

On the grass, *mitáshkossi*.

I pronounce well, *nin minowe*.

„ „ badly, *nin mānowe*.

„ draw him, *nin wikobiná*.

„ „ it, *nin wikobidon*.

„ „ him out, *nin mamábina*.

„ „ it out, *nin mamábidon*.

Purposely, on purpose, *ondjitá*, *awándjish*.

Instinct (animal), *awéssi-aínéndamowin*.

I bring back the thing I borrowed, *nin bi-gíwé-  
widon nind awitgowin*.

Monkey, *nandomákoméshi*.

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

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

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

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

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

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

Steward, *mijinawe*.

Cane, walking stick, *sakaon*.

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

It sticks in something, *patákide*, *patákissin*.

„ sticks in me, *nin patákidjin*.

My ear is stopped, *nin gíbitáwage*.

„ ears are stopped, *nin gagíbitáwage*.

I relapse, *neidá* *nin pangíshin*, *nind ajése*.

„ „ being sick, suffer a relapse, *nind āndji-  
ne*.

Rejected person, *wēbinigan* (*an*).

„ thing, *wēbinigan* (*inan*).

I am rejected, *nin wēbinigas*.

It is rejected, *wēbinigáde*.

I reject, *nin wēbinige.*

„ „ him, *nin wēbina.*

„ „ it, *nin wēbinān.*

Red-haired person, *miskwándibe, or miskóndibe.*

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## LESSON XXII.

*Verbs ending in an, en, in, on.*

*(VI. Conjugation.)*

Note 1. These verbs are classed by Baraga as belonging to the sixth conjugation, because their object is an *inanimate noun*; f. i., *nin wābandān wckaigan*, I see a house; *nin nondān gagikwéwin*, I hear the sermon.

Note 2. As to their grammatical structure they belong to *three different conjugations*:

The *indicative mood*, affirmative and negative form, of all active transitive verbs in *an, en, in,* and *on*, belongs to the *sixth Conjugation*.

The *imperative mood*, and the *participles* of the *affirmative form* of verbs in *an*, follow the *second conjugation*; so also the *subjunctive mood* of the affirmative form. As to the subjunctive mood and participles of the negative form they follow the *first conjugation*, only that the characteristic syllable is *ansi*, instead of *assi*.

Note 3. All active transitive verbs, ending in *en, in,* and *on*, follow the *first Conjugation* in all moods, tenses, participles, both affirmative and negative forms, with the *sole exception of the indicative mood*, which belongs to the sixth conjugation. Let the student of the Chippewa language impress the above remarks, on his mem-

ory as they will help him wonderfully in committing to memory the terminations of these verbs.

Note 4. The characteristic vowels or syllables of these verbs are: *a, e, i, o, ansi* (pronounced almost like, *assi*, as the *n*, is scarcely heard) *essi, issi, ossi*, to which the various terminations are added.

Note 5. We shall *first* give the terminations of the indicative mood, affirmative and negative form.

<i>Present Tense.</i>		<i>Imperfect Tense.</i>	
Object. sin.	Object. pl.	Object. sing.	Object. pl.
<i>n</i>	<i>nan</i>	<i>nában</i>	<i>nábanin</i>
<i>n</i>	<i>nan</i>	<i>nában</i>	<i>nábanin</i>
<i>n</i>	<i>nan</i>	<i>nában</i>	<i>nábanin</i>
<i>min</i>	<i>min</i>	<i>minában</i>	<i>minábanin</i>
<i>náwa</i>	<i>náwan</i>	<i>nawában</i>	<i>nawábanin</i>
<i>náwa</i>	<i>náwan</i>	<i>nawában</i>	<i>nawábanin</i>
<i>m</i> (Imprs).	<i>m</i>	_____	_____
<i>mini</i> (2-3P)	<i>mini</i>	_____	_____

Note 6. The *objective* plural, present tense, is formed by adding *an*, to the *objective* singular, in the 1st, 2d, and 3d person singular, and *n*, to the 2d and 3d person plural; f. i., *nin wābandān*, *nin wābandānan*; *ki wābandanáwa*, *ki wābandanáwan*.

Note 7. The *objective* plural, imperfect tense, is formed by adding *in*, to the *objective* singular; f. i. *nin wābandanában*, I saw *it*, *nin wābandanábanin*, I saw *them*.

### *Paradigms.*

*Nin sagiton*, I love it, I like it.

<i>Nin sāgiton</i>	<i>Nin sāgítónan</i>
<i>ki sāgiton</i>	<i>ki sāgítónan</i>

<p><i>o sāgiton</i>  <i>nin sāgítómin</i>  <i>ki sāgitonáwa</i>  <i>o sāgitonáwa</i>  <i>sāgítom</i>  <i>o sāgítómini</i></p>	<p><i>o sāgítónan</i>  <i>nin sāgítómin</i>  <i>ki sāgitonáwan</i>  <i>o sāgitonáwan</i>  <i>sāgítom</i>  <i>o sāgítómini.</i></p>
<p><i>Nin sāgitonában</i>  <i>ki sāgitonában</i>  <i>o sāgitonaban</i>  <i>nin sāgítominában</i>  <i>ki sāgitonawában</i>  <i>o sāgitonawában</i></p>	<p><i>Nin sāgitonábanin</i>  <i>ki sāgitonábanin</i>  <i>o sāgitonabanin</i>  <i>nin sāgítominábanin</i>  <i>ki sāgitonawábanin</i>  <i>o sāgitonawábanin</i></p>

Vocabulary.

- Nin kikéndān*, (*kek..ang*) I know it.  
 ,, *wābandān*, (*waiab..ang*) I see it.  
 ,, *nondān*, (*nwandang*) I hear it.  
 ,, *mojiton*, (*mwajitod*) I feel it.  
 ,, *gīmódin*, (*gam..id*) I steal it.  
 ,, *gáshkitón*, (*gesh..od*) I can (do) it, I get it.  
 ,, *bwānawiton*, (*bwaiian..od*) I cannot (do) it.  
 ,, *boniton*, (*bwanitod*) I give it up.  
 ,, *bokóbidon*, (*bwa..od*) I break it in two.  
 ,, *bīgóbidon*, (*ba..od*) I break it.  
 ,, *nādín*, (*naiadid*) I get it, fetch it.  
 ,, *minikwén*, (*men..ed*) I drink it.  
 ,, *mīdjín*, (*madjid*) I eat it.
- Wakáigan*, (*in. pl. an*) a house.  
*Wigriwan*, (*in. pl. an*) a wigwam.  
*Mishí*, (*in. pl. missán*) wood.  
*Ishkotéwabo*, (*in.*) whisky.  
*Jingobábo*, (*in.*) spruce-beer, beer.  
*Mishiminábo*, (*in.*) cider.  
*Jominábo*, (*in.*) wine.  
*Sissibákwatábo*, (*in.*) sugar-water; maple-sap.  
*Nibágan*, (*in. pl. an*) a bed.  
*Apábirwin*, (*in. pl. an*) a chair, seat.

*Adópowin*, (in. pl. an) a table.  
*Makaté mashkikiwábo*, (in.) coffee.  
*Anibishábo*, or *aníbish*, (in.) tea.  
*Miskwábo*, (in.) chocolate.

EXERCISE.

*Nin kikendānan ki dodámowinan. Nin nōndān kid inwéwin* (thy voice) *nin wābandān kiiaw. Aw ketimágisid ikwé o mojiton kitchi kotágitowin mísiwe wíawing* (in her body). *Anind matchi inintwag o gi-gimódináwa níbiwa midjin* (provisions.) *Ki gáshkitómin kitchi níbiwa wíass gaie pakwéjigan tchi midjiang, āpitchi ki bakadēmin. Aw ikwé o bwānawiton wī-bimosséd. Kitchi minikwéshki John, o bwānawiton tchi minikwéssig. Igiw Wemiti-gójirwag níbiwa o minikwenawában awassonāgo ishkotéwabo gaie jingobábo; kitchi giwashkwébibanig. Aw mindimoie gaie aw akiwénsi apitchi naningim o minikwenáwa mishiminábo gaie jominábo. Awénen ged-awi-nādid nin missiman* (my wood)? *Mano, nin ga-nādinan ki misiman. Béjigwátig* (one) *mishi bodawen. Pijikiwag gaie kokóshag o gi-minikwenáwa iw sissibákwalábo, geget o sāgitonáwa. Apábiwinan nisswi bīdon oma, nin wi-namádabimin. Awénen ga-ojitod iw gwanátch adópowin. Aw wewingésid mokodássowinini mi aw ga-ojitod; geget wawingési.*

Do you like chocolate? No; we like tea. Who wishes to drink chocolate? No one wants to drink chocolate; all these women want to drink coffee and we want to drink tea. What did John drink this morning? He drank tea and his father drank coffee, but his mother drank milk. Dost thou wish to sleep in the bed or on the seat? I want to sleep in bed. Could those men go home? They could not; they had drank too much beer and were very drunk; some felt happy, others



cried. Where are they now? They are now in jail. Are thy children going to school this afternoon? No, they are unwell, to-morrow they will go to school, if they are well enough (*kishpin de-mino-aidwad.*) Are there many people in the church? Yes the church is full of people. Are you going to Mass? Yes, we are going to Mass this morning. Did those strangers see the church? Yes, they saw and admired it.

INTERMEDIATE EXERCISE.

*Subject inanimate.*

It is.....ad

They are.....adon

It, they, are not....assinon

*Sánagad bimosséng*, it is difficult to walk.

*Kawin sanagáassinon ow tchi ijitchigeng*, it is not hard to do that.

*Sánagadon onow kijābiktsiganan*, those stoves are dear.

*Wénipanad*, it is easy, cheap, (object inanimate).

*Wendad*, it is easy, it is cheap, ,, ,,

*Wéndisi*, it is cheap (an. object).

*Wéndisi kokosh gaie wendad wiass*, pork is cheap and meat is cheap.

*Mitchámagad*, it is large.

*Mitchámagad iw wakáigan*, this house is large.

*Agassámagad iw makak*, this box is small.

*Minwendágwad*, it is pleasant.

*Kashkendágwad*, it is sad.

*Nibówin*, death. *Nibáwin*, sleep.

*Akosiwin*, sickness.

*Dódamowin*, *ijitchigéwin*, act, deed.

*Inéndamowin*, thought.

*Gijéndamowin*, resolution.

*Nanágatawéndamowin*. meditation.

*Sánagad tchi bimosséng gónikang. Kawin mi-*

*tchamagássinon iw wigiwam; géget agassámagad. Minwendágwad gíjigong, kashkendagwad dash oma áking gaie kítchi mánádad anámakamig. Pítchināgo gi-mino-gíjigad, nongom dash kawin mino gíjigássinon. Osām, mitchámagad iw adópowin, ow dash adópowinens osām agassámagad. Wénipánadon intw apábiwinan gaie ishkwardéman. Kashkendágwad matchi nibówin, minwendágwad mino nibówin. Matchi ákosiwin oma gi-aiámagad. Kijé-Manitó o jingendánan matchi inéndamowinan Mánádadon matchi gijéndamowinan.*

Bad resolutions are hateful (*jingendágwadon*). Kromis likes good thoughts and reflections. It is a good day, the sun shines; it is warm. Thy gun is cheap, but thy pistols (*pashkisigánsan*) are very dear.

#### SUMMARY.

*Ki wābamag na nind ákikog? Kawin nin wābamássig; kawin oma aiássidogénag; nópiming aiádogénag. Ki kikendanáwa na masinatgan? Kawin nin kikendanstmin. Ninidjánissidog! wewéni ganawéndamog anamiéwin ged-ako-bimádisiieg. Aw mino inini od apénimonan Debéndjigenidjin. Kego apenimossída bemádisidjig áking. Igrw ged-atawédjig od akimiwa ta-kítchi-ojoniámiwag (will have much money) Peter kawin o minwābamássin iniw ketimágsinidjin. Ka na ki wi-gishpínánássi nin bebéjigóganjim? Kishpin wéndisid nin wi-gishpínána, kishpin dash sánagisid kawin nin wi-aiarwássi (have). John o gad-atawénan o pijikiman. Oma eiádjig ogimánsag o minotanáwa anamie-gagikwéwin; níbiwa ta-anamiadogénag. Aníndi ged-ató-iān kid aiiman (thy things?) Mano oma atókan. Onijishi nin dibaigísisswan, mojang gwaiak mād-jishka; ka wika bésikássi, ka wika kijikássi, kawin wika gaie nagashkássi. Arwénen ga-ójitod iniw mákakon? Mi sa mokodássowintni ga-ójitod. Mi iniw*

madjibiiganan ga-*ojibiigédjin* ningwissís. Aw kwi-wisénsish bashanjetgan eta o gotān, Kijé-Manitón dash kawin o gossáassin. Nin wi-aíónan kid abad-jitchiganan; kid inéndam na tchi awiirwéian? Kawin nind inéndansi; nin wi-aíónan, nin tibinarwe. Ki wi-amwag ina (eat) igiw éssag? Kawin nin wi-amwássig. Nin wi-mādjámin, wassa nin wi-gopimin (go inland). Aniniwapi dash ge-mādjatag? Wābang kígijeb nin ga-mādjámin. Ki gi-nondān na iw enakámigak? Wégonen iw enakámigak? Mi sa gi-dápinéd bejig ikwé onidjanissénsan gaie nibikang, gi-gōnabishkáwad. Gi-minotchigáde iw assini-wakáigan, iw dash mitigo-wakáigan gi-kitchimatchichigáde. Gi-nādjigadéwan na nin missiman E, gi-nādjigadéwan.

LESSON XXIII.

*The negative indicative of verbs ending in an, en, in, and on.*

Note 1. Add the terminations of the affirmative indicative to the characteristic terminations *ansi, essi, issi, and ossi*, to form the negative indicative mood.

*Present Tense.*

<i>Kawin nin bonitóssin</i>	<i>Kawin nin bonitósstnan</i>
,, <i>ki bonitóssin</i>	,, <i>ki bonitóssinān</i>
,, <i>o bonitóssin</i>	,, <i>o bonitóssinān</i>
,, <i>nin bonitóssimin</i>	,, <i>nin bonitóssimin</i>
,, <i>ki bonitóssināwa</i>	,, <i>ki bonitóssināwan</i>
,, <i>o bonitóssināwa</i>	,, <i>o bonitóssināwan</i>
,, <i>bōnitóssim (Imp.)</i>	,, <i>bōnitóssim</i>
,, <i>o bonitóssimini 2 3 p.</i>	,, <i>o bōnitóssimini.</i>

*Imperfect Tense.*

*Kawin nin bonitossinában*  
 ,, *ki bonitossinában*  
 ,, *o bonitossinában*  
 ,, *nin bonitossiminában*  
 ,, *ki bonitossinawában*  
 ,, *o bonitossinawában.*

*Kawin nin bonitossinábanin*  
 ,, *ki bonitossinábanin*  
 ,, *o bonitossinábanin*  
 ,, *nin bonitossiminábanin*  
 ,, *ki bonitossinawábanin*  
 ,, *o bonitossinawábanin.*

Note 2. Instead of verbs of the fourth conjugation, which have an animate object, sometimes verbs of the sixth conjugation are used in conjunction with the noun *niiaw*, *kiiaw*, *wiiaw*, etc; my, thy, his body; f. i., *jawéndan niiáw*, have mercy on my body, i, e., have mercy on me, help me. In the following example of the verb *nind apénimon kiiáw*, *wiiáw*, etc., the Chippewa student will see in how many different ways this may be done.

*Nin migiwen*, (*mag.ed*) I give it (away).

,, *bídon*, (*badod*) I bring it.

,, *bíton*, (*batod*) I await it, wait for it.

*Nind apénimon*, (*ep..od*). I hope for it, rely upon it.

,, *apénimon kiiáw*, I hope in thee.

,, *apénimon wiiáw*, I hope in him, (*nind apénimonan*. V. Conjugation).

,, *apénimónan kiiáwiwan*, I hope in you.

,, *apénimónan wiiáwiwan*, I hope in them; (*or nind apénimonag*).

*Kid apénimon niiáw*, thou hopest in me.

,, *apénimon wiiáw*, thou hopest in him; (*kid apénimonan*).

*Kid apénimónan niidwinánin*, thou hopest in us.  
 „ *apénimónan wiiáwíwan*, thou hopest in them;  
 (*kid apénimonag*).

*Od apénimon niidw*, he hopes in me.  
 „ *apénimon kiiáw*, he hopes in thee.  
 „ *apénimon wiiáwíni*, (2d 3d Pers.) he hopes in  
 him; (*od apénimonan*).  
 „ *apénimónan kiiáwinánin*, he hopes in us.  
 „ *apénimónan kiiáwíwan*, he hopes in you.  
 „ *apénimónan wiiáwíni*, (2d 3d Pers.) he hopes  
 in them; (*od apénimonan*).

*Kid apénimonáwa niidw*, you hope in me.  
 „ *apénimonáwan niidwinánin*, you hope in us.  
 „ *apénimonáwa wiiáw*, you hope in him; (*kid*  
*apénimonáwa*, V. Conjugation).  
 „ *apénimonáwan wiiáwíwan*, you hope in them;  
 (*kid apénimonáwag*).

*Od apénimonáwa niidw*, they hope in me.  
 „ *apénimonáwa kiiáw*, they hope in thee.  
 „ *apénimonáwan kiiáwinánin*, they hope in us.  
 „ *apénimonáwan kiiáwíwan*, they hope in you.  
 „ *apénimonáwan wiiáwíni*, (2d 3d Pers.) they  
 hope in them; (*od apénimonáwan*).  
 „ *apénimon wiiáw*, he hopes, relies, in himself.  
 „ *apénimonáwan wiiáwíwan*, they hope (rely)  
 in themselves.

*Nind apénimon niidw*, I hope (rely) in myself.  
*Kid apénimon kiiáw*, thou hopest in thyself.

#### EXERCISE.

*Aw ketimágisid anishmábe kawin o wi-bónitóssin  
 matchi minikwéwin; géget o banádjítón wiiáw.  
 Nin wi-bónitómín ishkotéwabo, mi ékkítowad John  
 gaie James. Méwíja kawin o wi-bónitóssinawában,  
 mi dash nongom wendji-ákosiwad. Nómáia o gi-  
 mādji-bonitonáwa, nongom o wi-kágrige-bonitonáwa.  
 Wégonen bátóian? Nin biton iw ge-mígríwed nínga.  
 Wégonen dash iw ge-mígríwed kiga? Ó ga-mígríwé-*

*nan nij kitchi gwanátch masinaíganan. Mi na anamié-masinaíganan ge-mígiwédjin? Karwin memwetch (in particular) anamié-masinaíganan o ga-mígiwessinan, bakán masinaíganan o ga-mígiwé-nan, mi sa dibádjimo-masinaíganan. Káwin na o gi-bídonáwan nibiwa missán igiw iníniwag, omá ga-aiápanig? Eníwek nibiwa o gi-bídonáwan missán.*

Dost thou rely on me? Yes, I rely on thee; do not deceive me! (*kégo waiéjimitshiken!*) Help me; I am poor and hungry (*jáwendan níiáw*). Those good Christians will help thee. Where are they? They are in the church. Did the butcher (*nitagéwinini*) bring much meat? He did not bring meat. What did he bring? He brought much milk and butter and cheese and fat. Do you rely on us? Yes certainly we rely on you. Do those men hope in God? They do not hope in Him; they are bad men; they hope only in themselves. He that hopes only in himself, will deceive himself (*o ga-waiejindán wiiáw*).

INTERMEDIATE EXERCISE.

*Subject inanimate.*

It is.....an, in.

They are....anon, inon.

It is, they are not, ansinon, insinon.

*Onijishin iw apábiwin, that chair is good, nice.*

*Onijishinon nin masnáíganan, my books are good.*

*Karwin onijishinsinon maminádisiwin, pride is not good.*

*Sōngan iw biwábiko-biminákwan, that iron chain is strong.*

*Iw abwi karwin sōngánsinon, that paddle is not strong.*

*Kósigwan nin bimiwanán, kin dash ki bimiwanán*

*kitchi nángan*, my pack is heavy, but  
 very thy pack is light.  
*Nódin*, it blows. *Ondin*, it blows from a certain  
 direction (It blows from).  
*Pangtssin onágan*, *pangtssinon gaie tessináganan*,  
 the dish falls, and the plates fall.  
*Gi-mashkawádinon mashkígininan*, the cranberries  
 already got frozen.  
*Jaigwa gi-gáshkadin Akiko-Sibi*, Kettle River is  
 frozen over.

*Onijtshin tabassénindisowin*, *manádad lash ma-  
 minádisiwin*. *Kawin onijshinsinon iw onápisowin*.  
*Kawin osām nangánsinon ki wagákwad*, *ki wa-  
 gákwadónsan osām nánganon*. *Giwédinong óndin*,  
 (the wind is from the north). *Anwátin nóngom*.  
*Ajishkikang* (in the mud), *gi-pangtssin ki wiwak-  
 wan*; *kitchi winad*. *Eniwek kósigwan iw wigwass-  
 tchtman*. *Kitchi kosigwan iw ki máshkimod*. *Iniw  
 onáganan onijtshinon*. *Bíwan* (it (snows, drifts)  
*gaie waiba ta-gáshkadinon kákina sibiwan*. *Takás-  
 sin*, *giwédinong óndin*.

That table is very large and heavy. Thy dishes and plates fell from the table and are broken. That large box is not heavy. Religion is strong, but unbelief is weak. It is not good to walk fast. It is very nice to go often to Mass (*onijshin naningim tchi ijang anaméssikeng*). It is good to be kind, but it is not good to be too liberal (*kawin dash onijshinsinon tchi mīgiwéshking*). Those books are large and heavy. That meat is not good. Those berries are no longer good.

ORDINARY WORDS AND EXPRESSIONS.

I am tipsy. *nin jowibi*.  
 „ stand on tiptoe, *nin tchissigābarw*.  
 Tobacco-box, *asséma-makak*.  
 „ pouch, *kishkibitágan*.

Together, *mámawí.*

I stretch myself, *nin jibi.*

„ „ it out, *nin papassabiginān, nin dajwabí-kinān.* (some metal object).

Straw-hat, *mashkosst wíwakwan.*

I clothe him, *nin bīsikóna.*

„ „ myself, *nin bīsikwanate, nin bīsikónidis.*

„ undress myself, *nin gīsikwanate, nin gīsikónidis.*

„ undress him, *nin gīsikóna, nin gīsikwanaiébina.*

Mountain, *wadjíw.*

Near a mountain, *tchigwadjíw.*

On the top of a mountain, *ogidádjív, wagidád-  
jív, ogidáki.*

I go up on a mountain, *nind ogidádjívé.*

„ mourn, *nin gāgidowe, nin nílage.*

Mouse, *wawábigonódji.*

Rat, *Kitchi-wawábigonódji.*

Mouse-trap, rat-trap, *wawábigonódji-dassonágan.*

At the mouth of a river, *ságing.*

I am meek, *nin békádis.*

Meekness, *bekádisíwin.*

Memory, *mikwéndamowin, mikwendássowin.*

I keep in memory, *nin mindjiméndam.*

„ „ him in memory, *nin mindjiménima, nin tak-  
wénima, nin mikwénima.*

„ remind him of s. th. *nin mikawáma, nin mik-  
wendámia.*

In the middle, in the midst, *nassarwáti, narwáti.*

It is in the middle, centre, *nawátiíwan, nassarwáti-  
íwan.*

Middle-finger, *nawiníndj.*

Fore-finger, *inoíníndj, inoiganíndj.*

The last finger, the little finger, *ishkweníndj.*

I have long fingers, am a thief, *nin gáganontnd-  
jí.*

„ „ crooked fingers, am a thief, *nin wāginíndj.*

„ am a fine looking person, *nin mikawádis.*



A fine looking child, *mikawádj abinódyj*.  
I am shot, *nin mikóshkos*.  
,, invent it, *nin mikawáshiton*.  
Invention, *mikawáshitówin*.

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## LESSON XXIV.

### *On the declension of Chippewa nouns.*

Note 1. In Chippewa we can distinguish *five cases*, the *Nominative*, *Possessive*, *Objective*, *Vocative*, and *Locative*.

Note 2. The *Nominative case* denotes simply the name of a person or thing; f. i., John; *dodamowin*, *action*.

Note 3. The *Possessive case* denotes ownership or possession; f. i., *John o masináigan*, John's book. The possessive case is expressed by putting *o*, or *od* (his, her, their) between the name of the possessor and the thing possessed, the *possessor coming first*, then *o*, or *od*, finally the *thing* (or *person*) *possessed*; f. i., *noss o sákaon*, my father's cane; literally: my father his cane; *inini od inéndamowinan*, a man's thoughts.

Note 4. The *Objective case* denotes the *object* of some action; f. i., *George o ságian óssan*, George loves his father. In *nouns* the Objective case is the same in *form* as the nominative. Where however a noun, or a personal pronoun of the third person, as he, she, it, they, is the *subject* of the verb, the *object*, which is then in the *objective case*, will be in the "Second-third Person," if it be an *animate noun*; f. i., *John o migiwénan pakwéjiganan*; *ikwé o binan abinódjiian*, the woman brings a child.

Note 5. The Vocative is used in addressing a person, f. i., *nosse! ki sāgiin*, father! I love thee. Chippewa nouns undergo no change to express the vocative singular, except certain proper names and terms of relationship. f. i. *nósse*, (my) father! *ningé*, (my) mother!

*Rules for the formation of the vocation singular.*

Rule I. Proper names of women ending in *kwe*, reject the two last letters *we* to form the vocative; f. i., *Gijigókwe*, vocative *Gijigók!*

Rule II. The proper names of men and women ending in a vowel cut off this vowel to form the vocative; f. i., *Nijóde*; vocative *Nijód!*

Rule III. Terms of relationship ending in a vowel reject this vowel to form the vocative; f. i., *nita*, my brother-in-law; vocative *nit!* *nijishe*, my (maternal) uncle; vocative *nijish!*

Exceptions: *nimishóme* (my paternal uncle; voc. *nimisho!* *nindángwe*, my sister-in-law, friend (female talking to a female); vocative *nindángwe!* *nidji*, my friend (male talking to a male) vocative, *nidji!* *nimishómíss*, my grandfather, vocative, *nimishó!* *nókomíss*, my grand-mother, vocative, *nokó!* *noss*, my father, vocative, *nósse!* *nin-ga*, my mother, vocative, *ninge!*

*Rules for the formation of the vocative plural.*  
a *For animate nouns.*

Rule I. Nouns ending in *ā*, *ē*, *ī*, *o*, add *idog* for the vocative plural; f. i. *akiwési*, an old man; voc. plur., *akiwésídog!* *abinodji*, a child; vocative plural, *abinódjídog!*

Rule II. Nouns ending in the plural in *ag*, or *wag*, change *ag* into *idog* to form the vocative plural; f. i., *nind inawemáganag* my relatives; voc. pl., *nind inawemagánidog!* *kwiwísénsag* boys,

voc. pl., *kwiwisénsidog!* boys! *ikwesénsag*, girls;  
 voc. pl., *ikwesénsidog!* girls! *ininiwag*, men; voc.  
 pl., *ininiwidog!* men! *ikwéwag*, women; voc. pl.,  
*ikwéwidog!* women!

Rule III. Nouns ending in the plural in *g*, *ig*,  
*og*, change the final *g* into *dog*; f. i., *anishinābe*,  
 plural, *anishinābeg*; vocative, *anishinābedog!* *ogi-*  
*ma*, chief, pl. *ogimág*; vocative, *ogimádog!*

Rule IV. Nouns with *possessive* pronouns,  
 change their last syllable: *nig*, into *dog*, f. i.,  
*nind ogimáminánig* our chiefs, vocative: *nind ogi-*  
*náminádog!*

*Rules for the formation of the vocative plural of  
 inanimate nouns.*

Rule I. Inanimate nouns ending in the plural  
 in *an*, change this *an* into *idog* to form the vo-  
 cative plural; f. i., *matchi masináiganan* bad  
 books; vocative plural, *matchi masináiganidog!* O,  
 bad books!

Rule II. Inanimate nouns ending in the plural  
 in *in* or *on*, change their final *n* into *dog*; f. i.,  
*nagwetab*, rainbow, plural: *nagweiábin*, voc. pl.  
*nagwéiábidog!* O, rainbows!

Vocabulary.

- Nin minwéndān*, (*men..ang*) I like it.  
 ,, *minwābandān*, (*men..ang*) I like to see it.  
 ,, *jingendān*, (*jang..ang*) I hate it.  
 ,, *jingitān*, (*jang..ang*) I hate to hear it.  
 ,, *jingéndjige*, (*jang..ed*) I hate.  
 ,, *jingéndjigéshk*, (*jang..id*) I am in the habit  
 of hating.  
*Nin minotān*, (*men..ang*) I like to hear it.  
*Anamié-gagikwéwin*, (*in. pl. an*) a sermon, a reli-  
 gious exhortation.  
*Nagamón*, (*in. pl. an*) song, hymn.

*Madwewétchigan*, (*in. pl. an*) any musical instrument, organ.

*Nin madwewétchige*, (*med..ed*) I make music, sounds on some thing.

*Kitotágan*, (*in. pl. an*) a bell.

*Nin madwéssiton kitotágan*, (*med..od*) I ring the bell,

,, *madwéssitchige*, (*med..ed*) I ring (the bell), I make sound.

*Madwéssitchigéwinini*, (*an. pl. wag*) bell-ringer.

#### EXERCISE.

*Anishinābédog enamiássiweg* (ye pagan Indians!) *anámiag!* *Kwiwisénsidog, bisán aiatog. Ik-wensénsidog namishkiieg* (you who like too much to dance), *kego ijakégon nīmiiding enamié-gijigakín. Ikwéwidog menikwéshkiieg, bonitog matchi minikwéwin. Inīniwidog etāgëshkiieg, bonitog matchi atādiwin* (gambling); *kégo ijakégon éndaji-atāding* (where people gamble) *éndaji-minikwéng gaie* (and where people drink). *Ki-gi-wābandān ina nind anamié-masinatgan? Enangéka, nin gi-wābandān, nin gi-mamakadéndān gaie* (admire). *Ningé, bī-wissin!* *Nósse, awi-madwéssiton kitotágan. Kawin mashi nóngom nin ga-madwéssitóssin, kawin mashi náwakwéssinon* (it is not noon yet). *Nimishó, aniniwapt ge-bī-wissiniian? Kekéjidin nin ga-bī-wissin. Nokó, ki bakadé na? Nojish, kawin mashi nin bakadéssi. Ningwíss, anin iwapt ishkwátch* (the last time) *ga-ako-wēbinigéian?* (when didst thou confess the last time)? *Jatgwa ningogisisswagad* (it is already one month) *ga-ako-wēbinigeiān. Ningwíss, ki gi-wēbinige na ishkwátch gi-anamié-gijigak?* (last Sunday). *Gi-Marié-gijigak, mi api ishkwátch ga-ako-wēbinigeiān. Kwiwisénsidog, ki minotanáwa na anamié-gagikwéwin? Nin minotámin éniwek, kishpin wewéni gagikwed mekatéwikwandie; béjig dash oma etad kawin ma-*

*shi wewéni Otchipwémossi, káwin dash nin mino-  
tansímin o gagikwéwin.*

INTERMEDIATE EXERCISE.

We....him, *ānan*  
We....them, *ānanig*  
You....him, *āwa*  
You....them, *āwag*  
They....him or them, *āwan*.

*Nin, (ki) wābamānan aw pijiki.* We see that ox  
(cow).

*Nin gi-ājidēmānanig ninigiigonánig.* We contra-  
dicted our parents.

*Nibiwa jóniia ki gi-awidwa kossíwa.* You lent  
much money to your father.

*Pangi eta pakwéjiganan o gi-amodwan.* They ate  
but little bread.

*Waiéshkat aw ikwe o gi-widigēman iníw iníniwan.*

Long ago that woman married that man.

*Anishinābeg wewéni o písindawáwan mekatéwik-  
wanaíen.* The Indians listen well to the priest.

*Ki wī-anónáwag na igiw nisswi makodassówiníni-  
wag?* Do you wish to hire those three carpenters?

*Gibakwaódiwigamigong ina (in jail) ki wi-assá-  
wa aw mino iníni? Kawin mino iníniwíssi; matchi  
iníniwi; nin gad-assánan. Wawíngesi (skilful) aw  
awishtóia (blacksmith) nin wī-anónánan dash. Ki  
ga-widigemáwag na ogow matchi ikwéwag? Ka-  
win matchi ijwébisíswag; nin ga-widigemánanig  
dash. Ki wī-awidwag na ki madwewétchigániwa  
(your organ, musical instrument) igiw madwe-  
wétchigékweg? Endogwen; mákija kawin. Ki gi-  
písindawáwa na aw iníni? Nin gi-písindawánan.  
Kinígígówag o sāgiáwan na nossan? O kitchi  
sāgiáwan.*

Children should love their parents. Do they

hate my parents? They hate them and they hate thy brothers and thy sisters. Do we love God? We do love him and we love all men. Has John married thy daughter? Yes he has married her. Did thy two daughters marry good men? Yes, they married very good men. Did John and Charles fight with my elder brother?

ORDINARY WORDS AND EXPRESSIONS.

- I fall, *nin pangtshin, nin gawissé.*  
 It falls, *pangtssin, gawissémagad.*  
 I fall being drunk, *nin gáwibi.*  
 „ „ hard, *nin pakitéshu.*  
 „ make it fall, *nin pangissiton.*  
 „ fall on my back, *nind atáwassé.*  
 „ „ „ „ face, *nin tchingidjissé.*  
 „ make him fall, *nin pangishima.*  
 „ fall down, *nin nissákoshka.*  
 „ let it fall down, *nin nissákoshkân.*  
 „ fall into, *nin pindjissé.*  
 „ „ „ the water, *nin bakobisse.*  
 „ „ out of a boat into the water, *nin gidoná-  
 gisse.*  
 „ „ through, *nin jābosse.*  
 „ freeze to death, *nin gawádj, nin mashkawádj.*  
 The whole heap, *enigokwissing.*  
 I am headstrong, *nin mashkawindibe.*  
 „ gather together, *nin mawándinige.*  
 „ „ them, (persons) *nin máwandjiag.*  
 „ „ „ (things) *nin máwándjitanan.*  
 „ pick berries, *nin mawíns.*  
 „ „ and eat berries, *nin ningápon, (nen..onod)*  
 Collector, *mawándjitchigewtnini.*  
 I collect (money) *nin máwandjitchige.*  
 Giant, *missábe, kitchi inini.*  
 I am dizzy, giddy, *nin gíwashkwé.*  
 Gift (received), *mínigówin.*  
 „ (bestowed), *migiwéwin.*

- I gird myself, *nin kitchipis*.  
 Belt, girdle, *kitchipison*.  
 Hotel-keeper, *ashangéwintini*.  
 Hotel, eating-house, *ashangéwigamig*.  
 I am lame, *nin mamándjigos, nind adjdosse, nind adjdoshka*.  
 „ „ „ in one leg, *nin tatchigáde*.  
 „ land him, put him ashore, *nind agwáshima*.  
 „ „ it, *nind agwássiton*.  
 It is landed, put ashore, *agwassitchigáde*.  
 Landing-place, *gabéwin*.  
 I land, *nin gabá*.  
 Soldier, *jimáganish, minissinó*.  
 Lance, *jimágan*.  
 Last, *ishkwátch*.  
 I am the last, *nind ishkwaiadjiw*.  
 For the last time, *ganápine*.  
 Latch of a door, *pakákonigan*.  
 I come late, *wtka nin dagwíshin*.  
 Indian rubber, *gassibiigan*.  
 I attack, *nin mawinéige*.  
 „ „ him, *nin mawinéwa*.  
 „ move, stir, *nin mamádji, nin mamádjisse*.  
 It moves, stirs, *mamadjimágad*.  
 I prefer him, *nawátch nin minwénima*.  
 „ „ it, *nawátch nin minwéndān*.  
 „ go before, *nin nīgāni, nin nīgāntmossé*.

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LESSON XXV.

*On the Locative Case.*

Note 1. There are five terminations to express the locative case, viz., *g, ng, ang, ing, ong*. These terminations express the English preposi-

tions: at, in, to, from, out, of, on; f. i., *odénang*, to, at, in, or from town or city; *the verb in the sentence decides in which meaning the locative case is used.* Thus: *Odénang ija*, means: he goes to town. *Odénang óndjiba*, he comes from town. *Odénang aia*, he is in town, or, in the city.

Note 2. Termination *g*. It is employed when the noun is used with the possessive pronoun *o* or *od* in the meaning of *their*; f. i., *Kitigéwininiwag anokiwag o kitigániwang*, farmers work in their fields. *O wigiwámiwang ondjibáwag*, they come out of their wigwams.

Note 3. The termination *ng* is used when the noun ends in a vowel, f. i., *nibíng*, in the water (*nibi* water) *Sibíng*, in or on the river (*sibi* a river). *Kitchígaming*, in or on the lake or sea (*kitchigami*, a large lake, or the sea).

Note 4. The termination *ang* is used after nouns, with the possessive pronouns *my*, *thy*, *his* *her*, when the plural of said nouns ends in *an*, f. i., *ninik*, my arm; plural, *ninikan*, my arms, f. i., *ónikang*, in, or on his arms or arm. *Min óndjiga nitáwagang*, matter is running out of my ear, or ears.

It is also used in nouns ending in *d*, which form their plural in *an*, f. i., *máshkimod*, a bag, pl. *mashkamodan*, bags, locative: *máshkimodang*, in the bag.

Note 5. The termination *ing* is used in nouns, that form their plural in *in*, f. i., *niníndj*, my hand; pl. *niníndjin*, locative: *niníndjing*, *kiníndjing*, *oníndjing*, in, on, my hand, thy, his hand; also in nouns ending in the singular in *kan*, *gan*, *win*, *wam*, f. i., *anákaning*, on a mat. *Apábiwining*, on a chair. *Adópowining*, on a table. *Mikwaming*, on the ice. *Wigiwáming*, in a lodge or wigwam. *Jerusaléming*, in, to, from Jerusalem.



Note 6. The termination *ong* is used in nouns that end in *on* in the plural, f. i., *gijigad*, a day; pl. *gijigadon*; locative: *gijigadong*; so also *Wikwédong*, *gijigong*, *akikong*, *tchibaidtigong*, *mitigong*, etc.

Note 7. The same terminations are also used to express comparison *like* or *as..as* f. i.:

*Ang*, *Máshkimodang ijinágwad nin papagiwáian*, my shirt looks *like* a bag.

*Ing*. *Nibing iji kijáte nóngom*, it is warm today *like* in summer, or, *as* warm *as* in summer.

*Ong*. *Jominábong ipogwád*, it tastes *like* wine. *Bibong iji kissindmagad jatgwa*, it is already *as* cold *as* in winter. *Wawiúdtanong iji mitchámagad iw odéna*, that city is *as* large *as* Detroit.

Note 8. Sometimes the prepositions: *tchigáii*, near; *giwítáii*, round, around; *nassawáii*, in the middle; *pindjati* inside, within, are used with the locative case; f. i., *tchigáii tchibaidtigong*, near the cross; *giwítati kitchigaming*, around the lake, *pindjati anamiéwigámigong*, inside, within the church.

Note 9. Sometimes the above prepositions form one word with the noun. In this case the locative case is *not* used, but both, preposition and noun, generally undergo a slight change; f. i., *tchigátig*, near the tree; *tchigishkoté*, near the fire; *tchigtkaná*, near the road; *pindj' anamiéwigamig*, in the church.

Note 10. The adverb *daji-* (change *endaji-*.) is often used *along with* the locative case; f. i. *Jerusaleming gi-daji-nibó Jesus*. We could also say *Jerusaleming gi-nibo Jesus*, omitting *daji-*. Still it is better Chippewa to say *gi-daji-nibo*, or *gi-dá-pine Jerusaleming*. *Móniang daji-inini*, a man from Montreal. *Bátadowining endaji-bimádisid*, one who lives in sin.

- Nin bitónish*, (*beb..id*) I winter, spend the winter.
- „ *sigwanish*, (*sag..id*) I spend the spring.
- „ *nibinish*, (*nab..id*) I spend the summer.
- „ *tagwágish*, (*teg..id*) I spend the autumn, fall.
- „ *da*, (*endad*) I dwell, reside.
- „ *dánaki*, (*end..id*) I dwell in a certain place.
- „ *dánis*, (*end..id*) I live, dwell in a certain place.
- „ *gos*, (*gwesid*) I move to some other place, I decamp.
- „ *dapiné*, (*end..ed*) I die in a certain place.
- „ *dánakis*, (*end..od*) I burn in a certain place.
- „ *dágwáss*, (*end..od*), „ sew „ „ „ „
- „ *dajibi*, (*end..id*) I drink „ „ „ „
- „ *dajikan*, (*end..ang*) I work at a certain thing,  
f. i., *tchiman*. a boat.
- „ *dajitibikanam*, (*end..id*) I spend the night in  
a certain place.
- „ *dajindān*, (*end-ang*) I speak of it; also, I  
speak ill of it.
- Matchi dajindiwin*, (*in*) mutual speaking ill, de-  
traction, calumny.
- Nin dajinge*, (*end..ed*) I speak ill (of others),  
detract, calumniate.
- „ *dajingéshk*, (*end..id*) I habitually detract, ca-  
lumniate.

#### EXERCISE.

*Anindi wendjibáwad igiw nānan ininiwag? Mo-  
ningwanékāning ondjibáwag. Anindi dash wa-ijá-  
wad? Kitchi Wikwédong wi-ijáwag. Ojoniámíwag  
na? (have they money?) Kawin bápish ojoniá-  
misstwag. Mi na wedi ge-bibónishíwad? Mi sa wé-  
di. Kin dash, nidji, anindi ge-tagwágishian? Bá-  
witing nin ga-tagwágish. Ta-gósiwag na ki kitisi-  
mag (thy parents) Oshki-Odénang? Endógwen  
wa-ijitichigewágwen (Dub. Conj. I don't know*

what they intend to do). *Minissing* (on the island) *nin ga-nibinish. Mi na omá endaiän? Kawin omá nin dassi; mi wédi endaiän. Kákiná gi-jigong endádjig minawánigósiwag; káwin dash kákiná aking endádjig minawánigosissiwag. Jesus tchibaiátigong kinawind gi-ondji- (for us) dapiné. Jerusaleming daji-intniwag matchi ijwébisiwag. Wässwāganing daji-anishinābeg kawin anamiāssiwag; o jingendanāwa Jesus od anamiéwin, midéwiwin eta go o minwendanāwa, mi eta midéwiwin apiné endajikamowad. Giwashkwébi aw intni; anindi ga-dajibid? Siginigéwigámigong Wikwédong gi-dajibi. Anindi ga-dajitibikanámüan? (where didst thou spend, pass the night?) Mi na wédi siginigéwigámigong? Kawin; endaiän sa mi ga-dajitibikanámüan.*

Is he working at a boat? No, he is working at his new house. Where will we spend the summer? We will spend it at Fond du Lac. Where do those poor women reside? They reside at Ashland. Will they move away soon? Next Tuesday they will leave. Where do those young ladies sew? They sew at Superior. Do they go home scmetimes? They go home very seldom. What has he in his hand? He has a flute in his hand. Can that woman play on the organ? Yes, she can play on the organ. Do those farmers work well in their fields? They work hard. What is in the bag? There are some potatoes and apples in the bag. Did you ever sail on the lake? Yes, yesterday we sailed on the lake, and to-day we will sail on the river. Didst thou drink at home or in the saloon? I drank at home. What didst thou drink? I drank a little beer. Where are they going? I don't know, where (*tibiidog ged-ijawágwen*). Where wilt thou spend the winter? I intend to spend the winter at Arbre Croche (*Waganákising*).

INTERMEDIATE EXERCISE.

We....him not,	<i>Kawin assiwánan</i>
We....them ,,	,, <i>assiwánauig</i>
You....him ,,	,, <i>assiwáwa</i>
You....them ,,	,, <i>assiwáwag</i>
They..him, them not,	,, <i>assiwáwan.</i>

*Kawin na ki wī-bonigidétawássiwáwa kidj' anishinábéwa? Nin wī-bonigidétawánan. Anind bemádisidjig mo jag o matchi inenimáwan iniw ikwéwan. Judáwininiwag kawin o gi-mamóiarwamássiwáwan Jesusan. Kawin nin gi-binássiwáwanig ninidjánissinánig.*

*Ki gi-wābamáwa na noss? Kawin nin gi-wābamássiwánan. Lizzie gaié Marie kawin o wi-bonigidétawássiwáwan o nabémíwan. Ki matchi inenimáwa na aw intni? Kawin nin matchi inenimássiwánan. Kwíwisénsag o gi-bináwan nbiwa kokóshan pakwéjiganan gaié. Ki gi-mínáwa na gégo aw ikwe? Géget nin gi-mínáwan wíiáss, gaié pakwéjigan, gaié anibish. Nij intniwag o gi-bajibawáwan ikwéwan, o gi-nissáwan gaié. Aw bebéjigóganji gaié aw memángishe o gi-tangishkawáwan awishtóian.*

Do you not see those pigs? We do not see them. Do they see my mother? They do not see thy mother. Boys! did you strike that girl? No, Father we did not strike her. Did you meet those two men? No, we met only one man. We are looking at those beautiful pictures. Did they see my horses? They did not see your horses, but they saw your cows.

*Names of objects appertaining to a house.*

House, *wakáigan.*

Foundation, *ashotchissitchigan.*

Foundation stone, *ashotchissitchiganábik.*

Corner-stone, *wikweiábikissittchigan*, *netamábikt-shing assin.*

Chairs and tables, *apábiwinan gaie adópowinan.*

A stove, *kijábikisigan.*

Rocking-chair, *wewébisoni-apábiwin.*

Box, trunk, *makák.*

Book, paper, *masináigan.*

Newspaper, *babamádjimo-masináigan.*

Lamp, candle, *wassakwanéndjigan.*

Candlestick of wood, *wassakwanéndjiganátig.*

„ „ metal or glass, *wassakwanéndjiganábik.*

Door, *ishkwándem.*

The door is large, small, *mangadéa, agassadéa*  
*ishkwándem.*

Board, *nabágissag*; (*óma bimákwishin*, it lies here).

Plank, *kitchi nabágissag.*

The board is large, small, *mangadési, agassadési*  
*nabágissag.*

Floor, on the floor, *mitchíssag, mitchíssagong.*

Upper floor, on the upper floor, upstairs, *ishpimíssag, ishpmíssagong,*

Lower floor, cellar, in the cellar, *anamíssag, anamíssagong.*

Stairway, ladder, *akwandawágan.*

I go upstairs, up a ladder, climb a tree, *nind akwándawe.*

„ go downstairs, descend a ladder, etc., *nin nisándawe.*

Bed, *nibágan*; bedstead, *nibaganátig.*

Bed-sheet, *nibagonígin.*

Bed-companion, *wibemágan.*

I sleep with him, *nin wibéma.*

Lock, *kashkávikáigan.*

Key, *abábikáigan.*

I lock the door, *nin kashkabikaän ishkwándem.*

„ unlock the door, *nind ababikaän ishkwándem.*

I open the door, *nin pakákonān ishkwándem.*  
,, shut ,, ,, *nin gibákwaān ishkwándem.*  
The door is open, *pakákossin ishkwándem.*  
,, ,, ,, shut, *gibákossin ishkwándem.*  
On top the house, *wagidigamig. ogidigamig.*  
Inside the house, *pindj' wakáigan.*  
Chimney. *bódawan.*  
I go in, *nin pindige.*  
,, ,, out, *nin sāguam.*  
,, raise the window, *nin ombinan wassétchigan.*  
,, shut the window, *nin nissinan wassétchigan.*

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LESSON XXVI.

*The subjunctive and imperative moods, as also the participles, affirmative form, of verbs ending in en, in, on.*

Note 1. As these verbs follow in every way the *first* conjugation, *except in the indicative mood*, we will content ourselves with giving but a few examples:

*Kishpin sāgitod*, if he loves it, them.  
,, *sāgitowad*, if they love it, etc.  
*sāgiton*, love it! them!  
*sāgitog*, love it, etc!  
*win saidigitod*, he who loves it.  
*winawa saidigitódjig*, they who love it, etc.  
*sāgitong*, if one loves it.  
*sāgitónid*, if his (f. i., son) loves it, etc.  
*saidigitontdjín*, his, their (f. i., son) who loves it.  
*Nin kisibigi*, (*ke..id*) I wash myself.  
,, *kisibigindibe*, (*ke..ed*) I wash my head.  
,, *kisibigingwe*, (*ke..ed*) I wash my face.  
,, *kisibiginindji*, (*ke..id*) I wash my hands.

- Nin kisibigtside*, (*ke..ed*) I wash my feet.  
 ,, *kisibigisságtñige*, (*ke..ed*) I wash, scrub the  
 floor.  
 ,, *kisintndji*, (*ke..id*) I wipe my hands.  
 ,, *kistngwe*, (*ke..ed*), ,, ,, face.  
 ,, *kisisidé*, (*ke..tod*) I wipe (dry) my feet.  
 ,, *kisibigáige*, (*kes..ed*) I wash (clothes).  
*Kisibigáigan*, (*in. pl. an*) soap.  
*Kisibigáigewintni*, *kisibigáigéwikwe*; washer, laun-  
 dress.  
*Kisibigáige-makák*, (*in. pl. on*) wash-tub.  
*Kisibigtnige-onágan*, (*in. pl. an*) wash-dish.  
*Nin gashkibás*, (*ges..od*) I shave myself.  
*Gashkibádjigan*, (*in. pl. an*) a razor.  
*Gashkibasowígamig*, (*in. pl. on*) a barber-shop.  
*Gashkibásowin*, (*in*) shaving, barber's trade, occu-  
 pation.  
*Gashkibásowintni*, (*an. pl. wag*) a barber.  
*Nin nasikwe*, (*nesikweod*) I comb my head.  
*Kistngweon* (*in. pl. an*) a towel.  
*Nind onishká*, (*wen..ad*) I arise; get up.  
 ,, *góshkos*, (*gweshkosid*) I awake.  
 ,, *gawíshim*, (*gew..od*) I go to bed.  
 ,, *otchitchngwanita* (*wétch..ad*) I kneel down.  
 ,, *pásigwi* (*pes..id*) I rise up (having knelt,  
 or sat down).

EXERCISE.

*Gweshkósiianin kégiébawagakin* (mornings, in the morning) *pábige tchibaiáigónigen gaie onishkán*. *Kégo minawa mádji-nibáken*. *Ga-onishkáianin wewib bisikwanaten*. *Mikwénim Kijé Manitó basikwanaiéianin*, *ikiton anamiéwinénsan*. *Ga-ishkwā-bisikwanaiéianin otchitchingwánitan gaie wewéni anámian*. *Pagtdinamaw Kijé-Manitó kákiná gégo mintk ged-ijitchigéian kabé-gijig*. *Mi dash wewéni tchi kistbigiian*. *Kisibigindiben*, *kisibigingwen*, *kisibiginndjin gaie*. *Kishpin winisidéian* (if

thy feet are dirty) *kisibigisiden nanigótinongin*.  
*Wewéni gaie kisingwen; kisintndjin, kisisideon*  
*gaie, aion dash bának kisingweon.*

It is cold; it is like winter (*bibong iji kissiná-magad*). This tastes and looks like beer. Hast thou shaved already? I have not shaved myself yet. Where is the razor? I cannot find it.

INTERMEDIATE EXERCISE.

He....thee. *ki....ig.*

They....thee. *ki....igog.*

He....me. *nin....ig.*

They....me. *nin....igog.*

He....thee not. *kawin ki....igossi.*

They....thee ,, ,, ,,....*igossig.*

He....me ,, ,, *nin....igossi.*

They....me ,, ,, ,, ....*igossig.*

*Kijé-Manitó mojang ki sāgiig*, God always loves thee.

*Kinigtigog ki kitchi sāgiigog*, thy parents love thee very much.

*Kawin nin ga-nagánigossig anishinābeg*, the Indians will not leave me.

*Kawin nin wanēnimigossi aw inini*, that man does not forget me.

*Kawin ki mikwēnimigossig bemádisidjig*, people do not remember thee.

*Nin wābamigog ninigūigog*, my parents see me.

*Kawin gēgo nin minigossi*, he don't give me anything.

*Jesus nin gi-agwāshimig*, Jesus redeemed me.

*Ki ga-jawēnimigóg Wemitigójiwag*, the Frenchmen will help thee.

*Nin sāgia noss gaie noss nin sāgiig. Kawin wika ki ga-wanēnimigossi kikaniss, kawin gaie wika ki ga-nagánigossi. Nibiwa bisikáganan nin gi-minig aw mino ikwe; nind āpitchi sāgia. Ki gi-mi-*



*nig na gégo aw intni? Bejigwābik nin gi-mīnig. Kawin dash nin gégo nin gi-mīnigossi. Jesus ki sāgiig, ki gi-agwāshimig, ki da-kitchi-sāgia, gaie mójag ki da-mamóiwama. Ki gi-migwētchiig na aw ikwe? Enangé nin gi-kitchi-mtgwētchiig, aw dash ikwésens kawin nin gi-migwētchiigossi. Ki gi-nagánigóg bemádisidjig; kawin ki gi-ani-mādji-nigossig. Kawin na nin ganawābamigossig abinódjiag? Géget ki ganawābamigóg. Nin jingéni-migóg Kitchi Mokománag (big knives: Americans).*

Thy mother loves thee very much; she will never desert thee. Those dogs want to bite me; I am afraid of them. They will not bite thee; don't be afraid. I love those people and they love me. Thou hatest those bad men and they hate thee; they wish to kill thee. I am not afraid of them, but they are afraid of me. Did that woman give thee bread? She did not give me bread, but she gave me pork, meat, potatoes, tea and many other things. She is a good woman. Did thy parents see thee last night? They did not see me; I was not here last night. Does that large dog fear thee? He does not fear me; I fear him; perhaps he will bite me.

*Names of things and persons connected with  
Divine Service.*

I say Mass, *nind anaméssike.*

Holy Mass, *kitchitwā anaméssikéwin.*

Priest, *mekatéwikwanáie.*

Bishop, *Kitchi-mekatéwikwanáie.*

Pope, *Maidmawi-nīgánisid-kitchi-mekatéwikwanáie,  
kitchitwā Kóssinan.*

I hear Mass, *nind anánia megwa anaméssikeng.*

Altar, *anaméssike-adópowin.*

Altar-cloth, *anaméssike-adópowinigin.*

Chalice, *anamié-minikwádjigan.*

Wine, *jominábo*; water, *nibi.*

Holy water, *anamiéwábo.*

Baptismal water, *sigaandádiwini-nibi.*

Host, *óstiwín*, Missal, *anaméssike-masindigan.*

Gospel, *minwádjimowín.*

Gospel-book, *minwádjimo-masindigan.*

Vestment, *anaméssike-agwíwin.*

Alb, surplice, *waiábishkag agwíwin.*

Confessional, *éndaji-wébinigeng.*

Pulpit, *éndaji-gagikweng.*

Gallery, *éndaji-anámié-nagamóng.*

Sanctuary, *éndaji-anaméssikeng.*

Tabernacle, *éndaji-ganawéndjigádeg kitchitwā Eukaristíwin.*

Bell, *kitotágan.*

Bell-tower, *éndaji-agódeg kitchi-kitotágan.*

The bell rings, *madwéssin kitotágan.*

I ring the bell, *nin madwéssiton kitotágan, nin madwéssitchige.*

Bell-ringer, *madwéssitchigéwiníni.*

I play on the organ, *nin madwewétchige.*

Organist, *madwewétchigéwiníni, madwewétchigéwíkwé; (-gekwe).*

I blow on the trumpet, *nin madwéweton bodādji-gan.*

Vespers, *onágoshi-nagamónan.*

At the Elevation, *tshpinamíng Jesus wítaw, Jesus o/miskwím.*

I receive Holy Communion, *nin odápinān kitchitwā Eukaristíwin, Jesus wíidw.*

„ give Holy Communion, *nin mīgíwen kitchitwā Eukaristíwin.*

Prayer-book, *anamié-masindigan.*

I make the sign of the cross, *nin tchibaiátigonige.*

„ „ „ „ „ „ „ on him, *nin tchibaiátigónamawa.*

Crucifix, *tchibaiátig*, better *ajideiátig*, or *anamié-watig.*

I say Mass for him, *nind anaméssikawa*.  
Baptistery, *éndaji-sigaandágeng*.  
Sacristy, *éndaji bisikaming anaméssike agwíwinan*.

LESSON XXVII.

*On the negative form of the subjunctive and imperative moods, and of the participles of verbs of the sixth conjugation ending in en, in, on.*

Note 1. As these verbs follow also in the negative form the *first* conjugation, we shall give only a few examples.

*Kishpin nādissiwāng*, if we do not fetch it, them.

„ *nādissiweg* „ you etc.

*ninawind naiádissiwāng*, we, who do not fetch it, them.

*kinawa naiádissiweg*, you, who etc.

*kégo nādiken*, don't (thou) get it, them (fetch it, them).

„ *nādikégon*, don't (you) etc.

*kishpin nādissing*, if one does not fetch it, them.

„ *nādissinig*, if his (f. i. son) does not etc.

*naiádissing*, one not fetching it, them.

*iniw naiádissinigon*, his (f. i. son) who etc.

*Mādji-* (change *maidji-*), refers to *beginning*.

*Ishkwā-* „ *eshkwa-* „ „ *ending*.

*Bōn*, or *bōni-* (change *bwan-*), refers to giving up, abandoning.

*Nin agwanéndān*, (*egw...ang*) I chew it.

„ *jákamon*, (*iek...od*) I put it in my mouth to eat.

„ *góndān*, (*gwendang*) I swallow it.

*Gondágan*, (*in pl. an*) throat.

*Nin góndjige, (gwen..ed) I swallow.*  
 ,, *tāwan, (taidwanid) I open my mouth.*  
 ,, *gibákwaān, (geb...ang) I shut it.*

EXERCISE.

*Gi-ishkwā-bisikwanaiéian, gi-ishkwā-kisibigiian gaie wewéni wissinin, kégo nibádisikén; bwa mād-jitáian dash, mikwénim Koss gijigong, aw mágiwed kákiná gégo, wewéni dash anámian. Ga-ishkwā-wissiniianin dash, mínawa wewéni anámian. Mi dash tchi anokiian. Megwa wassiniianin, béka go wissinin; kégo osām dadátabiken wissiniian, wewéni agwanéndan iw mádjiián, kégo osām wewéni góndangén ga-jákamóian, nákawe wewéni agwanéndan iw ga-jákamóian. Aípi gashkibáson, bwānawitóian dash wi-gashkibásoian gashkibásowigámigong ijan, anój dash gashkibásowinini tchi gashkibanik. Kabé-gijig wewéni anokín, kitigen, manissén, kishkibódjigen, tashkigáissen, gónima bakán anokíwin wewéni dajikan. Kégo bon-anokiken bwa onágoshig. Wenágoshigin wewéni ki gad-ánweb (rest) gaie ki ga-ságasswá wénibik, mi dash mínawa tchi kisibigingwéian, tchi kisibiginindjiian gaie; wewéni onágoshi-wissinin, anámian dash tchi bwa mādjitáian gaie gi-ishkwátáian. Gi-ishkwā-onágoshi-wissiniianin kégo ijáken siginigéwigámigong, kema gaie nimúdiwigámigong. Bwa garwíshimóian dash wewéni nanágatawénindison anwénindison gaie. Pagossénim Kije-Manitó tchi wí-ganawénimik kabé-tibik nebáianin. Mi ged-iji-bimádisiian, mi ged-ijtchigéian éndasso-gijigak minik ge-bimádisiwanen. Migwetch, nósse, mi géget waijwébisiian.*

Where is my razor? I want to shave. John, didst thou put it somewhere? I did not see thy razor, Mary put it on the table. Where is the soap and water and towel? I put them on the table. Where is the looking-glass? Here it is.

Now I will begin. Don't walk about in the room whilst I am shaving. Is my face dirty? No, it is tolerably clean, but wash it well after thou hast shaved. Thou hast washed thy face and hands well. Now dry (wipe) thy face and hands. Now thou art a nice man. Did those men go to the barber? They did not go to him; they entered a saloon and began to drink. When did they quit? They did not quit yet; they are still (*keiabi*) in the saloon. Dost thou like meat? Yes, I like fresh meat. Eat slowly, chew well what thou putttest into thy mouth. Don't swallow it too quick. If thou eatest meat, or anything else, always chew it well before thou swallowest it. Who stole my hat? No one stole thy hat. Didst thou not put it on the chair? Yes, here it is. Those who will not give up drinking will be poor, sick, and miserable. He that dies in drunkenness will go to hell (*aw giwashkwébiwinig endápinéd*). Those who do not gamble for money, do well. If thou dost not saw thy wood, no one will saw it. Didst thou say thy night-prayers? I did not say my night-prayers yet, but now I will begin. When thou gettest through, then thou mayest go to bed. Never go to bed before saying thy night-prayers. Father, I will do what thou sayest.

INTERMEDIATE EXERCISE.

He... us: *nin (ki)....igonan*  
 they...us: *nin (ki)....igonánig*  
 he....you *ki....igowa*  
 they....you: *ki....igowag.*  
*Kawin nin (ki)....igossinan*  
 " " " ....*igossinanig*  
 " *ki.....igossiwa*  
 " ".....*igossiwa.*

*Kid akawābamigonánig kitigéwininiwag*, the  
farmers are watching us.  
*Kijé Manitó ki dibénimigonán*, God owns us, we  
belong to God.  
*Kawin ki pagossénimigosstnan aw intni*, that man  
does not ask us.  
*Kawin aw ikwé ki gad-odápinigósstwa*, that wom-  
an will not receive you.  
*Kákiná Jaganáshag ki sāgúgonánig*, all the Eng-  
lish love us.  
*Kawin mekatéwikwanáie kid ijiigósstwa tchi āko-  
siieg*, the priest does not cause you to be sick.  
*Ki ganawénimigonán Kóssinan gijigong ebid*, our  
Father who is in heaven, takes care of us.  
*Matchi manitóg kawin ki ga-banádjiigosstwag*, the  
bad spirits will not ruin you.  
*Kawin awita nin ga-jāgodjiigosstnan*, no one will  
defeat us.

Does the police-man watch us? He does not see us. Did not thy sister watch us? She did watch us. Will those men receive us well? They will receive us well. Did that Indian make you sick? No, he did not make us sick. Do our children love us and take good care of us? They do not take good care of us. Did those men ruin you? They did not ruin us. Did those bad boys fight you? They fought us but they did not defeat us. Do the Germans (*Omakaktwininiwag*) love us or do they hate us? They love us, they do not hate us. Did those women ask you to help them? They did not ask us. That bad man ruined us. Did not those girls look at you? They did not look at us. Did they laugh at us? They did not laugh at me but they laughed at you. If we do that, people will laugh at us. Those women laughed at me. I do not mind them. They do not mind you, but they mind us.

Summary.

Anin iwapt ge-mādjāieg? Endogwen; mākija a-wasswābang nin ga-mādjāminādog. Ki gi-gōndān na gégo? Nin gi-pitchi-gōndān matchi mashkiki (I have swallowed poison by mistake). Wikwa-tchiton tchi jishigāgowēian tchi wēbinaman dash iw matchi mashkiki ga-mamōian. Minikwén wewib kejágamideg nibi, ta-dagónigade dash nibiwa jiwitāgan. George o gi-boniton na ishkotéwābo? Mēwija o gi-boniton, kawin keiābi o minikwéssin. Gi-ishkwā-anāmiam ina? Kawin mashi gi-ishkwā-anamiāssim; keiābi anamie-nagamóm anamiéwigāmigong. Gi-mādji-gagikwém na? Kawin mashi gi-mādjitāssim. Ikwéwidog, kégo gikāndikégon, kégo gaie matchi idikégon. Kwirwisénsidog, bisán auág! Nind ākosinan nin totóshim; nin kotagēndan, ā-gāwa nin nōna ninidjānissens. Nōssinan, ki bi-wābamigo. Nisswi ininiwag nissawindwāban, ningot-wāsswi dash makiawindwāban (were wounded). Ogimādog! Wewéni ganawénimig kid anishinābēniwag; kégo wika odapināngégon matchi nibi. Enamiādjig wa-anamié-nibawidjig od anamiéwigāmigowang ta-daji-widigéwag. Ki gi-āgimag na anamieminénsag? Enangé jéba nin gi-agimag. Ki gi-agindān na babamādjimo-masindigan? Wēgonen or anin enakāmigak? Mi sa gi-nissidiwad nij ga-washkwebidjig ininiwag. John gaie Charles wābang ki ga-mawādissigom, ninga gaie dash nin. Ka na ki wī-awiwéssinārwag kid akikowag? Kawin nin wī-awiwéssimin. Enamiāteg, káginiig apēnimōiog Kijé-Manitó. Kégo awitia o gad-apēnimosstnan nanāndawiwéwininirwan. Ta-ānimisiwag gagimōdidjig nind aiiman. Sāgiadnig mojang kini-gitgonānig. Ki ga-kitchi-minótchige anamié-nigiwēian jóniia. Bāwiting daji-anishinābeg waieshkat sōnganamiagwāban. Bigoshkāni Joe o masindigan.

## LESSON XXVIII.

### *Inanimate nouns with possessive pronouns.*

Note 1. Possessive pronouns are those which mark possession or property; f. i., *nin masinđigan*, my book; *ossan*, his (her) father.

Note 2. Those that *immediately* precede a noun are called *conjunctive* possessive pronouns; f. i., *ki tchimān*, thy boat, canoe. There are six of them, viz.: *nin*, my; *ki* or *kid*, thy; *o*, his, her, its; plural number *nin* or *ki*, our; *ki*, your; *o*, their.

Note 3. Those possessive pronouns, that are separated by one or more words from the nouns, to which they belong, are called *relative* possessive pronouns; f. i., *mi sa ninawind*, *nin masinđiganinān*, that is *our* (not your) book. There are also six *relative* possessive pronouns, viz.: *nin*, mine; *kin*, thine; *win*, his, her, its; plural number *ninawind* and *kinawind*, our; (*ninawind* excludes, *kinawind* includes the person or persons addressed or spoken to; *kinawa*, your; *winawa*, their; f. i., *win na o pakitėigan ow?* Is that his (her) hammer? *E*, *win sa*, yes, it is his.

Note 4. The letter *d*, is added to the personal (resp. possessive) pronouns *nin*, *ki*, *o*, when followed by a verb or noun *beginning with a vowel*; f. i., *nind ikkit*, I say; *kid ija*, thou goest; *nind anit*, my spear. But when *nin* is used as a *relative* possessive pronoun, i. e., when it is separated by one or more words from the noun to which it belongs, or, when it is placed *before a participle*; the letter *d* is omitted; f. i., *nin igo*, *nin gad-ija*; *nin ěkkitoiān*, I who say.



*Subjective singular Subjective plural.*

*Form I.*

<i>n, nan</i>		<i>ninan, ninanin</i>
<i>n, nan</i>		<i>niwa, niwan</i>
<i>n, nan</i>		<i>niwa, niwan.</i>

*Nin tchímān*, my canoe.

*ki tchímān*, thy canoe.

*o tchímān*, his, her canoe.

*nin tchímānan*, my canoes.

*ki tchímānan*, thy canoes.

*o tchímānan*, his, her canoes.

*Nin tchímāninán*, our canoe.

*ki tchímāniwa*, your canoe.

*o tchímāniwa*, their canoe.

*nin (ki) tchímāninánin*, our canoes.

*ki tchímāniwan*, your canoes.

*o tchímāniwan*, their canoes.

Note 5. To *form I* belong all inanimate nouns, whose plural is *an*; f. i., *nind onagan*, my dish, plural, *onáganan*.

*Form II.*

<i>j, j̄in</i>		<i>j̄inan, j̄inanin</i>
<i>j, j̄in</i>		<i>j̄iwa, j̄iwan</i>
<i>j, j̄in</i>		<i>j̄iwa, j̄iwan</i>

*Subjective singular.*

*Nind abáj*, my lodge-pole

*kid abáj*, thy     "     "

*od abáj*, his     "     "

*nind abáj̄in*, my lodge-poles

*kid abáj̄in*, thy     "     "

*od abáj̄in*, his     "     "

*Subjective plural.*

<i>Nind abájinan</i> ,	our lodge-pole		
<i>kid abájiwa</i> ,	your	„	„
<i>od abájiwa</i> ,	their	„	„
<i>nind abájinánin</i> ,	our lodge-poles		
<i>kid abájiwan</i> ,	your	„	„
<i>od abájiwan</i> ,	their	„	„

Note 6. To *form II* belong the inanimate nouns, the plural of which is *in*, f. i., *nind anit*, my spear, *nind anitín*, my spears.

Note 7. As to the subjective plural, our, your, their, both forms are perfectly alike, as the *terminations* are the same in both, and in both the terminations begin with the *same characteristic vowel*, which is *i*; f. i., *nin tchimaninan*, our canoe; *nind abájinan*, our lodge-pole.

Note 8. Words designating the different parts of the human body, and which are mostly all *gramatically* inanimate, have generally the personal possessive *inseparably* prefixed to them: f. i., *nikan*, my bone; plural, *níkanan*, my bones. They follow *form I* and are regular, except the following which begin their subjective plural, our, your, their, with the characteristic vowel *a*, instead of *i*.

*Nisíd*, my foot, plur. *nisidán*, *nisidánan*, our foot.  
*Niník*, „ arm, „ *niníkan*, *ninikánan*, „ arm.  
*Nikád*, „ leg, „ *nikádan*, *nikadánan*, „ leg.  
*Nitāwag*, my ear, „ *nitāwagan*, *nitāwagánan* our ear.

*Nibid*, my tooth, „ *nibidan*, *nibidánan*, our tooth.

Note 9. *Nibid* is irregular in the *third* person, which is not *o*, but *wi*; f. i., *wībid*, his tooth; *wībidan*, his teeth, etc.

*Form III.*

<i>Subjective singular.</i>	<i>Subjective plural.</i>
k, on   onan, onanin	Nin makákonan, onanin,
k, on   owa, owan	ki makákowa, owan,
k, on   owa, owan	o makákowa, owan.

Note 10. The *characteristic vowel* is *o*; the terminations of the *subjective plural*, are regular; f. i., *nin makakonanin*, our boxes.

Note 11. To form III belong all nouns, whose plural is *on*; f. i., *gijigad*, day; plural *gijigadon*, *nin gijigadonánin*, our days.

*Possessive terminations.*

Note 12. There is another form to more forcibly express ownership; f. i., *nin makak*, my box; *nin makakom*, my *own* box.

Note 13. There are three terminations, which are designated as *possessive terminations*, namely, *m*, *om*, *im*. There are three rules for applying these terminations to possessive inanimate nouns.

Rule I. Inanimate nouns with possessive pronouns, which terminate in a *vowel*, take *m*; f. i., *nind aki*, my land; *nind akim*, my *own* land.

Rule II. Inanimate nouns, which form their plural in *on*, take *om*; f. i., *nin makakon*, my boxes; *nin makakom*, my *own* box.

Rule III. All other inanimate nouns with possessive pronouns, take *im*; f. i., *nin nābikwān*, my ship; *nin nābikwānim*, my *own* ship.

Note 14. All these inanimate nouns with possessive pronouns, that take a "*possessive termination*," belong to *form I*; f. i.:

*Subjective singular.*

*Nin tchīmānim*, my *own* canoe,

*ki tchímānim*, thy own canoe,  
*o tchímānim*, his, her,, ,,  
*nin tchímāniman*, my own canoes,  
*ki tchímāniman*, thy ,, ,,  
*o tchímāniman*, his, her,, ,,

*Subjective plural.*

*Nin tchímāníminan*, our own canoe.  
*ki tchímānímiwa*, your ,, ,,  
*o tchímānímiwa*, their ,, ,,  
*nin tchímāníminánin*, our own canoes.  
*ki tchímānímiwan*, your ,, ,,  
*o tchímānímiwan*, their ,, ,,

Vocabulary.

- Nind apágitan*, (*ep..ang*) { I throw it.  
 ,, *apágiton*, (*ep..od*) }  
 ,, *odápinān*, (*wed..ang*) I take, receive, it.  
 ,, *wēbinān*, (*waieb..ang*) I reject it, cast it a-  
 way.  
 ,, *mamón*, (*memod*) I take it.  
 ,, *ójiton*, (*wejítod*) I make it.  
 ,, *íjiton*, (*ejítod*) I make it in a certain man-  
 ner.  
 ,, *banádjiton*, (*ben..od*) I destroy, ruin, it.  
 ,, *bīgwaān*, (*bagwaang*) I break it.  
 ,, *manádjiton*, (*men..od*) I honor, venerate,  
 revere, it.  
 ,, *kitchitwāwiton*, (*ket..od*) I honor, glorify,  
 sanctify, it.  
 ,, *bāpíton*, (*baiapítod*) I laugh at it, ridicule,  
 mock, it.  
 ,, *bāpínodān*, (*baiap..ang*) I laugh at it, ridi-  
 cule, deride, it.  
 The religion of Jesus, *Jesus od íjítwáwin*, *Jesus*  
*od anamiéwin*.  
 The Protestant religion, *Aíngonwétangig od a-*  
*namiéwiniwa*; or, as Baraga has it *bakán*

*ijitwáwin*, different religion; Baraga also has *bak-  
an ejitwádjig* for Protestants.  
Protestants (those protesting, contradicting), *a-  
iángonwétangig*.  
Catholic religion, *katolik anamiéwin*, *katolik ijt-  
wáwin*.  
,, ,, *Wemitigóji-anamitéwin*, i. e.,  
French religion.  
Protestant religion, *Jáganash-anamiéwin*, i. e.,  
English religion.

EXERCISE.

*Kawin nin, nin gi-gimódissinan ki missiman, mi sa aw inini ga-gimódid. Anind Mashkī-Sibing daji-anishinābeg o gi-wēbinanáwa katolik anamiéwin, anind dash ga-wēbinangig nongom midéwiwag, minawa dash anind bakán ijitwáwag. Aw wedápinang Jesus od anamiéwin, nngoting ta-kāgigé-ondji-jawendágosi gijigong, kishpin swanganamiángin iji bimádisid. Aw waiébinang gwaiák anamiéwin ta-kāgigé-ondji-ānimisi ima matchi ish-koténg, kishpin anamiássiwinin, (unbelief) dápined. Oma nakakeia apágitog ki pikwákwadómirwa. Ki wi-odápinān na kitchitwá Jawendágosirwin megwa anaméssikeng? Enangé, nin wi-odápinān sa. Awénen ga-bigwaang iw ishkvádém? Mi sa gawashkwébid inini ga-bigwaang; géget ta-ondji-ānimisi. Nin gad-anóki tchi gibákwaond. Wewingésidjig mokodássowinirwag o gi-ojitonáwan ki wakáiganirwan. Anin ejinikásowad? John, Peter, gaie Henry Burns mi ejinikásowad.*

*Ninidjánissidog, mojang wewéni ganawéndamog kid anamiéwinirwa; nngoting ki gad-ondji-jawendágosim kāginig gijigong. Kitchi manádjitog kitchitwá Eukarístirwin; Kégo wika bāpitokégon kid anamiéwinirwa. Inintwidog! Wēbinamog, bōnitog gaie anishinābe-ijitwáwin. Kinawa neta-minikwéieg, odápinamog minikwéssirwini-masináigan, bōnitog ki*

*matchi minikwéwiniwa. Nóssinan, mi géget wa-ijit-chigelāng; nóngom igo nin wi-bónitómin nin minikwéwininan. Awégwen idog ga-ojitógwen (Dub. Conj.) iw oshki-wakáigan? Nin sa, nin gi-ijiton tchi kitchi onijishing gaie dash bekish tchi songang. Kwiwisénsidog! Kāginig kitchitwāwitog Kijé-Manitó od ijinikásowin.*

I want to live a good life, but I cannot; I like to drink; I cannot give up drinking. Thou canst give up drinking, if thou triest hard (*kishpin apitchi wikwatchitóian*). Who broke our canoes? Did you break them? Not we, we did not break your canoes, it was those drunken Americans that broke them. They shall suffer for it. I will work to have them put in jail. Will those men saw their wood? No, they will saw your wood. Didst thou go to prayers this morning? No, I did not go, I was too busy (*osām nin gi-ondámitta*) Didst thou pray whilst going along to church? Yes, I prayed going along. Do not those store-keepers break the Sunday by selling on Sundays? Yes, they break the Sunday by selling. The Sunday is the Christians' day. (*Anamié-gíjigad, mi sa enamiádjig o gijigadómiwa*). Boys, let us go and play! The weather is good; where is our ball? Here it is! (*oow, or ohow!*) Throw the ball up high. Now I am tired. Let us go home and eat dinner. We can play again after dinner. No, after dinner let us go and hunt. (*awi-giossáda*).

#### INTERMEDIATE EXERCISE.

Note 1. Verbs in *awa, āwa, (aowa), ēwa, (eowa)*, are contracted thus:

<i>awig</i>	is	contracted	into	<i>ag</i>
<i>aowig,</i>	„	„	„	<i>aog</i>
<i>eowig,</i>	„	„	„	<i>eog</i> .

*Ow nin dodág*, he does this to me.

*Ninidjánissag kawin nin débwetágossig*, my children do not believe, i. e. not obey, me.

*Kawin nin gi-wíndamágossinan*, he did not tell us.

*Nin gi-pakitéogónig igiw kwíwisénsag*, those boys struck us.

*Kawin gego ki gi-wawíndamágossiwag*, they promised you nothing.

*Nin gi-ininājógog ninigígog kikinoáming*, my parents sent me to school.

*Géget nin gi-matchi-dodág aw atāwéwintni; nin gi-waiéjimig*, truly that storekeeper (merchant) treated me ill; he cheated me.

*Nin gi-pakitéogog ogow intniwíshag. Ki gi-bashanjéog na ki mama? Kawin nin, nin gi-bashanjéogossi; nissaiéian o gi-bashanjéowan. Ki gi-tāngishkág na ki bebéjigóganjim? Kawin win nin bebéjigóganjim nin gi-tāngishkágossi; aw memāngishéwish nin gi-tāngishkag. Ki gi-wíndamag na gego John. Kawin gego nin gi-wíndamágossi. Ki gi-mino-dodágowag na awíshloiag? Kawin nin gi-mino-dodágossinánig awíshloiag, tchibakwéwininiwag dash nin gi-kitchi-mino-dodágonánig. Nanin-gim nin gi-mino-dodágog igiw nij ikwéwag; nin gi-ashámigog pakwéjiganan gaie kokóshan, an-bish gaie nin gi-mináigog. Ki gi-gíwenájaog na aw kikinoamāgékkwe? Nin gi-gíwenájaog sa. Nin ga-bashanjéog na nínga? Endogwen; makija kawin.*

Did those boys beat thee? They did not beat me, but John struck me. Did the teacher tell thee anything? She did not tell me anything. Did she promise thee a book? Yes, she promised me a nice book. Boys, do your parents whip you sometimes? Yes, they whip us often, because we do not behave. John, did Peter beat thee? Yes,

he beat me yesterday. Peter, didst thou beat John? I beat him only a little. Did the teacher teach you anything? Yes, he taught us many things. Did not the Lord die for you? Yes, He died for us all. Did those women tell you anything? They told us very many things.

*Names of objects, tools, etc.*

Sword, *ajawéshk*.

Dagger, *ajawéshkons*.

Knife, *mókoman*.

Pocket-knife, *mokománens*.

Table-fork, *patakáigan*.

Hay-fork, *patakashkáigan*.

Spittoon, *sikówini-makák*.

Leather, *pashkwégin*.

Leather-coat, *pashkwéginobabísikawáigan*.

Leather-manufactory, *assekéwigamig*.

Leather string for snowsheos, *áshkimaneíab*.

Narrow leather-string, *bisháganab*.

Lead, *ashkíroman*.

Lead-mine, *ashkíkománikan*.

Iron, *biwābik*.

Copper, *osawābik, miskwābik*.

Silver, *jóniia*.

Gold, *osáwa-jóniia*.

Grease, fat, oil, *bimidé*.

Fishing-hook, *migískan*.

Fish-line, *migískanéiab*.

Fishing-ground, *pagídawéwin*.

Fishing-pole, *wewébanábanak*.

Fish-net, *assáb*.

Fish-oil, *gígo-bimidé*.

Fish-store, *gígówigomig*.

Flag-staff, *kikiwéonátig*.

Torch, *wässwágon*.

Torch-stick, *wässwágonak*.

Tin, *wābábik*.



- Tin-kettle, *wābābikwaktk*.  
 Tobacco, *asséma*.  
 Tobacco-pouch, *kishkibitágan*.  
 Towel, *kisingweon*, (*kissinindjagan*).  
 Trap, *dassonágan*.  
 Gun, *pashkisigan*.  
 Cannon, *kitchi-pashkisigan*.  
 Trigger of a gun, *nassaténigan*.  
 Gun-cap, *biwissidjigan*.  
 Gun-smith, *pashkisiganikéwinini*.  
 Grist-mill, flour-mill, *bissibódjigan*.  
 Grind-stone, *jigwanábik*.  
 Hammer, *pakitéigan*.  
 Nail, *sagáigan*.  
 Shingle-nail, *sagáigans*.  
 Spike, *kitchi sagáigan*.  
 Screw, *bamiskwaigádeg sagáigan*.  
 Screw-driver, *bimiskwáigan*.  
 Scythe, *kishkashkijigan*, *kishkijigan*,  
 Weighing-scale, *dibābishkódjigan*, *dibabádjigan*.  
 Scraper, *maddigan*, *najigáigan*.  
 Scissors, *mojwāgan*.  
 Tongs, *takwándjigan*.

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LESSON XXIX.

*Animate nouns with possessive pronouns.*  
*Form I.*

*Subjective Singular,      Subjective Plural.*

<i>k, og</i>		<i>onan, onanig</i>
<i>k, og</i>		<i>owa, owag</i>
<i>kon, on</i>		<i>owan, owan.</i>

*Subjective Singular.*

<i>nind akik,</i>		<i>nind akikog</i>
<i>kid akik,</i>		<i>kid akikog</i>
<i>od akikon,</i>		<i>od akikon.</i>

*Subjective Plural.*

<i>Nind akikonan</i>		<i>nind akikonánig</i>
<i>kid akikowa</i>		<i>kid akikowag</i>
<i>od akikowan</i>		<i>od akikowan.</i>

Note 1. To form *I* belong all *animate* nouns, which have *og* in the plural.

Note 2. The characteristic vowel of this first form is *o*, to which the terminations are added.

Note 3. *Animate* nouns, which have *ig* in the plural, have the characteristic vowel *i*, to which the usual terminations are added.

Note 4. *Nidj anishinābe*, my fellow-man, has *e* for its characteristic vowel. *Nidji-bimádisi*, my fellow-liver, my fellow-man has *i* for its characteristic vowel. Both have *widj* resp. *widji* in the third person, singular and plural, instead of *od* resp. *o*. The terminations are regular.

*Animate nouns with "possessive terminations."*

Note 5. *Animate* nouns with possessive pronouns take *almost always* the possessive terminations *m*, *im*, *om*; f. i., *ogimá*, chief; *nind ogimám*, my chief.

Rule I. *Animate* nouns ending in a vowel, take the possessive termination *m*, f. i., *ogimákwe*, queen; *nind ogimákwe*m, my queen.

Rule II. *Animate* nouns, which form their plural by adding *ag*, *ig*, *iag* take the possessive termination *im*; f. i., *opin*, pl. *opiníg*, *nind opiním*.

Rule III. *Animate* nouns, which form their

plural in *og* or *wag*, take the possessive termination *om*; f. i., *wābos*, a rabbit, pl., *wābósog*, rabbits, *nin wābósom*, my rabbit. *Anang*, a star; pl. *anángog*, *nind anángom*, my star.

Those nouns, however, which terminate in a vowel. take *m*, according to Rule I; f. i., *ikwe*, a woman (pl. *ikwéwag*) *nind ikwem*.

*Form II.*

*Subjective Singular (my, thy, his, her).*

*Nind ogimám*, *nind ogimámag*, my chief, my chiefs,  
*kid ogimám*, *kid ogimámag*, thy chief, thy chiefs,  
*od ogimáman*, *od ogimáman*, his, her, chief, his,  
her chiefs.

*Subjective Plural (our, your, their).*

*Nind ogimáminan*, *nind ogimáminánig*; our chief.  
our chiefs.  
*kid ogimámiwa*, *kid ogimámiwag*, your chief,  
your chiefs.  
*od ogimámiwan*, *od ogimámiwan*, their chief,  
their chiefs.

Note 6. The characteristic vowel of animate nouns with possessive terminations *m*, *im*, *om*, subjective plural is *i*, which is added to said possessive terminations, and to which then are added the usual terminations; f. i., *nin wabósom*, my rabbit, *nin wābosóninan*, *ki wābosómiwag*, *o wābosóniwan*.

Note 7. *Noss*, my father; omits *od*, in the third person, singular and plural, f. i., *ossan*, *óssiwan*, instead of *od ossan*, *od óssiwan*.

Note 8. *Ningwiss*, my son; *nindániss*, my daughter, *ninidjániss*, my child; *nistiniss*, my father-in-law etc., are inflected like *nind ogimám*; they are regular; f. i., *ningwissag*, mv sons; *og-*

*wissan*, his, her son (or sons) *ningwtsinan*, our son; *kigwtsiwag*, your sons, etc.

Note 9. *Ninga*, my mother, is somewhat irregular:

*Ninga*, my mother.  
*kiga*, thy „  
*ogin*, his, her „  
*ningáíag*, my mothers  
*kigáíag*, thy „  
*ogin*, his, her „  
*ningánan*, our mother.  
*kigíwa*, your „  
*ogíwan*, their „  
*ninganáig*, our mothers.  
*kigíwag*, your „  
*ogíwan*, their „

Note 10. Terms, designating relatives, ending in *e*, are also somewhat irregular.

*Nissaié*, my older brother.  
*kissaié*, thy „ „  
*ossaiéian*, his, her older brother.  
*nissaiéíag*, my older brothers.  
*kissaiéíag*, thy „ „  
*ossaiéian*, his, her older brothers.  
*nissaiéinan*, our older brother,  
*kissaiéiwa*, your „ „  
*ossaiéiwan*, their „ „  
*nissaiéináig*, our older brothers.  
*kissaiéiwag* your „ „  
*ossaiéiwan*, their „ „

Note 11. Thus are inflected:

*Nimishóme*, my paternal uncle, (father's brother),  
*nijishé*, my maternal uncle, (mother's brother),  
*nínoshé*, my maternal aunt,  
*nimissé*, my older sister,  
*nishtme*, my younger sister, or brother

*nindāngwe*, my sister-in-law, or my friend, a female speaking,

*nójisshé*, my grand-child,

*nindāngoshé*, my she-cousin, a female speaking,

*nínimoshé*, my cousin (he-cousin, or she-cousin,

*nídjikiwé* (*widjikiwéian*) my friend, brother, a male speaking.

*Nin mikwendān*, (*mek..ang*) I remember it.

,, *wanendān*, (*wenendang*) I forget it.

,, *bīnīton*, (*ban..od*) I cleanse it, purify it.

,, *wīnīton*, (*wan..od*) I defile it, I dirty it.

*Nind agindān*, (*eg..ang*) I count it.

,, *agindān masināigan*, I read a book, paper.

*Babámádjimo-masināigan* (*in. pl. an*) a newspaper.

*Nindé, kidé, odé*, my, thy, his, her heart.

*Enigókodééiān, enigókodééian, enigókodééd*, with my whole heart; *thy, his, her* whole heart.

*Jawendjigéwin* (*in. pl. an*) mercy, grace.

#### EXERCISE.

*Gi-mādja na kóssinan kejewádisid? Kawin ma-shí; waiba ta-mādja. Anin eji-bimádisiwad kissaiéiwag? Mino bimádisiwag nissaienánig; nishimená nig dash iníniwag ākosiwag, káwin mino bimádisisíiwag. Ketabi na ki mikwéndān méwija ga-ikkítowad kimishóméiag? Enangéka, wewéni nin mikwendān misi gégo ga-ikkítowád iwapi nimishóméidg. Jáigwa o wanéndānāwa kojishéiag kid ikkítowin. Anin ga-ikkítóian? Wewéni bīnīton kid agwīwinan, tchi bwa níngotchi ijáian, mi iw ga-ikkítóian. Nindāngwéinan o gi-waniken omá od agawáteon. Mákija o gc-mikwendān, tchi bī-nādid. Od agindān ina o masināigan kimissé? Kawin o masināigan od agindansin; babámádjimo-masināigan od agindān megwa wissinid. Anin ékkítod aw mino akiwési? Enigókodééiān nin gad-anámia kin*

*ondji anamiéwigámigong, tchi mīnigoian* (that thou mayest be given) *juwendjigéwin mo jag tchi kitchi gwaiák bimádisiian binish igo tchi nibóian. Migwetch! Kitchi migwetch! Anin enanókiwad kissariéiag? Babá-giosséwag.*

When will thy uncle come here? He will come here day after to-morrow. Is thy maternal aunt sick? Yes, she is very sick, she has colic. Didst thou make already thy first Communion? I have not made it yet; I will make it next Sunday. Are thy grandfather's potatoes rotten? They are not rotten. Does he want to sell his potatoes? He will not sell them. Where can I buy potatoes? There are potatoes at my uncle's store. Did thy brother get married last Tuesday? No, he got married last Monday. Where are the newly married going to live? They are going to live at Grand Portage (*Kitchi Ontgaming*). I hope they may always be happy.

INTERMEDIATE EXERCISE.

Perhaps we . . . . *mínádog*

„ you . . . *mwádog*

„ they . . . *widogénag, dogenag.*

*Mary gi-dapinédog nibikang*, perhaps Mary died in the water, drowned.

*Gi-dagwishinodogenag kinigiigog*, perhaps thy parents have arrived.

*Matchi inéndamodogénag igiw kwiwisénsag*, perhaps those boys think evil.

*Ow kid ikkitomwádog*, perhaps you say that.

*Kijewádisiwidogénag ogow intniwag*, perhaps those men are kind, charitable.

*Kawin ānimisissiwidogénag animóshag*, perhaps the dogs do not suffer.

*Kawin ki kitchi kotágitossimwádog*, perhaps you do not suffer much.

*Gi-onishkádogénag ikwesénsag*, perhaps the girls  
have risen.

*Mákija wedi kawin namádabissídogénag ikwéwag*,  
perhaps the women are not sitting over there.

*Nin ga-mādjaminádog wābang*, perhaps we shall  
depart to-morrow.

*Ninawind dash* (but we) *kawin ki ga-mādjássimi-  
nádog*, but we, perhaps we will not go away.

*Mákija nópiming ntingotchi* (somewhere in the  
woods) *gi-dápinédogénag igiw níj ikwéwag, gi-ga-  
wanándamodogénag. Nidjikiwéiag baba-gíossedogé-  
nag. Gájagens wíssagéndamodog. Jaigwa gi-onishká-  
wag ninidjánissag, kinidjánissag dash kawin mashi  
gi-onishkasídogénag. Ninawind igo nin ga-mādjá-  
min nóngom onágoshig, kinawa dash kawin ki ga-  
mādjassimwádog. Aw kwíwisens kitchi ānimisi, aw  
dash ikwésens gánabátch kawin kitchi kotagitóssi-  
dog (or, ānimistíssidog.) Anind oshkinaweg wédi  
namádabiwag, oshkinígikweg dash kawin wedi na-  
mádabissídogénag. Aw ikwe geget kitimágisi, aw  
dash inini kawin mákija kitimágisissíwidog.*

Thou art perhaps rich, but I am poor. That  
man gets up and that one sits down. Perhaps  
we do not walk straight. Perhaps thy father  
died last night. No, he did not die. Perhaps thy  
children are still sleeping. No, they are not a-  
sleep, they have risen and perhaps they are eat-  
ing. Perhaps that poor child did not eat enough.  
Perhaps I walk too fast. (*Nin kijikamidog; osām  
wéwib nin bimossémidog.*) No, thou dost not walk  
too fast. That boy walks slowly. Did you perhaps  
walk slowly to-day? No, we walked very fast. The  
ca's are perhaps very hungry. No, they are not  
hungry. Does that dog bite?

*Names of objects, tools, etc.*

Pincers, *takwándjigans*.

Ax, *wāgākwad*.

- Hatchet, *wāgākwadons*.  
Tomahawk, *wāgākwadons*.  
Boy's toy (plaything), *towéigan*.  
Trunk, *makák*.  
Turkey, *mísisse*.  
Hen, *pakaākwe*.  
Goose, *wéwé*.  
Duck, *jishib*.  
Cat, *gājagens*.  
Dog, *animósh*.  
Young dog, *animóns*.  
My dog, *nindai, nindaiéns*.  
Dropsy, *missídjíwin*.  
Colic, *akóshkadéwin*.  
Cramps, *otchipínigówin*.  
Measles, *miskwajéwin*.  
Small pox, *mamakísiwin*.  
Headache, *déwikwéwin*.  
Toothache, *déwabidéwin*.  
Bellyache, *ākoshkadéwin*.  
Ice, *mikwan*.  
Snow, *gón*.  
Water, *nibi*.  
Hail, *sességan*.  
Rain, *gímíwan*.  
Rain-water, *gímíwandbo*.  
Snow-water, *gónábo*.  
Hand-saw, *kishkibódjigan*.  
Rip-saw, *tashkibódjigan*.  
Hay, *mashkóssíwan*.  
Barn, *mashkóssíwígámig*.  
Hay-making, *mashkóssíkéwin*.  
Horn, *éshkan, eshkánigan*.  
Hospital, *ākosíwígámig*.  
Drug-store, *mashkíkíwígámig*.  
Medicine, *mashkíkí*.  
Indian-agent, *anishinābe-ogimá*.  
Indian-corn, *mandāmin* (*pl. mandāminag*).



Corn-soup, *mandāminābo*.  
Sugar, *sisibākwad*, (*sinsibākwad*).  
Candy, *sisibākwadons*.  
Sugar-bush or camp, *iskigamísigan*.  
Sugar-making, *iskigamísigéwin*.  
Tamarack, *mashkīgwātig*.  
Oak, *mítigomij*.  
White oak, *mishimij*.  
Maple-tree, *inindtig*.  
Maple-syrup, *jiwágamísigan*.  
Basswood, *wigob*, *wigobimij*.  
Basswood-bark, *wigób*.  
Pine, *jingwák*.  
Spruce, *jingób*.  
*Pasigwi*, stand up, get up.

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LESSON XX ζ.

*Nouns with possessive pronouns  
transformed into verbs.*

Note 1. To express former ownership or death, nouns, both animate and inanimate, when preceded by possessive pronouns, are transformed into verbs of the imperfect tense; *e. g.*, *nin tchimāniban*, my former canoe; *nóssiban*, my deceased father.

*A. Inanimate nouns.*

Note 2. The *objective plural* is formed by simply adding *in*, to the objective singular; *f. i.*, *nin tchimāniban*, my former canoe; *nin tchimānibanin*. This is the general rule for all inanimate nouns with possessive pronouns, transformed into verbs.

*Subjective singular.*

*Nin tchímāniban*, my former canoe,  
*nin tchímānibanin*, ,, ,, canoes,  
*ki tchímāniban*, thy former canoe,  
*ki tchímānibanin*, ,, ,, canoes,  
*o tchímāniban*, his former canoe,  
*o tchímānibanin*, ,, ,, canoes.

*Subjective plural.*

*nin tchímāninában*, our former canoe,  
*nin tchímāninábanin*, ,, ,, canoes,  
*ki tchímāniwában*, your former canoe,  
*ki tchímāniwábanin*, ,, ,, canoes,  
*o tchímāniwában*, their former canoe,  
*o tchímāniwábanin*, ,, ,, canoes.

Note 3. To transform such nouns into verbs, add to the characteristic vowels, *a, e, i, o*, the above terminations, viz., Subj. sing., *ban, ban, ban, banin, banin, banin*. Subj. plural *inaban, iwaban, iwaban, inabanin, iwabanin, iwabanin*.

*B. Animate nouns.*

*Subjective singular.*

*Nind akikoban*, my former kettle,  
*nind akikobanig*, ,, ,, kettles,  
*kid akikóban*, thy former kettle,  
*kid akikóbanig*, ,, ,, kettles,  
*od akikóbanin*, his former kettle,  
*od akikóbanin*, ,, ,, kettles.

*Subjective plural.*

*Nind akikonában*, our former kettle,  
*nind akikonábcnig*, ,, ,, kettles,  
*kid akikowában*, your former kettle,  
*kid akikowábanig*, ,, ,, kettles,  
*od akikowábanin*, their ,, kettle,

*od akikowábanin*, ,, ,, kettles.

Note 4. The *objective plural* is formed by simply adding to the *objective singular*, the syllable *ig*; f. i., *nind akikoban*, my former kettle; *nind akikobanig*, my former kettles.

*General Rule.* The Second-third Person *plural* is always and everywhere the same in form and termination like the Second-third *singular* in all nouns, verbs, *participles*, numeral and adjective verbs. There is not a single exception to this rule; f. i., *ogwissan* may mean his son, or, his sons; *ogwíssiwan*, their son, or their sons; *od akt-kóbanin*, his former kettle or kettles; *od akikowábanin*, their formed kettle, or kettles.

Note 5. In *ningiban*, my deceased mother, etc., the letter *i* is the characteristic vowel, to which then the other regular terminations are added; f. i., *kígiban*, thy deceased mother; *kigiwában*, your deceased mother, etc.

Note 6. When speaking of deceased parents, relatives, or others, whom they never saw, they use the traditional form, which consists in putting the syllable *go*, before *aban*, f. i., *nóssiban*, my deceased father; *nossigóban*, my deceased father whom I never saw.

#### EXERCISE.

*Mi na aw kwíwisens Jakóbiban ogwissan? Kawin áwíssiwan* (he is not). *Antndi ga-ondádisiwad ninigiigóbanig? Ki papáiban Moningwanékáning gi-ondádisi, ki mamáiban dash gi-ondádisi Nagádíwanang. Aniniwapi ga-nibówad kid ogimáminábanig? Béjig kid ogimáminában Oshki-Odénang bibónong gi-daji-nibo, béjig dash gi-dajinibo Kitchi Wikwédong. Gi-mino-mindimoiéwi na kókomíssiigóban? Endogwen ga-ijiwébisigwen* (dub. conj). *Awénen ga-ójitod mandan (ow) wakáigan?*

*Mi sa nussaréban ga-ojitod. Mi sa omá ga-ateg nin wakáigániban. Wédi gi-ábiwag nind assabítbanig. Kossinagóbanig mójag o gi-apenimonáwan Kijé-Manitón; gae kinarwind mójag apenimóda. Mániban od onidjanissénsan késika (or, sesiká) ginibówan tibikong, gi-tchāgisonid. Ki mamáiban na o gi-ójiton iw anākan? Enangé, win o gi-ójiton, nin papáiban dash o gi-ojiton iw tchmān.*

Were thy deceased parents rich, or were they poor? My deceased mother was once very rich, but my deceased father was sick a long time and so he spent (*o gi-banadjian*) all our money (*kákina nin joniiáminábanin*) before he died, and now we are very poor. Was thy deceased older sister a strong Christian? My deceased sister was always a strong Christian; she prayed every morning and evening and went to holy Mass every Sunday and holyday. Did your potatoes rotten last summer? Our potatoes did not rotten, but many of our eggs got rotten.

INTERMEDIATE EXERCISE.

If I perhaps . . .	<i>wānen</i>		<i>ssiwānen</i>
„ thou „ . . .	<i>wanen</i>		<i>ssiwanen</i>
„ he „ . . .	<i>gwen</i>		<i>ssigwen</i>
„ we „ . . .	<i>wangen</i>		<i>ssiwangen</i>
„ you „ . . .	<i>wégwen</i>		<i>ssiwégwen</i>
„ they „ . . .	<i>wágwen</i>		<i>ssiwágwen.</i>

Note 1. The terminations of the negative form are like those of the affirmative with *ssi* before said terminations. The dubitative form is much used in the subjunctive mood after certain words; f. i., *tibiidog*, I don't know where; *éndogwen*, *namándj* I don't know; *awégwen*, I don't know who, whoever.

*Endogwen keiábi metchi gijwéwanen*, I don't know whether thou speakest yet bad words.

*Tibiidog ga-ijawágwen kinigtigog*, I don't know whither thy parents went.

*Namándj ged-inákonigewágwen kid ogimáminanig*, I don't know what our chiefs will ordain.

*Awégwen ge-matchi-nibógwen ta-kagigé-ānimisi*, whoever dies badly will suffer for ever.

*Ged-ikkitówangen, mi ge-dódamowad*, whatever we say, that they will do.

I don't know what I shall say. I don't know where to go nor what to do. I don't know where my parents may be. If thou art perhaps not afraid, go to the store now. If you should happen to behave badly in church, you will be put out (*ki ga-sāgidínigom.*) Whoever did not work, will get no pay.

*The human body.*

My body, *niidw.*

„ soul, *nin tchitchág.*

„ flesh, *niidss.*

„ hand, *ninindj.*

„ right hand, *nin kitchinindj.*

„ left „ *nin namándjinindj.*

„ other „ *nin nabanénindj.*

„ foot, *nisid.*

„ right foot, *nin kitchisid.*

„ left foot, *nin namándjisid.*

„ other foot, *nin nabanésid.*

„ toe, *nin binakwánisid.*

„ big toe, *nin kitchisidan.*

„ head, *nishtigwan.*

In compositions *indib*, *ikwen* allude to the head;  
f. i., *nin bāgindibe*, my head is swollen; I  
move my head, *nin mamádikwen.*

My mouth, *nindón.*

„ forehead, *nin kátigwan.*

My eye, *nishkinjig*.

„ right eye, *nin kitchishkinjig*.

„ left eye, *nin namándjiskinjig*.

„ eyebrow, *nindáma*.

„ face, *nishkinjig*. In compositions: *ingwe* is generally used, f. i., I have a black face,  
*nin makatéwingwe*.

My chin, *nindámikan*.

„ cheek, *ninów*.

„ right cheek, *nin kitchinow*.

„ left cheek, *nin namándjinow*.

„ ear, *nitāwag*.

„ nose, *nindánj*.

„ arm, *ninik*.

„ elbow, *nin btminik*.

„ breast, *nin kákigan*.

„ breast (woman's), *nin tótosh*, *nin totóshimag*  
(my breasts).

„ bone, *nikán*.

„ leg, *nikáa*.

„ knee, *ningidig*.

„ neck, *nikwegan*.

„ throat, *nin gondágan*.

„ windpipe, *nin góndashkwéi*.

„ hair, *ninisiss*; *pl. ninisissan*.

„ back, *nin pikwán*.

„ tongue, *nin dénaniw*.

„ palate, *ninagásk*.

„ belly, *nimissad*.

„ rib, *nipigégan*.

„ arm-pit, *niningwi*.

„ skin, *ninagaai*.

„ hip, *ninógan*.

„ thigh, *nin tchingwan*.

The bone of my thigh, *nin tchingwánigan*.

LESSON XXXI.

*Pronouns.*

As we have spoken sufficiently about personal and possessive pronouns, we shall treat here of 1, *Demonstative*, 2, *Interrogative*, and 3, *Indefinite* Pronouns.

I. DEMONSTATIVE PRONOUNS.

Demonstrative pronouns are those that indicate or point out the persons or things spoken of.

A. *Demonstrative pronouns for animate objects.*

*For persons or things near:*

Singular: *Aw, waáw, mābam*, this, this one, this here.

Plural: *Ogów māmig*, these, these here.

*For persons or objects distant.*

Singular: *Aw*, that, that one, that one there.

Plural: *Igtw*, those, those there, (*agiw*)

*For Second-third Person: iniw, (aniw).*

F. i., *Aw abinódji*, (that, this child) *nibwaka*,  
*aw dash béjig wedi gagibádisi.*

*O nigiwénan iniw manishtánishan*, he gives (do-  
nates) those sheep.

*Mābam pakwéjigan* (this bread) *minópogosi*  
(tastes good.)

*Māmig ogimág* (these chiefs) *migádiwining ta-  
ijáwag.*

*Ogów ininiwag nishkádísíwag*, these men are an-  
gry.

*Od apenimonáwan iniw ininwan*, they hope in  
those men.

*Aw ikwésens od ijánan iniw ikwéwan*, that girl  
goes to that woman.

*B. Demonstrative Pronouns for inanimate objects.*

*For objects near.*

Singular *Ow*, *māndan*, this, this here.

Plural *Onów*, *iníw*, these, these here.

*For objects distant.*

Singular: *Iw*, that, that there.

Plural: *Intw*, those, those there.

F. i., *Nin sāgíton ow masináigan gaie ow ojibígan*, I like this book and this writing.

*Mi māndan nin makák*, this is my box.

*Nin manádjítón māndan anamiéwígámig*, I honor  
this church.

*Nin minotānan iníw nagamónan*, I like to hear  
those songs.

*Nin mīgíwēnan onow masindíganán*, I give these  
books.

II. INTERROGATIVE PRONOUNS.

*A. Interrogative pronouns for animate objects.*

Singular: *Awēnen?* who? which?

Plural: *Awēnéna?* who? which?

Second-third Person, *Awēnénan?* whom?

B. The interrogative pronouns, *awēnen*, *awēnéna?*, are followed by *participles*; f. i., *Awēnéna? igíw negamódjig?* who are those that sing?

*B. Interrogative pronouns for inanimate objects.*

*Wégonen? Anin?* what? f. i. *Wégonen iw ékki-tóieg?* what are you saying? *Anin ged-ijítchigē-ian?* What am I to do? what shall I do?

III. INDEFINITE PRONOUNS.

Indefinite pronouns are those which denote persons or things indefinitely.

*A. Indefinite pronouns for animate objects.*

*Awíia*, one, someone, somebody, anybody.



*Kawin awiia*, or, *ka awiia*, none, or no one, no body, no person.  
*Awégwen*, plural *awégwénag*, whoever, whosoever, I don't know who. 2d 3d Person.  
*Awégwénan*, I, we, don't know whom.

*B. Indefinite pronoun for inanimate objects.*

*Wégotogwen*, whatever, whatsoever, all, I don't know what.

Note. If a person is asked: *Awēnen aw?* who is that person? or *awēnéwog ogów (igiw)?* who are these, those, persons? and if he does not know, he will have to answer: *awégwen*; for the plural: *awégwénag* which both signify: I don't know who; f. i. *Awēnen aw badássomossed?* *Awégwen*. Who is that person coming this way? I don't know.

*Awēnéwag igiw ge-mādjádjig wābang?* *Awégwénag*. Who are those that will leave (start) tomorrow? I don't know.

*Awēnénan ga-ānwēnimádjín nimishóme?* *Awégwénan*. Whom did my uncle reprimand? I don't know.

EXERCISE.

*Aw ga-mādjád iníni o kikinoómagen anótch kikendássowin. Wégonen iw kekinoamáged? O kikinoamágen sa agíndjigadéwin gaie masináigan tchi agíndaming (to read) gaie tchi ojibígeng, gaie tchi nagamóng. Wégonen dash kekinoamáged aw kikinoamagékwe? Win o kikinoamágen masináigan gaie tchibakwéwin gaie gashkigwássowin gaie ajiganikéwin gaie kisisibigaigéwin gaie joshkwaigagéwin. Geget kitchi onijishin iw kekinoamáged (what she teaches is very good). Awēnéwag maíadjádjig? Awégwénag. Awégwen baíápigwen anamíéwigámigong, geget matchi ijítchige. Awēnénan epénimowad ogow anishinābeg enamássigog? Awé-*

*gwenan. Awégwénag ga-dapinewágwen nibikang awassonāgo? Awégwénag. Awénénan ga-bashanje-wádjin kiga? Nishiméian kwizwísansan o gi-bashanjéwan. Anin ga-matchi-dodang kishime? Wégotogwen; mákija o gi-gimódin gégo. Wégotogwen ged-ijitchigewágwen igiw ininiwag, apégish mino ijtchigéwad. Anin wa-ijitchiged aw ikwe? Wégotogwen; gánabátch ta-ija anámíang. Awégwen wewakáiganid ow? Awégwen wewakáiganigwen. (I don't know whose house it may be.) Kin na ki gi-mígiwénag igiw pakwejigánsag? Kawin nin, nin gi-mígiwéssinag; awégwen idog ga-mígiwégwen.*

Didst thou donate those nice books? Yes, I gave them. Who brought wood to burn in the church (*awégwen ga-bídógwen missan tchi bōdaweng anamiēwigámigong*). I don't know. When are those hunters going to go hunting? I don't know. Who went to that sick man? I don't know; perhaps the priest went. Is he very sick? I don't know (*éndogwen*). Did some children get burnt? I don't know. Wilt thou go to the store? I don't know. Perhaps I will go this afternoon, if I am not too busy (*kishpin osām ondamitássi-wān*.) Who made those canoes? I don't know. Who lives over there in that house? How many men will come to eat dinner at our house? (*Anin endáshiwad igiw ininiwag ge-bi-wissintdjig endai-āng?*) There will be only two to eat at your house. (*ta-nijiwag eta ge-wissintdjig endaieg.*)

INTERMEDIATE EXERCISE.

*Pluperfect tense,*

I had perhaps....*gi*....*wāmbān*  
 thou hadst,, . . . .*gi*....*wamban*  
 he ,, ,, . . . .*gi*....*goban*  
 we (*ninawind*)...*gi*....*wāngiban*

we (*kinawind*)...*gi*....*wangoban*  
 you had perhaps,*gi*....*wegoban*  
 they ,, ,,....*gi*....*gwaban*.

Note. The imperfect tense is formed by simply omitting *gi*.

*Minogijig mino ogimawigoban, Migisins dash kawin mino ogimawissigóban, Minogijig* was a good chief, but Migisins was not a good chief. *Nóssigoban* (my deceased father whom I never saw) *gi-minó-iníniwigóban gaie ningáigoban gi-mino-ikwéwigóban*. My deceased father was a good man and my deceased mother was a good woman.

*Nibiwa anishinābeg kawin anamiássigwában*, many Indians did not pray, i. e., were not Christians.

*Gi-mādjawángoban*, we had perhaps started to go away.

*Ki gi-wissinimwádog, ninawind dash kawin nin gi-mino-wissinissimin*.

*Batainogwában anishinābeg omá mintssing*, there used to be many Indians here on the island.

*Méwija oma aiagwában geté-anishinābeg; kawin anamiássigwában; midéwigwában*, formerly the ancient Indians were here; they were not Christians; they practiced the "Midéwiwin."

Adam lived very long; all the people before the flood (*bwa moshkaang aki*) lived very long; they were old (*giká*). Perhaps I had come. Josuah was very valiant (*sóngidée*). Wabojig was a very good chief; he was very liberal and valiant; he killed many Sioux. Kekek was industrious. My ancestors lived on this island (*nossigóbanig*.) George Washington was a good man; he never told a lie. There were many men and women in

Church. There were not many children at school. Many men, women, and children died. I came and I soon left. Thou didst not do well, (as people say). *Kawin mino dódansiwamban*). They fought very hard.

FAMILIAR PHRASES TO FACILITATE CONVERSATION.

*From Baraga's Grammar.*

*Awénen aw? Wégonan ow? Wégonen? Anin éjiwébak? Anin enakámigak? (What is the news?) Anin ejinikásoi.in? Anin ejinikásod aw inini, ikwé, kwíwisens, ikwésens, abinódjí? Anin ejinikádeg ow? Anin ejinikásod aw? Anin ékkitóian? Anin? Wégonen? Wégonen wejítóian? Anin ejitchigéian? Ki gi-ishkwāta na? Wégonen wa-aídián? Wégonen bāondji-ijáian? Wégonen wa-ikkítóian? Wégonen wa-ikkítomagak iw? Ki da-gagwédjimigo na? Wégonen wa-gagwedjimiian? Awénen omá éndād? Awénen ow wewakaitganid (wewígirwámid)? Awénen onow wemásinaiganid? Wégonen ge-dódamang! Ki kíkéndān na iw? Ki nóndaw ina? Ki níssitotāw ina? Ki mikwéndān ina? Ki kíkénim ina? Awénen nendarwābamad? Wégonen nendarwābandaman? Wégonen ga-wanítóian? Wégonen wendji-nakwétansizwan? Kā na ki da-mūjissi (give me), nindáissi, send me; bídawíssi, bring me; awíssi (lend me)? Awi-nādin; awi-náj. Géget, débwewinagad. Nin débwe; débwétawíshin, Kawin āwánsinon; ki gíwanim goshá. Ikkitom sa; kákiná ikkítowag. Nind āgonwétam; kawin nin débwétansin. Anishá dibádjimom; kégo débwétangen. Anishá kid ikkit tchi bāpiian. Ki débwéton. Kawin ki débwetóssinon. Ki débwe; kawin ki débweSSI. E, nind ikkit. Kawin, nind ikkit. Wégonen dash kin ékkitóian? Kawin níngot; kawin gégo. Ki gi-gíwanimigo. Kégo pábigé débwétawáken bemádisidjig. Awénen ga-dibádjimotók? Nind inéndam tchi dódamān; nin wí-dodam. Nin minwéndam tchi ijíwébak iw; nin min-*

*zwābandān. Káwin nin minwéndansi tchi ijiwébak iw. Nin win, káwin níngot nind ikkitossi. Nawátch nin da-mino-dodam tchi mādjaiān. Nawátch nin da-minwéndam. Kid osāmidon.*

LESSON XXXII.

*Verbs ending in am, II. Conjugation.*

Note 1. As verbs of the sixth conjugation ending in *an*, follow the second conjugation in all moods, tenses and participles, *except* in the *Indicative mood*, affirmative and negative forms, we shall now give full paradigms of the second conjugation.

Note 2. The verbs of the second conjugation are intransitive, and the characteristic vowel is *a*, to which the terminations are added.

*Indicative Mood*

*Subjunctive Mood.*

<i>Present tense.</i>	<i>Imperfect.</i>	<i>Present.</i>	<i>Pluperfect.</i>
<i>m</i>	<i>naban</i>	<i>mān</i>	<i>māmban</i>
<i>m</i>	<i>naban</i>	<i>man</i>	<i>mamban</i>
<i>m</i>	<i>mōban</i>	<i>ng</i>	<i>ngiban</i>
<i>min</i>	<i>minaban</i>	<i>māng</i>	<i>māngiban</i>
<i>m</i>	<i>mwbaban</i>	<i>meg</i>	<i>megoban</i>
<i>mog</i>	<i>mobanig</i>	<i>mowad</i>	<i>mowapan</i>
<i>m (Imp.)</i>	—	<i>ming</i>	<i>mingiban</i>
<i>mowan (2-3P.)</i>	<i>mobanin</i>	<i>minid</i>	<i>minipan</i>

*Participles*

*Imperat.*

*Present.*

*Imperfect.*

*mān* | *māmban* | *n*

<i>man</i>	<i>mamban</i>	<i>nda</i>
<i>ng</i>	<i>ngiban</i>	<i>mog</i>
<i>māng</i>	<i>māngiban</i>	
<i>meg</i>	<i>megoban</i>	
<i>ngig</i>	<i>ngibanig</i>	
<i>ming</i>	<i>mingiban</i>	
<i>minidjin</i>	<i>minipanin</i>	

*Paradigm. Indicative Mood.*

*Present tense.*

*Nind inéndam*, I think  
*kid inéndám*, thou thinkest  
*inéndam*, he, she thinks  
*nind inéndámin*, we think  
*kid inéndám*, you, ,,  
*inéndamog*, they,,,  
*inéndám*, one thinks  
*inéndamowan*, his (f. i. son) thinks.

*Imperfect tense.*

*Nind inéndanában*, I thought  
*kid inéndanában*, thou thoughtst  
*inéndamóban*, he thought  
*nind inéndáminában*, we, ,,  
*kid inéndamwában*, you, ,,  
*inéndamóbamg*, they, ,,

*inéndamóbanin*, his, (f. i. son) thought.

*Nin nāngatawéndam*. (*naian-ang*) I meditate,  
 reflect.

*Nanāngatawéndamowin*, (*in. pl. an*) medita-  
 tion, reflection.

„ *anijítam*, (*en..ang*) I abandon, give up,  
 discontinue.

„ *sēgéndam*, (*saieg..ang*) I fear, I am afraid.  
*Sēgéndamowin*, (*in.*) fear, dread.

- Nin sēgis, (saieg..id)* I fear.  
*Sēgisiwin, (in.)* fear, fright.  
 ,, *kashkéndam, (kesh..ang)* I am sad, sorrowful.  
*Kashkéndamowin, (in. pl. an)* sadness, sorrow.  
 ,, *wassitáwéndam, (wes..ang)* I grieve, am sorry.  
 ,, *ossitáwéndam. (wes..ang)* I grieve, am sorry.  
*Wassitáwéndamowin, (in. pl. an)* sorrow, grief.  
*Ossitáwéndamowin, (in. pl. an)* sorrow, grief.  
 ,, *pisíndam, (pes..ang)* I listen.  
*Pisíndamowin, (in. pl. an)* listening.  
 ,, *pagosséndam, (peg..ang)* I ask with hope, I hope.  
*Pagosséndamowin (in. pl. an),* asking, request, hope.

EXERCISE.

*Onijishin naningótinong tchi nānágatawéndaman ged-iji-aiáian gi-ishkwā-bimádisiian. Swángandamid o sāgíton mino nānágatawéndamowin, o jingendān dash iw matchi nānágatawéndamowin. Wégonen ged-ijitchigéian wābang kígijeb? Nin ga-nānágatawéndam. Ki-wī-mādja ná? Endogwen; nin wī-nānágatawéndam. Jéba anijítamóbanig anokiwiniwag; káwin de-dibaamágosissiwag (they are not paid enough). Kínawa na ki wī-anijítām? Káwin nin wī-anijítansimin; ninawind sa nin de-dibaamágosimin. Ta-anijítamog na tchibakwéwininiwag? Endogwen. Aw anishinábe gi-baba-nāndawéndjige gi-anijítam dash. Sēgisíwag binéshiiag, mi wéndjisséwad. Ki bebéjigóganjim goshkokashki, nindawátch káwin nin ga-bósissi odábáning, máki-*

*ja ta-mādjbáiwe ki bebéjigóganjim. Winawa metchi-bimádisidjig ima odéiwang apiné sэгэндaмog.*

*Aw enamiássig moјag wewéni písdam gegikwentdjin mekatéwikwanáien; ganabátch ta-anámia. Nóngom kitchi kashkéndamog ogów kwizwisénsag gi-osámisiwad, ta-ondji-ánimisiwag sa. Wí-wébini-ge aw ketimágisid ikwe; éniгоk (strongly) wássi-tawéndam gi-matchi-dó dang, nóngom dash ápitchi гэjéndam tchi ándjitod o bimádisiwin. Apэгish гэget ándjitod! Sэгisiwag wáwábigonódjiiag wewib mádjibiáidiwag гэgo nwándamowádjin (when they hear something.) Móјag pagosséndamog, kégo anijítangэгon! Nin pagosséndam Kijé-Manitó tchi níjid o јawéndjigéwin, gwaiak tchi bimádisiian binish tchi niboian. Enamié-gagikwédjin mekatéwikwanáie, wewéni písdan, kégo nibáken. Kitchi kashkéndam aw inini matchi ijwébisinid odánan naningótinong máwi ondji iniw odánan. Wa-minowébinigédjig, ta-kitchi-ondji-kashkéndamog o bátá-dowinwan. Aw ikwe ápitchi kitchi óssitáwéndam, máwi gaie apiné gi-nibónid onidjánisséсан.*

Those who are suffering in the bad fire (of hell) everlastingly are sorry and weep because they lived wickedly on earth. The drunkards and liars and impure will go into eternal fire and there they will weep day and night on account of their sins. The sinner should reflect how wickedly he lived and abandon his bad life (*o da-bóniton o matchi bimádisiwin*). Whenever thou enterest the church take the holy water, make the sign of the cross and go and kneel down somewhere. Whilst thou art in the church pray from thy whole heart and listen well when the priest preaches; don't sleep whilst preaching is going on (*kégo nibáken megwa gegikwéngin*). An old Indian, called Nissimídana, used to sit on the floor near the door in the church at La



Pointe and smoke whilst the priest was preaching. When the singer sang in Chippewa he listened and wondered. He was a very old man. Dogs listen well at night; they bark when they hear or see anything (*gégo nwándamowádjin kéma gaie waiábandamowádjin*). They are very useful. Sometimes they bark too much so that one cannot sleep. Those two dogs hate each other and often fight together.

INTERMEDIATE EXERCISE.

If I had perhaps...	<i>wāmbānen</i>		<i>ssiwāmbānen</i>
„ thou hadst,,	... <i>wambanen</i>		<i>ssiwambanen</i>
„ he had „	... <i>gōbanen</i>		<i>ssigōbanen</i>
„ we „ „	... <i>wāngibanen</i>		<i>ssiwāngibanen</i>
„ we „ „	... <i>wangōbanen</i>		<i>ssiwangōbanen</i>
„ you „ „	... <i>wégobanen</i>		<i>ssiwégobanen</i>
„ they,, „	... <i>wagōbanen</i>		<i>ssiwagōbanen.</i>

Note. The terminations of the negative form are like those of the affirmative with *ssi* placed before them.

*Kishpin gimodissiwambanen, ki da-gi-áshamin mishiminag,* hadst thou perhaps not stolen, I would have given thee apples.

*Api Joseph ijagōbanen ossaietan, o gi-kitchi-matchi-dodágon,* when Joseph went to his brothers, he was treated by them very badly.

*Api ga-mīgadiwágōbanen anishinābeg Kitchi-Mokománag gaie, kitchi nibiwa gi-nissáwag,* when the Indians and Americans fought each other, very many were killed.

*Kishpin giwanimóssiwégobanen, mákija ki da-gi-apiténimigówag bemádisidjig,* if perhaps you had not lied, people would have esteemed you.

*Kishpin geté-anishinābeg anámiaiwágōbanen, ganabátch narwátch da-gi-mino-ijiwébisiwag kinawa*

dash, if the Indians of ancient times had been Christians, perhaps they would have been better than you.

*Wēbinansiwágōbanen Judáwintniwag Kijé-Manitó od ijitwáwin, káwin da-gi-banadjitchigádéssini od odénawíwa*, had the Jews not rejected God's religion their city would not have been destroyed.

ORDINARY WORDS AND EXPRESSIONS.

*Osām ki kijtwe. Aid ombigis. Kégo ningot ikki-tóken. Bisán abig; osām kid ombigisim. Ki kiké-ima na aw inini? Nin gi-wábama, káwin dash wika nin gi-ganonássi. Nin wanénima ejinikásod. Anótch babamádjimowin nin gi-nondān. Káwin apitendágwassinon tchi dajindamingiban. Ki pagosénimin tchi ojítámawlian iw (to make that for me). Migwetch mino dódawian. Osām ki mino dodaw. Káwin wika nin da-gashkitóssin osām tchi mino dódónan (or dódonāmban). Géget ki kitchi kijewádis. Osām ki kotágin. Osām kid anokiin. Géget nin minwéndam tchi dódamān iw; tchi ojítónān iw (to make that for thee.) Anindi ejatan? Antndi ga-ijáwad? Wássa nin wī-ija. Bésho nin wī-ija. Nin gīwe; endaiān nind ija. Gīwe; (endad ija). Gīwéwag; endáwad ijáwag. Osām ki kijika; osām kijikáwag. Apitchi na ki wewibishka? Agáming ijáda (ájawaóda); ájawagúkoda (on foot on the ice.) Píndigéda. Sāgaanda. Nind akwándawe. Nin nissándawe. Omá nakakéia ijáda. Wédi nakakéia ijáwag. Okitchinikamang nakakéia ija; káwin namándjinikamang nákakéia ijássi. Gwaiák ani-iján. Ajegábawin pangt.*

*Ajégīwen. Omá aidn, kégo mādjáken. Anindi wéndjibáian? Endáian nind óndjiba. Endaiān nind óndjiba. Nijishé (nimishóme) endáwad nind óndjiba. Ondáshán; bi-mādjan, bi-ijan omá. Wédi*

*ijan, mādjan. Bī-nāsikawishin. Widábimishin. Bī-widjirwishin. Widjigábawitawishin omá. Bī-nāsikan ishkoté; bī-awasoi (come warm thyself.) Béká; nogigábawin nákwawe. Ki ga-biin. Būtshin omá. Pakákonan ishkwándem, wassétchigan. Nin wī-gī-we nóngom; wābang minawa nin ga-bī-ija. Gibá-kwáanda ishkwándem, wassétchigan, Nin gagánso-ma tchi mādjad.*

LESSON XXXIII.

*On the Subjunctive and Imperative moods,  
as also the participle, affirmative form,  
of the second conjugation.*

*Subjunctive mood.*

*Present tense.*

*Kishpin inéndamān, if I think.*  
 „ *inéndaman, „ thou „*  
 „ *inéndang, if he she „*  
 „ *inéndamāng, if we „*  
 „ *inéndameg, „ you „*  
 „ *inéndamowad, „ they „*  
 „ *inéndaming, „ one, „*  
 „ *inéndaminid, „ his (f. i. son) think.*

*Pluperfect tense.*

*Kishpin inéndamāmban, If I had thought.*  
 „ *inéndamamban, „ thou had „*  
 „ *inéndángiban, „ he „ „*  
 „ *inéndamāngiban, „ we „ „*  
 „ *inéndamēgoban, you „ „*  
 „ *inéndamowápan, if they „ „*  
 „ *inéndamíngiban, „ one „ „*  
 „ *inéndaminípan, if his (f.i.son) thought.*

Note. As the participles have the same *terminations* as the subjunctive mood, except the third person plural and the Second-third person, we will give only those last named terminations; participles have the "Change".

*Present tense.*

Subj. *inéndamowad*, If they thought.  
 Part. *enéndangig*, those who think.  
 Subj. *inéndaminiid*, if his (son) think.  
 Part. *enéndaminiidjin*, his (son) who thinks.

*Pluperfect resp, imperfect tense.*

Subj. *inéndamowápan*, had they thought.  
 Part. *enéndangíbanig*, they who thought.  
 Subj. *inéndaminiípan*, had his (f. i. son) thought.  
 Part. *enéndaminiípanin*, his (son) who thought.

*Imperative mood.*

*Inéndan*, think (thou.) (*Inéndamókan*).  
*Inéndamog*, think (ye). (*Inéndamóioog; inéndamó-  
 keg*).  
*Inéndanda* (Sixth Conj. *nda & ndanin*) let us  
 think.  
*Nin sāgaam*, (*saiagaang*) I go out.  
 „ *songéndam*, (*swan..ang*) I strongly think,  
 resolve.  
*Songéndamou in*, (*in. pl. an*) strong thought,  
 firm resolution.  
 „ *āgonwétam*, (*aiag..ang*) I contradict, protest,  
 disobey.  
*Agonwétamowin*, (*in. pl. an*) contradicting,  
 protesting, disobedience.  
 „ *gijéndam*, (*gaj..ang*) I resolve.  
*Gijéndamowin*, (*in. pl. an*) a resolution.  
 „ *jajibitam*, (*jej..ang*) I will not listen, I will  
 not obey.

*Jajibitamowin*, (*in. pl. an*) unwillingness to obey, stubbornness.

*Nin bōnéndam*, (*bwan-ang*) I cease to think on something, I forget.

*Bonéndamowin*, (*in. pl. an*) forgetting, forgiveness, pardon.

EXERCISE.

*Pagidintshin tchi sagaamān* (let me go out) *nin wī-gīwe Ninidjānissag nijikéwisiwag bakadéwag dash, nin wī-awi-tchibákwe tchi wissiniwad Songéndamog na ogow ininiwag tchi bonitōwad ishkotéwábo? Mi ékkitōwad. Kishpin méwija songéndamowápan káwin da-gi-gibákwaigásosstiwag. Minikwéwin mi wéndji-aítwad gibákwaodirwigámigong. Swangéndangig eta o bonitonrwa matchi minikwéwin, igiw dash jaidgwéndangig waiba o ga-jāgodjiigonáwa iw matchi inéndamowin minarwa mano tchi minikwéwad. Anin wa-gijéndaman? Nin gijéndam tchi āndji bimádisiian. Apégish ganawéndaman iw gijéndamowin. Aw wesāmisid kwiwisens mojang jijibitam, gégo ékkitoiānin; ta-ānimísi; aníndi bashanjéigan? nin wī-bashanjéwa. Apégish bōnéndaman ga-ijitichiged; mákija kitchi ondzi kashkéndam gi-jijibítang. Segéndam na ikwé nijiké tchi gīwed? Géget sa sэгéndam, bataínowag matchi inniwag.*

*Meno-inéndangibanig aking ta-kāgige-minawānigósiwag gijigong, metchi-inéndangibanig aking, ta-kāgige-kotagitōwag anámakamig. Gijéndamégo-ban, tchi wī-mino-ganawénindisoieḡ, kawin ki da-gi-matchi-ijitichigéssim. Endasso-kigijeb wénishkáiegon gijéndamog tchi wī-ojindameḡ kákiná bātádówinan minik eji-gashkitoieḡ. Anin ga-nagamōwad anjéniwag gi-nigid Jesus? Kitchitwāwendágosi Kijé-Manitó ishpming gijigong, ta-wanákiideewag dash aking meno-inéndangig, mi ga-iji-nágamōwad,*

*mi dash minawa neidb gi-ijawad gjigong. Ini niwidog, ambéssano ijáda kid ogimáminan aidkosid; ta-kitchi-minwéndam dash ki mino ogimáminan. Gégo wa-migiwéianin, mójag wenijishing gego migrwen, gónima bisikáganan, gónima makisinan, gónima wáboian, gónima gaie anótch midjim. Káwin da-gi-bāpissi aw ikwi api ga-kash-kéndaminid o nabéman. Nosse, jawéndan niíáw, mi ga-iji1 bējig Mashki-Sibing daji-anishinābe; ningwiss ketimágisid o bamiton niíáw nind apénimon kiiáw tchi jawéndaman niíáw. Nidji, nin gajawéndān kiiáw, nijo-dibatganeg bī-nādin wiíáss, gaie kokósh, gaie pakwéjigan. Migwetch, nosse, migwétch iw jawéndaman niíáw, ka wika nin gawanéndansi eji-mino-dodawtian.*

When did those men quit working? They quit at noon. Will they begin again? I don't know. Is your father sick? Yes, he is sick; he has consumption (*ossóssodamowápine*, or *miniwápine*). Had he taken good care of himself he would not be sick. He gave himself (*o gi-minidison*) his sickness because he walked too much in the snow when making sugar (*gi-iskigamísiged*). Some persons have a strong will, others have a weak will. They give up quickly when working hard. Who are those that are going out? I don't know. What do they resolve to do? They resolve to go to the store near the road to trade there. When will they come here again? I don't know. Who built that nice house? I don't know. Thou dost not know much. I know as much as thou knowest. Where are those good women? I don't know. Perhaps they are in the store. Did the rich man give some books? He gave much provision and clothing, but no books. Are his sons as kind as their father? They are not very kind-hearted.

RESUME.

Anindi kid abádjinánin? Omá atéwan. Ki gi-mikanáwan na kid antirwan? Kawin mashi nin gi-mikansímin nind anitinánin. Kid inéndam ina tchi wī-odápinaman katolik anamiéwin? Nind inéndam sa. Aw inini o wī odápinān Méthodist anamiéwin. Anin ejinikádeg jāganáshimórwining aígongwétangig od anamiéwiníwa! Mi sa ejinikádeg Protestant religion. Méwija bātainogwában Otchípweg omá niníssing tchāginégwában dash, nóngom kitchi pángiwágisíwag. Ki gi-wābamáwag na nin mokodássowininiímag (my carpenters)? Káwin níngotchi nin gi-wābamássiwánanig. Akosi ninoshé; ta-ondjínédog od ākosíwin. Mi aw nindángwe, aw dash ikwe mi únimoshé. Kawin wíka nin gi-wābamássig nimishométag, kawin gaie níjishetá. Mi aw nídjikíwé, aw dash óshkinígikwe mi nind aréma (my sister a male speaking). Ininiwidog kawin ki kíkénimigóssim; kawin sa wíka ki gi-wābanigóssim. Nóssinan, ki wī-wíndamágo gégo ketchikashkendágwak; mi sa, sésika gi-níwod túbikong ki máma endaiāng Nóssiban míno intníwíban, níngatban gaie míno ikwéwíban; agáwa nin gasikwénimá; méwija gi-níbowag neiéj. Káwin nin nōndansin kid inwéwin osām nin gāgtbishé. Nin wābandama wewéni, kawin dash nin míno nōndamási. Kishpín wēbínámeg Kijé-Manitó od anamiéwin, ki kitchi manjitchigem. Nídjí, ki nishkádísítarw ina? Kawin ki nishkádísítossinon. Awégwen idog ga-banádjitogwen nin dassonáganínanin (traps), (waníganínánin or oníganínánin)? John o gi-banádjitonádogénan. Awégwen ga-níbagwen omá? Awégwen. Awénénan ga-awí-wābamádjín noss? Mashkíkíwíntíwán o gi-wābamádogénan. Nin gi-mikánan níj bímínákwánan gaie nin gi-míkawag nísswí joníúnsá. Kawin wíka nanáगतawéndansi

*aw ikwe gégo wa-ijitchigédjin. Ki gi-anijitam ina? Ka mashi; wābang nin gad-anijitam. Meka-tewikwanáie ākosi, kiwe. Kid inéndam ina tchi an-ámíáian? Kawin nóngom mashi; panima nin gad-anámíamidog.*

LESSON XXXIV.

*On the negative form of the second conjugation.*

Note. The *whole* negative form of the second conjugation is like that of the first conjugation, *except the negative imperative* mood and that instead of the characteristic syllable *assi*, we have *ansi* in the second conjugation; the *n* in *ansi* is but slightly sounded. However, to show the similarity between the negative forms of the first two conjugations, we will give a few examples:

*I Conjugation.*

*Kawin nin nibássi,*  
 „ *ki nibássi,*  
 „ *nibássi,*  
 „ *nin nibássímin,*  
 „ *ki nibassim,*  
 „ *nibássíwag,*  
 „ *nibássim,*  
 „ *nibassiwān,*

*II Conjugation.*

*Kawin nind inéndansi,*  
 „ *kid inéndansi,*  
 „ *inéndansi,*  
 „ *nind inéndansímin,*  
 „ *kid inéndansim,*  
 „ *inéndansíwag,*  
 „ *inéndansim,*  
 „ *inéndansiwan.*

*Subjunctive mood.*

*Kishpin nibássiwān,*  
 „ *nibassiwān,*  
 „ *nibássig,*  
 „ *nibássiwāng,*

*Kishpin inéndansiwān,*  
 „ *inéndansiwan,*  
 „ *inéndansig,*  
 „ *inéndansiwāng,*



<i>Kishpin nibássiweg,</i>		<i>Kishpin inéndansiweg,</i>
„ <i>nibassigwa,</i>		„ <i>inéndansigwa,</i>
„ <i>nibássing,</i>		„ <i>inéndansing,</i>
„ <i>nibássinig,</i>		„ <i>inéndansinig.</i>

*Present tense.*

Subj. *inéndansigwá,* if they don't think,  
 Part. *enéndansigóg,* they who „ „ „  
 Subj. *inéndansiníg,* if (f. i. son) does not think,  
 Part. *enéndansinigón* his,, „ „ „ who,, „ „ „

*Imperfect resp. Pluperfect tense.*

Subj. *inéndansigwában,* had they not thought,  
 Plup. *enéndansigóbanig,* they who thought not,  
 Subj. *inéndansinigóban,* if (f. i. son) had not  
 thought,  
 Part. *enéndansinigóbanin,* his (f. i. son) who  
 thought not.

Note. *All the other terminations of the participles* are the same as those of the *corresponding subjunctive mood*; the participles always have the Change.

*Negative Imperative mood.*

*Kego inéndangen,* do not think (thou)  
 „ *inéndangégon,* „ „ „ (ye)  
 „ *inéndansída* (VI Conj. in plural *ansidanin*)  
 let us not think.  
*Nin dēbwétam,* (*daiebwetang*) I believe, I obey.  
*Dēbwétamowin,* (*in.*) belief, the act of believ-  
 ing, obedience.  
 „ *missawéndam,* (*mes..ang*) I covet, I wish to  
 have something.  
*Missawéndamowin,* (*in.*) covetousness, avidity.  
 „ *nandawéndam,* (*nen..ang*) I desire.  
*Nandawéndamowin,* (*in. pl. an*) desire.

*Nin wissagéndam, (was..ang) I suffer bitterly.*  
*Wissagéndamowin, (in) great, bitter suffer-*  
*ing.*  
*„ kotagéndam, (kwet..ang) I suffer, I am in a*  
*painful trouble; (kotagendamowin).*

EXERCISE.

*Aw animósh agáwa pagidanámo, kotagéndam, mano pashkiswáda tchi ishkwā-kotagéndang. Aná-makamio endanákisódjig kitchi wissagéndamog, kā-gigékamig ta-kitchi-wissagéndamog, ka wika, ka wika ta-ishkwā-kotagéndansiwag. Anishwin débwtansiwan? Kid osāmis, ki kiwanis gaie, mi wendji-débwtansiwan. Onijishin débwtamowin, mānádád dash débwtansiwin. Anin nendawéndamowad og-ow ikwéwag? O nandawéndanáwa na gégo ge-midjiwad? Kawin wissiniwin o nandawéndansináwa, agwtwinan sa o nandawéndandáwan. Awénénag wi ka ga-missawéndansigog? Mi sa igiw ininiwag. Kawin wika missawéndansiwag; minwéndamog kitimágisiwad. Aniniwapi ge-boni-kotagéndamān? Endogwen. Kégo anijitangégon; mojáq migádamog ki matehidééwiniwa, ki maminādisiwiniwa, ki matchi inéndamowiniwan gaie; kégo bápish anijitangégon minik ge-bimádisiieg, igiw, aianijitánsigog ta-jágódjiwéwag. Kawin da-gi-kotagéndansi aw oshkinawe minikwéssigoban ishkotéwábo.*

What art thou making? I am making a boat, which I can use, when I go to Sault Ste. Marie. When wilt thou start? I don't know. Perhaps I will start next Thursday. Do those poor people need anything? They need, clothes, flour, pork, tea, sugar and many other things (*gaie anóth gégo bakán.*) Do not those children wish for something? They wish for candy and playthings. Why don't they wish for something better? (*wégonen wendji-missawéndansigwa gégo nawátch we-*

*nijshininig?*) They act act as children (*abinódjing ijwébisiwag.*) Are your children disobedient sometimes? They do not always obey. Those who have never been poor do not know what poverty is (*ejiwébak kitimāgiswin*). If the martyrs (*anamiéwin ga-ondji-(nissindjig) nanindjig*) had not suffered so bitterly on earth, they would not be so happy now in heaven. When will we go to those poor Indians? They suffer much; they are very poor; they need food and medicine, and bedclothes (*nibáganíginan*) and blankets (*wāboiánan*). Who is willing to give these things? I, will give some meat and bread and flour; John will give potatoes and rice; and his wife will give medicine, a bedstead, some sheets and blankets. She is very kind, indeed. Who will come and get all these things? My children will come and get them.

INTERMEDIATE EXERCISE.

We....thee- <i>Ki.....igo</i>		<i>Kawin....ki igossi</i>
We....you- ,,.... <i>igom</i>		,, .... ,, <i>igossim.</i>

Note. The contracted terminations are: *ago*, *aogo*, *eogo*; *agom*, *aogom*, *eogom*; *agossi*, *aogossi*, *eogossi*; *agossim*, *aogossim*, *eogossim*.

*Ki wābanigo*, we see thee.

*Kawin ki nondágossi*, we do not hear thee.

*Ki nandonéogom*, we are looking for you.

*Ow ki wāwindamágom*, we promise you this.

*Jesus, ki ga-babámitágo*, Jesus, we shall obey thee.

*John, kawin ki sāgiigóssi*, John, we do not love thee.

*Kawin ki ga-mādjinájaogóssim*, we shall not send you away.

*Ki ga-kotagiigom*, we shall make you suffer.

*Charles, kid anónigo tchi anoktían. Ki wínda-  
magó iw debwéwin, kawin ki wi-gtwanimotágóssi.  
Nídjí, ki débretágo. Kid inénimigom kikinoamá-  
ding tchi ijateg (we want you to go to school).  
Ka wíka ki ga-waiéjimigóssi. Ow ki wāwindamá-  
gom; nanwábik ki ga-dibaamágom. John, wābang  
ki ga-dibaamágo, nóngom gíjigak dash káwin ki  
ga-dibaamágóssi. Ki ga-mínigo jángasswi (9) ma-  
sináiganan. Kawin ki wi-kotágúigóssi.*

We paid thee day before yesterday. If thou  
workest well, we shall pay thee next Saturday  
evening six dollars. We are looking at you, boys.  
We shall whip you, if you behave badly. We  
like thee (*ki minwénimigo*) and we employ thee  
to work. We shall pay thee in full (*ki gad-ajéna-  
mágo*). We did not beat you; we struck you only  
once. We promise you that we shall go home  
immediately. Father we call you to go to a sick  
woman; we shall go with you (*ki ga-wídjíwigo*).  
The woman is very sick; she will not live long.

#### ORDINARY WORDS AND EXPRESSIONS.

*Mi tibishko tchi dagwíshing, kema gaie tchi dag-  
wíshinsig (it is all the same whether he comes  
or not.) Ki wikwatchitamas tchi bashanjeogóian.  
Kinawa nind ondji kítimágis. Anamiéwin ki gad-  
ondji-jawendágos. Anamiéwin gí-ondji-matchi-doda-  
wáwag. Windamawíshig enéndameg, endódameg.  
Nebongin ijinágo; aiakosingin kid ijinágos  
(thou lookest sick); neshkadisingin iji gíjwéwag.  
Bejig bāpi, bejig dash māwi. Anind daníwag a-  
nind dash kítimagisíwag. Bejig níjwad (one or  
the other) ta-bi-ija omá. Bejig endashíwad ta-bōsi.  
Nin nitá-míndjímendān gego; kawin waiba nin  
ga-wanendansin. Nawatch win jawendágo; kin  
dash. Nawatch John níbwaka, Paul dash. Anin  
minik ga-inagíndamagóian ow pashkisigan? (how*

much hast thou been charged for this gun?) *Nawatch nibiwa William gi-inagindamarwa* (William was charged more.) *Kawin nin wī-mādjāssi tchi bwa ganónag. Nawatch nibwaka, eji-danid dash. Epitchi nibwakad mi epitchi danid. Eji-jawendá-gosiiān mi eji-jawendá-gosiiān gaie kin. Eshkam gagibishé eji-gikad* (the older he grows, the deaf-er he is). *Eshkam gágibadisiwag ano kikinoáma-windwa* (the more they are taught, the more they are ignorant.) *Eshkam nin mino aia anokii-ān. Ged-apitch-mino-ijiwébisiian, nin ga-sāgiigo. Kawin nin de-danissi ge-gishpinadoiāmban iw. Kawin ki ga-de-kikinoámarwassi. De-apitisi (tchi) ge-dibénindisod, ge-bamiidisdod gaie. Nawatch non-gom waiba gi-dagwtshinog, eji-dagwtshinowad iko.*

LESSON XXXV.

*The third Conjugation.*

Note 1. To the third conjugation belong all intransitive verbs, which end in *an*, *in*, or *on*, in the third person, singular, present tense, indicative mood, affirmative form, f. i. *dagwtshin*, he arrives, *mángidon*, he has a large mouth. *Nin dēwipikwan*, I have pain in my back.

Note 2. In this conjugation we cannot distinguish a characteristic vowel, as in the other conjugations. The terminations are added to the last syllable of the root, which is either *an*, *in*, or, *on*.

<i>Ind. present</i>	<i>Imperfect</i>	<i>Subj. pres.</i>
<i>an, in, or on</i>	<i>ināban</i>	<i>ān</i>
" " " "	<i>ināban</i>	<i>an</i>

<i>an, in, or on</i>	<i>óban</i>	<i>g</i>
„ „ „ „ <i>imin</i>	<i>iminában</i>	<i>áng</i>
„ „ „ „ <i>im</i>	<i>imwában</i>	<i>eg</i>
„ „ „ „ <i>og</i>	<i>óbanig</i>	<i>owad</i>
„ „ „ „ <i>im</i>	<hr/>	<i>ing</i>
„ „ „ „ <i>on</i>	<i>obanin</i>	<i>inid.</i>

<i>Subj. Imp.</i>	<i>Part. pres.</i>	<i>Part. Imp.</i>	<i>Imperative.</i>
<i>āmban</i>	<i>ān</i>	<i>āmban</i>	
<i>amban</i>	<i>an</i>	<i>amban</i>	<i>in (okan)</i>
<i>giban</i>	<i>g</i>	<i>giban</i>	<i>og</i>
<i>āngiban</i>	<i>āng</i>	<i>āngiban</i>	<i>da</i>
<i>égoban</i>	<i>eg</i>	<i>égoban</i>	
<i>owápan</i>	<i>gig</i>	<i>gíbanig</i>	
<i>ingiban</i>	<i>ing</i>	<i>ingiban</i>	
<i>inipan</i>	<i>inidjin</i>	<i>inípanin</i>	

*Present, Indicative.*

*Nin dagwishin*, I arrive  
*ki dagwishin*, thou „  
*dagwishin*, he „  
*nin dagwishinimin*, we arrive.  
*ki dagwishiním*, you arrive  
*dagwishinog*, they „  
*dagwishiním*, one „  
*dagwishinon*, his (f. i. son) arrives.

*Imperfect tense.*

*Nin dagwishininában*, I arrived  
*ki dagwishininában*, thou „  
*dagwishinóban*, he „  
*nin dagwishiníminában*, we „  
*ki dagwishinimwában*, you „  
*dagwishinóbanig*, they „

dagwishinóbanin his (f. i. son) arrived.

*Nin dagwishin*, (*deg..g*) I arrive.

- Nin pangtshin, (pen..ing)* I fall.  
 „ *pangíssiton, (pen..od)* I let it fall, I drop it,  
 I lose it.  
 „ *agódjin, (eg..ing)* I hang, I am up some-  
 where.  
 „ *agódon, (eg..od)* I hang it up, I put it  
 somewhere.  
 „ *minóshin, (men..ing)* I lie comfortably.  
 „ *āndjīshin, (aian..ing)* I lie down otherwise,  
 or elsewhere.  
 „ *mānóshin, (maian..ing)* I lie uncomfortably,  
 badly.  
 „ *twāshin, (twaiashing)* I break through the  
 ice.  
 „ *ojáshishin, (wej..ing)* I slide, or glide.  
 „ *mángidon, (mengidong)* I have a large  
 mouth.  
 „ *osāmidon, (wes..ong)* I speak too much.  
 „ *danānāgídōn, (endanāgídong)* I talk, chat,  
 prattle, *in a certain place.*  
*Danānāgídōnowin, (in.)* talking somewhere.  
 „ *mīshidon, (meshidong)* I have a long beard.  
 „ *āpitchīshin, (aiapitchishing)* I fall hard.  
 „ *ginwáwedon (gen..ong),* I have a long beard.  
 „ *takwáwedon (tek..ong)* „ „ „ short „

EXERCISE.

*Pitchināgo nībiwa ānīshinābeg omá odéang gi-  
 dagwīshinog; anind dash wābang gónima awass-  
 wābang ta-dagwīshinog. Agáwa bimossé aw aiáko-  
 sid ikwe, pangtshin. Megwa gi-bimosséwad mīk-  
 waming ānind pangtshinóbanig, mínawa anind o-  
 jáshishinóbanig, ānind dash mindimóietag gaie á-  
 kīwésiiag apitchishinóbanig. Géget sánagad tchi bi-  
 mosseng oshki-mīkwaming (it is indeed difficult  
 to walk on new ice.) Aw aiákosid ikwe éniwék  
 minóshin, aw dash inīni kitchi mānóshin. Ta-*

*twāshinog abinódjiiag, kishpin mikwaming odámi-nowád* (if they play on the ice). *Babaméndamamban kiiáw, \*kawin ki da-gi-pangtshinsi. Ojáshishinog kwiwisénsag gaie ikwesénsag wedáminódjig mikwaming. Igrw oshkinaweg osāmidonog. Aw ikwe mo jag matchi-babá-danānagidón. Anind waia-bishkiwédjig* (whites) *kitchi mīshidonog, nabe-manishtánishing iji mīshidonog. Jesus nisso-dibaigan gi-agódjin tchibaiátigong.*

Those children will fall into the water (*nibikang*) if they play near the water. Long ago two Indians broke through the ice near Bayfield. Did they get drowned? (*gi-nissábawéwag na?*) One got drowned, the other saved himself (*o gibimádjiton wiáw*). Do those bad men love religion? No, they hate it; they never go to church.

INTERMEDIATE EXERCISE.

Thou . . . me	ki (root of verb)		<i>kawin ki . . . . . issi</i>
You . . . me	ki . . . . im		„ „ . . . . issim
Thou, you . . . us	ki . . . . imin		„ „ . . . . issimin.

Note. The contracted forms for verbs ending in *āwa* (*aowa*), *ēwa* (*eowa*) are *a*, *aom*, *aomin*; *e*, *eom*, *eomin*; *aossi*, *aossim*, *aossimin*; *eossi*, *eossim*, *eossimin*. Verbs ending in *ana*, *ona*, and many in *ina*, change *n* into *j*, e. g. *j*, *jim*, *jimin*; *jissi*, *jissim*, *jissimin*.

*Ki wābam, nin dash kawin ki wābamissinon*, thou seest me, but I do not see thee.

*Kawin ki wi-pisindawissi*, thou wilt not listen to me.

*Kawin na ki gi-nōndawissi?* Didst thou not hear me?

*Ki gi-pakité nishtigwāning*. Thou didst strike me on the (my) head.

*Ki gi-matchi-dōdawim*. You have treated me badly.



*Kawin wika gégo ki gi-míjissim.* You never gave  
me anything.

*Ki wī-anój na tchi anókitónan?* Dost thou wish to  
hire me to work for thee?

*Nijwābik eta ki gi-mij.* Thou didst give me only  
two dollars.

*Kawin ki gi-díbadmawtssimin.* You did not pay  
us.

*Nosse, osām enigok ki gi-bashanjé.* Father, thou  
didst punish me too severely.

*Ki wi-gīwenájaomin na?* Wilt thou order us  
home? send us back home?

Thou dost not see or hear me. Thou didst not pay me. You have treated us badly. You heard us and you listened to us. We were hungry and you have given us nothing to eat. You do not love us. Thou dost not respect me (*kawin ki manadjiissi.*) Lord, thou hast given me life and health. You did not thank me. Thou hast not fully paid me. Thou hast not told me anything. You have promised us to work. You have done me great wrong. Thou didst see us yesterday at Church. Thou hast not spoken to me for a whole year (*Kabe-kikinónowin kawin ki gi-ganojissi*). Dost thou send me to the store? Didst thou pay me five dollars? You have promised us many things. You have not thanked us.

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LESSON XXXVI.

*The subjunctive and imperative moods; also the participles, affirmative form, of the third conjugation.*

*Subjunctive Mood.*

*Present tense.*

*Dagwishinān*, if, that, I arrive.  
*dagwishinan*, ,, ,, thou arrivest  
*dagwishing*, ,, ,, he arrives  
*dagwishināng*, ,, ,, we arrive  
*dagwishineg*, ,, ,, you ,,  
*dagwishinowád*, ,, ,, they ,,  
*dagwishining*, ,, ,, one arrives  
*dagwishininid*, ,, ,, his (f.i. son) arrives.

*Pluperfect tense.*

*Dagwishināmban*, had I arrived  
*dagwishinambam*, hadst thou ,,  
*dagwishingiban*, had he ,,  
*dagwishināngiban*, ,, we ,,  
*dagwishiné goban*, ,, you ,,  
*dagwishinowápan*, ,, they ,,  
*dagwishinéngiban*, ,, one ,,  
*dagwishininipán*, had his (f. i. son) arrived.

Note. The terminations of the participles are the same as those of the corresponding tenses of the subjunctive mood, with the exception of the third person plural and the *Second-third Person*; the participles have always the Change.

*Present.*

Subj. *dagwishinowád*, if they arrive  
 Part. *degwishingig*, those who ,,

Subj. *dagwishininid*, if his..arrives  
 Part. *degwishininidjin*, his...who arrives.

*Imperfect.*

*Dagwishinowapan*, if they had arrived  
*degwishingíbanig*, they who arrived  
*dagwishininipan*, if his..had arrived  
*degwishininípanin*, his..who arrived.

*Imperative mood.*

*Dagwishinin*, (*dagwishinokan*) arrive, (thou)  
*dagwishinog*, (*dagwishinokeg*) ,, (ye)  
*dagwishinda*, let us arrive.

*Nin bisánishin*, (*bes..ing*) I lie still.

„ *mamishanówe* (*mem..ed*) I have whiskers.

„ *gidiskákogádéshin*, (*ged..ing*) my leg is dislocated.

„ *gidiskákonikéshin*, (*ged..ing*) my arm is dislocated.

„ *gidiskákonikéta*, (*ged..ad*) my arm is dislocated.

„ *gidiskákosidéshin*, (*ged...ing*) my foot is dislocated.

„ *gidjábishin*, (*ged..ing*) I hurt my eye, falling to the ground.

„ *gidān*, (*gedang*) I consume it, eat it all.

„ *gibiskwe*, (*gebiskwed*) I am hoarse.

*Gibiskwéwin*, (*in.*) hoarseness.

„ *gibíssagáje*, (*geb..ed*) I am constipated, I am constive.

*Gibíssagajéwin*, (*in*) costiveness, constipation.

EXERCISE.

*Aniniwapi ge-dagwishinowád kimisséiag? Endogwen; mákija wābang ta-dagwishinog. Anin api ge-dagwishing kóssinan? Ta-dagwishin kóssinan nóngom onágoshig. Anishwin bisanishínsiwan? (why don't you lie still?) Kawin nin gaskkitóssin*

*tchi bisánishinān, osām nin mānóshin, osām gaie nin mānji aia. Ki gi-pakitéshin ina gi-pangishinān? Géget nin gi-pakitéshin, nin gi-gidiskákoni-késhin, nin gi-gidiskákogádéshin gaie; nin kitchi kotagéndam. Nindawátch omá bi-jíngishin, nawátch ki ga-minóshin. Aw inini gi-gidjábishin gi-pangishing, o kitchi ákosin béjig oshkinjig. Kawin minotágosissi aw gegikwed, kitchi gibiskwe, agáwa gígito. Géget mānádad gibiskwéwin (truly hoarseness is a bad thing.) Anin eji-aiad nóngom aw aidkosid? Kawin apítchi mino aídssi, keidbi gibisagáje (he is yet constipated). Da-minótchige odápinang jábosigan. Kwíwisens? bisán aían! Kid ombígis (thou art noisy).*

Go away! Don't ever come here again. We hate thy way of living (*nin jingendámin kid iji-wébisiwin*). Thou art a hypocrite (*kid anamitékás*), thou art a liar (*ki gágínawishk*), thou art a gambler and a drunkard. Go away, don't ever come here again! We hate thy preaching; thou dost not what thou preachest; thou art a hypocrite. I am not a hypocrite, I try to do what I preach. Those men and women talk too much, I hate to hear their words (*nin jingitawag*) Is that man sick? Is he costive? If he is costive he should take purging-medicine. Why did those men fall? They had drank too much whisky and beer, therefore they could not walk straight, and therefore they fell into the mud (*ajishkktang*.)

INTERMEDIATE EXERCISE.

*Animate object.*

We...it, <i>min</i>		<i>kawin</i> ... <i>ssimin</i>
„ ...them, <i>min</i>		„ ... <i>ssimin</i>
You...it, <i>náwa</i>		„ ... <i>ssináwa</i>
„ .them, <i>náwag</i>		„ ... <i>ssináwag</i>
they...it, <i>náwan</i>		„ ... <i>ssináwan</i>
„ .them, <i>náwan</i>		„ ... <i>ssináwan</i>

*Nind apénimómin Debéndjiged.* We hope in the Lord.

*Kawin kid apénimossináwa.* You do not hope in him.

*Kwiwisénsag níbiwa mishíminan o gi-gimodináwan.* The boys stole many apples.

*Nibiwa opínin o gi-atáwenáwan.* They sold many potatoes.

*Kawin na ki wi-awiiwéssináwag kí mindjikáwáni wag?* Will you not lend your mittens?

*Anishinābeg o ga-nādináwan opínin gaie pakwéjiganan.* The Indians will go and get the potatoes and bread.

*Kawin ki ga-mīgiwéssmin kokósh, kawin gaie pakwéjiganan.* We will not give pork nor bread.

*Kawin keiábi o manitokéssináwan masinínin.* They don't worship any longer idols.

Did you go to that sick man? We did not go to him yet, but to-morrow we will go to him. Did thy children steal my apples? They did not steal them. Did we fetch our kettles and bread? We fetched bread, but we did not fetch our kettles. Did thy children borrow my kettle and saw (*kishkibodjigan*)? They did not borrow them. Did we donate (give) money (*jóniia*)? We did not give any money, but we gave pork and bread and clothes. Did your parents (*ki kitistmiwag*) borrow money? Yes, they borrowed one hundred dollars (*ningotwák dasswábik jóniian.*) Did you give fifty dollars? (*nānimidana dasswábik?*) No we gave only ten dollars (*midāsswābik*). Do the pagans hope in God? They do not hope in God, they hope in the Indian religion.

LESSON XXXVII.

*The negative form of the third conjugation.*

Note. The terminations of the negative form of this conjugation are the very same as those of the *first conjugation*. They are added to the characteristic syllable *si* (*ansi, insi, onsi*). The only exception to this rule is the *imperative mood*, which is the same as that of the *second conjugation*,

*Indicative Mood.*

<i>Present.</i>	<i>Imperfect.</i>
<i>Kawin nin dagwishinsi</i>	<i>sinában</i>
„ <i>ki dagwishinsi</i>	<i>sinában</i>
„ <i>dagwishinsi</i>	<i>síban</i>
„ <i>nin dagwishinsimin</i>	<i>siminában</i>
„ <i>ki dagwishinsim</i>	<i>simwában</i>
„ <i>dagwishinstwag</i>	<i>síbanig</i>
„ <i>dagwishinsim</i>	
„ <i>dagwishinstwan</i>	<i>síbanin</i>

*Subjunctive Mood.*

<i>Present.</i>	<i>Pluperfect.</i>
<i>Kishpin dagwishinsiwān</i>	<i>siwāmban</i>
„ <i>dagwishinsiwān</i>	<i>siwāmban</i>
„ <i>dagwishinsig</i>	<i>sigóban</i>
„ <i>dagwishinsiwāng</i>	<i>siwāngiban</i>
„ <i>dagwishinsiweg</i>	<i>siwégoban</i>
„ <i>dagwishinsigwa</i>	<i>sigwában</i>
„ <i>dagwishinsing</i>	<i>singiban</i>
„ <i>dagwishinsinig</i>	<i>sinigóban.</i>

*Part. Present*

*Part. Imperfect*

*degwishinsigog*  
*degwishinsinigon*

| *sigóbanig*  
*sinigóbanin.*

*Imperative.*

- Kégo dagwishingen,* | *gégon, nsida.*
- Nin mángidon, (mengidong)* I have a large  
mouth.
- „ *agássidon, (eg..ong)* I have a small mouth.
- „ *wínidon, (wanidong)* I have a dirty mouth.
- „ *bínidon, (banidong)* I have a clean mouth.
- „ *míshidon, (meshidong)* I have a beard a-  
round the mouth.
- „ *páshkodon, (peshkodong)* I have no beard.
- „ *bitákosidéshin, (bet..ing)* I knock my foot a-  
gainst something.
- „ *bitákonindjishin, (bet..ing)* I knock my hand  
or finger against something.
- „ *bitákondibéshin, (bet..ing)* I knock my head  
against something.
- „ *bitákogidigweshin, (bita..ing)* I knock my  
knee against something.
- „ *assokwéshin, (aias..ing)* I lean or lay my  
head on, against something.
- „ *asswáshin, (or asswishin)* I am leaning on  
some object.
- „ *átwáshimon, (aiat..ong)* I lean against some-  
thing, standing.
- „ *mitákoshin, (met..ing)* I lie hard, on a hard  
bed, etc.
- „ *ánimikwéshin, (pron. animikoshin) (en..ing)*  
I am lying on my belly.
- „ *átwákogābaw, (aiat..id)* I lean against some-  
thing, standing.

EXERCISE.

*Wégonen wendji-mānóshinowád ogow aiákosid-*

jig? Osām mānadadini o mashkóssiwi-nibágániwan, mi wendji-minoshinsigwa. O bwānawitonáwa wī-nibáwad, géget kitchi kotágitówag. Minawa kitchi bātátnowag (osáminowag) ságimeg, mi nīnawa wéndji-kotágitówad, kabé-tibik takwangéwag (bite) ságimeg. Ningwiss, ki wīnidon, wewib kisi-biginan kidon. Nosse, kawin nin wīnidónsi, nishime eta wīnidon, nin dash nin bīnidon. Wemiti-gójirwag nishidonog, anishinābeg dash páshkodonog. Megwa bimosseiān, nin bitakosidēshin. Kinawa nīgan bemosseieg, aiángwámisig tchi bitákosidēshinsirweg. Wewēni nin ga-gānawēnindisómin tchi bitákosidēshinsiwāng. Aw oshkinarwe ānimikwishin; kawin minótchigéssi ānimikwishing, ta-bisānishin nibáganing. Kawin wewēni wābandamási (he does not see well) aw inīni, mákija ningotchi wádkwaning (a branch) ta-bitákondibéshin. Kégo asswáshingen, kishpin mino aiássirwan, pīndigen, gawishinon gaie. Aw ketimagisid inīni mitákoshin, nīndawatch ta-bī-jingtshin endaiān ta-minóshin dash. Nin mānīshin, kawin nin minóshinsi, ikkito aw aiákosid. Keiábi jingishinóbanig bāmādjaiān. Kinawa ga-pangishinsirweg wika ki jawendágosim. Bibónong gi-twáshinān, géga nibtkang nin gi-dapiné. Osāmidónsirwégoban, kawin awiia da-gi-nishkādístsi. Mino ganawēnindsóssigwāban, da-gi-twáshinog. Kégo wika pangtshingégon bātādowning, aw pengtshing bātādowning kitchi kitimágiidiso. Nin da-gi-minóshin tibikong, ākostssirwāmban. Bī-dagwishinókan (please come) minawa wābang; nin minwendāmin bī ijaian. Kitchi onijtshirwag anángog ishpining (on high) egódjingig. Kinawa kabé-bibón pengishinsirwégoban, géget ki gi-mino-ganawēnindisom bimosséieg.

It is not good (kawin onijshinsinon) that a person lie on his belly while sleeping; he will become sick. Boys! Be still, don't play in bed;



lie still! That woman bleeds; she fell hard whilst walking on the ice. If they don't take care of themselves whilst walking on the ice they may slip and fall heavily. Don't walk on the ice; it is soft, thou mayest break through (*makija ki ga-twáshin*). Those two women talk too much, they speak ill of others (*matchi dajin-géwag*) That child has a large mouth, but my child has a small mouth. If they would wash their mouths every day, they would not have dirty mouths. Those who speak immodestly (*ig-iw wanigijwédjig*) they are the ones who have dirty mouths, but those who never talk immodestly they have clean mouths. That half-breed (*aw wissákodéwinini*) has a beard around his mouth, but that Indian has no beard. That is the woman that talks all day long; she talks too much.

INTERMEDIATE EXERCISE.

*Inanimate object.*

We....it <i>min</i>		<i>kawin....nsímin</i>
„ ...them <i>min</i>		„ ... <i>nsímin</i>
you....it <i>náwa</i>		„ ... <i>nsináwa</i>
„ ..them <i>náwan</i>		„ ... <i>nsináwan</i>
they....it <i>náwa</i>		„ ... <i>nsináwa</i>
„ ..them <i>náwan</i>		„ ... <i>nsináwan</i>

Note. Verbs ending in *en*, *in*, and *on*, change *n*, into *s*, in the negative form, f. i. *kawin nin mīgiwéssímin*, instead of *kawin nin mīgiwénsímin*.

*Nin wābandámin kitchi ishkoté.* We see a large fire.

*Kawin ki kikéndansináwa Kijé-Manitó od ikkitó-win.* You do not know the word of God.

*O minwéndandáwa mino ijíwébisíwin.* They like virtue.

*O ganawābandanāwan wakáiganan.* They are looking at the houses.  
*Meno-ijiwébisidjig* (the good, virtuous) *o sāgítónāwa anamiéwin.* The good love religion.  
*Metchi-ijiwébisidjig o jingendanāwa anamiéwin.* The wicked hate religion.  
*Metchi-dó dangig kawin o jawéndansināwan wiidw-iwan.* The evil-doers hate themselves (lit. their bodies.) have not pity on themselves.  
*Kawin kid āndjítóssināwa ki bimádisiwiniwa.* You do not change your life.  
*Kawin o wi-ójindansināwan bātādowninan.* They do not want to avoid sins.

You hate virtue and love vice. Pagans hate religion, but Christians love it. We like meat, but we do not like soup (*nabób*). You do not want to give up wickedness (*kawin ki wi-bōnitóssināwa matchi ijiwébisiwini*). Those men abandoned religion. We will give many books and pictures. You should give up drunkenness (*ki dabonitónāwa giwashkwébiwin.*) They hope in the Indian religion (*od apénimonāwa anishinābe-ijitwáwin*). Those women do not like coffee; they like tea. Children like sugar and some people like salt. My parents like religion and virtue; they hate Indian religion and badness. Those boys brought very much wood. Those girls fetched water and wood. They spoil their books (*o banádjítónāwan o masináiganian*). Those women have changed their lives (*ogow ikwéwag o gi-āndjítónāwan o bimádisiwiniwan.*) We did not build those houses. Did they make this gun? No, they did not make this gun. Did those Indian boys make those bows and arrows? (*onow mitigwábin, mitigwánwin gaie?*)

RESUME.

*Henry o gi-wābamān na nossan? Endogwen;*

ganabátch o gi-wābamādogénan. Mákija ki gi-wīn-  
damawawádogénag nin kitistmag ga-ijítchigeiān.  
Kawin nin gi-wīndamawássiwánanig; ki kitimágé-  
nimigo; āndjiton kid ijwébisíwin, āndji-bimádisin  
gaie. Kégo minawa wissókangen siginigéwigamig;  
boniton matchi minikwéwin. Wābang nin gad-awi-  
wābamanādogénag enawémángidjig (our relatives).  
Ninawind dash, Wikwédong nin gad-ijámin tchi  
ganawābamángidwa mamandawítchigéwininiwag  
(circus performers). John kawin ganabátch o wi-  
wābamássidogénan. Ki gi-wābandanādog na nin  
wābmotchítchágwan? (mirror). Kawin nin gi-wāban-  
dansin. O gotān na aw iníni matchi ishkolé unáma-  
kamig? Endogwen; mákija káwin gwetch o gotān-  
sinādog. O gi-atāwenáwa na od aktímiwa? O gi-  
atawenawádog. Awénen aw iníni saiágaang nōn-  
gom? Mi sa nissáié. Awégwen idog aw ikwe pán-  
digid? Mi sa nishímé. Mojang kid āgonwétam gégo  
ékkitoiānin. Ki wī-ijítchige na wāndamonān? Nin  
gad-ijítchigémidog. Nibirwa mishíminag mītigong  
agódjino. Ketimishkidjig anishinābeg wedi tchigá-  
tig (near a tree) animikwíshinog. Anind átādi-  
wag, anind dash ganawābangéwag. Aw ikwesén-  
sish jajibitan; mojang o jajibítawān (disobeys) o  
mamaian. Assokwéshin oshkinawe, od ākosin ósh-  
tigwan (has headache) Atwákogābawi aw ikwe.  
Nin gi-gidiskákosidéshin, nin bāgísíde. Aw ikwe  
od ākosinan wibidan; kitchi bāganówe; nin dash,  
nin bāgáshkanige (my jaws are swollen). Aw ata-  
kosid missídji (dropsy) kitchi bāgishin; bāgissínini  
omíssad. Aw iníni bāgidon, kin dash ki bāgigáde.  
Nind ākosin nin gondáshkwei; nin bāgigondágan.  
Aw abinódjí bāgíndibe, gaie aw kwíwisens bāgíng-  
we. Aw iníni od ākosinan okádan gaie ónikan;  
bāgínike, bāgigáde gaie. Mamákisi béjig iníni omá  
odénang; mamákisíwin ta-óndjínédog. Aw abinó-  
djins agússidon, aw dash wédi mángidon. Aw wa-

*odápinang kitchitwā Jawendágošiwīn o ga-biton kitchitwa anaméssikéwin, o ga-bīnīton dash odé tchi mino odápinang iw kitchitwa Sacréma. Kitchi wīnidon aw inīni wanitágosid.*

LESSON XXXVIII.

*The Indicative Mood, affirmative form, of the fourth Conjugation, active voice.*

Note 1. The greatest number of transitive verbs, which have an animate object, belong to the fourth conjugation; only a small number belong to the fifth conjugation.

Note 2. The characteristic vowel of this conjugation is *a*, to which the various terminations of the affirmative form are added.

Note 3. The third person singular, present, indicative, affirmative ends in *ān*, f. i. *o wābamān*, *inīniwan*, he sees a man.

Note 4. The *object if not expressed*, is contained in the verb itself f. i. *nin wābama*, I see *him*, *her* not merely I see, but, I see him, her it (an animate object.)

*Indicative Mood.*

<i>Present tense</i>		<i>Imperfect tense.</i>	
<i>Sing.</i>	<i>Plural</i>	<i>Sing.</i>	<i>Plur.</i>
<i>a</i>	<i>ag</i>	<i>aban</i>	<i>abanig</i>
<i>a</i>	<i>ag</i>	<i>aban</i>	<i>abanig</i>
<i>ān</i>	<i>ān</i>	<i>abanin</i>	<i>abanin</i>
<i>ānan</i>	<i>ānanig</i>	<i>anaban</i>	<i>anabanig</i>
<i>āwa</i>	<i>āwag</i>	<i>awaban</i>	<i>awabanig</i>
<i>āwan</i>	<i>āwan</i>	<i>awabanin</i>	<i>awabanin.</i>

Note 5. In the first and second person singular, and in the second person plural, present tense, add *g* to form the *objective* plural; f. i. *nin wābama*, I see him, *nin wābamag*, I see them.

Note 6. The third person, present tense, is *ān*, *āwan*, whether the *object* be singular or plural; f. i. *o wābamān*, may mean: he sees *him*, or he sees *them*; *o wābamāwan*, they see *him*, or they see *them*. *This applies to the Indicative of the IV. Conjugation*, and to the subjunctive mood of the *fifth and sixth conjugations*, in all of which the *object* may be *singular or plural*; f. i. *kishpin wābamād*, may mean; if he sees *him*, or, *them*; *waiābandang*, he who sees *it*, or, *them*.

Note 7. In the imperfect tense, first and second person, singular and plural, the *objective* plural is formed by adding *ig* to the singular; f. i. *nin wābamāban*, I saw *him*; *nin wābamābanig*, I saw them. In regard to the third person, the remark above in regard to the third person, present tense, applies also to the imperfect tense.

*Indicative Mood.*

*Present tense.*

- Nin wābama*, I see him.
- „ *wābamag*, „ „ them.
- ki wābama*, thou seest him.
- „ *wābamag*, „ „ them.
- o wābamān*, he sees him, or them.
- Nin (ki) wābamānan*, we see him.
- „ „ *wābamānānig*, „ „ them.
- ki wābamāwa*, you see him.
- „ *wābamāwag*, „ „ them.
- o wābamāwan*, they see him, or them.

*Imperfect tense.*

*Nin wābamában*, I saw him.  
 ,, *wābamábanig*, ,, ,, them.  
*ki wābamában*, thou sawest him.  
 ,, *wābamábanig*, ,, ,, them.  
*o wābamábanin*, he saw him, or, them.  
*nin (ki) wābamanában*, we saw him.  
 ,, ,, *wābamanábanig*, ,, ,, them.  
*ki wābamawában*, you saw him.  
 ,, *wābamawábanig*, ,, ,, them.  
*o wābamawábanin*, they saw him, or them.

*Nin wābama*, (*waiābamad*) I see him.  
 ,, *nibea*, (*nebead*) I put him to sleep, cause  
 him to sleep.  
 ,, *sāgia*, (*saiāgiad*) I love him.  
 ,, *jingenima*, (*jan..ad*) I hate him.  
 ,, *jingitawa*, (*jan..ad*) I hate to hear him.  
 ,, *minótawa*, (*men..ad*) I like to hear him.  
 ,, *nōndawa*, (*nwan..ad*) I hear him.  
 ,, *ámwa*, (*amoa*) (*emwad*) I eat it (some an.  
 obj., e. g. bread.)  
 ,, *wīdigema* (*wād..ad*) I live with him in the  
 same room, am married to him, her.

EXERCISE.

*Nin gi-wābamag nībiwa abinódjiiag anamiéwi-gámigong; kin dash ki gi-wābama béjig inini endajī-atánding* (at the market place). *Ki wābamáwag na igrw ininiwag gaie ikwéwag badássomos-sédjig? Énangé, nin wābamānānig. Aw ikwe minótāgosi nagamód, jéba nin gi-nōndawa gi-nagamód. Kitchi mino gījigad; kitchi nagamówag binéshiiag, géget minotāgwādini o nagamówiniwa, nin kitchi minótawag, nin jingitawa dash kokoko (owl). Ki gi-nōndawag na ga-nagamódjig anamiéwigámigong? E, nin gi-nōndawag, anind dash ká-*

win wewéni nagamósstiwag, osām dadátabirwag na gamówad (they sing too fast).

Aw ikwe o nibéan onidjanissénsan maiawtshkinidjin. Ninga, nin bakadé, nin wī-amwa pakwejigan gae nin wī-mīdjīn wīiáss. Aw intni kitchi saságisi (is very miserly), osām o sāgiān (or, o minwenimān) joniān. Ki wī-amwa na gigo, gónima utikameg (white fish) gónima namégoss (trout)? Gégel nin wī-amwag, kitchi minópogósiwag sa (for they taste good). Ki wī-amwag na opinig? Káwin nin wī-amwássig. Aw ikwe o kitchi sāgiābanin o nabémībanin, kawin dash nōngom onábemissi, kawin o wī-wīdigemássin intniwan. Wīdige na aw oshki-intni? E, wīdige sa, bibónong, o gi-anamié-wīdigémān béjig meno-ijiwébisinidjin oshkinígikwen, Marie ejinikásonidjin. Aw intni o jingenimábanin nosstbanin (my deceased father).

Dost thou hate that man? I hate him because he is a bad man. Don't do that! Hate sin, but love the sinner. Christians! love God and your neighbor (*kidj anishinábéwag*) I love the good and I hate the wicked. Did you hear the singers? (*negamódjig* also *nagamówintniwag*, *nagamówikwég*). I heard them last Sunday; they sing well. Are those laborers hungry? They are very hungry, they ate very early in the morning and they worked hard, therefore they are very hungry. Ye men, who have worked so hard, what do you want to eat? We want to eat meat and potatoes and bread and soup (*nabób*). Well, come in and eat. That priest does not speak well Chippewa. I hate to hear him. That woman speaks three languages, (*níssing bebakán inwé aw ikwe*), she speaks English, French and Chippewa. Do you like to hear our chiefs when they harangue their councils? We like to hear them;

they speak well. When did he marry? He married last Monday? Where did he marry? He married in the church. Whom did he marry? (*Awēnēnan ga-wīdigemádjín?*) He married my older sister, named Jane. Where do they reside? They reside at Odanah.

INTERMEDIATE EXERCISE.

*Animate object.*

*Dubitative fourth Conjugation.*

I perhaps....him	<i>adog</i>		<i>kawin</i> ....	<i>assidog</i>
thou „ .. „	„ „		„ .. „	„
I „ ..them	<i>adogénag</i>		„ ..	<i>assidogénag</i>
thou „ ... „	<i>adogénag</i>		„ ..	„
he „ .. him	<i>adogénan</i>		„ ..	<i>assidogénan</i>
„ „ ..them	„		„ ..	„

*Ki wābamádog na nin papa?* Dost thou see perhaps my father?

*Kawin nin wābamássidog,* perhaps I do not see him.

*Mákija ki kikenimádogénag igiw pakwéjiganikéwiníniwag,* perhaps thou art acquainted with those bakers.

*Nishíme o kikenimádogénan iniw pakwéjigánikéwiníniwan,* perhaps my younger sister knows those bakers.

*Ki wi-ganawābamadogénag igiw kitchi awéssiag,* perhaps thou wishest to look at those large wild animals.

*Ki gi-pakitéwádog na nimissé?* Hast thou perhaps struck my elder sister?

*Kawin nin gi-pakitéwássi,* I did not strike her.

*Ka na John o gi-bashanjéwassin ningwissan pitchināgo?* Did not John whip my son yesterday?

*O gi-pakitéwadogénan,* perhaps he did strike him.



Perhaps thou didst not tell that to my daughter. Perhaps he did hunt for the cows. Perhaps John did not see thy father. Perhaps I will not see those men to-morrow; perhaps they have gone away (*gi-mādjadogénag*). Perhaps I forgot those children. Did not Mary perhaps treat her mother badly? No, she treated her well. Perhaps thou art afraid of my large dog (*nindái*). No, I do not fear thy dog, but I fear bears and wolves. Perhaps thou lovest those boys? I love good children.

*Wābang nin ga-wābamádog nin mekatéwikwandiém. Ganabátch nin gi-nishkiádogénag* (offended) *ninigiigog. Apitchi o gi-kashkéndamiádogénan ossan gaie ogin. Kawin na ki wi-mīnassidog gégo aw kelimágisid inini? Nin ga-mīnádog pangí wii-áss gaie pakwéjigan. Ki gi-jawénimádog aw abinódji. Kawin nin gi-jawénimássi. Migwetch ki ginádog Kijé-Manitó* (perhaps thou hast thanked God.)

LESSON XXXIX.

*The Indicative Mood, negative form, of the fourth conjugation, active voice.*

Note 1. To form the indicative mood, negative form, change the characteristic vowel *a* into *assi*, to which are to be added the termination of the affirmative form with *w* before them, if they begin with a vowel; f. i., *kawin nin wābamassiwánan*, we do not see him.

Note 2. To form the *objective* plural of the imperfect tense add to the singular *ig*; f. i., *kawin*

*nin wābamássiban*, I did not see *him*; *kawin nin wābamássibanig*, I did not see *them*.

*Present tense*

*Imperfect tense.*

<i>assi, g</i>		<i>ássiban, ig</i>
<i>assi, g</i>		<i>ássiban, ig</i>
<i>assin, n</i>		<i>ássibanin in</i>
<i>assiwānān ig</i>		<i>assiwanában, ig</i>
<i>assiwáwa, g</i>		<i>assiwawában ig</i>
<i>assiwáwan, n</i>		<i>assiwawábanin in.</i>

*Indicative Mood,*

*Present tense.*

*Kawin nin wābamássi*, I do not see *him*.  
 „ „ *wābamássig*, I do „ „ *them*.  
 „ *ki wābamássi*, thou dost not see *him*.  
 „ „ *wābamássig*, „ „ „ „ *them*.  
 „ *o wābamássin*, he does not see *him*, or *them*.  
 „ *nin (ki) wābamássiwānan*, we do not see *him*.  
 „ „ „ *wābamássiwānānig*, we do not see *them*.  
 „ *ki wābamássiwáwa*, you do not see *him*.  
 „ „ *wābamássiwáwag* „ „ „ „ *them*.  
 „ *o wābamássiwáwan*, they do not see *him*, or *them*.

*Imperfect tense.*

*Kawin nin wābamássiban*, I did not see *him*.  
 „ „ *wābamássibanig*, „ „ „ „ *them*.  
 „ *ki wābamássiban*, thou didst not see *him*.  
 „ „ *wābamássibanig*, „ „ „ „ *them*.  
 „ *o wābamássibanin*, he did not see *him*, or *them*.  
 „ *nin (ki) wābamássiwanában*, we did not see *him*,  
 „ „ „ *wābamássiwanábanig*, „ „ „ „ see *them*.  
 „ *ki wābamássiwawában*, you did not see *him*.

*Kawin*,, *wābamāssiwawābanig*,,, ,, ,, ,, them.  
 ,, *o wābamāssiwawābanin*, they did not see  
 him, or, them.

*Nin wīndamawa*, (*wan..ad*) I tell him.  
 ,, *wāwindamawa*, (*freq. waiaw..ad*) I promise  
 him.  
 ,, *nākoma*, (*nek..ad*) I promise him, I answer  
 acceding to his request.  
 ,, *pisindawa*, (*pes..ad*) I listen to him.  
 ,, *anóna*, (*en..ad*) I employ him, hire him.  
 ,, *assá*, (*essad*) I put, place, him.  
 ,, *anamiétawa*, (*en.ad*) I pray for him, adore  
 him, bless him.  
 ,, *apiténima*, (*ep..ad*) I prize, value, him.  
 ,, *nissitótawa*, (*nes..od*) I understand him.

*Wissákodewikwé*, (*an. pl. g*) half breed woman.

*Assab*, (*an. pl. ig*) a net.

*Ginébig*, (*an. pl. og*) a snake, a serpent.

*Jingwák* (*an. pl. wag*) a pine-tree.

*Wāgākwad* (*in. pl. on*) an ax.

*Wāgākwadons*, (*in. pl. an*) a hatchet, a toma-  
 hawk.

### EXERCISE.

*Ki gi wāwindamawa na Kijé-Manitó tchi wī-mí-  
 nikwéssiwān matchi nibi? Nin gi-wāwindamawa sa  
 gaie nin giéndam tchi wī-ganawéndamān iw nin  
 wāwindamagēwin (my promise.) Aw oshkīnawe  
 kawin o wī-pisindawāssin mekatēwikwandien gegtk-  
 wenídjīn. Aw Otchīpwe-anishinābe kawin o nissitó  
 tawāssin Kitchi-Mokomānan. Ki nissitótawa na?  
 Kawin nin nissitótawāssi. Aw abinódji kawin o  
 nissitótawāssin mekatēwikwanāten ékkitonid. Aw  
 wissákodewintini gaie aw wissákodewikwe ganontdi-  
 wag, nissitotádīwag gaie. Ninidjānissag kawin o  
 nissitótawāssiwāwan kekinoamāgenídjīn. Anindi  
 kid assáb? Omá nin gad-assá nibíkang. Kóssinan*

*o sāgian kinidjānissinānin, wewéni o kikinóama-wān anamiéwin.*

Dost thou value that man? No, I do not value him. He is not as good as people think. He is avaricious and proud. Do you see those fleas (*pa-bigwag?*) Yes, I see and hate them, they bite much. You can understand my father. Did those men understand always our deceased priest (*ki mekatéwikwandiemínābanin?*) They did not always understand him; he did not speak Chippewa well. Dost thou understand what those Indians say when they converse together (*geganónidiwádjin?*) No, they talk too fast, when they converse together. What wilt thou eat? I wish to eat meat and potatoes and bread. Are there many snakes in thy garden? There are not many snakes in my garden; I killed many.

INTERMEDIATE EXERCISE.

*Animate object.*

*Dubitative fourth conjugation.*

We perhaps...	him <i>anádog</i>		<i>kawin assinádog</i>
you „ ..	him <i>awádog</i>		„ <i>assiwádog</i>
we „ ..	them <i>anádogénag</i>		„ <i>assinádogénag</i>
you „ ..	„ <i>awádogénag</i>		„ <i>assiwádogénag</i>
they „ ..	him <i>awádogénan</i>		„ <i>assiwádogénan</i>
they „ ..	them <i>awádogénan</i>		„ <i>assiwádogénan</i> .

*Waiba nin ga-wābamádog nissáie*, perhaps I will soon see my elder brother.

*Ki ga-wābamawádogénag Winibigog enindjig anishinābeg*, perhaps you will see the Indians called Winnebagoes.

*Ninigtigog mákija o gi-mawádisarwádogénan mekatéwikwánáien*, perhaps my parents have visited the priest.

*Nishiméiag o ga-wídjíwawádogénan iníw ikwéwan,*  
perhaps my sisters will go with those women.  
*Mákija igíw tchabakwédjig gégo o ga-mínawádo-*  
*génan iníw bekadéndjín anishináben,* perhaps these  
cooks will give something to those hungry In-  
dians.

*Ka na ki wí-dibaamawássiwádogénag intníwag en-*  
*ókitónégog?* Do you perhaps not want to pay the  
men that are working for you?

*Mákija ki ga-géssikawanádogénag aídkosídjig,* per-  
haps we shall come in time to the sick,  
(before they die, or leave).

Perhaps you will overtake Henry and George before they leave. We may see the farmer some-time to-day; perhaps he is still here in town. Perhaps you told those men to work harder (*na-wáitch enígók tchi anokíwad.*) Perhaps you hate those people. Perhaps they will do bad to those men; perhaps they will fight them.

Note. In historical narration the following ter-minations are much used: *ágóban,* he...him; he... them; *ágwaban,* they...him; they...them; and their corresponding negative forms: *ássigóban* and *ássigwában*; f. i. *Josue nānan kitchi ogimán nisságóban,* Josue killed five kings. *Judáwiníni-wag jagódjíagwában Philistéwiníniwan;* the Jews conquered the Philistines.

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## LESSON XL.

*The Subjunctive Mood, affirmative form, active voice, of the fourth conjugation.*

Note. To form the *objective plural* of the sub-

junctive mood for the first and second person, add *wa* to the *objective* singular; f. i., *kishpin wābamag*, if I see him; *kishpin wābamagwa*, if I see them.

*Present tense.*

*ag, agwa*  
*ad, adwa*  
*ād, ād*  
*angid, angidwa*  
*ang, angwa*  
*eg, egwa*  
*āwad, āwad*

*Pluperfect tense.*

*agiban, agwaban*  
*adiban, adwaban*  
*āpan, āpan*  
*angidiban, angidwaban*  
*angoban, angwaban*  
*egoban egwaban*  
*āwāpan, āwāpan.*

*Subjunctive Mood, Present tense.*

*Kishpin wābamag*, if I see him.

- „ *wābamagwá*, if I see them.  
 „ *wābamad*, if thou seest him.  
 „ *wābamadwá*, if „ „ them.  
 „ *wābamād*, if he sees him, or, them.  
 „ *wābamangid* (*ninawind*) if we see him.  
 „ *wābamangidwá*, „ „ „ „ them.  
 „ *wābamang*, (*kinawind*) if we see him.  
 „ *wābamangwá*, „ „ „ „ them.  
 „ *wābameg*, if you see him.  
 „ *wābamegwá*, if „ „ them.  
 „ *wābamāwad*, if they see him, or, them.

*Pluperfect tense.*

*Kishpin wābamágiban*, had I seen him.

- „ *wābamagwában*, „ „ „ them.  
 „ *wābamádiban*, hadst thou seen him.  
 „ *wābamadwában*, „ „ „ them.  
 „ *wābamápan*, had he seen him, or, them.  
 „ *wābamangídiban*. (*ninawind*) had we  
     seen him.  
 „ *wābamangidwában*, „ had we seen  
     them.

*Kishpin wābamángoban*, (*kinawind*) had we seen  
 him.  
 ,, *wābamangwában*, ,, ,, ,, seen  
 them.  
 ,, *wābamégoban*, had you seen him.  
 ,, *wābamegwában*, ,, ,, ,, them.  
 ,, *wābamawápan*, had they seen him, or,  
 them.

*Nin manádjia*, (*men..ad*) I honor him.  
 ,, *kitchitwāwénima*, (*ket..ad*) I respect, honor,  
 glorify him, in thoughts.  
*Nind odápina*, (*wed..ad*) I receive him, take him.  
 ,, *tákona*, (*tek..ad*) I seize him, take him.  
 ,, *tāngina*, (*taian..ad*) I touch him, Latin *tango*.  
 ,, *tāngishkawa*, (*taian..ad*) I kick him.  
*Bebéjigóganji*, (*an. pl. g*) a horse.  
*Memángishé*, (*an. pl. iag*) a mule, or, ass.

#### EXERCISE.

*Nin manádjia, nind apiténima gaie aw intni, iw mino ijwébisid* (because he is good). *Kawin nin wi-odapínássi aw ikwe tchi anámie-wídigemágiban, matchi ikwéwi sa, ningotchi onabémi, kawin mashi gi-nibóssiwán o nabéman. Takonádiban aw inini-wish, assádiban gaie gibákwaódiwigámigong, kawin o da-gi-nissássi iniw mino ininiwan. Inini-widog, kishpin tāngineg aw ikwe ki gad-ānimisim. Kawin nin wi-tanginassiwánan, nin ga-giwémin. Nindániss, bidon wāgākwad, nin wi-mánissé. Aw memángishéwish o gi-tāngishkawán nissaiéian. Ka na aw kwíwisénsish o gi-tāngishkawássi oshiméian? Géget o gi-tāngishkawán, nin ga-kitchi-bash-anjéwa. Kishpin ningotchi wābamadwá wabósog bī-windamarwishin* (come and tell me.)

Dost thou see those rabbits? I do not see them; I don't see well. Last night the policeman took two thieves (*gemódishkintdjín*) and he put

them in jail. All good Christians honor their priests; the pagans fear him. That dog bites; he is a bad dog. Hast thou a cat (*kid aidwa na gá-jagens?* or, *kid ogajagénsim ina?*) I have no cat; I hate cats and dogs, I don't want them. The fox is very deceitful (*waiéjingéshki*). Some people are deceitful; they usually deceive their fellow-men. Wolves and dogs hate each other (*jingéndiwag*). Thou shalt love the Lord, thy God with all thy heart.

INTERMEDIATE EXERCISE.

*Inanimate object.*

*Dubitative sixth conjugation.*

I perhaps....it, <i>nádog</i>		<i>sinádog</i>
„ „ ....them, <i>nádogénan</i>		<i>sinádogénan</i>
thou „ ....it, <i>nádog</i>		<i>sinádog</i>
„ „ ....them, <i>nádogénan</i>		<i>sinádogénan</i>
he „ ....it, <i>nádog</i>		<i>sinádog</i>
„ „ ....them, <i>nádogénan</i>		<i>sinádogénan.</i>

*Kawin o débwtansinádog iw debwéwin*, perhaps  
he does not believe that truth.

*Mákija kawin ki nōndansinádog nind inwéwin*,  
perhaps thou dost not hear my voice.

*Nin gad-ójindanádog na nibówin*, will I perhaps  
avoid death?

*Ki jingéndanádogénan kid ijitchigéwinan*, perhaps  
thou hatest thy doings.

*O sāgitonádogénan keiábi bātādownan*, perhaps  
he still loves sins.

*Ki gi-bōnitonádog na gíwashkwébiwin?* hast thou  
perhaps given up drunkenness?

*Nóngom o babaméndanádog atádiwin*, perhaps  
now he minds (practices) gambling.

*Aw abinódji mákija o minwéndanádogénan sísibák-wadónsan*, perhaps that child likes candy (pieces  
of candy).



*George o gi-wēbinanádog midēwiwin. Kawin mashi Mary o gi-odāpinansinádog anamiēwin. Kawin o wī-pistindansinádogēnan nind ikkitōwinan. Kawin ki de-gotānsinádogēnan bātādorwinan. Ki gi-matchi-dodanádog kiidw (thy body, thyself). Charles nibiwa wakāiganan o gi-sakaanádogēnan (perhaps he set fire to). Ki gi-tchāgisánádog nin masināigan (perhaps thou hast burnt my book). Ki bītonádog nin dagwishinowin (thou awaitest perhaps my arrival). O gi-bīdonádog na John wiiáss?*

Did Mary abandon perhaps her religion? I don't know; perhaps she did not abandon it yet. Did John perhaps break those doors? Perhaps he did not break them. Did Julia perhaps drop those dishes? (I drop it, let it fall, *nin pangíssiton*). She did drop them. Perhaps thou art afraid of small pox (*mamaktsiwin*). Yes, I fear that sickness. Is that girl afraid of measles? (*miskwajéwin*.) She fears not measles, but small pox she fears very much. Perhaps all Indians fear small pox (*o gotanāwádogēnan*.) Does that man fears death? Perhaps he does not fear it.

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## LESSON XLI.

*On the Subjunctive Mood, negative form,  
of the fourth conjugation.*

Note. The terminations of the negative subjunctive, are the same as those of the corresponding affirmative form; after the characteristic syllables *assi*, *w* is inserted *before* the terminations; f. i., *kishpin wābamag*; *kishpin wābamássi-wag*.

*Present tense.*

- Kishpin* wābamassiwag, if I do not see him.  
 „ wābamassiwagwá, if I do not see them.  
 „ wābamassiwad, if thou dost not see him.  
 „ wābamassiwadwá, if,, „ „ „ them.  
 „ wābamassig, if he does not see him, or,  
 them.  
 „ wābamássiwangid, (*ninawind*) if we do  
 not see him.  
 „ wābamassiwangidwá, „ if we do not  
 see them.  
 „ wābamássiwang, (*kinawind*) if we do not  
 see him.  
 „ wābamássiwangwá, „ if we do not see  
 them.  
 „ wābamássiwég, if you do not see him.  
 „ wābamássiwegwá, if,, „ „ „ them.  
 „ wābamassigwa, if they do not see him,  
 or, them.

*Pluperfect tense.*

- Kishpin* wābamassiwágiban, had I not seen him.  
 „ wābamassiwagwában, „ „ „ „ them.  
 „ wābamássiwádiban, hadst thou not seen  
 him.  
 „ wābamassiwadwában, „ „ „ „  
 them.  
 „ wābamássigoban, had he not seen him,  
 or, them.  
 „ wābamássiwángídiban (*ninawind*) had we  
 not seen him,  
 „ wābamássiwangidwában, „ had we not  
 seen them.  
 „ wābamássiwángoban (*kinawind*) had we  
 not seen him.  
 „ wābamássiwangwában, „ had we not  
 seen them.

*Kishpin wābamássiwégoban*, had you not seen him.

„ *wābamássiwegwában*, „ „ „ seen them.

„ *wābamássigwában*, had they not seen him, or, them.

*Nin nōdjim*, (*nwadjimod*) I recover, am cured.

„ *nōdjimoa*, (*nwadjimoad*) I cure him, cause him to recover.

„ *nōdjimotwe*, (*nwad..ed*) I heal, cure.

„ *nōdjimoton*, (*nwad..od*) I cure it, repair it.

„ *inénima*, (*en..ad*) I think of him, I intend him; it is my will that he should.... I enable him.

„ *mikwénima*, (*mek..ad*) I remember him.

„ *mikwéndān*, (*mek..ang*) I remember it.

„ *anámikarwa*, (*en..ad*) I salute him.

„ *ójima*, (*wejimad*) I fly from him, I avoid him.

„ *āndjia*, (*aiandjiad*) I change him.

„ *āndjiton*, (*aian..od*) I change it.

*Tchitchág*, (*an. pl. wag*) the soul.

*Akiwési*, (*an. pl. iag*) an old man.

*Mindimóie*, (*an. pl. iag*) an old woman.

*Abinódji*, (*an. pl. iag*) a child.

*Nin nībarw*, (*nabarwid*) I stand.

*Nin pangissiton*, I let it fall, drop it.

„ *pangishima*, (*pen..ad*) I let him fall, I drop him.

„ *jingishin*, (*ien..ing*) I lie on something.

„ *jingishima*, (*jen..ad*) I lay or put him down.

„ *bīsikān*, (*bas..ang*) I put it on, (clothing).

„ *gīsikān*, (*gas..ang*) I take it off „

*Bābisikarwágan*, (*in. pl. an*) a coat.

*Wīwakwan*, (*in. pl. an*) a cap or hat.

EXERCISE.

*Kishpin wābamāssigoban iniw gawashkwēbinidjin ininiwan, kawin da-gi-nishkādisissi. Awēnen ge-bīsikang iw babīsikawāgan? Awēgwen. Ganawēnimāssiwēgwā ki tchitchāgowag, ta-kāgtge-kitimāgisiwag. Awēnen genawēnimāssig o tchitchāgwan? Mi sa metchi-ijiwēbisid, mi aw genawēnimāssig. Gisikan iw getē-wiwakwan, bīsikan dash iw oshki-wiwakwan. Nin ga-bīsikan kējidine (immediately). Gi-nōdjimo aw aiākosid, mino bimādisi dash nōngom. Nosse, nōdjimoton niāw, nin kitchi ākos. Anin enēnimad aw ikwe? Tchi awi-wēbīniged gaie tchi āndjitod o bimādisiwin, mi enēnimag. Mōjag nin mikwēnimag nin kitisimibanig (my deceased parents). Nantingim mikwēndan kāgigé kotāgitōwin anāmakamig. Ojimāssiwadwāban beshigwādj bemādisidjig (living adulterously), ki da-gi-matchi-ijiwēbis. Aw akiwēsi wedi nābawid, ni sa noss, aw mindimōie dash mi aw ninga.*

Didst thou let the kettle fall? It is broken (*bi-goshka*). Those men lie all day in bed; they are lazy. Lay down thy child on the bed, that it may sleep. Is this my son's hat? It is his hat. Put on thy hat and coat; let us walk about (*babāmosséda*). Where is my coat? I don't know (*Tibiidog*.) Will that sick child recover, Father? It will recover, if thou takest good care of it. If thou lovest it, take good care of it.

INTERMEDIATE EXERCISE.

*Inanimate object.*

*Dubitative sixth conjugation.*

We perhaps...	it, <i>minādog</i>		<i>kawin siminādog</i>
„ „	them, <i>minādogénan</i>		„ <i>siminādogénan</i>
you „	it, <i>nawādog</i>		„ <i>sinawādog</i>
„ „	them, <i>nawādogénan</i>		„ <i>sinawādogénan</i>

they ,, .. it, *nawádog* | ,, *sinawádog*  
 ,, ,, .. them, *nawádogénan* | ,, *sinawádogénan*.

*O gi-matchi-dódanádog niíáw*. He treated me badly perhaps.

*Igiw antshinābeg mákija o ga-mino-ganawéndanawádog od anamiēwiniwa*. Perhaps those Indians will keep well their religion.

*Kawin ki gi-mino-inabádjítóssinawádogénan nind abadjitchiganan*. Perhaps you have not used well my tools.

*O gi-wánitonawádogénan nin makisinin gaie nind ajíganan*. Perhaps they have lost my shoes and stockings.

*Kawin na ki mikwéndansinawádog nin wawíndamágéwin?* Do you not remember perhaps my promise?.

*Ka na nin gi-anokitansiminádog nin aktminan?* Have we not worked perhaps our land?

Perhaps those men like drinking and smoking. They like smoking (*sāgasswáwin*), but I think they do not like drinking (*kawin dash o minwéndansinawádog minikwéwin*). Perhaps (or I think) those women love purity, but those girls love dancing. Did you mind well the sermon? Perhaps we did not mind it. Did you perhaps lose some books? Perhaps we did lose some. Did some men kill themselves? (*O gi-nitonáwan ina wiiáwiwan anind intniwag*)? (*gi-nissidisowagina?*) Perhaps some did kill themselves (their bodies). Did you perhaps break those dishes and plates? No, we did not break a single dish or plate (*kawin gánagé béjig onágan, gónima tessinágan nin gi-bigwadánsimin*). Did those girls perhaps drop those plates? Perhaps they did; we did not drop them. Did you spoil perhaps my books? We did not spoil them.

LESSON XLII.

*Participles, affirmative form and active voice,  
of the fourth conjugation.*

Note 1. In Chippewa, relative clauses, as remarked on a former occasion, are expressed by participles. Many participles are used as nouns, f. i.

*enámíad*, a Christian; literally, one who prays;  
*enamíássig*, a pagan ,, one who does not pray.  
*kekinóamáged*, a teacher; ,, one who teaches;  
*gegíkwed*, a preacher; ,, one who preaches, ex-  
horts.

Note 2. Some of these participle nouns, have dropped the last *d*, of the participle form, retaining only the "Change" f. i.

*mekatéwikwanáie*, instead of *mekatéwikwanáied*, he  
who dresses in black, Black-gown, priest;  
*memángishe*, instead of *memangished*, he, she, it,  
that has large ears, a mule or ass;  
*bebéjigóganji*, instead of *baiebéjigóganjid*, that  
which has one hoof; is not split-hoofed, like ox-  
en, sheep; a horse.

Note 3. The relative pronoun may be either the *subject* or *object* of the relative clause, f. i.

Class I. I *who* see f. i. the Indian;  
,, II. the Indian, *whom* I see.

Note 4. The participles of the I Class we will call relative *subjective* participles; those of the II Class relative *objective* participles.

Note 5. By dividing all the participles of the active voice into these two distinct classes, we hope to facilitate greatly the learning of said

participles, a task which is otherwise very hard as the writer knows from experience.

*I Class.*

*Relative subjective participles.*

Note 6. In these participles the relative pronoun: who or which, is the *subject* of the *translated* English clause, for instance:

I, who see him, them.  
 thou ,, sees ,, ,,  
 he ,, ,, ,, ,,

Note 7. The *terminations* of the relative *subjective* participles are *exactly the same* as the corresponding terminations of the subjunctive mood. *Please remember this important remark.*

*Present tense.*

*Nin waiábamag*, I who see him,  
 ,, *waiábamagwá*, I ,, ,, them,  
*kin waiábamad*, thou who seest him,  
 ,, *waiábamadwá*, ,, ,, them,  
*win waiábamād*, he who sees him, or, them,  
*ninawind waiábamangid*, we who see him,  
 ,, *waiábamangidwá*, ,, ,, them,  
*kinawind waiábamang*, we who see him,  
 ,, *waiábamangwá*, ,, ,, them,  
*kinawa waiábameg*, you who see him,  
 ,, *waiábamegwá*, ,, ,, them,  
*winawa waiábamādjig*, they who see him, or  
 them.

*Imperfect tense.*

*Nin waiábamágiban*, I who saw him,  
 ,, *waiábamagwáiban*, ,, ,, them,  
*kin waiábamádiban*, thou who sawest him,  
 ,, *waiábamadwáiban*, ,, ,, them,  
*win waiábamápan*, he who saw him, or, them,

*ninawind waiábamangídiban*, we who saw him,  
 „ *waiábamangidwában*, „ „ „ them,  
*kinawind waiábamangoban*, we who saw him,  
 „ *waiábamangwában*, „ „ „ them,  
*kinawa waiábamegoban*, you who saw him,  
 „ *waiábamegwában*, „ „ „ them,  
*wínawa waiábamápanig*, they, who saw him, or  
 them.

*Nin mīna*, (*manad*) I give to him.

„ *iná*, (*enad*) I say to him, or of him.

„ *pagídina*, (*peg..ad*) I let him go; also, I al-  
 low him.

„ *wissókawa*, (*was..ad*) I frequent him, keep  
 company with him.

„ *dódawa*, (*end..ad*) I do to him, I treat him.

„ *mino dódawa*, I do good to him, treat him  
 well.

„ *matchi dódawa*, I do bad to him, treat him  
 badly; also commit impurity with him, her.

„ *tchibaiátigónige*, (*tchab..ed*) I make the sign  
 of the Cross.

„ *sákaān*, (*sekaang*) I light it, f. i., a lamp.

„ *bōdádān*, (*bwad..ang*) I blow it out, extin-  
 guish it.

*Migwetch nind inénima*, I am thankful to him,  
 grateful.

*Migwetch nind iná*, I say thanks to him.

*Wássakwanéndjigan*, (*pron. wassakonendjigan*) a  
 lamp, candle.

#### EXERCISE.

*Kin saiágiad Kijé-Manitó, ki jawendágos. Wi-  
 nawa saiagiádjig widj anishinābéwan mino dódá-  
 mog. Kinawa waiábamegwá ketimágisidjig, ki da-  
 jawénimáwag* (you should help them). *Nosse, kin  
 waiábamádiiban nóssiban, anin ga-iji-nibod?* (how  
 did he die?) *Kóssiban gi-mino-nibo, gi-wēbinige,*



o *gi-odápinān gaie kitchitwā Eukartstiwīn bwa nibod. Anishinābedog enámiaieg, nantngim waiábo-megwá enamiássigog, apégish mino kikinóamawegwá. Igiw manádjig gégo ketimágisintdjín aídkosintdjín gaie, o mináwan Kijé-Manitón. Wa-mīnégwanin (when you want to give) gégo ketimágisintdjig eji-minodeéieg ki da-mináwag (you should give with a good heart). Igiw matchi intniwag ga-nissádjig béjig ikwéwan, ta-agonáwag nóngom (they will be hanged now). Enámiateg, saiágiegwá ki widig-máganirwag gaie kinidjáníssirwag, wewéni mojág anokíg, tchi aídnowad ge-ondji-bimádisiwad (that they may have whereof to live). Saiágiádjig Kijé-Manitón, mi go gaie widj anishinābéwan o sagitwan. Wenidjáníssiieg (ye who have children, ye parents) meno-ganawénimegwá kinidjáníssirwag, ki kitchi mino dodawáwag mino ganawénimegwá (you do good to them in taking good care of them). Ninidjáníss, sákaan wassakwanéndjigan, jaigwa ani-tíbiakad. Nóngom bódádan wassakwanéndjigan, jaigwa wī-wasseia (waban). Wina-wa migwelch inádjig Kijé-Manitón wenishkawádjín (when they arise, get out of bed) géget mino dódamog.*

O Mary, thou who prayest for all sinners, pray for me! O Lord who didst die for sinners (*baiáta-didjig ga-nibótawadwá*) have mercy on all poor sinners; give them (*mij*) the grace to repent and to live a different life (*tchi ándji-bimádisiwad*). Make the sign of the Cross whenever you enter the church and whenever you go out (*pándigéiégon anamiéwigámigong saiágaamégon gaie*). They who do bad to their fellow-men, offend God; but those who do good to them, please him. Ye children who anger your parents, you will suffer; but you, who obey them (*bebámitarwegwá*) you will be for ever rewarded for it (*kāgi-*

*gékamig ki gad-ondji dibaamágom*). O Jesus, who didst die for all men, have mercy on them! They who love and honor Jesus, they also love and honor his mother Mary. Those parents, who punish sometimes (*aiápi*) their children when they do something bad (*gégo metchi-dodaminidjin*) they bring up their children well.

INTERMEDIATE EXERCISE.

*Animate object.*

*Dubitative fifth conjugation.*

We...it, <i>minádog</i>		<i>Kawin ssiminádog</i>
„ them, <i>minádogénag</i>		„ <i>ssiminádogénag</i>
you...it, <i>mwádog</i>		„ <i>ssimwádog</i>
„ them, <i>mwádogénag</i>		„ <i>ssimwádogénag</i>
they..it, <i>nawádogénan</i>		„ <i>ssinawádogénan</i>
„ them, <i>nawádogénan</i>		„ <i>ssinawádogénan</i> .

*Kinawa enámiateg kawin ki de-apénimóssimwádog Kijé-Manitó.* Perhaps, you Christians, you do not hope enough in God.

*Osam kid apénimomwádogénag ogow inniwag.* I think you place too much confidence in those men.

*Kákiná na o pijikimiwan o gi-atáwéndwan na?* Did they sell all their cattle?

*Ganabátch kawin kákiná o gi-atáwéssinawádogénan.* Perhaps they did not sell all.

*O ga-mígiwéndwan na níbiwa jóniian?* Are they going to give much money?

*Eniwék níbiwa o ga-mígiwénawádogénan.* They probably will give considerable.

*Kinawind dash, kawin gwetch níbiwa ki ga-mígiwéssiminádog.* But we, I think, we will not give much.

Did you borrow fifty dollars? No, I think we borrowed only twenty dollars. Did your children perhaps steal my apples? They did not steal

them. Did those boys steal them? I think they did steal them. Shall they go to the priest? They may go, if they like. Did your brothers go to that poor, sick man? Perhaps they went. Did you get our kettles, axes, and other utensils? We got our axes and tools, but perhaps we did not get (fetch) our kettles. Did the farmers sell their horses and cattle? They may have sold their cattle, but they did not sell their horses. Did they give much pork, bread, and money? They gave considerable (*eniwek nbiwa*) pork and bread, but I think they did not give much money.

RESUME.

*Awénen gá-dagwíshing? Mi sa nishime Mary. Gi-wíssiniwag na ininiwag jéba ga-dagwíshingig? Kawin mashi; pánuma api ta-wíssiniwag. John, anin ejinikádégwen ow? Endogwen; Jim gagwéd-jim; o kikéndanádog. Agwíwinan gaie midjim nin wi-mímag ogow ketimágísidjig abinódjiiag. Terese, ki págidiníw tchi gíwéian; kinarwa dash nábawíieg wédi, kawin ki págidiníssinóninim tchi gíwéiég, gi-kikéndansiweg iw katechim. Ki gi-mino-dódón; ka wika ki gi-matchi-dódóssinon. Jaigwa tibikad; Peter awi-nādin wássakwanéndjigan, sákaan dash. Anindi wassakwanéndjiganábo, nósse? Tibi idog etégwen; nāndonéan, ningwiss. Nin ga-gaganódamawag baiáta-didjig tchi ānwénindisowád. Mi gwaiák; kitchi oníishin wa-ijitchigéian. Ki pagosénimíninim tchi anamiétawíieg. Nin jingitawanánig gagikwéwintniwag ga-nondawangidjig, nin minótawanánig dash mekatewikwandíieg gegikwe-wádjín. Anin ga-inik aw ikwe? Akosi koss; ki nandawénimig, mi ga-íjid. Ki gi-wíndamag na bakán gégo? Kawin bakán gégo nin gi-ígossi, Nibwáka aw inini, nibwakáwan gaie onidjánissan. Ga-wābaméggog ikwéwag mino ikwéwíwag. Mi aw*

*intni meno-kikinoamawid. Mi sa igiw ga-matchi-dájimikig nomata. Ki wi-widábimin (I want to sit with thee) wewéni tchi ganóninan. Kid inéndam na tchi widigéniian? Kawéssa! Kawin bápish ki wi-widigemíssonon. Mi sa igiw wábémidjig (they are the ones who sleep with me). Wewéni nin pisindágog dassing gegikweiānin. Ki gi-tangóshkág ina (kick) ki bebéjigóganjim? Kawin éni-gok nin gi-tangishkágossi. Saiágúdjig nin mino dodágog, igiw dash jángenimídjig nin matchi dodágog. Anin eji-gíjigak? Eniwék mino gíjigad. Nibiwa na ki gi-nódjiag gígóíag? Nisswi kitchi gígóíag nin gi-nódjiag. Niuidjánissidog, bimádjiig ki tchitchágowag. Anin ejínikásod ga-anónik ikwe? Julia ijínikáso (or iná). Anin minik eji-dibaamok ga-anónik intni? Bejigwábik ashi ábita nind ijdíbaamag éndasso-neníngo-gíjig. Ki minin gwanátch wíwakwan.*

LESSON XLIII.

*Participles, affirmative form and active voice, of the fourth conjugation. (continued).*

*II. Class. Relative objective participles.*

Note 1. In these participles, the relative pronoun is the *object* of the translated English clause and is expressed by *whom, which*; these pronouns are *often* omitted; f. i. the man (whom) I see; the singers (whom) I hear.

Note 2. When the *object* of the Chippewa participle is in the singular number, the *termination* is exactly the same as in the subjunctive mood; f. i. *aw intni waidámag*, that man, whom I see;

*aw ikwe ga-nōndawad*, that woman whom thou didst hear (hast heard). *Please remember!*

Note 3. When the *object* (antecedent) is in the plural number, the syllables *ig*, *og*, *jig*, are added to the termination of the singular number, f. i., *igiw intniwag waiābamagig*, those men whom I see; *igiw ikwēwag ga-nōndawadjig*, those women, (whom) thou didst hear; *anishinābeg saidgiangóg*, the Indians (whom) we love. *Please remember!*

*Win wciābamag*, he, whom I see,  
*winawa waiābamagig*, they, whom I see,  
*win waiābamad*, he, whom thou seest,  
*winawa waiābamadjig*, they whom thou seest,  
*iniw waiābamádjín*, he or they, whom he sees,  
*win waiābamangíd*, he whom we see.  
*winawa waiābamangídjig*, they whom we see,  
*win waiābamang*, he        "        "        "  
*winawa waiābamangóg*, they whom we see,  
*win waiābameg*, he, whom you see,  
*winawa waiābamégog*, they whom you see,  
*iniw waiābamawádjín*, he, they, whom they see.

Note 4. Instead of the personal pronouns *win*, *winawa*, he, they, a noun or demonstrative pronoun often precedes the participle, for instance.

*anishinābeg waiābamagig*, the Indians (whom) I see;

*pijikiwag waiābamégog*, the oxen you see;  
*ininiwag nwāndawangóg*, the men we hear;  
*ogów waiābamadjig*, those thou seest;  
*igiw kekénimagig*, those (whom) I know.

*Mi igiw ikwēwag ga-minagig pakwéjigan. Intniwag ga-wābamagig jéba, gi-mádjáwag. Ki ginag ina kwirwisénsag, ga-anónadjig, wewéni tchi anokíwad? Mi sa ga-inagwá. Mi nu iniw ininiwan wa-anonádjín kigwiss? Mi sa iniw. Awénénan*

*wa-anónawádjín igiw nij kitigéwininiwag? Pierre gaie Paul, mi iniw ged-anónawádjín. Awénénan ga-assádjín takónigéwinini gibákwaódiwigámigong? Awégwénan (I don't know whom). Ki gi-nodjiag na (get) kákiná gígóíag waiābamagig oma endai-an? Kawin kákiná nin gi-nodjiássig, ntsaié áninđ o gi-nódjian (procured them by fishing)! Enangé-ka ki gosság na (dost thou fear?) mainganag, gaie makwág, gaie anótch eji-wínsodjig awéssiag? Enangé ka, nin kitchi gossag. Kawin ki songi-déési. Aw giosséwinini o gi-nissan kákiná makwán ga-wābamádjín. Judawininiwag o gi-sassagákwawá wan. Debénljigenídjín ga-jíngénimawádjín. Aw inini o gi-kitchi-pakitéwan oshiméian jangénimádjín. Anindi ga-óndineg (where did you get, procure) kokosh gaie pakwéjigánsag emwégog (which you eat?) Aláwéwigámigong nin gi-óndinanánig. Kina-wa saidgiássiweg Kijé-Manitó waiābamássiweg, kawin ki sāgiássiwáwag kidj anishinābewag waiābaméogog. Nin mino dódawag saidgiagig, nin matchi dódawag dash jāngénimagig, ikkito aw enami-ássig. Anind anishinābekweg o matchi ináwan widj ikwéwan gegawénimawádjín (whom they envy).*

Where are the children whom you saw yesterday? They are gone home. Didst thou see that wild man (*pagwadj antshinābe*) whom we found in the woods? No I did not see him. How does he look (*anin ejinágosid*)? He looks like a wild animal (*awéssiing injinágosi*). He has a very large head and teeth, he is very hairy (*mishákigan*) he is very dirty, he eats like a wild animal, he, never uses a knife or fork when eating (*wássi-nídjín*). Do you always help the poor you see? No, we do not help them; we help those whom we know and esteem. Whole tribes of Indians have died out. Who stole the new kettles we bought yesterday (*ga-gíshpínánangóg pítchināgo*)?

I don't know. Dost thou understand the Indians with whom thou art talking (*genonadjig*)? I do not understand all they say, I understand some, others I do not understand. Did the boys spend the money I gave them? They spent it.

INTERMEDIATE EXERCISE.

*Dubitative form of the VI Conjugation.*

Note 1. Those verbs of the sixth conjugation, which end in *en*, *in*, *on*, form the subjunctive mood and participles, dubitative, like verbs of the first conjugation.

Note 2. Verbs of the sixth conjugation, which end in *an*, form the subjunctive mood and participles like verbs of the second conjugation, that is, they insert everywhere *mo*, before the ordinary terminations of the first conjugation, f. i:

*First Conjugation.*

*Ekkitowānen*  
*ékkitowanen*  
*ékkitogwen*  
*ékkitowāngen*  
*ékkitowangen*  
*ékkitowégwen*  
*ékkitowágwen*  
*íkkitowāmbānen*  
*íkkitówambanen*  
*íkkitógobanen*  
*íkkitowāngibanen*  
*íkkitowángobanen*  
*íkkitowégobanen*  
*íkkitowágobanen*

*Sixth Conjugation.*

*Waiábandamowānen*  
*waiábandámowanen*  
*waiábandamógwen*  
*waiábandámowāngen*  
*waiábandámowangen*  
*waiábandamowégwen*  
*waiábandamowágwen*  
*wābandamowāmbānen*  
*wābandamówambanen*  
*wābandamógobanen*  
*wābandamowāngibanen*  
*wābandamówangobanen*  
*wābandamowégobanen*  
*wābandamowágobanen*

Note 3. The participles have the same terminations as the subjunctive mood, except the third person plural, which is *mogwénag*, *mogóbanénag*.

LESSON XLIV.

*Participles of the negative form of the fourth conjugation, active voice.*

*I Class. Subjective relative participles, negative form.*

Note 1. All the remarks made about the participles of the affirmative form apply also to those of the negative.

Note 2. The terminations of the *subjective* relative participles, negative form, active voice, are the same as those of the corresponding subjunctive mood, with *one exception*, namely the third person plural, for instance:

Subj. *wābamássigwá*, if, (that) they do not see  
him, them.

Part. *waiábamássigóg*, they, who do not see him,  
them.

Subj. *wābamassigwában*, if they had not seen  
him, them.

Part. *waiábamássigóbanig*, they who had not  
seen him, them.

Note 3. The same exception applies to the participles of the affirmative form, for instance:

Subj. *wābamáwad*, if (that) they see him, them.

Part. *waiábamádjig*, they who see him, them.

Subj. *wābamawápan*, if they had seen him,  
them.

Part. *waiábamápanig*, they who had seen him,  
them.

Note 4. As the *other terminations* of the *subjective* relative participles negative form are the same as those of the corresponding subjunctive



mood, we need not give them here, although we did so, for the sake of example, abovewhere we gave all the terminations of the subjective relative participles affirmative form, so that the learner might compare them with those of the subjunctive mood.

*II Class. Objective relative participles,  
negative form.*

*Present tense.*

*Inini waiábamássiwig*, the man (whom) I do not see,  
*ininiwag waiábamássiwigig* the men ,, ,, do not see,  
*inini waiábamássiwad*, the man, thou dost not see,  
*ininiwag waiábamássiwadjig*, the men, thou dost not see,  
*inini (or) ininiwag, iniw waiábamassigon*, ,, the man (men) he does not see,  
*inini waiábamássiwangid*, the man we do not see,  
*ininiwag waiábamássiwangídjig*, the men we do not see,  
*inini waiábamássiwang*, the man we do not see,  
*ininiwag waiábamássiwangóg*, the men we do not see,  
*inini waiábamássiweg*, the man you do not see,  
*ininiwag waiábamássiwégog*, the men you do not see,  
*inini, ininiwag, iniw waiábamassigwanin*, the man, men etc.

*Imperfect tense.*

*Inini waiábamássiwágiban*, the man whom I had not seen,  
*ininiwag waiábamássiwágíbanig*, the men whom I had not seen.  
*inini waiábamássiwádiban*, the man thou etc.

*intniwag waiábamássiwadíbanig*, the men thou etc.  
*intni, intniwag, iniw waiábamássigobanin*, the man, men, he.  
*intni waiábamássiwangídiban*, the man we did not see,  
*intniwag waiábamássiwangídibanig*, the men we did not see,  
*intni waiábamássiwangoban*, the man we did not see,  
*intniwag waiábamássiwangobanig*, the men we did not see,  
*intni waiábamássiwégoban*, the man you did not see,  
*intniwag waiábamássiwégobanig*, the men you did not see,  
*intni, intniwag, iniw waiábamássigwábanin*, the man, men etc.

*Nin nōdjia*, (*nwadjiad*) I procure it. an. obj. by labor,.

„ *nissá*, (*nessad*) I kill him.

„ *ōndjinána*, (*wend..ad*) I kill him for the sake of, f. i. religion.

„ *ōndina*, (*wendinad*) I get, procure him, it from, out of.

„ *takóbina*, (*tek..ad*) I bind him.

„ *míndjimápina*, (*men..ad*) I bind him.

„ *ābawa*, (*aiabawad*) I untie him.

*Ogidákamig*, *wagidákamig*, on earth.

*Dēbwéwin*, (*in. pl. an*) the truth.

*Gíwanimówin* (*in. pl. an*) a lie, an untruth.

*Gísiss* (*an. pl. og*) the sun; *tíbiki gísiss*, the moon, night sun.

#### EXERCISE.

*Dēbwétamog kákiná anamié-debwéwinan nwandamégon* (which you hear). *Géget nin dēbwétámin kákiná dēbwéwinan nwandamāngin*. *Ogidákamig*

saiaāgiāssigog *Kijé-Manitón*, kawin o ga-sāgiāssi-wāwan *gijigong*. Kinawa meno-dóda-wássi-wégog *ketimágisidjig*, kawin ki gad-ijássi *gijigong*. Ig-iw wika *weiejimássi-góbanig* widji *biwádistwán gi-mino-dódamog*. *Geginawishkidjig* *weiejimápanig* widj *anishinābewan gi-matchi-dódamog*. Ka na ki *wābamássi tibiki-gtsiss* *gijigong egódjing?* Kawin nin *wābamássi*; kawin *wewéni nin wābandamássi*. *Takóbinig* *memángisheitag*, *assig*, (*pindiganig*) *pjikiwigámigong*, *áshamig gaie*. *Jatgwa ishkwa-wássi-niwag* *memángisheitag*; *ábarwig (abaog)* *ijtwi-nig dash mashkóssiwi kitigáning*. *Anindi ga-óndi-negwá* ki *bebéjigóganjimiwig?* *Nin gi-ondinánanig Wikwédong*. *Kinawa ga-wābamássi-wegwá* *matchi anishinābeg*, ki *jawendágosim*.

Those who will not listen to the priest preaching, they will never know their religion. Happy is the woman, who has not married a man that likes drinking, poor is the drunkard's wife.

INTERMEDIATE EXERCISE.

If, or that, I...	him,	<i>Kishpin</i> ...	<i>ag</i>		<i>assiwag</i>
„ „ „ „	... them,	„	<i>...agwa</i>		<i>assiwagwa</i>
„ „ „ „	he...me,	„	<i>...id</i>		<i>issig</i>
„ „ „ „	they „	„	<i>...iwad</i>		<i>issigwa</i>
„ „ „ „	thou..him	„	<i>...ad</i>		<i>assiwad</i>
„ „ „ „	„ ..them	„	<i>...adwa</i>		<i>assiwadwa</i>
„ „ „ „	he ..thee	„	<i>...ik</i>		<i>issinog</i>
„ „ „ „	they..thee	„	<i>...ikwa</i>		<i>issinogwa</i>

*Kawin nin gashkitóssin tchi wābamag aw iníni*. I cannot see that man.

*Kishpin níngotchi wābamagwá kissaiéiag*, *nin gaganónag*. If I see anywhere thy older brothers, I shall speak to them.

*Kishpin wi-sāgiāssiwadwá kidji-bimádisig*, *kawin gaie wíwawa ki ga-sāgiigóssig*. If thou wilt not love thy fellowmen, they neither will love thee.

*Kawin o gashkitóssin aw kwíwisens tchi wābamid, kawin gaie tchi nōndarwid.* That boy cannot see me, nor hear me.

*O gáshkiton koss tchi wābamik.* Thy father can see thee.

*Kishiméiag kawin o gashkitóssináwa tchi wābamik-wá.* Thy younger sisters (or brothers) cannot see thee.

*Kishpin wī-sāgiússinogwá, kawin gaie kin ki da-sāgiássig.* If they do not want to love thee, then neither shouldst thou love them.

I can see him, but he cannot see me. He can see thee, but thou canst not see him. If they speak angry to thee, go away, don't mind them. If they do not make thee angry, do not leave them. If they told thee that (*wīndamokwá*) they told the truth. If those children will not listen to thee, thou shouldst punish them, (*kishpin wī-pi-sindóssinogwá.*) If they struck thee, I will punish them. If they abandon me, I will never come here again. Even if they hate thee, thou shouldst not harm them (*kawin ki da-ondji-matchi-dódawássig*). I cannot speak to those manufacturers of pottery (*onáganikéwininiwag*). If he speaks well to me, I will answer him well; but if he talks angrily to me, I will not answer him at all.

## LESSON XLV.

### *Formation of Diminutive nouns.*

*Diminutive nouns are formed from common nouns by the annexation of six different terminations, s, ns, ens, ins, ons, wens.*

Rule I. The termination *s*, is added to nouns, *animate* and *inanimate*, that end in *gan*, without an accent; the *animate* have *ag*; and the *inanimate* *an* in the plural, for instance:

*Masinttchigan*, an image, picture; *masinitchigans*,  
a small picture.

*Opwágan*, a pipe; *opwágans* a small pipe.

Rule II. The termination *ns* is added to *animate* nouns, that form their plural by adding *g*; *iag*, or *wag*: (when these latter terminate in a vowel in the singular) and to *inanimate*, that add *n* for the plural; for instance:

*Ogimā*, a chief, pl. *ogimāg*, dim. *ogimāns*, a  
small, young chief.

*Oshktnawe*, a young man, pl. *g*, dim. *oshkina-*  
*wens*,

*Abwi*, a paddle, pl. *abwin*, dim., *abwins*.

Rule III. The termination *ens*, is added to those *animate* nouns that form their plural by adding *ag*, and those *inanimate* that add *an* in the plural; those in *gan* without an accent add *s*, according to the Rule I. for instance:

*Kókosh*, a pig, pl. *kokóshag*, dim. *kokoshens*, a  
young pig.

*Kitigān*, a field, ,, *kitigānan*, ,, *kitigānens*.

Rule IV. The termination *ins* is added to *animate* nouns that form their plural in *ig*, and to the *inanimate*, that form it in *in*, for instance:

*Assin*, a stone, pl., *assiníg*, dim., *assiníns*, a small stone.

*Antt*, a spear, ,, *antín*, ,, *anitíns*, a small spear.

Rule V. The termination *ons* is added to nouns that form their plural by adding *og* or *wag* (when these latter terminate in a consonant in the singular,) or *on* for instance:

*Anáng*, a star, pl., *anángog*; dim., *anāngons*, a small star.

*Ginébig*, a snake, pl., *ginébigog*; dim., *ginébigons*, a small snake.

*Jingwak*, a pine tree, pl., *jingwákog*, dim., *jingwákons*, a small pine tree.

*Wāgākwad*, an ax, pl., *wāgākwadon*, dim., *wāgākwadons*, a small ax.

Rule VI. The termination *wens* is added to inanimate nouns, which make their plural by adding *wan*, for instance:

*Odéna*, a village, pl., *odénawan*, dim., *odénawens*, a small village.

*Botāgan*, (an pl. ag) dim., *botāgans*, a small stamp.

*Bimínigan*, (in pl. an) ,, *bimínigans*, a ,, auger.

*Masinaigan*, (in pl. an) ,, *masinaigans*, a ,, book.

*Kijábikisigan*, (in pl. an) dim., *kijábikisigans*, a ,, stove.

*Makwá*, (an pl. g) ,, *makwans* pron., *makwans*, a ,, bear.

*Nishme*, (an. iag) ,, *nishmens*, my ,, younger brother or sister.

*Pakaákwe*, (an. pl. iag) ,, *pakaákwens*, a ,, hen.

*Pijiki*, (an. pl. wag) ,, *pijikins*, a ,, ox, or cow.

*Anwi*, (in. pl. n) ,, *anwins*, a ,, bullet.

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

<i>Mitchikān</i> , (in. pl. an) dim.,	<i>mitchikanéns</i> , a fence.
<i>Bōdawān</i> , (in. pl. an) dim.,	<i>bōdawānens</i> , a small chimney.
<i>Assáb</i> , (an. pl. ig)	,, <i>assábins</i> , a small net.
<i>Opín</i> , (an. pl. ig)	,, <i>opiníns</i> , a ,, potatoe.
<i>Akík</i> , (an. pl. og)	,, <i>akikóns</i> , a ,, kettle.
<i>Ajibík</i> , (in. pl. on)	,, <i>ájibikóns</i> , a ,, rock.
<i>Makák</i> , (in. pl. on)	,, <i>makakóns</i> , a ,, box.

EXERCISE.

*Nin ga-mīnag igiw abinódjiiag anind masiní-tchigansn. Anindi nind opwāgans? Nin wi sāgás-sūd. Tibiidog; mákija awiia o gi-madjinan. Anin endashiwad ogimānsag omá odénawénsing? Nssiwag éta. Anin ejni'ásowad igiw ogimānsag? John, Peter, Mike mi ejnikásowad. Anin ejtchiged kishímens? Endogwen. Ganabátch odámino agwatching. Awénen ga-atāwanged nin bintnigans? Nin wi-ābadjia. Mi sa ninidjānis ga-atāwanged. Nin gad-ina neiáb tchi bīnad endúeg. Bī-awason bi-nībawin bésho tchigáii kijákisiganing. Kin na ki gi-aton iw kijábikísigans kikinoamádirigámigong? Nin sa, nin gi-aton, géget onijishin iw kijábikísigans, nānwabik (\$5.00) mi enagīndeg (it costs five dollars). Aw inini o gi-páshkiswan béjig kitchi makwán gaie nij makónsan (makwansan). Awénen wédaiaámid iniw midasswi pakaákwensan? Nin sa, nind aiwāmag, nin dibénimāg. Pangi éta aki nin dibendān, nin wi-kítige dash nōngom nābing, mi ga-ondji-ojitoiān mitchikanens giwitatī nind akimīng tchi pīndigéssigwa pijikiwag gaie kokóshag. Migwanénsing iji nángisi nin moshwéns. Bigoshkárwag kid akikónsiminānig, bejig garwanádisid (crazy) ikwe o gi-bigwawan (broke them).*

How many cows has thy father? He has five

cows and three calves. Does he make much butter (*totoshábo-bímide*)? Yes, he makes much butter, which he sells in the store. Did their young pigs eat his potatoes? Yes, they ate many potatoes. My house is built (stands) on a rock (*patá-kide*). How many small boxes hast thou? I have three small boxes. Where are they? They are in my small field. Did they give away (donate) all their small potatoes? They did not give all; they have some yet. Christians enter the small church in this small village every Sunday and pray well. Give him those small bags (*mashkimodénsan*). I have given him them. Shall I give him also some bread and meat? Yes, give him much bread and meat. Who made that small chimney? A stone-mason, made it. Does it sometimes smoke in your house (*gikanámode na endaiég naningó-tinongin*)? It does smoke. He that made it did not make it well, he made it badly (*mamánj o gi-ojiton*).

INTERMEDIATE EXERCISE.

*Participles.*

He (hi n)	whom I . . .	<i>win (aw) ag</i>
they (them)	„ „ . . .	<i>winawa (igiw) agig</i>
he (hir1)	„ thou . . .	<i>win ad</i>
they (them)	„ „ . . .	<i>winawa adjig</i>
I (me)	„ he . . .	<i>nin id</i>
„ „	„ they . . .	<i>nin idjig</i>
thou (thee)	„ he . . .	<i>kin ik</i>
„ „	„ they . . .	<i>kin ikig.</i>

*win ássiwa,*  
*winawa ássiwagig*  
*win ássiwad*  
*winawa ássiwadjig*  
*win issig*



*nin issigog*  
*kin issinog*  
*kin issinógig.*

Note. In all participles the "Change" is made either in the first syllable of the verb or in the prefixes.

*Nin mikwénimag gēga* (almost) *kákiná igiw ābi-*  
*ding ga-wābamagig*, I remember almost all those,  
 whom I have once seen.

*Nin wi-mino-dódarwa aw ikwe meno-dódarwid*, I  
 mean to do good to that woman who does  
 good to me.

*Nin sāgiag saidgiidjig gae nin mino dódawag*  
*meno-dódarwidjig*, I love those who love me and  
 I do good to those who do good to me.

*Kégo jingenimáken jángénimikig*, don't hate those  
 who hate thee.

*Nin mino dódawag ga-mino-dódawissigog*, I do  
 good to those who did not do good to me.

I know those who do not love thee and do harm to thee. He who loves me, says Jesus, will keep my word. He that loves me not does not keep my word. Those who told thee that, they deceived thee. They are not charitable who will not assist me (*wa-jawénimissigog*). Not all who see me, listen to me or obey me. I will punish severely all those children who do not want to obey me. I cannot love those whom I don't know. Those who love me, says Jesus, they shall be loved by my Father (*igiw saidgiidjig, ikkito Jesus, o ga-sāgiigowan Nossan.*) I do not like (*ka-win nin minwābamassig*) those who will not (do not want to) obey thee.

LESSON XLVI.

*On the formation of terms of reproach.*

To transform a noun into an expression of *contempt*, the syllables *ish*, *osh*, or *wish* are added according to certain rules. In German and English the syllable *ish* is also used to express contempt, f. i: *weibisch*, *kindisch*, *womanish*, *childish*.

Rule I. The *animate* nouns, that form their plural by adding *ag*, *ig*, or *iag*; and the *inanimate*, that form their plural by adding *an* or *in*, take *ish* to express contempt, for instance:

*Kwiwisens*, a boy, pl., *kwiwisénsag*; *kwiwisén-*  
*sish*, a bad boy.

*Ikwésens*, a girl, pl., *ikwesénsag*; *ikwesénsish*, a  
bad girl.

*Assáb*, a net, „, *assabig*; *assabish*, a bad net.

*Abinódji*, a child, „, *abinódjiag*; *abinódjiish*, a bad  
child.

*Akiwési*, an old man pl., *akiwéssiag*; *akiwésiish*;  
a bad old man.

*Mojwāgan*, scissors, pl., *mojwāganan*, *mojwāga-*  
*nish*, bad scissors.

Rule II. The *animate* nouns, that form their plural by adding *og* or *wag* (when the latter terminate in a *consonant* in the singular) and the *inanimate*, that form their plural in *on* take *osh*, for instance.

*Nabágissag*, a board, pl., *nabágissagog*, *nabágis-*  
*sagosh*.

*Mitig*, a tree, pl., *mttigog*, *mttigosh*, a bad tree.

*Akik*, a kettle, pl., *akikog*, *akikosh*, a bad ket-  
tle.

*Nishkinjig*, my eye, pl., *nishkinjigon*, *nishkinjigosh*, my bad eye.  
*Wáwan*, an egg, pl., *wáwanon wáwanosh*, a bad egg.

Rule III. The *animate* nouns, that form their plural in *g*, or *wag* (when the latter terminate in a *vowel* in the singular) and the *inanimate*, that form the plural by adding *wan*, take *wish* to express contempt, for instance.

*Ogimá*, a chief, pl. *ogimág ogimáwish*, a bad chief.

*Inini*, a man, ,, *ininiwag*, *ininiwish*, a bad man.

*Ikwé*, a woman, ;, *ikwéwag*, *ikwéwish*, a bad woman.

*Sibi*, a river, ,, *sibiwan*, *sibiwish*, a bad river.

*Odéna*, a village,, *odénawan*, *odenawish*, a bad village.

Note 1. The plural of *all* animate nouns, expressing contempt, is formed by adding *ag*, f. i.: *kwíwisénsish*, a bad boy, plural *kwíwisénsishag*, bad boys; *intniwish*, a bad man, plural *intniwishag*; *mitigosh*, a bad tree, plural *mitigóshag*.

Note 2. The plural of *all* inanimate nouns of contempt is formed by adding *an*, f. i.: *mokománish*, a bad knife, plural, *mokománishan*; *makákosh*, a bad box, *makákoshan*.

Note 3. The following take *ash* to express contempt.

*Nisid*, my foot, pl., *nisídan*, contempt; *nisidash*, my bad foot.

*Níbid*, my tooth,, *níbidan*, ,, *níbidash*, my bad tooth.

*Máshkimod*, a bag, pl., *máshkimodan*, contempt, *máshkimodash*, a bad bag.

Note 4. The following take *sh* to express contempt.

*Abwi*, a paddle, pl., *abwin*, contempt; *abwish*.

*Anwi*, a bullet, ,, *anwin*, ,, *anwish*.

Note 5. Sometimes Indians use these terms to express *endearment* or *humility*, f. i: an Indian woman will say to her little baby, carressing it, *ningwissénsish!* my dear little son!

### EXERCISE.

*Anin ejtchigéwad igiw kwtwisénsishag? Pagisowag* (they bathe) *Awi-windamaw tchi boni-pagisowad kéjidine; nin sēgis anind tchi gibwanāma-bawéwad* (get drowned). *Nin gad-ijánag. Ojitodá-nin anwin, nin wi-baba-giósse. Mákija nin ga-nis-sag anind wawáshkéshiwag. Nin gi-ojitónan midas-sominag anwishan* (bad bullets) *gete-emikwánan nin gi-ondji-ojitónan. Aw iníni o wí-nodjian gigoian; gigoishan eta o gad-agwábinan. Anin endó-dang aw ikwéwish? Matchi dōdam, matchi dájinge, winitagosi, iníniwan naningim o ganónan, géget ikwéwishíwi* (she is a bad woman). *Aníndi nin mo-jwáganish! Tibiidog; wédi nin wābandan anāma-dōpowin* (under the table). *Nin wí-awi-pagidawá-min.* (we want to go fishing with a net) *aníndi nind assábimínan? Anāmadopowin aia, mamáda wewib gaie mādjáda waiba tchi dagwishinang éndaji-pagidawang* (at the fishing ground.) *Aw assábish bigoshka, bekánisid áni-mádjínáda. Aníndi ged-óndinigásowad nabágissagog* (where are boards to be procured?) *Ishkoté-táshkibódjiganing ta-óndinigásowag. Awénen ga-nānad iníw nabágissagóshan? Awégrwen idog. Mákija nissaié o gi-nānan. Gi-ápitchi-banádad* (has been ruined) *nishkínjigosh, bejig eta nishkínjig onijishin. Awénen ga-gíshpinadod iníw wáwanóshan? Nin sa, nin gi-gishpinadónan, onijishinon gi-inéndamān. nin gi-*

*waiéjindis dash. Anishwin patákisod* (stands) *kitigáning aw mitigosh; nindawatch ta-kishkigawa* (let it rather be cut down).

Are you going to that bad village? Not we, we are not going there; those bad men are going there in order to drink and gamble. They do very wrong in going to that bad village. Hast thou sore eyes? (*kid ākosinan na kishkinjigon?*) My bad eye is very sore (*nind ākosin āpitchi nishkinjigosh.*) What are those bad girls doing? They are mischievous, they laugh and talk in school and church, they are truly bad girls. I wish the (*Apegish*) teacher would punish them so that they may change their bad behavior. Dost thou see that bad river? It is very dirty (*kitchi wínágami*). Whence do those drunken bad men come? They come from the saloon where they have been drinking all night (*ga-daji-minik-wéwad*) (*ga-dajibiwad*).

INTERMEDIATE EXERCISE.

He whom we . . .	<i>win angid</i>		<i>assiwangid</i>	<i>ninawind</i>
they „ „	<i>winawa ángidjig</i>		<i>assiwángidjig</i>	
we (us) „ he	<i>ninawind iángid</i>		<i>issiwangid</i>	
, whom they	<i>ninawind iángidjig</i>		<i>issiwángidjig</i>	

He whom we . . .	<i>win ang</i>		<i>assiwang</i>	<i>kinawind</i>
they „ „	<i>winawa angog</i>		<i>assiwangog</i>	
we (us), he	<i>kinawind inang</i>		<i>issinowang</i>	
, whom they	<i>kinawind inangog</i>		<i>issinowángog</i>	

*Kawin nin gi-gáshkitossimin tchi mikawangid aw inini ga-mino-dódawiiángid*, we could not find the man who did us good.

*Winawa metchi-dájimiiángidjig ta-ānimisíwag*, those who speak ill of us will suffer (will be punished).

*Ki da-sāgiánanig igiw saidgiússinowángog jángén-*

*·iminángog gaie*, we should love those who do not love us and who hate us.  
*Ktshpin gimódimangwában igiw ga-gimódiminángog, kawin ki da-minótchigessimin*; if we would steal from those who have stolen from us, we would not act well.

The Indians we saw yesterday are no longer here; they left this morning (*jeba.*) The men who tried to rob us are now in jail. We should not forget those who love and remember us. Did you visit those sick women? They are the ones, who did good to us when we were poor. Do your children honor and respect you? If they do, they are good children, but if they do not honor their parents they cannot be good children. Those that love us, do good to us; they help us. We do not hope in those who do us no good. We did not ask them (*kawin nin gi-gagwédjimássiwanánig*).

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## LESSON XLVII.

### *Various other formations of nouns.*

The Chippewa language is very rich in verbal nouns, that is such nouns as are formed from verbs according to certain fixed rules.

Rule I. By adding *win* to the third person, singular, present, indicative, affirmative form, to a verb belonging to the *first* conjugation you will have its corresponding verbal noun, f. i:

*Ojibitige*, he writes, *ojibiigéwin*, writing, letter.

*Madjibitige*, he writes to some one, *madjibiigewin*,  
or, *madjibiigan* letter sent.

*Bidjibiige*, he writes, *bidjibigéwin*, writing received; *bīdjibīigan*, letter received.  
*Jawéndjige*, he is charitable, *jawéndjigéwin*, charity, grace.

*Sāgiirwe*, he loves, *sāgiirwéwin*, love.

*Gīmi*, he deserts, *gīmiwin*, desertion.

*Gimódi*, he steals, *gimódiwin*, stealing, theft.

*Kītimi*, he is lazy, *kītimiwin*, laziness.

*Anwénindiso*, he repents, *ānwénindsówin*, repentance.

*Gāgígito*, he speaks, *gāgigitowin*, discourse, conversation.

*Mákandwé*, he robs, *mákandwéwin*, robbery.

*Waiéjinge*, he deceives, *waiéjingéwin*, deception cheating.

Rule II. By changing the last syllable *wag* of the third person, plural, present, indicative, affirmative form, into *win*, we have its corresponding verbal noun, for instance:

*Migadiwag*, they fight together, *mīgádiwin*, fighting, war.

*Gikāndiwag*, they quarrel together, *gikāndiwin*, quarreling; quarrel.

*Ganontdiwag*, they speak to each other, *ganontdiwin*, conversation.

*Jingénindiwag*, they hate each other, *jīngéntdiwin*, mutual hatred.

*Sāgiidiwag*, they love each other, *sāgiidiwin*, mutual love.

*Waiéjindiwag*, they mutually deceive each other, *waiéjindiwin*, mutual deception.

*Mino dodadiwag*, they mutually treat each other well, *mino dodadiwin*, mutual good, kind treatment.

Rule III. As the verbs of the fourth conjugation have in the passive voice a *passive* meaning, so also the nouns formed from said passive voice.

They are formed by adding *win* to the first person, singular, present, indicative, passive, ending in *go*, for instance:

*Nin dibaamágo*, I am paid, *dibaamágówin*, payment received.

*Nin dibákonigo*, I am judged, *dibakónigówin*, judgement received.

*Nin kikinoamágo*, I am instructed, *kikinoamágówin*, instruction received.

*Nin mīnigo*, I am given, I receive, *mīnigówin*, gift received.

*Nin matchi dodágo*, I am badly treated, *matchi dodágówin*, bad treatment received.

Rule IV. Change the final *g* of the third person plural, present, indicative, affirmative, of verbs belonging to the second and third conjugations into *win* to obtain the corresponding verbal noun.

*Dódamog*, they do, *dódamowin*, doing, action.

*Mino* ,, ,, ,, well, *Mino*,, a good action or deed.

*Matchi*,, ,, ,, bad, *Matchi*,, a bad action or deed.

*Kashkéndamog*, they are sad, *kashkéndamowin*, sadness, grief.

*Sêgéndamog*, they fear, *sêgéndamowin*, fear.

*Osāmidonog*, they talk too much, *osāmidónowin*, too much talking.

*Gijéndamog*, they resolve, *gijéndamowin*, resolution.

*Inéndamog*, they think, *inéndamowin*, thought.

Rule V. To form negative nouns, that is such as express a negation, add *win* to the third person singular present, indicative, *negative form*, for instance.

*Kawin minikwéssi*, he does not drink, *minikwéssi win*, temperance.



*Kawin babāmitansi*, he does not obey, *babāmitān-siwin*, disobedience.

*Kawin neta-gigitossi*, he cannot speak, *nita-gigittossiwin*, dumbness.

*Kawin debweiéndansi*, he does not believe, *debweiéndansiwin*, unbelief.

Rule VI. Change the final *e* of the verbs end-ign in *ige*, *djige*, into *an*, to form the name of tools, instruments, etc, for instance.

*Nin pakitéige*, I strike, *pakitéigan*, a hammer.

„ *tchigatáige*, I sweep, *tchigatáigan*, a broom.

„ *tchigigáige*, I square timber, *tchigigáigan*, a broad ax.

„ *kishkibódjige*, I saw across, *kishkibódjigan*, hand-saw or log-saw.

„ *tāshkibódjigé*, I saw lengthways, *tashkibódjigan*, a whip-saw to saw lumber, also a saw-mill.

*Nin mōkódjige*, I cut (wood) with a knife, *mōkódjigan*, a plane, drawing-knife.

„ *bissibódjige*, I grind, *bissibódjigan*, a grist-mill, to grind grain.

Rule VII. Change the final *e* of “working” verbs into *an* and you have the *place*, where the work signified by the verb, is done, for instance:

*Nind akakánjéke*, I burn coal, *akakánjékan*, where charcoal is burnt.

„ *jomináboke*, I make wine, *jóminábokan*, where they make wine.

„ *sisibákwadoke*, I make sugar, *sisibákwadokan*, sugar-camp, sugar-bush.

„ *biwábikoke*, I dig iron-ore, *biwábikokan*, an iron-mine.

„ *miskwábikoke*, I dig copper, *miskwábikokan*, a copper-mine.

Rule VIII. Some verbs of the fourth conjugation form *animate* nouns by adding *gan* to the

first person, singular, present, indicative, affirmative, for instance.

*Nind ináwéma*, I am related to him, *nind inawémágan*, my relative.

„ *wídigéma*, I am married to him, her, *nind wídigémágan*, my husband, or wife.

„ *wídjíwa*, I accompany him, her, *nin wídjíwágán*, my companion.

Note. Verbal nouns ending in *gewin*, signify an action *done* or *doing*; those in *gowin*, action in the *passive sense*; for instance.

*Nin díbaamágéwin*, my payment, *made by me*.

„ *díbaamágówin*, my payment, *received by me*.

„ *dibákonigéwin*, my judgement, *made by me on some one*.

„ *dibákonigówin*, my judgement, *received, passed on me by the judge*.

„ *kikínoamágéwin*, my instruction, *given by me to others*.

„ *kikínoamágówin*, my instruction, *received by me from others*.

„ *pakitéigéwin*, my beating *given to someone*.

„ *pakitéogówin*, my beating, *received by me from some other person*.

*Nin gi-odissigon ki mādjbíigan* (thy letter came to me.) *Awénen ga-ójitod iw matchi ojibígéwin? Kawin nin, nin gi-ójitóssin, mi sa nishtmens ga-ójitod, kawin wewéni ojibígéssi. Aw jima-ganish gímiban, jāgodéé. Nin jingendān jāgodééwin gaie gímíwin. Kijé-Manitó o ginaamadān* (forbids) *gimódiwin; níngoting o ga-kitchi-kotá-gi-an gemodishkinidjin. Endasso-gíjigak makandwem omá kitchi odénang; nawátch mánádad makandwéwin iw dash (than) gimódiwin. Anind Judáwini-niwag kitchi waiejingéshkiwag; o minwendanáwa waiejingéwin. Otchipweg gaie Bwanag gaiat* (formerly) *gi-kitchi-mamígádiwag naningim, gi-nanissí-*

*diwag gaie* (killed each other), *kawin dash keiábi jingénindissiwig*, *nanásikodádiwig* (they come together) *nani.núdiwig gaie* (and dance together). *Inashké!* (see!) *igiw nij wisákodekweg gikándiwig*, *pakitéódiwig*. *Kijé-Manitó o kitchi jingendān*, *o ginaamádān gaie gikándiwin*, *pakitéódiwin*, *matchi dódádiwin gaie*; *kákiná iw ginaamagémagad*.

Fear the judgment of God; He judges justly. Do not fear (*kégo gótangen*) the judgment of men; they often deceive themselves. Does that boy love instruction? He does not like (love) it, he is too much addicted to play (*osām odaminoshki*), but his sister likes instruction. That prisoner (*aw gebákwaigásod*) fears judgment, for he stole some money out of a store. Do you value your present (received)? We prize it highly and we will take good care of it. Christians! resolve to give up drink! God likes good resolutions, but he hates bad resolutions. That boy thinks bad; bad thoughts are in his soul. Did thy son take the pledge? Yes he took the pledge this morning after Mass: I hope he will keep it (*apégish ganawéndang*) I love obedience and I hate disobedience (*babámitánsiwin*). God hates unbelief; the unbeliever (*daiébweiéndansig*) cannot enter heaven. Where are the hammer and plane? I want to use them. I don't know. Take the broom and sweep the floor (*tchigatáigen*) (*tchishatáig:n*).

INTERMEDIATE EXERCISE.

He whom you . . . . .	<i>win eg</i>		<i>assiweg</i>
they „ „ . . . . .	<i>winawa egog</i>		<i>assiwegog</i>
he who . . . . „	<i>win ineg</i>		<i>issinoweg</i>
they „ . . . . „	<i>winawa inegog</i>		<i>issinowegog</i>

*Aw eshámineg* (*manineg*) *pakwéjiganan ki mino dádágowa*, he who gives you bread does good to you.

*Winawa wándamónégog iw enakámigak, ki gíwa-nimatágowa,* those that tell you that news, they lie to you.

*Mi igiw ga-bātāminégog,* they are the ones who calumniated you.

*Gi-mádjáwag ininiwag ga-wābamégog,* the men you saw have gone away.

*John, ga-mino-dódawássiweg, gaie Mary gi-níbowag,* John, whom you did not treat well, and Mary, have died.

*Mákija kawin ki mino inénimássiwádogénag jéwénimissinowégog,* perhaps you don't think well of those who don't help you.

*John gaie Michael mi igiw nij wa-babámitóssinowégog,* John and Michael, they are the two, who do not want to obey you.

They who esteem you (*winawa epíténiminégog*) speak well of you, but they who despise you (*batápinotónégog*) slander you. The two men you met yesterday (*ga-nagíshkawégog*) meant to rob you (*nin mákama*). The man, who struck you, was killed. Peter and Henry are the men that want to kill you in order to get your money. The three sick children, whom you went to see this morning, have died already. They that come to see you are good men. Those that will not listen to you and speak ill of you, they are ignorant pagans (*mi igiw enamiássiog gégo kékendansigog*). As you like that men do to you, do you to them also.

#### RDSUME.

*Ki ga-wídokágog ogow ininiwag waiabamikig. Anindi egodégwen nin babinsikáwagan? Wedi abíwining (over there in the room) agodédog. Kashkéndamódogénag na igiw ikwéwag? Mákija kawin apitchi kashkendansídogénag. Wendadogénan iniw*

*pashkísigánsan* (pistols). *Wābang ki ga-wābamini-nádog.* Anin enéndamogwén aw ikwé? *Ganabátch ki wī-ganónigodog.* Nin ga-jawénimig na aw *ketchi-danid intni?* *Mákija ki ga-jawénimígodog.* Nin ga-dibaamag na aw *mésinaámawid anishinā-be?* (Indian in debt to me) *Mákija kawin waiba ki ga-dibaamāgossídog.* *Ki wī-pakíteog na aw intniwish?* Nin *wī-pakíteogodog;* nin *kitchi gossá.* *Kawin mákija nin minwabamigóssiminádog.* *Ki ga-bashanjé na?* *Kawin ki ga-bashánjeóssinon.* *Kishpin wī-mīgájiieg* (fight me) *ki ga-wikwatcheshinim tchi mīgánmagog.* *Ki gi-wābamininádog nungotchi nómaia.* Anin *ga-inadjimotónegwá ogow ikwéwag?* *John o wakaigan gi-tchāgidéni tibikong,* mi *ga-inádjimotawiiangidwá.* Anin *Mary ga-igógwen od ángosheian?* *Endogwen;* kawin nin *gi-nondawássig gi-gánonidiwad.* *Gego metchi-igowégwen, kégo osám babamendungégon.* Anin *ékkitorwágwen igiw ikwéwag?* *Gónima nin matchi igomidog.* *Kawin bapish ki matchi igossig.* *Lizzie o jingénimigodogénan iniw ikwéwishan.* *Sāgiáwag na igiw anishinābeg?* *Endogwen;* *Ganabátch kawin gwetch sāgiássidogénag.* *Ki sāgiigowag na bemádisidjig omá?* Nin *sāgiigonánig āpitchi.* *Ga-jawénimégog anishinābeg āpitchi ki sāgiigówag.* *Kishpin wa-pisindóssinowégwawen kégo gagikimakégon* (don't exhort, preach to them). *Kijé-Manitó ta-dibákoni-ge gaie kinawind ki ga-dibákoniigonan.* *Kije-Manitó o dibákoniagéwin mi kinawind ki dibákoniigowininan.* *Ki gi-wābandān na nin máshkimodash?* *Kawin.* *Ki gossá na aw akíwésiish?* *Kawin nin gossássi.* *Akosi na kishímens?* *Akosi.* *Mamakádj e-jinágwak iw ki bodawámens.* *Arwiishin* (lend me) *kid assábins;* nin *wī-pagidawa* (fish with a net). *Pakité aw abintódjiish wesámisid.* *Nind ákosinan nibidáshan.* *Jane od ákosinan oshkinjigoshan.* *Abinódjiag waiābamagig kawin nin minwénimássiig.*

*Kīshpin anokitawīian ki ga-dibaamón wewéni; wī-anokitawīssīwan dash ka gégo ki ga-mīntīssīnon. Ka wika nin gi-matchi-inassiwánánig igiw inīni-wag metcht-dájimégog.*

LESSON XLVIII.

*The Imperative mood, affirmative and negative forms, active voice, of the fourth conjugation.*

*Affirmative form.*

*Wābam (wabamákan) see (thou) him, or, them;  
wābamīg (wābamakeg) ,, (ye) ,, ,, ,,  
wābamáda, let us see him, her.  
wābamadánig, let us see them.*

*Negative form.*

*Kego wābamáken, do (thou) not see him, them.  
,, wābamakégon,, (ye) ,, ,, ,, ,,  
,, wābamassída, let us not see him, her.  
,, wābamássidánig, let us not see them.  
Nin bīna, (banad; imper. bij) I bring him.  
,, bīdon, (badod) I bring it.  
,, bīa, (baad) I await him, (freq. babia.)  
,, bīton, (batod) I await it.  
,, nāna, (naiānad, imper. naj) I fetch him, I  
go and get him.  
,, nādin, (naiadid) I fetch it.  
,, ganawābama, (gen..ad) I look at him.  
,, ganawābandān, (gen..ang) I look at it.  
,, ganawābandis, (gen..od) I look at myself.  
,, ganawābandimin, (gen-djig) we look at each  
other.*

- Nin ganawābange*, (*gen..ed*) I look on; also *nin ganawāb* (*gen-abid*).  
 ,, *akawābama*, (*ek..ad*) I look out for him, expect him.  
 ,, *akawābandān*, (*ek-ang'*) I look out for it, expect it, watch it.  
 ,, *akāndo*, (*ek..od*) I watch, I lurk, lie in ambush.  
*Akāndowinini*, (*an. pl. wag'*) a watchman, sentinel.

EXERCISE.

*Marie*, *awī-naj kinidjānissens tchi siguandawag* (that I may baptize it). *Wewib nin ga-nāna. Anin ejinikāsod kinidjānissens? John ta-ijinikāna* (let it be called John). *Ta-nādjigāsowag kákiná abinódjiag ge-siguandawagig. Nosse, jatgwa kékiná gi-bidjigāsowag abinódjiag. Nin ga-mādjito. Awé-nénag ge-tikonádjig* (who are to be sponsors) *inirw abinódjiian? Mi sa igirw nij intirwag gaie nij ikwéwag ge-takonádjig. Anin ejitichigeieag? Nin bi-ánánig ninidjānissinánig. Antindi aīrwad? Tibi idog, eiarwágwen* (Dub). *Wégonen bátod aw ikwé-sens? Wegotogwén idog; ganabáitch gwanatch masináigan ta-minigosi* (perhaps she will receive a nice book.) *Nóssinan, nin gi-binánánig ninidjānissinánig aīdkosidjig tchi anamiétawadwa. Anin end-pinéwad?* (what is their sickness?) *Nij miskwájéwag nisswi dash jābokáwisiwag* (have the diarrhoea). *Wewéni otchitchingwanitág; nin gad-anamiétawag kinidjānissiwag. Gaie kinarwa* (you also) *gá-ganódamawig* (intercede, pray for them) *ondji á-ginig anamiéminensag* (say the rosary for them) *Mi wa-ijitichigeiāng, nóssinan. Wewéni gánawéni-mig; kégo pagidinákégon tchi bimosséwad gónikang gónima nibikang* (do not let them walk in snow or water.) *Awénen aw inini? Mi sa aw bé-*

*mitod niidw, mi sa nin widigémágan. Mino inintwi na? Géget kitchi mino inintwi, nitá-anokí, kawin minikwéssi, kawin atágessi, kawin nibáshkássi* (he does not go about at night) *wewéni o ganawéniman o jóniidáman geshkiádjin enokídjín.*

Look at those women! They are proud; they dress too beautifully (*osám saségakwaníewag*) Don't mind them, don't look at them, if thou lookest too much at them, thou wilt get bad thoughts (*ki gad-odissigonan matchi inéndamowinan.*) Whom is that watchman watching? He is watching those two men; perhaps they intend to steal, so he thinks of them; therefore he watches them. Those wolves are lurking in the woods to kill sheep and those bears are watching the pigs to jump upon them, to tear and devour them *tchi gwáshkwánódawáwad, tchi tákwamáwad, tchi gidámwáwad gaie*) Bears and wolves are bad wild animals. Does the watchman like watching (*akándowin?*) He does like it.

INTERMEDIATE EXERCISE.

If I....thee	<i>kishpin inán</i>		<i>issinowán</i>
„ ....you	„ <i>inagog</i>		<i>issinónagog</i>
we ....thee	„ <i>igóian</i>		<i>igóssiwan</i>
„ ....you	„ <i>igóieg</i>		<i>igóssiweg</i>
„thou....me	„ <i>ian</i>		<i>issirwan</i>
„you ....me	„ <i>iieg</i>		<i>issiweg</i>
„thou....us	„ <i>iiang</i>		<i>issiwáng</i>
„you ....us	„ <i>iiang</i>		<i>issiwáng</i>

*Joniia ki ga-minin api minawa wābaminán,* I will give thee money when I see thee again.  
*Nin ga-kitchi-minwéndam kishpin ajénamawíieg,* I shall be very much pleased, if you pay me in full (pay me back).  
*Nóssinan, kawin nin gashkitóssimin tchi dibaamágóian,* Father, we are unable to pay you.



Can you not pay us? No, we cannot pay you; we have no money now. When will you pay us? We will pay you day after tomorrow. If you love me, keep my commandments. If you like me, I will go with you. If you don't want to lend us any money, we shall go to the storekeeper; perhaps he will lend us money. If you help us now, we will never forget you. If you help me, I will pray for you. If thou strike me, I shall strike thee. If you fight us, we will shoot you. I cannot speak to you now; I am too busy (*osām nind ondámíta*) I cannot give you any money, for I have no money. I can give you some clothes and food, but I cannot give you money. Can you not lend us ten dollars? We shall pay you back very soon. I have no money at all to lend you, not even one Dollar.

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## LESSON XLIX.

*Fourth Conjugation Active voice.  
Irregular Imperative.*

Note 1. Many verbs ending in *na* change this *na* into *j* in the second person singular, affirmative imperative, f. i: *nin nāna* I fetch him; *naj!* fetch (thou) him!

Note 2. Verbs ending in *ana*, always follow the above rule, f. i: *nin pīndigana*, I make him go in; *pīndigaj!* make him go him!

Note 3. Verbs ending in *ona* also follow the above rule, f. i: *nind anóna*, I employ him; *anoj!* employ (thou) him!

Note 4. Verbs ending in *ina* form their second person imperative regularly in case the verb cor-

responding to it having an inanimate object and belonging to the sixth conjugation has *inan*, f. i: *nin wēbina*, I throw *him* away (IV Conjugation) *nin wēbinān*, I throw *it* away (VI Conjugation.)

Imperative *wēbin!* throw him away!

Note 5. All other verbs ending in *ina* follow the above rule, i. e. change *na* into *j*, f. i:

*nin mīna*, I give to *him* (IV Conjugation)

*nin mīgīwen*, I give *it* (VI Conjugation).

Imperative *mij!* give to him!

*nin bīna*. I bring *him*.

*nin bīdon*, I bring *it*.

Imperative *bij!* bring him!

Note 6. Verbs ending in *ssa*, change this termination into *shi* to form the second person, singular, affirmative, imperative, f. i: *nin gossá* I fear him; *goshi!* fear him.

Note 7. Verbs ending *aowa* and *eowa* (*āwa ēwa*) simply drop the *owa* to form the second person singular imperative, f. i: *nin pakitēowa*, (*nin pakitēwa*) I strike him; imperative *pakité!* strike him! Pl. *pakitéog!* *nin ningwáowa* (*nin ningwāwa*) I bury him; *ningwá!* Pl. *ningwaog!*

Note 8. The following verbs are irregular in their imperative,

*Nind awa*, I use him (some an. obj); imperative *awi!* use him!

*Nind iná*, I tell him; *iji* (tell (thou) him!

*Nind ondji naná*, I kill him for such a reason; *ondji nani!*

*Nin pīndigana*, (*pan..nad*) I make him enter, introduce him.

„ *nāna* (*naianad*) I fetch him, go to get him.

„ *odábána*, (*wed..nad*) I drag, draw, him.

„ *mīna*, (*man..nad*) I give (to) him.

- Nin wáwina* (*waiawinad*) I call, name, him.  
 ,, *ijíwina*, (*ej..nad*) I conduct, lead, carry, him.  
 ,, *sāgídina*, (*saiag..nad*) I carry or turn him  
 out.  
 ,, *pagídina*, (*peg..nad*) I let him go, allow  
 him.  
 ,, *wēbina*, (*waiebinad*) I throw him away, re-  
 ject him.  
 ,, *gossá*, (*gwessad*) I fear him.  
 ,, *ássá*, (*essad*) I put him, place him.  
 ,, *marwádissa*, (*new..sad*) I visit him.  
 ,, *odissā*, (*wedissad*) I go to him.  
 ,, *pakitéowa*, (*pek..wad*) I strike him.  
 ,, *sassagákwaowa* (*ses..wad*) I nail him.  
 ,, *ningwaowa*, (*neng..wad*) I bury him.  
 ,, *bashanjéowa*, (*besh..wad*) I whip him.  
 ,, *níwanaowa*, (*naw..wad*) I kill him.  
 ,, *bassánowéowa*, (*bes..wad*) I strike him on  
 the cheek.

### EXERCISE.

*Marie, mij aw inini ki jóniiam! Ningé, nin gi-  
 mīna nij jóniiánsag. Goshi Kijé-Manitó, kégo lash  
 gossáken matchi marit'. Kákiná gassiákisówinig  
 (in purgatory) ébidjig gijigong ashi, Debendjige-  
 tan! Sāgidiu aw matchi inini anamiéwigámigong!  
 Nindániss, bij omá kinidjánissens tchi anamiéta-  
 wag, gaie kinawa binig kinidjánissiwag aiákosid-  
 jig tchi sígaándawagwá (that I may baptize  
 them.) Awi-nāj aw akik! Nin ga-nāna. Pagídina  
 aw inini mano tchi mādjad. Nin ga-pagídina tchi  
 gíwed. Wēbin aw matchi ikwe, kégo widigenáken,  
 kitc'i matchi ijíwébisi. Ijijij aw abinódji endá-  
 wad. Anin eji-wáwinad aw abinódji wa-sígaándá-  
 wag. John ta-ijinikána (tu-iná). Bashanjéog kinid-  
 jánissiwag wémbigisisiwádjín, metchi-dódamowádjín  
 gaie. Maggit, osāmisi kígwíssis, bashanjé! Wenid-  
 jánissiiég, pakitéog kid abinódjitmiwag kishpin wí-  
 débwtánsigwá.*

John, hire (employ) that man, he is industrious (*nítá-anokí*) but give him a little money to buy food (*midjim*). Ye men, put that drunken man out of the church. Nail those boards well. Bury that man tomorrow morning. Bring your children to church that I may baptize them. Strike that mischievous boy on the cheek that he may mind (*tchi dēbwétang*). Kill those snakes (*ginébigog*). Bring that child in. Go and get some boards (*nabágissagog*.)

INTERMEDIATE EXERCISE.

*First Case; Dubitative form.*

I	perhaps....	thee	<i>ki ininādog</i>
we	„	„	„ <i>igodog</i>
he	„	„	„ <i>igodog</i>
they	„	„	„ <i>igodogénag</i>
I	„	.... you	„ <i>ininimwádog</i>
we	„	„	„ <i>igomidog</i>
he	„	„	„ <i>igowádog</i>
they	„	„	„ <i>igowádogénag</i>

<i>kawin</i>	<i>ki</i>	<i>issinoninādog</i>
„	„	<i>igossidog</i>
„	„	<i>igossidog</i>
„	„	<i>igossidogénag</i>
„	„	<i>issinoninimwádog</i>
„	„	<i>igossimidog</i>
„	„	<i>igossiwádog</i>
„	„	<i>igossiwádogénag</i>

*Ki gi-wābamininādog*, perhaps I saw thee.  
*Makija ki kikénimigōdog*, perhaps we know thee.  
*Ki gad-āgonwétagowádog* Mary, perhaps Mary  
will contradict you.  
*Nóssinan, ki ga-dēbwétagódogénag*, father, per-  
haps they will believe you.  
*Ninidjánissidog! Ki ga-mininimwádog ow masi-  
nāigan*, my children, perhaps I will give you  
this book.

*Kawin ki gi-pakiteóssinoninádog*, perhaps I did  
not strike thee.

*Kawin ki gi-matchi-dajimigóssimidog*, perhaps we  
did not speak ill of you.

*Ki ga-babámitágodog aw ikwesénsish*, perhaps  
that bad girl will mind thee.

Does that man mind thee? I think he minds me sometimes, but often he does not mind me. Did your parents give you apples and candy (*sibákwadónsan*)? They may have given us many apples, but they gave us but little candy. Did he see you? Perhaps he saw us. Did those people help us? They may have helped us sometimes, but they did not help us very often, nor did they give us very much. Did not my parents talk (speak) to thee this morning? I think they talked to me very little, they were too busy. Will those rich men lend you perhaps money? I don't know; perhaps they may lend me a little.

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## LESSON L.

*On the Indicative Mood, affirmative form, passive voice, of the fourth conjugation.*

Note 1. To facilitate the learning of this conjugation, we will assume a *secondary* root, terminating in *g*-for the passive voice. For *uncontracted* (ordinary) verbs, the secondary root terminates in *ig*, which is added to the first or primary root, f. i:

*Nin wābama*, I see him.

Primary root, *wābam*.

Secondary root: *wābamig*.

Note 2. In the *active* voice *all* the terminations are added to the *first* or *primary* root f. i: *nin wābama, o wābaman.*

Note 3. In the *passive* voice, *almost all* the terminations are added to the *secondary* root, f. i: *nin wābamigo; o wābamigon, ki wābamigonában.*

Note 4. The only exception to the foregoing rule is the third person, when it has no reference to another third in the same sentence, f. i: *aw kwíwisens wābama,* that boy is seen; *igiw intniwag nondawáwag,* those men are heard.

Note 5. If the third person is followed by or has reference to a "Second-third person" in the same sentence, then the verb in the passive will be formed from the secondary root, f. i:

*Aw mini o wābamigon ossan,* that man is seen  
by his father.

*Igiw ikwesénsag o ganawénimigowan o mamatwan,* those girls are taken care of by their mothers.

*Passive Voice.*

	<i>Present Indicative.</i>	<i>Imperfet</i>	<i>Present Subj.</i>
<i>2d root.</i>	<i>igo</i>	<i>igonában</i>	<i>igoian</i>
	<i>igo</i>	<i>igonában</i>	<i>igoian</i>
	<i>igon</i>	<i>igóbanin</i>	<i>igod</i>
	<i>igomin</i>	<i>igóminában</i>	<i>igoiang</i>
	<i>igom</i>	<i>igomwában</i>	<i>igoieg</i>
	<i>igowan</i>	<i>igowábanin</i>	<i>igowad</i>
	<i>igom</i>		<i>igong</i>
<i>1st root.</i>	<i>a</i>	<i>ában</i>	<i>ind</i>
	<i>áwag</i>	<i>ábanig</i>	<i>indwa</i>
	<i>imán 2-3P.</i>	<i>imábanin</i>	<i>imind.</i>
	<i>Plur. Subj.</i>	<i>Present Part.</i>	<i>Imperfect.</i>
	<i>igoianban</i>	<i>igoian</i>	<i>igoianban</i>

<i>igoiamlan</i>	<i>igoian</i>	<i>igoiamban</i>
<i>igópan</i>	<i>igod</i>	<i>igópan</i>
<i>igoiangiban</i>	<i>igoiang</i>	<i>igoiangiban</i>
<i>igoiegoban</i>	<i>igoieg</i>	<i>igoiegoban</i>
<i>igowápan</i>	<i>igodjig</i>	<i>igópanig</i>
<i>igongiban</i>	<i>igong</i>	<i>igongiban</i>
<i>indiban</i>	<i>ind</i>	<i>indiban</i>
<i>indwában</i>	<i>índjig</i>	<i>índibanig</i>

Note 6. As will be seen from the above, the terminations of the passive voice are very much like those of verbs of the *first conjugation* ending in *o*, *f*, *i*: *nind akando* I watch etc.

*Present tense.*

*Nin wābamigo*, I am seen,  
*ki wābamigo*, thou art „  
*o wābamigon*, he is seen *by* etc.  
*nin wābamigómin*, we are seen.  
*ki wābamigom*, you are seen.  
*o wābamigówan*, they are seen *by* etc.  
*wābamigom*, one is seen.

*wābama*, he is seen.  
*wābamawag*, they are seen  
*wābamimán*, his (f. i: son or sons) is seen  
are seen.

*Imperfect tense.*

*Nin wālamigonában*, I was seen.  
*ki wālamigonában*, thou wert „  
*o wālamigóbanin*, he was seen *by* etc.  
*nin wālamigominában*, we were seen.  
*ki wālamigomwában*, you were „  
*c wālamigowábanin*, they were seen *by* etc.  
*wālamában*, he was seen.  
*wālamábanig*, they were seen.  
*wālamimábanin*, his (f. i: son, sons) were  
seen.

- Nin banádis*, (*ben..id*) I spoil, am ruined, I die,  
perish.
- „ *banádjia*, (*ben..ad*) I spoil, ruin him, spend  
it, (s. th. an).
- „ *banádjiton*, (*ben..od*) I spoil, ruin it.
- „ *banádjíidis*, (*ben..od*) I ruin myself.
- „ *banádjíidimin*, (*ben..idjig*) we ruin each other.
- „ *banádjígion*, (*ben..od*) it ruins me.
- Banádisiwin*, (*in*) ruin, death, perdition, damnation.
- Bonigidétagéwin*, (*in*) forgiveness or pardon,  
granted.
- Bonigidétágówin*, (*in*) forgiveness or pardon,  
received.
- Nin bonigidétáge*, (*bwan..ed*) I forgive, I forget  
offenses.
- „ *bonigidétágos*, (*bwan..id*) I am forgiven, pardoned.
- „ *bonigidé'awa*, (*lwan..wad*) I forgive him.
- „ *bonigidétádiwin*, (*bwan..didjig*) we forgive  
each other.
- Bonigidétádiwin*, (*in*) mutual forgiveness.
- Nin pásagóbidon*, (*pes..dod*) I scratch it.
- „ *pásagóbina*, (*pes..nad*) I scratch him. (*imper.*  
*pasagóbij*).
- „ *pásagóbijíwe*, (*pes..wed*) I scratch.
- „ *mákama*, (*mek..mad*) I rob him.
- „ *gimódíma*, (*gem..mad*) I steal from him.

#### EXERCISE.

*Bejig ikwe gi-banádjia, matchi ininiwan o gi-banádjígion. Nij gemódishkídjig o gi-takónigowan takónigéwininiwan, gibákwaodíwigámigong o gi-assigowan. Aw ikwe o kikénimigon bemádisintájin omá, matchi ikwéwi, od inénimigon. Mísiwe ki wābanigómin. Aw ikwésens o mikwénimigóbanin*



(was remembered by) *ogibanin*, *ogodáss gaie kitchi moshwen o gi-minigóbanin*. *Nin kitimágénima aw abinódji* (I pity) *kawin oóssissi, kawin gaie o-gíssi, wawika gégo o minigon bemádisinídjin, naníngim bakadé. Anishinābeg o waiéjimidjowan naníngótinong Kitchi Mokománan. Aw ikwe o gi-waiéjimidjowan matchi atáwéwiníniwan. Awénen gabígwawad kid akikonánin? Awégwen. Kawin nin kíkénimássi. Aw iníni menikwéshkid o banádjian kákiná jóniian geshkiádjín.*

*Mi na ogow ga-bígwawangig* (break) *ishkwándem endaiāng? Mi sa géget ga-bígwawangig ishkwándem endaiég. Kishpín nóngom dibaigéwad* (pay) *minik epiténdagwak ishkwándem* (as much as the door is worth) *nin wi-bonigidétawag. Awégwen ga-banádjitogwen* (Dub) *nin masináigan? Awégwen. Kawin nin gi-wābamássi aw ga-banádjitod ki masináigan. Matchi abinódjiig banádjítidwag. Aw iníni o banádjiiigon ishkotéwábo, kági-gé banádisiwin ntingoting o ga-wābandān. Nin bonigidétágós, nin gi-mino-wébinige. Awenen ga-ójitod wébinigéwin? Mi sa Jesus tibinawe* (himself) *ga-ójitod. Awéúenan ga-mínádjín Jesus iw gashkiéwisiwin tchi bonigidétágénid batádówinan? Jesus o gi-mínan o mekatéwikwanaiéman iw kitchi gashkiéwisiwin. Kínawa wadigéndiiig* (ye who are married together) *bonigidétádiig; kégo ganawendan-gégon nishkénindiwin gaie jingénindiwin kideíwang Kijé-Manitó o minwābandān* (likes to see) *bonigidétádiwin gaie sāgítidwin. Kégo pasagóbidóken níiáw. Aw animósh pábigosi* (has fleas), *mojag o pasagóbidon wíiáw. Mano nin wi-pasagóbiná opikwanang* (on his back) *gaie otáwawang.*

Watch that man, perhaps he intends to steal. I will watch him wherever he goes (*tibi ejagwen*). Is that man known by the Indians dwelling here? Yes, he is known by them and hon-

ored. From whom did John steal a watch? He stole it from my father. When did he steal it? Day before yesterday he stole it, while my father was at Church. Did he give back (*neiáb na o gi-minan*) the watch to thy father. Yes, he gave it back to him. Some robbers (*makandwéwinini-wag*) broke the window in my aunt's store last night. Then they went in and robbed my aunt of all her money. My aunt shouted (*éniǵ ók gi-bibáǵi*) to scare the robbers (*wi-sēǵiad*) but they did not mind her shouting; They robbed everything in the store, having first tied (*gi-takobiná-wad*) her in bed. Were they caught? They have not been caught yet, they ran away quickly and hid in the woods (*gi-kāsowag gaie nópiming*) (I pity thy poor aunt.

INTERMEDIATE EXERCISE.

VII Conjugation.

Perhaps it is....*a, e, i, o, dog.*  
 „ they are.... „ *dogénan.*  
 „ it was.... „ *goban*  
 „ they were.... „ *góbanin.*  
 if perhaps it, they ....., *gwen*

*kawin ssinodog.*  
 „ *ssinodogénan*  
 „ *ssinogoban*  
 „ *ssinogóbanin*  
 „ *ssinogwen.*

VIII Conjugation.

Perhaps it is.... *odog*  
 „ they are... *odogéna*  
 „ it was.... *ogoban*  
 if perhaps it, they *ogwen*

*kawin ssinodog*

*karwin ssinodogénan*  
 „ *ssinogóban*  
 „ *ssinogwen.*

*IX Conjugation.*

Perhaps it is.... *odog*  
 „ they are.... *odogénan*  
 „ it was.... *ogoban*  
 if perhaps it, they *ogwen*

*karwin sinodog*  
 „ *sinodogénan*  
 „ *sinogóban*  
 „ *sinogwen*

*Endogwen degónigádessinógwen ishkoterwábo omá*  
*mishíminábong*; I don't know whether there  
 is no whiskey mixed with this cider.

*Namándj idog ged-iji-gíjigadógwen wābang*, I  
 don't know what kind of a day it  
 will be tomorrow.

*Sanagádodogénan kid aítman; kishpin senagáassin-*  
*ogwen, mákija nibiwa anotch gégo nin ga-*  
*gishpinadonúdog*; perhaps thy goods  
 are dear; if they happen to be  
 not dear, I may buy va-  
 rious things.

*Karwin ontjishínsinodog iw masinúigan*; perhaps  
 that book is not good.

RESUME.

*Anin eji-gíjigak? Mino gíjigad sa, mijakwad.*  
*Ki wī-sāgaam na? E, nin wī-sāgaam, Roy endá-*  
*wad nin wī-ija, madwe-ākosiwan Roy o wídigémá-*  
*ganaan. Ki wī-mádjidawa na mashkíki? E, nin wī-*  
*mīna gwedássag (camphor) gaiē nissóminag jabó-*  
*sigani-mashkíki. Anin ejinikadégwen iw mashkíki*  
*Jaganáshimórwining? Endogwen ejinikadégwen; ta-*

ga, nin ga-gagwédjima aw intni. Ki gi-díbaamágo na? Kawin mashi ntn gi-díbaamágóssi. Anin gadód.rwindwa anamié-gigángwag? O gi-kitchi-mino-dodágowan bemádisinidjin. John o gi-ganonnan na kossan? Gónima o gi-ganonádogénan nossan. Kid ākos na? Kawin gwetch nind ākosíssi, nin dēwikwéde dash pangí. Mano ki wī-mināndoamin (give thee to smell, inhale) gwedassag; wewéni mināndan (smell it), nuníngim gaie mināndan, waiba dash ki ga-naganigon dēwikwéwin; bwa mādjai-ān dash ki ga-sinsokwébinin (I will tie up thy head), mi dash wewéni tchi gawíshimóian, ga-nibaian dash ki ga-mino aia Kitchitwa Pierre gi-atchitákwawa (sassagákwáwa) tchibaiátigong Kitchitwa Paul dash gi-kíshkigwéwa (was beheaded). Ogow mino ikwéwag mano ta-anonáwag tchi anokíwad, igiw dash nij kégo ta-anónásítwag. Metchidó dangig káginig o ga-kotagiigówan matchi manitón anámakamig, meno dó dangig dash o ga-mīnigówan Kijé-Manitón kágigé jawendágósiwin gijigong. Ki ságiigom, wíwawa dash kawin o sági-góssíwan bemádisindjin. Minópogwad iw aníbishábo, níbiwa mákija ki gi-dágonanádog sisibákwad, géget wishkobágami (it is sweet). Mi na igiw iníwag ge-mininda jóniian? Kawin áwíssítwag; mi sa wedi nábawádjig ge-mínindwa. Awénen wedi jengtshing mashkóssiwikang? Mi sa John.

LESSON LI.

*The Indicative mood, passive voice, of verbs ending in wa.*

Note 1. Many verbs of the fourth conjugation end in *wa*. In the active voice they are conjuga-

ted *regularly* like *nin wābama*. But in the passive voice a contraction takes place, as follows:

Verbs ending in *awa* are contracted: into *āgo*  
instead of *awigo*.

„ „ „ *āwa* „ „ into *āogo*, instead  
of *aowigo*.

„ „ „ *ēwa* „ „ „ *ēogo*, instead  
of *ewigo*, for instance.

*Nin wīndamawa*, I tell him, *nin wīndamāgo*, I  
am told.

„ *bajibāwa*, I stab him, *nin bajibāgo*, I am  
stabbed.

„ *pakitēwa*, I strike him, *nin pakitēgo*, I am  
struck.

Note 2. Add to these *contracted* secondary roots the ordinary terminations, of the indicative, passive, for instance.

*o wīndamāgon*, *nin wīndamāgōmin*, *ki wīndama-*  
*gonāban*,

*o bajibāgon*, *nin bajibāgōmin*, *ki bajibaogonā-*  
*ban*,

*o pakitēgon*, *nin pekiteōgomin*, *ki pekiteogonāban*,

*Nin wāwīndamawa*, (*waiaw..wad*) I promise him.

„ *wāwīndamāge*, (*waiaw..wad*) I promise.

*Wāwīndamagēwin*, (*in. pl. an*) promise, made to  
some one.

*Wāwīndamāgōwin*, (*in. pl. an*) a promise, re-  
ceived.

*Nin nāndonēwa*, (*nen..wad*) I seek him, search,  
hunt for him.

„ *ininjāwa*, (*en..wad*) I send him. (*also nind*  
*ijninjāwa*).

„ *mādjinājāwa*, (*maid..wad*) I send him away.

„ *mādjiškawa*, (*maid..wad*) I put it s. an.  
obj. in motion.

„ *mādjiška*, (*maid..kad*) I am going, I am in  
motion (f i: *dibaigīsiswan*, clock or watch.)

- Nin bouigidétawa.* (*bwan..wad*) I forgive him.  
 ,, *dēbwétawa,* (*daieb..wad*) I beleive him.  
 ,, *dēbitawa,* (*daieb..wad*) I hear him here (he speaks loud enough.)  
 ,, *dēbiton,* (*daiebitod*) I satisfy it, make it contented, happy.  
 ,, *dibaámawa,* (*deb..wad*) I pay him, recompense him.  
 ,, *dibaamáge,* (*deb..ged*) I pay, make a payment.

*Dibaamágéwin,* (*in*) payment, made.

*Dibaamágówin,* (*iu*) payment, received.

*Nin bashaujēwa,* (*bes..wad*) I punish him, whip him (*bashanjégan,* whip.)

EXERCISE.

*Tá-mādjindjawáwag igiw matchi abinódjiag, o-sām matchi ijwébisíwag: mákija o ga-banádjiáwan meno-ijwébisinídjin abinódjiian. Igiw kwíwísénsag o gi-iuinájaogówan onigítgowan (by their priests) kikinoamáding. Kawin mádjishkássi nin dibaigtsiszwánens, nin ga-mādjishkawa. Ogow pijkíwag ginwénj o gi-baba-nandonéogowan iníw ininíwan, kawin dash o gi-mikágóssíwan, nanabem (just now) ninawind uin gi-mikawánánig (we found them). Aw ikwe o gi-kitchi-pakitéogon o widigémáganan gawashkwébinídjin, géga o gi-bajitbaogon iníw ininíwishan. Marie o gi-wáwindamágon odánan tchi wī-ándji-bimádisinid. John o gi-bonigidétágon o papáian. Mekatéwikwanáie o dēbwétágon kákiná gwatak enámianídjin. Kawin éni gok gígí-tossi gégikwédjin, potch (still) kákiná anamiéwígámigong o dēbitágon. Nin dēbiton nindé (my heart) dassing meno-dodamāuin.*

Was the storekeeper paid by those Frenchmen? He was paid by them (*o gi-dibaamágon*) Was that mischievous boy punished by his parents? I

don't know. Boys, if you don't behave you will be whipped by the teacher. Didst thou receive thy payment? I was paid yesterday; we were paid this morning. Christians, always pay your debts. That's what we do.

INTERMEDIATE EXERCISE.

“Dubitative” participles of the first three Conjugations.

Note. The terminations of the “Dubitative” participles of the first three conjugations are the same as those of the corresponding subjunctive mood, except the third person plural for instance:

*Ekkitogwénag*, they who perhaps say  
*Ga-ikkitogobanénag* they who perhaps said.

*Enéndamogwénag*

*Ga-inéndamogóbanénag*

*Degwishinogwénag*

*Ga-dagwishinogóbanénag*

*ékkitössigwénag*

*ga-ikkitössigóbanénag*

*enéndansigwénag*

*ga-inéndansigóbanénag*

*degwishinsigwénag*

*ga-dagwishinsigóbanénag*.

*Kawin nin gi-wābamássig igiw ga-bosigwénag pitchinágo. Anishinābeg w-uéshkat ga-bimá tsigóbanénag aking, gi-matchi-iji-wébisigwában. Kijé-Manitó nisságóban gi-bishigwádj-bimádisinigóbanénan. Moses gaie Aaron kawin gossássigwában ogimáwیشان Pharao. Josue mino ganonágobán od anishinābéman ga-kitchi-mino-dódawagwénan. Kawin ki kikénimássidog aw inini ga-kiwe-mádjágwen Géga gi-nibówag nij anishinābeg; nīwīn kiwe gi-ani-twáshinogwában bwa oditamowad miniss.*

*Wābang ta-dag:wishinodógénag ninigiigog; géget nin ga-kitchi-minwéndam tchi wābamagwa.*

I do not know whether these women are yet so talkative as they have been at first (*wāleshkat ga-ijiwébisiwad*) Thy relations have been looked for (*akawábama*) yesterday; perhaps they have arrived; go and ask (*awi-gagwédwen*). Thou who never fallest perhaps into a mortal sin thou art indeed happy. I don't know who has lain down in my bed during the day (*nonda-gíjig*). Those that first camped here (*gabésh*) have made this garden. The men, who formerly lived in this country, were Indians, afterwards came Frenchmen; the inhabitants now are Americans. Boys, whosoever shall come too late to school, shall be punished.

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## LESSON LII.

*The Subjunctive mood, affirmative form, passive voice, of the fourth conjugation; also the participles of the passive voice.*

Note 1. The subjunctive mood and participles of the passive voice, affirmative form, of the fourth conjugation are conjugated like the first conjugation, like verbs, the characteristic vowel of which is *o*. Please note this!

Note 2. The only exception to the above rule is the simple third person, singular and plural, which has no reference to a "Second-third person" in the same sentence, f. i., *wābamind*, if he is seen.



*Subjunctive. Present tense.*

<i>Kishpin</i>	<i>wābamigoian,</i>
„	<i>wābamigóian,</i>
„	<i>wābamigod,</i>
„	<i>wābamigoianḡ,</i>
„	<i>wābamigóieg,</i>
„	<i>wābamigowad</i>
„	<i>wābamigong,</i>
„	<i>wābamind</i>
„	<i>wābamindwá</i>
„	<i>wābamimind.</i>

*Participle. Present tense.*

<i>Waiābamigoian,</i>	I who am seen.
<i>waiābamigóian,</i>	thou,, „ „
<i>waiābamigod,</i>	he who is seen by etc.
<i>waiābamigoianḡ,</i>	we,, „ „ „ „
<i>waiābamigóieg,</i>	you,, „ „ „ „
<i>waiābamigódjig,</i>	they who are seen by etc.
<i>waiābamigóng,</i>	one „ „ „
<i>waiābamind,</i>	he „ „ „
<i>waiābamindjig,</i>	they „ „ „
<i>waiābamimind,</i>	his, their (f. i: son sons) who is (are) seen.

*Subjunctive. Pluperfect tense.*

<i>Kishpin</i>	<i>wābamigoianban,</i>
„	<i>wābamigoiamban</i>
„	<i>wābamigópan</i>
„	<i>wābamigoianḡiban</i>
„	<i>wābamigóiegoban</i>
„	<i>wābamigowápan</i>
„	<i>wābamigóngiban</i>
„	<i>wābamindiban</i>
„	<i>wābamindwában</i>

*Participle. Imperfect tense.*

*waiábamigoĩāmban*, I who was seen.  
*waiábamigóĩāmban*, thou,, ,, ,,  
*waiábamigopan*, he, who was seen by etc.  
*waiábamigoĩāngiban*, we,, ,, ,,  
*waiábamigoĩégoban*, you,, ,, ,,  
*waiábamigópanig*,  
*waiábamigongiban*,  
*waiábamindiban*,  
*waiábamindibanig*.

Note 3. The contracted verbs are conjugated in the passive subjunctive and participles like *nin wābamigo*, I am seen etc. The usual terminations are added to the *contracted, secondary* root, f. i: *nin bajibaogo*, *ki bajibaogo*, *o bajibaogon*. *bajibaogoiān*, *bajibaogod*, *bejibaogoiān* etc.

Note 4. The two exceptions to the forgoing rule are verbs in *āwa* (from *aowa*), and *ēwa* (from *eowa*). In the simple third person they are contracted as follows *aowind* into *aond*; *ewind* into *eond*, f. i:

*Kishpin bajibaónd*  
 ,, *bajibaóndwa*  
 ,, *bajibaóndiban*  
 ,, *bajibaondwában*  
 ,, *pakitéónd*  
 ,, *pakitéóndwa*  
 ,, *pakitéóndiban*  
 ,, *pakitéóndwában*

*bejibaónd*, he who is stabbed.  
*bejibaóndjig*, they who is stabbed  
*bejibaóndiban*, he who was stabbed.  
*bejibaóndibanig*, they,, ,, ,,  
*pekitéónd*, he who is struck.  
*pekitéóndjig*, they who is ,,

*pekiteóndiban*, he who was struck  
*pekiteóndibanig*, they,, ,, ,,

Note 5. Verbs ending in *awa*, form, the simple third person like *wābama*, f. i: *kishpin wīndama-wind* etc.

*Nin bagwāwa*, (*beg..wad*) I mend, patch it (s. an. obj).

„ *bagwān*, (*beg..ang*) I mend it (s. inan. obj).

„ *bagwáige*, (*beg..ged*) I mend, I patch.

*Bagwáigan* (*in. pl. an*) a patch.

*Bagwáigéwin* (*in*) patching, mending.

*Nin bāskikwéige*, (*baiask..ged*) I bleed some one.

„ *bāskikwéwa*, (*baiask-wad*) I bleed him.

*Bāskikwéigan*, (*in. pl. an*) a lancet for bleeding.

*Nin banádjitawa*, (*ben..wad*) I spoil, ruin, lose something belonging to him.

„ *bássingwēwa*, (*bess..wad*) I strike him in the face.

„ *gīsiswa*, (*gasiswad*, imp. *gīsiswi*) I cook or bake s. an. obj.

„ *gīsisān*, (*gasisang*) I cook or bake it, s. inan. obj.

„ *gīsisama-wa*, (*gas..wad*) I cook or bake for him.

„ *gīsisékwe*, (*gas..wed*) I am cooking, baking.

*Gīsiso*, (*gasisod*) it is cooked or baked.

*Gāsisod pakwéjigan*, baked bread.

*Bebinésid pakwéjigan*, flour; (*bassisid pakwéjigan*): or *bibiné-pakwéjigan*.

*Gīsisekwéwin*, (*in*) cookery, baking.

*Gīsisekwéwinini* (*an. pl. wag*) a male cook (*tchi-bakwéwinini*.)

#### EXERCISE.

*Igīw pekiteóndjig anishá pakitéwāwag, kawin gego maianádádínig* (nothing bad) *gi-ijltchigessi-*

wag. *Jesus o gi-kitchi-papákitéogon jimáganishan. Osámisi aw kwéwisens, ka wika bashanjéwássi, Kishpin naningtinongin bashanjéogópan ossan, bakán da-gi-ijiwébisí. Nij ininiwag ga-bajibaogódjig makandwéwininiwan, tibikong gi-nibórwag. Apégish bagwáaman nin gibodiégwáson (my pants); kitchi bigoshkámagad (they are very much torn.) Marie wewéni bagwáige, win mano o gabagwaán ki gibodiegwáson. Mi na Marie ejinikásod aw gashkigwásoikwé? (seamstress). Mi ejinikásod. Apégish bagwáwád nin moshwénsiman. Minótchigéwag ikwéwag wenidjánissídjig (who have children) naningim bagwaigéwad; onijshin gaie tchi ganawéndámowad bagwáiganan ged-atowad begwaigewádjín. Jane gi-mino-dodam gi-wébinád inrw matchi ininiwan; jéba o gi-mádjínájawan. Ki gi-banádjitawa na nissáie o tchímán? Karwin nin, nin gi-banádjitawássi o tchímán, mi sa John ga-banádjitawád. Akosi ntinga; apégish baskikwéond. Awénénan (by whom) dash ge-baskikwéogod? Mi sa wewíngesintdjín (skilful) mashkikiwininiwan ge-baskikwéogod. Aw inini gi-baskikwéige na ko? (did that man ever bleed anyone). Enangé, naningim baskikwéige. Aníndi o baskikwéigan? (Oow). Karwin nin minwābandansin baskikwéigewin.*

That sick woman was bled three times (*nising*) she is very weak (*kitchi jāgwíwi*). She should not be bled again; she might die of the bleeding (*baskikwéogówin ta-óndjínéwidog* (Dub.) For whom does that baker (*pakwéjiganikéwínini*) bake bread? He bakes bread for those sick men. I do not like this bread; it is not well baked. Boil that meat. That young lady understands cooking (*nítá-tchibakwe*). Those potatoes are boiled and that bread is baked. God has mercy on those whom he punishes here on earth. Those

punished by the Lord now will receive mercy from him hereafter (*pánima o ga-jaxénimigó-zwan*). Go and get the brush (*awi-nádin binawéigan*) I cannot find it. Look for it under the table or near the door. I have found it. I want to dust my hat and my clothes (*nin wi binawéānan nin ziwakwan gaie nind agwíwinen.*) He brushes often (*binawéige.*) If thou art struck, do not get too angry, do not fight or strike. Had they been told (informed) by their children, they would have helped those poor people. They were not told anything. Were those girls sent to schools by their parents? They were sent by them, but they did not go. I have been promised a nice book. From whom did they receive provisions (*midjim*)? They received (were given) provisions from the cook in the logging-camp (*kishkaágwé-zwigámigong*) The cook is very kind; he gives bread and pork to the poor, hungry Indians. Where have you been? We were hunting about in the woods. Did you kill any wild animals? We killed three deer and one bear. Did you kill a black bear? Yes we killed a large black bear. Bring me some bear-meat (*mako-zwiás bídawishig*). If thou wouldst receive some money, what wouldst thou do? I would buy some flour and pork for my wife and children; they need them (*o manésināwan*).

INTERMEDIATE EXERCISE.

“*Dubitative*” participles of the fourth conjugation.

Note 1. The foregoing note applies also to some extent to verbs of the fourth conjugation. The terminations of the subjunctive mood and participles, *Dubitative*, are alike *when the object of the verb is in the singular number*, except in the third person plural, which is *agwenag*.

whereas in the subjunctive mood it is *awágwen*. But when the object of the verb is in the plural number, the terminations are as follows:

<i>awagénag</i> , I who perhaps...	them
<i>awadénag</i> , thou,,	,, . . . . ,,
<i>agwen</i> , he	,, ,, . . . . ,,
<i>awangidénag</i> , we who,,	. . . . ,,
<i>awangénag</i> , ,, ,, ,,	. . . . ,,
<i>awegwénag</i> , you ,, ,,	. . . . ,,
<i>agwénag</i> , they ,, ,,	. . . . ,,

*ássiwagénag*  
*ássiwadénag*  
*ássigwen*  
*ássiwangidénag*  
*ássiwangénag*  
*ássiwegwénag*  
*ássigwénag*.

Note 2. To obtain the *objective singular*, simply drop the *ag*, of the above terminations.

*Aw ge-mino-dodawágwén wikánissan, ta-mino-dodawa gaie win. Igiw ge-mino-anokitawagwénag iniw ogimán, o ga-mino-dibaamágowan. Kínawa ga-wābamawegwénag nin bebéjigóganjimag, wīndamawishig anīndi ciawágwen. Wīn kekenimágwen nossan, nīndawatch wīn o ga-nāsikawan (go to him). Nīnawīnd salágiawángidénag kishiméiwag, nin wī-anamie-widigemánánig. Kīn waiiba mákija ge-wābamáwaden mekatéwikwanaie, wezwéni pagóssénim tchi bi-ijad oma. Kawīn nin gashkitós-sin tchi jarwenimágwa kákiná ge-wābamáwagénag.*

You who have perhaps seen my elder brother John in town, tell me: is he still alive? Whoever has not served the Lord here on earth will not see him in heaven. Those who talk ill of others secretly, they are hateful. I know the men, who perhaps killed John.

RESUME.

Awénénag igrw nij intniwag? Béjig tchibakwéwinintwi, béjig dash gashkigwássowinintwi. Makádendágosiwag nind abinódjiimag; béjig nibwaka, béjig dash kópadisi; minawa béjig kawin wābandamássi, béjig dash kawin nondamássi. Aw intni kawin oshkinjigossi, kawin gaie oníndjissi. Ki gi-banádjitawádog aw ikwe od onáganan. Kawin nin, nin gi-banádjituwássi od onáganan, mi sa ikwesénsish ga-banádjitawád. Wégonen ge-mínigóian? Wégotogwen ge-mínigowānen. Ki gi-baskikwéog na mashkikiwinintni? Kawin mashi; wābang nin ga-baskikwéogodog. Anin ged-inind atáwewinintni? Kégo ta-inássi gégo. Ki ga-nissigom ganabátch, kishpin wedi iyatég. O nabémishan o gi-bajibáogon béjig ikwe. Nin ga-wébinamágómin na nin bātādowninánin? Ki ga-wébinamágom kákiná ki bātādowninwan kishpin gwaiak árwenindisoteg. Kishpin waidbamássiwagén ki wídigenágan nin gad-objítamawa wewéni. Nibwakáwinintniwag mino ganawénindisowag tchi bātāwéssigwa (not to speak bad.) Peter kawin ganabátch o kikénimássidogénan mokodassowininiwan. Ki kikénimádog na aw ketchitwáwisid (noble) ikwe ge-bi-wābaminang? Kawin mashi nin kikénimássi. Ka na ki gi-dibáamawassidog mésináamawad? (whom thou owest). Nin mama, apégisk wewib bágwáwad nin kitchi moshwem; atáwérwigámigong nin wī-ija. Anindi bagwáiganan, nindániss. Tibi idog etewágwen. Nin wī-bágwaān nin gódáss (petticoat) Jesus gibassingwéwa gi-dibakónigod pagidjigewininiwan (sacrificing priest). Nongom nin ga-dibaamáge, kin dash ki ga-dibaamágo. Mi ejrwebak; bejig dibáige, bejig dash masináige; anind dibaamádisowag, minawa dash anind dibaamádisowag. Gisisowag na opíniq? Kawin mashi gisisossiwag. Nin wigishpinanag nijwátig pakwéjiganag gásisódjig.

*Kid aiáwag na mishíminag? Nind aiawádogénag nanóminag (five) mishíminag. Aiandjitówanen kid ijwébisizwin, ki wi-anónin tchi anokítawíian. Gídagwíshin na aw meíagwéd mekatéwikwanáie? Gónima kawin mashi gi-aagwíshinsidog. Nin ga-nasikatwádog api dégwíshing.*

LESSON LIII.

*The Indicative mood, negative form, passive voice, of the fourth conjugation.*

Note 1. The negative form, of the passive voice of the fourth conjugation is conjugated, *almost entirely*, like the negative form of verbs ending in *o*, of the *first* conjugation, f. i: *kawin nind ikkitossi*.

Note 2. As above shown, there are four kinds of secondary roots, viz: *ig, āg, aog, eog*. Add to these roots, the regular terminations of the negative, passive voice.

*Present tense. (Indicative mood), Imperfect tense.*

<i>2d root.</i>	<i>igóssi</i>	<i>igóssiában</i>
	<i>igóssi</i>	<i>igóssinában</i>
	<i>igossin</i>	<i>igóssibanin</i>
	<i>igóssimin</i>	<i>igóssíminában</i>
	<i>igossim</i>	<i>igóssímwában</i>
	<i>igóssíwan</i>	<i>igóssíwábanin</i>
	<i>igossim</i>	<hr style="width: 100%;"/>
<i>1st root</i>	<i>assi</i>	<i>ássiban</i>
	<i>assiwag</i>	<i>ássibanig</i>
	<i>imássin</i>	<i>imássibanin</i>



*Indicative mood. Present tense.*

- Kazvin nin wābamigóssi*, I am not seen.  
,, *ki wābamigóssi*, thou art ,, ,,  
,, *o wābamigóssin*, he is not seen *by* etc.  
,, *nin wābamigóssimin*, we are not seen  
,, *ki wābamigóssim* you ,, ,, ,,  
,, *o wābamigóssíwan*, they are not seen *by* etc.  
,, *wābamigóssim*, one is not seen.  
,, *wābamássi*, he is not seen.  
,, *wābamassíwag*, they are not seen.  
,, *wābamimáassin*, his, their (f. i: son, sons)  
is, are, not seen.

*Imperfect tense.*

- Kazvin nin wābamigóssinában*, I was not seen  
,, *ki wābamigóssinában*, thou wert ,, ,,  
,, *o wābamigóssibanin*, he was not seen *by* etc  
,, *nin wābamigóssiminában*, we were not seen.  
,, *ki wābamigóssimwában*, you were not seen.  
,, *o wābamigóssiwábanin*, they were not seen  
*by* etc.  
,, *wābamássiban*, he was not seen  
,, *wābamássibanig*, they were not seen  
,, *wābamimássibanin*, his, their (f. i: son,  
sons) was, were not seen.

EXERCISE.

- Nind odjima*, (*wed..mad*) I kiss him.  
,, *odjindān*, (*wed..dang*) I kiss it.  
,, *odjindimin*, (*wed..didjig*) we kiss each other.  
,, *odjindamawa*, (*wed..wad*) I kiss something  
belonging to him.  
,, *oóssima*, (*weos..mad*) I have him for father;  
he is my father.

- „ *ogíma*, (*weg..mad*) I have her for mother:  
she is my mother.
- „ *ogwíssíma*, (*weg..mad*) I have him for son;  
he is my son.
- „ *odáníssíma*, (*wed..mad*) I have her for  
daughter; she is my daughter.
- „ *odáníssínan*, (*wed..sid*) I have her for  
daughter; she is my daughter.
- „ *onidjántíssíma*, (*wen..mad*) I have him, her,  
for child; he, she is my child.
- „ *onidjántíssínan*, (*wen..sid*) I have him, her,  
for child; he, she is my child.
- „ *níshkádjia*, (*nes..jiad*) I make him angry,  
anger him.
- „ *nāníškádjia*, (*nen..jiad. freq.*) I provoke  
him to anger, anger him.
- „ *monéníma*, (*mwan..mad*) I suspect him, mis-  
trust him.
- „ *moshkíne*, (*mwas..ned*) I am full, filled up  
with something.
- „ *moshkínébi*, (*mwas..big*) It is full (of some  
liquid)
- Nín dēbíbí*, (*daiebibid*) I am filled with, full of,  
some liquor.
- „ *monaápíní*, (*mwan..nid*) I dig potatoes.
- „ *monaáshkwe*, (*mwan..wed*) I weed, root out  
weeds.

*Aw abinódjins* (infant) *kawin o kúchi ságiigós-  
sin o mamaian; kawin nantngim od odjímigóssin.*  
*Aw akíwési od odjiman ogwíssan waiábamásstni-  
gon, kawin wābandamássi. Ikwéwidog! kid ogími-  
gom* (you are mothers) *wewéni bántiig gaie ga-  
nawénimig kinidjántíssiwag saidágiégog* (whom you  
love.) *Marie od ogímigon Jésusan, gaie dash win*  
*Jesus gwaiak od ogíman Marian. Nín monéníma*

aw ikwe; naningim gimódi. Monénimátwag gemó-dishkidjig, kákiná widj anishinábéwan o monéni-migówan kekénimigowádjin (by whom they are known.) Moshkine aw inini matchi nibi (o mesh-kinéshkágón matchi nibi) agáwa bimossé; aítapi pangishin, abinódjiian o bāpiigon. Kégo osām gí-kamáken ki nábem neshkádisidjin. Wíshkobágami iw nibi (that water is sweet).

His son and his daughter are seen. Yesterday they were seen by many persons. That boy is my son and that girl is my daughter; I have two sons and three daughters. Two women are working in the garden; one digs potatoes; the other weeds.

INTERMEDIATE EXERCISE.

“Dubitative” participles of the fourth conjugation  
Passive voice.

igowāncn, I who am perhaps . . .	igóssiwānen
igowancn, thou, art           ,,   . . .	igossiwancn
igogwēnan, he   ,, is           ,,   ..by	igossigwēnan
igowāngen, we,, are           ,,   . . .	igóssiwāngen
igowangen,   ,,   ,,           ,,   . . .	igossiwangen
igowégwen, you,   ,,           ,,   . . .	igóssiwégwen
igowágwēnan, they who are,, ..by	igóssigwágwe- nan.
awinden, he who is           ,,   . . .	ássiwinden
āwindénag, they, who are   ,,   . . .	ássiwindénag

Kishpin kekénimigowāngen oma aidiāng, pábige anishinābeg ki ga-bi-marwádissigonánig. Mákija ki gi-aíamidog odénang gi-missawindwābanen nij We-mitigójiwag. Awégwen ge-debwétamogwen ge-siga-andawáwinden gaie, ta-kāgige-bimádisi gíjigong. Abinódjiag ga-mino-ganawénimawindénag mo jag, ta-mino-ijrwébisizwag, ketchi-anishinābewirwádjin. Kin ga-mīnigowanen kitchi níbiwa jónita, jawénim kid inawanáganag ketimágisidjig. Mi sa aw inini anóteh déjimáwinden; anisha dash géget ina; ka-

*win matchi ijitchigéssi. Nin ge-mino-dibaamágozwé-  
nen, jóniia ki ga-mīnin. Aw inini ga-bajibaogog-  
zwen Kitchi Mokománan, tibikong gi-nibo. Kina-  
wind ge-jawénimigóssiwangen kawin ki ga-jawéni-  
mássiwánánig kidj anishinábenánig. Awégwénan  
ga-minigógzwenon jóniian, kawin nin kikéndansi-  
min; win igo gagwédjim.*

They who will probably not be well received, should not go to the Indian village. Daniel, who was greatly esteemed by his king (as they say) was given by him beautiful clothes and much money. He who was killed last winter in the woods by some robbers (as they say) his body was found in the river. The Jews, who were badly treated by the Egyptians, were made free.

#### RESUME.

*Mary naningim od odjiman onidjánissénsan ke-  
tchi-sāgiddjin. Sāgiddiwag igiw ikwéwa, mi wen-  
dji-odjindiwad. Awénen aw inini? Mi sa ningwiss  
sesikisid. Anin endáshiwad kinidjánissag? Nānāni-  
zwag ningwissag, nissiwag dash nindánissag. Kei-  
ábi na bimádisiwag kákiná kigwissag? Béjig nó-  
maia gi-nibo. Ki monénimadogénag igiw inirzwag  
Kawéssa! (no not at all) kawin gánage bejig nin  
monénimássi. Ishkotéwábo moshkinebízwag igiw nij  
oshkinarweg nwandágosidjig. Aniniwapi ge-moná-  
piniieg? Namandj api ge-mādjitawāngen. Gó-  
nima awasswābang nin ga-mādjitáminádog.  
Ki gi-windamágomidog ow, gi-dagwéshinan.  
Aniniwapi ge-dibaamágowangen? Namandj idog.  
Ki ga-mīnigomwádog níbiwa jóniia. Enirvek níbi-  
wa jóniia nin ga-mīnigómin. Nind āngwābama  
nishimc; ki wābama ná? Mi wedi enibégábarwid  
tchigátig (near the tree). Kī gi-winitónan ki bi-  
nakwánintndjin (fingers). Henry émigok anoki  
ano-kijátég; gassingweodiso. Béjig ikwe o gi-gás-  
singwéwan kirwe Debéndjigenidjin. Wedi gijigong*

*Kijé-Manitó o ga-gassinsibingwéwan ketimágisintid-  
iin. John takósi, Charles dash ginósi; John mindi-  
do, Peter dash agáshii. Masitágozi aw aiákosid;  
mákija mánóshinodog. Bigoshka iw wassakwanénd-  
jiganátig. Gwanátchiwan kid anamiéwigámigowa.  
Padágwánawishin, nindániss, nin gikadj. Wewéni  
nin padagwanishkágonan iniw wáboianan (blank-  
ets) ga-míjuinan. Padágwanaän kikádan kinikan  
gaie tchi takadjissiwán. Minossé kid ijítchigéwin,  
nin dash nind ijítchigéwin apiné (always) mánjis-  
se. Aniníwapi ge-pagamáshuáng Wikwédong? En-  
dogwen api ge-pagamáshiwangen; mákija nisso-di-  
baiganeg ki ga-pagamáshiminádog. Aw abinódjins  
pakissítchigáso; ambé, wewéni padágwana (cover  
it!) Gónima karwin ki nōndawíssidog. Géget ki  
nōndón wewéni. Wábamiwambanen, karwin ki da-  
mādjássi. Kishpin wīndamawīpan aw ikwe, nin  
da-gi-nāsikawa aw aiákosid. Kishpin kinigiigog  
kikéniminogwábanen ga-dódaman, ki da-gi-bashau-  
jéogog gauabátch.*

LESSON LIV.

*The Subjunctive Mood and Participles of the  
negative form, passive voice, of the  
fourth conjugation.*

Note 1. The subjunctive mood of the negative form, passive voice, is conjugated like that of verbs, ending in *o*, of the first conjugation, and so also the corresponding participles, f. i: *wábamig-ossiwan*, etc.

*Subjunctive Mood.*

*Present tense.*

Wābamigóssiwān  
wābamigóssiwan  
wābamigóssig  
wābamigóssiwāng  
wābamigóssiweg  
wābamigóssigwa  
wābamigóssing .

*Participles. Present tense.*

Waiābamigóssiwān, I who *am* not seen.  
waiābamigóssiwan, thou,, ,, ,, ,,  
waiābamigóssig, he ,, ,, ,, ,,  
waiābamigóssiwāng, we ,, ,, ,, ,,  
waiābamigóssiweg, you ,, ,, ,, ,,  
waiābamigóssigog, they ,, ,, ,, ,,  
waiābamigóssing, one ,, ,, ,, ,,

*Subj. Mood. Imperfect tense.*

wābamigóssiwāmban  
wābamigóssiwamban  
wābamigóssigoban  
wābamigóssiwāngiban  
wābamigóssiwégoban  
wābamigóssigwāban  
wābamigóssingiban

*Participles. Imperfect tense.*

waiābamigóssiwāmban, I who *was* etc.  
waiābamigóssiwamban, thou,, ,, ,,  
waiābamigóssigoban, he ,, ,, ,,  
waiābamigóssiwāngiban, we,, ,, ,,  
waiābamigóssiwégoban, you,, ,, ,,  
waiābamigóssigōbanig, they,, ,, ,,  
waiābamigóssingiban, one ,, ,, ,,

Note 2. The only exception to the above rule is the third person, singular and plural when it has not reference to a second-third person in the sentence, for instance:

*Subjunctive Mood.*

- Kishpin wābamássiwind.* if he is not seen.
- „ *wābamássiwindwa,* if they etc.
- „ *wābamimássiwind,* if his, their (f. i:  
son, sons) is, are not.
- „ *wābamássiwindiban,* had he not been  
seen.
- „ *wābamássiwindwában,* „ they „ been  
seen.
- „ *wābamimássiwindìban,* had his, their...  
not been seen.

*Participles.*

- waiábamássiwind,* he who is not seen
- waiábamássiwindjig,* they, who etc.
- waiábamimássiwind,* his their...etc.
- waiábamássiwindìban,* he who was not seen.
- waiábamássiwindìbanig,* they, who etc.
- waiábamimássiwindìban,* his their...etc.

Note 3. Those verbs that end in *āwa,* (*aowa*), and *ēwa,* (*eowa*) contract *āwind* into *aond,* *ēwind* into *eond,* to which then the usual terminations are added, for instance:

- ḅajibaond,* *ḅajibaondwa,* etc.
- ḅakitēond,* *ḅakitēondwa,* „

- Nind ānwēnima,* (*aian..mad*) I scold, reproach,  
him.
- „ *ānwēnindis,* (*aian..sod*) I reproach myself, I  
repent; I confess.
- Anwēnindisowin,* (*in*) Self reproach, repentance,  
conversion.

- Nind angwābama*, (*eng..mad*) I lose sight of  
him; he disappears to me.  
 „ *angwābāndān*, (*eng..dang*) I lose sight of  
it; it disappears to me.  
 „ *anibégābaw*, (*en..wid*) I stand leaning on  
one side.  
 „ *anibékwen*, (*en...nid*) I lean my head to  
one side.  
 „ *anibésse*, (*en..sed*) I lean on one side.  
 „ *bīnishima*, (*ban...mad*) I accuse him falsely,  
calumniate him.  
*Nin binākwan*, (*in. pl. an*) my comb, rake, har-  
row.  
 „ *binākwāninindj*, (*in. pl. in*) my finger, *ki bi-*  
*nākwāninindjin*. thy fingers.  
 „ *binākwāige*, (*ben..ged*) I rake, I harrow.  
*Binākwāigan*, (*in. pl an.*) rake, harrow.  
*Nin gāssingwéodis*, (*gaias..sod*) I wipe my face.  
 „ *gāssingwēwa*, (*gaias..wad*) I wipe his face.  
 „ *gāssīnsibīngwe*, (*gaias..wed*) I wipe my tears.  
 „ *gāssīnsibīngwēwa*, (*gaias..wad*) I wipe his  
tears.

EXERCISE.

*Kishpin sāgiigóssiwan*, *mákija kin kid indowin sāgiigóssiwan* (perhaps its thy fault that thou art not loved.) *Nin bakadé, nin wī-amwag pak-wéjigánsag. Anin ejtchiged aw anishinābekwe wé-di kitigáning? Monashkwe; kitchi anokí mónashkwed. Jawendágosiwag wtkā aianwenimássiwindjig. Kwīwisénsag wika aianwenimássiwindjig ta-matchi-dódamog; onijtshin aiápi* (sometimes) *ānwénimigowad onigiigowan. Abinódi o ga bashanjéogon o kitistán; kishpin waaw abinódi nāningim bashanjéogópan, kawin da-gi-matchi-abinódjirwíssi. Igiw oshkinigikweg anishá o gi-bīnishinigówan iniw ikwēwan; mino oshkinigikwewiwag, bīnádisiwag, o*



*sāgitonāwa bīnidēwin. Awi-nādin nin binawēigan* (brush) *nin wī-bīnawēinan iniw wtwakwānan gaie babisikawāganan. Endasso-gʻijigadinig Kijé-Manitó o nishkiigon baiáta-dódaminidjin. Anishinābeg, makandwēwininiwag enindjig* (called Pillagers) *o wī-mīganāwan Kitchi-mokomānan; nishkiigóssigwāban karwin da-gi-inéndanstwag wī-mīganāwad. Ganabāтч ta-bātainowag ge-nissigódjig makandwēwininiwan.*

Why dost thou scold that woman? She stole my hens; therefore I reproach her. Who is he that is coming there? It' is my father. Whence does he come? He comes from home. Is that woman hated by her neighbors? She is hated by them, because she accuses them falsely. By whom was that boy struck? I don't know. Perhaps he was struck by that tall man. Sinners, repent and change your lives. That man feigns repentance (*ānwēnindisokáso*) God hates feigned repentance; he loves true repentance and forgives those who truly repent. I have lost sight of that large hawk (*kekek*) I intended to shoot him for he killed some of my hens. Lean that way (*wedi nakakéia anibéssen*). Lean thy head this way (*omá nakakeia*). Bring my comb and soap; I want to wash my head and comb it (*nin wi-nāsikwe*). I see thy five fingers. I sweat very much and wipe my face very often. That poor child cries; dear child, wipe thy tears; I will take care of thee (*ki ga-ganawēninin*) Where is the harrow (drag)? I want to harrow. God will wipe their tears. That woman wipes the tears of her poor child (*o gāsinsibingwēwan*). By whom was that child struck? He was struck by his companions (*o wīdjīwāganan*). Had those men been punished, hey would not have done that.

INTERMEDIATE EXERCISE.

“Dubitative” participles of the “First Case”  
(I.....thee.)

<i>inowānen</i> , I who perhaps....thee		<i>issinowānen</i>
<i>igowānen</i> , we ,, ,, .... ,,		<i>igossiowānen</i>
<i>inonogwarwen</i> , I,, ,, ....you		<i>issinonogwa-</i> <i>wen</i>
<i>igowegwen</i> , we ,, ,, ....you		<i>igossiwegwen</i>
<i>inogwen</i> , he ,, ,, ....thee		<i>issinogwen</i>
<i>inogwenag</i> , they,, ,, .... ,,		<i>issinogwenag</i>
<i>inowegwen</i> , he ,, ,, ....you		<i>issinowegwen</i>
<i>inowegwenag</i> , they,, ,, .... ,,		<i>issinowegwe-</i> <i>nag.</i>

B. Note the great similarity between the affirmative and negative forms.

*Nin wika minawa ge-wābamišsinowānen, ki pagossēnimin nongom tchi gwaiuk bimādisian binish tchi niboian.* I, who perhaps will never see thee again, beg thee to live justly until death.

*Ki gi-matchi-nakwētawa aw ikwe, wika gamatchi-ganontssinogwen.* Thou hast answered badly that woman, who perhaps never spoke badly to thee.

*Ninawind ketchi-sāgiigowégwen moĵag, ki minigom aw jōniia gatē intw agwtwinan.* We who love you very much, we give you this money and those clothes.

*Nin gi-wābamag inīniwag ga-gimōdiminogwēnag ki pijikīman.* I have seen the men, who perhaps stole thy ox (cow).

*Mi na igiw inīniwag wā-nissinogwēnag?* Are those the men who perhaps want to kill thee?

*Ki jingēnimāwag igiw ga-mino-dodōssinowégwēnag.* You hate those, who perhaps did not treat you well.

*Nin ga-nāsikawánánig na igiw saidgiissinowég-zwénag?* Shall we go to those who do not love you perhaps?

*Ninawind ga-díbaamagóssiwégwen, kawin gégo ki wī-mījissimin.* To us, who perhaps have not paid you, you do not want to give anything.

LESSON LV.

*Fourth conjugation—continued.*

*First Case.*

I....thee.  
he....thee.

Note 1. The "First Case" gives the terminations, which express the action of the *first* and *third* person on the second person, f. i:

I see thee  
we see thee  
I see you  
we see you  
He sees thee  
they see thee  
he sees you  
they see you.

*Present Indic.*

*Imperfêct.*

<i>in</i>	—I....thee		<i>inināban</i>
<i>ininim</i>	„ I....you		<i>ininimwāban</i>
<i>igo</i>	„ we....thee		<i>igonāban</i>
<i>igom</i>	„ we....you		<i>igomwāban</i>
<i>ig</i>	„ he....thee		<i>igoban</i>
<i>igog</i>	„ they...thee		<i>igobanig</i>

<i>igowa</i>	„ he....you		<i>igowāban</i>
<i>igowag</i>	„ they....you		<i>igowābanig.</i>

*Indicative Mood.*

*Present tense.*

*Ki wabamin*, I see thee  
*ki wabamininim*. I see you  
*ki wabamigo*, we see thee  
*ki wabamigom*,,, ,, you  
*ki wabamig*, he sees thee  
*ki wabamigog* they see thee  
*ki wabamigówa*, he sees you  
*ki wabamigówag* they see you

*Imperfect tense.*

*Ki wabaminināban*, I saw thee  
*ki wabamininimwāban*, I saw you  
*ki wabamigonāban*, we saw thee  
*ki wabamigomwāban*, we saw you  
*ki wabamigoban*, he saw thee  
*ki wabamigóbanig*, they saw thee  
*ki wabamigowāban*, he saw you  
*ki wabamigowābanig* they saw you

Note 2. *Ki wabamigo* means *we see thee*, and *thou art seen*; *ki wabamigom*, *we see you*, and *you are seen*.

*Nin nagadénima*, (*neg..mad*) I am accustomed to him, used to him.  
 ,, *nagadis*, (*neg..sid*) I am accustomed.  
 ,, *nagadendam*, (*neg..dang*) I am accustomed.  
 ,, *nagadendan*, (*neg..dang*) I am accustomed to it, used to it.  
 ,, *nādóma*, (*naiadomad*) I fetch or carry him on my back.

- Nin nādóndan*, (*naiad..dang*) I carry it on my  
back.
- „ *wíkoma*, (*wak..ad*) I invite him to a feast  
or banquet.
- „ *wewébanábi*, (*waiew..bid*) I am fishing with  
a hook.
- „ *pagídawa*, (*peg..ad*) I set a net (nets) to  
catch fish.
- „ *pagídawa assab*, (*o pagídawan assabin*) I set  
a net.
- „ *pagis*, (*pegisod*) a bathe.
- „ *pagossénima*, (*peg..mad*) I ask him for  
something with hope.
- „ *wewibia*, (*waiew..ad*) I hurry him.
- „ *wewibima*, (*waiew..mad*) I hurry him by my  
words.
- „ *wibema*, (*wabemad*) I sleep with him.
- Wibemagan*, (*an. pl. ag*) bed fellow.

EXERCISE.

*Nossinan ki bi-wabamigo* (Father we come to see thee). *Nin kikenimigog anishinabeg gaie kin ki kikenimigog. Kawin maski nin nagadénimassiwánán aw mekatewikwanaie, kin dash, nossinan ki nagadénimigo. Ki nagadéndan na iw anokiwin! Kawin mashi nin nagadéndansin. Aw anishinábekwe o nadoman onidjanissensan. Kitchi mashkimod o nadondan aw inini. Ki pagossénimin tchi awiian iw ki wagakwad: Debendjigeiar, ki pagossénimin tchi jawenimad aw aiakosid. Kakina gijigong ebii-eg, ki pagossénimigowag ogow enamiádjig tchi gaganódamawegwá. Anishinabedog, Kitchi-Manito kid inenimigowa tchi anamiaieg, tchi odápinameg anamiéwin. Nidji, ki gi-wabamin awassonágo; ki gi-wabamigog gaie igiw nij ininiwag. Nin sagiag anishinabeg gaie dash winawa nin sagiigog. Nosse, nijing nin gi-nishkiig bejig inini, gaie dash nin gi-matchi-dajimig* (spoke ill of me.) *Ninidja-*

nissidog (my children!) ki kitchi saginininim, mo-jag gaie ki mino inenimininim. Jesus ki sagiigó-wa gaie gijigong ki gad-odapinigówa kishpin gwaiak bimádisiieg. Aniniwapi ged-odapinaman Kitchi Jawendágošiwín? Nongom igo gijigak nin gad-odapinan. Ki gi-bimomig na ki mama? Geget, nin gi-bimómig. Ki ga-bimómigówag na bebéjigóg-najig (Are you going to ride on horseback? Literally: are horses going to carry you on their backs?) Enangé. Wewib awi-nadóndan iw kitchi mashkimod opinig. Ki wewibiig aw ikwe. Anin ejitchigewad ninidjanissag? Bejig monaapini (digs potatoes) bejig wewébanábi, bejig dash pagiso. Anin api wa-pagidarwáieg? Nongom wa-onagoshig nin gu-pagidarwámin. Ki nagadendanna iw pagidarwawin? Kawin mashi nin nagadéndansin. Ki nagadenimigog na Mashki Sibing daji-anishinabeg? Nin nagadénimigog. Ki wibemigog na kinidjanissensag? Nin wibémigog sa. Wibéndiwag na kig-wissensag? Geget, wibéndiwag.

Christians live uprightly and God will love you. Does the teacher like thee? Yes, he likes me and he speaks often to me (*naningim nin ganónig.*) Did he hurry thee when thou wast praying (*Ki gi-wewibimigna gi-anamiaian?*) No. I ask thee to pray for my sick sister. I will pray for her. Did those fishermen set their nets? They did not yet set their nets? When do they intend to set them? They intend to set them tomorrow morning. They are now too tired. How many boys went fishing? Five went fishing and two went hunting. Did thy father invite any one to a feast? He did not. Do those half-breeds speak English! They speak English, French and Chip-pewa. Did that woman speak to thee this morning (*jeba?*) Yes, she spoke to me. Are those women angry at thee? I don't know.

INTERMEDIATE EXERCISE.

*Passive Voice, Dubitation form.*

I am perhaps....	<i>igomidog</i>		<i>igossimidog</i>
thou art ,,	.... <i>igomidog</i>		<i>igossimidog</i>
he is (by),,	.... <i>igodogenan</i>		<i>igossidogenan</i>
we are ,,	.... <i>igominadog</i>		<i>igossiminadog</i>
you are ,,	.... <i>igomwadog</i>		<i>igossimwadog</i>
they are by,,	.... <i>igowadogenan</i>		<i>igossiwadogenan</i>
he is	.... <i>adog</i>		<i>assidog</i>
they are	.... <i>adogenag</i>		<i>assidogenag.</i>

Note. The terminations of the negative form are like those of the affirmative with *igossi* placed before them (*igo affirm. igossi negative.*)

*Makija kitchi sagiadog aw mino mekatewikwan-  
aie*, perhaps that good priest is much loved.

*Jingenimadogénag igiw metchi-dodangig*, perhaps these evil doers are hated.

*Pangi apitenimádog aw ikwe*, perhaps that woman is little esteemed.

*Kawin gwetch nibiwa ta-minassidogénag*, perhaps they will not be given much, receive much.

*O gi-wābamigowádogénan nossan*, perhaps they were seen by my father.

*Kawin o gi-bashanjéogóssiwadogénan onigiigo-  
wan*, perhaps they have not been punished by their parents.

Perhaps I shall be punished if I steal apples. Perhaps you will be ill thought of, if you do that. Perhaps my son was not treated well. Perhaps we shall be robbed, if we go to town. Perhaps you will be stared at, if you dress so. Perhaps they will be made sad by their wicked children.

LESSON LVI.

*First Case, Continued. Contracted terminations.*

Note. Verbs ending in *wa* contract their terminations in the "First Case": I, he... thee, as follows:

<i>awin</i> is contracted into <i>on</i> ( <i>ōninim</i> )	
<i>āwin</i> ( <i>aowin</i> ),,	,, ,, <i>aon</i> ( <i>aoninim</i> )
<i>ēwin</i> ( <i>eowin</i> ),,	,, ,, <i>eon</i> ( <i>eōninim</i> )
<i>awig</i> ,,	,, ,, <i>ag</i> ( <i>āgog</i> , <i>āgowa</i> , <i>āgo-</i> <i>wag</i> )
<i>āwig</i> ( <i>aowig</i> ) ,,	<i>aog</i> ( <i>āogog</i> , <i>āogowa</i> , <i>āo-</i> <i>gowag</i> )
<i>ēwig</i> ( <i>eowig</i> ),,	,, <i>ēog</i> , ( <i>ēogog</i> , <i>ēogowa</i> , <i>ēogowag</i> ).

*Paradigm.*

*Ki windamon*, I tell thee (*nin windamarwa*)  
,, *windamoninim*, I tell you.

*Ki bajibaon*, I stab thee (*nin bajibāwa*)  
,, *bajibaoninim*, I stab you

*Ki pakiteon*, I strike thee  
,, *pakiteoninim*, I strike you

*Ki windamag*, he tells thee  
,, *windamagog* they tell thee

*Ki bajibaog*, he stabs thee  
,, *bajibaogog*, they stab thee

*Ki pakiteog*, he strikes thee  
,, *pakiteogog*, they strike thee etc.

*Nind aiangwamima*, (*eian..mad*) I recommend  
him to do something etc.

,, *ājoge*, (*aiajoged*) I walk over a bridge.

*Ajogan*, (*in. pl. an*) a bridge, a wharf.

*Nind akamarwa*, (*ek..wed*) I lurk, I lie in wait  
for him.

,, *akokomidassike*, (*ek..ked*) I knit stockings.



- Akokomidassikewin*, (*in*) knitting.  
*Akokomidass*, (*in pl. an*) a stocking.  
*Nin widókawa*, (*wa..wad*) I help him.  
 ,, *bapinódawa*, (*baiap..wad*) I laugh at him.  
 ,, *nandonēwa*, (*ven..wad*) I seek for him.  
 ,, *baskikwēwa*, (*baias.,wad*) I bleed him.  
 ,, *dajindamawa*, (*end.,wad*) I speak of something concerning him, or to him.  
 ,, *gagwedina*, (*geg..wad*) I feel him.  
 ,, *gagwedjima*, (*geg..mad*) I ask him.  
 ,, *giwenajawa*, (*gaw..wad*) I send him home.  
 ,, *minajawa*, (*en..wad*) I send him.  
 ,, *madjinajawa*, (*maid..wad*) I send him away.

EXERCISE.

*Nimidjánissidog*, *ki aiángwamiminitinim weweni tchi anamidieg gweshkosiiégon gaie gewishimoiégon* (when you rise and when you go to bed.) *Kid akamag aw matchi inini; ki wi-nissig. Inashke ajogan! ajogéda. Aw ikwe ki gi-dajindamag kid ijrwebisíwin, ki dódamowinan gaie. Ki nandoneog kiga, ki wi-giwenajaog. Gi-akosiiian ki gi-baskikweog mashkikíwinini. Ki ga-widokagorwag bemadisiidig. Ki bapinodágowa aw abinodji. Ki gi-gagwedinigog ogow ininiwag Ki wi-gagwedinin eta. Ki gi-gagwedjimigog na igíw abinodjiig?* *Nin gi-gagwedjimigog sa. Anindi kid akokomidassan?*

*Ki gi-wabamig na awiia gi-gíwashkwébiian gi-mawibiian gaie? Bejig eta inini nin gi-wabamig, kawin dash nin gi-gíwashkwébissi, kawin gaie nin gi-mawibissi, pangishe (very little) nin gi-minikwe. Ki gi-inotag aw inini; ga-ikitoianin ikkitowinan, nassab (over again) gi-ikkito. Geget nin mamídawendam; nawatch weweni nin ga-ganawéinidis. Ki gi-wabandan na nin ningwawakimian? (our burying ground, cemetery). Kawin nin gi-*

wabandansin. *Wewibitan, ningwiss, ki wi-ininaja-on kikinoamading. Nindaniss, ki gi-madjinajaog na aw inini enokitarwad? E, nin gi mādjinajaog; kawin gaie nin gi-dibaamágvssi* (he did not pay me). *Anamakamig daji-otchitchágomag sessessáki-sowag* (they burn and weep). *Kwirwisensidog, kid ombigisim!* (you are noisy) *bisán aiaiog! kishpin bisan aiassiwag, ki gu-bashanjéoninim* (I shall punish you.) *Ki gi-nishkadji-ganonig awiia? Aw ikwe nin gi-nishkadji-ganonig, anisha nishkadisi, gi-ano-matchi-dodarwassiwag, potch nin nishkadisi-tug* (she is angry at me.)

When will thy mother return home? I don't know. Didst thou find her things (*anokadjiganan*), her scissors, her thimble and her needles? (*o gandaigwasson gaie o jaboriganan.*) I found her scissors and her needles, but I did not find her thimble. Why, dost thou weep? Did the teacher punish thee? Did he strike thee? He punished me for nothing. I was not making noise; John was making fun (*ombakamigisi*). Did he send the scholars home? He sent them home. Did they hunt (look for) my book? or (*o gi-nanda-wabandanawa na nin masinaigan!*) (*nin gi-nandawabandamagog na nin masinaigan? Geget ki gi-nandawabandamagog ki masinaigan, o gi-mikana-wa gaie.* Yes they searched for thy book and they found it. Did the fish swallow thy hook? (*Ki gi-gondamag na gigo?*) He swallowed my hook. Did the robber rob thee of anything? (*Ki gi-makamig na ego makandwewinini?*) He robbed me of all my money. Did that girl steal anything from thee? She stole from me twenty five dollars.

INTERMEDIATE EXERCISE.

If I am perhaps...	<i>igowānen</i>		<i>igossiwānen</i>
etc.	<i>igōwanen</i>		<i>igōssiwānen</i>
	<i>igogwen</i>		<i>igossigwen</i>
( <i>ninawind</i> )	<i>igowāngen</i>		<i>igossiwāngen</i>
( <i>kinawind</i> )	<i>igowāngen</i>		<i>igōssiwāngen</i>
	<i>igowegwen</i>		<i>igossiwegwen</i>
	<i>igowagwen</i>		<i>igossiwagwen</i>
	<i>āwinden</i>		<i>āssiwinden</i>
	<i>āwindwāwen</i>		<i>āssiwindwāwen</i>

Note. See remark in foregoing *intermediate* exercise. It has a very wide application.

*Kishpin jawenimigossiwegwen, ki kitchi kitimagendagosim.* You are deserving of compassion, if you are perhaps not helped.

*Awegwēnan ge-wabamigōgrwen ar kwirwisens?*  
By whom will that boy be seen?

*Namandj idog ge-dodawawindwirwen,* I don't know what will be done to them (how they will be treated).

*Awegwēnan idog ga-gimodimigowagwen?* By whom may things have been stolen from them? (*German von wem sind sie vielleicht bestolen worden?*)

*Nin ga-wi-godji kikendam, kishpin ga-matchi-igowānen,* I will try to find out whether I have been perhaps ill spoken of.

Was that boy seen by his mother, when he struck his sister? I don't know whether he was seen by his mother, but he was seen by his father. Are those people liked? I think they are not liked. If those robbers be caught, they will be hanged immediately.

LESSON LVII.

*First Case, continued. Negative form.  
Terminations of the Indicative mood.*

*Present tense.*

<i>issinon</i>	I...thee not
<i>ossinon</i>	" " "
<i>aossinon</i>	" " "
<i>eossinon</i>	" " "
<i>issinoninim</i>	I....you not.
<i>ossinoninim</i>	" " "
<i>aossinoninim</i>	" " "
<i>eossinoninim</i>	" " "
<i>igōssi</i>	we....thee not
<i>agōssi</i>	" " "
<i>aogōssi</i>	" " "
<i>eogōssi</i>	" " "
<i>igōssim</i>	we....you not
<i>agōssim</i>	" " "
<i>aogōssim</i>	" " "
<i>eogōssim</i>	" " "
<i>igossi</i>	he....thee not
<i>agossi</i>	" " "
<i>aogossi</i>	" " "
<i>eogossi</i>	" " "
<i>igossig</i>	they....thee not
<i>agossig</i>	" " "
<i>aogossig</i>	" " "
<i>eogussig</i>	" " "
<i>igossíwa</i>	he....you not
<i>agossíwa</i>	" " "
<i>aogossíwa</i>	" " "
<i>eogossíwa</i>	" " "

<i>gossiwag</i>		they . . .	you	not
<i>agossiwag</i>		”	”	”
<i>aogossiwag</i>		”	”	”
<i>eogossiwag</i>		”	”	”

*Imperfect tense.*

*issinoninaban*  
*ossinoninaban*  
*aossinoninaban*  
*eossinoninaban*

*issinonininwaban*  
*ossinonininwaban*  
*aossinonininwaban*  
*eossinonininwaban*

*igossinaban*  
*agossinaban*  
*aogossinaban*  
*eogossinaban*

*igossinwaban*  
*agossinwaban*  
*aogossinwaban*  
*eogossinwaban*

*igossiban*  
*agossiban*  
*aogossiban*  
*eogossiban*

*igossibanig*  
*agossibanig*  
*aogossibanig*  
*eogossibanig*

*igossiwaban*  
*agossiwaban*  
*aogossiwaban*  
*eogossiwaban*

igossiwabanig  
 agossiwabanig  
 aogossiwabanig  
 eogossiwabanig

Note 1. As the above-given paradigm shows, the contracted forms have the same terminations, as the regular; all the difference is in the vowel, which precedes the termination, which is *i* for the regular forms and *o*, *ao*, *eo*, for the contracted forms.

Note 2. The above note applies to the affirmative and negative forms, Indicative, Subjunctive, Participles, of the Passive Voice, and of the First Case. The Chippewa scholar will please remember this important remark.

*Paradigm.*

- Kawin ki wabamissionon*, I see thee not  
 ,, ,, *wabamissiononinim*, I see you not.  
*Kawin ki wabamigōssi*, we see thee not.  
 ,, ,, *wabamigōssim*, ,, ,, you ,,  
*Kawin ki wabmigossi*, he sees thee not.  
 ,, ,, *wabamigossig*, they,, ,, ,,  
*Kawin ki wabamigossíwa*, he sees you not.  
 ,, ,, *wabamigossíwag*, they,, ,, ,, etc.  
*Nind ajidéma*, (*aiaj..mad*) I contradict him, answer him disrespectfully.  
 ,, *ajidéka<sup>wa</sup>*, (*aiaj..wad*) I miss him, don't meet him, *on the road*.  
 ,, *ajidéwa*, (*aiaj..wad*) I miss him, travelling in boat, or water.  
 ,, *ajéta*, (*eietad*) I move backward, draw back.  
 ,, *ajétakoki*, (*ej..kid*) I step backward, make a step backward.  
 ,, *ajéosse*, (*ej..sed*) I walk backward.  
 ,, *anámikazwa*, (*en..wad*) I salute him.

- Nind anámikan*, (*en..kang*) I salute it.  
 ,, *jingéndamawa*, (*jang..wad*) I hate something  
 belonging or appertaining to him.  
 ,, *kijíswa*, (*kaj..wad*) I warm or rewarm some  
 an. object.  
 ,, *kijokawa*, (*kaj..wad*) I warm him, lying with  
 him.  
 ,, *kijókodádimin*, (*kaj..didjig*) we warm each  
 other, lying together.  
 ,, *kijónike*, (*kaj..ked*) my arms are warm.  
 ,, *kijónindji*, (*kaj..djid*) my hands are warm.  
 ,, *kijos*, (*kajosid*) I am warm.  
*kijoshin*, (*kaj..ing*) I lie warm.  
 ,, *kijoside*, (*kaj..ded*) my feet are warm.  
 ,, *kijote*, (*kajoteg*) it is warm (in a lodge or  
 house.)  
 ,, *makatewíwe*, (*mek..wed*) I am a negro.  
 ,, *makatewíton miigwakissin*, I blacken a boot  
 or shoe.

### EXERCISE.

*Ki gi-wabamig na nishime? Kawin nin gi-wa-  
 bamigossi. Nosse, ki pagossénimin tchi wi-minad  
 nin papa bejigwábik, pakwéjiganan tchi ondji  
 gtshpinanad. Kawin mashi ki gi-dibaamágossi.  
 Kego wika ajidémaken ki kitisímag (thy parents.)  
 Ki gi-ajideogózwag na nind anishinabemag? Geget:  
 kawin dash nin gi-ajidéwassiwanánig nij Bwanan  
 (Sioux) ga-wabamangidjig; o gi-míganawan dash,  
 o gi-nissáwan gaie. Ajétan, ningwiss, bejig inini  
 wi-pindge endaiāng. Ajetakokizwag anind kekinoa-  
 marwindjig abinodjiāg, anind dash nogigábawí-  
 zwag. Kid anamikon, Marie, gaie ki-nanándomin  
 tchi gaganódamawíian (to pray for me.) Jesus,  
 nind anamikan Kide ketchi-sagitoiān. Nin jingén-  
 damawa John o sasagisíwin. Nin kijouike, Mary  
 kijoside, gaie Ann kyonindji, gaie nishimeíag kij-  
 oshinog nibáganing. Charles makatéwíwe, James*

*dash wabishkiwe. Mike o makatewitonan nin miti-gwakininan.*

John, how is thy father, today? He is not well; he caught cold lately and he lies sick in bed. I hear you. but I do not see you. Does John hear me? He does not hear thee, nor do we hear thee. We come to tell thee that thy son was drowned in the lake. He was skating on the ice and broke through and went down. (*gigonsabi*). I do not know you, I have never seen you. Did those men tell thee that my horse is sick? No, they did not tell me. Did they listen to thee when didst thou preach? They did not listen to me (*kawin nin gi-pisindagossig*) they hate to hear me (*nin jingilagog*) they hate to hear the word of God. Dost thou lie warm? Yes, I lie warm; it is warm here; my hands and feet are warm. God does not love you if you don't pray. John will not pay you, nor will those men pay you. I will bleed thee, if thou wishest it (*kishpin inendaman*) Did thy parents punish thee? My mother punished me, but my father did not.

INTERMEDIATE EXERCISE.

*Second Case Dubitative form.*

Thou....me perhaps	ki....idog
you....me	,, ..imidog
he....me	,, nin....igodog
they....me	,, ..igodogénag
thou....us	,, ki....iminádog
you....us	,, ..iminádog
he....us	,, nin (ki) igonádog
they....us	,, nin (ki) igonádogénag.

*issidog*  
*issimidog*



*igossidog*  
*igossidogénag*  
*issiminádog*  
*issiminádog*  
*igossinádog*  
*igossinádogénag*

- Odenang ki gi-danéninidog*, perhaps thou  
 thoughtest me in town.
- Mákija ki goshidog*, perhaps thou fearest me.
- Kawin ki sagiüssidog*, perhaps thou dost not love  
 me.
- Nin kikenimigodogénag*, perhaps they know me.
- Kawin ki gi-nondágossinádogénag*, perhaps they  
 have not heard us.
- Ki minwabamidog*, perhaps thou likest to see me.
- Makija kawin nin ga-windamágossinádog ow*, per-  
 haps he will not tell us that.
- Kawin ki gòshissiminádog*, perhaps you do not  
 fear us.
- Ki gi-matchi-dodagonádogénag*, perhaps they have  
 done bad to us.

Does he wish us harm? Perhaps he does wish me harm. Did I not see thee in town yesterday? Perhaps thou didst see me somewhere, but not in town, for I was not in town yesterday. Will those men abandon us? Perhaps they will not abandon us. Did they speak ill of me? Perhaps they did not speak ill of thee. Did that woman hear us? I think she did not hear us, she was too far away. Will those young men mind me? I think they will mind thee. Perhaps thou hatest me? I do not hate thee.

LESSON LVIII.

*First Case—Continued.*

*Subjunctive Mood, affirmative and negative form.*

*Present tense.*

inan, if I..thee	not issinowan.
onan, ,, ,, ,,	,, ossinowan
aonan,, ,, ,,	,, aossinowan
eonan ,, ,,	,, eossinowan.
inagog, if I..you	not issinonagog
onagog ,, ,, ,,	,, ossinonagog
aonagog,, ,, ,,	,, aossinonagog
eonagog ,, ,, ,,	,, eossinonagog
igoian, if we..thee	not igossiwan
agoian ,, ,, ,,	,, agossiwan
aogoian,, ,, ,,	,, aogossiwan
eogoian,, ,, ,,	,, eogossiwan
igoieg, if we..you	not igossiweg
agoieg ,, ,, ,,	,, agossiweg
aogoieg,, ,, ,,	,, aogossiweg
eogoieg ,, ,, ,,	,, eogossiweg
ik, if he..thee	not issinog
ok, ,, ,, ,,	,, ossinog
aok,, ,, ,,	,, aossinog
eok ,, ,, ,,	,, eossinog.
ikwa, if they..thee	not issinogwa
okwa, ,, ,, ,,	,, ossinogwa
aokwa,, ,, ,,	,, aossinogwa
eokwa,, ,, ,,	,, eossinogwa.
ineg, if he..you	not issinoweg
oneg, ,, ,, ,,	,, ossinoweg
aoneg,, ,, ,,	,, aossinoweg
eoneg,, ,, ,,	,, eossinoweg

inégwa, if they..you		not issinowégwa
onegwa, ,, ,, ,,		,, ossinowégwa
aonegwa,, ,, ,,		,, aassinowégwa
eonegwa,, ,, ,,		,, eassinowégwa

*Pluperfect tense.*

inamban, had I thee		issinowamban
inagogoban, ,, ,, you		issinonagogoban
igôriamban, ,, we thee		igossiwanban
igoiegoban ,, ,, you		igossiwegoban
ikiban ,, he thee		issinogiban
ikwaban ,, they thee		issinogwaban
inégoban ,, he you		issinowégoban
inégwaban ,, they you		issinowégwaban

Note 1. In the above paradigm of the *pluperfect tense* we have omitted the *contracted vowels* o, ao, eo, etc which *precede* the usual terminations, as they are sufficiently given in the paradigm of the *present tense*.

Note 2. To form the Subjunctive Mood, add the above terminations to the root of the verb, f. i: wabaminan, wabamik, etc.

- Nin nibide-aiamin*, we are in a row (*nibide* refers to a row or line.)
- ,, *nibidébinin*, (*nab..idjig*) we are sitting in a row.
- ,, *nibidéngwamin*, (*nab..djig*) we are sleeping, lying in a row.
- ,, *nibowindan*, (*neb..dang*) I kill it.
- ,, *nibówinike*, (*neb..ked*) I have a dead arm (by palsy).
- ,, *nibówinindji*, (*neb..djid*) I have a dead hand (by palsy).
- ,, *nibówiside*, (*neb..ded*) I have a dead foot.
- ,, *passanowewa*, (*pes..wad*) I strike him on the cheek.

„ *bassingwewa*, (*beswad*) I strike him in the  
face.

„ *bassidonewa*, (*bes..wad*) I strike him on the  
mouth.

„ *pagaskajewa*, (*peg..wad*) I strike him on the  
bare skin.

„ *ombákamigis*, (*wem..sid*) I play in a noisy  
manner.

*Ombákamigisiwin*, (*in*) noise,, noisy amusement.

*Nind ombiniken*, (*wem..nid*) I lift up my arm.

*Ombishin*, *pakwejigan*, the bread rises.

*Nind ombisiden*, (*wem..denid*) I lift up my foot.

„ *nissitotawa*, (*nes..wad*) I understand him.

„ *nissiwegodjin*, (*nas..ing*) I am ragged, my  
clothes are all torn.

„ *anikanótawa*, (*aian..wad*) I interpret him,  
(his words).

#### EXERCISE.

*Karwin na ki nissitotógossi aw inini? Geget, nin nissitotag. Kishpin nissitotossinog, ki wi-anikanton, mi dash tchi nissitotok, gaie igiw anind (and those others) tchi nissitotokwa. Nenij abinodjiag nibidebiwag kikinoamadwigamigong, anamiewigamigong nenanan ininiwag nibidebiwag Ima kitchi nibaganing nisswi kwirisensag nibidengwarwag (sleep in a row) Kitimagisi aw inini; nibowinike gaie nibowiside.*

*Matchi Judawininiwag o gi-bassingwewawan Debendjigenidjin. Nindaniss wegonen wendji-mawii-an? Ki gi-bassingweog na awiia? Karwin awiia nin gi-bassingweogossi, nind akosinan nibidan (I have toothache) mi wendji-mawiiän. Kishpin awiia pakiteok, kego kin ajida pakitewaken. Ombishin pakwejigan.*

*Ki da-gi-minin joniia kishpin gi-wabamināmban, karwin dash ki gi-wabamissinon, awiia dash bekan-*

*isid nin gi-mina. Kawin o gashkitossinawa matchi manitog tchi banadjiinegwa kishpin pagossenimeg Kossiwa gijigong ebid tchi nadumoneg (to help you) Kawin nin minwabandansin ombákamigisiwin, kawin gaie nin minwabamassig abinodjiag osam wembákamigisidjig. Nidji, ombinikenin! Nin bwanaawiton wi-ombinikeniiän, nin nibowinike. Nibowiside na aw mindimoie? Kawin nibowisidessi, aw dash akiwesi nibowinindji. Ki kitimagenimini-nim (I pity you) apegish gashkitoiämban tchi jaweniminagog, kid inenimiiininim. Ki gi passanoweog na aw oshkinawewish? Geget, nin gi-kitchi-pasanoweog. Ki gi-bassingweog, nin gaie nin gi-bas-sidoneog. Geget matchi oshkinawewi. Ki gashkiton na tchi ombisideniiän? Kawin bapish nin gashkitossin tchi ombisideniiän, nin nibowiside sa.*

If the priest can assist you, he will assist you; he is kind-hearted (*minodee*) and pities the poor. If those had not seen you and talked to you, they would have gone home hungry, Did that man understand thee, when thou spokest to him? He did not understand me. How many languages dost thou speak? (*Anin dassing bebakan enweian?*) I speak seven different languages, (*nijwaching bebakan nind inwe.*) Does thy wife speak Chippewa? No, she does not speak Chippewa, but she speaks French and English. Had that beggar (*nandotamagewinini, nandotamagekwe*) understood thee and spoken to thee, he would have received bread and pork from thee. Did the priest put thee out of church? (*Ki gi-sagidinig na mekatewikwanaie anamiewigamigong?*) Why did he put thee out? He put me out for nothing (*anisha*); I drank a little too much lately and had married another woman, because my wife had left me (*nin gi-naganigoban*) Thou art a bad man if thou habitually drinkest and livest in concubinage (*kishpin gaie anisha widigemad ik-*

we.) Father, I will put away that woman (*nin ga-webina aw ikwe.*) and I will give up drinking. My friends, I am glad to see you.

INTERMEDIATE EXERCISE.

If I perhaps...thee	<i>inowānen</i>		<i>issinowānen</i>
„ we „ ... „	<i>igowānen</i>		<i>igossiowānen</i>
„ he „ ... „	<i>inogwen</i>		<i>issinogwen</i>
„ they „ ... „	<i>inogwawen</i>		<i>issinogwawen</i>
„ I „ ... you	<i>inonogwa-</i>		
	<i>wen</i>		<i>issinonogwawen</i>
„ we „ ... „	<i>igowegwen</i>		<i>igossiowegwen</i>
„ he „ ... „	<i>inowegwen</i>		<i>issinowegwen</i>
„ they „ ... „	<i>inowegwa-</i>		
	<i>wen</i>		<i>issinowegwawen.</i>

*Kishpin waiabamissinowanen, kego ningot inenimishiken*, if I do not see thee, don't think anything wrong of me.

*Kid inendam na tchi widjiwiiian? Ki ga-widjiwin, kishpin dash gego eninowānen, kego babamadjimoken!* Art thou willing to go with me? I will go with thee; but if I should say anything to thee, do not go about and tell it.

*Kishpin ningotchi ge-wabamigowanen, ki ga-babu-widjiwigo*, if we happen to see thee anywhere, we will go around with thee.

*Kishpin wa-debwetossinowegwawen ogow kwiwisensag weweni ki ga-bashanjewawag*, if those boys do not want to obey (believe) you, you are to punish them well.

Did I do anything wrong to you? I think thou hast not done us any wrong. Did those men work faithfully for you? I think they did not work well for us. I believe I saw thee in town. Perhaps thou didst see me. Wilt thou perhaps lend me one hundred Dollars? I cannot lend thee

money, for I have no money, but I may give thee some provisions and clothes. Wilt thou go with me this evening? I think I will go with thee for a short time.

LESSON LIX.

*First Case—continued; participles of the affirmative and negative form.*

<i>Affirmative form,</i>	<i>Negative form.</i>
<i>Present tense.</i>	<i>Present tense.</i>
<i>inan</i> I who...thee	<i>issinowan</i>
<i>inagog</i> „ „ ...you	<i>issinonagog</i>
<i>igoian</i> we who...thee	<i>igossiwan</i>
<i>igoieg</i> „ „ ...you	<i>igossiweg</i>
<i>ik</i> he who...thee	<i>issinok</i>
<i>ikig</i> they,,... „	<i>issinokig</i>
<i>meg</i> he who...you	<i>issinoweg</i>
<i>inegog</i> they,,... „	<i>issinowegog</i>
<i>Imperfect tense.</i>	<i>Imperfect tense.</i>
<i>ināmban</i> , I who...thee	<i>issinowāmban</i>
<i>inagogoban</i> I „ „ ...you	<i>issinonagogoban</i>
<i>igoiamban</i> , we who...thee	<i>igossiwamban</i>
<i>igoiegoban</i> , „ „ ...you	<i>igossiwegoban</i>
<i>ikiban</i> , he who...thee	<i>issinogiban</i>
<i>ikibanig</i> , they,,... „	<i>issinogibanig</i>
<i>inegoban</i> , he who...you	<i>issinowegoban</i>
<i>inegobanig</i> , they,,... „	<i>issinowegobanig</i>

Note. The terminations of the participles are

the same as those of the corresponding Subjunctive mood, except the following:

Subj.	<i>ikwa</i>	<i>issinogwa</i>
Part.	<i>ikig</i>	<i>issinokig</i>
Subj.	<i>inegwa</i>	<i>issinowegwa</i>
Part.	<i>inegog</i>	<i>issinowegog</i>
Subj.	<i>ikwaban</i>	<i>issinogwaban</i>
Part.	<i>ikibanig</i>	<i>issinogibanig</i>
Subj.	<i>inegwaban</i>	<i>issinowegwaban</i>
Part.	<i>inegobanig</i>	<i>issinowegobanig</i> .

- Nin gikadj*, (*gakadjid*) I am cold, I feel cold.  
 „ *takadj*, (*tek..jid*) I catch cold, become cold.  
 „ *niningadj*, (*nen..jid*) I am very cold, trem-  
 ble with cold.  
 „ *gikadjinindjiwadj*, (*gak...jid*) my hands are  
 cold.  
 „ *gikadjisidewadj*, (*gak..jid*) my feet are cold.  
 „ *gikadjitawagewadj*, (*gak..jid*) my ears are  
 cold.  
 „ *mokwadj*, (*mwak..jid*) I weep from cold.  
 „ *wébishima*, (*waieb..mad*) I throw him down  
 on the ground.  
 „ *wébina*, (*waieb..mad*) I throw him away, re-  
 ject, abandon him.  
 „ *wébinan*, (*waieb..nang*) I throw it away, re-  
 ject it, abandon it.  
 „ *wébinamawa*, (*waieb..wad*) I throw away  
 something belonging to him, forgive him.  
 „ *wébinidimin*, (*waieb..didjig*) we abandon  
 each other, separate.  
*Wébinidiwin*, (*in*) mutual separation, divorce.  
*Wébinigan*, (*an. pl. ag*) a person rejected, di-  
 vorced, also any an. obj. thrown away.  
*Wébinigan*, (*in. pl. an*) Any inanimate object re-  
 jected, discarded.  
*Nin wébinigas*, (*waieb..sod*) I am rejected, aban-  
 doned.



- Nin bonigidétawa, (bwan..wad) I forgive him.*  
 ,, *wanénima, (wen..mad) I forget him.*  
 ,, *wanéndan, (wen..dang) I forget it.*  
 ,, *wanéndamawa, (wen..wad) I forget some-  
 thing belonging to him, forgive him.*  
 ,, *wanéndjigas, (wen..sod) I am quite forgot-  
 ten.*

*Nin gikadj; kitchi kissina; pitchinago nin gi-ta-  
 kadj odenang gi-ondjibaiān, gi-ani-giweiān; non-  
 gom dash nin niningadj. Anin enakámigak?  
 (what is the news?) Anotch gego enakámigak nin  
 gi-baba-nondan, ki ga-windamon dash. Bwa mad-  
 jitaiān dash, nin wi-sakaipwagane (I want to  
 light my pipe) Kid aiawa na asséma? Nin mané-  
 pwa (I have no tobacco) Waaw assema; odapin,  
 weweni sagasswákan, bekish dash gaie dibádjimon  
 iw enakámigak. Gi-anamie-nibawirwag (got mar-  
 ried) awassonago John Makons gaie Marie Main-  
 gans. Bejig kwizisens o gi-takwámigon kitchi ani-  
 moshan. Jane Gijigokwe o gi-webinan o widígema-  
 ganan. Nij abinodjiag miskwajéwin (measles)  
 gi-ondjinéwag, mi sa Migisi onidjanissan, kitchi  
 kashkéndamon onigiigowan. Nin gikadjisidéwadj,  
 ambe bimibatóda atchina minawa tchi kijosideiang.  
 Anindi nin mindjikáwanag? (mittens) Kawin nin  
 mikawassig, makija awiia nin gi-gimódimig nin  
 mindjikáwanan. Niu wi-aiawag; nin kitchi gi-  
 kadjinindjiwadj sa. Anindi nin nabikawágan? Nin  
 gikadjitawagéwadj. Aw ikwesens mokwadj. Ke-  
 go mawiken, bi-widabimíshin (come and sit by  
 me) Waiba ki ga-dagwishinimin endaiang.*

Did that convert (*weshki-anamiad*) apostatize?  
 He did not apostatize, he is wrongly caluminat-  
 ed (*anishi matchi dajima*) He is a strong Chris-  
 tian. Those who deceived thee did wrong. Those  
 that struck you last Sunday are in jail. If I

would make thee suffer for nothing, I would do thee wrong. God who sees you, knows all your thoughts words and actions. I, who see thee now, will never see thee again. I your priest, who love you from my heart, I am going to leave you this evening. Are that boy's hands cold? They are cold; he weeps from cold. Come in, and warn thyself, my son. Now thy hands are warm and thy feet are warm. They who do good to you, shall be rewarded, but they who do evil to you shall be punished. (*ta-animisiwag*). Those that did not strike thee, them I like, but I don't like those that struck thee. God, who gave thee thy sickness that thou mightest repent, he will take it away from thee soon.

INTERMEDIATE EXERCISE.

If, whether I...him	<i>wagen</i>		<i>wagwawen</i> , if I them
„ „ thou ... „	<i>waden</i>		<i>wadwawen</i> , thou etc.
„ „ he ... „	<i>gwen</i>		<i>gwen</i>
„ „ we ... „	<i>wangiden</i>		<i>wangidwawen</i>
„ „ we ... „	<i>wangen</i>		<i>wagwawen</i>
„ „ you ... „	<i>wegwen</i>		<i>wegwawen</i>
„ „ they ... „	<i>wagwen</i>		<i>wagwen</i> .

If. whether, I not him..*ssiwagen*

„ „ thou etc..*ssiwaden*  
 „ „ he „ *ssigwen*  
 „ „ we „ *ssiwangiden*  
 „ „ we „ *ssiwangen*  
 „ „ you „ *ssiwegwen*  
 „ „ they „ *ssiwagwen*

*ssiwagwawen...them.*

*ssiwadwawen, etc.*

*ssigwen*

*ssiwangidwawen*

*ssiwangwawen*

*ssiwegwawen*

*ssiwagwen.*

The terminations of the negative form are almost entirely like the corresponding ones of the affirmative with *ssi* placed before them.

*Ki kikenima na aw inini? Endogwen kekénimáwágen; endogwen ga-wabamáwágen.* Dost thou know that man? I don't know whether I am acquainted with him; I don't know whether I have seen him (before).

*Jesus o gi-inan o kikinoamáganan: "Awegwen ge-gassiamawáwegwen o batadowinan, ta-gassiigádeniwan, awegwen dash ge-gassiamawássiwegwen, kawin ta-gassiigádessiniwan."* Jesus said to his disciples: whose sins you shall forgive etc.

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LESSON LX.

*"Second Case" Thou...me. "Indicative Mood, affirmative form.*

Note 1. In the "Second Case", the second and third person are considered as acting on the first, for instance:

Thou seest me  
you see me  
thou seest us  
you see us  
he sees me  
they see me  
he sees us  
they see us.

*Terminations of the Indicative, affirmative.*

	<i>Present tense.</i>	<i>Imperfect tense.</i>
Root	thou...me	<i>ināban</i>
„ <i>im</i>	you ...me	<i>imwāban</i>
„ <i>imin</i>	thou...us	<i>imināban</i>
„ <i>imin</i>	you ...us	<i>imināban</i>
„ <i>ig</i>	he ...me	<i>igoban</i>
„ <i>igog</i>	they...me	<i>igóbanig</i>
„ <i>igonán</i>	he ...us	<i>igonāban</i>
„ <i>igonánig</i>	they...us	<i>igonābanig</i>

*Paradigm.*

<i>Ki wabam</i> , thou seest me		<i>ki wabamināban</i>
„ <i>wabamim</i> , you „ „		„ <i>wabamimwāban</i>
<i>ki wabamimin</i> , thou seest us		<i>ki wabamimināban</i>
„ <i>wabamimin</i> , you „ „		„ <i>wabamimināban</i>
<i>nin wabamig</i> , he sees me		<i>nin wabamigoban</i>
„ <i>wabamigog</i> , they, „ „		„ <i>wabamigóbanig</i>
<i>nin (ki) wabamigonán</i> , he sees us		<i>nin (ki) wab-</i> <i>amigonāban</i>
„ „ <i>wabamigonánig</i> , they, „ „		<i>nin (ki) wab-</i> <i>amigonābanig.</i>

Note 2. *Nin wabamigonán*, he sees us, the person addressed, or spoken to, *not* included. *Ki wabamigonán*, he sees us, the speaker and the person spoken to both included.

Note 3. Pronounce the final *ā* in the form *he-us* long, as. *nin gi-odissigonān mekatewikwanaie*; on the contrary short in *nij masinaiganan nin gi-odissigonan* (VI Conj. *Personifying verbs.*)

*Nin māmakádendagos*, (*maiam..sid*) I am admirable, I am curious.  
 „ *māmakádendam*, (*maiam..dang*) I wonder, admire, am surprised.

- „ *māmakádendan*, (*maiam..dang*) I wonder at it, admire it.  
 „ *māmakádenim*, (*maiam..mod*) I admire.  
 „ *māmakádenima*, (*maiam..mad*) I admire him wonder at him.  
 „ *ginibi*, (*genibid*) I am quick in working, doing things.  
 „ *ginodjáne*, (*gen..ned*) I have a long nose.  
 „ *ginogáde*, (*gen..ded*) I have a long leg.  
 „ *gagánogade*, (*geg..ded*) I have long legs. (freq.)  
 „ *ginonike*, (*gen..ked*) I have a long arm (freq. *gaganonike* I have long arms).  
 „ *ginonindji*, (*gen..djid*) I have a long hand (freq. *gaganonindji*).  
 „ *ginós*, (*gen..sid*) I am long, tall, slim.  
 „ *ginósíde* (*gen..ded*) I have a long foot (freq. *gaganoside*).  
 „ *gìwéwidon*, (*gaw..dod*) I carry it back again, I return it.  
 „ *gìwéwina*, (*gaw..nad*) I carry him (s. *an. obj.*) back again, I conduct him back.  
 „ *gìwis*, (*gawisid*) I am an orphan.

EXERCISE.

*Gegét mamakádendagosi azw inini ejindgosid: kitchi ginodjáne gagánogade gaie: dassing waid-bamagin nin mamakásabama (I look at him with wonder) Ki nondaw weweni, nin dash kawin weweni ki nondossinon. Nin ganawábama azw oshkinawe, gaie win nin ganawábamig. Enamiai-eg, mojag ki wabamigonán Kossinan gijigong ebid. Nin sagiag ninigiogog gaie winawa nin sagigeg, nin mino dodagog gaie. Nin gi-miganigonánig Bwanag, gaie ninawind nin gi-migananánig. Ki gi-pakiteowawag ga-wi-makaminegog kid aimirwa, gaie winawa ki gi-wikwatchiigowag wí-*

*pashkisonegwa* (and they tried to shoot you). *Ginibin! ninge, wewib, bi-nádamawishin* (come and help me!) *nin wi-takwamig* (bite me) *aw kitchi animosh*. *Mama, nin miganig aw kwirwisensish, nin wi-pakiteog*. *Gaganonike gaganogade gaie aw nandomákoméshi* (monkey, louse, hunter.) *Ginósi aw inini, wiwan dash onidjanissan gaie takósiwan, bejig eta ogwissan eniwék ginósiwan*. *Nin wabamag nij makwag gaie dash winawa nin wabamigog*. *Kinawa melchi-dajimegwa mojag kidj ikweg, ki nishkábamigowag* (they look at you with anger) *karwin ki minwabamigossiwag* (they don't like to see you.)

John, did anyone see me yesterday at Church? Thy parents saw thee, and they liked to see thee there. I see thee and thou seest me. We see the Indians and they see us. That man has a crooked nose (*wagidjane*.) and his legs are crooked (*wawagigade*). Women, (*ikwewidog*) obey your husbands and love them; they work for you and support you (*ki bamiigowag*.) I love you all, and you love me. I will give you to eat, if you work work well until noon. Those boys hate us and fight us. We love you and you should love us. Christians, Jesus died for you on the cross; he died for us all; let us love him with our whole heart. Those deer follow me wherever I go (*nin nopinanigog*.) I admire those books and pictures. That little girl wonders at me and looks at me with wonder. She looks at thee too. My hands and feet are cold. Come in and warm thyself! (*bi-awason*)! That dog has long legs, but that fat pig has very short legs. Monkeys have long legs and arms, but their ears are short; they are queer, (curious.)

INTERMEDIATE EXERCISE.

*Dubitative form of the first three conjugations.*

*Pluperfect tense.                      Subjunctive Mood.*

*Terminations.*

<i>wāmbānen</i>		<i>sizwāmbānen</i>
<i>wambanen</i>		<i>sizwambanen</i>
<i>gobanen</i>		<i>sigobanen</i>
<i>wāngibānen</i>		<i>sizwāngibānen</i>
<i>wangobanen</i>		<i>sizwangobanen</i>
<i>wegobanen</i>		<i>sizwegobanen</i>
<i>wagobanen</i>		<i>sizwagobanen.</i>

*Pluperfect tense*

*Participles.*

<i>Nin ga-wāmbānen</i>		<i>Nin ga-sizwāmbānen</i>
<i>kin ga-wambanen</i>		<i>kin ga-sizwambanen</i>
<i>wīn ga-gobanen</i>		<i>wīn ga-sigobanen</i>
<i>ninawīnd ga-wāngiba-</i> <i>nen</i>		<i>ninawīnd ga-sizwāngiba-</i> <i>nen</i>
<i>kinawīnd ga-wangoba-</i> <i>nen</i>		<i>kinawīnd ga-sizwāngoba-</i> <i>nen</i>
<i>kinawa ga-wegobanen</i>		<i>kinawa ga-sizwegobanen</i>
<i>winawa ga-gobanenag</i>		<i>winawa ga-sigobanenag.</i>

Note 1. The negative terminations are exactly like those of the affirmative form, with the syllable, *ssi*, (*nsi*) before them.

Note 2. The participles have the very same terminations (except the "Change") as the corresponding subjunctive mood, except the third person plural, f. i. (Subj) *ikkitowagobanen* (Part) *ekkitogobanenag*.

LESSON LXI.

*Second Case—continued. Negative, Indicative.*

<i>Present tense.</i>	<i>Imperfect tense.</i>
<i>issi</i> thou..not me	<i>issināban</i>
<i>issim</i> you... „ „	<i>issimwāban</i>
<i>issimin</i> thou „ us	<i>issimināban</i>
<i>issimin</i> you „ „	<i>issimināban</i>
<i>igossi</i> he „ me	<i>igossiban</i>
<i>igossig</i> they „ „	<i>igossibanig</i>
<i>igossinan</i> he „ us	<i>igossināban</i>
<i>igossinanig</i> , they..not us	<i>igossinābanig</i>

*Paradigm.*

<i>Kawin ki wabamissi</i> , thou seest me not.	
„ „ <i>wabamissim</i> , you „ „ „	
„ „ <i>wabamissimin</i> , thou „ us „	
„ „ <i>wabamissimin</i> , you „ „ „	
„ <i>nin wabamigossi</i> , he „ me „	
„ „ <i>wabamigossig</i> , they „ „ „	
<i>nin (ki) wabamigossinan</i> , he „ us „	
„ „ <i>wabamigossinanig</i> , they „ „ „	

<i>kawin ki wabamissināban</i>
„ „ <i>wabamissimwāban</i>
„ „ <i>wabamissimināban</i>
„ „ <i>wabamissimināban</i>
„ „ <i>wabamigossiban</i>
„ „ <i>wabamigossibanig</i>
„ „ <i>wabamigossināban</i>
„ „ <i>wabamigossinābanig</i>



- Nin wanagima*, (*wen..mad*) I make a mistake  
in counting an. objects.  
 ,, *wanagindun*, (*wen..dang*) I make a mistake  
in counting inan. objects.  
 ,, *wanigijwe*, (*wen..wed*) I make a mistake in  
speaking.  
 ,, *wanénima*, (*wen..mad*) I forget him, neglect  
him, forget his name.  
 ,, *ganawábama*, (*gen..mad*) I look at him.  
 ,, *kitimágenima*, (*ket..mad*) I pity him.

The radical syllable *wan* (change *wen*) refers to *mistaking*, error; for instance:

- Nin wandadjige*, (*wem..ged*) I lose the track or  
trace.  
 ,, *wanáadou mikana*, (*wen..dod*) I lose the  
trail, road.  
 ,, *wanaām*, (*wenaang*) I commit a mistake in  
singing.  
 ,, *wanádjim*, (*wen..mad*) I make a mistake in  
relating a thing, or story.  
 ,, *wanagindass*, (*wen..sod*) I mistake in count-  
ing or making up an account.  
 ,, *wanéndagos*, (*wen..sid*) I am forgotten neg-  
lected.  
 ,, *wanéndam*, (*wen..dang*) I forget.  
 ,, *wanéndama*, (*wen..mad*) I lose my senses, I  
faint.  
 ,, *wanéndamaɁwa*, (*wen..wad*) I forgot some-  
thing belonging to him, I forgive.  
 ,, *wanéndan*, (*wen..dang*) I forget it.  
 ,, *wanéndjigas*, (*wen..sod*) I am quite forgotten.  
 ,, *wanénima*, (*wen..mad*) I forget him.  
 ,, *wanenindis*, (*wen..sod*) I forget, neglect my-  
self.  
 ,, *wania*, (*weniad*) I lose him, miss him.  
 ,, *wanibiige*, (*wen..ged*) I make a mistake in  
writing.

- Nin wanidodam*, (*wen..dang*) I do something through mistake.
- „ *wanike*, (*wen..ked*) I forget to take something along with me, leave it behind.
- „ *wáuíke* (*waia..ked*), I dig a hole, a grave.
- „ *waniken*, (*wen..ked*) I forget it somewhere, leave it somewhere through forgetfulness.
- „ *wanikéuan*, (*wen..ked*) I forget some an. obj. somewhere, leave it somewhere.
- „ *wanimikaw*, (*wen..wid*) I faint, I swoon away.
- „ *wauingwash*, (*wen..shid*) I walk around in sleep.
- „ *wauishima*, (*wen..mad*) I lead him astray, pervert, seduce him.
- „ *wauishiu*, (*wenishing*) I go astray.
- „ *wanishiudis*, (*wen..sod*) I cause myself to go astray, to get lost.
- „ *wanishkwea*, (*wen..wead*) I disturb and trouble him in his doings.
- „ *wanishkwema*, (*wen..mad*) I disturb him in his speech, or prayer by speaking or laughing, I cause him to make mistakes.
- „ *wanishkweiendam*, (*wen..dang*) I am troubled (lost) in my thoughts.
- „ *wanishkwes*, (*wen..sid*) I am frivolous, wild never quiet and still.
- „ *wanishkwetagos*, (*wen..sid*) I am noisy and turbulent in speaking.
- „ *wanishkwetawa*, (*wen..wad*) he causes me trouble with his words.
- „ *wanishkweton*, (*wen..tod*) I disturb it (an assembly etc.
- „ *wanisse*, (*wen..sed*) I mistake, make a blunder.
- „ *wanissiu*, (*wenissing*) it gets lost.

- Nin wanitage*, (*wen..ged*) I lose something belonging to some else, also I mistake in hearing people.
- „ *wanitagos*, (*wen..sid*) I am not well understood, am misunderstood.
- „ *wanitam*, (*wen..tang*) I misunderstand.
- „ *wanitan*, (*wen..tang*) I don't understand it right, misunderstand it.
- „ *wanitass*, (*wen..sod*) I lose something belong to me.
- „ *wanitawa*, *wanitamawa*, (*wen..wad*) I lose something belonging to him; also, I misunderstand him.
- „ *wanitchige*, (*wen..ged*) I act by mistake.
- „ *waniton*, (*wen..tod*) I lose it, miss it.

EXERCISE.

*Nosse, migwetch! Kawin ki gi-wanénimissi, gaie nin kawin ki gi-wanenimíssinon. Ki nissitotawim ina? Makija kawin weweni ki nissitótawissim, nin dash weweni ki nissitotóninim minik ekkitoieg. Nin ganawabamigog anishinabeg, bekish nin makásabamigog (they regard me with wonder). Ninidjanissidog, misíwe inábi Kijé-Manitó, mojav ki ganawábamigonán. Gossadánig ogow matchi awessiiag, kitchi takwangeshkiwag, ki wi-amogonánig (they want to eat us). Anisha ki segisim; kawin ki ga-takwamigossinánig, weweni sa gibak-waigásowag, takóbisowag gaie. Kawin nin wanénimigossinánig nidji-bimadisinanig (our fellowmen), mojav nin mikwenimigonánig. Ki wanishkwein, makija. Kawin ki wanishkweissi, nidji, nin minwendam wabaminán. Mamakádendagosi aw inini; naningim wanidódam wanigijwe gaie, naningótinong gwinazi-ijitchige. Ki mino dodon mojav, kin dash kawin ki mino dódawissi. Aw ininíwish o wi-wanishiman, o wi-banadjian iniw mino ikwe-*

wan. *Ki gi-waniken na kid agawateon* (thy parasol umbrella) *eudaiāng?* *Kawin nin gi-wanikessin.* *Ki ga-wanēnimigonānig anishinabeg ga-mino-dodawangog.* *Nin sagūgog ninidjānissag, kinawa dash kawin ki sagūssin.* *Kawin nin wabamigossibanig abinodjiag, nin dash nin wabamābanig.* *Wanishkwesi aw kwizwisens, osāmisi, ombigisi, odaminoshki gaie; egeet matchi kwizwisensiwī.* *Mēwija nin sagūgonābanig ogozw bemadisidjig, nongont dash kawin nin sagūgossinānig.*

Did thou forget thy mittens (*mindjikāwanag an.*) at the camp (*gabeshiwining.*)? No, I left them at thy house. Shall I go and fetch them? No, it is not cold; my hands are not cold. Put on thy shoes and stockings. My shoes and stockings are wet yet; after they are dry, I will put them on. Does thy mother like me? She does not like (love) thee, but she likes thy brother. That man has lost the trail, he is going astray. Did I make a mistake in writing? Thou didst not make a mistake, but thou didst forget my book. Didst thou lose it, or leave it somewhere? I don't remember it; didst thou not give it to my sister? I did not give it to thy sister; I gave it to thee. I forgot his umbrella; I left it at the store. That woman walks around in sleep. Does he lose something? He often loses; he does not remember himself what he does; he often forgets. Bad men say, God does not see us or mind us. Did thou see me yesterday? I did not see thee yesterday. Dost thou not remember me? I do not remember thee. Where are they going? They are going to church. I will go with you. Thou shalt not go with us; thou are not ready. Tomorrow thou shalt go with us.

PROMISCUOUS EXERCISE.

*Dubitative form of the fourth conjugation.*

*Active Voice.*

*Pluperfect Subjunctive*

*Terminations.*

*Objective singular*

wagibanen  
wadibanen  
gobanen  
wangidibanen  
wangobanen  
wegobanen  
wagobanen

*Objective plural.*

wagwabanen  
wadwabanen  
gobanen  
wangidwabanen  
wangwabanen  
wegwabanen  
wagobanen.

*Participles.*

nin ga-wagibanen  
kin ga-wadibanen  
win ga-gobanen  
ninawind ga-wangidi-  
banen  
kinawind ga-wangoba-  
nen  
kinawa ga-wegobanen  
winawa ga-wagobane-  
nag

*Pluperfect tense.*

nin ga-wagwabanen  
kin ga-wadwabanen  
win ga-gobanen  
ninawind ga-wangidwaba-  
nen  
kinawind ga-wangwaba-  
nen  
kinawa ga-wegwabanen  
winawa ga-wagobanenag.

Note. The terminations of the negative form Subjunctive mood and participles are exactly the same as the corresponding ones of the affirmative form, with *assi* before them, please remember this!

## RESUME.

*Nin nandomigominában gaie ninawind nímídi-wíning, kawin dash nin gi-ijassinin. Kishpin óssan písindagod aw oshkinawe, kawin gego matchi ikkilossi; nondagossig dash ossan, kitchi winigijwe. Kawin nongom naningim ki wabamassiwadog kímisseiwa, eko widiged (since she is married.) Gegel wedi nongom o gaganonán nossan; endogwen dash nessilawinawagwen (but I do not know whether he recognized him). Kawin ganabatch o gi-adimassin; endogwen ged-adimagwen (I don't know whether he will overtake him.) Kakina igizw weiejimagwenag widj' anishinabewan, o da-mikwenimawan Kijé-Maniton misi gego kekendamiuidjin. Aw oshkinigikwe osam saségakwanaic (dresses too stylishly); mi wendji-dodamogwen tchi mamakádenimigod ininíwan. Nij ininíwag gínissawindwaban mewija, bejig anamiagoban, bejig dash midéwigoban. Kijé-Manito o ga-gassinsibingzewan ketimagisinípanin oma aking. Abwesó aw wa-ishkwa-bimadisid; weweni ki da-gassingzewa. Wabandaishin ki binakwaninindjin (thy fingers ki binakwanisidan gaie (and thy toes.) Aw inini anibekweni mojag megwa enamiadjin. Kawin na ki gi-anwenimigossig kinigiigog gi-matchi-dodaman? Matchi gijwebanig anind oshki ininíwag. Anindi nin binakwan?; nin wi-nassikwe (I want to comb my hair.) Nin gi-angwabamag jishibag gawabamagig wedi; ganabatch gi madjibissewag gipásigzawowag (perhaps they flew away.) Kégo matwiken, nindaniss; gassinsibingwen. Anindi kinidjanissag? Kikinoamáding gi-ijawag. Aniníwapi ge-bi-gi-zewad? Nawakwenig ta-bi-giwedogenag.*

LESSON LXII.

*Second Case—continued, Affirmative Subjunctive Mood.*

*Terminations.*

<i>Present tense</i>	<i>Pluperfect tense.</i>
<i>iaan</i> , if thou...me	<i>iiamban</i>
<i>iiæg</i> , „ you „	<i>iiægoban</i>
<i>iiāng</i> „ thou us	<i>iiāngiban</i>
<i>iiāng</i> „ you „	<i>iiāngiban</i>
<i>iiāngid</i> „ he „ ( <i>ninawind</i> )	<i>iiāngidiban</i>
<i>iiāngidwa</i> , „ they „	<i>iiāngidwaban</i>
<i>inang</i> , if he, „ ( <i>kinawind</i> )	<i>inangoban</i>
<i>inangwa</i> , if they „	<i>inangwaban</i>
<i>id</i> , „ he me	<i>ipan</i>
<i>iwad</i> , „ they „	<i>iwapan</i>

*Paradigm.*

*Kishpin wabamiiān*, if thou see me.  
 „ *wabamiiæg*, „ you „ „  
 „ *wabamiiāng*, if thou see us  
 „ *wabamiiāng*, „ you „ „  
 „ *wabamid*, „ he sees me  
 „ *wabamiwad*, „ they, „ „  
 „ *wabamiiāngid*, he „ us (*ninawind*)  
 „ *wabamiiāngidwa* if they sees us „  
 „ *wabaminang* if he sees us (*kinawind*)  
 „ *wabaminangwa*, if they see us „

*kishpin wabamiiamban*  
 „ *wabamiiægoban*  
 „ *wabamiiāngiban*  
 „ *wabamiiāngiban*

- kishpin wabamipan*  
 ,, *wabamiwapan*  
 ,, *wabamiiangidiban*  
 ,, *wabamiiangidwaban*  
 ,, *wabaminangoban*  
 ,, *wabaminangwaban*

The radical syllable *ishk* refers to *tiredness, weariness*: for instance: (*eshki*)

- Nind ishkab*, (*eshkabid*) I am tired of sitting.  
 ,, *ishkákoshin*, (*esh..ing*) I am lying in a fatiguing manner, on a hard bed.  
 ,, *ishkanam*, (*esh..mod*) I breathe with difficulty, I breathe hard.  
 ,, *ishkata:wab*, (*esh..bid*) my eyes are tired looking at an object.  
 ,, *ishkidée*, (*esh..deed*) my heart is tired of sorrow, fatigued through grief.  
 ,, *ishkinikewina*, (*esh..nad*) *aiekonikewina*, I tire his arm, I arm.  
 ,, *ishkinikewinigon*, (*esh..god*) *aiekonikewinigon*, it tires my arm, arms.  
 ,, *ishkishin*, (*esh..ing*) I am tired of lying.  
 ,, *ishkiwi*, (*esh..wid*) I am tired of carrying.

The radical syllables *ishko*, refers to what *remains, remnant*, for instance:

- Nind ishkona*, (*esh..nad*) I reserve him, spare him (s. an. ob) save it.  
 ,, *ishkouamas*, (*esh..sod*) I reserve it for myself.  
 ,, *ishkonam.rwa*, (*esh..wad*) I reserve it, keep it, for him.  
 ,, *ishkonan*, (*esh..ning*) I spare it, reserve it.  
 ,, *ishkonige*, (*esh..ged*) I reserve, keep back.  
*Ishkonigan*, (*in. pl. an*) a reservation.



*Nind ishkonigas, (esh..sod)* I am left, reserved, spared, I remain.

EXERCISE.

*Kishpin bi-wabamiian wabang kigiieb, ki ga-minin bejigwabik; nongom karwin nind aiazwassi jonina. Geget nind ishkiwi, jaigwa ginwenj nin kosisowane (I carry a heavy pack) Apegish jarwenimid aw ketchi-danid inini. Nidji, jarwendan niiazw, nin kitimagis apitchi. Kitchi akosi aw abinodjins, ishkanamo. Kishpin eget sagieeg ki ga-jawenimim nin bakade sa Ishkabi aw inini, pasigwi, madja. Kishpin windamawiwapan bemadisidjig eji-kitimagisieeg, mewija ki da-gi-minininim anotch gego ge-midjieeg, ge-bisikameg gaie, karwin dash gego nin gi-windamagossig. Nibitwa pakwejiganan gaie kokoshan o gi-ishkonan aw kejewadisid mekatewikwanaie wi-minad anishinaben. Sesagisid (avaricious) ka gego o minassin ketimagisinidjin, aw dash kejewadisid o nita-jaweniman. Debénimiiang, kishpin jawenimiiang nin ga-bimadisimin. Kishpin gego mininang aw ikwe, ki ga-minwéndamin.*

Whence do those children come? They come from school. Do they see us? I don't know. That sick woman breathes hard, she will soon cease breathing (*waiba ta-ishkwamo.*) That heavy stick of wood (*kwesigwang mishi*) tires my arm. I am tired of lying on my bed, I will get up and walk about. If he loved me he would not have abandoned me. If you love us, then do not go away. My heart is grieved, I cannot sleep, nor eat, nor work; this heart-grief will kill me (*nin ga-nissigon iw ishkodeewin.*) I kept some bread and butter for the poor. The Indians don't save anything. Are you going to the reservation? We will go there this evening after supper. The Indians have a great dance there; let us all go and

see the dance. Where are my mittens? I put them in the box.

INTERMEDIATE EXERCISE.

*Dubitative form of fourth conjugation.*

*Passive voice.*

*Pluperfect tense. Subjunctive Mood.*

<i>igowāmbanen</i>		<i>igossiwāmbanen</i>
<i>igowambanen</i>		<i>igossiwambanen</i>
<i>igogobanen</i>		<i>igossigobanen</i>
<i>igowāngibanen</i>		<i>igossiwāngibanen</i>
<i>igowangobanen</i>		<i>igossiwangobanen</i>
<i>igowegobanen</i>		<i>igossiwegobanen</i>
<i>igowagobanen</i>		<i>igossiwagobanen</i>
<i>awindibanen</i>		<i>assiwindibanen</i>
<i>awindwabanen</i>		<i>assiwindwabanen</i>

*Imperfect tense*

*Participles.*

<i>igowāmbanen</i>		<i>igossiwāmbanen</i>
<i>igowambanen</i>		<i>igossiwambanen</i>
<i>igogobanen</i>		<i>igossigobanen</i>
<i>igowāngibanen</i>		<i>igossiwāngibanen</i>
<i>igowangobanen</i>		<i>igossiwangobanen</i>
<i>igowegobanen</i>		<i>igossiwegobanen</i>
<i>igowagobanen</i>		<i>igossiwagobanen</i>
<i>awindibanen</i>		<i>assiwindibanen</i>
<i>awindibanenag</i>		<i>assiwindibanenag</i>

*Nin nondagomidog oma bibagiān, ondjita dash ganabatch kawin\* awiia nin wi-nakwetāgossi. Nin gi-uondam, ga-kitchi-gimódimawinden koss.*

LESSON LXIII.

*Second Case continued. — Affirmative participles.*

*Present tense.*

*Pluperfect tense.*

<i>Waiabamiian</i> , thou who sees me	
<i>waiabamiieg</i> , you    "   "   "	
<i>waiabamid</i> , he who sees me	
<i>waiabamidjig</i> , they who sees me	
<i>waiabamiiang</i> , thou who sees us	
<i>waiabamiiang</i> , you    "   "   "	
<i>waiabamiiangid</i> , he who sees us ( <i>ninawind</i> )	
<i>waiabamiiangidjig</i> , they who sees us    "	
<i>waiabaminang</i> , he who sees us ( <i>kinawind</i> )	
<i>waiabaminangog</i> , they who sees us    "	
<i>waiabamiamban</i>	
<i>waiabamiiegoban</i>	
<i>waiabamipan</i>	
<i>waiabamipanig</i>	
<i>waiabamiiangiban</i>	
<i>waiabamiiangiban</i>	
<i>waiabamiiangidiban</i>	
<i>waiabamiiangidibanig</i>	
<i>waiabaminangoban</i>	
<i>waiabaminangobanig</i> .	

The prefix *de* means: enough, sufficiently, quite, for instance: (*daic*.)

*Nin de-kikenima*, I know him well enough.

„ *de-kikendan*, I know it sufficiently, well enough.

*Nin de-wabama*, I see him sufficiently.

„ *de-gijiton*, I finish it, I have time enough to  
finish it.

„ *de-mino-aiá*, I am well enough.

The radical syllables *dew*, *dewa*, *dewi*, (*daicw*) in compositions signifies evil, ache, pain, infirmity, for instance:

*Nin dewabide*, (*daie..ded*) I have toothache.

*Dewabidewin*, (*in*) toothache.

*Nin dewagikan*, (*daie..gang*) I have pain in the  
breast.

„ *dewidee*, (*daie..deed*) I feel pain in my heart.

*Dewideewin*, (*in*) pain in the heart.

„ *dewigade*, (*daie..ded*) I have pain in my leg.

*Dewigadewin*, (*in*) pain in the (one) leg.

„ *dewigane*, (*daie..ned*) I have pain in my  
bones.

*Dewiganewin*, (*in*) pain in the bones.

„ *dewikwe*, (*daie..wed*) I have headache.

*Dewikwewin*, (*in*) headache.

„ *dewikweiass*, (*daie..sod*) I have headache from  
too much heat.

„ *dewinike*, (*daie..ked*) I have pain in my arm.

*Dewinikewin*, (*in*) pain in the arm.

„ *dewinindji*, (*daie..jid*) I have pain in my  
hand.

*Dewinindjiwin*, (*in*) pain in the hand.

„ *dewipikwan*, (*daie..wang*) I have pain in my  
back.

„ *dewiside*, (*daie..ded*) I have pain in my foot.

*Dewisidewin*, (*in*) pain in the (one) foot.

#### EXERCISE.

*Jesus, Debénimián, jawénimishin* (have mercy on me!) *Kawin nin de-kikénimassi aw inini, kawin gaie win nin kikenimigossi. Nin sagüag sai-*

*aguidjig, kawin gaie nin matchi dodawassig jan-  
 genimidjig. Debenimiiang, jawenimishinam!* (have  
 mercy on us!) *Kinawa kekenimiiang; widokawish-  
 inam tchi mino dodawiiangidwa nind ogimaminá-  
 nig. Anin enapinewad ogow aidakosidjig? Anotch  
 inapinewag; aw ikwe wedi jengishing dewigade,  
 aw dash ikwésens miskwajé, waiabamadjig dash  
 tchigishkwand jabokáwisiwag, akoshkadéwag gaie:  
 kitimágendágosiwag kakina minik bebá-jingishino-  
 wad oma akosiwigamigong. (hospital.) Awencu  
 waiabaminang? Kawin awiia ki wabamigossinan  
 oma. Kawin nin minwendansi tchi ganawabamid  
 aw oshkmawe; ganabatch nin da-matchi-inenimig.  
 Ki gi-gijiton na iw gwanatch makak wa-ojitamawii-  
 an (which thou intendest to make for me?) Nin  
 ga-de-gijiton bwa pangishimod gisiss (before sun-  
 down.) Nin dewikwe kabe-gijig (all day) nin de-  
 zwabide gaie; awi-nandom mashkikiwinini (go and  
 call the doctor) tchi bi-wabamid. Nin gad-ijitchi-  
 ge wandamawiiian. Osam kijite oma endaiieg, nin  
 dewikweiass. Aw ikwe wissagendam; (suffers bit-  
 terly) kitchi dewinike, bekish dewinindji gaie de-  
 wipikwan.*

We should not hate our enemies. Christ tells  
 us that we should love our enemies and do good  
 to those who hate us and pray for those who  
 speak ill of us and calumniate us. That pagan  
 says: I love those who love me, I do good to  
 those who do good to me, and I hate those who  
 hate me, who do evil to me, who cheat me.  
 Thou O Lord, who seest me and hearest me,  
 help me that I may never fall into a great sin.  
 That man can scarcely stand; he has pain in his  
 foot. I did not sleep last night, I had toothache,  
 and headache and pain in my breast. That sick  
 man scarcely breathes, he will soon die, he will  
 die before sun-set. Christians whom I love, you

who know me well, you know that I always love and remember you. They who know us, love us and help us. Whence dost thou come my child? I come from town. When didst thou leave this morning? I left home very early before sun-rise (*tchi bwa mokaang gisiss*). What is the matter with thy father? (*anin enapined koss*) He has pain in his back.

INTERMEDIATE EXERCISE.

*Dubitative form. I Case.*

*Subjunctive Mood. Pluperfect tense.*

*Wabaminowāmbanen*, if I had perhaps seen thee.  
*Wabaminagogobanen*, ,, ,, ,, ,, ,, you  
*Wabamigōzwambanen*, ,, we ,, ,, ,, thee  
*Wabamigōwegobanen*, ,, ,, ,, ,, you  
*Wabaminogobanen*, ,, he perhaps had seen thee  
*Wabaminogwabanen*, ,, they ,, ,, ,,  
*Wabaminowegobanen*, ,, he had perhaps seen you  
*Wabaminowegwabanen*, ,, they, ,, ,, ,,  
*wabamissinowāmbanen*, If I had perhaps not seen  
thee  
*wabamissinagogobanen*, If I had perhaps not seen  
you  
*wabamigossizwambanen*, ,, we ,, ,, ,, seen  
thee  
*wabamigossizwegobanen*, ,, ,, ,, ,, ,, seen  
you  
*wabamissinogobanen*, he, ,, ,, ,, ,, seen  
thee  
*wabamissinogwabanen*, they, ,, ,, ,, ,, seen  
thee  
*wabamissinowegobanen*, he ,, ,, ,, ,, seen  
you  
*wabamissinowegwabanen*, they, ,, ,, ,, ,, seen  
you.

Note. The terminations of the participles are like those of the corresponding subjunctive mood, with the "Change" in the first syllable of the verb, or its prefix.

*Kishpîn wabamissinowāmbanen, kawin kî da-gi-nishkenimissinon*, if I had not seen thee perhaps, I would not have been angry at thee in my heart.

## LESSON LXIV.

*Second Case—continued. Negative Subjunctive.*

<i>Present tense</i>	<i>Pluperfect tense.</i>
<i>issiwān</i> , thou...me not	<i>issiwāmban</i>
<i>issiweg</i> , you... „ „	<i>issiwegoban</i>
<i>issiwāng</i> , thou...us not	<i>issiwāngiban</i>
<i>issiwāng</i> , you...us not	<i>issiwāngiban</i>
<i>issig</i> , he...me not	<i>issigoban</i>
<i>issigwa</i> , they...me not	<i>issigwaban</i>
<i>issiwangid</i> , he..us not ( <i>ninawind</i> )	<i>issiwangidiban</i>
<i>issiwangidwa</i> , they..us not „	<i>issiwangidwa-</i> <i>ban</i>
<i>issnowang</i> , he..us not ( <i>kinawind</i> )	<i>issinowangoban</i>
<i>issnowangwa</i> , they..us not „	<i>issinowangwa-</i> <i>ban.</i>

*Nind ābaan*, (*aiabaang*) I untie it.

„ *ābawa*, (*aiab..wad*) I untie him, unswaddle,  
(a child), unharness (a horse)

„ *ābaamarwa*, (*aiab..wad*) I untie some thing  
for him, belonging to him.

The root syllable *ababik* (*aba-wabik*) refers to opening with a key.

*Nind abábikaan*, (*aiab..ang*) I open it, unlock it with a key.

*Abábikaigan*, (*in. pl. an*) a key.

„ *abábikaiganike*, (*aiab..ked*) I make keys, (or locks).

*Abábikaiganikéwin*, (*in*) locksmiths trade.

*Abábikaiganikéwinini*, (*an. pl. wag*) a locksmith.

The radical syllable *kashkabik*, refers to *locking*.

*Nin kashkábikaan*, (*kesh..ang*) I lock it.

*Kashkábikaigan*, (*in. pl. an*) a lock.

„ *kashkábikaiganike*, (*kesh..ked*) I make locks, I am a locksmith.

*Kashkábikaiganikéwin*, (*in*) the locksmith work or trade.

*Kashkábikaiganikéwinini*, (*an. pl. wag*) a locksmith.

„ *okwinomin*, *okwinimin*, (*wekwinodjig*) we are many together in one band or flock.

*Manishtánishag wekwinodjig*, a whole flock of sheep.

„ *okwishimag* (*wek..mad*) I put together in a heap, pile up an obj.

„ *okwissitonan*, (*wek..tod*) I pile up or together in an. objects.

*Okwissin*, a pile. *Nijo-okwissin missan* two cords or piles of wood.

#### EXERCISE.

*Kishpin bi-wabamissiwan, kawin gaie nin kí gad-awi-wabamissinon. Kawin kí gashkitóssináwa tchi wabamiieg; nin dash nin gashkiton tchi wabaminagog. Anindi abábikaigan? Nin wi-abábikaan*



ishkwandem anamiéwigamigong. Oow ma-  
món, wéwib awi-abábikaan ishkwandem tchi pindi-  
gewid bemadisiidjig anamiéwigamigong. Nin gad-  
abábikaige, panima ságaamowad nin ga-kashkábika-  
kaige. Keiabi na o dajikan kissaie kashkábikaiga-  
nikéwin? Keiabi o dajikan, nibiwa gaie kashkábika-  
kaiganan od ojitonan. Api ge-bi-nandótamawid ge-  
go aw ikwe ketimágisikásod (pretents to be poor)  
kawin gego nin ga-minassi. Kishpin jawénimissi-  
goban aw kejewádisid inini mewija nin gaie ninid-  
janissag nin da-gi-garwanándámin (we would have  
starved.) Nin da-gi-ondjine bakadewin jawenimis-  
sirwamban. Debénimiiang, mewija nin da-gi-ijamin  
anámakamig kagige ishkoteng kishpin jawénimissi-  
wángiban. Kawin ganage bejigwabik nin da-gi-  
aiawassi kishpin dibaamarwissigoban aw inini, me-  
wija ga-masinaamarwid ningotwak dasswabik.

Awénen debénimad iniw manishtánishan wekwí-  
nonidjin? Awegwen idog; makija aw kitchi móko-  
man o dibeniman. Kírwisensidog, wewib okwissi-  
tog missan, kinawa dash wedi nábarwíieg pindiga-  
dog anind baiategin missan. Nin wabamag kokósh-  
ag wekwínodjig; kitchi wininowag, kawin gánagé  
bejig pakákadosossi. Bidon nij-okwissan mashkossi-  
wan (two loads of hay) ki ga-dibaamon dash. A-  
nin ejnikasod aw kashkábikaiganikéwinini? John  
ijinikaso, nita-anoki, nibiwa joniiian od ondinan o  
kashkábikaiganikéwin. Kí pagossénimin tchi awíii-  
an nanwabik, nin wi-gishpinanag opiníg, gaie pa-  
kwéjigan gaie kókosh. Kawin nind ojónianissi  
kawin nin gashkitossin tchi awiinán ganage bejig  
osawábikons.

Who is that man that is looking at us? I  
don't know him; he is a stranger (*maiaginini-  
wi.*) Will those men help me? They will help  
thee; I wish they would help me, too; I am

poor, my wife is sick, my children are almost naked, I have no money and no one pities me. If I help thee and give thee money and provisions, wilt thou work for me? I will work for thee most willingly. Take this paper to the store; the storekeeper will give thee bread and meat and clothes, tea, coffee, and sugar. Friend, I thank thee from my whole heart for helping me and my wife and children, we shall always remember thee, whenever we pray and we will work for thee well. Where is the blacksmith? (*awishtoa.*) He is in the blacksmith shop (*awish-toiawigamigong.*) Can he give us something to eat? He can give us something to eat, but he does not want to (*kawin inendansi*) he is very avaricious. Will those Indians go with me? They do not want to go with thee; they are lazy. Wilt thou go with me? I will go with thee tomorrow. I cannot go with thee today, I am too busy (*osam nin ondamita*). Do your parents like to see me? They like to see thee, for they love thee. Girls, pile up that wood, and you boys, pile up the potatoes. Who is the oldest of you two? I am the oldest, he is much younger than I.

INTERMEDIATE EXERCISE.

*Dubitative form. II Case.*

*Subjunctive Mood. Pluperfect tense.*

Wabamiwambanen, If thou perhaps hadst seen me.

wabamiwegobanen	„ you	„	„	„	„
wabamigobanen	„ he	„	„	„	„
wabamiwagobanen,	„ they	„	„	„	„
wabamiwāngibanen,,	thou	„	„	„	us
wabamiwāngibanen,,	you	„	„	„	„
wabamiwangidibanen,,	he	„	„	„	„

(*ninawind*).

<i>wabamiwangidwabanen</i>	if they perhaps hadst	seen us ( <i>ninawind</i> ).
<i>wabaminowangobanen</i> ,	if he perhaps hadst seen	us ( <i>kinawind</i> )
<i>wabaminowangwabanen</i> ,	if they perhaps hadst	seen us ( <i>kinawind</i> ).
<i>Wabamissiwambanen</i> ,	if thou perhaps hadst not	seen me.
<i>wabamissiwegobanen</i> ,	„ you „ hadst not seen	me
<i>wabamissigobanen</i>	„ he „ „ „ seen	me
<i>wabamissiwagobanen</i> ,	„ they „ „ „ seen	me
<i>wabamissiwāngibanen</i> ,	„ thou „ „ „ seen	us
<i>wabamissiwāngibanen</i> ,	„ you „ „ „ seen	us
<i>wabamissiwangidibanen</i> ,	if he „ „ „ „ seen	us ( <i>ninawind</i> )
<i>wabamissiwangidwabanen</i> ,	if they perhaps hadst	not seen us ( <i>ninawind</i> )
<i>wabamissinowangoban</i> ,	if he perhaps hadst not	seen us ( <i>kinawind</i> )
<i>wabamissinowangwabanen</i> ,	if they perhaps hadst	not seen us ( <i>kinawind</i> ).

Note. The negative form has the same terminations as the affirmative; only that *i* after the root of the verb is charged into *issi*, to which then the usual terminations are added.

LESSON LXV.

*Second Case—continued. Negative Participles.*

*Present tense.*

Waiabamissiwan, thou who seest me not  
 waiabamissiweg, you     "     "     "     "  
 waiabamissiwāng, thou who seest us not  
 waiabamissiwāng, you     "     "     "     "  
 waiabamissig, he             "     "     me     "  
 waiabamissigog, they       "     "     "     "  
 waiabamissiwangid, he     "     "     us     "  
 waiabamissiwangidjig, they who sees us not.  
 waiabamissinowang, he who sees us not  
 waiabamissinowangog, they who sees us not.

*Nin kishkaan, (kashkaang) I cut it.*

*Kishkanakad, (in. pl. on) stump of a tree.*

*Kishkanakisi mitig, the top of a tree is broken  
 off by the wind.*

*Nin kishkandan, (kash..dang) I bite it through.*

*Nin kishkashkijan, (kash..ang) I cut it with  
 scythe, I mow it.*

*Kishkashkijigan, (in. pl. an) scythe, sickle. (kish-  
 kijigan) or manashkóssīwanabik.*

*Nin kishkashkijige, (kash..ged) I reap, I mow, I  
 harvest.*

*Kishkashkijigewin, (in) harvest, reaping, mowing*

*Kishkikobimajijigan, brush-scythe.*

*Kishkashkijigewini, (an. pl. wag) a harvester,  
 reaper, mower.*

*Nin kishkashkossiwe, (kash..wed) I mow grass.*

*Nin kishkawa, (kash..wad) I cut some animate  
 object.*

*Nin wānadis*, (*waian..sid*) I am wealthy, rich.  
*Wānadisiwin*, (*in*) wealth, riches.

EXERCISE.

*Ikkito Kije-Manito: aw saiágiissig kawin ta-ijassi gijigong, aw dash saiágiid ta-ija nind ogimāwizwining gijigong. Aw abinodji o gi-kishkaan onindj mokomanens gi-aiod. Nibizwa kishkanakadon nin wabandānan ima ki kitiganing. Anindi nind kishkashkijigan? Nin wi-kishkashkossiwē. Kawin nin mikansin. Tibiidog ga-atogwen kishime kwizwisens. Kawin ki ga-dibaamarwassizwanānig enokitossinowangog. Anin api ge-bi-anokiwad kishkashkijigezwinizwag? Awasswābang ta-bi-anokizwag. Kin wika meno-dodawissiwamban kawin ki sagiissinon. Kishkaw pakwejigan, kishkaan gaie iz wiiass. Waianadisidjig naningim sasāgisizwag; kawin gwetch gego o minassizwāwan ketimāgisimidjin. Kego sāgulossida wānadisiwin, kego anokissida tchi ondji wānadisiiang. Mi igizw ininizwa, ga-wabamissinowangog. Kinawa ga bi-marwadishissizwāng bi-marwadishishinam (come, visit us) bwa ajégiwēieg. Oz kid inininim; kakina igizw wa-dibaamarwissigog ta-gibakwaigāsowag gibākwaodizwigāmigong. Kinawa wika ga-waiéjimissizweg kinawa eta kinawizwan nind apenimonan, igizw dash ga-waiéjimidjig kawin nind apenimossinag.*

I intend to mow hay to-day and tomorrow I intend to mow my wheat (*nin wi-kishkashkijanan* (*wi-kishkijanan*) *nin pakwejiganashkoman*) Did thy father buy a scythe? He bought a new scythe; he intends to mow this afternoon. Are you willing to work for me? We are not willing to work for you, for you did not pay us. How much do we owe you? You owe us \$75.00 We shall pay you immediately if you will work for us. Who are those men? They are the men who

did not pay me; they are the ones who cheated me; they are bad men and I will never sell them anything again, unless they first pay me. Are those your sons, who did not pay me? My sons always paid thee, but those young men did not pay thee. Where are we going to winter? I don't know.

INTERMEDIATE EXERCISE.

“*Dubitative*” *participles of the “Second Case”*  
(thou . . . me)

<i>iwanen</i> , thou who perhaps . . . me		<i>issiwänen</i>
<i>iwegwen</i> , you „ „ . . . me		<i>issiwegwen</i>
<i>iwāngen</i> , thou „ „ . . . us		<i>issiwāngen</i>
<i>iwāngen</i> , you „ „ . . . us		<i>issiwāngen</i>
<i>igwen</i> , he „ „ . . . me		<i>issigwen</i>
<i>igwenag</i> , they „ „ . . . me		<i>issigwenag</i>
<i>iwangiden</i> , he „ „ . . . us		<i>issiwangiden</i>
<i>iwangidenag</i> , they who, „ „ . . . us		<i>issiwangidenag</i>
<i>inowangen</i> , he „ „ . . . us		<i>issinowangen</i>
<i>inowangenag</i> , they „ „ . . . us		<i>issinowangenag</i>

B. The terminations of the affirmative and negative forms are very much alike.

*Kini weweni ga-dodawissiwänen kid inenimidog tchi mino dodónan*, thou who perhaps didst not treat me well, thou desirest perhaps that I treat thee well.

*Kawin wika gego maianadak ki gi-inissinóninini ga-matchi-ijiwegwen*, I have never said anything bad of you, who have perhaps talked bad of me.

*Kego minawa jawénimassida aw ikwe saiagiüssiwangiden*, let us no longer help that woman who does not love us perhaps.

*Ki wi-awi-wábulanínig anind ininiwag ge-jaweniminowangenag ganabatch*, we will go and see some men, who perhaps will assist us.

*Widókawishinám, níkámissinádóg, kinawa ga-wi-dokawiwangen naningim, help us, friends, you who have helped us often (as we think.)*

LESSON LXVI.

*Second Case—continued. Imperative Mood.*

*Affirmative Form*

*Wabamishin, (wabamishikan) see me (thou)*  
*wabamishig, (wabamishikeg) see me (you)*  
*wabamishinam, see us (thou & you)*

*Negative Form.*

*Kego wabamishiken*  
 „ *wabamishikegon.*  
 „ *wabamishikangen.*

Note 1. Many verbs ending in *na*, change the letter *n* into *j*, before the regular terminations, f. i. *Nind anona*, I employ him; imperative mood *anojishin, anojishig, anojishinam.*

Note 2. Verbs ending in *ssa*, change the letters *ss* into *sh*, before the regular terminations, f. i: *nind gossa*, I fear him; imperative Mood *goshishin, goshishig, goshishinam, kego goshishiken, kego goshishikegon, kego goshishikangen.*

Note 3. Verbs ending in *aowa* & *eowa* (*āwa, ēwa*) contract *aowi* into *ao*, and *eowa* into *eo*, f. i. *nind pakiteowa (pakitēwa,)* I strike him; imperative mood *pakiteoshin, pakiteoshig, pakiteoshinam* etc. *Nin bajibaowa (bajibāwa,)* imperative mood *bajibaoshin, bajibaoshig*

The radical syllable *bakob*, has reference to

water in a peculiar way as will be seen from the following examples:

- Nin bakóbi*, (*bekobid*) I go into the water.  
,, *bakóbibato*, (*bek..tod*) I run into the water.  
,, *bakóbigwashkwan*, (*bek..nid*) I jump into the water.  
,, *bakóbina*, (*bek..nad*) I launch it; put it (an. obj.) in the water.  
,, *bakóbinan*, (*bek..ang*) I launch it (a boat).  
,, *bakóbininajāwa*, (*bek..wad*) I bid him go into the water (a dog, man).  
,, *bakobisse*, (*bek..sed*) I fall or slide into the water.  
,, *bakóbizwebina*, (*bek..nad*) I throw him into the water.  
,, *bakóbizwebinan*, (*bek..ang*) I throw it into the water.  
,, *bakóbizwébinidis*, (*bek..sod*) I throw myself into the water.

EXERCISE.

*Tibikong bejig ikwe gi-nissidiso* (killed herself) *gi-bakóbizwébinidisod*. *Bi-mawádishishin* (come and visit me) *naningotinongin*. *Mi wa-ijitchigeiān; wabang nin ga-madjita; wabang ki ga-marwadishin*. *Nossinan, jawénimishinam; nin bakadémin, ashamishinám* (give us to eat). *Ninidjámssidog; kejidine ki gad-ashamininim pakwejigan gaie wii-ass*. *Ningwiss, anin ejitchigeian?* *Nosse, nin bakóbi, nin wi-pagis*. (I want to bathe.) *Igiw kwirwisensag bakóbibatorwag, wi-pagisowag*. *Nin nabem saiaqiinan, kego webinishiken, kego bakewijishiken; ki sagiin, mojag ki gi-sagiin, ki gi-babámiton gaie* *Aw nabikwanizwinimi nongom gijigadinig o ga-bakóbinan o nabikwan*. *Nin moshvem nin gi-pangishima nibikang; bakóbininaja kidai* (thy dog) *tchi awi-nimamad*. *Jesus Debenimiian, jawénimish-*



*in eshkam tchi sagiinan. Gijigong ebiieg, mikwenimishig, anamietawishig gaie. Kije-Mavito nossinan kego apagijshikängen matchi ishkoteng ondjinin batádowininanin; jawenimishinam tchi andjibimadisiāng, tchi gwaiak anwenindisoiang gaie. Nissaié, kego bashanjeoshiken, kego pakiteoshiken. Mino dódawishin, ganazwenimishin, kego matchi dódawishiken, kego gaie nagajishiken.*

INTERMEDIATE EXERCISE.

*Dubitative form. First Case; imperfect tense, indicative & subjunctive moods.*

*Wabaminowāmban, I saw thee perhaps  
 wabamigōwamban, we saw thee perhaps  
 wabaminogoban, he            "       "       "  
 wabaminogwaban, they       "       "       "  
 wabaminowagogoban, I       "       you       "  
 wabamigowegoban, we       "       "       "  
 wabaminowegoban, he       "       "       "  
 wabaminowegwaban, they saw you       "*

*Karwin wabamissinowāmbān  
 ,, wabamigossiwariban  
 ,, wabamissinogoban  
 ,, wabamissinogwaban  
 ,, wabamissinowagogoban  
 ,, wabamigossiwegoban  
 ,, wabamissinowegoban  
 ,, wabamissinowegwaban.*

*Wabaminowāmbanen, if I had perhaps seen thee  
 wabamigōwambanen,   "   we   "       "       "  
 wabaminogobanen,   "   he   "       "       "  
 wabaminogwabanen,   "   they had,,       "       "  
 wabaminagogobaneñ,   "   I   "       "       "   you  
 wabamigowegobanen,   "   we   "       "       "  
 wabaminowegobanen,   "   he   "       "       "  
 wabaminowegwabanen,, they   "       "       "*

*wabamissinowāmbanen*  
*wabamigossiwambanen*  
*wabamissinogobanen*  
*wabamissinogwabanen*  
*wabamissinagogobanen*  
*wabamigossiwegobanen*  
*wabamissinowegobanen*  
*wabamissinowegwabanen*

Note. Mark the great similarity between the terminations of the affirmative and the corresponding ones of the negative forms.

The *ino* of the affir. form is changed into *issino*  
 „ *igo* „ „ „ „ „ „ „ „ *igossi*

The latter part of the terminations are always alike. This remark applies to the present and imperfect (resp. pluperfect) tenses, indicative and subjunctive moods and participles of both “Cases,” in the Dubitative forms.

## LESSON LXVII.

### *Contracted terminations.*

Regular termination	<i>in</i>		<i>issinon etc.</i>
Contracted	„ ( <i>awa</i> ) <i>on</i>		<i>ossinon</i> „
„	„ ( <i>aowa</i> ) <i>aon</i>		<i>aossinon</i> „
„	„ ( <i>eowa</i> ) <i>eon</i>		<i>eossinon</i> „
Regular	„ <i>ig</i>		<i>igossi</i> „
Contracted	„ ( <i>awa</i> ) <i>ag</i>		<i>agossi</i> „
„	„ ( <i>aowa</i> ) <i>aog</i>		<i>aogossi</i> „
„	„ ( <i>eowa</i> ) <i>eog</i>		<i>eogossi</i> „

The rest of the verbal terminations are regular and are added to the above contractions.

- Nin bashanjēwa, (besh..wad)* I whip him.  
 ,, *pakitēwa, (pek..wad)* I strike him.  
 ,, *nandonēwa, (nen..wad)* I seek him.  
 ,, *bajibāwa, (besh..wad)* I stab him.  
 ,, *ningwāwa, (nen..wad)* I bury him.  
 ,, *dodarwa, (end..wad)* I do to him.  
 ,, *anamietarwa, (en..wad)* I pray for him, also,  
 to him, adore him.

EXERCISE.

*Mi aw kwiwisensish ga-pakiteod, gaie mi ogow ga-pakiteodjig. Babá-nandoneoshin! Kishpin babá-nandoneossirwan kawin ki ga-mikawissi. Kijé-Manitó nosse, bashanjeoshin oma aking, panima dash jawenimishin! Kishpin nondonangwa wawashkeshiwag, ta-gandjiwebaidiwag. Kishpin dash nondossinowangwa, besho ki gad-ondji-pashkiswanánig. Kishpin wi-pakiteowad igiw ininiwag, nin ga-miganag. Nin gi-kitchi-matchi-dodagog anind anishinabeg Ga-ningwaondjig, ningoting ta-ábitchibáwag (will rise again from the dead). Aw wedi nengwaond ikwe, gi-kitchi-mino-ikwerwi.*

INTERMEDIATE EXERCISE.

*Dubitative form.*

*The imperfect tense, indicative and subjunctive mood, of the II. Case.*

*Indicative Mood.*

<i>Gonima wabamiwamban,</i>	perhaps thou sawest me
,, <i>wabamiwegoban,</i>	,, you ,, ,,
,, <i>wabamigoban,</i>	,, he ,, ,,
,, <i>wabamigwaban,</i>	,, they ,, ,,
,, <i>wabamiwāngiban,</i>	,, thou ,, us
,, <i>wabamiwāngiban,</i>	,, you ,, ,,
,, <i>wabamiwāngiḍiban</i>	,, he ,, ,,

<i>Gonima</i>	<i>wabaminowangoban</i>	perhaps he	saw	us
„	<i>wabamiwāngidwaban,</i>	„ they	„	„
„	<i>wabaminowāngwaban,</i>	„ they	„	„

<i>Gonima</i>	<i>karwin</i>	<i>wabamissiwamban.</i>
„	„	<i>wabamissiwegoban</i>
„	„	<i>wabamissigoban</i>
„	„	<i>wabamissigwaban</i>
„	„	<i>wabamissiwāngiban</i>
„	„	<i>wabamissiwāngiban</i>
„	„	<i>wabamissiwangidiban</i>
„	„	<i>wabamissinowangoban</i>
„	„	<i>wabamissiwangidwaban</i>
„	„	<i>wabamissinowangwaban.</i>

*Subjunctive Mood.*

<i>Wabamiwambanen,</i>	if thou perh.	hadst seen me		
<i>wabamiwegobanen,</i>	„ you	„	„	„
<i>wabamigobanen,</i>	„ he	„	„	„
<i>wabamiwagobanen,</i>	„ they	„	„	„
<i>wabamiwāngibanen,</i>	„ thou	„	„	us
<i>wabamiwāngibanen,</i>	„ you	„	„	„
<i>wabamiwangidibanen,</i>	if he	„	„	„
<i>wabaminowangobanen,</i>	„ he	„	„	„
<i>wabamiwangidwabanen,</i>	„ they	„	„	„
<i>wabaminowangwabanen,</i>	„ they	„	„	„

*wabamissiwambanen*  
*wabamissiwegobanen*  
*wabamissigobanen*  
*wabamissiwagobanen*  
*wabamissiwāngibanen*  
*wabamissiwāngibanen*  
*wabamissiwangidibanen*  
*wabamissinowangobanen*  
*wabamissiwangidwabanen*  
*wabamissinowangwabanen.*

*Kishpin wi-nondawissiwambanen, kezwin ki wi-ganonissinon*, if thou wilt not hear me, I will not talk to thee.

*Gonima wabamigoban Johu*, perhaps John saw me.

*Makija jingenimiwegoban*, perhaps you hated me.

LESSON LXVIII.

*Second Case—continued. Verbs ending in na & ssa.*

Note 1. Verbs ending in *na* change *n* into *j* in some cases; to which *j* the usual terminations are added for instance.

<i>Kid anoj</i>	thou employest me	<i>Karwin jissi</i>
„ <i>anojim</i> ,	you „ „	„ <i>jissim</i>
„ <i>anojimin</i> ,	thou „ us	„ <i>jissimin</i>
„ <i>anojimin</i> ,	you „ „	„ <i>jissimin</i>
<i>Nind anonig</i> ,	he „ me	„ <i>nigossi</i>
„ <i>anonigog</i> ,	they „ „	„ <i>nigossig</i>
„ <i>anonigonān</i> ,	he „ us	„ <i>nigossinān</i>
„ <i>anonigonānig</i> ,	they „ „	„ <i>nigossinānig</i>
<i>Kishpin anojiian</i> ,	if thou employest me	<i>jissiwān</i>
„ <i>anojiieg</i> ,	„ you „	„ <i>jissiweg</i>
„ <i>anojiāng</i> ,	„ thou „	„ <i>jissiwāng</i>
„ <i>anojiāng</i> ,	„ you „	„ <i>jissiwāng</i>
„ <i>anojiāngid</i> ,	„ he „	„ <i>jissiwāngid</i>
„ <i>anojiāngidwa</i> ,	„ they „	„ <i>jissiwāngidwa</i>
„ <i>anoninang</i> ,	„ he „	„ <i>nissinowang</i>
„ <i>anoninangwa</i> ,	„ they „	„ <i>nissinowangwa</i>
<i>Anojishin!</i>		<i>Kego anojishiken!</i>
<i>anojishig!</i>		„ <i>anojishikegon!</i>
<i>anojishinam!</i>		„ <i>anojishikangen!</i>

Note 2. Verbs ending in *ssa* change this *ss* into *sh* in all cases where in the above paradigm the letter *n* is changed into *j* before the regular terminations; f. i. *ki gosh*, *ki goshim*, *ki goshi-min*, *goshiian*, *goshiieg* etc.

- Nin p̄indigana*, (*pan..nad*) I make him go in.  
 ,, *m̄ina*, (*manad*) I give (to) him.  
 ,, *n̄ana*, (*naianad*) I fetch him.  
 ,, *w̄awina*, (*waiaw..nad*) I call, name him.  
 ,, *b̄ina*, (*banad*) I bring him.  
 ,, *ij̄wina*, (*ej..nad*) I conduct, lead, carry him.  
 ,, *gossá*, (*ḡwessad*) I fear him.  
 ,, *assá*, (*essad*) I put him.  
 ,, *nissá*, (*nessad*) I kill him.  
 ,, *marwádissa*, (*mew..sad*) I visit him.  
 ,, *odissá*, (*we..sad*) I go to him.  
 ,, *mād̄jina*, (*maid..nad*) I take him along.

EXERCISE.

*Debenimiian, mijishin ki jawendjigewin, apegish gaie mijian ningoting kagige bimadisiwin gijigong. Nosse, mi aw ga-pakiteoiangid pitchinago. Awenen ge-girzewijid (lead me home)? Nin sa ki ga-girzewinin. Mi igiw mekandwedjig wa-nishidjig Kagige bimadisiwining gijigong apegish ijwiniinang Kije-Manito. Marie, ani-madjj kinidjanissens api ba-marwadishiian. Ki wi-nish ina? Kawin ki wi-nississinon. Makija ki gosh. Kawin ki gossissinon. Awenen gweshid? Ka awiia ki gossigossi. Nin gad-odissig na kissaie? Makija kawin ki gad-odissigossi. Gossig aw matchi animosh; takwan-geshki. Wabang nin ga-babá-marwádishirwe (make visits). Awenenag ge-marwadissadwa? Nigan nin ga-marwadissag niniḡigog saiagiagig, panima nin ga-marwadissag nidjikweiag saiagiidjig. Ki gi-odissigon na nin mad̄jiigan? Kawin nin gi-odissigos-*

*sin ki mad'iibiigan. Anindi ga-assadwa nin mind-jikáwanag (my mittens)? Makakong nin gi-assag. Kawin nin mikawassig. Anindi ged-assinang Kije-Manito ga-ishkwa-niboiang? Kishpin ge-gi-mino-ijwebisiiang oma aking, ki gad-assigonān gijigong, kishpin dash ge-gi-matchi-ijwebisiiang, ki gad-assigonān kagige ishkoteng anámakamig. Kid inendam na tchi ijwijiian atáwéwigamigong? Enange ka ki wi-ijwiniin atáwéwigamigong. Anomiéwigamigong ejaiégon, ani-madjinig kinidjanissiwag. Nin nishkadisitag na kishime? Kawin ki nishkadisita-gossi. Ki bakadé na? Geget, nin kitchi bakade, nin ninidjanissag gaie. Ashamishinam pakwejigan gaie minaishinam makaté mashkikiwábo. Awi-naj werwib ki mindjikáwanag gaie awi-nadin ki wirwakwan gaie ki babinsikawagan. Apegish jarvenimiwad ig-izw ikwewag, apegish gaie mijiwad pangishe gemidjiian, nin nissigon bakaderwin. Nossinan, ki binandotamago anamiéminag gaie nabikarwagan. Sá-gidinig atáwéwigamigong aw ininiwish gawashkwébid. Bakobibato kwirwisens; abweso, wi-pagiso. Tibikong bejig ikwe o gi-niton wiaw gi-bakóbirwebinidisod. Awassonago bejig Kitchi Mókoman gi-pashkisodiso.*

Where art thou going? I am going to church. Who is going to say the first Mass and who will say the last? Father John will say the last Mass and preach and F. Francis will say the first Mass, but he will not preach. Come and visit me sometimes. I will see thee this afternoon; now I am too busy to talk to thee long. Where are the two men, who worked for me? They are gone home. Let them come to see me (*nin ga-bi-wabamigog*) I want to pay them. Where are the boys who struck you? The boys that struck us ran away. I will punish them for striking you. Didst thou pay me what thou owest me? I have not

paid thee yet; I had no money, but tomorrow a man, for whom I worked, will pay me \$25.00 and then I will pay thee in full. When will the doctor visit me and my sick child? He will visit you at one o'clock. Are those men happy? They are happy for they are well paid for their work and have enough to eat and to wear. Did your mother whip you? She did not whip us, but she whipped our oldest brother, because he stole some apples. Did you break that door? No we did not break that door. Who broke it? We don't know. Are those children sick? They are sick and poor. I shall hire a good doctor to attend to them.

INTERMEDIATE EXERCISE.

*Dubitative form. V Conjugation.*

Note. The pluperfect tense of the indicative mood, and the present and imperfect tenses of the subjunctive mood, as also the participles, of the Dubitative fifth conjugation are exactly the same as those of the first conjugation; f. i:

*Subjunctive mood, present tense.*

*Epenimowānen*, that I perhaps trust in him, them.  
*e penimowanen*, ,, etc.

*e penigmogwen*,  
*e penimowāngen*,  
*e penimowangen*,  
*e penimowegwen*,  
*e penimowagwen*,

*ssiwānen*  
*ssiwanen*  
*ssigwen*  
*ssigwāngen*  
*ssigwangen*



*ssiwegwen*  
*ssiwagwen*

*Endogwen aw inini epenimogwen od ogim-ıman,*  
I don't know whether that man has confidence in  
his chief.

*John o ga-migiwenan na joniian? Endogwen tchi*  
*migiwegwen joniian; bakan gego o ga-migiwena-*  
*dog.* Will John give money? I don't know wheth-  
er he will give money; he may give something  
else.

*Kin aiapitchi-apénimowanen bemádisidjig, aiang-*  
*wamisin! Kí ga-waiéjimigodogénag,* thou who re-  
liest very much on people, take heed! They will  
perhaps cheat thee.

*Kishpın wa-atáwezvängen ki bebejigoganjimina-*  
*nig, kego atawessidanig nongom; panima nagatch*  
*mano ki ga-atáweminudogénag;* if we should de-  
sire to sell our horses, let us not sell them now;  
let us perhaps sell them later.

*Aw kwıwisénsish o gi-gimódinadogénan nınd jo-*  
*niııaman; nın gad-akawábama kishpın ga-gimódig-*  
*wen nın ga-kikendan,* that bad boy has perhaps  
stolen my money; I will watch him; I shall find  
out whether he stole it.

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## LESSON LXIX.

*Seventh Conjugation. Affirmative and negative*  
*form.*

Note 1. We come now to the unipersonal verbs,  
that is, such as are used only in the third per-  
son. They are divided in three distinct conjuga-  
tions the 7th 8th and 9th. The subject of these

verbs is something *inanimated*, in some cases, *impersonal*, f. i: *kissina*, it is cold; *sogipo*, it snows.

Note 2. Verbs of the seventh conjugation end in *a, e, i, o, f. i*: *ijinikāde*, it is cold, *nibéa*, it is sideling, *gibákosse*, it shuts for itself, (on hinges or springs).

Note 3. Some of these verbs, namely those which are impersonal, are used only in the singular number, f. i: *kissina* it is cold:

*Indicative Mood.*

*Present tense.*

<i>Ijinikāde</i> , it is called,		<i>Kawin essinon.</i>
<i>ijinikādewan</i> , they are called		„ <i>essinon.</i>

*Imperfect tense.*

<i>Ijinikādeban</i> , it was called,		<i>Kawin essinóban</i>
<i>ijinikādebanin</i> , they were called		„ <i>essinóbannin.</i>

*Subjunctive Mood.*

*Present tense.*

<i>Ijinikādeg</i> , if it is called,		<i>Kawin essinog.</i>
<i>ijinikādeg</i> , if they are called.		„ <i>essinog.</i>

*Pluperfect tense.*

<i>Ijinikādegiban</i> , had it been called,		<i>essinógiban.</i>
<i>ijinikādegiban</i> , had they been called		<i>essinógiban.</i>

*Participles.*

*Present tense.*

<i>Ejinikādeg</i> , which is called,		<i>essinog.</i>
<i>ejinikādegín</i> , which are called.		<i>essinogin.</i>

*Imperfect tense.*

*Ejinikādegiban*, which was called, | *essinógiban*,  
*ejinikādegibanin*, which were called. | *essinógiba-*  
*nin.*

*Second-Third person.*

*Indicative Mood.*

*Ijinikādeni*, *ijinikādeniwan*, | *essimini-essinini-*  
*wan,*  
*ijinikādeniban*, *ijinikādenibanin* | *essininiban-essi-*  
*ninibanin.*

*Subjunctive Mood.*

*Kishpin ijinikādenig*, *ijinikādenig*  
 „ *ijinikādenigiban*, *ijinikādenigiban*  
*essininig*, *essininig*,  
*essininigiban*, *essininigiban*

*Participles.*

*Ejinikādenig*, *ejinikādenigin*,  
*ejinikādenigiban*, *ejinikādenigibanin*  
*essininig*, *essininigin*,  
*essininigiban*, *essininigibanin.*

*Anin ejinikādeg ow? Adópowin ijinikāde ow; o-*  
*now dash apábiwínan ijinikādewan. Kijé-Manitó o*  
*masináiganing ojibüügádeni Kije-Manitó od ikkito-*  
*win. Anin wejibiügadenig John od ijinikasowin?*  
*Anindi atenig Marie o wirwakwan? Tibiidog eteni-*  
*gwen. Kitchi sogipo nongom; kawin kissinassinon.*  
*Kawin wika oma gi-nondjigadessinini (was not*  
*heard) Kije-Manitó od ikkitowin, kawin wika gaie*  
*gi-wabandjigadessinon Anamessikéwin. Gi-apitchi-*  
*ateban kid ishkotemiwa bwa bi-madjañan. Kawin*  
*gwetch gi-sogipossinoban bibonong. Kí wabandá-*

nan ina masinaiganan adópowining etégin? Mi nin, nin masinaiganan. Waiba ow wákaigan ta-nigobidjigade, bekának dash narwatch metchag ta-otichigade. Gi-nadjigadenibanin Mike o makisinin gaie od ajiganan bwa madjapan. Ki gashkítón na tchi agindamarwad John o masinaigan weweni wejibiigadessininig? Éniwék nin gashkítón tchi agindamán iw masinaigan mamanj wejibiigādeg. Kawin weweni anokissim, kishpin osām kijāteg; kawin gaie mino bimossessim kishpin osam sogipog.

The sermon, written on that paper, is good (*onijishin*) Have my books been brought here? Some have been brought here, but some are yet in the school. Yesterday it was cold, to-day it snows, tomorrow it will thaw (*ta-abawa.*) John's clothes are torn (*bigoshkaníwan*) and wet, Let there be wood brought. Only dry wood was brought. Canst thou write to my brother? I can write to him tomorrow; to-day I am too busy (*osam nind ondamita.*) Go often to church and listen well to the priest's sermon. He speaks too loud; his voice is heard far away. Twenty houses were built in this town last year and fifty will be built this year. Last summer it was very warm, but this summer it is not warm. I saw the large (*metchagin*) boxes in the store. That house is small, but that one is very large. John's store took fire and burned down.

LESSON LXX.

*Eighth Conjugation. Affirmative and negative forms.*

Note 1. To this conjugation belong all unipersonal verbs ending in *ad. f. i*: *sanagad*, it is hard, difficult, dear.

Note 2. Verbs of the seventh conjugation can be made verbs of the eighth conjugation by adding *magad* to their characteristic vowels *a, e, i, o, f. i*: *mitcha, mitchamagad*.

Note 3. The adding of *magad* to verbs of the seventh conjugation does not alter at all their signification; a person can say *kissina*, it is cold, or, *kisinamagad*, it is cold.

Note 4. Personifying verbs (they represent inanimate objects acting as if they were animate) are formed from the I, II, and III Conjugation by adding *magad* to the third person singular indicative, *f. i*: *ikkito* he says; *ikkitomagad*, it says; *Inendam*, he (she) thinks; *inendamomagad*, it thinks. *Dagwishin*, he arrives; *dagwishinomagad*, it arrives.

Note 5. Some of these verbs are used only in the singular number. This refers especially to all impersonal verbs, *f. i*: *kissinamagad*, it is cold.

Note 6. The word *dibaiganed* which is only used in compositions, may also be classified under this head. They will say, *f. i*: *Nano-dibaiganed*, it is five o'clock. *Kawin mashi nano-dibaiganessonon*, it is not yet five o'clock. *Anin endassodibaiganeg?* What o'clock is it? *Midassodibaiganedinig ta-bi-ijawug oma*, they will come here at 10 o'clock. (Used in Minnesota).

Remark 1. In the negative form of the unipersonal verbs ending in *gwad* they will say always *gossinon* instead of *gwassinon*, f. i: *kawin de-aptendagossinon*, it is not worth to....etc.

*Paradigm.*

*Indicative mood.*

*Present tense.*

<i>Sanagad</i> , it is difficult, dear		<i>Kawin assinon</i> .
<i>sanagadon</i> , they(in.obj)are dear		„ <i>assinon</i> .

*Imperfect tense.*

*Sanagadoban*, it was difficult, dear,  
*sanagadobanin*, they were dear, difficult.

*Kawin assinoban*,  
„ *assinobanin*.

*Subjunctive Mood.*

*Present tense.*

<i>Kishpin sanagak</i> ,		<i>Kishpin assinog</i> ,
„ <i>sanagak</i> .		„ <i>assinog</i> .

*Pluperfect tense.*

<i>Kishpin sanagakiban</i> ,		<i>Kishpin assinogiban</i> ,
„ <i>sanagakiban</i> ,		„ <i>assinogiban</i> .

*Participles.*

*Present tense.*

<i>Senagak</i> , something difficult dear;		<i>assinog</i> ,
<i>senagakin</i> , things dear, difficult.		<i>assinogin</i> .

*Imperfect tense.*

*Senagakiban*, thing that was dear, difficult.  
*senagakibanin*, things „ were „ „

*assinogiban*  
*assinogibanin*

*Second Third Person.*

*Present tense.*

<i>Singular.</i>	<i>Plural.</i>
<i>Sanagadini,</i>	<i>sanagadaniwan.</i>
<i>assinini,</i>	<i>assininiwan</i>

*Imperfect tense.*

<i>Sanagadiniban,</i>	<i>sanagadinibanin</i>
<i>assininiban</i>	<i>assininibanin</i>

*Subjunctive Mood.*

*Present tense.*

<i>Sanagadinig</i>	<i>sanagadinig</i>
<i>assininig,</i>	<i>assininig</i>

*Pluperfect tense.*

<i>Sanagadinigiban,</i>	<i>sanagadinigiban</i>
<i>assininigiban,</i>	<i>assininigiban.</i>

*Participles.*

*Present tense.*

<i>Senagadinig,</i>	<i>senagadinigin</i>
<i>assinigin,</i>	<i>assiniginin.</i>

*Imperfect tense.*

<i>Senagadinigiban,</i>	<i>senagadinigibanin.</i>
<i>assiniginiban,</i>	<i>assiniginibanin</i>

*Sanagad,* (*sen..gak*) it is difficult, hard, dear.

*Wenipanad,* (*waien..nak*) it is easy cheap.

*Mānadad,* (*maian..dak*) it is bad, wrong, mali-  
tious.

*Mindokad*, (*mendokak*) there is dew on the ground.

*Anakwad*, (*aianakwak*) it is cloudy.

*Mijakwad*, (*mej..wak*) it is clear, fair weather, the sun shines.

*Nagwad*, (*naiagwak*) it appears, is visible.

*Ijinágwad*, (*ej..wak*) it resembles, it looks like.

*Minwábaminágwad*, (*men..wak*) it looks well, has a beautiful appearance.

*Mānābaminagwad*, (*maian..wak*) it looks ugly.

*Kashkendágwad*, (*kesh..wak*) it is sad.

*Minwendágwad*, (*men..wak*) it is considered agreeable, pleasing, delightful.

*Ijámagad*, (*ej..gad*) it goes.

*Bi-ijamagad*, (*ba..guk*) it comes.

*Mādamagad*, (*maid..gak*) it departs, leaves.

*Dagwishinómagad*, (*deg..gak*) it arrives.

*Bígoshkamagad*, (*ba..gak*) it breaks, it tears.

#### EXERCISE.

*Gi-dagwishinómagadon nibiwa makakon gaie masinaiganan. Nongom onágoshig ishkote-odaban ta-madjibiso (will leave) ta-bidjibidemagad (will arrive) dash ishkote-nabikwan. Kitchi kissinama-gad nongom, wabang dash ta-abawamagad makija Minwendagwad pagisong (to bathe) iw kijateg, kawin dash minwendagossinon tchi pagisong iw kissinag. Aw inini o gigitowin minotagwadini (sounds well). Jaganashimómagad iw masinaigan (that book speaks English, is an English book) iw dash wedi eteg wemitigójimomagad. Eji sagi-disoian ki gad-iji-sagia kidj anishinabe, mi ekkitómagadinig Kije-Manito o masinaigan. Nin gi-objibiamawa nin papa Wisconsin eudanakid; anin iwapi ge-madjamagak iw nin madjibiigan? Nongom igo gijigak ta-madjamagad. Anin dash iwapi wedi ge-dagwishinomagak? Arwasswábang wedi*



*ta-dagwishinomagad. Anin eji-gijigak? Sogipo biwan gaie* (it snows and drifts). *Anin iwapi geishkwapog?* (when will it stop snowing?) *Makija bwa onagoshig ta-ishkwa-sogipo (ta-ishkwapo.)*

LESSON LXXI.

*Ninth Conjugation. Affirmative and negative form.*

*Indicative Mood.*

*Affirmative form. Present tense. Negative form.*

<i>Onijishin</i> , it is good, fair, useful,		<i>Kawin sinon</i> ,
<i>onijishinon</i> , they (in.obj) are good		„ <i>sinon</i> .

*Imperfect tense.*

<i>Onijishinoban</i> , it was good		<i>Kawin sinoban</i>
<i>onijishinobanin</i> , they were good		„ <i>sinobanin</i>

*Subjunctive Mood.*

*Present tense.*

<i>Onijishing</i> , because it is good,		<i>sinog</i>
<i>onijishing</i> , „ they are „		<i>sinog</i>

*Pluperfect tense.*

<i>Onijishingiban</i> , had it been good,		<i>sinogiban</i> ,
<i>onijishingiban</i> , had they, „		<i>sinogiban</i> .

*Participles.*

*Present tense.*

<i>Wenijishing</i> , what is good,		<i>sinog</i> ,
<i>wenijishingin</i> , things that are good		<i>sinogin</i> .

*Imperfect tense.*

<i>Wenijishingiban,</i>	what was good,		<i>sinogiban</i>
<i>wenijishingibanin,</i>	things that were good.		<i>isnogiban-</i> <i>in.</i>

*Second third Person.*

*Indicative Mood.*

*Present tense.*

<i>Onijishinini,</i>		<i>Kawin sinini,</i>
<i>onijishininiwan.</i>		„ <i>sininiwan.</i>

*Imperfect tense.*

<i>Onijishininiban,</i>		<i>Kawin sininiban,</i>
<i>onijishininibanin,</i>		„ <i>sininibanin.</i>

*Subjunctive Mood.*

*Present tense.*

<i>Kishpin onijishininig,</i>		<i>sininig,</i>
„ <i>onijishininig,</i>		<i>sininig.</i>

*Pluperfect tense.*

„ <i>onijishininigiban,</i>		<i>sininigiban,</i>
„ <i>onijishininigiban.</i>		<i>sininigiban.</i>

*Participles.*

*Present tense.*

<i>Wenijishininig,</i>		<i>sininig,</i>
<i>wenijishininigin.</i>		<i>sininigin.</i>

*Imperfect tense.*

<i>Wenijishininigiban,</i>		<i>sininigiban,</i>
<i>wenijishininigibanin.</i>		<i>sininigibanin</i>

*Imperative Mood.*

<i>Ta-onijishinini,</i>	<i>Kawin sinini,</i>
<i>ta-onijishininiwan.</i>	,, <i>sininiwan.</i>

Note 1, The ninth conjugation ends in *an* and *in*, f. i: *nangan*, it is light, *kosigwan*, it is heavy; *takassin*, it is cold (wind.)

Note 2. Some of these verbs are used only in the singular.

Note 3. The negative forms of the three unipersonal conjugations are *almost exactly alike*, as a comparison of said conjugations shows.

Note 4. The second-third persons are used *mostly* in the present tense, both in the indicative and subjunctive mood and participles.

*Anishinabewissin*, (*en..sing*) it is in Indian, in the Indian language.

*Jaganashiwissin*, (*jaiag..sing*) it is in English (a letter, book).

*Wemitigójiwissin*, (*waiem..sing*) it is in French.

*Gibákwassin*, (*pron. gibákossin*) *geb. sing*) it is shut (a door), *gibākwassin*, it is shut by the wind.

*Pākakossin*, (*paiak..sing*) it is open; *pakākwassin*, it is opened by the wind.

*Nāngan*, (*naiangang*) it is light.

*Kósigwan*, (*kwesigwang*) it is heavy.

*Mindjimissin*, (*men..sing*) it holds, it is strong.

*Minossin*, (*menossing*) it lies well.

*Mānossin*, (*maianossing*) it lie badly, it is badly placed.

*Takassin*, (*tek..sing*) it is cold (the wind).

EXERCISE.

*Kitchi kosigwanon onow makakon, pindewan masinaiganan makakong, mi wendji-kosigwang on-*

ow makakon. Nin nābikāwagan nokendagwad, nin bimiwanan dash nangan; ikkito Debendjiged. Sanagad wa-ijitchigeian; ki bwanawiton, mi enendamān. Kawin osam sanagassinon, nind inendam; nin ga-wikwatchiton tchi, dodamān ga-iji-gijendamān. Sanagagindewan iniw babisikawaganan; iniw dash papagirwaianan kawin sanagagindessinon. Geget kashkendagwad sesika-nibowin; naningotinong kitchi manadad.

Gi-kitchi-niskadad pitchināgo kabé-gijig; tibikong gi-gimiwan. Anishinabewissin ow masinaigan; nin nissitawinan; onow dash masinaiganan jaganashiwissinon; kawin nin nissitawinansinan. Gibākwassin ishkwandem, kawin awiia pindig abissi atāzewigamigong. Pakakonamawishin! Nin wi-atawe. Wegonen wa-aiaman? Sisibakwat nin wi-aian gaie assema nin wi-aiawa. Apegish mijakwak; nin wi-awi-baba-nandarwendjige. Apegish gimiwang nind inendam, osam bengwakamiga. Missawa sogipomagakiban, minotch dash nin da-gi-madja biijassiwamban. Minwanmakiban gi-miwansinogiban gaie, jeba nin da-gi-bōsimim. Kego osam ta-sanagassinon kid aīman, mano ta-wendadon; nin gina atawewmini.

It is difficult to go to heaven; many will not enter the kingdom of heaven. That man's death was very sad; he died being drunk. It is light here, but in the other room it is dark. If the wind is fair, let us embark; let us sail to La Pointe That work goes well, but John's business does not go well. It is not pleasant here; it rains too often; almost every day it is bad weather. Is that a good book? What book? The book thou hadst in thy hands. It is a very good book. I read it every day. Everything good is in heaven; it is pleasant to be there. Everything bad and everything sad is in hell. The wind is

cold, it blows from the west. My hands and feet are very cold, they are almost frozen. From which direction does the wind blow (*anindi wendanimak?*) or *anindi wending?* It blows from the south. Then it will thaw. What does the word of God say? It says: Thou shalt not steal. It is bad to steal or lie or cheat or get drunk or sin against purity (*tchi bishigwadj ijiwebising*) When will that book arrive? It will arrive before one week is gone. Didst thou receive my letter? Yes.

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LESSON LXXII.

*The "Second-third Person" as subject and as object of verbs of the fourth conjugation.*

Note 1. Second Third Person is sometimes, not often the *subject* of verbs of the fourth conjugation, f. i: *John o wabaman bejig ininiwan, ogrwissan dash o wabamani bejig ikwewan.*

Note 2. To obviate this form of expression the passive voice is more generally used, f. i: *bejig ikwe o gi-wabamigon Johman ogrwissini.*

*Terminations.*

<i>Ani</i>	<i>assini</i>
<i>abani</i>	<i>assibani</i>
<i>anid</i>	<i>assinig</i>
<i>anipan</i>	<i>assinigoban</i>

Note 3. The Second third Person is sometimes the *object* of a verb, f. i: *nin debwetawa aw inini gaie nin debwetawiman wiwan, I believe that man and I believe his wife.*

*Affirmative Form.*

*Indicative Mood.*

*Present tense.*

*Nin wabamimān ossan*, I see his father.  
*ki wabamiman ossan*, thou seest his father,  
*o wabaman ossini*, he sees his father,  
*nin wabamimānan ossan*, we see his father,  
*ki wabamimāwan ossan*, you see his father,  
*o wabamawan ossini*, they see his father.

*Negative Form.*

*Kawin nin wabamimāssin ossan*, I do not see his father.

„ *ki wabamimāssin* „  
„ *o wabamāssin ossini* „  
„ *nin wabamimāssinan ossan* „  
„ *ki wabamimāssiwān* „  
„ *o wabamassiwāwan ossini.*

*Imperfect tense.*

*Nin wabamimabanin ossan*  
*ki wabamimabanin* „  
*o wabamabanin ossini*  
*nin wabamimanabanin ossan*  
*ki wabamimawabanin* „  
*o wabamawabanin ossini.*

*kawin nin wabamimassibanin ossan*  
„ *ki wabamimassibanin* „  
„ *o wabamassibanin ossini*  
„ *nin wabamimassinabanin ossan*  
„ *ki wabamimassiwabanin* „  
„ *o wabamassiwawabanin ossini.*

*Subjunctive Mood.*

*Present tense.*

*Kishpin wabamimag, ogwissan, if I see his son.*  
 „ *wabamimad, „ „ thou see his son*  
 „ *wabamad ogwissini, „ he „ „ „*  
 „ *wabamimangid, ogwissan if we „ „ „*  
 „ *wabamimang, „ „ „ „ „*  
 „ *wabamimeg, „ „ you „ „ „*  
 „ *wabamarwad, ogwissini, „ they „ „ „*

*imassiwag*  
*imassiwad*  
*assig*  
*imassiwangid*  
*imassiwang*  
*imassiweg*  
*assigwa*

*Pluperfect tense.*

<i>Wabamimagiban ogwissan.</i>	<i>imassiwagiban</i>
<i>wabamimadiban „</i>	<i>imassiwadiban</i>
<i>wabamapan, ogwissini</i>	<i>assigoban</i>
<i>wabamimangidiban ogwissan</i>	<i>imassiwangidiban</i>
<i>wabamimangoban „</i>	<i>imassiwangoban</i>
<i>wabamimegoban „</i>	<i>imassiwegoban</i>
<i>wabamarwapan ogwissini</i>	<i>assigwaban</i>

*Imperative Mood.*

*Affirmative.*

*A. Wabamim ogwissan*  
*sg. wabamimada „ sg.*  
*wabamimig „*

*Negative.*

*Kego wabamimaken*  
*ogwissan*  
*„ wabamimassiwadu*  
*„ wabamimakegon*  
*ogwissan*

*Pl. wabamimadanin onidjanissan Pl. Kego wa-*  
*bamimassiwadanig onidjanissan.*

- B. Ganojim opapaian Kego ganonimaken opapaian*  
 sg. *ganonimada* ,, sg ,, *ganonimassiwada* ,,  
*ganonimig* ,, ,, *ganonimakegon* ,,  
*Pl. ganonimadanin onidjanissan Pl. Kego gano-*  
*nimassiwadanig onidjanissan.*
- C. Mawadishim ossan Kego mawadissimaken ossan*  
 sg *mawadissimada* ,, sg. ,, *mawadissimassiwada* ,,  
*mawadissimig* ,, ,, *mawadissimakegon* ,,  
*Pl. mawadissimadanin onidjanissan, Pl. Kego ma-*  
*wadissimassiwadanig onidjanissan.*
- D. Bashanjeom onidjanissan Kego bashanjeomaken*  
*onidjanissan.*  
 sg. *bashanjeomada* ,, (one only) sg. *Kego bash-*  
*anjeomassiwada onidjanissan (one)*  
*bashanjeomig onidjanissan Kego bashanjeoma-*  
*kegon onidjanissan.*  
*Pl. bashanjeomadanin (2 or 3 children) Pl. Kego*  
*bashanjeomassiwadanig onidjanissan*  
 (more than one)

Note. The Second Third Person with an inanimate object, as f. i. *nin wabandamawa*, *nin kikendamawa*, is almost always changed into *nin wabandamowan*, *nin kikendamowan* by the Minnesota Chippewas.

*Affirm. Nin kikendamowan endagoning endad*  
*ki* ,, ,, ,,  
*o* ,, ,, ,,  
*nin kikendamowan* ,, ,,

*Neg. Kawin nin kikendansiwán endag.*  
 ,, *ki* ,, ,,  
 ,, *o* ,, ,,  
 ,, *nin kikendansiwán* ,, ,,

1) I know the place, where he lives, (stops).

Note 1. As seen from the above-given examples, the syllable *im* is always placed between the root of the verb and the ordinary terminations in the first and second person, singular and plural.



Note 2. The number makes no difference in these expressions, f. i: *nin wabaminan ogwissan* means I see his son, or, his sons.

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LESSON LXXIII.

*Irregular verbs: nind ind, I do, am; izwa, he says; nind igo I am said.*

*Indicative Mood.*

*Nind ind, I do, I am.*

*kid ind, (di) ino, he is,*

*nind indimin, (nin dimin) kid indim (ki dim),  
dowag.*

*Kawin nind indissi (dissi) kawin kid indissi (ki  
dissi) kawin dissig; kawin nind indissimin (dissi-  
min), kawin kid indissim (dissim); kawin dissig-  
zag.*

*Subjunctive mood.*

*Diiān diian did digid diiāng diieg dowad; dis-  
siwān dissigwan dissig dissigwāng dissigweg dissig-  
zwa.*

*Participles.*

*Endiian, endiian, endid (endigid) endiāng, endi-  
ieg, endidjig. Endissiwāng, endissigwan, endissig,  
endissigwan, endissigweg, endissigog.*

*Dubitative Form.*

*Endowānen, I don't know how I am, how I do  
etc. endowanen, endogwen, endowāngen, endoweg-  
wen, endowagwen.*

Verbs: *Iwa.*

*Iwá*, he says (inquit) *iwiban*, *iwibanig*, *gi-iwa*.

*Kitchi ginwenj nin gad-inend*, *iwā*, I will be absent a long time, says he.

The verb *nind iná*, I say of him, or to him, forms its passive irregularly: *nind igo*, instead of *nind inigo*, *nind igo*, I am told, (it is said of me)

*Kid igo*, thou art told *Imperative*

*iná*, he is told, *Iji*, tell him, (thou)

*nind igomin*, we are told, *inig*, tell him, (you)

*kid igom*, you are told, *inada*, let us tell him.

*ināwag*, they are told, *inadanig*, let us tell them.

Examples: *Anin ejinikasod aw kwiwisens?* What is the name of this boy? *John iná*. John is his name.

*Apitchi Otchipwemo*, *kid igo*, They say of thee (you): He speaks Chippewe well. *Keiabi akosj ināban*. They said he was sick yet.

*Anin takin ga-ijiwinimind ossibanin?* Let see, what was his fathers name? (I forgot) *Eshkibagikoje sa gi-inimán*. Flat-Mouth was his name.

INTERMEDIATE EXERCISE.

VII. Conjugation. Dubitative Form.

Indicative Mood.

Present tense.

*Ijinikadedog*, it is perhaps called, | *ssinodog*  
*ijinikadedogenan*, they are etc. | *ssinodogenan*

Imperfect tense.

*Ijinikadegoban*, | *ssinogoban*,  
*ijinikadegobanin* | *ssinogobanin*

*Subjunctive Mood.*

*Present tense*

<i>Gonima ejinikadegwen</i>		<i>ssinogwen,</i>
„ <i>ejinikadegwen</i>		<i>ssinogwen.</i>

*Pluperfect tense.*

<i>Ijinikadegobanen,</i>		<i>ssinogobanen,</i>
<i>ijinikadegobanen</i>		<i>ssinogobanen.</i>

*Anin ejinikádegwen iw sibi? Endogwen ejinikadegwen; Makate Sibi ijinikadedog; What may be the name of that river? I don't know; perhaps it is called Black River.*

*Nopiming etedog ki wagakwad; ki makisinan dash kawin wedi atessinodogenan; thy ax is in the woods perhaps, but thy shoes, I think, are not there.*

*VIII Conjugation. Dubitative form.*

*Indicative Mood.*

*Present tense.*

*Senagadodog, it is perhaps difficult, dear. sanagadodogenan, they are perh. dear, difficult.*

*ssinodog,  
ssinodogenan.*

*Imperfect tense.*

*Sanagadogoban, it was perhaps dear etc. sanagadogobanin, they were etc.*

*ssinogoban,  
ssinogobanin.*

*Subjunctive Mood.*

*Present tense.*

<i>Gonima senagadogwen,</i>	<i>ssinogwen,</i>
„ <i>senagadogwen.</i>	

*Pluperfect tense.*

*Sanagadogobanen*, if it had perhaps been dear,  
*senagadogobanen*, if they etc.

*ssinogobanen,*  
*ssinogobanen.*

*Participles. Present tense.*

*Senagadogwen*, a thing that is perhaps dear,  
*senagadogwenan*, things that were etc.

*ssinogwen,*  
*ssinogwenan.*

*Imperfect tense.*

*Senagadogobanen*, thing was etc.  
*senagadogobanen*, things that were.

*ssinogobanen,*  
*ssinogobanen.*

Note. As the *terminations* of the IX Conjugation, dubitative form, are *exactly* the same as those of the VIII Conjugation, it is unnecessary to give them separately here.

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LESSON LXXIV.

*On Adjectives.*

An adjective is a word that expresses a quality or the manner of being of a noun, f. i: *mino*

*inini*, a good man; *pangi jonia*, a little money. Chippewa adjectives undergo no change of termination for expressing gender, number, or case; f. i: *mino inini*, a good man; *mino ikwe*, a good woman; *mino aki*, good land; *mino kwizwisensag*, good boys; *mino tchimanan*, good canoes etc.

Note 1. The Chippewa language is *poor in adjectives proper*. Here are some: *mino*, good; *matchi*, bad; *gete*, old; *oshki*, new; *gwaiak*, just, straight, upright, good; *kagige*, eternal, everlasting; *kitchitwa*, holy; *nibiwa*, much, plural many; *pangi*, a little, plural few; *pangishe*, a very little, etc.

Note 2. The Chippewa language is *very rich in adjective verbs*, i. e. verbs which express qualities or manner of being in a verbal form, the verb *to be*, being contained in the adjective-verb f. i: *bakadé*, does not mean *hungry*, but *he is hungry*; *akosi* does not mean *sick*, but *he is sick*.

Note 3. When we wish to use these adjective verbs as *adjectives to nouns*, we must employ the participial form, f. i: *nin wi-awi-wabama aiakosid ikwe*, I wish to go and see a sick woman; literally a woman who is sick; *nin gad-anonag neta-anokidjig mokodássowininiwag*, I will employ industrious carpenters; literally carpenters who are industrious.

Note 4. These adjective-verbs belong to different conjugations according to their characteristic termination, for instance:

### *I Conjugation.*

- Nin wābishkis*, (*i*) I am white.  
 „ *makatéwis*, (*i*) I am black.  
 „ *takós*, (*i*) I am short.  
 „ *ginós*, (*i*) I am tall, slender.  
 „ *mindid*, (*o*) I am large.

- „ *agúshi*, (*i*) I am small.
- „ *kítimágis*, (*i*) I am poor, miserable.
- „ *kítchi-dan*, (*i*) I am rich.
- „ *sagüigos*, (*i*) I am amiable, or, loved.
- „ *jügendagos*, (*i*) I am hateful, or, hated.

*III Conjugation.*

- Nind agódjín*, I am hanging.
- „ *jüngishín*, I am lying down.
- „ *mínoshín*, I am lying comfortably.
- „ *mānoshín*, I am lying uncomfortably.

*VII. Conjugation.*

- Wabishka*, it is white,
- Bigoshka*, it is broken.
- Wasseia*, it is light, not dark.
- Minosse*, it goes well, fits well.

*VIII Conjugation.*

- Kissinamagad*, it is cold.
- Kijatemagad*, it is hot very warm.
- Manadad*, it is bad.
- Kashkendagwad*, it is sad.

*IX Conjugation.*

- Gwanatchiwan*, it is beautiful.
- Songan*, it is strong.
- Onijishín*, it is good, fair.
- Nangan*, it is light, not heavy.
- Kosigwan*, it is heavy.

*Comparison of adjectives.*

As in other languages there are likewise in Chippewa three degrees of comparison, namely, the *positive*, *comparative*, and the *superlative degree*.

Note 5. The *positive degree* simply expresses the quality of objects f. i: *nin gikadj, nin baka-de gaie*, I am cold and hungry. A comparison of *equality* is also expressed in the 'positive degree, f. i: *epitisiian apitisi*, he is as old as thou, he is of thy age.

Note 6. The *comparative degree* expresses that a being or object possesses a quality in a *higher* or *lower* degree than another being or object, f. i: *Paul nawatch kitimi nin dash*, Paul is lazier than I, The word *dash* follows the noun compared.

Note 7. The comparative degree of *superiority* is expressed by the adverbs *nawatch, awashime*, both of which mean *more* f. i: *nawatch bibagi nin dash*, he shouts louder than I.

Note 8. The comparative degree of *inferiority* is expressed by the words *nawatch pangi*, less, not so much; f. i: *nawatch pangi jonuan od aia-wan nongom pitchinago dash ga-aiawad*, he has less money now than he had yesterday.

Note 9. The *superlative degree* expresses a quality in the highest or lowest-degree in one object as compared with one or more others, f. i: *mi aw maiamawi-ginósid inini*, this is the tallest man of all. The superlative degree is formed by placing before an adjective verb; *mamawi* (Change *maiamawi*) *together, at all*, f. i: *Maia-mawi-Ishpendagosid*, The Most High; *maiamawiniganisid Kitchi-mekatewikwanaie*, the foremost great Black gown-Pope.

- Nin padagwanāwa*, (*ped..wad*) *imp. padagwana*  
I cover him with something.  
,, *padagwánaan*, (*ped..ang*) I cover it with  
something.  
,, *padagwánaigas*, (*ped..sod*) I am covered  
with something.  
,, *padagwánishkagon*, (*ped..god*) it covers me.

*Padagwāwagishkam* (*ped..ang*) *pakaakwe, bineshi,*  
the hen, bird is hatching.

*Pagami*, refers to arriving, coming.

*Nin pagámishka*, (*peg..kad*) I arrive..

„ *pagámishkagon*, (*peg..god*) it comes upon  
me, happens to me.

„ *pagamásh*, (*peg..id*) I arrive sailing.

„ *pagámibato*, (*peg...tod*) I arrive running.

*Padagwaboecigan*, (*in. pl. an*) the cover of a ket-  
tle.

*Nin pākissitchigas*, (*paiak..sod*) I am uncovered.

„ *pākissiton*, (*paiak..tod*) I uncover it; open it.

„ *pakissitamawa*, (*paiak..wad*) I open, uncover  
it, to him.

„ *pakagwajena*, (*paiak..nad*) I uncover him.

„ *pakagwajenidis*, (*paiak..sod*) I uncover my-  
self.

„ *nibwaka* (*neb..kad*) I am wise.

#### EXERCISE.

*Batuinowag gegibadissidjig* (who are foolish) *pangirwágisiwag dash nebwakádjig. Nin win, nin sagiag meno-anokitawadjig Kije-Maniton, kawin dash nin sagiassig meno-anokitawassigog. Nin gikadj geget, awáshime dash gikadjiwag ninidjánis-sag nin dash. Awenen aw maiámawi-kikendassod endashiwad ogow oshkinaweg?* (Who is the most learned). *Aw wedi nábarwid tckigatig, mi aw maiámawi-kikendassod, John dash injikaso. Kawin kí debwessi; Michel nawátch kikendasso John dash, mi medwe-ikkitung* (so report says). *Padagwanā aw aiakosid waboian* (cover that sick person with a blanket.) *Mi wa-ijitchigeiān; pabige nin ga-padagwanarwa. Igiw pedagwánaondjig weweni kawin ta-gikadjissiwag, igiw dash pedagwanaowassiwindjig ta-gikadjiwag. Aw abinodjins kawin weweni padgawánaigasossi, apegish padagwanaond tchi ta-*



*kddjissig. Nisswi pakaakwensag nin gad-aiawag. Kego pakagwajenaken aw aiakosid abinodji; eshkam da-akosi; nindawatch (rather) padagwana weweni (cover it well.) Anindi padagwaboigan? Nin wi-padagwanawa aw akik. Tibi idog etegwen. (I don't know where it may be.)*

I will uncover my feet; I am very warm. Bring clean water to wash my feet. That bad boy uncovers himself when he baths (*pegisodjin*) I never uncover myself entirely when I bathe; I always wear my drawers\* (*nin bitawigibodiegwasson*). That man is not good, nor are his wife and children good. They are very wicked. He is healthy, but his daughter is sickly. That boy is always hungry (*bakadeshki*), he wants always to eat. That man arrived in a boat last night. Bad luck comes upon me every time I go to town. My horse ran away, my wagon got broke, I fell hard and broke my arm. Friend, perhaps thou didst drink too much bad water (whisky) that's why bad luck (*massagwadisiwin*) *manyissewin*) came to thee. Give up drinking and thou shalt be lucky (*ki ga-jawendagos*). Eight sailors (*nabikwanwininiwag*) arrived sailing. Are they good sailors? Yes.

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## LESSON LXXV.

### *Cardinal numbers.*

- 1 *Bèjig (ningot)*
- 2 *nij*
- 3 *nisswi*
- 4 *utwin*
- 5 *nānan*

- 6 *ningotwāsswi*  
 7 *nijwāsswi*  
 8 *nishwāsswi* (*ishwasswi*)  
 9 *jāngasswi*  
 10 *midāsswi*  
 11 *midasswi ashi bejig*  
 12 *midasswi ashi nij*  
 13     ,,     ,, *nisswi*  
 14     ,,     ,, *niwin*  
 15     ,,     ,, *nānan*  
 16     ,,     ,, *ningotwāsswi*  
 17     ,,     ,, *nijwasswi*  
 18     ,,     ,, *nishwāsswi*  
 19     ,,     ,, *jāngaswi*  
 20 *nijtana*  
 21     ,, *ashi bejig*  
 30 *nissimidana*  
 40 *nimidana*  
 50 *nānimidana*  
 60 *ningotwāssimidana*  
 70 *nijwāssimidana*  
 80 *nishwassimidana, ishwassimidana*  
 90 *jāngassimidana*  
 100 *ningotwak*  
 101     ,, *ashi bejig*  
 200 *nijwāk*  
 300 *nisswāk*  
 400 *niwāk*  
 500 *nānwāk*  
 600 *ningotwāsswak*  
 700 *nijwasswak*  
 800 *nishwāsswak, ishwasswak*  
 900 *jāngasswak*  
 1,000 *midāsswak*  
 1,001 *midasswi ashi bejig*  
 2,000 *nijing midāsswak*  
 3,000 *nissing*     ,,  
 4,000 *niwing*     ,,  
 5,000 *nāning*     ,,

6,000	<i>ningotwaching</i>	<i>midāsswak</i>
7,000	<i>nijwaching</i>	,,
8,000	<i>nishwaching</i>	,,
9,000	<i>jāngatching</i>	,,
10,000	<i>midatching</i>	,,
11,000	,,	<i>ashi abiding midasswak</i>
12,000	,,	,, <i>nijing</i> ,,
13,000	,,	,, <i>nissing</i> ,,
20,000	<i>nijtana dasso</i>	<i>midāsswak</i>
30,000	<i>nissimidana</i> ,,	,,
40,000	<i>nimidana</i> ,,	,,
50,000	<i>nanimidana</i> ,,	,,
100,000	<i>ningotwāk</i> ,,	,,
200,000	<i>nijwāk</i> ,,	,,
300,000	<i>nisswāk</i> ,,	,,
400,000	<i>nirwāk</i> ,,	,,
500,000	<i>nanwāk</i> ,,	,,

Note 1. To express 2000, etc, they also say *nijtanāk*, *nissimidanak*, *nimidanak*, *nanimidanak* *ningotwassimidanak* etc.

Note 2. In counting from eleven to twenty they generally omit *midāsswi* (ten) and say *ashi bejig*, *ashi nij*, *ashi nissiwi* etc.

*Nin minobi*, (*men..obid*) I am gay, feel good,  
having drunk liquor.

,, *marwibi*, (*mewibid*) I weep being drunk.

,, *bapibi*, (*baiapibid*) I laugh being drunk.

,, *banitam*, (*benitang*) I don't understand well  
what I hear.

,, *banitan*, (*benitang*) I don't understand it  
well.

,, *banitawa*, (*ben..wad*) I don't understand him  
well, though I hear him.

,, *bāpinenim*, (*baia..mod*) I rejoice, am glad.

,, *bāpinendam*, (*baiap..ang*) I rejoice in thought  
(interiorly).

,, *bāpinendamona*, (*baiap..nad*) I make him re-  
joice in thought.

„ *bapinenimoa*, (*baiap..moad*) I make him rejoice, make him glad.  
*Bapinenimowin*, (*in*) joy, rejoicing, pleasure, merriment.  
*Bapinendamowin*, (*in*) joyful thoughts, interior joy.

EXERCISE.

*Bejig inini, kitchi waieshkat ga-bimadisiid aking, Jared ga-ijinikasod, jangasswak ashi ningotwassidana ashi nijo bibon gi-bimadisi. Nin gi-wabamag nijtana dasso-midasswak jimaganishag. Nanwak ashi nissimadana anishinabeg gi-ijawag sagassweidiwining (to the Indian council) Aw ininiwish nij o gi-nissan ininiwan, ta-ondji-agona dash. Nanimidanak jimaganishag gi-nissawag, ningotwak dash dasso-midasswak gi-makiawag. Aw inini minobi, igiw dash nisswi ikwerwag murwibiwag. Nin banitawa mekatezwikwanaie gegikwed, kawin nin nissitotawassi ekkilot, osam sibiskadj (sasibiskadoze) (too slightly, not loud enough) gigitto, nin banitamawa od anamie-gagikwewin. Aw mindimoie eniwek gagibishe, banitam gaie. Gi-kitchi-migadiwag Jaganashag gaie Wemitigojiwag, nijtana dasso midasswak gi-nissawag.*

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LESSON LXXVI

*Cardinal numbers before nouns denoting measurement.*

Note 1. The cardinal numbers from *one* to *ten* undergo a little change before nouns signifying measure of time or of their things and these nouns always remain in the *singular* number. The numerals are changed as follows:

*bejig* is changed into *ningo*, f. i: *ningo-bibon*, one year.

*nij* „ „ „ „ *nijo*, „ „ „ *nijo-dibaigan seniba*, two yards of silk.

*nisswi*, „ „ „ „ *nisso* f. i: *nisso-dibabishkodjigan jiwitawagan*,

*niwin* „ „ „ „ *nio*

*nanan* „ „ „ „ *nano*

*ningotwasswi*, is changed into *ningotwasso*

*nijwasswi*, „ „ „ „ *nijwasso*

*nishwasswi*, „ „ „ „ *nishwasso*

*iangasswi*. „ „ „ „ *jangasso*

*midasswi*, „ „ „ „ *midasso*

Note 2. Cardinal numbers from *ten* to *nineteen* when they precede nouns of time and measurement, are expressed in three ways.

1) *Midasso-bibon ashi bejig*, eleven years

2) „ „ „ „ *ningo-bibon*, „ „

3) *Ashi ningo-bibon*.

Note 3. When twenty, thirty, hundred, a thousand are to be expressed, the word *dasso* is placed between the number and the noun, the latter remaining always in the *singular*, e. g.

*nijtana dasso-bibon*, twenty years

*ningotwak dasso-dibaigan*, one hundred bushels.

*Nind áshamá (eshamad)* I feed him give him to eat, give him provisions.

„ *áshandán (esh..dang)* I feed it, e. g. my body.

„ *áshandis (esh..sod)* I feed my self.

„ *áshange (esh..ged)* I give to eat, I feed, I keep boarders.

*Ashangewin*, feeding, boarding.

*Ashangéwigamig (in. pl. on)* a hotel, boarding house.

- Ashangéwinini*, (an. pl. wag) a hotel keeper,  
boarding house-keeper.
- Ashangékwe* (an. pl. g.) a woman keeping a  
boarding house.
- Nin minaa* (menaad) I give him to drink.
- „ *minaidis* (men..sod) I give, procure, drink  
for myself.
- „ *minaidimin*, (men..didjig) we treat each oth-  
er.
- „ *Minaiwe* (men..wed) I give to drink, treat.
- „ *Minaiweshk* (men..kid) I am in the bad habit  
of treating, giving or procuring  
drink for others.
- Minaidiwin* (in) treating, giving or procuring  
drink for others.

EXERCISE.

*Adam nitám inini, jángasswák ashi nissimidana dasso-bibon gi-bimadisi oma aking, Jared dash jangasswak ashi ningotwássimidana ashi nijo-bibon, Methusalem dash jángaswák ashi ningotwássimida-na ashi jángasso-bibon gi-bimadisi. Nijo-bibon gi-anoki, mi dash nanwak dasswabik joniiian gi-gashkiad. Nano-bibon gi-inendi aw ikwe, odanan dash nisso-bibon gi-inéndiwan. Nissimidana ash nisso bibon gi-bimadisi Jesus oma aking. Nano-dibábishkodjigan kokosh nin wi-gishpinana. Ningo-dibaiminan mishiminag nin gi-mina aw inini. Nijo-gisiss gi-anoki aw oshkinawe. Kawin na ki wi-minassi aw ketimagisid ikwe nijo-dibaigan manitowegin? (cloth) Geget nin ga-mina nisso-dibaigan manitowegin, nisso-dibabishkodjigan sissibakwad gaie.*

*John o dibéndan (owns) bejig ashangewigamig, ogwissen dash George o dibendamini bejig siginigéwigamig (saloon). Kitchi daniwag ina? Kawin kitchi danissiwag. Mewija kitchi danigwaban, non-gom dash kawin gwetch ojoniiamissiwag (they have not much money). Nin mānabandán matchi*

*minikwewin gaie iw matchi minaidiwin. Geget ni-biwa bemadisdjig o banadjiigonawa ishkotewabo. Anómaia bejig anishinabe o gi-nissigon ishkotewabo, ningotchi siginigewigamigong gi-daji-minikwe, gi-daji-giwashkwebi gaie, ani-giwed dash mi gi-gawadjid. Mi aw inini eshandang niaw, weweni o bamiton niaw. Awegwen idog ga-minaágwen iniw oshkinawen ishkotewabo? Kawin awiia, win tetibinawe (he himself) gi-minaidiso. Henry minaiweshki, nibiwa joniian o banadjian minaiwed.*

This man is three years here and his wife is five years here. Saw some sticks of wood, I want to make a fire. I cannot saw, for I have no saw, but I will chop some wood. Give up drinking, don't go any more to the saloon. That bread is good and has a good taste (*minopogosi*) I will go in front and thou shalt follow me (*ki ga-nopinaj.*) That woman talks all day long, she never stops; she talks ill of her neighbors, That woman slipped on the ice and fell on her back and hurt herself very much. That boy talks too much. That Frenchman has a long beard. (*ginwawedon*). There are some fleas in this bed; I will not sleep in it. That man is lousy (*odikomi*) Look at those bed-bugs! I don't see them. That woman should try to make her baby sleep. It is sick, has colic and cries very often. I have toothache and my son has headache. That man was twenty-five years in Wisconsin.

LESSON LXXVII.

*Numerals with peculiar terminations.*

1. To indicate *days* (*gon*) is added to the cardinal numbers from one to nineteen, f. i: *nijogon* 2 days, *nissogon*, *niogon*, *nanogon*, *midassogon*. To express *one day* *ningo-gijig*, is used. (*Ningogoton* means one day, one night, 24 hours.

2. To designate *wooden vessels*, barrels, kegs, boxes *ssag* is added to the numeral f. i: *ningotosag mandaminag*, one barrel of corn, *nijossag*, *nissossag*, *jangassossag sagaiganan*, nine kegs of nails, *niossag*, *nanossag*.

3. To designate *clothing materials*, *weg* is added to the numeral f. i: *bejigweg waboian*, one blanket, *nijweg waboianan*, *njssweg*, *niweg*, *nanweg*.

4. To designate *wood or lumber*, *watig* is added to the numeral f. i: *bejigwatig mishi* one stick of wood, *nijwatig missan bidon*, bring two sticks of wood, *nisswatig abwin*, three paddles, *niwatig ajeboianan*, four oars.

5. To designate *money, metal, stone, or glass*, *wabik* is added to the numeral, f. i: *bejigwabik*, one dollar, *nijwabik*, two dollars, *nisswabik kjabikisiganan*, three stoves, *nanwabik jigwanabikog*, five grindstones, also *abita-wabik*, half a dollar.

6. To designate *globular objects*, *potatoes, turnips, bullets* etc. *minag* is added to the numeral, f. i: *bejigominag tchiss*, one turnip *nijominag opinig*, two potatoes, *nissominag mishiminag*, three apples.

7. To designate a *pair or pairs*, *wenan* is added to the numeral, f. i: *ningotwewan makisinan*,



a pair of shoes, *nijwewan*, two pairs, *nisswewan pijikiwag*, three pair (yoke) of oxen, *niwewan* etc.

8. To designate the *number of bags, or sacks* of objects, *oshkin* is added to the numeral, f. i: *nin-gotoshkin opinig*, one bag of potatoes, *nijoshkin*, *nissoshkin*, *nanoshkin mishiminag* five bags of apples etc. *Abitoshkin*, half a sack (full)

9. To designate the *number of boats, canoes, vessels*, *ónag* is added to the numeral f. i: *nin-gotonag tchiman nin wabandan*, I see one canoe, *nijonag*; *nissonag ishkote-nabikwanan gi-nibomaga-don*, three steamers perished, *nionag*, *nanonag*, *midassonag ashi nanonag tchimanan*, 15 canoes.

10. To designate *a fathom* 6 feet the outstretched arms of a man, *nik* is added to the numeral, f. i. *ningotonik nijonik*, *nissonik*, *nionik nanonik*, *midassonik biminakwan*, ten fathoms of cord.

11. To designate measurement *by foot*, *sid* (refers to the foot) is added to the numeral, f. i: *ningotosid*, *nijosid*, *nissosid nanosid*, *midassosid*, ten feet, *midassosid ashi nanosid*, fifteen feet.

12. To designate measurement by the *span*, *wākwoagan* is added to the numeral, f. i: *ningot-wākwoagan*, one span, *nijwākwoagan*, *nisswākwoagan*, *niwākwoagan*, *midasswākwoagan ashi nanākwoagan*.

13. To designate measurement by the inch (finger) *nindj* is added to the numeral; f. i. *nin-gotonindj*, one inch, *nijonindj*, *nissonindj*, *nionindj*, *ningotwassonindj*, *midassonindj*.

Note. When measurement by round numbers, i. e. 20, 30, 40, 50, 60, 100, 1000 etc. is to be given, the above termination are added to the word *dasso*, f. i. *nijtana dassogon* twenty days,

*ningotwak dassossag bimide*, a hundred barrels of oil, *nimidana dassweg waboianan*, 40 blankets, *nijwasswidana dasswatig gijikag*, 70 cedars, *midasswak dasswabik sagaiganan* 1000 nails *nijtana dasswabik* \$20 *nissimidana dassominag anidjiminan*, 30 peas. So also *dasswewan* (pairs) *dassoshkin* (bags) *dassónag* (canoes etc).

*Mandámin* (*an. pl. ag*) a grain of corn, Plural corn, Indian corn.

*Sagáigan* (*in. pl. an*) a nail *kitchi sagaigan*, a big nail, a spike.

*Sagaigan*, (*in. pl. an*) an inland lake.

*Sigaigan*, (*in. pl. an*) maple-sugar cake.

*Waboian*, (*in. pl. an*) a blanket.

*Papagiwdian*, (*in. pl. an*) a shirt.

*Abwi*, (*in. pl. n*) a paddle.

*Ajéboian*, (*in. pl. an*) an oar.

*Wassétchigan* (*in. pl. an*) a window.

*Wassétchiganábik*, (*in. pl. on*) window-glass, a pane of window-glass.

*Wassétchiganátig* (*in. pl. on*) window frame, sash, shutter.

*Kijábikisigan* (*in. pl. an*) a stove.

*Jigwanábik* (*an. pl. og*) a grind-stone.

*Tchiss* (*in. pl. an.*) a turnip.

*Anwi* (*in. pl. n.*) a bullet.

*Biminakwān* (*in. pl. an*) a rope.

*Adópowin* (*in. pl. an*) a table.

*Adópowintgin*, (*in. pl. on*) a table-cloth.

*Anidjimin* (*in. pl. an*) a pea, pl. peas.

*Miskodissimin* (*an. pl. ag.*) a bean, pl. beans.

#### EXERCISE.

*Ningwiss gwaiak nimidana dasso-bibón aia om-t odenang. Nijtana dasso-dibaigan seniba nin gishpinana. Songisi aw kitchi inini; nijwak dasso-*

*dibabishkodjigan* (pounds) *anokadjigan o bimōnlan*. *Nin papaiban gega ningotwak dasso-bibon gi-bimadisi*. *Nijwassimidana dasso-dibábishkodjigan pakwejigan nin gi-mina aw anishinabe*.

*Nanogon nin gi-bimosse*. *Jaigwu nissogon kawin wissinissi aw aiakosid ikwe*. *Midassogon gi-aia oma mekatewikwanaie, mi dash ga-iji-madjad*. *Gega ningo-gisiss nin gi-inend* (was absent). *Wawiatanong nin gad-ija minawa nibing, nijo-gisiss dash nin gad-inend*. *Niossag mandaminag nin gaghishpinanag*. *Aw atdwewinini midassossag pakwejiganan o gi-atdwenan*. *Aw mokodássowinini o wi-gishpinadon nissossag sagaiganan*. *Aw ketimagsid inini bejigweg eta waboian od aian*. *O gidibaamawán iniw anokiwininiwan jāngassimidana dasswabik ashi nijwasswabik*. *Anin minik ga-ijidibaamawad aw ikwe?* *Nisswabik joniia nin gi-ijidibaamawa*. *Midasswabik wassétchiganábikon o gishpinadonan, gaie nisswatig wassetchiganatigon*.

He gave that poor man one dollar; do thou also give him a dollar, and I will give him five dollars. The good woman gave to her son five eggs and two nice apples. My mother received two blankets and my father received a gun and twenty-five bullets. Those two boards are dry (*bassowag*) How many feet is that board long? It is 15 feet long and 14 inches wide. Bring two kegs of nails and 500 ft. of lumber (boards.) Five steamboats perished last November on Lake Superior. How much does this large stove cost (*anin minik enagindeg*) That stove cost \$23. It is too dear (*osam nibiwa inaginde*) I will buy that small stove. It costs \$9. I will pay now \$5. and tomorrow the other \$4. Bring three bags of potatoes, two bags of apples, one bag of peas, three bags of beans and five panes of window-glass. There are five pair of shoes and two pair of stockings.

LESSON LXXVIII.

*Manner of expressing the day of the month.*

*Names of the months:*

1. *Manito-gisiss*, the moon of the (Great) Spirit,  
January.
2. *Namebini-gisiss*, the moon of the suckers (fish)  
February.
3. *Onābani-gisiss*, the moon of the crust on the  
snow, March.
4. *Bebokwedagiming-gisiss*, the moon of the  
breaking of the snow-shoes. April.
5. *Wabigoni-gisiss*, the moon of the flowers, May.
6. *Odeimini-gisiss*, the moon of straw-berries,  
June.
7. *Miskwimini-gisiss*, the moon of raspberries,  
July.
8. *Min-gisiss*, the moon of the blueberries, Au-  
gust.
9. *Manominike-gisiss*, the moon of the gathering  
of wild rice, September.
10. *Binākwī-gisiss*, the moon of the falling of  
the leaves, October.
11. *Gashkadino-gisiss*, the moon of freezing, No-  
vember.
12. *Manito-gisissions*, the little moon of the  
(Great) Spirit, December.

Note 1. *Gisiss* an animate noun (pl. og) may mean sun or moon. When Chippewa Indians want to express the distinction between these two luminaries, they will say *gisiss* for the sun, and *tibikigisiss* (night-sun) for the moon.

*Tokigamisige-gisiss*, the month of sugar-making, for the month of *April* (especially in Minnesota).

Note 2. Many Indians use the word *Papashki-sige-gisiss*, the month of shooting (on account of the Fourth of July) for the month July. Others use *Min-gisiss*, the moon of the blue-berries (huckle-berries) for July, as at the west-end of Lake Superior they gather blue-berries in July. The same Indians also call August *Manominike-gisiss*, because they gather their wild-rice in August. Many call September, *Watebaga-gisiss*, the moon of the change of color of the leaves. In more northern latitudes, the above names of the months July, August and September, as given by Baraga, are probably more generally used. Pagan Indians generally use *Kitchi-Manito-gisiss* January, the moon of the Great Spirit (God) and *Kitchi-Manito-gisissions* December the little moon of the Great Spirit. *Sägibagá-gisiss* May (Used often in Minnesota.)

Note 3. To express the *first* day of the month they say f. i: *Manito-gisiss nongom madaginsod* or *Mi nongom (api) manito-gisiss maiadaginsod* or, *when past: gi-ishkwadaginsod manito-gisiss.*

Note 4. To express the *last* day of the month, they say, f. i: *Namebini-gisiss nongom ishkwadaginsod*; or *api eshkwadaginsod Namebini-gisiss* or, *when past, gi-ishkwadaginsod Namebini-gisiss.*

Note 5. To express simply the name of the month, f. i: it is March, they will say *Onabani-gisiss nongom agodjin* or *mi nongom egodjing* *Onabani-gisiss* or, *when past Onabani-gisiss gi-agodjing (gi-agodjing Onabani-gisiss.)*

Note 6. When they want to know the date of the month, they say: *Anin endassogonagisid gisiss nongom?* How many days is the moon old today? or *anin epitch gisissowagak?* How late is the moon? Also *Anin epitagodjing gisiss?* If it is the first of the month, the answer will be: *Non-*

*gom madaginso Onabani-gisiss (manito-gisiss etc),* to-day the month of March (January) begins to be counted. For the following days they say Such a month or moon is so many days old; f i:

*Namebini-gisiss nongom nissogonagisi,* it is the third of February.  
 „ „ „ *midassogonagisi,* it is the 10th of Febr.  
 „ „ „ *midassogongisi ashi bejig,* it is the 11th of Febr.  
 „ „ „ *nijtana dassogonagisi,* it is the 20th of Febr.  
 „ „ „ „ „ *ashi nanan* it is the 25th of Febr.

EXERCISE.

*Anin endassogonagisid waaw gisiss? Nongom gijigak madaginso. Awenen aw gisiss nongom egodjing? Bebokwedagiming gisiss mi sa nongom egodjing. Anin dash endassogonagisid gisiss nongom? Nongom nijtana dassogonagisi ashi jangasswi Bebokwedagiming-gisiss. Anin api ga-ondadisid aw abinodji? Mi sa nishwássogonagisid Kitchi-Manito gisiss. Anin iwapi ga-nibod kossiban? Ginánogonagisid Papashkisige-gisiss mi gi-ishkwá-bimadisid. Anindi dash ga-dapined? Mi sa Móningwanékaning gi-dapined. Ki wi-anamie-widigendim ina? E, nosse, nun wi-anamie-widigendimin. Anin iwapi dash wa-anamie-widigendiieg? Mi sa midassogonagisid ashi nisswi Manominike-gisiss, mi iwapi wa-widigendiäng. Gi-sigaandjigaso na aw anishinabe? Geget igo gi-sigaandjigaso. Anin iwapi ga-sigaandawind? Gi-nijtana dassogonagisid Watebaga-gisiss, mi api gi-sigaandawind.*

By whom was that man killed? He was killed by his older brother. When did that happen? He was killed the day before yesterday, March the

17th On what day was the Lord born? He was born on the 25th of December. On what day did your grandfather die? He died on the 11th of May. Where was he buried? He was buried in Odanah. When did that woman get drowned? She got drowned on the last day of November. When will she be buried? She will be buried on the first of December. When did your uncle leave? He left on the 16th of February. When will he return home? He intends to return on the 4th of July. When did the steamboat perish? It went down on the 2d of June. Did some of the passengers (*anind ga-bosidjig*) save themselves? Yes, 156 men, women and children saved themselves. When wilt thou go to Bayfield? I intend to go there in April? When wilt thou return? I intend to return in August.

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## LESSON LXXIX.

### *Manner of expressing age.*

Note 1. If the child is not a month old, its age is expressed in the same manner as the day of the month; f. i:

*Anin endassogonagisid aw abinodji?* How many days old is this child? *Nanogonagisi*, it is five days old, *midassogonagisi ashi jangasswi*, it is 19 days old.

Note 2. If the child's age is to be expressed in months, they say as follows:

*Anin endasso-gisisswagisid aw abinodji?* How many months old is this child? *Ningo-gisisswagisi*, it is one month old; *niogisisswagisi*, it is four months old; *midassogisisswagisi ashi bejig etc.*

Note 3. If its age is *ten years or less*, the cardinal numbers connected with the verb *bibónagis (i)* as follows.

*Anin éndasso-bibónagisid aw abinodji, aw kwiwisens, aw ikwesens? Anin éndasso-bibónagisiian? How many years old is this child, this boy, this girl? How many years old art thou? Nin nijwassobibonagis; nijwassobibonagisi aw abinodji, I am seven years old; that child is seven years old.*

Note 4. If the age is *between ten and nineteen*, it can be expressed in three different ways.

1. *Midasso-bibónagisi ashi ningotwassobibonagisi; he is 16 years old.*

2. *Midasso-bibónagisi ashi ningotwasswi, he is 16 years old.*

3. *Ashi ningotwassobibónagisi, he is 16 „ „*

Note 5. If the age is to be expressed in round numbers, f. i. 20, 30, 40, 50 etc. the word *dasso* is put between the cardinal number, *nijtana, nis-simidana* etc and the verb *bibonagis (i)*, f. i.

*Nin nijtana dasso-bibónagis, I am twenty years old; nanimidana dasso-bibónagisi aw inini, that man is fifty years old.*

Note 6. If the age is upwards of twenty years and expressed in mixed numbers, 23, 35, 42 etc. it is expressed as follows.

*Nin nānimidana dasso-bibónagis ashi nisswi, I am 53 years old, aw ikwe nimidana dasso-bibonagisi ashi jangasswi, she is 49 years old.*

#### EXERCISE.

*Anin éndassogonagisid kinidjanissens Nijwassogonagisi. Kin dash kinidjaniss anin éndassogisisswagisid? Midasso-gisisswagisi ashi bejig. Kishime anin éndasso-bibónagisid? Mi sa jaiangasso-*



*bibonagisid. Anin éndasso-bibónagisiwad aw oshki inini gaie oshki ikwe wa-anamie-widigendidjig? Nijtana ashi nano-bibónagisi aw inini wa-widiged, aw dash ikwe nijtana dasso-bibónagisi ashi nisswi. Anin endasso-bibónagisiwad ogow nij abinódjiiag? Aw omá nábarwid midasso-bibónagisi, aw dash wedi nemádabid ashi nijwasso-bibonagisi. Aw pijiki nano-bibónagisi, aw animosh dash nawátch apitisi (is older) pijiki dash. Nidji, anin éndasso-bibonagisiian? Gega ningotwak nin dasso-bibonagis, nin mindimoiémish dash jangassimidana dasso-bibonagisi ashi nanan.*

How old is this infant (*oshki abinodji?*) It is only three days old. Is it baptized? Not yet, it will be baptized next Sunday by our priest. How many children are there to be baptized? There are seven boys and two girls to be baptized. Where will they be baptized? They will be baptized in our church. Who will be the sponsors? (*awenenag ge-takonadjig iniw abinodjiiian?*) How old was thy deceased father and mother? My deceased father was sixty seven years old when he died, and my mother was fifty nine years old.

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## LESSON LXXX.

### *Manner of expressing the hour.*

The Chippewa language has no special word for *hour*; the word *dibaigan* means measure and can be applied to time, space, & other measurement; thus, *ningo-dibaigan* may mean *one o'clock, one hour, one bushel, one mile* etc. From the context of the sentence, in which it occurs, we must judge in which sense the word is used.

Question.

*Anin endasso-dibaiganeg?* What o'clock is it?  
*Anin epitch gijigak?* How late in the day is it?  
*Anin epitch tibikak?* How late in the night is it?

Answer.

*Ningo-dibaigan*, it is one o'clock or *ningo-dibaiganed*.

*nijo-dibaigan*, ,, ,,two ,, or *nijo-dibaiganed*

*nisso-dibaigan*, ,, ,,three ,, ,, *nisso-dibaiganed*.

*nio-dibaigan*, ,, ,,four ,, ,, etc *nio-* ,,

*midasso-dibaigan ashi abita*, it is half past ten

*midasso-dibaigan ashi bejig*, it is eleven o'clock.

*Nawakwe*, or, *nawakwemagad*, it is noon.

*Abita-tibikad*, it is midnight.

*Jangasso-dibaigan tchi bwa nawakweg*, it is nine o'clock in the morning.

*Ka mashi jangasso-dibaiganessinon*, it is not yet 10 o'clock.

*Nijwasso dibaigan ga-ishkwa-nawakweg*, it is seven o'clock in the evening.

To the above question *anin endasso-dibaiganeg?* they will often answer *mi sa nongom ningo-dibaiganeg*, *nijo-dibaiganeg*, *nisso dibaiganeg* etc.

Note *Dibaiganeg* is Subjunctive Mood of *dibaiganed*.

EXERCISE.

*Anin endasso-dibaiganeg? Nijwasso-dibaigan bwa nawakweg. Anin iwapi ge-madjaian? Nisso-dibaiganeg gi-ishkwa-nawakweg nin ga-madja. Anin iwapi dash minawa ge-bi-ajegiweian? Abita-tibikak nin ga-bi-ajegiwe. Anin iwapi ga-dagwishing aw biwide? (stranger)? Gi-nano-dibaiganedinig ga-ishkwa-nawakwenig. Anin endasso-dibaiganeg gemadji-gagikwed mekatewikwanaie? Midasso-(dibaiganeg)*

ganenig) dibaiganedinig ta madjita, ashi ningo-dibaiganedinig dash ta-ishkwata. Anin endasso-dibaiganeg nongom? Mi sa midasso-dibaiganeg ashi bejig. Waiba na ko onishkawag anishinabeg? Anind kitchi kigijeb mojang onishkawag, minarwa dash a-nind wika onishkawag, neshwasso-libaiganedinig. Medasso-dibaiganeg na ko kid onishka? Najwasso-dibaiganeg mojang nind onishka. Madjishka na dibaigisisswan? Kawin madjishkassi; karwin nin gi-ikwabiowassi. Nongom nin gad-ikwabiowa. Anin iwapi mwakaang gisiss? Naiano-dibaiganedinig mokaam. Anin iwapi dash pengishimod? Najwasso-dibaiganeg pangishimo. Ki dibaigisisswan osam besika, nin dash, nin dibaigisisswan osam kijika. Nesso-dibaiganedinig ga-ishkwa-nawakwenig gi-nibo Jesus. Anin iwapi ge-madji-anamessikeng? Jaiangasso-dibaiganeg ta-madji-anamessikem.

What time is it? (Anin endasso-dibaiganeg?) It is five o'clock. Does thy clock go right? It goes always right. It never goes too fast, nor does it ever go too slow. It is a very good clock. How much did it cost? It cost five dollars. When did those men arrive last night? They arrived at midnight. When do they intend to leave? They intend to leave at eleven o'clock before noon. Why do they leave so soon? They want to catch the train (*o wi-gessikawawan ishkote-odabanan.*) When does the train leave (*anin iwapi maiadjibisod ishkote-odaban?*) It leaves at half past eleven (*Medasso-dibaiganeg ashi bejig ashi abita madjibiso.*) Art thou going to get on? I do not intend to get on. Art thou going to go with them? I will go with them, but I will not get on the train. When wilt thou return? At noon.

LESSON LXXXI.

*On distributive Numbers.*

<i>Bebejig</i>	1	by 1, 1	each, or to each.
<i>nenij</i>	2	everytime,	2 each, or to each.
<i>nenisswi</i>	3	„	3 „ „
<i>neniwin</i>	4	„	4 „ „
<i>nenanan</i>	5	„	5 „ „
<i>neningotwasswi</i>	6	everytime,	6 each, or to each
<i>nenirwasswi,</i>	7	„	7 „ „
<i>nenishwasswi,</i>	8	„	8 „ „
<i>jejangasswi,</i>	9	„	9 „ „
<i>memidasswi,</i>	10	„	10 „ „
<i>memidasswi ashi</i>	11	„	11 „ „
		<i>bejig</i>	
<i>nenijlana,</i>	20	„	20 „ „
<i>nenijlana ashi</i>	21	„	21 „ „
<i>nenissimidana</i>	30	„	30 „ „
<i>nenimidana</i>	40	„	40 „ „
<i>nenanimidana</i>	50	„	50 „ „
<i>neningotwassimidana</i>	60	„	60 „ „
<i>nenijwassimidana</i>	70	„	70 „ „
<i>nenishwassimidana</i>	80	„	80 „ „
<i>jejangassimidana</i>	90	„	90 „ „
<i>neningotwak</i>	100	„	100 „ „
<i>nenijwak</i>	200	„	200 „ „
<i>nenisswak</i>	300	„	300 „ „
<i>neniwak</i>	400	„	400 „ „
<i>nenanwak</i>	500	„	500 „ „
<i>jejangasswak</i>	900	„	900 „ „
<i>memidasswak</i>	1000	„	1000 „ „
<i>nijing memidasswak</i>	2000	„	2000 „ „
<i>nissing</i>	„	3000	„ „ „
<i>midatching</i>	„	10000	„ „ „

## EXERCISE.

*Igw ikwewag nenisswabik jonian gi-dibaama-wawag. Bebejig pakwejigan nin gi-minigomin. Neniwin masinaiganan od aianawan. Neningotwak migasowininiwan (soldiers) od ogimakandawawan ogow ogimag. Anishinabeg memidassossag pakwejiganan od aiawawan. Neniwatig ojibiiganatigon gi-minawag kekinoamawindjig (scholars). Nissaie-iag neningotwak ashi neningotwassimidana dassodibaigan (acres of land) o gi-minigowan kitchi kossinan Washtanong (Washington) ebinidjm. Nijing nin gi-ija ishkote-tashkibodjiganing, memidasswak dasswatig nabagissagog nin gi-binag. Nin nissaié gaie neningotwak dassosid nabagissagog nin gi-nandótamawanan aw inini. Ogow giossewininiwag nenij wawáshkeshiwan o gi-nissawan, nomaia gi-giossewad. Nenij masinaiganan awigishpinadog. Nishimeiaq bebejig wiwakwan o gi-minigowan iniw kikinoamagekwen. Nisswi ininiwag neningotwak dasswabik jonian o gi-minawan mekatewikwanaien, wi-widókamowad anamiéwigamig. I<sub>2</sub> iw nij ketchi-danidjig ininiwag midatching memidasswak dasswabik jonian od aiawawan.*

My father and my mother gave each ten dollars to the priest to help the poor. Give them each one dollar. The carpenters ask each two kegs of nails. My mother gave to each of those girls two dresses, two shawls and two bonnets (*wiwakwanan*). That man went twice (*nijing*) to the store and each time he brought 1200 pounds of goods. Give to each of those carpenters an ax, a saw, a hatchet, a plane, 100 nails. That boy and his companion caught each ten fishes. All that go to church to-day should take along one dollar and give it to the priest for the church. Three wolves killed last night each five sheep. We received each three books.

LESSON LXXXII.

*Multiplying Numbers.*

<i>Abiding (ningoting) once</i>	
<i>nijing</i>	twice or two times
<i>nissing</i>	three times
<i>ntwing</i>	four „
<i>nāning</i>	five „
<i>ningotwatching</i>	six „
<i>nijwatching</i>	seven „
<i>nishwatching (ishwatching)</i>	eight „
<i>jāngatching</i>	nine „
<i>midatching</i>	ten „
<i>midatching ashi abiding</i>	eleven „
„ „ <i>nijing</i>	twelve „
<i>nijlana</i> „ <i>dassing</i>	twenty „
„ <i>ashi abiding</i>	twenty one „
<i>nissimidana</i> „ <i>dassing</i>	thirty „
<i>nimidana</i> „	forty „
<i>nanimidana</i> „	fifty „
<i>ningotwassimidana</i> „	sixty „
<i>nijwassimidana</i> „	seventy „
<i>nishwassimidana</i> „	eighty „
<i>jangassimidana</i> „	ninety „
<i>ningotwak</i> „	one hundred „
<i>nijwak</i> „	two „ „
<i>midasswak</i> „	one thousand „
<i>midatching midasswak</i> „ <i>dassing</i>	ten thousand times
<i>ningotwak dasso midasswak</i> „ <i>dassing</i>	one hundred thousand times.

EXERCISE.

*Anin dassing ga-ijaian kikinoamading? Naning nin gi-ija. Aw kwirwisensish nijing o gi-gimodinan sisibakwadonsan. Aw inini songanamia, nijing ija*

*anamiang endasso-anamiégijigadinig. Nissing Jesus o gi-ábitchibaan (brought to life) ga-nibonidjin. Anin dassing ga-anamiassivan kegijebáwagakin (mornings?) Midatching ashi naning kawin nin gi-anamiassi kigijeb. Aw matchi inini nijing ò gi-pakiteowan wiwan. Anin dassing ga-matchi-ikkítod aw inini? Apitchi kitchi naningim; midasswak dassing, nind inendam, poshke arwashime. Anin dassing ga-jawenimegwa ketimagisidjig? Eniwék naningim, makija ningotwak dassing ninik ga-bimadi-siiāng. Nissing gi-matchi-ikkító aw inini, aw dash ikwe mi eta go abiding (only once). Aw oshkina-we nijing gi-giwashkwébi. Anin dassing ga-nishkádisiian ishkwatch ga-ako-webinigeian? Ashi nissing nin gi-nishkádisitawag ninidjánissag osam matchi abinódjiiwiwag.*

How often hast thou gone to church? I went twice to church last Sunday. That man cheated five times. How often didst thou punish thy children? I punished them twice, because they stole some apples at the store. How often did that mischievous boy fight? Yesterday he fought (*gi-migaso*) once, but day before yesterday three times. How often was he punished by his parents? He was seldom punished by them. How often did that man rob? He robbed once and stole three times. John went to town twice. How often did thy horse run away? He ran away only once.

LESSON LXXXIII.

*Multiplying distributive Numbers.*

<i>Aiābiding</i>	once every time; once each, or to each
<i>nenijing</i>	2 " " " "
<i>nenissing</i>	3 times every time " "
<i>nentwing</i>	4 " " " "
<i>nenāning</i>	5 " " " "
<i>neningotwāatching</i>	6 " " " "
<i>nenijwāatching</i>	7 " " " "
<i>nenishwāatching</i>	8 " " " "
<i>jejangatching</i>	9 " " " "
<i>memidatching</i>	10 " " " "
„ <i>ashi abiding</i>	11 „ „ „ „
„ „ <i>nijing</i>	12 „ „ „ „
„ „ <i>nissing</i>	13 „ „ „ „
„ „ <i>niwing</i>	14 „ „ „ „
„ „ <i>naning</i>	15 „ „ „ „
<i>nenijtana dassing</i>	20 „ „ „ „
„ <i>ashi abiding</i>	21 „ „ „ „
<i>nenissimidana dassing</i>	30 „ „ „ „
<i>nenimidana</i>	„ 40 „ „
<i>jejangassimidana</i>	„ 90 „ „
<i>neningotwak</i>	„ 100 „ „
<i>nenijwak</i>	„ 200 „ „
<i>nenisswak</i>	„ 300 „ „

EXERCISE.

*Nij ininiwag ketimagisidjig aiabiding nin gi-jawenimag. Nisswi ininiwan o gi-anokitawan, nenijing dash anotch gego o gi-gimodiman. Geget matchi kwiwisensish waaw, nenissing o gi-papakiteowan widji kwiwisensan. Nin gi-minag igiw nij ikwewag aiakosidjig nenissing bejigwabik;*



*apegish awiia bekanisid (some one else) iw minik minad. Nij ningwissag nenijing gi-ijawag odenang. Igiw ikwesensishag nenaning gi-gimodiwag. Neni- jing nind ija anamiang endasso-anamiegijigak. Nijing gi-bi-nandotamagewag ogow anishinabek- weg, aiabiding dash nin gi-minag ogodass gaie papagiwaian gaie pakwejigan. Songanamia aw ikwe; nenijing od agiman anamieminensan endas- so-gijigadinig, nenijing gaie webinige megwa eni- binissegin anamie-gijigad. Nij masinaiganan nind aianan, nenissing dash jaigwa nin gi-wabandan. Nenijing o gi-pakiteowan oshimeian aw kwiwisen- sish. Memidatching ashi nijing o gi-odapinan Ki- tchi Jawendagosiwin neningo-bibon aw inini.*

I helped those three beggars (*nandotamagewi- niniwag-nandotamagekweg*) each twice; I will not help them any more; let them go to some one else. John paid the storekeeper twice and each time he paid him twenty five dollars. My two daughters were each married three times, and now they have no husband (*kawin onabemissi- wag*). Those young ladies went each to the dance twice last week. Those children laughed each twice this morning during Mass. My two older brothers went bathing each three times yesterday. I pray every day twice and I go to Mass once. Every time he gets drunk he fights once or twice. Whenever they go to town they each buy a bottle of whisky and drink five and six times. Every day those men chop wood and twice they split wood.

LESSON LXXXIV.

*Ordinal numbers.*

<i>Netámising, nitam</i>	the first or first
<i>eko-nijing</i>	,, second or secondly
,, <i>nissing</i>	,, third ,, thirdly
,, <i>niring</i>	,, fourth ,, fourthly
,, <i>nananing</i>	,, fifth ,, fifthly
,, <i>ningotwatching</i>	,, six ,, sixthly
,, <i>nijwatching</i>	,, seventh ,, seventhly
,, <i>nishwatching</i>	,, eighth ,, eighthly
,, <i>jangatcing</i>	,, ninth ,, ninthly
,, <i>midatcing</i>	,, tenth ,, tenthly
,, <i>ashi bejig</i>	,, eleventh,, eleventhly
,, ,, <i>nijing</i>	,, twelvth ,, twelvthly
,, ,, <i>nissing</i>	,, thirteenth,, thirteenthly
,, <i>nijtanaweg</i>	,,twentieth,,twentiethly
,, ,, <i>ashi bejig</i>	,,twenty-first or twenty-first-ly.
,, ,, ,, <i>nijing</i>	,, twenty-second or twenty-secondly.
,, <i>nissimidanaweg</i>	,, thirtieth or thirtiethly
,, <i>nimidanaweg</i>	fortieth or fortiethly
,, <i>nanimidanaweg</i>	,, fiftieth or fiftiethly.
,, <i>ningotwakwak</i>	,, hundredth or hundredthly.
,, <i>nijwakwak</i>	,, two hundredth or two-hundredthly.
,, <i>nisswakwak</i>	,, three hundredth or three hundredthly
,, <i>jangasswakwak</i>	,, nine hundredth or nine hundredthly.
,, <i>midasswakwak</i>	,, one thousandth or one thousandthly
,, <i>nijing midasswak</i> ,	,, two thousandth or two thousandthly

*eko-nissing midasswak* three thousandth or three thousandthly  
 ,, *midatching*,, ,, ten thousandth or ten thousandthly.  
 ,, *ningotwakwak*,, the one hundredth or one hundredthly.

EXERCISE.

*Nitam anishinabeg o gi-agonwetawáwan* (disobey) *Kije-Maniton*. *Kain ga-nitam-ondadidid oma aking o gi-nissan oshimeian Abelin*. *Ga-nitam-ondadididjig gi-pagidjigewag* (offered sacrifice). *Anindi ningwiss? Inashké* (behold) *wedi namadabi netamissing apábirwinan Kitchi ganásongewin eko-niwing Kije-Manito o ganasongewinan*. *Eko-ningotwaching Kije-Manito o ganasongewinan ginaamugemagad* (forbids) *bishigwadisiwin* (adultery.) *Anindi endaian? Eko-midatching wakaiganan odenang, mi ima endaiän*. *Nitam nin gad-ija anamiewigamigong, eko-nijing nin gad-ijanan mekatewikwanaie, eko-nissing nin ga-wabama bejig inini aikosid*. *Bidon eko-nijing masinaiiganan adopowining etegin*. *Anin ged-ijitchiged koss? Nitam o gad-madjibiamawan nissaieian, eko-nijing ta-ija-endaji-atanding* (market piace.) *Iw wigwam nitamissin endassing wigwaman oma odenang iw dash wedi eteg ishkwessin* (that wigwam is the first of all the wigwams in town, but that one is the last.) *Awenen eko-nijing ge-daji-nagamod anamiewigamigong? Mi sa kigwiss eko-nijing genagamod, aw dash nagamowinini nigan ta-nagamo,*

Who came first to school this morning? Mary came first, Sarah came second and I came third. Who will go out (*sagaam*) first? Thou wilt go out first, John next and Paul the last (*ishkwatch*). What does the third commandment (*ga-*

*nasongewinan?*) command? (*wegonen eji-angwami-nigong eko-nissing ganasongewinan?*) It commands us to keep holy (*lchi manadjitoiang*) the Sundays and holydays. What does it forbid? (*wegonen eji-genaamagong iw ganasongewin?*) The third commandment of God forbids us to work on Sundays and holydays. Who will say the first Mass tomorrow. F. John will say the first Mass and Fr. Paul will say the second Mass and preach.

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LESSON LXXXV.

*Numeral verbs for animate nouns.*

- Nin* bejig, *ki* bejig, *bejigo*, I am *one*, or alone,  
 thou art one, he, she is one.  
 ,, *nijimin*, *ki* *nijim*, *nijiwag*, we are *two* of us,  
 you are two, they are two.  
 ,, *nissimin*, *ki* *nissim*, *nissiwag*, we are *three* of  
 us etc.  
 ,, *niwimin* we are *four* of us etc.  
 ,, *nananimin*, we are *five* of us etc.  
 ,, *ningotwatchimin*, we are *six* of us etc.  
 ,, *nijwatchimin*, we are *seven* of us ,,  
 ,, *nishwatchimin*, we are *eight* of us ,,  
 ,, *jangatchimin*, we are *nine* ,, ,, ,,  
 ,, *midatchimin*, or *midadatchimin*, we are *ten*  
 ,, ,, *ashi* bejig we are *eleven*.  
 ,, ,, *ashi* nij ,, ,, *twelve*  
 ,, *nijtanawemin*, we are *twenty*  
 ,, ,, *ashi* bejig, we are *twenty-one*,  
 ,, *nissimidanawemin*, we are *thirty*,  
 ,, *nimidanawemin*, we are *forty*  
 ,, *ningotwakosimin*, we are *one hundred* of us  
 ,, ,, *ashi* bejig, we are *one hundred and one*  
 ,, ,, *ashi* midasswi *ashi* nanan, we are *115*

*Nin* nijwakosimin, we are two hundred  
 ,, midasswakosimin, we are one thousand.  
 Naning nin midasswakosimin, we are five thousand.  
 Midatching ashi nissing nin midasswakosimin,  
 we are thirteen thousand.

Note 1. All the animate numeral verbs belong to the first conjugation and are conjugated throughout all tenses and moods, affirmative and negative form, in the plural, except *bejig* one.

Note 2. These verbs are sometimes employed in the singular, f. i. *nissi*, he is three, *ningotwatchi* he is six there are six in the family, man wife and four children or if a widow, she and her five children.

#### EXERCISE.

*Nijiwag nissaieiag nananiwag dash nishimeiaq. Bejigo eta ninidjaniss, niwawag dash kinidjanissag. Nananibanag ninidjanissag, nisswi dash gi-ninibowag, mi dash nongom nijiwad eta. Nissing midasswak dasso-midasswakosiwag New York kitchi odenang endanakidjig. Kawin ganage gi-midadatchissiwag meno-ijirwebisidjig ima Sodoma ejinikadeg-odenang. Gega midasswak gi-dasso-midasswakosiwag Jerusaleming ga-dapinedjig, gi-banad-jitong iw kitchi odena. Gi-midatchiwan ashi nij Jesus o kikinoamaganan. Midatchiwag ninidjanissag kinidjanissag dash kawin ganage nananissiwag. Ow o gi-inan Kije-Manito Abrahaman: kishpin midadatchiwad meno-ijirwebisidjig odenang Sodoma, kawin nin ga-banad-jitossin odena. Kina-wa ki ningotwatchim, ninawind dash nin jangatchimin, win dash Jesus od inawemaganan kawin midadatchissiwag ashi niwin. Anin endashiwad kekinoamawindjig oma kikinoamagewigamigong? Jangassimidanawewag ashi nisswi. Anin endashiwad endaieg? Nin jangatchimin. Anin endashiwad*

*anamiewigamigong enamiadjig? Nirwakosiwag ashi nissimidana ashi nij. Midatching ashi naning midasswakosiwag kakina Otchipweg endashiwad, Otawag dash niwing midasswakosiwag. Kishpin midatchinigoban John ogwissen, nawatch nibirwa aki nun da-gi-miniman (I would have given them more land). Nongom ga-bi-ijadjig kikinoamading kawin gi-de-nanimidanawessiwag.*

How many children hast thou? (*Anin endashiwad kinidjanissag?*) I have five boys and three girls (lit. my boys are five and my girls are three.) How many children has thy sister? She has only two, one boy and one girl. That woman has many children, fifteen. How many Indians are there in Ashland? I do not know. There are perhaps twenty-five. How many were killed in the battle? There were 742 killed and 1250 wounded. How many kettles hast thou? I have two large kettles and three small ones, How many of your children go to school? Of my children seven go to school and nine of those two women. How many sons hast thou? I have three sons and two daughters. How many died of the measles in thy town last winter? Twenty five died.

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## LESSON LXXXVI.

*Numeral Verbs for inanimate nouns.*

*Bejigwan, f. i: adopowin* there is one thing, *f. i:*  
one table.

<i>nijinon,</i>	there are two things
<i>nissinon,</i>	„ „ three „
<i>nirwinon,</i>	„ „ four „
<i>nānaninon,</i>	„ „ five „
<i>ningotwāchinon</i>	„ „ six „
<i>nijwachinon</i>	„ „ seven „
<i>nishwachinon</i>	„ „ eight „
<i>jāngatchinon</i>	„ „ nine „
<i>midādatchinon</i>	„ „ ten „
„ <i>ashi bejig</i>	„ „ eleven „
„ „ <i>nij</i>	„ „ twelve „
<i>nijtanawewan</i>	„ „ twenty „
„ <i>ashi bejig</i>	„ „ twenty-one „
<i>nissimidandwewan</i>	„ „ thirty „
<i>nimidanawewan</i>	„ „ forty „
<i>nanimidanawewan</i>	„ „ fifty „
<i>ningotwassimidanawewan,</i>	„ „ sixty „
<i>nijwassimidanawewan</i>	„ „ seventy „
<i>nishwassimidanawewan</i>	„ „ eighty „
<i>jāngassimidanawewan</i>	„ „ ninety „
<i>ningotwakwadon</i>	„ „ a hundred „
„ <i>ashi bejig</i>	„ „ „ „ and one „
<i>nijwakwadon</i>	„ „ two hundred „
<i>nisswakwadon</i>	„ „ three „ „
<i>nirwakwadon</i>	„ „ four „ „
<i>nanwakwadon</i>	„ „ five „ „
<i>ningotwasswakwadon</i>	„ „ six „ „
<i>nijwasswakwadon</i>	„ „ seven „ „
<i>nishwasswakwadon</i>	„ „ eight „ „
<i>jāngasswakwadon</i>	„ „ nine „ „
<i>midasswakwadon</i>	„ „ One thousand „
<i>midatching</i> „	„ „ ten „ „

Note 1. The numeral verbs with inanimate nouns from *one to nineteen* belong to the *ninth conjugation*.

Note 2. From *twenty to ninety* they are conjugated according to the *seventh conjugation*.

Note 3. Verbs expressing *hundreds* and *thousands*, f. i: *ningotwakwadon*, *midasswakwadon*, belong to the *eighth conjugation*.

Note 4. All numeral verbs with inanimate nouns are *unipersonal*, that is, they are used only in the *third person* and all are *plural*, except *bejigwan*, there is one thing.

#### EXERCISE.

*Midadatchinon nin masinaiganan ashi nanan. Nirwinon wakaiganan oma odenawensing, bejigwan dash anamiewigamig. Midatching midasswakwadon assini-wakaiganan kitchi odenang St. Louis. Anin endassing apabiwinan endaiieg? Nijtanawewan ashi ningotwasswi, jangatchinon gaie adopowinan. Anin endassing ki matchi dodamowinan? Bejigwan eta nin matchi dodamowin, ningotwakwadon dash nin mino dodamowinan. Anin endassinig kissaie o wriwakwanan? Nissininiwan o wiwakwanan.*

How many tables have you? (i. e. how many are your tables?) We have four tables (i. e. our tables are four) How many books hast thou? I have six books. How many eggs has thy mother? She has twenty six eggs. There are twelve candlesticks on the altar.

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#### LESSON LXXXVII.

##### *Prepositions.*

*Tchigaii*, *tchig*, near, close by.  
*Giwituii*, round, around.  
*Pindjaii*, *pindj*, in, within.  
*Kabé*, during, throughout.



*Megwa*, during.

*Nawaii*, *nāssawaii*, amidst, between, through.

*Megwe*, among.

*Anamaii*, *anam*, under, beneath.

*Ogitchaii*, *ogitch*, on, upon.

*Wagidjaii*, on, up.

*Ajawaii*, behind.

*Nakakeia*, *inakakeia*, towards, to, about.

Note 1. Most prepositions are inseparably united with nouns, verbs and adverbs, f. i:

*Tchigátig*, near a piece of wood.

*tchigikana*, near the road, trail;

*tchigishkwand*, near the door;

*tchigibig*, near the water, on the beach;

*Pindj anamiewigamig*, inside the church;

*pindjisse*, he slides or falls in;

*pindige*, he enters;

*Anamadópowin*, under the table;

*anámakamig*, under the ground;

*amamajibik*, under the rock;

*Wagidadjiv*, on the mountain;

*wagidigamig*, on the house, roof.

*wagidibig*, on the water.

Note 2. The prepositions, *to*, *at*, *from* are expressed in Chippewa by the Locative Case, f. i: *Wikwedong ija* he goes to the bay (Ashland).

#### EXERCISE.

*Tchigaii tchibaiatigong gi-nibarwi kitchitwa Marie. Tchig ishkode aton nind agwiwinun. Tchigikana patákiso bejig kitchi jingwak. Agámikana babá-wissini pijiki. Anamide wishkadisi aw ikwe (that woman is angry in her heart). Anámakamig danakisowag metchi-ijrwebisidjig. Kakina giwitaii kitchigamig nin ga-bimishka. Pindoniag namádabi. Pindjanamiewigamig anamia Pitchinágo kabé-gijig nin gi-kitchi-anoki. Kabé-tibik nin ga-bimosse.*

*Megwa migading nibiwa nissawindwaban jimaganishag. Jesus gi-sassagákwaowa tchibaiatigong nāsawaii nij gemódishkinidjin. Megwe anishinaben gi-ani-nitawigi (he was brought up among the Indians) Anamaii adópowining jingishin gajagens. Ogitch adopowin namádabi animons. Ajawigamig kasoidiso (he hides himself behind the house.) Awenen aw ki pikwanang nemadabid? (who is sitting behind thee?) Kishpin osam kashkendaman oma aking, gijigong nakakeia inābin; mi sa wedi ge-jawendagosiian kaginig. Moniang nakakeia nin wi-ija sigwang (next spring.) O wigiwamiwang aiawag nongom anishinabeg, Gigoiaq nibing bimadisiwag. Kitchi-gaming ki ga-bimáskimin.*

I see a poor woman near the door; she is hungry, bring her in (*pindigaj*) and give her to eat. What is in this bag? There are potatoes and onions in the bag. There is matter (*min*) in my ears. Where dost thou come from? I come from Washington (*Washtanong nind ondjiba*). We come from the field. Go to La Pointe and call for the priest. Three boys play on the beach. Thy dog (*kidaŕ*) is under the table. He started from L'Anse and went to Bayfield.

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## LESSON LXXXVIII.

### *Adverbs.*

*Weweni*, well, rightly.

*Māmanj*, badly, negligently.

*Beka*, slowly, softly.

*Bisan*, still, quietly.

*Naégatch*, slowly, softly.

*Agáwa*, scarcely, hardly.

- Tebinak*, badly, negligently.  
*Sésika, kesika*, suddenly.  
*Géga*, almost, about.  
*Memindage*, especially, very.  
*Binisika*, of himself, spontaneously.  
*Gwaiak*, justly, uprightly, straight.  
*Apitchi*, extremely, quite, most.  
*Awandjish*, purposely, notwithstanding.  
*Napatch*, wrongly, not in the right order.  
*Anisha*, vainly, in vain, for nothing.  
*Méshkwat, meméshkwat*, by turns, alternately.  
*Anin?* how? what?  
*Wégonen?* what?  
*Anishwin*, why?  
*Anindi?* where?  
*Aniniwapi?* when?  
*Anin dassing?* how often?  
*Anin minik?* how much?  
*Aningwana*, certainly, to be sure.  
*Geget*, truly, verily, yes, indeed.  
*E*, yes, *kawin*, no, not.  
*Kawéssa*, no, sir; it wont do.  
*Kawin wika, ka wika*, never.  
*Kawin gego*, nothing.  
*Kawin awiia*, nobody, no one.  
*Kawin ningotchi*, nowhere.  
*Kawin mashi*, not yet.  
*Kawin gwetch*, not much.  
*Kawin ganagé*, not even, (*lat. ne quidem*)  
*Kego*, don't.  
*Oma*, here, *ima*, there, in.  
*Wedi, awedi, iwidi*, there.  
*Mémamin*, here and there.  
*Mamaminissin* here and there.  
*Daji*, in.  
*Pindig*, in, within.  
*Pindjaii*, inside.  
*Agwatching*, outdoors, outside.  
*Agāming*, on the other shore.

- Agaming*, on the beach.  
*Ondässagām*, on this side of a lake, river.  
*Awassagām*, on the other side (of a lake, river.)  
*Etawāgām*, on both sides       " " " "  
*Ogidaki*, *wagidaki*, on a hill.  
*Nissáki*, down hill, at the foot of a hill or mountain.
- Agamadaki*, across the river, on the hill.  
*Wassá*, far, far off.  
*Besho*, near, nearly.  
*Tibishko*, opposite, over against, like, similar.  
*Niminaweai*, from the shore into the lake.  
*Ningotchi*, somewhere.  
*Ishpiming*, up, upstairs, on high.  
*Tabashish*, down, below, low.  
*Tabashish nakakeia*, downward.  
*Ishkwéiang nakakeia*, backward.  
*Gijigong nakakeia*, heavenward.  
*Ningoting*, once.  
*Nakarwé*, first.  
*Mashi nangé*, not yet.  
*Megwa ojibiige*, he is writing.  
*Watba*, soon.  
*Binish*, till, until.  
*Binish oma*, till here.  
*Binish Moniang*, till Montreal.  
*Nongom*, now; *nongom gijigak*, today.  
*Awāsswābang*, day after tomorrow.  
*Jeba*, this morning.  
*Gégapi*, finally, at last.  
*Pabige*, immediately.  
*Jaigwa*, already.  
*Api*, when.  
*Naningótinong*, sometimes.  
*Mōjag*, always.  
*Iwapi*, then, at that time.  
*Nitám*, first.  
*Káginig*, always.

- Nond*, before the end, rather.  
*Kéjidin*, *kejidine kekejidine*, quick soon, immediately.
- Nigan*, foremost, ahead.  
*Ishkweiang*, behind, back.  
*Ishpiming nakakeia*, upward.  
*Nigan nakakeia*, forward.  
*Endaiän nakakeia*, homeward, (my).  
*Anāmakamig nakakeia*, hellward.  
*Panina* (*pama*) afterwards, not before.  
*Bwa*, *bwa mashi*, before.  
*Megwa*, during, when, while.  
*Megwa nagamo*, he is singing.  
*Wika*, late, *wawika*, seldom.  
*Kitchi awássonágo*, three days ago.  
*Awássonágo*, day before yesterday.  
*Pitchinágo*, yesterday.  
*Wābang*, tomorrow.  
*Kitchi awāsswābang*, after three days.  
*Menwija*, (*mēwija*), a long time ago, already.  
*Waiēshkat*, at first, in the beginning.  
*Wezwib*, quick, immediately.  
*Kija*, in advance before hand.  
*Gaiát*, formerly, heretofore.  
*Naningim*, often.  
*Nomaia*, recently, lately.  
*Anwākam*, often, several times.  
*Keiábi*, yet.  
*Apiné*, continually, always, ever since.  
*Kagigékamig*, eternally.  
*Dassing*, every time, as often as.  
*Pitchinag*, only now, soon, by and by.  
*Gonimā*, *ganabatch*, perhaps.  
*Namándj*, I don't know what....  
*Nibiwa*, much.  
*Pangi*, little, a little.  
*Nenibiwa*, much, each.  
*Pangtshe*, very little.

*Kakina*, all.

*Nawátch*, more, a little, some.

*Bakān*, differently, otherwise.

*Nawátch pungi*, less.

*Mi nange*, certainly, yes.

*Anish inange*, surely, yes.

*Mdkija*, perhaps, may be.

*Namandj idog*, I don't know.

*Pangi nangé*, much.

*Nibiwa nangé*, a little.

*Pépangi*, little each, a little every time, gradually.

*Awáshime*, more.

*Iw minik*, so much, as much as.

*Nawátch nibiwa*, more.

*Enangé ka*, yes, not no.

*Kángwanagoná*, first word of an answer given to an unnecessary question, in English: why, I told you that; etc.

*Bakán ijiwebisi eko-anamiad* (he behaves differently since he became a Christian.) *Awashime apitendagwad mino ijiwebisiwin, daniwin dash. Ki minin ow masinaigan; pepangi dash wabandan endasso-gijigak, binish kakina gi-wabandaman. Pepangi niba, pepangi gaie wissini. Nenibiwa (much) anamia endasso-gijigadinig. Nibiwa nin bimosse kabe-bibon. Namandj ged-ikkitoragwen.* (I don't know what they will say). *Nissatchiwan (nissadjiwan) nind ija, gonima dash nisso-gisiss nin godinend. Jeba nin gi-bi-ganonig. Mojag nin wi-anamia binish tchi niboian. Mashi nange gego o kikendan* (he knows nothing yet.) *Nakawe pisinduwishin, panima ki gad-ikkitoiun. Ningoting aw inini nin kitchi mino dodagoban. Osantabashish nin namadab,* (I am sitting too low).

LESSON LXXXIX.

*Conjunctions.*

*Gaié*, and, both, also; often placed *after* the word that is connected by it f. i: *koss kiga gaie*, thy father and thy mother.

*Mi wendji*, *mi ga-ondji*, *mi ged-ondji*, or, *mi ge-ondji* therefore.

*Sa*, because, for.

*Dash*, but, and; this conjunction is very much used to express oppositon in ideas or ways.

*Tchi* with a negative verb can be translated by lest, that not.

*Iji-* (*eji-*) as, as..as, as..so.

*Ashi*, this conjunction is used only with numerals, f. i: *midasswi ashi nisswi*, thirteen.

*Tchi*, *tchi wi-ta* that, in order that; these conjunctions are often omitted, being understood.

*Kishpin*, if, provided; this conjunction is often ommitted.

*Missawa*, although.

*Gonima*, *kema gaie*, or, either or.

*Kawin* .*kawin*, neither, nor.

*Minotch*, but still, yet.

*Anawi*, *ano*, but although.

EXERCISE.

*Anishinabeg kitimagisiwag*, *anawi dash minwendamog*. *Kishpin anwenindisossiweg*, *kakina ki gabanadjiidisom*. *Missawa matchi igoiän*, *kawin awiia nin wi-matchi-inassi*. *Niogon gonima nanogon nin gad-inend*. *Nibiwa joniia ki gashkia*, *osäm dash kid atage*, *mi dash iw gego wendji-danissiwān*. *Kijé-Manitó o gi-ojian nitām ininirwan tchi apitchi mino aianid*, *win dash gi-kitimagiidiso*. *Bejig*

*nijieeg* (one of you two) *o gi-bi-mamon oma nin masinaigan, kema kin, kema kishime. Kitchi niskadad, kissina gaie, minotch bi-ijawag. Debenimii-an apegish iji-sagiinān eji-sagiiian!* (Lord I wish to love thee, as thou lovest me!)

LESSON XC.

*Principal rules of Chippewa Syntax.*

Rule 1. The first six conjugations require an *animate* noun or pronoun as *subject* of the verb, f. i. *John madja*, John departs; *inini o wabandan masinaigan*.

Rule 2. Verbs of the three last conjugations, called also Unipersonal Verbs, require an *inanimate* noun or pronoun as *subject*, f. i: *wabang tamadjamagad ki madjibiigan*, thy letter will leave tomorrow; *ta-nadjigade ki makak* thy box will be fetched. Impersonal verbs have no particular subject, f. i: *gimiwan*, it rains; *madjipo*, it begins to snow.

Rule 3. The first three conjugations, containing intransitive verbs, have no *object*, f. i: *nin bap*, I laugh; *ikwe mawi*, the woman weeps. However, the pronouns *ow*, *iw* are often used with some verbs of this class, f. i: *ow nind ikkit* this I say; *kawin nin gi-ijitchigessi iw*, I did not do that.

Rule 4. When the *object* is *animate*, a verb of the fourth or fifth conjugation must be used, f. i: *nind amwa pakwejigan*, I eat bread; *ki migiwenag mishiminag*, thou givest apples.

Rule 5. When the object is *inanimate*, a verb



of the sixth conjugation must be used, f. i. *nin midjin wiiass; nin migiwenan masinaiganan*.

Rule 6. A verb must agree with its *subject* in number and person, f. i. *nin bos*, I embark; *ki naganom*, you sing; *bineshiag, bimissewag*, the birds fly.

Rule 7. Transitive verbs must agree with their *object* in number, f. i. *nin wabandan masinaigan*, I see a book; *nin wabandan masinaiganan*, I see books; *nin sagia ninidjaniss; nin sagiag ninidjanissag*.

Exception. *Endawad* (participle) is most commonly used with a noun of the singular number, f. i: *John endawad nin gad-ija*, I will go to John's place.

Rule 8. Sometimes an individual is used collectively for a whole nation, f. i: *Jaganash nibiwa o dibendan aki*, the English possess much land. In such cases the verb is in the singular.

Rule 9. Two or more subjects, taken *separately*; require a verb in the singular number, f. i: *noss gonima ninga ta-ija*, my father or my mother will go.

Rule 10. When two nouns come together denoting the possessor and the thing possessed, the pronoun *o* or *od* (his, her, its, their) is placed between them; generally the possessor comes first, then *o* or *od* and lastly the thing possessed f. i: *John o masinaigan*, John's book; *Kije-Manito o ganasongewin*, God's commandment.

Rule 11. When two nouns come together not denoting possession, but rather indicating some quality or office, they are placed one after the other with a hyphen between them, f. i: *gigo-bimide*, fish-oil; *nabikwān-ogima*, ship-captain.

Rule 12. Sometimes such nouns are joined together and form one word, with the letter *i*, or

*w* between them for the sake of euphony, f. i: *nagamowinini*, a singer; *tchibakweikwe* a female cook; *bamitagekwe*, a maid-servant.

Rule 13. Verbs in *amawa* generally are used when speaking of the property, qualities or manners of another person, f. i: *nin wabandamawa o masinaigan*, I see his book; *nin kikendamawa od ijiwebisiwin*, I know his ways, (behaviour); a person could say: *nin wabandan o masinaigan*; *nin kikendan od ijiwebisiwin*; but it is better Chippewa to use in such cases a verb ending in *amawa* or some other like it, Instead of *amawa*, *amowan* is often used.

The termination *amawa* refers only to inanimate objects f. i: *nin wabandamawa o masinaigan*, I see his book. For animate objects the termination in *ma* must be used; f. i: *o wabaman ossini*, he sees his (someb.elses) father; we cannot say: *o wabandamawan ossini*.

Rule 14. One verb governs another in the subjunctive mood with *tchi*, often without it, f. i: *kawin nin da-gashkitossin nongom tchi madjaiāmban*, I would not be able to start now; *ninwendam abinodji odaminod*, the child likes to play. *Ta* instead of *tchi* is often used by the Indians of Lake Superior.

Rule 15. *Ondji* (*wendji*) always comes immediately before the verb, f. i: *mi g-x-bi-ondji-ijad*, therefore he came; *John Mōningwanékaning gi-ondji-madja*, John went away from La Pointe.

Rule 16. Frequentative verbs are formed by duplicating the first syllable of the verb, f. i: *nin pakiteowa*, I strike him; *nin papakiteowa*, I strike him repeatedly; *nin tangishkawa*, I kick him; *nin tatangishkawa*, I kick him several times. When the first syllable of a verb has an *i*, this *i* is changed in *a* in the frequentative syllable, f. i: *nin gigit*, I speak; *gagigit*, I speak much, a long time; *nin ginogade*, I have a long leg; freq. *nin*

*gaginogade*, I have long legs; *nin biwigade*, I have a small leg; *nin babiwigade*, I have small legs.

Rule 17. There is great latitude given in Chippewa as to the position of words in a sentence, for instance.

*Wabang ta-madjä aw inini*, tomorrow that man will leave.

*Wabang aw inini ta-madjä.*  
*Aw inini ta-madjä wabang.*  
*Aw inini wabang ta-madjä.*  
*Ta-madjä wabang aw inini.*  
*Ta-madjä aw inini wabang.*

Rule 18. When quoting the words or sayings of a person, the quotation comes first and then the person, who said it, f. i: *kego nongom nin-gotchi ijāken, nin gi-ig noss jeba*, my father said to me this morning; don't go anywhere today.

Rule 19. A person's words are given as quoted by himself, f. i: *nissaie gi-bi-dagwishin tibikong, gi-ikkito Paul*, Paul said that his brother arrived last night. (*Latin, Oratio directa loco orationis obliquae*)

Rule 20. A peculiarity of the Chippewa language is the frequent use of the *Passive voice*; very often English sentences or clauses in the Active voice are rendered in the Passive form in Chippewa, ex. gr: *O nopinanigon animoshan aw abinodji*, the dog follows this child, (lit.: this child is followed by the dog).

Rule 21. Always use a *verb* in preference to a noun ex. gr. *enendaman ta-ijiwebad*, thy will be done; *eshpag*, its height; *api minawa ge-mawand-jiidüiang*, at over next meeting, etc.

Rule 22. The second verb in a sentence is often put in the subjunctive mood, even though

joined to the first verb by a conjunction and used indicatively, f. i: *Jesus dash minawa o gigikiman anishinaben gi-inad*; but Jesus again preached to the people and said to them.

Rule 23. Another peculiarity of this language is the way they use the demonstrative pronouns *aw, waarw, awedi*, f. i: *bij aw! ikon aw! wabam awedi! ambé ashamishin aw tekoad! etc*, without expressing the substantive, *bij aw (abinodji), gajagens, inini, mishimin*. These forms are in use universally in Northern Minnesota, and probably also in Canada.

Rule 24. Most verbs of the sixth conjugation ending in *dan, tan, ton*, change this syllable into *djigade* and *tchigade* to become impersonal verbs of the seventh conjugation, which always implies a passive meaning, f. i: *nin kikendan, kikenjigade*, it is known; *nind apagiton, apagitchigade*; it is thrown; *nin sagissiton, sagissitchigade* it is carried out etc.

Rule 25. A. There is a slight difference of meaning between the 3d, person, Passive voice, Indicative mood IV. Conjugation and its verbal adjective ending in *djigaso, djigasowag*, I Conj.) f. i: *ta-nanawag ge-sigaanlawindjig* means those (children) known to me already before hand, as to their place, house or number. The persons, place, time (in the afternoon) and number is more definite, than in the following form: *ta-nad-jigasowag ge-sigaandawindjig* means those (children) not much known to me as to their number, place, house etc.; it is rather indefinite later on, next Sunday or sometimes in future, as many as there may happen to be.

B. Likewise there is some difference in the meaning between the form *ta-pindiganawag ge-sigaandawindjig* and *ta-pindiganawag ge-sigaanda-*

*gosidjig*. The first form is Passive, properly so called; also; I may know beforehand who they are, how many etc.

The second form *ge-sigaandagosidjig* or better *wa-sigaandagosidjig* means those not much or only a little known to me (shall come in to the church). I do not know who they are, how many of them, etc. Simply, any one who wishes or wills to be baptized.

Rule 26. Some verbs of the ninth Conjugation ending in: *in*, indicating a state of being can be transformed into verbs of the seventh Conjugation to have the Passive of an inanimate object, f. i: *pakakossin ishkwandem*, the door is open; *pakakonigade*, it is opened, it has been opened by some one previously). *Gibakossin*, it is shut, it is in the state of being shut; *gibakwaigade*. it is shut, it has been closed by somebody.

Rule 27. It is congenial to the Chippewa language, that the noun usually follows the verb, thus *apitchi magoto aw kwizisens*, this boy is suffering very much; *geget sa kijibide ishkote-tchiman*, the steam boat goes very fast indeed; *dagwishinsig mekatewikwanaie nin ga-kashkendamin*, if the priest does not arrive, we shall be sorry.

Rule 28. Most verbs of the IV. Conjugation that have a vowel before the final *a* become, by changing this *a* into *ton*, verbs of the VI. Conjugation *X. gr. nin bamia, nin bamiton; nin debia, nin debiton; nin bosia, nin bositon; nind inigaa, nind inigaton; nin sagia, nin sagiton.*

Rule 29. Verbs of the VI. Conjugation ending in *an* having a vowel before this syllable, become, by changing *an* into *igade* unipersonal verbs of the VII Conjugation, implying always a *Passive* meaning, f. i: *nin gibakwaan, gibakwaigade; nin pakitean, pakiteigade; nin kashkabikaan, kashkabikaigade, etc.*

*Chippewa roots or radical syllables.*

*Ababik* alludes to *unlocking*, f. i: *nind ababikakan*, I unlock it; *ababikaigade*, it is opened, unlocked; *ababikaigan*, a key.

*Abad*, *abadj* alludes to *usefulness*, f. i: *nind ábadis*, I am useful; *nind ábadjiton*, I use it; *ábadjitchigan*, any useful object.

*Abak* alludes to *warming*, f. i. *nin abakiganes*, I warm my breast; *nind abakinindjiwas*, I warm my hand; *nind abakisides*, I warm my feet.

*Abam* alludes to *turning*, f. i. *nind abamigabaw*, I turn standing; *abamitigweia sibi* the river makes a turn; *abamodjiwan*, the water turns round (at the foot of a rapid).

*Abisk* alludes to *untying*, *loosening*, f. i. *nind abiskobidon*, I loosen it, untie it; *nind abiskona*, I untie him, deliver him; *nind abiskota*, I get loose, untied.

*Abita* means *half*, f. i. *abita-omadai*, half a bottle, a pint; *ábitáwagam*, halfway across a river or lake; *abitawissag*, half a barrel; *abitoshki-ne*, it is half full (a bag); *nind abitosse*, I arrive at halfway.

*Abo* alludes in compositions to *liquid*, f. i. *mandaminabo*, corn-soup; *opiniwabo*, potatoe-soup; *ishkotewabo*, fire-water, whisky.

*Adissig* alludes to *dying*, f. i. *nind adissige*, I dye, color; *adissigan*, dye-stuff; *adissigewinini*, dyer.

*Agass*, *agash*, alludes to *smallness*, *littleness*, f. i. *agashii*, he is small; *agassa*, it is small; *agassadea*, it is narrow; *agassadesi nabagissag*, the board is narrow.

*Nind agassigade*, I have a small leg; *nind agassidon*, I have a small mouth; *nind agassinike*, I have a small arm.

*Agatch*, *agat* alludes to *shame*, f. i. *nind agitch*, I am ashamed; *nind agatchitan*, I am ashamed of it; *agatchiwin*, shame.

*Agawat* alludes to *shadow*; f. i. *nind agawáteshimon*, I am in the shadow; *agawáteon*, parasol, umbrella; *agawáte*, there is a shadow.

*Agim*, alludes to *snow-shoes*, f. i. *āgim*, snow-shoe; *āgimosse*, he walks on snow-shoes.

*Agin* (*agim*) alludes to *counting*, f. i. *nind agindan*, I count it; *nind agindass*, I count, I cipher, reckon; *nind aginjigas*, I am counted.

*Agon* often alludes to *hanging*, f. i. *nind agóna*, I hang him; *nind agónidis*, I hang myself; *agonidiwi mitig*, gallows.

*Agonwe* alludes to *contradicting*, *disobeying*, f. i. *nind āgonwetádimin*, we contradict each other, we dispute; *nind āgonwétawa*, I contradict, disobey him.

*Agwag* alludes to being *mouldy*, f. i. *agwagopogwad*, it tastes mouldy; *agwagwabikad* (pron. *agwagobikad*) it is rusty; *agwagwish pakwejigan*, the bread is mouldy; *agwagwissin* (pron. *ogwagossin*), it is mouldy, rusty.

*Aiek* alludes to *tiredness*, *fatigue*, f. i. *nind aiekos*, I am tired fatigued; *nind aiekosia*, I tire him, molest him; *nin aiekwanam*, I breath with difficulty; *nind aiekwiwi*, I am tired of carrying on my back.

*Ajaw*, *ajawi*, in compositions alludes to *crossing* or *conveying* over to the opposite shore; also the opposite side of any object f. i. *ajawao*, he crosses a river, bay, in a boat; *ajawadaga*, he swims across; *ajawadagako*, he crosses over on the ice; *nind ajawaona*, I convey him across in a boat; *ajawaodjigan*, ferry-boat; *ajawigad*, the other leg; *ajawaii*, on the other side (of anything).

*Aje* alludes to *going back*, or *backwards*, f. i. *nin ajebato*, I run backwards; *nind ajeboie*, I row a boat, canoe; *ajeboian*, oar; *nind ajewina*, I lead, convey him back.

*Ak* as end-syllable of nouns, signifies *handle*, *piece of wood*, f. i. *tchigataiganak* broom-handle; *anitiak*, spear-handle.

*Akakan*, *akakanj*, allude to *coals*, f. i. *akakana-kide*, it is burnt to coal; *akakanje*, coal charcoal, *nind akakanjeke*, I make (burn) charcoal.

*Ako* (Change *eko*) prefix means as long as, since, ago, f. i. *ged-ako-bimadisiian*, as long as I shall live; *eko-dagwishinan*, since thy arrival.

*Anam*, *anami* alludes to *under*, *underneath*, *beneath*, f. i. *anamadopowin*, under the table; *anamibagan*, under the bed.

*And*, *andj* alludes to *change*, *alternation*, *reiteration*, f. i. *nind andab*, I change seats; *nind andanam*, I breath otherwise; *nind andji aia* I am changed, I am otherwise than before; *nind andjiton*, I change it.

*Anok* alludes to *working*, f. i. *nind anoki*, I work; *anokitagan*, hireling.

*Ash*, *iash* as end-syllable allude to *sailing*, f. i. *nin kijiiash*, I sail fast; *nin babumash*, I sail about.

*Ashk* alludes to *raw*, *fresh*, *green*, f. i. *nind ashkandan*, I eat it raw; *ashkatig*, piece of green wood; *Ashkibagi-Sibi: St. Paul Minn.*

*Assin* at the end of verbs signifies; *coming with the wind*, f. i. *bidassin*, it is cold by the wind; *webassin*, it is thrown about by the wind.

*Awass* at the beginning of a word, signifies *far away*, *beyond*; f. i. *awassagam*, on the other side of a river or lake; *awassaki*, *awassadjiw*, be-



yond the mountain; *awassigamig*, behind, or, on the other side of the house or lodge.

*Awi* prefix signifies *going to* f. i. *nin gud-awi-wabama*, I will go to see him.

*Baba* signifies *going about*, f. i. *nin babamad-jim*, I go about telling things; *nin babamadis*, I travel about.

*Bag*, *baga*, as end-syllable or in the middle of a word allude to the leaves of trees, f. i. *sagibaga*, the leaves of a tree are coming forth, shooting forth; *watebaga*, the leaves on the tress are becoming yellow.

*Bagi* alludes to *swelling*, f. i. *nin bagingwe*, my head swollen; *nin bagishin*, I am swollen; *nin bagiside*, my foot is swollen.

*Bake* signifies *aside*, f. i. *bakemo mikana*, the road splits; *bakegama* separation of a lake where there is a branch lake; *nin bakeidimin*, we separate from each other; *baketigweia sibi*, the river divides.

*Bakobi* denotes *into the water*, f. i. *nin bakobi*, I go into the water; *nin bakobiwebina*, I throw him into the water.

*Banad* signifies *spoiled, lost, ruined*, f. i. *banadisi*, he is lost, also he dies; *banadad*, it is lost, ruined; *nin banadjiton*, I ruin it; *nin banadjia*, I ruin, seduce him.

*Bata* alludes to *sin, badness, wrong* f. i. *nin bata-dodam*; I do wrong, I sin; *nin batawe*, I speak wickedly.

*Bed*, *bes* allude to *slowness*, f. i. *nin bedosse*, I walk slowly; *nin besikabato*, I run slowly.

*Bi-* as prefix means *approaching, coming*, f. i. *anamiewigamigong nin bi-ija*, I come to church, *anamiewigamigong nind ija*, I go to church.

*Bi* as end-syllable, alludes to *liquid, being filled*

with some liquid, f. i. *nin gi-debibi*, I have drank enough; *giwashkwebi*, he is dizzy from liquor, he is drunk; *gawibi*, he falls being drunk.

*Bimi* gives to verbs the accessory idea of going, or passing through a place; f. i. *bimi-ija*, he goes by; *bimi-dagwishin*, he arrives here in going elsewhere.

*Binishi*, a prefix; it means on my own account, of myself; f. i. *nin binishi-dagwishin oma*, I come here on my own account; *nin binishi-kikendan*, I know it of myself, without being told of it.

*Bishigwad* alludes to impurity, immodesty, f. i. *nin bishigwadis*, I act immodestly,, commit adultery, fornication; *nin bishigwadendam*, I think immodestly, have impure thoughts.

*Bisinadj* in compositions alludes to frivolousness, foolishness, imprudence, f. i. *bisinadj gijwe-win*, frivolous discourse.

*Bissa* at the end of some verbs signifies the manner of raining, f. i. *awanibissa*, it rains a little; *ishkwabissa* the rains ceases, *nashke eji-bis-sag!* see how it rains.

*Bito* in compositions signifies double, f. i. *nin bitogwadan*, I line it; *nin bitokwanaie*, I have a double suit of clothes on; *bitogwadjigan*, lining.

*Bok, boko* allude to the half or a part of a thing, f. i. *bokodena*, one half or a part of a vil-lage; *nin bokobidon*, I break it in two.

*Bon, boni* allude to ceasing, stopping, finishing f. i. *nin boniton*, I let it alone, give it up, cease doing it; *nin bonima*, I cease talking to him; *nin bonigidetawa*, I forgive him.

*Bos, bosa*, in compositions signifies penetrating into, filling f. i. *nin bosabarwe*, I am drenched with rain; *nin bosakagon akosiwin*, I am full of sickness, thoroughly sick.

*Bos, bosì*, alludes to *embarking*, f. i. *nin bos*, I embark; *nin bositon*, I put it aboard or on a wagon, or any conveyance.

*Da, daji* in compositions allude to the *place or locality*, where a thing is or is said to take place; f. i. *Oma nin ga-dagwass*, I am going to sew here; *Bawiting daji-inni*, a man of Sault Ste. Marie, (Mich).

*Dago* signifies in compositions *amongst other persons or things*, f. i. *nin dagogabaw (dago-gabaw)* I stand some where amongst others.

*Dasso, dassw* means, so many, f. i. *nijlana dasswabik*, twenty dollars.

*De, deb, debi*, signify *enough, sufficient*, f. i. *ki de-kikenimin*, I know thee well enough; *nin gi-debibi*, I have drank enough, *kitchi pangì de-bibi iw omodai*, that bottle holds very little.

*Dem* at the end of some verbs alludes to *weeping, crying*, f. i. *bakademo*, he weeps from hunger; *nind ondadem*, I weep for a certain reason, e. g. *dewikwerwin ondademo*, he weeps on account of headache.

*Dod* alludes to *doing* (*Engl. do, Germ. thun*) f. i. *nin dodam*, I do; *nin mino dodawa*, I do good to him, treat him well.

*Gand, gandj* (*freq. gagand*) alludes to *pushing*, f. i. *nin gandina*, I push him; *nin gandjwe-baige*, I drive logs (on a river).

*Gagib* alludes to some *organ of the body being stopped up*, f. i. *nin gagibidjane*, my nose is stopped up.

*Gagibad, gagibadj* allude to *foolishness, imprudence, impurity*, f. i. *gagibadisi*, he is foolish, stupid, impure; *gagibadjikwe*, a lewd woman. a prostitute.

*Gagwanissag* implies the idea of terrible, horrible, frightful, f. i. *nin gagwanissagadem*, I weep horribly; *nin gagwanissagis*, I am frightful; *gagwanissaginagwad* it looks horrible.

*Gagwed*, *gagwedj* alludes to asking, f. i. *nin gagwedwe*, I ask; *nin gagwedjima*, I ask him.

*Gijib* alludes to itching, f. i. *nin gijibaje*, I am itchy, have the itch; *nin gijibigade*, my leg itches; *nin gijibinndji*, my hand itches.

*Gim*, *gimod*, *gimodj* allude to secretness, stealthiness, f. i. *nin gim*, I run away secretly; *nin gimod*, I steal; *nin gimodowe*, I whisper, speak secretly, also, I speak in parables.

*Ginibi*, in compositions, signifies fast, quick, f. i. *nin ginibi*, I am quick at working (*Germ. ich bin flinck*); *nin ginibig*, I grow fast; *ginibimagad*, it (a tree, plant) grows fast.

*Gino*, *ginw* signifies long, f. i. *nin ginos*, I am tall, long; *nin ginonike*, I have a long arm; frequentative; *nin gaginonike*, I have long arms; *nin ginonindji*, I have a long hand.

*Gipi* alludes to cracking, soreness, f. i. *nin gipidon*, my lips are cracked or chapped; *nin gipinindji*, my hand is chapped.

*Gishpin* alludes to buying, f. i. *gishpinadagan*, any ware of goods for sale; *nin gishpinadon*, I buy it.

*Giwashk* alludes to dizziness, f. i. *nin giwashkwe*, I am dizzy; *nin giwashkwebi*, I am dizzy from drinking I am drunk; *nin giwashkwebishkagon*, it intoxicates me, it makes me drunk.

*Gwe* alludes to *returning, going home*, f. i. *nin giwe*, I go home; *nin giweona*, I convey him back (home) in a boat or canoe.

*Giwita* signifies *round, surrounding*, f. i. *nin giwitabimin*, we are sitting around in a circle; *nin giwitaiabamag*, I look around at them.

*Go, igo* means *affirmation, assurance, just*, f. i. *nongom igo gi-dagwishin*, just now he arrived; *kin igo ijan*, do thou go.

*Godji* alludes to *trying, assaying, experimenting*, f. i. *nin godji-kikendan*, I examine it, try to know it, experiment with it.

*Gwaiak* signifies *just, straight*, f. i. *gwaiak nin dibadjim*, or, *nin gwaiakwadjim*, I tell a true, straight story, I do not lie; *nin gwaiakosse*, I walk straight, I live, act justly.

*Gwam* as *end-syllable* alludes to *sleeping*, f. i. *nin tawanongwam*, I sleep with open mouth.

*Gwan* (pron. *gon*) signifies *day*, f. i. *nijogon*, two days; *midassogon*, ten days.

*Gwek, gweki* signifies *turning around* turning over, f. i. *nin gweki*, I turn; *nin gwekia*, I turn it; *nin gwekikwen*, I turn my head round.

*Gwinawi* signifies *doubting, hesitating not knowing*, *nin gwinawi dodam*, I don't know what to do; *nin gwinawi inendam*, I don't know what to think.

*Iji, in* signify *as, in* such a manner, so, like, f. i. *nind ijikwanaie*, I dress in a certain manner; *ejikwanaied nind ijikwanaie*, I dress as he does; *ijinagwad*, it looks like; *nind inadengwe*, I have a face like; *anishinabeng inadengwe nandomakomeshi*, the monkey has a face like a person.

*Iko, ikon* signifies *away*, f. i. *nind ikoga*, I go away; *ikogan ima!* go away there! *nin ikonajawa*, I send him away.

*Ishk*, denotes *tired, weary*, f. i. *nind ishkab*, I am tired of sitting; *nind ishkidee*, my heart is tired of sorrow.

*Ishkwa*, *ishko* means *after*, at the end of something, what is left, reserved, f. i. *nind ishkwanagam*, I stop singing; *nind ishkwa-bimadis*, I cease to live, I die; *nind ishkonige*, I reserve, I keep back; *ishkonigan*, Indian reservation.

*Ishp* alludes to *highness*, f. i. *ishpiming*, on high; *nind ishpaton*, I make it high; *nind ishpendan niiaaw*, I exalt myself, am proud

*Isk* refers to *drying*, making dry, f. i. *iskate*, it is dry (the water is dried up); *nind iskgamisige*, I reduce by boiling, I make maple-sugar.

*Jabo*, *jabw* allude to going or passing through something f. i. *nin jabogandina*, (*jabo-gandina*) I push it (an. obj.) through; *jabonigan*, a needle; *oshtigwanijabonigan*, a pin.

*Jagashk* alludes to *stooping, bowing down*, f. i. *nin jagashkita*, I bow down, I stoop down; *nin jagashkitawa*, I bow down before him, salute him.

*Jagawa* alludes to *oblongness*, longer than wide f. i. *jagawabikad*, it (some metal) is oblong; *nin jagawaton*, I make it oblong; *jagawamika*, there is a long shallow place in the lake, where the waves break.

*Jig* (*Germ. schwach*) alludes to *weakness*, f. i. *nin jagwiiw*, I am weak; *nin jagwiton*, I weaken it; *nin jagodee*, I am weak-hearted, cowardly; *jagwadad*, It is weak; *jagwenimo*, he dares not, (is bashful) he is afraid, has not the courage.

*Jashagin* alludes to *nakedness, bareness*, f. i. *nin jashaginigade*, my legs are bare; *nin jashaginindibe*, I am bare-headed; *nin jashaginiside*,

am bare-footed.

*Jawan* alludes to the *south*, f. i. *jawanibissa*, the rain comes from the south; *jawanong naka-keia* southward, towards the south; *jawaninodin*, southwind, the wind comes from the south.

*Jawen* alludes to *charitableness*, *having pity*, compassion, f. i. *nin jawenima*, I have mercy on him; *nin jawendjige*, I have pity, I practice charity; *nin jawendagos*, I am happy, fortunate.

*Jiba*, in compositions signifies *through s. th.* also, *durable*, *persevering* f. i. *jiba*, or *jibamagad*, there is a hole, or gap; *nin jibadj*, I can endure much cold; *jiban* it is tough; *nin jibaiubandan* (*jibaii-wubandan*) I see it through a spy-glass, telescope, *jibaiabandjigan*, spy-glass, telescope.

*Jibi* alludes to *stretching*, f. i. *nin jibi*, I stretch myself; *nin jibigaden*, I stretch out my leg; *nin jibiniken*, I stretch out my arm.

*Jigad* alludes to being *tired of or disgusted with s. th.* implies aversion, annoyance, disgust, f. i. *nin jigadendam*, I am tired or disgusted with something; *nin jigadenima*, I am disgusted with him.

*Jing* often alludes to *hatefulness*, f. i. *nin jingendam*, I hate; *nin iingenima*, I hate him; *nin jingitawa*, I hate to hear him.

*Jiw* alludes to *sourness*, *saltiness*, f. i. *jiwabo*, vinegar; *jiwan*, it is sour, salted; *jiwitagan*, salt; *nin jiwitaganaan*, I salt it.

*Joshk* alludes to *smoothness*, f. i. *joshkotchigade*, it is polished; *nin joshkotchige*, I plane (a board); *joshkotchigan*, a plane; *nin joshkwadae*, I skate; *joshkwaigaigan*, flat-iron; *nin joshkwegaan* I iron it; *joshkwadaagan*, a skate; *joshkwabiganaignan*, a trowel.

*Jow* alludes to *being half drunk*, f. i. *nin jo-*

*wendam*, I am merry, being half-drunk; *nin jowibi*, I am half drunk, tipsy.

*Kabe* alludes to *all*, the *whole*, f. i. *kabe-gijig*, all day; *kabe-bibon* all winter.

*Kabik* signifies *passing, going by*, f. i. *nin kabikan*, I pass it, go farther; *kabikosse*, it passes; *nin kabikosse*, I pass by.

*Kad* (in compositions often changed into *gad*) alludes to the *leg* f. i: *nin ginogade*, I have a long leg, freq. *nin gaginogade*, I have long legs; *nin mangigade*, I have a large leg, freq. *nin mangigade*, I have large legs.

*Kamig*, *kamiga* as end-syllables allude to the *ground*, f. i: *anamakamig*, under the ground, also in hell; *mānākamiga*, it is a bad piece of ground, *minokamiga*, it is a good piece of ground, good land.

*Kan* (often changed in compositions into *gan*) signifies *bone* f. i: *nikan*, my bone; *makogan*, bear's bone; *amikogan*, beavers bone.

*Kanj*, *ganj*, *shkanj*; these *end-syllables* allude to the *nail of a persons* finger or toe, the hoof or claw of an animal, f. i: *makoganj*, bear's claw; *nishkanj* my nail; *bebejigoganji*, the animal that has one hoof (not split-hoof like an ox) i. e. the *horse*.

*Kas* often alludes to *dissimulation*, feigning; f. i: *nind akosikas*, I feign sickness; *nin nibakas*, I feign sleeping; *nind anamiekas*, I feign religion, piety, i. e. I am a hypocrite.

*Kwanaie* (*end-syllables* allude to dressing, f. i: *nin makatewikwanaie*, I dress in black.

*Kijij* in compositions signifies *strong durable*, f. i. *kawin kijija nin bimadisissi*, I don't live strongly, I am not in good health; *kijijawad*, it



is durable, strong, robust, *geget kijjawad kiiaw*, *ka wika kid akosissi*, thy body is strong indeed, thou art never sick.

*Kijo* alludes to *warmth*, f. i. *nin kijob*, I am warm, (in a house); *nin kijogade*, my legs are warm; *nin kijonike*, my arms are warm; *nin kijoside*, my feet are warm; *nin kijonindji*, my hands are warm.

*Kiken* alludes to *knowing*, f. i. *nin kikendagos*, I am known; *nin kikenima*, I know him; *nin kikendamoa*, or *nin kikendamona*, I inform him.

*Kipag* alludes to *thickness*, f. i. *kipaga*, it is thick; *kipagadin*, it is frozen thick; *kipagagami*, it (liquid) is thick.

*Kishk* often alludes to *cutting*, f. i. *nin kishkawa*, I cut it (an. obj.) *nin kishkijan*, I cut (in. obj.) *nin kishkashkijige*, I mow, reap; *nin kishkionike*, my arm is cut off; *nin kishkinindji*, my hand, finger, is cut off.

*Kisibig* often alludes to *washing*, f. i. *nin kisibigi*, I wash myself; *nin kisibiginan*, I wash it; *nin kisibigingwe*, I wash my face; *nin kisibigiside*, I wash my feet; *nin kisibiginindji*, I wash my hands.

*Kitimag* alludes to *misery, poverty*, f. i. *nin kitimagis*, I am poor, I suffer; *nin kitimagenima*, I pity him; *nin kitimagimotawa*, I ask of him charity and assistance in my needs; *kitimagisiwin*, poverty, misery.

*Koj* signifies in compositions the *beak or bill* of a bird, f. i. *kagagiwikoj* the ravens beak.

*Kotag* alludes to *suffering* f. i. *nin kotagito*, I suffer; *kotagitowin*, suffering; *nin kotagia*, I make him suffer, I torture him.

*Kosigo*, *kosigw* allude to *heaviness*, f. i. *nin kosigowane*, I carry a heavy pack on my back; *ko-*

*sigwan*, it is heavy; *nin kosigwaniton*, I make it heavy; *nin kosigwendan*, I find it heavy, think it heavy.

*Kwaam* or *kwam* as end-syllable alludes to a forest, f. i. *nin sagaakwaam*, I come out of the forest.

*Kwen* as end-syllable alludes to the position of the head, f. i. *nin nawagikwen*, I incline my head forward; *anibekweni*, he inclines his head to one side; *nin datagikwen*, I lift up my head.

*Madab* alludes to going to a lake, f. i. *nin madabi*, I go down to the lake; *nin madabiwidon*, I carry it to the lake shore.

*Mad*, oftener *madji* often signifies beginning, f. i. *nin madjita*, I begin; *nin madadjim*, I begin to tell or narrate s. th.; *nin madapine*, (*madjine*) I begin to feel a sickness; *madjitawin*, beginning.

*Madwe*, in composition alludes to hearing a report, a sound or noise, f. i. *kishime gi-madwe-ni-bo*, according to report thy younger sister, brother died; *noss gi-madwe-dagwishin tibikong*, I hear my father arrived last night; *madwessin kitotagan*, the bell rings.

*Maiag* signifies foreign, strange, changed, f. i. *maiaginini*, a stranger, foreigner; *maiagwe*, he speaks a strange foreign language.

*Maia* alludes to being foremost, erected, f. i. *nin maiaosse*, I march foremost at the head of a band; *maiossewinini*, war-captain, war-chief; *nin maiawishin*, I stand up, erect myself.

*Makate* alludes to blackness, f. i. *makate ginebig*, a black snake; *makate bineshi*, a black bird; *makatewiiass* (black flesh) a negro.

*Mamad*, *mamadj* alludes to moving, stirring, f. i. *nin mamadji*, I stir, I move; *mamadjimagad*,

it moves or stirs; *nin mamadab*, I stir or move sitting; *nin mamadiwa*, I move him.

*Mamakad*, *mamakas*, *mamanda* allude to *wondering*, *admiring*, f. i. *nin mamakadenima*, I wonder at him, admire him; *mamakadendagwad*, it is admirable, astonishing, curious; *nin mamakasitagos*, I tell wonderful stories.

*Mamawi* signifies *most*, *together*, f. i. *nin mamawinomin*, or *nin mamawinimin*, we are gathered together in great numbers, *nin mamawissitonan*, I put them (in. obj.) together.

*Mamoiaw* alludes to *thanking*; f. i. *nin mamoiawama*, I thank him; *nin mamoiawagendam*, I am thankful.

*Mān*, *māna*, *mānad mānas*, *mānadj* signify *bad*, *ugly*, f. i. *nin mānab*, I sit badly, uncomfortably; *nin mānoshin*, I lie uncomfortably; *manddad*, it is bad; *mēnadisi*, he is homely looking, ugly, deformed.

*Man*, *manad*, refers to *respect*, *fear*, *not daring* f. i. *nin manasikawa*, I don't dare go to him; *nin manasoma*, I don't dare speak to him.

*Mane* alludes to *want*, f. i. *nin maneonje*, I have no children or, only a few children; *nin manes*, I am in want; *nin manesin*, I am in need of it, need it; *nin manepwa*, I have no tobacco.

*Mang* signifies *large*, *big*. f. i: *nin mangikone* (*mang. .kon*) I have a large liver; *nin mangiside*, I have a large foot, freq. *nin mamangiside*. I have large feet; *nin mangidibe*, I have a large head.

*Manj* signifies *unwell*, *bad*, *evil*, f. i. *nin manj aia*, I am unwell; *nin manji gijwe*, I speak indistinctly; *nin manjinikas*, I have an ugly name; *nin manjininiwagis*, I am ill-tempered, wicked.

*Nashk*, *mashkaw*, allude to *strength*, f. i. *nin*

*mashkawis*, I am strong; *nin mashkawigade* (*mashkaw..kad*) I have strong legs.

*Mashkig* signifies a *swamp*; f. i. *mashkigiminan*, cranberries, swampberries.

*Mashkiki* signifies *medicine*; f. i. *mashkikiwigamig*, drug-store; *mashkikiwabo*, fluid-medecine; *mashkikiwinini*, a doctor.

*Masin* alludes to *pictures*, anything printed f. i. *masinitchigan*, a picture; *masinini*, an idol; *nin masinakisan*, I print it.

*Mawand*, *mawandj* alludes to *gathering together, collecting*, f. i. *mawandjigamig*, meeting house; *nin mawandjia*, I collect it, I save and keep it; *mawandjitchige*, I collect, *mawandjitchigewinini*, a collector.

*Miga* alludes to *fighting*, f. i. *nin migas*, I fight; *nin migadimin*, we fight together; *nin migana*, I fight him; *nin migadan*, I fight it.

*Migoshk* alludes to *trouble*, f. i. *nin migoshkadis*, I am troublesome; *nin migoshkadjiz*, I trouble, molest him; *nin migoshkadjidee*, my heart is troubled.

*Mik* alludes to *finding*, f. i. *nin mikagz*, I find; *nin mikawa*, I find him; *nin mikan*, I find it; *nin mikwendan*, I remember.

*Min* (the very opposite of *mān*) denotes something *good, pleasant*, f. i. *nin mino dodawa*, I do good to him, treat him well; *nin minothige*, I act well; *nin minwabama*, I like to see him.

*Misk*, *mishw* allude to *red, blood*, f. i. *nin miskwingwe*, I have a red face; *miskwi*, blood; *miskwiwi*, he bleeds.

*M*, *Mo* as end-syllable of nouns denoting nations, alludes to their language; f. i. *anishnabemo*, he speaks Indian; *nind Otchipwem*, I speak

Chippewa; *nin jaganashim, jaganashimo*, I speak English, he speaks English.

*Mo* as end-syllable is connected with verbs denoting the direction of trails, roads, f. i. *ogidakiwemo mikana*, the road goes uphill; *nissakiwemo mikana*, the road (trail, path) goes downhill.

*Modjig* alludes to joy f. i. *nin modjigis* I rejoice; *nin modjigibi*, I am joyous in liquor; *nin modjigidee*, my heart is joyful.

*Moshk* alludes to fulness, f. i. *moshkaan*, it is inundated; *moshkinebi*, it is full filled up (with some liquid); *nin moshkinebana*, I fill it (a kettle) with some liquid; *nin moshkineshkarwa*, I fill him with something.

*Nabag* alludes to flatness, f. i. *nabagissag*, a board; *nabaga*, it is flat; *nin nabagaskinindj*, my flat hand.

*Nabane* means one of the two sides; on the other side; one of the two; the other; f. i. *nin nabanegad*, my other leg; *nin nabaneginoside* (*nabane-gino-sid*) one of my legs is longer than the other; *nin nabanenik*, my other arm; *nin nabanenike*, I have only one arm.

*Nad* alludes to going for, fetching, f. i. *nin nadin*, I fetch it; *nin nadinisse*, I fetch wood; *nin nadjibi*, I fetch, collect maple-sap, *nin nado-bi*, I fetch water, get water.

*Nagad* alludes to being used or accustomed to s. th. f. i. *nin nagadis*, I am accustomed; *nin nagadenima*, I am used to him; *nin nagadendan*, I am used to it.

*Nag* alludes to appearing, f. i. *nin nagos*, I appear; *nagwad*, it appears; *nagosiwin* appearance; *ijnagosi*, he looks like.

*Nam* as end-syllable alludes to breathing, f. i. *nin pagidanam*, I breathe, I sigh; *nind ishkwawa*

*nam*, I cease breathing, I breath my last, I die.

*Namos*, *namide*, as end-syllables allude to smoke, f. i. *nin gikanamos*, it smokes in my house or wigwam; *gikanamode*, it smokes in a house or lodge; *nin gibwanamos*, I am stifled with smoke.

*Nand*, *nanda*, allude to seeking, f. i. *nin nandawabama*, I seek him; *nin nandonewa*, I search for him; *nin nanda-mikwendun*, I try to remember it; *nin nanda-nissa*, I seek an opportunity to kill him.

*Nanekad*, *nanekadj* allude to suffering, f. i. *nin nanekadis*, I suffer; *nin nanekadjia*, I make him suffer, I ill-treat him.

*Nang* often alludes to lightness, f. i. *nin nangis*, I am light (not heavy); *nangan*, it is light; *nin nangidee*, I am light-hearted, happy.

*Nanibik* alludes to scolding, reproaching, f. i. *nin nanibikima*, I scold him; *nanibikindiwig*, they scold each other.

*Nanisan* alludes to danger, f. i. *nin nanisanis*, I am dangerous; also, I am in danger; *nanisaninagwad*, it looks dangerous.

*Nassab* means equally, likewise, the same again f. i. *nassab nin dibadjim*, I repeat the story over again; *nin nassabishima*, I put it (an obj.) back again in its place.

*Naw*, *nawa*, *nawi* signify in the middle, in the midst of, f. i. *nawadjiwan*, in the middle of a rapid; *nawaiiwan*, it is in the middle; *nawashkig*, in the middle of a swamp.

*Nenaw* alludes to dividing, f. i. *nin nenawina*, I divide, s. an. obj. *nin nenawitage*, I divide it among people; I make a distribution.

*Nes* as end-syllable alludes to disease, sickness,

f. i. *nind oshkinjigones*, I have sore eyes; *nind o-namanines*, I have the erysipelas.

*Nib*, *nibe*, often allude to *sleeping*, *night*, f. i. *nin niba*, I sleep; *nin nibe*, I make him sleep, lull him to sleep; *nin nibashka*, I roam about at night; *nibatibik*, at night.

*Nibi* signifies *water*; in compositons it alludes to *wetness*, f. i. *nin nibiwis*, I am wet; *nin nibi-wiside*, my feet are wet; *nibiwan*, it is wet.

*Nibo* signifies, *he dies*; in composition it alludes to *death*, f. i. *nin nibowigade*, I have a dead leg (from palsy); *nin nibowinike*, I have a dead arm from palsy; *nibode*, it dies from heat; *nibomagad*, it dies, it perishes.

*Nigan* alludes to *first*, *foremost*, f. i. *nin nigan-i*, I go ahead; *nin niganis*, I am foremost; *nin niganibato*, I run a head; *nin niganadjim*, I foretell; *niganadjimowinini*, a prophet.

*Ninam* (*freq. naninam*) alludes to *weakness*, f. i. *nin ninamadis*, I am weak; *nin ninamendan*, I think it is weak.

*Nining* alludes to *shaking*, *trembling*, f. i. *nin niningapine*, I have the trembling sickness (ague) shaking fever; *nin nininginike*, my arm shakes; *nin niningishka*, I shake; *nin niningadj*, I shiver with the cold.

*Nishk* alludes to *anger*, f. i. *nin nishkadis*, I am angry; *nin nishkia*, I anger him, make him angry; *nin nishkenima*, I am angry at him in my heart; *nin nishkasitagos*, I talk angrily; *nin nishkadj-ganona*, I speak angry to him.

*Nissabar* alludes to *wetness*, f. i. *nin nissabawe* I am wet, I am drowned; *nin nissabawiside*, my feet are wet; *nin nissabawana*, I wet him.

*Nissita* alludes to *right*, *well*, *exactly*, f. i. *nin nissitawabama*, I discern him, recognize him; *nin*

*nissitawinan masinaigan*, I can read; *nin nissitawata*, I understand him.

*Nitam* means *first, foremost*; f. i. *nin nitamen-dagos*, I am considered the first, the foremost, *nin nitamenima*, I consider him to be the first.

*Nog* alludes to *stopping, desisting*, f. i. *nin nogigabaw*, I stop walking, I stand still; *nogishka*, it stops.

*Nok* alludes to *softness*, f. i. *nin nokis*, I am soft, tender, weak; *nin nokidee*, my heart is soft, weak, fickle; *nin nokikwanaie*, I wear soft clothes.

*Nond, nonde* allude to *giving up, desisting* before all is done, f. i. *nin nondes*, I am deficient; cannot do it; *nondesse*, there is not enough of it.

*Odiss* frequently alludes to *coming, arriving, reaching*, f. i. *nind odissa*, I come to him; *nind odissigon madjibiigan*, a letter comes to me, I receive it; *nind odissabama*, I arrive to the point of seeing him.

*Odjan* often alludes to *trouble*, f. i. *nind odjanimis*, I am troubled; *nind odjanimiton*, I trouble molest it.

*On* (in *od*) at the end of some verbs alludes to *conveying in a boat, canoe*, f. i. *nind ajawao-don*, I convey it across in a boat; *nind ajawaona*, I convey him across in a boat; *pindonag*, in a boat; *ondassonag*, on *this* side of the boat; canoe; *awassonog*, on the *other* side of a boat; *nind aton* I make a canoe, (*3d person atono*); *anamonag*, under a canoe etc.

*Ojashk* alludes to *green*, f. i. *ojashkwa*, it is green; *ojashkwábaga*, the leaves on a tree are green, there are green leaves; *nind ojashk-wanaie*, I am dressed in green, have a green dress on.



*Omb* often alludes to *lifting*, f. i. *nind ombina*, I raise or lift him up; *nind ombiniken*, I lift my arm; *nind ombisiden*, I lift up my foot.

*Onanig* alludes to *joyfulness*, f. i. *nind onanigos*, *nind onanigwendam*, I rejoice, am glad; *nind onanigoton*, I rejoice it, gladden it.

*Ond*, *ondji* allude to *origin* or reason of s. th. or place from which a person or object comes; f. i. *nind ondjiba*, I come from; *nind ondadem*, I weep or cry for a certain reason e. g. suffering; *Wikwedong nin gi-ondji-madja*, I went away from the bay (Ashland).

*Osam* means *too much*, very much, f. i. *osamisi*, he is mischievous; *osamakide*, it is burnt too much; *nind osamendam*, I have to much care.

*Osawa* alludes to *yellow*, f. i. *osawa*, it is yellow; *nind osawines*, I have the (yellow) jaundice; *osawa-joniia*, gold; *nind osawaje*, my skin yellow.

*Oshki* alludes to *young*; *new*, f. i. *oshki odena*, a new town; *oshkinawe* a young man; *oshkinigikwe*, a young lady.

*Otchipinig* often alludes to *cramps*, spasms, convulsions; f. i. *nind otchipinig*, I have cramps, convulsions, fits; *nind otchinikepinig*, I have cramps in my arms; *nind otchinindjipini*, I have cramps in my hands;

*Pagami* often alludes to *coming*, *arriving*; f. i. *nin pagamibato*, I arrive running; *nin pagamishkagon*, it comes upon me, happens to me; *pagami-aiamagad*, it happens; *nin pagamishka*, I arrive.

*Pagid*, *pagidin* allude to *allowing*, *letting*, f. i. *nin pagidina*, I let him go, I allow him to do something; *nin pagidjirwane*, I put down my pack; *nin pagidoma*, I put him down (carrying

him on my back as e. g. Indian women carry their children.)

*Pakite* alludes to *striking*, f. i. *nin pakiteige*, I strike; *pakiteigan*, hammer; *nin pakiteowa*, I strike him; *nin pakiteoshima*, I strike, knock him down.

*Pind*, *pindig*, *pindj* mean *inside*, *within*, f. i. *pindig aia*, he is inside (of a lodge or house); *nin pindige*, I enter, go in; *nin pindigana*, I make, cause him to enter; *nin pindigeshkawa*, I enter him; *pindonag*, In a boat.

*Pitcha*, alludes to *length*, f. i. *pitchamagad*, it is long, far away, distant.

*Pitchi* alludes to *mistake*, *accident*, f. i. *nin pitchi-bos*, I embark in the wrong boat, canoe, or conveyance; *nin pitchi-dodam*, I do by mistake; *nin gi-pitchi-midjin wiiass tchibaiatigo-gijigak*, I ate meat by mistake on Friday.

*Sag* often alludes to *coming out*, f. i. *nin sagaam*, I go out; *nin sagidina*, I carry him out of doors, turn him out; *nin sagidjiwebina*, I throw him out, turn him out; *saging*, mouth of a river.

*Sanag* alludes to *difficulty*, f. i. *nin sanagis*, I am difficult, severe; also I am in difficulty; *nin sanagendan*, I find it difficult; *nin sanagwe*, I speak a difficult language.

*Sasega* alludes to *beauty*, f. i. *sasega-inini*, a beautiful man; *sasega ikwe*, a beautiful woman; *nin sasegakwanaie*, I dress beautifully; I wear beautiful clothes.

*Seg* alludes often to *fear*, f. i. *nin segis*, I fear, am afraid; *nin segia*, I make him afraid, scare him; *nin segima*, I scare him by my words.

*Song* alludes to *strength*, f. i. *nin songis*, I am strong; *nin songidee*, I am strong hearted, brave.

*Ssag* as end-syllable alludes often to *wood*, f. i. *nabagissag*, a flat piece of wood, a board; *ininatigossag*, maple wood.

*Tabass*, *tabash* alludes to *lowness*, f. i. *tabashish*, below, low; *tabashish aia*, he is low, i. e. very sick and weak; *tabassa*, it is low; *nin tabassinan*, I put it lower, I lower it; *nin tabassenindis*, I lower myself, humble myself.

*Tagos*, *tawa*, *tan* alludes to *being heard* and the first radical syllable of the verb, to which *tagos*, (*tawa*) is added denote the manner in which one is heard, f. i. *nin jingitagos*, I am heard with displeasure, they hate to hear me; *nin minotagos*, I am heard with pleasure.

*Tak* (*dak*) often alludes to *cold*, f. i. *takabikad*, it is cold (*metallic object*); *takagami*, it (liquid) is cold; *nin takadj*, I am cold; *nin takidjane*, my nose is cold; *nin takipikwan*, my back is cold.

*Takob* often alludes to *tying*, f. i. *nin takobis*, I am tied; *nin takobina*, I tie him.

*Tako*, *takw* often allude to *shortness*, f. i. *nin takos*, I am short (not tall); *nin takogade*, my leg is short (*freq. nin tatakogade*, my legs are short); *nin takonindji*, I have a short hand.

*Takon* alludes to *taking*, *seizing*, f. i. *nin takona*, I take, seize him; *nin takonige*, I take, arrest; *takonigewinini*, a police-man.

*Tangin* alludes to *touching*, f. i. *nin tangina*, I touch him (*Latin tango*;) *nin tangishkawa*; I kick him.

*Tashk* often alludes to *splitting*, or *sawing lengthwise*, f. i. *nin tashkigaige*, I split, I cleave; *nin tashkigaisse*, I split wood for fuel; *nin tashkibona*, I saw it (a board) lengthwise; *tashkibodjigan*, a rip-saw; a saw-mill; *tashkibodjigewinini*, a sawyer (in a saw-mill).

*Tchag*, *tchagi* allude to *consuming*, *spending*, f. i. *nin tchaginan*, I spend it all; *nin tchagine-min*, we are dying out, dying away.

*Tchibak* alludes to *cooking*, f. i. *nin tchibakwe*, I cook; *tchibakwewinini*, a cook; *tchibakwe kijabikisigan*, cook-stove.

*Tchig* alludes to *nearness*, f. i. *tchigishkwand*, near the door; *tchigikana*, near the road; *tchigatig*, near the wood, tree.

*Tchitchibi* alludes to *convulsions*, *spasms*, f. i. *nin tchitchibinikeshka*, I have convulsions in my arms; *nin tchitchibigadeshka*, I have convulsions in my leg.

*Tigweia*, end-syllable allude to *rivers*, f. i. *wai-ekwatigweia*, it is the end of the river; *bitotigweia*, the river as it were doubles up; *giwitatigweia*, the river turns around (back again) on its course.

*Titibi*, alludes often to *rolling*, f. i. *nin titibidon*, I roll it with my hand; *titibi-odaban*, a wagon.

*Wab*, *wabishk* allude to *seeing*, *whiteness*, f. i. *nin wab*, I see; *nin wabama*, I see him; *wabishka*, it is white; *nin wabinagos*, I look white.

*Waiej*, alludes to *deceiving*, f. i. *nin waiejinge*, I deceive, I cheat; *nin waiejima*, I cheat, deceive him.

*Waiek* signifies *end*, f. i. *waiekwa akiwan*, is it the end of the world; *waiekwa kitchigami*, the end of the lake.

*Waj* alludes to the *hole* of some wild animal; f. i. *amikwaj*, (*a mik*, beaver *waj*, hole) the hole of a beaver; *makowaj*, the lair of a bear.

*Wan* alludes to *losing*, f. i. *nin waniton*, I lose it; *nin wania*, I lose him; *wanitchige*, he makes

a mistake; *nin wanenima*, I forget him; *nin wanken*. I leave it behind, forget it.

*Webin* alludes to *throwing* away, casting away, abandoning, deserting, f. i. *nin webina*, I throw him away, abandon him; *nin webinan*, I cast it away, abandon it; *webinigan*, a person or thing cast off, abandoned; *nin webinigas*, I am cast off, deserted.

*Wewib* alludes to *quickness*, f. i. *nin wewibis*, *nin wewibita*, I am quick; *nin wewibishka*, I go hurriedly; *nin wewibia*, I hurry him.

*Widam* as end-syllable allude to *speaking*, for instance *nind inapinewidam* I use bad, offensive language; *nind ajidewidam*, I gainsay, contradict.

*Wid*, *widj* alludes to *accompanying*, being with f. i. *nin widigema*, I live with him; also, I am married to him; *widigendiwin*, cohabitation, marriage; *nin widjirwa*, I go with him; *widjiwagan*, a companion.

*Wikob* alludes to *drawing*, pulling f. i. *nin wikobina*, I draw him.

*Win* alludes to *uncleaness*, f. i. *nin winis*, I am unclean.

#### Ordinary words and expressions.

*John awáshime nibwáka éndashirwad nin kikinoamáganag. Ow masinaigan awáshime apitendagwad endassing nin masinaigan. Kawin nind awis-si ge-dodamāmban iw.* (I am not the person to do that). *Kawin o gashkitossin tchi gimodid (tchi gimodipan).* *Kawin ki jingenimíssonon; gwaiak ki sagiin. Ki mashkarwis nange eji-mashkarwisid* (thou art by far not so strong as he is.) *Nin pagidina tchi madjad, tchi ojilod iw, tchi widiged.* (I give him leave to go away, to make that, to marry.)

*To inquire after health.*

*Bosho (bojo) nidji; anin eji-bimadisiian (or, endiian) nongom? Migwetch, nin mino bimádis (nin mino aia.) Anin eji-bimadisiwad kinidjanissag? Mino aiawag gaie winawa; kawin awiia akosissi. Anin eji-aiad (endigid) kimisse (kishime)? Anin eji-aiad (eji-bimadisiid) kissaie (kishime)? Mino aia na kiga? Kawin mino aiassi Pangi akosi. Anin enapined (what is her illness)? Agígoka sa (she has a cold.) O kitchi akosin oshtigwan, o nissigon oshtigwan. Kimishóme (kijishe) akosidog gaie win O gondágan od akosin (he has a sore throat). Nibid nind akosin. Mewija akosiban aw abinodji. Kawin apitchi mewija (no, not very long.) Mewija na kid akosinaban? Ningo anamie-gijigak (a week). Midassogon. Ningo gisiss. Pitchinag nin mikwendan; anin eji-aiad kinoshe? (kisigoss)? thy aunt. Kawin mashi nodjimossi (she is not yet recovered,) keiabi kitchi akosi. Nishkinjigon nind akosinan, kawin dash nikadan nongom nind akosisinan. Nin totohimag (woman speaking) nind akosinag, kawin dash nimisse keiabi od akosissinan.*

*Chippewa conversations.*

*Nissaie (nishime) eshkam nawatch mino aia. Ninga apitchi mino aia. Nin minwendam iw nondamán. Noss kitchi akosi; sesika gi-akosi tibikong (he fell sick suddenly last night.) Mashkiki na kid aian? Anotch mashkiki wenijishing nind aian. Kid aian na jábosigan (purging medicine), bimide jábosigan (castor oil), jiwitagani-jabosigan (salts), jishigagowesigan (emetic), gwendasseg (camphor)? Akosi aw abinodji; gonima ogejagimiwidog (perhaps it has worms), mojan odjanj o dajikan (it is always occupied with its nose). Ow ogej-*

*agimi-mashkiki* (here is some worm medecine (vermifuge). *Nin jabokáwis* (I have the diarrhoea. *Nin niningishka* (I have the ague). *Nind akoshkadé*. *Nin kakigan nind akosin*.

*Of the age.*

*Anin éndasso-bibónagisiian?* *Nin nijtana dasso-bibónagis*. *Anin éndasso-bibonagisid koss?* *Kawin nin kikenimassi éndasso-bibónagisigwen; jaigwa kitchi anishinábewi* (he is already old). *Oshki bimadisi* (he, she, is young); *abinodjiüwi; oshkinawewi; ininüwi; ikwewi; akiwesüwi; mindimoiewi; giká, apitchi giká. Neiab abinódjiüwi. Keiabi ki kijjajwis* (active, vigorous) *anə gikaian. Migwetch nind ina Debendjiged keiabi nijid mino bimadisiwin epitisiüan* (I thank the Lord that he still gives me good health in my age.) *Epitisiüan na kid apitis?* (Art thou of my age,? *Nin nin sasi-kis* (I am the oldest). *Ondáss nind ondadis*. (I am the youngest). *Arwenen sesikisid kinawa naienj* (or *nijiieg*)? (Who is the older of you two?) *Anin éndashiwád kissaieiag?* *Anin éndashiwád kimisseiag* (*kishimeiaiag*)? *Nijiwag nimisseiag, nissiwag dash nishimeiaiag ikwesensag. Anin endasso-bibónagisid sesikisid kissaie* (*kimisse*)?

*Anin éndasso-bibónagisid arwashime egdshiid kishime kwiwisens* (*ikwesens?*) how old is thy youngest brother, (sister)? *Ki kitchi ginós epitisiian*, (thou art very tall for thy age). *Kawin na Paul arwashime sasikisissi, William dash?* (Is not Paul older then William?) *Kawin, ondass win ondádissi* (No he is younger.) *Anin endasso-bibónagisigwen aw oshkinigikwe?* *Oshki bimadisi keiabi; anisha dash ginósi*. (but she is tall.) *Gi-nitawigi nitawiss*. (My cousin is adult.) *Kawin mashi nitawigissiwag nishtmissag* (my nieces are not yet adult, grown up.) *Kitchi wika awiia nongom nin-gotwak dasso-bibon bimadisi*.

## On the hour.

*Anin endasso-dibaiganeg* (What time is it)? *Ningo dibaiganed, nijo-dibaiganed* (it is one, two o'clock.) *Jaigwa gega ta-waban* (the day-break will soon appear.) *Jaigwa waban. Gisiss bi-mokaam* (the sun is rising). *Ishpigijigad na? Kawin ishpigijigassinon* (It is not late in the morning;) *keiabi kigijebawagad. Anin epitchi-gijigadogwen?* How late may it be (in the day)? *Náwawke na jaigwa? Kawin mashi ndwakwessinon* (it is not yet noon). *Gwaiak nawakwe nongom.* (It is just noon now.) *Ga-ishkwa-ndwakwenig gi-madja. Nisso dibaiganeg ga-ishkwa-nawakweg* (three o'clock in the afternoon). *Ishpigijigad na keiabi?* (Is it early yet, speaking in the afternoon.) *Kawin ishpigijigassinon; jaigwa ani-onagoshi* (it will soon be evening). *Jaigwa onagoshi* (it is evening.) *Tibikábaminagwad* (it is twilight.) *Ishpitibikad na* (is it late in the night)? *Kawin ishpitibikassinon. Nibatibik. Kitchi kashkitibikad* (it is a very dark night.) *Kawin gego nin wabandansin.* (I see nothing.)

*Abita-tibikad na jaigwa? Kawin mashi abita-tibikassinon. Anin epita-tibikadogwen? or Anin epitchi tibikadogwen? Midasso-dibaiganed sa ashi bejig* (it is eleven o'clock.) *Abita-tibikad gwaiak* (it is just midnight.) *Gi-ishkwa-abita-tibikad nongom* (it is now past midnight.) *Gi-ishkwā-abita-tibikak nin ga-madja. Ga-ishkwā-abita-tibikak nin gi-madja* (I started after midnight.) *Ga-ishkwa-abita-tibikadinig gi-madja. Waiba na ko kid onishká kigijeb? Mojag kitchi kigijeb nind onishka; jeba eta kawin waiba nin gi-onishkassi. Onishkán, nishim, jaigwa gi-waban. Ki kitimishk; osam ginwenj ki uiba ko. Kawin mashi midasso dibaiganéssinon* (it is not yet ten o'clock.)



*Medasso-dibaiganeg na ko kid onishka? Wabam dibaigisisswan; madjishka na? (is it going?) Kawin madjishkassi (it is not going.) Kawin nin gi-ikwabiowassi (I have not wound it up.) Nongom nin gad-ikwabiowa. Anin iwapi gisiss pengishimod (when does the sun set?) Nengotwasso-dibaiganeg sa pangishimo. (It sets at six o'clock.) Anin iwapi ge-giweieg? Najwasso-dibaiganeg sa gwaiak nin wi-giwemin (we will go home at exactly seven o'clock.) Kitchi onijishi aw dibaigisisswan. Anin dasswabik ga-inaginsod (how much did cost?) Nijtana sa dasswabik gi-inaginso. Geteiaia, kawin oshki aiaawissi, (it is old, it is not new.) Aw dibaigisisswan osam besika; osam kijika; gi-bigoshka (it is broken.) Nuningotinong nagashka (it stops.) Aniniwapi ge-sagaaman minawa? Jangasso-dibaiganeg sa nin ga-sagaam; tchi bwa dash nisso-dibaiganeg nin ga-bi-giwe minawa. Anoktwininiwag midasso-dibaigan (ten hours) anoktwag endasso-gjigadinig. Anin dasso-dibaigan (how many hours) nebaian tebikakin? Ningotwasso-dibaigan sa nin niba endasso-tibikak.*

*At meals.*

*Aninrwapi wassinieeg iko kigijeb? Najwasso-dibaiganeg sa. Mi jaigwa wi-wissiniiang. Oma binamodabin; bi-widabimishin (sit down here by my side.) Wegonen ge-wi-aiaian? Gigo nin gad-amoa (amwa) pangi. Mi aw namégoss (trout), aw dash atikameg (white fish.) Anin narwátch menwenimad? (which dost thou like best?) Atikameg nin wi-amoa nongom. Oshki gigo na? (is it fresh fish?) Kawin; jiwitagani-gigo aw. Geget kitchi onijishi; kitchi minópogosi (it has an excellent taste.) Mami aw pakwejigan (take that bread,) ogow pakwejigansag. Kitchi onijishiwag pakwejigansag (crackers); kitchi minopagosiwag.*

*Kawin na opinig ki wi-amoassig? Nin gi-mamag sa; nind amoag; nin kitchi minopwag (I like very much) opinig. Geget minopogosirwag kid opinimiwag (your potatoes taste well.) Miskwabo (chocolate) na ki wi-minikwen? Nin wi-minikwen sa. Nin dash, makaté-mashkikiwabo (coffee) nin wi-minikwen Awenen ge-wi-minikwed makate-mashkikiwabo? Nin, nin wi-minikwen pangi. Bidon kid onagans; mi iw (that's enough;) osam nibiwa ki mij (thou givest me too much.) Totoshabo dagonan sisibakwad gaie (take some milk and sugar in it.) Minawa na ki wi-minikwen? Bidon kid onagans (give me thy cup.) Migwetch; mi iw. Anibishabo gaie oma atemagad; awenen ge-minikwed? Migwetch, kawin nin, nin wi-minikwessin. Kin dash, nidji? Pangin nin wi-minikwen, pangigo. Kitchi mashkawágami (is strong) ow anibishabo. Nin minwendan meshkawágamig anibishabo (I like strong tea). Kawin nin minwendansin (I don't like it;) awashime nin minwendan tchi jagwágamig. Kawin mashi totoshabo-bimide (butter) kid odapinansin; kawin na wika ki midjissin? Nin midjin sa ko; pangin nin wi-mamon. Kitchi pepangi ki wissin.*

*Migwetch, eniwek nibiwa nin gi-wissin (I have eaten considerably.) Nin wi-madja dash nongom; nin wi-anokt; nibiwa anokiwin nind aian nongom.*

*On the weather.*

*Anin eji-gijigak? (how is the weather?) Mino gijigad na? Matchi gijigad na? Mino gijigad sa (it is fine weather). Matchi gijigad sa. Niskadad, kitchi niskadad, (the weather is bad very bad.) Anakwad; mijakwad (it is cloudy; the sun shines) Agáwa gijigad kabegijig (it is dark, gloomy weather all day.) Awan (it is foggy) kawin gisiss bi-nāgosissi. Nódin, kitchi nodin.*

*Geget gotamigwad* (it is a dreadful time indeed,) *Apitchi kitchi nodin*. *Takassin* (the wind blows cold) *Gwekánimad* (the wind turned, shifted.) *Ta-gimiwan nongom, nind inendam*. *Mi geget ejinagwak*. *Awanibíssa* (it drizzles); *gimiwan*; *sességan* (it hails.) *Gimiwan na? Kawin na gimiwansjon?* *Gimiwanóban api ba-madjaiān*; *kawin dash nongom gimiwansinon*. *Minawa gimiwan* (it rains again) *Kitchi gimiwan*. *Agáwa gimiwan* (it rains a little.) *Nin nissábāwe, nin kitchi nissabāwe* (I am all wet). *Kawin na kin, ki nissábāwessi?* *Mi go gaie nin* (I, too,) *kawin sa gego agawáteon* (umbrella) *nind aiansin*. *Ki gotan na iw tchi nissábāweian?* *E, nin gotan su*; *nind ākos iko nessábarweiānin*. *Kissina, kissinamagad*. *Kitchi kissina*. *Apitchi geget kissina*. *Nin gikadj* (I am cold); *nin kitchi gikadj*. *Nin gawádj* (I am freezing.) *Nin takwakin-indjrwadj* (my hands (fingers) are benumbed with cold.) *Pindigen, bi-awason*; *ishkotewan oma* (there is a fire here.) *Sogipo, sogipómagad*. *Mamangadépo* (it snows thick).

*Sāgaigan, sibi, gashkadin*. *Sāgaigan gi-kitchi-gashkadin*. *Nongom gi-ishkwa-nawakweg nin wjoshkwadae* (skate.) *Geget kitchi onijishinon nin joshkwādaaganan* (my skates) *Jaigwa abawa*. *Jakágoniga* (the snow is soft;) *gon ningiso*. *Jaigwa kijate*. *Geget kijate! Kitchi kijate*. *Nind abwés*. *Agawateg ijada* (let us go into the shade.) *Takitchi-gimiwan, osam kijate*. *Kitchi ānakwad*. *Kitchi ānakwad*. *Kitchi wassamowag animikig*. *Animikiwan*; *nondagosiwag animikig*. *Geget kitchi animiki!* (what a clap of thunder). *Pashkakwaa-mog!* *Ki gossag na animikig?* *E, nange*. *Nibiwa bemadisiđig o gossāwan animikin*. *Kawin nin wika nin gossassig*. *Kego segisiken*; *jaigwa ishkwawiskádad* (the storm is already over.) *Eshkam*

*mijakwad. Nin wabandan nagwéiab (rainbow). Mi wendji-kikéndaming tchi mino gijigak. Kitchi minwendagwad gi-gíniwang; osām jaigwa bibiné-kamigadaban (was dry) aki; nongom dash weweni ta-nítáwiginon kitigánan. Ajishkika (is muddy) nongom gi-gíniwang. Sanagad bimosséng (it is bad walking).*

*Conversation at dinner.*

*Jaigwa nawakwe; bi-pindigen, ki ga-wissinimin. Bi-namádabin oma apábiwining. Minawa bejig tessinágan atoioḡ oma. Wiiáss om. Atemagad. Pijiki-wiiáss (beef), pijikiinsi-wiiáss (veal), kokoshi-wi-wiiáss (pork), wawashkeshiwi-wiiáss (venison), moko-wiiás (bear-meat). Kin igo mamon minik menwendaman. Kawin ki wissinissi, kid akos ná? Kawin nind akosissi, nibiwa nin wissin. Opinig aiawag, tchiss (turnips) gaie oma ate. Wegonen nawatch menwendaman? Tchiss nin wi-mamon. Ji-witagan bidoioḡ gawissagang (pepper) gaie; kawin ki gi-atossinawa adópówining. Minawa wiiáss mamon. Mandan kokoshiwi-wiiáss kitchi minópogwad (tastes good), nin gi-midjin pangi. Iw wawashkeshiwi-wiiáss memindage (very) minópogwad, weweni gaie gijidemagad (it is boiled well). Nibiwa wawashkeshiwan na o gi-nissāwan anishinābeg nongom biboninig? Geget kitchi nibiwa; bejig oshkinawe nomaia nijwasswi o gi-nissan wawashkeshiwan. Wawashkeshiwi wiiáss memindage (very) minópogwad; awashime nin minwendan, kakina dash anind wiiáss (than any other meat). Wābosog na batainowag oma? Kitchi batainowag (they are very numerous), kitchi warwingesiwag dash anishinābeg (are skillful) dassonawad (in trapping them). Pangi nin wi-anwa aw wabos. Binewag (partridges) na gaie aiawag oma? Aia-wag sa, naningim nind anwaninig. Nibing (in summer) dash ominig (pigeons) ta-osaminowag*

oma (there will be very many). *Ki ga-minikwemin gaie wissiniiang. Minikweda, nibi dash ki ga-minikwewin, kawin win jominabo* (wine). *Kakina mamawi ki gi-mamomin minikwessi-masinai-gansan* (total-abstinence-pledge) *ki wi-ganawendamın dash. Nin win ged-ako-bimadisiiän nin wi-ganawéndän weweni; mi go gaie nin* (I, too,) *Mishiminag gaie oma aiawag, ka na ki da-amwassig? Nin da-amwag sa. Bejigominag, nijominag, nissoming* (1. 2. 3.) *mishiminag nin gi-amwag. Odeiminan* (strawberries) *gaie midjin, kichi bataınadon nongom oma geget. Miskwiminag* (raspberries) *gaie ta-bataınowag nägatch. Pangi nin wi-amwag miskwiminag. Keiäbi na ki wi-aiawag? Kawin, migwetch! pangi pashkımınassıgan pakwejıgan* (pie) *nın wi-amwa. Weweni nin ginawakwe-wissin. Mi go gaie nin.*

*Concerning the Chippewa language.*

*Apegish weweni kikendamän wi-Otchipwémoiän. Kitchi sánagad Otchipwémowin* (Chippewa language); *pangi nin gashkiton wi-Otchipwémoiän. Waiba nawatch weweni ki gad-Otchipwem* (speak Chippewa) *kishpin wikwatchitoian. Nınd ano wikwatchiton* (although I try) *äpıtchi kawéssa dash nin gashhitossin. Wıka ganabatch nin ga-gashkiton weweni tchi Otchipwémoiän. Nin gad-Otchipwem moıag genonınänın* (whenever I speak to thee) *kishpin mırwendaman. Migwetch nidji, mi ge-dodaman* (do so), *mi dash geget waiba nawatch tchi kikendamän. Bēka nawatch gıgıton, niłji* (speak more slowly), *osäm ki dadätabi* (thou art too quick), *kawın ganage abıta ki nıssıtıtossınon ekkıtıoıan. Anın ow ejınıkadamowad anıshınäbeg?* (How do Indians call that?) *Ijınıkade ow. Öw dash, anın ejınıkadeg? Mı ejınıkadeg. Nın gad-objıbıanan inıw ikkıtıowınan; nın wi-objıbıanan, mı ıma gaie ge-ondji-kıkendümän Otchipwémowın. Ka-*

*wīn na awiia kid aiāwassi ge-kikinóamokiban* (to teach thee) *mojag?* *Kawin mashi awiia nind aiāwassi, nin gad-anóna dash awiia ge-kikinóamarwid* (to teach me) *weweni. Kin ki gad-anonin, kishpin wi-kikinoamarwian, endasso-gijigak dash ki ga-bi-kikinoamarw. E, ki nakomin sa* (I promise thee), *endasso-gijigak ki ga-bi-kikinóamon. Wabang ki ga-mādjitāmin. Nin da-kitchi-minwendam, waiba tchi kikendamān weweni tchi Otchipwémoiān, mi sa gwaiak tchi wi-gagikimagwa* (that I may preach well) *anishinābeg. Ki nissitotarw* (dost thou understand me) *ina kakina minik ekkitoiān genóninānin?* (when I am speaking to thee?) *Enange ka ki nissitoton weweni* (I understand thee well.) *Kakina na anishinābeg ki nissitotawag? Kawin kakina nin nissitotawassig; bebejig eta* (some of them) *nin nissitotawag; anind dash osām dadatābiwag genójiwadjin* (when they speak to me) *kawin dash nin kikenimassig ekkitorawagwen. Kishpin dash ganónidiwad* (when they speak together) *ki nissitotawag na weweni? Kishpin ganónidiwad, kawin gwetch nin nissitotawassig; awashime nin nissitotawag ganójiwad* (when they speak to me.) *Waiaba nawátch ki ga-kikendan; aiāngwamisín* (endeavor) *kego jágwénimoken* (dost thou be disheartened). *Kawin nin jaqwénimossi, kawin gaie nin wi-anijitansi.*

*On travelling by land in winter.*

*Anin iwapi ge-madjaiang? Jaigwa waiba ki gamādjamin; ojitan* (get ready.) *Nind ojita, nind apitchita* (I am busy getting ready) *Ki gi-gijiag na nind āgimag?* (my snow shoes). *Kawin mashi gijiassiwag kid āgimag; anawi nin gi-wāginag* (made the frame for them) *kawin dash mashi ashkimāsossiwag* (not laced). *Awenen dash gedashkimānad* (lace them)? *Nin widigemagan o*

gad-ashkimānan wābang. Nin makisinin na gi-gijitchigadewan? E, o gi-ojitonan sa nimisse; nin-gotwewan (one pair), nijwewan, nisswewan, niwewan o gi-cjitonan. Ajiganan (stocking, nips) gaie nin gi-bidonan, ningotwéwan etc, ged-aioian (use). Nin mindjikāwanag (mittens). dash? Ishte! Nin gi-wanikenag. (I forgot them). Nin wi-nānag. Gi-ishkwa-anamie-gijigak sa ki ga-mādjamin. Wagonen dash ged-ani-nawápoiāng (what provisions shall we take along for our voyage?) Kokosh, pakwejigan gaie ki ga-nawapomin, wiiass gaie ki ga-nawápoimin (take along on our voyage). Gisi-so na aw kokosh, pakwejigan gaie? gijide na wii-ass? Kawin mashi; awasswābang nimisse o ga-gisisswan (boil) kokoshan, pakwejiganan gaie; wii-ass gaie o gisissan. Ambe, mādjada; nin wi-takobidon (tie) nin bimizwanán (pack). Ataiā! kitchi kosigwan nin bintwanán. Ki mādjidon (carry) na kakina go wa-aioiang? Mi go kakina, nind inendam; akikons (a little kettle,) ōnāgansan, moko-mānan wagakwadons. Kawin na gego ki wanikesin? Ishkotensan (Sakaishkotawawan) (matches) na gaie kid aianan? E, atewan, mādjada.

Osām ki kijikamin. Osam, ki besikamin. Kawin gwaiak kid ani-ijassimin (we don't go in the right direction;) wedi goshá! Ishte! geget! gega nin gi-wanishin, Beka! (stop!) nin wi-minikwen nibi oma. Nin kitchi gishkábāgwe; osām nind abwes (sweat). Kego osām nibiwa nibi minikwéken, kego gaie gon amwáken (don't eat snow), goni-ma waiba ki gad-aiekos. Mikandwan (is there a road, trail) na mojang ejaiāng (where we are going?) Anawi mikandwan; agdwa (scarcely) dásh nagwad; osam gi-sógipo nomaia. Anin? Kid aiekos na? Kawin mashi nind aiekosissi, nin mino bimossé. Mino bimosséwinagad (there is good walking) oma, onijishin, jibeiamagad (there is no

underwood) *Oma dash kitchi sasaga* (there is much underwood); *geget sanagad bimosseng*; *jakā-gonaga* (the snow is soft); *ishpāgonaga* (the snow is deep.) *Kawin oma nikanāwansinon* (there is no trail here); *ki ga-wanishinimin*. *Mi jaigwa gi-wanishinang*. *Geget sanagad*. *Beka!* *Nin ga-nandonean* (look for) *mikana*. *Mi oma!* *Ondass!* (come here!)

*Jaigwa nawakwe*; *nakawe wissinida*. *Haw!* *Nin ga-bodawe*; *anibishabo nin gad-ojitomin*. *Nawatch nind aiekos*; (at the same time, also) *nind akosin bejig nikad*. *Kawin ginwenj ki ga bimossessimin*; *jaigwa ani-onagoshi* (evening is approaching). *Anindi ge-gabeshiiang!* (where shall we camp?) *Kawin ningotchi onijishinsinon*. *Oma gabeshida*; *onijishin oma*. *Geget gonika, ishpāgonaga*; *kitchi nibiwa gon nin ga-webina tchi ojitoiān gabeshiwin*. *Jingobig nin wi-mamag* (I will take spruce boughs), *nin wi-bokobinag*; *nibiwa nin wi-mamag*, *weweni tchi upishimonikeiān* (to make a good bed). *Nibiwa manissen, nidji, ta-kissinamagad ganabatch tibikad* (the night will perhaps be cold); *ta-kissintibikad*. *Mi iw ge-debisseg missin* (that's enough wood). *Bōdawēda* (let us make fire); *tchi-bākwe*; (let us cook) *wissinida*. *Agōdon* (hang up) *nin makisinin, nind ajiganan gaie tchi bāteg* (to dry). *Gawishimoda, jaigwa ishpitibikad* (the night is advanced). *Ambe!* *Onishkāda*; *jaigwa gega ta-wāban*.

*Weweni gi-batewan nin makisinin, nind ajiganan gaie*. *Mādjada*. *Wāssa na keiabi ejaiang?* (Is it yet far where we are going?) *Keiabi nijing ki gad-ani-nibāmin, mi sa, nongom onāgoshig, wābang gaie*; *awasswābang dash ki ga-dagwishinimin* (we will arrive). *Weweni ki bimossemin kabe-gijig*. *Jaigwa gega ta-pangishimo gisiss* (sun will



set). *Wassa nongom ki gi-dagwishinimin* (we have come far today.) *Weweni minawa ojitodu gabeshiwin* (camp). *Onishkáda, mādjada; kishpin āpitchi kijikaiang*, (if we walk very fast) *nongom onágoishig ki ga-wabandāmin wakaigan ejaiang* (the house we are going to). *Nin da-kitchi-minwendam tchi oditamān* (to reach) *wākaigan nongom. Jaigwa beshowad wakaigan; keiabi nijo dibaigan. Mi wedi wākaigan* (there is the house). *Nin kitchi minwendam.*

*Traveling by water in summer.*

*Aniniwapi ge-bosiiang, nidji? Endogwen* (I don't know). *Wika ganabatch nin, nin ga bos; kawin nind otchimānissi. Ki wi-ojiton na dash ki tchimān? Geget, waiba nin wi-ojiton. Atemagad wigwass* (birch-bark); *wābang dash nin wi-passai-ge* (cut and split cedar wood to make a canoe). *Ki wawinges* (skilful) *nidji, tchimānikeian. Mewija* (long time) *eko-tchimānikeián* (since I make canoes). *Endasso-nibin* (every summer) *nij, nisswi gaie nind ojitonan tchimānan. Gaie nin, nidji, ojitamawishikan* (please make for me) *tchimān; weweni ki ga-dibaamon. Nin gad-ojiton sa; apitchi weweni nin wi-ojiton; gwanatch* (nice) *wigwass nind aian* (I have). *Waiba ojitókan* (please make it soon) *nidji; mi iw ged-aioiān nongom nibing* (this summer) *Wassa nin wi-ija; ginwenj nin gad-inend.* (I will absent long.) *Geget waiba nin gad-ojiton. Ki bi-wabamin tchimānikeian; geget ki wawinges. Anin, nidji! jaigwa na gi-gijitchigade nin tchiman? Anawi kakina gi-gijitchigade, kawin dash mashi pigikadessinon* (there is no pitch yet on it). *Wābang nin wi-pigikadan* (I will pitch it tomorrow.) *Mi ow ki tchimān; ki minwendam ina? E, nin minwendam; onijishin sa; songanodog* (I suppose it is strong). *Ow ki*

*dibaamágowin*. (here is thy payment). *Migwetch, nidji, weweni ki dibaamaw*. *Awasswābang nin gabos, kishpin anwāting*, (if it is calm.) *Nisswi anishinābeg nin wi-anónag; bejig ta-odake* (will steer), *nij dash ta-tchimewag* (will paddle). *Kin, Paul, nitam* (first) *ki gagwedjimin, ki wi-anónigos na?* (wilt thou be hired?) *Ginwenj nin gadinend; nijo gisiss gánabátch. Ki nakomin* (I promise thee) *ki gad-adawaamin sa* (I will embark with thee.) *Minawa dash, Paul, nij ininiwag nandawabam* (hunt for) *ged-adawaaminangwa* (to embark with us). *Nin gi-mikawag* (I have found) *nij oshkinaweg. Nita-tchimewag na?* (are they good padlers?) *Apitchi sa. Kawin na nawatch da-onijishinsinou tchi ajeboieiang?* (to row). *Geget da-onijishin; awashime sa kijikam* (one goes) *ajeboieng iw dash tchimeng* (one goes faster rowing than paddling). *Nin gad-ojitonan nijwatig* (two) *ajeboianakan* (oars;) *abwi dash* (paddle) *nind aian. Haw! Haw! kwizwisensidog! bosida! Kitchi anwātin* (it is very calm). *Bositoiog kakina. Mi mandan ki nawapoāninān* (our provisions); *wāgākwad gaie bositoiog, onāganan, ki nibaganinanin gaie kakina go* (every thing). *Mi kakina gi-bositchigadeg* (all is now put aboard). *Kawin mashi kakina bositchigadessinon; mi ow papagiwaianegamig* (tent); *bositoiog. Bidon, nidji John, oma aton* (put it here). *Kitchi anwātin geget; weweni ajeboieiog, kwizwisensidog! Eshkam nodin* (there is more and more wind); *minwanimad* (the wind is fair); *ki ga-bimáshimin. Patákinig ningássimononak* (put up the mast) *ombākobidjigeg* (hoist the sail). *Ataia! Geget ki kijiashimin* (we are sailing very fast.) *Weweni odaken* (steer) *Paul; ganawendan tchimān. Eshkam kitchi nodin; eshkan gaie mamangáshka* (the sea runs higher and higher). *Bosiwag tigowag* (waves come in). *Jai-*

*gwa gwekanimad* (the wind shifted) *Binākonigeg* (take down the sail). *Tu-kitchi-sanagad; ojinoda* (let us save ourselves) *Sibi na dago besho?* (is there any river near?) *Wedi kitchi sibi; ni wedi ged-ininijimoiang* (we will fly there). *Mi wedi, Paul, ged-inikweaman* (steer for that place). *Geget gwanaich sibi; nin ninwendam oma aiaiang* (I am glad that we are here). *Eshkam kitchi nodin; nāwitch ondin* (it blows from the lake). *Kitchi gotāmigwad! Na, ejinakwak kitchigami!* (see how the lake looks!) *Ginwenj ganabatch nāwitch ta-ondin; ginwenj ki ga-ginissinaogōmin* (we will be long wind bound) *oma. Patakidoiog* (put up the tent) *papagiwalianegumig, kwīwisensidog; tagimiwan; kitchi anakwad. Pindigadoiog oma* (bring in here) *kakina kid aiminanin* (our things;) *ta kitchi-niskadad. Tchimān gaie nopiming nawatch atoiog, tchi wēbassinog* (lest the wind carry it off.) *Jaigwa nijogon ki gintssinaogomin* (we are wind bound) *oma; wābang ganabatch ki ga-bosimin. Kitchi kigijeb ki ga-bosimin, kishpin anwāting. Goshkosiog* (wake up!) *kwīwisensidog! onishkag; anwatin, ki ga-bōsimin. Tchimāman nijōnag* (two) *nind wabandānan wedi. Ijada, awi-wābamadānig wedi bemishkādjig. Bojo! Bojo! Anindi wendjibaieg?* (Where do you come from?) *Bawiting sa; kinawa dash? Wikwedong nind ondjibamin. Anin enakāmigak Bawiting? Kawin ningot. Nij abinodjiiag gi-nibowag nomaiia*

*Nin bakademīn ninawind. Paul ashām kokoshan pakwejiganan gaie* (Paul, give them pork and flour). *O, migwetch! Migwetch! Geget nin gamino-wissinimin. Nin manēpwamin* (have no tobacco) *gaie ninawind. Ow assema* (here is tobacco.) *O, wendjita!* (that's right!) *geget ki debii-min.* (you make us happy indeed.) *Bojo! bojo! madjag! madjag!* (Good day! farewell! farewell!)

*Gabada, kwirwisensidog; jaigwa ani-onágoshi. Ke-go wedi gabassida; osām assinika. Oma gabada, mitarwanga oma (it is sandy here). Geget gwanatch gabéwin (this is indeed a fine landing place.) Kishpin anwāting wābang, gonima gaie minwanimak, mi wābāng tchi de-mijagdiang (arrive) odenang. Bosida; minwanimad; ki jawendagosimin (lucky). Ki kitchi kijiashimin (sail fast) minawa. Eshkam mamangashka (the sea runs higher and higher). Nind ākos, nin manjidee (I am sea-sick); mi mojav endiān, kishpin mamangashkag. Geget sanagad iw manjideewin; apegish waiba mijagaiang. Waiaba ki ga-mijagānin (we will soon arrive); mi wedi odena ejaiang (there is the village, to which we are going.) Geget nin minwendam.” (So far Baraga’s conversations).*

*In a store.*

*Bojo, nindangwe; anindi ejaian? Atawewigamigong nind ija. Kid inendam na tchi widjiwiian? E, nange; gaie nin, nind inendanaban atawewigamigong wi-ijaiān. Ambéssano ijada! Taga! Nin gi-waniken nin jontia mashkimodens; wewib nin ga-nadin, bekish gaie nin wi-andjikwanaie, Nongom nind ojita.*

*Anin enakāmigak, nindangwe? Onijishin enakāmigak. Nomaia gi-baba-giosse nin nabem, nisswi dash wawáshkeshirwan o gi-nissan. Enirwek nibiwa wiiāss nind aiamin nongom ge-midiiāng. Minawa ow ki windamon: bejig Kitchi Mokomanan o gi-anonigon nin nabem kabe-nibin tchi anokid iniw o kitiganining, Anin minik eji-debaamagod ki widigemagan? Bejigwabik sa od iji-dibaamagon Kitchi Mokomanan endasso-gijig, minawa gaie nissing od ashamigon endasso-gijigadinig.*

Jaigwa kid oditamin atawewigamig. Ganabatch abidog atawewinini, pakakossin ishkwandem, pindigeda, Bojo, John, bojo Marie. Nindangwe nin gaie, nin wi-gishpinadomin anotch gego, kishpin eniwek wenipanak kid aiiman. Kawin osam sanagassinon nind aiiman. Wegonen wa-aiaian? (aiaman?) Ningotwewan makisinin nin wi-aianan? Oow! Anin minik enagindeg onow makisinin? Nijwabik ashi abita. Osam agassawan; niri namangiside; wabandaishin beknakin; oow! Bisikan gonima minokamagadodogenan, Geget minokamagadon. Anin minik enagindeg? Nijwabik ashi ningotwasso-joniians (§2.75) Nin ga-mamónan. Abinodji-wiwakwan kid aian? Oow! Nindaniss, bisikan ow wiwakwan; minokamagad na? Kawin minokamagassinon, osam mitcha. Oow beknak nawatch egassag. Mi iw menokamagak, kawin dash sasega-wiwakwan, nindawatch beknak nawatch sesegak wabandaishin! Wedi agode bejig sasega-wiwakwan. Geget minokamagad. Anin minik wa-in-agindamawian iw wiwakwan? Bejigwabik eta ashi abita ki wi-magindamon. Nin ga-mamon; weweni ta-wiweginigade masinaiganing. Waaw ionia ki dibaamagowin.

Kin dash, Jennie, anin wa-aiaman? Bebinesid pakwejigan nin wi-aiawa (ningotoshkin.) Onijishi na aw pakwejigan? Geget kitchi onijishi wendisi gaie. Anin minik epitendagosid? Nijwabik mi epitendagosid ningotoshkin. Nin ga-mama. Nin wi-aiawa gaie nijtana dasso-dibabishkodjigan kokosh, minawa ashi nano-dibabishkodjigan kokosh-bimide, jiwitagan sissibakwad gaie nin wi-aiian memidasso-dibabishkodjigan. Anin minik epitendagwak kakina memoian? Nanwabik inagindemagad. Wabang kigijeb ki ga-bi-ajenamom; kawin nongom nind ojóniamissi. Mano, mamon kakina, wabang dash weweni bi-ajenamawishin. Ambe madjada. Osam ki

*kijika, nindangwe, mano nindawatch besikada; eniwek nin kosigowane.*

*Bojo, Thoma! bojo, John! Anindi wendjibaian? Endaiān gwaiak nind ondjibu. Namadabin oma! Migwetch; nin wewibis; mino gijigad; nin wi-giose. Wabandaishin anind pashkisiganan. Oow! Anin minik enagindegwen ow bejig pashkisigan? Ashi nanwabik inagindemagad ow pashkisigan. Osam nibiwa kid agindamaw, kawin gwetch nind ojonii-amissi; midasswabik ki wi-dibaamon ashi nisswabik. Mano mamon, dibaamawishin dash ashi niwabik. Ate na anotch pashkisigewin? Ate sa, mi sa makate, anwin, anwinsan gaie. Nin ga-mamon midasso-dibābishkodjigan anwin, nano-dibābishkodjigan anwinsan, gaie nio-dibabishkodjigan makate. Anin minik enagindeg? Midasswabik ashi nijwasswabik, mi minik. Kid aian na iw pashkwéginogibodiégwasson gaie pashkwéginobabissikawagan? Nind aianan sa. Anin minik epitendagwak onow? Midasswabik ashi jangasswabik. Osam sanagagindewan; mano kawin nin gamossinan. Waaw ki joniiam. Bojo! bojo! madjan! madjan!*

*Kin dash, Johnny, wegonen wa-aiaian? Bejigominag mishimin nin wi-aiawa; oow bejig osawabikons. Kin dash, Jennie? Assabab nin nin wi-aian gaie midasswi jaboniganan. Anin minik enagindeg kakina iw? Nij joniiansag. Nin dash ningotwewan ajiganan nin wi-aian. Ashi nanan osawabikonsan inagindewan. Kin dash, Henry, wegonen iw nendawendaman? Ningotwewan mitigwakisinin nin wi-aianan. Oow. Songanon na? Geget songanon, onijishin iw pashkwégin. Nin wi-gosikanan. Nin mamangiside; mino kamagadon. Anin enagindeg? Niwabik.*

## On a sick call.

Awenen idog a-papagakwaigegwen? Nin wi-pakakonan ishkwandem. Nosse, bejig inini kitchi akosi; ki nandawcnimig. Nin gi-ig dash tchi bi-windamonan. Kid inenimig ki pagossenimig gaie tchi awi-wabamad. Awenen dash aw aiakosid? Mi sa nidjikiwe, Nanogijig. Anin enapined? Kitchi jag-wiw; mewija akosi; ossossodamwapine. Anindi endawad Nanogijig? Nagwassa nopiming mi ima endawad. Ki wi-ani-widjiwin, nosse, tchi kikinoamonan mikana. Ki nanisanenima na aiakosid? Geget, nosse, nin kitchi nanisanenima, ta-nonde-nibodog bwa onagoshig. Kejidine nin gad ijanan aw aiakosid. Tchi bwa madjaiang dash, nin wi-pindige anamiewigamigong tchi mamoiän kitchitwa Eukaristiw in gaie iw anamie-bimide gaie dash anótch bakän gego ged-aioiän; biishin oma.

Nongom nin gijita; ambe madjadä. Niganin, ningwiss, tchi kikinóamawiiän mikana. Dadatabida nawatch tchi gessikawag aiakosid. Osam ki kijika; weweni bimosseda, kego dash bimibatossida. Nind akiwesiw; kawin keiabi nin nita-bimossessi, mano nosse, nin ga-takonan ki mashkimodens. Mano, mano, nin, nin gad-ani-takonan; kitchi nangan. Kin dash agawateon ani-takonan; ganabatch ta-gimiwanodog. Kego dash nibiwa gaganonidissida ani-bimosseiang; anamide anamiada tchi gessikawag aiakosid bwa ishkwä-bimadisid weweni tchi odapinang kitchitwa Jawendagosiwinan.

Ninidjaniss, nawatch besikada; nind aiékos; mano atchina oma namadabida tchi anwebiiang. Pasigwida, minawa dash weweni bimosseda; nind ishkwä-aiékos nongom; ambé nawatch wewib bimosseda waiba tchi dagwishinang ejaiang.

Inashké sibi! Anin ejinikadeg iw sibi? Batotigweig sibi mi ejinikadeg. Ate na ajogan? Ka ge-

go ajogan. Wedi dash aiama gad nin tchiman; weweni ki gad-ajawaonin. Kego segisiken; nin nita-tchime; bosikan tchimaning nosse, nassawaii dash namadabikan; kego anibesseken; gwaiak namadabin; kego segisiken; kawin ki ga-pangishinsi nibikang. Mi jaigwa agaming. Wedi gabada, kawin oma, osam assinika, wedi mijishin gabewin. Ningwiss, nin wi-pasigwi; mindjiminan tchimannongom weweni nin gi-gaba. Beka, nosse, nopiming nin wi-aton tchiman; mi gwaiak.

Minawa wewibitada. Kid onsabandan na wakai-gan ejaiang? Kawin mashi; awassadjiw mi wedi endawad Nanogijig. Ogidakiwemo mikana. Nongom ogidaki kid aamin; mi wedi Nanogijig endawad.

Niganibatón, ningwiss! Mekatewikwanaie gega dagwishin, ki gad-inag endawad eiadjig; mi wedi jaigwa badassamossed. Marie, wewib tchigataigen, binitchigen; Bojo, nossinan, bojo! Ki pagossenimigo tchi anamietawiiang. Marie, bidon adopowinens wagidjaii dash aton adopowinigin, gonima banak nibagunigin. Minawa aton panggi banagamig nibi emikwanens gaie; bidon gaie anamiéwabo tchibaiatig gaie. Sakaan amo-bimide wassakwanéndjigan. Mi iw. Nongom mano ta-sagaamog wenibik pindig eiadjig tchi webinige dash aiakosid. Ambé, bi-pindigeiog kakina minik endashiieg, otchitchingwanitag dash, weweni gaie anamiag megwa dajikawag aw aiakosid, kin dash Marie ki ga-widokas api anamietawag ki nabem.

Ningwiss, anin eji-aiaian? Nosse, nin kitchi akos, agawa nin bimadis, ki nanundomin dash tchi mijian kitchitwa Eukaristiwín, tchi anamie-nominian gaie. Ki gashkiton na tchi gondaman kitchitwa Ostiwín? Nin gashkiton sa. Ki gi-jishigagówe na? Mewija, nosse, nin gi-jishigagówe, nongom gijigak dash kawin nin gi-jishigogowéssi, kawin gaie



nin manjideessi. Táwanin, ningwiss, sagidenaniwénin; mi gwaiak; gondan kitchitwa Ostiwin; Nosse, bate nin denaniw; mamon iw nibi gondan weweni. Mi iw, nosse, weweni nin gi-gondan kitchitwa Ostiwin. Weweni anamietaw Jesus ga-pindigeshkok kideing.

Marie, (gagitchi) gisikamaw ki widigemagan (od ajiganan.) Pangí wawinisida, nosse; mano wewib nin ga-kisibigisidena. Mi gwaiak; mi iw.

Ninidjaniss, mami tchibaiatig kinindjing, mindjimin weweni, ganawabam dash debendjiged egodjing tchibatatigong Pagossénim Kijé-Manito tchi webinamok kakina ki batádowinan gaie batádowinensan, gaie tchi wewib odápinik gijigong, kishpin enéniminogwen mano tchi niboian. Mi waijitchigeián, nosse.

Nongom nin gi-ishkwata. Migwetch iji Debendjiged gi-jawenimik gi-wabamad mekatewikwanaie. Jajibendan; odapinamaw Kije-Manito onindjing minik keiabi ged-ani-kotagitoian. Kishpin dash ginwenj keiabi bimádisiwanen, aiapi ki ga-bi-wabamin tchi webinigeinān tchi mininān gaie kitchitwa Jawendagosiwin. Bojo, bojo, nosse, madjan! madjan!

#### Conversations with different persons.

Bojo, nosse! Nin wi-nasikawawa mekatewikwanaie. Geget onijishin, nikaniss, wa-ijitchigeian. Ki ga-pakakonamon ishkwandem anamiéwigamigong. Ambé, bi-pindigen, wedi dash awi-otchitchingwanitán, anamian, nanágatawénindison gaie. Nosse, nin gijita, ki wi-nasikon nongom. Mi gwaiak; pindigen endaji-webimigeng. Kego segisiken; weweni dibádodan kakina ki batadowinan; kego kadoken ganage bejig. Osam ki dadátabi, ningwiss; beka go gigiton, weweni tchi nissitótonan. Mig-

wetch iji Kije-Manito gi-jawenimik tchi mino we-  
binigeian. Enigokodeeian anwenindison, gi-nishki-  
ad kejewadisid Koss gijigong ebid ga-mino-dodok  
apine mojang binish nongom, ga-migirwed tibinawe  
Ogwissen baiejigonidjin tchi nibotok tchibaiatigong.  
Mi aw ga-nishkiad, ga-matchi-dodawad, ga-kitchi-  
kashkendamiad gaie. Bekish mashkarendan tchi  
wi-kitchi-undji-bimadisiian. Weweni gaie ijitchigen  
kotagitdisorwin ga-mininan nongom. Waiba bi-we-  
binigen minawa. Mi wa-ijitchigeian, nosse.

Nosse, ki bi-ganonin ondji aw ninidjaniss. Geget  
kawin mino aiassi; otchipinigo naningotinong, kitchi  
naningim mawi; aiapi akoshkade, mojang o duji-  
kan odjanj; kawin weweni nibassi. Makija ogeja-  
gimidog kinidjaniss; mij ogejagimi-mashkiki, ma-  
kija o ga-minokagon. Kego pagidinaken tchi bi-  
mossed nibikang kema gaie gonikang. Kishpin  
dash wi-mino-aiassig, awi-nandom wewingésid  
mashkiktwininini, ged-iji-kikinoamok dash mi  
weweni ge-iji-dodawad kinidjaniss.

Nosse, geget nin kitimagis, nin bakade, ninidja-  
nissag gaie bakadewag. Ka gego anokiwin, kawin  
awiaa joniaa, kawin gaie gego nin wi-awiigossi  
atawewinini; osam nibiwa jaigwa ki masinaamaw,  
nind ig. Geget, nikaniss, ki kitimugenimin. Anawi  
kawin gaie nin, nind ojoniamissi; ki wi-jaweni-  
min dash eji-gashkitoian. Wabang kigijeb bi-anokit-  
awishin; ki minin dash ow masinaigan ged-awi-wa-  
bandaad atawewinini. Ki ga-minig dash kokoshan,  
pakwejiganan, wiiass, anibish, sisibakwad gaie.  
Migwetch, nosse, kitchi migwetch gi-jawenimiian.  
Wabang kigijeb weweni ki ga-bi-anokiton.

Nosse, ki bi-windamon ejjwebisid nin widigemagan.  
Geget matchi ininiwi; kawin wi-anokissi; warwika  
go anoki, kishpin dash gego geshkitodjin anokid, ka-  
kina o banadjiton, o minikwadan, kawin ganage be-

jigwabik osawabikons nin minigossi; pabige kitchi nishkadisi pangi anwenimag, pakitean adopowin, o bigwaan an onaganan, gaie nin pakiteogonan, nin nindjanissan gaie. Nomaia giweban ishpitibikadinig kitchi giwashkwebid, mi dash ga-iji-pakiteod, ga-iji-sagidjiwebinid endaiang; kabe-tibik ag-watching nin gi-aia, nin gi-kitchi-gikadj dash; nind ossossodum, miskwi gaie nin webinan (sikwadan) naningotinong. Nindaniss, geget ki kitimágenimin. Weweni nin ga-ondji-ganona ki nabem. Nongom dash weweni giwen, bisan dash anokin endaian. Kego nishkadji-nakwetawaken ki widigemagan, gego inik. Gaganódamaw dash naningim Kije-Maniton tchi minigod andjideewin, andji-ijiwebisiwin gaie. Mino ganonj gaie tchi bi-nasikawid, nin ga-mino-ganona dash tchi bonitod o matchi minikwewin.

Bojo, nosse, nin minwendam wabaminan. Geget kitchi sanagad ejiwebisiang endaiang. Nin widigemagan kawin mino ikwewissi. Kawin bisan aias si endaiang; kube-gijig baba-ija, baba-matchi dajinged. Kitchi matchi ijiwebisi, dajingeshki, kiti-mishki gaie. Kawin weweni o ganawenimassin onidjanissan. Babá-odáminowag megwa anamiang, kawin ijassiwag anamiang, kawin gaie kikinoaming. Gego inagwa ninidjanissag; anwenimagwa, bashanjewagwa gaie, kitchi nishkadisi nin widigemagan, anotch gego maianadak nind inapinemig. Gimodi minikwe gaie, o ganonan gaie matchi ini-niwan. Gashkiag jonua enigok anokiián ishkoté-tashkibódjiganing pabige o banadjian iniw jonuan osam sasegakwanaied, gonima o gishpinadon gego ketchi-sanagagindenig, gonima wabmotchitchagwan ima apine tchi ganawábandisod, gonima seniba, gonima bakan gego ningot enābadassinog. Kawin nin sāgriidissimin, naningim nin gikandimin; nindawatch nin ga-bakewina. Ningwiss, kego bakewi-

naken ki widigemagan. Ki gi-anamie-widigendim enássamid mekatéwikwawaie ima anamiewigami-gong. Kego bapish inendangen tchi naganad ki widigemagan. Mano nin ga-mino-ganona tchi and-ji-bimadisid. Mino iji tchi bi-nasikawid gaie pagossenim Kije-Manito tchi jawenimineg neienj. Gaie dash kin ninidjaniss, beka go mo jag ganoj ki widigemagan; kego wika pakilewaken, boniton gaie kin kakina gego maianadak.



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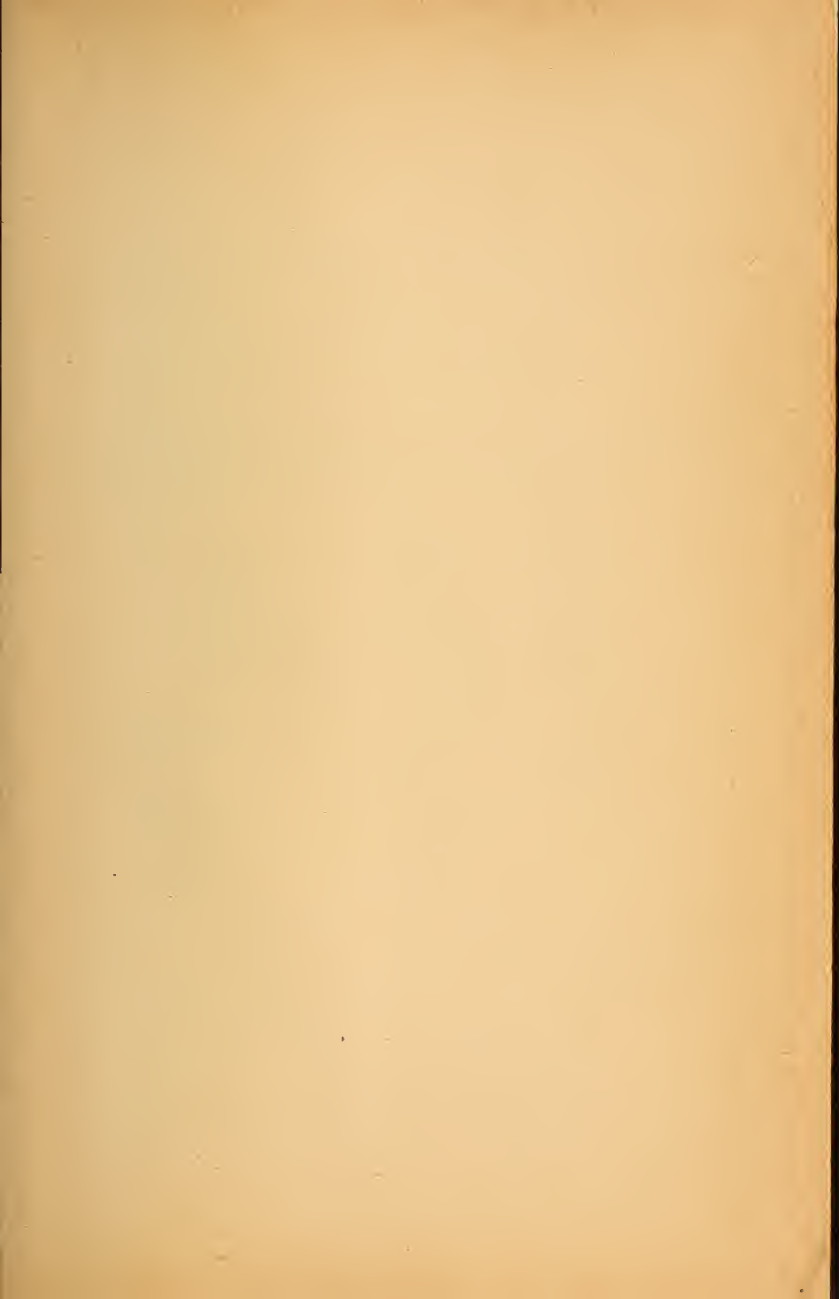
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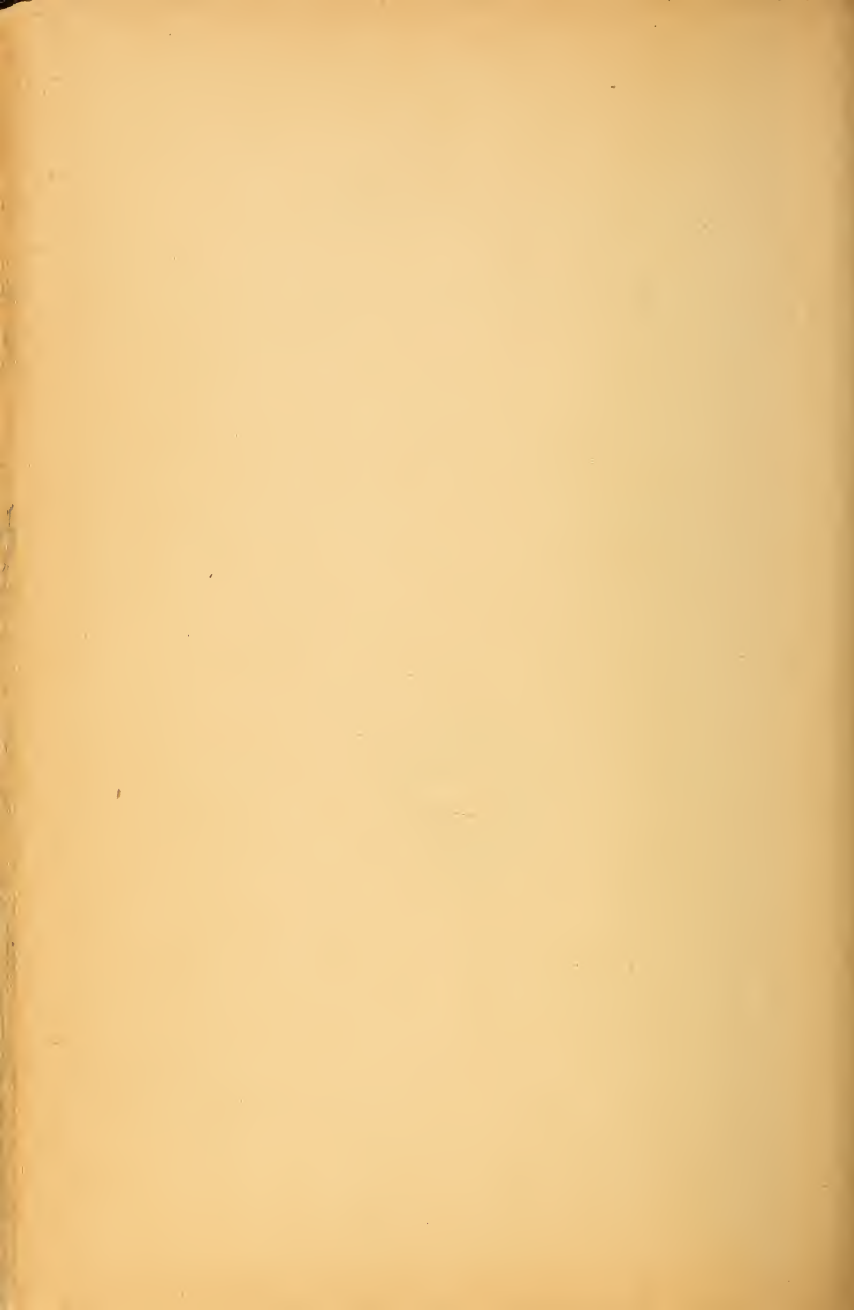


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## APPENDIX.

### IMPORTANT REMARKS IN REGARD TO THE FORMATION OF THE DU- BITATIVE CONJUGATIONS.

Note 1. There is a great similarity between the terminations of the first three Dubitative Conjugations in the indicative mood, f. i.

I	II	III
<i>midog</i>	<i>midog</i>	<i>imidog</i>
<i>midog</i>	<i>midog</i>	<i>imidog</i>
<i>widog</i>	<i>modog</i>	<i>odog</i>
<i>minadog</i>	<i>minadog</i>	<i>iminadog</i>
<i>mwadog</i>	<i>mwadog</i>	<i>imwadog</i>
<i>widogenag</i>	<i>modogenag</i>	<i>odogenag</i>
<i>wāmban</i>	<i>mowāmban</i>	<i>owāmban</i>
<i>wamban</i>	<i>mowamban</i>	<i>owambau</i>
<i>goban</i>	<i>mogoban</i>	<i>ogoban</i>
<i>wāngiban</i>	<i>mowāngiban</i>	<i>owāngiban</i>
<i>wangoban</i>	<i>mowangoban</i>	<i>owangoban</i>
<i>wegoban</i>	<i>mowegoban</i>	<i>owegoban</i>
<i>gwaban</i>	<i>mogwaban</i>	<i>ogwaban.</i>

Note 2. The terminations of the I, II, III, V and VI Dubitative Conjugations, subjunctive mood affirmative are almost alike. In the II and VI Conjugations, however, the syllable: *mo* precedes the terminations; f. i.

I&V	II&VI	III
<i>wānen</i>	<i>mowānen</i>	<i>owānen</i>
<i>wanen</i>	<i>mowanen</i>	<i>owanen</i>
<i>gwen</i>	<i>mogwen</i>	<i>ogwen</i>

<i>wāngen</i>	<i>mowāngen</i>	<i>owāngen</i>
<i>wangen</i>	<i>mowangen</i>	<i>owangen</i>
<i>wegwen</i>	<i>mowegwen</i>	<i>owegwen</i>
<i>wagwen</i>	<i>mowagwen</i>	<i>owagwen</i>
<i>wāmbanen</i>	<i>mowāmbanen</i>	<i>owāmbanen</i>
<i>wambanen</i>	<i>mowambanen</i>	<i>owambanen</i>
<i>gobanen</i>	<i>mogobanen</i>	<i>ogobanen</i>
<i>wāngibanen</i>	<i>mowāngibanen</i>	<i>owāngibanen</i>
<i>wangobanen</i>	<i>mowangobanen</i>	<i>owangobanen</i>
<i>wegobanen</i>	<i>mowegobanen</i>	<i>owegobanen</i>
<i>wagobanen</i>	<i>mowagoban</i>	<i>owagobanen</i>

Note 3. In the negative form, indicative mood, the terminations of the first three conjugations are almost perfectly alike, only that instead of the characteristic syllable: *ssi*, *nsi* is used, f. i.

I	II&III
<i>ssimidog</i>	<i>nsimidog</i>
<i>ssimidog</i>	<i>nsimidog</i>
<i>ssiwidog-ssidog</i>	<i>nsidog</i>
<i>ssiminadog</i> etc.	<i>nsiminadog</i>

Note 4. The terminations of the I, II, III, V, and VI Conjugations are perfectly alike in the subjunctive mood, negative form, only that in the II, III&VI Conjugations instead of the characteristic syllable: *ssi*, *nsi* is used, f. i.

I&V	II, III&VI.
<i>ssiwānen</i>	<i>nsiwānen</i>
<i>ssiwanen</i>	<i>nsiwanen</i>
<i>ssigwen</i>	<i>nsigwen</i>
<i>ssiwāngen</i>	<i>niwāngen</i>
<i>ssiwangen</i>	<i>nsiwangen</i>
<i>ssiwegwen</i>	<i>nsiwegwen</i>
<i>ssiwagwen</i>	<i>nsiwagwen</i>

<i>ssiwāmbanen</i>		<i>nsiwāmbanen</i>
<i>ssiwambanen</i>		<i>nsiwambanen</i>
<i>ssigobanen</i>		<i>nsigobanen</i>
<i>ssiwāngibanen</i>		<i>nsiwāngibanen</i>
<i>ssiwangobanen</i>		<i>nsiwangobanen</i>
<i>ssiwegobanen</i>		<i>nsiwegobanen</i>
<i>ssiwagobanen</i>		<i>nsiwagobanen</i>

Note 5. There is considerable similarity of termination in the present tense, indicative mood, in both affirmative and negative forms, between verbs of the IV, V&VI Conjugations, f. i.

IV	V	VI
<i>Obj. Sing.</i>	<i>Obj. Sing.</i>	<i>Obj. Sing.</i>
<i>dog</i>	<i>nadog</i>	<i>nadog</i>
<i>dog</i>	<i>nadog</i>	<i>nadog</i>
<i>dogenan</i>	<i>nadogenan</i>	<i>nadog</i>
<i>nadog</i>	<i>minadog</i>	<i>minadog</i>
<i>wadog</i>	<i>mwadog</i>	<i>nawadog</i>
<i>wadogenan</i>	<i>nawadogenan</i>	<i>nawadogenan</i>
<i>Obj. Plural</i>	<i>Obj. Plural</i>	<i>Obj. Plural</i>
<i>dogenag</i>	<i>nadogenag</i>	<i>nadogenan</i>
<i>dogenag</i>	<i>nadogenag</i>	<i>nadogenan</i>
<i>dogenan</i>	<i>nadogenan</i>	<i>nadogenan</i>
<i>nadogenag</i>	<i>minadogenag</i>	<i>minadogenan</i>
<i>wadogenag</i>	<i>mwadogenag</i>	<i>nawadogenan</i>
<i>wadogenan</i>	<i>nawadogenan</i>	<i>nawadogenan</i>

*Subjunctive Mood. Active Voice. IV Dubitative Conjugation.*

*Affirmative.*

<i>āwagen</i>		<i>āwagwawen</i>
<i>āwaden</i>		<i>āwadwawen</i>
<i>agwen</i>		<i>agwen</i>

<i>āwangiden</i>		<i>āwangidwawen</i>
<i>āwangen</i>		<i>āwangwawen</i>
<i>āwegwen</i>		<i>āwegwawen</i>
<i>āwagwen</i>		<i>āwagwawen</i>

*Negative*

<i>assiwagen</i>		<i>assiwagwawen</i>
„ <i>waden</i>		„ <i>wadwawen</i>
„ <i>gwen</i>		„ <i>gwen</i>
„ <i>wangiden</i>		„ <i>wangiden</i>
„ <i>wangen</i>		„ <i>wangen</i>
„ <i>wegwen</i>		„ <i>wegwen</i>
„ <i>wagwen</i>		„ <i>wagwen</i>

Note 6. The terminations of the indicative and subjunctive moods, passive voice, of the Dubitative IV Conjugation are almost entirely like those of the I Dubitative Conjugations. f. i.

*Indicative Mood.*

*Subjunctive Mood.*

<i>midog</i>		<i>wāmban</i>		<i>wānen</i>		<i>wāmbanen</i>
<i>midog</i>		<i>wamban</i>		<i>wanen</i>		<i>wambanen</i>
<i>dogenan</i>		<i>goban</i>		<i>gwen</i>		<i>gobanen</i>
<i>adog</i>		<i>awindiban</i>		<i>awinden</i>		<i>awindibanen</i>
<i>minadog</i>		<i>wāngiban</i>		<i>wāngen</i>		<i>wāngibanen</i>
<i>mwadog</i>		<i>wegoban</i>		<i>wegwen</i>		<i>wegobanen</i>
<i>wadogenan</i>		<i>gwaban</i>		<i>wagwen</i>		<i>wagobanen</i>
<i>adogenag</i>		<i>awindwab-</i>		<i>awind-</i>		<i>awindwabanen</i>
				<i>an</i>		<i>wanen</i>

Note 7. The above remark also applies to the negative form of said Dubitative Conjugation.

Note 8. To form the Dubitative terminations of the "First Case (I thee) add: *dog*, *dogenag*, *wadog*, *wadogenag*, to the ordinary terminations of the present indicative. f. i.



	<i>Affirmative.</i>	<i>Negative.</i>
<i>ininadog</i>	I.....thee perhaps	<i>inadog</i>
<i>inininwadog</i>	I.....you „	<i>nwadog</i>
<i>igódog</i>	we....thee „	<i>dog</i>
<i>igomidog</i>	we.....you „	<i>midog</i>
<i>igodog</i>	he.....thee „	<i>dog</i>
<i>igodogenag</i>	they....thee „	<i>dogenag</i>
<i>igowadog</i>	he.....you „	<i>wadog</i>
<i>igowadogenag</i>	they....you „	<i>wadogenag</i>

*Subjunctive Mood.*

	<i>Affirmative.</i>	<i>Negative.</i>
<i>inowanen,</i>	if I....thee perhaps	<i>nowānen</i>
<i>monogwawen</i>	„ I....you „	<i>nonogwawen</i>
<i>igowānen</i>	„ we....thee „	<i>wānen</i>
<i>igowegwen</i>	„ we....you „	<i>wegwen</i>
<i>inogwen</i>	„ he....thee „	<i>nogwen</i>
<i>inogwawen</i>	„ they....thee „	<i>nogwawen</i>
<i>inowegwen</i>	„ he.....you „	<i>wegwen</i>
<i>inowegwawen,</i>	„ they....you „	<i>wegwawen</i>

Note 9. The same rule applies to the Dubitative terminations of the "Second Case" (thou.... me) with slight variations, f. i.

	<i>Affirmative.</i>	<i>Negative.</i>
<i>idog</i>	thou.....me perhaps	<i>dog</i>
<i>imidog</i>	you.....me „	<i>midog</i>
<i>igodog</i>	he.....me „	<i>dog</i>
<i>igodogenag</i>	they.....me „	<i>dogenag</i>
<i>iminadog</i>	thou.....us „	<i>minadog</i>
<i>iminadog</i>	you.....us „	<i>minadog</i>
<i>igonadog</i>	he.....us „	<i>nadog</i>
<i>igonadogenag</i>	they.....us „	<i>nadogenag</i>

*Subjunctive Mood.*

<i>Affirmative.</i>			<i>Negative.</i>
<i>iwanen</i>	if thou....me	perhaps	<i>wanen</i>
<i>iwegwen</i>	„ you....me	„	<i>wegwen</i>
<i>igwen</i>	„ he.....me	„	<i>gwen</i>
<i>iwagwen</i>	„ they....me	„	<i>wagwen</i>
<i>iwāngen</i>	„ thou....us	„	<i>wāngen</i>
<i>iwāngen</i>	„ you....us	„	<i>wāngen</i>
<i>iwangiden</i>	„ he.....us	„	<i>wangdien</i>
<i>iwangidwawen</i>	if they ....us	„	<i>wangidwa-</i> <i>wen</i>
<i>inowangen</i>	if he.....us	perhaps	<i>nowangen</i>
<i>inowangwanen</i>	if he.....us	„	<i>nowangwa-</i> <i>wen</i>

Note 10. From the above paradigms of the two "Cases" we learn that the negative forms have the same terminations as the positive; the only difference is that in the negative form, the characteristic vowel *i. o.* is changed into: *issi, ossi*, to which then the terminations of the positive are added. Please remember well this remark, as it has an almost universal application.

Note 11. The terminations of three last dubitative Conjugations are almost perfectly alike, f. i.

VII	VIII	IX
<i>dog</i>	<i>odog</i>	<i>odog</i>
<i>dogenan</i>	<i>odogenan</i>	<i>odogenan</i>
<i>goban</i>	<i>ogoban</i>	<i>ogoban</i>
<i>gobanin</i>	<i>ogoban</i>	<i>ogoban etc.</i>









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