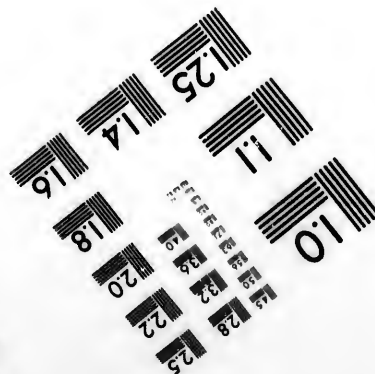
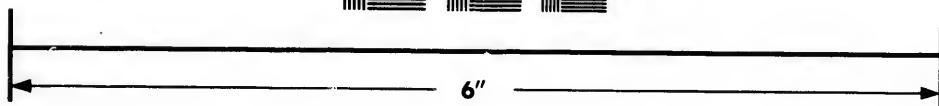
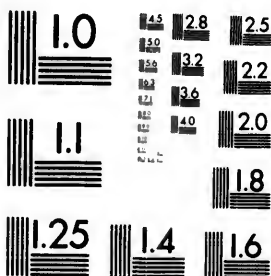


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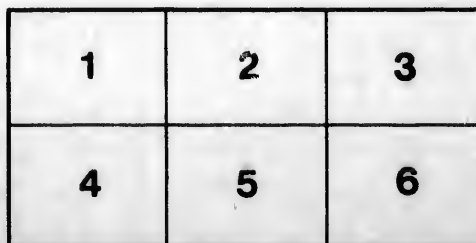
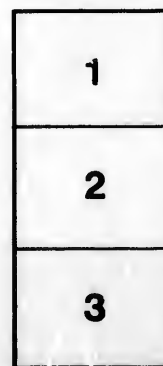
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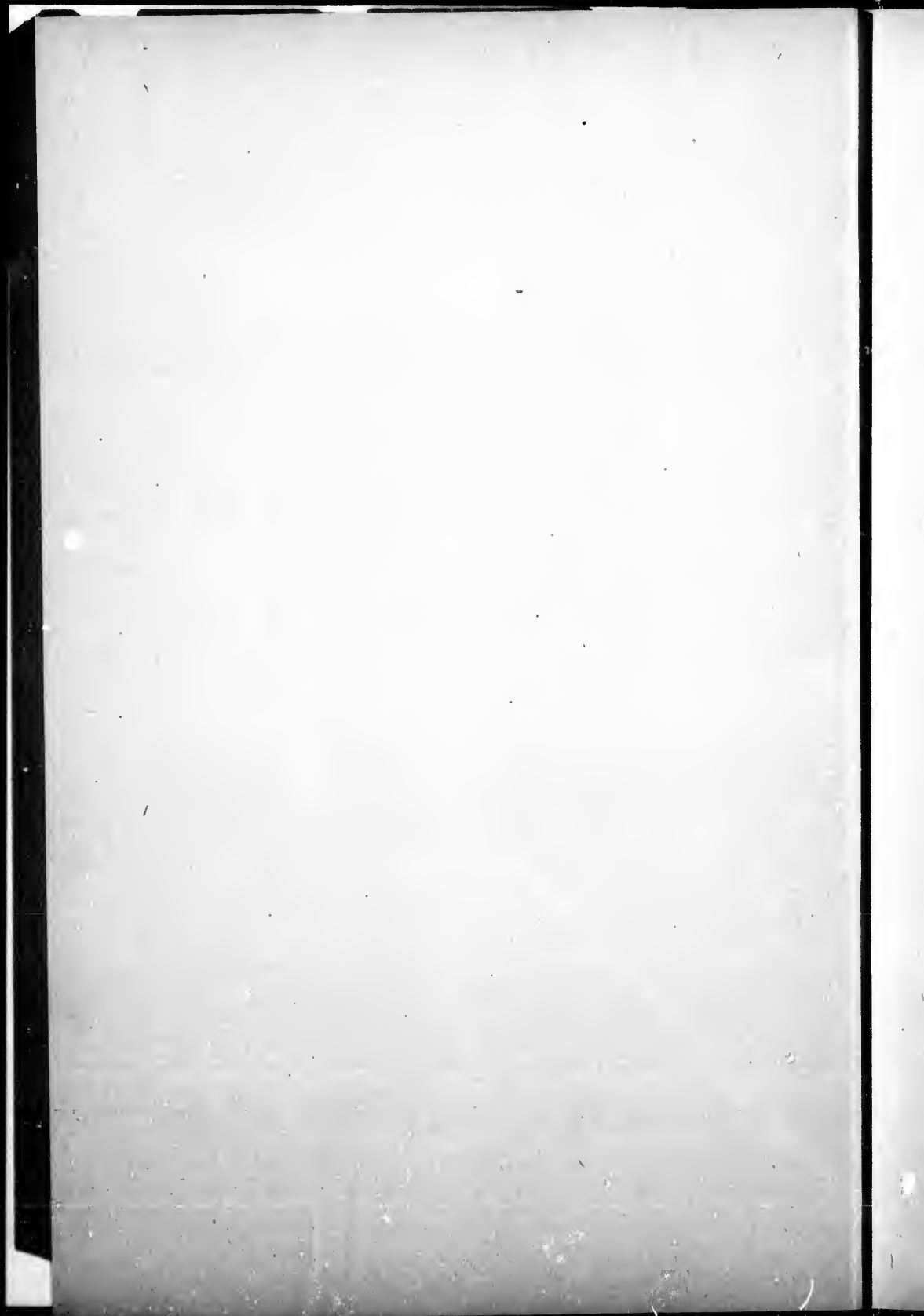
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HAIDA GRAMMAR

BY

REVEREND C. HARRISON.



VII.—*Haida Grammar.*

By REVEREND C. HARRISON.

(Read May 25, 1892.)

EDITED BY ALEX. F. CHAMBERLAIN, Ph.D.

PREFATORY NOTE (by Editor.)

Those who have occasion to use this Grammar of the Haida Language, may refer with advantage to the notes on this language published by Dr. Franz Boas, in his report to the committee of the British Association for the Advancement of Science in 1888,¹ especially as regards the phonology of Haida speech, and to the Report on the Haidas, by Dr. G. M. Dawson, published by the Geological Survey of Canada in 1878.² A Haida vocabulary has also been published by Dr. Boas in the *Proceedings of the American Philosophical Society*, 1891, pp. 183-193.

HISTORICAL AND ETHNOGRAPHICAL INTRODUCTION.

Queen Charlotte Islands.

These islands lie in the Pacific Ocean, between fifty-one and fifty-five degrees of north latitude, adjacent to the northwest coast of America. North Island is the name of the most northerly land, and Cape Saint James is the name of the most southerly point. The islands are about 150 miles in length from north to south. Graham Island is the largest. This island is in some places 60 miles wide.

The Queen Charlotte Islands were discovered, in the year 1774, by Juan Perez, and were then named Cabo de St. Margurita. In the year 1786, La Pérouse, the celebrated French navigator, came to the islands and coasted along the west side of the group. The present name of the islands was given by Captain Dixon, when he anchored at Clarke Bay, in July, 1787. Captain Dixon was in command of the "Queen Charlotte," a vessel of 200 tons burden, and was at the time exploring the west coast on behalf of a London fur company. He then named the islands after George the Third's queen.

In the same year Captain Douglas visited the islands and anchored at Dādans. Captain Marchand, of the French exploring vessel "Solide," also anchored in front of Edenshaw's village, near North Island. He came to the islands in 1791, and accurately recorded some explorations

¹ British Assoc. for the Advancement of Science, Newcastle-upon-Tyne Meeting, 1889. Report on the Northwestern Tribes of Canada, pp. 5-97.

² Geological Survey of Canada. Report on Queen Charlotte Islands, 1878. Montreal, 1880, pp. 177-180.

that he made on the west coast. He also studied the native character, and in his account he remarks that "he never saw them armed or distrustful. He followed them into their family circle and found them good husbands and good fathers; he lived several days, as it were, in intimacy with them; he studied them as much as it is possible to do when people explain themselves only by signs; and everything he relates of their manners, their customs, and their character, announces a hospitable, mild, intelligent, laborious and intelligent people, endowed with great good sense, to whom the useful arts are not unknown, who join to these even the agreeable ones, and may be said to have already made considerable advances toward civilization." Dixon on the contrary, charges them with cannibalism, and describes them as dirty, thievish, impudent and murderous people. I believe the Indians on these islands are the finest and fiercest race on the coast. They were once a very powerful nation and the terror of all the surrounding tribes. A hundred years ago they numbered about six thousand. Where are they now? The *gihangs*, or tall, carved columns, and the quaint old legends connected with them, are still in existence; but the people, they are gone! The boxes in which they buried their dead, fixing them on two large posts, are decaying and fast disappearing, and mummified remains are all that is left of the ancient, skilful and fierce Haidas.

• Why have they so decreased? One reason is, that years ago, whole families were swept away by that dreadful epidemic, small-pox. There was then no one to care for them in their sickness, or to speak to them of the Saviour of the world when they were dying. Another reason of their disappearance is that high wages and promise of constant work are held out to them by parties in Victoria, New Westminster and elsewhere, so that they leave their native homes either to die in a few short years by the miserable life they lead, mainly due to the evils of the spirit traffic or return home ruined both in body and soul.

Haida Tribes.

There were formerly thirty-nine Haida villages, but now there are only five, situated at Masset, Skidegate, Gold Harbour, Houkan and Cassan. The latter two are on the American side. The thirty-nine tribes formerly were the

1. *Da Hāadē*, who lived in a village called Tian Inigē, east of Nesto.
2. *Tas Lennas*, who lived in Ti Inigē, near Sisk.
3. *Kais Hāadē*, who lived at Dādans, near North Island.
4. *Shāgwau Lennas*, who lived at Kung, near Virago Sound.
5. *Kunḡwau Lennas*, of Nēdan, in Virago Sound.
6. *Chichkitonē*, who lived at a village below Yēn.
7. *Stling Lennas*, of Yēn.

8. *Kitāns*, who lived at the west end of Masset.
9. *Sahājāguan alth Lennas*, who lived in the centre of Masset.
10. *Kianōsili*, who lived at a village near Nēdan.
11. *Skidoukou*, who lived in the village now called Masset.
12. *Ou yākā Ilnigē*, who lived on the east side of Masset.
13. *Kwun Lennas*, who lived at Rose Spit.
14. *Shāgwikitonē*, who lived near Yagwun River.
15. *Lthyhellun Kūwē*, who lived at the Little Mountain.
16. *Nēkwun Kūwē*, who lived on the north side of Rose Spit.
17. *Nisiyas Hāadē*, who lived at the extreme end of Rose Spit.
18. *Lth'ait Lennas*, of Lth'ait, a point of land near Skidegate.
19. *Lthājild*, who lived at Skidegate.
20. *Tlaiyā Hāadē*, who lived at old Gold Harbour.
21. *Khīna Hāadē*, who lived at new Gold Harbour.
22. *Kwun Hāadē*, who lived at Skidanst village. *Kidanst* was the name of the chief of the *Kwun Hāadē*, and when the whites first came to his village they named it after *Kidanst*, the chief, but pronounced it *Skidanst*, which name it still retains.
23. *Skidegate Hāadē*. The chief of the people living at Lthagild was called *Skidegate* when the whites first arrived, therefore they named the village after him, and his people are now called *Skidegates*.
24. *Tanū Hāadē*, who lived near the village of Tlu.
25. *Āngit Hāadē*, who lived on the east side of Skidanst.
26. *Sahājūngāsili*, who lived at Masset.
27. *Kouas*, who lived near *Kūstā*, at North Island.
28. *Shongalth Lennas*, of Edenshaw's village, near North Island.
29. *Kūstā Hāadē*. This is a Fort Wrangel word, and applied to the people who formerly lived at Edenshaw's village. This place is now called *Kūstā*.
30. *Statas*, who lived at Yēn with the Stling Lennas.
31. *Kaiswun Hāadē*, who lived at old Gold Harbour.
32. *Kēo Hāadē*, who lived at Kīgāni.
33. *Tlinkwan Hāadē*, who lived at a village back of Kīgāni.
34. *Kassan Hāadē*, of Oukwuns River, Houkan, near Cape Horn.
35. *Yākūw Lennas*, who lived near Miāgwun Point.
36. *Shākwan Hāadē*, who lived near Houkan.
37. *Kwaih:ntlas Hāadē*, who lived near Shākwan.
38. *Houkan Hāadē*, of Tlinkwan, near Kwaizasu.
39. *Koulē Hāadē*, who lived at Kwaizasu.

The most northerly village is that of the *Taş Lennas* at Ti Ilnigē, near Sisk; the most southerly one is that of the *Angit Hāadē*, who live on the east side of Skidanst.

There are doubtless many inaccuracies in the present grammar, as it is a first attempt to reduce the language to writing. I hope, however, there may be something in it that will afford pleasure and be of interest both to the student and the philologist. The principal object in writing this grammar is to afford assistance to my successors in mission work amongst the Haidas, and to those who may desire to gain a knowledge of the language in order to benefit these Indians both temporally and spiritually.

PERSONAL NAMES.

Before Christianity was introduced amongst the Haidas, a single name was sufficient for each person, and all such names were taken from nature. Now the Christian name is regarded with honour, and is the only one by which some desire to be known. I have, however, retained their old Haida names as the surnames, and have only given each person one Christian name.

The names taken from nature, art, etc., are such as :

Chishalgas,	<i>Darkness.</i>
Dūan,	<i>So, or Let it be so.</i>
Edinso,	<i>A waterfall.</i>
Giatlins,	<i>Standing.</i>
Gūshoujingwas,	<i>A long speech.</i>
ſūlkingān,	<i>Like us.</i>
ſhungila,	<i>Easily, Quickly.</i>
Kintāngēt,	<i>A rudder.</i>
Kwiē,	<i>Dust.</i>
Nakadzūt,	<i>A fox.</i>
Quaigastins,	<i>A fleecy cloud.</i>
Skī,	<i>A louse.</i>
Skoual,	<i>A shellfish like the clam.</i>
Stlakingān,	<i>A musical instrument played by hand.</i>
Stlantangēt,	<i>Soapy, Slippery.</i>
Yētlth-yūans,	<i>A large river.</i>

TRIBAL NAMES.

Names of tribes were also taken from natural objects, and some are as follows :

Stastas.—This tribe was so numerous and powerful that they were compared to "maggots on a rotten carcass," and accordingly named *Stastas*, as they were supposed to be as numerous as the maggots, and to be found everywhere.

Shongalth Lennas.—*Shonga* is the name of a large diver which makes a great noise when eating. Edenshaw's people were very numerous formerly, and they also "made a great noise when feasting," hence they were called *Shongalth Lennas*.

Kiānōsilt is the name of Kougay's tribe. *Kiān* is the name of a species of codfish, which have a projection in the chin, and as some were said to be like the codfish about the chin, they were accordingly called *Kiānōsilti*, or "codfish people."

Skidoukou is the name of Laig's tribe. The meaning of this word is "men who could lay eggs and hatch trouble." They were the ringleaders in all wickedness, and caused more trouble than any other tribe, and thus were given this name as a term of reproach. They are also called *Stgē Lennas*.

Nisigas Hāadē.—This tribe was very dirty, and too idle to build decent houses to live in, hence their name of "the dirty and houseless people."

Shāgwi Kitonē.—*Shāgwi*, "Up;" *Kitonē*, "Eagle." The people of this tribe were called "the men who live on high as the eagle," because they lived in the uppermost village up Masset Inlet.

Kouas.—The men of this tribe were of small stature, and as herring spawn is the smallest spawn found near the islands, they were in contempt called "the herring spawn people."

Tanā Hāadē.—The people of this tribe were very fond of bathing in the sea, and were called "the people who live under salt water." *Tanā* is the Haida name for the long green grass which grows under salt water.

TERMS OF RELATIONSHIP.

Relationship is shown by the use of distinct words for the masculine and feminine genders.

MASCULINE.		FEMININE.	
Chinnā,	<i>Grandfather.</i>	Nāni,	<i>Grandmother.</i>
Aung,	<i>Father.</i>	Ou,	<i>Mother.</i>
Kāgē,	<i>Uncle.</i>	Skān,	<i>Aunt.</i>
Kit,	<i>Child.</i>	Kit,	<i>Child.</i>
Kit itlingas,	<i>Son.</i>	Gwudjana,	<i>Daughter.</i>
Kit itlinga kwaias,	<i>Eldest son.</i>	Kit chada kwaias,	<i>Eldest daughter.</i>
Kit itlinga tuanas,	<i>Youngest son.</i>	Kit chada tuanas,	<i>Youngest daughter.</i>
itlinga hutsu,	<i>Male infant.</i>	Chada hutsu,	<i>Female infant.</i>
Kwunnā,	<i>Father-in-law.</i>	Jūnān,	<i>Mother-in-law.</i>
Tlāl,	<i>Husband.</i>	Chā,	<i>Wife.</i>
Kittlāl,	<i>Son-in-law.</i>	Kitchā,	<i>Daughter-in-law.</i>
Swaunā,	<i>Brother-in-law.</i>	Swaunā,	<i>Sister-in-law.</i>
Kwai kit itlingas,	<i>Eldest brother's nephew.</i>	Kwai gwudjana,	<i>Eldest brother's niece.</i>
Tūan kit itlingas,	<i>Youngest brother's</i>	Tūan gwudjana,	<i>Youngest brother's niece.</i>
Di alth nung kiiwas,	<i>Cousin.</i>		
Dāa,	<i>Brother.</i>		
Aung kasil,	<i>Stepfather.</i>	(This word is used by boys only.)	
Hāt kasil,	<i>Stepfather.</i>	(This word is used by girls only.)	
Ou kasil,	<i>Stepmother.</i>	(This word is used both by girls and boys.)	

When brothers are referring to brothers they use the words *Dī kwai* or *Dī tūan* (my eldest or my youngest brother). Sisters also use the same words when referring to other sisters.

Ītlagida,	Chief, gentleman.	Itlkitzidā,	Female chief, lady
Kitzadalung itlansidas,	Male servants.	Kitzadalung chāadas,	Female servants.
Ītlinga,	Man.	Chada,	Woman.
Ītlansida,	Men.	Chāada,	Women.

NAMES OF THE MONTHS OF THE YEAR.

January,	Tān kungas,	The "bear moon."
February,	Lthkittūn kungas,	The "goose moon."
March,	Yhītkāas kungas,	"Laughing geese moon."
April,	Whitgaas,	"Foreign geese moon."
May,	Tāhellē kungas,	The "time that flowers blossom."
June,	Hānskaila kungas,	The "berries begin to ripen this month."
July,	Hānalung kungas,	The "berries are quite ripe this month."
August,	Chin kungas,	"Salmon moon."
September,	Kishalsh kungas,	"Dog salmon moon."
October,	Kalk kungas,	"Ice moon."
November,	Chāē kungas,	The "bears begin to burrow in the ground this month."
December,	Kwīougē,	

December is sometimes called by the old Haidas *Gwougiangas kun̄gas*, i.e., the weather is too cold to sit down when they wish to relieve themselves, and consequently they are compelled to stand up to do it.

I. PHONOLOGY.

A. VOWELS.

The Haida language has the following vowel sounds :

A as in <i>Fat</i> .	Klads-ka,	Strong.
E " <i>Pen</i> .	Het-li-sta,	Lumber.
I " <i>Pin</i> .	Tlīn-o-wē,	Milk.
O " <i>Not</i> .	Ot-gwau,	Last.
U " <i>Nut</i> .	Tum-an-lth-king,	Take care.
Ā " <i>Father</i> .	Kwō-yā-dung,	Love.
Ē " <i>They</i> .	Klēlth,	Five.
Ī " <i>Machine</i> .	Dī,	Me.
Ō " <i>Note</i> .	Kō-gī-na,	Book.
Ū " <i>Tune</i> .	Kū-wē,	Road.

In addition to these ten vowels, there are also five "imperfect" ones, and every letter which has no proper vowel of its own has an "imperfect" one, either expressed or understood, and is thus marked :

Ā as in <i>Abroad</i> .	Lthāalth or Lth'alth,	Black.
Ē " <i>Open</i> .	Sē-het-lu or Shet-lu,	Red huckleberry.
Ī " <i>Italy</i> .	Stī,	Sickness.
Ō " <i>Collection</i> .	Tō'kwun-tlo,	Matches.
Ū " ?	Lthū-ūn-ilth or Lth'ūn-ilth,	Three.

The other vowel sounds are :

<i>Ai</i> as in <i>Aisle</i> .	Kwai-a-lung,	<i>Elders</i> .
<i>Au</i> " <i>Cause</i> .	Aung,	<i>Father</i> .
<i>Oi</i> " <i>Toil</i> .	Kwoi-tum-bla,	<i>Twine</i> .
<i>Ou</i> " <i>Mouse</i> .	Tou,	<i>Food</i> .

B. CONSONANTS.

The consonants are *d, g, h, j, k, ch, κ, κη* (Greek χ , German *ch*), *l, m, n, s, t, w, y, z*; in borrowed words, *p, b*.

The letter *B* is very difficult for the Haidas to pronounce. If they wish to say "*big*," they invariably say "*pig*."

The Indians are unable to pronounce *F* and *V* correctly. When they wish to say *Victoria, vinegar, flute, flour, found*," they distinctly pronounce "*Bictoria, binegar, plute, plour and pound*."

The letters *B, F, P, Q, R* and *V* are used only when any English word beginning with one of the above letters is inserted in the Haida language. Thus *bi t.ergē, France tligē, Princegas, Queengas, Vinegar and rabbitgē*.

The old people always pronounce the letter *R* as *L*. Thus they say "*labbit, liver, lice, lum, life*," for "*rabbit, river, rice, rum and rifle*." The young people who attend school are correct in the pronunciation of our English words commencing with *R*.

The letter *K* is of frequent occurrence in the Haida language, yet when reading the English class books they frequently pronounce *K* as *G*, and thus they say "*gelp*" for "*kelp*," "*geep*" for "*keep*," and "*gind*" for "*kind*."

When *K* and *Kh* are underlined thus *K, Kh*, they correspond to the deep guttural χ in the Greek language, or to the *ch* of the German.

II. SYLLABIFICATION, ETC.

When two vowels come together they are divided into two syllables, unless they form a diphthong. *Dā-ung-a, wickedness; Tla-ou-tlā-lē, creator; Lth-hā-a-da, people*.

Generally the syllable begins with a consonant, and it is advisable, as far as the pronunciation will allow, to always begin with a consonant, as: *Lth-ken-kwas-tan, frog; Lth-kwuns-nung-ki-shou hō-tē, handkerchief-box*.

The letter *G* either begins or ends the syllable. When it follows *N* it must always be pronounced with that letter, and not with the following syllable, as: *Ging-gang-an, worthless*. Whenever the *G* has a stroke above it, it begins a syllable, as *Tung ā lth killāgung, I thank you; Dalungie, yours; Talung kwundungun, we heard*.

Prefixes and affixes are generally divided from the root, as: *Shā-nung-itlagidas. Shā* and *nung* are the prefixes of *itlagidas* -- "the chief

above," i.e., God; *Dī kwutungē lāgung*. The prefix *dī*, also the affix *lājung*, is divided from the root, and *kwutungē* remains—*kwutungē, heart*; *dī, my*; *lāgung, good*; i.e., *I am happy*.

Compound words are also divided into syllables, as: *kwut-ung-ē-stis, sorrow*.

When two consonants come together between two vowels they belong to different syllables, as: *Kēt-sit-lē, constable*; *Het-li-sta, lumber*; *Hat-gat-shou, window*.

III. ARTICLES.

The indefinite article is *nung*, as: *nung itlinga, a man*; *nung hāhutsu, a boy*. It is used only in reference to individuals.

The adjective *swaunshung* is used in reference to places and things as:

<i>Nē ti swaunshung,</i>	<i>A house.</i>
<i>Lanna ā swaunshung,</i>	<i>A town.</i>
<i>Staskōga ska swaunshung,</i>	<i>A shoe.</i>

The definite article *anung* is used in the singular number and refers to individuals only, as:

<i>Anung chada,</i>	<i>The woman.</i>
<i>Anung hāhutsu,</i>	<i>The boy.</i>
<i>Anung itlinga,</i>	<i>The man.</i>

The definite articles *lth* and *ga—gē* are used in the plural and refer to individuals only:

<i>Lth hāada,</i>	<i>The men.</i>	<i>Ga dāungas gē,</i>	<i>The wicked.</i>
<i>Lth chāada,</i>	<i>The women.</i>	<i>Ga las gē,</i>	<i>The good.</i>
<i>Lth hāhudila,</i>	<i>The children.</i>	<i>Ga kutungas gē,</i>	<i>The wise.</i>

Ā (kin) isis is used in reference to things only.

<i>Ā kin isis lāgung,</i>	<i>The things are good.</i>
<i>Ā kōgīna isis lāgung,</i>	<i>The books are good.</i>
<i>Ā kōdels isis kladskāgung,</i>	<i>The coats are strong.</i>

Sometimes *ā lth isis* is used as the definite article in reference to individuals.

<i>Ā lth hāedē isis dāungang,</i>	<i>The men are wicked</i>
<i>Ā lth hāhudila isis kōnung yāangung,</i>	<i>The children are very foolish.</i>
<i>Ā lth hāadā isis wautliwan stīgung,</i>	<i>All the women are ill.</i>

IV. NOUNS.

A. NUMBER.

The noun has two numbers, the singular and plural. The singular and plural forms are not always distinct, and must be determined always by the verb. In pronouns the distributions of singular and plural are accurately shown. *Lthkittān, tūsh, stlik'u* and *ettit* are singular in form, and either singular or plural in application, and the verb only must be the guide.

1. Some nouns have a distinct form for the singular and another for the plural.

Ītlings,	<i>Man.</i>	Ītlansidas,	<i>Men.</i>
Hāhutsu,	<i>Boy.</i>	Hāhudila,	<i>Boys.</i>
Hihutsu,	<i>Infant.</i>	Hihudila,	<i>Infants.</i>
Chada,	<i>Woman.</i>	Chāada,	<i>Women.</i>
Kwutsuwau,	<i>Hill.</i>	Kwouwangē,	<i>Hills.</i>
Shalang,	<i>Hymn.</i>	Saalungai,	<i>Hymns.</i>

2. Some also have a different termination, as :

Kwai,	<i>Elder brother.</i>	Kwaialung,	<i>Elder brothers.</i>
Aung,	<i>Father.</i>	ʔungalung.	<i>Fathers.</i>
Chas,	<i>Sister.</i>	Chasalung,	<i>Sisters.</i>
Ou,	<i>Mother.</i>	Oualung,	<i>Mothers.</i>
Kitzad,	<i>Servant.</i>	Kitzadalung,	<i>Servants.</i>
Chā,	<i>Wife.</i>	Chāalung,	<i>Wives.</i>
Hānlth yūans,	<i>Flood.</i>	Hānlth yūandas,	<i>Floods.</i>
Kūwē tumzu,	<i>Road.</i>	Kūwē tumdalas,	<i>Roads.</i>
Jing,	<i>Long.</i>	Jinda,	<i>Long.</i>

3. Plurals are also formed from singulars by the suffix —*ilung*.

Kētsitlē,	<i>Constable.</i>	Kētsitlē-ilung,	<i>Constables.</i>
Kwolthtalē,	<i>Thief.</i>	Kwolthtalē-ilung,	<i>Thieves.</i>
Tougānlē,	<i>Gardener.</i>	Tougānlē-ilung,	<i>Gardeners.</i>
Lthāangwilē,	<i>Workman.</i>	Lthāangwilē-ilung,	<i>Workmen.</i>
Hāelthtalē,	<i>Fighter.</i>	Hāelthtalē-ilung,	<i>Fighters.</i>
Skadadālē,	<i>Teacher.</i>	Skadadālē-ilung,	<i>Teachers.</i>

4. The plural is also formed by prefixes and suffixes.

Nung ga nungtl itasisu,	<i>Disciple.</i>	Ga gahatijan gē,	<i>Disciples.</i>
Nung dāungas,	<i>An evil man.</i>	Ga dāungas gē,	<i>Wicked men.</i>
Hetgawaulana,	<i>Devil.</i>	Ga hetgawaulanagas gē,	<i>Devils.</i>
Nung itlagidas,	<i>Chief.</i>	Ga itlagidas gē,	<i>Chiefs.</i>
Nung yetas,	<i>A believer.</i>	Ga yetas gē,	<i>Believers.</i>
Nung kilthkadungas,	<i>A liar.</i>	Ga kilthkadungas gē,	<i>Liars.</i>

5. The plural is formed by adding —*ē*, as :

Askaskit,	<i>Hours.</i>	Askaskitē,	<i>Hours.</i>
Shantlane,	<i>Day.</i>	Shantlanē,	<i>Days.</i>
Kung,	<i>Month.</i>	Kungē,	<i>Months.</i>
Tad,	<i>Year.</i>	Tadē,	<i>Years.</i>

6. Many singular nouns admit of no plural form, as :

Tagwia,	<i>Power.</i>	Lagē,	<i>Goodness.</i>
Dāla,	<i>Silver.</i>	Kwutungēstis,	<i>Grief.</i>
Giatlingē,	<i>News.</i>	Kāsotouho,	<i>Gumstick.</i>
Kwutungē kladeka,	<i>Brave.</i>	Dela,	<i>Rain.</i>
Kwutungētlakwida,	<i>Trouble.</i>		

B. CASE.

In Haida nouns the case endings are two, the nominative and genitive, which express, however, three relations, those of the nominative,

accusative, and genitive. The nominative and accusative are the subject and object of the sentence, and the genitive denotes possession. The nominative or subjective case, is used when the noun or pronoun refers to the source or author of an act, as: *Shā stātā delgūngung, it rains from heaven. Shā* is the nominative and denotes the source from which the rain comes.

John adshi aulthkaaungvā tlaoutlaiang, *John made this chair*; John is the nominative. *Tānē saats yuāngung, the bear is very wild*; *Tānē* is the nominative in the sentence.

The accusative or objective case marks the object of a verb distinctly, as:

Tlaou stlik'u tīgūn,	<i>I killed the land otter.</i>
Kāsotouho il kwolthtağun,	<i>He stole the lamp.</i>
Wou kōgīna dī ou dī ga istağun,	<i>My mother gave me that book.</i>

We thus see that *stlik'u* (land otter), *kāsotouho* (lamp), and *kōgīna* (book) are the objects referred to distinctly by the verbs, and are in the accusative case.

Giē is used to denote the genitive of possession, as: "God is the owner of the book," "Lucy is the owner of the hat," "The nest belongs to the raven:"

Shālana giē kōgīna,	<i>God's book.</i>
Lucy giē tātjīngē,	<i>Lucy's hat.</i>
Yētlth giē lthtelgē,	<i>Raven's nest.</i>

In pronouns we have three cases, as:

Laha,	<i>He.</i>	Ltha,	<i>They.</i>
Laou,	<i>Him.</i>	Lthāgiou,	<i>Theirs.</i>
Lāgiou,	<i>His.</i>	Watalhas,	<i>Their.</i>

The adjectives and participles, as in English, have no case endings.

C. GENDER.

Gender is the distinction of nouns with regard to sex. The adjectives, participles, and verbs do not denote gender. Gender is expressed:

1. By prefixes, as:

Lth hāhudila,	<i>Children.</i>	Lth chāada hudila,	<i>Girls.</i>
Lth hāhudila,	<i>Children.</i>	Ītlansida hudila,	<i>Boys.</i>
Haldunga,	<i>Slave.</i>	Lth chada haldunga,	<i>A female slave.</i>
Ga lthāangwilas gē,	<i>Workers.</i>	Lth chāada lthāangwilasgē,	<i>Workwomen.</i>
Ga daungas gē,	<i>The wicked.</i>	Ītlansida dāungas,	<i>Wicked men.</i>
Itan innas,	<i>Young people.</i>	Nung chada itan innas.	<i>A young woman.</i>

2. By suffixes.

Tān,	<i>Bear.</i>	Tān chada,	<i>A female bear.</i>
Tān,	<i>Bear.</i>	Tān itlinga,	<i>A male bear.</i>
Skou,	<i>Poultry.</i>	Skou chada,	<i>Hen.</i>
Kitzadalung,	<i>Servants.</i>	Kitzadalung chādasi,	<i>Female servants.</i>
Ettit,	<i>Bird.</i>	Ettit itlinga,	<i>The male bird.</i>
Lthkittun,	<i>Goose.</i>	Lthkittun itlinga,	<i>A gander.</i>

3. By the use of a distinct word, as :

Chas,	<i>Sister.</i>	Dāa,	<i>Brother.</i>
Skān,	<i>Aunt.</i>	Kāgē,	<i>Uncle.</i>
Ou,	<i>Mother.</i>	Aung,	<i>Father.</i>
Jūnān,	<i>Mother-in-law.</i>	Kwunnā,	<i>Father-in-law.</i>
Nāni,	<i>Grandmother.</i>	Chinna,	<i>Grandfather.</i>
Gwudjan,	<i>Daughter.</i>	Kit,	<i>Son.</i>

The girl, when addressing her *father*, calls him *Hāt*, and the boy calls him *Aung* :

Dī aung dī an kwutungē lāgung,	<i>My father is pleased with me.</i>
Dī hāt dāung yūangung,	<i>My father is very wicked.</i>
Aung unga ā lth kaitshang,	<i>I will go unto my father.</i>
Hāt unga telga lth kingung,	<i>I hate my father.</i>

D. CLASSES OF NOUNS.

Nouns are names of places, persons, and things, as :

PLACES.		PERSONS.		THINGS.
<i>Khina,</i>	<i>Gold Harbour.</i>	<i>James.</i>	<i>Kwul,</i>	<i>Tobacco.</i>
<i>Nekwun,</i>	<i>Rose Spit.</i>	<i>Cowhoe.</i>	<i>Tajjingē,</i>	<i>Hat.</i>
<i>Kāsgwala,</i>	<i>North Island.</i>	<i>Weha.</i>	<i>Stlik'u,</i>	<i>Land otter.</i>
<i>Killasu,</i>	<i>Fort Simpson.</i>	<i>Thomas.</i>	<i>Tūsh,</i>	<i>Cat.</i>
<i>Uttiwas,</i>	<i>Masset.</i>	<i>Hajas.</i>	<i>Takioun,</i>	<i>Carpet.</i>
<i>Tlaihū,</i>	<i>Skidegate.</i>	<i>William.</i>	<i>Shibili,</i>	<i>Flour.</i>

Nouns are also classified as proper, common, and abstract.

PROPER NOUNS.

Proper nouns designate individual places, persons, and things, as : *Victoria tligē, Victoria* ; *John, Peter* ; *Shibili, Flour* ; *Hinho, Turnip* ; *Skū-shit, Potato* ; *Kāsotouho, Lamp* ; *Swaunā, Brother-in-law* ; *Stlaldigwan, Mosquito* ; *Skwul, Porpoise* ; *Skuntlou, A plane.*

COMMON NOUNS.

When we speak of all the things of the same kind we use always the common noun, as :

<i>Tis,</i>	<i>Rockbound coast.</i>	<i>Lth hāada,</i>	<i>Men.</i>
<i>Kwaunē,</i>	<i>Fur seal</i>	<i>Tānē,</i>	<i>Bears.</i>
<i>Tlaihū,</i>	<i>Thread.</i>	<i>Gloung,</i>	<i>Cotton.</i>
<i>Kēsitlēlung,</i>	<i>Constables.</i>	<i>Haku,</i>	<i>Halibut.</i>

Nouns of quality are also used to show the number, measure, and weight of anything, as :

<i>Kōdets chi stung,</i>	<i>Two coats.</i>
<i>Shibili kaskastatla swaunshung,</i>	<i>One pound of flour.</i>
<i>Gioung daskaskit swaunshung,</i>	<i>One yard of cotton.</i>
<i>Skūshit kātu sis stung,</i>	<i>Two sacks of potatoes.</i>
<i>Kāsotouho kwidouwē ska stanshung,</i>	<i>Four measures of "coal oil."</i>
<i>Kūtljōu tla swaunshung,</i>	<i>One axe.</i>

ABSTRACT NOUNS.

Tagwia,	<i>Strength.</i>	Kwōtal,	<i>Death.</i>
Kutunga,	<i>Wisdom.</i>	Dūnga,	<i>Wickedness.</i>
Kinglēth,	<i>Spring.</i>	Kwutungē tlakwida,	<i>Trouble.</i>

E. DERIVATION OF NOUNS.

1. A few of the Haida nouns are formed from verbs, as :

Tlaou kwidung,	<i>I measure.</i>	Kwidoulē,	<i>A measurer.</i>
Tlaou kētsitāng,	<i>I protect.</i>	Kētsitlē,	<i>Protector.</i>
Tlaou tlinalungung,	<i>I cook.</i>	Tlinalunglē,	<i>Cook.</i>
Tlaou skadang,	<i>I learn.</i>	Skadalē,	<i>Scholar.</i>
Tlaou skadadāng,	<i>I teach.</i>	Skadadalē,	<i>Teacher.</i>
Tlaou giasoungung,	<i>I pay.</i>	Giasoungunungalē,	<i>Collector of money.</i>
Tlaou ltha gūk gūshūgung,	<i>I preach.</i>	Ltha gūk gūshsulē,	<i>Preacher.</i>
Tlaou waddang,	<i>I sell.</i>	Waddalē,	<i>Storekeeper.</i>
Tlaou kwolthtang,	<i>I steal.</i>	Kwolthtalē,	<i>Thief.</i>
Tuman lth kingung,	<i>I take care of.</i>	Tuman nung kings,	<i>Steward.</i>
Tligē lth kwidung,	<i>I survey.</i>	Tilga kwidoule,	<i>Surveyor.</i>

2. We have also nouns formed from other nouns by the suffix *-tē*.

Tougān,	<i>Garden.</i>	Tougānlē,	<i>Gardener.</i>
Kontluwē,	<i>Boat.</i>	Kontluwelē,	<i>Boatman.</i>
Lthāangwil,	<i>Work.</i>	Lthāangwilē,	<i>Workman.</i>
Kūtiljou,	<i>Axe.</i>	Kūtiljoulē,	<i>Azeman.</i>
Katkinganu,	<i>Bell.</i>	Katkinganlē,	<i>Belringer.</i>
Dāla.	<i>Money.</i>	Dālalē,	<i>Banker.</i>
Nē,	<i>House.</i>	Nēlē,	<i>Householder.</i>

3. Also nouns are formed from other nouns by the suffix *-nē*.

Singelthkanggūshou,	<i>Prayer.</i>	Singelthkanggūshounē,	<i>Church.</i>
Nāng,	<i>Play.</i>	Nāngnē,	<i>Play-house, theatre,</i>
Kōgīna,	<i>Book.</i>	Kōgīnanē,	<i>Library.</i>
Tlinalung,	<i>Cook.</i>	Tlinalungnē,	<i>Kitchen.</i>
Kiutan,	<i>Horse.</i>	Kiutannē,	<i>Stable.</i>
Katsou,	<i>Song.</i>	Katsounē,	<i>Music hall.</i>

4. Place nouns are formed by the affix *alitzan*, as :

Tlaou tidang,	<i>I sleep.</i>
Tlaou zing unga kōkopitung,	<i>I gnash.</i>
Tlaou iching,	<i>I am.</i>
Talung naangung,	<i>We dwell.</i>
Zanowē talung skinanungang,	<i>We cut wood.</i>
Talung istiedang,	<i>We go.</i>
Tlitzan lthatidas,	<i>Sleeping-place.</i>
Tlitzan lha zing unga kōkopitas,	<i>Where there is gnashing.</i>
Tlitzan lth isis,	<i>Where I am.</i>
Tlitzan talung nsans,	<i>Our dwelling place.</i>
Tlitzan zanowē talung shinanunguns,	<i>Where we chop wood.</i>
Tlitzan talung istiedas,	<i>Where we go, i.e. our destination.</i>

5. We have also nouns formed from verbs by prefixing *nung* and omitting the last syllable of the verb, as :

Tlaou kwōyādung,	<i>I love.</i>	Nung kwōyādas,	<i>A lover.</i>
Tlaou häelhtang,	<i>I fight.</i>	Nung häelhtas,	<i>A fighter.</i>
Tlaou kwolhtang,	<i>I steal.</i>	Nung kwolhtas,	<i>A thief.</i>
Tlaou tumankiḡung,	<i>I take care of.</i>	Nung tumankings,	<i>A caretaker.</i>
Tlaou kągung,	<i>I walk.</i>	Nung kās,	<i>A walker.</i>
Dī stiḡung,	<i>I am ill.</i>	Nung stis,	<i>A sick person.</i>

6. If in the plural, the word *ga* is prefixed and *gē* affixed to the verb, as :

Talun istaiḡ ng,	<i>We walk.</i>	Ga istas gē,	<i>The walkers.</i>
Talung tliḡtang,	<i>We kill.</i>	Ga tliḡtās gē,	<i>The murderers.</i>
Talung yetang,	<i>We believe.</i>	Ga yetas gē,	<i>The believers.</i>
Talung kälungägung,	<i>We write.</i>	Ga kälungas gē,	<i>The scribes.</i>
Talung kwōyādung,	<i>We love.</i>	Ga kwōyādas gē,	<i>The lover.</i>
İḡil dāungang,	<i>We are wicked.</i>	Ga dāungas gē,	<i>The wicked.</i>
İḡil läḡung,	<i>We are good.</i>	Ga läs gē,	<i>The good.</i>

7. Nouns are also formed by the prefix *ltha*, and the omission of the last syllable of the verb. Only used in the plural.

Talung telgakiḡung,	<i>We hate.</i>	Telga ltha kings,	<i>The enemies.</i>
Dalung istläḡung,	<i>You come.</i>	Ltha istläs gē,	} <i>The comers or the expected.</i>
Ltha kwutunḡē kladskaḡung,	<i>They are brave.</i>	Ltha kwutunḡē kladskas,	
Dalung häägägung,	<i>Ye are weak.</i>	Ltha häāḡas,	<i>The weak.</i>
Ltha stiḡung,	<i>They are ill.</i>	Ltha stis,	<i>The sick.</i>
İḡil tagwiḡung,	<i>We are strong.</i>	Ltha tagwiās,	<i>The strong.</i>

V. PRONOUNS.

A. PERSONAL PRONOUNS.

1. Personal Nominative Pronouns.

Tlaou,	<i>I.</i>	Dahou,	<i>Thou.</i>
Laou,	<i>He, she.</i>	Ou	<i>It.</i>
Talung,	<i>We.</i>	Dalung,	<i>Ye</i>
Ltha,	<i>They.</i>		

Laou is also used for the third person plural if only a few persons or things are referred to, and the difference is shown by the verb. *Laou* is also common for both the masculine and feminine genders third person singular.

2. Personal Objective Pronouns.

Dī,	<i>Me.</i>	Dāha,	<i>Thee.</i>
Lā,	<i>Him.</i>	İḡil,	<i>Us.</i>
Dalung,	<i>Ye.</i>	Wātaltas,	<i>Them.</i>

Possessive Pronouns.

Dī	<i>My,</i>	Dung,	<i>Your.</i>
Il,	<i>His, hers, its.</i>	Ītīl,	<i>Ours.</i>
Dalung,	<i>Yours.</i>	Ltha,	<i>Theirs.</i>

Il is also used for the third person plural if only a few persons or things are referred to, and the difference between the third person singular and *Il* the third person plural is shown by the verb.

3. *Reflexive Possessive Pronouns.*

Giang,	<i>My own.</i>	Kiagin,	<i>Mine.</i>
Dungīou,	<i>Your own.</i>	Lāgiou,	<i>His own, her own.</i>
Ītilgiou,	<i>Our own.</i>	Dalungīou,	<i>Your own.</i>
Lthāgiou,	<i>Their own.</i>		

Lāgiou is also used for the third person plural if only a few persons are referred to.

4. *Definite Possessive Pronouns.*

Dī na,	<i>Mine.</i>	Dānga,	<i>Yours.</i>
Langa,	<i>His, hers.</i>	Ītlanga,	<i>Us.</i>
Dalanga,	<i>Yours.</i>	Lthanga,	<i>Their.</i>

5. *Objective Pronouns.*

Dī-ā,	<i>To me.</i>	Dahā,	<i>Thee.</i>
Lahā,	<i>Him.</i>	Ītlā,	<i>Us.</i>
Dalungā,	<i>Ye,</i>	Lthāā,	<i>Them.</i>

B. RELATIVE PRONOUNS.

Kistho,	<i>Who.</i> (Singular.)	Kītildou,	<i>Who.</i> (Plural)
Atlans,	<i>This one.</i> (Not visible.)	Ashgē,	<i>These.</i>
Althsgē,	<i>These.</i> (Not visible.)	Washgē,	<i>Those.</i>
Kinaso,	<i>Which.</i>	Adshi,	<i>This.</i>
Wadshi,	<i>That.</i>	Hinu,	<i>As, thus.</i>
Tliku,	<i>What, as.</i>		

C. DEMONSTRATIVE PRONOUNS.

Anis,	<i>This.</i>	Refers to persons only.
Wunis,	<i>That.</i>	" " "
Adaltas,	<i>These.</i>	" " "
Wadaltas,	<i>Those.</i>	" " "
Adshi,	<i>This.</i>	Refers to things and places only.
Wadshi,	<i>That.</i>	" " " " "
Ou kin isis,	<i>These.</i>	Refers to things only.
Wou kin isis,	<i>Those.</i>	" " "
Ougus,	<i>These.</i>	" " "
Wongus,	<i>Those.</i>	" " "
Ashgē,	<i>These.</i>	" " "
Washgē,	<i>Those.</i>	" " "
Tliku,	<i>What, as.</i>	
Hinu,	<i>As, thus.</i>	
Kingān,	<i>Same as.</i>	
Waikingān,	<i>The same.</i>	
Kwutkingān,	<i>Selfsame.</i>	Refers to things only.

D. INTERROGATIVE PRONOUNS.

Kistho,	<i>Who?</i>	(Singular.)	Kitildou,	<i>Who?</i>	(Plural.)
Gūshu,	<i>What?</i>		Kinasu,	<i>Which?</i>	(Singular.)
Kishgaiu,	<i>Which?</i>	(Plural.)	Kasino,	<i>How, what?</i>	
Kistagiou,	<i>Whose?</i>	(Singular.)	Kitildagiou,	<i>Whose?</i>	(Plural.)
Kislu,	<i>How many, how?</i>				
Kasin tɛ:ʒing ed gu dung istatlang?				<i>What hat do you want?</i>	
Kislu tluwē dānga giagāgung?				<i>How big is your canoe?</i>	

E. REFLEXIVE PRONOUNS.

The reflexive pronoun is formed by adding *agung* to the personal pronoun, as:

Tlaou agung,	<i>I myself.</i>	Dahou agung,	<i>Yourself.</i>
Laou agung,	<i>Himself.</i>	Agung talung,	<i>Ourselves.</i>
Agung dalung,	<i>Yourselves.</i>	Agung laou or ugung ltha.	<i>Themselves.</i>

F. RECIPROCAL PRONOUNS.

Gwuda talung (kwōyādung),	<i>We love one another.</i>
Gwuda dalung (kwōyādung),	<i>Ye " " "</i>
Gwuda ltha (kwōyādung),	<i>They " " "</i>

G. INDEFINITE AND DISTRIBUTIVE PRONOUNS.

Kinhān,	<i>Any.</i>
Lth wautliwan hanu,	<i>Each one.</i>
Tlinashan,	<i>Either.</i>
Kum tlinashan,	<i>Neither.</i>
Kalat,	<i>Other.</i>
Adda,	<i>Other.</i>
Kinasu,	<i>Which of two.</i>
Adshi isken waigen kalat ishīn,	<i>Both one and the other.</i>
Tliku kālunḡāsi han,	<i>Of any sort.</i>
Tliku kālunḡē edsi han,	<i>Of any size.</i>
Swaunshung,	<i>One.</i>
Ga kalat,	<i>Others.</i>
Ga adda,	<i>Others.</i>

Examples of Possessive Pronouns.

Kiagin ū iching,	<i>It is mine.</i>
Dunḡiou iching,	<i>It is yours.</i>
Lāḡiou iching,	<i>It is his.</i>
Īlḡiou iching,	<i>It is ours.</i>
Dalunḡiou iching,	<i>It is yours.</i>
Lthāḡiou iching,	<i>It is theirs.</i>
Kiagin nē ū iching,	<i>It is my house.</i>
Tatjīnḡē lth unga ista,	<i>Get your hat.</i>
Dungion kōdetsē lāḡung,	<i>Your coat is good.</i>
Lāḡiou kōḡina dāungang,	<i>His book is bad.</i>
Īlḡiou kum lānḡung,	<i>Ours is no good.</i>
Dalunḡiou statilthdouwē kīgāgung,	<i>Your stockings are worn out.</i>
Lthagiou staskōḡa kladskāgung,	<i>Their boots are strong.</i>

NOTE.—*Unga* may be used only when the subject is doing something to or with his own goods or relations and it has the full possessive force.

Aung unga ā lth kautshang,	<i>I will go unto my father.</i>
Kūtiljou althgwi unga lth ista,	<i>Bring your own axe.</i>
Kit unga lth kwoyādung,	<i>I love my child.</i>
Tliga unga gwi ltha stilgun,	<i>They returned to their own country.</i>
Nē gwi unga lth stilgung,	<i>I return home, e.g. to my own house.</i>
Kwutungē unga lth kladskāds,	<i>Strengthen your hearts.</i>

General Examples.

Kistho iching?	<i>Who is it?</i>
Tlaou iching,	<i>It is I.</i>
Gūshgu dung istang?	<i>What are you doing?</i>
Kwul gu dung dā us?	<i>Have you any tobacco?</i>
Kistho dung iching?	<i>Who are you?</i>
Tlaou James iching,	<i>I am James.</i>
Kinasu ga dung istatlung?	<i>Which (of two) do you want?</i>
Kishgaiu ga il istatlang?	<i>Which (of many) does he want?</i>
Nung kalat di ga lth ista,	<i>Give me the other.</i>
Kum nung kalat lth dāangung,	<i>I have no other.</i>
Ītil kingānu il ēdung,	<i>He is like us.</i>
Lth hāada titch dāungang,	<i>Some of the people are wicked.</i>

VI. ADJECTIVES.

An adjective denotes a quality appended to the noun without stating definitely that the quality belongs to it. The position of the adjective in a sentence is always after the noun.

Nung itlinga lā.	Staskōga kladska.	Kōgīna dāunga.
<i>A man good.</i>	<i>Book strong.</i>	<i>Book bad.</i>
Kōgīna staia.	Tatjingē houtla	Gioung s'het.
<i>Paper thin.</i>	<i>Hat new.</i>	<i>Cotton red.</i>

In very many languages this agreement is shown by the termination, but it is not so in the Haida. The adjectives in this language chiefly terminate with *a*, and most of the nouns have the same ending, and thus, in a slight degree, the adjectives may be said to be of the same gender, number, and case as the nouns.

Adjectives are classified as definitive, qualitative and quantitative.

1. Definitive adjectives denote a thing from its class, and thus the indefinite and definite articles are also called adjectives :

Nung itlinga,	<i>A man.</i>	Anung itlingas,	<i>The man.</i>
Adshi kōgīna,	<i>This book.</i>	Wou lamatoē isis,	<i>That sheep.</i>
Lāgiou skatlangwē,	<i>His cup.</i>	Dungiou kāsoutouho,	<i>Your lamp.</i>
Dalūngiou sulthkaungwē,	<i>Your seals.</i>	Lthāgiou kiutanē,	<i>Their horses.</i>
Ītilgiou staskōga,	<i>Our boots.</i>	Anung chadas.	<i>The woman.</i>

2. Qualitative adjectives denote the quality of the nouns, as :

Nung itlinga kutungas, A man wise.	Kwutungē skēla. Heart unclean.
Nung chada zuējing. A woman tall.	Shantlan dāunga. Day bad.
Kōdets gunga. Coat thick.	Statilthdou lā yūan. Stockings good very.

3. When we wish to distinguish anything according to its number either definitely, indefinitely, or distributively, we use the quantitative adjective, as :

Lthāada klālth, *ten men*. This denotes the *definite* number. Kōdets gu hutsū, *a few coats*. This denotes the *indefinite* number. Dalung wantliwan, *all of you*. This is used *distributively*.

Examples.

Nung chada dāunga. A woman bad.	Takioun lā. Carpet good.
Kōgīna kutungas. Book wise.	Kil kladska. Voice strong.
Hangi skēla. Face dirty.	Kwutungē skwuna. Heart clean.

Chada, *takioun*, *kōgīna*, *kil*, *hangi* and *kwutungē* are nouns, and *dāunga*, *lā*, *kutungas*, *kladska*, *skēla*, and *skwuna* are adjectives denoting the quality or importance of each noun.

Examples.

Laon nung hāhutsu dāunga iching. He a boy wicked is.	Ītil lth hāada kutungas kum kin dāunga istiē da kwudungāngung. We the men wise not thing wicked do to wish.
Talung gūshou gingangan eds kwōyādaḡungung. We talk worthless are loving.	

Thus *nung hāhutsu dāunga*, *lth hāada kutungas*, and *gūshou gingangan eds* are used to denote the quality of the pronouns *laou*, *itil* and *talung*.

4. COMPARISON.

There are three usual degrees of comparison, the positive, the comparative and the superlative.

A. COMPARATIVE DEGREE.

The comparative is formed by adding *ēdung* to the stem or root.

POSITIVE.		COMPARATIVE.	
Dāunga,	Bad.	Dāunga ēdung,	Worse.
Lā,	Good.	Lā ēdung,	Better.
Jing,	Far.	Jinga ēdung,	Farther.
Jingelgung,	Late.	Jingēlth ēdung,	Later.
Houla,	Sweet.	Houla ēdung,	Sweeter.
Hougut,	Bitter.	Hougut ēdung,	More bitter.

2. The comparative is sometimes formed by prefixing *wauhangast* to the positive degree, as :

POSITIVE.		COMPARATIVE.
Hutsu,	<i>Small.</i>	Wauhangast i hutsu.
Khangs,	<i>Tiny.</i>	Wauhangast i khangs.
Sütsu,	<i>Little.</i>	Wauhangast i sütsu.

3. The comparative is also formed by the prefix *wautelgu*.

Kwan,	<i>Many.</i>	Wautelgu kwan,	<i>More.</i>
Düunga,	<i>Near.</i>	Wautelgu düunga,	<i>Nearer.</i>
Yüan,	<i>Big, Great.</i>	Wautelgu yüan,	<i>Greater, Bigger.</i>
Kwunau,	<i>Much.</i>	Wautelgu kwan yüan,	<i>More.</i>
Läung,	<i>Good.</i>	Wautelgu läung,	<i>Better.</i>

Wautelgu waigen houshen wautelga, *More and more.*

4. *Kingän* is sometimes added to the positive degree and makes the comparative, as :

POSITIVE.		COMPARATIVE.	
Hët,	<i>Low.</i>	Hët kingän,	<i>Lower.</i>
Hënung,	<i>Low.</i>	Hënung kingän,	<i>Lower.</i>
Shä,	<i>High.</i>	Shä kingän,	<i>Higher.</i>
Kiakgust,	<i>Outside.</i>	Kiakgust kingän,	<i>Outer.</i>
Otgwau,	<i>Last.</i>	Otgwau kingän,	<i>Last.</i>

5. The irregular comparatives are :

POSITIVE.		COMPARATIVE.	
Kiä,	<i>Old.</i>	Kiäsitli,	<i>Older,</i>
Kiä,	<i>Out.</i>	Kiakgust kingän,	<i>Outer, Utter.</i>
Gu hutsu,	<i>Few.</i>	Gu sütsu,	<i>Fewer.</i>
Kwunna,	<i>First.</i>	Lägüst,	<i>Next.</i>
Ostla,	<i>Fore.</i>	Güst,	<i>Former. Refers to persons only.</i>
Itan kingän,	<i>Fore.</i>	Awolth,	<i>Former. Refers to time only.</i>

B. SUPERLATIVE DEGREE.

1. The superlative is formed by adding *agwi* or *sitlth ligung* to the root, as :

POSITIVE.		COMPARATIVE.	
Kiä,	<i>Old</i>	Kiäsitli,	<i>Elder.</i>
Kiä,	<i>Out.</i>	Kiakgust kingän,	<i>Outer.</i>
Gu hutsui	<i>Few.</i>	Gu sütsu;	<i>Fewer.</i>
Hët,	<i>Low.</i>	Hët kingän,	<i>Lower.</i>
Hënung,	<i>Low.</i>	Hënung kingän,	<i>Lower.</i>
Shä,	<i>High.</i>	Shä kingän,	<i>Higher.</i>
Sinung,	<i>High.</i>	Sinung kingän,	<i>Higher.</i>
Yüan,	<i>Great.</i>	Wautelgu yüan,	<i>Greater.</i>
Däunga,	<i>Bad.</i>	Däunga ëdung,	<i>Worse.</i>
Lä,	<i>Good.</i>	Läid or Lä ëdung,	<i>Better.</i>
Jinga,	<i>Far.</i>	Jinga ëdung,	<i>Further.</i>
Wadsbgwau,	<i>Far.</i>	Jingelth ëdung,	<i>Later.</i>
Jingelung,	<i>Late.</i>	Otgwau kingän,	<i>Lat.</i>

Oḡwau,	<i>Last.</i>	Lagüst,	<i>Next.</i>
Kwunna,	<i>First.</i>	Güst,	<i>Former.</i>
Ostla,	<i>Fore.</i>	Awolth,	<i>Former.</i>
Itan kingän,	<i>Fore.</i>	Wauhangast hutsu,	<i>Less.</i>
Hutsu,	<i>Little.</i>	Wautelgu kwan,	<i>More.</i>
Kwan,	<i>Many.</i>	Wautelgu kwan yüan,	<i>More.</i>
Kwunan,	<i>Much.</i>	Wautelgu düunga,	<i>Nearer, Near.</i>
Düunga,	<i>Nigh.</i>		
Dung an de ñanāgung,		<i>I am near you.</i>	
Dī güst il kouwang,		<i>He sits next to me.</i>	
An dī düungāgung,		<i>I am near.</i>	
Laou wantelgu düung yüanāgung,		<i>He is the worst, or,</i>	
Laou düunga sitlthligung,		<i>He is the worst.</i>	
Tliga jinga ä il kaiitan,		<i>He has gone into a far country.</i>	
Dung jingälth sitlthligung,		<i>You are the latest or last.</i>	

SUPERLATIVE.

Kiäsitligung, kidāangada,	<i>Eldest.</i>
Kiakgust agwi, Outermost, Ostlic,	<i>Utmost.</i>
Gu sitlthligung,	<i>Fewest.</i>
Hët agwi,	<i>Lowest.</i>
Hënung agwi,	<i>Highest.</i>
Shä agwi,	<i>Highest.</i>
Sinung agwi,	<i>Highest.</i>
Wautelgu agwi yüan,	<i>Greatest.</i>
Däunga sitlthligung,	<i>Worst.</i>
Lä sitlthligung,	<i>Best.</i>
Jinga sitlthligung or Jingelth sitlthligung,	<i>Latest.</i>
Oḡwau agwi,	<i>The very last.</i>
Yakwultan,	<i>Nearest.</i>
Katthuzu,	<i>Foremost.</i>
Tlaglu,	<i>Foremost.</i>
Wauhangast agwi süga, wauhangastagwi hutsu,	
Wauhangast agwi sutsu,	<i>Most.</i>
Wautelgu agwi kwan,	<i>Most.</i>
Wautelgu agwi kwan yüan,	<i>Most.</i>
Wautelgu agwi düunga,	<i>Nearest.</i>

Ostla refers to *persons* only, also its comparative and superlative degrees.

Itan kingän, *awolth*, and *tlaglu* refer to *time* only.

5. INDEFINITE NUMERALS.

Wautliwan,	<i>All.</i>	Ltha wautliwan hanu,	<i>Each.</i>	Kwan,	<i>Many.</i>
Kinhän,	<i>Any.</i>	Kwañälthidung,	<i>Enough.</i>	İdung,	<i>Enough.</i>
Titch,	<i>Some.</i>	Tlinashan,	<i>Either.</i>	Chikun,	<i>Several.</i>
Gwudilaed,	<i>Divers.</i>	Suhutsüs,	<i>Now.</i>	Stungan,	<i>Both.</i>
İtli,	<i>Certain.</i>	Stäidung,	<i>Enough.</i>		

The above are called adjectives and are applied only to quantity and numbers, as :

Lth häada wautliwan,
Stungan däungang,

All people.
Both are wicked.

Lth hāada gwudila ed stiġung,	<i>Divers people are ill.</i>
Ltha wautliwan hanu dī ga lth ista,	<i>Give me each one.</i>
Lth hāada kwan lth kingung,	<i>I see many people.</i>
Kin gu hutsūs swaunan lāġung,	<i>Only a few things are good.</i>
Lth hāada itli skunzalung yūanġung,	<i>Certain people are very lazy.</i>
Tlinashan gu dung istatlang,	<i>Do you want either of them.</i>
Ködets titch swaunan klaskāġung,	<i>A few coats only are strong.</i>

6. DEFINITE NUMERALS.

CARDINALS.		CARDINALS.	
Swaunshung,	<i>One.</i>	Lthūnilth,	<i>Six.</i>
Stung,	<i>Two.</i>	Chigwau,	<i>Seven.</i>
Lth'ūnilth,	<i>Three.</i>	Stanshanga,	<i>Eight.</i>
Stanshung,	<i>Four.</i>	Klālthswansingū,	<i>Nine.</i>
Klālth,	<i>Five.</i>	Klālth,	<i>Ten.</i>

The numbers above ten are formed by adding *one, two, three, &c.*, to the numeral *ten* as :

Klālth wok swaunshung,	<i>Eleven.</i>	Klālth wok lthūnilth,	<i>Sixteen.</i>
Klālth wok stung	<i>Twelve.</i>	Klālth wok chigwau,	<i>Seventeen.</i>
Klālth wok lth'ūnilth,	<i>Thirteen.</i>	Klālth wok stanshanga,	<i>Eighteen.</i>
Klālth wok stanshung,	<i>Fourteen.</i>	Klālth wok klalthswansingū,	<i>Nineteen.</i>
Klālth wok klālth,	<i>Fifteen.</i>	Klālē stung,	<i>Twenty.</i>

Sometimes *lagwau swaunshung* is used for "Twenty."

The numbers above *twenty* are formed by adding *one, two, three, &c.*, to *twenty*, as :

Lagwau swaunshung wok swaunshung,	<i>Twenty-one.</i>
Lagwau swaunshung wok stung,	<i>Twenty-two.</i>
Lagwau swaunshung wok lth'ūnilth,	<i>Twenty-three.</i>
Lagwau swaunshung wok stanshung,	<i>Twenty-four.</i>
Lagwau swaunshung wok klālth, &c.,	<i>Twenty-five, etc.</i>
Klālē lth'ūnilth,	<i>Thirty.</i>
Klālē lth'ūnilth wok swaunshung,	<i>Thirty-one.</i>
Klālē lth'ūnilth wok stung, etc.,	<i>Thirty-two, etc.</i>
Lagwau stung,	<i>Forty.</i>
Lagwau stung wok swaunshung,	<i>Forty-one.</i>
Lagwau stung wok stung, &c.,	<i>Forty-two, etc.</i>
Klālē klālth,	<i>Fifty.</i>
Klālē klālth wok swaunshung,	<i>Fifty-one.</i>
Klālē klālth wok stung, &c.,	<i>Fifty-two, etc.</i>
Lagwau lth'ūnilth,	<i>Sixty.</i>
Lagwau lth'ūnilth wok swaunshung,	<i>Sixty-one.</i>
Lagwau lth'ūnilth wok stung, &c.,	<i>Sixty-two.</i>
Klālē chigwau,	<i>Seventy.</i>
Klālē chigwau wok swaunshung,	<i>Seventy-one.</i>
Klālē chigwau wok stung, &c.,	<i>Seventy-two, etc.</i>
Lagwau stanshung,	<i>Eighty.</i>
Lagwau stanshung wok swaunshung,	<i>Eighty-one.</i>
Lagwau stanshung wok stung, &c.,	<i>Eighty-two, etc.</i>

Klälē klälthswansingū,	<i>Ninety.</i>
Klälē klälthswansingū wok swaunshung,	<i>Ninety-one.</i>
Klälē klälthswansingū wok stung, &c.,	<i>Ninety-two, etc.</i>
Lagwau klälth,	<i>One hundred.</i>
Lagwau klälth wok swaunshung,	<i>One hundred and one.</i>
Lagwau klälth wok stung,	<i>One hundred and two.</i>
Lagwau klälth wok klälth,	<i>One hundred and ten.</i>
Lagwau lthūnilth,	<i>One hundred and twenty.</i>
Lagwau lthūnilth wok klälth,	<i>One hundred and thirty.</i>
Lagwau chigwau,	<i>One hundred and forty.</i>
Lagwau chigwau wok klälth,	<i>One hundred and fifty.</i>
Lagwau stanshanga,	<i>One hundred and sixty.</i>
Lagwau stanshanga wok klälth,	<i>One hundred and seventy.</i>
Lagwau klälthswansingū,	<i>One hundred and eighty.</i>
Lagwau klälthswansingū wok klälth,	<i>One hundred and ninety.</i>
Lagwau klälth,	<i>Two hundred.</i>
Lagwau klälth wok lagwau klälth,	<i>Three hundred.</i>
Lagwau klälē stung,	<i>Four hundred.</i>
Lagwau klälē stung wok lagwau klälth,	<i>Five hundred.</i>
Lagwau klälē lth'ūnilth,	<i>Six hundred.</i>
Lagwau klälē lth'ūnilth wok lagwau klälth,	<i>Seven hundred.</i>
Lagwau klälē stanshung,	<i>Eight hundred.</i>
Lagwau klälē stanshung wok lagwau klälth,	<i>One hundred.</i>
Lagwau klälē klälth,	<i>One thousand.</i>

If more than a thousand is required to be expressed the Indians generally say *lagwau klälē kwan*, i.e. "more than can be counted," as they are so numerous.

7. NUMERAL PREFIXES.

Each numeral has a prefix or middle word. This prefix varies according to the noun with which it is connected, and distinguishes the articles referred to as square, thick, round, etc. In point of fact it is used to denote the quality of the noun to which it is attached.

1. *Ki* is used to denote "anything round," as :

Dāla <i>ki</i> swaunshung,	<i>One dollar.</i>
Watchgē <i>ki</i> stung,	<i>Two w itches.</i>
Shibili hūga <i>ki</i> lth'ūnilth,	<i>Three loaves of bread.</i>
Kāsotouho <i>ki</i> swaunshung,	<i>One lamp.</i>
Gilk <i>ki</i> klälth,	<i>One biscuit.</i>

Sa refers to "hymns, whips," etc.

Shalang <i>sa</i> swaunshung,	<i>One hymn.</i>
Staskōga dupsitarē <i>sa</i> swaunshung,	<i>One boollace.</i>
Kūwē <i>sa</i> stanshung,	<i>Four roads.</i>
Saalungai <i>sa</i> klälth,	<i>Five hymns.</i>
Kiutan skidangwē <i>sa</i> klälth,	<i>Ten whips.</i>
Gondjou or gūdjou <i>sa</i> klälth,	<i>Five drums.</i>

3. *Ti* refers to "houses, brushes, and waves."

Nē <i>ti</i> stung,	<i>Two houses.</i>
Tlakioudal <i>ti</i> klälth,	<i>Five brushes.</i>
Lū <i>ti</i> stanshung,	<i>Four waves.</i>

4. *Saasgul* refers to "time" only

Minutē saasgud,	<i>One minute.</i>	Askaskit saasgud,	<i>One hour.</i>
Sin saasgud,	<i>One day.</i>	Sundiga saagud,	<i>One week.</i>
Kung saasgud,	<i>One month.</i>	Tada saasgud,	<i>One year.</i>

5. *Saaskwan* refers to "land, lumber," &c.

Tligō stung saaskwan,	<i>Two pieces of land.</i>
Ilnige saaskwan,	<i>One village.</i>
Zu saaskwan,	<i>One piece of cedar.</i>
Hetlista saaskwan,	<i>One piece of lumber.</i>
Kwütungē saaskwan,	<i>One whole heart.</i>
Kwai saaskwan,	<i>One entire rope.</i>

6. *Tliskwan* refers to "the body, clothes," &c.

Tlu tliskwan,	<i>One body.</i>
Kin giandas tliskwan,	<i>One suit of clothes.</i>
Chin glinanda tliskwan,	<i>One salmon.</i>
Ettit tliskwan,	<i>One bird.</i>

7. *Ta* refers to "ropes" only.

Kwai ta stung,	<i>Two ropes.</i>
Kwai ta klälth,	<i>Ten ropes.</i>
Kwai ta chigwau,	<i>Seven ropes.</i>

8. *Chi* refers to "the hands, feet," &c.

Stlé chi stung,	<i>Two hands.</i>
Stai chi klälth,	<i>Five feet.</i>
Nü chi lth'ünilth,	<i>Three devil fish.</i>
Kwun chi swaunshung,	<i>One nose.</i>
Skwustou chi stanshung,	<i>Four vests.</i>
Shibili gwaulé chi stanshanga,	<i>Eight sacks of flour.</i>

9. *Skā* refers to "the eye, eggs, boots," &c.

Hangi skū swaunshung,	<i>One eye.</i>	Staskōga skā stung,	<i>Two boots.</i>
Chiku skā lth'ünilth,	<i>Three guns.</i>	Khou skā stanshung,	<i>Four eggs.</i>
Kälungē skā klälth,	<i>Five pencils.</i>	Stlin skū lth'ünilth,	<i>Six needles.</i>

10. *Gu* refers to "hats, buttons," &c.

Tatjing gu chigwau,	<i>Seven hats.</i>
Gūlang gu stanshanga,	<i>Eight buttons.</i>
Hāku gu klälthawansingū,	<i>Nine halibut.</i>
Cidā guu ālälth,	<i>Ten mothers of halibut.</i>
Dāla hinawé gu lth'ünilth,	<i>Three half dollars.</i>
Chin yillā gu stung,	<i>Two dry salmon.</i>

11. *Tu* refers to "spoons and fans."

Yhitou tu klälth,	<i>Ten fans.</i>	Stlagwal tu klälé stung,	<i>Twenty spoons.</i>
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12. *Ā* refers to "villages, plates," &c.

Kēlthka ā stung,	<i>Two plates.</i>
Lanna ā klälth,	<i>Five villages.</i>
Kūwē ā lth'ünilth,	<i>Three doors.</i>
Basketgē ā chlgwau,	<i>Seven baskets.</i>
Hetlista ā stanshanga,	<i>Eight pieces of lumber.</i>
Hēadla ā klälth,	<i>Ten bucket.</i>

13. *Sis* refers to "boxes, shirts, &c.

Hôt sis swaunshung,	One box.
Ködets sis stung,	Two coats.
Sistlang sis lth'ünilth,	Three pans.
Ködets kätli sis stanshung,	Four shirts.
Hankwute sis klélth,	Five kettles.
Zanódan sis lthünilth,	Six stoves.

14. *Tla* refers to "breeches, stockings," &c.

Kwuné tla chigwau,	Seven pair of breeches.
Tladinijingé tla stanshanga,	Eight pictures.
Statilthdou tla klálthswansingü,	Nine stockings.
Yätz tlinganda tla klälth,	Ten pieces of iron.
Kütijon tla stung,	Two axes.
Kwul tla klélth,	Five plugs of tobacco.

15. *Lth'ka* refers to "beds, tables," &c.

Tidan lth'ka stanshung,	Four beds.
Tablegè lth'ka chigwau,	Seven tables.
Zanoè lth'ka klälth,	Ten pieces of fire wood.
Aulthkaaungwè lth'ka swaunshung,	One chair.
Gatou lth'ka stung,	Two forks.
Kásotouho küasi lth'ka lthünilth,	Six candlesticks.

16. A few irregular prefixes and adjectives are :

Tokwuntlo ku klélth,	Five matches.
Stai kiskwan,	One hand
Nè tiskwan,	One house.
Churchnigè tiskwan,	Whole church.
Schoolnigè tiskwan,	Whole school.
Tlikalthdou kasku,	Whole steel.
Stlè chiskwan,	One hand.
Kalk kiskwan,	One bottle.

17. There are also a few irregular comparative and superlative degrees,

Kwaun	<i>Furseal.</i>	Hôt,	<i>Box.</i>
Kwaun gläila,	<i>Medium size furseal.</i>	Hôt siskōna,	<i>Large box.</i>
Kwaun hutsu,	<i>Small furseal.</i>	Hôt saisilla,	<i>Medium size box.</i>
Kwaun sütsu,	<i>Smallest furseal.</i>	Hôt hutsu,	<i>Small box.</i>
Kwaun tlakōna,	<i>Large furseal.</i>	Hôt sütsu,	<i>Smallest box.</i>
Ou iskōna ?	<i>Is it larger ?</i>		
Tli gu yesgāga ?	<i>Is it bigger ?</i>		
Tli il tlagāga ?	<i>Is he bigger ?</i>		

Examples of Adjectives.

Nung itlinga lä il iching,	<i>He is a good man.</i>
Anung chadas kutungè gung,	<i>The woman is wise.</i>
Nung itlinga lä yuan dung iching,	<i>You are a very good man.</i>
Adshi ködets olthilth gung,	<i>This coat is green.</i>
Ltha telgu il lägung,	<i>He is better than they.</i>
Di telgu il iching,	<i>He is stronger than.</i>

Dung telgu il zūi jinḡung,	<i>He is better than you.</i>
Adshi wautelgu lā sitlthligung,	<i>This is the best.</i>
Adshi wauhangast agwi ōdung,	<i>This is the least.</i>
Laou dāunga sitlthligung,	<i>He is the worst.</i>
Anung hāhutsu kutungū sitlthligung,	<i>This is the wisest plan.</i>
Ītil kwutungēsti yuan gung,	<i>We are very sorry.</i>
Tada saasgud di stigun,	<i>I was sick one day.</i>
Nē ti swaunshung lth daang,	<i>I have four horses.</i>
Gūdjou sa klēlth lth dakgun,	<i>I bought five drums.</i>
Dālā ki stung dung ga lth istāshang	<i>I shall give you two dollars.</i>
Sistlang sis klēlth ga di istatlang,	<i>I want five kettles.</i>
Kwaun glaila di ga lth ista,	<i>Give me the medium sized furseal.</i>

VII. ADVERBS.

1. Adverbs of Time.

Itan,	<i>Then.</i>	Wēata,	<i>Now.</i>	Awolth,	<i>Formerly.</i>
Silid,	<i>After.</i>	Wadla,	<i>Afterwards.</i>	Kwai amzawan,	<i>Presently.</i>
Houitang,	<i>Immediately.</i>	Itanan,	<i>Soon.</i>	Ēlthki,	<i>Already.</i>
Kwunast,	<i>Before.</i>	Aiata,	<i>To-day.</i>	Adālth,	<i>Yesterday.</i>
Adālthstlo,	<i>To-morrow.</i>	Tlistluan,	<i>Betimes.</i>	Tlaglu,	<i>Ago.</i>
Gust,	<i>Next.</i>				

Examples.

Dung lth kingasēs silid lth kaiitshang,	<i>I shall go after I see you.</i>
Wēata dī sti yūangung,	<i>I am now very ill.</i>
Awolth dī dāungang dī tlou wēata laḡung,	<i>Formerly I was wicked, but now I am good.</i>
Dī talthlāt tlāgang itan dung ta lth tlātsang,	<i>Help me first, then I will assist you.</i>
Houitang lth kā, waigen wadla dī dung kingasang,	<i>Go immediately, and you will see me after- wards.</i>
Adālth lā lth kingūni, aiata tlou kum lā lth kingāngun, adālthstlo houshen lā lth kingasang,	<i>I saw him yesterday, but I have not seen him to-day. To-morrow I shall see him again.</i>
Itanan lth lthāngwilashang,	<i>I shall soon go to work.</i>
Tlaglu agwi Jesus itil hagnan kwōtalang,	<i>Jesus died for our sins a long time ago.</i>
Laou kātlāgang kwunast dī kwutungē laḡang,	<i>I was happy before he came.</i>
Kwai amzawan kin dung ga lth istāshang,	<i>I will give it to you presently.</i>
Tlistluan il tagwiāgunḡung,	<i>Betimes he is strong.</i>

2. Duration of Time.

Edgū,	<i>Always.</i>	Swaunung,	<i>Ever.</i>	Kum tliku,	<i>Never.</i>
Tlāā,	<i>Long.</i>	Hanskit,	<i>Continually.</i>	Houān,	<i>Awwhile.</i>

Examples.

Waikingān il edgū gung,	<i>He is always the same.</i>
Laou hēninga swaunung shang,	<i>He will live for ever.</i>
Kum tliku ādlun il katsa tlingē kāng gaangung,	<i>He can never come here.</i>
Dī kwōsan hanskitung,	<i>I am coughing continually.</i>
Houān singelthkang talung gūshūgūu- dang,	<i>While we pray.</i>
Tlāā il stiḡun,	<i>He has been a long time ill.</i>

3. *Repetition of Time.*

Gū,	<i>Often.</i>	Kinhutla,	<i>Seldom.</i>	Houshen,	<i>Again.</i>
Giakut,	<i>Sometimes.</i>	Gungung,	<i>Generally.</i>	Houtlagū,	<i>Anew</i>
Lthwoiagū,	<i>Afresh.</i>	Sinstla,	<i>Mostly.</i>		

Examples.

Victoria tligē ā lth kait gū gung,	<i>I often go to Victoria.</i>
Tlaigu tligē ā lth kait hutlang,	<i>I seldom go to Skidgate.</i>
Houshen dung kāngē da dī kwudun- gung,	<i>I wish to see you again.</i>
Giakut dī kwutungē dāungang,	<i>Sometimes my heart is wicked.</i>
Lā lth kinḡū gungung,	<i>I generally see him.</i>
Kōdets houtlagū gung,	<i>The coat is always new.</i>
Īl saai lthwoiagū gun,	<i>His cheek has broken out afresh.</i>
Dī stis sinstla giḡgung,	<i>I am mostly unwell.</i>

4. *Adverbs of Place (rest in a place).*

Waudlun,	<i>There.</i>	Shā,	<i>Above.</i>	Kiāgūst,	<i>Without.</i>
Ādlun,	<i>Here.</i>	Hēt,	<i>Below.</i>	Nagūst,	<i>Within.</i>
Tliūdan,	<i>Everywhere.</i>	Ā,	<i>In.</i>	Kum tliūdan,	<i>Nowhere.</i>
Kwunast,	<i>Before.</i>	Kiā,	<i>Out.</i>	Hantlā,	<i>In front of.</i>
Wauā,	<i>Yonder.</i>	Glā,	<i>Behind.</i>		

Examples.

Hantlā il kouwang,	<i>He sits in front of me.</i>
Waudlun il gianḡung,	<i>He is standing there.</i>
Shā stāhā il kātlatālang,	<i>He came from above.</i>
Kum tliūdan kāng gaangung,	<i>It is nowhere.</i>
Ādlun il kouwang,	<i>He sits here.</i>
Hēt gu il iching,	<i>He is below.</i>
Dī nagūst kin dāunga iching,	<i>There is wickedness within me.</i>
Lth hāda tliūdan iching,	<i>The people are everywhere.</i>
Kiāgūst il gians lth kinḡung,	<i>I see him standing without.</i>
Ītil glā il iching,	<i>He is behind us.</i>

Di kwunast il kâgung,	<i>He walks before me.</i>
Adshâ nê â il iching,	<i>He is in this house.</i>
Kiâ lth is,	<i>Go out.</i>
Wauâ il iching,	<i>Yonder he is.</i>

5. *Motion to or from a Place.*

Ā ā	<i>To.</i>	Wadshgwi	<i>Away.</i>	Adshistâha,	<i>Hence.</i>
Ai,	<i>Into.</i>	Althgwik,	<i>Thither.</i>	Wadshistâha,	<i>Thence.</i>
Ga,	<i>Unto.</i>	Washt,	<i>Off.</i>	Stâhâ,	<i>Forth.</i>
Oudlun,	<i>Thither.</i>	Sikgang,	<i>Upward.</i>	Hetgang,	<i>Downward.</i>
Jinga,	<i>Far.</i>	Dûulthkang,	<i>Sidewards.</i>	Addûlthkang,	<i>Around.</i>
Althla,	<i>Wide.</i>	Āanân,	<i>Near.</i>	Otelthkang,	<i>Backwards.</i>
		Kunungwik,		Forward.	

Examples.

Waddanigê āā il kâgung,	<i>He walks to the store.</i>
Wadshgwi il kaiitang,	<i>He goes away.</i>
Stâhâ il ichin,	<i>He has gone forth.</i>
Ködetsê washt lth istang,	<i>I take off my coat</i>
Churchnigê ai il katsagun,	<i>He has come into the church.</i>
Adshi dung ga lth istang,	<i>I bequeath this unto you.</i>
Adshistâha di lasang,	<i>Hence I shall be good.</i>
Wadshistâha il kâtlasang,	<i>" From thence he will come."</i>
Althgwik lth is,	<i>Come hither.</i>
Oudlun gu is,	<i>(Go) thither.</i>
Sikgang il kâtlang,	<i>He climbs upwards.</i>
Hetgang il kats jagung,	<i>He goes with his head downwards.</i>
Tlaou addûlthkang kingung,	<i>I look around.</i>
Tlaou otelthkang kâgung,	<i>I walk backwards.</i>
Laou dûulthkang kâgung,	<i>He walks sidewards.</i>
Talung kunungwik istalung,	<i>We walk forward.</i>
Laou tliga jinga gu il iching,	<i>He is in a far country.</i>
Di kwulth āanân il kouwang,	<i>He sits near to me.</i>
Hetgwaugê kûwê althla gung,	<i>The gates of hell are wide.</i>

6. *Adverbs of Quality Denoting Manner.*

Hin,	<i>Thus.</i>	Kwutungê kladskas,	<i>Boldly.</i>	Kladska,	<i>Strongly.</i>
Hu,	<i>So</i>	Kutanglidzûdi,	<i>Wisely.</i>	lâgung,	<i>Well.</i>
Kwunan,	<i>Firmly.</i>	Houitang,	<i>Quickly.</i>		

Examples.

Hin lth sbûgung,	<i>Thus I say.</i>
Kwutungê kladska alth il hâelthtagun,	<i>Boldly he fought.</i>
Kaiitê da di kwudangê kladska gung,	<i>I strongly desire to go.</i>
Laou lâgung,	<i>He is well.</i>
Laou kutanglidzûdang,	<i>He acts wisely.</i>
Houitang lth itil tatlât,	<i>Help us quickly.</i>
Kwunan il gidsgildağun,	<i>He held it firmly.</i>

7. *Adverbs of Degree.*

Yūan,	<i>Very.</i>	Talgung,	<i>Nearly.</i>	Sitlthligung,	<i>Quite.</i>
Telgu,	<i>More.</i>	Yenkien,	<i>Exceedingly.</i>	Wautelgu agwi,	<i>Most.</i>
Hélótál,	<i>Scarcely.</i>	Kwudungalthan,	<i>Altogether.</i>	Wauhangast ed,	<i>The less.</i>
Wautelga ed,	<i>The more.</i>	Gūshāg,	<i>Almost.</i>	Tlan swaunan,	<i>Only.</i>
		Telgu agwi lās,	<i>Eminently.</i>		

Examples.

Laou lā yūan gung,	<i>He is very good.</i>
Laou lāgelth talgung,	<i>He is nearly well.</i>
Gūshāg dī il tlaskaḡun,	<i>He almost killed me.</i>
Skūshīt hēlótāl gung,	<i>There are scarcely any potatoes.</i>
Tlan Shālānā swaunan tagwiāḡung,	<i>The Lord only is mighty.</i>
Laou tagwia sitlthligung,	<i>He is quite strong again.</i>
Ādlun kwudungalthan talung iching,	<i>We are altogether here.</i>
Wautelgu itil il kwōyādung,	<i>He loves us more.</i>
Shālāna wautelgu agwi lāḡung,	<i>The Lord is most holy.</i>
Wautelga ed dī ga il istaḡun.	<i>He gave me the more.</i>
Wauhangast ga ed lā ga il istaḡun,	<i>He gave him the less.</i>
Yenkien dī kintlingāḡung,	<i>I am exceedingly rich.</i>
Laou ltha telgu agwi tāḡung,	<i>He is eminently worthy.</i>

8. *Adverbs of Quantity Denoting Measure.*

Kwun,	<i>Much.</i>	Klingān,	<i>Little.</i>	Daiadung,	<i>Entirely.</i>
Titch,	<i>Somewhat.</i>	Īdung,	<i>Enough.</i>	Hinawē,	<i>Half.</i>
Tatilzu,	<i>Partly.</i>				

Examples.

Kwun tlakwida dī ga il istaḡun,	<i>He gave me much trouble.</i>
Klingān dī lāgelgung,	<i>I am a little better.</i>
Stā idung,	<i>It is enough.</i>
Il titch tagwiāḡung,	<i>He is somewhat better.</i>
Lth hāada tatilzu ōstān,	<i>The people are partly gone.</i>
Laou lāgelth daiadung,	<i>He is entirely well.</i>
Hinawē dī ga il istaḡun,	<i>He gave me half.</i>

9. *Adverbs Denoting Number.*

Sa swaunshunglu,	<i>Once.</i>	Otgwau,	<i>Finally.</i>	Tlāgang,	<i>Firstly.</i>
Wangud lth'ūnilth,	<i>Threefold.</i>	Wadla,	<i>Secondly.</i>	Stungung,	<i>Twice.</i>
Wangud stung,	<i>Twofold.</i>	Otgwau agwi,	<i>Lastly.</i>		

10. *Adverbs of Mood.*

A. AFFIRMATION.

Āng,	<i>Yes.</i>	Yenslē,	<i>Truly.</i>	Kwaulthangan,	<i>Certainly.</i>
Āhu ōh ēh,	<i>Surely.</i>				

Examples.

Paul gu dung kängā ?	<i>Did you see Paul ?</i>	Āng,	<i>Yes</i>
Yenstē il kwutungē unga stilthtang,		<i>Truly he repents.</i>	
Kwaulthangan dung shūngung,		<i>You certainly said so.</i>	
Su tada yūan us ?	<i>Is it very cold ?</i>	Ēh Ōh,	<i>Surely the cold is great.</i>
Dahou gu kăiit us ?	<i>Are you going ?</i>	Ōh,	<i>I am surely going.</i>

B. NEGATION.

Kāhano,	<i>No.</i>	Kum,	<i>Not.</i>	Chikiang,	<i>By no means.</i>
Kum tliku klingē käng gaangung,			<i>Not at all.</i>		

Examples.

James gu dung kängā ?	<i>Did you see James ?</i>	Kāhano,	<i>No.</i>
Kum adshi istiē an di tagwāngung,			<i>I am not able to do this.</i>
Kaŋitiē ā di chikiang,			<i>I can by no means go.</i>
Kum tliku il kăut klingē käng gaangung,			<i>He is not able to go.</i>

C. ADVERBS DENOTING DOUBT AND PROBABILITY.

Althlingung,	<i>Possibly.</i>	Aia,	<i>Probably.</i>	Asingung,	<i>Perchance,</i>
Aiakum,	<i>Improbably.</i>	Hangung,	<i>Likely.</i>		<i>Perhaps.</i>

Examples.

Bishop lth kingasā althlingung,		<i>I may possibly see the Bishop.</i>
Aiat gu zanōtluwē kătla us ?		<i>Will the steamer come to-day ?</i>
		Aia, <i>Probably.</i>
Kigāni hāade tlu istlā asingung,		<i>Perchance the Keganī people may come.</i>
James Killasu is hangung,		<i>James is likely to be in Port Simpson.</i>

11. Interrogative Adverbs :

Gūshu hāgunan,	<i>Wherefore.</i>	Kishindo,	<i>When.</i>	Kitlano,	<i>Where.</i>
Kashintlou,	<i>Why.</i>	Tlistluan,	<i>When.</i>		

Examples.

Kashintlou kum lā dung kingāng ūdjang ?		<i>Why did you not see him ?</i>
Kishindo Victoria tligē stāhā dalung istlāgun ?		<i>When did you come from Victoria ?</i>
Gūsh hāgunan chā unga dung dāngun ?		<i>Wherefore or why did you put away your wife, i.e., why are you divorced or separated ?</i>
Kitlano gu talung istiēdasang ?		<i>Where shall we go ?</i>

12. Adverbs Which Imply Rest in a Place.

Sik,	<i>Up.</i>	Iaku,	<i>On.</i>	Telga,	<i>Over.</i>	Hetit,	<i>Under.</i>	Hēt,	<i>Down.</i>
Kalthgūd,	<i>Through.</i>								

Examples.

Sik il kâtlaiang,	<i>He went up.</i>
Kôginê tablegê inku iching,	<i>The book is on the table.</i>
Skatlangwê kwulthkadazi telga lth kâlâng,	<i>I threw the cup over the fence.</i>
Tablegê hetit ltha tlûadangung,	<i>They sit under the table.</i>
Kit unga swaunshungs hêt ga il istaiang,	<i>He sent down his son.</i>
Nê kalthgüd il koungung,	<i>He wanders through the house.</i>

VIII. PREPOSITIONS.

Ā,	<i>In.</i>	Gūā or Gwau,	<i>At.</i>	Kingān,	<i>According to.</i>	Ga,	<i>Unto.</i>
Āā (sometimes contracted to Ā),	<i>To.</i>	Kalthgwid,	<i>Throughout.</i>	Stāhā,	<i>From.</i>		
Inku,	<i>On.</i>	Washt,	<i>Of.</i>	Alth,	<i>With.</i>	An,	<i>For.</i>
Ānān,	<i>Near.</i>	Shū,	<i>Among.</i>	Hetit,	<i>Under.</i>	Kwunast,	<i>Before.</i>
	<i>Tlā, Behind.</i>	Hagunan,	<i>On account of.</i>	Ādang,	<i>Except.</i>		
		Kalthkān,	<i>Instead of.</i>	Āada,	<i>Between.</i>		

Examples :

Nē ā lth ista,	<i>Put it in the house.</i>
London āā lth kâiitshang,	<i>I shall go to London.</i>
Kigāni hāadē lā yūan gung Masset tligē gwau,	<i>The Keganī people are very good at Masset.</i>
Tliku il shūs kingān lth waugung,	<i>I act according to his instructions.</i>
Sa dāungas gē stāhā lth itil kaginda,	<i>Deliver us from evil persons.</i>
Adshi dung ga lth istāshang,	<i>I shall give this to or unto you.</i>
Aulthkaungwē inku lth kāsotouho ista,	<i>Put the lamp on the chair.</i>
James isken John ishin āada il kou- wang,	<i>He sits between James and John.</i>
Dung alth dī kwutungē lāgung,	<i>I am pleased with you.</i>
Dī an dung lthāangwilāgungung,	<i>You are working for me.</i>
Lā kwulth ānān dung iching,	<i>You are near him.</i>
Lth hāada shū il giāngung,	<i>He stands among the people.</i>
Jesus Christ kalthgwid itil Shālānā,	<i>Through Jesus Christ our Lord.</i>
Aulthkaungwē hetit hai iching,	<i>There is a dog under the seat.</i>
Dī kwunast il isgī gung,	<i>He is always before me.</i>
Dalung tlā lth kāshang,	<i>I shall walk behind you.</i>
Jesus itil hagunan kwōtalang,	<i>Jesus on our account (or for our sake) died.</i>
Shānungetlagidas itil alth is ādang kum itil tagwiā tlingān gung,	<i>Except God be with us we are powerless.</i>
Dī kalthkān il hāelthtang,	<i>He fights instead of me (or in my place.)</i>

IX. CONJUNCTIONS.

1. *Copulatives.*

Waigen,	<i>And.</i>	Tlistluan,	<i>When.</i>	Sken,	<i>If.</i>	Itan,	<i>Then.</i>
Althlā,	<i>Because.</i>	Isken,	<i>And.</i>	Ishin,	<i>Also.</i>	Wou,	<i>That.</i>

Examples.

James isken John lshin kwutkingānu
ēdung,

James and John are alike.

Tlistluan kin wantliwan dung ēlthki-
dastlo althkwi lth is,

*You can come when you have finished
everything.*

Dī dalung kwōyādasken kingwōguns
tuman dī na lth kingo,

If ye love me, keep my commandments.

Lā lth kwōyādo itil il kwōyāda tlāgan-
gāni althlā,

Love him because he first loved us.

Shīgīli waigen skūshīt dung g. lth
istāgūn,

I gave you bread and potatoes.

Lā an lth lthāangwil tlāgang itan dung
ga il giasouasang,

Work for him first, then he will pay you.

Kitlano wou kōgina dung ga istāgūni
īching?

Where is the book that I gave you?

2. *Disjunctives*

Tlou,	<i>But.</i>	Skenan,	<i>Although.</i>	Tlau swaunan,	<i>Only.</i>
Houshen,	<i>Again.</i>	Ādang,	<i>Except.</i>	Wunigwau,	<i>Or.</i>
Ishin,	<i>Also.</i>	Anisgwau,	<i>Either.</i>		

Examples.

James kutungāgung dī tlou kum kutun-
gāgung,

James is wise but I am not wise.

Itil dāunga skenan shānungetlagidas
itil kwōyādung,

Although we are wicked, yet God loves us.

Tlan Peter swaunan tagwiāgung,

Peter only is strong.

Houshen dung lth kingasang,

I shall see you again.

Kin lā lā ga lth ista kwāngun kōgina
las ishin,

*I gave him many good things and a
good book also.*

Kum houshen adlun lth kātlāngshang
lth kaiitē dung gwūlasken,

*I won't come here again if you will let
me go.*

Shānungetlagidas ādang kum itil swaun
tagwiāgung,

No one is strong except God.

X. INTERJECTIONS.

Ānāmiā or Āchadiā!

Oh dear! Used only when suffering intensely.

Āni. O. Glā!

Splendid! How beautiful! How pretty!

Ēā yhā or Hīā Hīā!

Denote surprise at the great quantity.

Kā!

An expression of disgust.

Ōlang!

Stop it! Dīī! For shame, Fie! (Used by females only.)

Maik!

Fie. Shame! (Used by males only). Fyihā. Shame!

Glanā!

Come, Come! Kwāiking! Lo! Kwoking! Behold!

Chū kuan yūan!

Oh! how many.

<i>Hii delgu yūanġung!</i>	Oh! how it rains or Oh! the big rain!
<i>Kungā!</i>	Oh! how dirty! Refers to the body only.
<i>Hī!</i>	Oh! how dirty! Refers to clothes only.
<i>Yha!</i>	An expression of disappointment when anything does not turn out as expected.
<i>Ū!</i>	O!
<i>Houā?</i>	Expression of delight.
<i>K'o!</i>	An expression of disgust.

XI. VERBS.

Verbs agree with their subject both in number and person, and if two or more subjects are connected by "and" the verb is in the plural.

If one pronoun is affirmative and the other the negative, the verb agrees with the affirmative pronoun.

1. *Voice.*

If we consider an action on the one hand as expressing what anything does, or on the other hand as expressing what is done to it, we indicate these differences by the Active and Passive Voices, as :

Active,	Tlaou istang,	<i>I take.</i>
Passive,	Dī istiāngung,	<i>I am taken.</i>

2. *Mood.*

An action or state may be asserted of a subject in different modes, as an actual reality, or as a possibility, or as a command. The forms appropriate to each are called the modes or moods of a verb.

A. INDICATIVE MOOD.

The simple assertion that an action is done, has been, or will be done is put in the indicative mood. Thus this mood simply affirms or denies, as :

Tlaou hāilhtang,	<i>I fight.</i>
Kum lth kaiitāngshang,	<i>I will not go.</i>
Tlaou skadadang,	<i>I teach.</i>
Kum laou kātliildungāngun,	<i>He was not angry.</i>
Talung nilgung,	<i>We drink.</i>
Talung kwōyādung,	<i>We love.</i>

B. SUBJUNCTIVE MOOD.

If uncertainty or dependence on something else is expressed we use the Subjunctive Mood. Verbs in this mood are preceded by a conjunction such as : *in order that, that, if, &c.* They are also preceded or followed by another verb not in the subjunctive.

Examples.

Jesus kwōtālang itil il kagindiēan,	<i>Jesus died in order that he may save us.</i>
Dī ta dung tlātstlo dung ta lth tlātasang,	<i>If you help me I will help you.</i>
Kum dalung yetānstlo dalung gūashang,	<i>If you do not believe, you will be lost.</i>
Dung kil kingān lth waūgung di kagunēan,	<i>I obey you in order that I may be saved.</i>
Tlaou kaiitstlo,	<i>If I go.</i>
Il kil lth yetiēan,	<i>That I may believe him.</i>

C. CONDITIONAL MOOD.

This implies the possibility of an action under a certain condition expressed by another verb in the subjunctive.

Examples.

Tlaou kwōyāadahangung,	<i>I may love.</i>
Dung kaiitsken lth kaiitēan,	<i>I may go if you go.</i>
Dī alth dung kwutungē lāsahangung,	<i>You may be happy with me.</i>
Dī kwōtalstlo dung kwutungēsti althlingung,	<i>Perhaps you will be should I die.</i>
Tlaou kaiitstlo dung ishin kaiitasahangung,	<i>If I go you may also go.</i>

D. IMPERATIVE MOOD.

If the assertion is in the form of a command we use the Imperative Mood.

Examples.

Kaiitia,	<i>Go.</i>	Istalthā,	<i>Take it.</i>
Dī tlā lth ishalo,	<i>Follow me.</i>	Hansta lth shū,	<i>Confess.</i>
Althkwī lth kā,	<i>Come here.</i>	Sing lā ā lth killā,	<i>Thank him.</i>

E. CONJUNCTIVE MOOD.

The pure conjunctive is rendered in English with auxiliary verbs for signs; generally *would*, *should* or *might*. The Conjunctive Mood has two general uses:

Pure, or not subordinate to another verb.

2 Subordinate to another verb.

The conjunctive is called pure when it is in the predication of a principal sentence. The Conjunctive Mood has sometimes a subjunctive in subordination to it. I have divided the Conjunctive Mood into two parts:

1. Pure Conjunctive Mood. 2. Conditional Conjunctive Mood.

Dung lth kwōyādiō lāgini,	<i>I should have loved you.</i>
Dung stistlo dung lth kwōyādātlingāgun,	<i>If you were good, I would love you.</i>
Dung stistlo dung ta lth tlācēan,	<i>If you were ill, I might assist you.</i>

F. We have also a Causative Form equalling in force the Hiphil in the Hebrew language :

Tlaou kwōyādāhalgung,	<i>I cause to love.</i>
Tlaou istīēdhalgung,	<i>I cause to go.</i>
Tlaou tlitīēhalgung,	<i>I cause to kill.</i>

G. There is a Commundative Form in the Haida language, but it is not frequently used :

Tlaou kil kwōyādung,	<i>I command to love.</i>
Tlaou kil tlūdang,	<i>I command to sit down.</i>
Tlaou kil ka'itang,	<i>I command to go.</i>

H. The Intentional Form signifies what the speaker intends to do as :

Tlaou ka'itungkasang,	<i>I am about to go.</i>
Tlaou kwōyādūngkasang,	<i>I am about to love.</i>
Tlaou hāēlthtāungkasang,	<i>I am about to fight.</i>

I There is also another form which is used to denote a wish or desire :

Di stīgē da kwudungung,	<i>I wish to be ill.</i>
Tlaou kāūgē da kwudungung,	<i>I desire to see.</i>
Tlaou kwōyādīē du kwudungung,	<i>I wish to love.</i>

J. Participles.

Besides the four moods we have in Haida three participles. The participles describe both what is imperfect and what is complete. The three forms are the present, the perfect, and the present progressive.

PRESENT.		PERFECT.	
Lthāangwilas,	<i>Working.</i>	Lthāangwilgīni,	<i>Having worked.</i>
Kwuduns,	<i>Wishing.</i>	Kwudungīni,	<i>Having wished.</i>
Kwōyadas,	<i>Loving.</i>	Kwōyādāgīni,	<i>Having loved.</i>
Telgakings,	<i>Hating.</i>	Telgakingīni,	<i>Having hated.</i>
Kings,	<i>Seeing.</i>	Kingīni,	<i>Having seen.</i>
Hāēlthtas,	<i>Fighting.</i>	Hāēlhtaḡīni,	<i>Having fought.</i>

PRESENT PROGRESSIVE.

Lthāangwilgīgini,	<i>Having been working.</i>
Kwudunggīgini,	<i>Having been wishing.</i>
Kwōyādāgīgini,	<i>Having been loving.</i>
Telgakinggīgini,	<i>Having been hating.</i>
Kinggīgini,	<i>Having been seeing.</i>
Hāēlhtaḡgīgini,	<i>Having been fighting.</i>

3. Tenses.

Tense is from the Latin *tempus* and signifies time. If we take into consideration the time in which an action is performed and express it, we

must employ what are called "Tenses." Tenses mark an action as being either Present, Past or Future, as :

Tlaou kwōyādung,	<i>I love.</i>
Tlaou kwōyādaguni,	<i>I loved.</i>
Tlaou kwōyādāsang,	<i>I will love.</i>

We have also two Historic Tenses which are used only when relating something that was not done in the presence of the audience.

Examples.

Kin tliskwudas il istāgangang bagunan	<i>He was sorry for the wrong he had done.</i>
il kwutungēstigang,	<i>Jesus died for us.</i>
Jesus itil hagunan kwotālang,	<i>He had loved us.</i>
Ītil il kwōyādāgangang,	<i>This world had been wicked.</i>
Adshi tligē daungangang,	<i>He saw them.</i>
Ltha il kāngang,	<i>Herod killed the children.</i>
Herod ltha hahudila tlitagangang,	

4. *Number and Person.*

There are two numbers in every tense and mood ; they are called the singular and the plural. Each number has three persons ; the first is the person who speaks ; the second is the person spoken to, and the third is the person spoken of. The subjects of verbs are always nouns and pronouns. They form separate words and always precede the verb.

5. *Conjugation of Verbs.*

A. CONJUGATION OF THE AUXILIARY VERB—TO BE.

INDICATIVE MOOD.

Present Tense.

	Tlaou iching,	<i>I am.</i>
	Dahou iching,	<i>Thou art.</i>
	Laou iching,	<i>He is.</i>
	Talung iching,	<i>We are.</i>
	Dalung iching,	<i>Ye are.</i>
	Ltha iching,	<i>They are.</i>
If a few :	Laou iswang,	<i>They are.</i>

Past Tense.

	Tlaou idjang,	<i>I was.</i>
	Dahou idjang,	<i>Thou wast.</i>
	Laou idjang,	<i>He was.</i>
	Talung idjang,	<i>We were.</i>
	Dalung idjang,	<i>Ye were.</i>
	Ltha idjang,	<i>They were.</i>
If under ten :	Laou isouwang,	<i>They were.</i>

Future Tense.

Tlaou isisang,	<i>I shall be.</i>
Dahou isisang,	<i>Thou wilt be.</i>
Laou isisang,	<i>He will be.</i>
Talung isisang,	<i>We shall be.</i>
Dalung isisang,	<i>Ye shall be.</i>
Ltha isisang,	<i>They shall be.</i>
If under ten: Laou iaiwausang,	<i>They shall be.</i>

IMPERATIVE MOOD.

Is,	<i>Be thou.</i>
Laou isadzing,	<i>Let him be.</i>
Isso,	<i>Be ye.</i>
Ltha isadzing,	<i>Let them be.</i>

CONJUNCTIVE MOOD.

Present Tense.

Tlaou ishangung,	<i>I may be.</i>
Dahou ishangung,	<i>Thou mayst be.</i>
Laou ishangung,	<i>He may be.</i>
Talung ishangung,	<i>We may be.</i>
Dalung ishangung,	<i>Ye may be.</i>
Ltha ishat gung,	<i>They may be.</i>
If under ten: Laou isouhangung,	<i>They may be.</i>

OPTATIVE MOOD.

Present Tense.

Tlaou istlingagung,	<i>I might be.</i>
Dahou istlingagung,	<i>Thou mightest be.</i>
Laou istlingagung,	<i>He might be.</i>
Talung istlingagung,	<i>We might be.</i>
Dalung istlingagung,	<i>Ye might be.</i>
Ltha istlingagung,	<i>They might be.</i>
If under ten: Laou istlingagung,	<i>They might be.</i>

Future Tense.

Tlaou isungkashang,	<i>I might be.</i>	} about to be.
Dahou isungkashang,	<i>Thou mightest be.</i>	
Laou isungkashang,	<i>He might be.</i>	
Talung isungkashang,	<i>We might be.</i>	
Dalung isungkashang,	<i>Ye might be.</i>	
Ltha isungkashang,	<i>They might be.</i>	
If under ten: Laou isungkawashang,	<i>They might be.</i>	

INFINITIVE MOOD.

Present Tense,	Isgē,	<i>To be.</i>
Future Tense,	Isungkasagē,	<i>To be about to be.</i>

PARTICIPLES.

Present Tense,	Isas,	Being.
Future Tense,	Isungkasas,	About to be.

Note.—Before the regular verbs are commenced it is necessary to learn the auxiliary verb, as parts of it are used in the conjugation of all the other verbs.

B. The principal tenses of the regular verbs may be thus arranged :

Present	{ Tlaou kwōyādung,	<i>I love.</i>
	{ Tlaou kwōyādaḡungḡung,	<i>I am loving.</i>
	{ Tlaou kwōyādaḡīni,	<i>I have loved.</i>
	{ Tlaou kwōyādaungkasang,	<i>I am about to love.</i>
Past	{ Tlaou kwōyādaḡuni,	<i>I loved.</i>
	{ Tlaou kwōyādaḡīḡīni,	<i>I was loving.</i>
	{ Tlaou kwōyādaḡīḡunḡwan,	<i>I had loved.</i>
	{ Tlaou kwōyādaungkaḡīḡīni.	<i>I was about to love.</i>
Future.	{ Tlaou kwōyādāsang.	<i>I shall love.</i>
	{ Tlaou kwōyādaḡungḡang.	<i>I shall be loving.</i>
	{ Tlaou kwōyādangsang.	<i>I shall have loved.</i>
	{ Tlaou kwōyādaḡiungkasang.	<i>I shall have been loving.</i>

The present tense is used to express a state begun in past time and now continuing. Some presents have regularly a perfect tense as *Tlaou kātlaḡung*, I am come.

The past is used as the Aorist in Greek, and is used in conversation of something recently said or done.

The future always refers to something immediately to be done or about to be done. Sometimes it is used of a future action and represents it as continuing to be.

I have used the following pronouns :

Tlaou,	<i>I.</i>	Talung,	<i>We.</i>
Dahou,	<i>Thou.</i>	Dalung,	<i>Ye.</i>
Laou,	<i>He.</i>	Ltha,	<i>They.</i>

If only a few persons, places, or articles be referred to, *Laou* is used as the third person plural and the distinction between the third person singular and the third person plural is shown by the termination of the verb for the third person plural.

The following pronouns also may be used :

Lth,	<i>I.</i>	Ītil,	<i>We.</i>
Dung,	<i>Thou.</i>	Dalung,	<i>Ye.</i>
Il,	<i>He.</i>	Ltha,	<i>They.</i>

Il is sometimes used for the third person plural, if only a few persons, places, or articles be referred to, and the difference between the third person singular and the third person plural is shown by the termination of the verb for the third person plural.

We thus see that *lth*, *lung*, and *il* are interchangeable with *tlaou*, *dahou* and *laou*, and either may correctly and at any time be used.

C. CONJUGATION OF A REGULAR VERB.

Conjugation I.—Kwōyāda, To love.

INDICATIVE MOOD.

Present Tense.

Tlaou kwōyādung,	<i>I love.</i>
Dahou "	<i>Thou lovest.</i>
Laou "	<i>He loves.</i>
Talung "	<i>We love.</i>
Dalung "	<i>Ye love.</i>
Ltha "	<i>They love.</i>
Laou kwōyādawang,	<i>They love.</i>

Present Imperfect Tense.

Tlaou kwōyādaḡung,	<i>I am</i>	} <i>loving.</i>
Dahou "	<i>Thou art</i>	
Laou "	<i>He is</i>	
Talung "	<i>We are</i>	
Dalung "	<i>Ye are</i>	
Ltha "	<i>They are</i>	
Laou kwōyādaḡung,	<i>They are</i>	

Past Tense.

Tlaou kwōyādaḡuni,	<i>I loved.</i>
Dahou "	<i>Thou lovedest.</i>
Laou "	<i>He loved.</i>
Talung "	<i>We loved.</i>
Dalung "	<i>Ye loved.</i>
Ltha "	<i>They loved.</i>
Laou kwōyādwoḡuni,	<i>They loved.</i>

Past Imperfect Tense.

Tlaou kwōyādaḡigini,	<i>I was</i>	} <i>loving.</i>
Dahou "	<i>Thou wast</i>	
Laou "	<i>He was</i>	
Talung "	<i>We were</i>	
Dalung "	<i>Ye were</i>	
Ltha "	<i>They were</i>	
Laou "	<i>They were</i>	

Perfect Tense.

Tlaou kwōyādaḡini,	<i>I have</i>	} <i>loved.</i>
Dahou "	<i>Thou hast</i>	
Laou "	<i>He has</i>	
Talung "	<i>We have</i>	
Dalung "	<i>Ye have</i>	
Ltha "	<i>They have</i>	
Laou kwōyādwoḡini,	<i>They have</i>	

Perfect Progressive.

Tlaou kwōyādaḡun,	<i>I have</i>	} <i>been loving.</i>
Dahou "	<i>Thou hast</i>	
Laou "	<i>He has</i>	
Talung "	<i>We have</i>	
Dalung "	<i>Ye have</i>	
Ltha "	<i>They have</i>	
Laou kwōyādwoḡun,	<i>They have</i>	

Pluperfect Tense.

Tlaou kwōyādaḡiḡunḡwau,	<i>I had</i>	} <i>loved.</i>
Dahou "	<i>Thou hadst</i>	
Laou "	<i>He had</i>	
Talung "	<i>We had</i>	
Dalung "	<i>Ye had</i>	
Ltha "	<i>They had</i>	
Laou kwōyādwoḡiḡunḡwau,	<i>They had</i>	

Pluperfect Progressive Tense.

Tlaou kwōyādaḡiḡunḡung,	<i>I had</i>	} <i>been loving.</i>
Laou "	<i>He had</i>	
Dahou "	<i>Thou hadst</i>	
Talung "	<i>We had</i>	
Dalung "	<i>Ye had</i>	
Ltha "	<i>They had</i>	
Laou kwōyādwoḡiḡunḡung,	<i>They had</i>	

Future Tense.

Tlaou kwōyādasang,	<i>I shall</i>	} <i>love.</i>
Dahou "	<i>Thou wilt</i>	
Laou "	<i>He will</i>	
Talung "	<i>We shall</i>	
Dalung "	<i>Ye will</i>	
Ltha "	<i>They will</i>	
Laou kwōyādawāsang,	<i>They will</i>	

Future Imperfect Tense.

Tlaou kwōyādaḡungsang,	<i>I shall</i>	} <i>be loving.</i>
Dahou "	<i>Thou wilt</i>	
Laou "	<i>He will</i>	
Talung "	<i>We shall</i>	
Dalung "	<i>Ye will</i>	
Ltha "	<i>They will</i>	
Laou kwōyādaḡungwāsang,	<i>They will</i>	

Future Perfect.

Tlaou kwōyādangsang,	<i>I shall</i>	} <i>have loved.</i>
Dahou "	<i>Thou wilt</i>	
Laou "	<i>He will</i>	
Talung "	<i>We shall</i>	
Dalung "	<i>Ye will</i>	
Ltha "	<i>They will</i>	
Laou "	<i>They will</i>	

Future Perfect Progressive

Tlaou kwōyādaḡiḡungsang,	<i>I shall</i>	} <i>have been loving.</i>
Dahou “	<i>Thou wilt</i>	
Laou “	<i>He will</i>	
Talung “	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	
Laou kwōyādaḡiḡungwāsang,	<i>They will</i>	

INTENTIONAL FORM.

Present Tense.

Tlaou kwōyādaungkasang,	<i>I am</i>	} <i>about to love.</i>
Dahou “	<i>Thou art</i>	
Laou “	<i>He is</i>	
Talung “	<i>We are</i>	
Dalung “	<i>Ye are</i>	
Ltha “	<i>They are</i>	
Laou kwōyādaungkawāsang,	<i>They are</i>	

Imperfect Tense.

Tlaou kwōyādatalung,	<i>I am</i>	} <i>going, or about to love.</i>
Dahou “	<i>Thou art</i>	
Laou “	<i>He is</i>	
Talung “	<i>We are</i>	
Dalung “	<i>Ye are</i>	
Ltha “	<i>They are</i>	
Laou kwōyādawotalung,	<i>They are</i>	

Past Tense.

Tlaou kwōyādaungkaḡiḡini,	<i>I was</i>	} <i>about to love.</i>
Dahou “	<i>Thou wast</i>	
Laou “	<i>He was</i>	
Talung “	<i>We were</i>	
Dalung “	<i>Ye were</i>	
Ltha “	<i>They were</i>	
Laou kwōyādouungkaḡiḡini,	<i>They were</i>	

Future Tense.

Tlaou kwōyādaḡiḡungkasang,	<i>I shall</i>	} <i>be about to love.</i>
Dahou “	<i>Thou wilt</i>	
Laou “	<i>He will</i>	
Talung “	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	
Laou kwōyādaḡiḡungkawāsang,	<i>They will</i>	

IMPERATIVE MOOD.

Present Tense.

Tlaou kwōyādadzīng,	<i>Let me love.</i>
Kwōyādaltha,	<i>Love thou.</i>
Laou kwōyādadzīng,	<i>Let him love.</i>
Talung kwōyādadzīng,	<i>Let us love.</i>
Kwōyādūlthā,	<i>Love ye.</i>
Ltha kwōyādadzīng,	<i>Let them love.</i>
Laou kwōyādwoadzīng,	<i>Let them love.</i>

Present Progressive Tense.

Tlaou kwōyādāgīadzīng,	<i>Let me</i>	} <i>be loving.</i>
Kwōyādāgīltha,	<i>Let thou</i>	
Laou kwōyādāgīadzīng,	<i>Let him</i>	
Talung kwōyādāgīadzīng,	<i>Let us</i>	
Kwōyādāgīūltha,	<i>Let ye</i>	
Ltha kwōyādāgīadzīng,	<i>Let them</i>	
Laou kwōyādwogīadzīng,	<i>Let them</i>	

HISTORIC FORM.

Past Tense.

Tlaou kwōyādaiang,	<i>I loved.</i>
Dahōn "	<i>Thou lovedst.</i>
Laou "	<i>He loved.</i>
Talung "	<i>We loved.</i>
Dalung "	<i>Ye loved.</i>
Ltha "	<i>They loved.</i>
Laou kwōyādawaiang,	<i>They loved.</i>

Pluperfect Tense.

Tlaou kwōyādāgāngang,	<i>I had loved.</i>
Dahou "	<i>Thou hadst loved.</i>
Laou "	<i>He had loved.</i>
Talung "	<i>We had loved.</i>
Dalung "	<i>Ye had loved.</i>
Ltha "	<i>They had loved.</i>
Laou kwōyādawāgāngang,	<i>They had loved.</i>

CAUSATIVE FORM.—INDICATIVE MOOD.

Present Tense.

Tlaou kwōyādahalung,	<i>I cause</i>	} <i>to love.</i>
Dahou "	<i>Thou causest</i>	
Laou "	<i>He causes</i>	
Talung "	<i>We cause</i>	
Dalung "	<i>Ye cause</i>	
Ltha "	<i>They cause</i>	
Laou kwōyādahalwang,	<i>They cause</i>	

Future Tense.

Tlaou kwōyādalthasang,	<i>I shall</i>	} <i>cause to love.</i>
Dahou “	<i>Thou wilt</i>	
Laou “	<i>He will</i>	
Talung “	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	
Laou kwōyādalthawāsang.	<i>They will</i>	

Perfect Tense.

Tlaou kwōyādahālang,	<i>I caused</i>	} <i>to love.</i>
Dahou “	<i>Thou causedst</i>	
Laou “	<i>He caused</i>	
Talung “	<i>We caused</i>	
Dalung “	<i>Ye caused</i>	
Ltha “	<i>They caused</i>	
Laou kwōyādonthālang,	<i>They caused</i>	

Pluperfect Tense.

Tlaou kwōyādahalgangang,	<i>I had</i>	} <i>caused to love.</i>
Dahou “	<i>Thou hadst</i>	
Laou “	<i>He had</i>	
Talung “	<i>We had</i>	
Dalung “	<i>Ye had</i>	
Ltha “	<i>They had</i>	
Laou kwōyādahalwagangang,	<i>They had</i>	

SUBJUNCTIVE MOOD.

Present Tense.

Tlaou kwōyādahalastlo,	<i>If I</i>	} <i>cause to love.</i>
Dahou “	<i>If thou</i>	
Laou “	<i>If he</i>	
Talung “	<i>If we</i>	
Dalung “	<i>If ye</i>	
Ltha “	<i>If they</i>	
Laou kwōyādahalwastlo,	<i>If they</i>	

Future Tense.

Tlaou kwōyādahalthsēstlo,	<i>If I shall</i>	} <i>cause to love.</i>
Dahou “	<i>If thou wilt</i>	
Laou “	<i>If he will</i>	
Talung “	<i>If we shall</i>	
Dalung “	<i>If ye will</i>	
Ltha “	<i>If they will</i>	
Laou kwōyādahalthwasēstlo,	<i>If they will</i>	

COMMANDATIVE FORM.

Present Tense.

Tlaou	kil kwōyādung,	<i>I command</i>	} to love.
Dahou	" "	<i>Thou commandest</i>	
Laou	" "	<i>He commands</i>	
Talung	" "	<i>We command</i>	
Dalung	" "	<i>Ye command</i>	
Ltha	" "	<i>They command</i>	
Laou	" kwōyādawang,	<i>They command</i>	

Past Tense.

Tlaou	kil kwōyādaḡuni,	<i>I commanded</i>	} to love.
Dahou	" "	<i>Thou commandedst</i>	
Laou	" "	<i>He commanded</i>	
Talung	" "	<i>We commanded</i>	
Dalung	" "	<i>Ye commanded</i>	
Ltha	" "	<i>They commanded</i>	
Laou	" kwōyādwoḡuni,	<i>They commanded</i>	

Future Tense.

Tlaou	kil kwōyādāsang,	<i>I shall</i>	} command to love.
Dahou	" "	<i>Thou wilt</i>	
Laou	" "	<i>He will</i>	
Talung	" "	<i>We shall</i>	
Dalung	" "	<i>Ye will</i>	
Ltha	" "	<i>They will</i>	
Laou	" kwōyādawāsang,	<i>They will</i>	

DESIDERATIVE FORM.

Present Tense.

Tlaou	kwōyādiē da kwudungung,	<i>I wish</i>	} to love.
Dahou	" " "	<i>Thou wished</i>	
Laou	" " "	<i>He wishes</i>	
Talung	" " "	<i>We wish</i>	
Dalung	" " "	<i>Ye wish</i>	
Ltha	" " "	<i>They wish</i>	
Laou	" " kwudungwang,	<i>They wish</i>	

Past Tense.

Tlaou	kwōyādiē da kwudunguni,	<i>I wished</i>	} to love.
Dahou	" " "	<i>Thou wishedst</i>	
Laou	" " "	<i>He wished</i>	
Talung	" " "	<i>We wished</i>	
Dalung	" " "	<i>Ye wished</i>	
Ltha	" " "	<i>They wished</i>	
Laou	" " kwudungwuni,	<i>They wished</i>	

Future Tense.

Tlaou kwōyādiē da kwudungsang,	<i>I shall</i>	} <i>wish to love.</i>
Dahou " " "	<i>Thou will</i>	
Laou " " "	<i>He will</i>	
Talung " " "	<i>We shall</i>	
Dalung " " "	<i>Ye will</i>	
Ltha " " "	<i>They will</i>	
Laou " " kwudungwāsang,	<i>They will</i>	

SUBJUNCTIVE MOOD.

Present Tense.

Tlaou kwōyādistlo,	<i>If I love</i>
Dahou " "	<i>If thou lovest</i>
Laou " "	<i>If he love</i>
Talung " "	<i>If we love</i>
Dalung " "	<i>If ye love</i>
Ltha " "	<i>If they love</i>
Laou kwōyādawastlo,	<i>If they love.</i>

Present Imperfect Tense.

Tlaou kwōyādaḡungstlo,	<i>If I</i>	} <i>be loving.</i>
Dahou " "	<i>If thou</i>	
Laou " "	<i>If he</i>	
Talung " "	<i>If we</i>	
Dalung " "	<i>If ye</i>	
Ltha " "	<i>If they</i>	
Laou kwōyādaḡungwastlo,	<i>If they</i>	

Past Tense.

Tlaou kwōyādaiaastlo,	<i>If I loved.</i>
Dahou " "	<i>If thou lovedst.</i>
Laou " "	<i>If he loved.</i>
Talung " "	<i>If we loved.</i>
Dalung " "	<i>If ye loved.</i>
Ltha " "	<i>If they loved.</i>
Laou kwōyādonastlo,	<i>If they loved.</i>

Past Imperfect Tense.

Tlaou kwōyādaḡiḡanastlo,	<i>If I were</i>	} <i>loving.</i>
Dahou " "	<i>If thou wert</i>	
Laou " "	<i>If he were</i>	
Talung " "	<i>If we were</i>	
Dalung " "	<i>If ye were</i>	
Ltha " "	<i>If they were</i>	
Laou kwōyādaḡiḡwanastlo,	<i>If they were</i>	

Perfect Tense.

Tlaou kwōyādagīgāstlo,	<i>If I have</i>	} loved.
Dahou “	<i>If thou hast</i>	
Laou “	<i>If he has</i>	
Talung “	<i>If we have</i>	
Dalung “	<i>If ye have</i>	
Ltha “	<i>If they have</i>	
Laou kwōyādagīouastlo,	<i>If they have</i>	}

Perfect Progressive Tense.

Tlaou kwōyādaganastlo,	<i>If I have</i>	} been loving.
Dahou “	<i>If thou hast</i>	
Laou “	<i>If he has</i>	
Talung “	<i>If we have</i>	
Dalung “	<i>If ye have</i>	
Ltha “	<i>If they have</i>	
Laou kwōyādwoḡanastlo,	<i>If they have</i>	}

Pluperfect Tense.

Tlaou kwōyādagīgāsīto.	<i>If I had</i>	} loved.
Dahou “	<i>If thou hadst</i>	
Laou “	<i>If he had</i>	
Talung “	<i>If we had</i>	
Dalung “	<i>If ye had</i>	
Ltha “	<i>If they had</i>	
Laou kwōyādagīousīto,	<i>If they had</i>	}

Pluperfect Progressive Tense.

Tlaou kwōyādagīgungastlo,	<i>If I had</i>	} been loving.
Dahou “	<i>If thou hadst</i>	
Laou “	<i>If he had</i>	
Talung “	<i>If we had</i>	
Dalung “	<i>If ye had</i>	
Ltha “	<i>If they had</i>	
Laou kwōyādagīoungastlo,	<i>If they had</i>	}

Future Tense.

Tlaou kwōyādasēstlo,	<i>If I shall</i>	} love.
Dahou “	<i>If thou wilt</i>	
Laou “	<i>If he will</i>	
Talung “	<i>If we shall</i>	
Dalung “	<i>If ye will</i>	
Ltha “	<i>If they will</i>	
Laou kwōyādawasēstlo,	<i>If they will</i>	}

Future Progressive Tense.

Tlaou kwōyālagīgungsc̄stlo,	<i>If I shall</i>	} <i>be loving-</i>
Dahou "	<i>If thou wilt</i>	
Laou "	<i>If he will</i>	
Talung "	<i>If we shall</i>	
Dalung "	<i>If ye will</i>	
Ltha "	<i>If they will</i>	
Laou kwōyādagīgungwas̄c̄stlo,	<i>If they will</i>	

Future Perfect Tense.

Tlaou kwōyādagungasc̄stlo,	<i>If I shall</i>	} <i>have loved.</i>
Dahou "	<i>If thou wilt</i>	
Laou "	<i>If he will</i>	
Talung "	<i>If we shall</i>	
Dalung "	<i>If ye will</i>	
Ltha "	<i>If they will</i>	
Laou kwōyādagungwas̄c̄stlo,	<i>If they will</i>	

Future Perfect Progressive Tense.

Tlaou kwōyādagūngungasc̄stlo,	<i>If I shall</i>	} <i>have been</i> <i>loving.</i>
Dahou "	<i>If thou wilt</i>	
Laou "	<i>If he will</i>	
Talung "	<i>If we shall</i>	
Dalung "	<i>If ye will</i>	
Ltha "	<i>If they will</i>	
Laou "	<i>If they will</i>	

POTENTIAL.

Present Tense.

Tlaou kwōyādahāngung,	<i>I may</i>	} <i>or can love.</i>
Dahou "	<i>Thou mayst</i>	
Laou "	<i>He may</i>	
Talung "	<i>We may</i>	
Dalung "	<i>Ye may</i>	
Ltha "	<i>They may</i>	
Laou kwōyādouhanāngung,	<i>They may</i>	

Progressive Tense.

Tlaou kwōyādagūnghāngung,	<i>I may</i>	} <i>or can be</i> <i>loving.</i>
Dahou "	<i>Thou mayst</i>	
Laou "	<i>He may</i>	
Talung "	<i>We may</i>	
Dalung "	<i>Ye may</i>	
Ltha "	<i>They may</i>	
Laou kwōyādoungūnghāngung,	<i>They may</i>	

Past and Future Tenses.

Tlaou kwōyādāhasingung,	<i>I may</i>	} <i>love.</i>
Dahou “	<i>Thou mayst</i>	
Laou “	<i>He may</i>	
Talung “	<i>We may</i>	
Dalung “	<i>Ye may</i>	
Ltha “	<i>They may</i>	
Laou kwōyādawāhasingung,	<i>They may</i>	

Past and Future Progressive Tenses.

Tlaou kwōyādāgīhasingung,	<i>I may</i>	} <i>be always loving.</i>
Dahou “	<i>Thou mayst</i>	
Laou “	<i>He may</i>	
Talung “	<i>We may</i>	
Dalung “	<i>Ye may</i>	
Ltha “	<i>They may</i>	
Laou kwōyādougīhasingung,	<i>They may</i>	

Perfect Tense.

Tlaou kwōyādāgāngahanḡung,	<i>I may</i>	} <i>have loved.</i>
Dahou “	<i>Thou mayst</i>	
Laou “	<i>He may</i>	
Talung “	<i>We may</i>	
Dalung “	<i>Ye may</i>	
Ltha “	<i>They may</i>	
Laou kwōyādougāngahanḡung,	<i>They may</i>	

Perfect Progressive Tense.

Tlaou kwōyādāiahāngung,	<i>I may</i>	} <i>have always loved.</i>
Dahou “	<i>Thou mayst</i>	
Laou “	<i>He may</i>	
Talung “	<i>We may</i>	
Dalung “	<i>Ye may</i>	
Ltha “	<i>They may</i>	
Laou kwōyādawaiahāngung,	<i>They may</i>	

PURE CONJUNCTIVE MOOD.

Present Tense.

Tlaou kwōyādīc lāḡung,	<i>I should</i>	} <i>love.</i>
Dahou “	<i>Thou shouldst</i>	
Laou “	<i>He should</i>	
Talung “	<i>We should</i>	
Dalung “	<i>Ye should</i>	
Ltha “	<i>They should</i>	
Laou “ louwang,	<i>They should</i>	

Present Progressive Tense.

Tlaou kwōyādiē lāguṅṅung,	<i>I should</i>	}	<i>be loving</i>
Dahou " "	<i>Thou shouldst</i>		
Laou " "	<i>He should</i>		
Talung " "	<i>We should</i>		
Dalung " "	<i>Ye should</i>		
Ltha " "	<i>They should</i>		
Laou " lāḡungwang,	<i>They should</i>		

Perfect Tense.

Tlaou kwōyādiē lāḡini,	<i>I should</i>	}	<i>have loved.</i>
Dahou " "	<i>Thou shouldst</i>		
Laou " "	<i>He should</i>		
Talung " "	<i>We should</i>		
Dalung " "	<i>Ye should</i>		
Ltha " "	<i>They should</i>		
Laou " loḡini,	<i>They should.</i>		

Perfect Progressive Tense.

Tlaou kwōyādiē lāḡun,	<i>I should</i>	}	<i>have been loving.</i>
Dahou " "	<i>Thou shouldst</i>		
Laou " "	<i>He should</i>		
Talung " "	<i>We should</i>		
Dalung " "	<i>Ye should</i>		
Ltha " "	<i>They should</i>		
Laou " loḡun,	<i>They should</i>		

CONDITIONAL CONJUNCTIVE MOOD.

Present Tense.

Tlaou kwōyādatlingāḡung,	<i>I would</i>	}	<i>love.</i>
Dahou " "	<i>Thou wouldst</i>		
Laou " "	<i>He would</i>		
Talung " "	<i>We would</i>		
Dalung " "	<i>Ye would</i>		
Ltha " "	<i>They would</i>		
Laou kwōyādatlingouḡung,	<i>They would</i>		

Present Progressive Tense.

Tlaou kwōyādatlingāḡunḡung,	<i>I would</i>	}	<i>be loving.</i>
Dahou " "	<i>Thou wouldst</i>		
Laou " "	<i>He would</i>		
Talung " "	<i>We would</i>		
Dalung " "	<i>Ye would</i>		
Ltha " "	<i>They would</i>		
Laou kwōyādatlingwoḡunḡung,	<i>They would</i>		

Imperfect Tense.

Tlaou kwōyādīcan,	<i>I might</i>	} <i>love.</i>
Dahou “	<i>Thou mightst</i>	
Laou “	<i>He might</i>	
Talung “	<i>We might</i>	
Dalung “	<i>Ye might</i>	
Ltha “	<i>They might</i>	
Laou kwōyādawēan,	<i>They might</i>	

Perfect Tense.

Tlaou kwōyādatlingāgīni,	<i>I would</i>	} <i>have loved.</i>
Dahou “	<i>Thou wouldst</i>	
Laou “	<i>He would</i>	
Talung “	<i>We would</i>	
Dalung “	<i>Ye would</i>	
Ltha “	<i>They would</i>	
Laou kwōyādatlingwoḡīni,	<i>They would</i>	

Perfect Progressive Tense.

Tlaou kwōyādatlingāgun,	<i>I would</i>	} <i>have been loving.</i>
Dahou “	<i>Thou wouldst</i>	
Laou “	<i>He would</i>	
Talung “	<i>We would</i>	
Dalung “	<i>Ye would</i>	
Ltha “	<i>They would</i>	
Laou kwōyādatlingwoḡun,	<i>They would</i>	

INFINITIVE MOOD.

Present,	Kwōyādiē,	<i>To love.</i>
Present progressive,	Kwōyādaḡiḡē,	<i>To be loving</i>
Perfect,	Kwōyādaḡunē,	<i>To have loved.</i>
Perfect progressive,	Kwōyādaḡiḡunē,	<i>To have been loving.</i>

PARTICIPLES.

Present,	Kwōyādas,	<i>Loving.</i>
Present progressive,	Kwōyādaḡiḡīni,	<i>Having been loving.</i>
Perfect,	Kwōyādaḡuni,	<i>Having loved.</i>

D. PASSIVE VOICE.

NOTE.—The passive voice is very rarely used in the Haida language.

Conjugation II.

INDICATIVE MOOD.

Present Tense.

Dī kwōyādiḡung,	<i>I am</i>	} <i>loved.</i>
Dung “	<i>Thou art</i>	
Il “	<i>He is</i>	
Ītll “	<i>We are</i>	
Dalung “	<i>Ye are</i>	
Ltha “	<i>They are</i>	

Present Imperfect Tense.

Dì kwōyādiāgūng	<i>I am</i>	} <i>being loved.</i>
Dung "	<i>Thou art</i>	
Il "	<i>He is</i>	
Ītil "	<i>We are</i>	
Dalung "	<i>Ye are</i>	
Ltha "	<i>They are</i>	

Past Tense.

Dì kwōyādiāgūni,	<i>I was</i>	} <i>loved.</i>
Dung "	<i>Thou wast</i>	
Il "	<i>He was</i>	
Ītil "	<i>We were</i>	
Dalung "	<i>Ye were</i>	
Ltha "	<i>They were</i>	

Past Imperfect Tense.

Dì kwōyādiāgīni,	<i>I was</i>	} <i>being loved.</i>
Dung "	<i>Thou wast</i>	
Il "	<i>He was</i>	
Ītil "	<i>We were</i>	
Dalung "	<i>Ye were</i>	
Ltha "	<i>They were</i>	

Perfect Tense.

Dì kwōyādiāgīni,	<i>I have</i>	} <i>been loved.</i>
Dung "	<i>Thou hast</i>	
Il "	<i>He has</i>	
Ītil "	<i>We have</i>	
Dalung "	<i>Ye have</i>	
Ltha "	<i>They have</i>	

Perfect Progressive.

Dì kwōyādiāgūn,	<i>I have</i>	} <i>more than once been loved.</i>
Dung "	<i>Thou hast</i>	
Il "	<i>He has</i>	
Ītil "	<i>We have</i>	
Dalung "	<i>Ye have</i>	
Ltha "	<i>They have</i>	

Pluperfect Tense.

Dì kwōyādiāgīgūngwan,	<i>I have</i>	} <i>been loved.</i>
Dung "	<i>Thou hadst</i>	
Il "	<i>He had</i>	
Ītil "	<i>We had</i>	
Dalung "	<i>Ye had</i>	
Ltha "	<i>They had</i>	

Pluperfect Progressive Tense.

Dī kwōyādiāgīgungung,	<i>I had</i>	} <i>been loved more than once.</i>
Dung “	<i>Thou hadst</i>	
Il “	<i>He had</i>	
Ītil “	<i>We had</i>	
Dalung “	<i>Ye had</i>	
Ltha “	<i>They had</i>	

Future Tense.

Dī kwōyādiāsang,	<i>I shall</i>	} <i>be loved.</i>
Dung “	<i>Thou will</i>	
Il “	<i>He will</i>	
Ītil “	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	

Future Perfect Tense.

Dī kwōyādiāgungsang,	<i>I shall</i>	} <i>have been loved.</i>
Dung “	<i>Thou will</i>	
Il “	<i>He will</i>	
Ītil “	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They shall</i>	

Future Perfect Progressive.

Dī kwōyādiāgīgungsang,	<i>I shall</i>	} <i>have been loved more than once.</i>
Dung “	<i>Thou will</i>	
Il “	<i>He will</i>	
Ītil “	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	

INTENTIONAL FORM.

Present Tense.

Dī kwōyādiāungkasang,	<i>I am</i>	} <i>about to be loved.</i>
Dung “	<i>Thou art</i>	
Il “	<i>He is</i>	
Ītil “	<i>We are</i>	
Dalung “	<i>Ye are</i>	
Ltha “	<i>They are</i>	

Imperfect Tense.

Dī kwōyāliā talung,	<i>I am</i>	} <i>going to be loved.</i>
Dung “ “	<i>Thou art</i>	
Il “ “	<i>He is</i>	
Ītil “ “	<i>We are</i>	
Dalung “ “	<i>Ye are</i>	
Ltha “ “	<i>They are</i>	

Past Tense.

Dī kwōyādiāngkaḡīḡini,	<i>I was</i>	} <i>about to be loved.</i>
Dung "	<i>Thou wast</i>	
Il "	<i>He was</i>	
Ītil "	<i>We were</i>	
Dalung "	<i>Ye were</i>	
Ltha "	<i>They were</i>	

Future Tense.

Dī kwōyādiāḡiungkasang,	<i>I shall</i>	} <i>be about to be loved.</i>
Dung "	<i>Thou wilt</i>	
Il "	<i>He will</i>	
Ītil "	<i>We shall</i>	
Dalung "	<i>Ye will</i>	
Ltha "	<i>They will</i>	

IMPERATIVE MOOD.

Present Tense.

Agwan lth dī kwōyādada,	<i>Let me</i>	} <i>be loved.</i>
Agwan lth dung kwōyādada,	<i>Be thou</i>	
Agwan lth il kwōyādada,	<i>Let him</i>	
Agwan lth itil kwōyādada,	<i>Let us</i>	
Agwan lth dalung kwōyādada,	<i>Be ye</i>	
Agwan lth ltha kwōyādada,	<i>Let them</i>	

Present Progressive Tense.

Agwan lth dī kwōyādaḡīda,	<i>Let me</i>	} <i>be continually loved.</i>
Agwan lth dung kwōyādaḡīda,	<i>Be thou</i>	
Agwan lth il kwōyādaḡīda,	<i>Let him</i>	
Agwan lth itil kwōyādaḡīda,	<i>Let us</i>	
Agwan lth dalung kwōyādaḡīda,	<i>Be ye</i>	
Agwan lth ltha kwōyādaḡīda,	<i>Let them</i>	

SUBJUNCTIVE MOOD.

Present Tense.

Dī kwōyādiāstlo,	<i>If I</i>	} <i>be loved.</i>
Dung "	<i>If thou</i>	
Il "	<i>If he</i>	
Ītil "	<i>If we</i>	
Dalung "	<i>If ye</i>	
Ltha "	<i>If they</i>	

Present Imperfect.

Dī kwōyādiāḡungstlo,	<i>If I</i>	} <i>be continually loved.</i>
Dung "	<i>If thou</i>	
Il "	<i>If he</i>	
Ītil "	<i>If we</i>	
Dalung "	<i>If ye</i>	
Ltha "	<i>If they</i>	

Past Tense.

Dī kwōyādiāgūnstlo,	<i>If I were</i>	} loved.
Dung "	<i>If thou wast</i>	
Il "	<i>If he were</i>	
Ītil "	<i>If we were</i>	
Dalung "	<i>If ye were</i>	
Ltha "	<i>If they were</i>	

Past Imperfect Tense.

Dī kwōyādiāgīganastlo,	<i>If I were</i>	} continually loved.
Dung "	<i>If thou wert</i>	
Il "	<i>If he were</i>	
Ītil "	<i>If we were</i>	
Dalung "	<i>If ye were</i>	
Ltha "	<i>If they were</i>	

Perfect Tense.

Dī kwōyādiāgīgastlo,	<i>If I have</i>	} been loved.
Dung "	<i>If thou hast</i>	
Il "	<i>If he has</i>	
Ītil "	<i>If we have</i>	
Dalung "	<i>If ye have</i>	
Ltha "	<i>If they have</i>	

Perfect Progressive Tense.

Dī kwōyādiāgīganastlo,	<i>If I have</i>	} been continually loved.
Dung "	<i>If thou hast</i>	
Il "	<i>If he has</i>	
Ītil "	<i>If we have</i>	
Dalung "	<i>If ye have</i>	
Ltha "	<i>If they have</i>	

Pluperfect Tense.

Dī kwōyādiāgīgasīto,	<i>If I had</i>	} been loved.
Dung "	<i>If thou hadst</i>	
Il "	<i>If he had</i>	
Ītil "	<i>If we had</i>	
Dalung "	<i>If ye had</i>	
Ltha "	<i>If they had</i>	

Pluperfect Progressive Tense.

Dī kwōyādiāgīgasīto,	<i>If I had</i>	} been continually loved.
Dung "	<i>If thou hadst</i>	
Il "	<i>If he had</i>	
Ītil "	<i>If we had</i>	
Dalung "	<i>If ye had</i>	
Ltha "	<i>If they had</i>	

Future Tense.

Dī kwōyādiāsēstlo,	<i>If I shall</i>	} <i>be loved.</i>
Dung "	<i>If thou wilt</i>	
Il "	<i>If he will</i>	
Ītil "	<i>If we shall</i>	
Dalung "	<i>If ye will</i>	
Ltha "	<i>If they will</i>	

Future Progressive Tense.

Dī kwōyādiāgūngsēstlo,	<i>If I shall</i>	} <i>be continually loved.</i>
Dung "	<i>If thou wilt</i>	
Il "	<i>If he will</i>	
Ītil "	<i>If we shall</i>	
Dalung "	<i>If ye will</i>	
Ltha "	<i>If they will</i>	

Future Perfect Tense.

Dē kwōyādiāgūngsēstlo,	<i>If I shall</i>	} <i>have been loved.</i>
Dung "	<i>If thou wilt</i>	
Il "	<i>If he will</i>	
Ītil "	<i>If we shall</i>	
Dalung "	<i>If ye will</i>	
Ltha "	<i>If they will</i>	

Future Perfect Progressive Tense.

Dī kwōyādiāgūngūngsēstlo,	<i>If I shall</i>	} <i>have been continually loved.</i>
Dung "	<i>If thou wilt</i>	
Il "	<i>If he will</i>	
Ītil "	<i>If we shall</i>	
Dalung "	<i>If ye will</i>	
Ltha "	<i>If they will</i>	

POTENTIAL MOOD.

Present Tense.

Dī kwōyādiāhangūng,	<i>I may</i>	} <i>or can be loved.</i>
Dung, "	<i>Thou mayst</i>	
Il "	<i>He may</i>	
Ītil "	<i>We may</i>	
Dalung "	<i>Ye may</i>	
Ltha "	<i>They may</i>	

Present Progressive Tense.

Dī kwōyādiāgunghanḡng,	<i>I may</i>	} <i>or can be continually loved.</i>
Dung "	<i>Thou mayst</i>	
Il "	<i>He may</i>	
Ītil "	<i>We may</i>	
Dalung "	<i>Ye may</i>	
Ltha "	<i>They may</i>	

Past and Future Tenses.

Dī kwōyādiāhasinḡung,	<i>I may</i>	} <i>be loved.</i>
Dung “	<i>Thou mayst</i>	
Il “	<i>He may</i>	
Ītil “	<i>We may</i>	
Daluḡ “	<i>Ye may</i>	
Ltha “	<i>They may</i>	

Past and Future Progressive Tenses.

Dī kwōyādiāḡihasinḡung,	<i>I may</i>	} <i>be continually loved.</i>
Dung “	<i>Thou mayst</i>	
Il “	<i>He may</i>	
Ītil “	<i>We may</i>	
Daluḡ “	<i>Ye may</i>	
Ltha “	<i>They may</i>	

Perfect Tense.

Dī kwōyādiāḡangahanḡung,	<i>I may</i>	} <i>have been loved.</i>
Dung “	<i>Thou mayst</i>	
Il “	<i>He may</i>	
Ītil “	<i>We may</i>	
Daluḡ “	<i>Ye may</i>	
Ltha “	<i>They may</i>	

Perfect Progressive Tense.

Dī kwōyādiāḡiḡangahanḡung,	<i>I may</i>	} <i>have been continually loved.</i>
Dung “	<i>Thou mayst</i>	
Il “	<i>He may</i>	
Ītil “	<i>We may</i>	
Daluḡ “	<i>Ye may</i>	
Ltha “	<i>They may</i>	

PURE CONJUNCTIVE MOOD.

Present Tense.

Dī kwōyādiā lāḡung,	<i>I should</i>	} <i>be loved.</i>
Dung “ “	<i>Thou shouldst</i>	
Il “ “	<i>He should</i>	
Ītil “ “	<i>We should</i>	
Daluḡ “ “	<i>Ye should</i>	
Ltha “ “	<i>They should</i>	

Present Progressive Tense.

Dī kwōyādiā lāḡunḡung,	<i>I should</i>	} <i>be continually loved.</i>
Dung “ “	<i>Thou shouldst</i>	
Il “ “	<i>He should</i>	
Ītil “ “	<i>We should</i>	
Daluḡ “ “	<i>Ye should</i>	
Ltha “ “	<i>They should</i>	

Perfect Progressive Tense.

Dī kwōyādiā lāgun,	<i>I should</i>	} <i>have been continually loved.</i>
Dung " "	<i>Thou shouldst</i>	
Il " "	<i>He should</i>	
Ītil; " "	<i>We should</i>	
Dalung " "	<i>Ye should</i>	
Ltha " "	<i>They should</i>	

CONDITIONAL CONJUNCTIVE MOOD.

Present Tense.

Dī kwōyādiātlingāgung,	<i>I would</i>	} <i>be loved.</i>
Dung " "	<i>Thou wouldst</i>	
Il " "	<i>He would</i>	
Ītil " "	<i>We would</i>	
Dalung " "	<i>Ye would</i>	
Ltha " "	<i>They would</i>	

Present Progressive Tense.

Dī kwōyādiātlingāgungung,	<i>I would</i>	} <i>be continu- ally loved</i>
Dung " "	<i>Thou wouldst</i>	
Il " "	<i>He would</i>	
Ītil " "	<i>We would</i>	
Dalung " "	<i>Ye would</i>	
Ltha " "	<i>They would</i>	

Perfect Tense.

Dī kwōyādiātlingāgīni,	<i>I would</i>	} <i>have been loved.</i>
Dung " "	<i>Thou wouldst</i>	
Il " "	<i>He would</i>	
Ītil " "	<i>We would</i>	
Dalung " "	<i>Ye would</i>	
Ltha " "	<i>They would</i>	

Perfect Progressive Tense.

Dī kwōyādiātlingāgun,	<i>I would</i>	} <i>have been continually loved.</i>
Dung " "	<i>Thou wouldst</i>	
Il " "	<i>He would</i>	
Ītil " "	<i>We would</i>	
Dalung " "	<i>Ye would</i>	
Ltha " "	<i>They would</i>	

INFINITIVE MOOD.

Present,	Kwōyādiādē,	<i>To be loved</i>
Present Progressive,	Kwōyādiāgīgē,	<i>To be continually loved.</i>
Perfect,	Kwōyādiāgunē,	<i>To have been or to be loved.</i>
Perfect Progressive,	Kwōyādiāgūnē,	<i>To have been continually loved.</i>

PARTICIPLES.

Present,	Kwōyādiās,	<i>Being loved.</i>
Present Progressive,	Kwōyādiāḡiḡini,	<i>Being continually loved.</i>
Perfect,	Kwōyādiāḡuni,	<i>Loved or having been loved.</i>

E. NEGATIVE FORM.—“Not to write.”

I shall now conjugate the verb “to write,” and as the active and passive voices are similar to those of “kwōyāda” already conjugated, I shall conjugate its negative form in the active voice only.

CONJUGATION III.

Indicative Mood.

ACTIVE VOICE.

Present Tense.

Kum	lth	kālungāḡung,	<i>I do</i>	} <i>not write.</i>
“	dung	“	<i>Thou dost</i>	
“	il	“	<i>He does</i>	
“	talung	“	<i>We do</i>	
“	dalung	“	<i>Ye do</i>	
“	ltha	“	<i>They do</i>	
“	il	kālungwāḡung,	<i>They do</i>	

Present Progressive Tense.

Kum	lth	kālungūḡung,	<i>I am</i>	} <i>not writing.</i>
“	dung	“	<i>Thou art</i>	
“	il	“	<i>He is</i>	
“	talung	“	<i>We are</i>	
“	dalung	“	<i>Ye are</i>	
“	ltha	“	<i>They are</i>	
“	il	kālungwāḡung,	<i>They are</i>	

Past Tense.

Kum	lth	kālungāḡuni,	<i>I did</i>	} <i>not write.</i>
“	dung	“	<i>Thou didst</i>	
“	il	“	<i>He did</i>	
“	talung	“	<i>We did</i>	
“	dalung	“	<i>Ye did</i>	
“	ltha	“	<i>They did</i>	
“	il	kālungwāḡuni,	<i>They did</i>	

Past Imperfect Tense.

Kum	lth	kālungāḡiḡini,	<i>I was</i>	} <i>not writing.</i>
“	dung	“	<i>Thou wast</i>	
“	il	“	<i>He was</i>	
“	talung	“	<i>We were</i>	
“	dalung	“	<i>Ye were</i>	
“	ltha	“	<i>They were</i>	
“	il	kālungwāḡiḡini,	<i>They were</i>	

Perfect Tense

Kum lth kálungāngīni,	<i>I have</i>	} not written.
" dung "	<i>Thou hast</i>	
" il "	<i>He has</i>	
" talung "	<i>We have</i>	
" dalung "	<i>Ye have</i>	
" ltha "	<i>They have</i>	
" il kálungwāngīni,	<i>They have</i>	

Perfect Progressive Tense.

Kum lth kálungāngūn,	<i>I have</i>	} not been writing.
" dung "	<i>Thou hast</i>	
" il "	<i>He has</i>	
" talung "	<i>We have</i>	
" dalung "	<i>Ye have</i>	
" ltha "	<i>They have</i>	
" il kálungwāngūn,	<i>They have</i>	

Pluperfect Tense.

Kum lth kálungīarūngūwau,	<i>I had</i>	} not written.
" dung "	<i>Thou hadst</i>	
" il "	<i>He had</i>	
" talung "	<i>We had</i>	
" dalung "	<i>Ye had</i>	
" ltha "	<i>They had</i>	
" il kálungīouāngūwau,	<i>They had</i>	

Pluperfect Progressive Tense.

Kum lth kálungīgūngūngūng,	<i>I had</i>	} not been writing.
" dung "	<i>Thou hadst</i>	
" il "	<i>He had</i>	
" talung "	<i>We had</i>	
" dalung "	<i>Ye had</i>	
" ltha "	<i>They had</i>	
" il kálungīgūngwāngūng,	<i>They had</i>	

Future Tense.

Kum lth kálungāngsang,	<i>I shall</i>	} not write.
" dung "	<i>Thou wilt</i>	
" il "	<i>He will</i>	
" talung "	<i>We shall</i>	
" dalung "	<i>Ye will</i>	
" ltha "	<i>They will</i>	
" il kálungwāngsang,	<i>They will</i>	

Future Perfect Tense.

Kum	lth	kālunḡungāngsang,	<i>I shall</i>	} <i>not be writing.</i>
"	dung	"	<i>Thou wilt</i>	
"	il	"	<i>He will</i>	
"	talung	"	<i>We shall</i>	
"	dalung	"	<i>Ye will</i>	
"	ltha	"	<i>They will</i>	
"	il	kālunḡungwāngsang,	<i>They will</i>	

Future Perfect Tense.

Kum	lth	kālunḡungḡungāngsang,	<i>I shall</i>	} <i>not have written.</i>
"	dung	"	<i>Thou wilt</i>	
"	il	"	<i>He will</i>	
"	talung	"	<i>We shall</i>	
"	dalung	"	<i>Ye will</i>	
"	ltha	"	<i>They will</i>	
"	il	"	<i>They will</i>	

Future Perfect Progressive Tense.

Kum	lth	kālunḡiḡungāngsang,	<i>I shall</i>	} <i>not have been writing.</i>
"	dung	"	<i>Thou wilt</i>	
"	il	"	<i>He will</i>	
"	talung	"	<i>We shall</i>	
"	dalung	"	<i>Ye will</i>	
"	ltha	"	<i>They will</i>	
"	il	kālunḡiḡungwāngsang,	<i>They will</i>	

INTENTIONAL FORM.

Present Tense.

Kum	lth	kālunḡungkashāngḡung,	<i>I am</i>	} <i>not about to write.</i>
"	dung	"	<i>Thou art</i>	
"	il	"	<i>He is</i>	
"	talung	"	<i>We are</i>	
"	dalung	"	<i>Ye are</i>	
"	ltha	"	<i>They are</i>	
"	il	kālunḡungkashwāngḡung,	<i>They are</i>	

Imperfect Tense.

Kum	lth	kālunḡatalāngḡung,	<i>I am</i>	} <i>not going to write.</i>
"	dung	"	<i>Thou art</i>	
"	il	"	<i>He is</i>	
"	talung	"	<i>We are</i>	
"	dalung	"	<i>Ye are</i>	
"	ltha	"	<i>They are</i>	
"	il	kālunḡatalwāngḡung,	<i>They are</i>	

Past Tense.

Kum lth kälungunkaänḡigini,	<i>I was</i>	} <i>not about to write.</i>
“ dung “	<i>Thou wast</i>	
“ il “	<i>He was</i>	
“ talung “	<i>We were</i>	
“ dalung “	<i>Ye were</i>	
“ ltha “	<i>They were</i>	
“ il kälungunkawänḡigini,	<i>They were</i>	

Future Tense.

Kum lth kälunḡiänungkasang,	<i>I shall</i>	} <i>not be about to write.</i>
“ dung “	<i>Thou wilt</i>	
“ il “	<i>He will</i>	
“ talung “	<i>We shall</i>	
“ dalung “	<i>Ye will</i>	
“ ltha “	<i>They will</i>	
“ il kälunḡiwänungkasang,	<i>They will</i>	

IMPERATIVE MOOD.

Present Tense.

Kum lth kälunḡändzing,	<i>Let me</i>	} <i>not write.</i>
“ lth kälunḡäng,	<i>Do thou</i>	
“ il kälunḡändzing,	<i>Let him</i>	
“ talung kälunḡändzing,	<i>Let us</i>	
“ lth kälunḡängo,	<i>Do ye</i>	
“ ltha kälunḡändzing,	<i>Let them</i>	
“ il kälunḡwändzing,	<i>Let them</i>	

Present Progressive.

Kum lth kälunḡiändzing,	<i>Let me</i>	} <i>not be always writing.</i>
“ lth kälunḡiäng,	<i>Do thou</i>	
“ il kälunḡiändzing,	<i>Let him</i>	
“ talung kälunḡiändzing,	<i>Let us</i>	
“ lth kälunḡiängo,	<i>Do ye</i>	
“ ltha kälunḡiändzing,	<i>Let them</i>	
“ il kälunḡiwändzing,	<i>Let them</i>	

HISTORIC FORM.

Past Tense.

Kum lth kälängängang,	<i>I did</i>	} <i>not write.</i>
“ dung “	<i>Thou didst</i>	
“ il “	<i>He did</i>	
“ talung “	<i>We did</i>	
“ dalung “	<i>Ye did</i>	
“ ltha “	<i>They did</i>	
“ il kälängwängang,	<i>They did</i>	

Pluperfect Tense.

Kum lth kälungāngangang,	<i>I had</i>	} not written.
" dung " "	<i>Thou hadst</i>	
" il " "	<i>He had</i>	
" talung " "	<i>We had</i>	
" dalung " "	<i>Ye had</i>	
" ltha " "	<i>They had</i>	
" il kälungwāngangang,	<i>They had</i>	

FORM DENOTING A DESIRE OR WISH.

Present Tense.

Kum lth kälunḡe da kwudungāngung,	<i>I do</i>	} not wish to write.
" dung " " "	<i>Thou dost</i>	
" il " " "	<i>He does</i>	
" talung " " "	<i>We do</i>	
" dalung " " "	<i>Ye do</i>	
" ltha " " "	<i>They do</i>	
" il " " kwudungāngwang,	<i>They do</i>	

Past Tense.

Kum lth kälunḡe da kwudungānguni,	<i>I did</i>	} not wish to write.
" dung " " "	<i>Thou didst</i>	
" il " " "	<i>He did</i>	
" talung " " "	<i>We did</i>	
" dalung " " "	<i>Ye did</i>	
" ltha " " "	<i>They did</i>	
" il " " kwudungwānguni,	<i>They did</i>	

Future Tense.

Kum lth kälunḡe da kwudungāngsang,	<i>I shall</i>	} not wish to write.
" dung " " "	<i>Thou wilt</i>	
" il " " "	<i>He will</i>	
" talung " " "	<i>We shall</i>	
" dalung " " "	<i>Ye will</i>	
" ltha " " "	<i>They will</i>	
" il " " kwudungwāngsang,	<i>They will</i>	

SUBJUNCTIVE MOOD.

Present Tense.

Kum lth kälunḡanstlo,	<i>If I do</i>	} not write.
" dung " "	<i>If thou dost</i>	
" il " "	<i>If he does</i>	
" talung " "	<i>If we do</i>	
" dalung " "	<i>If ye do</i>	
" ltha " "	<i>If they do</i>	
" il kälunḡwānstlo,	<i>If they do</i>	

Present Progressive Tense.

Kum lth kälungungānstlo,	<i>If I be</i>	} <i>not writing.</i>
" dung "	<i>If thou art</i>	
" il "	<i>If he is</i>	
" talung "	<i>If we are</i>	
" dalung "	<i>If ye are</i>	
" ltha "	<i>If they are</i>	
" il kälungungwānstlo,	<i>If they are</i>	

Past Tense.

Kum lth kälungāngastlo,	<i>If I did</i>	} <i>not write.</i>
" dung "	<i>If thou didst</i>	
" il "	<i>If he did</i>	
" talung "	<i>If we did</i>	
" dalung "	<i>If ye did</i>	
" ltha "	<i>If they did</i>	
" il kälungwāngastlo,	<i>If they did</i>	

Past Progressive Tense.

Kum lth kälungīgānāngastlo,	<i>If I were</i>	} <i>not writing.</i>
" dnung "	<i>If thou wert</i>	
" il "	<i>If he were</i>	
" talung "	<i>If we were</i>	
" dalung "	<i>If ye were</i>	
" ltha "	<i>If they were</i>	
" il kälungīgānwāngastlo,	<i>If they were</i>	

Perfect Tense.

Kum lth kälungīāngastlo,	<i>If I have</i>	} <i>not written.</i>
" dung "	<i>If thou hast</i>	
" il "	<i>If he has</i>	
" talung "	<i>If we have</i>	
" dalung "	<i>If ye have</i>	
" ltha "	<i>If they have</i>	
" il kälungīwāngastlo,	<i>If they have</i>	

Perfect Progressive Tense.

Kum lth kälungūngāngasitlo,	<i>If I have</i>	} <i>not been writing.</i>
" dung "	<i>If thou hast</i>	
" il "	<i>If he has</i>	
" talung "	<i>If we have</i>	
" dalung "	<i>If ye have</i>	
" ltha "	<i>If they have</i>	
" il kälungūngwāngasitlo,	<i>If they have</i>	

Pluperfect Tense.

Kum	lth	kālunḡiāngasitlo,	If I had	} not written.
"	dung	"	If thou hadst	
"	il	"	If he had	
"	talung	"	If we had	
"	dalung	"	If ye had	
"	ltha	"	If they had	
"	il	kālunḡiāngasitlo,	If they had	

Pluperfect Perfect Tense.

Kum	lth	kālunḡiḡungānstlo,	If I had	} not been writing.
"	dung	"	If thou hadst	
"	il	"	If he had	
"	talung	"	If we had	
"	dalung	"	If ye had	
"	ltha	"	If they had	
"	il	kālunḡiḡungwānstlo,	If they had	

Future Tense.

Kum	lth	kālunḡāngsēstlo,	If I shall	} not write.
"	dung	"	If thou wilt	
"	il	"	If he will	
"	talung	"	If we shall	
"	dalung	"	If ye will	
"	ltha	"	If they will	
"	il	kālunḡwāngsēstlo,	If they will	

Future Progressive Tense.

Kum	lth	kālunḡiḡungāngsēstlo,	If I shall	} not be writing.
"	dung	"	If thou will	
"	il	"	If he will	
"	talung	"	If we shall	
"	dalung	"	If ye will	
"	ltha	"	If they will	
"	il	kālunḡiḡungwāngsēstlo,	If they will	

Future Perfect Tense.

Kum	lth	kālunḡungāngsēstlo,	If I shall	} not have written.
"	dung	"	If thou wilt	
"	il	"	If he will	
"	talung	"	If we shall	
"	dalung	"	If ye will	
"	ltha	"	If they will	
"	il	kālunḡungwāngsēstlo,	If they will	

Future Perfect Progressive Tense.

Kum lth kälungüngüngängsčstlo,	<i>If I shall</i>	} <i>not have been writing.</i>
" dung "	<i>If thou wilt</i>	
" il "	<i>If he will</i>	
" talung "	<i>If we shall</i>	
" dalung "	<i>If ye will</i>	
" ltha "	<i>If they will</i>	
il kälungüngüngwängsčstlo,	<i>If they will</i>	

POTENTIAL MOOD.

Present Tense.

Kum lth kälungänhanğung,	<i>I may</i>	} <i>or can not write.</i>
" dung "	<i>Thou mayst</i>	
" il "	<i>He may</i>	
" talung "	<i>We may</i>	
" dalung "	<i>Ye may</i>	
" ltha "	<i>They may</i>	
il kälungwänhanğung,	<i>They may</i>	

Present Progressive Tense.

Kum lth kälungüngänhanğung,	<i>I may</i>	} <i>or can not be writing.</i>
" dung "	<i>Thou mayst</i>	
" il "	<i>He may</i>	
" talung "	<i>We may</i>	
" dalung "	<i>Ye may</i>	
" ltha "	<i>They may</i>	
il kälungüngwänhanğung,	<i>They may</i>	

Past and Future Tenses.

Kum lth kälungänhasinğung,	<i>I may</i>	} <i>not write.</i>
" dung "	<i>Thou mayst</i>	
" il "	<i>He may</i>	
" talung "	<i>We may</i>	
" dalung "	<i>Ye may</i>	
" ltha "	<i>They may</i>	
il kälungwänhasinğung,	<i>They may</i>	

Past and Future Progressive Tenses.

Kum lth kälungüänghasinğung,	<i>I may</i>	} <i>not be writing.</i>
" dung "	<i>Thou mayst</i>	
" il "	<i>He may</i>	
" talung "	<i>We may</i>	
" dalung "	<i>Ye may</i>	
" ltha "	<i>They may</i>	
il kälungüwänghasinğung,	<i>They may</i>	

Perfect Tense.

Kum	lth	kālungāngahangung,	<i>I may</i>	} not have written.
"	dung	" "	<i>Thou mayst</i>	
"	il	" "	<i>He may</i>	
"	talung	" "	<i>We may</i>	
"	dalung	" "	<i>Ye may</i>	
"	ltha	" "	<i>They may</i>	
"	il	kālungwāngahangung,	<i>They may</i>	

Perfect Progressive Tense.

Kum	lth	kālungāngahangung,	<i>I may</i>	} not have been writing.
"	dung	" "	<i>Thou mayst</i>	
"	il	" "	<i>He may</i>	
"	talung	" "	<i>We may</i>	
"	dalung	" "	<i>Ye may</i>	
"	ltha	" "	<i>They may</i>	
"	il	kālungwāngahangung,	<i>They may</i>	

PURE CONJUNCTIVE MOOD.

Present Tense.

Kum	lth	kālungē lāngung,	<i>I should</i>	} not write.
"	dung	" "	<i>Thou shouldst</i>	
"	il	" "	<i>He should</i>	
"	talung	" "	<i>We should</i>	
"	dalung	" "	<i>Ye should</i>	
"	ltha	" "	<i>They should</i>	
"	il	" lāngwang,	<i>They should</i>	

Present Progressive Tense.

Kum	lth	kālungē lāngungāngung,	<i>I should</i>	} not be writing.
"	dung	" "	<i>Thou shouldst</i>	
"	il	" "	<i>He should</i>	
"	talung	" "	<i>We should</i>	
"	dalung	" "	<i>Ye should</i>	
"	ltha	" "	<i>They should</i>	
"	il	" lāngungāngwang.	<i>They should</i>	

Perfect Tense.

Kum	lth	kālungē lāngīni,	<i>I should</i>	} not have written.
"	dung	" "	<i>Thou shouldst</i>	
"	il	" "	<i>He should</i>	
"	talung	" "	<i>We should</i>	
"	dalung	" "	<i>Ye should</i>	
"	ltha	" "	<i>They should</i>	
"	il	" lāwāngini,	<i>They should</i>	

Perfect Progressive Tense.

Kum lth kälungē lāngun,	<i>I should</i>	} <i>not have been writing.</i>
" dung " "	<i>Thou shouldst</i>	
" il " "	<i>He should</i>	
" talung " "	<i>We should</i>	
" dalung " "	<i>Ye should</i>	
" ltha " "	<i>They should</i>	
" il " lāwāngun,	<i>They should</i>	

CONDITIONAL CONJUNCTIVE MOOD.

Present Tense.

Kum lth kälungätlingāngung,	<i>I would</i>	} <i>not write.</i>
" dung " "	<i>Thou wouldst</i>	
" il " "	<i>He would</i>	
" talung " "	<i>We would</i>	
" dalung " "	<i>Ye would</i>	
" ltha " "	<i>They would</i>	
" il kälungätlingwāngung,	<i>They would</i>	

Present Progressive Tense.

Kum lth kälungätlingūngāngung,	<i>I would</i>	} <i>not be writing.</i>
" dung " "	<i>Thou wouldst</i>	
" il " "	<i>He would</i>	
" talung " "	<i>We would</i>	
" dalung " "	<i>Ye would</i>	
" ltha " "	<i>They would</i>	
" il kälungätlingūngwāngung,	<i>They would</i>	

Imperfect Tense.

Kum lth kälungāngēan,	<i>I might</i>	} <i>not write.</i>
" dung " "	<i>Thou mightst</i>	
" il " "	<i>He might</i>	
" talung " "	<i>We might</i>	
" dalung " "	<i>Ye might</i>	
" ltha " "	<i>They might</i>	
" il kälungwāngēan	<i>They might</i>	

Perfect Tense.

Kum lth kälungätlingāngīni,	<i>I would</i>	} <i>not have written.</i>
" dung " "	<i>Thou wouldst</i>	
" il " "	<i>He would</i>	
" talung " "	<i>We would</i>	
" dalung " "	<i>Ye would</i>	
" ltha " "	<i>They would</i>	
" il kälungätlingwāngīni,	<i>They would</i>	

Perfect Progressive Tense.

Kum lth kälungätlingāngūn,	<i>I would</i>	} <i>not have been writing.</i>
" dung "	<i>Thou wouldst</i>	
" il "	<i>He would</i>	
" talung "	<i>We would</i>	
" dalung "	<i>Ye would</i>	
" ltha "	<i>They would</i>	
" il kälungätlingwāngūn,	<i>They would</i>	

INFINITIVE MOOD.

Present,	Kum kälungānē,	<i>Not to write.</i>
Present Progressive,	Kum kälungāngē,	<i>Not to be writing.</i>
Perfect,	Kum kälungāngānē,	<i>Not to have written.</i>
Perfect Progressive,	Kum kälungāngāngānē,	<i>Not to have been writing.</i>

PARTICIPLES.

Present,	Kum kälungāns,	<i>Not writing.</i>
Present Progressive,	Kum kälungāngāni,	<i>Not having been writing.</i>
Perfect,	Kum kälungāngāni,	<i>Not having written.</i>

F. DEPONENT VERBS.

A Deponent Verb is chiefly passive in form, but active in sense. All Deponent Verbs are conjugated like the verb *stijē* "to be ill." I shall now conjugate the Deponent Verb *stijē*.

Conjugation IV.

INDICATIVE MOOD.

Present Tense.

Di	stigung,	<i>I am</i>	} <i>ill.</i>
Dung	"	<i>Thou art</i>	
Il	"	<i>He is</i>	
Ītil	"	<i>We are</i>	
Dalung	"	<i>Ye are</i>	
Ltha	"	<i>They are</i>	
Il	stiwang,	<i>They are</i>	

Present Progressive Tense.

Di	stigungung,	<i>I am</i>	} <i>being ill.</i>
Dung	"	<i>Thou art</i>	
Il	"	<i>He is</i>	
Ītil	"	<i>We are</i>	
Dalung	"	<i>Ye are</i>	
Ltha	"	<i>They are</i>	
Il	stigungwang,	<i>They are</i>	

Past Tense.

Dī	stīgūni,	<i>I was</i>	} <i>ill.</i>
Dung	"	<i>Thou wast</i>	
Il	"	<i>He was</i>	
Ītil	"	<i>We were</i>	
Dalung	"	<i>Ye were</i>	
Ltha	"	<i>They were</i>	
Il	stiwūni,	<i>They were</i>	

Past Progressive Tense.

Dī	stīgīgīni,	<i>I was</i>	} <i>being ill.</i>
Dung	"	<i>Thou wast</i>	
Il	"	<i>He was</i>	
Ītil	"	<i>We were</i>	
Dalung	"	<i>Ye were</i>	
Ltha	"	<i>They were</i>	
Il	stīgīwīni,	<i>They were</i>	

Perfect Tense.

Dī	stīgīni,	<i>I have</i>	} <i>been ill.</i>
Dung	"	<i>Thou hast</i>	
Il	"	<i>He has</i>	
Ītil	"	<i>We have</i>	
Dalung	"	<i>Ye have</i>	
Ltha	"	<i>They have</i>	
Il	stiwīni	<i>They have</i>	

Perfect Progressive Tense.

Dī	stīgūn,	<i>I have</i>	} <i>been more than once ill.</i>
Dung	"	<i>Thou hast</i>	
Il	"	<i>He has</i>	
Ītil	"	<i>We have</i>	
Dalung	"	<i>Ye have</i>	
Ltha	"	<i>They have</i>	
Il	stiwun,	<i>They have</i>	

Pluperfect Tense.

Dī	stīgīgūngwau,	<i>I had</i>	} <i>been ill.</i>
Dung	"	<i>Thou hadst</i>	
Il	"	<i>He had</i>	
Ītil	"	<i>We had</i>	
Dalung	"	<i>Ye had</i>	
Ltha	"	<i>They had</i>	
Il	stīgīwūngwau,	<i>They had</i>	

Pluperfect Progressive Tense.

Dĩ stĩgĩgũngũng,	<i>I had</i>	} <i>been more than once ill.</i>
Dũng "	<i>Thou hadst</i>	
Il "	<i>He had</i>	
Ītil "	<i>We had</i>	
Dalũng "	<i>Ye had</i>	
Ltha "	<i>They had</i>	
Il stĩgĩgũngwãng,	<i>They had</i>	

Future Tense.

Dĩ stiasang,	<i>I shall</i>	} <i>be ill.</i>
Dũng "	<i>Thou wilt</i>	
Il "	<i>He will</i>	
Ītil "	<i>We shall</i>	
Dalũng "	<i>Ye will</i>	
Ltha "	<i>They will</i>	
Il stiwãsang	<i>They will</i>	

Future Perfect Tense.

Dĩ stĩgũngsang,	<i>I shall</i>	} <i>have been ill.</i>
Dũng "	<i>Thou wilt</i>	
Il "	<i>He will</i>	
Ītil "	<i>We shall</i>	
Dalũng "	<i>Ye will</i>	
Ltha "	<i>They will</i>	
Il stĩgũngwãsang,	<i>They will</i>	

Future Perfect Progressive Tense.

Dĩ stĩgĩgũngsang,	<i>I shall</i>	} <i>have been more than once ill.</i>
Dũng "	<i>Thou wilt</i>	
Il "	<i>He will</i>	
Ītil "	<i>We shall</i>	
Dalũng "	<i>Ye will</i>	
Ltha "	<i>They will</i>	
Il stĩgĩgũngwãsang,	<i>They will</i>	

INTENTIONAL FORM.

Present Tense.

Dĩ stiũngkasang,	<i>I am</i>	} <i>about to be ill.</i>
Dũng "	<i>Thou art</i>	
Il "	<i>He is</i>	
Ītil "	<i>We are</i>	
Dalũng "	<i>Ye are</i>	
Ltha "	<i>They are</i>	
Il stiũngkawãsang,	<i>They are</i>	

Imperfect Tense.

Dī stīgulthtalung,	<i>I am</i>	} <i>going to be ill.</i>
Dung “	<i>Thou art</i>	
Il “	<i>He is</i>	
Ītil “	<i>We are</i>	
Dalung “	<i>Ye are</i>	
Ltha “	<i>They are</i>	
Il stīgulthtalwang,	<i>They are</i>	

Past Tense.

Dī stiungkagīgīni,	<i>I was</i>	} <i>about to be ill.</i>
Dung “	<i>Thou wast</i>	
Il “	<i>He was</i>	
Ītil “	<i>We were</i>	
Dalung “	<i>Ye were</i>	
Ltha “	<i>They were</i>	
Il stiungkagīwīni,	<i>They were</i>	

Future Tense.

Dī stiḡiungkasang,	<i>I shall</i>	} <i>be about to be ill.</i>
Dung “	<i>Thou wilt</i>	
Il “	<i>He will</i>	
Ītil “	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	
Il stiḡiungkawāsang,	<i>They will</i>	

IMPERATIVE MOOD.

Present Tense.

Agwan lth dī	stīda,	<i>Let me</i>	} <i>be ill.</i>
“ “	dung “	<i>Be thou</i>	
“ “	il “	<i>Let him</i>	
“ “	ītil “	<i>Let us</i>	
“ “	dalung “	<i>Be ye</i>	
“ “	ltha “	<i>Let them</i>	
“ “	il stīdwang,	<i>Let them</i>	

Present Progressive Tense.

Agwan lth dī	stīḡīda,	<i>Let me</i>	} <i>be continually ill.</i>
“ “	dung “	<i>Be thou</i>	
“ “	il “	<i>Let him</i>	
“ “	ītil “	<i>Let us</i>	
“ “	dalung “	<i>Be ye</i>	
“ “	ltha “	<i>Let them</i>	
“ “	il stīḡīdwang,	<i>Let them</i>	

FORM DENOTING A WISH OR DESIRE.

Present Tense.

Dī	stiḡē da kwudunḡung,	<i>I wish</i>	} to be ill.
Dung	" " "	<i>Thou wishest</i>	
Il	" " "	<i>He wishes</i>	
Ītil	" " "	<i>We wish</i>	
Dalung	" " "	<i>Ye wish</i>	
Ltha	" " "	<i>They wish</i>	
Il	" " kwudunḡung,	<i>They wish</i>	

Past Tense.

Dī	stiḡē da kwudunḡun,	<i>I wished</i>	} to be ill.
Dung	" " "	<i>Thou wishedst</i>	
Il	" " "	<i>He wished</i>	
Ītil	" " "	<i>We wished</i>	
Dalung	" " "	<i>Ye wished</i>	
Ltha	" " "	<i>They wished</i>	
Il	" " kwudunḡun,	<i>They wished</i>	

Future Tense.

Dī	stiḡē da kwudungsang,	<i>I shall</i>	} wish to be ill.
Dung	" " "	<i>Thou wilt</i>	
Il	" " "	<i>He will</i>	
Ītil	" " "	<i>We shall</i>	
Dalung	" " "	<i>Ye will</i>	
Ltha	" " "	<i>They will</i>	
Il	" " "	<i>They will</i>	

SUBJUNCTIVE MOOD.

Present Tense.

Dī	stistol,	<i>If I</i>	} be ill.
Dung	" "	<i>If thou</i>	
Il	" "	<i>If he</i>	
Ītil	" "	<i>If we</i>	
Dalung	" "	<i>If ye</i>	
Ltha	" "	<i>If they</i>	
Il stiwastlo,		<i>If they</i>	

Present Progressive Tense.

Dī	stigungstlo,	<i>If I</i>	} be continually ill.
Dung	" "	<i>If thou</i>	
Il	" "	<i>If he</i>	
Ītil	" "	<i>If we</i>	
Dalung	" "	<i>If ye</i>	
Ltha	" "	<i>If they</i>	
Il stigungwastlo,		<i>If they</i>	

Past Tense.

Dī	stīgnnstlo,	<i>If I were</i>	} <i>ill.</i>
Dung	"	<i>If thou wert</i>	
Il	"	<i>If he were</i>	
Ītil	"	<i>If we were</i>	
Dalung	"	<i>If ye were</i>	
Ltha	"	<i>If they were</i>	
Il	stiwannstlo,	<i>If they were</i>	

Past Progressive Tense.

Dī	stīgīganastlo,	<i>If I were</i>	} <i>continually ill.</i>
Dung	"	<i>If thou wert</i>	
Il	"	<i>If he were</i>	
Ītil	"	<i>If we were</i>	
Dalung	"	<i>If ye were</i>	
Ltha	"	<i>If they were</i>	
Il	stīgīwanastlo,	<i>If they were</i>	

Perfect Tense.

Dī	stīgīgīgastlo,	<i>If I have</i>	} <i>been ill.</i>
Dung	"	<i>If thou hast</i>	
Il	"	<i>If he has</i>	
Ītil	"	<i>If we have</i>	
Dalung	"	<i>If ye have</i>	
Ltha	"	<i>If they have</i>	
Il	stīgīwastlo,	<i>If they have</i>	

Perfect Progressive Tense.

Dī	stīgīganastlo,	<i>If I have</i>	} <i>been continually ill.</i>
Dung	"	<i>If thou hast</i>	
Il	"	<i>If he has</i>	
Ītil	"	<i>If we have</i>	
Dalung	"	<i>If ye have</i>	
Ltha	"	<i>If they have</i>	
Il	stīwanastlo,	<i>If they have</i>	

Pluperfect Tense.

Dī	stīgīgīgasitlo,	<i>If I had</i>	} <i>been ill.</i>
Dung	"	<i>If thou hadst</i>	
Il	"	<i>If he had</i>	
Ītil	"	<i>If we had</i>	
Dalung	"	<i>If ye had</i>	
Ltha	"	<i>If they had</i>	
Il	stīgīwasitlo,	<i>If they had</i>	

Pluperfect Progressive Tense.

Dī	stīgīgānasītlo,	If I had	} been continually ill.
Dung	"	If thou hadst	
Il	"	If he had	
Ītil	"	If we had	
Dalung	"	If ye had	
Ltha	"	If they had	
Il	stīgīwanasītlo,	If they had	

Future Tense.

Dī	stīsēstlo,	If I shall	} be ill.
Dung	"	If thou wilt	
Il	"	If he will	
Ītil	"	If we shall	
Dalung	"	If ye will	
Ltha	"	If they will	
Il	stīwāsēstlo,	If they will	

Future Progressive Tense.

Dī	stīgīgungscstlo,	If I shall	} be continually ill.
Dung	"	If thou wilt	
Il	"	If he will	
Ītil	"	If we shall	
Dalung	"	If ye will	
Ltha	"	If they will	
Il	stīgīwungscstlo,	If they will	

Future Perfect Tense.

Dī	stīgungscstlo,	If I shall	} have been ill.
Dung	"	If thou wilt	
Il	"	If he will	
Ītil	"	If we shall	
Dalung	"	If ye will	
Ltha	"	If they will	
Il	stīgungwasēstlo,	If they will	

Future Perfect Progressive Tense.

Dī	stīgungungascstlo,	If I shall	} have been con- tinually ill.
Dung	"	If thou wilt	
Il	"	If he will	
Ītil	"	If we shall	
Dalung	"	If ye will	
Ltha	"	If they will	
Il	stīgungungwascstlo,	If they will	

POTENTIAL MOOD.

Present Tense.

Di stihanḡung,	<i>I may</i>	} or can be ill.
Dung "	<i>Thou mayst</i>	
Il "	<i>He may</i>	
Ītil "	<i>We may</i>	
Dalung "	<i>Ye may</i>	
Ltha "	<i>They may</i>	
Il stihangwang,	<i>They may</i>	

Present Progressive Tense.

Di stiḡunghanḡung,	<i>I may</i>	} or can be continually ill.
Dung "	<i>Thou mayst</i>	
Il "	<i>He may</i>	
Ītil "	<i>We may</i>	
Dalung "	<i>Ye may</i>	
Ltha "	<i>They may</i>	
Il stiḡnghanwang,	<i>They may</i>	

Past and Future Tenses.

Di stihasiḡung,	<i>I may</i>	} be ill.
Dung "	<i>Thou mayst</i>	
Il "	<i>He may</i>	
Ītil "	<i>We may</i>	
Dalung "	<i>Ye may</i>	
Ltha "	<i>They may</i>	
Il stihasiwang,	<i>They may</i>	

Past and Future Progressive Tenses.

Di stiḡihasiḡung,	<i>I may</i>	} be continually ill.
Dung "	<i>Thou mayst</i>	
Il "	<i>He may</i>	
Ītil "	<i>We may</i>	
Dalung "	<i>Ye may</i>	
Ltha "	<i>They may</i>	
Il stiḡihasiwang,	<i>They may</i>	

Perfect Tense.

Di stiḡangahanḡung,	<i>I may</i>	} have been ill.
Dung "	<i>Thou mayst</i>	
Il "	<i>He may</i>	
Ītil "	<i>We may</i>	
Dalung "	<i>Ye may</i>	
Ltha "	<i>They may</i>	
Il stiḡangahangwang,	<i>They may</i>	

Perfect Progressive.

Dī	stiḡiḡangahanḡung,	<i>I may</i>	} <i>not have been continually ill.</i>
Dung	" "	<i>Thou mayst</i>	
Il	" "	<i>He may</i>	
Ītil	" "	<i>We may</i>	
Dalung	" "	<i>Ye may</i>	
Ltha	" "	<i>They may</i>	
Il	stiḡiḡangahangwang,	<i>They may</i>	

PURE CONJUNCTIVE MOOD ?

Present Tense.

Dī	stiḡē lāḡung,	<i>I should</i>	} <i>be ill.</i>
Dung	" "	<i>Thou shouldst</i>	
Il	" "	<i>He should</i>	
Ītil	" "	<i>We should</i>	
Dalung	" "	<i>Ye should</i>	
Ltha	" "	<i>They should</i>	
Il	" lonwang,	<i>They should</i>	

Present Progressive Tense.

Dī	stiḡē lāḡungḡung,	<i>I should</i>	} <i>be continually ill.</i>
Dung	" "	<i>Thou shouldst</i>	
Il	" "	<i>He should</i>	
Ītil	" "	<i>We should</i>	
Dalung	" "	<i>Ye should</i>	
Ltha	" "	<i>They should</i>	
Il	" lāḡungwang,	<i>They should</i>	

Perfect Tense.

Dī	stiḡē lāḡīni,	<i>I should</i>	} <i>have been ill.</i>
Dung	" "	<i>Thou shouldst</i>	
Il	" "	<i>He should</i>	
Ītil	" "	<i>We should</i>	
Dalung	" "	<i>Ye should</i>	
Ltha	" "	<i>They should</i>	
Il	" lāwīni	<i>They should</i>	

Perfect Progressive Tense.

Dī	stiḡē lāḡun,	<i>I should</i>	} <i>have been con- tinually ill.</i>
Dung	" "	<i>Thou shouldst</i>	
Il	" "	<i>He should</i>	
Ītil	" "	<i>We should</i>	
Dalung	" "	<i>Ye should</i>	
Ltha	" "	<i>They should</i>	
Il	" louḡun,	<i>They should</i>	

CONDITIONAL CONJUNCTIVE MOOD.

Present Tense.

Di stitlingāgung,	<i>I would</i>	} <i>be ill.</i>
Dung "	<i>Thou wouldst</i>	
Il "	<i>He would</i>	
Ītil "	<i>We would</i>	
Dalung "	<i>Ye would</i>	
Ltha "	<i>They would</i>	
Il stitlingūwang,	<i>They would</i>	

Present Progressive Tense.

Di stitlingāgungung,	<i>I would</i>	} <i>be continually ill.</i>
Dung "	<i>Thou wouldst</i>	
Il "	<i>He would</i>	
Ītil "	<i>We would</i>	
Dalung "	<i>Ye would</i>	
Ltha "	<i>They would</i>	
Il stitlingāgungwang,	<i>They would</i>	

Imperfect Tense.

Di stiḡēan	<i>I might</i>	} <i>be ill.</i>
Dung "	<i>Thou mightest</i>	
Il "	<i>He might</i>	
Ītil "	<i>We might</i>	
Dalung "	<i>Ye might</i>	
Ltha "	<i>They might</i>	
Il stiḡēan,	<i>They might</i>	

Perfect Tense.

Di stitlingūḡini,	<i>I would</i>	} <i>have been ill.</i>
Dung "	<i>Thou wouldst</i>	
Il "	<i>He would</i>	
Ītil "	<i>We would</i>	
Dalung "	<i>Ye would</i>	
Ltha "	<i>They would</i>	
Il stitlingwoḡini,	<i>They would</i>	

Perfect Progressive Tense.

Di stitlingaḡun,	<i>I would</i>	} <i>have been continually ill.</i>
Dung "	<i>Thou wouldst</i>	
Il "	<i>He would</i>	
Ītil "	<i>We would</i>	
Dalung "	<i>Ye would</i>	
Ltha "	<i>They would</i>	
Il stitlingwoḡun,	<i>They would</i>	

INFINITIVE MOOD.

Present,	Stig̃c̃,	<i>Ill.</i>
Present Progressive,	Stig̃ig̃c̃,	<i>Being ill.</i>
Perfect,	Stig̃uñc̃,	<i>Having been ill.</i>
Perfect Progressive,	St̃ g̃ig̃uñc̃,	<i>Having been continually ill.</i>

PARTICIPLES.

Present,	Stis,	<i>Being ill.</i>
Present Progressive,	Stig̃ig̃ini,	<i>Being continually ill.</i>
Perfect,	Stig̃uni,	<i>Having been ill.</i>

G. CONJUGATION OF AN IRREGULAR VERB.

Irregular verbs are those which form the plural from a stem changed from their true stem by the addition of various letters or syllables. Sometimes the plural form is entirely different from the singular. I have selected the verb *kājē*, "to walk" as an example. This in the plural form changes to *istalgē*. I shall only conjugate the active voice, as the passive of all verbs is seldom used amongst the Haidas.

Conjugation V.

INDICATIVE MOOD.

Present Tense.

Tlaou kāgung,	<i>I walk.</i>
Dahou "	<i>Thou walkest.</i>
Laou "	<i>He walks.</i>
Talung istalgung,	<i>We walk.</i>
Dalung "	<i>Ye walk.</i>
Ltha "	<i>They walk.</i>
Laou istalwang,	<i>They walk.</i>

Present Progressive Tense.

Tlaou kāgung̃ung,	<i>I am</i>	} <i>walking.</i>
Dahou "	<i>Thou art</i>	
Laou "	<i>He is</i>	
Talung istalgung̃ung,	<i>We are</i>	
Dalung "	<i>Ye are</i>	
Ltha "	<i>They are</i>	
Laou istalgung̃ung	<i>They are</i>	

Past Tense.

Tlaou kāguni,	<i>I walked.</i>
Dahou "	<i>Thou walkedst.</i>
Laou "	<i>He walked.</i>
Talung istalguni,	<i>We walked.</i>
Dalung "	<i>Ye walked.</i>
Ltha "	<i>They walked.</i>
Laou istalwuni,	<i>They walked.</i>

Past Progressive Tense.

Tlaou	kāgīgīni,	<i>I was</i>	} walking.
Dahou	"	<i>Thou wast</i>	
Laou	"	<i>He was</i>	
Talung	istalgīgīni,	<i>We were</i>	
Dalung	"	<i>Ye were</i>	
Ltha	"	<i>They were</i>	
Laou	istalwogīgīni,	<i>They were</i>	

Perfect Tense.

Tlaou	kāgīni,	<i>I have</i>	} walked.
Dahou	"	<i>Thou hast</i>	
Laou	"	<i>He has</i>	
Talung	istalgīni,	<i>We have</i>	
Dalung	"	<i>Ye have</i>	
Ltha	"	<i>They have</i>	
Laou	istalwogīni,	<i>They have</i>	

Perfect Progressive Tense.

Tlaou	kāgūn,	<i>I have</i>	} been walking.
Dahou	"	<i>Thou hast</i>	
Laou	"	<i>He has</i>	
Talung	istalgūn,	<i>We have</i>	
Dalung	"	<i>Ye have</i>	
Ltha	"	<i>They have</i>	
Laou	istalougūn,	<i>They have</i>	

Pluperfect Tense.

Tlaou	kāgīgūngwau,	<i>I had</i>	} walked.
Dahou	"	<i>Thou hadst</i>	
Laou	"	<i>He had</i>	
Talung	istalgīgūngwau,	<i>We had</i>	
Dalung	"	<i>Ye had</i>	
Ltha	"	<i>They had</i>	
Laou	istalwogīgūngwau,	<i>They had</i>	

Pluperfect Progressive Tense.

Tlaou	kāgīgūngūng,	<i>I had</i>	} been walking.
Dahou	"	<i>Thou hadst</i>	
Laou	"	<i>He had</i>	
Talung	istalgīgūngūng,	<i>We had</i>	
Dalung	"	<i>Ye had</i>	
Ltha	"	<i>They had</i>	
Laou	istalwogīgūngūng,	<i>They had</i>	

Future Tense.

Tlaou kāsang,	<i>I shall</i>	} walk.
Dahou “	<i>Thou wilt</i>	
Laou “	<i>He will</i>	
Talung istalasang,	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	
Laou istalwāsang,	<i>They will</i>	

Future Imperfect Tense.

Tlaou kāgungsang,	<i>I shall</i>	} be walking.
Dahou “	<i>Thou wilt</i>	
Laou “	<i>He will</i>	
Talung istalgungsang,	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	
Laou istalgungwāsang	<i>They will</i>	

Future Perfect Tense.

Tlaou kāgungungsang,	<i>I shall</i>	} have walked.
Dahou “	<i>Thou wilt</i>	
Laou “	<i>He will</i>	
Talung istalgunggangsang,	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	
Laou istalgungwangsang,	<i>They will</i>	

Future Perfect Progressive Tense.

Tlaou kāgīgungsang,	<i>I shall</i>	} have been walking.
Dahou “	<i>Thou wilt</i>	
Laou “	<i>He will</i>	
Talung istalgīgungsang,	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	
Laou istalgīgungwāsang,	<i>They will</i>	

INTENTIONAL FORM.

Present Tense.

Tlaou kāungkasang,	<i>I am</i>	} about to walk.
Dahou “	<i>Thou art</i>	
Laou “	<i>He is</i>	
Talung istalungkasang,	<i>We are</i>	
Dalung “	<i>Ye are</i>	
Ltha “	<i>They are</i>	
Laou istaloungkasang,	<i>They are</i>	

Imperfect Tense.

Tlaou kātalgung,	<i>I am</i>	} <i>going to walk.</i>
Dahou “	<i>Thou art</i>	
Laou “	<i>He is</i>	
Talung istaltalgung,	<i>We are</i>	
Dalung “	<i>Ye are</i>	
Ltha “	<i>They are</i>	
Laou istaltalwang,	<i>They are</i>	

Past Tense.

Tlaou k̄aungkaḡiḡini,	<i>I was</i>	} <i>about to walk.</i>
Dahou “	<i>Thou wast</i>	
Laou “	<i>He was</i>	
Talung istalungkaḡiḡini,	<i>We were</i>	
Dalung “	<i>Ye were</i>	
Ltha “	<i>They were</i>	
Laou istalungkaḡiwini,	<i>They were</i>	

Future Tense.

Tlaou k̄aḡiungkasang,	<i>I shall</i>	} <i>be about to walk.</i>
Dahou “	<i>Thou wilt</i>	
Laou “	<i>He will</i>	
Talung istalḡiungkasang,	<i>We shall</i>	
Dalung “	<i>Ye will</i>	
Ltha “	<i>They will</i>	
Laou istalḡiungkawāsang,	<i>They will</i>	

IMPERATIVE MOOD.

Tlaou k̄adz̄ing,	<i>Let me walk.</i>
K̄aaltha,	<i>Walk thou.</i>
Laou k̄adz̄ing,	<i>Let him walk.</i>
Talung istaldz̄ing,	<i>Let us walk.</i>
Istal̄l̄thā,	<i>Walk ye.</i>
Ltha istaldz̄ing,	<i>Let them walk.</i>
Laou istalwōdz̄ing,	<i>Let them walk.</i>

Present Progressive Tense.

Tlaou k̄aḡiadz̄ing,	<i>Let me</i>	} <i>be walking.</i>
K̄aḡialtha,	<i>Let thou</i>	
Laou k̄aḡiadz̄ing,	<i>Let him</i>	
Talung ista _c adz̄ing,	<i>Let us</i>	
Istal̄ḡiūl̄thā.	<i>Let ye</i>	
Ltha istalḡiadz̄ing,	<i>Let them</i>	
Laou istalwōḡiadz̄ing,	<i>Let the</i>	

Past Tense.

Tlaou	kāgāng,	<i>I walked.</i>
Dahou	"	<i>Thou walkedst.</i>
Laou	"	<i>He walked.</i>
Talung	istālang,	<i>We walked.</i>
Dalung	"	<i>Ye walked.</i>
Ltha	"	<i>They walked.</i>
Laou	istalouang,	<i>They walked.</i>

Pluperfect Tense.

Tlaou	kāgāngang,	<i>I had</i>	} <i>walked.</i>
Dahou	"	<i>Thou hadst</i>	
Laou	"	<i>He had</i>	
Talung	istalgāngang,	<i>We had</i>	
Dalung	"	<i>Ye had</i>	
Ltha	"	<i>They had</i>	
Laou	istalwāgāngang,	<i>They had</i>	

FORM DENOTING A WISH OR DESIRE.

Present Tense.

Tlaou	kāgē da kwudungung,	<i>I wish</i>	} <i>to walk.</i>
Dahou	" " "	<i>Thou wishest</i>	
Laou	" " "	<i>He wishes</i>	
Talung	istalgē da "	<i>We wish</i>	
Dalung	" " "	<i>Ye wish</i>	
Ltha	" " "	<i>They wish</i>	
Laou	" " kwudungwang,	<i>They wish</i>	

Past Tense.

Tlaou	kāgē da kwudunguni,	<i>I wished</i>	} <i>to walk.</i>
Dahou	" " "	<i>Thou wishedst</i>	
Laou	" " "	<i>He wished</i>	
Talung	istalgē da "	<i>We wished</i>	
Dalung	" " "	<i>Ye wished</i>	
Ltha	" " "	<i>They wished</i>	
Laou	" " kwudungwuni,	<i>They wished</i>	

Future Tense.

Tlaou	kāgē da kwudungsang,	<i>I shall</i>	} <i>wish to walk.</i>
Dahou	" " "	<i>Thou wilt</i>	
Laou	" " "	<i>He will</i>	
Talung	istalgē da "	<i>We shall</i>	
Dalung	" " "	<i>Ye will</i>	
Ltha	" " "	<i>They will</i>	
Laou	" " kwudungwāsang,	<i>They will</i>	

SUBJUNCTIVE MOOD.

Present Tense.

Tlaou	kāstlo,	<i>If I walk.</i>
Dahou	"	<i>If thou walkest.</i>
Laou	"	<i>If he walk.</i>
Talung	istalstlo,	<i>If we walk.</i>
Dalung	"	<i>If ye walk.</i>
Ltha	"	<i>If they walk.</i>
Laou	istalwāstlo,	<i>If they walk.</i>

Present Progressive Tense.

Tlaou	kāgungstlo,	<i>If I be</i>	} walking.
Dahou	"	<i>If thou art</i>	
Laou	"	<i>If he be</i>	
Talung	istalgungstlo,	<i>If we are</i>	
Dalung	"	<i>If ye are</i>	
Ltha	"	<i>If they are</i>	
Laou	istalgungwāstlo,	<i>If they are</i>	

Past Tense.

Tlaou	kāgangstlo,	<i>If I walked.</i>
Dahou	"	<i>If thou walkedst.</i>
Laou	"	<i>If he walked.</i>
Talung	istālangstlo,	<i>If we walked.</i>
Dalung	"	<i>If ye walked.</i>
Ltha	"	<i>If they walked.</i>
Laou	istalouangstlo,	<i>If they walked.</i>

Past Progressive Tense.

Tlaou	kāgīganastlo,	<i>If I were</i>	} walking.
Dahou	"	<i>If thou wert</i>	
Laou	"	<i>If he were</i>	
Talung	istalgīganastlo,	<i>If we were</i>	
Dalung	"	<i>If ye were</i>	
Ltha	"	<i>If they were</i>	
Laou	istalgīwanastlo,	<i>If they were</i>	

Perfect Tense.

Tlaou	kāgīgastlo,	<i>If I have</i>	} walk:d.
Dahou	"	<i>If thou hast</i>	
Laou	"	<i>If he has</i>	
Talung	istalgīgastlo,	<i>If we have</i>	
Dalung	"	<i>If ye have</i>	
Ltha	"	<i>If they have</i>	
Laou	istalgīwastlo,	<i>If they have</i>	

Perfect Progressive Tense.

Tlaou	kāgānasitlo,	If I have	} been walking.
Dahou	"	If thou hast	
Laou	"	If he has	
Talung	istalganasitlo,	If we have	
Dalung	"	If ye have	
Ltha	"	If they have	
Laou	istalganwasitlo,	If they have	

Pluperfect Tense.

Tlaou	kāgīgāsitlo,	If I had	} walked.
Dahou	"	If thou hadst	
Laou	"	If he had	
Talung	istalgīgāsitlo,	If we had	
Dalung	"	If ye had	
Ltha	"	If they had	
Laou	istalgīwāsitlo,	If they had	

Pluperfect Progressive Tense.

Tlaou	kāgīgungastlo,	If I had	} been walking.
Dahou	"	If thou hadst	
Laou	"	If he had	
Talung	istalgīgungastlo,	If we had	
Dalung	"	If ye had	
Ltha	"	If they had	
Laou	istalgīgungwāstlo,	If they had	

Future Tense.

Tlaou	kāscstlo,	If I shall	} walk.
Dahou	"	If thou wilt	
Laou	"	If he will	
Talung	istalscstlo,	If we shall	
Dalung	"	If ye will	
Ltha	"	If they will	
Laou	istalwāscstlo,	If they will	

Future Progressive Tense.

Tlaou	kāgīgungscstlo,	If I shall	} be walking.
Dahou	"	If thou wilt	
Laou	"	If he will	
Talung	istalgīgungscstlo,	If we shall	
Dalung	"	If ye will	
Ltha	"	If they will	
Laou	istalgīgungwāscstlo,	If they will	

Future Perfect Tense.

Tlaou kāgungasčstlo,	<i>If I shall</i>	} <i>have walked.</i>
Dahou “	<i>If thou wilt</i>	
Laou “	<i>If he will</i>	
Talung istalungasčstlo,	<i>If we shall</i>	
Dalung “	<i>If ye will</i>	
Ltha “	<i>If they will</i>	
Laou istalungwāsčstlo,	<i>If they will</i>	

Future Perfect Progressive Tense.

Tlaou kāgungungasčstlo,	<i>If I shall</i>	} <i>have been walking.</i>
Dahou “	<i>If thou wilt</i>	
Laou “	<i>If he will</i>	
Talung istalungungasčstlo,	<i>If we shall</i>	
Dalung “	<i>If ye will</i>	
Ltha “	<i>If they will</i>	
Laou istalungungwāsčstlo	<i>If they will</i>	

POTENTIAL MOOD.

Present Tense.

Tlaou kāhanḡng,	<i>I may</i>	} <i>or can walk.</i>
Dahou “	<i>Thou mayst</i>	
Laou “	<i>He may</i>	
Talung istalhanḡng,	<i>We may</i>	
Dalung “	<i>Ye may</i>	
Ltha “	<i>They may</i>	
Laou istalouhanḡng,	<i>They may</i>	

Present Progressive Tense.

Tlaou kāgunghanḡng,	<i>I may</i>	} <i>or can be walking.</i>
Dahou “	<i>Thou mayst</i>	
Laou “	<i>He may</i>	
Talung istalgunghanḡng,	<i>We may</i>	
Dalung “	<i>Ye may</i>	
Ltha “	<i>They may</i>	
Laou istalougunghanḡng,	<i>They may</i>	

Past and Future Tenses.

Tlaou kāhasingung,	<i>I may</i>	} <i>walk.</i>
Dahou “	<i>Thou mayst</i>	
Laou “	<i>He may</i>	
Talung istalhasingung,	<i>We may</i>	
Dalung “	<i>Ye may</i>	
Ltha “	<i>They may</i>	
Laou istaloubasingung,	<i>They may</i>	

Past and Future Progressive Tenses.

Tlaou kãgĩhasingũng,	<i>I may</i>	} <i>be continually walking.</i>
Dahou " "	<i>Thou mayst</i>	
Laou " "	<i>He may</i>	
Talung istalgĩhasingũng,	<i>We may</i>	
Dalung " "	<i>Ye may</i>	
Ltha " "	<i>They may</i>	
Laou istalgĩouhasingũng	<i>They may</i>	

Perfect Tense.

Tlaou kãgangahanũng,	<i>I may</i>	} <i>have walked.</i>
Dahou " "	<i>Thou mayst</i>	
Laou " "	<i>He may</i>	
Talung istalgãngahanũng,	<i>We may</i>	
Dalung " "	<i>Ye may</i>	
Ltha " "	<i>They may</i>	
Laou istaloungahanũng,	<i>They may</i>	

Perfect Progressive Tense.

Tlaou kãgĩgangahanũng,	<i>I may</i>	} <i>have been walking.</i>
Dahou " "	<i>Thou mayst</i>	
Laou " "	<i>He may</i>	
Talung istalgĩgangahanũng,	<i>We may</i>	
Dalung " "	<i>Ye may</i>	
Ltha " "	<i>They may</i>	
Laou istalgĩougangahanũng,	<i>They may</i>	

PURE CONJUNCTIVE MOOD.

Present Tense.

Tlaou kãgẽ lãgũng,	<i>I should</i>	} <i>walk.</i>
Dahou " "	<i>Thou shouldst</i>	
Laou " "	<i>He should</i>	
Talung istalgẽ " "	<i>We should</i>	
Dalung " "	<i>Ye should</i>	
Ltha " "	<i>They should</i>	
Laou " louwang,	<i>They should</i>	

Present Progressive Tense.

Tlaou kãgẽ lãgũngũng,	<i>I should</i>	} <i>be walking.</i>
Dahou " "	<i>Thou shouldst</i>	
Laou " "	<i>He should</i>	
Talung istalgẽ " "	<i>We should</i>	
Dalung " "	<i>Ye should</i>	
Ltha " "	<i>They should</i>	
Laou " lãgũngwang,	<i>They should</i>	

Perfect Tense.

Tlaou	kāgēc lāgīni,	<i>I should</i>	} <i>have walked.</i>
Dahou	" "	<i>Thou shouldst</i>	
Laou	" "	<i>He should</i>	
Talung	istalgēc "	<i>We should</i>	
Dalung	" "	<i>Ye should</i>	
Ltha	" "	<i>They should</i>	
Laou	" lougīni,	<i>They should</i>	

Perfect Progressive Tense.

Tlaou	kāgēc lāgūn,	<i>I should</i>	} <i>have been walking.</i>
Dahou	" "	<i>Thou shouldst</i>	
Laou	" "	<i>He should</i>	
Talung	istalgēc "	<i>We should</i>	
Dalung	" "	<i>Ye should</i>	
Ltha	" "	<i>They should</i>	
Laou	" lougūn,	<i>They should</i>	

CONDITIONAL CONJUNCTIVE MOOD.

Present Tense.

Tlaou	kātlingāgūng,	<i>I would</i>	} <i>walk.</i>
Dahou	" "	<i>Thou wouldst</i>	
Laou	" "	<i>He would</i>	
Talung	istaltlingāgūng,	<i>We would</i>	
Dalung	" "	<i>Ye would</i>	
Ltha	" "	<i>They would</i>	
Laou	istaltlingoung,	<i>They would</i>	

Present Progressive Tense.

Tlaou	kātlingāgūngūng,	<i>I would</i>	} <i>be walking.</i>
Dahou	" "	<i>Thou wouldst</i>	
Laou	" "	<i>He would</i>	
Talung	istaltlingāgūngūng,	<i>We would</i>	
Dalung	" "	<i>Ye would</i>	
Ltha	" "	<i>They would</i>	
Laou	istaltlingwōgūngūng,	<i>They would</i>	

Imperfect Tense.

Tlaou	kāgēcan,	<i>I might</i>	} <i>walk.</i>
Dahou	" "	<i>Thou mightst</i>	
Laou	" "	<i>He might</i>	
Talung	istalgēcan,	<i>We might</i>	
Dalung	" "	<i>Ye might</i>	
Ltha	" "	<i>They might</i>	
Laou	ist'glouēan,	<i>They might</i>	

Perfect Tense.

Tlaou	kätlingägīni,	<i>I would</i>	} <i>have walked.</i>
Dahou	"	<i>Thou wouldst</i>	
Laou	"	<i>He would</i>	
Talung	istaltlingägīni,	<i>We would</i>	
Dalung	"	<i>Ye would</i>	
Ltha	"	<i>They would</i>	
Laou	istaltlingwōgīni,	<i>They would</i>	

Perfect Progressive Tense.

Tlaou	kätlingägūn,	<i>I would</i>	} <i>have been walking.</i>
Dahou	"	<i>Thou wouldst</i>	
Laou	"	<i>He would</i>	
Talung	istaltlingägūn,	<i>We would</i>	
Dalung	"	<i>Ye would</i>	
Ltha	"	<i>They would</i>	
Laou	istaltlingwōgūn,	<i>They would</i>	

INFINITIVE MOOD.

	SINGULAR.	PLURAL.	
Present,	Kāgē,	Istalgc,	<i>To walk.</i>
Present Progressive,	Kāgīgē,	Istalgīgē,	<i>To be walking.</i>
Perfect,	Kāgōmē,	Istalgunē,	<i>To have walked.</i>
Perfect Progressive,	Kāgīgūnē,	Istalgīgūnē,	<i>To have been walking.</i>

PARTICIPLES.

	SINGULAR.	PLURAL.	
Present,	Kā,	Istalas,	<i>Walking.</i>
Present Progressive,	Kāgīgīni,	Istalgīgīni,	<i>Having been walking.</i>
Perfect,	Kāgūni,	Istalguni,	<i>Having walked.</i>

H. EXAMPLES OF PRINCIPAL TENSES OF THE MOST IMPORTANT VERBS.

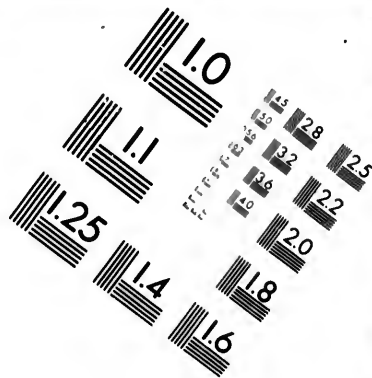
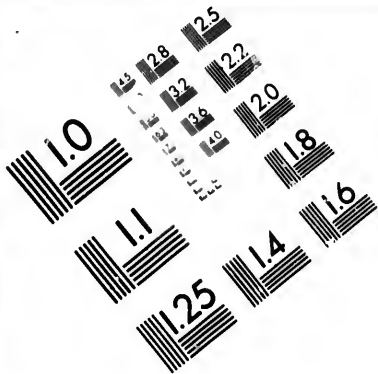
1

Tlaou dāngung,	<i>I</i>	} <i>throw away.</i>
Tlaou dāngsang,	<i>I shall</i>	
Tlaou dānghangung,	<i>I may</i>	
Tlaou dāngstlo,	<i>If I</i>	

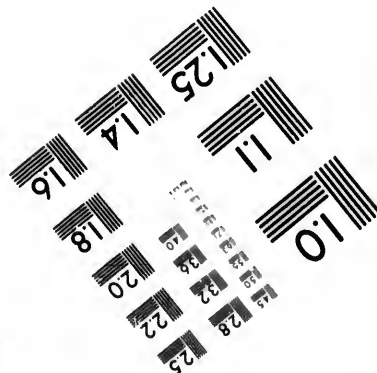
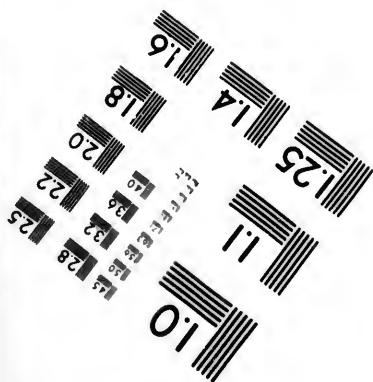
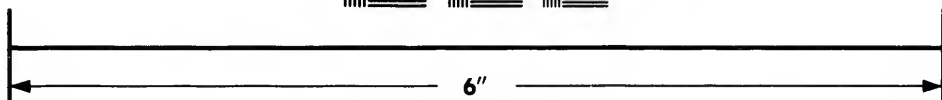
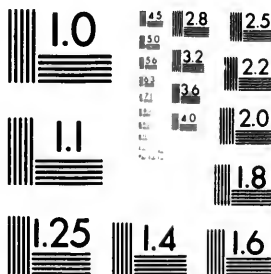
2

Ga dī istatlang,	<i>I</i>	} <i>want.</i>
Ga dī istatlāsang,	<i>I shall</i>	
Ga dī istatlahaungung,	<i>I may</i>	
Ga dī istatlastlo,	<i>If I</i>	

	3		
Tlaou giälägung,	<i>I</i>	}	<i>carry.</i>
Tlaou giäläsang,	<i>I shall</i>		
Tlaou giälähängung,	<i>I may</i>		
Tlaou giälästlo,	<i>If I</i>		
	4		
Tlaou gūshūgung,	<i>I</i>	}	<i>speak.</i>
Tlaou gūshūasang,	<i>I shall</i>		
Tlaou gūshūhāngung,	<i>I may</i>		
Tlaou gūshūstlo,	<i>If I</i>		
	5		
Tlaou halkaiitang,	<i>I</i>	}	<i>lead.</i>
Tlaou halkaiitshang,	<i>I shall</i>		
Tlaou halkaiithāngung,	<i>I may</i>		
Tlaou halkaiitstlo,	<i>If I</i>		
	6		
Tlaou hutlang,	<i>I</i>	}	<i>drink.</i>
Tlaou hutlāshang,	<i>I shall</i>		
Tlaou hutlāhāngung,	<i>I may</i>		
Tlaou hutlāstlo,	<i>If I</i>		
	7		
Tlaou istang,	<i>I</i>	}	<i>take.</i>
Tlaou istāshang,	<i>I shall</i>		
Tlaou istahāngung,	<i>I may</i>		
Tlaou istastlo,	<i>If I</i>		
	8		
Di itlagidāgung,	<i>I am</i>	}	<i>chief.</i>
Di itlagidāsang,	<i>I shall be</i>		
Di itlagidāhāngung,	<i>I may be</i>		
Di itlagidastlo,	<i>If I be</i>		
	9		
Tlaou kaḡindung,	<i>I</i>	}	<i>save.</i>
Tlaou kaḡindāsang,	<i>I shall</i>		
Tlaou kaḡindahāngung,	<i>I may</i>		
Tlaou kaḡindastlo,	<i>If I</i>		
	10		
Tlaou kaiitang,	<i>I</i>	}	<i>go.</i>
Tlaou kaiitsang,	<i>I shall</i>		
Tlaou kaiithāngung,	<i>I may</i>		
Tlaou kaiitstlo,	<i>If I</i>		



**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

1.5 2.8
2.0 3.2
3.6 4.5
5.0 5.6
6.3 7.1
8.0

10

	11		
Tlaou kätlüngung,		<i>I</i>	} arise.
Tlaou kätlüasang,		<i>I shall</i>	
Tlaou kätlühangung,		<i>I may</i>	
Tlaou kätlüstlo,		<i>If I</i>	
	12		
Tlaou kiang,		<i>I</i>	} find.
Tlaou kiasang,		<i>I shall</i>	
Tlaou kiahangung,		<i>I may</i>	
Tlaou kiasstlo,		<i>If I</i>	
	13		
Tlaou kilthkadungung,		<i>I</i>	} lie.
Tlaou kilthkadungsang,		<i>I shall</i>	
Tlaou kilthkadunghangung,		<i>I may</i>	
Tlaou kilthkadungstlo,		<i>If I</i>	
	14		
Tlaou kingung,		<i>I</i>	} see.
Tlaou kingasang,		<i>I shall</i>	
Tlaou kinghangung,		<i>I may</i>	
Tlaou kingstlo,		<i>If I</i>	
	15		
Di kintlingägung,		<i>I am</i>	} rich.
Di kintlingäsang,		<i>I shall be</i>	
Di kintlingahangung,		<i>I may be</i>	
Di kintlingastlo,		<i>If I be</i>	
	16		
Tlaou kisalgung,		<i>I</i>	} fast.
Tlaou kisalshang,		<i>I shall</i>	
Tlaou kisalhangung,		<i>I may</i>	
Tlaou kisa'stlo,		<i>If I</i>	
	17		
Tlaou kouwang,		<i>I</i>	} sit.
Tlaou kouwasang,		<i>I shall</i>	
Tlaou kouwahangung,		<i>I may</i>	
Tlaou kouwastlo,		<i>If I</i>	
	18		
Tlaou kwaiundang,		<i>I</i>	} count.
Tlaou kwaiundasang,		<i>I shall</i>	
Tlaou kwaiundahangung,		<i>I may</i>	
Tlaou kwaiundastlo,		<i>If I</i>	

19

Tlaou kwolhtang,	<i>I</i>	} <i>steal.</i>
Tlaou kwolhtasang,	<i>I shall</i>	
Tlaou kwolhtãhangung,	<i>I may</i>	
Tlaou kwolhtãstlo,	<i>If I</i>	

20-21

Tlaou kwudungung,	<i>I</i>	} <i>hear.</i>
Tlaou kwudungsang,	<i>I shall</i>	
Tlaou kwudunghanung,	<i>I may</i>	
Tlaou kwudungstlo,	<i>If I</i>	

22

Tlaou kwulthilthung,	<i>I</i>	} <i>think.</i>
Tlaou kwulthilhsang,	<i>I shall</i>	
Tlaou kwulthilthhanung,	<i>I may</i>	
Tlaou kwulthilthstlo,	<i>If I</i>	

23

Tlaou lthãangwilang,	<i>I</i>	} <i>work.</i>
Tlaou lthãangwilasang,	<i>I shall</i>	
Tlaou lthãangwilhanung,	<i>I may</i>	
Tlaou lthãangwilastlo,	<i>If I</i>	

24

Tlaou ltha ga istang,	<i>I</i>	} <i>give.</i>
Tlaou ltha ga istahang,	<i>I shall</i>	
Tlaou ltha ga istahang,	<i>I may</i>	
Tlaou ltha ga istastlo,	<i>If I</i>	

25

Dĩ lthwauḡung,	<i>I</i>	} <i>fear.</i>
Dĩ lthwanḡasang,	<i>I shall</i>	
Dĩ lthwauḡãhanung,	<i>I may</i>	
Dĩ lthwanḡastlo,	<i>If I</i>	

26

Tlaou nãngung,	<i>I</i>	} <i>play.</i>
Tlaou nãngsang,	<i>I shall</i>	
Tlaou nãnghangung,	<i>I may</i>	
Tlaou nãngstlo,	<i>If I</i>	

27

Tlaou saalgung,	<i>I</i>	} <i>hide.</i>
Tlaou saalasang,	<i>I shall</i>	
Tlaou saalahangung,	<i>I may</i>	
Tlaou saalstlo,	<i>If I</i>	

	28		
Tlaou sahalthgung,	<i>I</i>	}	<i>cry.</i>
Tlaou sahalthsang,	<i>I shall</i>		
Tlaou sahalthhangung,	<i>I may</i>		
Tlaou sahalthstlo,	<i>If I</i>		
	29		
Tlaou saoungung,	<i>I</i>	}	<i>pay.</i>
Tlaou saouasang,	<i>I shall</i>		
Tlaou saouhangung,	<i>I may</i>		
Tlaou saoustlo,	<i>If I</i>		
	30		
Tlaou shügang,	<i>I</i>	}	<i>say.</i>
Tlaou shüasang,	<i>I shall</i>		
Tlaou shühangung,	<i>I may</i>		
Tlaou shüstlo,	<i>If I</i>		
	31		
Tlaou skadadang,	<i>I</i>	}	<i>teach.</i>
Tlaou skadadasang,	<i>I shall</i>		
Tlaou skadadahangung,	<i>I may</i>		
Tlaou skadadastlo,	<i>If I</i>		
	32		
Tlaou tägang,	<i>I</i>	}	<i>eat.</i>
Tlaou täasang,	<i>I shall</i>		
Tlaou tähangung,	<i>I may</i>		
Tlaou tastlo,	<i>If I</i>		
	33		
Di tagwiägang,	<i>I am</i>	}	<i>strong.</i>
Di tagwiäsang,	<i>I shall be</i>		
Di tagwiähangung,	<i>I may be</i>		
Di tagwiästlo,	<i>If I be</i>		
	34		
Tlaou tatläedurg,	<i>I</i>	}	<i>help.</i>
Tlaou tatläetasang,	<i>I shall</i>		
Tlaou tatläedhangung,	<i>I may</i>		
Tlaou tatlästlo,	<i>If I</i>		
	35		
Tlaou tatli izang,	<i>I</i>	}	<i>sow.</i>
Tlaou tatlidzashang,	<i>I shall</i>		
Tlaou tatlidzahangung,	<i>I may</i>		
Tlaou tatlidzastlo,	<i>If I</i>		

36

Tlaou tiang,	<i>I</i>	} <i>kill.</i>
Tlaou tiāsang,	<i>I shall</i>	
Tlaou tiāhangung,	<i>I may</i>	
Tlaou tistlo	<i>If I</i>	

37

Tlaou tlaoutlang,	<i>I</i>	} <i>make.</i>
Tlaou tlaoutlāsang,	<i>I shall</i>	
Tlaou tlaoutlahangung,	<i>I may</i>	
Tlaou tlaoutlastlo,	<i>If I</i>	

38

Tlaou tumankiḡung,	<i>I</i>	} <i>take care.</i>
Tlaou tumankiḡasang,	<i>I shall</i>	
Tlaou tumankiḡhangung,	<i>I may</i>	
Tlaou tumankiḡstlo,	<i>If I</i>	

39

Tlaou yetang,	<i>I</i>	} <i>believe.</i>
Tlaou yetāsang,	<i>I shall</i>	
Tlaou yetāhangung,	<i>I may</i>	
Tlaou yetastlo,	<i>If I</i>	

40

Tlaou washtkiḡung,	<i>I</i>	} <i>clean.</i>
Tlaou washtkiḡūasang,	<i>I shall</i>	
Tlaou washtkiḡūhangung,	<i>I may</i>	
Tlaou washtkiḡūstlo,	<i>If I</i>	

41

Tlaou wastdaaskitung,	<i>I</i>	} <i>close.</i>
Tlaou wastdaaskitasang,	<i>I shall</i>	
Tlaou wastdaaskithangung,	<i>I may</i>	
Tlaou wastdaaskitstlo,	<i>If I</i>	

42

Tlaou wastdaastfang,	<i>I</i>	} <i>open.</i>
Tlaou wastdaastlāsang,	<i>I shall</i>	
Tlaou wastdaastlahangung,	<i>I may</i>	
Tlaou wastdaaststlo,	<i>If I</i>	

I. IRREGULAR VERBS.

First Person Singular.

Tlaou kaiitang,	<i>I go.</i>
Tlaou tli dzgustland,	<i>I bind up wounds.</i>
Tlaou kâgung,	<i>I walk.</i>
Tlaou giatlindagwangung,	<i>I spread the news.</i>
Tlaou tligwanan aidung,	<i>I run about.</i>
Tlaou aidung,	<i>I run.</i>
Tlaou kâgwâlang,	<i>I go outside.</i>
Tlaou sik kâtlang,	<i>I climb.</i>
Tlaou kâyâang,	<i>I walk straight.</i>
Tlaou giastlang,	<i>I pour out.</i>
Tlaou katsang,	<i>I enter.</i>
Tlaou kattigung,	<i>I sleep.</i>
Tlaou ltha alth aidung,	<i>I run with.</i>
Tlaou nagung,	<i>I dwell.</i>
Tlaou hutlang,	<i>I drink.</i>
Tlaou tlû kaiitang,	<i>I depart by canoe.</i>
Tlaou hustang,	<i>I break.</i>
Tlaou tahustang,	<i>I crack.</i>
Tlaou kukâkwudung,	<i>I crack with teeth.</i>
Tlaou takhoukwudungung,	<i>I crack an egg.</i>
Tlaou tidang,	<i>I lie down.</i>
Tlaou kuntlinâgung,	<i>I sit on the ground.</i>
Tlaou chân ga kâgung,	<i>I wade in the sea.</i>
Tlaou kiang,	<i>I choose.</i>
Tlaou gihalaidung,	<i>I run to carry news.</i>
Tlaou giângung,	<i>I stand.</i>
Tlaou giâgung,	<i>I stop.</i>
Tlaou gluîdzang,	<i>I fall into.</i>
Tlaou tâtlitiching,	<i>I embrace.</i>
Tlaou hal-kâgung,	<i>I load.</i>
Tlaou kil kaiitang,	<i>I send.</i>
Tlaou tigung,	<i>I kill.</i>
Tlaou sahalthlang,	<i>I cry.</i>
Tlaou tli dalthtang,	<i>I fall down.</i>
Tlaou isantigung.	<i>I am poor.</i>
Tlaou kouwang,	<i>I sit.</i>
Tlaou tlistalthang,	<i>I lift up on my knees.</i>
Tlaou yhitgwangung,	<i>I fly.</i>
Tlaou tligungwangung,	<i>I swim.</i>
Tlaou agung dalthitlang,	<i>I hide myself.</i>
Tlaou gluandang,	<i>I lie down.</i>
Tlaou kwulungkatsing alth kouwang,	<i>I kneel.</i>
Di gluîdzang,	<i>I fall into.</i>
Di kwôtâgung,	<i>I die.</i>
Di hûtli dzâlângung,	<i>I am blown about.</i>

First Person Plural.

Talung istiédang,	<i>We go.</i>
Talung tliázádung,	<i>We bind up wounds.</i>
Talung istalgung,	<i>We walk.</i>
Talung giatlindachadungung,	<i>We spread the news.</i>
Talung hüdjanğung,	<i>We run about.</i>
Talung khüstang,	<i>We run.</i>
Talung issğung,	<i>We go outside.</i>
Talung istalthğung,	<i>We climb.</i>
Talung istalyang,	<i>We walk straight.</i>
Talung giadğung,	<i>We pour out.</i>
Talung istzang,	<i>We enter.</i>
Talung kaslang,	<i>We sleep.</i>
Talung khüdjanğung,	<i>We run together.</i>
Talung naangung,	<i>We dwell.</i>
Talung nilğung,	<i>We drink.</i>
Talung ostang,	<i>We depart by canoe.</i>
Talung tlahudjanğung,	<i>We break.</i>
Talung tahuđjanğung,	<i>We crack.</i>
Talung takhonhudjanğung,	<i>We crack an egg.</i>
Talung tıslang,	<i>We lie down.</i>
Talung tikungawanğung,	<i>We sit on the ground.</i>
Talung chän ga istalgung,	<i>We wade in the sea.</i>
Talung kingstang,	<i>We choose.</i>
Talung gihalkhüstang,	<i>We run to carry news.</i>
Talung tlazügiangung,	<i>We stand.</i>
Talung tlazügiangung,	<i>We stop.</i>
Talung houwitzang,	<i>We fell into.</i>
Talung tlahatiching,	<i>We embrace.</i>
Talung halistalgung,	<i>We lead.</i>
Talung kil istiédang,	<i>We send.</i>
Talung tlitang,	<i>We kill.</i>
Talung sabaigung,	<i>We cry.</i>
Talung hunwigung,	<i>We fall down.</i>
Talung isantıslang,	<i>We are poor.</i>
Talung tluadang,	<i>We sit.</i>
Talung hastalthang,	<i>We lift up on our knees.</i>
Talung ungädalgung,	<i>We fly.</i>
Talung gunğungwanğung,	<i>We swim.</i>
Talung arung tahalthılang,	<i>We hide ourselves.</i>
Talung gluanslang,	<i>We lie down.</i>
Talung kwulungkatsing alth kaouslang,	<i>We kneel</i>
İtil houwitzang,	<i>We fall into.</i>
İtil kwöalthkang,	<i>We die.</i>
İtil hüt . . zulangung,	<i>We are blown about.</i>

J. VERBS CLASSIFIED BY MEANING.

1. TRANSITIVE VERBS.

Lā lth kwoyādung,	<i>I love him.</i>	Lā il skwuntlang,	<i>He kisses him.</i>
Lā il kwoyādung,	<i>He loves him.</i>	Tlaou ū tāgung,	<i>I eat it.</i>
Lā lth kingung,	<i>I see him.</i>	Laou ū tāgung,	<i>He eats it.</i>
Lā il kingung,	<i>He sees him.</i>	Lā alth lth nagung,	<i>I live with him.</i>
Lā telga lth kingung,	<i>I hate him.</i>	Lā alth il nagung,	<i>He lives with him.</i>
Lā telga il kingung,	<i>He hates him.</i>	Lā lth kwudungung,	<i>I listen to him.</i>
Lā lth skwuntlang,	<i>I kiss him.</i>	Lā il kwudungung,	<i>He listens to him.</i>

2. INTRANSITIVE VERBS.

Tlaou gūshūgung,	<i>I speak.</i>	Dī yūangung,	<i>I am great.</i>
Laou gūshūgung,	<i>He speaks.</i>	Laou yūangung,	<i>He is great.</i>
Tlaou kwulthilthgung,	<i>I meditate.</i>	Tlaou kīgūwālang,	<i>I go out.</i>
Laou kwulthilthgung,	<i>He meditates.</i>	Laou kīgūwālang,	<i>He goes out.</i>
Dī kwutungēstigung,	<i>I am sad.</i>	Tlaou tidang,	<i>I lie down.</i>
Laou kwutungēstigung,	<i>He is sad.</i>	Laou tidang,	<i>He lies down.</i>
Tlaou tīdalthtang,	<i>I fall.</i>	Dī stigung,	<i>I am sick.</i>
Laou tīdalthtang,	<i>He falls.</i>	Laou stigung,	<i>He is sick.</i>

3. VERBAL PROPOSITIONS.

	1.	
Tlaou dunḡīdung,		<i>I hoist flag as a sail.</i>
Tlaou kaaiyoungung,		<i>I " boots as a sail.</i>
Tlaou tluyoungung,		<i>I " trousers as a sail.</i>
Tlaou wēgidzūgung,		<i>I " an ordinary sail.</i>
Tlaou chiyoungung,		<i>I " coat as a sail.</i>
	2.	
Tlaou dunghastung,		<i>I haul out.</i>
Tlaou dungitidung,		<i>I " canoe.</i>
Tlaou dunglthkidalgung,		<i>I " logs.</i>
Tlaou dungwaununglīgung,		<i>I " a net.</i>
Tlaou dungchaungelgung,		<i>I " on the beach.</i>
	3.	
Tlaou gialūgung,		<i>I carry.</i>
Tlaou siagung,		<i>I " water.</i>
Tlaou skūlthgaūdung,		<i>I " on shoulders.</i>
Tlaou chiūdung,		<i>I " a coat.</i>
Tlaou wunchigūngung,		<i>I " a bundle.</i>
Tlaou ziskidung,		<i>I " with tongs.</i>
Tlaou wunagung,		<i>I " on back.</i>
Tlaou sitzē tligūngung,		<i>I " a sword.</i>
Tlaou siskaidung,		<i>I " sugar with tongs.</i>
Tlaou chiāgung,		<i>I " water from the well.</i>
Tlaou chiku skalgūngung,		<i>I " a gun.</i>
Tlaou dūtīlādēgung,		<i>I " up.</i>
Tlaou dūgung,		<i>I " wood.</i>

Tlaou giatlindaḡwanḡung,
 Tlaou ginggang skwotlisḡidung,
 Tlaou gliidung,
 Tlaou haiidung,
 Tlaou hakgunḡung,
 Tlaou kwauaidung,
 Tlaou kwolsigunḡung,

I carry news.
 I " *in my arms.*
 I " *arms.*
 I " *once.*
 I " *many times.*
 I " *on my head.*
 I " *in my mouth.*

4.

Tlaou dungnēlthḡwaigunḡ,
 Tlaou dungnlthḡwaigunḡ,
 Tlaou dungzizitḡung,
 Tlaou ēdunanunḡung,
 Tlaou ēhananunḡung,
 Tlaou ēkwunanunḡung,
 Tlaou skididung,
 Tlaou aikwauēdistlang,

I tear to pieces.
 I " *a coat.*
 I " *into shreds.*
 I " *paper or linen.*
 I " *clothes.*
 I " *with teeth.*
 I " *in two.*
 I " *into strips.*

5.

Tlaou tlahustang,
 Tlaou aitlahadēdung,
 Tlaou gilḡ takunḡung,
 Tlaou skididung,
 Tlaou tlahadēdung,
 Tlaou tlakūḡung,
 Tlaou tlakunḡung,
 Tlaou tlatumiching,
 Tlaou tlawhauḡung,
 Tlaou tilthwanḡung,
 Tlaou kwan kwandung,
 Tlaou kwan tlahudjanḡung,
 Tlaou skidustang,
 Tlaou skitgoḡung,
 Tlaou skōkwutuljanḡung,
 Tlaou tahuslāḡ,

I break.
 I " *my word.*
 I " *biscuits.*
 I " *in two.*
 I " *my promise.*
 I " *to pieces.*
 I " *bread into pieces.*
 I " *so as to destroy.*
 I " *the body.*
 I " " " *with a whip.*
 I " *stones with powder.*
 I " *stones.*
 I " *ground with pickaxe.*
 I " *legs.*
 I " *through.*
 I *crack.*

6.

Tlaou wasūḡung,
 Tlaou kādsdang,
 Tlaou sindaḡung,
 Tlaou dālī alth shindang,

I gamble for clothes.
 I " *with cards.*
 I " " *sticks.*
 I " " *money.*

7.

Tlaou chlissitunḡ,
 Dī ichtzūḡung,
 Dī idumzūḡung,
 Dī ikētzūḡung,
 Dī ikwutzūḡung,
 Dī ilthkitzūḡung,
 Dī iltākutzūḡung,
 Dī iskamzūḡung,
 Dī iskatzūḡung,
 Dī istluzūḡung,

I am fat.
 I " *very fat.*
 I " *short and fat.*
 I " *tall and fat.*
 I " *very tall and fat.*
 I " *tall and very fat.*
 I " *fairly stout.*
 I " *tall and lean.*
 I " *lean.*
 I " *stout and tall.*

8.

Tlaou tlū gwau ltha alth gu talthligung,	<i>I race by canoe.</i>
Tlaou ltha alth gu yhitidung,	<i>I " on foot.</i>
Tlaou kuitan gwau ltha alth gu talthligung,	<i>I " on horseback.</i>

9.

Tlaou statilthdou unga hastlang,	<i>I put on both of my stockings.</i>
Tlaou statilthdou unga istlang,	<i>I " one of my stockings.</i>
Tlaou lthkitgā unga chistlang,	<i>I " my dress.</i>
Tlaou tatjingē unga gwustlang,	<i>I " my hat.</i>
Tlaou kodets unga katsang,	<i>I " coat.</i>
Tlaou kodets kätli unga chistlang,	<i>I " shirt.</i>
Tlaou ästüiching,	<i>I " a coat.</i>
Tlaou staskoğa unga hastlang,	<i>I " both of my boots.</i>
Tlaou staskoğa unga istlang,	<i>I " one of my boots.</i>
Tlaou collar unga istlang,	<i>I " my collar.</i>
Tlaou hēl äskätlinäung,	<i>I " something ound on my neck.</i>

10

Tlaou hangjangwē äkatiswaungung,	<i>I jump through a window.</i>
Tlaou hangjangwē äkingwaungung,	<i>I look " "</i>
Tlaou hangjangwē ähustawaungung,	<i>I pour " "</i>
Tlaou hangjangwē äkägulthäungung,	<i>I go " "</i>
Tlaou hangjangwē gwi kätlang,	<i>I climb " "</i>
Tlaou nē stähä glüidalgung,	<i>I fall from a house.</i>

NOTE.—The word *hangjangwē* may or may not be used,

11

Ä lth hatlang,	<i>I jump into (water).</i>
Ä di gluwaiang,	<i>I fall " "</i>
Ä di hupidgang,	<i>I drop " "</i>
Tlaou shä stähä hupidalgung,	<i>I drop from a height.</i>
Tlaou shä stähä äkatistalgung,	<i>I jump " "</i>
Tlaou shä stähä käälgung,	<i>I go " "</i>
Dī shä stähä gluwidalgung,	<i>I fall " "</i>

12

Sik lth äkouitlang,	<i>I jump up.</i>
Sik lth kätlang,	<i>I go " "</i>
Sik lth istang,	<i>I put " "</i>
Sik lth kätilthtlang,	<i>I throw " "</i>

13

Lth tlitwulung,	<i>I put it in (a box)</i>
Wē lth giastlang,	<i>I pour it in.</i>
Washt lth istang,	<i>I take it out of (refers to things only).</i>
Stähä lth istang,	<i>I take it out of (refers to persons only).</i>

14

Shuit lth kagung,	<i>I walk among.</i>
Shuit lth kingung,	<i>I look " "</i>
Shuit lth saalung,	<i>I hide " "</i>
Shuit lth tlikwudungung,	<i>I feel " "</i>

15

Addu lth kagung,	<i>I walk round.</i>
Addu lth aidung,	<i>I run " "</i>
Addu lth yhitgwangung,	<i>I fly " "</i>
Addu lth g'nung,	<i>I paddle " "</i>
Addu lth tligungwangung,	<i>I swim " "</i>

Examples.

Sel hôte ai ltha istagun,	<i>They put it (the body) in the coffin.</i>
Washt di istada,	<i>Let me pull it out.</i>
Laou katlagang waigen itil shu il nagang,	<i>He came and dwelt among us.</i>
Dalung-shuit kum kin alth kaginsh kang gaangung,	<i>There is no salvation among you.</i>
Kais addu talung tlu kagun,	<i>We have been round the island by canoe.</i>

(4.) VERBS OF CONTACT (*Inku*).

Wau inku iching,	<i>On it.</i>
Inku iching,	<i>On it.</i>
Sihiné inku lth katsang,	<i>I nail on to.</i>
Tablegê inku gioungwê iching,	<i>The sail is on the table.</i>
Kêlthka douwê inku iching,	<i>On a shelf.</i>

(5.) VERBS OF FEELING (*Kwutungê*).

Di kwutungê lăgung,	<i>I am happy,</i>	lit. "A good heart."
Di kwutungê glaiang,	<i>I have peace,</i>	lit. "A calm heart."
Di kwutungê dăungang,	<i>I am unhappy,</i>	lit. "An evil heart."
Di kwutungê stigung,	<i>I am sorry,</i>	lit. "A sick heart."
Di kwutungê tlakwidistlang,	<i>I am troubled.</i>	
Di kwutungê tlikagulăgung,	<i>I rejoice.</i>	
Di kw'ungê sahalthlang,	<i>I mourn.</i>	

(6.) VERBS OF GRADATION.

Waug agung kaskit denotes that the action is in progress and incomplete.

Di inastlagê	waug agung kaskitng,	<i>I increase in years.</i>
Kiagin dăli songê	" " "	<i>My money decreases.</i>
Tlaou kăgê	" " "	<i>I am still going to.</i>
Tlaou kaoungungê	" " "	<i>I am still walking along.</i>
Laou ginungê	" " "	<i>He is paddling along.</i>
Laou kăgê	" " "	<i>He continues his journey.</i>
Jinê konstîê	" " "	<i>The sun is getting warmer.</i>
Singê kwaunalê waug agung tahuskitu.g,		<i>The days are getting shorter.</i>
Singê jingalê waug agung tahuskitug,		<i>The days are getting longer.</i>

(7.) VERBS OF LOCATION.

(a.) *With Annä, In Doors.*

Annä lth kouwang,	<i>I sit in doors.</i>
Annä lth kattang,	<i>I sleep in doors.</i>
Annä lth häelthtang,	<i>I fight in doors.</i>
Annä lth gūshūgung,	<i>I talk in doors.</i>
Annä dī kätliydungung,	<i>I am angry in doors.</i>

(b.) *With Kiä, Out of Doors.*

Kiä lth kouwang,	<i>I sit out of doors.</i>
Kiä lth kattang,	<i>I sleep out of doors.</i>
Kiä lth häelthtang,	<i>I fight out of doors.</i>
Kiä lth gūshūgung,	<i>I talk out of doors.</i>
Kiä dī kätliydungung,	<i>I am angry out of doors.</i>

(c.) *With Katti, On the Beach.*

Katti lth kouwang,	<i>I sit on the beach.</i>
Katti lth kattang,	<i>I sleep on the beach.</i>
Katti lth häelthtang,	<i>I fight on the beach.</i>
Katti lth gūshūgung,	<i>I talk on the beach.</i>
Katti dī kätliydungung,	<i>I am angry on the beach.</i>

(d.) *With Tlūgwau, On board a Vessel.*

Tlūgwau lth kouwang,	<i>I sit on board a vessel.</i>
Tlūgwau lth kattang,	<i>I sleep on board a vessel.</i>
Tlūgwau lth häelthtang,	<i>I fight on board a vessel.</i>
Tlūgwau lth gūshūgung,	<i>I talk on board a vessel.</i>
Tlūgwau dī kätliydungung,	<i>I am angry on board a vessel.</i>

Anything round, as a Ball.

Skaouda,	<i>On the floor.</i>
Skatis,	<i>On a dish.</i>
Skatlthinda,	<i>On a shelf.</i>
Skatlthindang,	<i>On a table.</i>

Things generally.

Annä,	<i>In the house.</i>
İllāgung,	<i>On the table.</i>
Skatlangwē ā,	<i>In crockery.</i>

Anything long, as a Stick or Gun.

Annä skāgutwang,	<i>Standing indoors.</i>
Annä skaoudang,	<i>Lying indoors.</i>
Annä isiwang,	<i>Hanging up indoors.</i>
Annä istilindang,	<i>On a table indoors.</i>
Kouwē inku,	<i>On the floor.</i>
Gatādinē inku,	<i>On the table.</i>
Skatlang ai,	<i>In a cup.</i>
Annä kēisiongung,	<i>Hanging up indoors.</i>
Annä saasiongung,	<i>Tinware hanging up indoors.</i>
Kiä kigiongung,	<i>Hanging up out of doors.</i>

Examples.

Kitlano kiagin skuskādzouwē iching?	<i>Where is my ball?</i>
Təblegē inku skatlthindang.	<i>It is on the table.</i>
Ki. ano kiagin chiku iching?	<i>Where is my gun?</i>
Annā isiwang,	<i>It is hanging up in doors.</i>
Kitlano kiagin taskgē iching?	<i>Where is my walking stick?</i>
Kiā akaoudang,	<i>It is lying outside.</i>
Kitlano chinē iching?	<i>Where is the salmon?</i>
Kouwē inku iching,	<i>It is on the floor.</i>
Kitlano hānē iching?	<i>Where are the berries?</i>
Skatlangwē ai iching,	<i>They are in the cup.</i>
Kitlano gioungwē iching?	<i>Where is the sail?</i>
Kiā kigioungung.	<i>It is hanging up out of doors.</i>

(8.) VERB TO FALL.

Kāgang refers to trees only.

Kit kāgang,	<i>The tree falls.</i>
Kit kāasang,	<i>The tree will fall.</i>
Kit kāhangung,	<i>The tree may fall.</i>
Kit kāasingung,	<i>The tree might have fallen.</i>
Kit nē gwi kāgang,	<i>The tree falls on a house.</i>
Kit lthken gwi kāgang,	<i>The tree falls on a log.</i>
Kit katti ga kāasang,	<i>The tree will fall on the beach.</i>
Kit thigē gwi kāgang,	<i>The tree falls on the ground.</i>
Kit nē gwi kāasang,	<i>The tree will fall on the house.</i>
Kit lthken gwi kāasang,	<i>The tree will fall on a log.</i>
Kit lthkan gwi kāhangung,	<i>The tree may fall on a log.</i>

(9.) POSSESSIVE VERBS.

(*Daang* denotes possession.)

Nē.	<i>House.</i>	Kiutan,	<i>Horse.</i>
Nē lth daang,	<i>I have a house.</i>	Kiutan lth daang,	<i>I have a horse.</i>
Tatjingē,	<i>Hat.</i>	Staskogā,	<i>Shoes.</i>
Tatjingē lth daang,	<i>I have a hat.</i>	Staskogā lth daang,	<i>I have shoes.</i>
Kōgina,	<i>Book.</i>	Chā,	<i>Wife.</i>
Kōgina lth daang,	<i>I have a book.</i>	Chā lth daang,	<i>I have a wife.</i>
Nā gu dung dā us?			<i>Have you a horse?</i>
Chā gu dung dā us?			<i>Have you a wife?</i>
Statlthdou gu dung dā us?			<i>Have you stockings?</i>
Yätz gu dung dā us?			<i>Have you a knife?</i>
Kalka gu dung dā us?			<i>Have you a bottle?</i>
Dahou gu kit kai us?			<i>Have you a child?</i>
Gatou gu dung dā us?			<i>Have you a fork?</i>

Dāagung is always the answer in the affirmative as:—

Nē lth dāagung,	<i>I have a house.</i>
Yätz lth dāagung,	<i>I have a knife.</i>
Staskogā lth dāagung,	<i>I have shoes.</i>
Gatou lth dāagung,	<i>I have a fork.</i>
Dālā lth dāagung,	<i>I have money.</i>
Kōgina lth dāagung,	<i>I have a book.</i>

(10.) ATTEMPTING VERBS.

Sinslāng, to attempt. These verbs denote the ability to accomplish the action expressed *e. g.*, to do what they wish to do.

Tlaou tlayhilgalē sinslang,	<i>I endeavour to dry.</i>
Tlaou talthtanel sinslang,	<i>I endeavour to soften.</i>
Tlaou kattis sinslang,	<i>I endeavour to sleep.</i>
Tlaou dak sinslang,	<i>I endeavour to buy.</i>
Tlaou king sinslang,	<i>I endeavour to look for.</i>
Tlaou kwoyāda sinslang,	<i>I endeavour to love.</i>

Examples.

Tlalthtanagē da dī kwudungung,	<i>I wish to soften.</i>
Tlayhilgalē da dī kwudungung,	<i>I wish to dry.</i>
Chā unga il kingāgun,	<i>He has gone to look for his wife.</i>
Dung kāngē an talung istlāgun,	<i>We have come to see you.</i>
Kin dakgē da dī kwudungung,	<i>I wish to buy something.</i>
Hānlthē il dūgung,	<i>He goes to get water.</i>

(12.) PRETENDING VERBS.

Kwaiēdung is generally affixed to the verbs: but others are used, as for instance the verb "to sleep" and "to die."

Tlaou kwoyād kwaiēdungung,	<i>I pretend to love.</i>
Tlaou lthāngwil,	<i>I pretend to work.</i>
Tlaou gūshou,	<i>I pretend to talk.</i>
Tlaou agung kin kagunāgun,	<i>I pretend to sleep.</i>
Tlaou agung istluanāndang,	<i>I pretend to die.</i>
Tlaou agung yēt hādādang,	<i>I pretend to be a white man.</i>

(13.) CAUSING VERBS.

These verbs are made by the prefix *tlā* and *kil*.

Lā lth tlakwulungēstigun,	<i>I made him sorry.</i>
Lā lth tlastigun,	<i>I made him sick.</i>
Lā lth tlakwotalgun,	<i>I made him die.</i>
Lā lth tlatagwiāgun,	<i>I made him strong.</i>
Lā lth tlahāgāgun,	<i>I made him weak.</i>
Lā lth tlanūngistlāgun,	<i>I made him well.</i>
Tlaou kil kaiitang,	<i>I cause to go.</i>
Tlaou il kwutungē kil stigun,	<i>I cause him to be sorry.</i>
Tlaou nē tlaoutlagun,	<i>I built a house.</i>
Lā lth kil kwoyādung,	<i>I made or caused him to love.</i>
Ītil il kil istlāgun,	<i>He caused or made us to go.</i>
Lā lth kil hāelthtagun,	<i>I made him fight.</i>

(14.) VERBS EXPRESSING DOUBT.

Hangung and *Hasinūjung* are the two adverbs which are affixed to the verbs and denote doubt.

Annā il ishangung,	<i>He is perhaps in the house.</i>
Ou hādē tlū istlāhangung,	<i>The Haidas are perhaps coming.</i>

Laou stiahanġung,	<i>He is likely to be sick.</i>
Tlaou ishasinġung,	<i>I suppose I shall go.</i>
Y�t� h�ad� kash�gahanġung,	<i>Perhaps the whites are gone.</i>
Dung kilth king�n talung wauhasinġung,	<i>Perhaps we shall obey you.</i>

(15.) COMMUNICATIVE OR RECIPROCAL VERBS.—*Gwu.*

Gwu da lth tl�to,	<i>Help each other.</i>
Gwu da lth skidungo,	<i>Strike each other.</i>
Gwu da lth kwoy�do,	<i>Love each other.</i>
Gwu telga lth kingo,	<i>Hate each other.</i>
Gwu lth zintl�o,	<i>Shoot each other.</i>
Gwu da lth h�elthto,	<i>Fight each other.</i>
Gwu talung tatt�tzing,	<i>Let us help each other.</i>
Gwu talung kwoy�dzing,	<i>Let us love each other.</i>
Gwu telga talung kingzing,	<i>Let us hate each other.</i>
Gwu telga talung king�n,	<i>We hated each other.</i>
Gwu talung kwoy�dogun,	<i>We loved each other.</i>
Gwu talung zintl�gun,	<i>We shot each other.</i>

(16.) DESIRING VERBS.—*Da kwudung.*

Hutli� da di kwudunġung,	<i>I desire to drink.</i>
Hutli� da di kwudunġun,	<i>I desired to drink.</i>
Kaltig� da di kwudunġung,	<i>I desire to sleep.</i>
Lth�angwill� da di kwudunġung,	<i>I desire to work.</i>
Kwoy�di� da di kwudunġung,	<i>I desire to love.</i>
St�g� da di kwudunġung,	<i>I desire to be sick.</i>
L�g� da di kwudunġung,	<i>I desire to be good.</i>

(17.) VERBS THAT HAVE THEIR NOUN FORMED FROM THE ROOT OF THE VERB WITH *l * OR *leitung* AFFIXED.

Tlaou tuman king�ng,	<i>I takecare.</i>
Tnman kingl�,	<i>A caretaker,</i>
Tlaou lamato� k�tsitang,	<i>I shepherd.</i>
Lamato� k�tsitl�,	<i>A shepherd.</i>
Tlaou lth�angwilang,	<i>I work.</i>
Lth�angwill�,	<i>A workman.</i>
Tlaou kwoltht�ng,	<i>I steal.</i>
Kwolthtal�,	<i>A thief.</i>
Tlaou skadang,	<i>I learn.</i>
Skadal�,	<i>A scholar.</i>
Tlaou tlit�ng,	<i>I kill.</i>
Tlit�l�,	<i>A murderer.</i>

(18.) THESE NOUNS WITH THE VERB "to be" AFFIXED ARE THUS CONJUGATED.

Diu tnman kingl� g�ġung,	<i>I am a caretaker.</i>
Diu lamato� k�tsitl� g�ġung,	<i>I am a shepherd.</i>
Diu lth�angwill� g�ġung,	<i>I am a workman.</i>
Diu tlit� g�ġung,	<i>I am a murderer.</i>
Diu kwolthtal� g�ġung,	<i>I am a thief.</i>
Diu skadal� g�ġung,	<i>I am a scholar.</i>

(19.) ADJECTIVAL VERBS.—(*ng* and *gung*.)

Tadang,	<i>It is cold.</i>	Kinang,	<i>It is warm.</i>
Lthdiingagung,	<i>It is deep.</i>	Althlang,	<i>It is wide.</i>
S'heldnung,	<i>It is red.</i>	Delagung,	<i>It rains.</i>
Touagung,	<i>It snows.</i>	Tatjagung,	<i>It blows.</i>
Takalgung,	<i>It freezes.</i>		

(20.) NAMING VERBS.

Keya affixed to a noun is a verb meaning to name or call, as :

John hinū il kēyang,	<i>He is called John.</i>
Killat hādē hin ltha kēyang,	<i>They are called Zimshians.</i>
Nungetlagidas hinū il kēyang,	<i>He is called a chief.</i>
Jesus hinū il kēyang,	<i>His name is Jesus.</i>
Kasino adshi dung kēyang?	<i>What do you call this?</i>
Kasino il kēyang?	<i>What is his name?</i>

*Additional Examples of Verbs.*FIRST PERSON SINGULAR.—*Tlaou, Lth, Dī.*

Tlaou kwoyādung,	<i>I love.</i>
Tlaou lthāngwilang,	<i>I work.</i>
Dī kwutūngē lāgun,	<i>I was happy.</i>
Dung an dī kātlūildunḡung,	<i>I am angry with you.</i>
Dī gu dung kwoyāda us?	<i>Do you love me?</i>
Lā lth kīnguni,	<i>I saw him.</i>
Dung telga lth kīngung,	<i>I hate you.</i>

SECOND PERSON SINGULAR.—*Dung, Dahou, Tung.*

Dī toui dung iching,	<i>You are my friend.</i>
Tung ā lth killāgung,	<i>I thank you.</i>
Dahou gu is?	<i>Is it you?</i>
Gūsh gā dung istātlang?	<i>What do you want?</i>
Dahou dī an kwutūngē lā us?	<i>Are you pleased with me?</i>

THIRD PERSON SINGULAR.—*Laou, Il.*

Laou kwōtaltalung,	<i>He is nearly dead.</i>
Hin lā il shūtajang,	<i>He said unto him.</i>
Il kwutūngēstigung,	<i>He is sorry.</i>
Lā ga il istaguni.	<i>He gave it to him.</i>
Laou dung telgu dāungang,	<i>He is worse than you.</i>
Laou ltha telgu kutūngūgung,	<i>He is wiser than they.</i>

FIRST PERSON PLURAL.—*Talung, Itil.*

Talung istiēdasang,	<i>We shall go.</i>
Itil kwutūngē tlakwidistlthagung,	<i>We are in trouble.</i>
Lā talung kingasang,	<i>We shall see him.</i>
Dung kāngēanu talung istlāgun,	<i>We came to see you.</i>
Itil wantliwan gūgung,	<i>We are all lost.</i>
Itil sti odzāgung,	<i>We are all sick.</i>

SECOND PERSON PLURAL.—*Dalung.*

Dalung kōnungung,	<i>You are foolish.</i>
Dalung tagwiungung,	<i>You are strong.</i>
Kingwoguns ē dalungē tlahadēdung,	<i>You break the commandments.</i>
Dalung itil an kätliyildungung,	<i>You are angry with us.</i>
Di telga dalung king hangung,	<i>You may hate me.</i>
Di kwutungē dalung kil stigungung.	<i>You are making me sorry.</i>

THIRD PERSON PLURAL.—*Ltha, Il* or *Laou*, if a few.

Ādlun il istlāungung,	<i>They come here (a few).</i>
Ādlun ltha istlāungung,	<i>They come here.</i>
Di tagwiaslo dī ltha kingasang,	<i>They will see me when I am strong.</i>
Laou itil an kwutungē louwang	<i>They are pleased with us (a few).</i>
Lā il kil kaitonang,	<i>They sent him away (a few).</i>
Laou dāunga yūan onungung,	<i>They are very wicked (a few).</i>

Examples of the Tenses.

Tlaou kingung,	<i>I see.</i>
Dung lth kwoyādaguni,	<i>I loved you.</i>
Ltha an dung lthāangwilāshang,	<i>You will work for them.</i>
Dung kāngē da dī kwudung hangung.	<i>I may wish to see you.</i>
Tlaou kait unγκashang,	<i>I am about to go.</i>
Dung stistlo yhil dung ga lth istāshang,	<i>I will give you medicine when you are ill.</i>
Kētsit nē ai talung idjāni,	<i>We were in prison.</i>
Jesus ā singelthkang lth gūshū,	<i>Pray to Jesus.</i>
Lā telga lth king giḡungun,	<i>I have been hating him.</i>
Zanoa tluwē kätlāgunḡung,	<i>The steamer is coming.</i>
Kum kin ga dung istatāngsang,	<i>You will not want anything.</i>
Kashinton ādlun dung iching?	<i>Why are you here.</i>
Lā dung kwoyādasēstlo laou tasang,	<i>If you love him he will be good.</i>
Tuman lth adshi king,	<i>Take care of this.</i>
Adātlh lā talung kinguni,	<i>We saw him yesterday.</i>
Il kāngē da gu dung kwuyung us?	<i>Do you wish to see him?</i>
Lā an dī kätliyildunḡini,	<i>I have been angry with him.</i>
Il stis hagnan itil kwutungēstigung,	<i>We are sorry that he is sick.</i>
Laou kätlātālang itil il kagindīcan,	<i>He came down that he might save us</i>
Lth hāda wautliwan hagnan il kwōtalang,	<i>He died for all mankind.</i>
Ga Prophotgas gē lth hāda kin skadaḡangang,	<i>The Prophets had taught, or used to teach, the people.</i>
Gūsh gu dung istatlaug?	<i>What do you want?</i>
Sugar dakgē da dī kwudungung,	<i>I wish to buy sugar.</i>
Kutla, dung an dī kwutungēstigung,	<i>Go, I am vexed with you.</i>
Kum dung kaitānsken kiak dung lth istāshang,	<i>If you don't go I shall put you out.</i>
Ou hādē an dī kwutungē lāgung,	<i>I am pleased with the Haidas.</i>
Tān isken kwaun ishin dalung tltiē da dī kwudungung,	<i>I wish you to kill bears and furseal.</i>
Hāelthtiē gu dung kwudung us?	<i>Do you wish to fight?</i>
Kintanē dalung kwolthtastlo kētsit nē ai dalung isisang,	<i>If you steal horses you will go to prison.</i>

Tlii tā ga dung dā us ?
 Kāhano; kum tlu lā lth dāngung,
 Hānē gu kwan us ?
 Ang, kwangung,
 Bible an gu dalung ūnshit us ?
 Tliku Jcsus shouan gu dalung yetā us ?
 Dung kit gu sti us ?
 Zanoē di an gu dung istā us ?
 Kasino dung edung aiata ?
 Adātlthstlo gu talung istiedsā us ?
 Tou di ga dung istā us ?
 Askaskit kislūgung ?
 Askaskit swaunshung wok hinawē āgung,
 Lāgiē nē ā lth kait,
 Kitlano dalungie tluwē iching ?
 Itilgiē nē kladskāgung,
 Adshi gu dalung istatla ?
 Ashgē yenkienu lāgung,
 Tliku kālungē edsi han gu dalung istatlang ?
 Gwu talung kwoyādzing,
 Agung lth saalgung,
 Kumwadshi kingānu edāngung,
 Staskoḡa dalanga kladskāgung,

Have you got a good canoe ?
No, I have not got a good canoe.
Are there many berries ?
Yes, many.
Do you understand the Bible ?
Do you believe what Jesus said ?
Is your child sick ?
Will you get me firewood ?
How are you to-day ?
Shall we go to-morrow ?
What you give me food
What time is it ?
It is half-past one.
Go to his house.
Where are your canoes ?
Our house is strong.
Do you want this ?
These are truly good.
What size do you want ?
Let us love each other.
I hide myself.
It is not like that.
Your boots, or the boots for you, are strong.

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