A SPELLING-BOOK in the SENECA LANGUAGE: with English definitions.

[By Rev. Asher Wright]

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EXPLANATION FOR ENGLISH READERS.

It is absolutely necessary for English readers to divest themselves of all the irregular and erroneous notions of spelling contracted by using the imperfect alphabet of the English language, and to remember that, in spelling Seneca, the same sound is uniformly associated with each character. Hence, in writing the language, our first object has been to hear correctly the several sounds of which each word is composed, in their order, and then to represent them by their appropriate characters, placed in the same order. The anomalous sounds of the English are so oddly expressed by combinations of characters, and so many letters are introduced which have no honest relation to the sounds, that most persons find it very difficult to lay aside their bad habits and inconsistencies sufficiently to follow our simple truth-telling system of orthography. But be it always remembered, if the reader will take pains to understand, and is able to enunciate, the sounds represented by the several characters, and will distinctly enunciate them, in the order in which they are located, and with their appropriate relative degrees of force and time, and with the natural cadence and inflexion, he will read the language intelligibly, and—abating the errors of the writer and of the printer—with the same accuracy with which it is spoken by the Indian himself. He may call our mode of representing certain sounds very odd; and, if he will not forget the barbarisms of English spelling, he certainly will do so. But no matter for that: if he will only be content to pronounce his words correctly, as they are made ready to his hands, and no otherwise, he will be a correct, and, if he improve his talent rightly, a profitable reader of Seneca; and we have no fears of his condemning our system, after he shall have thoroughly attained the right use of his ears, by listening attentively to the Indian mode of speaking.
The number of sounds in the Indian, with our present knowledge of the language is supposed to be 21, as follows:

**Vowel Sounds.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>e</td>
<td>as in the English word 'they'</td>
</tr>
<tr>
<td>ë</td>
<td>'et'</td>
</tr>
<tr>
<td>æ</td>
<td>'et'</td>
</tr>
<tr>
<td>a</td>
<td>'it'</td>
</tr>
<tr>
<td>ï</td>
<td>'it'</td>
</tr>
<tr>
<td>i</td>
<td>'hit'</td>
</tr>
<tr>
<td>ë</td>
<td>'hit'</td>
</tr>
<tr>
<td>o</td>
<td>'note'</td>
</tr>
<tr>
<td>ë</td>
<td>unlike any English letter, half way between 'o' in note and 'ö' in move.</td>
</tr>
<tr>
<td>u</td>
<td>as in the English word 'push,' or, as 'ö' in move.</td>
</tr>
<tr>
<td>ù</td>
<td>like the English letter 'u' in 'but'.</td>
</tr>
</tbody>
</table>

**Nasalized Vowels** are such as have the peculiar nasal twang approximating to the sound produced by joining the letter 'n' to a vowel, remembering not to finish the sound of the 'n,' but only proceed so far as to communicate to the vowel enough of its sound to nasalyze it. They are uniformly denoted by a mark like a hyphen (-), placed underneath the vowel, as 'ä,' 'ë,' 'œ,' 'û,' 'û,' &c. A vowel sound of this sort coming before 'g' or 'k,' coalesces with it, as in the English word 'long.' This word, spelt after the Indian fashion, would be 'l-a-g,' 'Strong,' would be 's-t-r-a-g,' 'Young,' would be written 'y-y-g.' 'Monk,' would be 'm-y-k,' &c.—&c. It is very important for the reader or writer of Seneca to regard very scrupulously this distinction between nasalized and other vowels, for the meaning is often entirely dependent upon it, and there are many nice modifications of the sense which can be given in no other way.

**Diphthongs.**

<table>
<thead>
<tr>
<th>Diphthong</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>like 'i' in 'pine.'</td>
</tr>
<tr>
<td>eu</td>
<td>'u' in 'pure.'</td>
</tr>
</tbody>
</table>

There are many cases where the English bearer would suppose the sound of the diphthong to be that of 'ai,' but a clear attention to its enunciation discovers the closing vowel to be 'e,' 'ë,' or 'œ,' as in 'mae,' which has been often written 'n-a-i,' or the first syllable of 'g-a-n-h,' which has often been spelled 'g-a-n-a-h.' In the slow and solemn pronunciation of Indian, most or all of the diphthongs may be properly separate.
into their constituent elements, and each vowel sounded distinctly by itself. Hence, it has not been deemed necessary to adopt any particular mark to designate them; especially, since for the present, and until the mass of the Indians shall be able to read their language fluently, it is thought expedient uniformly to insert a space between the syllables.

The consonants are:

- **ch**, as in the English word *chin, beech.*
- **d**, “ “ “ “ day, add,
- **g**, “ “ “ “ go, log.
- **h**, “ “ “ “ hat, and at the end of syllables, it always denotes the rough aspirate to be the closing sound.
- **h**, unlike the sound of any English letter.

This letter never precedes a vowel: following one, it should be spoken by giving the vowel an explosive force, and breaking it off suddenly, in such a manner as for the instant to stop the breath entirely, as we often hear white people in hastily pronouncing the intonation Oh! especially, where they repeat it several times in rapid succession, in indicating to a child that it is doing something wrong. This sound is very abundant in Seneca, and, used in conjunction with certain other modifications, the mode and time of verbs, and various other circumstances are denoted by it. Often, also, it forms the chief distinction between words of very dissimilar meaning. No one can read or write Seneca intelligibly, who does not pay the strictest attention to this character, and avoid confounding it with the rough aspirate of the common ‘h.’

- **j**, as in the English word *job.
- **n**, “ “ “ “ no, on.
- **w**, “ “ “ “ we.

The letters **j**, **w** and **y** are heard only before vowels, and ‘ch’ is generally, though not always so. The letter **s** is, in a very few instances, slightly softened, so as almost to resemble the sound of ‘z’ in English. It is also common, in some neighbourhoods, to give it a sort of lisp ing sound, ap-
proaching to that of ‘th’ in the English word thee, and sometimes hard, as in ‘thick,’ ‘thin.’

There are several combinations of sounds not used in the English language, which sometimes greatly embarrass the learner of Indian orthography, and therefore need particular attention: such as the rough-aspirated sound of ‘th’ following the letters ‘s,’ ‘t,’ and ‘y’ following ‘d,’ ‘g,’ ‘k,’ ‘n,’ ‘s,’ &c.; as ‘she,’ ‘shā,’ ‘sha,’ ‘sho,’ &c., where the ‘s’ and ‘h’ are sounded separately, and not as in the English words ‘show,’ ‘shake,’ ‘the,’ ‘thā,’ ‘tha,’ ‘tho,’ where the ‘t’ and ‘h’ are sounded separately, and not as in the English words ‘thaw,’ ‘thank,’ nor as in ‘thine,’ ‘thou,’ &c. This peculiarity has sometimes been denoted by inserting an apostrophe between the ‘s,’ or ‘t,’ and ‘h,’ thus: ‘h-o ho,’ ‘s-h-o s’ho,’ ‘h-o ho,’ ‘t-h-o t’ho,’ &c.; but we have deemed the use of the apostrophe unnecessary, inasmuch as the English sound of ‘th’ in ‘thin,’ ‘thee,’ &c., is never found in Seneca except in cases where ‘s,’ is corrupted by a lisping mode of speaking, and, the English sound of ‘sh’ is uniformly represented in Indian by its natural signs ‘sy,’ as ‘y-e ye,’ ‘s-y-e sye,’ (English sha ;) ‘t-o yo,’ ‘s y o syo, (English show), &c. In like manner ‘dye,’ ‘dya,’ ‘dya,’ ‘dyo,’ &c.; ‘gye,’ ‘gya,’ ‘gya,’ ‘gyo,’ &c.; ‘kye,’ ‘kyā,’ ‘kya,’ ‘kyo,’ &c.; ‘nye,’ ‘nya,’ ‘nya,’ ‘nyo,’ &c., are all pronounced by giving to each letter its natural and legitimate sound in the place where it is located. So, also, in all other cases, it has been our aim to analyze compound sounds, and represent them by the representatives of their simple elements. In some cases three or four consonants will be found to precede a vowel in the same syllable. In English some one or more of them would be silent, but there are no silent letters in the Indian. ‘gye,’ ‘gyo,’ ‘kya,’ ‘nyu,’ ‘sgwa,’ ‘ckwā,’ ‘tgw,’ &c., have every letter sounded distinctly, in its place. A little practice will make all such combinations perfectly easy and natural.

It is not to be supposed that with our imperfect knowledge of Seneca, we have discovered and marked accurately all the peculiarities of the language. It is sometimes, also, very difficult to decide on the correct usage, where there are differences of pronunciation among the Indians. In such cases we have sought for the pure Seneca in contradistinction from the idioms of Mohawk, Cayuga, Onondaga, &c., and for Seneca as spo-
ken by the old men, whose habits were formed previous to the introduction of English ideas, and modifications of ideas, among the people. It is not pretended that no room is left for future improvement. It would be very strange if much should not ultimately be necessary. Suggestions of needed additions or alterations will, therefore, be thankfully received and duly considered; and wherever the correct analysis of the language shall decide in their favour, they will be most gladly adopted.

It has been objected to the system of orthography which we have adopted, that it has a tendency to embarrass the learner by using English letters with French or German sounds attached to the vowels. It should be recollected, however, that each English vowel has so many sounds that they could not be retained without introducing strange jargon into the Seneca. We have given no new sound to any letter. We have followed some one sound of the English vowel in every case, and rejected from necessity all the others. In deciding which to follow and which to reject, we have been influenced mainly by the fact that the Hon. T. Pickering's mode of representing the vowel sounds, which, in the main, we have adopted, has been generally introduced among the Indians of the continent, wherever their languages have been reduced to writing, is approved by the American Board, and corresponds more closely than any other mode of notation, with the usages of the whole civilized world, and no objection can be brought against it which will not bear with equal force against every other system which employs the English letters. Besides, many of the Indians are already in some degree familiar with this system; a much larger number than are familiar with any other; and no other system can become adapted to the correct representation of the Seneca language, on paper without adopting as many variations from the common English as Mr. Pickering and his followers have done. Those who have attempted to write in other ways, are continually finding new marks necessary, and the more they write the more marks they will need, till they have a character exclusively appropriated to each of the sounds contained in the spoken language. Then, and not till then, will their systems have a claim to be regarded perfect. We have endeavoured, in adopting Mr. Pickering's system, to make in the outset, all the additions necessary, to adapt it to all
the exigencies of the Seneca, so as to prevent as far as possible, the necessity of future alterations. Till, however, a settled habit of spelling has been established, there will, of course be variations in orthography corresponding with the various modes in which different individuals speak or hear the same word; but these variations will occasion no serious inconvenience to the reader, any more than to the hearer of a speech or conversation where they occur in the spoken language. The reader who pronounces as the words are written, and the writer who writes them accurately as they are spoken, will both be sufficiently correct for all purposes of practical utility.

It may not be improper, here to express our earnest hope, that all who have anything to do with Indians, and who are capable of appreciating the value of a written language, will strenuously exert themselves, to hasten forward the time when every Indian shall be fully able to express his own thoughts on paper, and derive his full measure of advantage from the written thoughts of others, and especially from the written Word of God, to whose blessing these incipient efforts to accomplish so desirable an object, are humbly and earnestly commended.

**NOTE.**

To those who may be inclined to criticise the style of our printing, we would remark, that we have no Italic type, and but one size of Roman letter. Several of the accented capitals, also, are wanting, punches not having been cut for them when the accented type was prepared, in Boston, some years since for printing Seneca. This will explain the breaks in the column of capitals, (in the alphabet,) and many other things which printers would deem irregularities. To furnish ourselves with Italic, and another size of Roman, with the capitals for each, sufficient for our little establishment, would require about $150, before the type could be cast, and the whole expense would vary little from $400; for the want of which, we are obliged to forego the advantages of beauty and variety in the style and execution of our work, and make the best we can of the facilities with which we are provided.
# ALPHABET.

<table>
<thead>
<tr>
<th>Small letters</th>
<th>Capitals</th>
<th>Sound as heard in Indian &amp; English</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>A</td>
<td>da. fall.</td>
</tr>
<tr>
<td>ä</td>
<td>Ä</td>
<td>gā ili. hat.</td>
</tr>
<tr>
<td>a</td>
<td>A</td>
<td>knā geh. want, (nearly.)</td>
</tr>
<tr>
<td>ā</td>
<td>Ā</td>
<td>nā gā. pant, (nearly.)</td>
</tr>
<tr>
<td>e</td>
<td>E</td>
<td>ne. they.</td>
</tr>
<tr>
<td>ē</td>
<td>Ė</td>
<td>geh. bet.</td>
</tr>
<tr>
<td>i</td>
<td>I</td>
<td>nīhi. machine.</td>
</tr>
<tr>
<td>ī</td>
<td>Ī</td>
<td>nik huh. hit.</td>
</tr>
<tr>
<td>o</td>
<td>O</td>
<td>do gās. note.</td>
</tr>
<tr>
<td>ō</td>
<td>Ū</td>
<td>hak sōt. move (nearly.)</td>
</tr>
<tr>
<td>u</td>
<td>U</td>
<td>kuh. push.</td>
</tr>
<tr>
<td>u</td>
<td>U</td>
<td>de gyiūn. tune, (nearly.)</td>
</tr>
<tr>
<td>v</td>
<td>V</td>
<td>gus duk. but.</td>
</tr>
<tr>
<td>v</td>
<td>V</td>
<td>ā wv gyāndak. bunt. (nearly.)</td>
</tr>
<tr>
<td>ch</td>
<td>CH</td>
<td>chīh dyōh. chin. (beech.)</td>
</tr>
<tr>
<td>d</td>
<td>D</td>
<td>do, jus had. day, add.</td>
</tr>
<tr>
<td>g</td>
<td>G</td>
<td>gās. go, log.</td>
</tr>
<tr>
<td>h</td>
<td>H</td>
<td>nik huh, hat.</td>
</tr>
<tr>
<td>h</td>
<td>H</td>
<td>neh. oh!</td>
</tr>
<tr>
<td>j</td>
<td>J</td>
<td>ja duk. job.</td>
</tr>
<tr>
<td>k</td>
<td>K</td>
<td>kuh, wān dāk. king, take.</td>
</tr>
<tr>
<td>n</td>
<td>N</td>
<td>ne, sōt hon dāk. no, on.</td>
</tr>
<tr>
<td>s</td>
<td>S</td>
<td>sāh, is. sun, dose.</td>
</tr>
<tr>
<td>t</td>
<td>T</td>
<td>tāh āh, skat. toe, at.</td>
</tr>
<tr>
<td>w</td>
<td>W</td>
<td>wa dōh. we.</td>
</tr>
<tr>
<td>y</td>
<td>Y</td>
<td>ye oh. yonder.</td>
</tr>
</tbody>
</table>

## Diphthongs.

- ai: gai wi yu. pine.
- iu: diu i wah. pure.
LESSON II.

Words of one syllable.

ä, yes.
O! (the same in both languages.)
äh, on the part of.
äh, it seems.
da, there, then, now.
da! there! there now!
dö! here! how! how much! how many!
dö? how much? how many?
gä, (a syllable having the force of the
verb 'to be')
he, because of, on account of, for that,
where.
ho! look! look yonder!
ho! stop! don't do that.
iä, I, me, we, us.
is, thou, you.
nä! look here! behold! see this!
ne, yes, that is it.
ne, the, that, this.
ne, place where.
nö, perhaps, probably.
si! look! see there!

LESSON III.

äih, again.
dih, but, and, otherwise, now, then,
gäih, it is so commonly, or habitually.
gäh? is it so?
gäh, or gääh, very, exceedingly.
gäh, place where.
gwe! look here! stop! turn this way! attend to me!
gye, some, a part of.
heh, that, for that, where, because.
kuh, and.
LESSON IV.

nae, rather, rather than, more than, on the other hand, on the other part.
nāh, (euphonism of ‘neh,’ ‘nāh iāh.’ I for my part.)
neh, the, that, this.
nēh, that, in order that.
nih, (for ‘nebih,’ or ‘nāh iāh.’) I, me, we, us.
nis, (for ‘nebiis,’ or ‘nāh iis’) Thou, thee, ye, you.
sāh, three.
tuh, (a response.) Well, true, just so.
wis, five.
gwah, all about, everywhere, or in respect to everything, promiscuously, generally.
gwah! here! take this!
gwāh, red-headed wood-pecker.
haoh! come on! exert yourself, start!—go-ahead.
néeēh, this, that, the very thing.
neeh, yes, that is it.
nooēh, perhaps, probably.
yaeēh, first, before, in the first place.
skas, right, good, proper.
skat, one.
nyiuu, well, just so.
nyiuu! come on! go ahead!
twānt, (the common duck.)

LESSON V.

Words of two syllables.

a gwus’. very.
a nae’? why?
ah’soh, more, once more, yet, still.
ä’ yek, she will eat.
LESSON VI.

ak sót', my grand mother, (speaking to her.)
ē'ak, he will eat.
a gek', that she may eat.
a ak', that he may eat,
a gih', (cry of pain.)
a geh', (an exclamation when a mistake is made.)
a gyah', (exclamation of a person in pain.)
chi'h'dyôh, thou art there, thou art present.
chi es', when he was tarrying here or there, or going about.
chit'hehs, when he was there, tarrying or going about.
chi'yaBs, when she was tarrying or going about here or there.
chi'gyâlis, when she was there, tarrying there, or going about there.
chis'nah, (expression of contempt, used by men.)

LESSON VII.

chis'gyâh, (expression of contempt used by women.)
da gus', cat.
da gyôh', give us.
da joh', come in.
da k nont', give me to eat.
dek ni', two.
dyut gont', always.
dyo'gwah, or dyâ'gwah, if, if it be so.
dyo'gueh, we people.
de sek', pick it up.
dâh sek', you may pick it up, or you will pick or take it up.

das ha', hand it to me.
dak ha', I brought it.
da'goh', give it to me.
de gyuh', eight.
LESSON VIII.

dyuh doh',
dis dat',
do gā',
do gās',
ga ahs',
ga nyuh',
ga oh',
ga oh',
gat gaah',
gih' oh,
gus duk',
gwah nih',
gwis'gwis',
gā hah',
gah'nah',
go wēk',
gus nah',
ga jih',
nine.
rise up.
together.
truly, yes it is so indeed.
it overtakes, or outstrips.
wild animal.
this way.
air, gas, any aeriform fluid.
either.
it is said.
useful.
our father, (speaking to him.)
hog.
wind, air in motion.
arow.
agent, prince, or king.
bark of a tree or shrub.
come here.

LESSON IX.

gaā nāh,
ga'yaS,
ga'jih,
gān'joh,
ga dās',
go'wāh,
ghō gēh',
gak'wah,
gā wā',
gān doh',
ga oh',
ha doh',
ghā'dyoḥ',
ga snih',
ghi'shāh,
ghi'dyoh',

hymn or song.
it is here, there is some, it has.
standing tree.
fish.
thick.
her own, it is hers.
quick! hasten!
food, provision.
she said.
it signifies, it means.
feminine gender of animals.
I say.
it is there, (applied to animals.)
come here, (dual and plural.)
perhaps.
I am sitting here, I live here or here,
I am present.
LESSON X.

go nyô', she is killed, or she has killed.
go'deh, her grand daughter.
gô't' goh, witch, she is a witch.
gi'doh, I mean.
gis hehs', I am chasing.
gos hehs', I am chasing you.
gos hehs', it is chasing her, or she is chasing her.
gus heh', it is chasing.
gus hehs', it is in the habit of chasing.
hah nih', my father, (speaking to him.)
hah'nih, my father, (speaking of him.)
hoh'nih, his father.
ha wâ', he said.
ha'doh, he says.
ho'weh, out there, yonder.
hah'jihn, my brother older than myself, (speaking of him.)
hak'sôt, my grand-father, (speaking of him.)

LESSON XI.

ho yo', he has arrived.
hâh'dyoh, he is present, (here or there,) he resides.
ho nã', they said.
haeh' gwah, also.
he'gwâ, towards.
het gâh, high,
ho'gwa, yonder, off this way, or that.
ho nyô', he has killed.
ha nyûs', butcher, he is wont to kill.
hoh sôt', his grandfather.
hoh sã', he is fat.
ho'doh, he means him.
ho'gâ, he has seen.
hoh'gâ, his brother younger than himself.
heh'gâ, my brother younger than myself.
hih'noh, the thunderer, (an imaginary being.)
LESSON XII.

ho'goh, he is eating, he ate.
ho'wi, he has given him.
ho'yäh, he has it.
ho'wäh, his own.
ho'h'gyoh, when I came, or arrived.
i'yôs, blanket.
i'yos, long.
i'wi, I think.
i jeh', wake up.
i neh', you was with me.
i get', I stand.
i ga', there is some, it is there, it is in it.
i yâhs', she walks.
i sehs, thou art walking.
ja duk', seven.
jis'gâ, ghost, apparition.
ji yâh', dog.
ja gôh', go ahead.

LESSON XIII.

je ât', use, do thou make use of.
jo'gweh', you people.
je'na, take it.
ji yeh', wake up.
jih sas', you two are seeking.
jih is'? is it sore? do you ache?
ja'h'ah, thou little one.
jad'gah, do you two give it up, leave it, or let it go.
jut'ho'h, December.
just'daat, one drop.
just'häd, one winter.
juh'n'yaat, one inch.
ja'doh, you two say.
jis'nyet, you two speak.
ji nyuh', you two kill.
jih yak', you shoot or throw.
LESSON XIV.

jus'het, you two count.
ke'sah, my daughter-in-law.
ke'noh, my step-daughter.
keh'gä, my sister younger than myself.
ke'dä, I pity her.
khe'yoh, let me give her.
knä'geh, I dwell, or abide.
knä'gek, I dwelt, or abode.
kni'yäd, let me confirm, tie, draw tight.
khek'dyQQk, let me put, place, or locate, her.
kna'ye, I am proud.
nä'yä, it seems, it appears so.
nä'wen, it might think.
na'gyeh', I may, or might do.
nändäh, this, this is it.
nä gä', this, this thing, this one.
nään'däh, famine, a wasting away.
ne gäh', it is this, this is the one.

LESSON XV.

neh' dih, but this, but that.
neeh'gwah, also, furthermore.
neh gwa', but, but on the other hand.
neh' hüh', it is so, that is it.
neh' hüh, verily, truly, yes.
neh' ho', stop, be still, do not do it.
ne'ne, the thing which, that one, that.
neh' kuh, and that, and this.
nik' hüh, here, in this place.
no'gweh, man, mankind.
no'gweh, the man, that man.
no'gweh, into, inward.
noh'gä, behind, after, afterwards.
oh'gähi, in the house, within.
oh gye'k, now, when.
oh'gähi, toad.
noh sgwais', noh'gä, bear.
nyagwaih'.
LESSON XVI.

năn deh',
n'i'nehs,
neh'sho,
no'yah,
nōh'yāh,
nōh yāh',
nē'yioh,
o nāh',
o na'hi',
o dok',
o dū',
o hā',
oś deh',
o dā'ant',
oh sih',
oh gih',
o gi',
ok he',
day, day time.
they two are walking together.
only.
another.
my mother, (speaking of her.)
my mother, (speaking to her.)
his or her companion.
now.
oil.
the end.
rough.
dry.
heavy.
wretched.
you say.
I say.
or.
I cut.

LESSON XVII.
oh chīs',
oh sās',
o yah',
o gweh',
oēt gah',
oh' dyont,
oēt goh',
oēt gōk',
o yah',
oh gāh',
oēt gā',
oh sā',
oēt gih',
oēt gō's',
oēs nāh',
oh skas',
you mix together.
you had the use of it.
another.
person.
noise, sound; it makes a sound.
fearful, it is fearful.
poison, it is poison.
it was poison.
fruit.
powder, dust, ashes.
pus, putrid matter.
fat, it is fat.
ugly looking thing.
raw, it is raw.
bark of a tree.
good, convenient.
LESSON XVIII.

sá noh', you must not.
skohi ák', frog.
syi gwa', farther.
sa' yáh, thou hast.
sa ye', thou art awake.
sa' doh, thou sayest.
sat gáh', get up, rise then.
snah het', fill up, do thou fill.
swih saak', seek ye.
ská noh', well, in health.
sva'doh, you say.
swá'nah, thy word.
'she yoh', give to her.
sah'gwah, rather preferable.
sa gyoh', I have returned.
sa'gyeh', I have awaked again.
sa jâ', put it back again.

LESSON XIX.

sya'soh, thou art called.
sah'sott, thy grandfather.
sah'jih, thy sister older than thyself.
sá'guh, choose, thou, select.
soh nek', take it away, or get out of the way.
sa'wâh, it is thine.
syah di', thyself alone, by thyself.
sya' do, write then.
só'eh, night, night time.
syi'oh, thou woman.
sa'gâ, thou hast found it, or seen.
so wâk', duck.
se na', skunk.
soh heh', thou livest, thy life.
sek'doh, examine thou it, taste it, feel it.
seh'gáh, thy sister younger than thyself.
'sheh diyoh', put her, place her there.
LESSON XX.

| tahah | no, not. |
| tahsek | thou mayest or must not eat. |
| tahset | thou mayest or must not go there. |
| tahye | thou mayest or must not do it. |
| tahseyeh | thou mayest or must not wake. |
| tehga | if it were, if it had been. |
| tedah | yesterday. |
| teh'dwehs | if I had been there with you. |
| tga'gont | must, must be so, doubtless. |
| tga'yah | there is some there. |
| tgehs'gwah | I was there. |
| thah wah | he said, he replied, he spoke. (used of a person at a distance.) |
| thali nont | he is in. (spoken of a place or thing at a distance.) |
| thah'dyoh | he is there, sits there, or is present there. |

LESSON XXI.

| tohah | almost, nearly. |
| wa ak | he ate. |
| wah ek | she ate. |
| wigoh | victuals, food. |
| wadoh | it says. |
| wah | he said. |
| wah ah | she thought. |
| wa'eh | first, then, a little while ago, just now. |
| wago | a floating bridge. |
| wakah | one side, by the side. |
| wah'jih | just now, a little while ago. (commonly applied to the part of the day already past, but sometimes used of time longer ago.) |
| wastok | Boston. |
| wah soh | new, fresh. |
LESSON XXII.

wə nehs', they go together, they range, they wander about. (spoken of animals.)
wăn dak', Saturday.
wēndoh, when.
we suh', much.
we'āh, far, far distant.
wi'yu, good.
wus'hə, ten.
yədoh, they two say.
yaik'neh, June.
yaeç'jih, first, before.
ya'ch, first, before, then, for the present.
ya'wi, he has given thee.
ya'hsas, she is seeking.
yah'jih, thy brother older than thyself.
yah'st, thy grandfather.

LESSON XXIII.

yah'nih, thy father.
yah'seh, they two are cousins.
ye'gah, she sees.
yeh'dyo, she sits, she is here or there.
yeh'no, she is in, she is present.
ye'ih, six.
ye'o, woman, female.
yis'nyć, let her speak.
yoh'heh, it lives, she lives.
yon'doh, she says.
yoh'hek, let it live.
ya'wak, thou who art the son of, or thou who art his son.
yon dyä', let her sit down.
yaok'hal, she understands, or hears.
yaoh'tah, her ear.
yuk has', it leaks or drops.
Words of three syllables.

LESSON XXIV.

I remember.
a gus'häš,
it is chasing me.
a g's'heh,
I thought.
a geh'oh,
I am wise, there is mind in me.
ak'ni gont,
what? what is it?
a nah aöt?
axe.
a do'gäh,
theu mayest or must raise it or bring it
a'so dyaak,
up, or cause it to grow.
a'dih gwah,
whether.
a'di dak,
they may or must stand up.
a'wa doh,
it may or must become.
a'gä ak,
it may or must be.
a'soh hek,
theu mayest or must live.
a'sis heh,
theu mayest or must follow, chase or
pursue.

LESSON XXV.

thou mayest or must seek.
a'ësigh sak,
she or it may or must live.
a'yoh hek,
my offspring, progeny.
a gwi'yäh,
it is matter for rejoicing.
a'oh'esvü,
what shall I do?
a ná gye'?
I am discouraged. (spoken in regard
to finding what one is looking for)
a gye'wüs,
alone, without mixture.
a'ësgah,
past tense of "a gä ak," it had been,
a'gä näh,
it might have been.
he may or must make.
a'oinih,
she may or must examine, feel, taste,
a'yek doh,
touch.
a'gek doh,
I may or must examine, &c.
a'ga doh,
I may become, be healed.
a gä'lıås,  
I may continually, or habitually, or
frequently become, &c.
LESSON XXVI.

a gah' dyuhs, I am afraid, I am fearful.
a'sya doh, thou mayest or must write.
ak'nch sot, my house.
a'sek sek, thou mayest or must eat, or keep eating in future.
a seh'sek, thou mayest, must or oughtest to be travelling or going about.
a gáz'gwâh, I have chosen.
a get'hâh, I am speaking, talking, discovering.
a get'hâk, I was speaking, &c.
a ge'gâh, I have seen.
a dus'hâh, handle, bail of a kettle.
a ge'goh, I have eaten, I am eating.
a gusaah, it may, ought, or might consume, finish, use up.
a'ye yoh, she may, ought, or might come.
a'ye is, he may, ought, might, or must do.

LESSON XXVII.

ä'gaat'gah, I will give up, leave, or forsake.
ä'yo'h hek, it will live.
ä ye'gâh, she will see.
ä want'his, it will remove or be removed.
ä wan'dis, it will profit.
ä che'yo'h, give it to her.
än deh'khaah, belonging to the day.
ä yo'hênt, tomorrow.
äh sa'dih, you will throw it away.
ä gis'nyiet, I will speak.
ä on'tgah, he will give it up.
ä gye'naah, I will receive it.
ä on dak, he will stand there.
ä ye'at, she will overtake.
ä gat'his, I will move a little.
äh sî'eh, you will die.
äh sat'gah, you will give it up.
LESSON XXVIII.

ä ga’yohi, it will come.
ä ge’guh, I will pick it out.
ä gis’at, I will finish it or use it up.
ä gi’eh, I shall die.
ä ga’at, it will pass.
äh swa’at, you will overtake.
äh swat’gah, you give it up.
ä swa’doh, it will heal.
ä swa’doh, it will be or become again.
ä swa’dohi, thou wilt be or become again.
äh swa’gah, you will see.
äh swa’yoh, you will come in.
ä wan’doh, it will become.
ä ski’dah, you will pity me.
ä yah’sak, she will seek.
ä on’yaak, he will marry.
ä yis’at, she will use it up.

LESSON XXIX.

ä gä’ok, if it will or shall not.
ä gä’eh, it will die.
ä gih’yaak, I will shoot.
äh sih’yaak, you will shoot.
ä gi’yuh, I will kill.
ä go’nyiuuh, I will kill you.
ä goh’yaak, I will shoot you.
ä gus’haih, it will lead on.
ä joh’hek, you will live.
ä jon’doh, she will recover.
ä je’yoh, she will come.
ä jis’nyiet, you two will speak.
ä e’gah, I shall see him.
ä yai’yeh, she will die.
ä ya’gah, she will say.
ä ya’ok, it will be galled.
ä sgus’ah, it will finish, eat up.
LESSON XXX.

ä jai'veh,
ä ye'diyeh,
ä swa'gyet,
ä dyint'gaìh,
ä sgi'èh,
ä yân'dài,
äh sa'ok,
ä a'ant,
ä'ont hui,
ä knus'gahi,
ä go'dâh,
ä gas'dtâh,
äh ska'doh,
äh sha'doh,
äh cha'doh,
a go'yâh,
äh sa'wak,
she will die again.
she will be flying.
it will wake or rouse me again.
a noise will be made.
I shall die again.
he will pity or favour you.
you will hear.
he will pass or go by.
he will pour.
I will steal.
I will pity you.
I will cry.
I shall get well.
he will get well.
thou wilt get well.
I will give to you.
thou wilt keep, carry, or observe it.

LESSON XXXI.

ä go'nont,
äh sah'dyök,
äh syah'dént,
äh sek'sënt,
äh so'hék,
cha da'wis,
chi wa'eh,
chi swa'yaìhi,
chi ges'gwah,
chi goh'heh,
chi ga'doh,
chit kna'gek,
chah da'deh,
chi ge galh',
chi ké noh,
chi swa'yoh,
I will give you to eat.
I will give you to eat.
I will give you to eat.
I will give you to eat.
thou wilt be afraid.
thou wilt fall.
thou wilt continue to eat.
thou wilt live.
thou art or hast been benevolent.
at first, in the first place.
when you had it.
when I was there.
since I began to live.
I said so at the first.
when I lived there.
thee, thou.
when I saw.
when she was or began to be my stepdaughter.
when you came in.
LESSON XXXII.

agyah'do wâh' oh, I have received it.
agyah'do wâh'syo'h, I have received them.
da'h'swa et'gâh shâh, ill fortune, bad luck.
da'h swi yuh'shah, good fortune, prosperity.
a'nân da'do het, they ought to save themselves.
weh'oon dyieh, no matter about it.
gwa'waji'yâh sho'h, our families, clans, &c.
ag'doh oh, I have become.
ag'dah'ge at, I ought to try, endeavour.
gwvus nyies, I would speak to you. (plu.)
asha guh'ni go'â yân'dah da' ni ak, he ought to be in the habit of explaining to them.
ge'ha'h shâh, my hired man, or woman; my servant or person employed to do any particular thing.
ak nonk'da nih, I am sick, I am in pain.
âo hwâh'sho, of itself, spontaneously.
gâ'dâh da'a, I am wasting it, squandering, &c.
gâ di'yuh, I should fight.
gi'yah da'h geh, on our (two) bodies.
gân'yes hâh, play thing.
ai swa gah'ha doh, thou shouldst turn it or investigate it thoroughly.
as ek do nyooh, thou oughtest to try them or it in all points.
ayu di's do onk, it ought to be in use or render service.
diyoh nek, we ought to remove it.
a'ni no'h, he ought to buy it.
aisa yân dak, thou oughtest to have it or keep it in possession.
ayâ gus'haek, she ought to take care.
a'o yah'da no uk, it ought to esteem him, honour or value.
aga ye is, it ought to take place accordingly.
sis'yo nih, thou oughtest to make it.
ayâ ye na, he ought to seize or take you.
awa do dyaak, it ought to grow, increase.
ai'dwa di'uh dat, we ought to work, labour.
gi' wa dâh'da, I have delivered the message, made report.
ayuh da guhi, it could not do it, it ought to fail, fall short, or be discouraged in regard to doing it.
LESSON XXXIII.

a we'gā a, mouth of a creek.
a'gwa da deh'gā, our brothers.
a gwa'wā nāh, our word, speech, discourse.
a gwa'nos das, we are unwilling to part with.
a gwah'nek hah, we beg, are in the habit of begging.
agwai'wi nyont'hah, we enter a complaint, protest.
a'yu gā'ak, much less or much more, it might be rather. (it is used in comparisons to represent the increase of quality compared, as, “much less so, much more so,” &c.)
agī'wa yāh, I have business in charge, (spoken generally of such as bring messages.
aga de yāh'hih da noh, I have been the cause of difficulties in the way, either in the road or any business.
aon'da o dāh hah'oh, he should have sent a runner or messenger.
a ni sai'yah da wās? what is the matter.
adye nā wāh'seeh, help, aid, assistance.
adō'wā doh, hunting.
agek'wān dāh'oh, I have finished eating.
aga'h'dah oh, I have eaten enough, am full.
agī'wa nī'yā doh, I have sanctioned, approved, ratified.
a'ya gwai'wa yān deh, we ought to know, make ourselves acquainted with the subject.
a'ya go do'gās, she ought to hear of it, have it made known to her.
aga da de yā nān'da'h oh, I have finished my business, or I have prepared myself, I am prepared.
agā'noh do'nyoh gwa ni, it has led me to consider, reflect, feel solemn, anxious.
adē'yā no ni, good behavior, management, calculation.
adē'yā os dooh, prudent, sly, carefulness.
ado'dyā yā, cramped, drawn, strained.
agīh'dyon dak, I might stay, remain, or sit or be in the place.
agī'wa gon'dah goh, I have submitted, given up the matter.
aagat gat'huh, that I might see, look, realize, receive.
ak ni go'ā et'gēnt hah, it is the thing that grieves me.
LESSON XXXIV.

a'nah e'wā noh dāh? what language, speech, or tongue is it.
a'yont'yu o wih, she ought to tell.
a'ā nā'noh do'nyo ok, they ought to think, consider, reflect.
a wā'āh shōh'ōh, flowers, blossoms.
a gwat ha i'neh, we are travelling, or on our journey.
a'wa do niḥ, it may produce, it may yield fruit.
a gyōh'he nyōh, our lives, our being, or existence.
a'syah da'ak, thou oughtest to be present.
a gwā'yah da deh, us, to us, for us, on our part.
a'gwā' yah dah'shōh, our bodies. (spoken to another.)
a'yō gwā'deh sah'o ok, we may, might, could &c., be ready.
a'gat gat'huh, let me see, (with some anxiety or concern.)
a'go no'oh gwak, I ought to love thee,
a gwā'noh saah, I have read, or am reading.
akan go'i yus dah'gwā noh, my comforts, joys, happiness.
a gah'dyōh gwā'no niḥ, my fears, the cause of my fears.
a gah'dyōh gwā niḥ, my fear, the cause of my fear.
a gah'dyōh gwā'nis thāh, that which terrifies me.
a'gah sa no niḥ, thou mayest or shouldst take care of or keep it.
a'ya gwah'has deh'gō ok, we may or should be made strong, or nerved up to effort by it, (speaking of ourselves to another.)
a'yō gwah'has deh'syo nyat, we may or should be strengthened by it, as, e.g., by food or rest.
a'o'oh e sat, it is joyful, or it is cause for rejoicing.
a'gwā no'oh gwah, we love it, (spoken of ourselves to another.)
a wā'nis hā do gāh'dih, holy day, Sabbath.
a go'gweh dah'shōh, my people.
a dah'swi yus'hāh, good fortune, success, prosperity.
a'gyā' na'ek, I may or must forward, aid, abet, further the cause.
as'hā no nyūs'hāh, property, possessions, riches.
a'ge ga nyak'toh, that with which I have paid a debt.
a'yu dāh'gō dak, it may or should shine, or be brilliant.
a'o di'yah da'āh heh'o ok, they might or should have retired, or gone to rest, or kept still in some place.
LESSON XXXV.

a'á nih’dyon dak, they may or should stay, remain, sit, be there.  
a'o na’wú ge’ak, it may or should become theirs.  
a'o non’t gan yak’dahkan, that which they are paid.  
a’yak hi’on yáh, that we might teach them, or they teach us.  
a’sye na wáhs, thou oughttest to assist.  
a’yonis’het, it may or ought to be a long time.  
a’yuh jih’gek, it might or should be cloudy.  
a’o ná nóh do’nyoh gwáh, it might or should lead them to consider, think, feel solemn.  
a’di’a wak, they may or might keep, carry, observe, take charge of or possess.  
a os’gañih ah, of itself, by itself, alone, clear from mixture.  
a gu’wa gwaih’soh sek, it may or should bear testimony, certify, or explain.  
a gá’nah gá’h’doh, I am waiting for it.  
a gá’na gá doh, I was born, I have commenced a settlement.  
a on’dá go’wá nóh’dó ös, it will be controlled, ruled.  
a gën’yah sah, my heart.  
a gen yah’sah, my throat, my neck.  
a yo’gwat ga’á ok, we may or should watch, regard attentively, (spoken of ourselves to another.)  
a gyah’da ge’e yoh, I am weak, I have become feeble.  
a gach’hâh doh, I am worn out, exhausted.  
a wën’yah sah, heart.  
a ni sa ye na wáh oh? what hast thou done.  
a gat’hon das, I am obedient.  
a’gat hon dat, I may or should hear, listen, obey, adhere to.  
a gat’hon da sek, I may or should be in the habit of hearing or obeying.  
a ga de’yá nok’dahkan, I may or should finish.  
a’ná ya wá? what shall be done, how shall it be.  
a dih gwa’nah oh, whatever.  
a gas’hãh o’on dyieh, I am remembering.  
a we’e yoh, it is dead.  
a ge’yâh his, I am habitually making mistakes.  
a gë’ga hon ji, I am skilful.  
a gwá’ nos ha yá, I am slow of speech.
LESSON XXXVI.

ai'dwas de is, we should keep, take care of, attend to.

a' o non'dåh swi'yus dåh, that they might prosper, or have
good luck.

a' o non'dåh swa'et gánt, that they might be unfortunate, have
bad luck.

a' o dih ni go'å ni'dås do'ok, that they might be humble, lowly,
poor in spirit.

a da'ni då'os hali, mercy, pity, compassion kindness.

ak hi no'oh gwah, we love her or them, or they love us.

a gi no'oh gwah, we two love it, or it loves us.

ae'swa do' hi, you may or might deny.

a' o sa yo na gád, she or they should be born again, or make a
new settlement.

a' yá na' gá guh, she may remove or emigrate.

a' o sa'a nan doh, they should become well again.

a gat'wais håh, or, a gat wa is'håh, my spirit or soul.

a gyá nan dah'oh, I have finished.

a' ga da dâ'gwah se, I have picked out, chosen for myself.

a' yo gwa dohs', we might be or become, or it might befall us.

a' wa gâ dohs, I might be or become, or it might befall me.

a'da na yân'dak sháh, prayer, petition, supplication.

a'dá na yân' dah gwah'sháh, (same as the last.)

a gwa' yah da'ge'e yo, we are getting feeble, weak, tired.

a gwa' yah dâh seh, we are depending upon, or relying upon it.

a a dâh swi yus' dâh, he may or might make it to prosper.

a gwa wa' ji yâh, our family, or our blood descendants.

a gah'se áh'gáh, in my clan.

ak ni'a wi' no on dyieh, we two have brought them with us.

at ga' no nis' håh, riches.

a wa da' wih sek, it might be in the habit of giving.

a' she yo' want has, thou mightest shew her or them.

a' ya gwâ' noh do' nyoh gwak, we may or might reflect or con-
sider upon it.

ae'sat hon dek, that thou mightest hear or obey.

ak hi' ya do' es yoh' gwah seh, we are praying, pleading, or
supplicating for her or them.

ak hi' ya do' es yoh' gwah seeh, we were praying, pleading, &c.
LESSON XXXVII.

a' o di'wa'o gah'do ok, they may become renowned, distinguished.
a gwa'do es'yoh gwah, we have been begging, praying, or are in the habit of doing so.
a'â ng hek, they may or might live or be saved.
a' o nân'yah si'yu ak, that their hearts may or might become good, pure.
a'yo gwe'nyo ok, it may be, or become practicable, possible.
a'â di dak, they might stand.
a o di'yah do wânt, it might come to them, they might receive it.
a' o di'wa gwên ni yus'thak, it may or might believe them.
a o di'non da'dyieh, it may or might follow them.
a di'non da dyieh, they may or might follow it.
a'she yus'de is'do ok, that thou mayest keep or take care of her or them.
a' di á guhî, they may choose, select, have their choice.
a di'âk ho shâhî, provisions got at the feast for the dead.
a wa doh syoh, the things may be, or might be or become.
a' yak hi'gon dah go on dyieh, we might lead them or train them up in that way.
a gwa'yah da ahs, we are dependent upon, or rely upon it.
a' ni o ye âh' ? what has he done ?
a ai'wa gwên ni'yu, that he might believe.
a gek'saî da hi, my child.
a gek'saî da yâh, I have children.
a gi'wa o gâh, I have heard.
a gi'wa no'oh gwah, that I might love the matter.
a gi'was de is, that I might regard or observe the matter.
a'gek do nyôôhî, that I might taste or touch them.
ae'swa do hi, you may or might deny.
â ga'no het, it will fill up or cause to be filled.
â wâ'ni hâhî, it will cease, stop, leave off.
â ja'gwâh dyon dak, we shall or will stay, or be or sit there again.
â ja'gwâna gek, we will dwell, inhabit, or live there, again.
â a gon duk, he will yield, or surrender up something.
LESSON XXXVIII.

a o'gon duk, he will yield him up to another.
a o'gon dok, he will have his nose galled.
a gah'sih dok, my foot will be or is blistered or galled.
a wu'geh nyok, my hand will be blistered or galled.
a o'ton dok, he will hear or listen.
a yu'ah het, it will be settled, confirmed, decided.
a oh'ni go'i yu'ak, he will be happy, contented, satisfied.
a o go'yan da guh, he will choose, select, appoint them.
a a'go gah'jah go' e wa'oh, he will wipe away their tears.
a yo gwa yah do wànt, we shall or will receive, it will come to us, (spoken to another.)
a yo gwa ga'a gwat, it will lead us astray, turn us from the path.
a gâ'o ya gâh, it will suffer pain, torture, hardship.
a yiuh dyoh sek, it will fear or be afraid.
a wun'dok dâh, it will come to an end, finish go out.
a'n ja'gwa do'is hâ, we will rest again.
a ye'chi yais'dâh, you will forbid them, rebuke them.
a o di yah'do wànt, it will come to them, they will receive it.
a ga'nob son'dah go'ok, it will become a thing on which to hang or suspend.
a sgus'aah, it will finish, eat up, consume again.
a swa'go jant, it will heal or cure me.
a ya gwa di 'ah'dah'gwâk', on our account, making use of us.
a'n ja'gwat gah, we shall or will release, let go again.
a yon do'is hâh, she will rest or have an intermission.
a yon dà nah geât, she will try, endeavour, measure, compare.
a ga'ni yon dak, it will hang, or be hung up, weighed.
a yo gwa do'h'no on'dyich sek, we will continue to keep away, avoid.
a sgwa'i yah da gâ dat, thou wilt drive us away.
a gwa'ya'h da gâ dat, we will remove you.
a swa'dok dâh, it will end again.
a yo'gwas do'ok, we will use again.
a yo gwas de'is do'ok, we will keep, observe, take care of.
a gat gat huh, I will look at.
a ya'go do'nyat, it will drive her towards.
LESSON XXXIX.

ā a'ge gon dük, he will drive me.
ā ya go da'dat gat'huñ, she will look at, or see herself.
ā yah'sha nih, he will conquer, prevail over thee.
ā yuh'sa wak, it shall or will commence.
ā dyu'nóh do ni ak, she will control, rule, decide.
ā yo'gwät ga'á ok, we must or will notice, watch, look to.
ā ya'go da'dat gah'wà ak, she will have yielded, submitted herself.
ā gai'wa ye ih, it will be fulfilled, accomplished.
ā yo gwâ'dá na'yän dak, we shall be praying.
ā she'gwâh ni'goh höh'dáñ, he will cheat, deceive us.
ā swâ'noh do'nyo ok, you will consider, reflect, meditate upon.
ā a wên noh'dó nyö'ok, she or they will think of him.
ā swah'wän dat, you will die.
ā eh'sis hâ on dak, thou shouldst bind him.
ā swas'he da'ák, you will count, or will have counted.
ā ga'nàh na wâh, it will melt, get warm.
ā as'rá on dat, he will be entangled, ensnared.
ānt höwâ ni'nok, they will send, or call for them.
ās ha'oli das, he will soften, make tender.
ā a'áh daah, he will burn it up, consume.
ā ya'go gâ'is dâh, she will improve, make progress, it will submit to her.
ā ya'go ya'ñ dà ge hâh, she will derive benefit, advantage, help, from it.
āh sa'dá no dâh, thou mayest, shalt or wilt sing.
ā wu'gyâh da yân det'het, I will make myself manifest, I will be known, distinguished.
ā gat'hoñ dat, I will hear, obey.
ā gat'hoñ da sek, I will be in the habit of obeying, hearing.
āch hweh'ño nih, thou wilt roll it up, bind it up again.
ā ya'on da'h'da no'ök, there will be a shaking, or trembling.
ā wun'dah so guh, it will fade, lose its colour.
ā ga'da gâ eh, it will wither, die.
ā ya'go dyah'gâh, she will share, participate.
ā a'inho no nih, he will make a house, or building.
ā a nos do dâh, he will erect a frame.
LESSON XL.

ä ya'ok', it will be galled, chafed, blistered.
ä yu'yän det het, it will be made plain, clear, manifest.
ä yo'gwa á gwat, it will turn us aside, lead us astray.
ä'ä nos de is, they will attend to, take care of, follow, take up.
ä ga'yoh, it will come, arrive.
ä swa'doh, it will heal again, or become again. You will be or become, or give a present.
ä jo'hek, it will live again, or you will live.
ä ja'i'ye h, she will die again.
ä ya'i'ye h, she will die.
ä ye'dyëh, she will be flying.
ä swa'at, you will pass by.
ä sgi'e h, I shall or will die again.
ä sgyeh', I will awake again, arouse again.
ä swa'gyët', it will make me awake again, arouse me again.
ä dyiut'gai h, a noise, or loud noise, will be made at a distance.
ä'e gäh', I will see him.
ä gaat'gah, I will let go, give up, leave, relinquish.
ä ga'doh ho'ah, I will rejoice, be glad, be thankful.
ä yo'hek, she will live.
ä ye'gäh', she will see, she will see it, be convinced.
ä yeh'shâ nîh, she will conquer, prevail over, out-do.
ä want'his, it will remove, or be removed, go aside, shove along.
ä wan'dis, it will profit, be of advantage, be useful.
äch he yoh, thou wilt give or hand it to her, give her again.
ä eh' sis hâ on dâh, thou wilt tie, bind, fasten him.
än'de'ek haah, or, ân'deh khaah', pertaining to the day-time.
ä'yu hâh'll, it will dawn, become day; to-morrow.
ä sgaat'gah, thou wilt give me up, let me go.
ä gis'nyët, or, â gis nyut, I will speak.
ä gis'gat gwâh, I will laugh.
ä gus'ho guh, I will bite, take a mouthful of any thing.
ä gus'yo nih, it will be fixed, made.
ä gwâ'noh sa wâh, I will read, repeat, recite.
ä e'wâ nôh sa wâh, I will repeat his words.
ä'ont huh', he will pour.
LESSON XLI.

ű ga'da wa'ánt, I will go over, get over.
ű ga'da wā ah, I am going a swimming.
ű sga'da wā ānt, I will go over, get over, &c., again.
ű dyu'deh ho'do os, it will be shut out, excluded, debarred;—
(speoken of things at a distance.)
ű sga'is do'ok, it will be set aside, put by or removed, again, or,
back again.
ű gai'wa yāndah'go ok, it will be or become duty, it will be a
matter to be attended to.
ű' ye ye na'wāh khook, she will or should hold it.
ű sha'yent hwa guh, he shall reap again, receive or gather
again the increase.
ű ga'de gaht, I will make a fire, kindle.
ű ga'jā q guh, the fire will kindle, get well a burning.
ű geh'so jo'dāh, I will lay in a heap, heap up, pile.
űān'dah, hunger, famine, scarceness of food.
ű'o di yah'da ga'ih, it will bite, devour, consume them.
ű gi'wah doht, I will destroy, blot out, annihilate.
ű'gye nāg'h', I will take hold of, catch, receive.
ű ga'ye nāh', it will take hold of, catch, receive.
ű'yon da dyah'do dāh, she will be burned, also, she will be
set up.
ű'gyah'do dāh, I will burn it, set it up.
ű go'ya dyah'do dāh, I will nurse you, take care of you in
sickness.
ű yon'dyah tgah'hat hūh, she will turn over.
ű ga'dyah tgah'hat hūh, I will turn over.
ű sīni go'a'āk, thou wilt take care, be cautious, be on the look
out.
ű a'wyk wa'ε has, she will set a table for him.
ű a'yānt hūh, he will plant, sow, loan on interest, or invest in
stocks.
ű geh'hah shū q guh, I will hire a servant.
ű o'nos hūh gwa'nis thaaK, it will remind them, cause them to
remember.
ű dwēn'neh do'nyoh gwaak, we will consider, reflect, or be in
the habit of considering, reflecting.
LESSON XLII.

ə yon’dyus ʰǎːh, she will lie down, retire to rest.
ə gat’gah son da guh, I will leave, stray from, forsake the company I was with.
ə ga’des aah, I will get ready, be ready.
ə o wa yah’dih saak sek, she or they will seek, look, search, or be seeking, looking, searching for him.
ə o’yah dah’doh’t, it will lead him astray.
ə ja’go yah’dah gwat, it will save her or them again, (spoken of either the life or the soul,) preserve, heal again.
ə ja ga’ o hes dak, it will make her or them to live again, prove salvation to her or them.
ə ga’des aah, I will get ready for it.
ə ga’yə nən’daht, it will finish, be finished, get done, be prepared.
ə yuh’gə yən dak, it will have, or there will be there, powder, ashes, dust.
ə an dəhk, he will stand, rise up, stop.
ə an di yah’da de nyək, they will be, have existence, there will be persons.
ə ga’ja go’oh, it will exert itself, take an active part.
ə ye’at, she will pass.
ə’nunt yu o wih, they will tell.
ə go’yəh dah’sə no niη, I will keep thee, take care of thee, preserve thee.
ə go’yəs de’is, I will attend upon, take care of, provide for thee.
ə gon də əh’sek, I will be very kind to thee, (spoken of the habitual conduct.)
ənt haat’h’s, he will draw near, (i. e. to the speaker, and those with him.)
əh sa’ok, thou wilt hear.
əh sa’də on do’oh, thou wilt ask, inquire.
ə ga’des haht, I will resist, struggle, defend myself.
ənt ga’də dıs’v’t, I will exert myself to the utmost, use myself up; (spoken of something to be done at a distance )
əh si’eh, thou wilt die.
əh saat’gah, thou wilt leave, forsake, surrender, give up, submit.
ə ga’ is do’ok, it will be laid aside, put by, removed.
ə an’di wah’dən dyat, he will urge the matter forward.
LESSON XLIII.

ä'yän'dääh, he will pity thee, do thee favor or kindness.
ä sgr'dääh, thou wilt pity me.
ä ya do e'syoh'gwääh, he will pray to, beseech thee,
ä'a ye is, he will do it, he will be strict or exact in doing so.
ä ot'hon dek, he will hear, hear habitually.
ä'a'nt, he will pass or go by.
ä'yo gwa'dä na'yan dalik, we shall be praying.
ai'swa do'hi, you may, might or should deny.
ä ya'gwat gaat'huh, we shall see or behold, see to be so, realize.
ä'o di nä'h'kwääh', they will be angry or mad.
ä yá'nä gä guh, or, ä yo'na gä guh, she will remove or emigrate.
ä yuh ni go'i yu aak, it will be happy.
ä ya'gut hon dek, she will hear it.
ä yu yän dah'duk, it will obtain, get, gain, receive, by means of, or on account of it.
ä o wa yah'dih saak, she will look, long for, or seek him.
ä yaiah'saak, she will seek, long for, search for.
ä yu'döh no'on dyëë'sek, it will keep away from, stand aloof, (spoken of the general habit or practice.)
ä yu'âh do'ok, it will have past or gone by, (i. e., the place where the speaker is.)
ä dyu'âh do'ok, it will have come past, (i. e., some point between it and the speaker.)
ä gi'wis aah, I will agree or promise, covenant, give commandment.
ä kno'oh gwaak, I will love.
ä kno'oh gwaak, I will eat boiled corn.
ä knoh'gwaak, I will drink milk.
ä yo'nis het, it will be a long time.
ä yont'gä ni'saah, she will meet, attend, be present at a meeting.
ä'nont gat'huh, they will see, look, behold.
ä'o sa yah'dih saak, they will seek, search, long for thee.
ä yo'gwa doohs', we will take instead of, or in exchange; so, our wishes are answered, we are satisfied, &c.
ä'o want hon dek, she or they will obey him, hear him.
ä'ë non'gah, they will quit, leave, forsake, reject.
LESSON XLIV.

ā a'yah daak, he will be there.
ā a'yah da'ak, he will be lying upon.
ā a' go ya'dah sw'yu's dä'h, he will bless or prosper them.
ā ga'di o'nya ni'aak, I will teach, be a teacher.
ā a'noh hehit, he will fill up.
ā ā'no hehit, they will save, they will make to live.
ā o na wäs'thehit, it will be or become theirs, they will become the owners, proprietors thereof.
ā dwat'gon dak, we will go there.
ā a'o ni'aak, he will make, create, fix, regulate.
ā a'o'ni ak, he will make a road.
ā a'nyaak, he will marry.
ā o non dyāā'h'dah'go ok, they may or might be or have been using or occupying.
ā'yo hek, it will live, or be alive.
ā'noh dän dih, they will go.
ā an di yah'da yän'dah go'ok, it will be their office, charge, or duty, they will be made to have in charge, or to be under obligations to do so, they will be set apart for the service.
ā'o di'wa o'gah do'ok, they will be or become notorious, renowned, celebrated.
ā gă'ak, it shall be, it will be. In most cases where it is used before another verb, it is a form employed for making a supposition, or expressing a condition, and should be translated, "it being so," "if it be so," &c. Its use with a negative after it, is very common, and there it is equivalent to "if not," "it will not," &c, and sometimes, "it shall not", "let it not be", &c., corresponding with its potential form "a'gă'ak."
ā'ya gwa yüs'hän dat, we shall or will fall down.
ā'ya gwa yüs'hän dak, we shall or will be lying down.
ā ya gwa yah'dye nānt, we shall fall, (speaking of ourselves to others.)
ā'noh dän dyat, they will make the business go forward.
ā yak hi y'o'dye an dyiēh, we shall have brought them up, raised, increased, caused them to grow.
LESSON XLV.

ä ga gwe'ni, it can be done, it can do it.
ä ga'dá no dáh, I will sing.
ä ge'nyu dáh, I will raise up, make to stand.
ä wv'k'ni go'ä yus'dah go'ok, it will be a cause of happiness to me, it will make me to rejoice, it will comfort me.
ä ę' go ya'do e'syoh gwahs, he will pray or intercede for them.
ä ga'no ho'ok, it will be filled, or become full.
ä o'yah da'yán deet hef, he will make himself manifest, to be seen, to be renowned.
ä o'ga nyak'dáh, that which will be paid, or is to be paid to him.
ä sho'dah sch'dó ok, he will hide, or will have hid himself again.
ä' an dyah'dah doh, they will get lost, wander, go astray.
ä wv' gah dyuh'sek, I will be afraid, or it will fear me.
ä wv' gyafi don'daat, I will tremble or shake, I will be shaken.
ä' nan dyah'dók, they will waste, misimprove, abuse the privilege, keep others from the use of their rights, or use the rights or property of others to the loss, detriment, or delay of the owners.
ä' nan dye'sat, they will waste or squander.
ä yo'ni aak, it will be made, formed, fashioned, or it will make, form, fashion.
ä yo'k'hi yoh, they will give us, bestow upon us.
ä yo'gyoh e'sahah, we shall or will rejoice, (speaking among ourselves.)
ä ya'gwis de'is, we shall or will attend to, or take care of it, or keep, or follow it.
ä go'ya nā'ah, I will follow thy tracks, ways, example.
ä ya gyoh né'nyok, we shall live.
ä jo'gwa ye'ih, we shall meet or assemble again.
ä sa ye nā' wah se'aak, it will support, help, strengthen thee.
ä wan'do nih, it will yield, produce.
ä wan'do dyak, it will increase, grow up, accumulate, yield interest.
ä'yo gwa dyah'dah'go'ok, we shall or will use it, (spoken among ourselves)
ä yu'no ok tek, it will be painful.
LESSON XLVI.

Cha ga'q he dus, he who saves life, the Saviour, he who has saved them, in the habit of saving life.

chi'wa ye ili, thou art honest, i.e. thou doest rightly, correctly.

che yah'do ah thah, that by or with which thou wastest her or them.

chih se'deh jih, early in the morning, (past time.)

Che yoh'he dus, thou art their Saviour, savest their life, i.e., habitually.

che non' das thah, the place where thou feedest them, manger.

cho gw'a' yah da gwah, he has saved us, saved us from danger, rescued.

cho gw' a' nok doh, he has called or sent for us on account of it.

cho gw'a' no goh, he has called or sent for us.

chi o' noh doh, he knew that or it before, he foreknew.

chgyah' da gwah, thou hast rescued or saved me again.

ch'i'o dyeah dah goh, when he used, or was using it.

cha' dyah' dah gwah, thou art using, (spoken of things in use.

chi a' go ya do ni, when he wrote to them.

chi a' yah thaah, when he was hung up, (used also for crucifying.)

chi a'yah daah, when he was present, in the company.

Cha go'e wah' dah gwah, the place where he punishes her or them.

che'swa ye'ah, you resemble him, are in his likeness.

chi gek'sah a ah, when I was a child.

chi ge' gah jih, when I was old.

chi' khe noh, when she was my step-daughter.

Chi' nos hah' geh, Warsaw, Wyoming Co. N. Y.

de wa'da nah' gah dah goh, parable, fable, comparison, or illustration.

dyu di' ah doh, first, in the first place, in the beginning.

deh gah' gwah' goh, north, where the sun is not.

de'ya go ga' nas oh, she was an eye-witness.

da' yan de ih, he is ignorant, he does not know.

deh ga'ok hah, I do not hear, do not understand.

deh sa' ek hah, thou dost not hear or understand.

de wa'ga do' ah nih, I wish, desire, need, want.
LESSON XLVII.

de a'i wa'ge has, one who disputes, argues, pleads; hence a lawyer, a pettifogger.
de wa'ga dwä'non't, I hope, expect.
deh'gän de'ih, I do not know, am ignorant, unacquainted.
deh syän de ih, thou dost not know, &c.
dwah ni'go ah, our minds, intellect.
dwah ni'go ah'geh, in or on our mind, intellect.
deh ak'ni go'ä yän das, I do not understand, apprehend, the meaning.
deh sah'ni go'ä yän das, thou dost not understand, &c.
deh a'oh', it can not, it is impossible.
deh a'gën noh'doh, I do not know.
deh sen'noh doh, thou dost not know.
da kneh'ak hooh, I shall take the wrong one, err, miss the mark, mistake.
da gi'wa neh'ak hooh, I will miss the subject matter. The 'd' at the beginning of these two words makes them refer to something at a distance, and so in hundreds of instances.
da'gi dá, pity me, have compassion upon me.
da'gwän dá, pity us, have compassion upon us.
da gek'wa nont, give me food, feed me.
dak nöh'gwa nont, give me milk for food.
dak na'nont, give me oil for food.
dak hah'gwa nont, feed me bread.
dak ne'ga nont, feed me water.
da gyah gwa nont, feed me tobacco.
da geh'wa'a nont, feed me meat.
dek ni'oh, two females, sometimes (though rarely) applied to animals.
deh ös'deh, not heavy, light.
de i'yus he, two men, two persons of whom one is a man.
de gi'yus he, two women, two females.
dek ni'yus he, same as the preceding.
de gai'yu's he, two animals either male or female.
de yo'gweth da ge, two persons.
de i'yah da deh, two persons present, in view, in being.
LESSON XLVIII.

de i'gwe goh, both men.
de gi'gwe goh, and dek n'i'gwe goh, both the women, also
both the animals.
de wa'oh des, two long ears; joined with 'ji yah,' (dog,) it
means the grey-hound; with 'ga'on da nah'gwih,' (horse,)
it means the ass.
de ya di, they two are together, his companion.
de ja di, you two are together, thy companion.
de a'nan di, they are together, they are companions, (many,
more than two,)
de yu di nah'ge on'doh oh, sheep, a load or burden consisting
of two horns hanging down.
don da'sah get, return thou, come back.
don da'wah get, it returns, comes back, it returned.
don'da gwai wah sâ gwus, do thou forgive us.
don da gwa yah da guh, do thou deliver us, help us out again.
don' da gi'wah sâ gwus, do thou forgive me.
don'da ya'gwa dat, we, (the persons speaking,) may or shall
stand up again.
don da'gah na'h ne'dah, I have repeated again.
dânt ga'h'nah ne dâh, I will repeat again.
don da'yont his, she has moved back again, or come this
way again, she has approached.
dân dyóont his, she will move back again.
do'ni sa ga'nyahi goh? how much did you pay for it?
dwâ nîs'hâ deh, that day, at, in, or on that day.
dwâ nîs'hâ de nyoh, those days, or at, in, or on those days.
dwâ nîs'hâ dek, that past day, &c.
dwâ nîs hâ de nyok, those past days, &c.
da gwâ'nont, do thou give us food, give us to eat.
de snoh'ho nyak, do thou catch it, e. g. a ball.
da ji'h yaak, throw it, throw it hither.
da gi'h yaak, throw it at me, hit me with it, shoot me.
da saa'dih, toss it hither.
da e'sa dyês, toss it to him.
deh wa'do dyus, it does not grow, it is not growing.
de dwa'do dyus, growing of itself, spontaneous, it grows again.
LESSON XLIX.

deh'ō wah'ni go ā'no es, she does not like his opinions, feelings, or purposes.
do nyō'nīs hēt? how long will it be?
do ni yo'? how many?
do, an exclamation of dislike, or of surprise, or for the purpose of calling the attention, or of forbidding.
dwa da'deḥ gā, brothers, we are brothers, (i. e. those present,) they are our brothers, (referring to absent persons); a polite form of address in councils.
dwa dá'noḳ, our friend; mostly used of blood relations.
dwa dá noḳ shōh, our friends, (speaking to them.)
de dwā'dān onde de, brothers, our brethren, (speaking to them); used in reference to children of the same parents, and to members of the same church, and of the same clan, sometimes, though more rarely, to people of the same race.
de gō'nōq nyōhōn, i thank, salute, or compliment, thee.
de gwa'noq nyōhō we thank thee, &c.
de yu'ha gwān deh, gap, opening, vacant space between.
de yu'ha gwān de'nyōh, gaps, cracks, fissures, openings, &c.
de yu'hōs dah'is doh, gimlet or augur, any thing which makes holes by turning.
dus gā'oh, near, close, nigh at hand.
de yiu'is gwat, slippery.
deh tah'gwis dāh, nothing, not any thing.
da gwa'ye na'wah's, do thou help us.
dyu'hān dyōh, it came or went from that place.
dyōt gwāh'sōt, where the blood is upon it, or it is bloody.
deh'gi wa yān de ih, I am not acquainted with the matter.
deh a gwai'wa yān de'ih, we are not acquainted with the matter, (spoken to a third person.)
dyu nāh'net, the second, the thing which comes in the second place, the repetition of the same thing.
da gwat'gat huh, look thou upon us.
da sā'ont huh, do thou pour, pour out.
dēnt'ga ye ih, let it become just right again, or just as it was before.
dah jōb'dyōnt, it is not fearful now.
LESSON L.

da ya gwa deh'has doqhi, we exerted our strength, (speaking of ourselves to others.)
de jah'do weh'dah, do thou give, judge, or consider, decide, determine.
de'a nan dah'ni go'ah, they are not cautious, do not consider, do not look out for.
dah'de'o di da gwai'doh, they have not spread out or expanded it, stretched it.
de wah'da gwai'doh, it has been unfolded.
de yuh'da gwai'doh, it is spread out, unto ded.
de g'a da gwai'doh, it has been and still is spread out, stretched, extended.
de sa'hat hes'hah, thy light.
da ya' gwa do'sho dook, we will kneel.
da gwa'yon dyah' se aak, do thou smile upon us.
da she'swa do'shot has, ye will kneel before him, (sometimes also, used imperatively.)
dyu da des ah do ok, let it be done faithfully, or with the utmost zeal, diligence, effort.
de ja gwai'wah sa' gwus, we forgive, we do back again as we have been done by, (speaking of ourselves to another.)
dah'de ja gwai'wah's. gwus, we do not forgive, we do not return again the same treatment, (spoken of ourselves to another.)
de'jak hi'wah sa' gwah seh, we forgive them, we return the same treatment, &c., (spoken of ourselves to a third person.)
de g'a on da'o wah'go, beam or plate in the frame of a building.
deh go'an ja'y'an de'ih, I do not know the land or country.
de g'aah daad, let me run.
de sa'ah daad, run thou.
dah a'yu a'na ho, it cannot get wet.
da'saat gah, do thou give it up, let it go, relinquish it.
da gwai'wa ye'is dahn, do thou justice to us, fulfil thy engagement with us.
dyu'i wah, on account of, because of, for the sake of.
da e'sah'ya dook, do thou protect him, take charge of him.
LESSON LI.

de yu'dā non'dah goh, there is hope, it is hopeful.
da gāh'āh, hen, the hen kind.
dyu'hos gwa'ont, cow, the cow kind, neat cattle, (so called from their chewing the cud.)
da se'nyet, do thou send, or send word by some one.
de ga'āh sa'oh, praise, honour, glory, it is honourable, glorious, &c.
de n'sa gwe nih, it cannot, it is impossible.
de o'gwe nyoh', it could not, it was impossible, (often, but improperly used in the present tense.)
do'gās o weh, very certainly, strictly true.
de wān doh, never, not ever.
dāh ji'ah, a little while, soon, for a short time.
da sā'hon dek, do thou hear.
deu dēah'gont, bright, brilliant, glittering, shining, dazzling.
dā wah'de nih, it will be changed, or exchanged.
dā wan'dih sa de nih, it will turn round.
de ga'āh sā'oh gwah, the matter for praise, on account of which honour should be given.
de ga'āh sā'oh gwa'noch, the things, or matters, one by one, which furnish occasion for praise.
de yu do'ān jōoh, it is necessary or needful, or desirable.
dā yu'do'ān jō ni'ak, it will desire.
dah' de' yuh n'go a ge, doubtless, there are not two minds or opinions about it.
do'sa āh'sā o'nyo ok, they will praise thee again.
deh a' on da'o wā nān'noh dō os, they cannot be compelled.
de yo'gwah sānt hwāh', we cried, we wept, we cried out, (speaking of ourselves to another.)
det hās hak doh's, he bends, he bows; i. e. habitually.
da e'swat ha'āh, you may converse, talk over the matter.
do'sa wa dānāh gāah'dah go'ok, it may or should be compared over again, or have an illustration again, or have a new parable to explain it.
da a'ga ne, he beholds, he sees, he is looking at it.
de seh'nyaah, thou hast the charge of.
de e'seh'nyaah, thou hast charge of him.
de she'yah nya döök, do thou protect her, take charge of her continually.

dah'de'wak ni'go ü go, I doubt not, I have not two minds or opinions respecting it.

deh'oo dok, without end, endless.

de a'siğ da'ge oğ, at his feet, (implying that his feet are down, as when standing upon them.)

deh yiuh'hat hes'häh, light.

deh o'yän det'hele oh, it was not made clear, plain, manifest.

deh wa ga dā'non dah göh, I had hope, it was the cause or ground of my hope.

deh o di'wah'dan dyoh, they did not go on with the business.

da gwa'dāh swi'yus däh, do thou prosper us.

deh yuhi ni go'hak, it troubles, it is troublesome, it is vexatious, it occasions a feeling of loneliness or weariness of the place where one is.

deh yuhi'ni'goh hēh'gwa ni, two animals are troubling each other.

dwa'dā no dāh, let us sing.

dān dwā'dek hah'siğ, we shall be separated.

da'nht ho'yağ da'ges guh, he will lift him up again, (applied literally to one who is lying down, but figuratively to any improvement of condition or circumstances.)

deh e'i'wa gwen ni yuș'tah, she does not believe it, or believe in it, (i.e. habitually.)

deh e'wā nant, she does not speak, she is dumb.

deh je'wā nant, she does not speak now, she is dumb now, (implying that she used to speak but cannot now. This implication is conveyed by the 'j' in the second syllable, and so in hundreds of instances.)

deh ga'yäh, it is not there, it has not, there is none.

dyuhi ni go'i yus deh, the happiness, or contentment, or blessedness which is there; at or in the blessedness, i.e. at a distance. This idea of distance from the speaker, is conveyed by the 'dy' at the commencement of the word, and so in a large class of words; in others however, the 'd' alone is prefixed.

dyu ān'ja deh, the land there, or that land or world, (see the foregoing definition.)
LESSON LII.

dyu ān'ja de nyōh, the lands or worlds there, (see foregoing.)
dēn gat'gaah huh, no where, in no place.
de'o nān do'ān jo' nih, they desire, wish, need.
da gwa'des ah'se aak, prepare us, make us ready, fit us.
di sa'nōk da yāh, at thy kingdom, place of abode, possessions,
&c., (implying that it is at a distance.)
de dwa'dyāh do'weh dah'gwah, the place of judgment, of trial,
of decision, the judgment throne.
dā sah'swe go'ok, thou wilt be deaf.
da'ē'sah swe'go ok, thou mightest have been, or mayest be, deaf.
de ya'gus ge'e yōh, she is tired, she has become weary.
de yiu'ā deñ, valley, ravine.
deñ wa'dok thah, there is no deficiency, it does not fall short.
deñ jōt'wa dase, it does not encompass, enfold, envelope, go
around it, now, (implying that once it did do so.)
da gwai'o nyāh, do thou teach us, instruct us.
dak ni go'ā yān'dah dāh, do thou make me to understand.
da gya'h'do ali, wash me, i. e. all over.
da gya'h'da go'eh, cleanse me, wipe away from me whatever
pollutes.
da sah'sent, descend thou, come down, fall.
dēy u'do gwah'doh, it is or has been distributed, or spread
abroad, scattered.
dwa yah'da deh, we, us; or at, to, or upon, us, (speaking
among ourselves.)
deh a'go yah, she has not, she has not got it.
deh o'noh doh, he does not know, he knows it not.
deh'ga ye'āh, it is not done, it is not so done.
da'ā'yaah do wet hah, judge, he who decides.
dé'wa dē nyāh'doh gōh, curse, cursed,
deh'sa gā'yās, thou art not willing.
dēy u'doh hō gā'nyat, the place of torment, or misery, (spo-
ken of a place at a distance.)
dēy u'doh hō gā'nyat, wretchedness, torment.
deh gah'has dis'hā'āt, there is no power or strength.
deh gai'wa gwēn ni'yuh, it is not true.
deh wa'da dwēn ni'yuh, it is not at liberty, it is not free.
de yu'dá no'ya nih'doh, terror, it is terrible, it is a frightful thing.
deh e'yán de'is, she does not know, (i. e. habitually.)
duh gaa'h'ah, few, not many.
de dwas'ge'e yos, we are fatigued, wearied, tired out, (spoken among ourselves in reference to the habitual condition.
deh'gá no'oh, it is not hard, it is not difficult, or it is not valuable, it is worthless.
deh'sánt hws, he cries out, he is crying out.
de á'nah sánt hws, they are crying out.
deh jo'nak dót, there is no longer any opportunity, (implying that there has been heretofore.)
de ga'yah snt, the cross.
deh gi'wa gwën ni yus'tah, I do not believe.
deh'gá gwe'go'h, not at all.
de wa'ga dá'nont, I hope, (implying both desire and expectation.)
d'o'dih'ni go'á yán dah'oh, they did not understand it.
dwai'wa no'oh gwah, we love it, we are pleased with the matter, (spoken among ourselves.)
dwai'wa no'es, we like it, we are pleased with the matter, but implying a less degree of complacency than 'dwai'wa-no'oh gwah,' (spoken among ourselves.)
đa ga'dáh, it will fly.
de ga'áh sa oh, glory, honour.
dént há'noh dán dih, they will return, go back again, come back again, go away again.
desgya'dye áh, the two things are alike, they resemble each other.
deh waat, it is not there, it is not in it, it is not contained in it.
da gyáás'dáh, teach me, show me how, instruct me, give me the skill.
da go'wan thus, show me, show it to me.
de ok'hah so gwäh, he divided, he separated.
deh dyiu'i wah, not on account of.
de yuh'ni go'á ge, doubt, it is doubtful, there are two opinions, two minds in regard to it:
do'di gwe'nyós qh, or 'de o'di gwe'nyós qh,' they were not able, they could not do it.
LESSON LIII.

de se'ga ne, thou seest, beholdest, art looking at.
deh wa'do nya'noh, it is not moving about, it does not stir, it is motionless.
dak'yu o wih, tell me, do thou tell me.
da gwa'o wih, do thou tell us.
dyoh heh, we live, our life, (speaking among ourselves.)
dwat ha'i neh, we are travelling, we are journeying (spoken among ourselves.)
deh'dwa dah'ni go'ah, we are not watching or looking to ourselves, (spoken among ourselves.)
deh'dwah'ni go'ah, we are not expecting, we are not looking out for it.
deh o'yah gah'hä os'hah, there is no danger, it is not dangerous.
da ga'dwän deh'dah, spare to me, do thou impart to me, (sometimes used in borrowing, but oftener in begging.)
de sa'dah son da'i goh, thou art dark, thou art in the darkness.
deh ge'yä oh, I do not know how, I am not skilled in it.
de ya'guh ni'go hah, she is lonely, she is homesick.
de yu'dä non'dah gweh, it is very hopeful.
dyuh'dän dyoh, it came from, whence it came.
deh gwë'n'ni yu, my speech is not good, I do not use good words, I am not eloquent, I have not a good voice.
de yoh'swe goh, she is deaf, her ears are stopped, she cannot hear.
de ye'gah gwe goh, she is blind, she cannot see.
deh wa'do nyat hah, it yields nothing, it produces nothing, nothing grows upon it.
de yu'de yah'hih da'noh, there are hindrances, one after another, there is a succession of difficulties in the way.
de sga'i'wa y'a'on daah, the two things are compared again, it resembles this matter also, (used where repeated resemblances are pointed out, or two or more illustrations used in succession.)
de jä'noh sa'ne gã, thy near neighbour, you two are near neighbours, i.e. your houses are joined together, or contiguous to each other.
de'a nêu noh'sa ne gũ, they are neighbours, &c

de wu's hā, twenty.
de wā'nis hā ge, two days.
de'oh di yah'sont, they crossed it, they made their mark.
de'oh wat'gah wāh, it was not left, or given up.
de'oh os'ōh, not at all, no, not by any means.
da wah'sēnt, it fell, it falls.
de yu'jah son da'igoh, darkness, it is dark.
de a'ga ne, in his sight, he is looking at it.
da gwā'ni go'ī yus, do thou satisfy us, make us happy.
da gwā'nomok, do thou call us.
da gwaa't'gah, do thou give us up, let us go, relinquish us.
da gwaa't gah, do thou give us up, let us go, &c. The use of
the 'h' at the end of the word instead of 'h,' makes the
imperative much stronger.
dogat, perhaps, or, (do gat' gih'sah, or perhaps.)
de'oh o'ogat, it is not c'ear, distinct, plain, evident.
de'o'wa yah'sont, they crucified him.
dwah'ni go āh g's hōh, our minds, in our minds, (among our-
selves.)
de yu'h ni goh'ga nyat, unpleasant, troublesome, that which
makes it desirable to get away from any place, lonely,
homesick.
de o'wa'ah sā o'nyōh gwah, that for which they praise him,
that which is used in praising him.
de a'ah sā oh goh, he is worthy to be praised.
de o'nos hak do ok, they are stooping down, bowing, leaning
forward.
de'oh'̄di yi'ah, they have not, they have not got it.
de'ah ak'ni gont, I am a fool, have no mind or wisdom.
de'oh'ni gont, he is a fool, &c.
de'ah a'guh ni'gont, she is a fool, &c.
de'ah sah'ni gont, thou art a fool, &c.
de'ah swah'ni gont, ye are fools, &c.
de'oh'di ni gont, they are fools, &c.
dā dyō'gwān nok'dāh, it will come suddenly upon us, or hap-
pen to us, (speaking among ourselves.)
de o do'án jō'no nih, he needed those things, or he desired or
wished them.
LESSON LIV.

dedyaQh'nh, it is less, e.g. the disease is less violent, the sick person is better.
dah'de dyaoh'noh, it is no less, the sick person is no better.
deh'yo hëh', it is not alive, it does not live.
då yoh'nôh jah'e syô'ök, it will gnash the teeth.
de yu'doh gwaah'gwaah, sulphur, brimstone.
de gâ'o we'o da hoh, chain, rods or wires linked together.
dak ni'nôh, buy of me.
dwat gaat'huh, let us look, let us see, let us see it.
da'eh, he is coming.
da yâh, she is coming.
da'neh, they two are coming.
da'a neh, they are coming.
da'wâ neh, they (women) are coming.
dwa dek'ho nih, let us eat.
de sgai'wa'it, let it be broken or destroyed; it is broken, destroyed, or taken in pieces again.
dejak', cut it off, break it off.
dwat his', we will move along, let us move along.
dyuh saah', the beginning, at the beginning, commencement.
deh o'gwe nyôh, it cannot, it is not able, it is impossible.
deh jo'gwe nyôh, it cannot now, it is not able now, (implying that it has been able heretofore.)
deh jo'wa nant'ah, not one word.
deh ah'gwis dah, not any thing.
de ji'yak, do you two cut it off, or break it in two.
då wan'dyak, it will break in two, it will be cut off or broken into two.
deh dye'i wa yeih, she is unjust, unrighteous, she does not fulfill her promise.
dye'i wa ye ih, she is faithful, she is just, righteous, she keeps her word.
dwa'gâh, we see, we perceive.
dwa gâh, let us see, let us perceive.
de yonf yus gwi nes, she creeps, a creeper.
de yo non da gwân de'nyôh, streets, open spaces in a city.
dwa'ji'wa'ah haas dooh, let us take a strong hold of the matter.
deh' o' gwai'wa gã, we do not see the matter or circumstance, or have not seen it.
de o'dán do'nyah doh, he did not mock him.
deh'ga dah'ni go'ãh, I do not expect, look for, anticipate.
deh oh gwãh, he took, he took it up.
deh ja'oh, both.
dã khe'ya do gwat, I will scatter her or them, I will disperse them, spread them about in all directions.

deh g's'ha nis, I am not afraid.
deh s s'ha nis, thou art not afraid.
da yiu'is guh, it will slip, it will slide, it will slue.
dé ye'sas nyieh, she will take charge of thee, take care of thee.
de o'gã yãh, he has no expense, no debt, no credit.
dé yu'nah net, it repeats, it doubles, it is a repetition, or doubling.
deh gai'wa yân'dah goh, it is not duty, there is no obligation, i. e., to do so and so, it does not belong to, it is not the province of.
deh gai'ys doh, it is mixed, it is mingled, the two things are mixed or mingled.
da gwâ'nok do'thvs, do thou give us opportunity, do thou give us room or space.
deh o'gwah ni'go wa nãh, we are not wise, our minds are not large.
dé yu's'ha-ge; two years.
deh o'gwah yãh'hih oh, we have not erred, we have not made a mistake, we have not done wrong.
deh dyiu'h'saah, it has no beginning, there is or has been no commencement to it.
dwat'he dák, day before yesterday.
dwat he'dák sho'h'oh, a few days ago.
deh'skã noh, not well, not peaceful, not free, not gratuitous.
de ga'oh da ge, two ears.
dyok hi'nos, they call us.
de yok'hi ga'ne, they are looking at us.
dya goi'wah, on her account.
dyiú dá'gwãh, it was chosen, it was selected from among them.
deh'wih, I do not think, it is not my opinion.
dãsk dat, I will stand up again.
LESSON LV.

de swak, do ye take it up.
deh os'haeh gweh, it is not to be expected, it is not hopeful, there is no hope of it.
deh ja'gus haeh, she does not expect it again, she is not looking out now, (implying that she was doing so before)
dak yu'nya noh, tell me, be telling me, tell me stories, relate to me incidents.
dan dyoh'no ok, it will remove away from, it will be taken away.
dwai'wa ek, let us take hold of the matter together, let us together go forward with the business.
de yu'di åh, there is a difference.
dah de'yu di'åh, there is no difference.
de we'nooh, it is another thing, it is quite another thing, it is a different matter, the two are unlike.
dyut hoh', it is the thing, it is the same thing.
deh dyut hoh, it is another thing, it is not that, it is not the same.
dah de dyut hoh, it is changed, it is not the same thing that it was.
deh a'gat hoh, I have no connection with it, I have nothing to do with it.
dwat hon daad, let us hear, let us obey.
de yiu i'wa ge, two things.
deh so gaah, no one, no person.
deh a'dok haah, he does not see, he is blind.
de yiu'ih oh, it is worn, it is ragged, it is tattered, it is torn.
d e ye'jis do'ak thah, tongs, things to pinch fire with.
d e sgya'dye åh, the two things are alike, they resemble each other.
d e sya'dye åh, the two persons are alike, they resemble each other.
d e yut'hweh no nih, round.
d e wâh'yah es'hä's hâ, two thousand, 2000.
deh o'ni yoh, it is not hard, it is not firm, substantial.
deh jo'ni yoh, it is not now firm, &c., (implying that it was so before.
de yu’dah ne gā‘oh, it is broken open, it is torn; applied also
to the bursting of an abscess, or the opening of an ulcer;
it is ruptured.
dā wan’dah ne gaah, it will burst, be ruptured, &c.
de gā‘ndiyiuh gwa jā‘oh, both parties, both assemblies, both
congregations, from ‘de ja’oh,’ both, and ‘gā‘ndiyiu-h-
gwah,’ party, multitude.
de yus’hak do’gh, it is crooked, it is bent.
de yut’yuk dah’oli, it is dull
de yiuh’gwah, pulse, it beats, it throbs, it pulsates, it thumps.
deh a’dis ha’nis, they are not afraid.
de o’dijā’ont, their places are on the opposite sides of the same
fire.
de wañ’hoont, it is joined together.
de swañ’hoont, it is joined together again, it is mended, i.e.,
after having been broken apart.
deh o’yāh, he has not, he has not got it.
deh wah’dya weeh, it is not incompatible; (used in reference
to medicines), it will not interfere with the action of the
medicine, it is not dangerous to use together with.
de ya’go do’an jo nih, she wishes, she desires, she has need of.
de yo’gwa do’an jo nih, we desire, need, wish, &c.
dy o gwa’da des’ah deh, we exerted ourselves to the utmost, we
used ourselves up.
da sa’dyiént huh, do thou pull.
dā’ā non dah’no’gh gwa λk, they will love one another.
de jo’gwa di’wah sa’gwhah seh, we are forgiven.
de jo’gwa di’wah sa’gwhah seeh, we have been forgiven again.
deh a gwa do’e syoh’gwa neh, we are not beggers, we are not
begging, we do not ask favours, we do not beseech, we
have not come a begging.
da di’ah sā o nyō’ok, they ought to praise, extol, commend,
honour.
de ya’gwas da hah, we cry, we weep.
de yak hiih nyaah, we take care or charge of them.
de yuh’da gwa ih da’neh, the things are spread out, unfolded,
expanded, stretched out, one after another, e.g., the sails
of a vessel are spread out.
de se’hat het, do thou light it, do thou make it light.
LESSON LVI

da yu do'än jo'o ak, it will be needful or necessary.
deh ak'hi ya'do e'syo'lı gwah'seeh, we have not prayed for them, or begged for them.
dă gah'sai'yat, it will hasten it.
daa'gah sai'yat, it may hasten it.
da'o sa'ga năk, that they might look at thee.
da'ye sa'ga năk, that she might look at thee.
de sah'sih da'ge oh, at thy feet, (implying that the feet are down, as upon the floor or ground.)
de'yö gwa'dă non da'h'gwă nōh, we hope for, we are hoping for them, i. e., the things, spoken of; (spoken of ourselves to another.)
dwah dan'dyo neh, we are about starting, (spoken among ourselves.)
dwah'dăn dih, let us go, let us start.
dă an'di gah'să nis'hăh syo'h, they will shed tears.
de o'dă na'yăn dus'oh, he did not pray.
dă dwa'do het, it will come to life again.
de o'nan da'non da'h'gwă nōh, they hope for them, i. e., the things.
do'sa o wa'nos'dăh has, they might cry or weep for them again.
de dyu'dah'son da'i goh, there is darkness there, at or in that dark place.
da'e goh'sa ga'näk, I was looking upon his face.
de geh'nyaah'gwă nōh, my business, my calling, my vocation, the matters which I have charge of.
de wa'gyah do'ă goh, it presses upon me, it squeezes me, it compresses me.
da wa'gyah dah'gwă duk, it will lift me up, raise me, elevate me, hold me in an elevated position.
da wa'gyah dah'gwăt, I shall be raised up, &c.
de ye'chi yas'dă'ni ak, weep ye for them, i. e. in future.
da ye'chi yas'dă'ni ak, ye will weep for them.
des'hes'was'dă has, cry or weep for him, cry or weep before him.
deh'o dăă'h'go'dus oh, it did not shine, it was not bright or brilliant, glittering, resplendent.
dā dyo'gwā'ñok duk, it will call us again.
dyu da'do ni, the origin of a thing, the first commencement,
that from which it sprung.
de yat'gat hwāh, he did not see thee, he did not call upon or
meet with thee.
de'yu dā'ah'gon doh' it shines upon, it reflects the light, it glit-
ters, it glistens; (applied frequently to the trees or
mountains reflecting the light of the rising or setting sun.
dyiuh jih'gā weh'sā oh, it is covered with clouds, it is clouded.
over.
de wa'ga dah'son daik'da nih, it darkens me, makes it dark
around me, it darkens my mind.
de wa'ge hat'hes doh', it enlightened my mind, it has made it
light about me.
dā yo gwah'ni go'āk hah sih, it will separate us, divide our
minds, (spoken among ourselves.)
dwa da'di wis'us, let us agree together, let us resolve, let us
make a covenant with each other, let us promise among
ourselves.
dwa do'nyet hah, our lungs, our breathing apparatus.
dā ye'gah sā'nis hāh'syo nyōoh, she will be shedding tears,
weeping.
de ye'gah sā'nis hāh'syo nyōoh, she is weeping, she is shedding
tears.
dā jōt wa da'se ak, it will surround, it will go around or about it
again.
dak'ni go'ā yān dah'dāh, make me to understand, explain it to
me, teach me, instruct me.
dyiuh sā'was oh, it was begun, it had been begun, it began.
da wā'nis hā de'nyon dyēh, the days will be coming one
after another, at those future successive days.
dā o'āh sā o nyōoh, he will praise him, it will praise him.
dwa'dā no dah'gwah, our song, our tune, our musical instru-
ment.
des she'dwa no'o nyōoh'gwah, we give him our thanks.
de yu'ni dyuh'gwak hah'soh, the assembly is divided, the mul-
titude are separated into two parties.
de dwa yā'ón dāk, let us compare it, let us use a comparison or
illustration.
LESSON LVII.

des she'dwa no'o nyoh gwaak, let us thank him, i.e., continually or habitually, let us go on thanking him.
da'a d'ion dak, that they may have a covenant or treaty of friendship, that they may be on terms of friendly intercourse or correspondence.
de wah de nyo'gwa ch. it changes, it is in the habit of changing in the act of changing.
de ya'go gah'sah de nyoh, she will be shedding tears, she will be weeping.
da ye'chi aah, bring them, or her.
da ye'chi a'weh duk, bring them along, or bring her along with you.
dā jīt hāk, you two talk about it, discuss it.
dā'yu dā'ah gon dak, it will glitter, glisten, or shine brightly.
da'wa de gūt, it may or might pierce through, penetrate.
da wa'don nyat, it originated, it was that from which it sprang.
de yu dā'l'h gōnd d'yē'hōs, it is glittering, shining brightly, being brilliant, (implying continuance of the state or action, like the termination 'ing' in English, and also that it is along or round about, or among other things that it is going on.)
dānt'gaat gāh, I will rise or get up again.
da wa'gyah do'weh duk, it will judge me, or decide upon my case, or condemn me, or pass sentence upon me.
da wa'gudōt, it will meet me, it will come upon, befal me, come in my way.
da'di yah'dōh si'aah, they are standing close together, standing in a crowd.
de ya'go do'ān jo'no nih, she needs these things, they need these things, or several things.
de yu do'ā' njo' nih, it desires, it needs, it is necessary for it.
dwat gwā'h'sah, our blood.
dwah has'dis hāh, our strength.
da wa'do gut'hāh, it passes through, it penetrates, it pierces through.
de ga'qo wa'nyiuh, it crosses, it lies crosswise, the things lie crosswise.
de ga nā'gwas dont, or de ga nā'gos dont, it has two wings upon it.
de shit', break it in pieces.
de swat'wa ji nyak, increase ye and multiply.
dâ swat'wa ji nyak he'diyéh, or dâ swat'wa ji nyak go'ondyîéh, you will be increasing and multiplying.
de à a nant'wa ji nyak, let them increase and multiply.
dyuh dôhs'ga eh, nineteen, or nine over the ten or number of tens mentioned, as, 'de wus'hâ dyuh dôhs'ga eh, twenty-nine, &c.
de'yo gâ, between.
deh a'yah da'ak, he was not there, he was not present.
deh a'yah'daak, he was not by the side of, or near by him or it.
da swa'da das'hâák, look out for yourselves, beware.
deh wa'dis do'ââs, it was printed, they printed or pressed it.
deh sha'vâ oh, he does not know how now, (implying that he did before.
de ga'non do'gâ, between two towns, used also in some cases for the streets of a city, i.e., the space between the two divisions of the town on each side of the street.
dwah nî'go i yu, we are pleased, satisfied, happy.
deh gah'ni go'i yus'hâ na geh, pleasure, or satisfaction, or happiness, does not dwell or abound.
deh ga'na geh, it does not dwell or abound.
dyu i'wa ni yoh, it is a firm, durable or substantial matter, (spoken of something at a distance.
dân dwâ'oh da'do'ok, it will sound again, it will be blown again.
deh sgat'gaah huh, it is nowhere now, it does not exist now, (implying that it did exist, or was somewhere before.)
deh gâ'e yos, it is not mortal, it does not die.
dô'sas'lat, rise up again, stand up again.
deh je'gâh, she does not see again, or she does not now see, (implying that she did before.)
dâ ga'neh yuk, it shall or will bruise or jam.
dâ jak hi'wah sa gwâvs, we will forgive them.
don'da gwa yah'doh no'ok, take us away from, or out of the way of, remove us away.
dwat gén'nis vs, we meet, we are in the habit of meeting.
LESSON LVII.

dan dwa'dah gwa'ah, that month which will be, or that moon, at or in that future month.
de yu'dis do'a goh, it was printed, it was pressed.
da'a di'yah do wet, they may or might judge, decide, deliberate upon.
da'a di'dus, they might bring to a stand or put a stop to, also, make to stand up.
dant geh', I will come back, I will return.
dach heh', thou wilt return.
dant heh', he will return.
dayyah, she will return.
da gwa'ont, feed us, give us food.
de wa'di yu'gwah da'noh, notices, things published, matters spread abroad, one after another.
da ya'gwah ya'ak, we will cross the water, (of ourselves.)
dus gah, near, near to.
dwus yo nih, let us make, let us create.
de ji'dwa ye'ak, let us become similar, let us be alike.
de wa di'dah, they fly, flying fowl.
de wahn'ont yu'sgwisnes, they creep, they crawl, i.e. the creatures.
da swen'noh do'ni ak, do ye bear rule over, control, or exercise authority over.
de wahn'nan da'wa nyeh, they, (i.e. the creatures,) walk about, or go from place to place, they are moving around here and there.
de ga'jit gwah yu'agh, it has a green colour, (spoken principally of the grass and herbs in the fields.)
dyu sa'wah goh, in the beginning, at the commencement.
de'h'o do'dyana'h, it had not grown, it was not grown.
de'h'os da'on dyeh do'nah, he had not caused it to rain.
dyo hit'gah oh, the water came forth from, there was a fountain there.
dyu'do ni, it produced, it was produced from it.
da ah'nya ah, he may or should take charge of the work, or labour, perform, or attend to the business.
da's nyeh', he shall or should keep or take care of.
deh'wi yu, it is not good.
de shoh'wa i goh, he closed up the flesh again.
dya wân'det gâa deh, it is pleasant, delightful or amusing, there.
deh gââh gwaâh go'gwa, towards the north, northward.
de yuh'hat hes'hâ go, in the light.
da yu'no do'ôn dyiêh, there is a flood, the flood is rising.
da yus'dâ'ôn dyo'ôn dyiêh, it is raining, the rain is coming.
da yu'doh da'ôn dyiêh, the waves are rolling this way.
da gyah'dah set, hide thou me, conceal me.
da gus'de is, take thou care of me.

deh dyu'nok dôt, there is no opportunity there, there is no room there.
deh sgat'gah wâh, thou hast not given me up, or left me, or let me go; thou dost not give me up, or leave me, or let me go.
dak ni'go à'ni yâd, confirm thou or strengthen my mind.
dak ni'go à'ni ya'do an dyiêh, do thou be confirming or strengthening my mind.
dak noh à'weh sâh, cover thou my head.
don da'gwat gah, do thou dismiss us, let us go, or give us up again.

da gwâh nya dook, I will take charge of you, will protect you.
da gwâ'no het, do thou fill us, or fill us up.
da je'naâh, do thou take, accept, take hold of.
da gwa'âh sa'o nyoo'h, we will praise thee.
dya wâh oh, always, continually.
de we'nah shoh, there are differences, different kinds.
dâ sni'eh, you two will die, you two shall die.
da jî'swa dye'ak, you shall be alike, you shall or will resemble each other.
de o'nont gah'gwah'oh, their eyes were opened.
dô'ji näh'da noh'son doh, they fastened the leaves together.
dyô gaa'ìwi, she gave to me.
dôk ni'goh ga'hat huh, it deceived me, it overturned my wisdom.
de wa'de nyâh'doh goh, cursed.
deh ya'de âs'gwah, they two were not ashamed.
dâh sat'haak, thou shalt go, thou wilt go, or walk, or travel.
de dwa'dah nooh gwah, we love one another.
de ya gwais'do nass, we print, we press, (spoken of ourselves.)
deh'dya go dye'âh doh, she does not first, or in the first place.
LESSON LVIX.

dae swa do'än jöös, you may or might wish, desire, or need.
dän di'swat gat'hwah sek, you will look back from, (i. e. habitually.)
dän di'swat gat'huh, you will look back, you will behold or see again from thence.
deh dyu'í wah'heh oh, it did not cause it, it did not take place on account of it.
deh o'yän duk, it had not, it did not have it.
deh yiuh'hat he'gä ak, let there be light, (implying that light did not previously exist.)
deh yiuh'hat hes'oh, there was light.
deh ok'hah so, he divided, he separated.
deh wa'doh da ah, let there be a firmament, or an expanse, or an open space.
deh wah'ne gak'hah sih, let it separate or divide the waters into two divisions.
deh yu'doh da hoh, firmament, expanse, extended space between.
deh yuh'hat he nyök, let there be lights.
dă yuh'hat he nyoh, let them give light.
dă yuh'hat hes'dah go'ok, let it enlighten, or give light to or upon.
dă sgya'dwă nan dye'ah, the two languages are alike, the words are similar to each other.
dweh dah'gwah, it proceeds from it, the thing which causes or gives rise to it.
deh gais do'a goh, it is pressed, it is printed.

d'osyo wă, Buffalo. D'osyo wă Ga nok'da yăh, Buffalo Reservation. D'osyo wă Găh han'deh, Buffă o Creek.
dyu dok', less; dyu dok' he ni'wah, the smaller.
dă'swa yah'đo wëf'hak, you will judge, decide, determine, take into consideration, (i. e., habitually, or from time to time.
dă kni'khah'soh sek, the two will divide or separate it or them habitually.
deh ji'yah do gă, between you two persons.
deh sań wăh, on thy account.
dăh sań dok gwa'ak, thou shalt or wilt sweat, thou shalt or wilt be in a perspiration.
da swah'dän dih, come on, come forward, start this way, come along.
dâ ah'nya ãn, he shall or will take charge of, work upon, till, (the ground)
de yu'di sa'de'nyo'gwah doh, it turned, it changed its direction, it kept turning.
dâ shit', thou shalt or wilt bruise or break in pieces.
da'she dwa'âh sâ o nyo'ok, we may or might praise him, we ought to praise him.
dwâh ni go'is ah, let us resolve, let us make up our minds to do so.
dwâh ni go ah'gêh, in our minds.
deh nya di, I am with thee.
de dyâ'ai, I am with thee.
dâh nya'di aak, I will be with thee.
dâ go'yâh dah'gwah dah'go ok, I will take thee up, hold thee up, bear thee up with it, I will use it to bear thee up.
de wâh de nyus, it is changeable.
dah de'wah de nyus, it is unchangeable.
de dwa'di, I am with you, we are together.
de jah'do wet, do thou consider, decide, judge.
da yu'doh ho'ga nyâ'ok, it will be wretched, there will be misery.
da'yâh do'weh thâh'go wa, the great Judge.
da jâ do gûnt, you two shall or will contend, come against each other, be opposed to each other.
dâh gwa'eh, quite, very; (used to denote that the property or quality spoken of exceeds the expectations of the speaker, as:—dâh gwa'eh wi yu, it is better than I thought; dâh-gwa'eh ës deh', it is heavier than I expected; dâh gwa'eh we ãh, it is quite far, much farther than I supposed; dâh gwa'eh ni ya wâh', I am very thankful, (implying that the obligation of gratitude is now perceived to be much greater than had been anticipated.)
da gwah'has dis'syo nih, do thou make us strong, impart strength to us.
da gwâ'ye na'wahs, do thou help, aid, assist us.
deh'shâ nehis, they are not now walking about or going around, (implying that they have been heretofore.)
LESSON LX.

da'nde'jega'neh, she does not see it, does not look at it, now; (implying that she did before.)
de yo'gwa nyio'da gwah'doh, we have been turned out of, or have changed our course; (spoken of ourselves.)
de yo'gwa də nont, we hope, we hope for.
de ya'oh' yak ho'h, it hits the mark, it comes to the point.
da yo'gah'ni go'on do nyoo'h, she may have the idea in her mind, she may be comforted, consoled, have consolation.
deh sə'e yoo'h, thou art not dead.
deh o'nah jih, not long ago.
dya go'nyah gwah, she vomited up, she puked up, (spoken of some one at a distance.)
de yuh'nya ge, two inches, two fingers.
deh o'jik heh'da gah'oh, it is not salt; it is not tinctured with salt; fresh; (applied only to liquids.)
det ho'di ya'gah oh, they came out from again, they came out from where they had gone in.
deh wa'do dyus'thah, it does not produce anything, desert.
deh dwa'do nyah'thah, it produces nothing, desert, (spoken of a country or place at a distance.)
dwa do'nyat hah, it produces, yields, is in the habit of producing; (at a distance.)
do'nyon dah, eagle.
do'gas o weh, in truth, really true, positively so, absolutely certain.
də want'wa da seh, it shall or will surround, go round about, encompass, encircle, (spoken of things at a distance.)
də swa'da dus'ha ah, you shall, or will, or must beware, look out for yourselves, be cautious, take care.
deh sgas'oh daat'ah, not one hand.
de o'yah da'ga hah, not innocent, not free from guilt, not excusable, not unimplicated.
də wan'do gut, it shall or will pass through, pierce through, penetrate.
de tho'dyah dah'doh, he came down again from thence.
də' añan dət, they will meet, (spoken principally of persons meeting each other by the way.)
da ḥ'noh dán dih, they start or started to come from thence.
da yut'gāh o'an dyiēh, it was increasing.
dis ho'wā naḥ'sā gwāh, he spake back again to him, he an¬swered him.
dyā gwāh'sho, lest, lest perhaps, if it should be so, only if it should be so.
dānt chāā'ḥ'ṭāh, do thou come up again, thou shalt or wilt come back up again, climb again, ascend again.
dā' an di yak', they will break through, pass by the mark.
det go'yaḥ dit'gā oh, I brought thee out again from the place.
do'sa ga yā'on dāāk, it may or might be like it.
dāh'sā no nyā'h'gāh, thou wilt or shalt bow down.
deh a go vāh'hi oh, she did not do wrong, did not err, make a mistake.
déye nó'oh gwa nyōoh, she swears, takes an oath.
de she'yāh dah'gwāh, thou shalt take her away from, i. e., from her companion, thou shalt commit adultery with her.
dā sa'dī wa'yān doh'gwa no'ok, or dā sa'dī wa'yān doh'gwaak, thou shalt report concerning, testify against, circulate stories about.
de jī'na geh, you two dwell together.
de yu'di nah'gais, ox, a creature which has two long slim or slender horns.
de wān'nih hwah'soh, lightning, flash of lightning, in contra¬distinction from chain lightning.
da gwā'ha has, do thou speak to us or preach to us.
deh swā'iwa neh'aas, you do not sin, are not in the habit of sinning.
doo'sa ya'gya dye'ak, it may or might be like me.
dā sgwā'no o'nyōh gwaak, you shall or will thank me, wor¬ship me, praise me, i. e., continually, habitually.
dyu'hos gwā'ont sho'h'oh, horned cattle, beees, animals of the cow kind, kine.
dāh sek' thou shalt or wilt take up.
dwah sa'wah gwāh, the beginning, the commencement, the origin.
Dya'on de gāh, Pittsburg, Pa.
de ya'go no'oh gwa nyōh, she swore, she took an oath, she tes¬tified under oath.
LESSON LXI.

da sno'oh gwa nyoo'h, thou shalt or wilt swear, take an oath, or testify under oath.
deo non dah'son dai goh, they are in darkness.
deo di gwe'nyo, they could not.
deh tho'di gwe nyoh, again they could not, (implying that they have failed before, and have now failed again also.)
deh ja'o nis'heh oh, it was not long afterwards.
d ye's is do'aas, she is a printer, she prints or presses.
deh j̓os d̓a̓at̓'ah, not one drop.
dya we'gā oh, at the forks or junction of a smaller stream with a larger one; (at a distance.)
dya'wān da do'gāh do'nāh, at or on the Sabbath that was past.
O yah' dya wa'ān da do'gāh do'nāh, Sabbath before last, a week ago last Sabbath.
deyon'dā no'nyō'gwah, that which is used for or in giving thanks; that for or on account of which thanks are given.
dwah hai neh, we are travelling, we are making a journey.
dwai'wa ye is, let us do the thing, let us be faithful, do right.
dwāh ni go is'so ok, let us be patient, be long minded.
dān dwah'sṉah, let us accomplish, if we shall succeed in accomplishing.
deh sweh's, it is not now going about or passing along, (implying that it was before.)
da wāh'de nyo goh, it will be changing.
da yus'nō wa dyē'h, it is hastening towards us, coming swiftly.
da'ya gwa d̓i̓'ak, we may or might be or remain together, it may or might remain with us; (of ourselves.)
dwa has'des hā'dah goh, our strength, the source of our strength.
dyu'hat h̓is dah goh, it is the source of light.
deh sa'h dyu'hs, you are not afraid.
da'e'ja do ġent, you two may meet in opposition to each other, may come into conflict with each other, may be over against each other.
des she swa'ūh sā o nyoo'h, praise ye him.
deh eh'ses ha'nis, thou dost not fear him.
dān d̓yiuh'syo nēnt, it will fail, it will fail again, fall short of.
dā she dwa'āh sā'o nyōoh, we will praise him, let us praise him, i. e., in future.
de gwa'āh sā o nyō'neh, we are going on with the business of praising thee, we are now engaged in the act of praising thee.
da yuh'sa wa dyiēh, it began there and is coming this way; it is coming on from stage to stage, or the things are coming on one after another.
dyu de'gas, it burns, it is combustible.
dyiuh da'yās, it is hot, it is ardent, (i. e. it is in the habit of being so.)
dā ja'da deh'swa'āh sek, you two shall or will hate one another, (i. e., habitually, or continually.)
dyus ah'doh, it exerted itself to the utmost, it used itself up, it did all that could be done, it exhausted itself, it is all used up.
dān dyont gāh, she will rise, she will stand up, she will rise again.
de eh', he did not think, he had not the purpose or intention.
dyu nan'deh sān doh, they have their nest there.
dyu nan'deh sān'dō nyōh, they have their nests there.
de'yo gwa dya'nih doh, we strive earnestly, we are terrified, we exert ourselves under the influence of fear.
dyo gwa deh'has do nyōh, we exert ourselves to the utmost, time after time.
des ho di'wahi sā'gwah seh, he has forgiven them.
det hot'gā oh, he rose again.
dā jo'gwak hah'sih, it will separate us, it will make a division amongst us.
deh gaat'gaah, neither, not either.
de yo'gi waih'da nih, she opposes or hinders me.
de yu'di yāh'hīh doh, hindrance, difficulty; it hinders, it obstructs.
daa'gyah dāh'ni go hās, he does not forget me.
des hō gwais'do ā gih, he prints or presses for us.
dōh'ō gwa gwe'nyō, we are not able, we cannot.
deh o'ah doōh, it will not exceed, surpass, go by or beyond.
deh sga'wis da nā geh, money does not abound now; it is not plenty now; (implying that it was once.)
LESSON LXII.

da'wa dis'do āk sek, they may, might, or should, be printed or pressed successively, in order.
da gais'do āk sek, it may, might, or should, be printed or pressed successively, in order.
da'a dis'do aas, the printers, they who press.
de a'di wā'nan de nyos, they who translate or interpret.
de o'nan dyā'no nih, they do not do the fair thing, they do not do their best, they were not particular enough, did not do it justice.
da'h/do'dik hah sooh, they do not divide or parcel out.
da'yok hi'yah do'weh da'ni āk, they may or might not give us, bestow upon us gratuitously, take our case into consideration habitually.
da'di wā'nah sā'gwah sek, they may or might not answer or return the word, or prepare the copy, or make the transcript.
da'yo dis'do ā'go on dyieh, it will be printed from time to time, the work of printing or pressing will be going on.
da wan'dis do'āk sek, it will be printed or pressed in order, one after another, continually.
da'wa dis'do aak, it may, might, could, would, or should, be printed or pressed.
da yo gwai'wah ja dyieh, we will be pushing the business forward, crowding it along.
de h o di wah'dān dyo, it does not make progress, they are not going on with it.
de h o'nāh jih'sho, just a little while ago.
de yiuh'hat he'nah, it was light, the light that was.
da yon'jah'is, or dā yu'ān jah'is, it will jostle the earth, it will strike against the earth, it will come in collision with the earth.
de h o i'wājoh, it is not broken, or, it was not broken, or injured, or spoiled.
da'h de yu dyā'nyoh, it did not touch them; they remain untouched.
dwah'dān dyos, it proceeds from, it is in the habit of starting from, (of itself, spontaneously.)
deh tga ye lh, it is not right, it is not perfect.
de yuh'de nyo'on dyēēhs, it is habitually or continually, chang-
ging.
de o'wa ya'h do wet hak, she or they have tried him, judged, him, decided upon his cause.
de ni'yus he, two men, two persons.
dah' de yu di'o gwāh, it has not been promulgated, it is not spread abroad.
de gais'do ā' go nāh, it was printed, it has been printed or pressed.
de o'yāh hih'oh, he did not err, did not do wrong, did not make a mistake.
da ya'an jon daat, there was an earthquake there, the earth trembled and shook there.
de jon'dek hah'sos they separate, she separates again, (applied principally to the parting of companions, and the break-
ing up of matrimonial connexions.)
da ya'gya do'gānt, we two will be opposed to each other, come against each other, (spoken of ourselves.)
de yo'gwāh nī'go ēn dōh, she or it shall cheer us, comfort us, make our minds easy.
dwak noh'sōt, my house, (spoken while the person is at a dis-
tance from it.)
dwak nok'da yāh, my opportunity, my bed, my room, my kingdom, (spoken at a distance from it.)
da'wa de yāh hit, it may, might, could, would, or should, hin-
der, prevent.)
di swai'wa ye'sdōh, ye who are perfect, ye righteous, ye saints.
da swet, come ye this way.
da sah'ni go ē ge'aak, thou wilt doubt.
dēh swa'wāh, it is not yours.
dāh sah'sdēn daak, thou wilt delay, stand still, procrastinate,
defer, put off.
de eh'sā no'nyah gāh, bow or stoop low before him, bow unto him.
de'sa ya gwais'do aak, we print or press it (spoken of ourselves.)
de dyu dis'do ā'go nāh, it was printed before.
de ahi'is do'āās, he who is in the habit of printing or pressing.
LESSON LXIII.

de gah'da doh, fort, breast-work, entrenchment.
de ga ya'on daah goh, parable, comparison, illustration.
da yu ya gah'o an dyieh, it is coming out from thence.
do'dyah da hâh, it is girt around him.
de o'di hat heh, they are enlightened, they are civilized.
de ya'go hat'heh da nih, civilization, she is habitually enlightened.
da'h de'yuh ni'go â ge, there is no doubt, there are not two minds, or opinions.
dye heh ni'go â yeih, regular, right minded.
de ga'es hâ doh, there is a box standing around; (applied sometimes to the pulpit in a meeting-house.)
dyu ya'gâh oh, it has proceeded or come forth from thence.
de ya'go hat heh, she is enlightened, civilized.
da yu'i wus'yu ny'a dyieh, it has been coming on or making progress this way, in accomplishing, fixing, arranging, the business or matter; it has been producing the result from that time forward until now.
de ga'hat heh'da nih, that which enlightens; civilization.
de yo gwais'do a goh, we have printed, (spoken of ourselves.)
dyo'gwah'saa, we have commenced.
de yu'di yâh hih da'no on dyies, difficulties or hindrances were or have been continually in the way.
de o i'wa yeis'doh, an unrighteous man.
dâ sho i'wah sâ gwus, he will forgive him.
dân dwa'dye ânt, it will be first, it will commence.
de yiu'ya'h do'weh doh, it is to be decided, it is under consideration.
da wa dye'ânt, it has commenced.
da'i wa'it hâh, he is trying to break or destroy it.
da'h de yo'wa'is yoh, the vessels were not wrecked.
de wa'dyes doh, some, a few, a part; mixed or mingled together with.
da gai o nih, it was on account of, therefore it was.
da gâh' hon da'dyieh, along the creek on this side of it.
dô'di'h gwah' an unknown but large quantity; how many; a great many; how many soever; ever so many, or much.
de yu'do gwäh, it is scattered, dispersed, spread abroad, diffused.
deh gai wa'ni yát hok, it was not insured.
deh a go gwe nyo, she cannot, she is not able.
da'ye dat, she may or might stand up.
da'se'nyet, do thou send.
don da'swah get, return ye.
da swah'si ak, do you be standing up.
dwa'yaas, we call it.
da ye'ya nis'háit, she will break the law.
deh joh'ni go'i yót, there is no pleasure now.
de dye'gah sáihis, she is weeping, her tears are flowing.
deh sgah'has dis'hád, there is no strength now.
dó'da wá nye náh, he went about.
da yu'i wah'het, it caused it to be so.
da gait' it will break it in pieces.
da o'noh do'on dyíčh, he is controlling.
deh dwán'noh do'oh, it has no control no authority.
deh ji'dwa has'dís hád, we have no strength now.
dwa da'dat gah, let us give ourselves up.
deh she gááh' seeh, thou hast not despised them.
des he'yah dah'gwak, do thou take her up.
de yú i sgwat, it is slippery.
deh se'gáh jih, thou art not old.
dánt chat'heh dá'ó ek, thou wilt be gathered to the dust, covered with earth.
da yáh nya don'dyíéh sek, he will be preserving or taking care of thee.
dyon da'deh sa'doh gwah, the grave.
de yo' gwah sai'yah da nih, it hastens us.
da she dwa doh'sho doos, let us kneel before him.
de a'gah gwe goh, he is blind.
de a'di ga'ne, they see.
det huh'sent hwäh, he cried, called aloud.
da ga'on doh, ask thou of me.
don da'ge gah'gwah'sih, open thou mine eyes, again.
de a'di gah gwe goh, they are blind.
deh dwa'na geh'ó weh, we do not permanently dwell.
de yo'gwah nyuh'syooh, they have torn it from us.
dwa nak'dih saak sek, let us seek a dwelling-place.
LESSON LXIV.

dâjó gwai’on dak, let us have fellowship, communion, or partnership with him.
de ye’i wa’ga neh, she is looking at, taking notice of.
de g’ga dyah’dâ doh, my disciples, they who have been with me.
dwât ha’i neh, we are travelling.
dwâh’ni go’â has dek, let us be of a strong mind.
dyont gën’nis at’ha h, where they meet; (at a distance.)
dënt khe’yak dat, I will bring her back, cause her to return.
da on’dâ a net, that they may come back.
da gat’gat huh, look thou upon me.
da gwat’gat huh, look thou upon us.
de o dyéet hâh, they do not awake, it does not awake them.
deh ja’go heh, she does not live now.
deh sgwa gâh, thou dost not see us.
da’gwâs d’a nî’ak, we might weep for thee.
deh ju’nak deh, it is not painful now.
dâh’dë’e yu ha’gwên dâs, there are no gaps, vacancies; (implying that there might be but that there are not.)
de yu’dyah goh, it is broken.
de gaih’doh, bruised in pieces, cut up fine.
daa yah son dük, he was crucified.
de wâ’dô guh, let it be promulgated.
da gi’ye na wâh’s, do thou help us two.
dyïut haâh, it sounds, it makes a noise with its voice.
deh o gwa deh’sah hoh, we are not ready.
de o’di nos’dâ doh, they were not unwilling to part with, were not covetous of.
de e’ya’on dos oh, I did not ask him.
dwa gi’s ah doh, I used it all, I took it all away.
det ha’ga wi, he gave to me again.
deh shô’dôh seh, he was exhausted, he had no strength left.
da e’yahi da’ges guh, I raised him up.
da yus’go weh’dô on dyîch, there was a hurricane coming on this way.
dyot gwâh’saih’syôo h, the blood is flowing in many spots or places.
they look closely upon us, criticise us. I had not dressed it, or bound it up, or applied healing things to it, i.e. in many places. I was healed, I recovered there or then. I praised him, I honoured him. I had no more strength then. thou wast not or hast not been ashamed. I was healed, I recovered there or then. I praised him, I honoured him. I had no more strength then. thou wast not or hast not been ashamed. I was healed, I recovered there or then. I praised him, I honoured him. I had no more strength then. thou wast not or hast not been ashamed. I was healed, I recovered there or then. I praised him, I honoured him. I had no more strength then. thou wast not or hast not been ashamed. I was healed, I recovered there or then. I praised him, I honoured him. I had no more strength then. thou wast not or hast not been ashamed. I was healed, I recovered there or then. I praised him, I honoured him. I had no more strength then. thou wast not or hast not been ashamed.
LESSON LXV.

deh o'doh'e sāh, he was unthankful, discontented.
de o'gah sā'nis hā'h'syōh, he was shedding tears, he was weep¬ing.
doh sa o'i'wah sā gwus, he forgave him again.
do sa e i'wah sā gwus, I forgive him again.
dēnt sgwā' nak heh, thou art about to call us again.
deh o'gwah sāh'seh, we are not sorry.
de dwa'ye naah, let us take hold of.
de juh'de nyo'on dyīch, it is changing again.
dis ha'i wah'sā gwus, he forgives the matter.
dā o'gah nya'dook, it will keep me, protect me.
dā'o nan deh'sā dooh, they will stand around about.
dā sga'it, it will break it up again, it will be broken up again.
dā geh'sā o'nyō ok, I will praise it.
dwa gyo'ya gā's'oh, I was then in torment, in misery; I was then suffering extremely.
dwah son'da dek, that past night or evening.
de o'non do'gāh do'nōh, they were against him, they were op¬posed to him.
deh o'āh gwah'gwāh, he took bread.
de o'yāh goh, he broke it in two.
di swai'wah, on your account.
daa'go yā'h'nya doh, may he protect them.
da gat'hon dek, do thou hear me, listen to me.
dā swah'de nih, it shall or will be changed.
deswagado'an nih, I desire now, (implying that before I did not.)
dē'ŋa nan dah'no'oh gwāh, they love one another.
deh gā'n'ni non'dok hak, I did not feel it, I did not perceive, was not sensible of it.
de h a'ge gā, I did not see.
dah'de'vāk ni'go a'ge noh, I had then no doubt.
da gyo'het, do thou make us to live, save us.
dēh ak'hi yān de is, strangers, they whom we do not know.
de hē'nī gō i yu, she has a bad disposition.
de she'ya do gwat, scatter them.
dā hi chā'nōh do'ok, do thou controul, rule over.
deh jon'dat he'wat hañ, she does not repent.
da gyah da goe'wah'jih, do thou thoroughly cleanse me.
deh ga'da no'wënt hañ, I do not deny, or disbelieve.
dyo heh'goh, our living, that by which we live.
dwa gyo, I came, I have come.
dyo gwa'yo'gah dah'goh, that which caused us to come in; we
came here or there the same day.
dus'he yä noh'do os, do thou control her or them.
dis swa'di o gwat, spread ye it abroad, e. g., the news, scatter ye.
de ju'hat heh, it is light again.
de ah'nya do'ìn dyëchës, he protects it, takes care of it.
da geëh'sas dis'yo nih, give me strength, make me powerful.
de swa'gah sã'nis hah'syolë, ye weep, shed tears.
deh dwah'shas deh, we are not strong.
de ya'gus ge'ë yoh, she is weary, she is tired.
dä dwä'da no'nyooñ, we will give thanks.
dwah ni'go ã goh, in our minds.
da'wän do dah, dawn; daylight is coming.
da'a'geëh nyaañ, he may or might preserve me, take care or
charge of me, he may be discussing my case.
de o'yo nax, he had not come, had not entered.
dä'ä nan dï'ñax, they were together.
dyo gweë'ë weh, we Indians, (spoken among ourselves.)
di dwaat'gah'sho, we just give it up; (just in the sense of on-
ly, merely.)
da'ä non da deh'swa'ah sek, they may or might hate themselves,
or each other.
da'ä non da'da de'at, they may or might shame themselves or
each other.
de'ä non dä'non de, they are brethren.
deh a'go da'ni dä'oh, she is not kind, merciful.
da gwah'ni go'i yus, do thou make us happy.
dë sno'nyox, do thou thank.
dó nä gye, what shall I do?
dä yes'gä eh, she will be weary or tired.
don da gwän dä, pity us.
dä gyah'do e thak, I will consider, judge.
dwa no'oh gwak, that which we loved.
dek nì' de wåh'nyah eh, two hundred, (200.)
de yu'dyah khoH, it is broken.
de ya'guh gwah'do qk, let her take it up, lift it up, extol it.
de'o wa'ahn sa'o guh, she dishonours him, deprives him of his honour or glory.
de yu'non do'gah doh, the two things come against each other, are opposite, are opposed to each other.
de yu'da no'ya nih'doh, it is dreadful, terrible.
de'a non dah'ni go'ah, they are not expecting, not looking out for.
dye naas', she carries it along, or is in the habit of carrying it.
de yiu'ad deh, valley.
da ja'dat', you two will meet.
de ga'wis da oh, birch.
da yuh'dan dyo'on dyi'hi, it is coming this way.
dehi shogwahni go'ah gat haH, he does not guide, direct, or incline our minds.
dehi'sho gwai'wis ah'seeh, he did not promise us, or he did not command us; or, he did not make a covenant with us.
de ga'ah sa o nyoh, glories, honours, praises.
dwa gyah'da di'ant hwus, it draws me, it pulls me along.
dwa gyah'dit gas, it casts me out, it turns me away.
di sa'ya doh, thou didst write it there, or from thence.
dwa gah'saah, I began, I began there.
GRAMMATICAL VARIATIONS.

LESSON LXVI.

Thus far the words have been inserted as they occur in conversation, without regard to grammatical classification. Hence, in some cases we meet with a great many different forms of the same word, whereas, if we had a list of the changes through which the words pass to express all the variations of meaning, it would have been sufficient to insert the root only, or at most those forms from which other forms or sets of forms may be regarded as derived. Such lists of grammatical changes are equally important to the Indian learning English, and to the White man learning Indian. Some of them will therefore now be given, with as much accuracy as can be attained under existing circumstances. We will commence with the variations of words used as the names of things, or Nouns, as they are called in English Grammar.

I. Variations in Number.

gwēn nīs, penny; (a corruption of the English word pence, or pennies, substituting ‘gw’ for ‘p,’ the latter not being found in Seneca, and the people in ancient times not being able to pronounce it. The same substitute prevails at the present day among the older Indians in their efforts to speak English.)

gwēn nīs’shōh, or gwēn nīs’shōh oh, pence.
sga gwēn’nīs hāād or sga gwēn’nīs hāāt, one penny, from ‘skat,’ one, and ‘o gwēn’nīs hāli,’ (obsolete), the matter or material of the penny. [Analogy would require us to write ‘sgat,’ one, instead of ‘skat,’ or else to say, ‘ska gwēn’nīs-hāād’ instead of ‘sga gwēn’nīs hāād’; but ‘g’ and ‘k’ are often interchanged by the Indians, and so also are ‘d’ and ‘t,’ and perhaps a few other letters: and therefore
it will be our object to get the pronunciation in most common use among the people.

de ga'gwën nis'hâ ge, two pennies.
sâh' ni ga'gwën nis'hâ ge, three pennies.
ge ih' ni ga'gwën nis'hâ ge, four pennies, (and so on for all higher numbers.)

o goos háh.
o goos háh shoh, the pound weight.
sa ga goos háh, pound weights.
de ga'goos há ge, one pound.
sâh' ni ga'goos há ge, two pounds.

wà nis'hâh, three pounds, &c.
wà nis'hâh shoh, or, wà nis'hâh shoh oh, day.
swâ nis'hâad, days.
de wà'nis há ge, one day.
sâh' ni wà'nis há ge, two days.

Note.—The 'k' or 'g,' in 'skat' or 'sgat,' seems to be dropped, in words commencing with 'w.'

o oh'dah, ear.
o oh'dah shoh, or o oh'dah shoh'oh, cars.
ju oh'daad, one ear.
de yu'oh da ge, two ears.
sâh' ni yu'oh da ge, three ears, &c.

oh'nyah, finger.
oh'nyah shoh (or—shoh'oh,) fingers.
júoh nyaat, one finger.
de oh'nya ge, two fingers.
sâh' ne yuh'nya ge, three fingers.

Note.—It appears to be a pretty general rule, as in the last two examples to begin the distributive singular with 'j,' instead of 'sk' or 'sg,' in those words which commence with 'o.'
Compounds of 'ga deh' form their plural by adding 'nyoh', as,

wu nis'ha deh, day,
wu nis'hä de'nyoh, days.
on'da deh, hill or mountain,
on'da de'nyoh, hills or mountains.

Perhaps, however, the syllable 'nyoh' should be regarded as a verbal suffix, denoting the things to be in a close connexion with each other, or the actions to be repeated in close succession to each other, as it is joined to verbs nearly or quite as frequently as to nouns. Before taking on this suffix, and indeed any other, words ending in 'h,' are softened by dropping the 'h.'

The plural of things having life, or capable of performing actions, is often formed as in many verbs, by prefix- 'a di,' 'ha di,' 'wa di,' or 'na di,' to the noun;—though perhaps in such cases there is a change in the nature of the noun, so that it partakes of the nature of a verb, as,

go wa näh, something great (or simply, great.)
a di go wa näs, great ones, chiefs.
na di go wa näs, the great ones, chiefs.
ha di go wa näs, they are great ones, chiefs.
ha sã no wa näh, chief, (i. e., he who has a great name, from 'gah'sã nah,' name, and 'go wa'näh,' great.

ha dih'sã no wa näs, they are chiefs, they have great names.

[The 's' at the end, is also a sign of the plural, but it is frequently used in words which do not take on this prefix.]
ha yah’da deh, he, him.
ha di’yah da deh, they, them.

The suffix ‘shoh,’ or ‘shoh’oh,’ which forms the indefinite or unlimited plural is frequently applied to words after they have taken on other suffixes, as,

os’oh’dah, hand,
os oh’da gëh, at or on the hand,
os oh’dah gëh shoh, at or on the hands.

This last form is however generally spoken ‘os oh’dah gis’oh.’

os oh’da deh, hand,
os oh’da de nyoh, hands, (see note on ‘ga-deh,’ below.)

Recapitulation of the Variations of Number.

os oh’da deh,
ju soh’daat, hand,
de yus’oh da ge, one hand, (Sometimes,
sah ni yus’oh da ge, though rarely, ‘sgas-
oh’daat.)

Two hands,
three hands, &c.

Note.—‘y’ is generally inserted before all words commencing with ‘o,’ when they take on a prefix, and the ‘o’ is generally changed into ‘u.’

os oh’da shoh, (or—shöh oh), hands.
os oh’da gëh, at or on the hand.
os oh’da gis’oh, at or on the hands.
os oh’da deh, the hand is there.
os oh’da de nyoh, the hands are there.

Note.—It is very difficult to define in English the precise meaning of ‘ga-deh’ and its compounds. The true
idea can only be acquired by use. There being nothing in the notions of White people exactly corresponding with it. It implies the idea of existence, occupying space or extent, being an object of sense or perception; thus, we say,

\( o \ yah'dah, \)  
\( ha \ yah'da \ deh, \)  

body.  
his body is in existence,  
(i. e. in some definite place or position.)

\( \ddot{a} \ g a \ y\ddot{e}nt \ ha \ yah'da \ deh, \)  

it will strike him, (i. e. it will strike where his body is occupying space; is being in existence as a perceptible object.

It is said to be more properly applied to things which stand out in relief, as it were; or which project from, or stand up upon something, as,

\( gah'a'yah, \)  
\( gah \ an \ deh, \)  

fence or fortification.  
the fence is standing up from the ground, &c., or rises from the ground, &c.

\( o \ non'dah, \)  
\( o \ non'da \ deh, \)  

hill or mountain.  
the mountain exists, rising &c.

But it does not appear to be always restricted in its application to conspicuous objects, though perhaps it conveys the idea of relative prominence when applied to objects ever so minute.

\( 'nyo\ddot{h}i' \) is added also to many nouns and to various forms of verbs to denote the idea of succession in order one after another, and might with propriety be termed the distributive plural suffix. Sometimes for euphony the 'h' is changed into 'h,' as.

\( w\ddot{e} \ nis'h\ddot{a} \ deli, \)  

day.
wā nis'hā de nyoh,  
ōh hāh'syoh,  
ōh hāh'syo nyoh,  

80 days in succession.  
dawn of day.  
daily, day after day, (i. e.  
dawn after dawn, or morn¬
ing after morning.

The prefix 'hāh de,' is also used as a sort of distributive, but  
definitely including all the class spoken of in the distribu¬
tion, as,

hāh'de wā nis'hā ge,  
every day, i. e. all the  
days, one by one, success¬
vively.

hāh'de yo gwel'da ge,  
every person, i. e. all the  
persons one by one, or one  
after another.

But in order to have this effect, it seems to be necessary that it  
should be prefixed to that form of the plural which ends in  
' ge,' for when prefixed to words ending in ' āh,' it signi¬
fies only the half of the thing, as,

hāh'de wā nis'hā āh,  
half a day, or at the middle  
of the day.

hāh'de ga wēs'da āh,  
half a cup full, &c.

Some words form the plural by adding ' s' or ' his' to the singu¬
lar, as,

wi yu,  
ne wi yuhs,  
good.  
the good things,

ho gwel'di yu,  
hā no'gwel'di'yuhs,  
he is a good man.  
they are good men:

go wa'nāh,  
go wa'nās,  
great.  
great things.

Sometimes the ' s' is inserted between the parts of the word, in
the same manner as the parts of words are interfixed where
two or more words are compounded together, as,

\[ \text{ni wah'aah,} \quad \text{little,} \\
\text{ni wah's'aah,} \quad \text{little things.} \]

This form is most frequent in words having a verbal or an ad-
jective signification, or in words compounded with a verb 
or an adjective, and seems to indicate that the quality or 
action is habitual, or at least frequently repeated; but 
there are cases where the object seems to be simply to de-
ote the plural number.

From what has been said it appears that, in Seneca there are 
three numbers: 1st, singular; 2d, dual; 3d, plural; and that 
the forms of these vary as they are regarded distributively, 
successively, or collectively. In the sequel it will appear that 
some of these forms admit of changes to indicate past, remote 
past, present, future, and remote future time, but as all these 
changes have a sort of verbal idea about them, they will be 
omitted till we come to speak of Verbs.

II. Variations in Gender.

There are five genders in Seneca. 1st, Masculine; 2d, Feminine; 3d, Common; 4th, Neuter; 5th, Animal.

The Masculine and Feminine, are similar in import to the 
same genders in other languages, and always strictly confined 
to the male and female of the human family.

The Common gender is used when a promiscuous multitude, 
or those whose sex is not known, are spoken of, and its form is 
always feminine; hence, the Feminine is said to be the ruling 
gender in Seneca, as the Masculine is in English.

The Neuter gender is applied to those things and those only, 
which are destitute of animal life.
The Animal gender is confined to living beings not belonging to the human family. A few words appear to have both Masculine and Feminine forms for this gender, but ordinarily the sex, when distinguished, is denoted by the addition of some word for that purpose. The younger Indians, whose language has been modified by their intercourse with the Whites, not unfrequently apply the same forms which denote the male and female of the human species, to animals, but the older Indians regard this as a corruption of their language.

The genders are all formed by prefixes placed immediately before the simplest form of the noun. If other prefixes, e.g., those denoting number, are used before the same word, they must not be suffered to come in and crowd those denoting gender out of their places, but must content themselves with being prefixed to them.

Examples.

O'gweh, human being, person; (applied also to the beings of other worlds.)
ho'gweh, he is a man.
ya go'gweh, she is a woman.

ha ji'noh, he is a man, he is manlike.
ye ji'noh, she is a man, i.e., a masculine woman; but in composition with other words, 'ye ji'noh' often denotes simply the sex without regard to the character of masculinity.
ye'oh, woman, she is a woman; (probably a contraction of 'ye ji'noh.')
gaji'noh, male animal; (applied to beast, bird, fish, insect, of every description.)
ge'oh, female animal, of whatever sort.

de i'ji noh, two males.
de gi'ji noh, two masculine women.

ha di'ji nah, three or more men.
wa di'ji noh, three or more masculine women.

Note.—The 'h' at the commencement of all words of this description, seems to have somewhat of a verbal force, in addition to denoting gender; and 'a'di ji'noh,' and 'na'di ji noh,' may perhaps be regarded as referring to the sex while 'ha di'ji noh,' rather declares that the men are manly in their conduct or character; literally they are men, with such an emphasis on the word 'men' as will contrast it with the absence of manly qualities; or it strongly affirms the sex where it had been supposed to be the other.

wa di'ji noh, is sometimes applied to animals. Indeed the Feminine and Animal genders are very frequently the same, especially in the plural number.

sha ya'h'daad, one man.
je ya'h'daad, one woman.
sg a ya'h'daad, one animal; from 'o ya'h'dah,' body, and 'skat,'one. But the vowel in the first syllable of the masculine and animal forms, is very often pronounced as if written 'shai,' or 'sgai.'

de i'yus he, or de ni'yus he, two men.
de gi'yus he, two women.
de gai'yus he, two animals. But 'de gi'yus he' is not un-frequently applied to animals, especially by the younger Indians.

ni wah'aah, little thing.
ni yah'aah, little boy, (or man.)
ni ya'gah áah, little girl.
ni a'gah áah, little creature.
ni wus'aah, little things.
ni a'nahis áah, little folks, (masculine.)
ni wá'nahis áah, little folks, (feminine and animal.)
hak sah'aah, male child, boy.
yik sah’ah, girl,
de ik’sah’ah, two boys.
de gik’sah’ah, two girls.
ha dik’sah shof’oh, boys, (more than two.)
wadik’sah shof’oh, girls, (more than two.)

But masculine dual and plural are applied also where a part of those included are females, and even in cases where but a single individual is a male.

ot wus’ah, one little one; (applied to the young of animals.)
o dit’was shof’oh, little ones, (three or more.)

It has been remarked that some words commencing with ‘o,’ form the distributive singular by prefixing ‘j’ instead of ‘sg,’ and suffixing ‘d’ or ‘i;’ as,

oh ne’yaft, bone.
juli ne yaat, one bone.

Perhaps this should be regarded as a solitary instance in Seneca, of what is so common in many languages, the application of the feminine gender to things which, philosophically regarded, should be called neuter.

III. Variations of Person.

These, in Seneca, are all accomplished by prefixes, for the purpose of distinguishing the person speaking, the person addressed, and the person spoken of; as,

o’gweh, man, person, being.
go’gweh, I am a man, person, &c.; or perhaps better, I, who am a man, &c.
sogweh, thou man, &c.
hogweh, he, the man, or he is a man, &c.
yago’gweh, she, the person, the woman, &c.
deh’ho’gweh, we two persons; (speaking together)
de yak’no gweh, we two persons, (speaking to another.)
des'no gweh, you two persons.
dee'no gweh, they two persons, (masculine.)
de'kno gweh, they two persons, (feminine.)
dyo'gweh, we persons, (more than two, speaking together.)
a gyro'gweh, we persons, (speaking to another.)
jo gweh, you people, or persons.
nā'no gweh, or hā'no gweh, they people, or persons; masculine.
wā'no gweh, they people, or persons; feminine.

So also in compound words; as,

ogweh, person.
o gweh'dah, person, regarded as substance, or matter; the material, so to speak, of personal existence; and applicable to character, when compounded with words denoting character.
ogweh'di yu, good person; ('ogweh'dah,' and 'wi'yu,' good.)
go gweh'di yu, I am a good person.
sō gweh'di yu, thou art a good person.
hō gweh'di yu, he is a good person.
yā go'gweh di yu, she is a good person.
deh hno'gweh di yu, we two are good persons; (speaking together.)
deh yāk'no'gweh di yu, we two are good persons; (speaking to others.)
dēs sno'gweh di yu, you two are good persons.
dee no'gweh di yu, they two are good men.
de knō'gweh di yu, they two are good women.
dyo gweh'di yu, we are good people; (speaking together.
But this form is nearly obsolete, the following word being substituted in its place.)
agweh'di yu, we are good people, (speaking to others, and often, also, used instead of the preceding word.)
jo gweh'di yu, you are good people.
nā no'gweh di yu, and hā'ā no'gweh di yu, they are good people; masculine.
wā no'gweh di yu, they are good people; feminine.
In translating Indian into English the verb may be omitted in all these cases, if the construction of the English demands it.

IV. Variations of Nouns to express the idea of Property or Possession.

Os oh’dah, hand.
gis oh’dah, my hand.
sis oh’dah, thy hand.
has oh’dah, his hand.
yes oh’dah, her hand.
gus oh’dah, her hand; (more definite than the preceding word, generally referring to some particular person who is the subject of the conversation.)
gas oh’dah, its hand.
dyas oh’dah, our hand; dual; (speaking together.)
a gyes’oh dañ, our hand; dual; (speaking to another.)
jas oh’dah, your hand, dual;
yas’oh dañ, their hand; dual masculine,
wa es’oh dañ, their hand; dual feminine.
dwas oh’dah, our hand; plural; (speaking together.)
o gwas’oh dañ, our hand; plural; (speaking to others.)
swas oh’dah, your hand; plural.
ha dis’oh dañ, their hand; plural masculine.
wá dis’oh dañ, their hand; plural feminine or animal.
o dis’oh dañ, their hand; animal.

The same forms are used for the personal possessive distinctions when suffixes are added for any purpose, or the word joined in composition with other words; as,

gis oh’dah geñ, at or on my hand,
sis oh’dah geñ, at or on thy hand, &c.

gis oh’dah deñ, my hand appears,
sis oh’dah deñ, thy hand appears, &c.

gis oh’dah shoñ, (or—‘shoñ’oh,’) my hands.
sis oh' dah shoH, &c., thy hands, &c.
gis oh'di yu, my good hand,
sis oh'di yu, thy good hand, &c.

Words which end in 'ääh' change it into 'ääh' in the first person singular, possessive; as,

gah'hi gwääh, cap or hat.
a gih'hi gwaaH, my cap or hat.
sah'hi gwaaH, thy cap or hat, &c.

gah'syi gwääh, spear or fork; any instrument having tines.
a gih'syi gwaaH, my spear.
sah'syi gwaaH, thy spear, &c.

hah'nih, my father; (speaking of him.)
hah nii', my father; (speaking to him.)
goh'nih, I am thy father; or, I, thy father; (but this word is used by some in directly the opposite sense; as, thou, my father.)
yah'nih, thy father.
ho'h'nih, his or her father.
oh'nih, its father.
she dih'nih, our father; dual; (speaking together.)
sha gih'nih, our father; dual; (speaking to others.)
she jih'nih, your father; dual.
no wah'nih, their father; both dual and plural.
she dwah'nih, our father; plural; (speaking among ourselves.)
sha'gwah'nih, our father; (speaking to others.)
gwah nihi', our father; (speaking to him.)
she swah'nih, your father.
go dih'nih, their father; feminine; (I. e., they females.)
sha go'dih nihi, his fathers, or he, their father.
ho wan'dih nihi, their father.
ho dih'nih, their father.
o dih'nih, their father; animal, dual, and plural.
ak hihi'nih, our fathers; plural.
e thi'ih'nih, our fathers; dual.
e chii'h'nih, your fathers; plural.
gah ni's'hah, fatherhood, the parental relation.
on da'deh'nih, father.

he'a wak, my son; (speaking of him.)
ke'a wak, my daughter; (speaking of her.)
go'a wak, my son, my child; either male or female. Sometimes also, 'he'a wak,' and 'ke'a wak,' with the accent on the last syllable, (as is usual in addressing any one,) are addressed to the son or daughter; but this is bad Seneca.

heh'sha a wak, thy son.
she'a wak, thy daughter.
ya'a wak, thou art his son.
no'a wak, his son.
sha go'a wak, his daughter.
no wa'wak, her son.
go'a wak, her daughter.
o'a wak, its son or daughter.
she di'a wak, our son; dual; (speaking among ourselves.)
sa gi'a wak, our son; dual; (speaking to others.)
she ji'a wak, your son; dual.
ak hi'a wak, our daughter; dual, and plural; (speaking of her to others.)

gi'a wak, our son or daughter; dual vocative.
e thi'a wak, our daughter; dual and plural; (speaking together of her.)

e chi'a wak, your daughter; dual.
she dwa'a wak, our son; plural; (speaking together.)
sha gwa'a wak, our son; (speaking to others.)
she swa'wak, your son; plural.
go di'a wak, their daughter; feminine.
sha go'di a wak, their daughter; masculine, dual, and plural.
ho wan'di a wak, her sons.
yon dat'ha wak, or, non dat'ha wak, daughter.
ya dat'ha wak, father and son, or father and daughter, or, mother and son; (spoken of together.)
gya dat'ha wak, mother and daughter; (spoken of together.)
ja dat'ha wak, your daughter or son; dual.
ok hi'a wak, she is our mother; (i.e., we, (dual and plural,) are her children; speaking to others.)

The preceding forms are used in the common intercourse of life, but the plural of 'yon dat'ha wak,' is seldom used except in the sittings of the Six Nations' Council; as,

dwa dat'ha wak, our son or daughter; (speaking together.)
a gwa'dat ha wak, our son or daughter; (speaking to others.)
swa dat'ha wak, your son or daughter.
hä non'dat ha wak, their son or daughter; but all denoting the relationship existing between the different tribes of the confederacy. Probably, however, in ancient times, the words were in common use as applied to the domestic relations, in the same manner as the other forms are at the present day.

noh'ya'h, my mother; (speaking of her.)
noh yah', my mother; (speaking to her.)
sa noh'ah, thy mother.
ho noh'ah, his mother.
go noh'ah, her mother.
o noh'ah, its mother.

e thi'noh ah, our, (dual and plural,) mother; (together.)
ak hi'noh ah, our, (dual and plural,) mother; (of her.)
khí noh'ah', our, (dual and plural,) mother; speaking to her.
ok hi'noh'ah, she is our daughter; i.e., we, (dual and plural,) are her mothers; (speaking to others.)
e chi'noh'ah, your, (dual and plural,) mother.
sa'go di'noh'ah, their, (masculine, dual and plural,) mother.
go di'noh'ah, their, (feminine, dual and plural,) mother.
yon dah'noh ah, mother, or mothership.

ak noh'ah sho'h, my mothers.
sa noh'ah' sho'h, thy mothers.
ho noh'ah sho'h, his mothers; &c.

heh'gäh, my younger brother; (speaking of him.)
hāh gāh', my younger brother, (speaking to him.)
keh'gāh, my younger sister, (speaking of her.)
keh gāh', my younger sister; (speaking to her.)
seh'gāh, thy younger sister.
he'seh gāh, thy younger brother.
ho wah'gāh, her, (and, not unfrequently, their, dual and plural,) younger brother.
sha gōh'gāh, his younger sister.
sha dih'gāh, our, (dual,) younger brother; (speaking together of him.)
sha gih'gāh, our, (dual,) younger brother; (speaking to others.)
e thih'gāh, our, (dual and plural,) younger sister; (speaking together of her.)
a khih'gāh, our, (dual and plural,) younger sister; (speaking to others.)
kieh gāh', our, (dual and plural,) younger sister; (speaking to her.)
ok hih'gāh, our, (dual and plural,) older sister; (i.e., we are her younger sisters; speaking to others.)
she jih'gāh, your, (dual,) younger brother.
gih'gāh', our, (dual, and vocative,) younger brother and sister.
goh'gāh, her younger sister.
e chih'gāh, your, (dual and plural,) younger sister.
hō wan'dih gāh, their, (dual and plural,) younger brother.
she dwah'gāh, our, (plural,) younger brother; (speaking together of him.)
sha gwhah'gāh, our, (plural,) younger brother; (speaking to others of him.)
she swah'gāh, your, (plural,) younger brother.
yon deh'gāh, brother or sister.
yon da'deh gāh, the relationship of the younger brother or sister.
gya deh'gāh, they two younger sisters.
yadeh'gāh, they two younger brothers.
ja deh'gāh, you two younger brothers or sisters.
swa deh'gāh, you younger brothers or sisters; (plural.)
oh'gāh, its younger brother or sister.
hă non'deh găah, they, (plural,) younger brothers.
wă non'deh găah, they, (plural,) younger sisters.

hah'jih, my older brother; (speaking of him.)
ah'jih, my older sister; (speaking of her.)
hah jih', my older brother; (speaking to him.)
ah jih', my older sister; (speaking to her.)
yah'jih, thy older brother.
sah'jih, thy older sister.
hoh'jih, his older brother.
sha goh'jih, his older sister.
oh'jih, her or its older brother or sister.
sha dih'jih, our, (dual,) older brother; (speaking together.)
sha gih'jih, our, (dual,) older brother, (speaking to others.)
gih jih', our, (dual,) older brother, or sister; (speaking to him or her.)
she jih'jih, your, (dual,) older brother. [together.
etih'jih, our, (dual and plural,) older sister; (speaking.
ak hih'jih, our, (dual,) older sister; (speaking to others.)
ok hih'jih, she is our younger sister; [i. e., we are her older
sisters,—dual and plur.—speaking to others.
e chih'jih, your, (dual,) older sister.
ho wah'jih, their, (dual and plural, feminine,) older brother.
ho wan'dih jih, her older brothers.
sha gwah'jih, our, (plural,) older brother; (speaking together.)
sha swah'jih, our, (plural,) elder brother(speaking to others*.
she s wah'jih, your, (plural,) elder brother.
sha go'dih jih, his older sisters.
sha go'dih jih, his older sisters.
yon da'deh jih, the relationship of the older brother.
hah jih'sho'hi, my older brothers.
yah jih'sho'hi, thy older brothers; &c.
ah jih'sho'hi, my older sisters.
sah jih'sho'hi, thy older sisters; &c.

hak sŏt, my grandfather; [speaking of him.
hak sŏt', my grandfather; [speaking to him.
yah sŏt, thy grandfather.
ak sŏt, my grandmother; [speaking of her.
ak sŏt', my grandmother; [speaking to her.
**sah sòt**, thy grandmother.

**hoh'sòt**, his grandfather or mother.

**oh'sòt**, her or its grandfather or mother.

she dih'sòt, our, (dual,) grandfather ; (speaking together.)

sha gih'sòt, our, (dual,) grandfather ; (speaking to others.)

gih sòt', our, (dual,) grandfather ; (speaking to him.)

ho dih'sòt, their, (dual and plural,) grandfather or mother.

she jih'sòt, your, (dual,) grandfather.

ethih'sòt, our, (dual & plur.,) grandmother ; (speaking together.

ak hih'sòt, our, (dual and plural,) grandmother ; (speaking to others.)

khih sòot', our,—dual and plur.—grandmother ; speaking to her.

ok hih'sòt, our,—dual and plur.—grand-daughter ; [i. e., we are her grandmothers ;—speaking of her.

e chih'sòt, your, (dual and plural,) grandmother.

she dwah'sòt, our grandfather ; (speaking to others.)

sha gwah'sòt, our, (plural,) grandfather ; (speaking to others.)

gwah sòot', our grandfather ; [speaking to him.

she swah'sòt, your,—plural,—grandfather.

hak nòh'sāh, my uncle.

ya nòh'sāh, thy uncle.

ho nòh'sāh, his uncle.

o nòh'sāh, her, or its uncle.

she di'nòh sāh, our, (dual,) uncle ; (speaking together.)

sha g'inòh sāh, our, (dual,) uncle ; (speaking to others.)

gi nòh'sāh', our, (dual,) uncle ; (speaking to him.)

she ji'nòh sāh, your, (dual,) uncle.

she dwa'nòh sāh, our, (plural,) uncle ; (speaking together.)

sha gwa nòh sāh, our, (plural,) uncle ; (speaking to others.)

she swa'nòh sāh, your, (plural,) uncle.

ho wā nòh sāh, their, (fem., dual and plural,) uncle.

So also, for the most part are declined the following names of relationship ; viz.,

a'ge hak, my aunt, my father's sister ;
a gāā'h'seeh, or, a gyāā'h'seeh, my cousin;
a gya'dyiôh, my brother or sister-in-law;
a gya'nyeh, my,—fem.—sister-in-law.
ke'ñok, my relative; (applied to blood relations)
ke ya'def, my grand-daughter;
a'ga dá'oh, my friend;
ke nôh', my step-daughter;
ke sah', my daughter-in-law;
ke yâ'o wan dâ'h, my niece, (i. e., my sister's daughter)
hak noh'is, my step-father;
ak ne'hoos, my father or mother-in-law;
a gâh'ni eh, my uncle's wife.
knâ wah'shâh, the family, or household, of my wife.

But words which commence with the dual prefix 'de,' take on that prefix before all other grammatical changes; as,

de'ya gya dâ'non de, my brother or sister, without respect to age; (speaking of him, or her.)
de dyâ'da non de, my brother or sister; (speaking to him)
de ja'da non de, thy brother or sister,
de ya'dâ non de, his brother or sister.
de gya'dâ non de, her sister.
de dwa'dâ non de, our brothers; (speaking together.)
de ya'gwa dâ'non de, our brothers; (speaking to others.)
de swa'dâ non de, your brother or brethren.
de'a non dâ'non de, their brethren.
de wâ'n non dâ'non de, their sisters; (applied also to animals.)

Perhaps, however, the better way to interpret these words is, to give them a verbal signification in all cases; as

de ya'gya dâ'non de, we two are brothers.
de ja'dâ non de, you two are brothers; &c.

Among the Indians, all the father's brothers are called fathers, and his sisters, aunts; all the mother's sisters, mothers, and her brothers, uncles. So also, with grandfather's and grandmother's brothers and sisters.
LESSON LXVII.

OF WORDS USED INSTEAD OF NOUNS, called, in English Grammar, PRONOUNS.

I. Personal Pronouns.

Of these there are three, in Seneca, with their variations.

1.-ih, I, we. is, thou, ye, or you.

This pronoun is often compounded with the article ‘neh,’ and is then written,

nih, I, we. nis, thou, ye.

But when the article is emphasized, it is spoken separately, and changed into ‘nah’; as,

nah ih, I, or we; in distinction from, or contrast
nah is, thou or ye; with, all others.

Perhaps some would regard the ‘nah,’ in this case, as another form of ‘na,’ marked as an interjection in Lesson II, on the 10th page, and there translated ‘look here! behold! see this!’ and which may sometimes properly be rendered ‘here it is,’ ‘this is the one,’ &c.; but we have other instances of ‘neh’ changed into ‘nah,’ simply, as it would seem, for the sake of euphony, and it may therefore be proper, in the present state of our knowledge of the language, to regard it so here.

2.-ha’o hah’, or, ha’o hwah’, he, him, or he himself.

ga’o hah’, or, ga’o hwah’, she, her, she herself.

a’o hah’, or, a’o hwah’, it, itself.
ho’no hah’, they, them, they themselves.
 o’no hah’, they, themselves; (animals.)

The remaining forms of this word appear to have been antici-
ently in use, but are now only retained in composi-
tion; as,

a goh’hah ge’ah, I alone.
soh’hah’ge ah, thou alone.
ha oh’hah ge’ah, he alone.
ga oh’hah’ge’ah, she alone.

ok’noh’hah ge’ah, we two alone.
snoh hah’ge ah, you two alone.
ho noh’hah ge’ah, they two alone.
knoh hah’ge ah, they two—fem.—alone.
dyoh hah’ge ah, we alone; (speaking together.)
a gyoh’hah ge’ah, we alone; (speaking of ourselves.)
joh hah’ge ah, you alone.
ho no’hah ge’ah, they alone.
wā noh’hah ge’ah, they alone; (feminine or animal.)

The letter ‘w’ is often inserted after ‘h’ in the third
syllable of ‘ha oh’hah ge ah,’ and ‘ga oh’hah ge’ah;’ as, ha oh’hwa h ge’ah,’ &c. But the old Indians
call this a modernism.

3.—gyah’d a deh, I, me.
syah’d a deh, thou, thee.
ha yah’d a deh, he, him.
ye yah’d a deh, she, her.
o yah’d a deh, or, ga yah’d a deh, it; (animal.)

di yah’d a deh, we two; (speaking together.)
a gi’yah’d a deh, we two; (speaking of ourselves.)
ji’yah’d a deh, you two.
hi’yah’d a deh, they two; [masculine.
gi’yah’d a deh, we two; [feminine.
This word, though called a pronoun, and, for the most part, so translated, is not strictly such. It is a compound, made up of ‘o yah’daḥ,’ (body,) and its variations, and ‘gu deh,’ (it appears, it stands out as an object tangible to the senses.) Hence it frequently has a verbal signification; as,

ha yah’da deh Na’wën ni’yuh, God is in existence; or, there is a God.
a’dihar gwah’ ha yah’da deh Na’wën ni’yuh, whether or not there is a God, &c.


There are no words in Seneca, which in all respects correspond with who, which, what, and that; but the following, in some of their uses, approximate so nearly to the significance of these words as to entitle them to be called relative pronouns; viz:

neh., this, that.
ne’ne, the thing which, or the person who, what.
neh. huh’, the thing which.
nañ’daḥ, this, that; the thing which.
he’o weh,’ the place where; the thing which; what.
ho’o weh, and ne ho’o weh, the place where; the thing which; or, in respect to which.
hi gă, or, ho i’gă, that thing which it is.
nañ da’i gă, this here thing which it is.

The ‘gă,’ in these two words, has the force of the verb ‘to be.’ Both of them may be applied to persons as well as things.

None of these words are declinable: and in some of their uses they all, except ‘ne ne,’ conform more closely with the nature of adverbs, or demonstrative pronouns, than with relatives.
III.—Demonstrative, or, as they are sometimes called, Definitive Pronouns.

nef, this, that, the thing, the very thing, (or person.)
nef huh', this, that; this thing; that thing; that place.
nan'dah, this, this thing.
i'gä, this, this it is.
hi'gä, this it is, that it is.
hol'gä, that there thing it is; (sometimes applied to persons as well as things. Se also the note under this word in the preceding article.
sigä, or, syi'gä, that there thing or person.
sidah, or, syi'dah, that there thing. (These two words are compounded of 'si,' (look, behold, see,) and 'gä,' (it is,) and 'dah,' (there,) and they are applied to objects at a little distance, but always to things in sight. So also, of the next word.)
si'da'i gä, or, syi da'i gä, that there thing it is.
ho da'i gä, that there thing it is; (spoken of objects at a distance; or on the other side in cases of contrast; and sometimes applicable to things out of sight as well as in sight.)
nan da'i gä, this here thing it is; (sometimes applied to persons.)

Most of these words are frequently used as Relative Pronouns.

IV.—Interrogative Pronouns.

so? or, so oh? who? who is it?
so'nah ot? who? what person is it?
a' or, ah? and sometimes a' what?
a'nah ot? what? what is it?
so'nah oh'dah ah? who? which person? who is it?
a'nah oh'dah ah? what? what is it?
sön'dih gwa'nah ot? whoever? whosoever?
a'dih gwa'nah ot? whatever? whichever?
sön'dih gwa'nah oh'dah ah? whoever? whosoever.
These last six forms are also used without an interrogation, when a supposition is made, or something is affirmed conditionally; as, ‘so’nah oh’dah ah’ na ye’yent huh’ o’gwe nyoh na ya’gus ha’ek, na’ye yent’hwa guh.’ ‘If any one shall sow,’ or, ‘whosoever shall sow, he may expect to reap,’ &c.

The suffix ‘dah ah,’ in these words appears to have a verbal meaning nearly equivalent to ‘it is,’ or, ‘it may be.’

The suffix ‘nah ct,’ is frequently pronounced as if written ‘nah a’ot.’ It is difficult to give the exact force of it in an English definition. Sometimes it seems to imply, ‘the material of which any thing is composed;’ and sometimes it specifies or particularizes the person or thing, as in contradistinction from all other persons or things. It is used by itself, or rather, as a suffix to the pronoun ‘neh,’ in the expression ‘neh’nah ct,’ or ‘neh nah a’-ot,’ which means, ‘the thing or material which it is,‘ this kind or sort of thing,’ &c.

The forms ‘son’dih gwa’nah ot,’ &c., are compounded with ‘a’dih gwah,’ ‘whether; it may be so, or not.’

do! how? how many? how much?
ga’â? or, ga’ah’? where? what? in what place?
ga’â ni gaah’? which?
gu’â q weh’? where? at what place? where is it?
ga’â gwa’? in what direction? where? whither?

These words seem to be interrogative adverbs, but they are inserted here because the Indians often use them with a pronominal signification.

In all cases where a question is asked, the accent is thrown upon the last syllable: and sometimes this peculiarity is extended to all the important words, even to the close of the sentence, however long or however complicated it may be.
V.—Possessive Pronouns.

a ga'wah, my, mine.
sa'wah, thy, thine.
ho'wah, his.
go'wah, hers.
o'wah, its.
ok ni'a wah, ours; (dual, speaking together.) seldom used.
q gya'wah, ours; (dual, speaking to a third person. Sometimes, also, used when speaking together.)
ja'wah, yours, (dual.)
q gwa'wah, ours, (plural, speaking together.)
a gwa'wah, ours, (plural, speaking to a third person.)
swa'wah, yours, (plural.)
ho na'wah, theirs, (dual and plural masculine.)
o na'wah, theirs, (dual and plural, feminine, and animal.)

When it is intended to give emphasis to the idea of possession, or to contrast the possessor with others, the personal pronouns are prefixed; as,—'so'nah oh'dah ah' go'wah hi ga'?' 'who is the particular person to whom this belongs?' Answer:—'Ihi a ga'wah;' 'it is mine.'

VI.—Distributive Pronouns.

It is believed that there are no separate words in Seneca which correspond precisely with the English words, each, every, either, and neither. Those which make the nearest approach to the signification of these words, are,
gat gaah', any, any one, either.
gat gaah'ni gaah, any one, either, whichever.
ga'ni di gwa'ni gaah, any one, either, whichever, whichever, whichever.

The idea of distribution is commonly expressed by changes in the principle word; generally by suffixes, but sometimes by both suffixes and prefixes; as,
1.—By the suffix 'shōh.'

skat, one.

skas'shōh', one by one, singly, or one at a time.

dek ni'shōh, two at a time, or two by two.
sāh'shōh', three at a time, or three by three.

jo gweh'daad, one person;
jo gweh'da shōh', one person at a time.

swā nis'hāad, one day;
swā nis'hāa shōh', one day at a time, daily.

oh gāās'ah, evening;
oh gāās shōh, or oh gāās'soh, each evening, evening by evening.

Sometimes the noun is repeated, as, 'oh gāās'soh oh-gāās'ah.'

2.—By the suffix 'noh.'

de ga'āh sā'oh gwahi, that on account of which praise should be given;
de ga'āh sā'oh gwa'noh, the matters on account of which praise should be given, separately considered, or one by one.

de yu'da gwa'ih doh, it is spread out, stretched, expanded;
de yu'da gwa'ih da'noh, the things are spread out, stretched, expanded, one after another.

de wa'di yu'gwah doh, something published, spread abroad;
de wa'di yu'gwah da'noh, matters published, notices spread abroad, one after another.

In these and similar cases, the syllable next preceding the suffix is generally, if not always, made to terminate in the lengthened sound of 'a,' and accented.
3.—By the suffix ‘nyoh.’

yus’hā deh, the year; (see note on ‘ga deh,’ pp. 78 & 79;)
yus hā de nyoh, the years separately considered, one after another.

degā’h sa oh, glory, praise, honour,
degā’h sā onyoh, glories, praises, honours, one after another.

This suffix makes the distributive plural form of a great number of verbs; and sometimes it seems to be used for the plural, without any idea of distribution, or separation between the several actions included in the word to which it is appended. See note on the bottom of p. 79.

4.—By the suffix ‘syoh,’ or ‘syōh.’

deye’gah sā nis hāh’syoh, the tears are dropping one after another from her eyes.
dyōt gwā’h sai’h’syōh, the blood is flowing in many successive places.

Sometimes the suffix ‘nyoh,’ is added to ‘syoh,’ either to give greater intensity to the meaning, or to extend it to many similar cases, one after another; as,

deye’gah sā nis hāh’syōh nyoh, the tears are dropping profusely one after another from her eyes; or, the tears are dropping, one after another from the eyes of many persons, separately considered.

In this and similar cases, the ‘h’ is dropped for the sake of euphony. This suffix, (‘syoh,’) is added to verbs even more exclusively than ‘nyoh,’ and like ‘nyoh,’ it seems often to be employed simply to denote the plural number.

5.—By changing the syllable ‘deh,’ at the end of words, into
‘di,’ after having thrown off the ‘deh,’ in words compounded with ‘ga deh.’

gyah’dah, I, me; from ‘gyah dah,’ (my body,) and ‘ga deh.’
gyah’di, I alone, I by myself.
syah’di, thou alone, thou by thyself.
ha yah’di, he alone, he by himself.
ye yah’di, she alone, she by herself.
ga yah’di, it alone, it by itself; &c.

Perhaps, however, this form, instead of being made by changing ‘dah’ into ‘di,’ is to be traced to the following.

dya’di, we two are together by ourselves; (speaking together.)
a gya’di, we two are together by ourselves; (speaking to others.)
ja’di, you two are together by yourselves.
y’a’di, they two,—masculine—are together by themselves.
gya’di, they two,—feminine and animal—are together by themselves.

[These forms are generally used with the dual prefix ‘de;’ as follows:
de dya’di, de ya’gya di, de ja’di, de ya di, de gya’di.]
dwa’di, we,—plural—are together by ourselves, (speaking together.)
a gwa’di, we,—plural—are together by ourselves, (speaking to others.)
swa’di, you,—plural—are together by yourselves.
hä’nan di, they,—plu. masculine—are together by themselves.
wä’nan di, they,—plu. feminine, and animal—are together by themselves.

[These forms are frequently preceded by the syllable ‘ni,’ probably taken from the word ‘niyé,’ (quar-
tity, number,) and always referring to the number
of the persons spoken of, as follows:

ni dwa'di, ni ya'gwa di, ni swa di', ni  żynan di, niwā'-
nan di.

And not unfrequently the dual prefix 'de,' is used with
the plural; as,

dedwa'di, de swa'di, we, or you, are together; &c.

Sometimes, however, it is pronounced as if written 'di,'
instead of 'de,' and may therefore be derived from some
root of a different signification, which cannot now be
traced; but which, with a thousand other things to which
the attention of the interpreters has never been directed, a
more perfect knowledge of the language may be expect-
ed to reveal.

The expression is often made more emphatic by the addition of
'sho,' (only;) as, 'gyah'di'sho, I only; I by myself
alone; &c. And the emphasis may be still further in-
creased by prefixing 'hah de,' which seems to have the
force of 'just,' 'exactly,' 'even,' 'every;' (see p. 80.) as,

hah'de gyah'di'sho, just by myself alone; absolutely alone;
entirely alone; &c.

The 'e' in the second syllable of this prefix is some-
times dropped by contraction when the next syllable com-
mences with a vowel; and when the vowel is preceded by
'h,' this letter is thrown out in order that the contraction
may take place; as,

hah'da'yah di'sho, instead of hah'de ha yah'di'sho, he by
himself; absolutely alone; &c.

Some of these words take on verbal prefixes and suffix-
es, so as to convey the idea of action and causation; as,
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hōṅ tsyaḥ'dīs, thou makest me to be by myself alone.
hōṅ chyaḥ'dīs doḥ; or better, hāṅ de'syaḥ dīs'doḥ, thou causedst me to be by myself alone, &c. This matter will be more fully explained in the article upon verbal prefixes and suffixes.

6.—By the suffix 'a'dyēh.'

dē wā'nīs hā'ge, two days.
dē wā'nīs hā'ge a'dyēh, two days by two days in succession, i.e. successive periods of two days each; once in two days.
sāh ni wā'nīs hā'ge, three days.
sāh ni wā'nīs hā'ge a'dyēh, successive periods of three days each; once in three days; &c.

So also,
sāh ni yo'gwēh da'ge a'dyēh, three persons by three persons; successive companies of three persons each; &c.
ye yah'di a'dyēh, she by herself and she by herself, i.e. person by person, one at a time.

This suffix is added to the first and second person singular of this pronoun, with a little variation of the meaning; as,

gyah di'a dyēh, I am by myself alone in successive instances; or, I am present by myself alone, now here, now there, and now in another place; or, from place to place, or from time to time, I am there alone.
syah di'a dyēh, thou art present by thyself alone in successive instances; &c.

Perhaps 'ha yah'di a dyēh,' (he, &c.,) is sometimes properly used in the same sense.

It should be remarked here, to avoid mistakes, that 'a-gyah di a'dyēh, (from a suffix, probably 'i,' meaning full,) should be translated, 'I have been, and have finish-
ed, filling up the body; and so of the other forms of this
pronoun. Perhaps this suffix is, after all, the same as
used above in 'gyah di,' 'syah di,' &c., and the mean-
ing in these cases is derived originally from the idea of
fullness.

The accent is the principal means of distinguishing be-
tween these definitions.

When this suffix is joined with the dual and plural of
'gyah'da deh,' the meaning seems to be again slightly
varied; as,

a gi'yah'di a'dyiēh, one of us two at a time; each of us two
separately in turn, (speaking to others.)
ji yah'di a'dyiēh, each of you two separately in turn; &c.

[The plural of 'gyah'da deh,' was accidentally omitted in
arranging the pages: it should follow the dual, at the bottom of
p. 95, which see. It is as follows:

dwa yah'da deh, we, us; (speaking together.)
a gwa'yah da deh, we, us; (speaking of ourselves.)
swa yah'da deh, ye, you.

ha di'yah da deh, they, them; (masculine plural.)
wa di'yah da deh, they, them; (feminine and animal plural.)
o di'yah da deh, they, them; (animal plural.)]

dwa yah'di a'dyiēh, each of us separately in turn.
swa yah'di a'dyiēh, each of you separately in turn; &c.

This suffix sometimes follows the suffix 'noh,' (see p.
100,) and in such cases the 'h' in 'noh' is omitted,
and the 'a' in 'a dyiēh' takes the nasal sound, or the
sound of 'n,' apparently for the sake of euphony; as,
de yu'di yah'hih deh, it causes a hindrance, it makes a diffi-
culty;
de yu'di yăh'hih da'noh, there are difficulties, one after another;  
de yu'di yăh'hih da'no an dyieh, difficulties one by one are  
  following on successively after each other.

Sometimes the letter 's' is added to the 'dyieh' to  
  express the idea of habitual or continual occurrence.

Most of the suffixes introduced into this article admit of va-  
  riations to express past and future time, which will be explained  
  under the head of verbal suffixes.

VII.—Indefinite Pronouns.

gye, some; (applied principally to things, but sometimes to  
  persons.)
gi yeh', some; (applied to persons.)
gā'o nyoh, some, here and there one; (applied to both per-  
  sons and things.)
gwā'o nyoh, or, o gwā'o nyoh, some, sometimes, here  
  and there a little.
gā'an dyieh, some, sometimes, one after another. (These  
  three last words are from 'gā,' (it is,) and the suffixes  
  'nyoh,' and 'a'dyieh;' and might have been classed  
  with the distributive pronouns, but in some of their uses  
  they correspond more closely with the indefinite, and are  
  therefore inserted here.)
os toh', some, a little.
  os toh'shoh, but little, just a little, only a little.
ni yo', some, a little, a few, a small number,
ni jo', there is but little remaining.
o yah', other, another.
gat gaah', any, any one, either.
gat gaah'ni gaah, any one, either, whichever.
ga'an di gwa'ni gaah, any one, either, whichever, whichever.

These two last are sometimes distributive and sometimes  
  indefinite.
Lesson Lxviii.

Of words used to denote the qualities of things;
called, in English Grammar,
Adjectives.

Wi'yu, good.
Wa et'gāh, bad.
Oh skas', good, fit, convenient, suitable.
Gus duk', profitable, useful.
Ga dās', thick.
Het'gāh, high.
I yos, long.
Go wa'nāh, great, large.
Ni wah'akah, small.
Ni wak'akah, short.
O'dīt, rough.
Oh hā', dry.
Ōs deh, heavy.
O dāānt', wretched.
Ōt goh', poison.
Oh sā', fat.
Ōt gōs', raw.
Wa seh', new.
Wa'ga yoh' old, ancient.
We ah', far.
Dus gā'oh, near, nigh.
A'oh esut, joyous, joyful.
A wēn'dit gāā'deh, pleasant, funny, delightful.
O yān'det, plain, manifest.
O doh'kon doh, abundant, multitudinous.
Jās dah'āh, black.
O no'wah dah'āh, white.
O'yah āh, blue, sky colour.
Comparison of Adjectives.

This is effected, not as in English, by changes in the word itself, but by adding or prefixing other separate words; as,

wi yu', good;
a gwus wi yu', very good;
he yu'goh sot' wi yu', exceedingly good;
oh dyu'deh sa'is wi yu', unusually good;
oh sa'is doh wi yu', extremely good;
oh' a'ah duk' wi yu', surpassingly good;
syi gwa'di ah wi yu', illimitably good.
syi gwa'deh jih wi yu', good beyond all bounds, &c.

we suh' wi yu', very good. But when two things are spoken of in comparison, 'we suh' is applied to the better of the two; as, 'we suh wi yu' hoi gä,' this is better than that.

wi yu naa gä nae hoi gä, this is good rather than that.
ès toh' wi yu', or, wi yu' ès toh', a little good.
The Superlative degree is sometimes expressed by a circumlocution equivalent to ‘nothing like it;’ as,

He is the best man I ever saw. De’wān doh’ deh e’yat-gaacht’hwāh so’gnaah, neh shah gaat he’ni o’gweh di’yu, i.e., I never saw a man like him, or equal to him in respect to being a good man; &c.

**Composition of Adjectives.**

A large proportion, perhaps most, of the Adjectives in the Seneca admit of being compounded with nouns; and after being compounded, take on the same suffixes and prefixes which either noun or adjective admit before composition.

The general rule of composition appears to be, to drop all which follows the initial consonant of the last syllable of the noun, and also the initial consonant of the adjective, and then suffix the latter to the former; as,

- o gweh’dah, person, (see p. 85,) and wi yu, good.
- o gweh’di yu, good person.
- ho gweh’di yu, he is a good man.
- ya go’gweh di yu, she is a good woman.
- ho gweh’di yu’nah, he was a good man; &c.

- o gweh’dah, person, (see as before p. 85,) wa et’gāh, bad.
- o gweh’da et’gāh, bad person.
- ho gweh’da et’gāh, he is a bad person.
- ya go’gweh da’et gāh, she is a bad person.
- ya go’gweh da’et gāk, she was a bad person; &c.

So also:

ganoh’si yu, a good house; from ganoh sōt, house, and wi yu.
gayad’osh hi’yu, a good book; from gayad’osh hāh, book, writing; and wi yu; (used for the Bible.)
This word, like most others which end in 'hāh,' or 'shāh,' is frequently spoken as if written, 'ga ya'doh-chi'yu.' It is difficult now to ascertain which form is the purest Seneca, as both are used by old men and good speakers.

ga gan'yas hi'yu, or ga gan'yah chi'yu, a good knife; from ga gan'yah shāh, knife, and wi yu.

ga yah'di yu, it is handsome, it has a good body, or good form, (spoken of animals); from o yah'dah, body, (whence 'ga yah'dah,' its body,) and wi yu.

In compounds of 'ga deh,' the 'deh,' is dropped from the end of the noun before suffixing the adjective; as,

o a'deh, road, path;
o a'i yu, a good road, a good path;
o a'et'gāh, a bad road, a bad path.

Adjectives which commence with the syllable 'ni,' prefix it to the noun to which they are added in composition; as,

ni wah'aah, little, small;
o i'wah, matter, thing;
ni yiu'i wah'aah, a little matter or thing.
ni ga'ya doh'shāh aah', a little book.
ni ga'noh sah'aah, a little house.
ni ga'yah dah'aah, a little creature, (spoken of animals,)
i.e., it has a little body.

Perhaps this 'ni,' is in reality derived from 'ne,' and therefore takes the place which 'ne' would occupy in similar circumstances.

There are several adjectives now used in composition, which cannot be traced back to their original forms. They appear as suffixes with a uniform adjective meaning; as,
illganoh'sah, or ga noli sot, house;
ga noh'ses, long house;
ga noh'ses geh, at the long house; (frequently spoken as if written ‘ga noh’sis geh.’) Commonly used for Council House, because the council houses were generally built of twice the ordinary proportional length of common houses.
ga yah’des, long body. From ‘ga yah’dah,’ its body; ‘nān dah ni ga’yah des,’ its body is so long.

There is a strong tendency among the younger class of Indians to change the vowel sound of this suffix into ‘i,’ as if the word was written ‘ni ga’yah dis,’ instead of ‘ni ga’yahi des,’ but this is a corruption of the language.

ga wis’dah, cup;
ga wis’di, full cup, or cup full.
gas heh’dañ, bottle;
gas heh’di, full bottle, or bottle full; used also to mean one quart.
ga noh’sah, or ga noh’sôt, house;
ga noh’si, full house, &c.

oh do’gwas hāh, spoon, ladle;
oh do’gwah chi, full spoon, following the rule noticed above, under ‘ga ya doh shāh,’ and ‘wi yu.’ (p. 110.)

So also,
gak’chi, a plate full, a dish full; from an obsolete root meaning dish, plate, &c.

Adjectives are sometimes turned into nouns expressive of the abstract qualities which they denote, by prefixing to them the article ‘ne’; as,

ne wi’yu, the good, or, the goodness.
ne' wa et'gäh, the bad, or the badness; &c.

So also, they are made verbs, by the use of verbal prefixes and suffixes; as,

ä wi'yuh het, it will become good, or it will make good; (i. e., some object.)
ä wa'et gänt, or ä ga'et gänt, it will become bad, or, it will make bad, corrupt, spoil; (i. e., some object.) But this matter will be more fully explained under the head of 'Verbal Prefixes and Suffixes.'

**Numeral Adjectives.**

1 skat, one. 20 de wus'hä, twenty.
2 dek ni', two. 30 säh ni wus'hä, thirty.
3 säh, three. 40 ge ih' ni wus'hä, forty.
4 ge'ih, four. 50 wis ni wus'hä, fifty.
5 wis, five. 60 ye ih' ni wus'hä sixty.
6 ye ih, six. 70 ja duk' ni wus'hä, seventy.
7 ja duk', seven. 80 de gyiu'h' ni wus'hä, eighty.
8 de gyiu'h', eight. 90 dyiu'h doh' ni wus'hä, ninety.
9 dyiu'h doh', nine. 100 skat de wäh'nyäh eh, one hundred.
10 wus'hä, ten. 200 dek ni' nah de'wäh nyäh eh, two hundred; &c.
11 wus'hä skat sga'eh, eleven.
12 wus'hä dek ni' sga'eh, twelve.
13 wus'hä säh sga'eh, thirteen.
14 wus'hä ge ih' sga'eh, fourteen.
15 wus'hä wis sga'eh, fifteen.
16 wus'hä ye ih' sga'eh, sixteen.
17 wus'hä ja duk' sga'eh, seventeen.
18 wus'hä de gyiu'h' sga'eh, eighteen.
19 wus'hä dyiu'h doh' sga'eh, nineteen.