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GRAMMAR

OF THE

BÓRNU OR KÁNURĪ LANGUAGE.

BY

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בַּעַת הַהִיא יִבְלֶשֶׁת לְיְהוָה זָבָאוֹת עִם מְמַשְׁנֵי וּמִוֶּרֶט
וַיַּעַם נֹרָא מִן־הוּא וְהִלָּאָה גֹי קוֹקוֹ וּמְבוֹסָה אֲשֶׁר בְּנֵאֻ
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TO

THE REV. HENRY VENN, B.D.,

THE HONORARY CLERICAL SECRETARY OF THE

CHURCH MISSIONARY SOCIETY,

WITHOUT WHOSE COMPREHENSIVE MIND

IT WOULD NEITHER HAVE BEEN COMMENCED NOR COMPLETED,

THIS GRAMMAR

IS MOST RESPECTFULLY AND AFFECTIONATELY INSCRIBED

BY THE AUTHOR.

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PREFACE.

It is with heartfelt gratitude to the Giver of every good gift, that I take up my pen to write a few remarks prefatory to the following Grammar of the Kanuri language, which is spoken in the very heart of Africa. God has been pleased to preserve my life, to bestow fresh health after many an attack of fever, and to grant me energy and perseverance for the pursuit of my solitary and difficult studies, in the unhealthy and enervating climate of Sierra Leone, till the work was thus far accomplished. During my stay on the Western Coast of Africa (from December 1847 till February 1853), the cultivation of the Kanuri language occupied me almost three full years. As there was no native literature, considerable time was required, merely to bring some satisfactory portion of the language before my view: and then what a chaos of forms did it present! I had often just flattered myself to have discovered a rule, when, all at once, a new expression from my interpreter not only disappointed my hopes, but added to the previous difficulties. When I commenced my Kanuri studies, nothing whatever had been written on the grammar of that language, neither was any thing known as to its general character; so that I was left to pursue my way through an entirely unknown region, where every step brought new and strange objects under my notice, contrary to every thing that I could have anticipated. Under such circumstances, two opposite errors are to be avoided: on the one hand there is the danger of being carried away by a desire for the new and the strange, so as to make common things look uncommon; and, on the other hand, that incredulity is to be guarded against, which postulates that the languages, hitherto unknown,

cannot present features actually new. I endeavoured to avoid these extremes by tracing, as far as I was able, the grammatical forms to their proper origin, and by comparing the Kanuri with as many other languages as were ✓ within my reach. But I must confess, that in spite of my honest wish not to *make* a grammar for the Kanuri, but modestly and diligently to *learn* the grammar which the Kanuri has long ago made for itself, it from time to time required fresh exertion to keep my mind free from prejudice and preconceived notions; and whenever a new feature in the language came under my notice for the first time, the sensation which it produced in me was generally that of suspicion, and a desire to attribute it to incorrectness in my interpreter, till a frequent recurrence of the same convinced me of its reality. When, on such occasions, I remonstrated with my interpreter, he used to say in his broken English: "Please, Massa, we country no stand like white man country: white man talk every thing straight, but we can talk one thing in many different ways"—*i. e.* Please, sir, our language is not like white men's language: white men have only one expression for one and the same thing, but we can express the same thing in many different ways." This richness of grammatical forms, especially in the verb, is a real difficulty in the language, and, as may be easily imagined, appeared to me at first rather formidable; and it required no little perseverance and exertion on my part to reduce to order such a confused mass of forms, and to ascertain the often strange peculiarities and fine differences in their use. For be it remembered, that an unlettered negro, speaking the English but very imperfectly, cannot be requested to decline a noun, or conjugate a verb, or to define the difference between given tenses and moods: all these things can only be ascertained by the diligent research of the grammarian himself, and he cannot look to his interpreter for more than the supply of his working materials. Many a rule which is expressed in the grammar by a few words

required days and weeks for its discovery. To learn the Kanuri language, for the first time, is certainly no easy task; and my interpreter often told me that he had never heard a black man, who was not a native of Bornu, speak it correctly; whereas they, the Bornuese, easily learn the language of the surrounding nations. It would be presumptuous in me to suppose that I have fully mastered the entire extent of the multifarious forms of this language, or that this first Grammar should be a perfect one; but this much I hope, that it will be found an essential help to a thorough acquisition of the language, and, eventually, to the translation of the word of God. The spiritual conquest and subjugation of the world is a gradual work, whose achievement employs many hands, and the bare consciousness of contributing in some measure towards that end is satisfactory, even though this contribution consist only in digging the metallic ore from the hidden bowels of the earth, which will afterward be converted into swords of victory. All the actions performed in the service of God for the good of mankind form one organic whole, from which no part may be missing: they are all required to bring about the final consummation, to usher in the eternal sabbath. Hence the meanest service which has a bearing in this direction is honourable, and may be rendered with that cheerfulness and confidence which is always inspired by the conviction that our objects are bound up with a great cause, and that we labour for a brighter future.

This leads to a direct answer to the question: "Why I, as a Christian Missionary, devoted so much time to the study of the Kanuri language?" The Church Missionary Society, who, from a praiseworthy Christian compassion for the most degraded portion of our race, made the evangelization of Africa one of their chief objects, have long ago felt the necessity of bringing to light, and rendering available by grammatical cultivation the languages of that mysterious continent, before they could reasonably expect to christianize

the tribes by which they are spoken. With this view they for many years urged their Missionaries in Sierra Leone to study the native languages; but frequent deaths, and the pressure of other labours, prevented their instructions from producing the desired effect. But Sierra Leone, where slaves from almost every quarter of Africa had found an asylum of liberty, was too inviting a field to be left any longer unoccupied. The Committee appointed one of their Missionaries, the Rev. F. Schön, to devote himself exclusively to the study of languages. He spent several years in the study of the Hausa language, till the failure of his health compelled him to quit this field of labour. The results of his studies are preserved in his Hausa Grammar. It then fell to my lot to become his successor, and, at the same time, to take part in the instruction of the Fourah-Bay Institution. The directions of the Committee required of me, not only to furnish information respecting the whole question of African philology, but also to select some one language for my particular study. In its selection I was to be guided by the probability of "its becoming a sort of key to the study of other languages." At that time, however, the African languages were so little known, that, in deciding this question, I could not be guided by any strictly lingual data. The local Committee of Missionaries agreed with me in its being desirable that I should fix upon the Kanuri or Bornu language, as this was spoken by one of the mightiest nations in central Africa, and in the vicinity of Hausa, of which we already possessed a grammar. Accordingly, I selected one of the most suitable Bornuese of Sierra Leone as my interpreter, and commenced the language. In the progress of my studies it became more and more evident that the Kanuri had no important affinities with other Negro languages, and that, for the present, it cannot be used for direct Missionary purposes, from the fanatical Muhammadan character of the Bornuese. For, whilst Muhammadanism has been waning in Europe, it has experienced a signal revival

in the interior of Africa, owing, as I learnt from my interpreter, to the Pulo movement, which has been in operation since the beginning of the present century. But by the time I had become possessed of this information, I had made such progress in the language, that it was considered advisable that I should proceed still farther, and then publish the results for the benefit of philology, and, as it is hoped, for the benefit of future Missionary enterprise.

The language of this Grammar is the *Kanuri*, as it is spoken in the large province of *Gazir*, in the empire of *Bornu*, or, perhaps more correctly, as it *was* spoken there at the time when my interpreter left his home. This explanation is necessary; for the wars in the interior of Africa are so sanguinary, that whole districts often become depopulated by them, which are afterwards taken possession of by strangers. Whole tribes sometimes flee before their enemies and seek new places of abode. The old people of Sierra Leone often hear, from their newly imported countrymen, that the most radical social and political changes have taken place since they were torn from their native lands. The *Kanuri* may be considered as *the language of Bornu proper*, although it is not the only language of that country; for just as at present Ireland is united with England in one principality, so, also, the *Kanuri* or *Bornu* kings have subjugated many surrounding tribes, of different languages, and annexed their territory to *Bornu*. But the ancient dynasty of *Bornu* kings always spoke pure *Kanuri*, which, as being the language of the ruling class, was considered the *national language*. About thirty years ago a new dynasty came to the throne of *Bornu*. The priest *Laminu*, after having killed the king with his own hand, ruled the country under the title of *Shiekh*, and on his death his son succeeded him as king. *Shiekh Laminu* was a *Kanumma* (*i. e.* a native of *Kanum*), and his select soldiers were likewise *Kanumbu* (*i. e.* natives of *Kanum*), so that the court language of *Bornu*, at the present day, is the *Kanum* dialect, which somewhat differs from and seems to be less pure than the *Kanuri* of this Grammar.

Respecting the names *Kanuri* and *Bornu* I obtained the following information. *Kanuri* is the name of the people and of the language, *Bornu* the name of the country. A man says of himself, either simply, *wáma Kánurì*, "I am a Kanuri;" or *wáma Bórnu*, "I am a Bornuese;" or *wáma Bórnu*, "I am of Bornu;" he either says, "I speak Kanuri," or "I speak the language of Bornu." The Kanuris or Bornuese are known under different names to the different Negro tribes with whom they come in contact; thus the Hausas call them *Balébalì*; the Nufes, *Bínō*; the Bodes, *Kágātsan*; and the Akus, *Kánike*.

Bornu proper is divided (or at any rate was so under the late dynasty) into the following *tsédi* or *lárde*, *i. e.* countries or provinces, in all of which the same language is spoken, but, of course, with more or less important dialectical differences:—*Gázir*, "the largest of all;" *Débišāgé*, "next to Gazir in size;" *Máfōni*, "as large as *Débišāgé*;" *Ngumāti*, *Múlgū*, *Hába*, *Ábełam*, *Deía*, *Gúdu*, *Túrō*, *Bídzer*, *Kóreram*, *Māntšimtšim*, *Girgásei*, *Kábū tilōa*, *Dādeñgérì*, *Márma*, *Láluk*, *Túliwa*, *Tawólo*, *Dełma*, *Dábira*, *Dábūgu*, *Gámbořam*, *Késāwa*, *Karawawāru*, *Māgī*—*Bérřem*, *Dāsu*, *Keiāwa*, *Bādūma* (not to be mistaken with the Buduma on the Tsáde-islands), *Kādūwa*, *Kébdì*, *Ngigíwa*, *Máfā*, *Ngúdōa*, *Legarwa*, *Bámma*, *Tšérāwá*, *Gámatšó*, *Kaigálwa*, *Tšúntšéná*, *Gubuío*, *Bórgō* or *Bárgō*, *Mélēram*, *Bánōa*, &c. The Bornu empire is bounded on the north by the great desert and the Lake of *Tsáde* (by the *Munios* and others pronounced *Tšáde*); on the west by *Núfe*, *Áfuno* (*i. e.* Hausa), *Bóde*, *Kareikarei*, *Gézerę*; on the south by *Píka* and *Kōána*; on the south-east and east by *Mándara*, *Ngála*, *Múdzugū*, *Gámargū*, *Márgi* and *Báber*.

The province of *Gázir* is so large, that the saying has become proverbial: *kām bēlāntšę Gázir tsénia*, *bēlāntšę gerátę tšerágō*, *i. e.* "If one says that his native place is *Gázir*, he wishes to conceal his native place." To traverse *Gázir* from one end to the other requires several

days. Its capital town is *Gázargumó*, from which *Tapsóia Magirári*, *Ali Eísam's* birth-place, is at the distance of about one day's journey ; and another large town is *Kálígimórám*, from which *Tapsóia Magirári* is five miles distant. *Gazir* itself is divided into the following smaller districts — *Ngálibāa*, *Kíbire*, *Báriram*, *Kārīwa*, *Bérber* (containing from twenty to thirty towns and villages), *Bérgem*, *Nañgúlam*, *Kálabāwa*, *Modzáiganāwa*, *Kábuiwa*, *Kaliári*, *Ngallimári*, *Meiramri*, *Diambóri*, *Kugátsoro*, *Dómári*, *Mētārammári*, *Mulimári*, *Sáberri*, *Ágedími*, *Tórōro*, *Dádui*, *Šiád*, *Šéggou*, *Álinwa*, *Māgulgé*, *Sánñe*, *Gélermi*, *Mētáram*, *Mógumó*, *Múlintšeri*, *Wótsagal*, &c.

My *interpreter*, who furnished me with the materials on which the Grammar is based, is *Áli Eísāmi Gázirma*, i. e. *Ali* of *Gazir*, whose mother was *Eisa*, or, according to his English name, *William Harding*, a man of good common sense, of more than ordinary strength of memory, and of an unblameable moral character, although he is merely a *baptized* Christian, without making any special profession of religion. The portrait facing the title page faithfully represents him, as he was sitting with me in my study, from eight to twelve and from one to four, day after day, during the sixty-first, sixty-third, and sixty-fourth years of his age. His age is ascertained in the following way:—According to his marriage certificate, which I have seen, he was brought to *Sierra Leone* by a British cruiser on April 12th, 1818, and this was in about his thirtieth year ; for his father, who was a *Muhammadan* priest, informed him, at the commencement of the *Pulo* inroads upon *Bornu*, that his age was nineteen years and seven months ; and between this and the time of his being kidnapped five years elapsed, so that he was about twenty-five years old when he was torn from his native country. On his way to the sea he only stopped in *Yoruba*, where he remained about five years, which brings his age, on his arrival in *Sierra Leone*, to about thirty. Accordingly, the year of his birth must have been about 1787 or 1788.

Other incidents of his early life are the following:—He was circumcised in his ninth year, attended a school, where he learnt to read the Koran, from his seventh to his eleventh year. In about his thirteenth year they saw a total eclipse of the sun, which converted day into night, and was considered as an evil omen. The fulfilment of this was recognised in a severe visitation of locusts, and of the pestilence or plague, which happened the year after. In Sierra Leone Ali Eisami lived amongst a good many of his country-people, and had abundant opportunity for speaking his native tongue. At the time of my leaving Sierra Leone, there were still thirty of them alive, and in the years 1820—1830 their number was about 200. But natives of dry and arid countries, as *e. g.* Bornu, Hausa, the Sahara, &c., die very fast in Sierra Leone: their acclimatisation there seems to be almost as difficult as that of Europeans. Besides Ali Eisami, and chiefly with a view of testing his accuracy, I also employed some other Bornu interpreters. One of them had only been five years away from Bornu, and served as corporal in Her Majesty's first West-Indian Regiment. He informed me, that at the time when he was kidnapped, the whole of Gazir was in the hands of the Shoa-Arabs, who had obtained it from Shiekh Laminu under a kind of feudal tenure. It becomes me here to acknowledge the prompt and kind manner with which Major O'Connor, Commander-in-Chief of Her Majesty's forces on the West Coast of Africa, responded to my request, by allowing the said corporal to leave the barracks and come to me daily for several weeks. From thus testing my interpreter by other Kanuris, and from his uniform consistency with himself, I became convinced that he had not forgotten his mother-tongue, but communicated it to me in its purity. The only thing in which I found him a little uncertain, was the quantity of the vowels and the accent; and how easily these are influenced, every body knows, who, after having constantly spoken a foreign language for several years, returns to his native language.

The basis of this Kanuri Grammar is a manuscript literature of about 800 quarto pages, which were dictated to me by my interpreter. They consist of stories, fables, romances, historical sketches, &c. : and all the examples adduced in the Grammar as illustrative of the various rules, with but very few exceptions, are taken from this collection. Two or three weeks after the commencement of my Kanuri studies, I at once entered upon this plan of forming a literature, as the best way of becoming acquainted with the language, and the surest foundation of grammatical investigations. I found my interpreter truly inexhaustible in his narrations; and often when I inquired whether his fountain was not yet dried up, he replied "Please, Massa, word never done." He has brought this stock of knowledge from his native country, where, as he says, men often sit together till late at night, entertaining one another by narrating stories and delivering speeches.

My having marked the accented syllable, and the quantity of vowels, as well as I could ascertain it, and the practice which I have adopted of always illustrating the grammatical rules, will, no doubt, be appreciated by every reader. The Kanuri Vocabulary, which is intended to be printed soon after this Grammar, will have prefixed to it a small collection of Ali Eisam's narrations, which will form useful reading exercises, and furnish opportunity for acquiring a more practical acquaintance with the language.

It gives me much pleasure to advert, in this place, to the only attempt ever made at a Kanuri Grammar besides my own. It proceeded from the pen of the laborious and indefatigable Edwin Norris, Esq.; and I am sure that every one who has seen it will agree with me, that it does him great credit; and that, as Professor Pott said of him in the German *Zeitschrift für das Morgenland*, "he has pretty well made every thing of his materials that can be made of them." He gives a fresh proof in this little work, that his spirit of investigation, far from being discouraged, is rather roused and attracted by what is difficult and abstruse. But the ma—

materials from which his Grammar was derived were of such a nature, that it is impossible the latter could convey a correct representation of the Kanuri language, either in sound or in structure. Those materials are a *translation* of Arabic Dialogues, &c., into Bornu, and the translation is written in *Arabic characters*. Now the Arabic alphabet is utterly incapable of faithfully representing the Bornu sounds; so that no one can read a transcript of Bornu, in Arabic characters, without knowing Bornu beforehand; but Mr. Norris's Grammar goes still farther and gives us an English transcript of the Arabic transcript; the consequence of which is, that the actual Bornu sounds are often *concealed* instead of conveyed by it. Nor is this all. The documents which form Mr. Norris's authority bear evident marks that their author was *not a Kanuri by birth*, but that he had *acquired* this language as a foreigner.

Africa is still an unknown country to us in many respects. Its numerous languages are a wide field, the cultivation of which would be sure to reward the professional philologist with many interesting discoveries. Hitherto the Christian Missionaries have done by far the greater part of the work: may we not expect that linguists will join them in this enterprise? The African linguist has not only an excellent opportunity for enlarging the bounds of philological science, but he, at the same time, materially assists in preparing channels for the spread of that knowledge among the negroes which makes men "wise unto *salvation*." The time is in God's hand; but He graciously places it within our reach, and partly under our control, by permitting us to co-operate with Him in realizing His eternal purposes of love. May we pray and labour for the coming of those blessed days, when all nations and tribes shall hear, in their own tongues, the wonderful works of God!

SIGISMUND WILHELM KOELLE.

GREAT CRESSINGHAM RECTORY, NORFOLK,

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CORRIGENDA.

PAGE.	LINE.	
2	18	read <i>k̄in̄em</i> for <i>k̄an̄em</i> .
14	11	.. <i>ɛ</i> for <i>é</i> .
16	6	.. <i>b̄el̄áf̄i</i> for <i>b̄el̄áf̄i</i> .
16	23	.. <i>rai</i> for <i>ran</i> .
16	29	.. <i>námgin</i> for <i>mámgin</i> .
18	17	.. <i>aboua</i> for <i>aboua</i> .
28	4	.. <i>nda</i> for <i>ndá</i> .
28	last	.. <i>nem</i> , "house," for <i>nem</i> , "horse."
29	last	.. <i>kágent̄sa</i> for <i>kágent̄sa</i> .
30	10	.. <i>sóbāndóyē</i> for <i>sóbānódyē</i> .
41	27	.. 7 for 7.
44	14	.. <i>nem̄gin</i> for <i>nem̄gin</i> .
47	26	.. <i>tétúskin</i> for <i>tétúskin</i> .
48	15	.. <i>second</i> for <i>third</i> .
48	17	.. <i>But as it is yet possible</i> for <i>But though it is still possible</i> .
51	4	.. } and in some other similar places, read
52	19, 24	.. } <i>any thing</i> for <i>something</i> .
56	13	.. <i>wútsā</i> for <i>wútsá</i> .
61	3	.. <i>p̄ānḡeyē</i> for <i>p̄ānḡeyē</i> .
64	14	.. <i>yekkéliskin</i> or <i>yekkéliskin</i> for <i>yek̄éliskin</i> or <i>yek̄éliskin</i> .
68	6	.. <i>nātuwī</i> for <i>nātuwī</i> .
68	15	.. <i>gágemin</i> for <i>gágemin</i> .
69	6	.. <i>ládūwī</i> for <i>ládūwī</i> .
71	2	.. <i>t̄siḡāreskō</i> for <i>t̄siḡāreskō</i> .
71	10	.. <i>kibértō</i> for <i>kibértō</i> .
71	11	.. <i>kibértē</i> for <i>kibértō</i> .
72	last	.. add after <i>k̄ul̄iō</i> , and <i>k̄āššō</i> .
73	11	.. <i>ḡereskin</i> for <i>ḡireskin</i> .
73	21	.. <i>karjáfē</i> for <i>karjáfē</i> .

CORRIGENDA.

PAGE.	LINE.		
73	28	read	<i>kārgā</i> for <i>kārgō</i> .
77	9	. .	<i>kīrgāskō</i> for <i>kīrgāskō</i> .
80	22	. .	<i>yukkāruskin</i> and <i>yukkūruskin</i> for <i>yukūru- skin</i> and <i>yukūruskin</i> .
81	1, &c.	. .	<i>yukkāruskin</i> , &c. for <i>yukūruskin</i> , &c.
81	19, &c.	. .	<i>léné</i> , &c. for <i>lēné</i> , &c.
85	27	. .	<i>séntsāní</i> for <i>sentsāní</i> .
104	2	. .	<i>māngin</i> for <i>māngin</i> .
107	last	. .	<i>mōlēngēda</i> for <i>mōlēngēda</i> .
108	3	. .	<i>mādeskam</i> for <i>mādeska</i> .
108	13	. .	<i>kālāgeskēda</i> for <i>ālāgeskēda</i> .
124	25	. .	<i>šīdū</i> for <i>šīdēm</i> .
134	22	. .	<i>šesēsō</i> for <i>šesēsō</i> .
140	7	add	"or <i>aré</i> " after <i>arē</i> .
154	5	read	<i>lēgasgōnyā</i> for <i>lēgasgēnyā</i> .
157	26	. .	<i>Kēlū</i> for <i>Kēlū</i> .
161	10	add	201. after §.
170	19	read	<i>kālaktši</i> for <i>kalátš</i> .
170	24	. .	<i>bōgedányā</i> for <i>bōgedányā</i>
183	10	. .	<i>būrgōa</i> for = <i>ūrgōa</i> .
187	1	. .	<i>andīrō</i> for <i>andīrō</i> .
199	20	. .	<i>tsáteiya</i> for <i>tsátēiya</i> .
244	19	. .	<i>péremné</i> for <i>péremmé</i> .
247	3	. .	<i>yāké</i> for <i>yākké</i> .
256	16	. .	<i>bāgōba</i> for <i>bāgōbā</i> .
271	31	. .	<i>bōbōntsaskē</i> for <i>bōlōntsaskē</i> .



CHAPTER I.

ETHNOLOGICAL RELATIONSHIP OF THE KANURI LANGUAGE.

§. 1. It has often been observed that the Negro race is not a genuine branch of the human family, and that they occupy a kind of intermediate position between irrational animals and rational man. This view is not only opposed to the Bible, which speaks of the Negroes as men, but also to the results of an impartial examination of, and a closer acquaintance with, the Negro race itself. The genuine humanity of the Negroes can be proved in a variety of ways; and one of them is the *philological*. We confidently invite every man who can see in language the expression and counterpart of the mind to an examination of the Bornu grammar, and ask whether the richness of its inflection, the precision in the use of its forms, and its whole vital organism, is not an incontestible demonstration that the mind of a people, which daily weaves for its appearance so fitting and so artful a garb, must be allowed to claim fraternity with ours. And it can by no means be said of the Bornu nation, what, *e. g.*, is true respecting the Phuh, that they are not a genuine Negro tribe: on the contrary, the characteristic Negro features are stronger in the Bornuese than in some of the other Negro tribes.

§. 2. The true humanity of the Negroes can not only be inferred from the inflectional development and the whole grammatical structure of the Bornu language, but also from *particular expressions and phrases* which it has in common with European languages; and which show that Negroes receive

the same impressions of things, and view them in the same light, as Europeans. The following are instances of such expressions—

- múskō yískin*, "ich gebe die hand" = "I shake hands."
něngalī tsúrī, "die Regenzeit ist eingefallen" = "the rainy season is come."
wu kámmō tšire yískin, "I give a man his right."
kām nóigurō yākěskin, "I put somebody to shame."
tégam yískin, "I give the breast," *i. e.* "I suckle."
kámmō múskō ganāgěskin, "I lay hands on somebody."
ágō díbī kámmō pělěgěskin, "ich erzeige einem Böses" = "I inflict evil on somebody."
kemár táskin, "I take courage."
múskō kámbéwa, "having a free hand, liberal;" from *kámbē*, "free, not a slave;" comp. "liberate, liberal."
kām súlweirō táskin, "I take one for lazy."
tsúrō kábū arásgiben lěngin, "I shall go within six days."
kánem kām gótsin, "Schlaf übernimmt einen" = "sleep overcomes one."
kángē kām tsétei, "fever seizes one."
yambúskin, "I bear," said of a tree and a woman.
kádlā kámbē góngin, "einem den Kopf halten," *i. e.* "to spoil one by always taking his part."

§. 3. Besides the affinity in grammatical forms, and the coincidence in certain expressions, the Bornu language is also connected with Indo-European and Semitic languages by a considerable number of *roots*. This *radical affinity* is so extensive, that it cannot be considered as merely accidental. Its cause can only be twofold: it is either owing to the sameness with which impressions are received from the external world, and with which these impressions are expressed again; or there must be a genealogical connexion between the cognate roots of African, Asiatic, and European languages. In both cases it argues for the true humanity of the Negro race. If we turn to the Bible, the only authentic account of the original

history of mankind, and there read of a primitive universal language (וַיְהִי כָל-הָאָרֶץ שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים), and a consequent sudden and miraculous "confusion of tongues" (בְּלִל יְהוָה שָׁפַת כָּל-הָאָרֶץ), it appears natural to account for the radical affinity in a genealogical way. But perhaps neither the genealogical nor the psychological way, taken separately, sufficiently accounts for the whole extent of the radical affinity; and the relation between the human mind and language will lead us to a combination of both of them.

We now give a list of Bornu roots which are evidently cognate with either Indo-European or Semitic roots, or with both.

aba, father; C. אָבָא: H. אָב; A. ^{أبو}أبو; S. पिता; to which Bopp remarks, *puto*, a. r. आ, nutrire, (cf. *bú-skin*, "I eat"). G. πατήρ, L. pater, G. Vater, E. father.

áji, which, what. The *j* of this root has become *m* in the Semitic, and either *p* or *k* in the Indo-European languages. Hence we may here compare H. אֲיָה; A. مَا; S. क; L. quis; Gr. πῶς, πῶσος, G. was, wer, wo; E. again aspirated, who, what.

am, people; H. אָם; A. عَامَة.

áte and *'te*, this; H. אֵת; A. ذَا; S. त्त; Gr. τίς, τὸ; G. der, dieser; E. the, this.

bul, white; H. בָּר; A. بَر; S. भूत; L. purus, verus, albus, G. bar, wahr; Sax. fullian = to whiten; E. fuller, pale, pure.

bú-skin, I eat; *kómbū*, food; S. आ, servare, sustentare; Gr. βῶν, βόσκω; L. pa-bulum; G. füttern, Futter; E. feed, food.

dêr-ningin, I turn round; H. דָּוַר, דָּוַר, דָּוַר; A. دَار.

dīnā, world; A. دُنْيَا.

dī-skin, E. I do; G. ich thue.

dur, tribe, family; H. דָּוַר, age, generation; דָּוַר circle, as of society; A. دَهْر, time, age.

jári, top; S. पर summus, परम्, उपरि; Gr. ὑπὲρ, πρὶν; L. primus, prior, super; G. fern; E. far.

fár-ñgin, I pass over, cross; H. עָבַר; A. عَبَرَ; S. पार, a. r. प, transjivere; Gr. περαίνω, πέραν, πόρος; L. per; G. fahren; E. fare.

gáru, city-wall; H. קָיַר.

gā-géskin and *gá-skin*, I enter; S. गत; Goth. gaggja; G. eingehen; E. go in.

gár-ñgin, I join closely; H. קָרַה, to meet; A. قَرَا, collegit, congressit.

gúl-ñgin, I tell; L. कुरु, कुरा, word; Punjabi गल word; Gr. ἀγγέλλω (= ἀνα-γέλλω), καλέω; L. garrere; Old G. gellan = tinnire; G. girren; E. call.

kal and *kúlma*, a good-for-nothing fellow; H. קָל, light, קָלָן, contempt, shame.

kábū, leaf; H. עָפָה, id.

kām, man (name of the species); A. قَوْمٌ tribe, people, جِنْسٌ, man; S. जन; Gr. γένος; L. genus, generare, homo.

kāti, filth; G. Koth.

kār-ñgin, I approach; H. קָרַה, to meet; A. قَرَا, collegit.

keārī, old man; S. जरात्; Gr. γέρων; G. greis; E. grey.

kélē, a pit for watering cattle; H. בְּרֵה, cistern, pit; A. قَرُو, id.

kéli-ñgin, I fold up, roll together; H. הוּל, twist, whirl; A. حَالَ, be turned.

kérē-ñgin, I choose; S. कृ; L. cernere; G. küren, Willkür, Kur-fürst.

kérī, mountain; H. הָר; A. هور; S. गिरि; Gr. ὄρος, Bopp: fortasse e γόρος; Slav. gora.

kímel, beer, fermented liquor; H. חֶמֶר; A. حَمْرَةٌ.

kolō-géskin, I lock; H. בָּלַח, to shut up, בְּלִיחַ, prison; A. كَلَاءٌ, custodia; Gr. κλείω, κλείς; L. claudo, clavis.

kóro, ass; S. खर; Per. خر.

kríge, war; S. कृ, offendere, occidere; G. Krieg.

kul, cavity; G. hohl, Höhle; E. hollow.

kórkor and *kúvī*, circle, orb; *kórkor-ñgin*, I turn round in a circle; H. כַּפֵּר for כְּפִר, circle, כְּפָר, כְּפָר; A. كَرَكْر, convertit molam; كَر, recurrit.

lā (usually "*lan*," i. e. *lā* with the locative termination), on, upon; compare also *ka-lā*, head, in the Semitic languages, by way of transposition: H. על, on, up, עָלָה, ascend; A. عال.

lé-ñgin, I go; S. इत्, ire, jacere; Gr. ἐλάω; G. eilen Fr. aller.

lógō, petition; H. לָעַג, to stammer; A. لَعَا, elocutus est; S. लोक् loqui, लोच्, रुच्, rogo; L. rogo; E. interrogate.

mbé-tši, is, an impersonal verb, of which *tši* is the termination 3d. per. sing., *m* a prosthetic consonant, and *bē* the root; Chal. הָוָא; H. הָוָה for הוּוָה; S. भू; φύω; L. fui, fu-turis; G. bi-n; E. be; Hindust. हुना.

nā, place; H. נִשְׂתָּה, seat, habitation; comp. *nám-ñgin*, I sit down; H. נִשְׂתָּה and נָהָה, to sit, dwell (נָהָה).

ñdā, ad. here, there, conj. then. The *n* being prosthetic, we have here again the wide-spread demonstrative root, as in Eng. there, then; G. da; cf. "J. Grimm's Deutsche Gramm." Vol. iii. p. 176.

nemé, saying; *nemé-ñgin*, I say; H. נִשְׂתָּה, נִשְׂתָּה; A. نَام.

nēm-ñgin, I am silent, quiet; *ká-nēm*, sleep; H. נִשְׂתָּה; A. نَوْم, نَام.

nó-ñgin, I know; S. ज्ञा; Gr. γι-γνώ-σκω, νοέω, νοῦς; L. nōsco, gnarus; E. know, notorious.

nú-skin, I die; S. नश्, mori; Gr. νόσος, νέκυς; L. nex, necare; Hib. nas, death; Goth. nau-s, dead.

ñgál-ñgin, I measure; H. כִּנְיָה; A. كَال.

ñgáñjō, back; H. גִּב; A. جَبَب, sectio gibbi camelini.

ngúrgulē, throat; S. गल, गृ, deglutire; L. gula, collum; G. Kehle, Gurgel; E. gorge, gullet, gargle.

pád-geskin, I wander, am lost, die; H. רָבַץ, to stray, perish; A. اَدَس; S. पद् and पय्; Gr. ποῦς, ποδ-ὸς; L. pes, pedis; G. Fuss, Pfad; E. foot, path.

patsár-igin, I interpret; H. פָּתַר.

pē, cow, cattle; S. पा, sustentare, comp. *bú-skin*, I eat; Gr. βούς, βοῦς, which Bopp derives from गौ, cow; L. bos; Isl. fé; G. Vieh.

pér-igin, I spread; S. स्पृश्, or, perhaps, पृ, implere; Gr. πλῆρω; L. spargo; G. breiten spreizen; E. spread, broad.

pérō, girl; S. पुत्र; Gr. παῖς, πόϊρ; L. puer; E. boy.

rak, straight; S. रक्ष् servare, रान् regere; Gr. ἀρκέω, L. rego, rectus; G. recht, richten; E. right.

rará-igin, I revile, curse; *rú-igin*, I despise; H. רָרַץ, to curse; A. اَبْهَر, abhorruit.

rō, life, soul; H. רוּחַ; A. رِيح.

rú-skin, I see; H. רָאָה; A. رَاى.

sámma, all; *tsám-gin*, I collect; S. सम्; Gr. σύν; L. cum, summa; G. sammt, sammeln; E. sum.

sáni-gin (*ši sák-tšin*) I strain; H. נָקַף, id.; A. زَقَّى, wine newly strained; S. सिञ्च, humectare, emittere; Gr. σακκέω; L. sacco; G. seihen, seigen.

sáni, shepherd; S. सानु, planities in vertice montis; G. Senne, which is only applied to shepherds of the high mountains.

ši, he, she, it; H. הִיא; A. هِىَ; S. सः; L. is; G. sie; E. he, she.

šár-igin, I tear, split; S. शृ, dirumpere; कृ, findere; Gr. κείρω; G. scheeren, Scheere, Schaar; E. share, short.

tamō-igin, I finish; H. תָּמַד; A. تَمَّ.

tár-igin, I strew; S. स्तृ, sternere; L. sterno; G. Stroh, streuen; E. straw, strew.

tár-ñgin, I dry; S. तृप् ; Gr. τέρσομαι; L. torreo; G trocken, Durst; E. dry, drought, thirst.

tólì, height, top; S. तुल् ; Gr. τλάω; Goth. thula; L. tollo; G. Dulden, Ziel; E. tall.

tsán-ñgin (*šì tsák-tšín*), I cover; S. सञ्च ; L. tego; G. decken, Dach; E. protect.

tsúm-ñgin, I fast; H. צום ; A. صَامَ.

woladí, servant, as opposed to slave; H. وَلَدِي, child; A. وَلِيدٌ, natus and servus.

wúra, great; *wurá-ñgin*, I grow up; S. मृरि and पुरु, multus; Gr. πολὺς; L. multus, plus; Hib. ur, very; G. viel; E. more.

yíl-ñgin, I shout, hollow; *yír-ñgin*, I cry, wail; Gr. ὀλολύζω; L. ululo; G. gellen; E. yell.

yim-bálu-skin (*bulu* being the root), I fill; S. पृ, पू, पूल् ; Gr. πίμ-πλη-μι; L. pleo, plenus; G. füllen, voll; E. full, fill.

§. 4. From the roots just enumerated a number of others have to be kept quite distinct, although they are common to the Kanuri and the Arabic. These are words which originally formed no part of the Kanuri language, but were adopted at the introduction of Muhammadanism, and through intercourse with Arabic-speaking people. A great proportion of them are therefore religious terms. But they are now so thoroughly naturalized, that the Bornuese use them as freely as if they had always been part of their own language; and even change and inflect them like all the other words, generally unconscious of their Arabic origin. We here subjoin a list of such *Arabicisms in Kanuri*.

ádim, eunuch; A. خَادِمٌ.

átšì, s. a pilgrim; A. حَاجِي.

álla, s. God; A. اللّٰه.

áram, s. what is prohibited

A. حَرَمٌ.

árgalam, s. pen; A. قَلَمٌ.

dinār, s. gold ; A. دِينَار.

kífar, s. grave, cemetery ;

A. قَبْر.

kará-ñgin, I read ; A. قَرَأَ.

káfir, s. infidel ; A. كَافِر.

lárde, s. the earth ; A. أَرْض.

málaka, s. angel ; A. مَلَك.

miá, hundred ; A. مِئَة.

nábī, s. prophet ; A. نَبِي.

rátal, s. pound ; A. رَطْل.

sádāga, s. alms ; A. صَدَقَة.

sála, s. prayer ; A. صَلَاة.

salám, s. peace ; A. سَلَام.

sāli-ñgin, I pray ; A. صَلَّى.

tsámma, s. heaven ; A. سَمَاء.

§. 5. Here, also, would be the place for characterizing the relation of the Kanuri to other African languages ; but as these are still so partially and so imperfectly known, we had better refer the reader to the "Polyglotta Africana," which facilitates a comparison on a limited scale.

CHAPTER II.

SOUNDS AND ORTHOGRAPHY.

§. 6. The orthography used in this Grammar follows the system proposed by Professor Lepsius of Berlin, which we found best adapted to the wants of Missionaries and Linguists who have to reduce unwritten languages, because it is based on sound physiological and phonetic principles, consistent in the selection of the signs it contains, and easily admits of an addition of new signs where occasion may require them.

§. 7. The Bornu language, in common with all other languages, has the three radical or fundamental vowels *i*, *a*, *u*, respectively answering to the three organs of speech by which the articulation of consonants is chiefly effected, viz. larynx, tongue, and lip. But in the transition from one of these chief vowels to the other, the language presents to us several medial sounds which likewise require distinct signs. Of these medial vowels, three lie between *a* and *i*, viz. *ɛ*, *ɛ̄*, *e*; and three between *a* and *u*, viz. *ɑ*, *ɑ̄*, *o*.

The sound of *ɛ*, which is also found in other African languages, is a deep pectoral sound, which is produced when we pronounce the *i* of "girl" or "fir" as deep in the chest as we possibly can. In many cases, if not in all, this *ɛ* has arisen in Bornu from *i*, just as the corresponding sound did in English. It is therefore often changed back into *i*, if required by the law of euphony; and sometimes becomes *u*, which is likewise pronounced deep in the throat. To the ear the sound *ɛ* appears much nearer *e* than *i*, and therefore its sign is a modification of *e*.

Another deep pectoral sound is *ɑ*. It is closely allied to *ɛ*, and is produced by uttering a short *a* as deep in the chest as we possibly can. Sometimes these two sounds approach each other so nearly that one feels at a loss whether to write

e or *a*. But *a* frequently comes very near the common *a*, which is never the case with *e*. In short, we may say *e* is a deep pectoral *e* or *i*, and *a* a deep pectoral *a*. These two sounds might also be considered as the indefinite fundamental vowel, lying at the base of all the other vowels; and it is to remind us of this that we subscribe to *e* and *a* the little ring by which Professor Lepsius represents the imperfect original vowel.

Neither can the line of demarcation between *e* and *ė* be so distinctly drawn. The first is sounded as in "pen," and the second as *a* in "hat," or *ä* in the German "Väter." But in the flow of language they often approach each other very closely, and sometimes one may even hear them used promiscuously.

A similar relation, as between *e* and *ė*, is sustained by *o* and *ȯ*. The former is the *o* of "bone," and the latter the *a* of "water" or "salt." It is sometimes difficult to decide whether *ȯ* or *oa* is pronounced.

The fundamental vowels *i*, *a*, *u*, are sounded as in German; and it may here be remarked, that the first of them is often resolved into *y*, and the last into *w*; and also, that when, after the common rules of grammar, *i* ought to be followed by *y*, and *u* by *w*, the letters *y* and *w* are generally omitted.

Diphthongs have for their final sound either *i* or *u*, and the following are those used: *ai*, *ei*, *oi*, *ui*; *au*, *ou*. When they receive the accent ('), it is always placed on the last of the two vowels, as in Greek, *e. g.* *meirō*.

§. 8. Of the *Consonants*, those called *Liquids* are next in order to the vowels, having in common with them, that the voice is the material element of their sound. They are, *m*, *n*, *ñ* (= *ng* in "king"), *l*, and *r*. Assigning them severally to the organs of speech, *m* shows its labial character by combining with *b*; *n* its lingual character by combining with *d*; whereas *ñ*, *l*, and *r*, can come into immediate contact with the gutturals *k* and *g*. In Bornu, the strong, vowel-like quality of the liquids (cf. §. 18 of "Organism der Sprache," von K. F. Becker) shows itself

especially by the capability of *ñ, n, m*, being prefixed respectively to *g, d, b*, thus forming a sort of syllable by themselves, and even assuming the accent of the word, *e.g. ñgō, ñgala, ñda, mbétši*, and by their frequent employment in terminating words, a position which the language predominantly assigns to vowels, and, only in a few peculiar cases, also *k, g, and t*.

As the voice is the material element of the Vowels and Liquids, so the breath is the material element of the *Spirants* and *Mutes* (*vid.* Becker's Organism, §. 17.). The difference between the *Spirants* and the *Mutes* is this, that, in uttering the *Mutes*, the breath is first stopped by entirely shutting the channel of the mouth, and then suddenly suffered to break forth with vehemence (whence they are also called *eruptive* or *explosive*); whereas, in uttering the *Spirants*, the breath is not interrupted, but only pressed or impeded, by narrowing the channel of the mouth, whence they are called by Prof. Lepsius "*fricantes*," or "*fricativæ*." The greater or less force with which the breath is suffered to break forth constitutes the difference between *sharp* and *flat Mutes*. The *Guttural Mutes* are: *k*, sharp, as in "key;" *g*, flat, as in "go." The *Lingual Mutes* are: *t*, sharp, as in "tool;" *d*, flat, as in "do." The *Labial Mutes* are: *p*, sharp, as in "pain;" *b*, flat, as in "be." It must be remarked, however, that in Bornu the flats and sharps of the *Guttural* and *Labial Mutes* are not kept so distinct as in English, but are suffered to approach each other closely, or even to be sometimes interchanged, as in German.

Of the *Spirants*, or "*fricantes*," *h* is not influenced by any one articulating organ more than by another, and therefore might take its place in any of the local classes. It is always sounded as in "hothouse." To the *Guttural class* belongs *y*, sounded as in "yes:" to the *Lingual class*, *s*, sounded as in "see;" *z*, as in "zeal;" *š* as *sh* in "show:" and to the *Labial class* belong *f* and *w*. The last of these has the sound as in "world;" and the first as in "father." It appears, however, that the Bornu language does not possess so firm and solid an

f as we do, but one more like that of the Hebrew language; for words which in one district are pronounced with *b* or *p*, are pronounced with *f* in another; yea, one and the same individual may be found promiscuously to interchange *f* and *b* or *p*, not to mention the *regular* change of *f* into *p*, according to §. 15. It would therefore not be amiss, if, in Bornu, we would write *bh* or *ph* (*b̂* or *p̂*), instead of *f*.

The Kanuri language has three *compound Consonants* which are analogous to the diphthongs among vowels, and therefore might be called *Consonantal Diphthongs*. The component elements are, first, a Lingual Mute, and then a Lingual Spirant, as, *dz*, *ts*, *tš*. The first of these three compound Consonants is used sparingly, and then it may be interchanged promiscuously with the simple *z*. It would bear the same relation to *dž* (the sound of *j* in "join") as *ts* does to *tš*, but the language does not seem to have developed *dž*, as distinguished from *tš*. The compounds *ts* and *tš* are of frequent occurrence. The former answers to the German *z* in "Zeit," and the latter to the common pronunciation of *ch* in "church." It has been contested among Englishmen themselves whether the *ch* in "church" is a simple palatal sound, or whether it is a compound. Perhaps the decision is not quite so easy. In Kanuri, also, *tš* has sometimes arisen from a palatal *k* or *g* (*k̂*, *ĝ*); but that it is really a *compound* sound is evident from the circumstance, that the same law which changes *s* into *š*, changes *ts* into *tš* (cf. §. 18.).

§. 9. The signs required for writing the Kanuri language may therefore be represented by the following scheme—

	GUTTURAL.	LINGUAL.	LABIAL.
Fundamental Vowels,	<i>i</i> .	<i>a</i> .	<i>u</i> .
Subordinate Vowels .	<i>ɛ, e, ɛ̂.</i>	<i>ɔ, o, ô.</i>	
Liquids	<i>ni</i> .	<i>l, n, r.</i>	<i>m.</i>
Mutes {Sharp	<i>k.</i>	<i>t.</i>	<i>p.</i>
{Flat	<i>g.</i>	<i>d.</i>	<i>b.</i>
Spirants	<i>y, h.</i>	<i>s, z, š.</i>	<i>w, f.</i>

The Compound Sounds of the Kanuri language are the following—

1. Vowel Diphthongs : *ai, ei, oi, ui* ; *au, ou*.

2. Consonantal Diphthongs : *dz, ts, tš*.

The accented syllable is indicated by the acute accent, e.g. *ába, kámū*.

Long vowels are marked, as usually, by (˘) e.g. *ā* ; all vowels without this sign are short.

Nasalization is indicated by a circumflex (˘) e.g. *miũ*.

CHAPTER III.

EUPHONIC CHANGES.

§. 10. These are most conveniently considered under the following three heads, viz. as referring either to the vocalism, or consonantism, or the organic combination of both.

I. CHANGES IN THE SYMPHONY OF VOWELS.

§. 11. When the *contact of vowels is immediate*, the changes consist either in the *contraction* or *ejection* of vowels. The former takes place when two *a*'s meet ; e.g.

nām wurábērō, "to the place of the great people," for *nā ām*, &c.

kóāñém̄mō létsenāte, "the man who went southward," for *kóā āñém̄mo*, &c.

átemágo, "this is something," for *átemā ágō*.

The *ejection of vowels* can be either by *apocope* or *aphæresis*.

Instances of *apocope* :

e ejected : *mána lāg' áte*, "this wicked word."

u ejected : *fug' ámberō*, "before the people."

e ejected : *kal' afi dískín?* "what shall I do then?"

wot' ámmō p̄l̄ēḡgm̄m̄i, "do not show it to the people."

Instances of *aphæresis* :

sádaga 'śámbē, "alms of Asham."

kóá 'ba 'tárítsa, "the man, Father Ataritsa," for *kóá ába Atárítsa*.

§. 12. Even when the contact of vowels is not immediate they influence each other; e.g.

a sometimes becomes *o* when followed by *o*: *máskin*, "I take," has in the infinitive *mógō* for *mágō*; and in the Aorist, *kímoskō*, *kímāgem*, *kímogō*, *kímagē*, *kímagū*, *kémogō*.

é has a tendency to become *i* before *e*: *pértse*, "his horse," nom. *pértsiyē*, gen. *pértsibē*; *ņem abántsebē*, "his father's house," for *abántsebē*; *tsúrō bundegiberō*, "into the gun," from *búndege*, "gun."

e becomes *u* before *o*: *abántsurō*, "to his father," from *abántse*; *tatoáturō*, "to the children," from *tatoátē*; *kōganawántsusō*, "all his soldiers," from *kōganawántse*; *ņemtálagátú kwōya*, "if it is poverty," from *tálagátē*; *kúlitu róntse*, "this insect's life," from *kúlitē*.

e becomes *u* or even *o* before *u*: *létsu, rántsen náptši*, "he goes and sits down by himself;" *kúrrū*, "sight," for *kérrū*; *kúllugō*, "exit," for *kéllugō*; *kuntsúrō*, "fall," for *kentsúrō*; *kómbū*, "food," for *kénbū*.

i sometimes becomes *e* before *i*: *tigényin*, "in my skin," from *tígi*; *dískin*, "I do," has in the relative conjugation *yegdéskin*.

II. CHANGES IN THE SYMPHONY OF CONSONANTS.

§ 13. The object of these changes is always to prevent the meeting of two incompatible consonants. This object is effected in a fourfold way; viz. either by changing one of the incompatible consonants into the other, or by merely adjusting it to the other, or even by dropping one altogether, or by inserting a vowel between the incompatible

consonants. These four cases have now to be illustrated by examples.

1. *Assimilation, or rather Identification of Consonants.*

§ 14. It will be observed, that the letters transformed into others are only *n*, *r*, *w*; for the few cases where *d* and *t* are assimilated are peculiar, and restricted to some specific adverbs. In producing the examples, we first take those cases in which the preceding, and, secondly, those in which the following, of two meeting consonants exercise the assimilating influence.

g changes a following *r* into *g*: *súntoggō* for *súntogrō*,
“to a broom.”

k a following *r* into *k*: *rákkō*, for *rákrō*, “right;” *tsákkō*
for *tsákrō*, “exactly.”

l a following *n* and *r* into *l*: *álli*, for *álni*, “my manner;”
áingallēm, for *áingalnēm*, “thy sense;” *tsáinei búllin*, for
búlnyin, (or *búlnin*), “with white cloths;” *tsállēmīn*, for
tsálnēmīn, “thou cuttest;” *dándallō*, for *dándalrō*, “to the
mosque.”

m a following *r* and *w* into *m*: *nēm̄mō*, for *nēm̄rō*, “to the
house;” *kámmō*, “to a man;” *šyáa meiramma* for *mei-
ramwa*, “he and the princess;” *málamma*, for *málamwa*,
“priests;” *agōnēm̄mā kwōya*, “if thou hast any thing.”

s changes a preceding *d* into *s* in the word *tsé̄b̄essō*, for
tsé̄b̄edsō, “all day long.”

n a preceding *t* into *n*; as, *nēm̄ tsé̄lam p̄ényin*, for *p̄ét-
nyin*, “in a very black house;” *kálugū kalí tarényin*,
for *taré̄tnyin*, “in a very blue shirt.”

l a preceding *r* into *l*: *al̄ lé̄nye*, for *ar̄*, “come, let us
go.”

r sometimes a preceding *n* into *r*: *nikilar rā tsé̄din*, for
niklan, “by water or by land;” *áfi nán̄ter rágem?* for
nán̄ten, “what dost thou want of me?”

2. *Permutation or Adjustment of Consonants.*

§. 15. This takes place not only when consonants are in

immediate contact, but also sometimes when they are separated by vowels.

The permuting letters in immediate contact are, *b, g, m, n, ñ, t*; and the permuted letters are, *g, k, m, n, ñ*. Besides this, it must be remembered that all consonants permute an *f* following into *p*; e. g. *đfi?* "which?" *bèlđfi?* "which town?" but *yímpī?* "which day?" *pérpī?* "which horse?" *dálpī?* "which ram?"

M changes a following *k* into *n*: *kámā*, "woman," but *ñemná-mā*, "womanhood;" *kúrugū*, "long," but *ñemnú-rugū*, "length;" *kéntsī* "slave," *ñemméntsī*, "slavery;" *kúra*, "great," *ñemwúra*, "greatness."

ñ changes a following *k* into *g*: *kíruskō*, "I saw," but *ñígū ñíruskō*, "I saw thee."

The letters *b, g, n, t*, adapt to themselves an immediately preceding *g, k, m, n, ñ*, in the following manner—

b sometimes permutes a preceding *n* into *m*: *páton*, "at home;" *pátom bágō*, "not at home;" *wóltin*, "it returns;" *wóltim bágō*, "it will never return."

g sometimes *n* into *ñ*: *šímlañ ganí*, "not on the eye;" *būyén gonō*, "he said, We will eat it."

n sometimes *g* and *k* into *ñ*: *kédeñ ñémtse*, "he keeps silence;" *patáñni*, "my gruel;" *sútonñi*, "my broom," from *kédeg, pátag, sítog*; *ráñni*, "my due," from *rak*. But when the *n* has thus done its work, it is generally dropped in all those cases where it is immediately followed by another consonant; as, *súntonñtse*, "his broom," for *súntonñtse*; *rán di*, "mid-day," for *rán ñdi*.

ts and *tš*, in certain verbs, *m* into *p*: *mámgin*, "I sit," but *náptšín* and *náptsei*.

ts and *tš*, in certain verbs, *n* into *t*: *mámgin*, "I draw tight," but *máttšín*, *máttsei*.

ts and *tš*, in certain verbs, *ñ* into *k*: *kálanigin* "I turn," but *kálaktšín*, *kálaktsei*.

The cases of consonantal permutation *without immediate contact* are restricted to the inflection of verbs.

Verbs beginning with *b* always change the aorist prefix *kī* into *gī*, as *gībáškō* for *kībáškō*.

The personal and temporal prefixes of verbs in *skin*, viz. *tse*, *tsa*, *tši*, *kī*, by virtue of their initial consonant, permute the initial *k* and *p* of verbal roots respectively into *g* and *b*; as, *tsegášin*, *tsagášin*, *kigásō* *tšigásō*, from *kášeškin*, "I run;" *tsebértin*, *tsabértin*, *kibértō*, *tšibértō*, from *pertéškin*, "I pluck."

3. Ejection of Consonants.

§. 16. This only happens, when, either by grammatical inflection, or by the common syntax of words, three consonants would meet, without an intervening vowel. The consonant ejected is always the middle one. That middle position can be occupied by only three letters, viz. *m*, *n*, and *ñ*.

Thus *m* may be ejected, when it ought to stand between *n* and *b*; as, *pāntsībēn* 'bétši, "it was in his house."

n is ejected—

between *l* and *d* or *t*; as, *áldē*, for *álnđē*, *álsa*, for *álntsa*;

between *m* and *d* or *t*; as, *kām*, 'dágū? *ámntse* for *ámntse*;

between *n* and *y*; as, *šiterányen* 'yē, "we will bury him, said we."

between *ñ* and *d*; as, *rañ* 'dī, "midday."

ñ is ejected between *m* and *g*; as, *ām* 'gásō, "all people;" *kátsim* 'gúbu, "much grass;" *nēmgała* for *nēm* 'ngála, "goodness."

4. Insertion of Vowels, to prevent assimilation, ejection, or hard combination of consonants.

§. 17. Thus the vowels *a* and *e* may be inserted—

a, e. g. *ámāni*, *ámānem*, *ámāntse*, *ámāndē*, *ámāndō*, *ámāntsa*, for *ámni*, *ámnem*, *ámntse*, *ámđē*, *ámđō*, *ámntsa*.

e, e. g. *áleni*, *álenem*, *álentse*, *álendē*, *álendō*, *álentsa*, for *állī*, *állēm*, *áltse*, *áldē*, *áldō*, *áltsa*.

III. CHANGES ARISING FROM THE SYMPHONY OF CONSONANTS AND VOWELS.

1. Change of Consonants.

§. 18. *s* is always changed into *š*, and consequently *ts* into *tš*, whenever it ought to stand before *i* and *e*, e. g. *kášeškin*, "I run," but, *ši tsegášin*; *gúltse*, "he tells," but, *gúltši*, "he has told;" *yírēskin*, "I cry," but, *ši tšírín*, "he cries." Only the *s* of the third person of the possessive pronoun often remains unchanged, so that we have, e. g., *abántsiyē* and *abántšiyē*. This is the law which regulates the change of *s* into *š* in the indefinite, perfect, and future tenses of verbs terminating in *seŋgin* and in several other forms.

w, when it ought to stand between two *a*'s, is sometimes changed into *u*, and then unites with the preceding *a* in the diphthongs *au* or *ou*, e. g. *daúa* for *dáwa*, "having meat;" "*abántsa yāntsoua* for *yantsáwa*, "their father and mother;" "*šyúa aboua*, "she and the father."

2. Change of Vowels.

§. 19. This is confined to the conversion of *e* into *u*. *e* is often changed into *u*, when followed—

By *m*: *tulōntsátumā* for *tulōntsátēmā*, "this is their only one;" *áfíyayē dímtumā* for *dímtēmā*, "whatever thou mayest do."

By *w*: *dātu wátsi*, "it will not stand;" *meitu wásili*, "the king is a white man;" *mánāñem kolótu wángō*, "I will not transgress thy word." When this change of *e* into *u* takes place in consequence of a prefix or affix, so that *e* and *w* belong to one and the same word, the *w* is frequently dropped: *rōntsúa*, "alive," for *rōntséwa*, "having his life;" *búltúa* for *búltewa*, "hyenas;" *tsuárin*, "he is sick," for *tsewárin*, cf. §. 20.

3. Ejection and Insertion of Consonants.

§. 20. The two vowel-consonants, or semi-vowels, *w* and *y* are often dropped between two vowels, the latter of which is

- a. Thus, *w* is dropped, when preceded by the closely-allied *u* or *o*; and *y*, when preceded by the closely-allied *i* or *e*.
- w* dropped after *u*: *kāmūa*, "women;" *bārbūa*, "robbers;" *kālūa*, "having leaves;" *dābūa*, "provided with a neck."
- w* dropped after *o*: *bānōa*, "hoes;" *sūmōa*, "ears;" *būrgōa*, "cunning;" *dūnōa*, "strong."
- y* dropped after *i*: *bālīa* for *bālīya*, "to-morrow;" *lēṇemīa* for *lēṇemīya*, "thou having gone."
- y* dropped after *e*: *lēgeiéndēa* for *lēgeiéndēya*, "we having gone."

The insertion of a consonant occurs in the compound word *kēntsā-m-bū*, "blood from the nose," which is composed of *kēntsā*, "nostrils," and *bū*, "blood."

CHAPTER IV.

ETYMOLOGY OF SUBSTANTIVES.

I. Derivation of Substantives.

§. 21. Almost all derived substantives are *abstract nouns*. The derivation takes place almost exclusively by prefixes. It is worthy of remark, that, in Bornu, *abstract nouns can be formed from all concrete ones and from all adjectives*. This is done by the prefix *ṇem*.

Instances of abstract nouns derived from concrete nouns :

ṇemabá, "fathership;" *ṇemmīci*, "royalty;" *ṇemmālam*, "priesthood;" *ṇemkām*, "humanity;" *ṇemtsāgen*, "animality;" *ṇemsóbā*, "friendship;" *ṇemtālaga*, "poverty;" from *āba*, "father;" *mei*, "king;" *mālam*, "priest;" *kām*, "man;" *tsāgen*, "animal;" *sóbā* "friend;" *tālaga*, "a poor man."

Instances of abstract nouns derived from adjectives :

ṇemkúrugū, "length;" *ṇemkáfugū*, "shortness;" *ṇem-dibī*, "badness;" *ṇembul*, "whiteness;" *ṇemtsélam*, "blackness;" *ṇemkétši*, "sweetness;" *ṇemtsim*, "bit-terness;" from *kúrugū*, "long;" *káfugū*, "short;" *dibī*-

“bad;” *bul*, “white;” *tsélam*, “black;” *kétsi*, “sweet;” *tšim*, “bitter.”

§. 22. But on substantives and adjectives beginning with *k* *nem* has usually the effect of changing *k* into *n*.

Substantives: *nemnéntši* and *nemnália*, “slavery;” *nemnámpū*, “blindness;” “*nemnámū*, “womanhood;” *nemnérdī*, “heathenism;” *nemnérvige*, “war,” from *kéntši* and *kália*, “slave;” *kámpū*, “a blind man;” *kámu*, “a woman;” *kérdī*, “a heathen;” *krige*, “war, warriors.”

Adjectives: *nemnúrugū*, “length;” *nemnéntši*, “sweetness;” *nemnāmbē*, “liberty;” *nemnáfugū*, “shortness;” *nemnālē*, “redness;” *nemnúyinte*, “distance.”

Only of *kúra*, “great,” the abstract noun is not *nemnúra*, but *nemwúra*. The sound-combination of *m + w* is unquestionably more easy for the organs of speech than *m + n*; but, at the same time, less distinct and marked for the ear. And this seems to be the reason, why here language resisted its general inclination to organic ease and convenience, and preferred the more marked combination of *m + n* to the more easy of *m + w*, with the only exception of *nemwúra*, where the ear was too much accustomed to the succession of *m + w*, from the frequent occurrence of *ām wúra*. The general rule affords an instance, where euphony for the organs of speech and euphony for the ear came into conflict, and language decided in favour of the latter, with the only exception of *nemwúra*.

§. 23. Words which begin with a prosthetic *ñ* lose it on assuming the prefix *nem*; as, *nemgálifū*, “richness;” *nemgalā*, “goodness;” *nemgā*, “health,” from *ngálifū*, “rich;” *nygalā*, “good;” *ngā*, “well.”

§. 24. When we meet with abstract nouns which differ from their concretes merely by the change of *k* into *n*, it would be best to consider them as defective forms, having dropped the prefix *nem* for the sake of brevity, and not as presenting a new mode of forming abstract nouns. Such words are, *e. g.*,

nětsi, "sweetness;" *núrugū*, "length;" *nǎlia* and *něntsī*, "slavery;" *nǎmbē*, "liberty."

§. 25. The prefix *kēr* serves the same object as *nēm*, but its use is much more restricted: we only met with it in the two words *kērmei*, "royalty," and *kermálam*, "priesthood."

§. 26. All verbal infinitives might be considered as abstract nouns, as is done, *e.g.*, in Arabic. But we take here only two classes of them, and treat them as nouns of action, or abstract substantives, because they are derived from the common infinitive in the same or a similar way, as the above abstract nouns from concrete nouns or adjectives.

Abstract substantives are formed from the infinitives of verbs in *nigin* by prefixing to them *nēm*; as, *nēmłéte*, "departure, walk;" *němbóte*, "sleep;" *němgóte*, "seizure;" *němkánte*, "a cut;" from *łéte*, "to go;" *bóte*, "to sleep;" *góte*, "to take;" *kánte*, "to cut."

The infinitives of verbs in *skin* have an additional form, with the prefix *kēn*, by which they seem to be put on a parallel with the above forms of *nēmłéte* &c., and converted into abstract substantives. When the infinitive has a prosthetic or euphonic *m*, *n*, or *ń*, that letter is dropped, and *kēn* takes its place, but so, that, in the first and last of these three cases, the *n* of *kēn* is assimilated to the following radical, and becomes respectively *m* and *ń*. When the infinitive has no prosthetic letter, the *n* of *kēn* is likewise assimilated to the first radical, and becomes *ń* before *g* and *k*, *m* before *b* and *p*, *l* before *l*, *m* before *m*, and *r* before *r*. In accordance with §. 12. the *ę* of the prefix may become *o* or *u* when the first vowel of the infinitive is either *u* or *o*.

INFINITIVES.	ABSTRACT NOUNS.	INFINITIVES.	ABSTRACT NOUNS.
<i>mbǎfō</i>	<i>kěmbǎfō</i>	<i>ndórō</i>	<i>kěndórō</i>
<i>ńbā</i>	<i>kěmbā</i>	<i>ndútō</i>	<i>kondútō</i>
<i>ńbū</i>	<i>kómbū</i>	<i>ńgā</i>	<i>kěńgā</i>
<i>ndégā</i>	<i>kěndégā</i>	<i>ńgámō</i>	<i>kěńgámō</i>
<i>ndiō</i>	<i>kěndiō</i>	<i>ńgálō</i>	<i>kěńgálō</i>

INFINITIVES.	ABSTRACT NOUNS.	INFINITIVES.	ABSTRACT NOUNS.
<i>ñgándō</i>	<i>ķeñgándō</i>	<i>rórō</i>	<i>ķerrórō</i>
<i>ñgágō</i>	<i>ķeñgágō</i>	<i>rū</i>	<i>ķurrū</i>
<i>ñgérō</i>	<i>ķeñgérō</i>	<i>ságō</i>	<i>ķenságō</i>
<i>ñgértō</i>	<i>ķeñgértō</i>	<i>sángō</i>	<i>ķensángō</i>
<i>ñgērō</i>	<i>ķeñgērō</i>	<i>ságo</i>	<i>ķenságo</i>
<i>ñdiō</i>	<i>ķeñdiō</i>	<i>sébgō</i>	<i>ķensébgō</i>
<i>ñgárō</i>	<i>ķeñgárō</i>	<i>širtō</i>	<i>ķeñširtō</i>
<i>ķásō & ñgásō</i>	<i>ķeñgásō</i>	<i>ñtā</i>	<i>ķeñtā</i>
<i>ñgéndō</i>	<i>ķeñgéndō</i>	<i>támbo</i>	<i>ķentámbo</i>
<i>ñgéogō</i>	<i>ķeñgéogō</i>	<i>ntiō</i>	<i>ķeñtio & ķeñtō</i>
<i>ñgórō</i>	<i>ķeñgórō</i>	<i>wárō</i>	<i>ķuárō</i>
<i>ķútō</i>	<i>ķuñgútō</i>	<i>ñtsā</i>	<i>ķeñtsā</i>
<i>ládō</i>	<i>ķelládō</i>	<i>ntsátō</i>	<i>ķentsátō</i>
<i>lárō</i>	<i>ķellárō</i>	<i>ntsárgalei</i> & } <i>ķentsárgalō</i>	
<i>lįfō</i>	<i>ķellįfō</i>	<i>ntsárgale</i> }	
<i>liō</i>	<i>ķelliō</i>	<i>ntsámbo</i>	<i>ķentsámbo</i>
<i>lųgō</i>	<i>ķullųgō</i>	<i>ntsárdū</i>	<i>ķentsárdū</i>
<i>ńágō</i>	<i>ķommágō</i>	<i>ntsárō</i>	<i>ķentsárō</i>
<i>mbárō</i>	<i>ķembárō</i>	<i>ntsákō</i>	<i>ķentsákō</i>
<i>mérō</i>	<i>ķemmérō</i>	<i>ntsásei</i>	<i>ķentsásei</i>
<i>mū</i>	<i>ķómmū</i>	<i>ntsásarei</i>	<i>ķentsásarei</i>
<i>ńátō</i>	<i>ķennátō</i>	<i>ntséķéliō</i>	<i>ķentséķéliō</i>
<i>ńándō</i>	<i>ķennándō</i>	<i>ntsémbulō</i>	<i>ķentsémbulō</i>
<i>ńótō</i>	<i>ķennótō</i>	<i>ntséótsō</i>	<i>ķentséótsō</i>
<i>nū</i>	<i>ķónnū</i>	<i>ñtsō</i>	<i>ķeñtsō</i>
<i>pándō</i>	<i>ķempándō</i>	<i>ntsérgei</i>	<i>ķentsérgei</i>
<i>pértō</i>	<i>ķempértō</i>	<i>ntsįfō</i>	<i>ķentsįfō</i>
<i>ńágō</i>	<i>ķerrágō</i>	<i>ntsúndō</i>	<i>ķentsúndō</i>
<i>řémbō</i>	<i>ķerrémbō</i>	<i>ntsúró</i>	<i>ķontsúró</i>

§. 27. We have yet to mention four other derived substantives, two of which are formed by prefixes, and two by affixes. These are quite isolated cases of derivation, and the derived words differ from the above in their not being *abstract nouns*.

Thus, *ķátigī*, "hide" is formed from *tigī*, "skin;" *ķemēndē*

“this year,” from *méndē*, “last year;” *pátō*, “house home,” from *pā*, “home;” *běnnā*, “sleep,” from *bēn* “sleep.”

II. Formation of the Plural.

§. 28. The plural is formed from the singular by adding the termination *wa*, e. g. *pérwa*, “horses;” *némwa*, “houses;” *méiwa*, “kings;” *máleigawa*, “angels.” But, according to §. 20., the nouns terminating in *u* and *o* drop the *w*, and only assume *a*, which frequently permutes a preceding *u* into *o*; as, *kámūa* and *kámōa*, “women;” *kālūa*, “leaves;” *pátōa*, “homes;” *kusótōa*, “strangers.”

The plural of *táta*, “child,” and *méina*, “prince,” is *tátōa* and *méinōa*, which arose from a change of the final *a* into *o* (*u*) by the influence of the following *w*, and then the usual ejection of *w*.

kām, “person,” has in the plural, irregularly, *ām*, “people,” and *kāmū*, “woman;” besides *kámūa*, also *ámūa* and *ámwa*.

The plural termination is often omitted, and a word may have to be considered as a collective noun, or its plurality inferred from an accompanying word, as a numeral, &c.

III. Declension of Substantives.

§. 29. The Bornu language evinces a high degree of development by its distinct forms for the different cases, and more especially by its having a real nominative termination, a circumstance which is always indicative of considerable culture in a language. There are five distinct cases, of which the nominative terminates in *ye*, the genitive in *be*, the dative in *ro*, the accusative in *ga*, and the locative or instrumental in *n* or *nyin*; the latter, when a word terminates in a consonant, and sometimes, also, in a vowel, and the former generally when a word terminates in a vowel. A final consonant of the root is changed by the case-termination, agreeably to the laws of euphony. *Vide* §. 14.

We now subjoin a few substantives, declined in the singular and plural.

Singular.	Nom.	meiýē, "king."	sōbāýē, "friend."	mískōýē, "hand."	kánnuyē, "fire."
	Gen.	meibē.	sōbābē.	mískōbē.	kánnubē.
	Dat.	meirō.	sōbārō.	mískōrō.	kánnurō.
	Ac.	meigā.	sōbāgā.	mískōgā.	kánnugā.
	Loc.	meinyin.	sōban.	mískon.	kánnan.
Plural.	Nom.	meiwáyē, "kings;"	sōbawáyē, "friends."	muskōwáyē, "hands."	kannuáyē, "fires."
	Gen.	meiwābē.	sōbawābē.	muskōwābē.	kannuābē.
	Dat.	meiwārō.	sōbawārō.	muskōwārō.	kannuārō.
	Ac.	meiwāgā.	sōbawāgā.	muskōwāgā.	kannuāgā.
	Loc.	meiwan.	sōbāwan.	mískōwan.	kánnūan.
Singular.	Nom.	nēmýē, "house."	dāndalýē, "mosque."	kárgunyē, "medicine."	péryē, "horse."
	Gen.	nēmbē.	dāndalbē.	kárgunbē.	pérbē.
	Dat.	nēmnrō.	dāndallō.	kárgunnō.	pérrō.
	Ac.	nēmngā.	dāndalgā.	kárgungā.	pérgā.
	Loc.	nēmnyin.	{ dāndallin dāndalnyin }	{ kárgunnyin. kárgunngā. }	pérrnyin.
Plural.	Nom.	nēmwáyē, "houses;"	dāndalwáyē, "mosques."	kárgunwáyē, "medicines."	perwáyē, "horses."
	Gen.	nēmwābē.	dāndalwābē.	kárgunwābē.	perwābē.
	Dat.	nēmwārō.	dāndalwārō.	kárgunwārō.	perwārō.
	Ac.	nēmwāgā.	dāndalwāgā.	kárgunwāgā.	perwāgā.
	Loc.	nēmwan.	dāndalwan.	kárgunwan.	pérrwan.

IV. *Gender of Substantives.*

§. 30. Gender is not distinguished in words, except where it exists in nature, in which case it is expressed—

Either by an altogether different name, as :

<i>kōu</i> and <i>kōiigā</i> , "man,"	<i>kāmū</i> , "woman."
<i>tsairō</i> , "boy,"	<i>pérō</i> , "girl."
<i>kādīa</i> , "male slave,"	<i>kīr</i> , "female slave."
<i>kanāmō</i> , "bull,"	<i>pē</i> , "cow."
<i>gībōgem</i> , "cock,"	<i>kūguī</i> , "hen."
<i>ngalārō</i> , "ram,"	<i>dīmī</i> , "ewe."
<i>dal</i> , "buck,"	<i>kānū</i> , "goat."

Or by additional words, corresponding to our "male," "female," "man," "woman," as :

<i>pér bī</i> , "stallion,"	<i>pēr kūr gurī</i> , "mare."
<i>kórō bī</i> , "male ass,"	<i>kórō kūr gurī</i> , "female ass."
<i>gádu bī</i> , "boar,"	<i>gádu kūr gurī</i> , "sow."
<i>kalīgumō bī</i> , "male eamel,"	<i>kalīgumō mātsei</i> , "female camel."
<i>kōa karamā</i> , "wizard,"	<i>kāmū karamā</i> , "witch."
<i>kōa kambā</i> , "widower,"	<i>kāmū kambā</i> , "widow."
<i>kōāngā kagá</i> , "grandfather,"	<i>kāmū kagá</i> , "grandmother."
<i>ngarī dal</i> , "roe-buck,"	<i>ngarī kānū</i> , "roe."

CHAPTER V.

ETYMOLOGY OF PRONOUNS.

I *Personal Pronouns.*

§. 31. These are *wu*, "I;" *ni*, "thou;" *ši*, "he, she, it;" *āndi*, "we;" *nāndi*, "ye;" *sāndi*, "they." They are inflected like substantives—

Nom.	<i>wūyē</i>	<i>nīyē</i>	<i>šīyē</i>	<i>āndīyē</i>	<i>nāndīyē</i>	<i>sāndīyē</i>
Gen.	<i>wūbē</i>	<i>nībē</i>	<i>šībē</i>	<i>āndībē</i>	<i>nāndībē</i>	<i>sāndībē</i>
Dat.	<i>wūrō</i>	<i>nīrō</i>	<i>šīrō</i>	<i>āndīrō</i>	<i>nāndīrō</i>	<i>sāndīrō</i>
Ac.	<i>wūgā</i>	<i>nīgā</i>	<i>šīgā</i>	<i>āndīgā</i>	<i>nāndīgā</i>	<i>sāndīgā</i>
Loc.	} <i>wūn</i>	} <i>nyin</i>	} <i>šin</i>	} <i>āndin</i>	} <i>nāndin</i>	} <i>sāndin</i>

The forms for the plural can be contracted, viz. *āndi* into *ei*, *nāndi* into *nei*, *sāndi* into *sei*.

It is evident that there is an etymological connexion between the forms for the singular and plural. The vowels of the singular are in the plural all changed into *a*; this also produces in the third person the change of *š* into *s* cf. § 18. The *w* of the first person singular does not appear to be radical, but merely phonetic, the language being averse to commencing words with *u*, just as they pronounce the Arabic proper name *Omar*, "Wumar." The plurality in all three persons appears to be indicated by *ndi*, which is probably of the same origin with the numeral *ndi*. It would therefore seem that the character of the first person is *u*, or a vowel in general; of the second, *n*, and of the third, *s*. Thus the first person agrees with the Indo-European forms like "I;" the second is identical with the Malayalim and others; and the third with Indo-European forms like "he," "she," "it," or Semitic ones like אָנִי אַתָּה אֵי.

II. *Demonstrative Pronouns.*

§. 32. The demonstrative pronoun *átē*, or, when suffixed, *tē*, is only used in the singular, the want of a plural form being supplied by the word *áni*, "these." *atē* is declined as follows :

Nom. *átīyē*. G. *átēbē* and *átībē*. Dat. *áturō*. Ac. *átēgā*.
Loc. *átēnyin*.

The letters *tē* are sometimes repeated, probably in order to express greater emphasis: *átetē*, "this, this here;" or plural, *ánītē*, "these, these here."

tū is the remoter demonstrative, like our "that," and can be declined in the usual way. In the plural it becomes *tōni* which is probably a contraction of *tu* and *ani*; for even in singular *tu* and *atē* are often joined into *tátē*.

The word *áni* is sometimes changed in the context into *éni*, especially after *i* and *e*, or contracted with a preceding *a*, according to §. 11; *tatoáni éni*, "these my children;" *tatoánēm áni*, "these thy children;" *tatoántšē áni*, "these his children;" *tatoándē éni*, "these our children;" *tatoándō áni*, "these your children;" *tatoántsa áni*, or *tatoántsaáni*, "these their children."

The pronoun *átēgei*, "such, such a one," (Lat. *talis*), is composed of *átē* and the suffix *gei*. Whereas *átē* refers chiefly to the individuality, *átēgei* refers to the quality of a thing.

III. *Interrogative Pronouns.*

§. 33. They are as follows :—

ndá? "who? which? which one?"
áfí? "which? what? which sort?"
ndágū? "how much? how many?"
ndásō? "which?"

Both *nlú* and *áfi* are singular, but they can be rendered plural by suffixing *sō* to them; e.g. *nlúsō ísa?* "who are come?" *kōganáfisō sánū?* "how many soldiers died?"

nlásō is evidently composed in the same manner; *ndá*, however, is now no longer used as a pronoun, but merely as an adverb.

When *áfi* is joined with a substantive terminating in *a*, the two *a*'s thus meeting coalesce into one, e.g. *kōáfi?* "which man?" If the substantive terminates in another vowel, the *a* of *afi* is dropped, and merely *fi* suffixed, e.g. *kámūfi?* *pérōfi?* *dímīfi?* But if the substantive terminates in a consonant, *afi* not only loses its *a*, but also the aspiration of *f*, (= *ph*) and lengthens the *i* e.g. *ámpī?* "which people?" *dándalpī?* "which mosque?" *kírpi?* "which female slave?" The change of the consonant is identical with that of Hebrew aspirates after closed syllables.

IV. Possessive Pronouns.

§. 34. They have always the character of suffixes, and are very similar to the personal characteristic of verbs, but do not seem to have an etymological connexion with the personal pronouns. When joined to nouns terminating in a consonant, the laws of euphony come into operation, vide §. 14. Gender not being distinguished, there is only one form for each person, viz. in singular, *ní* for the first, *nem*, for the second, *ntse*, for the third; and in plural, *ndē ndō*, *ntsa*. These possessive suffixes have an accent of more or less strength, which, in the following paradigms, will be marked in the usual way, but will afterwards generally be omitted. The nouns to which the possessive suffixes are added, are: *táta*, "child;" *per*, "horse;" *nem*, "horse;" *al*, "manner;" *dal*, "buck."

Singular.

1 per. <i>tátāní,</i>	<i>pérní,</i>	<i>némní,</i>	<i>állí,</i>	<i>dální,</i>
2 per. <i>tátāném,</i>	<i>pérněm,</i>	<i>némněm,</i>	<i>állém,</i>	{ <i>dálném,</i> or <i>dállém.</i>
3 per. <i>tátāntsé,</i>	<i>pérntsé,</i>	<i>némtsé,</i>	{ <i>ántsé</i> or <i>átsé.</i>	{ <i>dántsé</i> or <i>dátsé.</i>

Plural.

1 per. <i>tátāndě,</i>	<i>pérndě,</i>	<i>němdě,</i>	<i>áldě,</i>	<i>dáldě,</i>
2 per. <i>tátāndó,</i>	<i>pérndó,</i>	<i>němdó,</i>	<i>áldó,</i>	<i>dáldó,</i>
3 per. <i>tátāntsá,</i>	<i>pérntsá,</i>	<i>němtsá,</i>	<i>ántsá,</i>	<i>dántsá.</i>

§. 35. Besides the forms euphonically changed, I have also met with instances where the change was avoided by the insertion of a vowel; *e. g.* *sálām-āntsé*, “his salutation;” *álení*, “my manner;” *álenēm*, “thy manner;” *ámāntsě*, “his people;” and, in like manner, *ámāni*, *ámānem*, *ámāndě*, *ámāndó*, *ámāntsá*.

Care must here be taken, not to confound the suff. 1st pers. sing. with the pluralform of the demonstrative pronoun: *tatóáni*, *e. g.*, may mean “these children” and “my children;” but, in the first case, it stands for *tátōa + áni*, and in the second for: *tátōa + ni*.

In “*yái ganá*,” a common address to women, *yái* probably stands for *yáni*, for the sake of euphony.

The same omission of *n* appears to take place when the possessive suffix is added to the unmeaning word *káge* which is employed merely when the possessive pronouns ought to be used substantively; and, after the omission of *n*, a singular contraction of *e* and *i* into *ē* seems to take place; for “mine” is expressed by *kágeē*. But the other persons are regular: *kágenēm*, “thine;” *kágentse*, “his;” *kágendě*, “ours;” *kágendó*, “yours;” *kágentša*, “theirs.”

§. 36. When the case-terminations are added to the Possessive Pronouns, they may produce some change in them—

Singular.

Nom.	<i>sóbānīyē,</i>	<i>sóbānēmyē,</i>	<i>sóbāntsīyē.</i>
Gen.	<i>sóbānībē,</i>	<i>sóbānēmbē,</i>	<i>sóbāntsībē.</i>
Dat.	<i>sóbānīrō,</i>	<i>sóbānēm̄mō,</i>	<i>sóbāntsūrō.</i>
Ac.	<i>sóbānīgā,</i>	<i>sóbānēm̄gā,</i>	<i>sóbāntsēgā.</i>
Loc.	<i>sóbānyin,</i>	<i>sóbānēm̄in,</i>	<i>sóbāntsēnyin.</i>

Plural.

Nom.	<i>sóbāndēyē.</i>	<i>sóbānōdyē,</i>	<i>sóbāntsáyē.</i>
Gen.	<i>sóbāndēbē,</i>	<i>sóbāndōbē,</i>	<i>sóbāntsábē.</i>
Dat.	<i>sóbāndērō,</i>	<i>sóbāndōrō,</i>	<i>sóbāntsūrō.</i>
Ac.	<i>sóbāndēgā,</i>	<i>sóbāndōgā,</i>	<i>sóbāntságā.</i>
Loc.	<i>sóbāndēnyin,</i>	<i>sóbāndōnyin,</i>	<i>sóbāntsányin.</i>

V. *Indefinite Pronouns.*

§. 37. These, like common names, do not indicate certain individuals, but existence in general. When used adjectively, they are easily converted into indefinite numerals. They are chiefly formed from interrogative pronouns, by suffixing either *sō* or *yāye*, or both; a process which is also adopted in many other languages, *cf.* “*τίς, πόσος, ὅστις;*” “quis, quisque, aliquis;” “*wer, der;*” “*whoever;*” and which is very natural, inasmuch as the interrogative and indefinite pronouns equally represent the individuation which they make as one undetermined and unfixed.

The suffix “*ye*” seems to be identical with the Germanic prefix “*je*,”; Old G. “*eo, io,*” which likewise renders definite pronouns indefinite, as in G. “*jeder;*” Old G. “*ioweder;*” E. “*every.*” The suffix *sō* we also have in English, *e.g.* “*who-so*” (= *whosoever*) is literally *ndū-sō*; and in Latin also the corresponding *ali* (= *all?*) converts an interrogative into an indefinite pronoun: “*quis, aliquis.*”

Indefinite Pronouns, formed by suffixing ye or yāye.

<i>ndúye</i> , "every one, all."	<i>ndúyāye</i> , "any one."
<i>ndásōye</i> , "every one, all."	<i>ndásōyāye</i> , "any one."
<i>ájiyāye</i> , "whichever, whatever."	<i>ndáguīyāyé</i> , "how much, how many soever."

Indefinite Pronouns, formed by suffixing sō, the indefinite numeral.

<i>ndúsō</i> , "whoso, any one."	<i>ájisō</i> , "whatsoever, whatever, whichever."
<i>ndágusō</i> , "how many soever, how much soever."	<i>ndásosō</i> , "whoso, any one."

ngásō, "all, whole," has doubtless the same suffix; *ngā* being identical with the adjective *ngā*, "sound, well, whole;" just as also many other languages express the idea of soundness and completeness by one and the same word.

Indefinite Pronouns, formed by suffixing sō and yāye.

<i>ndúsōyāye</i> , "whosoever."	<i>ájisōyāye</i> , "whatsoever;"
<i>ndágusōyāye</i> , "how many soever."	<i>ndásosōyāye</i> , "whosoever."

Other Indefinite Pronouns.

<i>lágā</i> , "a certain, some."	<i>yíni</i> , "one, a certain."
<i>galdé</i> , "other, another."	<i>kām</i> , "one."

CHAPTER VI.

ETYMOLOGY OF ADJECTIVES.

I. *Derivation of Adjectives.*

§. 38 Adjectives are derived by suffixing the syllables *wa*, *ma*, *ni*, *ram*, *ri*.

The syllable *wa* forms possessive adjectives, *i. e.* adjectives expressing the possession of the things to whose names it is

appended, and has generally to be rendered in English by "having," or "possessing." Thus it is affixed—

1. To simple substantives—

kṇāwa, "having hunger, hungry."

āṅgulwa, "having wisdom, wise."

nīkwa, "having water, watery."

kōaṅgāwa, "having a husband, husbanded."

tatoāwa, "having children."

kalīawāwa, "having slaves."

kaḷāwa, "having a (good) head, intelligent."

2. To words defining substantives—

kāśāgar mīskōmwa, "having a sword in the hand."

tšin tšilwāwa, "having a rat in the mouth."

šim kūrāwa, "having large eyes."

kērbū tūlurwa, "having seven years, *i. e.* being seven years of age."

tātāntse tīlōwa, "she having one child."

manāndēwa, "we having a word (*sc.*, to say)."

Sometimes the suffix *wa* produces a change in the final vowel, viz. when that vowel is *e* or the *i* of the possessive pronoun *ni*—*per yāsgūa*, "having three horses;" *nēm̄tsūa*, "he having a house;" *manānyūa*, "I am one having a word," or, "I have a word to say."

After words terminating in *u* or *o* the *w* of *wa* is frequently dropped—*mīskōn kitābūa*, "having a book in the hand;" *kōa kāmūa*, "a man having a wife;" *kām dūnōa*, "a strong man;" *gādu kādāfūa*, "a dirty hog;" *kōgiō*, "a tuft," has *kōgiēwa*.

§ 39. The same *wa* can also be affixed to inflected forms of the verb, converting them into a kind of participle.

wu yīrēs̄kinwa lēngī, "I have gone weeping."

ni yīrēm̄inwa lēnem̄i, "thou hast gone weeping."

ši tšīrinwa lētšī, "he has gone weeping."

āndi yīrēnwa lēnyō, "we have gone weeping."

nándi yírúwīwa lénuwī, "ye have gone weeping."
sándi tsásírīnwa létsei, "they have gone weeping."

wu léniginwa yírēskī, "I have wept walking."
nī lénēmīnwa yírēmī, "thou hast wept walking."
šī létšīnwa tsírī, "he has wept walking."
ándi lényenwa yírē, "we have wept walking."
nándi lénuwīwa yírúwī, "ye have wept walking."
sándi létseiwa tsásírī, "they have wept walking."

wu pērni tšéngánáwa lénigī, "I have gone leading my horse."
nī pērñem tšéñemmáwa lénēmī, "thou hast gone leading thy horse."

šī pērntšē tšétsēnáwa létšī, "he has gone leading his horse."
ándi pērndē tšényenáwa lénjē, "we have gone leading our horse."

nándi pērndō tšénuwáwa lénuwī, "ye have gone leading your horse."

sándi pērntsa tšétsanáwa létsei, "they have gone leading their horse."

§. 40. The suffix *ma* forms adjectives of various imports, which are then very often used as substantives.

1. Possessive Adjectives like those in *wa*.

kóá kámūma, "a man having a wife."

kóá pátōma, "a man possessing a house, landlord."

kóá bátsāmma, "a man having an oven."

kām pērma, "a man possessing horses."

kúlōma, "owning a farm."

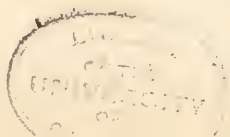
But if the substantive is defined by other words, or a pronominal suffix, *ma* cannot be added, but only *wa*: it cannot be said, *e.g.* *kásāgar múskonma*, or *mánānma*.

2. Adjectives indicating the country to which one belongs:

kām Bornúma, "a Bornuese."

kāmū Ajúnóma, "a woman of Hausa."

* F



<i>kām Nufēma</i> , "a native of Nufe."		<i>kām bēlāma</i> , "a townsman."
<i>kōa Wadaíma</i> , "a man of Wadai."		<i>kánnūma</i> , "inhabitant of hell."
<i>kām Kánēmma</i> , "a Kanumese."		<i>tsánnāma</i> , "inhabitant of heaven."

3. Adjectives indicating the occupation with, or production of, the thing expressed by the substantive or verb.

<i>kōa kárgunma</i> , "a doctor of medicine."		<i>lebálāma</i> , "disputer."
<i>kōa kárāma</i> , "a wizard."		<i>bēlāma</i> , "town-magistrate."
<i>kām kitáfūma</i> , "one constantly engaged with books."		<i>kágēlma</i> , "blacksmith."
<i>lebaíāma</i> , "trader."		<i>ngēma</i> , "potter."
<i>kúlōma</i> , "farmer."		<i>tságāma</i> , "weaver."
<i>kásugūma</i> , "hawker."		<i>pēlégēma</i> , "guide."
<i>krítgēma</i> , "warrior."		<i>gultégēma</i> , "instructor, teacher."
		<i>yérma</i> , "benefactor."

4. When added to the infinitive of a verb, *ma* forms a sort of active participle, or name of agent.

<i>dētēma</i> , "cooker, a cook."		<i>ntšifōma</i> , "buyer."
<i>debátēma</i> , "a murderer."		<i>ládōma</i> , "seller."
<i>wútēma</i> , "a seer."		<i>kómbūma</i> , "eater."
<i>kundōma</i> , <i>kēndéōma</i> and <i>ndéōma</i> , "maker."		<i>kēntsāma</i> , "drinker."

These forms in *ma* are singular; in the plural *ma* is changed into *bū*: *sánda pērbū*, "they are horsemen;" *bornúbū* "the Bornuese;" *ām kárgunbū*, "doctors;" *debátubū*, "murderers;" *kánēmbu*, "the Kanumese." But *bēlāma*, "the head magistrate of a town," which word has doubtless the same origin, forms the plural regularly, *bēlamāwá*, whilst *bēlābu* means "town's-people."

§. 41. The suffix *mi* forms,

1. Patronymics of males:

‘*Ali Eisa*’*mi*, “Ali, the son of Eisa;” ‘*Atši Kódō*’*mi*,
“Atshi, the son of Kódō;” ‘*Ngóama Naná*’*mi*; ‘*Mastáfā*’
Kēlā’*mi*; ‘*Ibram Tsará*’*mi*, &c.

Búgar málam’*mi*, “Bugar, the son of the priest.”

‘*Ali ketgamā*’*mi*, “Ali, the son of the general.”

‘*Ibram tsáno*’*mi*, “Ibrahim, the son of a nobleman.”

Dála kōganá’*mi*, “Dala, the son of a soldier.”

Isa bēlamā’*mi*, “Isa, son of a magistrate.”

2. In a few instances, other adjectives restricted in their
use to human beings :

tīlō’*mi* or *túlō*’*mi*, e.g. *táta tīlō*’*mi*, “the only child.”

kāmū tīlō’*mi*, “the only wife.”

kurá’*mi* “independent, disregarding the authority of the
old, usurping the authority of the old.”

§. 42. The suffix *ram*, forms,

1. Patronymics of females :

Eisā Magātširám, “Eisa, the daughter of Magatshi.”

Kárē ‘Alirám, “Kárē, the daughter of Ali.”

Lígiram Wúmarrám, “Ligiram, the daughter of Omar.”

Kárū Wusemárrám, “Karu, the daughter of Osman.”

Máriam málamrám, “Mary, the daughter of a priest.”

Kárū bēlamārám, “Karu, the daughter of a magistrate.”

Eisā kōganáram, “Eisa, the daughter of a soldier.”

The adjectives in *ram* are frequently used as substantives :
and it would seem that some are now only used as such; as,
e.g. *meíram*, meaning “princess,” i. e. the daughter of the king
and the keigama. *Meíram*, therefore, always precedes the
proper name, as *meíram Eisa*, “princess Eisa;” *meíram Tsará*,
“princess Sarah.” The same remark applies to *meína*,
“prince.”

2. Adjectives expressing application to, or connexion with, a thing.

kúllo máskōráṃ, "a copper-bracelet."

kúlulū ñgólōráṃ, "a string of beads for the waist."

méřtsān sūmōráṃ, "ear-coral."

kálugū krígerám, "a coat of mail."

kálugō krígerám, "war instrument."

§. 43. The suffix *ri* forms adjectives of names for different classes of men, viz.

1. Of names expressing rank, title, office.

mevri, "royal."

mágirári, "belonging to the king's mother."

meinári, "princely."

meiramri, "belonging to a princess."

keigamári, "belonging to a general."

bélamári, "magisterial."

2. Of names expressing occupation, or profession.

málamri, "priestly."

garwári, "mercantile."

kágelmári, "belonging to a blacksmith."

dágūri, "belonging to a drummer."

kárgunmári, "medical."

3. Of names expressing nationality :

Mandarári, "belonging to Mandara."

Túbōri, "belonging to Tubo."

Fulátāri, "belonging to the Phula."

Núfēri, "belonging to Nufe."

Šóāri, "belonging to Shoas or Arabs."

4. Of two names expressing complexion :

wásilīri, "belonging to white men."

šerifāri, "belonging to Albinos."

II. *Inflection of Adjectives.*

§. 44. Adjectives are inflected in the same way as substantives, and if, they form one part of a proposition with them, they only take the case-terminations, and the substantives remain without them. We will illustrate this by the following three examples: *kógana pérma*, "a horse soldier, a cavalier;" *kália tsélam*, "a black slave;" *pér kárite*, "a fine horse"—

Singular.

Nom.	<i>kógana pèrmáyē</i>	<i>kália tsélamyē</i>	<i>pér káritiyē,</i>
Gen.	<i>kógana pèrmábē</i>	<i>kália tsélabē</i>	<i>pér káritebē</i>
Dat.	<i>kógana pèrmárō</i>	<i>kália tsélamō</i>	<i>pér káriturō</i>
Ac.	<i>kógana pèrmágā</i>	<i>kália tsélamgā</i>	<i>pér káritegā</i>
Loc.	<i>kógana pèrmān</i>	<i>kália tsélamnyin</i>	<i>pér káritēn.</i>

Plural.

Nom.	<i>kōganáwa pèrbúyē</i>	<i>káliāwa tsélamyē</i>	<i>pérwa káritiyē.</i>
Gen.	<i>kōganáwa pèrbúbē</i>	<i>káliāwa tsélabē</i>	<i>pérwa káritebē.</i>
Dat.	<i>kōganáwa pèrbúrō</i>	<i>káliāwa tsélamō</i>	<i>pérwa káriturō.</i>
Ac.	<i>kōganáwa pèrbúgā</i>	<i>káliāwa tsélamgā</i>	<i>pérwa káritegā.</i>
Loc.	<i>kōganáwa pèrbūn</i>	<i>káliāwa tsélamnyin</i>	<i>pérwa káritēn.</i>

The adjective *kúra*, "great, large," has a distinct form for the plural, viz. *wúra* which may be used when the noun is in the plural; e.g. *meúwa kúra* and *meúwa wúra*, "great kings." But the word *ām*, which is used as the plural of *kām*, is never followed by *kura*, but only by *wura*, and this probably from a phonetic reason, *m-w* joining so much easier than *m-k*: hence, also, the abstract noun is *ņemwúra*, instead of *ņemkúra*, cf. §§. 15 and 22.

CHAPTER VII.

ETYMOLOGY OF NUMERALS.

I. Cardinal Numbers.

§. 44. These are as follows:—

1 <i>tílō</i> (sometimes <i>túlō</i>) <i>lásge</i> and <i>pal</i> .	28 <i>píndin tátā wúsgen</i> .
2 <i>ndí</i> .	29 <i>píndin tátā legárnyin</i> .
3 <i>yásge</i> .	30 <i>píasge</i> .
4 <i>dége</i> .	31 <i>píasgen tátā tilon</i> .
5 <i>úgu</i> and <i>úge</i> .	32 <i>píasgen tátā ndin</i> .
6 <i>árasge</i> .	33 <i>píasgen tátā yásgen</i> .
7 <i>túlur</i> .	34 <i>píasgen tátā dégen</i> .
8 <i>wúsgen</i> .	35 <i>píasgen tátā úgun</i> .
9 <i>legár</i> .	36 <i>píasgen tátā 'rásgen</i> .
10 <i>mégu</i> or <i>méogu</i> .	37 <i>píasgen tátā túlurnyin</i> .
11 <i>lágari</i> .	38 <i>píasgen tátā wúsgen</i> .
12 <i>ndúri</i> .	39 <i>píasgen tátā legárnyin</i> .
13 <i>yásgen</i> .	40 <i>pídēge</i> .
14 <i>déri</i> .	41 <i>pídēgen tátā tilon</i> .
15 <i>úri</i> and <i>wári</i> .	42 <i>pídēgen tátā ndin</i> .
16 <i>árasgen</i> .	43 <i>pídēgen tátā yásgen</i> .
17 <i>túlurri</i> .	44 <i>pídēgen tátā dégen</i> .
18 <i>wúsgen</i> .	45 <i>pídēgen tátā úgun</i> .
19 <i>legárri</i> .	46 <i>pídēgen tátā 'rásgen</i> .
20 <i>píndi</i> .	47 <i>pídēgen tátā túlurnyin</i> .
21 <i>píndin tátā tilon</i> .	48 <i>pídēgen tátā wúsgen</i> .
22 <i>píndin tátā ndin</i> .	49 <i>pídēgen tátā legárnyin</i> .
23 <i>píndin tátā yásgen</i> .	50 <i>píūgu</i> .
24 <i>píndin tátā dégen</i> .	51 <i>píūgun tátā tilon</i> .
25 <i>píndin tátā úgun</i> .	52 <i>píūgun tátā ndin</i> .
26 <i>píndin tátā 'rásgen</i> .	53 <i>píūgun tátā yásgen</i> .
27 <i>píndin tátā túlurnyin</i> .	54 <i>píūgun tátā dégen</i> .
	55 <i>píūgun tátā úgun</i> .

- 56 *p̄tūgun tātā 'rásgen.*
 57 *p̄tūgun tātā tūlurnyin.*
 58 *p̄tūgun tātā wúsgen.*
 59 *p̄tūgun tātā legárnyin.*
 60 *p̄rásge.*
 61 *p̄rásgen tātā tilon.*
 62 *p̄rásgen tātā ndín.*
 63 *p̄rásgen tātā yásgen.*
 64 *p̄rásgen tātā dégen.*
 65 *p̄rásgen tātā úgin.*
 66 *p̄rásgen tātā 'rásgen.*
 67 *p̄rásgen tātā tūlurnyin.*
 68 *p̄rásgen tātā wúsgen.*
 69 *p̄rásgen tātā legárnyin.*
 70 *p̄tūtur.*
 71 *p̄tūlurnyin tātā tilon.*
 72 *p̄tūlurnyin tātā ndín.*
 73 *p̄tūlurnyin tātā yásgen.*
 74 *p̄tūlurnyin tātā dégen.*
 75 *p̄tūlurnyin tātā úgun.*
 76 *p̄tūlurnyin tātā 'rásgen.*
 77 *p̄tūlurnyin tātā tūlurnyin.*
 78 *p̄tūlurnyin tātā wúsgen.*
 79 *p̄tūlurnyin tātā legárnyin.*
 80 *p̄tūsgu.*
 81 *p̄tūsgun tātā tilon.*
 82 *p̄tūsgun tātā ndín.*
 83 *p̄tūsgun tātā yásgen.*
 84 *p̄tūsgun tātā dégen.*
 85 *p̄tūsgun tātā úgun.*
 86 *p̄tūsgun tātā 'rásgen.*
 87 *p̄tūsgun tātā tūlurnyin.*
 88 *p̄tūsgun tātā wúsgen.*
 89 *p̄tūsgun tātā legárnyin.*
 90 *p̄lēgār.*
 91 *p̄lēgárnyin tātā tilon.*
 92 *p̄lēgárnyin tātā ndín.*
 93 *p̄lēgárnyin tātā yásgen.*
 94 *p̄lēgárnyin tātā dégen.*
 95 *p̄lēgárnyin tātā úgun.*
 96 *p̄lēgárnyin tātā 'rásgen.*
 97 *p̄lēgárnyin tātā tūlurnyin.*
 98 *p̄lēgárnyin tātā wúsgen.*
 99 *p̄lēgárnyin tātā legárnyin.*
 100 *míā or yóru.*
 101 *míān tātā tilon, or yórun tātā tilon, or míān tilon, or yórun tilon.*
 102 *míān tātā ndín, or yórun tātā ndín, or yórun ndín, or míān ndín.*
 103 *míān tātā yásgen, or yórun tātā yásgen, or míān yásgen, or yórun yásgen, etc.*
 110 *míān mēgun, or yórun mēgun.*
 111 *míān mēogū lágarin, or yórun mēogū lágarin.*
 112 *míān mēogu ndurín, or yórun mēogu ndurín, &c.*
 120 *míān p̄indin, or yórun p̄indin.*
 121 *míān p̄indin tātā tilon, &c.*
 130 *míān p̄tāsgen, or yórun p̄tāsgen.*
 131 *míān p̄tāsgen tātā tilon, &c.*
 140 *míān p̄idēgen, or yórun p̄idēgen.*
 141 *míān p̄idēgen tātā tilon, &c.*
 200 *yóru ndí (not míā ndí)*

201	<i>yóru ndín tátā tìlon.</i>	20,000	<i>dúbu pìndì, &c.</i>
202	<i>yóru ndín tátā ndín, &c.</i>	100,000	<i>dúbu miã (not dúbu yóru).</i>
220	<i>yóru ndín pìndin (not tátā pìndin).</i>	100,001	<i>dúbu miãn tátā tìlon, &c.</i>
221	<i>yóru ndin pìndin tátā tìlon, &c.</i>	200,000	<i>dúbu yóru ndí (not dúbu miã ndí).</i>
300	<i>yóru yásge.</i>	300,000	<i>dúbu yóru yásge, &c.</i>
301	<i>yóru yásgen tátā tìlon, &c.</i>	400,000	<i>dúbu yóru dége.</i>
320	<i>yóru yásgen pìndin, &c.</i>	500,000	<i>dúbu yóru úgu.</i>
400	<i>yóru dége.</i>	600,000	<i>dúbu yóru árasge.</i>
500	<i>yóru úgu.</i>	700,000	<i>dúbu yóru túlur.</i>
600	<i>yóru árasge.</i>	800,000	<i>dúbu yóru wúsge.</i>
700	<i>yóru túlur.</i>	900,000	<i>dúbu yóru legār.</i>
800	<i>yóru wúsge.</i>	1,000,000	<i>dúbu yóru mégu, &c.</i>
900	<i>yóru legār.</i>	2,000,000	<i>dúbu yóru pìndi, &c.</i>
1000	<i>dúbu.</i>	3,000,000	<i>dúbu yóru píasge.</i>
1001	<i>dúbun tátā tìlon.</i>	4,000,000	<i>dúbu yóru pìdēge.</i>
1020	<i>dúbun pìndin.</i>	5,000,000	<i>dúbu yóru pīngu.</i>
1100	<i>dúbun miãn or dúbun yórun.</i>	6,000,000	<i>dúbu yóru pīrasge.</i>
1101	<i>dúbun miãn tátā tìlon, &c.</i>	7,000,000	<i>dúbu yóru pītulur.</i>
1200	<i>dúbun yóru ndín (not miã ndin).</i>	8,000,000	<i>dúbu yóru pītusgu.</i>
2000	<i>dúbu ndí.</i>	9,000,000	<i>dúbu yóru pīlegār.</i>
3000	<i>dúbu yásge.</i>	10,000,000	<i>dúbu nem.</i>
4000	<i>dúbu dége.</i>	20,000,000	<i>dúbū nem dí.</i>
5000	<i>dúbu úgu.</i>	30,000,000	<i>dúbū nem yásge.</i>
6000	<i>dúbu árasge.</i>	40,000,000	<i>dúbū nem dége, &c.</i>
7000	<i>dúbu túlur.</i>	100,000,000	<i>dúbū nem méogu.</i>
8000	<i>dúbu wúsge.</i>	200,000,000	<i>dúbū nem pìndi.</i>
9000	<i>dúbū legār.</i>	300,000,000	<i>dúbū nem píasge, &c.</i>
10,000	<i>dúbu méogu.</i>	1,000,000,000	<i>dúbū nem miã.</i>
11,000	<i>dúbu méogu lágērī.</i>	1,000,000,000,000	<i>dúbū nem dúbu.</i>

In the common way of counting, the numerals from 11 to 19 seem to be used, as given above, for the sake of

brevity only, whereas they ought properly to be compounded with *méogu* in the following manner :

11, <i>méogu lagári,</i>	14, <i>méogu déri,</i>	17, <i>méogu túlurri,</i>
12, <i>méogu ndurí,</i>	15, <i>méogu úri,</i>	18, <i>méogun wúsgen,</i>
13, <i>méogun yásgen,</i>	16, <i>méogun árasgen,</i>	19, <i>méogu legárri.</i>

These cardinal numbers are declined in the same way as substantives.

Nom. <i>tílō,</i>	<i>ndí,</i>	<i>yásge,</i>	<i>dége,</i>	<i>úgu,</i>	<i>árasge,</i>	<i>tútur,</i>
Gen. <i>tílobē,</i>	<i>ndíbē,</i>	<i>yásgebē,</i>	<i>dégebē,</i>	<i>águbē,</i>	<i>árasgebē,</i>	<i>túlurbē,</i>
Dat. <i>tílorō,</i>	<i>ndírō,</i>	<i>yásgurō,</i>	<i>dégurō,</i>	<i>úgurō,</i>	<i>árasgurō,</i>	<i>túlurrō,</i>
Ac. <i>tílogā,</i>	<i>ndígā,</i>	<i>yásgegā,</i>	<i>dégegā,</i>	<i>úgugā,</i>	<i>árasgegā,</i>	<i>túlungā,</i>
Loc. <i>tílon,</i>	<i>ndín,</i>	<i>yásgen,</i>	<i>dégen,</i>	<i>úgun,</i>	<i>árasgen,</i>	<i>túlurnyín.</i>

II. Ordinal Numbers.

§. 46. Of these there are, as, *e.g.*, in Hebrew, distinct forms for the first ten numerals only, and those beyond ten are expressed by the cardinals. The ordinals from 3 to 10 are formed from the cardinals by prefixing “*kēn,*” as—

3d <i>kényásge.</i>	7th <i>kéntútur.</i>
4th <i>kéndēge.</i>	8th <i>kénwusge.</i>
5th <i>kénwūgu</i> or <i>kénūgu.</i>	9th <i>kénlegār</i> or <i>kéllegār.</i>
6th <i>kēnārásge.</i>	10th <i>kénmēgu</i> or <i>kémmeōgu.</i>

For “*first*” and “*second*” there is no proper ordinal; but “*first*” is expressed either by “*tílō,*” as in Heb. רַבְּרֵאשִׁית, or by “*burgóbē;*” and “*second*” by “*deregébē*” or “*ngáfóbē,*” *i. e.* “one after the first.” *Deregébē* and *ngáfóbē* can also be used to denote the last, *i. e.* “one coming behind or after all;” (comp. in Hebrew the relation between רַבְּרֵאשִׁית and אֲחֵרִית *e.g.* *níte áfi ngáfōn róntse, dúgō deregē nānírō káúim?* “What has kept thee back, that thou hast come last to me?”

III. *Adverbial Numbers.*

§. 47. These are formed from cardinals by suffixing *rō*.

<i>tīlōrō</i> , "once."	<i>wūsgennō</i> , "18 times."
<i>ndīrō</i> , "twice."	<i>lēgārrirō</i> , "19 times."
<i>yāsḡurō</i> , "thrice."	<i>pīndīrō</i> , "20 times."
<i>dēḡurō</i> , "4 times."	<i>pīndīn tīlonnō</i> , "21 times."
<i>ūḡurō</i> , "5 times."	<i>pīndīn ndīnnō</i> , "22 times."
<i>ārāsḡurō</i> , "6 times."	<i>pīndīn yāsḡennō</i> , "23 times," &c.
<i>tūlurrō</i> , "7 times."	<i>pīasḡurō</i> , "30 times."
<i>wūsgurō</i> , "8 times."	<i>pīdēḡurō</i> , "40 times."
<i>lēgārrō</i> , "9 times."	<i>pīūḡurō</i> , "50 times."
<i>mēḡurō</i> , "10 times."	<i>pīrasḡurō</i> , "60 times."
<i>lagarīrō</i> , "11 times."	<i>pītulurrō</i> , "70 times."
<i>ndurīrō</i> , "12 times."	<i>pītusḡurō</i> , "80 times."
<i>yāsḡennō</i> , "13 times."	<i>pīlēgārrō</i> , "90 times."
<i>dērīrō</i> , "14 times."	<i>mīārō</i> or <i>yōrrurō</i> , "an hundred times"
<i>wūrīrō</i> , "15 times."	<i>dūburō</i> , "a thousand times."
<i>ārāsḡennō</i> , "16 times."	
<i>tulurrīrō</i> , "17 times."	

But the cardinal *tīlō* or *lāsḡe* can also stand for the adverbial number "once."

From the ordinal numbers 3 to 10 adverbial forms can likewise be derived, expressive of either ordinal or cardinal adverbs.

<i>kēnyāsḡurō</i> , "third time, and thrice."	<i>kēntulurrō</i> , "seventh time, and seven times."
<i>kēndēḡurō</i> , "fourth time, and four times."	<i>kēnwusḡurō</i> , "eighth time, and eight times."
<i>kēnūḡurō</i> , "fifth time, and five times."	<i>kēllēgārrō</i> , "ninth time, and nine times."
<i>kēnārasḡurō</i> , "sixth time, and six times."	<i>kēnmēōḡurō</i> , "tenth time, and ten times."

IV. *Indefinite Numerals.*

§. 48. They indicate any uncounted number or indeterminate quantity, and differ from indefinite pronouns, by not referring to existence as such, but merely to the number or quantity of existence, (vide K. F. Becker's *Ausführliche deutsche Grammatik*, Vol. I. §§. 157 and 182).

āfīma, "something, some." It is composed of *āfi*, "what? which thing?" and *ma*, the emphatic suffix, and usually only joined with negatives. (*See Syntax.*)

bāgō, "nothing, not." It is doubtless composed of *āgō*, "a thing," and *ba*, a negative not otherwise occurring, but probably of the same origin with the Vei *ma*, the Greek *μη*, &c.

ndūma consists of *ndū*, "who?" and the emphatic suffix *ma*.
sām̄ma, "all, every one."

sō, "all, every one."

āfīsō, "any thing, every thing; all, every, any."

ndāsosō, "any."

ndūsō, "every one, any one, all." From *ndū*, "who?"

ngāsō, "all, whole." Probably from *ngā*, "sound, well, healthy," and *sō*, properly, "all well, quite well," and then, "whole, all;" just as E. "whole," L. "*integer*."

ganá, "few, little."

ngubū, "many, much."

CHAPTER VIII.

ETYMOLOGY OF VERBS.

I. *Derivation of Verbs.*

§. 49. Verbs can be derived from either substantives or adjectives, or other verbs.

Verbs derived from substantives express either a becoming and being, or a doing and performing of what the substantive denotes :—

<i>mālāngin</i> , "I become a priest."	<i>sōbāngin</i> , "I become a friend."
<i>meīngin</i> , "I become a king."	<i>kōganāngin</i> , "I become a soldier."
<i>kargunmāngin</i> , "I become a doctor."	<i>legālāngin</i> , "I become a lawyer."
<i>sālāngin</i> , "I make a salutation, salute."	<i>kidāngin</i> , "I work."
<i>bārēngin</i> , "I hoe."	<i>nemēngin</i> , "I speak, make a speech."

Note.—From the substantive *āngal*, both *āngālingin* and *āngaltiskin*, "to act wisely," are formed. The latter is probably a composition of *āngal* and the verb *tāskin*, which coalesced into the verb *āngaltāskin*, still in use, and then into *āngaltiskin*. Of the latter the relative *āngaltige*, is formed, *e.g.* : *āngaltige kouaturō* ! "act wisely with this stone."

§. 50. *Verbs derived from adjectives* express the being and becoming, or producing and effecting what the adjectives denote :—

1. <i>īgālāngin</i> , "I shall be good."	<i>dunowāngin</i> , "I become strong."
<i>tširewāngin</i> , "I shall be right."	<i>āngalwāngin</i> , "I become wise."
<i>kurāngin</i> , "I become great."	

<p>2. <i>kuráigin</i>, "I aggrandize, exalt," or <i>kurágeskin</i>; but more generally <i>yitekurágeskin</i>, id. <i>tsouúgeskin</i> and <i>yitetsouúgeskin</i>, "I make warm."</p>	<p><i>yitebulgéskin</i>, "I whiten." <i>úgágeskin</i> and <i>yiteúgágeskin</i>, "I make well, cure." <i>kamégeskin</i> and <i>yitekamégeskin</i>, "I redden."</p>
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§. 51. *Verbs derived from other verbs, corresponding to the Hebrew forms called Pealal.*

- leléigin*, "I walk, walk about;" from *léigin*, "I go."
kerkéringin, "I tie up (e. g. clothes in a bag);" from *kérigin*, "I tie, tie on (e. g. clothes on the body)."
babáigin, "I deal out blows, beat well;" from *báigin*, "I give a blow, I beat."
témtémgín, "I build all about, build much;" from *témgín*, "I build."
laláigin, "I revile profusely;" from *láigin*, "I revile."

§. 52. From substantives and adjectives a number of verbs are formed, which, from their nature, occur only in the 3d pers. sing.

<p><i>patsártši</i>, "it is early before sunrise." <i>randítši</i>, "it is midday or midnight." <i>magaribútši</i>, "it is evening, after sunset."</p>	<p><i>bétši</i>, "it is the dry season." <i>neigalítši</i>, "it is the rainy season." <i>bínemtši</i>, "it is the cold season." <i>dibdifútši</i>, "it is the hot season."</p>
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With all these impersonal forms a subject has to be understood, and that is *dínā*, "the world, the atmosphere, the air;" and then there are some others—

<p><i>tšivétši</i>, "it is verified." <i>ketšítši</i>, "it is sweet."</p>	<p><i>tšímtši</i>, "it is bitter." <i>bágótši</i>, "it is no more."</p>
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II. *Fundamental Forms or Conjugations of the Verb.*

53. The Bornu language possesses the capability, in common with the Hebrew and Arabic, of expressing certain modifi-

cations of the original meaning of a verb by distinct verbal forms. The inflection of these forms, although not quite identical, yet exhibits such a degree of sameness and similarity, as not to constitute so many different *conjugations*; but we retain this term, after the example of most Hebrew and Arabic grammarians, and shall accordingly speak of a *radical, relative, reflective, and causative conjugation of the Verb.*

Most of the verbs which in their radical form terminate in *ñgin* or *gin* are used in all these different conjugations; but of the verbs in *skin* only a limited number have developed a causative or relative conjugation, whilst they invariably form a reflective.

1. *Radical Conjugation.*

54. This expresses the simple or original notion of the verb, and consists of the pure verbal root, (which is most commonly a monosyllable) with a personal termination. The termination is a twofold one, by which all the verbs are separated into two classes, viz., in the 1st per. sing. of the indefinite tense either *ñgin* (*gin*) or *skin*. There are a few verbs which have become obsolete in the first conjugation, and are now only used either in the second or third, e.g.

<i>nāgeskin</i> , "I meet."		<i>pādgeskin</i> , "I draw to myself."
<i>pādgeskin</i> , "I go astray."		<i>tantęskin</i> , "I stretch myself."

The verbs in *ñgin*, in the 1st per. sing. of the indefinite tense, possess a secondary form, denoting emphasis or intensity. It is obtained by changing *ñgin* and *ñgē* into *ņęskin* and *ņęskē*, and therefore appears to be a mere imitation of the verbs in *skin*. Were it carried out in all the persons, it would have to be considered as an additional conjugation, answering to the Hebrew "Piel:" as it is, it had better be considered a *bye-form* of the radical conjugation, or a mere *attempt* at developing an intensive conjugation.

2. *Relative Conjugation.*

§. 55. This indicates a *relation* of the energy, denoted by the radical conjugation, to something else; thus imparting a trans-

itive force to intransitive verbs, and rendering transitive verbs doubly transitive. In this respect it corresponds with the second and fourth conjugation in Arabic. It is formed of verbs in *nġin*, by changing *nġin* or *ġin* of the radical conjugation into *ġeskin*, so that the proper characteristic of this conjugation is the inserted *ġe*. Verbs in *skin* have generally no distinct relative conjugation; for the few forms which seem to be such, may as well be considered as the causative conjugation with a relative force, *e.g.* *yegdġeskin*, "I help one to do," from *dġskin*, "I do;" *yegġekġeliskin* and *yekġekġeliskin*, "I help one to learn, I teach," from *lġskin*, "I learn;" *yukġuruskin*, "I fall upon," from *yġrġuskin*, "I fall;" *yġagġasġeskin*, "I run after," from *kġsġeskin*, "I run;" &c.

3. Reflective Conjugation.

§. 56. This gives a reflective direction to the energy expressed by the radical form of a verb, hence it cannot be used of verbs which are originally intransitive. It renders transitive verbs either intransitive or reflective, and in the plural frequently reciprocal. From verbs in *nġin* it is formed by changing that termination into *tġskin*, of which the syllable *tġ* is the characteristic; but from verbs in *skin* it is formed by a prefix. The consonant *t* again conveys the reflective characteristic, but the vowel by which it is accompanied varies. The choice of this vowel seems to be regulated by the vowel of the root, (see §. 12.) *e.g.* *tġruskin* of *rġskin*, *tġmuskin* of *mġskin*, but *tġtġskin* of *tġskin*. When a verb in *skin* begins with *k* or *p*, they are changed into *ġ* and *b* by the reflective *t*; *e.g.* *tġġuskin*, from *kġskin*; but an initial *b* and *ġ* change the preceding *t* of reflection into *d*, *e.g.* *dġbuskin*, from *bġskin*, *degġedġeskin*, from *ġendġeskin*. It is even possible that the second rule may be called into operation in consequence of the effect of the first. When a verb terminating in *skin* begins with *y*, this is simply displaced by the

reflective *t*, e. g. *táskin*, from *yáskin*; *targálleşkin*, from *yargálleşkin*; *tískin*, from *yískin*.

4. Causative Conjugation.

§. 57. This expresses causation of the energy denoted by the radical conjugation, when formed of *intransitive verbs*, and thus corresponds in office with the Hebrew "Hifil." When formed of *transitive verbs*, its force generally coincides with that of the *relative conjugation*. Formally it always consists of the *relative conjugation* and a prefix, and this circumstance may account for the fact, that, in signification also, these two conjugations are not kept so distinct from one another, and that it is difficult to say whether certain forms of the verbs in *skin* are *relative* or *causative* (vide §. 55). It is not unlikely that forms of verbs in *skin*, which have *yige*, *yig*, *yug*, &c. prefixed, are properly the *third conjugation*, so that the *g* of these prefixes is identical with the *terminational g* which we have found to be the characteristic of the *relative conjugation*. But though it is still possible that *yige* is synonymous with *yite*, and as the evidently *causative* forms of the *transitive verbs* in *nigin*, are generally used as *relatives*, we always enumerate the forms with the prefix *yige*, *yig*, &c., under the *fourth* or *causative conjugation*, although in force they coincide with the *relative forms*. It is scarcely possible not to be struck with the similarity between *yite* and תִּי , though the present force of these verbal prefixes is no longer the same in Bornu and Hebrew.

§. 58. As the *causative conjugation* is only formed from a limited number of verbs, it will be necessary to give a list of them. And, on account of their difference in form and use, referred to in §. 57, they had better be divided into three different classes.

a. List of *intransitive verbs* in *nigin*, forming a *causative conjugation*.

ámgin, "am cold."
árigin, "get dry."
atsáigin, "hurry."
bagóigin, "die."
bónigin, "lie down."
búrigin, "am friendless."
dāmáigin, "recover."
dáigin, "stand."
dērigin, "am lean."
debdóigin, "spend a day."
dígin, "become old."
dōndígin, "become ill."
dzámgin, "fast."
jugúgin, "go before."
gámgin, "am left."
geskéigin, "am steady."
kaliáigin, "become a slave."
kāmbéigin, "become free."
kannuáigin, "become warm."
káigin, "escape."
kęntsúigin, "become a slave."
kéřigin, "become solid."
kętsúigin, "am agreeable."
kōeigéigin, "am afraid."
kúligin, "am fat."
lámgin, "wash."
larsáigin, "marry."
leléigin, "walk."
légin, "sleep."
lėgin, "go."
lėigin, "come out."
lólōigin, "tremble."

lúigin, "immerge."
manáigin, "speak."
mbáigin, "swim."
mėigin, "return."
mėřeskin, "recover."
námgin, "sit."
nėmgin, "am silent."
nōigin, "know."
nōngūigin, "am ashamed."
ńgalgóigin, "recover."
ńgámgin, "am dry."
ńgáigin, "recover."
ńgářóigin, "go back."
ńgēsėigin, "forget."
ńgubúigin, "be many."
ńgudígin, "become poor."
ńgúigin, "bow."
ńgurunęurúigin, "kneel."
páigin, "awake."
rėigin, "fear."
sáigin, "pray."
táigin, "recollect."
tsėmgin, "descend."
tšúigin, "rise."
tusúigin, "rest."
wóligin, "return."
wolóigin, "wash myself."
wuťėigin, "pant."
wuráigin, "grow up."
yėsęigin, "go out of the way."
yíligin, "hollow."
yínigin, "breathe."

§. 59. *List of Transitive Verbs in ñgin, forming a Causative Conjugation, which, however, is commonly used with a relative force.*

ámgin, "lift up."

ángin, "stretch."

bérñgin, "scatter."

dálñgin, "dye."

dámgin, "deny."

dénñgin, "cook."

dínñgin, "rub."

dírñgin, "cut."

dzúnñgin, "push."

fónñgin, "join."

fúnñgin, "empty."

gálññgin, "teach."

gónñgin, "take."

gúnñgin, "tell."

kálñgin, "drive back."

kámgin, "cut."

kónñgin, "stick."

lámgin, "load."

lúnñgin, "hang."

mánñgin, "seek."

ndálñgin, "steal."

ñgádarnñgin, "report."

ñgánñgin, "milk."

ñgúrññgin, "help."

pálñgin, "change."

párñgin, "separate."

pépññgin, "untie."

pérñgin, "spread."

pélññgin, "show."

péremñgin, "open."

pínñgin, "draw."

ránñgin, "press."

rémñgin, "bury."

rónñgin, "hold fast."

sámñgin, "rub."

sámñgin, "distribute."

squárñgin, "ask advice."

támñgin, "hack."

tamónñgin, "finish."

tárñgin, "scatter."

tárñgin, "dry."

ténñgin, "aim."

témbalñgin, "roll."

títññgin, "cover."

togsánñgin, "mix."

tságññgin, "dress."

tsálñgin, "cut."

tsámñgin, "gather."

tsébánñgin, "send."

tséññgin, "shake."

tsónñgin, "take."

tsúmñgin, "put down."

tsúnññgin, "hoe."

túnñgin, "honour."

túnñgin, "squeeze."

wánñgin, "will not."

wárñgin, "burn."

wómñgin, "strike."

wósññgin, "beat."

wúnñgin, "look."

wúrñgin, "cut off."

wuséññgin, "cause to kneel."

karánñgin, "read."

yémñgin, "sprinkle."

yírñgin, "throw."

Whereas all the preceding verbs form their causative conjugation by prefixing *yite* to the relative, the verb *kóŋgin*, "to pass," forms its causative like the verbs in *skin*, viz. *yikkóŋgeskin*, c. Ac. "I pass with something, I cause something to pass."

§. 60. A still smaller number of verbs in *skin* possess a causative conjugation. With them it is always derived from the radical form by prefixing either *yite* or *yige*, or a modification of the latter.

Verbs in *skin*, forming their causative conjugation by simply prefixing *yite*, are—

<i>geláŋgeskin</i> , "I remain."		<i>róŋgeskin</i> , "I hang."
<i>kéŋgeskin</i> , "I distribute."		<i>wáŋreskin</i> , "I am ill."

Others form it by prefixing *yige*, viz.

<i>náŋgeskin</i> , "I overtake."		<i>báskin</i> , "I mount."
<i>ráŋgeskin</i> , "I like."		<i>búskin</i> , "I pound."
<i>rámbúskin</i> , "I pay."		<i>pértéskin</i> , "I pick."
<i>róréskin</i> , "I collect."		

Others prefix *yig*, *yeg*, *yug*, as the vowel of the verb may require, viz.

<i>yegdéskin</i> , from <i>diskin</i> , "I do."
<i>yigdóréskin</i> , from <i>dóréskin</i> , "I pick."
<i>yuglútéskin</i> , from <i>dútéskin</i> , "I sew."
<i>yegsáŋgeskin</i> , from <i>sáŋgeskin</i> , "I put down."

Others again modify the prefix still further, or equally well admit of several of the above prefixes, viz.

<i>bāŋfúskin</i> , "I cook," has <i>yitebāŋfúskin</i> and <i>yigbāŋfúskin</i> .
<i>búskin</i> , "I eat," has <i>yigebúskin</i> and <i>yegbúskin</i> .
<i>gámbuskin</i> , "I scratch," has <i>yitegámbuskin</i> and <i>yigegámbuskin</i> .
<i>káséskin</i> , "I run," has <i>yigagáséskin</i> and <i>yikkáséskin</i> .
<i>ladéskin</i> , "I sell," has <i>yigeladéskin</i> and <i>yiteladéskin</i> .
<i>pádŋgeskin</i> , "I am lost," has <i>yitepádŋgeskin</i> and <i>yippádŋgeskin</i> .
<i>yūrúskin</i> , "I fall," has <i>yūkkūruskin</i> .

yáwūreşkin, "I laugh," has *yukkáreşkin*.

liskin, "I learn," has *yegekéliskin* and *yekkélliskin*.

karáskin, (an obsolete form of *karáŋgin*) "I read," has *yagagáraskin* and *yakkáraskin*.

dáruskin, "to shower down," has *yiteđúruskin* and *yugdúruskin*.

5. Compound Conjugations.

§. 61. Strictly speaking, the causative conjugation belongs here, as it generally is a compound of *yite* and the relative conjugation. But as this is a regular and uniform formation, we do not enumerate it in this place, where we have only to do with a few isolated and rare forms which consist of a combination of several of the above described conjugations. They shew the capability of the language to develop a number of other regular forms, in addition to the above-mentioned four conjugations. The following are such isolated forms as I met with—

kérŋgin, "I tie;" reflective *kérteşkin*, "I tie myself;" relative reflective *kérteşeskin*, "I tie myself to," *i.e.* "I hold fast something."

gérŋgin, "I drag;" reflective, *gérteşkin*, "I drag myself, I move;" relative reflective, *gérteşeskin*. "I move to."

kélŋgin, "I fold, roll;" reflective, *kéliteşkin*, "to roll, wind itself (said of a serpent);" relative reflective, *kéliteşeskin*, "to wind itself round something."

teŋgin, (obsolete) "I am near;" reflective, *tékteşkin*, (obsolete) "I near myself;" relative, *tékkeşkin*, "I put near to;" relative reflective, *tékteşeskin*, "I recline on."

III. The Tenses of Verbs.

§. 62. The Kanuri has only *absolute tenses*, and possesses no forms exactly corresponding to our imperfect, pluperfect, and paulopost future; for what it has analogous to these relative tenses is in fact a conjunctive mood, vide §. 89. The tenses for which the Bornu language possesses distinct forms, are five in number, of which two are

past, one future, and two indefinite. The *past tenses* are an *aorist* and a *perfect*; the *indefinite tenses*, so called because not confined to any one time, are a *first*, or *durative, frequentative*; and a *second*, or *momentary, solitive, indefinite*. In the indefinite tense the time-relation is subordinate, and the qualitative relation predominate. Therefore these two forms might be viewed as *moods*: but as they are formally parallel to the perfect tense, and as the time-relation is, at the same time, not excluded from them, we notice them amongst the *tenses*. It must also be remarked, that the second indefinite has in several persons a bye-form in *o*, viz. in the first person singular of the verbs in *ŋgin* and *skin*, as; *wāngē* and *wāngō*, *wāņeskē* and *wāņeskō*, *wūgeskē* and *wūgeskō*, *wūteskē* and *wūteskō*, *yitewūgeskē* and *yitewūgeskō*, *rúskē* and *rúskō*, *túruskē* and *túruskō*; and in the third person singular and plural of most verbs in *skin*, as, e. g. *tsəládę* and *tsəládō*, *tsaládę* and *tsaládō*, *tsę* and *tsō*, *tsátę* and *tsátō*, *tsásátę* and *tsásátō*, *tsětsę* and *tsětsō*, *tšesęsę* and *tšesęsō*, &c.

In order to afford a convenient survey, we now give the first person singular of all the tenses in the different conjugations.

	I. CONJUGATIO N.	II. CONJUGATION.	III. CONJUGATION.	IV. CONJUGATION.
Indef. I.	<i>wāngin</i>	<i>wūgeskin</i>	<i>wūteskin</i>	<i>yitewūgeskin</i>
	<i>dāngin</i>	<i>dábgeskin</i>	<i>dápteskin</i>	<i>yitędábgeskin</i>
	<i>ladęskin</i>		<i>tęladęskin</i>	<i>yigeladęskin</i>
Indef. II.	<i>wāngē</i>	<i>wūgeskē</i>	<i>wūteskē</i>	<i>yitewūgeskē</i>
	<i>dāngē</i>	<i>dábgeskē</i>	<i>dápteskē</i>	<i>yitędábgeskē</i>
	<i>ladęskē</i>		<i>tęladęskē</i>	<i>yigeladęskē</i>
Perfect.	<i>wāngi</i>	<i>wūgeski</i>	<i>wūteski</i>	<i>yitewūgeski</i>
	<i>dāngi</i>	<i>dábgeski</i>	<i>dápteski</i>	<i>yitędábgeski</i>
	<i>ladęki</i>		<i>tęladęki</i>	<i>yigeladęki</i>
Aorist.	<i>wūgoskō</i>	<i>wūgiguskō</i>	<i>wūgatuskō</i>	<i>yitewūgiguskō</i>
	<i>dabgōskō</i>	<i>dabgiguskō</i>	<i>dabgátuskō</i>	<i>yitędabgiguskō</i>
	<i>kiladęskō</i>		<i>katęladęskō</i>	<i>kigeladęskō</i>
Future.	<i>wūtoskō</i>	<i>wūtsīguskō</i>	<i>wūtatuskō</i>	<i>yitewūtsīguskō</i>
	<i>daptsōskō</i>	<i>daptsīguskō</i>	<i>daptátuskō</i>	<i>yitędaptsīguskō</i>
	<i>tšiladęskō</i>		<i>tatęladęskō</i>	<i>tšigeladęskō</i>

IV. *Inflection of Verbs.*

§. 63. All verbs are divided into two classes, according as their termination in the radical conjugation is either *nigin* or *skin*; and originally a difference of meaning seems to have been corresponding to this difference of form. The difference was probably this, that verbs in *nigin* expressed a notion complete in itself, and not needing the complement of an object; whereas verbs in *skin* expressed a transitive or outwardly-operating direction of the verbal energy. Accordingly this difference of Kanuri verbs seems to have been the same as that between the Greek middle and active, or the Sanscrit atmanepadam and parasmaipadam. This view is also borne out by the circumstance, that the verbs in *nigin* have formed a distinct relative conjugation, whereas the verbs in *skin* are without one (vide §. 55). But as it has been observed with regard to those languages, so it must also be said of the Kanuri, that language, as it at present exists, disposes of both forms in rather an arbitrary manner; so that the originally intransitive form has now as frequently a transitive signification, and *vice versa*.

Verbs terminating in the radical conjugation in *nigin* are so differently inflected from those in *skin*, that, in point of inflection, both must be kept entirely distinct. If we compare both classes, the personal characteristic appears to be, in the *singular*, for the first person, *g*; for the second, *m*; for the third, *ts*; and in the *plural*—where, however, the characteristic of person and tense are not kept so distinct—for the first person, *ye*; for the second, *wu*; and for the third, *tsa*.

A. *Inflection of Verbs in nigin.*

§. 64. It is a very remarkable circumstance, that the Kanuri language possesses a verb which is identical with the inflectional terminations of the verbs in *nigin*. Such an identity, it is true, might be merely accidental. But

if we consider the indefinite generality and vagueness of the signification of that peculiar verb (comp. the Syntax), and its dependent character as an enclitic, by dint of which character it could so easily coalesce with a root into one word, we must be led to think it probable, that the present conjugational terminations were originally nothing more than the inflected forms of the verb *ngin*, appended to the verbal roots. This view is the less surprising, as it is supposed, that in many other languages also the inflectional terminations arose from originally independent and separate words. Whether the inflection of the verbs in *skin* has the same origin, cannot now be so easily decided, as it appears to be much more closely and organically connected with the verbal root, and probably of greater antiquity, than the inflection of verbs in *ngin*.

We now give the inflection of the verb *ngin*, as a key to the inflection of the whole class of verbs in *ngin*, remarking, that the verb *ngin*, in the present stage of the language, is not used in any but the first conjugation; and even here has no perfect tense.

INDEFINITE I.		INDEFINITE II.		AORIST.	FUTURE.
<i>wú</i>	<i>ngin</i>	<i>ngē</i> or <i>ngō</i>	<i>goskō</i>		<i>tsoskō</i>
<i>ní</i>	<i>nemín</i>	<i>nem</i>	<i>gam</i>		<i>tsam</i>
<i>śí</i>	<i>tsenyin</i> or <i>tšin tse</i>		<i>gouō</i>		<i>tsonō</i>
<i>andí</i>	<i>nyēn</i>	<i>nyē</i>	<i>geiyē</i>		<i>tseyē</i>
<i>nandí</i>	<i>nuwī</i>	<i>nū</i>	<i>gou</i>		<i>tsou</i>
<i>sandí</i>	<i>tsanyin</i> or <i>tsei tsā</i>		<i>gēda</i> or <i>gēada</i>	<i>tšēda</i> or <i>tšēada</i>	

§. 65. Verbal roots whose inflectional terminations coincide with the preceding verb terminate either in a vowel, or in one of the liquid consonants, *l, m, n, ŋ, r*. If the verbal character is a vowel or *r*, the terminations are regular throughout; viz. in the first indefinite, *ngin, nemín, tšin*; *nyen, nuwi tsei*. In illustration of this, we will now give the full inflection of the verb *wúngin*, "I look."

	I. CONJUGATION.	II. CONJUGATION.	III. CONJU.	IV. CONJUGATION.	
Indefinite I.	<i>wu</i>	<i>wúnġin</i> ¹	<i>wúġeskin</i>	<i>wútęskin</i>	<i>yitęwúġeskin</i>
	<i>ni</i>	<i>wúnęmin</i>	<i>wúġemin</i>	<i>wútęmin</i>	<i>yitęwúġemin</i>
	<i>ši</i>	<i>wútsin</i>	<i>wútęgin</i>	<i>wútin</i>	<i>yitęwútsęgin</i>
	<i>ándi</i>	<i>wúnnyēn</i>	<i>wúġēn</i>	<i>wútēn</i>	<i>yitęwúġēn</i>
	<i>nándi</i>	<i>wúnuwī</i>	<i>wúġuwī</i>	<i>wútuwī</i>	<i>yitęwúġuwī</i>
	<i>sándi</i>	<i>wútsei</i>	<i>wútsagei</i>	<i>wútei</i>	<i>yitęwútsagei</i>
Indefinite II.	<i>wu</i>	<i>wúnġē</i> ²	<i>wúġeskē</i> ³	<i>wútęskē</i> ⁴	<i>yitęwúġeskē</i> ⁵
	<i>ni</i>	<i>wúnęm</i>	<i>wúġęm</i>	<i>wútęm</i>	<i>yitęwúġęm</i>
	<i>ši</i>	<i>wútsę</i>	<i>wútęęę</i>	<i>wúte</i>	<i>yitęwútsęęę</i>
	<i>ándi</i>	<i>wúnnyē</i>	<i>wúġē</i>	<i>wútē</i>	<i>yitęwúġē</i>
	<i>nándi</i>	<i>wúnū</i>	<i>wúġū</i>	<i>wútu</i>	<i>yitęwúġū</i>
	<i>sándi</i>	<i>wútsá</i>	<i>wútsāga</i>	<i>wúta</i>	<i>yitęwútsāga</i>
Perfect.	<i>wu</i>	<i>wúnġi</i> ⁶	<i>wúġeskī</i>	<i>wútęskī</i>	<i>yitęwúġeskī</i>
	<i>ni</i>	<i>wúnęmī</i>	<i>wúġęmī</i>	<i>wútęmī</i>	<i>yitęwúġęmī</i>
	<i>ši</i>	<i>wútsī</i>	<i>wútęęī</i>	<i>wúti</i>	<i>yitęwútsęęī</i>
	<i>ándi</i>	<i>wúnnyē</i>	<i>wúġē</i>	<i>wútē</i>	<i>yitęwúġē</i>
	<i>nándi</i>	<i>wúnuwī</i>	<i>wúġuwī</i>	<i>wútuwī</i>	<i>yitęwúġuwī</i>
	<i>sándi</i>	<i>wútsei</i>	<i>wútsagei</i>	<i>wútei</i>	<i>yitęwútsagei</i>
Aorist.	<i>wu</i>	<i>wúgosko</i>	<i>wúġigusko</i> ⁷	<i>wúġatęskō</i>	<i>yitęwúġiguskō</i>
	<i>ni</i>	<i>wúgam</i>	<i>wúġigęm</i> ⁸	<i>wúġatęm</i>	<i>yitęwúġigęm</i>
	<i>ši</i>	<i>wúgonō</i>	<i>wúġigunō</i>	<i>wúġatę</i>	<i>yitęwúġigunō</i>
	<i>ándi</i>	<i>wúġeiyyē</i>	<i>wúġigē</i>	<i>wúġatē</i>	<i>yitęwúġigē</i>
	<i>nándi</i>	<i>wúġou</i>	<i>wúġigū</i>	<i>wúġatū</i>	<i>yitęwúġigū</i>
	<i>sándi</i>	<i>wúġēda</i>	<i>wúġēga</i> ⁹	<i>wúġata</i>	<i>yitęwúġēga</i>

¹ and *wúnęskin*. ² and *wúnġō*, also *wúnęskē* and *wúnęskō*.

³ and *wúġuskō* or *wúġeskō*.

⁴ and *wútęskō*.

⁵ and *yitęwúġeskō*.

⁶ and *wúnęskī*.

⁷ and *wúġigęskō*.

⁸ and *wúġigęnō*.

⁹ and *wúġēga*.

	I. CONJUGATION.	II. CONJUGATION.	III. CONJU.	IV. CONJUGATION.
Future.	<i>wu wútsoskō</i> ¹	<i>wútsīguskō</i> ³	<i>wútatęskō</i>	<i>yitęwútsīguskō</i>
	<i>nī wútsam</i>	<i>wútsīgęm</i>	<i>wútatęm</i>	<i>yitęwútsīgęm</i>
	<i>ši wútsonō</i>	<i>wútsīgunō</i> ⁴	<i>wútatę</i>	<i>yitęwútsīgunō</i>
	<i>ándi wútsiyę</i>	<i>wútsīgę</i>	<i>wútatę</i>	<i>yitęwútsīgę</i>
	<i>nándi wútsou</i>	<i>wútsīgū</i>	<i>wútatū</i>	<i>yitęwútsīgū</i>
	<i>sándi wútsęda</i> ²	<i>wútsęga</i>	<i>wúтата</i>	<i>yitęwútsęga</i>

§. 66. In the preceding paragraph we illustrated the *normal* inflection of verbs in *nigin*, but now we have also to attend to those cases, where the normal inflection is interfered with. This interference arises from the contact of the verbal character, *i.e.* the last letter of the verbal root, with the initial of the termination, and the actual deviation from the normal consists only in the assimilation occasioned by that contact. This assimilation takes place either in the preceding or the following of the two meeting letters: the former is the case, when the verbal character is *m*, *n*, or *n̄*, and the latter, when it is *l*. The changes which *l* produces are confined to the first conjugation, and consist in the conversion of the initial *n* of the termination, into *l*. Thus of *wólugin*, "I return," we get *wólleskin*, *wóllemın*, *wólłęn*, *wólłuwī*, &c. All the verbs whose character is *m*, *n*, or *n̄* agree in dropping the *n̄* of the first person, as, *námgin*, *mángin*, *kđalangin*: but in their further inflection they separate into two classes, one of which retain their character throughout and are conjugated regularly, as verbs with the character *n*, and the other which assimilate their character to the termination, so that *m* becomes *p*, *n* becomes *t*, and *n̄* becomes *k* before *t*, and again *m* becomes *b*, *n* becomes *d*, and *n̄* becomes *g* before *g*. Only in the last case the two *g*'s, thus meeting, frequently become *kk*. Thus from *námgin*, "I sit,"

¹ and *wúskō*

² and *wútsęda*.

³ and *wútsīgęskō*.

⁴ and *wútsīgęnō*.

māngin, "I draw tight," *kālaṅgin*, "I turn," we get in the first conjugation :

<i>náptšin</i>	<i>máttšin</i>	<i>kálaktšin</i>
<i>náptsei</i>	<i>máttsei</i>	<i>kálaktsei</i>
<i>náptṣe</i>	<i>máttṣe</i>	<i>kálaktṣe</i>
<i>náptsā</i>	<i>máttṣā</i>	<i>kálaktṣā</i>
<i>nábgoskō</i>	<i>mádgoskō</i>	<i>kálaggoskō</i> & <i>kálakkoskō</i>
<i>nábgam</i>	<i>mádgam</i>	<i>kálaggam</i> & <i>kálakkam</i>
<i>nábgonō, &c.</i>	<i>mádgonō, &c.</i>	<i>kálaggonō</i> & <i>kállakkonō, &c.</i>
<i>náptsoskō</i>	<i>máttṣoskō</i>	<i>kálaktṣoskō</i>
<i>náptsam</i>	<i>máttṣam</i>	<i>kálaktṣam</i>
<i>náptsonō, &c.</i>	<i>máttṣonō, &c.</i>	<i>kálaktṣonō, &c.</i>

To show the further euphonic alterations, we will give the full inflection of *māngin*, in the second and third conjugations, from which the corresponding forms of *námgin* and *kālaṅgin* can be easily abstracted.

Conjugation II.

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
<i>wu</i>	<i>mádgēs^{kin}</i>	<i>mádgēs^{kē}</i>	<i>mádgig^{uskō}</i>	<i>máttšig^{uskō}</i>
<i>ni</i>	<i>mádgemⁱⁿ</i>	<i>mádgem</i>	<i>mádgigem</i>	<i>máttšigem</i>
<i>ši</i>	<i>máttṣegⁱⁿ</i>	<i>máttṣe^{ge}</i>	<i>mádgigunō</i>	<i>máttšigunō</i>
<i>āndi</i>	<i>mádgēn</i>	<i>mádgē</i>	<i>mádgigē</i>	<i>máttšigē</i>
<i>nāndi</i>	<i>mádgūwī</i>	<i>mádgū</i>	<i>mádgigū</i>	<i>máttšigū</i>
<i>sāndi</i>	<i>máttṣageⁱ</i>	<i>máttṣāga</i>	<i>mádgēga</i>	<i>máttšāga</i>

Conjugation III.

<i>wu</i>	<i>máttṣkⁱⁿ</i>	<i>máttṣkē</i>	<i>mádgatēskō</i>	<i>mátttatēskō</i>
<i>ni</i>	<i>máttṣemⁱⁿ</i>	<i>máttṣem</i>	<i>mádgatēm</i>	<i>mátttatēm</i>
<i>ši</i>	<i>máttin</i>	<i>máttē</i>	<i>mádgatē</i>	<i>mátttatē</i>
<i>āndi</i>	<i>máttēn</i>	<i>máttē</i>	<i>mádgatē</i>	<i>mátttatē</i>
<i>nāndi</i>	<i>máttūwī</i>	<i>máttū</i>	<i>mádgatū</i>	<i>mátttatū</i>
<i>sāndi</i>	<i>máttēi</i>	<i>máttā</i>	<i>mádgāta</i>	<i>mátttāta</i>

§. 67. As the verbs with the character *m*, *n* or *ni* separate into

two classes, viz. those euphonicly changed and those unchanged, we now furnish a list of both classes.

1. List of verbs euphonicly changed :

a. Verbs inflected like *námgin*, "I sit:"

<i>āgclámgin</i> , "I trouble."	<i>lúmyin</i> , "I dive."
<i>ámgin</i> , "I lift."	<i>rémgin</i> , "I cover."
<i>dagámgin</i> , "I make holes in planting."	<i>surúmgin</i> , "I sip."
<i>dámgin</i> , "I hinder."	<i>támgin</i> , "I fill."
<i>démgin</i> , "I permit."	<i>tsámgin</i> , "I collect."
<i>gámgin</i> , "I remain behind."	<i>tsémgin</i> , "I descend."
<i>gurúmgin</i> , "I prick."	<i>tsúmgin</i> , "I put down."
<i>kámgin</i> , "I overtake."	<i>túmgin</i> , "I reverence."
<i>kúrugin</i> , "I sew a mat."	<i>watsémgin</i> , "It behoves me."
<i>lámgin</i> , "I load"	<i>wómgin</i> , "I knock."
	<i>yámgin</i> , "I sprinkle."

b. Verbs inflected like *mámgin* "I draw tight:"

<i>gębágin</i> , "I mash."	<i>sámgin</i> , "I summon to prayer by hollooming."
<i>kamágin</i> , "I knead."	<i>súgin</i> , "I whip."
<i>kámgin</i> , "I skim."	<i>súrugin</i> , "I open a loop."
<i>kaságin</i> , "I consent."	<i>támgin</i> , "I ascend."
<i>légin</i> , "I sleep."	<i>túgin</i> , "I squeeze."
<i>pígin</i> , "I draw a sword."	
<i>rámgin</i> , "I lean against."	

c. Verbs inflected like *kálaigin*, "I turn."

<i>bágin</i> , "I knock."	<i>śágin</i> , "I scrape."
<i>fóngin</i> , "I join."	<i>tágin</i> , "I recollect."
<i>kóngin</i> , "I stick."	<i>tságin</i> , "I cover."
<i>múgin</i> , "I draw out."	<i>tségin</i> , "I beckon."
<i>pertégin</i> , "I agonize."	<i>tsóngin</i> , "I dip in."
<i>rágin</i> , "I can."	<i>tsúgin</i> , "I cut open."
<i>sadágin</i> , "I give alms."	<i>yēságin</i> , "I castrate."
<i>ságin</i> , "I strain."	<i>yóngin</i> , "I drive."
<i>súgin</i> , "I bore."	

2. List of verbs not euphonicly changed, but inflected regularly, like those with the character *r*.

a. Verbs with *m* as their character :

<i>adīṃgin</i> , "I make a eunuch."	<i>nāṃgin</i> , "I break."
<i>āṃgin</i> , "I grow cold."	<i>nāṃgin</i> , "I mark."
<i>bēṃgin</i> , "I twine yarn."	<i>nēṃgin</i> , "I am silent."
<i>bēṣṃgin</i> , "I honour."	<i>nīṃgin</i> , "I become lean."
<i>dāṃgin</i> , "to flow."	<i>nīṣṃgin</i> , "I run."
<i>diṃgin</i> , "I make water."	<i>pēṃgin</i> , "I open."
<i>kāṃgin</i> , "I cut."	<i>salāṃgin</i> , "I salute."
<i>kāṃgin</i> , "I become an adult."	<i>sāṃgin</i> , "I rub."
<i>kēṃgin</i> , "I lop."	<i>sāṃgin</i> , "I distribute."
<i>kūṃgin</i> , "I bale out."	<i>tāṃgin</i> , "I throw."
<i>lāṃgin</i> , "I join."	<i>tēṃgin</i> , "I build."
<i>lāṃgin</i> , "I wash."	

b. Verbs with *n* as their character :

<i>dēṃgin</i> , "I boil a soup."	<i>ntsūṃgin</i> , "I beg."
<i>lālāṃgin</i> , "I revile."	<i>nīṃgin</i> , "I milk."
<i>lāṃgin</i> , "I revile."	<i>śēṃgin</i> , "I disentangle."
<i>pīṃgin</i> , "I put off clothes."	<i>yīṃgin</i> , "I breathe."
<i>naśīṃgin</i> , "I dream."	

c. Verbs with *ñ* as their character : -

<i>kārñgin</i> , "I approach."	<i>kēṣṃgin</i> , "I overhear."
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§. 68. The verb *pāñgin*, "I hear," has certain peculiarities which distinguish it from *pāṅgin*, "I awake," and which consist in its assuming *n* before all formative appendages beginning with *t*, and in its retaining *ñ* before the formative appendages beginning with *g*. The last of these two rules, however, permits of one exception, the passive participle not being *pāñgāta*, but *pāṅgāta*. In the first conjugation the inflection of the chief tenses is as follows :

INDEFINITE I.	AORIST.	FUTURE.
<i>wu pāñgin</i> ,	<i>pāñgós-kō</i> ,	<i>pāñtsós-kō</i> .
<i>ñi pāñmin</i> ,	<i>pāñgam</i> ,	<i>pāñtsam</i> .

INDEFINITE I.	AORIST.	FUTURE.
<i>ši pántšin</i>	<i>pānigónō</i>	<i>pāntsónō</i>
<i>ándi pányen</i>	<i>pāngeiyē</i>	<i>pántseyē</i>
<i>nándi pánuwī</i>	<i>pāngou</i>	<i>pántsou</i>
<i>sándi pántsei</i>	<i>pāngéda</i>	<i>pāntšéda</i>

§. 69. Special notice must also be taken of the verbs in which the termination is preceded by *se* or *su*, and all of which are either dissyllabic or polysyllabic. They have this peculiarity, that, before the terminations beginning with *g* and *ts*, they always drop the *e* or *u*, and that they only retain the *s*, of the terminational *ts*, so that two *s*'s meet, one radical, the other formative; both of which, according to §. 18, are changed into *š* before *i* and *e*.

In illustration of these rules we will here give the inflection of the verbs *kásengin*, "I draw," and *tusúngin*, "I rest."

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu kásengin</i>	<i>kásengē</i>	<i>kásengī</i>	<i>kásgokō</i>	<i>kássokō</i>
<i>nī kásengmin</i>	<i>kásengem</i>	<i>kásengmī</i>	<i>kásgam</i>	<i>kássam</i>
<i>ši káššin</i>	<i>kásse</i>	<i>kášši</i>	<i>kásgonō</i>	<i>kássonō</i>
<i>ándi kásenyen</i>	<i>kásenyē</i>	<i>kásenyē</i>	<i>kásgeiyē</i>	<i>kásseyē</i>
<i>nándi kásenuwī</i>	<i>kásenū</i>	<i>kásenuwī</i>	<i>kásgou</i>	<i>kássou</i>
<i>sándi kássei</i>	<i>kássā</i>	<i>kássei</i>	<i>kásgēda</i>	<i>káššēda</i>
<i>wu tusúngin</i>	<i>tusúngē</i>	<i>tusúngī</i>	<i>tusgókō</i>	<i>tussókō</i>
<i>nī tusúngmin</i>	<i>tusúngem</i>	<i>tusúngmī</i>	<i>túsgam</i>	<i>tússam</i>
<i>ši túššin</i>	<i>tússe</i>	<i>túšši</i>	<i>tusgónō</i>	<i>tussónō</i>
<i>ándi tusúnyen</i>	<i>tusúnyē</i>	<i>tusúnyē</i>	<i>tusgeiyē</i>	<i>tusseiyē</i>
<i>nándi tusúnuwī</i>	<i>tusúnū</i>	<i>tusúnuwī</i>	<i>túsgou</i>	<i>tússou</i>
<i>sándi tússei</i>	<i>tússā</i>	<i>tússei</i>	<i>tusgéda</i>	<i>túššēda</i>

In the second and third conjugations it will be sufficient, to inflect only one verb, and the fourth needs no illustration, as it can be easily abstracted from the second.

Conjugation II.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>kásqeskin</i>	<i>kásqeskē</i>	<i>kásqeskī</i>	<i>kásqiguskō</i>	<i>kásšiquskō</i>
<i>ni</i>	<i>kásqemin</i>	<i>kásqem</i>	<i>kásqemī</i>	<i>kásqigem</i>	<i>kásšiqem</i>
<i>ši</i>	<i>kásqegin</i>	<i>kásqege</i>	<i>kásqegī</i>	<i>kásqigunō</i>	<i>kásšiqunō</i>
<i>ándi</i>	<i>kásqēn</i>	<i>kásqē</i>	<i>kásqē</i>	<i>kásqigē</i>	<i>kásšiqē</i>
<i>nándi</i>	<i>kásquwi</i>	<i>kásqu</i>	<i>kásquwī</i>	<i>kásqigū</i>	<i>kásšiqū</i>
<i>sándi</i>	<i>kás Sagei</i>	<i>kás sāga</i>	<i>kás Sagei</i>	<i>kásqēga</i>	<i>kásšāga</i>

Conjugation III.

<i>wu</i>	<i>kásteskin</i>	<i>kásteskē</i>	<i>kásteskī</i>	<i>kástateskō</i>	<i>kástateskō</i>
<i>ni</i>	<i>kástemin</i>	<i>kástem</i>	<i>kástemī</i>	<i>kástatem</i>	<i>kástatem</i>
<i>ši</i>	<i>kástin</i>	<i>kástē</i>	<i>kástī</i>	<i>kástatē</i>	<i>kástatē</i>
<i>ándi</i>	<i>kástēn</i>	<i>kástē</i>	<i>kástē</i>	<i>kástatē</i>	<i>kástatē</i>
<i>nándi</i>	<i>kástuwī</i>	<i>kástū</i>	<i>kástuwī</i>	<i>kástatū</i>	<i>kástatū</i>
<i>sándi</i>	<i>kástēi</i>	<i>kástā</i>	<i>kástēi</i>	<i>kástātā</i>	<i>kástātā</i>

The following verbs are conjugated in the same manner—

<i>mēsēgin</i> , "I decay."	<i>tsúsēgin</i> , "I vomit." <i>wósēgin</i> , "I clear from chaff." <i>wusēgin</i> , "I cause a camel to kneel." <i>yésēgin</i> , "I go out of the way."
<i>pēsēgin</i> , "I winnow."	
<i>pērēsēgin</i> , "I escape."	
<i>teingerēsēgin</i> , "I halt."	
<i>túsēgin</i> , "I beat."	

The defective verb *túsqeskin*, "I set on fire," is inflected like the third conjugation of the preceding verbs.

B. Inflection of Verbs in skin.

§. 70. Verbs in *skin* exhibit a far greater variety and multiplicity of forms, than verbs in *ngin*; so much so, that, at first sight, one might be tempted to say, what has once been asserted of the Georgian, that the language has as many conjugations as verbs. But if we examine them more closely, we soon find that they admit of a distribution into larger or smaller groups. The most striking difference in the inflection of verbs in *skin*

from those in *nyin* consists in the former using *prefixes*, in several cases, where the latter have *suffixes*. These cases are, the formation of the third person, the characteristic of the aorist and future tenses, and of the reflective conjugation. As these prefixes occasion several changes in verbs beginning with *y*, the first great division of the verbs terminating in *skin* will be that of verbs beginning with *y*, and verbs beginning otherwise. Then both these classes have to be subdivided into, 1. monosyllabic verbs, 2. Verbs monosyllabic in consequence of contraction, and 3. polysyllabic verbs.

I. *Inflection of Verbs in skin, not beginning with y.*

a. Such verbs with *monosyllabic roots*. And these monosyllables have again to be divided according to their vowels, viz.

α. *Monosyllabic Roots with the Vowel i.*

§. 71. Of the last-mentioned class, the verb *diskin*, "I do," may serve as a paradigm.

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>diskin</i>	<i>diskē</i>	<i>diskī</i>	<i>kidiskō</i>	<i>tšidiskō</i>
<i>ni</i>	<i>dimin</i>	<i>dīm</i>	<i>dīmī</i>	<i>kidēm</i>	<i>tšidēm</i>
<i>ši</i>	<i>tsēdin</i>	<i>tsēde</i>	<i>tsēdī</i>	<i>kidō</i>	<i>tšidō</i>
<i>āndi</i>	<i>dīyēn</i>	<i>dīyē</i>	<i>dīyē</i>	<i>kidiyē</i>	<i>tšidiyē</i>
<i>nāndi</i>	<i>dīwī</i>	<i>dīū</i>	<i>dīwī</i>	<i>kidū</i>	<i>tšidū</i>
<i>sāndi</i>	<i>tsādin</i>	<i>tsāde</i>	<i>tsālī</i>	<i>kēdō</i>	<i>tšēdō</i>

Conjugation II. "I make myself," e.g. by looking into a mirror.

<i>wu</i>	<i>tēdēskin</i>	<i>tēdēskē</i>	<i>tēdēskī</i>	<i>katēdēskō</i>	<i>tatēdēskō</i>
<i>ni</i>	<i>tēdēmīn</i>	<i>tēdēm</i>	<i>tēdēmī</i>	<i>kātēdēm</i>	<i>tātēdēm</i>
<i>ši</i>	<i>tēdin</i>	<i>tēde</i>	<i>tēdī</i>	<i>kātēdō</i>	<i>tātēdō</i>
<i>āndi</i>	<i>tēdīyēn</i>	<i>tēdīyē</i>	<i>tēdīyē</i>	<i>katēdīyē</i>	<i>tatēdīyē</i>
<i>nāndi</i>	<i>tēduwī</i>	<i>tēdū</i>	<i>tēduwī</i>	<i>kātēdū</i>	<i>tātēdū</i>
<i>sāndi</i>	<i>tādīn</i>	<i>tāde</i>	<i>tādī</i>	<i>katādō</i>	<i>tatādō</i>

Conjugation IV., also with the forms, *yegdéskin* and *yite-dískin*.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yegdéskin</i>	<i>yegdéskē</i>	<i>yegdéskī</i>	<i>kígdéskō</i>	<i>tšígdéskō</i>
<i>ni</i>	<i>yegdémín</i>	<i>yégdēm</i>	<i>yegdémī</i>	<i>kígdēm</i>	<i>tšígdēm</i>
<i>ši</i>	<i>tségdín</i>	<i>tségdē</i>	<i>tségdī</i>	<i>kígdō</i>	<i>tšígdō</i>
<i>ándi</i>	<i>yégdēn</i> & } <i>yégdīyēn</i>	<i>yégdē</i>	<i>yégdē</i>	<i>kígdīyē</i>	<i>tšígdīyē</i>
<i>nándi</i>	<i>yegdúwī</i>	<i>yégdū</i>	<i>yegdúwī</i>	<i>kígdū</i>	<i>tšígdū</i>
<i>sándi</i>	<i>tsaságdín</i> } <i>tságdē</i>	<i>tsaságdē</i> & } <i>tságdē</i>	<i>tsaságdī</i>	<i>kēságdō</i>	<i>tšēságdō</i>

Of this class of verbs we only met with two more, viz. *tískin*, "I suffice," *lískin*, "I learn;" but the former is only used in the first conjugation, and the latter has in the third conjugation, not *téléskin* but *télískin*, and in the fourth, not *yegléskin*, but *yékélískin* or *yékéliskin*, &c.

§. 72. *β. Monosyllabic roots with the vowel a.*

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>táskin</i>	<i>táskē</i>	<i>táskī</i>	<i>kítaskō</i>	<i>tšítaskō.</i>
<i>ni</i>	<i>támin</i>	<i>tām</i>	<i>tāmī</i>	<i>kítām</i>	<i>tšítām.</i>
<i>ši</i>	<i>tsétei</i>	<i>tsétā</i>	<i>tsétei</i>	<i>kitā</i>	<i>tšítā.</i>
<i>ándi</i>	<i>teiyēn</i>	<i>teiyē</i>	<i>teiyē</i>	<i>kíteiyē</i>	<i>tšíteiyē.</i>
<i>nándi</i>	<i>tāwī</i>	<i>tau</i>	<i>tāwī</i>	<i>kítau</i>	<i>tšítau.</i>
<i>sándi</i>	<i>tsátei</i>	<i>tsátā</i>	<i>tsátei</i>	<i>kétā</i>	{ <i>tšétā</i> <i>tšēátā.</i>

Conjugation III.

<i>wu</i>	<i>tétaskin</i>	<i>tétaskē</i>	<i>tétaskī</i>	<i>kátétaskō</i>	<i>tátétaskō</i>
<i>ni</i>	<i>tétāmin</i>	<i>tétām</i>	<i>tétāmī</i>	<i>kátétām</i>	<i>tátétām</i>
<i>ši</i>	<i>tétei</i>	<i>tétā</i>	<i>tétei</i>	<i>kátétā</i>	<i>tátétā</i>
<i>ándi</i>	<i>téteiyēn</i>	<i>téteiyē</i>	<i>téteiyē</i>	<i>káteteiyē</i>	<i>táteteiyē</i>
<i>nándi</i>	<i>tétāwī</i>	<i>tétāu</i>	<i>tétāwī</i>	<i>kátétāu</i>	<i>tátétāu</i>
<i>sándi</i>	<i>tátei</i>	<i>tátā</i>	<i>tátei</i>	<i>kátétā</i>	<i>tátétā</i>

The fourth conjugation is inflected according to the first, and has in the first indefinite, *yigetáskin* and *yítetáskin*; in the aorist, *kigetáskō* and *kitetáskō*; and in the future *tšigetáskō* and *tšitetáskō*.

It must be remarked, that the *u* of the root is sometimes pronounced so obtusely, as to sound almost like an *o*.

Other verbs conjugated like *táskin*, "I catch," are: *báskin*, "I pound;" *báskin*, "I mount;" and *gáskin*, "I follow."

γ. *Monosyllabic Roots with the Vowel u.*

§. 73. This class, like the preceding one, has in several forms an *i* added to the vowel of the root, and united with it into a diphthong. The verb *rúskin*, "I see," will serve as a paradigm, and the verbs inflected like it are: *búskin*, "I eat," *múskin*, "I put on a shirt;" but the verb *núskin*, "I die," deviates so much from the above, that its inflection must be given separately.

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>rúskin</i>	<i>rúskē</i>	<i>rúskī</i>	<i>kíruskō</i>	<i>tšúruskō</i>
<i>nī</i>	<i>rúmin</i>	<i>rum</i>	<i>rúmi</i>	<i>kírum</i>	<i>tšúrum</i>
<i>ši</i>	<i>tsúrui</i>	<i>tsúrū</i>	<i>tsúrui</i>	<i>kírū</i>	<i>tšúrū</i>
<i>ándi</i>	<i>ruíyēn</i>	<i>ruíyē</i>	<i>ruíyē</i>	<i>kíruiyē</i>	<i>tšúruiyē</i>
<i>nándi</i>	<i>rúwī</i>	<i>rū</i>	<i>rúwī</i>	<i>kírū</i>	<i>tšúrū</i>
<i>sándi</i>	<i>tsárui</i>	<i>tsárū</i>	<i>tsárui</i>	<i>kérū</i>	<i>tšérū & tšárū</i>
<i>wu</i>	<i>núskin</i>	<i>núskē</i>	<i>núskī</i>	<i>kánuskō</i>	<i>tsánuskō</i>
<i>nī</i>	<i>númin</i>	<i>num</i>	<i>númi</i>	<i>kánum</i>	<i>tsánum</i>
<i>ši</i>	<i>nui</i>	<i>nū</i>	<i>nui</i>	<i>kánū</i>	<i>tsánū</i>
<i>ándi</i>	<i>nuíyēn</i>	<i>nuíyē</i>	<i>nuíyē</i>	<i>kánuiyē</i>	<i>tsánuiyē</i>
<i>nándi</i>	<i>núwī</i>	<i>nū</i>	<i>núwī</i>	<i>kánū</i>	<i>tsánū</i>
<i>sándi</i>	<i>sánui</i>	<i>sánū</i>	<i>sánui</i>	<i>kásunū</i>	<i>tsásunū</i>

Conjugation IV.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>vu</i>	<i>túruskin</i>	<i>túruskē</i>	<i>túruskī</i>	<i>káturuskō</i>	<i>táturuskō</i>
<i>ni</i>	<i>túrāmin</i>	<i>túrum</i>	<i>túrumī</i>	<i>káturum</i>	<i>táturum</i>
<i>ši</i>	<i>túruī</i>	<i>túrū</i>	<i>túruī</i>	<i>káturū</i>	<i>táturū</i>
<i>āndi</i>	<i>túruīyēn</i>	<i>túruīyē</i>	<i>túruīyē</i>	<i>káturuīyē</i>	<i>táturuīyē</i>
<i>nāndi</i>	<i>túruwī</i>	<i>túrū</i>	<i>túruwī</i>	<i>káturū</i>	<i>táturū</i>
<i>sāndi</i>	<i>táruī</i>	<i>tárū</i>	<i>táruī</i>	<i>káturū</i>	<i>táturū</i>

b. Verbs which are either *monosyllabic* in consequence of contraction, or *dissyllabic* in consequence of the characteristic of the second or third conjugation.

§. 74. We have here a class of verbs which had perhaps better be considered as defective, *i. e.* as either the second or the third conjugation of obsolete verbs in *nigin*. This opinion appears to be borne out by the circumstance, that a number of them are still inflected regularly as the second and third conjugations of the verbs in *nigin*. Others, however, are inflected as if they were original verbs in *skin*, *i. e.* like those in §. 75. This double mode of inflection forms the principle on which these verbs are divided into two classes.

Of the first class, the following are inflected like the third conjugation of verbs in *nigin*: *ādēmtēskin*, "I reflect;" *tám-tēskin*, "I stretch myself;" and the following like the second conjugation,

<i>bánāgeskin</i> , "I help."	}	<i>rōgeskin</i> , "I hang."
<i>gerēgeskin</i> , "I lean against."		<i>sábāgeskin</i> , "I meet."
<i>nāgeskin</i> , "I overtake."		<i>sēbgeskin</i> , "I forget."
<i>pādgeskin</i> , "I go astray."		<i>tēkkēskin</i> , "I lean, bring near."
<i>pādgeskin</i> , "I draw to myself."		<i>tsēkkēskin</i> , "I hasten."

Of the second class, where it is possible, however, that the second syllable *te* and *ge* is in many cases radical,

the following may formally be considered as the third conjugation of verbs in *ngin* :—

<i>dáteskin</i> , “ I sew.”		<i>náteskin</i> , “ I plant.”
<i>gértéskin</i> , “ I divide.”		<i>nóteskin</i> , “ I send.”
<i>gúteskin</i> , “ I draw.”		<i>perτέςkin</i> , “ I cut with a sickle.”
<i>kúteskin</i> , “ I bring.”		<i>širtéskin</i> , “ I flay.”

And the following as the second conjugation :—

<i>kégeskin</i> , “ I divide.”		<i>rāgéskin</i> , “ I like.”
<i>lúgeskin</i> , “ I come out.”		<i>ságéskin</i> , “ I unload.”
<i>mágeskin</i> , “ I take.”		<i>sāngéskin</i> , “ I raise.”
<i>négeskin</i> , “ I mind.”		<i>sāgéskin</i> , “ I put down.”

Most of this class of verbs are frequently contracted, in the firstst person, so that we have, *e.g.*, *máskin*, *kímaskō*, *tšímaskō*, for *mágeskin*, *kimāgéskō*, *tšimāgéskō*; and *náskin*, *kináskō*, *tšináskō*, for *náteskin*, *kinátéskō*, *tšinátéskō*, &c.

In illustration of what is stated above, we will now give the inflection of two verbs out of each class, and then add that of *gágeskin*, “ I enter,” which, in several respects, differs from them.

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
<i>wu</i>	<i>āḍemtéskin</i>	<i>āḍemtéskē</i>	<i>āḍemgátéskō</i>	<i>āḍemtátéskō</i>
<i>ni</i>	<i>āḍemtémin</i>	<i>āḍemtéṃ</i>	<i>āḍemgátéṃ</i>	<i>āḍemtátéṃ</i>
<i>ši</i>	<i>āḍemtin</i>	<i>āḍemté</i>	<i>āḍemgáté</i>	<i>āḍemtáté</i>
<i>āndi</i>	<i>āḍemtēn</i>	<i>āḍemté</i>	<i>āḍemgátē</i>	<i>āḍemtátē</i>
<i>nāndi</i>	<i>āḍemtūwī</i>	<i>āḍemtū</i>	<i>āḍemgátū</i>	<i>āḍemtátū</i>
<i>sāndi</i>	<i>āḍemtei</i>	<i>āḍemta</i>	<i>āḍemgáta</i>	<i>āḍemtáta</i>
<i>wu</i>	<i>nāgeskin</i>	<i>nāgeskē</i>	<i>nāgígéskō</i>	<i>nātsígéskō</i>
<i>ni</i>	<i>nāgemín</i>	<i>nāgeṃ</i>	<i>nāgígéṃ</i>	<i>nātsígéṃ</i>
<i>ši</i>	<i>nātségin</i>	<i>nātsége</i>	<i>nāgígūnō</i>	<i>nātsígūnō</i>
<i>āndi</i>	<i>nāgēn</i>	<i>nāgē</i>	<i>nāgígē</i>	<i>nātsígē</i>
<i>nāndi</i>	<i>nāguwī</i>	<i>nāgū</i>	<i>nāgígū</i>	<i>nātsígū</i>
<i>sāndi</i>	<i>nātsagei</i>	<i>nātsaga</i>	<i>nāgégā</i>	<i>nātségā</i>

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
<i>wu</i>	<i>nátęskin</i>	<i>nátęskē</i>	<i>kinātęskō</i>	<i>tšinātęskō</i>
<i>ni</i>	<i>nátęmin</i>	<i>nátęm</i>	<i>kinátęm</i>	<i>tšinátęm</i>
<i>ši</i>	<i>tsenátin</i>	<i>tsenátę</i>	<i>kinátō</i>	<i>tšinátō</i>
<i>ándi</i>	<i>nátēn</i>	<i>nátē</i>	<i>kinátē</i>	<i>tšinátē</i>
<i>nándi</i>	<i>nátuwī</i>	<i>nátū</i>	<i>kinátū</i>	<i>tšinátū</i>
<i>sándi</i>	<i>tsanátin</i>	<i>tsanátę</i>	<i>kenátō</i>	<i>tšanátō</i>
<i>wu</i>	<i>mágeskin</i>	<i>mágeskē</i>	<i>kímágeskō</i>	<i>tšímágeskō</i>
<i>ni</i>	<i>mágemín</i>	<i>mágem</i>	<i>kímágem</i>	<i>tšímágem</i>
<i>ši</i>	<i>tsémāgin</i>	<i>tsémāge</i>	<i>kímogō</i>	<i>tšímogō</i>
<i>ándi</i>	<i>mágēn</i>	<i>mágē</i>	<i>kímagē</i>	<i>tšímagē</i>
<i>nándi</i>	<i>náguwī</i>	<i>mágū</i>	<i>kímagū</i>	<i>tšímagū</i>
<i>sándi</i>	<i>tsámāgin</i>	<i>tsámāge</i>	<i>kémogō</i>	<i>tšámogō</i>
<i>wu</i>	<i>gágeskin</i>	<i>gágeskē</i>	<i>kargágeskō</i>	<i>tsargágeskō</i>
<i>ni</i>	<i>gágemín</i>	<i>gágem</i>	<i>kargágem</i>	<i>tsargágem</i>
<i>ši</i>	<i>gágin</i>	<i>gáge</i>	<i>kargágō</i>	<i>tsargágō</i>
<i>ándi</i>	<i>gágēn</i>	<i>gágē</i>	<i>kargágē</i>	<i>tsargágē</i>
<i>nándi</i>	<i>gáguwī</i>	<i>gágū</i>	<i>kargágū</i>	<i>tsargágū</i>
<i>sándi</i>	{ <i>tsagágin</i> <i>gagágin</i> <i>támui</i>	{ <i>tsagáge</i> <i>gagáge</i> <i>támū</i>	} <i>kasargágō</i> <i>katúmū,</i>	<i>tsasargágō</i> <i>tatúmū</i>

c. *Polysyllabic Verbs* whose initial is not *y*.

In order fully to exhibit the inflection of these verbs, we shall have to subdivide them in the following manner:—

α. Polysyllabic verbs whose second vowel is either *e* or *u*, and whose initial consonant is neither *g*, nor *k*, nor *p*.

§. 75. This subdivision of the polysyllabic verbs may be considered as exhibiting the regular inflection, whereas the following subdivisions exhibit deviations from the regular inflection. The two verbs *ladęskin*, “I sell,” and *lijúskin*, “I guard,” may serve as paradigms.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>ladéskin</i>	<i>ladéskē</i>	<i>ladéskī</i>	<i>kiladéskō</i>	<i>tšiladéskō</i>
<i>ni</i>	<i>ládemin</i>	<i>ládēm</i>	<i>lálēmī</i>	<i>kiládēm</i>	<i>tšilálēm</i>
<i>ši</i>	<i>tseládin</i>	<i>tseláde</i>	<i>tseláuli</i>	<i>kiládō</i>	<i>tšiládō</i>
<i>ándi</i>	<i>ládēn</i>	<i>ládē</i>	<i>ládē</i>	<i>kiládē</i>	<i>tšilálē</i>
<i>nándi</i>	<i>láluwī</i>	<i>ládū</i>	<i>láluwī</i>	<i>kiláulū</i>	<i>tšiláulū</i>
<i>sándi</i>	<i>tsaládin</i>	<i>tsaláde</i>	<i>tsaládi</i>	<i>keládō</i>	<i>tšaládō</i>
<i>wu</i>	<i>lifúskin</i>	<i>lifúskē</i>	<i>lifúskī</i>	<i>kilifúskō</i>	<i>tšilifúskō</i>
<i>ni</i>	<i>lífūmin</i>	<i>lífūm</i>	<i>lífūmī</i>	<i>kilífūm</i>	<i>tšilífūm</i>
<i>ši</i>	<i>tselífīn</i>	<i>tselífō</i>	<i>tselífī</i>	<i>kilífō</i>	<i>tšilífō</i>
<i>ándi</i>	<i>lífēn</i>	<i>lífē</i>	<i>lífē</i>	<i>kilífē</i>	<i>tšilífē</i>
<i>nándi</i>	<i>lífūwī</i>	<i>lífū</i>	<i>lífūwī</i>	<i>kilífū</i>	<i>tšilífū</i>
<i>sándi</i>	<i>tsalífīn</i>	<i>tsalífō</i>	<i>tsalífī</i>	<i>kelífō</i>	<i>tšelífō</i>

Conjugation III.

<i>wu</i>	<i>tɛladéskin</i>	<i>tɛladéskē</i>	<i>tɛladéskī</i>	<i>katɛladéskō</i>	<i>tatɛladéskō</i>
<i>ni</i>	<i>tɛládemin</i>	<i>tɛládēm</i>	<i>tɛlálēmī</i>	<i>katɛládēm</i>	<i>tatɛládēm</i>
<i>ši</i>	<i>tɛládin</i>	<i>tɛládō</i>	<i>tɛláuli</i>	<i>katɛládō</i>	<i>tatɛládō</i>
<i>ándi</i>	<i>tɛládēn</i>	<i>tɛládē</i>	<i>tɛládē</i>	<i>katɛládē</i>	<i>tatɛládē</i>
<i>nándi</i>	<i>tɛláduwī</i>	<i>tɛládū</i>	<i>tɛláulwī</i>	<i>katɛládū</i>	<i>tatɛládū</i>
<i>sándi</i>	<i>taládin</i>	<i>találō</i>	<i>taládi</i>	<i>kataládō</i>	<i>tatɛládō</i>
<i>wu</i>	<i>tɛlifúskin</i>	<i>tɛlifúskē</i>	<i>tɛlifúskī</i>	<i>katɛlifúskō</i>	<i>tatɛlifúskō</i>
<i>ni</i>	<i>tɛlífūmin</i>	<i>tɛlífūm</i>	<i>tɛlífūmī</i>	<i>katɛlífūm</i>	<i>tatɛlífūm</i>
<i>ši</i>	<i>tɛlífīn</i>	<i>tɛlífū</i>	<i>tɛlífī</i>	<i>katɛlífō</i>	<i>tatɛlífō</i>
<i>ándi</i>	<i>tɛlífēn</i>	<i>tɛlífē</i>	<i>tɛlífē</i>	<i>katɛlífē</i>	<i>tatɛlífē</i>
<i>nándi</i>	<i>tɛlífūwī</i>	<i>tɛlífū</i>	<i>tɛlífūwī</i>	<i>katɛlífū</i>	<i>tatɛlífū</i>
<i>sándi</i>	<i>talífīn</i>	<i>talífū</i>	<i>talífī</i>	<i>katɛlífō</i>	<i>tatɛlífō</i>

In the first person plural the verb *lifúskin* has the following forms, in addition to those given above: *lifuiyēn*, *lífuiyē*, *kilifuiyē*, *tšilifuiyē*. And if the initial vowel of a verb is *o* or *u*, the vowel of the prefix is influenced by it, according to §. 12; thus the verb *róreskin*, "I take out," has in the third per. sing., *tsurórin*, *tsuróre*, *tsurórī*, *kirórō*, *tširórō*, and in pl. *tsorórin*, *tsoróre*, *tsorórī*, *kerórō*, *tšorórō*.

Additional verbs, inflected like *ladéskin*, are, *láréskin*, "I rejoice;" *mbáreſkin*, "I am tired;" *nándéskin*, "I bite;" *dóreſkin*, "I pick;" *róreſkin*, "I take out," and the verbs constituting the second class of §. 74; also the verb *méreſkin*, "I recover," but the latter, in the third person, with the bye-forms, *tsemérin*, *tsamérin*, *tsemére*, *tsamére*.

The verbs inflected like *lifúskin* are: *raſbuskin*, "I pay;" *támbuskin*, "I taste."

β. Polysyllabic verbs whose initial consonant is either *g*, *k*, or *p*.

§. 76. The verbs which begin with *g* do not differ in inflection from those of the preceding paragraph, except in the Aorist tense of the first conjugation, whose characteristic prefix is *gi* instead of *ki*, and throughout the third conjugation, where the characteristic sharp mute becomes the corresponding flat one. The peculiarity of the verbs beginning with *k* and *p* consists in the change of these sharp mutes into the corresponding flat ones, whenever they are preceded by a formative sharp mute, viz. in the 3d per. sing. and pl. of the first conjugation, and throughout the third conjugation, but not in the fourth. To illustrate this, we now give the inflection of the three verbs: *gámbuskin*, "I scratch;" *káreſkin*, "I tattoo;" and *peréſkin*, "I pluck."

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>gámbuskin</i>	<i>gámbuskē</i>	<i>gámbuskī</i>	<i>gigámbuskō</i>	<i>tšigámbuskō</i>
<i>ni</i>	<i>gámbumin</i>	<i>gámbum</i>	<i>gámbumī</i>	<i>gigámbum</i>	<i>tšigámbum</i>
<i>ši</i>	<i>tsegámbin</i>	<i>tsegámbū</i>	<i>tsegámbī</i>	<i>gigámbō</i>	<i>tšigámbō</i>
<i>ándi</i>	<i>gámbēn</i>	<i>gámbē</i>	<i>gámbē</i>	<i>gigámbē</i>	<i>tšigámbē</i>
<i>nándi</i>	<i>gámbuwī</i>	<i>gámbū</i>	<i>gámbuwī</i>	<i>gigámbū</i>	<i>tšigámbū</i>
<i>sándi</i>	<i>tsagámbin</i>	<i>tsagámbū</i>	<i>tsagámbī</i>	<i>gegámbō</i>	<i>tšegámbō</i>

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>káreškin</i>	<i>káreškē</i>	<i>káreškī</i>	<i>kigáreškō</i>	<i>tšigáreškō</i>
<i>ni</i>	<i>káremin</i>	<i>kárem</i>	<i>káremī</i>	<i>kigárem</i>	<i>tšigárem</i>
<i>ši</i>	<i>tsegárin</i>	<i>tsegáre</i>	<i>tsegárī</i>	<i>kigárō</i>	<i>tšigárō</i>
<i>ándi</i>	<i>kárēn</i>	<i>kárē</i>	<i>kárē</i>	<i>kigárē</i>	<i>tšigárē</i>
<i>nándi</i>	<i>káruwī</i>	<i>kárū</i>	<i>káruwī</i>	<i>kigárū</i>	<i>tšigárū</i>
<i>sándi</i>	<i>tsagárin</i>	<i>tsagáre</i>	<i>tsagárī</i>	<i>kegárō</i>	<i>tšagárō</i>
<i>wu</i>	<i>pertéskín</i>	<i>pertéškē</i>	<i>pertéškī</i>	<i>kibertéškō</i>	<i>tšibertéškō</i>
<i>ni</i>	<i>pértemín</i>	<i>pértem</i>	<i>pértemī</i>	<i>kibértem</i>	<i>tšibértem</i>
<i>ši</i>	<i>tsebértín</i>	<i>tsebérte</i>	<i>tsebértī</i>	<i>kibért</i>	<i>tšibértō</i>
<i>ándi</i>	<i>pértēn</i>	<i>pértē</i>	<i>pértē</i>	<i>kibértō</i>	<i>tšibértē</i>
<i>nándi</i>	<i>pértuwī</i>	<i>pértū</i>	<i>pértuwī</i>	<i>kibértū</i>	<i>tšibértū</i>
<i>sándi</i>	<i>tsabértín</i>	<i>tsabérte</i>	<i>tsabértī</i>	<i>kebértō</i>	<i>tšabértō</i>

Conjugation III.

<i>wu</i>	<i>degámbuskín</i>	<i>degámbuskē</i>	<i>degámbuskī</i>	<i>kadegámbuskō</i>	<i>tadegámbuskō</i>
<i>ni</i>	<i>degámbumín</i>	<i>degámbum</i>	<i>degámbumī</i>	<i>kadegámbum</i>	<i>tadegámbum</i>
<i>ši</i>	<i>degámbín</i>	<i>degámbū</i>	<i>degámbī</i>	<i>kadegámbō</i>	<i>tadegámbō</i>
<i>ándi</i>	<i>degámbēn</i>	<i>degámbē</i>	<i>degámbē</i>	<i>kadegámbē</i>	<i>tadegámbē</i>
<i>nándi</i>	<i>idegámbuwī</i>	<i>degámbū</i>	<i>degámbuwī</i>	<i>kadegámbū</i>	<i>tadegámbū</i>
<i>sándi</i>	<i>dagámbín,</i>	<i>dagámbū</i>	<i>dagámbī</i>	<i>kadegámbō</i>	<i>tadegámbō</i>
<i>wu</i>	<i>tegáreškin</i>	<i>tegáreškē</i>	<i>tegáreškī</i>	<i>kategáreškō</i>	<i>tategáreškō</i>
<i>ni</i>	<i>tegáremín</i>	<i>tegárem</i>	<i>tegáremī</i>	<i>kategárem</i>	<i>tategárem</i>
<i>ši</i>	<i>tegárin</i>	<i>tegáre</i>	<i>tegárī</i>	<i>kategárō</i>	<i>tategárō</i>
<i>ándi</i>	<i>tegárēn</i>	<i>tegárē</i>	<i>tegárē</i>	<i>kategárē</i>	<i>tategárē</i>
<i>nándi</i>	<i>tegáruwī</i>	<i>tegárū</i>	<i>tegáruwī</i>	<i>kategárū</i>	<i>tategárū</i>
<i>sándi</i>	<i>tagárin</i>	<i>tagáre</i>	<i>tagárī</i>	<i>ketagárō</i>	<i>tatagárō</i>
<i>wu</i>	<i>tebertéskín</i>	<i>tebertéškē</i>	<i>tebertéškī</i>	<i>katebertéškō</i>	<i>tatebertéškō</i>
<i>ni</i>	<i>tebertémín</i>	<i>tebertém</i>	<i>tebertémī</i>	<i>katebertém</i>	<i>tatebertém</i>
<i>ši</i>	<i>tebertín</i>	<i>tebertē</i>	<i>tebertī</i>	<i>katebertō</i>	<i>tatebertō</i>
<i>ándi</i>	<i>tebertēn</i>	<i>tebertē</i>	<i>tebertē</i>	<i>katebertē</i>	<i>tatebertē</i>
<i>nándi</i>	<i>tebertuwī</i>	<i>tebertū</i>	<i>tebertuwī</i>	<i>katebertū</i>	<i>tatebertū</i>
<i>sándi</i>	<i>tabértín</i>	<i>tabérte</i>	<i>tabértī</i>	<i>katabértō</i>	<i>tatabértō</i>

Conjugation IV.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu yitegámbu- skin, &c.</i>	<i>yitegámbu- skē, &c.</i>	<i>yitegámbu- skī, &c.</i>	<i>kitegámbu- skō, &c.</i>	<i>tšitegámbu- skō, &c.</i>
<i>wu yitekáre- skin, &c.</i>	<i>yitekáre- skē, &c.</i>	<i>yitekáre- skī, &c.</i>	<i>kitekáre- skō, &c.</i>	<i>tšitekáre- skō, &c.</i>
<i>wu yigepérte- skin, &c.</i>	<i>yigepérte- skē, &c.</i>	<i>yigepérte- skī, &c.</i>	<i>kigepérte- skō, &c.</i>	<i>tšigepérte- skō, &c.</i>

Other verbs, inflected like *gámbuskin*, are: *gádeškin*, "I murmur;" *gándęškin*, "I lick;" *gęndęškin*, "I shake;" *gęreškin*, "I gnaw;" *gęrtęškin*, "I separate."

Like *káreškin*: *kęgeškin*, "I divide;" *kęndęškin*, "I tie a child on the back;" *kóreškin*, "I ask;" only that the prefix 3d per. sing. of this last verb is *tsu*, instead of *tse*.

Like *pertęškin*: *pándęškin*, "I get."

γ. Polysyllabic verbs whose second syllable is *ę*.

§. 77. This class corresponds to those verbs in *nigin* which are enumerated in §. 69. They are only two in number, viz. *káseškin*, "I run," and *tsęškin*, "I come;" but they differ so much from one another, that the inflection of both must be given in full.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>káseškin</i>	<i>káseškē</i>	<i>káseškī</i>	<i>kigáseškō</i>	<i>tšigáseškō</i>
<i>ni</i>	<i>kásemin</i>	<i>kásem</i>	<i>kásemī</i>	<i>kigásem</i>	<i>tšigásem</i>
<i>ši</i>	<i>tsegášin</i>	<i>tsegáęę</i>	<i>tsegáši</i>	<i>kigásō</i>	<i>tšigásō</i>
<i>ándi</i>	{ <i>kášyēn</i> & <i>káššēn</i>	{ <i>kášyē</i> & <i>káššē</i>	{ <i>kášyē</i> & <i>káššē</i>	{ <i>kigášyē</i> & <i>kigáššē</i>	{ <i>tšigášyē</i> & <i>tšigáššē</i>
<i>nándi</i>	<i>kásuwī</i>	<i>kásū</i>	<i>kásuwī</i>	<i>kigásū</i>	<i>tšigásū</i>
<i>sándi</i>	<i>tsagášin</i>	<i>tsagáęę</i>	<i>tsagáši</i>	<i>kegásō</i>	<i>tšagásō</i>
<i>wu</i>	<i>tsęškin</i>	<i>tsęškē</i>	<i>tsęškī</i>	<i>kádiskō</i>	<i>tsádiskō</i>
<i>ni</i>	<i>tsęmin</i>	<i>tsęm</i>	<i>tsęmī</i>	<i>kádım</i>	<i>tsádım</i>
<i>ši</i>	<i>tsšin</i>	<i>tsę</i> & <i>tsō</i>	<i>tsši</i>	<i>káliō</i>	<i>tsádiō</i>

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>ándi</i> <i>íšyēn</i>	<i>íšyē</i>	<i>íšyē</i>	{ <i>kádiyē</i> & <i>kášyē</i>	<i>tsádiyē</i> & <i>tsášyē</i>
<i>nándi</i> <i>ísuwī</i>	<i>ísu</i>	<i>ísuwī</i>	{ <i>kádiyū</i> & <i>káššū</i>	<i>tsádiyū</i> & <i>tsáššū</i>
<i>sándi</i> <i>ísei</i>	<i>ísa</i>	<i>ísei</i>	{ <i>káššō</i> & <i>kášyō</i>	<i>tsáššō</i> & <i>tsášyō</i>

δ. Polysyllabic verbs inserting *r* between the prefixes and the root.

§. 78. There are three verbs belonging to this class, viz. *bāfúskin*, "I am cooked;" *degáskin*. "I remain; and *gérēskin*, "I tie." They all insert *r* in the aorist and future tense, but in the third person singular and plural, only *gérēskin*, and in the plural *bāfúskin*. The insertion of *r* unites them into one class, but as each has also some other peculiarities, we must give the inflection of all of them.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>bāfúskin</i>	<i>bāfúskē</i>	<i>bāfúskī</i>	<i>karfāfúskō</i>	<i>tsarfāfúskō</i>
<i>ni</i>	<i>bāfúmin</i>	<i>bāfúm</i>	<i>bāfúmī</i>	<i>karfāfum</i>	<i>tsarfāfum</i>
<i>ši</i>	<i>bāfīn</i>	<i>bāfū</i>	<i>bāfī</i>	<i>karfāfō</i>	<i>tsarfāfō</i>
<i>ándi</i>	<i>bāfēn</i>	<i>bāfē</i>	<i>bāfē</i>	<i>karfāfē</i>	<i>tsarfāfē</i>
<i>nándi</i>	<i>bāfuwī</i>	<i>bāfū</i>	<i>bāfuwī</i>	<i>karfāfū</i>	<i>tsarfāfū</i>
<i>sándi</i>	<i>tsabāfīn</i>	<i>tsabāfū</i>	<i>tsabāfī</i>	} <i>kasarfāfō</i>	<i>tsasarfāfō</i>
	<i>tsarbāfīn</i>	<i>tsarbāfū</i>	<i>tsarbāfī</i>		
	<i>babāfīn</i>	<i>babāfū</i>	<i>babāfī</i>		
<i>wu</i>	<i>degáskin</i>	<i>degáskē</i>	<i>degáskī</i>	<i>kargáskō</i>	<i>tsargáskō</i>
<i>ni</i>	<i>degámin</i>	<i>degám</i>	<i>degámī</i>	<i>kárgam</i>	<i>tsárgam</i>
<i>ši</i>	<i>dégei</i>	<i>dégā</i>	<i>dégei</i>	<i>kárgō</i>	<i>tsárgā</i>
<i>ándi</i>	<i>dégeiyen</i>	<i>dégeiyē</i>	<i>dégeiyē</i>	<i>kargeiyē</i>	<i>tsargeiyē</i>
<i>nándi</i>	<i>degáwī</i>	<i>dégau</i>	<i>degáwī</i>	<i>kárgou</i>	<i>tsárgou</i>
<i>sándi</i>	<i>dágui</i>	<i>dágū</i>	<i>dágui</i>	{ <i>kárgū</i> & <i>ka-</i>	<i>tsárgū</i> &
				{ <i>sárgū</i>	<i>tsasárgū</i>

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE
<i>wu</i>	<i>géręskin</i>	<i>géręskē</i>	<i>géręskī</i>	<i>kirgéręskō</i>	<i>tširgéręskō</i>
<i>ni</i>	<i>géręmin</i>	<i>géręm</i>	<i>géręmī</i>	<i>kirgéręm</i>	<i>tširgéręm</i>
<i>ši</i>	<i>tsergérin</i>	<i>tsergérę</i>	<i>tsergérī</i>	<i>kirgérō</i>	<i>tširgérō</i>
<i>ándi</i>	<i>géręn</i>	<i>gérę</i>	<i>gérę</i>	<i>kirgérę</i>	<i>tširgérę</i>
<i>nándi</i>	<i>géręwī</i>	<i>gérę</i>	<i>géręwī</i>	<i>kirgérę</i>	<i>tširgérę</i>
<i>sándi</i>	<i>tsargérin</i>	<i>tsargérę</i>	<i>tsargérī</i>	<i>kergérō</i>	<i>tšargérō</i>

The *e* of *géręskin* is often changed in the third person into *e*, as *tsergérin*, *tsargérin*, &c. *Degąskin* is only used in the first conjugation; *bąfųskin* has in the fourth conjugation, *yitebąfųskin*, and then means "to cook," transitive. *Géręskin* has in the fourth conjugation, *yirgéręskin*, and the third conjugation we subjoin in full.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>tergéręskin</i>	<i>tergéręskē</i>	<i>tergéręskī</i>	<i>katergéręskō</i>	<i>tatergéręskō</i>
<i>ni</i>	<i>tergéręmin</i>	<i>tergéręm</i>	<i>tergéręmī</i>	<i>katergéręm</i>	<i>tatergéręm</i>
<i>ši</i>	<i>tergérin</i>	<i>tergérę</i>	<i>tergérī</i>	<i>katergérō</i>	<i>tatergérō</i>
<i>ándi</i>	<i>tergéręn</i>	<i>tergérę</i>	<i>tergérę</i>	<i>katergérę</i>	<i>tatergérę</i>
<i>nándi</i>	<i>tergéręwī</i>	<i>tergérę</i>	<i>tergéręwī</i>	<i>katergérę</i>	<i>tatergérę</i>
<i>sándi</i>	<i>targérin</i>	<i>targérę</i>	<i>targérī</i>	<i>katargérō</i>	<i>tatargérō</i>

e. The verb *wąřęskin*, "I am sick.

§. 79. This verb is properly regular, and the forms which are peculiar to it arose simply from the euphonic changes to which *w* is liable. We now give its full inflection.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>wąřęskin</i>	<i>wąřęskē</i>	<i>wąřęskī</i>	<i>kíwąřęskō</i>	<i>tšúwąřęskō</i>
<i>ni</i>	<i>wąřęmin</i>	<i>wąřęm</i>	<i>wąřęmī</i>	<i>kíwąřęm</i>	<i>tšúwąřęm</i>
<i>ši</i>	<i>tsuąřin</i>	<i>tsuąřę</i>	<i>tsuąřī</i>	<i>kíwąřō</i>	<i>tšúwąřō</i>
<i>ándi</i>	<i>wąřęn</i>	<i>wąřę</i>	<i>wąřę</i>	<i>kíwąřę</i>	<i>tšúwąřę</i>
<i>nándi</i>	<i>wąřęwī</i>	<i>wąřę</i>	<i>wąřęwī</i>	<i>kíwąřę</i>	<i>tšúwąřę</i>
<i>sándi</i>	{ <i>tsawąřin</i> & <i>tsouąřin</i>	{ <i>tsawąřę</i> & <i>tsouąřę</i>	{ <i>tsawąřī</i> & <i>tsouąřī</i>	<i>kéwąřō</i>	<i>tšawąřō</i>

2. *Inflection of verbs in skin, beginning with y.*

a. Such verbs with *monosyllabic roots*.

§. 80. This class contains only two verbs, one with the vowel *i*, and the other with the vowel *e*, viz. *yískin*, "I give," and *yéskin*, "I drink;" but they differ so much from each other, that it will be necessary to inflect them both. They only occur in the first conjugation.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu yískin</i>	<i>yískē</i>	<i>yískī</i>	<i>kěskō</i>	<i>tšěskō</i>
<i>ni yĩmin</i>	<i>yĩm</i>	<i>yĩmī</i>	<i>kēm</i>	<i>tšēm</i>
<i>ši tšin</i>	<i>tšō</i>	<i>tšī</i>	<i>keĩnō</i>	<i>tšěĩnō</i>
<i>ándi yíyēn</i>	<i>yíyē</i>	<i>yíyē</i>	<i>keiyē</i>	<i>tšěiyē</i>
<i>nándi yáwī</i>	<i>yū</i>	<i>yúwī</i>	<i>kěou</i>	<i>tšěou</i>
<i>sándi tsádin</i>	<i>tsáde</i>	<i>tsádlī</i>	<i>kědō</i>	<i>tšědō</i>

<i>wu yéskin</i>	<i>yéskē</i>	<i>yéskī</i>	<i>kěskō</i>	<i>tšěskō</i>
<i>ni yámin</i>	<i>yām</i>	<i>yāmī</i>	<i>keām</i>	<i>tšām</i>
<i>ši tsei</i>	<i>tsā</i>	<i>tsei</i>	<i>keā</i>	<i>tšā</i>
<i>ándi yeiyēn</i>	<i>yéyē&yeiyē</i>	<i>yeiyē</i>	<i>kéyē</i>	<i>tšěyē</i>
<i>nándi yáwī</i>	<i>yau</i>	<i>yáwī</i>	<i>keau</i>	<i>tšau</i>
<i>sándi tsásei</i>	<i>tsásā</i>	<i>tsúsei</i>	<i>kěsā</i>	<i>tšěsā</i>

§. 81. *b.* The verb *yáskin*, or *yátęskin*, "I carry," corresponds to the verbs in §. 74, and is conjugated as follows—

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yáskin</i>	<i>yáskē</i>	<i>yáskī</i>	<i>keáskō</i>	<i>tšáskō</i>
	<i>yátęskin</i>	<i>yátęskē</i>	<i>yátęskī</i>	<i>keátęskō</i>	<i>tšátęskō</i>
<i>ni</i>	<i>yátęmin</i>	<i>yátęm</i>	<i>yátęmī</i>	<i>keátęm</i>	<i>tšátęm</i>
<i>ši</i>	<i>tsátin</i>	<i>tsátę</i>	<i>tsátī</i>	<i>keátō</i>	<i>tšátō</i>
<i>ándi</i>	<i>yátēn</i>	<i>yátē</i>	<i>yátē</i>	<i>keátē</i>	<i>tšátē</i>
<i>nándi</i>	<i>yátuwī</i>	<i>yátū</i>	<i>yátuwī</i>	<i>keátū</i>	<i>tšátū</i>
<i>sándi</i>	<i>tsasátin</i>	<i>tsásátę</i>	<i>tsasátī</i>	<i>kesátō</i>	<i>tšasátō</i>

c. Polysyllabic verbs in *skin*, beginning with *y*.

§. 82. This class of verbs must again be subdivided according to the different formation of the third person in the Indefinite I:— part of them, *i.e.* all those whose last radical vowel is *a*, employing *i* for this purpose, which then unites with the radical *a* into the diphthong *ei*; and part of them, *i.e.* all those whose last radical vowel is either *e* or *u*, using the termination *n*, which then invariably changes the preceding *e* or *u* into *i*. But as most of the verbs constituting these two classes have also some other peculiarities, especially in forming the aorist and future tenses, it will be necessary to give the inflection of more than one verb from each class.

a. Polysyllabic verbs whose last radical vowel is *a*.

§. 83. Three verbs will be required to illustrate the inflection of this class, *viz.* *yakkáraskin*, “I teach,” (probably itself the causative conjugation of *karáskin*, “I read,”) *yēsáskin*, “I repair,,” *yìrgáskin*, “I add.” The minor differences in the inflection of these three verbs seem to depend on the vowel directly after the initial *y*, *viz.* *a*, *e*, *i*, which undergo different changes. After the first of these three verbs *yaniganiḡáskin*, “I mimic,,” is inflected, after the second: *yēsēráskin*, “I cough;,” *yētseráskin*, “I believe;,” but the third stands by itself.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yakkáraskin</i>	<i>yakkáraskē</i>	<i>yakkáraskē</i>	<i>kēakkáraskō</i>	<i>tšakkáraskō</i>
<i>ni</i>	<i>yakkárāmin</i>	<i>yakkárām</i>	<i>yākkárāmī</i>	<i>kēakkárām</i>	<i>tšakkárām</i>
<i>ši</i>	<i>tsakkárei</i>	<i>tsakkárā</i>	<i>tsakkárei</i>	<i>kēakkárā</i>	<i>tšakkárā</i>
<i>ándi</i>	{ <i>yakkáreiye</i>	{ <i>yakkáreiye</i>	{ <i>yakkáreiye</i>	{ <i>kēakkáreiye</i>	{ <i>tšakkáreiye</i>
	{ & <i>yakkárēn</i>	{ & <i>yakkárē</i>	{ & <i>yakkárē</i>		
<i>nándi</i>	<i>yakkárāwī</i>	<i>yakkárau</i>	<i>yakkárāwī</i>	<i>kēakkárau</i>	<i>tšakkárau</i>
<i>sándi</i>	{ <i>tsakkárei</i>	{ & <i>tsakkárā</i>	{ & <i>tsakkárei</i>	{ & <i>kēakkárā</i>	{ & <i>tšsakkárā</i>
	{ <i>tsasakkárei</i>	{ <i>tsasakkárā</i>	{ <i>tsasakkárei</i>	{ <i>kesakkárā</i>	

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yēsáskīn</i>	<i>yēsáskē</i>	<i>yēsáskī</i> ,	<i>kēasáskō</i>	<i>tšēasáskō</i>
<i>ni</i>	<i>yasámin</i>	<i>yásām</i>	<i>yēsámī</i> ,	<i>kéasām</i>	<i>tšéasām</i>
<i>ši</i>	<i>tsásei</i>	<i>tsásū</i>	<i>tsásei</i> ,	<i>kéasū</i>	<i>tšéasū</i>
<i>ándi</i>	<i>yēseiyēn</i>	<i>yēseiyē</i>	<i>yēseiyē</i> ,	<i>késeiyē</i>	<i>tšéseiyē</i>
<i>nándi</i>	<i>yasáwī</i>	<i>yásau</i>	<i>yasáwī</i> ,	<i>kéasau</i>	<i>tšéasau</i>
<i>sándi</i>	{ <i>tsásei</i> & <i>tsasásei</i>	{ <i>tsásā</i> & <i>tsasásā</i>	{ <i>tsásei</i> & <i>tsasásei</i> ,	{ <i>kéasā</i> & <i>kesásā</i>	{ <i>tšéasā</i> & <i>tšesásā</i>
<i>wu</i>	<i>yīrgáskīn</i>	<i>yīrgáskē</i>	<i>yīrgáskī</i>	<i>kīrgáskō</i>	<i>tšīrgáskō</i>
<i>ni</i>	<i>yīrgámin</i>	<i>yīrgām</i>	<i>yīrgámī</i>	<i>kīrgām</i>	<i>tšīrgām</i>
<i>ši</i>	<i>tsérgei</i>	<i>tsérgā</i>	<i>tsérgei</i>	<i>kīrgā</i>	<i>tšīrgā</i>
<i>ándi</i>	<i>yīrgeiyēn</i>	<i>yīrgeiyē</i>	<i>yīrgeiyē</i>	<i>kīrgeiyē</i>	<i>tšīrgeiyē</i>
<i>nándi</i>	<i>yīrgáwī</i>	<i>yīrgau</i>	<i>yīrgáwī</i>	<i>kīrgau</i>	<i>tšīrgau</i>
<i>sándi</i>	{ <i>tsárgēi</i> & <i>tsasárgēi</i>	{ <i>tsárga</i> & <i>tsasárgā</i>	{ <i>tsárgēi</i> & <i>tsasárgēi</i>	{ <i>kesárgā</i>	<i>tšesárgā</i>

Of the third and fourth conjugations we only give the first person, as the others can be easily formed, and are of very rare occurrence.

Conjugation III.

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
<i>wu</i>	<i>takkáraskīn</i>	<i>takkáraskē</i>	<i>katakkáraskō</i>	<i>tatakkáraskō</i>
<i>wu</i>	<i>tasáskīn</i>	<i>tasáskē</i>	<i>katətáskō</i>	<i>tatətáskō</i>
<i>wu</i>	<i>tęrgáskīn</i>	<i>tęrgáskē</i>	<i>katęrgáskō</i>	<i>tatęrgáskō</i>

Conjugation. IV.

<i>wu</i>	<i>yīteyakkáraskīn</i>	<i>yīteyakkáraskē</i>	<i>yītekēakkáraskō</i>	<i>yītetšakkáraskō</i>
<i>wu</i>	<i>yīteyēsáskīn</i>	<i>yīteyēsáskē</i>	<i>yītekēasáskō</i>	<i>yītetšēasáskō</i>
<i>wu</i>	<i>yīteyīrgáskīn</i>	<i>yīteyīrgáskē</i>	<i>kītekīrgáskō</i>	<i>tšītetšīrgáskō</i>

β. Polysyllabic verbs whose last radical vowel is *e*, *i*, or *u*.

αα. Such verbs with *a* for their first vowel.

§. 84. Of this class of verbs *yargáleškin*, "I mind;" *yám-buskin*, "I beget;" *yardúgęskin*, "I accompany;" *yārugęskin*,

“I redeem;” are all inflected alike, but *yākéskin*, “I put,” deviates in several points.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yargáleskin</i>	<i>yargáleskē</i>	<i>yargáleskī</i>	<i>kərgáleskō</i>	<i>tšərgáleskō</i>
<i>ni</i>	<i>yargələmin</i>	<i>yargələm</i>	<i>yargələmī</i>	<i>kərgələm</i>	<i>tšərgələm</i>
<i>ši</i>	<i>tsargálin</i>	<i>tsargále</i>	<i>tsargáli</i>	<i>kərgálō</i>	<i>tšərgálō</i>
<i>ándi</i>	<i>yargálēn</i>	<i>yargálē</i>	<i>yargálē</i>	<i>kərgálē</i>	<i>tšərgálē</i>
<i>nándi</i>	<i>yargáluwī</i>	<i>yargálu</i>	<i>yargáluwī</i>	<i>kərgálu</i>	<i>tšərgálu</i>
<i>sándi</i>	{ <i>tsargálin</i> & <i>tsargále</i> & <i>tsargáli</i> & <i>kesargálō</i>	{ <i>tsasargálin</i> <i>tsasargále</i> <i>tsasargáli</i>			<i>tšəsargálō</i>
<i>wu</i>	<i>yākéskin</i>	<i>yākéskē</i>	<i>yākéskī</i>	<i>kəakéskō</i>	<i>tšəakéskō</i>
<i>ni</i>	<i>yākəmin</i>	<i>yākə</i>	<i>yākəmī</i>	<i>kəakə</i>	<i>tšəakə</i>
<i>ši</i>	<i>tsákin</i>	<i>tsáke</i>	<i>tsákī</i>	<i>kəakō</i>	<i>tšəakō</i>
<i>ándi</i>	<i>yəkēn</i>	<i>yəkē</i>	<i>yəkē</i>	<i>kəkē</i>	<i>tšəkē</i>
<i>nándi</i>	<i>yákuwī</i>	<i>yákū</i>	<i>yákuwī</i>	<i>kəakū</i>	<i>tšəakū</i>
<i>sándi</i>	<i>tsasákin</i>	<i>tsasáke</i>	<i>tsasákī</i>	<i>kəsákō</i>	<i>tšəsákō</i>

Of the third and fourth conjugation it will be sufficient to give merely the first person.

	INDEFINITE I.	INDEFINITE II.	PERFECT	AORIST.	FUTURE.
<i>wu</i>	<i>targáleskin</i>	<i>targáleskē</i>	<i>targáleskī</i>	<i>katargáleskō</i>	<i>tatargáleskō</i>
<i>wu</i>	<i>tākéskin</i>	<i>tākéskē</i>	<i>tākéskī</i>	<i>katagəsgō</i>	<i>tatakəskō</i>
<i>wu</i>	<i>yiteyargáleskin</i>	—skē	—skī	<i>yitekərgáleskō</i>	<i>yitətsərgáleskō</i>
<i>wu</i>	<i>yiteyākéskin</i>	—skē	—skī	<i>yitegəagəskō</i>	<i>yitətsəkəskō</i>

ββ. Such verbs with *e* and *i* for their first vowel.

§. 85. We only met with two verbs of this description, viz. *yətséskin*, “I kill,” and *yífuskin*, “I buy;” the inflection of both of which must be given.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yətséskin</i>	<i>yətséskē</i>	<i>yətséskī</i>	<i>kətséskō</i>	<i>tšətséskō</i>
<i>ni</i>	<i>yətsəmin</i>	<i>yətsə</i>	<i>yətsəmī</i>	<i>kətsə</i>	<i>tšətsə</i>
<i>ši</i>	<i>tsətsəin</i>	<i>tsətsə</i>	<i>tsətsī</i>	<i>kətsō</i>	<i>tšətsō</i>
<i>ándi</i>	<i>yətsən</i>	<i>yətsə</i>	<i>yətsə</i>	<i>kətsə</i>	<i>tšətsə</i>
<i>nándi</i>	<i>yətsuwī</i>	<i>yətsū</i>	<i>yətsuwī</i>	<i>kətsū</i>	<i>tšətsū</i>
<i>sándi</i>	<i>tšətsəin</i>	<i>tšətsə</i>	<i>tšətsī</i>	<i>kətsō</i>	<i>tšətsō</i>

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yífuskīn</i>	<i>yífuskē</i>	<i>yífuskī</i>	<i>keífuskō</i>	<i>tseífuskō</i>
<i>nī</i>	<i>yífūmīn</i>	<i>yífum</i>	<i>yífumī</i>	<i>keífum</i>	<i>tseífum</i>
<i>ši</i>	<i>tšífīn</i>	<i>tšífū</i>	<i>tšífī</i>	<i>keífō</i>	<i>tseífō</i>
<i>ándi</i>	<i>yífēn</i>	<i>yífē</i>	<i>yífē</i>	<i>keífē</i>	<i>tseífē</i>
<i>nándi</i>	<i>yífūwī</i>	<i>yífū</i>	<i>yífūwī</i>	<i>keífū</i>	<i>tseífū</i>
<i>sándi</i>	<i>tsásīfīn</i>	<i>tsásīfū</i>	<i>tsásīfī</i>	<i>keśīfō</i>	<i>tšēśīfō</i>

The fourth conjugation is formed as usual; in the third, *yífuskīn* does not occur, and *yētšeskin* loses its radical *s*, and becomes *tētėskin*, "I kill myself."

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>tētėskīn</i>	<i>tētėskē</i>	<i>tētėskī</i>	<i>katētėskō</i>	<i>tatėtėskō</i>
<i>nī</i>	<i>tėtėmīn</i>	<i>tėtėm</i>	<i>tėtėmī</i>	<i>katėtėm</i>	<i>tatėtėm</i>
<i>ši</i>	<i>tėtīn</i>	<i>tėtę</i>	<i>tėtī</i>	<i>katėtō</i>	<i>tatėtę</i>
<i>ándi</i>	<i>tėtēn</i>	<i>tėtē</i>	<i>tėtē</i>	<i>katėtē</i>	<i>tatėtē</i>
<i>nándi</i>	<i>tėtūwī</i>	<i>tėtū</i>	<i>tėtūwī</i>	<i>katėtū</i>	<i>tatėtū</i>
<i>sándi</i>	<i>tetėtīn</i>	<i>tetėtę</i>	<i>tetėtī</i>	<i>katėta</i>	<i>tatėta</i>

γγ. Such verbs with *ę* or *u* for their first vowel.

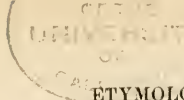
§. 86. There is only one verb with the vowel *ę*, viz. *yęmbúlskīn*, "I fill," and three with the vowel *u*, viz. *yundúskīn*, "I swallow;" *yūrúskīn*, "I fall," and *yúwūręskīn*, or *yúwūręskīn*, "I laugh," the inflection of all of which had better be given, as it presents some minor differences in each case.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yęmbúlskīn</i>	<i>yęmbúlskē</i>	<i>yęmbúlskī</i>	<i>kimbúlskō</i>	<i>tšimbúlskō</i>
<i>nu</i>	<i>yęmbúlmīn</i>	<i>yęmbúlum</i>	<i>yęmbúlmī</i>	<i>kimbúlum</i>	<i>tšimbúlum</i>
<i>ši</i>	<i>tšumbúlin</i>	<i>tšumbúle</i>	<i>tšumbúli</i>	<i>kimbúlō</i>	<i>tšimbúlō</i>
<i>ándi</i>	<i>yęmbúlēn</i>	<i>yęmbúlē</i>	<i>yęmbúlē</i>	<i>kimbúlē</i>	<i>tšimbúlē</i>
<i>nándi</i>	<i>yęmbúluwī</i>	<i>yęmbúlu</i>	<i>yęmbúluwī</i>	<i>kimbúlū</i>	<i>tšimbúlū</i>
<i>sándi</i>	<i>tsasambúlin</i>	<i>tsasambúle</i>	<i>tsasambúli</i>	<i>ķesambúlō</i>	<i>tšesambúlō</i>

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>yundúskin</i>	<i>yundúškē</i>	<i>yundúski</i>	{ <i>kíndúskō</i> & } <i>kūndúskō</i>	<i>tšundúskō</i>
<i>ni</i>	<i>yundúmin</i>	<i>yúndum</i>	<i>yundúmī</i>	<i>kíndum</i>	<i>tšúndum</i>
<i>ši</i>	<i>tsúndin</i>	<i>tsúndę</i>	<i>tsúndi</i>	<i>kíndō</i>	<i>tšúndō</i>
<i>ándi</i>	<i>yúndēn</i>	<i>yúndē</i>	<i>yúndē</i>	{ <i>kíndē</i> & } <i>kínduiyē</i>	<i>tšúndē</i>
<i>nándi</i>	<i>yúnduwī</i>	<i>yúndū</i>	<i>yúnduwī</i>	<i>kíndū</i>	<i>tšúndū</i>
<i>sándi</i>	<i>tsasúndin</i>	<i>tsasúndū</i>	<i>tsasúndi</i>	<i>kesúndō</i>	<i>tšesúndō</i>
<i>wu</i>	<i>yūrúskin</i>	<i>yūrúškē</i>	<i>yūrúski</i>	<i>koúrúskō</i>	<i>tsourúskō</i>
<i>ni</i>	<i>yūrumin</i>	<i>yūrurum</i>	<i>yūrurumī</i>	<i>koúrurum</i>	<i>tsoururum</i>
<i>ši</i>	<i>tsúrín</i>	<i>tsúrę</i>	<i>tsúri</i>	<i>koúrō</i>	<i>tsourō</i>
<i>ándi</i>	<i>yūrēn</i>	<i>yūrē</i>	<i>yūrē</i>	<i>koúrē</i>	<i>tsourē</i>
<i>nándi</i>	<i>yūrūwī</i>	<i>yūrū</i>	<i>yūrūwī</i>	<i>koúrū</i>	<i>tsourū</i>
<i>sándi</i>	<i>tsasúrín</i>	<i>tsasúrę</i>	<i>tsasúrī</i>	<i>kesourō</i>	<i>tšesourō</i>
<i>wu</i>	<i>yúwūřskin</i>	<i>yúwūřškē</i>	<i>yúwūřski</i>	<i>koúrúskō</i>	<i>tsourúskō</i>
<i>ni</i>	<i>yúwūřmin</i>	<i>yúwūřrum</i>	<i>yúwūřmī</i>	<i>koúrurum</i>	<i>tsoururum</i>
<i>ši</i>	<i>tsúwūřin</i>	<i>tsúwūřę</i>	<i>tsúwūři</i>	<i>koúrō</i>	<i>tsourō</i>
<i>ándi</i>	<i>yúwūřēn</i>	<i>yúwūřē</i>	<i>yúwūřē</i>	<i>koúrē</i>	<i>tsourē</i>
<i>nándi</i>	<i>yúwūřuwī</i>	<i>yúwūřū</i>	<i>yúwūřuwī</i>	<i>koúrū</i>	<i>tsourū</i>
<i>sándi</i>	<i>tsasúwūřin</i>	<i>tsasúwūřę</i>	<i>tsasúwūřī</i>	<i>kesúwūřō</i>	<i>tšesúwūřō</i>

The third conjugation may be used of *yúwūřskin*, viz. *túwūřskin*, "I laugh at myself;" and the fourth of *yúwūřskin* and *yūrúskin*, viz. *yukúrúskin*, "I laugh at another," and *yukúrúskin*, "I fall on something."

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu</i>	<i>túwūřskin</i>	<i>túwūřškē</i>	<i>túwūřski</i>	<i>katúwūřskō</i>	<i>tatúwūřskō</i>
<i>ni</i>	<i>túwūřmin</i>	<i>túwūřrum</i>	<i>túwūřmī</i>	<i>katúwūřrum</i>	<i>tatúwūřrum</i>
<i>ši</i>	<i>túwūřin</i>	<i>túwūřę</i>	<i>túwūři</i>	<i>katúwūřō</i>	<i>tatúwūřō</i>
<i>ándi</i>	<i>túwūřēn</i>	<i>túwūřē</i>	<i>túwūřē</i>	<i>katúwūřē</i>	<i>tatúwūřē</i>
<i>nándi</i>	<i>túwūřuwī</i>	<i>túwūřū</i>	<i>túwūřuwī</i>	<i>katúwūřū</i>	<i>tatúwūřū</i>
<i>sándi</i>	{ <i>tsasúwūřin</i> & } <i>tatúwūřin</i>	{ <i>tsasúwūřū</i> & } <i>tatúwūřū</i>	{ <i>tsasúwūřī</i> & } <i>tatúwūřī</i>	{ <i>katasúwūřō</i> & } <i>katatúwūřō</i>	{ <i>tatasúwūřō</i> & } <i>tatatúwūřō</i>



INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
<i>wu yukúruskin</i>	<i>yukúruskē</i>	<i>yukúruskī</i>	<i>kikúruskō</i>	<i>tšukúruskō</i>
<i>ni yukúrumin</i>	<i>yukúrum</i>	<i>yukúrumī</i>	<i>kikúrum</i>	<i>tšukúrum</i>
<i>ši tsukúrin</i>	<i>tsukúrę</i>	<i>tsukūrī</i>	<i>kikúrō</i>	<i>tšukúrō</i>
<i>ándi yukúrēn,</i>	<i>yukúrē</i>	<i>yukúrē</i>	<i>kikúrē</i>	<i>tšukúrē</i>
<i>nándi yukúruwī</i>	<i>yukúrū</i>	<i>yukúruwī</i>	<i>kikúrū</i>	<i>tšukúrū</i>
<i>sándi tsasakúrin</i>	<i>tsasakúrę</i>	<i>tsasakūrī</i>	<i>kesakúrō</i>	<i>tšesakúrō</i>

V. Moods of the verbs.

All the forms of verbs in §§. 65—86 being those of the *Indicative* mood, we now consider that we have done with this, and shall proceed at once to the remaining moods; viz.

1. *The Imperative Mood.*

§. 87. There are particular imperative forms for the 2d per. sing. and pl., and for the 1st per. pl.

Conjugation I. The imperative is formed of—

a. Verbs in *nigin*, by changing *nęmin* into *né*, *nuwī* into *nógō*, and *nyen* into *nyogo*, as:

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
<i>léné</i> , "go thou"	<i>lénógō</i> , "go ye"	<i>lényogō</i> , "let us go"
<i>dāné</i> , "stand thou"	<i>dānógō</i> , "stand ye"	<i>dányogō</i> , "let us stand"
<i>wollé</i> , "return thou"	<i>wollógō</i> , "return ye"	<i>wóllēogō</i> , "let us return"
<i>namné</i> , "sit thou"	<i>namnógō</i> , "sit ye"	<i>námnyogō</i> , "let us sit"

b. Verbs in *skin* in a variety of ways, viz.

1. The *monosyllables* form it differently, according as their vowel is either *i*, as in *dískin*, *lískin*, *yískin*; or *e*, as in *yěksin*; or *a* and *u* as in *báskin*, *gáskin*, *táskin*; *búskin*, *múskin*, *rúskin*.

α. Vowel *i*:

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
<i>dē</i> , "do"	<i>dégō</i> & <i>déogō</i>	<i>díyogō</i>
<i>lē</i> , "learn"	<i>légō</i> & <i>léogō</i>	<i>líyogō</i>
<i>yē</i> , "give"	<i>yégō</i> & <i>yéogō</i>	<i>yíyogō</i>

β Vowel ϵ :

2D PERSON SINGULAR.	2D PERSON PLURAL	1ST PERSON PLURAL.
<i>yā</i> , "drink"	<i>yágō</i> & <i>yeígō</i>	<i>yeíyogō</i>

 γ Vowel *a* and *u* :

<i>bei</i> , "mount"	<i>beígō</i>	<i>beíyogō</i>
<i>gei</i> , "follow"	<i>geígō</i>	<i>geíyogō</i>
<i>tei</i> , "catch"	<i>teígō</i>	<i>teíyogō</i>
<i>bui</i> , "eat"	<i>buígō</i>	<i>buíyogō</i>
<i>mui</i> , "put on"	<i>múigō</i>	<i>múiyogō</i>
<i>rui</i> , "see"	<i>ruígō</i>	<i>ruíyogō</i>

2. Verbs which may be considered *monosyllabic* or *dissyllabic*, (see §. 74), form their imperative either like the second and third conjugations of verbs in *ngin*, or like the polysyllabic verbs in *skin*. The following instances belong to the latter:—

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
<i>dúte</i> , "sew"	<i>dútogō</i>	<i>dútēogō</i>
<i>kége</i> , "divide"	<i>kégogō</i>	<i>kégēogō</i>
<i>kúte</i> , "bring"	<i>kútogō</i>	<i>kútēogō</i>
<i>lúge</i> , "come out"	<i>lúgogō</i>	<i>lúgēogō</i>
<i>máge</i> , "take"	<i>mágogō</i>	<i>mágēogō</i>
<i>nóte</i> , "send"	<i>nótogō</i>	<i>nótēogō</i>
<i>yáte</i> , "carry"	<i>yátogō</i>	<i>yátēogō</i>

3. Polysyllabic verbs form their imperative differently, according as their final radical vowel is either *a* or ϵ and *u*.

 α . The final vowel *a* :

2D PERSON SINGULAR.	2D PER. PL.	1ST PERSON PLURAL.
<i>degei</i> & <i>degá</i> , "follow"	<i>degeígō</i>	<i>degeíyogō</i>
<i>yakkárei</i> , "teach"	<i>yakkáreígō</i>	<i>yakkárēogō</i>
<i>yěsei</i> , "repair"	<i>yěseígō</i>	<i>yěseíyogō</i>

 β . The final vowel ϵ or *u* :

<i>dóre</i> , "pick"	<i>dórogō</i>	<i>dórēogō</i>	from <i>dóreskin</i>
<i>gámbe</i> , "scratch"	<i>gámbogō</i>	<i>gámbēogō</i>	.. <i>gámbuskin</i>
<i>géré</i> , "tie"	<i>gérōgō</i>	<i>gérēogō</i>	.. <i>gérēskin</i>

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.
<i>káse</i> , "run"	<i>kásogō</i>	<i>kásšēogō</i> from <i>káseskin</i>
<i>láde</i> , "sell"	<i>lúlogō</i>	{ <i>lúdēgō</i> & <i>lúdēogō</i> . . <i>lúdēskin</i>
<i>lāre</i> , "rejoice"	<i>lārogō</i>	<i>lārēogō</i> . . <i>lārēskin</i>
<i>rēmbé</i> , "pay"	<i>rēmbógō</i>	<i>rēmbēogō</i> . . <i>rēmbúskin</i>
<i>róre</i> , "take out"	<i>rórogō</i>	<i>rórēogō</i> . . <i>rórēskin</i>
<i>šírte</i> "flay"	<i>širtogō</i>	<i>širtēogō</i> . . <i>širtēskin</i>
<i>yārúgē</i> , "redeem"	<i>yārugógō</i>	<i>yārugēogō</i> . . <i>yārúgēskin</i>
<i>yundé</i> , "swallow"	<i>yundógō</i>	<i>yundēogō</i> . . <i>yundúskin</i>

γ. Two verbs deviating from the above, viz. *yífuskin*, "I buy," *ísēskin*, "I come."

2D PERSON SINGULAR.	2D PER. PL.	1ST PERSON PLURAL.
<i>yífē</i> , "buy"	<i>yífogō</i>	<i>yífēogō</i>
<i>áre</i> , "come"	<i>árogō</i>	<i>ísšēogō</i>

Note: The final *e* is sometimes dropped, imperative expressions aspiring after the greatest possible shortness; e.g. *dān' dūgō léngē*, "Stop till I go!" *al' lényē*, for *áre lényē*, "Come, let us go!" *tšín' ántsánem gōné!* "Rise, take thy things."

Conjugation II. This forms the imperative similarly to conjugation I, as—

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.
<i>dágené</i> , "stand upon"	<i>dágenógō</i>	<i>dágēogō</i> from <i>dágēskin</i>
<i>rúfūgené</i> , "write for"	<i>rúfūgenógō</i>	<i>rufúgēogō</i> . . <i>rufúgēskin</i>
<i>bógené</i> , "lie upon"	<i>bógenógō</i>	<i>bógēogō</i> . . <i>bógēskin</i>

Conjugation III. Here again a division must be made between verbs in *igin* and verbs in *skin*.

a. Verbs in *igin* form their imperative similarly to the second conjugation—

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.
<i>ríténé</i> , "fear thyself"	<i>ríténógō</i>	<i>rítēogō</i> from <i>rítēskin</i>
<i>wúténé</i> , "look at thyself"	<i>wúténógō</i>	<i>wútēogō</i> . . <i>wútēskin</i>

b. Verbs in *skin* require a division into the following two classes :

1. Verbs whose last radical vowel is *a*, and monosyllabic verbs with the vowel *u*.

2D PERSON SINGULAR.	2D PERSON PL.	1ST PER. PL.
<i>takkárei</i> , "teach thyself"	<i>takkáreigō</i>	<i>takkárēogō</i> from <i>takkáraskin</i>
<i>tásei</i> , "prepare thyself"	<i>taseígō</i>	<i>taseiyogō</i> . . <i>tasáskin</i>
<i>túruí</i> , "see thyself"	<i>túruigō</i>	<i>turuíyogō</i> . . <i>túruskin</i>

2. Polysyllabic verbs whose last vowel is either *e* or *u*.

<i>tēlādé</i> , "sell thyself"	<i>tēlādógō</i>	<i>tēladégō</i> or <i>tēladéogō</i>
<i>tēgáre</i> , "tattoo thyself"	<i>tēgárogō</i>	<i>tēgárēgō</i> or <i>tēgárēogō</i>
<i>tērgēre</i> , "tie thyself"	<i>tērgērogō</i>	<i>tērgērēgō</i>
<i>tēlifé</i> , "guard thyself"	<i>tēlifógō</i>	<i>tēlifégō</i>
<i>degámbe</i> , "scratch thyself"	<i>degámbogō</i>	<i>degámbēogō</i>

Conjugation IV derives its forms from Conjugation II, as—

<i>yitewúgené</i> , "cause to see"	<i>yitewúgenógō</i>	<i>yitewúgēogō</i>
<i>yígdé</i> , "do for one"	<i>yígdóyō</i>	<i>yígdéogō</i>
<i>yígēladé</i> , "sell for one"	<i>yígēladógō</i>	<i>yígēladéogō</i>

2. The Negative Mood.

§. 88. This mood is formed of the second indefinite and the future tense. In the first case the *gē* or *kē* of *ngē* or *skē* become *ganí*, of which, however, only the second syllable appears to be the negative sign; the second person adds *mi*, which is doubtless a euphonic alteration of *ni*; the third person adds *ni*: in plural the first person adds *ndé*; the second *wi*, which also appears to be a euphonic substitution for *ni*; and the 3d per. pl. likewise adds *ni*. In the second case the future terminations *tsosko* and *skō* become *tsasganí* and *sganí*; *tsono*, of the 3d per. sing., becomes *tsanní*; and *tsou*, of the 2d per. pl., becomes *tsāwí*, which probably stands for *tsouni*. The other persons of the future coincide with the second indefinite. It would therefore appear, that, with the only exception of the 1st per. pl., negation is expressed throughout this mood by the ter-

mination *ni*, which is doubtless identical with the Germanic prefix *ni* or *n* in words like "nought, neither, never, neuter," &c., and with the negative particle *ganí*. It may even be asked, whether the negative termination of the 1st per. sing. is not this very negative particle *ganí* itself. The negative mood has always a strong accent on its last syllable, so that all the words are doubly accented.

Conjugation I. Here we give the negative indefinite in the first column, and the corresponding negative future in the second, of the following verbs: *wúnigin*, "I look;" *kārǎnigin*, "I approach;" *wólnigin*, "I return;" *sénigin*, "I disentangle;" *dísikin*, "I do;" *yísikin*, "I give;" *tásikin*, "I catch;" *yésikin*, "I drink;" *rúskin*, "I see;" *yundúskin*, "I swallow;" *ladésikin*, "I sell;" and *yargálesikin*, "I mind."

NEGATIVE INDEFINITE.

wu wúniganí kārǎniganí
ni wúnemmi kārǎninemmi
ši wútseni kārǎntseni
ándi wúnnyendé kārǎnnyendé
nándi wúnuwí kārǎnñuwí
sándi wútsāní kārǎntsāní

wu wólniganí sénganí
ni wóllemmi sénnemmi
ši wóltseni séntseni
ándi wóllendé sénnyendé
nándi wólluwí sénnuwí
sándi wóltsāní séntsāní

wu dísiganí yísiganí
ni dímmi yímmi
ši tsédeni tšíní
ándi díyendé yíyendé
nándi díwí yúwí
sándi tsádēní tsádēní

NEGATIVE FUTURE.

wútsasganí kārǎntsasganí
wútsammí kārǎntsammí
wútsanní kārǎntsanní
wútseyendé kārǎntseyendé
wútsāwí kārǎntsāwí
wútsādāní kārǎntsādāní

wóltsasganí séntsasganí
wóltsammí séntsammí
wóltsanní séntsanní
wóltseyendé séntseyendé
wóltsāwí séntsāwí
wóltśādāní séntśādāní

tšídísiganí tšésganí
tšídimmí tšémmí
tšídēní tšēíní
tšídíyendé tšēíyendé
tšídūwí tšōūwí
tšédēní tšédēní

NEGATIVE INDEFINITE.

NEGATIVE FUTURE.

wu tásǵanı yěsǵanı
 ni tǎmmı yǎmmı
 ši tsétānı tsǎnı
 ándi teiyendé yéyendé
 nándi táwı yáwı
 sánda tsátānı tsásānı

wu rúsǵanı yúndusǵanı
 ni rúmmı yúndummi
 ši tsúrūnı tsúndūnı
 ándi ruıyendé yúndendé
 nándi rúwı yúndūwı
 sánda tsárūnı tsasúndūnı

wu ladésǵanı yargálesǵanı
 ni ládemmı yargálemmı
 ši tseládenı tsargálenı
 ándi ládēndé yargálēndé
 nándi ládūwı yargálūwı
 sánda tsaládenı tsasargálenı

tšítasǵanı { tšésǵanı or
 tšiasǵanı
 tšitāmmı tšámmı
 tšitānı tšánı
 tšíteiyendé tšéiyendé
 tšitāwı tšáwı
 tšátānı tšésānı

tširusǵanı tšúndusǵanı
 tšírummı tšúndummi
 tšírūnı tšúndūnı
 tšíruiyendé tšúndendé
 tšírūwı tšúndūwı
 tšárūnı tšasúndūnı

tšiládesǵanı tšargálesǵanı
 tšiládemmı tšargálemmı
 tšiládenı tšargálenı
 tšiládēndé tšargálēndé
 tšiládūwı tšargálūwı
 tšeládenı tšargálenı

Conjugation II—Two instances will suffice here, that of *wúnǵin*, “I look,” and *námǵin*, “I sit.”

wu wúǵesǵanı nábgesǵanı
 ni wúǵemmı nábgemmı
 ši wútsesgenı náptsesgenı
 ándi wúǵendé nábgendé
 nándi wúǵūwı nábgūwı
 sánda wútsagānı náptsagānı

wútsiǵesǵanı náptsiǵesǵanı
 wútsiǵemmı náptsiǵemmı
 wútsiǵenı náptsiǵenı
 wútsiǵendé náptsiǵendé
 wútsiǵūwı náptsiǵūwı
 wútsagānı náptsagānı

Conjugation III.—This will be illustrated by the verbs, *wúnǵin* “I see,” *yargáleskin* “I mind,” *yúwūreskin*, “I laugh,” and *yětséskin*, “I kill.”

NEGATIVE INDEFINITE.			NEGATIVE FUTURE.	
<i>wu</i>	<i>wútęsganı</i>	<i>targálesganı</i>	<i>wútatęsganı</i>	<i>tatargálesganı</i>
<i>ni</i>	<i>wútęmmi</i>	<i>targálemmi</i>	<i>wútatęmmi</i>	<i>tatargálemmi</i>
<i>ši</i>	<i>wútęni</i>	<i>targáleni</i>	<i>wútatęni</i>	<i>tatargáleni</i>
<i>andı</i>	<i>wútendé</i>	<i>targálendé</i>	<i>wútatendé</i>	<i>tatargálendé</i>
<i>nandı</i>	<i>wútūwi</i>	<i>targálūwi</i>	<i>wútatūwi</i>	<i>tatargálūwi</i>
<i>sandı</i>	<i>wútāni</i>	<i>targáleni</i>	<i>wútatāni</i>	<i>tatargáleni</i>
<i>wu</i>	<i>túwūreşganı</i>	<i>tétęsganı</i>	<i>tatúwūreşganı</i>	<i>tatétęsganı</i>
<i>ni</i>	<i>túwūreşmmi</i>	<i>tétęmmi</i>	<i>tatúwūreşmmi</i>	<i>tatétęmmi</i>
<i>ši</i>	<i>túwūreşni</i>	<i>tétęni</i>	<i>tatúwūreşni</i>	<i>tatétęni</i>
<i>andı</i>	<i>túwūrendé</i>	<i>tétendé</i>	<i>tatúwūrendé</i>	<i>tatétendé</i>
<i>nandı</i>	<i>túwūrūwi</i>	<i>tétūwi</i>	<i>tatúwūrūwi</i>	<i>tatétūwi</i>
<i>sandı</i>	<i>tatúwūreşni</i> ¹	<i>tetétęni</i>	<i>tatatúwūreşni</i> ²	<i>tatétāni</i>

The fourth conjugation is the same as the second, with the prefix *yite*.

3. The Conjunctional Mood.

§. 89. This answers to the *Conditional Mood* of other languages, and on this account we might have called it by that name; but as its use is peculiar in Kanuri, inasmuch as it expresses merely a *time relation*, and serves as the great *connective of propositions*, we prefer the more characteristic name of *conjunctional*. If it were not a contradiction in terms, we might have named it "the Temporal Mood." Its formal nature is still very obvious: it was probably nothing else, originally, than a preterite tense, with the enclitic suffix of the adverb *yā*, "if, when," which, in the course of time, so fully coalesced with it into one word, as now to constitute a distinct form for the conjunctional mood. The supposition that this mood was originally formed by the suffix *yā*, gains considerable support from forms like *bálıya* or *bálıa* for the simple *báli*, "to-morrow." Thus we met with the two following passages: *ni yim lénnem bágōya*, "at the time when thou dost not sleep," and *wátşıa sébāya léngē*, "I will go to-morrow morning;"

¹ and *túwūreşni*.

² and *tatúwūreşni*.

lit, "when to-morrow, when morning." This suffix *yā*, and the second syllable of the word *kwōyá*, are likely to have the closest radical affinity with the conjunction *tšā*.

The conjunctive mood, which always stands in a subordinate proposition, has two different forms, in order to express whether the energy of the verb in the principal proposition, is to be considered as exercised antecedent or subsequent to the time of speaking.

The first we call the Past Conjunctive, and the second the Future Conjunctive.

a. The *past conjunctive mood* is derived from the aorist tense of the first conjugation by changing *gokō* into *gasgányā*, or *skō* into *skányā*, as from *wūgokō*, *wūgasgányā*. "when I had looked;" from *nābgokō*, *nābgasgányā*, "when I had sat down;" from *kālagokō*, *kālaggasgányā*, "when I had turned;" from *pēsokō*, *pēsgasgányā*, "when I had fanned;" from *kilādēskō*, *kilādēsgányā*, "when I had sold;" from *kēsō*, *kēsgányā*, "when I had given;" from *keifuskō*, *keifusgányā*; from *kēsō*, *kēsgányā*, "when I had drunk."

<i>wu</i>	<i>wūgasgányā</i>	<i>nābgasgányā</i>	<i>kālaggasgányā</i>	<i>pēsgasgányā</i>
<i>ni</i>	<i>wūgāmiā</i>	<i>nābgāmiā</i>	<i>kālaggāmiā</i>	<i>pēs-gāmiā</i>
<i>ši</i>	<i>wūgányā</i>	<i>nābgányā</i>	<i>kālaggányā</i>	<i>pēs-gányā</i>
<i>āndi</i>	<i>wūgeiēndeā</i>	<i>nābgeiēndeā</i>	<i>kālaggeiēndeā</i>	<i>pēsgeiēndeā</i>
<i>nāndi</i>	<i>wūgoúwiā</i>	<i>nābgoúwiā</i>	<i>kālaggoúwiā</i>	<i>pēsgoúwiā</i>
<i>sāndi</i>	<i>wūgedányā</i>	<i>nābgedányā</i>	<i>kālaggedányā</i>	<i>pēs-gedányā</i>
<i>wu</i>	<i>kilādēsgányā</i>	<i>kēs-gányā</i>	<i>keifusgányā</i>	<i>kēs-gányā</i>
<i>ni</i>	<i>kilādēmīā</i>	<i>kēmīā</i>	<i>keifūmīā</i>	<i>keāmīā</i>
<i>ši</i>	<i>kilādēnyā</i>	<i>keinyā</i>	<i>keifūnyā</i>	<i>keānyā</i>
<i>āndi</i>	<i>kilādēndeā</i>	<i>keiyēndeā</i>	<i>keifēndeā</i>	<i>keyēndeā</i>
<i>nāndi</i>	<i>kilādúwiā</i>	<i>keoúwiā</i>	<i>keifúwiā</i>	<i>keāwiā</i>
<i>sāndi</i>	<i>kelādēnyā</i>	<i>kēdēnyā</i>	<i>kešifūnyā</i>	<i>kesányā</i>

The second and third conjugations need no further illustration, as they are inflected entirely like the first, *gigēskō*,

being changed into *gigesgányā*, and *gateskō* into *gatesgányā*, or *skō* into *sgányā*.

The conjunctive mood of the verb *nigin* is again identical with the mere terminations of the other verbs (vide §. 64.); as, *wu gasgányā*, *ni gámīā*, *ši gányā*, *ándi geiendeā*, *nándi goúyā*, *sándi gedányā*.

b. The *Future Conjunctive Mood* is derived from the perfect tense, by simply suffixing *ya*, of which suffix the *y* is generally dropped after *i*. We therefore only give the first conjugation of the following four verbs: *néskīa*, "when I shall have said;" *wúnigīa*, "when I shall have looked;" *diskīa*, "when I shall have done;" and *búskīa*, "when I shall have eaten."

* <i>wu</i>	<i>néskīa</i>	<i>wúnigīa</i>	<i>diskīa</i>	<i>búskīa</i>
<i>ni</i>	<i>némīa</i>	<i>wúnēmīa</i>	<i>dímīa</i>	<i>búmīa</i>
<i>ši</i>	<i>tsénīa</i>	<i>wútšīa</i>	<i>tsédīa</i>	<i>tsébuīya</i>
<i>ándi</i>	<i>nyéa</i>	<i>wúnyēya</i>	<i>dīyēya</i>	<i>buīyēya</i>
<i>nándi</i>	<i>núwīa</i>	<i>wúnuwīa</i>	<i>dīwīa</i>	<i>búwīa</i>
<i>sándi</i>	<i>tsánīa</i>	<i>wútseiya</i>	<i>tsádīa</i>	<i>tsábuīya</i>

4. The Participial Mood.

§. 90. The Kanuri language possesses a verbal form, which governs an object, and is used, at the same time, as a noun or adjective. In these respects it entirely corresponds to the participle of other languages. But, unlike the common participle, it is also regularly inflected, according to the different persons, tenses, and conjugations. It is to remind us of all these peculiarities, that we name it the *Participial Mood*.

The participial mood is used in three different tenses, the present, past, and future; and, accordingly, we shall have to speak of a *present*, *past*, and *future participial*. Its characteristic is uniform: it terminates in *na* in the 1st and 3d pers. sing. and pl., in the 2d per. sing., *na*, by assimilation, becomes *ma* and in the 2d per. pl. euphonic laws change it into *wa*.

a. *The Present Participial* is derived from the second indefinite tense, whose final *gē* or *kē*, in the 1st per. sing., through the influence of the suffix *na*, become changed into *ga*. We illustrate this form by inflecting the verbs *wáigana*, "I am looking;" *mángana*, "I am drawing tight;" *ladésgana*, "I am selling;" *gêresgana*, "I am tying."

Conjugation I.

<i>wu</i>	<i>wáigana</i>	<i>mángana</i>	<i>ladésgana</i>	<i>gêresgana</i>
<i>ni</i>	<i>wáigemma</i>	<i>mánnemma</i>	<i>lademma</i>	<i>gêremma</i>
<i>ši</i>	<i>wátsena</i>	<i>máttseña</i>	<i>tséłáđeña</i>	<i>tsergêreña</i>
<i>ándi</i>	<i>wáinyēna</i>	<i>mánnnyēna</i>	<i>ládēna</i>	<i>gêrēna</i>
<i>nándi</i>	<i>wánūwa</i>	<i>mánnnūwa</i>	<i>ládūwa</i>	<i>gêrūwa</i>
<i>sándi</i>	<i>wátsāna</i>	<i>mátt sāna</i>	<i>tsaláđeña</i>	<i>tsargêreña</i>

Conjugation II.

<i>wu</i>	<i>wágesgana</i>	<i>máđgesgana</i>
<i>ni</i>	<i>wágemma</i>	<i>máđgemma</i>
<i>ši</i>	<i>wátsęena</i>	<i>máttseęena</i>
<i>ándi</i>	<i>wáğēna</i>	<i>máđğēna</i>
<i>nándi</i>	<i>wáğūwa</i>	<i>máđğūwa</i>
<i>sándi</i>	<i>wátsagāna</i>	<i>mátt sagāna</i>

Conjugation III.

<i>wu</i>	<i>wátesgana</i>	<i>máttesgana</i>	<i>teladésgana</i>	<i>tergêresgana</i>
<i>ni</i>	<i>wátemma</i>	<i>máttemma</i>	<i>teláđemma</i>	<i>tergêremma</i>
<i>ši</i>	<i>wátęna</i>	<i>mátteęna</i>	<i>teláđeña</i>	<i>tergêreña</i>
<i>ándi</i>	<i>wátēna</i>	<i>mátteēna</i>	<i>teláđēna</i>	<i>tergêrēna</i>
<i>nándi</i>	<i>wátūwa</i>	<i>mátteūwa</i>	<i>teláđūwa</i>	<i>tergêrūwa</i>
<i>sándi</i>	<i>wátāna</i>	<i>mátteāna</i>	<i>taláđeña</i>	<i>targêreña</i>

The fourth conjugation is obtained by prefixing *yite* to the second conjugation of verbs in *igin*, or to the first conjugation of verbs in *skin*.

b. *The Past Participial* is derived from the aorist tense, of which the termination *goskō*, in the first person, becomes *gasgana*, and *gonō*, in the third person, *ganna*.

Conjugation I.

<i>wu</i>	<i>wúgasgana</i>	<i>máulyasgana</i>	<i>kiládésgana</i>	<i>kirgérésgana</i>
<i>ni</i>	<i>wúgamma</i>	<i>máulgamma</i>	<i>kiládemma</i>	<i>kirgéremma</i>
<i>ši</i>	<i>wúganna</i>	<i>máulganna</i>	<i>kiládēna</i>	<i>kirgérēna</i>
<i>ándi</i>	<i>wúgeiyēna</i>	<i>máulgeiyēna</i>	<i>kiládēna</i>	<i>kirgérēna</i>
<i>nándi</i>	<i>wúgouwa</i>	<i>máuljouwa</i>	<i>kiládūwa</i>	<i>kirgérūwa</i>
<i>sándi</i>	<i>wúgedāna</i>	<i>máulgedāna</i>	<i>keládēna</i>	<i>kergérēna</i>

Conjugation II.

<i>wu</i>	<i>wúgigesgana</i>	<i>mátkigesgana</i>
<i>ni</i>	<i>wúgigemma</i>	<i>mátkigemma</i>
<i>ši</i>	<i>wúgigēna</i>	<i>mátkigēna</i>
<i>ándi</i>	<i>wúgigēna</i>	<i>mátkigēna</i>
<i>nándi</i>	<i>wúgigūwa</i>	<i>mátkigūwa</i>
<i>sándi</i>	<i>wúgegāna</i>	<i>mátkegāna</i>

Conjugation III.

<i>wu</i>	<i>wúgatęsgana</i>	<i>mádyatęsgana</i>	<i>katęladęsgana</i>	<i>katergéręsgana</i>
<i>ni</i>	<i>wúgatęmma</i>	<i>mádyatęmma</i>	<i>katęládęmma</i>	<i>katergéręmma</i>
<i>ši</i>	<i>wúgatēna</i>	<i>máldgatēna</i>	<i>katęládēna</i>	<i>katergérēna</i>
<i>ándi</i>	<i>wúgatēna</i>	<i>máldgatēna</i>	<i>katęládēna</i>	<i>katergérēna</i>
<i>nándi</i>	<i>wúgatūwa</i>	<i>máldgatūwa</i>	<i>katęládūwa</i>	<i>katergérūwa</i>
<i>sándi</i>	<i>wúgatāna</i>	<i>máldgatāna</i>	<i>katęládēna</i>	<i>katergérēna</i>

c. *The Future Participial* is derived from the future tense, of which the termination *tsoskō*, in the first person, becomes *tsasgana*, and *tsonō* in the third person *tsanna*.

Conjugation I.

<i>wu</i>	<i>wútsasgana</i>	<i>máttasgana</i>	<i>tšiládęsgana</i>	<i>tširgéręsgana</i>
<i>ni</i>	<i>wútsamma</i>	<i>máttamma</i>	<i>tšiládęmma</i>	<i>tširgéręmma</i>
<i>ši</i>	<i>wútsanna</i>	<i>máttanna</i>	<i>tšiládēna</i>	<i>tširgérēna</i>
<i>ándi</i>	<i>wútsēiyēna</i>	<i>máttēiyēna</i>	<i>tšiládēna</i>	<i>tširgérēna</i>
<i>nándi</i>	<i>wútsouwa</i>	<i>máttouwa</i>	<i>tšiládūwa</i>	<i>tširgérūwa</i>
<i>sándi</i>	<i>wútsedāna</i>	<i>máttedāna</i>	<i>tšeládēna</i>	<i>tšęrgérēna</i>

Conjugation II.

<i>wu</i>	<i>wútsigesgana</i>	<i>máttšigesgana</i>
<i>ni</i>	<i>wúšigemma</i>	<i>máttšigemma</i>
<i>ši</i>	<i>wútsigena</i>	<i>máttšigena</i>
<i>ándi</i>	<i>wútsigēna</i>	<i>máttšigēna</i>
<i>nándi</i>	<i>wútsigūwa</i>	<i>máttšigūwa</i>
<i>sándi</i>	<i>wútsagāna</i>	<i>máttšagāna</i>

Conjugation III.

<i>wu</i>	<i>wútatęsgena</i>	<i>mátttatęsgena</i>	<i>tatęladęsgena</i>	<i>tatęrgęřęsgena</i>
<i>ni</i>	<i>wútatęmma</i>	<i>mátttatęmma</i>	<i>tatęládęmma</i>	<i>tatęrgęřęmma</i>
<i>ši</i>	<i>wútatęna</i>	<i>mátttatęna</i>	<i>tatęládęna</i>	<i>tatęrgęřęna</i>
<i>ándi</i>	<i>wútatęna</i>	<i>mátttatęna</i>	<i>tatęládęna</i>	<i>tatęrgęřęna</i>
<i>nándi</i>	<i>wútatūwa</i>	<i>mátttatūwa</i>	<i>tatęládūwa</i>	<i>tatęrgęřūwa</i>
<i>sándi</i>	<i>wútatāna</i>	<i>mátttatāna</i>	<i>tatęládęna</i>	<i>tatęrgęřęna</i>

The participial mood of the verb *nigin* or *nęskin* is again identical with the terminations of the above verbs, as will be seen from the following :

	PRESENT PARTICIPIAL.	PAST PARTICIPIAL.	FUTURE PARTICIPIAL.
<i>wu</i>	<i>nęsgana</i>	<i>gąsgana</i>	<i>tsąsgana</i>
<i>ni</i>	<i>nęmma</i>	<i>gąmma</i>	<i>tsąmma</i>
<i>ši</i>	<i>tsęna</i>	<i>gąnna</i>	<i>tsąnna</i>
<i>ándi</i>	<i>nęiyęna</i>	<i>geiyęna</i>	<i>tseiyęna</i>
<i>nándi</i>	<i>nūwa</i>	<i>gouwa</i>	<i>tsouwa</i>
<i>sándi</i>	<i>tsądęna & tsána</i>	<i>gędāna</i>	<i>tsędāna</i>

VI. Infinitive and Participle.

§. 91. For the formation of the *infinitive* a separation of the verbs into two classes is again required, viz. those with the termination *nigin* and those with *skin*.

- a. *Verbs terminating in nigin* form their infinitive by suffixing *te* or *ta*, and if this assumes the suffixes *ge* or *gā*, we obtain the infinitive of the second conjugation. The third conjugation does not appear to have an infinitive

peculiar to itself, and the infinitive of the fourth is obtained by prefixing *yite*, indiscriminately either to the first or second infinitive.

FINITE VERBS.	INF. OF CONJUG. I.		INF. OF CONJUG. II.	
<i>wáingín</i> , "I look "	<i>wáite</i> ,	<i>wútā</i>	<i>wáitege</i> ,	<i>wútagā</i>
<i>wólūngín</i> , "I return "	<i>wólte</i> ,	<i>wóltā</i>	<i>wóltege</i> ,	<i>wóltagā</i>
<i>námngín</i> , "I break "	<i>námte</i> ,	<i>námtā</i>	<i>námtege</i> ,	<i>námtagā</i>
<i>námngín</i> , "I sit "	<i>nápte</i> ,	<i>náptā</i>	<i>náptege</i> ,	<i>náptagā</i>
<i>séngín</i> , "I disentangle "	<i>sénte</i> ,	<i>séntā</i>	<i>séntege</i> ,	<i>séntagā</i>
<i>māngín</i> , "I draw tight "	<i>mátte</i> ,	<i>máttā</i>	<i>máttege</i> ,	<i>máttagā</i>
<i>kārāngín</i> , "I approach "	<i>kārānte</i>	<i>kārāntā</i>	<i>kārāntege</i> ,	<i>kārāntagā</i>
<i>kálaingín</i> , "I turn "	<i>kálakte</i> ,	<i>kálaktā</i>	<i>kálaktege</i> ,	<i>kálaktagā</i>
<i>tékkęskin</i> , II. "I lean "			<i>téktege</i> ,	<i>téktagā</i>
<i>tsékkęskin</i> , II. "I hasten to "			<i>tséktege</i> ,	<i>tséktagā</i>
<i>náęskin</i> , II. "I meet "			<i>nátege</i> ,	<i>nátagā</i>

§. 92. *b.* Verbs in *skin* evince a much greater variety in forming their *infinitive*; and to obtain a more convenient survey of the same, we have in the first place to retain their division into those without the initial *y*, and those with it.

aa. *Infinitive of verbs in skin whose initial is not y.*

Two changes have here to be attended to, one at the beginning and the other at the end of the word.

α. The change at the beginning of words consists in prefixing a liquid to verbs with the initials, *b*, *d*, *t*, *g*, *k*. This liquid, being accommodated to the initial consonant, is *m* before *b*, *n* before *d* and *t*, and *ñ* before *g* and *k*. Agreeably to §. 15, the initial *k*., on receiving the prefix *ñ*, becomes changed into *g*. Hence we get the infinitives: *mbā*, *mbū*, *ndiō*, *ndūtō*, *ntā*, *ntiō*, *ñgā*, *ngádō*, *ngásō*, *ngórō*, from the verbs *búskin*, *búskin*, *dúskin*, *dúteşkin*, *túskin*, *túskin*, *gúskin*, *gúteşkin*, *kúşęskin*, and *kóreşkin*; see also §. 26.

β. The change at the end of words is different, according as the verbal root is either monosyllabic or polysyllabic.

αα. Monosyllabic verbal roots separate into the following two classes :

1. Monosyllables with the vowels *a* and *u*. The only change produced here, is the lengthening of short vowels, as—

FINITE VERBS.	INFINITIVES.	FINITE VERBS.	INFINITIVES.
<i>báskin</i> , "I mount"	<i>ńbā</i>	<i>múskin</i> , "I put on"	<i>mū</i>
<i>gáskin</i> , "I follow"	<i>ńgā</i>	<i>rúskin</i> , "I see"	<i>rū</i>
<i>táskin</i> , "I catch"	<i>ńtā</i>	<i>núskin</i> , "I die"	<i>nū</i>
<i>búskin</i> , "I eat"	<i>ńbū</i> & <i>mbú</i>		

2. Monosyllables with the vowel *i*. These add the vowel *o*, and then either leave their radical vowel unchanged, or convert it into *ē*; as—

FINITE VERBS.	INFINITIVES.
<i>dískin</i> , "I do"	<i>ndíō, ndléō</i>
<i>lískin</i> , "I learn"	<i>liō, léō</i>
<i>tískin</i> , "I suffice"	<i>ntíō, ntéō</i>

Note—*tséskin*, "I come," the only verb beginning with *i*, follows these verbs, by forming the infinitives, *ńliō* and *ndléō*.

ββ. Polysyllabic verbal roots, including some which are frequently contracted into monosyllables, but for our present purpose must be considered as polysyllabic. Most verbs of this class have for their final vowel *e*, a few have *u*, and only one has *a*. The last-mentioned verb, *degáskin*, "I stop," has in the infinitive, *ndégā*, and the others form their infinitive by changing the last vowel into *ō*; as,

FINITE VERBS.

bāfúskin, "I am cooked"
dóreskin, "I pick"
dútęskin, "I sew"
gámbuskin, "I scratch"
gádęskin, "I murmur"
gándęskin, "I lick"
gáęęskin, "I enter"
ęęndęskin, "I shake"
gęreskin, "I gnaw."
gęrtęskin, "I separate."
gęreskin, "I tie"
káreskin, "I tattoo"
kásęskin, "I run"
kęęęskin, "I divide"
kęndęskin, "I tie a child on the back"
kóreskin, "I ask"
kútęskin, & *kúskin*, "I bring"
ladęskin, "I sell"
láreskin, "I rejoice"
lįfúskin, "I guard"
lúskin & *lúęęskin*, "I come out"
máskin & *máęęskin*, "I accept"
mbáreskin, "I am tired"
męreskin, "I recover"
náskin & *náteskin*, "I plant"
nándęskin, "I bite"
nóskin & *nóteskin*, "I send"
pándęskin, "I get"
pęrtęskin, "I cut with a sickle"
ráęęskin, "I like"
ręmbúskin, "I pay"
róreskin, "I take out"
sáęęskin, "I unload"
sánęęskin, "I raise"
sańęęskin, "I awake"

INFINITIVES.

mbáfō
ndórō
ndútō
ńgámbō
ńgádō
ńgándō
ńgágō
ńgęndō
ńgęrō
ńgęrtō
ńgęrō
ńgárō
ńgásō & *kásō*
ńgęogō & *kęgō*
ńgęndō
ńgórō
kútō & *ńgútō*
ládō
lárō
lįfō
lųgō
mágō
mbárrō
męrrō
nátō
nándō
nótō
pándō
pęrtō
rágō
ręmbō
rórō
ságō
sánęgō
sańęgō

FINITE VERBS.

sébgēskin, " I forget "
šírteskin, " I flay "
támbuskin, " I taste "
wáręskin, " I am sick "

INFINITIVES.

sébgō & *séptagā*
širtō
támbō
wárō

bb. Infinitive of Verbs in skin whose initial is not y.

Here also two changes have to be attended to, the one initial, and the other final.

α. The change at the beginning of words consists in the exchange of *y* for *ts*, which then receives a prosthetic *n*; and, besides this, a few verbs change their first vowel.

β. The change at the end of words is various.

αα. The two monosyllabic verbs *yěskin*, " I drink," and *yiskin*, " I give," have for their infinitives respectively, *ńtsā* and *ńtsō*, probably for *ńtsiō*.

ββ. The polysyllabic verbs must be considered in reference to their final vowel, viz.—

1. *Polysyllabic roots whose last vowel is a*, either assume the suffix *i*, which then coalesces with the *a* into the diphthong *ei*, or only lengthen the *a*; as,

FINITE VERBS.

yakkaráskin, " I teach "
yěšeráskin, " I cough "
yětšeráskin, " I believe "
yańgáńgáskin, " I mimic "
yěsáskin, " I repair "
yirgáskin, " I add "

INFINITIVES.

ńtsákkarei,* *ńtsákkarā*
ńtsásarei, *ńtsásarā*
ńtsásarei, *ńtsásarā*
ńtsáńgáńgei, *ńtsáńgáńgā*
ńtsásei, *ńtsásā*
ńtsérgei, *ńtsérgā*

2. The verb *yekkkélishkin*, " I teach," has in the infinitive *ńtsékkéliō*.

* Frequently the *ei* of these Infinitives is marked by a strong accent, as *ńtsákkarei*, &c.

3. *Polysyllabic roots whose final vowel is e or u, generally change the same into o, but sometimes admit of several changes, as :—*

FINITE VERBS.	INFINITIVES.
<i>yardúgeskin</i> , " I accompany "	<i>ntsárdugō, ntsárdū</i>
<i>yargáleskin</i> , " I mind "	<i>ntsárgalō, ntsargaléi, sárgali</i>
<i>yārūgéskin</i> , " I redeem "	<i>ntsáruḡō, ntsárō, ntsáruí</i>
<i>yākéskin</i> , " I put "	<i>ntsákō, ntšókō</i>
<i>yátéskin & yáskin</i> , " I carry "	<i>ntsátō</i>
<i>yambúskin</i> , " I beget "	<i>ntsámbō</i>
<i>yětséskin</i> , " I kill "	<i>ntšětsō, ntšéotsō</i>
<i>yembúluskin</i> , " I fill "	<i>ntsémbulō, sémbulō</i>
<i>yífúskin</i> , " I buy "	<i>ntšífō</i>
<i>yundúskin</i> , " I swallow "	<i>ntsúndō</i>
<i>yūrúskin</i> , " I fall "	<i>ntsúrō</i>
<i>yúwūręskin</i> , " I laugh "	<i>ntsúrō</i>

§. 93. There are two *participles*, one present and active, and the other past and passive.

The *present or active participle* is regularly derived from the infinitive of the first and second conjugations, by suffixing *ma*, comp. §. 40.

Conjugation I.

a. Active Participles of Verbs in ṅgin.

<i>kalákteṃa</i> , "turning"	<i>péstṃa</i> , "winnowing"
<i>kārčáiteṃa</i> , "approaching"	<i>sénteṃa</i> , "disentangling"
<i>mátteṃa</i> , "drawing tight"	<i>tústṃa</i> , "resting"
<i>námtṃa</i> , "breaking"	<i>tustṃa</i> , "beating"
<i>nápteṃa</i> , "sitting"	<i>wólteṃa</i> , "returning"
<i>pántṃa</i> , "hearing"	<i>wútṃa</i> , "looking"

b. Active Participles of Verbs in skin.

<i>ndéoma, kęndéoma, kundóma</i> , "doing, making."	<i>núma, kármūma</i> , "dying."
<i>ntáma, kęntáma</i> , "catching."	<i>mágōma, kómmágōma</i> , "accepting."
<i>rúma, kúrřúma</i> , "seeing, a scer."	<i>nátōma, kęmátōma</i> , "planting."

<i>ñgútōma, koñgútōma,</i> "bringing."	<i>wárōma, kowárōma,</i> "sick, being sick."
<i>ládōma, kəlládōma,</i> "selling."	
<i>lifōma, kəllifōma,</i> "guarding."	<i>ntsōma, kəntsōma,</i> "giving."
<i>ñgámbōma, kəñgámbōma,</i> "scratching."	<i>ntsáma, kəntsáma,</i> "drinking."
<i>ñgárōma, kəñgárōma,</i> "tattooing."	<i>ntsátōma, kəntsátōma,</i> "carrying."
<i>pértōma, kənpértōma,</i> "plucking."	<i>ntsakkareíma,</i> "teaching, a teacher."
<i>ñgásōma, kəñgásōma,</i> "running."	<i>ntsásāma, kəntsásāma,</i> "repairing."
<i>širtōma, kəñširtōma,</i> "flaying."	<i>ntsérgeíma, kəntsérgeíma,</i> "adding."
<i>ādémteṃa, ādém māma,</i> "reflecting."	<i>ntsúndōma, kəntsúndōma,</i> "swallowing."
<i>ndéōma, kəndéōma,</i> "coming."	<i>ntsšifōma, kəntsšifōma,</i> "buying."
<i>mbáfōma, kəmbáfōma,</i> "cooking."	<i>ntsákōma, kəntsákōma,</i> "putting."
<i>rórōma, kərrórōma,</i> "taking out."	<i>ntsšéotsōma, kəntsšéotsōma,</i> "killing."
<i>ñgérōma, kəñgérōma,</i> "tying."	

Conjugation II.

<i>wūtégēma,</i> "showing."	<i>kārañitégēma,</i> "helping to approach."
<i>woltégēma,</i> "turning to."	
<i>ñamtégēma,</i> "breaking for."	<i>pěstégēma,</i> "winnowing for."
<i>naptégēma,</i> "sitting to."	<i>tustégēma,</i> "helping to beat."
<i>máttégēma,</i> "drawing to."	<i>nátégēma,</i> "overtaking."
<i>šentégēma,</i> "disentangling for."	<i>tšekkégēma,</i> "hastening."
<i>kalaktégēma,</i> "helping to turn."	

§. 94. Only verbs in *ñgin* have a *past* or *passive participle*, which is formed by suffixing *gata* to the simple verbal root. Its formal agreement with the 3d per. pl. of the aorist tense in the third conjugation seems to be merely accidental, and its form may be accounted for in the following manner: *ga* may be considered as the changed *go* of the aorist termination *goskō*, and *ta* as the real past or passive sign, which coincides with the ancient π of the participle perfect in Sanscrit, and the *tus* in Latin, and which root Professor Ewald also recognises in the prefix of the Hebrew *Hithpael*, see §. 123 *a*, of his "Ausführliches Lehrbuch der Hebräischen Sprache." When formed of

transitive verbs, it corresponds with the common past participle, but when formed of intransitive verbs, it has often to be rendered by our present participle ; as,

<p><i>wāgata</i>, "seen." <i>ṇamgāta</i>, "broken." <i>mādāgata</i>, "drawn tight." <i>ṣeṅgāta</i>, "disentangled." <i>kalākkāta</i>, "turned." <i>kōgāta</i>, "surpassed." <i>ṇemēgata</i>, "narrated." <i>ḡerāgata</i>, "hid." <i>tsakkāta</i>, "covered." <i>nābgata</i>, "having sat down, sitting."</p>	<p><i>dāgāta</i>, "having stood up, standing." <i>bōgāta</i>, "having laid down, lying." <i>wōlgata</i>, "returned." <i>lēdgata</i>, "having fallen asleep, being asleep, sleeping." <i>mālamgāta</i>, "having become a priest, being a priest."</p>
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VII. *The Objective Inflection of Transitive Verbs.*

§. 95. We now come to one of the most striking peculiarities of the Kanuri language. It is what we term its "objective inflection." This is opposed to the "subjective" inflection of our European languages, which depends merely on a change of the subject, *e.g.* "I know," but "*thou knowest, he knows.*" With this subjective inflection of the Bornu we have now finished. But it remains to notice an inflection which depends on a change of the *object*, and which is consequently restricted to *transitive* verbs. In English the verb "I know" has always the same form, whether its object be *thee*, or *him*, or *you*, or *them*. Not so in Kanuri. Here a change of the object produces as great an alteration in the verb, as a change of the subject. And this alteration of the verb which arises from a change of the object may be suitably termed its *objective inflection*. Such a peculiar inflection, of course, increases the verbal forms to a surprising degree ; for it produces modifications in all the tenses and moods of the different conjugations, and also varies according as the verb terminates in *ṇgin* or *skin*. It will therefore be necessary to give paradigms of all the preceding subdivisions which affect

the verbal inflection, in order to afford a full illustration of the objective forms of transitive verbs.

As the nature of the objective forms consists in their expressing whether the object of transitive verbs is the first, second, or third person of the personal pronoun in either singular or plural, the question naturally suggests itself, whether these forms are not in reality the common subjective forms, with the addition of abbreviations of the personal pronouns. Such an origin of the objective inflection would be altogether what we might expect: in Hebrew, *e.g.*, where the personal pronoun may follow the verb separately, it also unites itself with it, in the form of an abbreviated suffix. But a mere glance at the objective forms of the verb, and the personal pronouns in Kanuri, must convince us that there is no connection between them.

The American languages present a feature much more similar to the one in question. Professor Vater (in his "Mithridates," Vol. III. 2. p. 385), says of the American languages in general: "They express the accusative of pronouns in a manner which is often entirely different from the common pronouns, and which is organically one with the personal forms of the verb itself." He gives instances of languages in the south and north of the continent, *e.g.* the Chili, Abipon, Onichua, Aymara, Karaib, Totonaca, Natick, Greenlandish, which bear out his assertion. But there is one circumstance by which the objective form of the Kanuri is distinguished from that of most American languages. Their *only* inflection generally consists in the pronominal suffixes, either subjective, or subjective and objective; and S. Kleinschmidt *e.g.* expressly states in his *Greenlandish Grammar*, §. 48., that "the Greenlandish knows of *no other* indication of person, but by suffixes, and in the few cases where independent words indicate the person, those words were only rendered independent by the use of suffixes." Now in Kanuri the personal pronouns are words as independent as any nouns; and they maintain their own position as nominatives *before the subjective form*, or as nominatives *and accusatives before*

the objective form. And even some of the American languages seem to agree with it in this. At least Professor Vater asserts of the Chilesian language, "that the first, second, and third persons have different *terminations*, when they refer to the accusative of the second, third, or first persons, although the accusative and dative of the pronouns may also be expressed by *independent words*."

Of *European languages*, the *Hungarian* only slightly approaches the Kanuri, by having a distinct objective form for the accusative of the third person; but the ancient *Basque* comes fully up to it. (see Mithridates, Vol. III. p. 321, &c.) There is also at least *one Asiatic language*, the *Grusinian* or *Georgian*, which is distinguished by an objective inflection. Vater gives the following instances: *mikwarchar*, "I love thee;" *mikwars*, "I love him;" *gikwarwar*, "thou lovest me;" *gikwars*, "thou lovest him;" *ukwarchar*, "he loves thee;" *ukwars*, "he loves him;" *wiznob*, "I know him;" *miznobs*, "he knows me;" *iznobs*, "he knows him;" *giznobs*, "he knows thee."

The *objective characteristic* in Kanuri is so entirely interwoven, so organically united with the inflectional terminations and prefixes, that it cannot be easily separated and shown by itself. We therefore here content ourselves with the general observation, that the objective character of the first person is *S*, of the second, *N*, the difference between the singular and plural being indicated by vowels; and that the objective of the third person, has no formal distinction from the subjective. When the subject and the object are the same persons, as, "I, me, thou, thee," &c., there is no objective form for it, this being expressed by the reflective conjugation, (see §. 56.)

A. *Objective inflection of Verbs in nigin.*

§. 96. This will be sufficiently illustrated by the four verbs *wûngin*, *môlugin*, *mânugin*, and *kâlaugin*.

In all these verbs *the first per. sing.* has only one form for the objective and subjective, except in the bye-form to be noticed at the end of this paragraph, and in the aorist and

future, when the objective is the second person plural; and this identity of the subjective and objective is extended to all the other persons, both in the singular and plural, whenever their object is the third person, as already stated in §. 95.

The second person singular expresses the objective first person by changing the subjective termination *nemin* into *semin* for the singular, and into *samin* for the plural; and *the second person plural* by similarly changing *nuwī* into *suwī* and *sawī*.

The third person singular forms the objective first person singular by changing *ts* into *s*, and *tš* into *š*; and the objective second person singular by inserting *n* before *ts* and *tš*; in the plural of the objective pronoun the first and second *persons* are similarly expressed; but the *plurality* is indicated by the subjective termination, thus rendering the objective singular identical with the objective plural.

The third person plural expresses the objective of the first person singular and plural by changing *ts* into *s*, and of the second person by inserting *n* before *ts*.

The first person plural expresses the objective of the second person singular and plural by the insertion of *n*; and sometimes by the change of *ny* into *ntš* or *ntši*.

Those verbs which change their character have in all objective forms the flat mute with the vowel *e*, before the termination.

For the sake of brevity we always omit the perfect tense in the following examples, as it is so easily derived from the first indefinite, by merely dropping the final *n* and lengthening the vowel. So also we only want an illustration of the first and second conjugations, as the third has, of course, no objective forms, and as the fourth is formed by simply prefixing *yite* to the second.

Conjugation I.—Indefinite I.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā</i>	<i>andígā</i>	<i>nandígā</i>	<i>sandígā</i>
<i>wu</i>			<i>wáingín</i>	<i>wáingín</i>	<i>wáingín</i>	<i>wáingín</i>	<i>wáingín</i>
<i>ní</i>	<i>wášəmín</i>		<i>wáingín</i>	<i>wášəmín</i>	<i>wáingín</i>	<i>wáingín</i>	<i>wáingín</i>
<i>ší</i>	<i>wášin</i>		<i>wántšín</i>	<i>wásei</i>	<i>wántsei</i>	<i>wántsei</i>	<i>wántsei</i>
<i>ándi</i>			<i>wántšén</i> ¹	<i>wányen</i>	<i>wántšén</i>	<i>wántšén</i>	<i>wányen</i>
<i>nándi</i>	<i>wášəwí</i>		<i>wánuwí</i>	<i>wášəwí</i>	<i>wášəwí</i>	<i>wánuwí</i>	<i>wánuwí</i>
<i>sándi</i>	<i>wátsəi</i>		<i>wántsei</i>	<i>wásei</i>	<i>wántsei</i>	<i>wántsei</i>	<i>wátsəi</i>
<i>wu</i>			<i>mólingín</i>	<i>mólingín</i>	<i>mólingín</i>	<i>mólingín</i>	<i>mólingín</i>
<i>ní</i>	<i>móšəməín</i>		<i>mólingín</i>	<i>móšəməín</i>	<i>mólingín</i>	<i>mólingín</i>	<i>mólingín</i>
<i>ší</i>	<i>móšəšín</i>		<i>móšəšín</i>	<i>móšəsei</i>	<i>móšəsei</i>	<i>móšəšín</i>	<i>móšəšín</i>
<i>ándi</i>			<i>móšəšén</i> ²	<i>móllén</i>	<i>móšəšén</i> ²	<i>móšəšén</i> ²	<i>móllén</i>
<i>nándi</i>	<i>móšəšəwí</i>		<i>mólluwí</i>	<i>móšəšəwí</i>	<i>móšəšəwí</i>	<i>mólluwí</i>	<i>mólluwí</i>
<i>sándi</i>	<i>móšəsei</i>		<i>móšəsei</i>	<i>móšəsei</i>	<i>móšəsei</i>	<i>móšəsei</i>	<i>móšəsei</i>

¹ and *wántšén*, which seems to be the original, but less frequent, form.

² and *móšəšén*.

SUBJECT.	OBJECT.	wúgā	nígā	šígā	andígā	nandígā	sandígā
wu			nángin	nángin	mádesāmin	nángin	nángin
ní	mádesemín		mánueḡmín	mánueḡmín	mádesāmin	nángin	mánueḡmín
ši	mádesšín		máttšín	máttšín	mádesēi	mádesēi	máttšín
ándi			mánnyen	mánnyen	mádesšén	mádesšén	mánnyen
nándi	mádesuwī		mánnuwī	mánnuwī	mádesāwī	mádesāwī	mánnuwī
sándi	mádesēi		máttšei	máttšei	mádesēi	mádesēi	máttšei
wu			kálanigin	kálanigin		kálanigin	kálanigin
ní	kálageseḡmín		kálanigin	kálanigin	kálageseḡmín	kálanigin	kálanigin
ši	kálageseḡmín		kálageseḡmín	kálageseḡmín	kálageseḡmín	kálageseḡmín	kálageseḡmín
ándi			kálageseḡmín	kálageseḡmín	kálageseḡmín	kálageseḡmín	kálageseḡmín
nándi	kálageseḡmín		kálageseḡmín	kálageseḡmín	kálageseḡmín	kálageseḡmín	kálageseḡmín
sándi	kálageseḡmín		kálageseḡmín	kálageseḡmín	kálageseḡmín	kálageseḡmín	kálageseḡmín

Indefinite II.

SUBJECT.	OBJECT.	<i>wáqā</i>	<i>nígā</i>	<i>sígā</i>	<i>andígā</i>	<i>nandígā</i>	<i>sandígā</i>
<i>wu</i>			<i>wáigē</i>	<i>wáigē</i>		<i>wáigē</i>	
<i>ní</i>	<i>wásem</i>		<i>wánem</i>	<i>wásam</i>		<i>wáigē</i>	<i>wáigē</i>
<i>ší</i>	<i>wáse</i>		<i>wántse</i> ¹	<i>wúsā</i>		<i>wántšā</i>	<i>wántse</i>
<i>ándi</i>			<i>wántšē</i> ¹	<i>wányē</i>		<i>wántšē</i> ¹	<i>wányē</i>
<i>nándi</i>	<i>wúsū</i>		<i>wánū</i>	<i>wúsau</i>		<i>wántšā</i>	<i>wánū</i>
<i>sándi</i>	<i>wúsā</i>		<i>wántšā</i>	<i>wúsā</i>		<i>wántšā</i>	<i>wántšā</i>
<i>wu</i>			<i>móligē</i>	<i>móligē</i>		<i>móligē</i>	
<i>ní</i>	<i>mólesem</i>		<i>móllem</i>	<i>mólesām</i>		<i>móligē</i>	<i>móligē</i>
<i>ší</i>	<i>mólese</i>		<i>móltsē</i>	<i>mólesū</i>		<i>mólentsā</i>	<i>móllem</i>
<i>ándi</i>			<i>mólentsē</i>			<i>mólentsā</i>	<i>móltsē</i>
<i>nándi</i>	<i>mólesū</i>		<i>móllē</i>	<i>mólesau</i>		<i>mólentsē</i>	<i>móllē</i>
<i>sándi</i>	<i>mólesā</i>		<i>mólentsā</i>	<i>mólesū</i>		<i>mólentsā</i>	<i>móllā</i>
							<i>móltsā</i>

¹ and *wántšē*.

Aorist.

SUBJECT.	OBJECT.	<i>nīgā</i>	<i>šīgā</i>	<i>andīgā</i>	<i>nandīgā</i>	<i>sandīgā</i>
<i>vu</i>		<i>wūngoskō</i>	<i>wūgoskō</i>		<i>wūngēdaskō</i>	<i>wūgoskō</i>
<i>nī</i>	<i>wūskam</i>		<i>wūgam</i>	<i>wūskēdam</i>		<i>wūgam</i>
<i>šī</i>	<i>wūskonō</i>	<i>wūngonō</i>	<i>wūgonō</i>	<i>wūskēda</i>	<i>wūngēda</i>	<i>wūgonō</i>
<i>āndī</i>		<i>wūngēiyē</i>	<i>wūgeiyē</i>		<i>wūngēiyē</i>	<i>wūgeiyē</i>
<i>nāndī</i>	<i>wūskou</i>		<i>wūgou</i>	<i>wūskēdau</i>		<i>wūgou</i>
<i>sāndī</i>	<i>wūskēda</i>	<i>wūngēda</i>	<i>wūgēda</i>	<i>wūskēda</i>	<i>wūngēda</i>	<i>wūgēda</i>
<i>vu</i>		<i>mōlēngoskō</i>	<i>mōlgoskō</i>		<i>mōlēngēdaskō</i>	<i>mōlgoskō</i>
<i>nī</i>	<i>mōlēskam</i>		<i>mōlgam</i>	<i>mōlēskēdam</i>		<i>mōlgam</i>
<i>šī</i>	<i>mōlēskonō</i>	<i>mōlēngonō</i>	<i>mōlgonō</i>	<i>mōlēskēda</i>	<i>mōlēngēda</i>	<i>mōlgonō</i>
<i>āndī</i>		<i>mōlēngēiyē</i>	<i>mōlgeiyē</i>		<i>mōlēngēiyē</i>	<i>mōlgeiyē</i>
<i>nāndī</i>	<i>mōlēskou</i>		<i>mōlgou</i>	<i>mōlēskēdau</i>		<i>mōlgou</i>
<i>sāndī</i>	<i>mōlēskēda</i>	<i>mōlēngēda</i>	<i>mōlgēda</i>	<i>mōlēskēda</i>	<i>mōlēngēda</i>	<i>mōlgēda</i>

Aorist.

SUBJECT.	OBJECT.	<i>wīgā</i>	<i>nīgā</i>	<i>śīgā</i>	<i>andīgā</i>	<i>nandīgā</i>	<i>sandīgā</i>
<i>wu</i>			<i>mādēngoskō</i>	<i>mādgoskō</i>		<i>mādēngēdaskō</i>	<i>mādgoskō</i>
<i>ni</i>	<i>m ādeska</i>			<i>mādgam</i>	<i>mādēskēdam</i>		<i>mādgam</i>
<i>śi</i>	<i>mādēskonō</i>		<i>mādēngonō</i>	<i>mādgonō</i>	<i>mādēskēda</i>	<i>mādēngēda</i>	<i>mādgonō</i>
<i>āmdi</i>			<i>mādēngēiyē</i>	<i>mādgeiyē</i>		<i>mādēngēiyē</i>	<i>mādgeiyē</i>
<i>nāmdi</i>	<i>mādēskou</i>			<i>mādḡou</i>	<i>mādēskēdau</i>		<i>mādḡou</i>
<i>sāndi</i>	<i>mādēskēda</i>		<i>mādēngēda</i>	<i>mādḡēda</i>	<i>mādēskēda</i>	<i>mādēngēda</i>	<i>mādḡēda</i>
<i>wu</i>			<i>kālāngēngoskō</i>	<i>kālaggoskō</i>		<i>kālāngēngēdaskō</i>	<i>kālaggoskō</i>
<i>ni</i>	<i>kālāngeskan</i>			<i>kālaggam</i>	<i>kālāngeskēdam</i>		<i>kālaggam</i>
<i>śi</i>	<i>kālāngeskonō</i>		<i>kālāngēngonō</i>	<i>kālaggonō</i>	<i>kālāngeskēda</i>	<i>kālāngēngēda</i>	<i>kālaggonō</i>
<i>āmdi</i>			<i>kālāngēngēiyē</i>	<i>kālaggeiyē</i>		<i>kālāngēngēiyē</i>	<i>kālaggeiyē</i>
<i>nāmdi</i>	<i>kālāngeskou</i>			<i>kālagḡou</i>	<i>kālāngeskēdau</i>		<i>kālagḡou</i>
<i>sāndi</i>	<i>kālāngeskēda</i>		<i>kālāngēngēda</i>	<i>kālagḡēda</i>	<i>kālāngeskēda</i>	<i>kālāngēngēda</i>	<i>kālagḡēda</i>

Future.

SUBJECT.	OBJECT.	<i>vīgā</i>	<i>nīgā</i>	<i>ṣīgā</i>	<i>andīgā</i>	<i>nandīgā</i>	<i>sandīgā</i>
<i>va</i>			<i>vāntsoṣkō</i>	<i>vāntsoṣkō</i>		<i>vāntṣēḍaskō</i>	<i>vāntsoṣkō</i>
<i>ni</i>	<i>vāsan</i>		<i>vāntsam</i>	<i>vāntsam</i>	<i>vāśadam</i> ¹	<i>vāntṣādaskō</i>	<i>vāntsam</i>
<i>ṣi</i>	<i>vāsonō</i>		<i>vāntsonō</i>	<i>vāntsonō</i>	<i>vāśāda</i> ¹	<i>vāntṣāda</i> ¹	<i>vāntsonō</i>
<i>āndi</i>			<i>vāntseiṣyē</i>	<i>vāntseiṣyē</i>		<i>vāntseiṣyē</i>	<i>vāntseiṣyē</i>
<i>nāndi</i>	<i>vāsou</i>		<i>vāntsou</i>	<i>vāntsou</i>	<i>vāśadau</i> ¹		<i>vāntsou</i>
<i>sāndi</i>	<i>vāśāda</i> ¹		<i>vāntśāda</i> ¹	<i>vāntśāda</i> ¹	<i>vāśāda</i> ¹	<i>vāntśāda</i>	<i>vāntśāda</i>
<i>va</i>			<i>mōlntsoṣkō</i>	<i>mōlntsoṣkō</i>		<i>mōlntṣēḍaskō</i>	<i>mōlntsoṣkō</i>
<i>ni</i>	<i>mōlesam</i>		<i>mōlntsam</i>	<i>mōlntsam</i>	<i>mōlēśadam</i> ¹		<i>mōlntsam</i>
<i>ṣi</i>	<i>mōlesonō</i>		<i>mōlntsonō</i>	<i>mōlntsonō</i>	<i>mōlēśāda</i> ¹	<i>mōlntṣēḍa</i> ¹	<i>mōlntsonō</i>
<i>āndi</i>			<i>mōlntseiṣyē</i>	<i>mōlntseiṣyē</i>		<i>mōlntseiṣyē</i>	<i>mōlntseiṣyē</i>
<i>nāndi</i>	<i>mōlesou</i>		<i>mōlntsou</i>	<i>mōlntsou</i>	<i>mōlēśadau</i> ¹		<i>mōlntsou</i>
<i>sāndi</i>	<i>mōlēśāda</i> ¹		<i>mōlntśāda</i> ¹	<i>mōlntśāda</i> ¹	<i>mōlēśāda</i> ¹	<i>mōlntśāda</i> ¹	<i>mōlntśāda</i> ¹

¹ All these terminations in which *ṣ* is immediately followed by *a*, have also two other forms, viz. one with *ṣia*, which is doubtless the original one, and which caused the change of *s* into *ṣ* according to §. 18, and one with *śe*, which is nothing but a contraction of *i* + *a* into *e*, just as in Sanskrit *a* + *i* are generally contracted into *e*.

Future.

SUBJECT.	OBJECT.	wúgā	níngā	šíngā	andígā	nandígā	sandígā
wu		máđęsam	máđętsoskō	mátt̄sokšō	máđęšadam ¹	máđęntšęđaskō	mátt̄sokšō
ní		máđęsonō	máđęntsonō	mátt̄sonō	máđęšáda ¹	máđęntšęđá ¹	mátt̄sam
ší			máđęntseiyē	mátt̄seiyē		máđęntseiyē	mátt̄sonō
ándi		máđęsou		mátt̄sou	máđęšadaw ¹		mátt̄seiyē
nándi		máđęšęđá ¹	máđęntšęđá ¹	mátt̄šáda ¹	máđęšáda ¹	máđęntšęđá ¹	mátt̄sou
sándi					máđęšáda ¹		mátt̄šáda ¹
wu		kálagęsam	kálagęntsonšō	káđakt̄sokšō	kálagęšęđam ¹	kálagęntšęđaskō	káđakt̄sokšō
ní		kálagęsonō	kálagęntsonō	káđakt̄sam	kálagęšęđam ¹	kálagęntšęđá ¹	káđakt̄sam
ší			kálagęntseiyē	káđakt̄sonō	kálagęšęđá ¹	kálagęntšęđá ¹	káđakt̄sonō
ándi		kálagęsou		káđakt̄seiyē		kálagęntseiyē	káđakt̄seiyē
nándi		kálagęšęđá	kálagęntšęđá	káđakt̄sou	kálagęšęđaw ¹	kálagęntšęđá ¹	káđakt̄sou
sándi				káđakt̄šáda	kálagęšęđá ¹	kálagęntšęđá ¹	káđakt̄šáda ¹

¹ See Note on p. 109.

The bye-form of the 1st per. sing. mentioned in §. 54 distinguishes the objective 2d and 3d per. sing. and pl. in the following manner.

SUBJECT.	<i>nīgā</i>	<i>šīgā</i>	<i>nandīgā</i>	<i>sandīgā</i>
<i>icu</i>	<i>wūntšeskin,</i>	<i>wūneskin</i>	<i>wūntsaskin,</i>	<i>wūneskin</i>
<i>icu</i>	<i>mólentseskin</i>	<i>mólleskin</i>	<i>mólentsaskin</i>	<i>mólleskin</i>
<i>icu</i>	<i>máđentseskin</i>	<i>máđneskin</i>	<i>máđentsaskin</i>	<i>máđneskin</i>
<i>icu</i>	<i>kálāgentseskin</i>	<i>kálāwneskin</i>	<i>kálāgentsaskin</i>	<i>kálāwneskin</i>

Conjugation II.

§. 97. It may suffice, to illustrate this merely by the two verbs, *wáigin* and *náigin*, which, with the aid of §. 96, will render it easy, to inflect the other verbs in the same manner.

Indefinite I.

SUBJECT.	OBJECT.	<i>wīgā</i>	<i>nīgā</i>	<i>śīgā</i>	<i>andīgā</i>	<i>nandīgā</i>	<i>sandīgā</i>
<i>wu</i>			<i>wūntsegeskin</i>	<i>wūgeskin</i>		<i>wūntsaqaskin</i>	<i>wūgeskin</i>
<i>nī</i>	<i>wūsegegin</i>		<i>wūntsegin</i>	<i>wūgegin</i>	<i>wūsaḡāmin</i>	<i>wūntsaḡei</i>	<i>wūgegin</i>
<i>śī</i>	<i>wūsegin</i>		<i>wūntseḡen</i>	<i>wūḡen</i>	<i>wūsaḡei</i>	<i>wūntseḡen</i>	<i>wūḡen</i>
<i>āndī</i>	<i>wūseḡuwī</i>		<i>wūntsaḡei</i>	<i>wūḡuwī</i>	<i>wūsaḡāwī</i>	<i>wūntsaḡei</i>	<i>wūḡuwī</i>
<i>nāndī</i>	<i>wūsaḡei</i>			<i>wūtsaḡei</i>	<i>wūsaḡei</i>		<i>wūtsaḡei</i>
<i>sāndī</i>							
<i>wu</i>			<i>mādentsegeskin</i>	<i>mādgeskin</i>		<i>mādentsaqaskin</i>	<i>mādgeskin</i>
<i>nī</i>	<i>mādesegemin</i>		<i>mādentsegin</i>	<i>mādgegin</i>	<i>mādesaḡāmin</i>	<i>mādentsaḡei</i>	<i>mādgegin</i>
<i>śī</i>	<i>mādesegin</i>		<i>mādentseḡen</i>	<i>mādtsegin</i>	<i>mādesaḡei</i>	<i>mādentseḡen</i>	<i>mādtsegin</i>
<i>āndī</i>				<i>mādḡen</i>			<i>mādḡen</i>
<i>nāndī</i>	<i>mādeseḡuwī</i>		<i>mādentsaḡei</i>	<i>mādḡuwī</i>	<i>mādesaḡāwī</i>	<i>mādentsaḡei</i>	<i>mādḡuwī</i>
<i>sāndī</i>	<i>mādesaḡei</i>			<i>mādtsaḡei</i>	<i>mādesaḡei</i>		<i>mādtsaḡei</i>

Indefinite II.

SUBJECT.	OBJECT.	wúgā	nígā	šígā	andígā	nandígā	sandígā
wu			wúntsegeskē	wúgeskē		wúntsāgaskē	wúgeskē
ní	wúsegem			wúgem	wúsagām		wúgem
ši	wúsege		wúntsege	wútsēge	wúsāga	wúntsāga	wútsēge
ándi			wúntsegē	wúgē		wúntsegē	wúgē
nándi	wúsegū			wúgū	wúsagau		wúgū
sándi	wúsāga		wúntsāga	wútsāga	wúsāga	wúntsāga	wútsāga
		wúgā & wúwō	nígā & nínō	šígā & šírō	andígā & -rō	nandígā & -rō	sandígā & -rō
wu			mádentsegeskē	mádgeskē		mádentšāgaskē	mádgeskē
ní	mádesegem			mádgem	mádesagām		mádgem
ši	mádesēge		mádentsege	máttsege	mádesāga	mádentšāga	máttsege
ándi			mádentsegē	mádgē		mádentšegē	mádgē
nándi	mádesegū			mádgū	mádesagau		mádgū
sándi	mádesāga		mádentšāga	máttšāga	mádesāga	mádentšāga	máttšāga

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Aorist.

SUBJECT.	OBJECT.	wáǵá & wírō	nǵá & nírō	šǵá & šírō	andǵá & -rō	nandǵá & -rō	sandǵá & -rō
wu			wáǵǵǵeskō ¹	wúǵǵeskō ¹	wáǵǵeskō	wáǵǵeskō ¹	wúǵǵeskō ¹
ni	wúskǵem			wúǵǵem	wúskǵam	wúǵǵem	wúǵǵem
ši	wúskǵunō		wáǵǵǵunō	wúǵǵunō	wúskǵǵa	wáǵǵǵunō	wúǵǵǵunō
ándi			wáǵǵǵǵē	wúǵǵǵē		wáǵǵǵǵē	wúǵǵǵē
nándi	wúskǵǵū			wúǵǵǵū	wúskǵǵau	wúǵǵǵū	wúǵǵǵū
sándi	wúskǵǵǵa		wáǵǵǵǵǵa	wúǵǵǵǵa	wúskǵǵǵa	wáǵǵǵǵǵa	wúǵǵǵǵa
wu			máǵǵǵǵǵeskō ¹	máǵǵǵǵeskō ¹	máǵǵǵǵǵeskō	máǵǵǵǵeskō ¹	máǵǵǵǵeskō ¹
ni	máǵǵǵǵǵem			máǵǵǵǵem	máǵǵǵǵǵam	máǵǵǵǵem	máǵǵǵǵem
ši	máǵǵǵǵǵunō		máǵǵǵǵǵunō	máǵǵǵǵunō	máǵǵǵǵǵǵa	máǵǵǵǵunō	máǵǵǵǵunō
ándi			máǵǵǵǵǵǵē	máǵǵǵǵǵē		máǵǵǵǵǵē	máǵǵǵǵē
nándi	máǵǵǵǵǵǵū			máǵǵǵǵǵū	máǵǵǵǵǵǵau	máǵǵǵǵǵū	máǵǵǵǵū
sándi	máǵǵǵǵǵǵǵa		máǵǵǵǵǵǵǵa	máǵǵǵǵǵǵa	máǵǵǵǵǵǵǵa	máǵǵǵǵǵǵǵa	máǵǵǵǵǵǵǵa

¹ The terminational *ǵ* of the 1st per. sing. in the Aorist and Future is often changed into *u*, probably by the influence of the following *o*; and the terminational *u* of the 3d per. sing. arose in the same way, and is still sometimes sounded like *ǵ*.

Future.

SUBJECT	OBJECT.	<i>wīgā & wīwō</i>	<i>nīgā & nīwō</i>	<i>šīgā & šīwō</i>	<i>andīgā & -rō</i>	<i>nandīgā & -rō</i>	<i>sandīgā & -rō</i>
<i>wu</i>			<i>wūntšīgeskō</i> ¹	<i>wūtšīgeskō</i> ¹	<i>wūntšagaskō</i>	<i>wūntšagaskō</i>	<i>wūtšīgeskō</i> ¹
<i>nī</i>	<i>wūšigem</i>			<i>wūtšigem</i>	<i>wūšagām</i>	<i>wūtšigem</i>	<i>wūtšigem</i>
<i>ši</i>	<i>wūšigunō</i>		<i>wūntšigunō</i>	<i>wūtšigunō</i>	<i>wūšāga</i>	<i>wūntšāga</i>	<i>wūtšigunō</i>
<i>āndī</i>			<i>wūntšigē</i>	<i>wūtšigē</i>		<i>wūntšigē</i>	<i>wūtšigē</i>
<i>nāndī</i>	<i>wūšigū -</i>			<i>wūtšigū</i>	<i>wūšagau</i>	<i>wūntšāga</i>	<i>wūtšigū</i>
<i>sāndī</i>	<i>wūšāga</i>		<i>wūntšāga</i>	<i>wūtšāga</i>	<i>wūšāga</i>	<i>wūntšāga</i>	<i>wūtšāga</i>
<i>wu</i>			<i>mādēntšīgeskō</i> ¹	<i>māttšīgeskō</i> ¹	<i>mādēntšagaskō</i>	<i>mādēntšagaskō</i>	<i>māttšīgeskō</i> ¹
<i>nī</i>	<i>mādēšigem</i>			<i>māttšigem</i>	<i>mādēšagām</i>	<i>māttšigem</i>	<i>māttšigem</i>
<i>ši</i>	<i>mādēšigunō</i>		<i>mādēntšigunō</i>	<i>māttšigunō</i>	<i>mādēšāga</i>	<i>mādēntšāga</i>	<i>māttšigunō</i>
<i>āndī</i>			<i>mādēntšigē</i>	<i>māttšigē</i>		<i>mādēntšigē</i>	<i>māttšigē</i>
<i>nāndī</i>	<i>mādēšigū</i>			<i>māttšigū</i>	<i>mādēšagau</i>	<i>mādēntšāga</i>	<i>māttšigū</i>
<i>sāndī</i>	<i>mādēšāga</i>		<i>mādēntšāga</i>	<i>māttšāga</i>	<i>mādēšāga</i>	<i>mādēntšāga</i>	<i>māttšāga</i>

¹ See note on p. 114.

Imperative Mood.

§. 98. The first person plural, from the nature of the case, can only have the third person for its object; and consequently has only a subjective form, so that we can omit it here altogether. The second person has for its object either the first or the third person.

Conjugation I.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>andígā</i>	<i>šígā & sandígā.</i>
<i>ni</i>		<i>wúṣeṇé</i>	<i>wúṣāné</i>	<i>wúné</i>
<i>náandi</i>		<i>wúṣeṇógō</i>	<i>wúṣānógō</i>	<i>wúnógō</i>
<i>ni</i>		<i>móḷeṣeṇé</i>	<i>móḷeṣāné</i>	<i>móllé</i>
<i>náandi</i>		<i>móḷeṣeṇógō</i>	<i>móḷeṣānógō</i>	<i>móllógō</i>
<i>ni</i>		<i>mádeṣeṇé</i>	<i>mádeṣāné</i>	<i>mánné</i>
<i>náandi</i>		<i>mádeṣeṇógō</i>	<i>mádeṣānógō</i>	<i>mánnógō</i>
<i>ni</i>		<i>kálageṣeṇé</i>	<i>kálageṣāné</i>	<i>kálaṇné</i>
<i>náandi</i>		<i>kálageṣeṇógō</i>	<i>kálageṣānógō</i>	<i>kálaṇnógō</i>

Conjugation II.

		<i>wúrō</i>	<i>andírō</i>	<i>šírō & sandírō.</i>
<i>ni</i>		<i>wúṣeḡeṇé</i>	<i>wúṣagāné</i>	<i>wúḡeṇé</i>
<i>náandi</i>		<i>wúṣeḡeṇógō</i>	<i>wúṣagānógō</i>	<i>wúḡeṇógō</i>
<i>ni</i>		<i>móḷeṣeḡeṇé</i>	<i>móḷeṣagāné</i>	<i>móḷḡeṇé</i> ¹
<i>náandi</i>		<i>móḷeṣeḡeṇógō</i>	<i>móḷeṣagānógō</i>	<i>móḷḡeṇógō</i>
<i>ni</i>		<i>mádeṣeḡeṇé</i>	<i>mádeṣagāné</i>	<i>mádḡeṇé</i>
<i>náandi</i>		<i>mádeṣeḡeṇógō</i>	<i>mádeṣagānógō</i>	<i>mádḡeṇógō</i>
<i>ni</i>		<i>kálageṣeḡeṇé</i>	<i>kálageṣagāné</i>	<i>kálagḡeṇé</i>
<i>náandi</i>		<i>kálageṣeḡeṇógō</i>	<i>kálageṣagānógō</i>	<i>kálagḡeṇógō</i>

¹And *móḷeḡeṇé*, &c.

Negative Mood.

§. 99. This is derived so regularly from the second indefinite tense, that it will be sufficiently illustrated by the verb *wúigin*.

Conjugation I—Present Tense.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā</i> & <i>sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>wúntsęganí</i> ¹	<i>wúņęganí</i> ¹		<i>wúntsasęganí</i> ¹
<i>ni</i>	<i>wúęemmi</i>			<i>wúņęmmi</i>	<i>wúšāmmi</i>	
<i>ši</i>	<i>wúęeni</i>	<i>wúntsęni</i>	<i>wútsęni</i>	<i>wúšāni</i>		<i>wúntsāni</i>
<i>ándi</i>		<i>wúntsęndé</i>	<i>wúnyęndé</i>			<i>wúntsęndé</i>
<i>nándi</i>	<i>wúšūwi</i>		<i>wúńūwi</i>	<i>wúšāwi</i>		
<i>sándi</i>	<i>wúšāni</i>	<i>wúntsāni</i>	<i>wútsāni</i>	<i>wúšāni</i>		<i>wúntsāni</i>

Future Tense.

<i>wu</i>		<i>wúntsasęganí</i>	<i>wútsasęganí</i>		<i>wúntsędasęganí</i>
<i>ni</i>	<i>wúšāmmi</i>		<i>wútsāmmi</i>	<i>wúšādāmmi</i>	
<i>ši</i>	<i>wúšānni</i>	<i>wúństānni</i>	<i>wútsānni</i>	<i>wúšādānni</i>	<i>wúntsādānni</i>
<i>ándi</i>		<i>wúńtseiyęndé</i>	<i>wútsseiyęndé</i>		<i>wúńtseiyęndé</i>
<i>nándi</i>	<i>wúšāwi</i>		<i>wútsāwi</i>	<i>wúšādāwi</i>	
<i>sándi</i>	<i>wúšādāni</i>	<i>wúńtsādāni</i>	<i>wútsādāni</i>	<i>wúšādāni</i>	<i>wúńtsādāni</i>

Conjugation II—Present Tense.

	<i>wúrō</i>	<i>nírō</i>	<i>šírō</i> , <i>sandírō</i>	<i>andírō</i>	<i>nandírō</i>
<i>wu</i>		<i>wúńtseęęęganí</i>	<i>wúęęęganí</i>		<i>wúńtsasasęganí</i>
<i>ni</i>	<i>wúęęęemmi</i>		<i>wúęęęmmi</i>	<i>wúšasęęęmmi</i>	
<i>ši</i>	<i>wúęęęeni</i>	<i>wúńtseęęeni</i>	<i>wútsęęęeni</i>	<i>wúšasęęęani</i>	<i>wúńtsasęęęani</i>
<i>ándi</i>		<i>wúńtseęęęendé</i>	<i>wúęęęęendé</i>		<i>wúńtseęęęęendé</i>
<i>nándi</i>	<i>wúęęęęūwi</i>		<i>wúęęęęūwi</i>	<i>wúšasęęęęūwi</i>	
<i>sándi</i>	<i>wúšasęęęęani</i>	<i>wúńtsasęęęęani</i>	<i>wútsasęęęęani</i>	<i>wúšasęęęęani</i>	<i>wúńtsasęęęęani</i>

¹ And the common form *wúiginí*.

Future Tense.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šigā & sandigā</i>	<i>andigā</i>	<i>nandigā</i>
<i>wu</i>			<i>wúntšigesgāni</i>	<i>wútsigesgāni</i>		<i>wúntšagasgāni</i>
<i>ni</i>	<i>wúšigemmi</i>			<i>wútsigemmi</i>	<i>wúšagāmmi</i>	
<i>ši</i>	<i>wúšigeni</i>	<i>wúntšigeni</i>	<i>wútsigeni</i>	<i>wúšagāni</i>		<i>wúntšagāni</i>
<i>ándi</i>		<i>wúntšigendé</i>	<i>wútsigendé</i>			<i>wúntšigendé</i>
<i>nándi</i>	<i>wúšigūwi</i>		<i>wútsigūwi</i>	<i>wúšagāwi</i>		
<i>sándi</i>	<i>wúšagāni</i>	<i>wúntšagāni</i>	<i>wútsagāni</i>	<i>wúšagāni</i>		<i>wúntšagāni</i>

Conjunctive Mood.

§. 100. This being derived so regularly from the aorist and perfect tenses, it will be sufficient to illustrate it by the verb *wúngin*.

Past Conjunctive.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šigā & sandigā</i>	<i>andigā</i>	<i>nandigā</i>
<i>wu</i>			<i>wūngasgányā</i>	<i>wūgasgányā</i>		<i>wūngedasgányā</i>
<i>ni</i>	<i>wūškāmiā</i>			<i>wūgāmiā</i>	<i>wūškedāmiā</i>	
<i>ši</i>	<i>wūškányā</i>	<i>wūngányā</i>	<i>wūgányā</i>	<i>wūškedányā</i>		<i>wūngedányā</i>
<i>ándi</i>		<i>wūngeiéndē</i>	<i>wūgeiéndē</i>			<i>wūngeiéndē</i>
<i>nándi</i>	<i>wūškōúwiā</i>		<i>wūgōúwiā</i>	<i>wūškedōúwiā</i> ¹		
<i>sándi</i>	<i>wūškedányā</i>	<i>wūngedányā</i>	<i>wūgedányā</i>	<i>wūškedányā</i>		<i>wūngedányā</i>

Future Conjunctive.

<i>wu</i>		<i>wúntšeskā</i>	<i>wúņeskā</i> ²			<i>wúntšaskā</i> ²
<i>ni</i>	<i>wúšemā</i>		<i>wúņemā</i>	<i>wúsamā</i>		
<i>ši</i>	<i>wúšīa</i>	<i>wúntšīa</i>	<i>wútsīa</i>	<i>wúseiya</i>		<i>wúntšeiya</i>
<i>ándi</i>		<i>wúntšēya</i>	<i>wúnyēya</i>			<i>wúntšēya</i>
<i>nándi</i>	<i>wúsuwīa</i>		<i>wúnuwīa</i>	<i>wúšawīa</i>		
<i>sándi</i>	<i>wúseiya</i>	<i>wúntšeiya</i>	<i>wútsēya</i>	<i>wúseiya</i>		<i>wúntšeiya</i>

¹ And *wūškedāmiā*.² And *wūngīa*.

Participial Mood.
 §. 101. This will be illustrated by the verbs *wáigín* and *nángín*.

Conjugation I.

SUBJECT.	w'igā	nīgā	šigā & sandigā	andigā	nandigā
<i>wu</i>		<i>wántseḡana</i> ¹	<i>wáneḡana</i> ¹		<i>wántseḡana</i> ¹
<i>ní</i>	<i>wáḡemma</i>		<i>wáneḡema</i>	<i>wáḡemma</i>	
<i>ši</i>	<i>wáḡena</i>	<i>wántseḡa</i>	<i>wántseḡa</i>	<i>wáḡena</i>	<i>wántseḡa</i> ²
<i>ándi</i>		<i>wántseḡa</i>	<i>wányeḡa</i>		<i>wántseḡa</i>
<i>nándi</i>	<i>wásūwa</i>		<i>wánūwa</i>	<i>wásūwa</i>	
<i>sándi</i>	<i>wásūna</i>	<i>wántseḡa</i>	<i>wántseḡa</i>	<i>wásūna</i>	<i>wántseḡa</i>
<i>wu</i>		<i>mádeḡseḡana</i> ³	<i>máneḡana</i> ³		<i>mádeḡseḡana</i> ³
<i>ní</i>	<i>mádeḡemma</i>		<i>máneḡema</i>	<i>mádeḡemma</i>	
<i>ši</i>	<i>mádeḡena</i>	<i>mádeḡseḡa</i>	<i>mátteḡa</i>	<i>mádeḡena</i>	<i>mádeḡseḡa</i>
<i>ándi</i>		<i>mádeḡseḡa</i>	<i>mányeḡa</i>		<i>mádeḡseḡa</i>
<i>nándi</i>	<i>mádeḡūwa</i>		<i>mánūwa</i>	<i>mádeḡūwa</i>	
<i>sándi</i>	<i>mádeḡūna</i>	<i>mádeḡseḡa</i>	<i>mátteḡa</i>	<i>mádeḡūna</i>	<i>mádeḡseḡa</i>

¹ Also *wáigana*. ² And *wántseḡa*. ³ And *mángana*.

Conjugation II.

SUBJECT.	OBJECT.	<i>wírō</i>	<i>nírō</i>	<i>šírō & sandírō</i>	<i>andírō</i>	<i>nandírō</i>
<i>wu</i>			<i>wúntsegesgana</i>	<i>wúgesgana</i>		<i>wúntsagasgana</i>
<i>ní</i>	<i>wúseggemma</i>		<i>wútgemma</i>		<i>wúsaeggemma</i>	
<i>ši</i>	<i>wúsegena</i>		<i>wútssegena</i>		<i>wúsašana</i>	<i>wútsšana</i>
<i>ándi</i>		<i>wúntsegena</i>	<i>wúšena</i>			<i>wúntsegena</i>
<i>nándi</i>	<i>wúseggewa</i>		<i>wúggewa</i>		<i>wúsašewa</i>	
<i>sándi</i>	<i>wúsašana</i>		<i>wútsšana</i>		<i>wúsašana</i>	<i>wútsšana</i>
<i>wu</i>			<i>mádentsegesgana</i>	<i>mádgsegena</i>		<i>mádentsegesgana</i>
<i>ní</i>	<i>mádeseggemma</i>		<i>mádgemma</i>		<i>mádesaeggemma</i>	
<i>ši</i>	<i>mádesegena</i>		<i>máttsegena</i>		<i>mádesašana</i>	<i>máttšana</i>
<i>ándi</i>		<i>mádentsegena</i>	<i>mádgena</i>			<i>mádentsegena</i>
<i>nándi</i>	<i>mádesegewa</i>		<i>mággewa</i>		<i>mádesašewa</i>	
<i>sándi</i>	<i>mádesašana</i>		<i>máttšana</i>		<i>mádesašana</i>	<i>máttšana</i>

B. Objective Inflection of Verbs in skin.

1. *Verbs in skin not beginning with y.*

§. 102. The objective character of these verbs, corresponds, on the whole, with that of verbs in *ngin*; but it always takes its place *before* the verbal root. Its minor differences may be observed from the following examples.

Indicative Mood.

Here we only illustrate the first indefinite, the aorist, and the future tenses, as the others can be easily derived from these.

Indefinite I.

SUBJECT.	OBJECT.				
	<i>wúgā</i>	<i>nígā</i>	<i>šígā</i> & <i>sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>		<i>ntsédęskin</i>	<i>dískin</i>		<i>ntsádęskin</i>
<i>ni</i>	<i>sédęmin</i>		<i>dímín</i>	<i>sádęmín</i>	
<i>ši</i>	<i>sédin</i>	<i>ntsédin</i>	<i>tsédin</i>	<i>sádin</i>	<i>ntsádin</i>
<i>ándi</i>		<i>ntsédīyen</i>	<i>dīyen*</i>		<i>ntsádiyen</i>
<i>nándi</i>	<i>sęduwī</i>		<i>dīwī</i>	<i>sáduwī</i>	
<i>sándi</i>	<i>sádin</i>	<i>tsádin</i>	<i>tsúdin</i>	<i>sádin</i>	<i>ntsádin</i>
<i>wu</i>		<i>ntsúruskin</i>	<i>rúskin</i>		<i>ntsáruskin</i>
<i>ni</i>	<i>súrūmin</i>		<i>rūmín</i>	<i>sárūmín</i>	
<i>ši</i>	<i>súrui</i>	<i>ntsúrui</i>	<i>tsúrui</i>	<i>sáruí</i>	<i>ntsáruí</i>
<i>ándi</i>		<i>ntsúruiyen</i>	<i>ruiyen</i>		<i>ntsáruiyen</i>
<i>nándi</i>	<i>súruwī</i>		<i>rūwī</i>	<i>sáruwī</i>	
<i>sándi</i>	<i>sáruí</i>	<i>ntsáruí</i>	<i>tsáruí</i>	<i>sáruí</i>	<i>ntsáruí</i>
<i>wu</i>		<i>ntsémaskin</i>	<i>máskin</i>		<i>ntsámaskin</i>
<i>ni</i>	<i>sémagęmín</i>		<i>máęmín</i>	<i>sámagęmín</i>	
<i>ši</i>	<i>sémagin</i>	<i>ntsémagin</i>	<i>tsémagin</i>	<i>sámagin</i>	<i>ntsámagin</i>
<i>ándi</i>		<i>ntsémagēn</i>	<i>mágēn</i>		<i>ntsémagēn</i>
<i>nándi</i>	<i>sémaguwī</i>		<i>máguwī</i>	<i>sámaguwī</i>	
<i>sándi</i>	<i>sámagin</i>	<i>ntsámagin</i>	<i>tsámagin</i>	<i>sámagin</i>	<i>ntsámagin</i>

* Sometimes *en* of the 1st per. pl. may be *long*, but generally a final *n* prefers a *short* vowel before it.

SUBJECT.	OBJECT.				
	<i>wúgā</i>	<i>nígā</i>	<i>šígā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>		<i>ntseladéskin</i>	<i>ladéskin</i>		<i>ntsaladéskin</i>
<i>ni</i>	<i>seládemin</i>		<i>ládemin</i>	<i>saládemin</i>	
<i>ši</i>	<i>seládin</i>	<i>ntseládin</i>	<i>tseládin</i>	<i>saládin</i>	<i>ntsaládin</i>
<i>ándi</i>		<i>ntseládēn</i>	<i>ládēn</i>		<i>ntseládēn</i>
<i>nándi</i>	<i>seláduwī</i>		<i>láduwī</i>	<i>saláduwī</i>	
<i>sándi</i>	<i>saládin</i>	<i>ntsaládin</i>	<i>tsaládin</i>	<i>saládin</i>	<i>ntsaládin</i>
<i>wu</i>		<i>ntsegáreškin</i>	<i>káreškin</i>		<i>ntsagáreškin</i>
<i>ni</i>	<i>segáremin</i>		<i>káremin</i>	<i>sagáremin</i>	
<i>ši</i>	<i>segárin</i>	<i>ntsegárin</i>	<i>tsegárin</i>	<i>sagárin</i>	<i>ntsagárin</i>
<i>ándi</i>		<i>ntsegárēn</i>	<i>kárēn</i>		<i>ntsagárēn</i>
<i>nándi</i>	<i>segáruwī</i>		<i>káruwī</i>	<i>sagáruwī</i>	
<i>sándi</i>	<i>sagárin</i>	<i>ntsagárin</i>	<i>tsagárin</i>	<i>sagárin</i>	<i>ntsagárin</i>
<i>wu</i>		<i>ntsúgōreškin</i>	<i>kōreškin</i>		<i>ntsógōreškin</i>
<i>ni</i>	<i>súgōremin</i>		<i>kōremin</i>	<i>sógōremin</i>	
<i>ši</i>	<i>súgōrin</i>	<i>ntsúgōrin</i>	<i>tsúgōrin</i>	<i>sógōrin</i>	<i>ntsógōrin</i>
<i>ándi</i>		<i>ntsúgōrēn</i>	<i>kōrēn</i>		<i>ntsógōrēn</i>
<i>nándi</i>	<i>súgōruwī</i>		<i>kōruwī</i>	<i>sógōruwī</i>	
<i>sándi</i>	<i>sógōrin</i>	<i>ntsógōrin</i>	<i>tsógōrin</i>	<i>sógōrin</i>	<i>ntsógōrin</i>
<i>wu</i>		<i>ntšebertéskin</i>	<i>pértéskin</i>		<i>ntšabertéskin</i>
<i>ni</i>	<i>šebértemin</i>		<i>pértemin</i>	<i>sabértemin</i>	
<i>ši</i>	<i>šebértin</i>	<i>ntšebértin</i>	<i>tšebértin</i>	<i>sabértin</i>	<i>ntšabértin</i>
<i>ándi</i>		<i>ntšebértēn</i>	<i>pértēn</i>		<i>ntšabértēn</i>
<i>nándi</i>	<i>šebértuwī</i>		<i>pértuwī</i>	<i>sabértuwī</i>	
<i>sándi</i>	<i>sabértin</i>	<i>ntšabértin</i>	<i>tsabértin</i>	<i>sabértin</i>	<i>ntšabértin</i>
<i>wu</i>		<i>ntšergéreškin</i>	<i>géreškin</i>		<i>ntšargéreškin</i>
<i>ni</i>	<i>šergéremin</i>		<i>géremin</i>	<i>sargéremin</i>	
<i>ši</i>	<i>šergérin</i>	<i>ntšergérin</i>	<i>tšergérin</i>	<i>sargérin</i>	<i>ntšargérin</i>
<i>ándi</i>		<i>ntšergérēn</i>	<i>gérēn</i>		<i>ntšergérēn</i>
<i>nándi</i>	<i>šergéruwī</i>		<i>géruwī</i>	<i>sargéruwī</i>	
<i>sándi</i>	<i>sargérin</i>	<i>ntšargérin</i>	<i>tsargérin</i>	<i>sargérin</i>	<i>ntšargérin</i>

Aorist.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>š'gā</i> & <i>sand'ígā</i>	<i>anú'ígā</i>	<i>nand'ígā</i>
<i>wu</i>			<i>ngídískō</i>	<i>kidískō</i>		<i>ngédéskō</i>
<i>ni</i>	<i>skídēm</i>			<i>kídēm</i>	<i>skédēm</i>	
<i>ši</i>	<i>skídō</i>		<i>ngídō</i>	<i>kídō</i>	<i>skédō</i>	<i>ngédō</i>
<i>ándi</i>			<i>ngídiyē</i>	<i>kídiyē</i>		<i>ngídiyē</i>
<i>nándi</i>	<i>skídū</i>			<i>kídū</i>	<i>skédū</i>	
<i>sándi</i>	<i>skédō</i>		<i>ngédō</i>	<i>kédō</i>	<i>skédō</i>	<i>ngédō</i>
<i>wu</i>			<i>ngíruskō</i>	<i>kíruskō</i>		<i>ngéruskō</i>
<i>ni</i>	<i>skírum</i>			<i>kírum</i>	<i>skérum</i>	
<i>ši</i>	<i>skírū</i>		<i>ngírū</i>	<i>kírū</i>	<i>skérū</i>	<i>ngérū</i>
<i>ándi</i>			<i>ngíruiyē</i>	<i>kíruiyē</i>		<i>ngíruiyē</i>
<i>nándi</i>	<i>skírū</i>			<i>kírū</i>	<i>skérū</i>	
<i>sándi</i>	<i>skérū</i>		<i>ngérū</i>	<i>kérū</i>	<i>skérū</i>	<i>ngérū</i>
<i>wu</i>			<i>ngímaskō</i>	<i>kímaskō</i>		<i>ngémaskō</i>
<i>ni</i>	<i>skímāgem</i>			<i>kímāgem</i>	<i>skémāgem</i>	
<i>ši</i>	<i>skímogō</i>		<i>ngímogō</i>	<i>kímogō</i>	<i>skémogō</i>	<i>ngémogō</i>
<i>ándi</i>			<i>ngímagē</i>	<i>kímagē</i>		<i>ngímagē</i>
<i>nándi</i>	<i>skímogū</i>			<i>kímogū</i>	<i>skémogū</i>	
<i>sándi</i>	<i>skémogō</i>		<i>ngémogō</i>	<i>kémogō</i>	<i>skémogō</i>	<i>ngémogō</i>
<i>wu</i>			<i>ngiladéskō</i>	<i>kiladéskō</i>		<i>ngeladéskō</i>
<i>ni</i>	<i>skiládēm</i>			<i>kiládēm</i>	<i>skeládēm</i>	
<i>ši</i>	<i>skiládō</i>		<i>ngiládō</i>	<i>kiládō</i>	<i>skeládō</i>	<i>ngeládō</i>
<i>ándi</i>			<i>ngiládē</i>	<i>kiládē</i>		<i>ngiládē</i>
<i>nándi</i>	<i>skiládū</i>			<i>kiládū</i>	<i>skeládū</i>	
<i>sándi</i>	<i>skeládō</i>		<i>ngeládō</i>	<i>keládō</i>	<i>skeládō</i>	<i>ngeládō</i>
<i>wu</i>			<i>ngigáreskō</i>	<i>kigáreskō</i>		<i>ngegáreskō</i>
<i>ni</i>	<i>skigárem</i>			<i>kigárem</i>	<i>skegárem</i>	
<i>ši</i>	<i>skigárō</i>		<i>ngigárō</i>	<i>kigárō</i>	<i>skegárō</i>	<i>ngegárō</i>
<i>ándi</i>			<i>ngigárē</i>	<i>kigárē</i>		<i>ngigárē</i>
<i>nándi</i>	<i>skigárū</i>			<i>kigárū</i>	<i>skegárū</i>	
<i>sándi</i>	<i>skegárō</i>		<i>ngegárō</i>	<i>kegárō</i>	<i>skegárō</i>	<i>ngegárō</i>

SUBJECT.	OBJECT.	<i>śīgā & sandīgā</i>				
		<i>wúgā</i>	<i>nígā</i>	<i>śīgā & sandīgā</i>	<i>andīgā</i>	<i>nandīgā</i>
<i>wu</i>			<i>ńgígōręskō</i>	<i>kígōręskō</i>		<i>ńgégōręskō</i>
<i>ni</i>	<i>skígōręm</i>			<i>kígōręm</i>	<i>skégōręm</i>	
<i>ši</i>	<i>skígōrō</i>		<i>ńgígōrō</i>	<i>kígōrō</i>	<i>skėgorō</i>	<i>ńgėgorō</i>
<i>ándi</i>			<i>ńgígōrē</i>	<i>kígōrē</i>		<i>ńgígōrē</i>
<i>nándi</i>	<i>skígōrū</i>			<i>kígōrū</i>	<i>skėgorū</i>	
<i>sándi</i>	<i>skėgorō</i>		<i>ńgėgorō</i>	<i>kėgorō</i>	<i>skėgorō</i>	<i>ńgėgorō</i>
<i>wu</i>			<i>ńgibertęskō</i>	<i>kibertęskō</i>		<i>ńgebertęskō</i>
<i>ni</i>	<i>skibertęm</i>			<i>kibertęm</i>	<i>skėbertęm</i>	
<i>ši</i>	<i>skibertō</i>		<i>ńgibertō</i>	<i>kibertō</i>	<i>skėbertō</i>	<i>ńgebertō</i>
<i>ándi</i>			<i>ńgibertē</i>	<i>kibertē</i>		<i>ńgebertē</i>
<i>nándi</i>	<i>skibertū</i>			<i>kibertū</i>	<i>skėbertū</i>	
<i>sándi</i>	<i>skėbertō</i>		<i>ńgebertō</i>	<i>kėbertō</i>	<i>skėbertō</i>	<i>ńgebertō</i>
<i>wu</i>			<i>ńgirgęręskō</i>	<i>kirgęręskō</i>		<i>ńgergęręskō</i>
<i>ni</i>	<i>skirgęręm</i>			<i>kirgęręm</i>	<i>skėrgęręm</i>	
<i>ši</i>	<i>skirgęrō</i>		<i>ńgirgęrō</i>	<i>kirgęrō</i>	<i>skėrgęrō</i>	<i>ńgergęrō</i>
<i>ándi</i>			<i>ńgirgęrē</i>	<i>kirgęrē</i>		<i>ńgirgęrē</i>
<i>nándi</i>	<i>skirgęrū</i>			<i>kirgęrū</i>	<i>skėrgęrū</i>	
<i>sándi</i>	<i>skėrgęrō</i>		<i>ńgergęrō</i>	<i>kėrgęrō</i>	<i>skėrgęrō</i>	<i>ńgergęrō</i>
Future.						
<i>wu</i>			<i>ntšidískō</i>	<i>tšidískō</i>		<i>ntšėdískō</i>
<i>ni</i>	<i>šidęm</i>			<i>tšidęm</i>	<i>šėdęm</i>	
<i>ši</i>	<i>šidō</i>		<i>ntšidō</i>	<i>tšidō</i>	<i>šėdō</i>	<i>ntšėdō</i>
<i>ándi</i>			<i>ntšidiyē</i>	<i>tšidiyē</i>		<i>ntšėdiyē</i>
<i>nándi</i>	<i>šidęm</i>			<i>tšidū</i>	<i>šėdū</i>	
<i>sándi</i>	<i>šėdō</i>		<i>ntšėdō</i>	<i>tšėdō</i>	<i>šėdō</i>	<i>ntšėdō</i>
<i>wu</i>			<i>ntšúruskō</i>	<i>tšúruskō</i>		<i>ntšáruskō</i>
<i>ni</i>	<i>šúrum*</i>			<i>tšúrum</i>	<i>šárum</i>	
<i>ši</i>	<i>šúrū</i>		<i>ntšúrū</i>	<i>tšúrū</i>	<i>šárū</i>	<i>ntšárū</i>
<i>ándi</i>			<i>ntšúruiyē</i>	<i>tšúruiyē</i>		<i>ntšáruiyē</i>
<i>nándi</i>	<i>šúrū</i>			<i>tšúrū</i>	<i>šárū</i>	
<i>sándi</i>	<i>šárū</i>		<i>ntšárū</i>	<i>tšárū</i>	<i>šárū</i>	<i>ntšárū</i>

* Perhaps originally *šiúrum*, etc.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šigā & sandígā</i>	<i>andigā</i>	<i>nandigā</i>
<i>wu</i>			<i>ntšímaskō</i>	<i>tšímaskō</i>		<i>ntšémaskō</i>
<i>ni</i>	<i>šímagem</i>			<i>tšímagem</i>	<i>šémagem</i>	
<i>ši</i>	<i>šímogō</i>	<i>ntšímogō</i>		<i>tšímogō</i>	<i>šémogō</i>	<i>ntšémogō</i>
<i>ándi</i>		<i>ntšímagē</i>		<i>tšímagē</i>		<i>ntšémagē</i>
<i>nándi</i>	<i>šímogū</i>			<i>tšímogū</i>	<i>šémogū</i>	
<i>sándi</i>	<i>šémogō</i>	<i>ntšémogō</i>		<i>tšémogō</i>	<i>šémogō</i>	<i>ntšémogō</i>
<i>wu</i>			<i>ntšiladéskō</i>	<i>tšiladéskō</i>		<i>ntšēladéskō</i>
<i>ni</i>	<i>šiládem</i>			<i>tšiládem</i>	<i>šēladem</i>	
<i>ši</i>	<i>šiládō</i>	<i>ntšiládō</i>		<i>tšiládō</i>	<i>šēládō</i>	<i>ntšēládō</i>
<i>ándi</i>		<i>ntšiládē</i>		<i>tšiládē</i>		<i>ntšēladē</i>
<i>nándi</i>	<i>šiládū</i>			<i>tšiládū</i>	<i>šēládū</i>	
<i>sándi</i>	<i>šēládō</i>	<i>ntšēládō</i>		<i>tšēládō</i>	<i>šēládō</i>	<i>ntšēládō</i>
<i>wu</i>			<i>ntšigáreškō</i>	<i>tšigáreškō</i>		<i>ntšagáreškō</i>
<i>ni</i>	<i>šigárem</i>			<i>tšigárem</i>	<i>šagárem</i>	
<i>ši</i>	<i>šigárō</i>	<i>ntšigárō</i>		<i>tšigárō</i>	<i>šagárō</i>	<i>ntšagárō</i>
<i>ándi</i>		<i>ntšigárē</i>		<i>tšigárē</i>		<i>ntšagárē</i>
<i>nándi</i>	<i>šigárū</i>			<i>tšigárū</i>	<i>šagárū</i>	
<i>sándi</i>	<i>šagárō</i>	<i>ntšagárō</i>		<i>tšagárō</i>	<i>šagárō</i>	<i>ntšagárō</i>
<i>wu</i>			<i>ntšigōreškō</i>	<i>tšigōreškō</i>		<i>ntšógōreškō</i>
<i>ni</i>	<i>šigōrem</i>			<i>tšigōrem</i>	<i>šógōrem</i>	
<i>ši</i>	<i>šigorō</i>	<i>ntšigorō</i>		<i>tšigorō</i>	<i>šógorō</i>	<i>ntšógorō</i>
<i>ándi</i>		<i>ntšigorē</i>		<i>tšigorē</i>		<i>ntšigorē</i>
<i>nándi</i>	<i>šigorū</i>			<i>tšigorū</i>	<i>šógorū</i>	
<i>sándi</i>	<i>šógorō</i>	<i>ntšógorō</i>		<i>tšógorō</i>	<i>šógorō</i>	<i>ntšógorō</i>
<i>wu</i>			<i>ntšibertéskō</i>	<i>tšibertéskō</i>		<i>ntšabertéskō</i>
<i>ni</i>	<i>šibértem</i>			<i>tšibértem</i>	<i>šabértem</i>	
<i>ši</i>	<i>šibértō</i>	<i>ntšibértō</i>		<i>tšibértō</i>	<i>šabértō</i>	<i>ntšabértō</i>
<i>ándi</i>		<i>ntšibértē</i>		<i>tšibértē</i>		<i>ntšibértē</i>
<i>nándi</i>	<i>šibértū</i>			<i>tšibértū</i>	<i>šabértū</i>	
<i>sándi</i>	<i>šabértō</i>	<i>ntšabértō</i>		<i>tšabértō</i>	<i>šabértō</i>	<i>ntšabértō</i>

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntširgēreskō</i>	<i>tširgēreskō</i>		<i>ntšergēreskō</i>
<i>ni</i>	<i>širgērem</i>			<i>tširgērem</i>	<i>šergērem</i>	
<i>ši</i>	<i>širgērō</i>	<i>ntširgērō</i>		<i>tširgērō</i>	<i>šergērō</i>	<i>ntšergērō</i>
<i>ándi</i>		<i>ntširgērē</i>		<i>tširgērē</i>		<i>ntširgērē</i>
<i>nándi</i>	<i>širgērū</i>			<i>tširgērū</i>	<i>šergērū</i>	
<i>sándi</i>	<i>šergērō</i>	<i>ntšergērō</i>		<i>tšergērō</i>	<i>šergērō</i>	<i>ntšergērō</i>

Imperative Mood.

§. 103. The 1st per. having no distinct objective forms, we only give the 2d per. sing. and pl., with the 1st and 3d per. as its object.

Conjugation I.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>andíga</i>	<i>šígā & sandígā</i>
<i>ni</i>	<i>seđé</i>		<i>sadé</i>	<i>dē</i>
<i>nándi</i>	<i>seđógō</i>		<i>sadógō</i>	<i>déogō</i>
<i>ni</i>	<i>súruí</i>		<i>sáruí</i>	<i>ruí</i>
<i>nándi</i>	<i>súruigō</i>		<i>sáruigō</i>	<i>ruígō</i>
<i>ni</i>	<i>šemáge</i>		<i>samáge</i>	<i>máge</i>
<i>nándi</i>	<i>šemágogō</i>		<i>samágogō</i>	<i>mágogō</i>
<i>ni</i>	<i>seładé</i>		<i>saladé</i>	<i>ladé</i>
<i>nándi</i>	<i>seładógō</i>		<i>saladógō</i>	<i>ladógō</i>
<i>ni</i>	<i>seǵáre</i>		<i>sagáre</i>	<i>káre</i>
<i>nándi</i>	<i>seǵárogō</i>		<i>sagárogō</i>	<i>károgō</i>
<i>ni</i>	<i>seǵerté</i>		<i>saberté</i>	<i>perté</i>
<i>nándi</i>	<i>seǵertógō</i>		<i>sabertógō</i>	<i>pertógō</i>
<i>ni</i>	<i>serǵére</i>		<i>sargére</i>	<i>ǵére</i>
<i>nándi</i>	<i>serǵérogō</i>		<i>sargérogō</i>	<i>ǵérogō</i>

Conjugation II. ¹

SUBJECT.	OBJECT.	<i>wírō</i>	<i>andírō</i>	<i>šírō</i> & <i>sandírō</i>
<i>ni</i>		<i>seǵdḗ</i>	<i>sagḗ</i> ²	<i>yigḗ</i>
<i>nándi</i>		<i>seǵdógō</i>	<i>sagdógō</i> ²	<i>yigdógō</i>
<i>ni</i>		<i>seǵemáǵe</i>	<i>sagamáǵe</i>	<i>yigemáǵe</i>
<i>nándi</i>		<i>seǵemáǵogō</i>	<i>sagamáǵogō</i>	<i>yigemáǵogō</i>
<i>ni</i>		<i>seǵeladḗ</i>	<i>sagaladḗ</i>	<i>yigeladḗ</i>
<i>nándi</i>		<i>seǵeladógō</i>	<i>sagaladógō</i>	<i>yigeladógō</i>
<i>ni</i>		<i>seǵakārḗ</i> ³	<i>sagakārḗ</i> ³	<i>yigakārḗ</i> ³
<i>nándi</i>		<i>seǵakārógō</i> ³	<i>sagakārógō</i> ³	<i>yigakārógō</i> ³
<i>ni</i>		<i>seǵepertḗ</i>	<i>sagapertḗ</i>	<i>yigepertḗ</i>
<i>nándi</i>		<i>seǵepertógō</i>	<i>sagapertógō</i>	<i>yigepertógō</i>
<i>ni</i>		<i>sergeǵḗre</i>	<i>sargeǵḗre</i>	<i>yirgeǵḗre</i>
<i>nándi</i>		<i>sergeǵḗrogō</i>	<i>sargeǵḗrogō</i>	<i>yirgeǵḗrogō</i>

Negative Mood.

§. 104. This being so regularly derived from the indicative, it will suffice to illustrate it by only one verb.

Present Negative.

SUBJECT.	OBJECT.	<i>wǵā</i>	<i>nǵā</i>	<i>šǵā</i> & <i>sandǵā</i>	<i>andǵā</i>	<i>nandǵā</i>
<i>wu</i>			<i>ntséǵsganı́</i>	<i>dǵsganı́</i>		<i>ntsáǵsganı́</i>
<i>ni</i>		<i>séǵemmi</i>		<i>dǵimmi</i>	<i>sáǵemmi</i>	
<i>ši</i>		<i>séǵeni</i>	<i>ntséǵeni</i>	<i>tséǵeni</i>	<i>sáǵeni</i>	<i>ntsáǵeni</i>
<i>ándi</i>			<i>ntséǵdiyendḗ</i>	<i>dǵiyendḗ</i>		<i>ntsáǵdiyendḗ</i>
<i>nándi</i>		<i>séǵūwi</i>		<i>dǵūwi</i>	<i>sáǵūwi</i>	
<i>sándi</i>		<i>sáǵeni</i>	<i>ntsáǵeni</i>	<i>tsáǵeni</i>	<i>sáǵeni</i>	<i>ntsáǵeni</i>

¹ Of *rúskin*, no second Conjugation is used.

² Also *sasagḗ* and *sasagdógō*.

³ In all these forms the *k* of the root is also changed into *g*.

Future Negative.

SUBJECT.	OBJECT.	<i>wígā</i>	<i>nígā</i>	<i>šigā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntsídęsganı</i> ¹	<i>tšídęsganı</i> ¹		<i>ntsédęsganı</i> ¹
<i>ni</i>	<i>šídęmmí</i>			<i>tšídęmmí</i>	<i>šédęmmí</i>	
<i>ši</i>	<i>šídęní</i>		<i>ntsídęní</i>	<i>tšídęní</i>	<i>šédęní</i>	<i>ntsédęní</i>
<i>ándi</i>			<i>ntsídilyendé</i>	<i>tšídilyendé</i>		<i>ntsédilyendé</i>
<i>nándi</i>	<i>šídūwí</i>			<i>tšídūwí</i>	<i>šédūwí</i>	
<i>sándi</i>	<i>šédęní</i>		<i>ntsédęní</i>	<i>tšédęní</i>	<i>šédęní</i>	<i>ntsédęní</i>

Conjunctional Mood.

§. 105. This, also, is so regularly formed, that one verb can serve as a paradigm for all the rest.

Past Conjunctional.

SUBJECT.	OBJECT.	<i>wígā</i>	<i>nígā</i>	<i>šigā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ngirusgányā</i>	<i>kirusgányā</i>		<i>ngerusgányā</i>
<i>ni</i>	<i>skirúmiā</i>			<i>kirúmiā</i>	<i>skerúmiā</i>	
<i>ši</i>	<i>skirúnyā</i>		<i>ngirúnyā</i>	<i>kirúnyā</i>	<i>skerúnyā</i>	<i>ngirúnyā</i>
<i>ándi</i>			<i>ngiruiyéndēā</i>	<i>kiruiyéndēā</i>		<i>ngiruiyéndēā</i>
<i>nándi</i>	<i>skirúwiā</i>			<i>kirúwiā</i>	<i>skerúwiā</i>	
<i>sándi</i>	<i>skerúnyā</i>		<i>ngirúnyā</i>	<i>kerúnyā</i>	<i>skerúnyā</i>	<i>ngirúnyā</i>

Future Conjunctional.

<i>wu</i>		<i>ntsúruskīa</i>	<i>rúskīa</i>		<i>ntsáruskīa</i>
<i>ni</i>	<i>súrúmiā</i>		<i>rúmiā</i>	<i>sárúmiā</i>	
<i>ši</i>	<i>súrúiya</i>	<i>ntsúrúiya</i>	<i>tsúrúiya</i>	<i>sárúiya</i>	<i>ntsárúiya</i>
<i>ándi</i>		<i>ntsúrúiyēya</i>	<i>rúiyēya</i>		<i>ntsárúiyēya</i>
<i>nándi</i>	<i>súrúwiā</i>		<i>rúwiā</i>	<i>sárúwiā</i>	
<i>sándi</i>	<i>sárúiya</i>	<i>ntsárúiya</i>	<i>tsárúiya</i>	<i>sárúiya</i>	<i>ntsárúiya</i>

¹ Or with *i* after *d*.

Participial Mood.

§. 106. Here again not more than one paradigm will be required.

Present Participial.

SUBJECT	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā</i> & <i>sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntšladésgana</i>	<i>ladésgana</i>		<i>ntsaladésgana</i>
<i>ni</i>	<i>šladémma</i>			<i>ladémma</i>	<i>šladémma</i>	
<i>ši</i>	<i>šládəna</i>		<i>ntšládəna</i>	<i>tšládəna</i>	<i>šaládəna</i>	<i>ntsaládəna</i>
<i>ándi</i>			<i>ntšládəna</i>	<i>ládəna</i>		<i>ntsaládəna</i>
<i>nándi</i>	<i>šládūwa</i>			<i>ládūwa</i>	<i>šaládūwa</i>	
<i>sándi</i>	<i>šaládəna</i>		<i>ntsaládəna</i>	<i>tsaládəna</i>	<i>šaládəna</i>	<i>ntsaládəna</i>

Past Participial.

<i>wu</i>		<i>nigiladésgana</i>	<i>kiladésgana</i>		<i>nigeladésgana</i>
<i>ni</i>	<i>škiládemma</i>		<i>kiládemma</i>	<i>škiládemma</i>	
<i>ši</i>	<i>škiládəna</i>	<i>nigiládəna</i>	<i>kiládəna</i>	<i>škiládəna</i>	<i>nigeládəna</i>
<i>ándi</i>		<i>nigiládəna</i>	<i>kiládəna</i>		<i>nigeládəna</i>
<i>nándi</i>	<i>škiládūwa</i>		<i>kiládūwa</i>	<i>škiládūwa</i>	
<i>sándi</i>	<i>škiládəna</i>	<i>nigeládəna</i>	<i>keládəna</i>	<i>škiládəna</i>	<i>nigeládəna</i>

Future Participial.

<i>wu</i>		<i>ntšiladésgana</i>	<i>tšiladésgana</i>		<i>ntšeladésgana</i>
<i>ni</i>	<i>šiládemma</i>		<i>tšiládemma</i>	<i>šeládemma</i>	
<i>ši</i>	<i>šiládəna</i>	<i>ntšiládəna</i>	<i>tšiládəna</i>	<i>šeládəna</i>	<i>ntšeládəna</i>
<i>ándi</i>		<i>ntšiládəna</i>	<i>tšiládəna</i>		<i>ntšeládəna</i>
<i>nándi</i>	<i>šiládūwa</i>		<i>tšiládūwa</i>	<i>šeládūwa</i>	
<i>sándi</i>	<i>šeládəna</i>	<i>ntšeládəna</i>	<i>tšeládəna</i>	<i>šeládəna</i>	<i>ntšeládəna</i>

2. *Objective Inflection of Verbs in skin, with the initial y.*

§. 107. These verbs differ from the preceding class chiefly by their losing the initial *y*, in consequence of the objective prefixes, which take its place. This and their other peculiarities will appear from the following examples.

SUBJECT	OBJECT.	Indefinite I.				
		<i>wúgā</i>	<i>nígā</i>	<i>šígā</i> & <i>sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>		<i>ntsískin</i>	<i>yískin</i>			<i>ntsáúleskin</i>
<i>ni</i>	<i>šímin</i>		<i>yímin</i>	<i>sáúlemin</i>		
<i>ši</i>	<i>šin</i>	<i>ntsín</i>	<i>tšin</i>	<i>sáúlin</i>		<i>ntsáúlin</i>
<i>ándi</i>		<i>ntsíyēn</i>	<i>yíyēn</i>			<i>ntsáúiyēn</i>
<i>nándi</i>	<i>šíwī</i>		<i>yíwī</i>	<i>sáúwī</i>		
<i>sándi</i>	<i>sáúlin</i>	<i>ntsáúlin</i>	<i>tsáúlin</i>	<i>sáúlin</i>		<i>ntsáúlin</i>
<i>wu</i>		<i>ntsáskin</i>	<i>yáskin</i>			<i>ntsásáskin</i>
<i>ni</i>	<i>sátēmin</i>		<i>yátēmin</i>	<i>sásátēmin</i>		
<i>ši</i>	<i>sátin</i>	<i>ntsátin</i>	<i>tsátin</i>	<i>sásátin</i>		<i>ntsásátin</i>
<i>ándi</i>		<i>ntsátēn</i>	<i>yátēn</i>			<i>ntsásátēn</i>
<i>nándi</i>	<i>sátuwī</i>		<i>yátuwī</i>	<i>sásátuwī</i>		
<i>sándi</i>	<i>sásátin</i>	<i>ntsásátin</i>	<i>tsásátin</i>	<i>sásátin</i>		<i>ntsásátin</i>
<i>wu</i>		<i>ntsatsēráskin</i>	<i>yětsēráskin</i>			<i>ntsasatsēráskin</i> ¹
<i>ni</i>	<i>satsērámīn</i>		<i>yětsērámīn</i>	<i>sasatsērámīn</i> ¹		
<i>ši</i>	<i>sátserei</i>	<i>ntsátserei</i>	<i>tsátserei</i>	<i>sásatserei</i> ¹		<i>ntsásatserei</i> ¹
<i>ándi</i>		<i>ntsatsereiēn</i>	<i>yětsereiēn</i>			<i>ntsasatsereiēn</i> ¹
<i>nándi</i>	<i>satsēráwī</i>		<i>yětsēráwī</i>	<i>sasatsēráwī</i> ¹		
<i>sándi</i>	<i>sátserei</i>	<i>ntsátserei</i>	<i>tsátserei</i>	<i>sásatserei</i> ¹		<i>ntsásatserei</i> ¹
<i>wu</i>		<i>ntsargáleskin</i>	<i>yargáleskin</i>			<i>ntsasargáleskin</i>
<i>ni</i>	<i>sargálemin</i>		<i>yargálemin</i>	<i>sasargálemin</i>		
<i>ši</i>	<i>sargálin</i>	<i>ntsargálin</i>	<i>tsargálin</i>	<i>sasargálin</i>		<i>ntsasargálin</i>
<i>ándi</i>		<i>ntsargálēn</i>	<i>yargálēn</i>			<i>ntsasargálēn</i>
<i>nándi</i>	<i>sargáluwī</i>		<i>yargáluwī</i>	<i>sasargáluwī</i>		
<i>sándi</i>	<i>sasargálin</i>	<i>ntsasargálin</i>	<i>tsasargálin</i>	<i>sasargálin</i>		<i>ntsasargálin</i>

¹ All these forms have also *satsā,*^o instead of *sasā.*

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā & saulígā</i>	<i>aulígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntsǎ́fuskin</i>	<i>yǎ́fuskin</i>		<i>ntsásǎ́juskin</i>
<i>ni</i>	<i>šǎ́jūmin</i>			<i>yǎ́jūmin</i>	<i>sásǎ́jūmin</i>	
<i>ši</i>	<i>šǎ́jin</i>	<i>ntsǎ́jin</i>		<i>tšǎ́jin</i>	<i>sásǎ́jin</i>	<i>ntsásǎ́jin</i>
<i>ándi</i>		<i>ntsǎ́jēn</i>		<i>yǎ́jēn</i>		<i>ntsásǎ́jēn</i>
<i>nándi</i>	<i>šǎ́juwī</i>			<i>yǎ́juwī</i>	<i>sásǎ́juwī</i>	
<i>sándi</i>	<i>sásǎ́jin</i>	<i>ntsásǎ́jin</i>		<i>tsásǎ́jin</i>	<i>sásǎ́jin</i>	<i>ntsásǎ́jin</i>
<i>wu</i>		<i>ntsákéskin</i>	<i>yákéskin</i>			<i>ntsasákéskin</i>
<i>ni</i>	<i>sákem̄in</i>		<i>yákem̄in</i>	<i>sasákem̄in</i>		
<i>ši</i>	<i>sákin</i>	<i>ntsákin</i>	<i>tsákin</i>	<i>sasákin</i>	<i>ntsasákin</i>	
<i>ándi</i>		<i>ntsákēn</i>	<i>yékēn</i>			<i>ntsasákēn</i>
<i>nándi</i>	<i>sákuwī</i>		<i>yákuwī</i>	<i>sasákuwī</i>		
<i>sándi</i>	<i>sasákin</i>	<i>ntsasákin</i>	<i>tsasákin</i>	<i>sasákin</i>	<i>ntsasákin</i>	
<i>wu</i>		<i>ntsčtséskin</i>	<i>yčtséskin</i>			<i>ntsčščščskin</i>
<i>ni</i>	<i>šščem̄in</i>		<i>yčtsčem̄in</i>	<i>šščšem̄in</i>		
<i>ši</i>	<i>šščšin</i>	<i>ntsčššin</i>	<i>tščššin</i>	<i>šščššin</i>	<i>ntsčšššin</i>	
<i>ándi</i>		<i>ntsčščēn</i>	<i>yčššēn</i>			<i>ntsčšššēn</i>
<i>nándi</i>	<i>šščsuwī</i>		<i>yčššuwī</i>	<i>šščššuwī</i>		
<i>sándi</i>	<i>šščššin</i>	<i>ntsčšššin</i>	<i>tščšššin</i>	<i>šščššin</i>	<i>ntsčšššin</i>	

Aorist.

<i>wu</i>		<i>ngéskō</i>	<i>kčskō</i>		<i>ngčđčskō</i>
<i>ni</i>	<i>skčm̄</i>		<i>kčm̄</i>	<i>skčđčm̄</i>	
<i>ši</i>	<i>skčínō</i>	<i>ngčínō</i>	<i>kčínō</i>	<i>skčđčō</i>	<i>ngčđčō</i>
<i>ándi</i>		<i>ngčíyē</i>	<i>kčíyē</i>		<i>ngčđčíyē</i>
<i>nándi</i>	<i>skčílū</i>		<i>kčou</i>	<i>skčđčū</i>	
<i>sándi</i>	<i>skčđčō</i>	<i>ngčđčō</i>	<i>kčđčō</i>	<i>skčđčō</i>	<i>ngčđčō</i>
<i>wu</i>		<i>ngčáskō</i>	<i>kčáskō</i>		<i>ngčššáskō</i>
<i>ni</i>	<i>skčátčm̄</i>		<i>kčátčm̄</i>	<i>skčššátčm̄</i>	
<i>ši</i>	<i>skčátō</i>	<i>ngčátō</i>	<i>kčátō</i>	<i>skčššátō</i>	<i>ngčššátō</i>
<i>ándi</i>		<i>ngčátē</i>	<i>kčátē</i>		<i>ngčššátē</i>
<i>nándi</i>	<i>skčátū</i>		<i>kčátū</i>	<i>skčššátū</i>	
<i>sándi</i>	<i>skčššátō</i>	<i>ngčššátō</i>	<i>kčššátō</i>	<i>skčššátō</i>	<i>ngčššátō</i>

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šigā</i> & <i>sandigā</i>	<i>andigā</i>	<i>nandígā</i>
<i>wu</i>			<i>ngētseráškō</i>	<i>kētseráškō</i>		<i>ngēsētseráškō</i> ¹
<i>ni</i>	<i>skētserām</i>			<i>kētserām</i>	<i>skēsátserām</i>	
<i>ši</i>	<i>skētserā</i>	<i>ngētserā</i>		<i>kētserā</i>	<i>skēsátserā</i>	<i>ngēsátserā</i>
<i>ándi</i>		<i>ngētseréiyē</i>		<i>kētseréiyē</i>		<i>ngēsatsseréiyē</i>
<i>nándi</i>	<i>skētserau</i>			<i>kētserau</i>	<i>skēsátserau</i>	
<i>sándi</i>	<i>skētserā</i>	<i>ngētserā</i>		<i>kētserā</i>	<i>skēsátserā</i>	<i>ngēsátserā</i> ¹
<i>wu</i>			<i>ngergáleshkō</i>	<i>kerǵáleshkō</i>		<i>ngesargáleshkō</i>
<i>ni</i>	<i>skergálem</i>			<i>kerǵálem</i>	<i>skesargálem</i>	
<i>ši</i>	<i>skergálō</i>	<i>ngergálō</i>		<i>kerǵálō</i>	<i>skesargálō</i>	<i>ngesargálō</i>
<i>ándi</i>		<i>ngergálē</i>		<i>kerǵálē</i>		<i>ngesargálē</i>
<i>nándi</i>	<i>skergálū</i>			<i>kerǵálū</i>	<i>skesargálū</i>	
<i>sándi</i>	<i>skesargálō</i>	<i>ngesargálō</i>		<i>kesargálō</i>	<i>skesargálō</i>	<i>ngesargálō</i>
<i>wu</i>			<i>ngéifuskō</i>	<i>keifuskō</i>		<i>ngéšifuskō</i>
<i>ni</i>	<i>skeifum</i>			<i>keifum</i>	<i>skéšifum</i>	
<i>ši</i>	<i>skeifō</i>	<i>ngéifō</i>		<i>keifō</i>	<i>skéšifō</i>	<i>ngéšifō</i>
<i>ándi</i>		<i>ngéifē</i>		<i>keifē</i>		<i>ngéšifē</i>
<i>nándi</i>	<i>skeifū</i>			<i>keifū</i>	<i>skéšifū</i>	
<i>sándi</i>	<i>skéšifō</i>	<i>ngéšifō</i>		<i>kéšifō</i>	<i>skéšifō</i>	<i>ngéšifō</i>
<i>wu</i>			<i>ngēakéškō</i> ²	<i>kēakéškō</i> ²		<i>ngesakéškō</i> ²
<i>ni</i>	<i>skēákem</i>			<i>kēákem</i>	<i>skēsákem</i>	
<i>ši</i>	<i>skēákō</i>	<i>ngēákō</i>		<i>kēákō</i>	<i>skēsákō</i>	<i>ngesákō</i>
<i>ándi</i>		<i>ngékē</i>		<i>kékē</i>		<i>ngesákē</i>
<i>nándi</i>	<i>skēákū</i>			<i>kēákū</i>	<i>skēsákū</i>	
<i>sándi</i>	<i>skēsákō</i>	<i>ngesákō</i>		<i>kesákō</i>	<i>skēsákō</i>	<i>ngesákō</i>

¹ These forms have also *ngēts* for *ngēs*.

² Also *kuskō* for *kéškō*.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>š'ígā & sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ngětsěskō</i>	<i>kětsěskō</i>		<i>ngěšasěskō</i>
<i>ni</i>	<i>skětsēm</i> ¹			<i>kětsēm</i>	<i>skesásēm</i> ⁵	
<i>ši</i>	<i>skěsō</i>		<i>ngětsō</i>	<i>kětsō</i>	<i>skēsósō</i>	<i>ngēsósō</i>
<i>ándi</i>			<i>ngětsě</i> ³	<i>kětsě</i>		<i>ngesěšě</i>
<i>nándi</i>	<i>skětsū</i> ²			<i>kětsū</i>	<i>skěšěšū</i> ⁶	
<i>sándi</i>	<i>skesěsō</i>		<i>ngesěsō</i> ⁴	<i>kesěsō</i>	<i>skesěsō</i>	<i>ngesěsō</i>

Future.

<i>wu</i>			<i>ntsěskō</i>	<i>tšěskō</i>		<i>ntsědęskō</i>
<i>ni</i>	<i>šēm</i>			<i>tšēm</i>	<i>šędem</i>	
<i>ši</i>	<i>sęínō</i>		<i>ntsęínō</i>	<i>tšęínō</i>	<i>šędō</i>	<i>ntsędō</i>
<i>ándi</i>			<i>ntsęiyē</i>	<i>tšęiyē</i>		<i>ntsędiyē</i>
<i>nándi</i>	<i>šęou</i>			<i>tšęou</i> ⁷	<i>šędū</i>	
<i>sándi</i>	<i>šędō</i>		<i>ntsędō</i>	<i>tšęsātō</i> ⁸	<i>šędō</i>	<i>ntsędō</i>
<i>wu</i>			<i>ntsěšskō</i>	<i>tšěšskō</i>		<i>ntsěšāsšskō</i>
<i>ni</i>	<i>šātēm</i>			<i>tšātēm</i>	<i>šāsātēm</i> ⁹	
<i>ši</i>	<i>šātō</i>		<i>ntsěšātō</i>	<i>tšěšātō</i>	<i>šěšātō</i>	<i>ntsěšātō</i>
<i>ándi</i>			<i>ntsěšātē</i>	<i>tšěšātē</i>		<i>ntsěšātē</i>
<i>nándi</i>	<i>šātū</i>			<i>tšěšātū</i>	<i>šěšātū</i>	
<i>sándi</i>	<i>šěšātō</i>		<i>ntsěšātō</i>	<i>tšěšātō</i>	<i>šěšātō</i>	<i>ntsěšātō</i>
<i>wu</i>			<i>ntsětsęrášskō</i>	<i>tšětsęrášskō</i>		<i>ntsěšatsęrášskō</i>
<i>ni</i>	<i>šětsęrām</i>			<i>tšětsęrām</i>	<i>šětsátęrām</i>	
<i>ši</i>	<i>šětsęrā</i>		<i>ntsětsęrā</i>	<i>tšětsęrā</i>	<i>šětsátęrā</i>	<i>ntsěšatsęrā</i>
<i>ándi</i>			<i>ntsětsęrēiyē</i>	<i>tšětsęrēiyē</i>		<i>ntsěšatsęrēiyē</i>
<i>nándi</i>	<i>šětsęrau</i>			<i>tšětsęrau</i>	<i>šětsátęrau</i>	
<i>sándi</i>	<i>šětsęrā</i>		<i>ntsětsęrā</i>	<i>tšětsęrā</i>	<i>šětsátęrā</i>	<i>ntsěšatsęrā</i>

¹ And *skěsem*.

² And *skěsū*.

³ And *ngětsě*.

⁴ And *ngesěsō*.

⁵ And *kesěsem*.

⁶ And *kesěšū*

⁷ And *tšou*.

⁸ And *tšędō*.

⁹ And *šěšātēm*.

¹⁰ And *tšəsātō*.

SUBJECT.	OBJECT.	<i>wīgā</i>	<i>nīgā</i>	<i>šīgā</i> & <i>sandīgā</i>	<i>andīgā</i>	<i>nandīgā</i>
<i>wu</i>			<i>ntšergáľeskō</i>	<i>tšergáľeskō</i>		<i>ntšesargáľeskō</i>
<i>ni</i>	<i>šergáľem</i>			<i>tšergáľem</i>	<i>šesargáľem</i>	
<i>ši</i>	<i>šargáľō</i>	<i>ntšergáľō</i>	<i>tšergáľō</i>	<i>šesargáľō</i>		<i>ntšesargáľō</i>
<i>ándi</i>			<i>ntšergáľeiyē¹</i>	<i>tšergáľeiyē¹</i>		<i>ntšesargáľeiyē¹</i>
<i>nándi</i>	<i>šargáľū</i>			<i>tšargáľū</i>	<i>šesargáľū</i>	
<i>sándi</i>	<i>šesargáľō</i>	<i>ntšesargáľō</i>	<i>tšesargáľō</i>	<i>šesargáľō</i>		<i>ntšesargáľō</i>
<i>wu</i>			<i>ntšeiľuskō</i>	<i>tšeiľuskō</i>		<i>ntššeiľuskō</i>
<i>ni</i>	<i>seiľum</i>			<i>tšeiľum</i>	<i>ššeiľum</i>	
<i>ši</i>	<i>šeiľō</i>	<i>ntšeiľō</i>	<i>tšeiľō</i>	<i>ššeiľō</i>		<i>ntššeiľō</i>
<i>ándi</i>			<i>ntšeiľē</i>	<i>tšeiľē</i>		<i>ntššeiľē</i>
<i>nándi</i>	<i>seiľū</i>			<i>tšeiľū²</i>	<i>ššeiľū</i>	
<i>sándi</i>	<i>ššeiľō</i>	<i>ntššeiľō</i>	<i>tššeiľō</i>	<i>ššeiľō</i>		<i>ntššeiľō</i>
<i>wu</i>			<i>ntšakéskō</i>	<i>tšakéskō³</i>		<i>ntšesakéskō</i>
<i>ni</i>	<i>sákem</i>			<i>tšákem⁴</i>	<i>šesákem</i>	
<i>ši</i>	<i>šákō</i>	<i>ntšékō</i>	<i>tšákō⁵</i>	<i>šesákō</i>		<i>ntšesákō</i>
<i>ándi</i>		<i>ntšékē</i>	<i>tšékē</i>			<i>ntšesákē</i>
<i>nándi</i>	<i>šákū</i>			<i>tšákū⁶</i>	<i>šesákū</i>	
<i>sándi</i>	<i>šesákō</i>	<i>ntšesákō</i>	<i>tšesákō</i>	<i>šesákō</i>		<i>ntšesákō</i>
<i>wu</i>			<i>ntščtséskō</i>	<i>tščtséskō</i>		<i>ntššššéskō</i>
<i>ni</i>	<i>ššššem</i>			<i>tščtsšem</i>	<i>ššššššem</i>	
<i>ši</i>	<i>ššššō</i>	<i>ntščtsšō</i>	<i>tščtsšō</i>	<i>ššššššō</i>		<i>ntššššššō</i>
<i>ándi</i>		<i>ntščtsšē</i>	<i>tščtsšē</i>			<i>ntššššššē</i>
<i>nándi</i>	<i>ššššū</i>			<i>tščtsšū</i>	<i>ššššššū</i>	
<i>sándi</i>	<i>ššššššō</i>	<i>ntššššššō</i>	<i>tššššššō</i>	<i>ššššššō</i>		<i>ntššššššō</i>

¹ And *lē* for *leiye*.⁴ And *tššakem*.² And *tšššijū*.⁵ And *tššakō*.³ And *tššakéskō*.⁶ And *tššakū*.

Imperative Mood.

§. 108. We again omit the first person, as it has no distinct form for the objective.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>andígā</i>	<i>sígā & sandígā</i>
<i>ní</i>	<i>šē</i>	<i>sáulē</i>	<i>yē</i>	
<i>nándi</i>	<i>šógō</i>	<i>sádogō</i>	<i>yógō</i>	
<i>ní</i>	<i>sáte</i>	<i>sásáte</i>	<i>yáte</i>	
<i>nándi</i>	<i>sátogō</i>	<i>sásátogō</i>	<i>yátogō</i>	
<i>ní</i>	<i>sargále</i>	<i>sasargále</i>	<i>yargále</i>	
<i>nándi</i>	<i>sargátogō</i>	<i>sasargátogō</i>	<i>yargátogō</i>	
<i>ní</i>	<i>šǐje</i>	<i>sásǐje</i>	<i>yǐje</i>	
<i>nándi</i>	<i>šǐjogō</i>	<i>sásǐjogō</i>	<i>yǐjogō</i>	
<i>ní</i>	<i>sáké</i>	<i>sāsáké</i>	<i>yáké</i>	
<i>nándi</i>	<i>sákogō</i>	<i>sasákogō</i>	<i>yákogō</i>	
<i>ní</i>	<i>šēsé</i>	<i>šēsésé</i>	<i>yětsé</i>	
<i>nándi</i>	<i>šēsogō</i>	<i>šēsésogō</i>	<i>yětsogō</i>	

Negative Mood.

§. 109. All verbs agree so fully in the Negative, that they can be illustrated by a single example.

Present Negative.

SUBJECT.	OBJECT.	<i>wúrō</i>	<i>nírō</i>	<i>širō & sandírō</i>	<i>andírō</i>	<i>nandírō</i>
<i>wu</i>		<i>ntsísqani</i>	<i>yísqani</i>			<i>ntsásdesqani</i>
<i>ní</i>	<i>šǐmmí</i>		<i>yǐmmí</i>	<i>sádēmmí</i>		
<i>šǐ</i>	<i>šǐní</i>	<i>ntsǐní</i>	<i>tšǐní</i>	<i>sádēní</i>		<i>ntsádēní</i>
<i>ándi</i>		<i>ntsǐyendé</i>	<i>yǐyendé</i>			<i>ntsásáliyendé</i>
<i>nándi</i>	<i>šǐwí</i>		<i>yǐwí</i>	<i>sádēwí</i>		
<i>sándi</i>	<i>sádēní</i>	<i>ntsádēní</i>	<i>tsádēní</i>	<i>sádēní</i>		<i>ntsádēní</i>

Future Negative.

SUBJECT.	OBJECT.	wúvō	núvō	šúvō & sánívō	andívō	nandívō
wu			ntšésgani	tšésgani		ntšésgani
ní	šémní		ntšéimí	tšémní	šédemní	
ši	šéiví		ntšéiyendé	tšéiví	šédení	ntšédení
ándi				tšéiyendé		ntšéiyendé
nání	šéwí ¹		ntšédení	tšéwí	šédáwí	
sání	šédení			tšédení	šédení	ntšédení

Conjunctive Mood.

§. 110. This, also, is derived so uniformly, that one verb will serve as an example for all the rest.

¹ And šówí.

Past Conjunctional.

SUBJECT.	OBJECT.	wīgā	nīgā	šīgā & sandīgā	andīgā	nandīgā
wu	shergalēmīā	niḡergalēsḡnīya	kergalēsḡnīyā	kergalēmīā	shesargalēmīā	niḡesargalēsḡnīyā
nī	shergalēnyā	niḡergalēnyā	kergalēnyā	kergalēmīā	shesargalēnyā	niḡesargalēnyā
ši	shergalēwīā	niḡergalēndēā	kergalēndēā ¹	kergalēndēā	shesargalēndēā	niḡesargalēndēā ²
āndī	shesargalēwīā	niḡesargalēnyā	kergalēwīā	kergalēwīā	shesargalēwīā	niḡesargalēnyā
nāndī	shesargalēnyā	niḡesargalēnyā	kergalēnyā	kergalēnyā	shesargalēnyā	niḡesargalēnyā
sāndī						
Future Conjunctional.						
wu	ntargalēsḡkīā	yargalēsḡkīā	yargalēsḡkīā	yargalēsḡkīā	ntsasargalēsḡkīā	
nī	sargalēmīā	ntargalēmīā	yargalēmīā	yargalēmīā	ntsasargalēmīā	
ši	sargalīā	ntargalīā	tsargalīā	tsargalīā	ntsasargalīā	
āndī	sargalēnyā	ntargalēnyā	yargalēnyā	yargalēnyā	ntsasargalēnyā	
nāndī	sargalwīā	ntargalwīā	yargalwīā	yargalwīā	ntsasargalwīā	
sāndī	sasargalīā	ntsasargalīā	tsasargalīā	tsasargalīā	ntsasargalīā	

¹ And kergalēndēā.

² And niḡesargalēndēā.

Participial Mood.

§. 111. The objective inflection of the participial will be illustrated by the two verbs, *yākéskin* and *yětséskin*.

Present Participial.

SUBJECT.	OBJECT.	<i>wúgā</i>	<i>nígā</i>	<i>šígā & sandígā</i>	<i>andigā</i>	<i>nandigā</i>
<i>wu</i>			<i>ntsākésgana</i>	<i>yākésgana</i>		<i>ntsasakésgana</i>
<i>ni</i>	<i>sākémma</i>			<i>yākémma</i>	<i>sasakémma</i>	
<i>ši</i>	<i>sákəna</i>	<i>ntsákəna</i>		<i>tsákəna</i>	<i>sasákəna</i>	<i>ntsasákəna</i>
<i>ándi</i>		<i>ntsakéna</i>		<i>yekéna</i>		<i>ntsasakéna</i>
<i>nándi</i>	<i>sákūwa</i>			<i>yákūwa</i>	<i>sasákūwa</i>	
<i>sándi</i>	<i>sasákəna</i>	<i>ntsasákəna</i>		<i>tsasákəna</i>	<i>sasákəna</i>	<i>ntsasákəna</i>
<i>wu</i>		<i>ntsětsésgana</i>		<i>yětsésgana</i>		<i>ntsěšěsésgana</i>
<i>ni</i>	<i>šěsémma</i>			<i>yětsémma</i>	<i>šěšěsémma</i>	
<i>ši</i>	<i>šěsəna</i>	<i>ntsětsəna</i>		<i>tšětsəna</i>	<i>šěšěsəna</i>	<i>ntsěšěsəna</i>
<i>ándi</i>		<i>ntsětsəna</i> ¹		<i>yětsəna</i>		<i>ntsěšěsəna</i>
<i>nándi</i>	<i>šěsūwa</i>			<i>yětsūwa</i>	<i>šěšěsūwa</i>	
<i>sándi</i>	<i>šěšěsəna</i>	<i>ntsěšěsəna</i>		<i>tšěšěsəna</i>	<i>šěšěsəna</i>	<i>ntsěšěsəna</i>

Past Participial.

<i>wu</i>		<i>ngēakésgana</i>		<i>kēakésgana</i>		<i>ngesakésgana</i>
<i>ni</i>	<i>skēakémma</i>			<i>kēakémma</i>	<i>skesakémma</i>	
<i>ši</i>	<i>skēakəna</i>	<i>ngēakəna</i>		<i>kēakəna</i>	<i>skesakəna</i>	<i>ngesakəna</i>
<i>ándi</i>		<i>ngēakéna</i>		<i>kēakéna</i>		<i>ngesakéna</i>
<i>nándi</i>	<i>skēakūwa</i>			<i>kēakūwa</i>	<i>skesakūwa</i>	
<i>sándi</i>	<i>skesakəna</i>	<i>ngesakəna</i>		<i>kesakəna</i>	<i>skesakəna</i>	<i>ngesakəna</i>
<i>wu</i>		<i>ngětsésgana</i>		<i>kětsésgana</i>		<i>ngesěšěsésgana</i>
<i>ni</i>	<i>skětsémma</i> ²			<i>kětsémma</i>	<i>skesěšěsémma</i>	
<i>ši</i>	<i>skětsəna</i> ³	<i>ngětsəna</i>		<i>kětsəna</i>	<i>skesěšěsəna</i>	<i>ngesěšěsəna</i>
<i>ándi</i>		<i>ngětsiəna</i>		<i>kětsiəna</i>		<i>ngesěšěsiəna</i>
<i>nándi</i>	<i>skětsūwa</i>			<i>kětsūwa</i>	<i>skesěšěsūwa</i>	
<i>sándi</i>	<i>skešěsəna</i>	<i>ngesěšěsəna</i>		<i>kešěsəna</i>	<i>skešěsəna</i>	<i>ngesěšěsəna</i>

¹ And *ntsětsiəna*² And *skětsímma*.³ And *ksětsiəna*.

Future Participial.

SUBJECT.	OBJECT.	<i>wígā</i>	<i>nígā</i>	<i>šígā</i> & <i>sandígā</i>	<i>andígā</i>	<i>nandígā</i>
<i>wu</i>			<i>ntšēakésgana</i>	<i>tšēakésgana</i>		<i>ntšesākésgana</i>
<i>ni</i>	<i>šēakémma</i>			<i>tšēakémma</i>	<i>šesšékémma</i>	
<i>ši</i>	<i>šēakēna</i>	<i>ntšēakēna</i>	<i>tšēakēna</i>	<i>šesākēna</i>		<i>ntšesākēna</i>
<i>ándi</i>		<i>ntšēkéna</i>	<i>tšēkéna</i>			<i>ntšesakéna</i>
<i>nándi</i>	<i>šēakúwa</i>		<i>tšēakúwa</i>	<i>šesakúwa</i>		
<i>sándi</i>	<i>šesākēna</i>	<i>ntšesākēna</i>	<i>tšesākēna</i>	<i>šesākēna</i>		<i>ntšesākēna</i>
<i>wu</i>		<i>ntšētšésgana</i>	<i>tšētšésgana</i>			<i>ntšesšésgana</i>
<i>ni</i>	<i>šēsémma</i> ¹		<i>tšētšémma</i>	<i>šesšésimma</i>		
<i>ši</i>	<i>šēsšina</i>	<i>ntšētššina</i>	<i>tšētššina</i>	<i>šesšésšina</i>		<i>ntšesšésšina</i>
<i>ándi</i>		<i>ntšētššičena</i>	<i>tšētššičena</i>			<i>ntšesšésšičena</i>
<i>nándi</i>	<i>šēsšúwa</i>		<i>tšētššúwa</i>	<i>šesšésšúwa</i>		
<i>sándi</i>	<i>šesšésšina</i>	<i>ntšesšésšina</i>	<i>tšesšésšina</i>	<i>šesšésšina</i>		<i>ntšesšésšina</i>

VIII. *Defective Verbs.*

§. 112. By these we understand such verbs as occur only in certain Conjugations, or Moods, or Tenses, or Persons. The first three classes are already illustrated in the above, see §§. 54 and 74. But as a proof that the verb *nágeskin*, "I meet one," was rightly considered as a defective verb of the 2d Conjugation, I may here observe, that Ali assured me that the Mábr and Kóyām tribes still use the form *nángin* or *nánęskin*, for "I go," of which the second conjugation is regularly *nágeskin*, "I go to, towards, *i. e.* I meet one."

Of Verbs defective in the *persons* we may here mention :

1. Certain reciprocal forms which do not naturally occur,

¹ And *šēsšimma*.

except in the plural : *ándi tádēn*, *nándi táduwī*, *sándi tádin*; *ándi táde*, *nándi tādū* and *táduwī*, *sándi tátę*, *tádō*, *tádi*; *ándi katadéndeā* *nándi katađúwiā*, *sándi katadényā*; *ándi tadéna*, *nándi tadúwa*, *sándi táđena*, "to meet."

ándi tabáinyen, *nándi tabáinuwi*, *sándi tabáktsei*, "to agree, &c."

2. As imperative of *tsęskin*, we only met with *áre!* *drogō!* and for the third person plural of *gágeskin*, *támui* is generally used, of which no other forms occur, except it be in the verb *múskin*, "to put on a shirt," perhaps = "to get into it."
3. Certain impersonal verbs, *i.e.* verbs with the subject *dínā* understood, whose final *i* may be long or short—

bínęmšši, "it is winter," or *dínā bínęmšši*, *id.*
bétšši, "it is dry-season."
dibđifútšši, "it is summer."
nęngalútšši, "it is rainy-season."
bigelátšši, "it is spring."
bunyétšši, "it is night."
kaútšši, "it is day."
đértętšši. "it is midnight."

karu đábútšši, "it is noon."
ķanawátšši & *lambođátšši*, "it is famine."
kasalawátšši, "there is plenty (of provisions)."
ķriķuátšši, "there is war."
kaláfiátšši, "there is peace, prosperity."

4. Other Impersonal Verbs.

dámššin, "it flows" (e.g. *ńkī*).
tsúdūrin, "it falls" (viz. *đělāęę*).
tšírętšši, "it is verified" (e.g. *mána*).
tělaktššin, "it drops" (e.g. *ńkī*).
tsámbin, "it burns" (viz. *kánu*).
tsui and *tsétī*, "it is enough."
sétī or *šítō*, "it is enough for me."
ntsétī and *ntšítō*, "it is enough for thee."
tsęręndin, "it aches."

mbétši, "there is, there exists."

wūagátse, "it happens."

wūagátši, "it has happened."

5. The verb *gámgin* is indeed regularly inflected, but *gáptši* is sometimes used impersonally; as, *sándi kām dēge ngáfón gáptši*, "four persons were left behind."

CHAPTER IX.

ETYMOLOGY OF ADVERBS.

§. 113. In an etymological point of view the Kanuri adverbs may be divided into *original*, *converted*, *deflected*, and *compound* adverbs.

§. 114. I. *Original Adverbs* are those which bear no trace of having been derived from other parts of speech. They separate into two classes; viz. those which are unlimited in their use, and those which are each confined to a particular verb or adjective. The former we call *general*, and the latter *specific* adverbs.

1. List of General Adverbs.

ái, "verily, truly, really."

ba, the sign of interrogation.

Perhaps it may be derived from the same source as the German "ob;" Old German "oba;" which, in Old German, was likewise used in *direct* questions see Becker's Gram. I., §. 176.

bágō, "not."

biā, "for nothing, in vain."

bug, *búggō*, "violently, with force."

dúgō, "first, at first, before."

ganí, "not."

gélé, "now."

kádag, "gently, softly."

kúrū, *kúrūma*, "again."

lintá, *lintárō*, "much, very, very much, too much, most."

nda, "here, there, now, where?"

ngálle, *ngálte*, "ever, always, at any time."

ńgei, "so, thus."

ńgō, "behold, here," corre-

sponding with the Hebrew עַדְעַד.	<i>wáge</i> , "soon, immediately, presently."
<i>sérag</i> , "ever, constantly, always."	<i>wónté</i> , "now, then."
<i>tsébed</i> , "the whole day."	<i>yāye</i> , "when" (relative).

2. *List of Specific Adverbs, answering to our "very."*

<i>bug, búggō</i>	<i>keñ</i>	<i>pau</i>	<i>sul</i>	<i>tsai</i>
<i>dē</i>	<i>kédeḡ</i>	<i>pēt</i>	<i>šiliū</i>	<i>tsar</i>
<i>fárei</i>	<i>lai, lei</i>	<i>píot</i>	<i>tarét</i>	<i>tsēr</i>
<i>fog</i>	<i>las</i>	<i>pīt</i>	<i>téles, télessō</i>	<i>tširit</i>
<i>fōg</i>	<i>lon</i>	<i>póleḡ</i>	<i>teñ, ndéñ</i>	<i>tšit</i>
<i>fōr</i>	<i>mēu, mēu</i>	<i>póteḡ</i>	<i>teš</i>	
<i>karañ</i>	<i>ntsíl</i>	<i>sálag</i>	<i>tim</i>	

§. 115. II. *Converted Adverbs* comprise a number of substantives, adjectives, pronouns, and one postposition, which are used adverbially without undergoing any change of form. The following is a list of them.

1. *Substantives converted into adverbs—*

<i>bāli</i> , "to-morrow."	<i>kérma</i> , "presently."
<i>bisgā</i> , "yesterday."	<i>kū</i> , "to-day."
<i>búnyē</i> , "by night."	<i>lēsá</i> , "in the evening."
<i>búrgō</i> , "at first, originally."	<i>mágarifū</i> , "in the evening, about six or seven o'clock."
<i>déregē</i> , "next, after, at last."	<i>méndē</i> , "last year."
<i>dérte</i> , "at midnight."	<i>mínwa</i> , "next year."
<i>fátsar</i> , "at day-break"	<i>wágarē</i> , "on the day after to-morrow."
<i>kátsirī</i> , "at vesper."	
<i>kau dábū</i> , "at noon."	
<i>kémendē</i> , "this year."	

2. *Adjectives converted into adverbs: dūa*, "quickly;" *ganá*, "a little, shortly;" *gáral*, "stretched out;" *ngalā*, "well;" *sérin*, "silently."

3. *Pronouns converted into adverbs: dtēmā*, "therefore;" *ndárā*, "where, whither?" *túgō*, "there, yonder."

4. A *Postposition* converted into adverbs: *gadi*, "as, as if, as when."

§. 116. III. *Deflected Adverbs* are either nouns with case-terminations or inflected verbs.

1. Adverbs formed by the *Locative or Instrumental Case*—

a. Of *Substantives*.—

<i>búrgōn</i> , "at first, originally."	<i>kárq̄igen</i> , "near."
<i>dégan</i> , "without."	<i>ngántšín</i> , "before."
<i>délín</i> , "out of town."	<i>ngáfon</i> , "behind."
<i>fárin</i> , "above, on high."	<i>ségerin</i> , "aside."
<i>júgun</i> , "before."	<i>tsúron</i> , "within."
<i>gánān</i> , "from childhood."	<i>tsáman</i> , "before, previously."

b. Of *Adjectives*.—

<i>dibin</i> , "badly."	<i>ngqlān</i> , "well, fine."
<i>dūan</i> , "quickly."	<i>suluwécinyin</i> , "lazily."
<i>ilān</i> , "slowly, gently."	<i>tságitān</i> , "diligently, zealously."
<i>kánadin</i> , "quietly, meekly."	<i>tsóúnyin</i> , "angrily."
<i>kárūten</i> , "fine, beautifully."	

c. Of *Pronouns*: *átēmān*, "there, then; here, now; there-fore;" *ndán*, "whence?"

2. Adverbs formed by the *Dative Case*.—

a. Of *Substantives*.—

<i>dégārō</i> , "without, out."	<i>ngáforō</i> , "back, backwards."
<i>délirō</i> , "out of town."	<i>ngántširō</i> , "before."
<i>fárirō</i> , "above, up."	<i>ségerirō</i> , "aside."
<i>júgurō</i> , "before, onward."	<i>tsurōrō</i> , "within, inside."
<i>kárq̄gurō</i> , "near."	

b. Of *Adjectives*—

<i>dībirō</i> , “badly.”	<i>ṅgūburō</i> , “much, very.”
<i>dūarō</i> , “quickly.”	<i>sérinnō</i> , “silently.”
<i>īlārō</i> , <i>īlānnō</i> , “softly, gently.”	<i>sūluweirō</i> , “lazily.”
<i>kanadīrō</i> , <i>kanadīnnō</i> , “quietly, meekly.”	<i>tilōmirō</i> , “at once, presently.”
<i>kāriturō</i> , “beautifully.”	<i>tsāgitsārō</i> , “diligently.”
<i>kētsīrō</i> , “sweetly, pleasantly.”	<i>tsōūrō</i> , “angrily, violently.”
<i>ṅgalārō</i> , “well.”	<i>tšīremārō</i> , “truly.”

c. Of *Pronouns*—

<i>āfirō</i> , “because.”	<i>gadērō</i> , “more, again.”
<i>atēmārō</i> , “therefore, on that account.”	<i>ndārārō</i> , “whither? where?”
	<i>nlārō</i> , “whither? where.”

d. Of *Numerals*—

<i>tilōrō</i> , “once.”	<i>yāsgurō</i> , “thrice.”
<i>ndīrō</i> , “twice.”	<i>dēgurō</i> , “four times,” &c. see §. 47.

3. Adverbs are also produced by the *deflection* of the following *verbal forms*—

a. An *Imperative*—*āte*, “not,” see Syntax.

b. A *Conjunctival*—*galāgīa*, “next year,” per ellipsis for *dīnīa galāgīa*, “when the world will have been the present year.”

§. 117. IV. *Compound Adverbs* are formed in the following manner—

1. By connecting a *substantive* and *pronoun*—

<i>bīsgātē</i> , “on the day before yesterday.”	<i>sāfi</i> , <i>yīmpī</i> ? “at what time? when?”
<i>lōktētē</i> , “all that time, at this time, then, now.”	<i>yīmtē</i> , <i>yīmturō</i> , <i>yīmtēmā</i> , <i>yīmtēman</i> , <i>yīmtēmārō</i> , “at that time, at this time, then, now.”
<i>nāten</i> , <i>nāteman</i> , “there, then, immediately, at once,” comp. the German “auf der Stelle.”	

2. By a composition with *yaye* or *so*—

<i>kérmayāyé</i> , “now, at present.”		<i>koágusō</i> , “till now.”
<i>sáfīyāyé</i> , “at any time, always.”		<i>ndáraseon</i> , “everywhere.”
<i>yímpiyāyé</i> , “whenever.”		<i>yímpisō</i> , “at any time, always.”

3. By a composition with *gei*—*áfigei*? “in what manner? how? wherefore? why?” *átegei*, *ategeínyin*, *ategeirō*, *ategeíma*, *ategeímun*, *ategeímārō*, “thus, in such a manner” (*átegei* is at the same time a converted adverb, from the pronoun *átegei*, “such”). *kóagei*, (from *kū*?) “about this time;” *e. g. bālī mínwa kóagei*, “next year about this time.”

4. By *Phraseological Composition*—*nátēn fúgun*, “next time, in future;” *wóntē nígáfon*, “afterwards, hereafter;” *áte naíga*, or *áte náigārō*, or *áte naígátēmārō*, “therefore, on that account;” *átēn dúgō*, “then, at that time, at that moment;” *kūn kásēn*, “henceforth, in future;” *kū adúgusō* or *tām kūrō kuté*, “till to-day, up to this moment.”

CHAPTER X.

ETYMOLOGY OF POSTPOSITIONS.

§. 118. The Kanuri has no *prepositions*, properly so called; for in most cases where other languages have prepositions, it makes use of substantives, but, in a few cases, it employs *postpositions* which correspond to the prepositions of other languages. The following are the postpositions in use—

1. *lan*, “on, upon;” *e. g. múskōlan*, “on the hand.” This appears to have arisen from a noun *lā*, with the locative termination *n*; and, accordingly, *lā* and *n* may

still be separated from one another. I met with this separation in the following two instances—

tsurī yāsgelāten kōā gērgātse, “on the third leap, the man was vexed.”

atēlāman āndi kārgeiyē, “it is on *this* that we live.”

2. *ḍerī* or *ḍerīn*, “round, round about;” *e. g.* *beḷādḍerī* or *beḷādḍerīn*, “round the town.”
3. *naṅga*, “because of, for the sake of, on account of.”
abāni naṅga, “for my father’s sake.”
4. *gadi*, or contracted into *gei*, “as, like;” *āfi gadi*, “like what?” *kōāgei*, “like a man.”

CHAPTER XI.

ETYMOLOGY OF CONJUNCTIONS.

§. 119. I. *Original* conjunctions, *i. e.* words which occur at present in the language only in the capacity of conjunctions, are either simple, or compound, or correlative.

1. *Simple* conjunctions—

rā, “or,” probably standing in the same relation to *rāgeskin*, “I like,” as, *e. g.*, יִשׁ does to וְיִשׁ, and *vel* to *velle*.

sei, sai, “except, but;” *tšā*, “except, unless, when;”
yā, “if.”

2. *Compound* conjunctions—

kwōyā, “if;” *āfeiya*, “if;” *yāyē*, “whether, if, although.”

3. *Correlative* conjunctions—

wa—wa, “both—and.” When added to *o* and *u*, the

w is generally dropped and *a* only appended: *símōa mískōa*, "ear and hand;" *búltūa gádūa*, "the hyena and the hog."

In several cases "i" is changed into *u* when it ought to take *wa*, and then also assumes *a* only, instead of *wa*; e. g. *dígalwa bútsūa*, "a bed and a mat."

The *i* of the personal and possessive pronouns becomes *yu*, and then takes also *a*, instead of *wa*: *nyūa šyūa*, "thou and he;" *andyūa sandyūa*, "we and they;" *yānyūa abānyūa*, "my mother and my father." Sometimes, however, it becomes *nūa šūa*. A final *ē* is likewise changed into *u*; e. g. *yásgūa dēgūa*, "three and four."

n—n or *nyin—nyin*, "both—and, as well—as;" the simple *n* is used after nouns terminating in a vowel, and *nyin* usually after a consonant.

ō—ō, "either—or," viz. after a vowel: *kaldō kuloō*, "either the head, or the money = your money or your life!"

If the final vowel is *ē*, it becomes *u* before *o*: *yásguō dēguō*, "either three or four;" *sóloō kréguō* "either peace or war."

wō—wō, "id.," viz. after consonants, and rarely after vowels: *némwō dāgalwō*, "either the house or the bed."

rā—rā, "whether—or," after vowels and consonants: *dīmīrā pērā*, "whether a sheep or a cow;" *némrā dígalrā*, "whether a house or a bed."

kwōya—kwā or *kōa*, "if—so, if—then."

tšā—kwōga, "if, when."

§. 120. II. Only one of the converted conjunctions is compound, viz. *átēyāyé, átēyāērō*, "and yet, nevertheless," and all the rest are simple. Most of the latter are converted from

adverbs; as, *áfirō*, “why, wherefore;” *átēmā*, *átēman*, *atēmārō*, “therefore;” *dúgō*, “till, until;” *nda*, “then.” One is converted from a postposition, viz. *gei*, “as,” and two from verbs, viz. *áte*, “lest,” which is properly an imperative, and *genyā*, which is properly a conjunctive mood.

CHAPTER XII.

INTERJECTIONS.

§. 121. The language appears to be rather poor in interjections, but we met with the following—

wó! *wóó!* expressive of grief and pain; e. g. *wóó*, *tígini ngásō tserēndin*, “ah! my whole body is aching.”

wóāyō! expressive of grief and complaint; e. g. *wóāyō*, *wúgā kógōsei*, “O! they have beaten me;” *wóāyō*, *yáni pátsegī*, “O! my mother has died.”

yóúwā! expressive of joy and surprise; e. g. *yóúwā*, *kídāni dātši*, “ah! my work is done.”

CHAPTER XIII.

MECHANICAL CONSTRUCTION OF PROPOSITIONS.

I. *Simple Propositions.*

§. 122. In simple propositions the subject almost invariably stands before the predicate. This will here be illustrated by a number of examples.

1. *Indicative Propositions.*

a. *Positive—*

<i>Allā mbētši</i> , “there is a God.”	<i>ši létši</i> , “he is gone.”
<i>wu pāngin</i> , “I hear.”	<i>ándi tsasunuiyē</i> , “we shall die.”

Note 1. In propositions like *tšítsa sándi ndísō*, the expressed subject had better be taken as in apposition to the subject implied in the verb, and the whole translated, "they arose, both of them."

Note 2. The common order of words is inverted, when the statement is made that what precedes is a quotation (comp. Lat. *inquit*. E. says he); as, *yětsarámī ganyá? gonō šírō komándē*, "dost thou believe? said our Lord to him;" *loktéfi tšinyen? gonō yānyē*, "at what o'clock shall we rise? said my mother;" *kánūtę rúsganí, kónō kęnyérirō búltiyē*, "I did not see the fire, said the hyena to the weasel;" *pántsan ndúma bágō, tşę ába pěrōberō yā pěrōbeyē*, "there is nobody in their house, says the girl's mother to the girl's father."

b. Negative—

mei tšení, "the king did not come."

mei tšin bágō, "the king does not come at all."

wu pánganí, "I do not hear it."

ándi tsasunúyendé, "we shall not die."

2. *Interrogative Propositions.* These differ from indicative propositions merely by the *tone*, or by the affix *ba*, which is the sign of interrogation—

‘Allā mbétsi? or *‘Allā mbétsiba?* "is there a God?"

mei tšiba? or *mei tši?* "has the king come?"

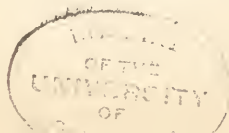
mei tšin bágōba? "does the king not come at all?"

ándi tsasunúyendé? or *tsasunúyendéba?* "shall we not die?"

3. *Imperative Propositions* can have their subject either expressed or included in the verb. In the first case, the subject likewise precedes the verb.

léné! or *ni léné!* "go thou!"

lénogō! or *nándi lénogō!* "go ye!"



lénýogō! or *ándi lénýogō!* "let us go!"

áte lénemmi! or *ni áte lénemmi!* "do not go!"

4. When the predicate is a substantive or adjective, it simply follows the subject, and is not connected with it by a copula; but instead of the latter it sometimes has the affix *gō*.

Allā mei, or *Allā meígō*, "God is the king."

ši meina, or *ši meínagō*, "he is a prince."

ši málam ganí, "he is not a prince," or *ši málam ganígō*, id.

wu meítram ganí, or *meítram ganígō*, "I am not a princess."

II. *Complex Propositions*, with complements of the subject and predicate.

§. 123. *The complements of the subject* may be adjectives, numerals, possessive pronouns, and substantives, either in apposition, or in the genitive case, and participles which may likewise be complemented.

1. *Adjectives and numerals* always follow the subject —
ām wúra nā meibērō létsei, "great men went to the king."
kām tálagā íši, "a poor person came."
mei ndí lẹbála tsádin, "two kings made war."
pẹr úgu tsagáši, "five horses have run away."
2. *Possessive Pronouns* are always suffixed to the subject, even when the latter is defined by adjectives or numerals—
kẹmándẹ kúra, "our Lord is great."
abántsa pẹrntsa tsaládí "their father has sold their horses."
mánáni tilō mbétši, literally, "my word one is there,"
i. e. "I have one word to say."
pẹrni kúrā nui, "my large horse died."
mánántsa tsírẹ gúltsei, "they have spoken their true words," *i. e.* "the truth."

3. *Nouns* in the *genitive case*, or in *apposition* may precede the subject ; but generally they follow it—

Bornúbē mei kām kúra and *mei Bornúbē kām kúra*, “the king of Bornu is a great man.”

abánibē nēm kánuyē tsébuí and *nēm abánibē kánuyē tsébuí*, “fire consumed my father’s house.”

mei abáni lúptši and *abáni mei lúptši*, “my father, the king, has died.”

‘*Ali yayáni létši* and *yayáni ‘Ali létši*, “Ali, my brother, has gone.”

kām dége, kálīa, tsagáši, and *kálīa, kām dége, tsagáši*, “slaves, four in number,” *i. e.* “four slaves have run away.”

4. *Participles*, with their complements before them, follow the subject—

bárbū kām ’dí kálgūni ndalgédāna mána tīlōma manátsāní, “the two thieves who were stealing my shirt did not speak one word.”

wu nāntsúrō léngana tátāntse rúskī, “going to his place, I saw his child.”

§. 124. The *complements of the predicate* may be adverbs, a next and remote object, and an infinitive, which may itself be variously complemented.

1. The *adverbs* may stand either before or after the predicate, yea, even before the subject—

bárbū ilān kádiō, or *bárbū kádiō ilān*, or *ilān bárbū kádiō*, “the thief came softly.”

per dúarō ngéremtšin, or *per ngéremtšin dúarō*, or *dúarō per ngéremtšin*, “the horse gallops quickly.”

The same position is occupied by substantives which are used adverbially—

wu tsédin kádiskō, or *wu kádiskō tsédin*, or *tsédin wu kádiskō*, “I came by land.”

ši múskōn kítā, or *ši kítā múskōn*, or *múskōn ši kítā*, “he caught it with the hand.”

2. *The next and remote objects* can occupy all possible positions with regard to the subject, to the predicate, and to each other—

ši wúrō dá šō, or *ši wúrō šō dá*, or *wúrō ši dá šō*, or *dá ši wúrō šō*, or *ši dá šō wúrō*, or *dā wúrō ši šō*, “he gave me meat.”

wu pēr meírō kúskō, or *wu meírō pēr kúskō*, or *meírō wú pēr kúskō*, or *pēr wu meírō kúskō*, or *wú pēr kúskō meírō*, or *pēr meírō wu kúskō*, “I brought a horse to the king.”

kām kǎnāyē ngúbu tsétšin bágō, “a famine does not kill many people.”

Sometimes the object and its verb are separated from each other by another verb—

wúgā dánem šigórēmba? “wouldest thou stop and ask me?”

wu kū lífā kórōbē, léngin, dúgō Állāyē pēlēsege, búskē, “I ate to-day the corpse of an ass, which God showed me as I walked.”

The position occupied by the next and remote object, can also be occupied by an object and an adverb, or an object and a noun used adverbially—

ši kitábugā ilān gótši, or *ši ilān gótši kitábugā*, or *ilān ši kitábugā gótši*, or *kitábugā ši ilān gótši*, or *ši kitábugā gótši ilān*, or *kitábugā ilān ši gótši*, “he took the book softly.”

ši búltugā kášagarnyin tsétši, or *ši kášagarnyin tsétši*

búltugā, or kášagarnyin ši búltugā tšétši, or búltugā ši kášagarnyin tšétši, or ši búltugā tšétši kášagarnyin, or búltugā kášagarnyin ši tšétši, "he killed a hyena with the sword."

When a proposition contains an adverb, in addition to a next and remote object, the adverb has the same freedom of position.

wu bísgā p̄er meírō kúskō, or bísgā wu p̄er kúskō meírō, or wu p̄er kúskō bísgā meírō, or wu p̄er kúskō meírō bísgā, or wu p̄er bísgā meírō kúskō, "yesterday I brought a horse to the king."

3. The same freedom of position is also extended to an infinitive and its complements which may qualify the predicate—

wu kúyinturō létē rágeskī, or wu létē rágeskī kúyinturō, or kúyinturō wu létē rágeskī, &c., "I like to go far away." wu p̄érni kásugurō ntsátō wánġī, or kásugurō wu p̄érni ntsátō wánġī, or wu p̄érni ntsátō wánġī kásugurō, or wu kásugurō p̄érni ntsátō wánġī, "I will not take my horse to market."

III. Junction of Propositions.

§. 125. In connecting propositions with each other, various means can be adopted—

1. *Conjunctions*, e. g. *ni wúrō kídā šídēm kwōyá, wu nígā beántsóskō, "if thou workest for me, I will pay thee."*
2. *The Conjunctional Mood*: *ni abánigā rúmīa ši labárte gúlentsonō, "when thou shalt see my father, he will tell thee the news." wu pátorō wólteskē léngīa, am páto bēyē wúrō, "ndán kádīm?" tsányā wúyē "káragan kádiskō" nēskīa, am páto bē wúrō "tšírē gúlēmī" tšédábá? "if I*

return home, and the people at home say to me, 'whence camest thou?' and I tell them, 'I came from the forest,' will the people at home say to me, 'thou hast spoken truth?'

wu, kánurō sunōtēm lēgasgēnyā, kánu rúsqanı́, "I, when thou sentest me for fire, and I had gone, did not see fire."

3. Sometimes propositions remain formally *unconnected*, which, in other languages, are joined by conjunctions.

a. Interrogative subordinate propositions:

ngǎlōndē rúiyē tsúlugíba, "let us see whether our beans have come up."

wíné abáni tšiba, "see, if my father has come."

- b. Subordinate propositions expressive of the object of a principal proposition, they being included between the subject and predicate of the latter. The conjunction omitted here is the propositional article, which is also frequently omitted in other languages—

mei Fulátāwa tsagášin tsúruí, "the king sees the Phula flee."

ši tšéntsę dágel tsétei nótši, "he knew that the monkey held his rope."

tšā wu tsábālan wúa nyúa kǎlā fóktseyiyē nōņsganı́ kwōya,
"if I had known that you and I would have met."

bárbu ši kandirayē šígā gurétšin nótšení. "the thief knows not that the hunter watches him."

4. There is in Kanuri a peculiar *encasement of propositions*, one proposition being, as it were, parenthetically inserted or encased in another, which we have sometimes to express by a participial construction, or a conjunction.

ši tsúrō pərbē, ágō tsúrō pərbēn degánā nótšeni, tšijunáté,
 “he who had bought the belly of the horse (what was
 in the belly of the horse he knew not.)”

sundígā dábūntsa fónnem tei, “catch them and tie their
 neck.”

wōkítātē, málamwa bóbōtsa, karánógō, “call the priests,
 and read the letter.”

sándi nášā tilon, méiyē ná tšō, náptsāna, “they were sitting
 on one side, the king having given them a place.”

ándi nā pěrōnēmbērō, kámurō rágē nyē, kásyē, “we are
 come to thy daughter, as we thought we would like
 her for a wife.”

nā nǵalāróbērō, ši kėribē tségā, kádiō, “he came to the
 place of the ram, following the footsteps of the dog.”

kámūtē wúrō nǵā dé šé! “as for this woman, making mar-
 riage, give her to me,” *i.e.* give her to me in marriage.”

nǵúdō kėndegėlan, ām 'gāsō šǵā tsáru, pártse, “the bird
 flies from the court, the people all seeing it.”

nā dǵelsō kasálteirō, kóintse ganá gótse, gerátse, išš, “he
 came to the place where the monkeys bathe, having
 taken to himself a little stone and concealed it.”

pěrōntse karagārō kóayē gótse gǵgī, “the man took her
 girl, and entered the forest.”

karáminíte, wu šǵa sǒbā abániberō, nǵā dískē, yiskī, “as
 for my younger sister, I gave her in marriage to
 my father's friend.”

nírō gerángē kǵuskō, “I hid it, and brought it to thee.”

kámū sandírō kómbū gótse kėinyā, “the woman having
 taken food and given it to them.”

abántsurō níkǵ gótse tšō, “she took water and gave it to
 her father.”

átē, bíndiyē nǵā tšē góntsēni, “lest a beast come and
 take thee.”

wu bėla gaulėrō tátāni táskē lėnėskin, “I will take my child
 and go to another town.”

CHAPTER XIV.

SYNTAX OF SUBSTANTIVES.

§. 126. The *proper names* of persons are generally accompanied by that of a parent, in the following manner: the *patronymics of males* are derived from the name of the *mother* by means of the adjective-termination *mi*, and the *patronymics of females* from that of the *father* by means of the adjective-termination *ram*.

1. *Names of males*—

‘*Ali Eísāmi*, i. e. “*Ali*, whose mother was *Eísā*.”

‘*Atši Kódōmi*, i. e. “*Atši*, whose mother was *Kódō*.”

‘*Ngóama Nánāmi*, i. e. “*Ngóama*, whose mother was *Nánā*.”

‘*Mastáfā Kélūmi*, i. e. “*Mastáfā*, whose mother was *Kélū*.”

‘*Ibram Kárēmi*, “*Ibram*, whose mother was *Kárē*.”

2. *Names of females*—

Eísā Magátširam, i. e. “*Eisa*, whose father was *Magátšī*.”

Lígeram Wámarram, i. e. “*Lígeram*, whose father was *Omar*.”

Kárū Asemáram, i. e. “*Kárū*, whose father was *Asema*.”

Pésām ‘Atširam, i. e. “*Pesam*, whose father was ‘*Atšī*.”

Tsárā Búgarram, i. e. *Sarah*, whose father was *Bugar*.”

The *profession* or *office* of the *father* is often added to the proper name in a similar manner—

1. *Names of males*—

‘*Ali Eísāmi málammī*, i. e. “*Ali*, whose mother was *Eisa*, and whose father was a priest.”

‘*Ibram Kēlūmi mālamtīmī*, “*Ibram*, whose mother was *Kēlūmi*, and whose father was a cattle-owner.”
Dāla kōganāmi, i.e. “*Dala*, whose father was a soldier.”

2. Names of females—

Māriam Atšīram mālamram; i.e. “*Mary*, whose father was the priest *Atšī*.”

Kāru kōganāram, i.e. “*Karu*, whose father was a soldier.”

Eisā bēlamāram, i.e. “*Eisa*, whose father was a magistrate.”

§. 127. The sons of kings and of the first minister of war (*keigama*) are termed *meina*, and the daughters *meiram*. But both these words have the peculiarity of being placed *before* the proper name, as substantives, corresponding to our “prince” and “princess;” although originally they appear to have been real adjectives. In order to express whether a prince or princess is the son or daughter of the king or of the first minister of war, *meimī* and *meiram*, or *keigamāmi* and *keigamāram* are respectively joined to the name.

Children of the king—

meina Būgar meimī, “prince Bugar.”

meina Eisāmi meimī, “prince Eisami.”

meina Mūsā meimī, “prince Moses.”

meiram Tsārā meiram, “princess Sarah.”

meiram Eisā meiram, “princess Eisa.”

meiram Kēlū meiram, “princess Kēlu.”

Children of the *keigamā*—

meina ‘Alī keigamāmi, “prince Ali.”

meina Ibrām keigamāmi, “prince Ibrahim.”

meiram Tsārā keigamāram, “princess Sarah.”

meiram ‘Ašā keigamāram, “princess Asha.”

meiram Būgarram keigamāram, “princess Bugarram.”

The grandsons of a king and of his first minister of war are termed *meidugū*, and the granddaughters *kīngī*. But the king's grandchildren add to their name *meīnāmī* and *meīnāram*, and the *keīgama*'s grandchildren, *keīgamāmī* and *keīgamāram*.

meidugū *‘Ali meīnāmī*, “prince Ali.”

kīngī Tsārā meīnāram, “princess Sara.”

meidugū Būgar keīgawāmī, “prince Bugar.”

kīngī Kārē keīgamāram, “princess Kare.”

Note.—The children of a *meidugū* and *kīngī* have no further distinguishing title, but merely add to their own that of their parents, like other people—*‘Ali meidugū*, *‘Ali kīngīmi*, *Eīsa meidugūrām*.

When the king is addressed, the word *kōma*, which, like our “Lord,” is also used in addressing God, is usually added after the word *mei*, e.g. *mei komāni*, “my lord king.”

§. 128. The Kánurī language has no words exactly corresponding to our “Mr.,” “Mrs.,” “Sir,” “Madam,” and in their stead it uses terms which properly denote family-relations. These terms can be used with or without the proper name, and have generally the suffix of the first person singular of the possessive pronoun.

yáya, = “great grandfather,” “great grandmother,” is used in addressing extremely old people, who are thereby designated as being able to be somebody's real great grandparents, a thing considered most honourable, e.g. *yáyāní*, “my great grandfather!”
yáyāní ‘Ali, “my great grandfather Ali;” *yáyāní Eīsā*.

kagá = “grandfather,” “grandmother,” is used in addressing aged persons, if, by way of compliment, one wishes to express himself so much their junior, that he could be their real grandchild, e.g. *kagāni*, “my grandfather;”

kagáni 'Ibrām, "my grandfather Ibram;" *kagáni Tsārā*, "my grandmother Sarah."

āba = "father" and *yā* = "mother" are used, the first in addressing males, and the second in addressing females, to whom one wishes to show filial reverence. This is the usual mode of address, answering to our "Mr." and "Mrs."—*abāni*, "my father;" *yāni*, "my mother;" *abāni Būgar*, "father Bugar;" *yāni Kārē*, "mother Kare."

yayū = "elder brother," and "elder sister" is used in addressing males and females whom one considers older than oneself, and yet not old enough to be one's parents, e.g. *yayāni*, "my elder brother;" *yayāni Dālā*, "elder brother Dala;" *yayāni 'Amsa*, "elder sister Amsa."

karāmi = "younger brother, younger sister," is used in addressing males and females whom one considers younger than oneself, and yet not so young as to be one's children; e.g. *karāmini*, "my younger brother;" *karāmini Suleīman*, "my younger brother Solomon;" *karāmini Sābēa*, "my younger sister Sabea."

tāta = "child, son, or daughter," is used in addressing those whom one considers so much younger as to admit of one's being their parent, e.g. *tātāni*, "my son;" *tātāni 'Isā*, "my son Jesus," also *tātāni kēngālī 'Isa*, id. If one addresses a female, *pērō* is necessarily added after *tātāni*, e.g. *tātāni pērō*, "my daughter;" *tātāni pērō Ņgoālī*, "my daughter Ngoali."

dīgō = "grandchild, grandson, and granddaughter," is used in addressing youths and children over whom age and experience gives one the superiority of grandparents—*dīgōni*, "my grandson;" *dīgōni Mūsa*, "my grandson Moses;" *dīgōni A'ūa*, "my granddaughter Eve."

yayāri = "great grandchild, great grandson, great granddaughter," is used by very old persons in addressing young people—*yayārīni*, "my great grandchild;" *yayārīni Edīrīsa*, "my great grandson Edirisa;" *yayārīni Magāltum*, "my great granddaughter Magaltum."

§. 129. *A peculiar use of certain other substantives may here be noticed:*

dínīā or *dīnīā* is often used when *we* predicate a thing of the *grammatical* subject—

dīnīā kau dábū, lit. “the world is noon,” *i.e.* “it is noon.”

dīnīā bunétšī, lit. “the world has become night,” *i.e.* “it has become night.”

dīnīā binémtšī, lit. “the world has cold season,” *i.e.* “it is cold season.”

dīnīā nánígalštšī, lit. “the world has rainy season,” *i.e.* “it is rainy season.”

dīnīā bántenyéwa, lit. “the world is hazy,” *i.e.* “it is hazy.”

dīnīā kīnā kadínyā, “when a famine had come.”

dīnīā nemtsēlam, “the sky is darkness,” *i.e.* “there is darkness.”

dīnīā tšítšī, “there is a commotion, an uproar.”

káma, “companion, associate,” is used for our “other,” as the Hebrew עַרְבִי and אֶרֶב.

wítę kóanigā kámānem, “as for me, a man thy fellow,” *i.e.* “who am a man as well as thou, like thyself.”

búrgōwa kámāntsúā kálā fóktsāna, “one cunning one met with the other.”

ndúndē kámāntségā kótseyāyé, ni tšúrum, “thou shalt see whoever of us surpasses the other.”

ágō tilórō dímmaté, kámāntsúrō dímmí kwōyá, “if what thou doest to the one, thou doest not to the other.”

nā, “place,” is used in connexions where other languages employ the word “hand,” or personal pronouns, or even the verb “to have.”

málam wókíta nányin tsémāgī, “the priest took the letter from my hand.”

árgem nántsán ganá ganá tsémāge, "he takes very little millet from their hand."

kérmei nántsən máskē, "I take the kingdom from him."

nā komāndēbērō lēgedányā, komāndērō : " *ándi nānémmō kášyē.*" *Komāndē sandírō* : " *áfi nányin mánuwī?*"

"when they had come to our Lord, they said to our Lord : 'we are come to thee.' Our Lord said to them : 'what do you want of me?'"

wu kamágeŋ bágō nányin, "I have no honey."

For *rō* and *kálā*, see §. 193; for *kām*, *kóá*, *kōńgā*, see §.

sányā, "profession," has this peculiarity, that, when the profession is specified, it is never done by the concrete, but always by the abstract noun.

kríge or *nógana sányāńígō*, "I am a soldier by profession."

yántę sányāńtşúgō, "he is a fisherman by profession."

sábr sányā sōbāńibēgō, "my friend is a merchant by profession."

ši náńdirā or *bírā sányāńtşúgō*, "he is a hunter by profession."

The same rule holds good in reference to *kágalla*, "rank, office," e. g. *ši kágallántşę nátsalla*, "he is a general by rank."

kágallāńęm ńęmbélābá? "art thou a magistrate by office?"

Use of the Cases—Nominative.

§. 130. Few languages having developed a real *Nominative* termination, it is natural that the Bornu should not be very rigid in its use, but often omit it. A noun is often sufficiently marked out as the nominative, when it stands in the proximity of other words with oblique case-terminations. But the use of the nominative termination is a means by which the subject of a proposition can enjoy a more extensive *freedom of position*, without producing any ambiguity in the

construction. It would seem, that this nominative suffix (*ye*) is generally long, but not always.

kānāyē sandīgā tsétei, "hunger seized them."

túlōye kāmāntségā tsūgōrē, "one asks the other."

kānemyē sandīgā gótse, "sleep overwhelms them."

tšílwā nīgampátuyē tšīn gótse, "the cat takes the rat in the mouth."

nem gálifubē kánuyē tsébū, "fire consumes the house of the rich man."

tša meī Bórnumārō kōganawāntsīyē gulgēda, "said his soldiers to the king at Bornu."

§. 131. The *Nominative termination* is sometimes retained before another case-termination—

wáyērō rásīde kām yásge šéogō ! "give me three men !"

yátē málamyērō ! "carry him to the priest !"

nandīyērō állā bārga tsaké ! "may God bless you !"

wáyēga sātē ! "carry me !"

kitābnyēga gótsei, "they took a book."

árgalāmyēga gótsei, "they took a pen."

This may be the case, even when the *accusative termination* which should follow it is omitted, so that, in fact, the nominative becomes an accusative—

yāntsīyē tšírūnī, abāntsīyē tšírūnī, "he cannot see his mother, he cannot see his father."

dātīyē nīgāsō dēnógō, "cook all this flesh."

bélan kāmuyē déptsānī, "they do not leave a woman in the town."

árgemyē rúntsēn ganānogō, tšírāyē rúntsēn ganánogo, "lay down the corn by itself and the sand by itself."

yaláyē wútsī, ánemyē wútsī, "he looked at the north, he looked at the south."

Genitive.

§. 132. With regard to the *position of the genitive* it may be

said, that, in most cases, it immediately follows the word which it qualifies. But this order, although predominant, is yet not unfrequently reversed; and sometimes there is even another word intervening between the genitive and its governing noun. The following instances will illustrate these three different cases—

1. *mána allābē*, “word of God.”
tšírē mánabē, “the truth of the word.”
kánu nem abánibē tsébuí, “fire consumed my father’s house.”
kitábu yayánibē šē, “give me my brother’s book.”
2. *kúguibē kúnā yétsēmin?* “canst thou destroy the appetite of fowls.”
kóábē tšē wúitse, “he looses the man’s rope.”
táta dúlīma sóbāntsi bē mána pāngányā, “the leprous boy having heard his friend’s word.”
šímā pērōtibē kóā, tse, “he shall be the girl’s husband, said he.”
ām wúra kaúbē tsoú pāngédányā, “when the great men had felt the heat of the sun.”
3. *ngampátū tsábā wátšín kúguibē*, “the cat sees the way of the fowls.”
niké tsúlōri ngádlōbē, “the water of the beans boiled.”
áfi rágem krígibē? “what (implement) of war dost thou like?”

§. 133. Of the various relations expressed by the genitive, that of *possession* predominates (*genitivus possessivus*)—

- kálīa allābē* or *kéntšī allābē*, “servant of God.”
pátō abánibē, “my father’s house,”
táta yayánibē, “my brother’s son.”
bérni meíbē, “the king’s residence.”
tsáneí kánubē, “the woman’s clothes.”
ándi Bór nubē, “we of Bornu, or belonging to Bornu.”

The *material*, also, of which a thing consists, its *quality* or the *profession, rank, and office* which one has, can be expressed by a noun in the genitive, (*genitivus qualitativus*)—

lītsām lifulābē, “ a bridle of silver.”

lītsām sūbē, “ a bridle of iron.”

kōšša gēsgābē, “ a wooden spoon.”

kōšša lifulābē, “ a silver spoon.”

ngāwa kārāmbē, “ a shield made of an alligator’s hide.”

ngāwa ngāranbē, “ a shield made of a wild-cow’s hide.”

kāšagar sūbē, “ an iron sword.”

sōbāntse mālambē, “ his friend, the priest.”

sōbāntse kērdibē, “ his friend, the heathen.”

abāni bēlamābē pātsegī, “ my father, the magistrate, has died.”

sōbā meīnābē kāndirābē pātsegī, “ the hunter, the prince’s friend, has died.”

nīte sōbāni tširēbē, “ thou art my friend of a truth ; or, my true, real friend.”

nī pātōbē, wu dēlibē, “ thou art in the house, I in the field ; or, thou belongest to the house, I to the field.”

The lack of a *partitive* use of the genitive is supplied by the postposition *lan*, or by placing the whole of which part is referred to absolutely at the head of a proposition—

tāta kānibē ndīlan tīlō kolōtse tīlō gōtse, “ of the two kids he leaves one and takes one.”

tsānei ilīji rāgem? lit. “ as to cloth, what sort dost thou like? *i. e.* “ what sort of cloth dost thou like?”

§. 134. A genitive whose *governing word* is not expressed has frequently to be rendered in English by, “ men, people, followers, disciples,” or by words like, “ work, office, duty, speech, life, suffering,” &c.—

nábi “*Isabēté sándi kámū tilō gótsa*, “the followers of the prophet Jesus take one wife.”

állabēma šígō tsę, “he said, that he belonged to God; or, was God’s servant.”

kóabē tsúlugī, “the man’s business is over.”

abánibē dátši, “my father’s speech, or work, or life, is over.”

bélamābē béla guréta, “it is the magistrate’s to keep the town.”

kárgunmābē kárgun kęntšo, “it is the doctor’s to give medicine.”

búltū dágl tilō dáubēn tsétā, “the hyena takes one monkey by the neck.”

kámū kómāndēbē tserám̄bī, “the woman paid her debt (*kásu*) to our Lord,” *i. e.* she died.

ándi šiga múskōben teiyendé kwōyá “if we do not take him by his hand.”

kasgimābērō légonō, “he went to the diviner’s.”

abánibērō lén̄gin, “I go to my father’s.”

állabēma šígō, “God’s will be done.”

fúgubēmātiyē tsúrūnī, “he who was before saw it not.”

wu kęrmei šibēn máskī, “I have taken the kingdom from him.”

wúbē dátši, “it is all over with me, I am as good as dead.”

§. 135. The Kanuri, not admitting of composition, has sometimes to make use of a *genitive*, where *we* can *compound*—

rúngō árgęmbē, “millet flour.”

kańgádī pēbē, “cow-horn.”

kídā kúlóbē, “farm-work.”

tábera nęmbē, “house-door.”

ńgampátū káragābē, “bush-cat.”

ši kárgūa tsírēbē, “he is true-hearted.”

Sometimes the genitive is used in a connexion where it must be rendered by our “for, to, in order to, against, towards” —

kátsumū kámūnībēn kágēn wūrō šīmā, "he having given me clothes both for my wife and myself."

kēlfūnēmté lebaíabēbá? "is this thy natron for trade?"

béogō gégā tsáltābē, "axes for cutting trees."

kátkunni tsétēnī, lit. "it does not reach my load," *i. e.* "it is not yet a load for me."

sóbāni nēm kámuntsībē tēmtšī, "my friend built an house for his wife."

kárgun káramābē, "a charm against witches."

kóā tsábā pāntsībē gótšē, "the man took the road towards his home."

ágō kómbuntsábē tšífū, "he buys something for their food."

tsálintšē kou gótībē šīrō tšin, béogōntšē gégā kámtibē šīrō tšin, "he gives him his bag for taking stones, and his axe for cutting wood."

kúmōntšē níkí ntsábē gótšī, "he has taken his calabash for drinking water."

§. 136. It is surprising, that the Genitive termination is often added to an *inflected verb*, or even to a longer *proposition*, similarly to the Hebrew, where a noun can appear in the state of construction before a proposition, *e. g.* 1 Sam. xxv. 15, *מִי הַתְּהַלְכָנִי אֶתְּמָס*; and it is still more surprising that, even in this latter case, there can be an ellipsis of the governing noun, when it may be gathered from the context,

lókṭē tšínógōbē, lit. "the hour of 'rise ye,'" *i. e.* "the hour when God will say 'rise!'" *i. q.* *lókṭē tšítībē*, "the hour of rising," *i. e.* "of the resurrection."

nemé 'ágō yásgetē ndásō nigúbugōbē' *nemé badígonō*, "he began to tell the tale of 'which three things are the greatest?'"

kóā gédīrō debátsēgenābētē sūtogō, "flay the one (*sc.* sheep) of that man who has killed it towards the east."

mánu wásilī rántšē nemétsimbē šī pāntšī, "he heard the word which the white man was saying by himself,"

which is the same as : *mānu wāsīlī rūntṣe nemētṣe-nāté ši pāntšī.*

tatoāñemwa bu, dūgō lēnógōbē, “thou and thy children may eat, before you go.”

§. 137. If a word is defined both by a *noun in the genitive and a possessive pronoun*, the latter is suffixed to that word, and the genitive follows it, in the same way as adjectives do, a construction which we also meet with in Hebrew, *e. g.* *יְעוּצָה*, “my refuge of strength,” *i. e.* “my strong refuge”—

kāsunindē ūgālōbē mánýē, “let us seek our bean-seed,” *i. e.* “beans for seed.”

gōáleāntṣe ūkábē tšífū, “he buys his water-calabash,” *i. e.* “a calabash to fetch water in.”

lētēndē kábēté, “this our going of to-day.”

nemētṣa āšīrbē nemētṣe, “they speak their word of secrecy,” *i. e.* “their secret word.”

kāmūntṣe nīgābē, “his wife of matrimony,” *i. e.* “his married wife.”

kāreintṣe krīgībē tsáptṣe, “he takes his war-instruments together.”

kāšintṣe kómbubē šīrō tšīn, “he gives him his provision of food for the journey.”

§. 138. But generally the genitive and its governing noun, forming only *one logical word*, are also to such an extent dealt with as a *grammatical unit*, that case-terminations and pronouns—often both at the same time—are affixed to the word in the genitive, instead of that qualified by it.

sāndi nā sōbānábērō lētsa, “they go to my friend’s place.”

nā ām wūrabērō īsṣkī, “I came to the place of the great men.”

wu tātā málam kūrābēga rúskī, “I saw the son of the great priest.”

tšī pērō meibē pátseḡendbērō pítseḡe, "he holds it to the mouth of the king's diseased daughter."

kóayē pēran tsūrō kánubēn tsutúlūḡe, "the man takes the leg out of the midst of the fire."

ńḡō, wu íseskī mána bísgábéturō, "behold, I have come on account of the word of yesterday."

tšī tšinnábēn, dátse, "he stops at the entrance of the gate."

úba pēróbēḡa lafeátse, "he salutes the father of the girl."

wu nā kánubéturō légasḡányā, "I having gone to the place of this fire."

kásugū bēla gadēbērō létsei, "they went to the market of another town."

nā létḡe kábū tilóbērō sandígā kēsātō, "they carried them to a place of the distance of one day's walk," *i q. nā létḡe kábū tilowāro sandígā kēsātō*.

šńni ndísō kálígí kánḡarbēyē súktse, "a thorn of the kangar-tree pricks both my legs."

§. 139. When a noun is both defining and defined (the former in regard to one that precedes, and the latter in regard to one that follows) it *may* assume the genitive termination, but more generally it is without it—

sárte kásugū bēlamášibē tséte, "it is the time for the market of a neighbouring town."

kām tšī tšinnábē, "a porter."

tíḡe pērbē kóabē kirúnyā, "he having seen the skin of the man's horse."

pátō bēlāma bēlāberō léḡonō, "he went to the house of the magistrate of the town."

§. 140. The genitive is *pleonastic*, when it is connected with a possessive pronoun, just as in the German provincialism—"meines Knaben sein Buch," or "meines Freundes sein Name"—

yímtemā kitábubē ńḡúbüntse nōḡéda, "on that day they knew the abundance of books."

málamnībē tsūntsēte, kóa málam Eísāmi, "my priest's name was, priest Eísāmi."

ába pērōbē tátābē láfēāntse tsémāge, "the girl's father accepts the boy's salutation."

belátībē tsúntse Kalálāwa, "that town's name was Kalalawa."

meitībē abántse kúra, "he was the king's great uncle."

meībē karámintse meína bóbōtse, "the king's sister calls the prince."

kandíra tīlōbē kídāntse ām wúrayē tsáruí, "the great man had seen the work of the one hunter."

§. 141. The genitive is sometimes *avoided* by the use of a possessive pronoun or an adjective in *wa*.

mána hámma pántšín bágō, "he did not hear the word of any body."

ņem kánībē tšinnāntse pérémtša, "they open the door of the goat-house," *i. q. tšinnaņem kánībē pérémtša*.

káliātē tsúntse Tšētšē, "that slave's name is Tshetshe, *i. q. tsū káliātībē &c.*

búnitē tsúntse dágun bóbōtsei, "they call the name of that fish Dagu," *i. q. tsū búnitībē, &c.*

wu mánātē pántentse wángana, "I dislike the hearing of this word," *i. q. wu pántē mánātībē wángana*.

mei kámuntse táta pērō kēámbō, "a king's wife brought forth a girl."

dími dábuntse kálaktši Potéro, "he directed the sheep's head to the west."

Dative.

§. 142. The proper import of the dative appears to be that of motion towards a place, and therefore it is used after the question "whither?" Then, by applying the idea of motion to time, it is also used of *temporal* duration after the question, "how long?" But although this is its general force, it is sometimes used to indicate quiet rest in a

place after the question "where?" just as languages, which use prepositions, frequently express motion towards and rest in a place by the same preposition. And, accordingly, it is also used in a temporal sense after the question "when?"

Note. The dative termination is sometimes omitted, probably through carelessness of the speaker—

gédi gásgā kúrābē létse, "he went under a large tree."

létsa nem lemānbē, "they go to the warehouse."

§. 143. The dative used of *motion* or *direction* in *space*—

kúlorō tátoántse bóbōtse, "he calls his children to the farm."

tšigāntsurō tsáke, "he puts it into his bag."

tšē dábuntsārō tseregére, "he ties a rope to their neck."

búltū káragāntsurō abgátényā, "the hyena having started for its forest."

búltū tšín nántsārō, sandíyē nā búltubērō tsei, "the hyena comes to them, and they to the hyena."

dími dábuntse Potērō kalátš: yāyé, kóa Gédírō kálaktsege dímiḡa Gédírō debátseḡi, "whenever the sheep had turned its neck to the west, the man turned it to the east, and slaughtered the sheep towards the east."

The dative used of *rest* in *space*—

kāmū tátāntsúá káñemmō bōgeḡányā, "when the woman and her child lay asleep."

§. 144. The dative used of *continuation* in *time*.

kántāge ndírō nabgasḡányā, "he having sat down two months."

kábū mágerō lēgónō, "he went on one week."

kábū yásgurō tsúrō níkbēn degeíyā, "it having remained three days in water."

kábū máge ndí, yásgegeirō túsá, "they wait for about two or three weeks."

wu búnyērō kádískō, "I came in the night, or by night."

kábū ganārō kargúnýā, "they having lived a few days."

§. 145. There is a kind of *absolute* dative, indicating a general relation or reference, which must be expressed in English by "as to, with regard to, according to." This use of the dative, however, does not appear to be very frequent.

kām nūnan, kām 'gányinturō ndásō ngúbugō? "with regard to the dead and the living, who are the more numerous?"

dinar tsuróre kátkuntsurō, "he takes gold according to his load," *i. e.* "as much as he could carry."

mína nūnārō nótseñí, "he knew not of the dead lion," *i. e.* "that the lion was dead."

§. 146. The *remote object* of doubly transitive verbs is always in the dative case, and especially also the *price* at which any thing is sold.

wu kedrigā kígōreškō mána tilórō, "I asked the old man for a word."

ndágurō ládēmin? "at how much dost thou sell it?"

wu péni wútsenārō ladéskī, "I have sold my cow for twelve dollars."

ngúrdegirō wúgā sédenā, "it has made me a lame man."

sándi sóbāni bēlamārō ganátsei, "they made my friend magistrate."

wu sígā sóbānirō kērēneškī, "I have chosen him for my friend."

ši wúgā logóšī ágō kómbubērō, "he begged food of me."

kúlōni rétsei náýā dégurō, "they divided my farm into four parts."

mártegené mánāni kāmūnēmō gúllé, "please, tell my word to thy wife."

kómāndégā kégorō, ágō kárgentsábērō, "they asked our Lord concerning something they had at heart."
níga dérō kóltseiendé, "we cannot let thee (*sc.* go) empty."
állā kábuntšę kúrugurō tšędé! "may God make his days long!"

§. 147. In close connexion with its preceding use, the dative also indicates the person or thing for whose *benefit* or *harm* anything is done (= *dativus commodi et incommodi*)—

málam sandírō állā logótšę, "the priest begs God for them."
abáni nā kárgunmábērō létši wúrō, "my father went to the doctor for me."
‘Ali nęm tętši kámuntsurō, "Ali built a house for his wife."
wúrō kām mánógō! "seek somebody for me!"
málam kárgun tšęđe Fulátāsorō, "the priest makes a charm against all the Phula."

§. 148. In the following examples, where the dative expresses the *purpose* or *object* of an action, it is analogous to the supine (see §. 262); and the difference is merely, that in these cases it is joined with a noun, whereas in the supine it requires an infinitive—

wu níkírō léngin, "I will go for water."
ágō gadérō ganí nānęmmō kášyě, "we have come to thee for nothing else."
kúrguligā lebalārō tšétā, "he seizes the lion for a fight."
kámū gęsgārō létšęna, "the woman is gone for wood."
káliāwa kām'di léğęda ságurō, "two slaves went for grass."

§. 149. And in full contrast with its use just mentioned, the dative also marks the *cause*, *motive*, *reason*, from which an action proceeds, in which case it has to be expressed in English by "on account of, because of, from, through, by," &c.

mána nyúa meínāwa nemęnuwáturō kádiskō, "I am come on

account of the word which thou and the prince have been speaking."

mána átēmārō ni yīrēmin? "wilt thou cry because of this word."

nā meibērō nēmtálagārō létse, "he goes to the king on account of his poverty."

kalígimō nūnātē tīgīntse degēndin, mána kátsallā krīgibērō, "the dead camel's skin shook at the word of the war-chief."

tátoāntse ngásō kǎnārō tsásīrin, "all his children cry from hunger."

ńgō, wu ńšeskī mánāndē bīsgābētūrō, "behold, I have come because of our word of yesterday."

kúrrūntse tsaráganī nēmdibintsúrō, "they do not like the sight of him, because of his badness."

šiga állan māgínaganátēmārō, wúga kolóšī, "he left me on account of my entreating him for God's sake."

Accusative.

§. 150. The accusative termination which seems to be often short, is as frequently omitted as it is used, because this case can generally be easily known from the context, even without distinction of form. It is especially under the following circumstances that the accusative termination can be omitted, without producing the slightest ambiguity—

1. When the subject is distinguished by the nominative termination—

ngampátū kériyē gótse tsúndī, "the dog took and swallowed the cat."

ágō rōnēmyē tšerágenáté, "something which thy soul likes."

táta ngúidōbē tīlō káruwāyē tsédirō kológányā, "the storm having thrown one young bird upon the ground."

2. When the subject stands *before* the object and verb—
mei keigamā bóbōtse, "the king calls the general."

sóbāni kitábū gótšī, "my friend has taken the book."
mālam tsúgutō yayāni, "the priest fetched my brother."

3. When the objective inflection of the verb points out the accusative—

ši nēngalī rum bágō, "thou dost not see him in the rainy season."

kū wu állayē bánāsege, "to-day God helps me."

wu komándē serágī, "the Lord loves me."

For the accusative with a nominative termination, see §. 130.

Locative or Instrumental.

§. 151. This case, as is intimated by its name, expresses the idea of *place* and of *instrumentality*, thus corresponding to the Latin ablative.

As *locative* it generally conveys the idea of quiet rest or existence in a place, but sometimes also the idea of motion from or to a place, in the same way as the prepositions "in, ἐν, 在" do not always denote rest in a place, but sometimes also motion.

1. The locative indicating *rest* or *existence* in a place—

ngō sándi tsúrō nēmbēn, "behold, they are within the house."

kóāni kū páton bágō, "my husband is not at home to-day."

fúgū kemándēbēn dátsa, "they stand before our Lord."

wásilī nígā nōngurō šímdēn ntsákinbá? "should the white man put thee to shame before our eyes?"

pántsen sabaráte, "he prepares himself in his house"

ši tsúrō nígergentsibēn ši tsúruí, "it was within his bag: he saw it."

2. The locative indicating *motion* to a place—

ndúyē pántsen létse, "every one goes to his house."

wu nandígā yáskē bəlányin, "I carry you to my country."

léné belándon, bália wólténé, "go to your town, and return to-morrow."

3. The locative indicating *motion from* a place—

nátēman pántsurō wóltē lēgónō, "he returned from this place, and went to his house."

bérnyin táta karáminibē yóktse, "he comes and drives my brother's son out of the capital."

yimā kasuánēmin tšimérem, "having given it, thou shalt recover from thy sickness."

§. 152. This case is also used in a *temporal* sense, after the question "when?" "since when?" and thus becomes a *casus temporalis*.

In this transfer of *local* relations to *time*, we have again a phenomenon which is not only negrotic, but human—

kərbúfin katámbum? "in what year wast thou born?"

méndē nēngalin yāyáni pádgigunō, "last rainy season my brother died."

kábū yásgeŋ máseŋa nigásō dátšin, "in three days all the provisions will be done."

wu bényēn kádiskō, "I came by night."

sándi ganántsan sōbāgáta, "they were friends from their youth up."

lēnēgenátēman kéogutō? "did he bring it when I had left?"

tšeinyn pátorō, "when they had come home."

But quite as often, if not oftener, the time when any thing happens is indicated by no case-termination whatever—

méndē mei líbgonō, "last year the king died."

kū búnyē sōbāni tšz, "this night my friend came."

šī nēngatī rum bāgō, bíŋem rum bāgō, "thou dost not see him in the rainy or the cold season."

tšuirō kábū tīlō tštse, "the boy rises one day."

mínwa kúlō dískín, "next year I will make a farm."

ńgali ndi ńmtę dātšin, “in two years this house will be done.”

§. 153. As *instrumental* this case marks the instrument or means by which an object is effected—

áte kámyē gulóndon pēlēsęni, “let no one point at me with his finger.”

tsánna bārēmābētę tsánna ńgāsōga kótši kętšin, “the heaven of the agriculturist surpasses every heaven in pleasantness.”

ńgā rátal ńdin bēńgin, “I will pay thee with two dollars.”
pépęton kálántę baktę, “he knocks his head with the wing.”
ńdúyāye kámántęgā dúnōn kótšenátę, “every one who exceeds the other in strength.”

wu dımi rátal dęgen yıbuskı, “I bought a sheep for four dollars.”

kęgama ńAli Marēmányın ńigā bóbótsei, “they call him by (the name of) Ali Maremi.

kádi mđlamnyın ńigā bóbótsei ńęmgalántsurō, “they call him by (the title of) ‘priest-serpent,’ on account of its harmlessness.”

kóa meı sōbántę tılōa, pērōntę tılōa, káliántę tılōa, sándi dęge, káligimōntsa tılōn ńgu, “there was a king who had one friend, one daughter, and one slave; they were four of them, and with one camel five.”

§. 154. Besides the case mentioned in §. 138., there are some others in which the *case-termination is separated from the word to which it more immediately belongs*, and which may here be brought under one view—

1. The noun, which is an appositional explanation of another, takes the case-termination, properly belonging to the noun explained—

bęla, tsántę Dámāturátęn nábgęda, “they settled in a town of the name of Dámāturū.”

bēla tīlō, tsúntse Tságalārītēn, keigamū létse náptšī, “the general went and settled in a certain town of the name of Tságalārī.”

šī kōa, abántse núnārō, rítšī, “he fears the man whose father is dead.”

lénógō, mei kómānīrō, gúllogō! “go and tell my lord, the king.”

pátō sōbántse meínābērō létse, “he went to the house of his friend, the prince.”

kónō kērdiyē sōbántse málamō, “said the heathen to his friend, the priest.”

yítēmté kálā nāndi málamwáben, “this sin is on the head of you, the priests.”

2. The last only of two or more nouns which are connected by the terminational conjunctions *n*, *nyin*, *wa*, bears the case-termination which properly belongs to each of them; just as we say, by an opposite omission, *e.g.* “the view of the master and his whole school.”

mána ába keárin meínānbē, “conversation of an old man and a prince.”

lénégē, yānyúa abányūarō gúlīgē, “I go and tell it to my mother and my father.”

kónō kōayē ngampátūa kēriwārō, “said the man to the cat and the dog.”

3. In like manner the termination stands only after the last of two words which are repeated for the purpose of expressing distribution or emphasis—

tīlō tīlōn dánógō! “stand up one by one!”

ilā ilān nāntsurō léné, “go very softly to its place.”

ilā ilān wólti, “he returned very gently.”

4. When a noun is qualified by an adjective or a more

enlarged adjectival complement, the last of the qualifying words has the termination belonging to the noun—

ši málam kúrāteḡā rítši, “he fears the great priest.”

kāmū bīnī tátāntse ganārō tši, “the woman gave the fish to her little boy.”

nā létḡ kábū tilowárō sandiga keśátō, “they carried them to a place at the distance of one day’s walk.”

§. 155. The preceding rule forms a natural transition to that most peculiar phenomenon of the Kanuri by which *case-terminations* are *suffixed to finite verbs*. This peculiarity occurs when the adjectival qualification of a noun is couched in a subordinate (relative) proposition.

Thus the case-terminations can be suffixed to—

1. A verb in the *Indefinite I*.

nā koúga ganátšinga kámuntsurō pēlētseḡe, “he shows his wife the place where he laid down the stone.”

nā dā ganányenturō kólōgonógō, “put it in the place where we keep the flesh.”

táta ganá tsúrō díbalbēn tšinyē sandiga kírū, “a little boy who came in the way saw them.”

pátō kómāntse létšinnō lēḡda, “they went to a house whose master slept.”

méiyē kóá kánirō wóltšinga bóbbōtseḡe, “the king calls the man that can turn himself into a goat.”

nā kómbū dētseirō sáteḡe, “they carry me to a place where they cook food.”

kámpū mána kóá lemán sadáktšimbē pántsei, “the blind men hear the word of the man that gives away goods as alms.”

nā dáḡḡsō kḡlāindō tsádinbērō kádiō, “he came to the place where all the monkeys were playing.”

nā dáḡḡl tšírīnbērō tšia, “he having come to the place where the monkey was crying.”

nā kṅgal tsúlūginnō úbgāte, "he starts for the place where the sun rises."

táta wurátse, lelétšinnō wóltšia, "the child having grown and become able to walk about."

2. Rarely an *Aorist* or *Indefinite II*.

kámū, ši kóantsúa, nígā kédōman táta tīlō gényā, tsasámbūnī,
"a woman and her husband had only one child since they were married."

ši nā tšerágurō dégan létšin, "it walks without where it likes."

3. A verb in the *negative*—

táta ganá áfima nótšenírō kērmei abántsiyē tšínáté,
"when his father gives the government to the little boy who knows nothing."

mána yā kintan, táta kintan nígdlēma tabáksānībē, "narration of a stepmother and step-children never agreeing."

4. A verb in the *participial*—

mána bísgā nemēnyenáturō kádískō, "I come on account of the word which we were speaking yesterday."

lénnyē nā pērō gúllemmābéturō, "let us go where the girl is of whom thou hast spoken."

kátsallā krígebē sandígā tsáruí gerátanan, "the officers see them in the place where they were hidden."

per šírō méiyē tšebátsenārō tséba, "he mounts the horse which the king had sent him."

kām šyúa tságādenátéga tsúruiya, "when he sees the man with whom he had been quarrelling."

labár yántsa meínayē tsétanābē pántsei, "they heard the news of their mother, whom the prince had caught."

nā wúgā sunótemmáturō wu légasgányā, "I having gone to the place where thou sentest me."

kóayē kóá šírō fóksaganārō, "the man said to the man whom they had given him."

CHAPTER XV.

SYNTAX OF PRONOUNS.

I. *Personal Pronouns.*

§. 156. When, per ellipsin, they stand for a whole proposition, *i. e.* when they express an answer, they regularly assume the emphatic suffix *ma* in the singular, and generally in the plural also (comp. §. 24. I. 1. of the Vei Grammar).

ndú ném̄mō gágō? “who entered the house?” Answer, *wíma*, “I.”

ši ndú tserágō? “whom does he like?” Answer, *níma*, “thee;” *andíma* and *andíga*, “us.”

But should the pronoun be accompanied by a negative, or express a question, the negative and interrogative particles take the place of the emphatic suffix—

ndú kánāwa? “who is hungry?” Answer, *wu ganí, šíma*, “not I, he.”

ndú širō gúltse? “who told it him?” *níba?* “thou?”

§. 157. In English, propositions like the following, “went to the Crystal Palace to-day,” appear rather irregular, whereas in Latin the pronoun is *regularly* omitted in such cases. The Kanuri, in this respect, stands between the English and Latin, but much more resembles the former than the latter. If the pronoun is dispensed with in Kanuri, it does not give the impression of an actual omission, number and person being so fully indicated by the form of the verb alone; nevertheless, the joint use of pronoun and verb greatly preponderates—

wu nāném̄mō íşęskō, “I am come to thee.”

wu ntserágęsgana lintārō, “I like thee exceedingly.”

áfíma šímmí, “thou hast not given me any thing.”

§. 158. The personal pronouns are employed in a twofold manner, for the purpose of expressing *emphasis*; viz. first, when the proper subject of a proposition is expressed, and its corresponding pronoun inserted before the predicate, a mode of speech equally admissible in English; secondly, when it precedes a possessive pronoun of the same person and number. In this case its force is rendered in English merely by a stronger intonation of the possessive pronoun, whilst, *e.g.*, the Hebrew language would admit of a literal translation (cf. *e.g.* אֲנִי יְדֵי נִטְוֹ שָׁמַיִם, “*my hands have stretched out the heavens*”)—

1. *táta búrgōa, ši tsúrui*, “the cunning boy, he saw it.”
meíte, ši táta ganá, “the king, he was a little child.”
pérōndótę, ši kōā bágō, “your daughter, she has no husband.”
táta gálifubē ši kámūa, “the son of the rich man, he was married.”
2. *sándi meintsáwa ándi meíndē bágō*, “they have a king of their own, we have none.”
ni lemánnęm kágę gadí tšítōba? “will thy goods be equal to mine?”
lénógō pāndórō! wúte lám̄bini bágō, “go home! it is not my business.”
wu kídāni dátši, kágęnęm badínę, “my work is done, do thou begin thine.”

§. 159. But the personal pronoun, in this connexion, does not always express a contrast or emphasis, and the instances are even far more numerous where it is used *pleonastically*—

- wu neménitę, wu tálagā*, “my word,” *i.e.* “what I have to say is, I am a poor man.”
wu kámūni kómandébé tserám̄bi, “my wife has paid our Lord,” *i.e.* “has died.”

kóá ši pátō meibē kárgā, “a (certain) man lived in the king’s house.”

kóá tserágenārō káfugurō bérémtšin, ába pērōbē ši nótšení, kóá wátšenārō kúrūgurō bérémtšin; kóá (i. e. aba pērōbē) ši nótšení, : pērō ši kóántse kerétsena; abántse nótšení, “for the man whom she likes she twines short threads; the father of the girl does not know it: for the man whom she dislikes she twines long threads; the man does not know it: the girl had chosen her husband; her father did not know it.

kábū túlur kitényā, táta ši pátōm bágō, kāmū ši leirān tsúlūge, “after seven days, when the boy was not at home, the woman came forth from the grave.”

It can scarcely be expected, that an actual pleonasm should be regular in any language; and it may readily be observed that, in all the above instances, the pronoun can be considered as rendering some one word more conspicuous than another. If, therefore, a “pleonastic” use of the pronoun is spoken of, this term must be taken relatively.

§. 160. Neither is it absolutely necessary that the subject and predicate should be formally united by a distinct word, and yet many languages regularly do so. The Kanuri maintains great freedom, in this respect, and it not unfrequently uses a personal pronoun where it may be considered as a *copula*; just as in Hebrew, *e. g.*, Deut. xii. 23, הַדָּם הוּא הַחַיִּים “the blood is the life.” 1 Sam. xvii. 14, דָּוִד הוּא הַיָּלֵד, “David was the youngest.”

keári fulátabē ši tálagā, “an old Pulo was a poor man.”

abáni ši meí, “my father is a king.”

kényéři ši búrgōa, “the weasel is cunning.”

kamáun ši bōgáta, “the elephant was lying.”

§. 161. Sometimes the personal pronouns must be rendered in English by the *relative pronoun*—

kóá ši lemántse ngubū, kábū tilō tšítse, “a man whose goods were many arose on a certain day.”

kóá ši málam tši tšinnāben dāgáta, "the man who was a priest was standing under the gate."

tse tatántsurō nā kúguibērō šigā kinótō, "said she to her child which she had sent to the fowl's place."

§. 162. In a few cases the pronoun is *omitted* where we would expect it—

ni wúrō kǎnāwa nēm, "thou toldst me that thou wast hungry," for *ni wúrō ni kǎnāwa nēm*, or *ni wúrō "wu kǎnāwa" nēm*.

ni wúrō búrgōa nēm, "thou toldst me that thou art cunning."

Note. It is scarcely necessary to observe that the Kanuri language, in addressing people, has not fallen into the practice of unnaturally substituting other persons and the plural number for the 2d per. sing.; but that its *ni* addresses the king as well as the slave.

II. *Demonstrative Pronouns.*

§. 163. They can be used *separately*, in the same way as substantives—

kāmāni kǎlántse tsebāndī; *átibēma labártē nírō kúskō*, "my wife has been delivered; of this I bring thee the tidings."

áte nígā ntsērágēnāté áre, wúrō gúllé, "the one who loves thee may come and tell me of it."

But generally they are employed to define other words, as adjectives do. Thus used, two things must be observed; one with regard to *agreement*, and the other to *position*.

§. 164. A noun in the singular can be defined by a demonstrative pronoun in either singular or plural. In the first case the whole is singular, and in the second the noun may be considered as collective, and the whole must be rendered in English by plurals—

kām áte, "this person;" *kām tū*, "that person;" *pēr áte*, "this horse;" *kou áte*, "this stone."

kām áni, “these persons;” *kām tóni*, “those persons;” *per-áni*, “these horses;” *kou áni*, “these stones.”

A noun in the plural, likewise, can be defined by a pronoun in the singular and plural; but in both cases the whole has to be rendered in English by plurals. The use of the singular form of the pronoun appears greatly to preponderate; for, strange to say; though the language often unhesitatingly repeats whole words, and even phrases, yet it shows a strong tendency to omit grammatical forms when they may be inferred from the context—

ām átẹ and *ām áni*, “these persons, these people;” *per-wátẹ* and *perwáni*, “these horses;” *kóúwa átẹ* and *kóúwa áni*, “these stones;” *tatoánẹm átẹ* and *tatoánẹm áni*, “these thy children;” *ām tū* and *ām tóni*, “these people.”

§. 165. With regard to *position* it may be observed, that the adjectival demonstrative always immediately follows the word which it defines, either in the character of a suffix, or as a distinct word. “Word,” however, must here be taken in a wide sense, not in a grammatical but a logical one, so that it includes all sorts of complements together with which a noun may form part of a proposition. Accordingly the demonstrative may be appended to a genitive, or a possessive pronoun, or an adjective and participle. Thus it also happens, that the demonstrative sometimes *stands at a considerable distance from the word to which it more immediately belongs*, and before which it is usually placed in English. This, however, can only be found surprising at first sight; for all the complements of a word form with it one whole, one idea, one name; and the difference between Bornu and English is only this, that the former places the demonstrative behind and the latter before the name. For it is self-evident that, *e.g.* in the word, “this house, designed for the produce of all the nations on the face of the earth,” the demonstrative refers as well to the remote “earth” as to the close “house,” they being only last and first part of one and the

same name. The German language approaches the Bornu still more closely in form, being capable of expressing the above name in the following manner: diess für die Erzeugnisse aller Nationen auf der Oberfläche der Erde bestimmte Haus.

The following instances will illustrate the position of the demonstrative in Kanuri—

<i>kām áte</i> , "this person."	<i>kusótō lárde kuíyinten ísenáté</i>
<i>kām áni</i> , "these people."	"this stranger, come from
<i>kérite</i> , "this dog."	a far country," Ger.
<i>múskō gégábē áte</i> , "this	"dieser aus fernem Lande
bough."	gekommene Fremde."
<i>kítábu kómānibē áte</i> , "this book	<i>béla krígíyē tártšenáté</i> , "this
of my Lord."	town destroyed by war."
<i>táta málambēté</i> , "this child of	<i>sóbā wúgā tsoúrō tserágenáté</i> ,
the priest."	"this friend ardently loving
<i>péróníte</i> , "this my daughter."	me," Ger. "dieser mich
<i>sóbāníte</i> , "this my friend."	warm liebende Freund."
<i>kóá yásgeté</i> , "these three men."	<i>mána kámpūa kām dégibē átéma</i> ,
<i>sóbā ndíte</i> , "these two friends."	"this narration of four
<i>táta ígálaté</i> , "this good child."	blind men."
<i>nēm káráté</i> , "this large house."	

§. 166. On inquiring now more particularly into the use of the demonstrative pronoun, it will show itself: 1. as a common demonstrative; 2. as a definite article; 3. as a means of generally distinguishing or marking one word above another; and 4. as a relative.

The instances given in §. 165. will be a sufficient illustration of its use as a common *demonstrative pronoun*.

§. 167. It can be easily traced, in most languages which possess a *definite article*, that it has developed itself from a demonstrative pronoun; and therefore we need not be surprised to find that, in the Kanuri also, the demonstrative pronoun is often used with so weak a demonstrative force as to correspond exactly with a *definite article*—

kéndertéma kómbũntsúgō, "the cotton plant is his food."

kámātē šī tšírē nemětsin bágō, "no woman speaks the truth."

diniātēbkū bántenyjéwa, "the weather is foggy to-day."

ndā kúguite? Kúguì ngampátuyē tsúndī. 'Ndā ngampátūtē? Ngampátū kériye tsúndī. 'Ndā kériṭē? Tógō kéri létšin, "where is the fowl? The cat has swallowed the fowl. Where is the cat? The dog has swallowed the cat. Where is the dog? There goes the dog."

kámbētē dégē; dégētēga mei Bórnumāma kótšin bágō; dégētē gṃánēmīa, kámbētē dátsī; kirté rágemma gṃánēmīn, "the free ones (*viz.* wives) are four; this number the Bornu king himself does not exceed; when thou hast taken these four, the free ones are completed; if (then) thou wishest, thou mayest take a (*i. e.* any) female slave."

§. 168. Sometimes the demonstrative is suffixed where its force cannot be rendered even by the article, but merely by the *intonation* or the *position*. So used, its force seems to be weakened down to that of the emphatic affix *ma*, with which it is then often *joined*. Its combination with personal and possessive pronouns, and with proper names, may here also be mentioned. This last case has its analogy in the Greek language, and in those modern languages which employ the definite article before proper names of rivers, mountains, countries, &c., or, like the German, even before proper names of persons, when indicating affinity or notoriety; *e. g.* "the Rhine, the Thames," "die Mine, der Strauss." The combination of *atē* and a possessive pronoun has its analogy in Old German and Gothic, where the definite article frequently precedes a substantive with a possessive pronoun, and also in Italian, where this is regularly the case. The following examples will illustrate these various statements—

ágō yásgetē ndásō ngúbugō? "which three things are the greatest?"

kāmū t̄lōtē āndirō kātū, "one wife will be bad for us."
nd̄iŷāye kōāngātē kū nōtseiye, "we shall know to-day who
 is a man."

āngaltē šimlan ganī kargā, "intelligence has not its seat
 in the eye."

š̄tēgā tsātā, "him they catch."

nīte abāndē, "thou art our father."

abāni, wīte p̄rōtē t̄širemūrō kirāgēsō, "my father, I truly
 love this girl."

nīte tāta kōāngābē; kārgeŋemtē ālla nt̄šō, kām ganī, "thou
 art the son of a man; God has given thee thine heart, and
 not man."

p̄rōnīte kāmurō nīrō nt̄šēsō, "I give thee my daughter
 for a wife."

sāndi bēlāndētūrō tsāšini, "they shall not come into our
 town."

allātēma nōtse, kām nōtseŋa bāgō, "God knows it, and not
 any man."

kōa mei Deīāma Lāfiātē nōnēmba? "dost thou know a
 certain Laphia, king of Deia?"

bēla Kurnawāten šī nāpt̄ši, "he sat down in the town of
 Kurnawa.

āfiŷāye dīmtuma, "whatever thou wilt do."

bēlā Tsebākten tsēptsā, "they dismount in the town
 Tsebag."

Fulāta tsūntse Dānkouātūrō lētse gulgōnō, "he went and
 told it to a Pulo whose name was Dankoua."

Bornūtēn mālam t̄širebētē kūnganāma tsūgōrin bāgō, "in
 Bornu no real priest inquires of a soothsayer."

§. 169. The Kanuri has no distinct relative pronoun, and it may be said of it, as of many other languages, that it employs the demonstrative pronoun to discharge the function of a relative.—

kām t̄širewātē t̄šūruīye, "we shall see the one who is right."

wu širō tširē yásge, wúrō gulúšenāté neméneskī, "I have told him those three truths which he has told me."

ām šigā tsarágenāté ngásō bóbótse, "he calls all those people who like him."

ágō rōnemyē tserágenáté wu nírō kúskī, "I have brought thee the thing which thy soul likes."

mánānem búrgō wúrō gulúšemmaté kú tširétšī, "thy word which thou toldest me at first has to-day been verified."

nī "wu málam" neminté kérđi nōnēmba? "thou who sayest, 'I am a priest,' dost thou know a heathen?"

§. 170. The relative pronoun being expressed by the demonstrative, there cannot, of course, be forms in Kanuri which unite a demonstrative and a relative; *e.g.* our "what" has to be rendered by *ago* and *atē* following; and propositions without *ago* must be considered as elliptical; *e.g.*

ágō manánemmaté ngō dískī, "what thou hast told me, behold I have done."

ngō ágō wu búskintē, "behold what I eat."

gáptšenáté tsúrō belágāniben geráneskē, "that which remains I hide in my hole."

§. 171. Such *relative propositions*, as express a *mere complement* in the form of a proposition, are treated altogether like adjectives, and consequently their last word assumes the formative appendages properly belonging to the complemented noun, agreeably to §. 154; *e.g.*

béla Fuláta búrgō tartanáturō létsa, "they go to that town which the Phula had first destroyed."

mána bisga neményenáturō kádiskō, "I am come on account of what we were saying yesterday."

§. 172. But in these subordinate adjectival propositions *the demonstrative pronoun is frequently wanting*, so that the force of our relative is conveyed simply by the grammatical form of the

verb, i. e. the participial, or the very similar indefinite I, or it remains altogether unexpressed, as after a verb in the negative mood and a negative particle. This throws a fresh light on what has been stated above. It would seem that the demonstrative is in *no* case actually *converted* into a relative, but always retains its demonstrative force. Neither is this at all surprising, for the force of the demonstrative and relative is alike in all languages: both transform a general term into a special one. The Kanuri therefore most naturally expresses this double specification by one and the same word. It is true, then, that in cases where the demonstrative is suffixed to a relative proposition a word is doubly specified, viz. first by the relative proposition, and then by the demonstrative. But neither is this exactly a pleonasm, provided such doubly specified words are thereby rendered more conspicuous than those only singly specified. And this seems to be actually the case; so that we may say in general, adjectival relative propositions with the demonstrative suffix correspond to English propositions as, "the man who can commit such a crime," &c.; and those without it to, "a man who can commit such a crime." It must be observed, and the examples already produced have shown it, that our "the—who" would often be too strong an expression for the Kanuri participle with the demonstrative; but so much seems certain, that the relative proposition with the pronoun always renders the qualified word somewhat more conspicuous, than without the pronoun; and, at any rate, the proposition in the latter case, is not to be considered as elliptical.

Instances of relative propositions without a pronoun—

ši mána nótsgní neméigana, "he does not know the word I was saying."

ágō tégirō tšesákēna bágō, "there is nothing which they might put on (their) body."

wu mánāni tīlō kámuníyē gulúšēna nírō guluntséškē, "I will tell thee something which my wife has told me."

*kām dā gádubē tsegérena kérédi gani, kām dā dágelbē tsegé-
rena kérédi gani, kām lífā tsébbūna kérédi gani, kām kímél
tsána kérédi gani; kām kámántse kárgen tséteite šima
kérédigō, "a man who eats the meat of swine, or of
monkeys, or what has died of itself, or drinks fermented
liquor, is not a heathen; but the man who keeps ano-
ther in his heart (i.e. who cannot forgive), he is a
heathen."*

*nā péro gerágata mátsin, "he seeks the place where the
girl is hidden."*

*nā kéngal tsúlugin tsúrū, "he will see the place where the
sun rises."*

*ágō ngálema rúsgani, mandtsei pánesgani, kū wu kiruskō,
"what I have never seen at any time, nor heard them
tell, I have seen to-day."*

*kóá kúndelē gani ši náptši pántsen, "the man who was not
jealous remained at home."*

*kóá tserágenirō gótsa tsádi, "they took her and gave her to a
man whom she did not like."*

*kām kitábū nótšeni, ágō díbī nótšeni, ngalā nótšeni lemán gótse,
nāndórō íšia, nandiga tsúgōre, "one who knows no book,
who knows not what is bad, and who knows not what is
good, takes goods, and having come to you asks you."*

§. 173. The demonstrative is not unfrequently used to indi-
cate relations which we express otherwise, viz. by conjunctions
or adverbs, e. g., by—

if: *ní ngaláté, áte léngem kām díbī sobánnemní, "if thou art
good, do not go and befriend a bad man."*

*nāndi kāmū ndí mánwité, ngalā gani, "if ye seek two
wives it is not good."*

as, or because: *kū állayē bēlāndērō ntsugútenáté, ándi níró
per ntšiyē, "as God has brought thee to-day to our
town, we will give thee a horse."*

kām rínemma bágō nēminté, lényē wúró pángem pélésegené,

“as thou sayest thou art afraid of none, let us go, show me thy home.”

kęlegeni kóllem tsúlugenāté wu nígā wántšeskī, “because thou hast let the wild dog come out, I do not want thee.”

ni ášir kókobě tsáinņemmāté, wúyē kágęnem tsaktsóskō, “because thou hast covered the frog’s secret, therefore will I cover thine.”

that, so that: *ni áfi rinęm “dínā búnjē lúskín bágō” nęminté?* “what fearest thou that thou sayest: ‘I will never go out by night?’”

ágō tsęde, kúlumte tšebándenāté, ši kámmō gúltšinba?
“will he tell anybody what he did to get this ring?”

that (the article of propositions): *tátōa kírínyā nótši pérōntšę tsámbōtę*, “when he had seen the children, he knew that his daughter had borne them.”

gálifū bábū pāntsúrō tšeitę ši nótšena, “the rich man was aware that thieves had come to his house.”

táta šiga mbělátšinté ši nótšeni, “she knew not that the boy watched her.”

mei ‘Amāde ši rōntsúa tátāntsurō kęrmei tšinté ńgalá kwōyá, kitábū wúné, “examine the book, whether it is right that king Muhammad should give the kingdom to his son in his lifetime.”

why: *ágō Fulátayē búrgō lásęen krįę Deían badítsenāté mei Tšigā naigá*, “the reason why the Phula have begun a war in Deia for the first time, is because of king Tshiga.”

ágō yřřękinté, meiyę kām nānřrō tsúnōtę, “the reason I weep is, because the king has sent somebody to me.”

when, as: *ši tšřrinté, kánā tšřtę, nā koábērō kúdiō*, “when he wept, Famine rose and came to the man.”

wu lęņęskinté, wúa búltūa kálā jónnyē, “as I went, I and an hyena met.”

kábū dínā wátšintę, ši řę, bęrnřrō gágř, “when the day dawned he came and entered the capital.”

kādīga mātšinté tsúrō kúlben tsúruí, “when he sought the serpent, he found it in a hole.”

where : *átēma nā kēngal tsúlūginté*, “this is the place where the sun rises.”

nā tšē dātšenátēn péroáye dātsei, “where the rope ended, there the girls stopped.”

§. 174. The syllable *tē*, thus used, often even assumes a case-termination, a circumstance which may be considered as a proof that we have rightly understood its nature in the examples given in §. 173., viz. that it is really the demonstrative pronoun, and not, *e.g.*, an adverbial particle. Instances of this kind I first got from Mal Lafia, but Ali Eisami is likewise familiar with them, though he usually omits the case-termination—

sándi létseiten, seígā ngúduyē kitā, “when they went, thirst took hold of them.”

Or the case-termination may be affixed to the verb and be followed by the pronoun—

gésgā tsáltseinyinté, “when they cut the tree.”

tsábunyinté, “when they eat.”

karátseinyinté, “when they read.”

Thus can be formed, *wu lénginyinté, ni lēneminyinté, ši létšinyinté, úndi lēnyenyinté, nandi lēnūwinyinté, sandi létseinyinté*, which does not appear to differ at all in meaning from *lénginté*. &c.

§. 175. With regard to the demonstrative pronoun, the Kanuri again manifests its great economy in the use of forms; for, whenever it belongs to two or more words which occupy a parallel position in a proposition, it is joined only to the *last*—

kām šírō gúltsa, pāntse, tsátšerānité, ši wágē šimtsen tšírū,
“the man to whom they tell it, who hears, but does not believe it, will see it with his eyes in the next world.”

tsábā bēlābē tsétā létšinté, “when he took the way to the town and went.”

§. 176. The reduplicated form of the demonstrative pronoun *átęę* appears to be emphatic, like the English "this here," the German "diess da," and the French "celui-ci."

béla átęę wúa kóanyúa lúgēn bágō, "I and my husband will not come out of *this* town."

ni ndáran kām dęg' átęę kibándęm? "whence hast thou obtained these four persons?"

táta átęę yántę bágō, "this child here has no mother."

ndáran ši amánitę kibándō? "whence has he obtained these people?"

The pronoun *átegei* fully answers to our "such," e. g. *kídā átegei rágesganí*, "I do not like such a work;" and it is also employed, when a proper name is purposely withheld, e. g. *béla átegeínyin kíluguskō, nęm gúllemia*, "when thou hast said, I come from such-and-such a town."

Just as our "here, there, then, so," are derived from demonstrative pronouns, so in Bornu, adverbs are formed by means of the demonstrative pronoun, for which see §. 115, 3.

III. Interrogative Pronouns.

§. 177. All interrogative pronouns can be used substantively—

ndú abáni tsúrū? "who saw my father?"

áfí rínęmin? "what fearest thou?"

ndágū létšęda? how many will go?"

ndásō gágō? "which one entered?"

But *áfí*, *ndágū*, and *ndásō* more frequently follow substantives in the capacity of adjectives. *áfisō* and *ndágū* are always plural, whether they are joined to a noun in the singular or plural; e. g. *kām 'dágū?* *ām 'dágū* "how many people?" *tatáfisō* and *tatoáfisō?* "which children?"

áfi and *ndásō*, "which?" can be connected with nouns in the singular and plural; and the former seems to inquire after the kind or quality, and the latter after individuality.

ndú is never used adjectively, neither can it govern a genitive; and, *e.g.*, the question, "who of his friends has helped him?" must be rendered by *ndú sōbāntsiyē širō bānātsēgī?* or *sōbāntsetē, ndú širō bānātsēgī?* or *sōbāntse ndásō širō bānātsēgī?*

When *áfi* and *ndú* are used substantively, the former always refers to things, and the latter to persons. Of this rule the only exception is made by the word *tsū*, after which only *ndu* inquires, but never *áfi*; *e.g.* *ndú tsúnem?* "what is thy name?" *ndú tsū bēlānembē?* "what is the name of thy town."

IV. Possessive Pronouns.

§. 178. Their import is identical with that of the genitive of the personal pronouns, which therefore, though rarely, may take its place. This is the case only, when the possessive suffix is not sufficiently explicit; as, *e.g.*, the plural suffixes, or, when the more circumstantial genitive construction is intended to convey a greater emphasis—

ngālēma mánāndē, wúa šyúabē, tsábān tsúlūgeni, "never our, *i. e.* mine and thine word disagreed."

kōa átē sōbā ndúbē? sōbā wúbē, "whose friend is this man? Mine." The answer may also be, *sōbāni, wúbē,* "my friend, mine; merely, to lay more stress on the person."

§. 179. The possessive genitive being identical, in force, with the possessive pronoun, it is not to be wondered at that the Kanuri sometimes uses the simple genitive of the pronoun, where the English and other languages have a possessive pronoun without a substantive. Both modes of expression coincide in their being properly elliptical; *e.g.* *wúbē dātši,* viz. *kidā,* or *rō,* or *kábū,* or *mána,* &c., "mine," *i. e.* "my work, or life, or time, or speech, &c. is done."

The Kanuri, however, has another way of using the possessive pronouns substantively, without admitting an elipsis, and of which it makes a more general use. This is by the unmeaning, or, as might be said, all-meaning substantive *káge*, to which the possessive suffixes are added, just as in Arabic the suffixes of the personal pronoun are added to the corresponding and equally unmeaning word أَنَا —

ní lemánnem kágē gadi tšítōba? “will thy goods be equal to mine?”

wásili kálugū meibē kirínyā, kágentšę tsúrō káigādibēn tšetúlūge, “the white man having seen the king’s shirt, took his own out of the horn.”

kómbū pélēsęgemmāté wu pándęski: ńgō ši, áre; gérte, kágenęm góné, kágē šē, “I have obtained the food which thou hast shown me: here it is; come, divide it: take thine and give me mine.”

nándi tátōa anándtemārō kútugō; andítę, kágendē dátši. “you, little children, will have woful times; as for us, ours (*i. e.* our time, life) is done.”

Note. *Káge* is sometimes used redundantly where a mere possessive pronoun would be quite sufficient;

e. g.

wásili kágendē = wásilindé, “our white man.”

§. 180. After nouns which are indicative of *time*, the possessive pronoun shows that so much time was spent. It has then to be rendered into English by the corresponding *personal* pronoun and the understood copula by a verb—

kántāgení yásę nántšen, “I remained three months with him.”

ńgólíni píugun táta wúsgen, “I am fifty-eight years old.”

ši kábuntšę yásę nā abániben, “he spent three days at my father’s.”

wu kū kábūni túlur wu nuskī, “I have been dead these seven days, or I have died seven days ago.”

And when the noun with the possessive suffix is the predicate of a proposition, the suffix is sometimes rendered by the verb "to have;" as,

níyē šínem`dí, wáyē šíní ndí, "thou hast two legs, and I have two legs."

§. 181. After a transitive infinitive the possessive suffixes have to be rendered by *personal* pronouns, and the infinitive by a finite verb—

kámpū kām`dí logótēnirō ísanāté, "as two blind men came to beg of me."

šigā dútsei ntšéotsōntsurō, "they pursue it to kill it."

sāndi nótšāní, búltū kómbuntsārō kádiōté, "they did not know that the hyena had come to eat them."

The possessive plural suffixes of the interrogative *ndú* must be rendered by the *genitive* of the corresponding *personal* pronouns. Comp. §. 141.

wúa nyúa ndúndē lemánwāgō ? lit. "as for me and thee, our who is wealthy?" *i. e.* "which of us is the wealthiest, I or thee?"

§. 182. The Kanuri language often anticipates an event; *e.g.* it calls a thing one's own which is merely intended or expected to become so; and, in this case, we have to render the possessive suffix by the preposition *for* with the corresponding *personal* pronoun—

kárgūntse kām nótšēna bágō, "nobody knows a medicine for it."

dúlīma kámāntse mátsšin, "he seeks a fellow-leper for himself."

ndúyē kámūntse mátsse, nígū tséde, "every one seeks a wife for himself and marries."

§. 183. When the possessive pronouns have a *reflective* force, the Kanuri neither discards them altogether, as the Latin, or

uses them, where they are superfluous, so frequently as the English; but, just as the German, it maintains, in this respect, an intermediate position between the Latin and English—

dínīa búnyē kárgentšē tsərgéřē, gáge, “by night he ties his heart together and enters.”

ām wúra nǵásō sǹmōntsa pérémtšana, “all the great men are opening their ears.”

nándi kítābu állabē nǵásō múskōndon, “ye have all the books of God in your hand.”

dágeIntšē múskōnwa tsúlūge, “he comes out with his monkey in his hand.”

ši dēlā tsétā, tsərgéřē kálārō gótšē, “he catches the jackal, ties it, and takes it on his head.”

wúrō múskōn ilān pélēseǵemīa, “thou having shewn it me with thy hand.”

ši kāmāntšega kárgen tsétei, “he holds his fellow in his heart.”

kúgui dēgága kāmāunbē kúšyētšin šin, “the fowl turned the dung of the elephant with its feet.”

§. 184. When *abu* and *ya* are used in addressing persons (see §. 128.), without any further title, they always take the suffix of the 1st person singular (as *abáni, yáni*), with the exception, however, that, when husband and wife address each other, these words generally assume the suffix of the 3d person plural, which, in this case, refers to the children, and honouringly designates the other conjugal half as an actual parent. Nay, these words are even used with the suffix of the 1st person plural, by which the speaking party modestly ranks himself with the children, just as, with us, parents sometimes use the words “father and mother” of one another—

kāmuyē kóantsúrō: abántsa, ni wúrō búrgōa nēm, “the woman said to her husband, (their) father, thou toldst me that thou art cunning.”

šyē kámuntsurō: yántsa, ni tšírēwa, “he said to his wife, (their) mother, thou art right.”

yā mána pérōntsíbē pántsę, ábā péroberō: abándē, ni mána pérōnémbē páņemiba? “the mother hears the word of her daughter, and says to the girl’s father, (our) father, hast thou heard the word of thy daughter?”

The word *komándē* is analogous to the Hebrew אֱלֹהֵי. Both are applied to God, and the suffix has become so entirely one with the noun, that the people no longer separate them, but use them as one name for God.

§. 185. Having already seen that, *e.g.*, a case termination (§. 154.) or a demonstrative pronoun (§. 165.) is not always attached to the word to which it more immediately belongs, but to the last of its complements, if there be any, we would naturally expect the same to be the case with the possessive pronoun, whose force is likewise not confined to the mere substantive, but equally extends to the remotest of its complements. This, however, is not the case; and the possessive pronoun always takes precedence of all other complements and attaches itself regularly to the chief noun—

málam kálugüntę kúra gótę, “the priest takes his great garment.”

kírintę tílō bóbótę, “she calls one of her slaves.”

dántę gádubē árgata gótę, “he takes his dried pork.”

§. 186. Sometimes a possessive pronoun is connected with a genitive, by which it is rendered *pleonastic*—

ni kóa sóbāņémtibē kéndiōntę rágeņmí, “thou dost not like the coming of this thy friend.”

More examples of a *pleonastic* use of the possessive pronouns, or, at least, of their use, where in English they are omitted, will be found among those adduced to §. 199.

V. *Indefinite Pronouns.*

§. 187. The difference in the use of the suffixes *ye*, *yaye*, and *so*, appears to be this, that *ye* is numeric, *i.e.* referring to each individual separately; *so* qualitative, *i.e.* referring to each individual equally, and not more to one than the other; and *yaye* either identical with *so* or indicating any one individual, but not the whole number. When *so* and *yaye* are joined in one word, they correspond in force to our "soever."

The indefinite pronouns, when used substantively, can be construed with the verb either in singular or plural—

ndúyē pántsurō légonō, "every one went to his home."

ndúyē símōntšę pérémtšę, "let every one open his ears."

ndúyē tšítsa, pántsārō létša, "they, every one, arise and go to their home."

mána meínabē yillé, ndúyē pántša, "proclaim the word of the prince, that they, every one, may hear it."

ndúyāye sáberátęnogō, "get ready every one of you."

nā tšíreberō ndúyāye létsonō, "every one will go to the place of retribution."

kām tsátěiya, lágā múskō kámťšin, lágā ši kámťšin, "when they have caught anybody, one cuts an arm, another cuts a leg."

lágā ísei, lágā létsei, "some come, some go."

ndúsō kā góťsa, šígā ntšéotsorō mátsei, "they each take a stick and seek to kill it."

kām agóťęęi bęlānden tsęđin bágō, "one does not do such a thing in our country."

kām ášírntsa nóťsana bágō, sai álla, "no one knows their secret but God."

ndúyē bęláturō ísei, "every one came to this town."

§. 188. The indefinite pronouns, used attributively, either follow the noun in the capacity of adjectives or precede them in apposition.

ni tsánei ndásosō wánęmmí, "thou dost not like any clothes."

kárgun 'dásosō sōbānēmyē nīrō mātse, "any medicine that thy friend seeks for thee."

kām lága mána kitábubē pántšīa kárgentsīyē tsoúrō tserágena;
*kām lága mána kitábubē pántšīa, kárgentsīyē tsoúrō wátse*na,
 "one person having heard the word of the book, his heart likes it ardently; another person having heard the word of the book, his heart hates it violently."

ágō áfīsō tserágenātē yē, "whatever thing he likes, give him."

kām 'dúsō ísēna tšibándō, "whoso comes shall obtain it."

ndúyāye kām létse, "whatever person goes."

áfīyāye ágō tserágenātē yē, "whatever thing he likes, give him."

ndúsō kām ísēna tšibándō, "whoso comes shall obtain it."

§. 189. The appendage *yāye*, which renders a pronoun indefinite, is not always attached to the pronoun, but may be separated from it by other words; *e. g.*

táta gēsgáfībē yāyē tsúruiya, kámtese tsébuí, "whatever tree-fruit he saw, he plucked and ate."

áfī nēmktšīndōyāyē, "whatever may be your fondness."

ndú nīgā ntsérágōyāyē, "whoever may love thee."

kóanígáfi ísō yāye, "whatever man comes."

áfī kámýē tsédin yāyē, "whatever one may do."

But *ma*, which has the same force as *yāye*, seems to be never detached from interrogative pronouns—

ši tsáneí ilfīma wátši, "she dislikes any kind of cloth."

kómāndētē ši ndúma aláktši, "our Lord has created everybody."

§. 190. The indefinite use of *kām* is not so common, as in German that of "man," or in French that of "on" (= homo), but about as common as in English that of "one;" and to express a mere grammatical subject, the language more frequently employs one of the different persons, viz. either the 2d person singular, or the 2d or 3d of the plural.

1. The 2d per. sing. used indefinitely—

kámurō mērsānēmīa, kárgenēm širō yímīa, níga ntšétsō, “if one trusts a woman and gives her his heart, she will kill him.”

ágō rummátēma nemčnēmīn, rúmmátē, nemčnēm bágō, kátugūtē nígalā ganí, “what one has seen, one may speak; what one has not seen, one must not speak, a lie is not good.”

Bornútēn kanášin pānēmīn našīnnēmīa, nā kúnganamí-bērō lénēmīa, kanášin našīnņemmmátē širō gúlgeḡem, “in Bornu, when one has had a dream in his house, he goes to a soothsayer and tells her the dream which he has had.”

2. The 2d per. pl. used indefinitely—

kenyéři bēlágāntsurō gágīa, nándi bēlágātē lánū, “*šiga telyen*” *nū, badínúwiāma, ši nígáfondóben tsúlūge, tsegášin*, “when a weasel has gone into its hole and you begin to dig the hole up, thinking to catch it, it comes out behind you and runs away.”

bámba`pátō tilōberō gágīa, tsúrō pátōbētēn, nándi kām píndi degáwiyāyé, tilōma kolótsim bágō, “the cholera having entered into a house, does not leave one in it, though there may have been twenty of you.”

3. The 3d per. pl. used indefinitely—

kerrágō áširberō skiráḡem kwōyá, úte áširndē dēgan pántsāní, “if thou lovest me with a secret love, let them not hear our secret in public.

ándi bēlānden agóteḡei tsádin bágō, “in our country they cannot act thus.”

§. 191. Hence it may happen that sometimes these persons alternate with each other. Such is the case with—

1. the 2d per. sing. and the 2d per. pl.—

kánā kadínyā, kálū gēsgábē káruḡan lénēm, mánēm, kútē-

mīa, yā tatoánēmbēyē kálūtē dētse, tatoánēm tsábui Dínīa wátšīa, kúrū tšīmuwī, lēnū, káragan táta gēsgābē mánū, tšuwīa, yā tatoándōbē sándi nándōn tšémāgē dētse, tatoándō tsábui, “when a famine has come, thou goest and seekest tree-leaves in the wood, and having brought them, the mother of thy children cooks these leaves, that thy children may eat them. The next morning ye rise again, and go and seek tree-fruits, and when ye have come, the mother of your children takes them from you and cooks them, that your children may eat.

2. The 2d per. sing. and the 3d per. pl.—

táta ŋgeni Bórñūten rímīa, kárgentse bibítsei bágō; kárgentse bibíngmīa, ši náptse tšírīn, lit. “when thou seest an orphan in Bornu, they do not molest him; when thou molested him, he sits down and weeps,” *i. e.* “when one sees, one does not molest him,” &c.

§. 192. The second person being so extensively used in indefinite propositions, in which all importance is attached to the predicate, and the subject considered indifferent, it is not regarded as irregular, to use the verb in the 2d per. sing., even if the grammatical subject is *kām*.

kām kúra tátānem yambúmma kágenēmtē ni nótam, “when a grown up person begets a child, he will know that it is his own.”

kām kámuntse nígābē tām, gērem, kógōtātē ši nā kómāndēben pántseni, “(if) one catches and ties his married wife, that flogging he has not heard of with our Lord.”

kámte agó nígala dīmīa, “a man having done any thing good.”

193. There are no distinct forms for the *reflective pronouns*, which want is supplied partly by the reflective form of the verb, (see §. 56.), and partly by the use of the substantives *rō* and *káilā* with the possessive pronouns—

by *rō—yim rōndōyē kāmundō tserāgenātē wu nandīrō ntsādēskō*,
 “the day on which ye yourselves will like your wife, I
 will give her to you.”

pānēm pāndēm nāmņemmātē wu rōn'yē tserāgē, “I myself
 wish that thou mayest get a home for thyself and sit
 down in it.”

by *kūlā—nāten fūgun āfīndēma nīrō ntsīyen bāgō; lēnē*,
kālānēm nūma āmpānē, “henceforth we shall no longer
 give thee any thing of our own; go and provide for
 thyself.”

nī kūlānēmma kūlīa nēm, “thou sayest that thou thyself
 art a slave.”

šīgā nātēn bāgō, šīma kūlāntsen tsūlūgin, “we do not
 plant it; it comes up of itself.”

The want of *reciprocal pronouns* is supplied chiefly by the
 plural of the *reflective form* of verbs; *e. g.*

sūndi móltei, “they wrestle with each other.”

sūndi tārūna, “they are looking at each other.”

CHAPTER XVI.

SYNTAX OF ADJECTIVES.

§. 194. Adjectives, used attributively, always *follow* the noun
 to which they belong; *e. g.*

kām kūra, “a great man.”

ām wūra “great men.”

‘Alī Gāzirma, “Ali of Gazir.”

Alī Eīsāmi, “Ali, the son of Eisa.”

They also receive the *case-termination* (see §. 154. 4.), the
 suffixes of the *inseparable conjunctions* (§. 309. &c.) and the
demonstrative pronouns (§. 165.), instead of the noun which they
 qualify; *e. g.*

nem bélinnō gáge, "he enters into a new house."

állá kām tsélamnyin búllinsō aláktse, "God made both the white and black man."

ši per'ngalâte tsífi, "he has bought this fine horse."

sō ngubúndō áte, "this your much crying."

§. 195. The plural termination, however, is never added to the adjective, but only to the noun which it qualifies; so that it can only be seen from the *noun* whether an adjective is plural or not. Only the two adjectives, *kúra* and *ganá*,* which have a peculiar plural form, and the derived adjectives in *ma*, which likewise do not form their plural in *wa*, make an exception to this rule; for they regularly appear in the plural form when they qualify a noun which has either the plural-termination or a collective force. But if twice repeated, the singular of *kúra* and *ganá* may follow a noun in the plural—

wu kóganawá ngubū rúskī, "I have seen many soldiers."

sóbāni pērwa káríte tsífi, "my friend has bought beautiful horses."

Kárdē sándi ām kúrūgu, "the Karde are a tall people."

ši pēwa bútu tsúgutō, "he bought cheap cows."

kōgandwā wúra ngubū mbétsī, "there are many great warriors."

málamwā wúra nántsēn, "there are great priests with him."

tátōa sóbānibē ánāna ngásō súnui, "my friend's little children all died."

tatoátē abábū ganí, "these children have no father."

ām Bornúbū Kánūrin lóbōgata, "the Bornuese are called Kanuri."

ām Kánembū ngubū tsa nántsúrō, "many Kanumese came to him."

tatoántse ganá ganá ngubū mbétsī, he has many little children."

* When *ganá* is opposed to *ngubu* and not to *kúra*, it falls under the rule of the common adjectives.

fūgū mālamwa kúra kúrabēn námnyēgana, "I was sitting before these great priests."

āndi ganá ganá bátagūntsan námnyēna, "we little ones were sitting at their side."

That the possessive pronoun takes its place before the attributive adjective is illustrated in §. 185.

§. 196. Though the *substantival use of adjectives* is very limited in English, it is still more so in Kanuri. Expressions like "the beautiful," "the lovely," when referring to *substances*, must be rendered in Kanuri by *ágō* and an adjective; or, when used *abstractedly*, by abstract nouns, which the language can form from adjectives without limitation (see §. 21.). Even when we say, "the good and the evil," instead of "the good and the evil men," the Kanuri makes use of *kām*, *kóá*, *ába*, &c., far more frequently than of mere adjectives. Sometimes, however, adjectives are thus employed, and the following are instances of this kind—

kúra dāgelbē pántsen náptšī, "the great one," *i. e.* "the chief of the monkeys sat in his house."

kū nima kúra bēlabē tšnēm, "to-day risest thou a grandee of the town."

tsēlamtēn, kamētēn, káfūgūtēn kúrūgūtēn nīgāsō allāma aláktšē, "it was God who created all, the black and the red, the short and the tall."

ganānden kurānden nīgāsō námnyēogō, "let us all sit down, both the small and great among us."

kóayē kúra krīgibē bóbōtšē, "the man calls a military grandee."

§. 197. There being no distinguishing forms to indicate *gradation* of adjectives, the language endeavours to make up for that deficiency in several ways—

1. By the mere *positive* with *go*—

a. For the *comparative*—

wáa nyáa ndúndē lemánwagō? "which of us is the wealthier, I or thou?"

ndúndē kúragō yāye kū rúiyē, "we shall see to-day which of us is the greater."

kām wúrō kúragō tsúrō káragā átibēn bágō, "there is none greater than I in this forest."

Note. This is doubtless the origin of the word *ngálgō*, which is now used as a regular comparative of *ngála*.

b. For the superlative—

dínā ngáson Allāma kúragō, "God is the greatest in the whole world."

ágō yásgete ndásō ngúbugō? "which three things are the greatest?"

tsúrō tatoántšiben nīma kúrāntsúgō, "thou art the greatest of his children."

ndú búrgōagō tsúrō kām úgubétēn, "who is the most cunning among these five?"

2. By the verb *kónigin*, "I surpass."

a. For the comparative—

wu nígā kóntsęskī kúran, "I am greater than thou."

ši wúgā nęmgalan kóšī, "he is better than I."

tátatę búrgōn gúltegemántsegā kótsęna, "this boy is more cunning than his teacher."

b. For the superlative—

álla kām `dúsōgā kótsęna, "God is the greatest of all."

šétan nęmdíbin tságen `gásōgā kótsęna, "Satan is the worst of all creatures."

3. By the adverb *līnta*, which expresses an absolute superlative, like the corresponding "most," "höchst," "maxime," in other languages—

wu nígā tsóurō ntserágęsgana līntá, "I love thee most ardently."

yayáni kárìtẹ lǐntá, "my elder sister is most beautiful."
péròtẹ ši nóngūa lǐntá, "this girl is most bashful."

§. 198. Here also mention may be made of the emphatic *repetition* of adjectives, the force of which we have sometimes to render by a comparative and sometimes by adverbs like "much, very."

lemán ñgala ñgala ñgásò kèr̀tsa, "they pick out all the finer goods."

tatoántse kógana wúra wúragà ñgáfon tságá, "his children follow the very great warriors."

§. 199. Some *peculiar uses* of the adjective termination *wa* deserve a further illustration by examples."

1. After words expressive of a *time-measure*, it indicates that so much time is *spent*—

kau tsátanābē ságā ndiwātẹ, káfī kádiō, "two years after the eclipse of the sun had happened, the locusts came."

kábū gánawāma šim hámtšī, "in a few days the eye had healed."

tátāni kèrbüntse arásgūa pádgigunō, "my child died six years old."

kábū yásgūa tšeskē ntsúrúskin, "in two days I will come and see thee."

sádāga abántšibē túlurwa sadáktse, "he brings the sacrifice for his father, which is brought seven (*viz.* days) after one's death."

námtšgnābē kábū ndiwa, kóliram tštse, "having sat down two days, the wood-demon arose."

It is thus that the *time of pregnancy* is especially indicated, which word must often be used, in order to convey in English the force of the *wa*—

kámū kántāgẹ legár, kábū legárwa kèlántse tšebándin, "a

woman is delivered after a pregnancy of nine months and nine days.”

kámuntse kántāge dégūa tsúrōntse bibígonō, “his wife miscarried in the fourth month.”

2. After a *substantive* with a *possessive pronoun*, its force has to be translated into English either by a mere adjective or by a verb; and after nouns, which have no corresponding adjective in English, by a substantive with “having, possessing,” &c.—

wú tsā kánānyūa kwōyá, “if I had been hungry.”

nì tsírēnēmwa, “thou art right.”

ši yímpisō kidántśūa, “he is always busy.”

ši kāmū déguārō wolgánjā, “he having become one who has four wives,” *i. e.* “he having become possessed of four wives.”

kāmuārō wóllū, “ye became possessed of wives.”

wu nemēnyūa, “I have something to say.”

sāndi ngásō nāntsáwa. “they all have their places.”

káliāwa kām mēogu múskon bégōa dāgáta, “ten slaves were standing there with axes in their hands.”

wu kásu kāmbeŵa, “I am having somebody’s trust,” *i. e.* “I owe him, am his debtor.”

sóbāni kásu abānibēwa, “my friend is my father’s debtor.”

yayánitē ši kóantsúa, “my elder sister had a husband.”

3. After a phrase or proposition, it renders it adverbial or participial, and the finite verb to which it is affixed corresponds to the Latin gerund in “do,” comp. §. 39.—

kunótinwa kēlfūntse gótsē, “he took his natron rejoicingly.”

sāndi kábin fúgunwa nābgata, “they were sitting with the corpse before them.”

málam fúgurō kótsē, mei šigā ngáfon tségeiwa, “the priest goes before, with the king following him behind.”

ógana ñgásō šīgā ñgáfon tságeiwa, nā Fulátaberō légeda,
 “he, and all the soldiers following him, went to the
 Phula.”

súni Fulátabē péntse tšenégíwa, kádiō gédi gégāberō, “the
 Pulo swain, tending his cows, came under a large tree.”

Note. Sometimes, however, *wa* is omitted—

kām kórōntse bāgótìē íšia, “if one comes who has no
 ass.”

4. When a noun, expressive of time-measure, is qualified by an adjectival proposition, the *wa* at the end of the participle seems to be merely intended to show more clearly the adjectival nature of such a proposition—

yim kéndēge tsétēnawāté, bérnirō nátsagei, “when the
 fourth day had come, they reached the capital.”

sága kríge Fulátabē tšítsenāwa dínā ñàngalì, “the season,
 when the Pulo war arose, was the rainy-season.”

yim íšyennawāmá Ájunō andígā skeládō, “at the time
 we came, the Hausas bought us.”

CHAPTER XVII.

SYNTAX OF NUMERALS.

§. 200. When connected with nouns, the numerals occupy the same *position* as the adjectives, *i.e.* they stand after the noun; and when the noun is at the same time qualified by an adjective, the numeral follows both; as, *per píndi, per ñgala píndi, táta dúnōa yásge.*

§. 201. 1. When *persons* are counted, the numerals, instead of following the substantive immediately, are connected with *kām*, which must be considered in apposition to the substantive, and takes its place between the substantive and the numerals.

In English, this peculiar construction is rendered as if *kām* were not used at all—

bárū kām 'di 'tsa, “two thieves came.”

tatoántse kām yásge sabaráta, “his three sons prepared themselves.”

ām kátsalla kām yásg'atē andígā kolóšedānī, “these three chiefs will not leave us.”

2. This convenient *kām* is, of course, regularly employed, where we use a numeral substantively—

tátāni kām 'di támin, “thou catchest two of my children.”
kámdē tīlōma kolóšedānī, “they will not leave one of our men.”

kámte tīlōma nā meiberō létsena bágō, “not one of his people was going to the king.”

kámdō kúra tīlō tsánū, “one of your great men will die.”

3. It is very rarely the case, that a numeral is used substantively without *kām*—

túlōntsátuma wátsei, dúgō wurágonō, “they saw this their only one, till it was grown up.”

§. 202. 1. The want of distinct forms for *distributive* numerals is supplied by *repeating* a cardinal number. If a case-termination or suffix is required, the last numeral only assumes it—

gútšigányē ngásō tīlō tīlōn tsúndū, “the pelican swallowed all, one by one.”

ndúyē tīlō tīlō kágentsē gótse, “each takes but one as his own.”

pépetōntsa tīlō tīlō múktsa, “they pluck their wings one by one.”

sándi ngásō tīlō tīlōn komándēga kégorō, “all of them asked the Lord, one after another.”

kógana ngásō tīlō tīlōn 'tsa, “all the soldiers came, one by one.”

2. This repetition, in order to indicate distribution, is not confined to numerals, but is also extended to other words—
árgemwa tšírāwa gadé gadérō rúntsan ganáné, “lay down the millet and the sand by themselves, each in a different place.”

dántse nā nārō túlūgeskē, “I take out his flesh from different places successively.

andirō rētā rētā skédō, “she gave half to each of us.”

§. 203. It is a token of childlike simplicity, arguing perhaps for the age and primitiveness of the language, that it frequently counts up to the number intended, for the purpose, as it would seem, of thus exemplifying the idea of a long, uninterrupted continuation—

kántāge lásge, ndí, yásge, dége, úgurō nabgedányā, pérō pálti,
 “when they had remained five months, the girl became with child.”

kábū lásge, ndí, yásge, dége, úgu, árasge, túlurrō lēgedányā, bēla Górgōtēn tsēbgēda, “having walked for seven days, they dismounted at the town of Gorgo.”

§. 204. It seems to be for this same purpose, that, with untiring patience, the language repeats the predicate of a number of subjects, or even a whole proposition, on account of a change in the adverb. The same circumstantiality of enumeration is observed in the primitive Hebrew language, comp. Ewald's *Kritische Gram.* §. 303.

ngalārō tšǐfī, kánī tšǐfī, kúgui ngúburō tšǐfī, “he bought a ram, a goat, and many fowls.

létsa, bēla Tšēbákten tséptsā; wāgányā, tšítsa, bēla Kātsoulētēn tsēbgēda; wāgányā, tšítsa, bēla Kaduwátēn ísa tsēbgēda; dínā wāgányā, sēba tšítsa, létsa, bēla Gafeiyētēn tsēbgēda; dínā wāgányā, sēba tšítsa, létsa, bēla Tšatsáramtēn tsēbgēda; wāgányā sēba tšítsa, létsa, bēla Adífiátēn tsēbgēda;

wāgānyā, tštsa, lētsa, bēla Murmūrten tsébgēda; *wāgānyā, tštsa, lētsa bēla Tšáguátēn tsébgēda*; *wāgānyā, tštsa, lētseitē kárbīna tsúrō káragāntsībēn sandlīgā kírū*, "they regularly arose at day-break, and, having marched all day, dismounted in the evening in the following towns successively, *Tsébag, Katsoulē, Kádūwa, Gáfeiyē, Tšátšāram, Adúfia, Múrmur, Tšágūa*, and, in the morning, when they had arisen in the latter town and resumed their march, a hunter saw them in his forest."

kérmātē karagátēn dzádzirma díbi, kúrgulī díbi, nígaran díbi, kéri šúti díbi, búltu díbi, sándi átē sandíma díbigō, "at present the following animals are the most dangerous in the forest: the leopard, lion, wild cows, wild dogs, and hyenas."

dántšē ganá ganán tségerin: *kúyē tségerin, bálīyē tségerin*, "he eats his meat little by little: every day something."

létšē, nā yáyāntsúsōben logótšín: *kúyē lētšín, logótšín, šírō tsádin*; *bálīyē lētšín, logótšín, šírō tsádin*, "he goes and begs of his brothers every day and they give him."

§. 205. It now remains to notice the *peculiar usages of some cardinal numbers*.

1. The Numeral *tílō* is used for our "one and the same," like the Hebrew אֶחָד .

nígásō nā túlon námnyēogō, "let us all sit in one and the same place."

bēla ndítē kúlugū tílōn 'kī gótsei, "both these towns fetch water from one and the same brook."

2. *tílō* is often used without numeric force, merely to indicate the indefiniteness of its substantive, so that it assumes the character of an *indefinite pronoun*, and corresponds with the *indefinite article* of other languages, most of which, as is well known, have developed it from a numeral; e.g. English "a," German "ein," French "un."

kúrū kóā tīlō, kanámōntse mēgūa, nāntsúrō kádiō, “again there came a man to him who had ten bullocks.”

bēlamāšitēn kóā tīlō tátōa ngúbūa, “in the neighbouring town there was a certain man who had many children.”

táta tīlō tšítse, nā péroberō kádiō, “a certain boy rose and went to the girl.”

tsairō kábū tīlō tšítse, sōbāntse bóbōtse, “one day the boy rose up and called his friend.”

3. When repeated, it has to be rendered by our “one—another”—

átēma kárgun dágelbē tīlōtē. Tīlō : lēnem, &c., “this is one remedy against the monkeys. Another is, thou goest,” &c.

4. Frequently *tīlō* assumes one of the singular suffixes of the possessive pronouns which renders it adverbial, so that *loñ* or *kárai* might always be substituted, without any change of meaning—

kúlō pándēskī wu tūlōní, “I alone have got the farm.”

nī tīlōñembē múskōba kámntsa? “have they cut thy hand only?”

šī tīlōntsé kúlōlan bārē badígonō, “he had begun to work alone on the farm.”

wu tsúrō káragāben tīlōnī nēnni tēmgē, “I build my house alone in the midst of the forest.”

5. Between the words *tīlō*, *túlō*, *pal*, and *lásge*, there is no difference of meaning, and they are used indiscriminately.

§. 206. The word *máge* is identical, according to Ali Eisami, with *túlor* and *wúsge*, but it would seem that this statement is correct only as regards the latter. Its use, however, is restricted to *time*; and *kábū máge*, or merely *máge*, is the usual expression for our “week,” just as in German, “vor acht Tagen” = “a week ago.” *Kábū máge* stands in

a similar relation to *kábū wúsge*, as in English "a fortnight" does to "fourteen days." The uncertainty as to whether *máge* means seven or eight days, doubtless arises from the possibility, in any language, of taking the last or first of a given number of days either inclusively or exclusively. To remove it, the Bornuese can say, *kábū máge túlur*, "a space of time consisting of six full days and odd;" and *kábū máge wúsge*, "seven full natural days and odd." When *máge* is joined with *lókṭe*, it means the same as when joined with *kábū*, viz. "a week." But it may also be connected with *sága*, *ńgalì*, and *kérbā*, and then indicates a unit consisting of seven or eight years.

If it could be joined with *kántāge*, it would fully answer to our "six month;" but *kántāge* is always followed by the common numerals.

To express our "fortnight," the common numeral for fifteen is used, viz. *wári* or *kábu úri*. The peculiarity which proves this term to be collective is the omission of *méogu*; for, let it be observed, when the numerals from eleven to nineteen are connected with substantives, they regularly appear in their full form, *i. e.* with *méogu* before them; *e. g.* *pér méogu úri*, "fifteen horses;" *kām méogu túlurri*, "seventeen men."

The term answering to our "three weeks" also includes one day more, being *kábū píndi ndúri*, or merely *píndi ndúri*, instead of the common numeral, *píndi táta ndín*.

In lieu of our "four weeks," they either use *kántāgē*, "a month," or *lēmā dēge*, "four Sundays."

§. 207. The numeral *méogu*, with or without *kām* or *ām* before it, is used indefinitely for any large number of men—not of *irrational* beings—even if they be in reality many hundreds or thousands, thus representing them as an unbroken company, a united congregation. In a similar manner, we also use a definite number for an indefinite one; *e. g.* in the expressions, "a hundred times, a thousand times."

kónō málamyē kām méogurō, "said the priest to the assembly."

áfí wūagátse, ām méogu? kónō méíyē ām méogurō, "what is the matter, ye men? said the king to the men."

śi dábū kām méogubēn náptšín báǵō, "he never sits among other people."

ásirntsa kām méoguyē pāngéda, "the people at large have heard their secret."

kām méogu šérecābē pántsou, "the men of the court shall hear it."

ām méoguyē tsáruíya, "when the people saw it."

§. 208. With regard to the use of *ordinal numbers*, it must be observed that either themselves or their verb regularly assume the suffix *te*, and that, in conformity with §. 203., they are preceded either by the highest or by all cardinal numbers which are less in value than themselves. The *te* which they assume may be considered as identical with the one corresponding to the adverb "when," §. 173., or with that usually appended to the absolute case, §. 334.; so that, the phrase "he came on the fourth day," would literally read in Kanuri, "three days, when the fourth (viz. was), he came;" or, "three days, as to the fourth, he came." Some examples from Ali will further illustrate this—

kábunsa yásge tsábālan bótsa, yim kéndēge tsétenawāté bérnirō nátsagei, "they were (*lit.* slept) three days on the way, and on the fourth day they arrived at the city."

kábū yásge kítényā, kéndéguāté, bérni Katagúmben tštgeda, *lit.* "when it had reached three days, as to the fourth, they arose in the city of Katagum," *i. e.* "on the fourth day they arose in the city of Katagum."

kábū yásgurō nabǵédányā, kéndéguāté tštsa, "after they had been sitting three days, they arose on the fourth."

kábū lásge, ndí, yásge, dége, kenúguāté, béla Yákubābē tsabāndi, *i. e.* "on the fifth day they reached the town of Yakuba."

kábũntsa ndí kɛnyásguāté sabaráta, i.e. "they prepared themselves on the third day."

ši kábũ dége kɛnúguāté bɛlãntsúrô íši, i.e. "he came to his town on the fifth day."

kérbũ, lásge, ndí, kɛnyásguāté kãm kúra tîlô bɛlãndon pátsgege,
"in the third year, *i. e.* in three years a great man will die in your town."

§. 209. The *indefinite numerals* *ngásô* or *sô* require some remarks. The first can be used either as a substantive or as an adjective, and the second, which enclitically joins itself to a preceding noun, only as an adjective. When connected with *ndí*, *sô* corresponds with the German "alle" in "alle beide." But, in English, it would not be idiomatic always to translate it "all two"; so that *sandi ndísô* has generally to be rendered by "both of them," *i.e.* *sô* remains untranslated; *e.g.* *súndi ndísô lemãntsa gótsa*, "both of them took their goods." Even in some other cases, *sô* cannot always be rendered in English, except, perhaps, by "together;" *e.g.*

kónô búltuyê dágɛlsorô. Dágɛlsô mána búltubê pántsa ;
dágɛlsoyê búlturô, &c., "said the hyena to the monkeys.

The monkeys heard the word of the hyena; the monkeys said to the hyena."

wúa nyúasô gériyê, "we, I and thou, eat it."

andyúá nyúasô másɛna állayê sáde tšíbuiyê, "we and thou together will eat the food God gives us."

ni kãtunóma ngúdô ngásobesô, "thou art the messenger of all the birds together."

ãndi bɛlãndété kagãndêsô gãrtsa, abãndêsorô kológeda, "our grandfathers built these our towns, and left them to our fathers."

In connexion with a negative, *ngásô* or *sô* answers to our "any;" *e.g.*

dã ngásô wu rúsgãní, "I did not see any meat."

ši kãtunomasô tsúnôtɛní, "he did not send any messenger."

§. 210. A surprising and apparently ungrammatical use is made of *sō*, when it is employed so as to correspond with the Greek *οἱ περὶ τινα*, and must be rendered in English, either by the Saxon genitive or by the insertion of words like "parents, friends, relatives, people." For in this case *sō* is annexed to a word in the same manner as when it is a mere adjective; but the context always shows that it is not intended adjectivally to qualify that word, but rather to occupy an imperial relation to it, and to render it subservient, in the same way as a nominative does its genitive. The following instances will illustrate these remarks—

tāta pātō pērosóberō légonō, "the boy went to the girl's family."

bēla kāmusbē kibāndényā, "he having reached the town of the people of the woman."

nā meísoberō kadínyā, meísorō, tšibīte wu yáskē Fulátāsorō gēbgeškī, "having come to the place of the king's people, he said to the king's people, I have carried the calabash and thrown it at the Phula."

§. 211. There being no distinct forms for the *fractional numbers*, their want is supplied by the use of the nouns *rēta*, "a half" (like Heb. אֶחָד), and *naia*, "a part;" e.g.

mālam rētāntse dēgan, rētāntse bēlāgan, "half of the priest was without and half within the hole."

naiaūtse dēge, ni wūrō yásge šē, "give me three-fourths of it."

CHAPTER XVIII.

SYNTAX OF VERBS.

§. 212. The Kanuri has *not* developed a *passive voice*, and must therefore employ the active in a variety of ways, in order to express what other languages can convey by a distinct passive. The following cases will here be noticed—

1. The *past participle* deserves a first mention. By this the Kanuri approaches closely to a real passive; and, with a knowledge of the English only, the temptation would be great, to mistake it for an actual passive. But languages like the German lead us to make a distinction which will enable us to comprehend the right nature of the past participle in question. The German language is capable * of distinguishing an actual suffering, a passiveness, as such, from a condition which is considered as a mere adjectival qualification, a mere attribute of the subject. Thus there is a difference between “*er wird geliebt*” and “*er ist geliebt*” both of which must be rendered into English by “*he is loved*;” but the first only is passive, the second is adjectival, and altogether similar to “*er ist gut*,” or “*he is good*.” Now the Kanuri participle corresponds to the second only, † although in English it is frequently rendered by a passive construction, *viz.* always when it is the participle of a transitive verb. And that the above is a correct characteristic of this participle, appears especially from the circumstance that it can be formed even of intransitive verbs, when it answers to our present participle active—

wásìlì kúguì tìlō wárgáta múskōn tsetána, “the white man was holding a roasted fowl in his hand.”

tígì kóábē wulgáta, “the man’s skin was peeled.”

* cf. Becker’s Grammar. I. p. 212.

† Hence it is also constanly called adjective in the Vocabulary.

ši gerágata dágel nótšaní, "the monkeys knew not that he was hidden."

ágo bul tsáneinyin tsakkáta, "something white covered with clothes."

dántse úrgata gótse. "he takes his dried meat."

keári dágatarō tšō, "he gave it to the old man who was standing."

sóbāni nábgata, dúgō mánānítę neméneškin, "my friend must be sitting. before I shall tell my story."

kádi bōgáta kírū, "he saw a serpent lying."

2. The present participial is likewise employed—

kaligimōntse mégu, ngásō lemán láptšena, "he had ten camels, all of which he had been lading with goods,"
i. e. "all laden with goods."

táta mána kámāntsiyē nemétsenagā ši pántši, "the boy heard the word which his companion was speaking,"
i. e. "the word spoken by his companion."

per širō méiyē tšébatšenārō tšéba, "he mounts the horse sent him by the king."

3. *Kām*, "sombody," or the 3d. person plural of an active verb are often used as substitutes for the passive—

kām šígā tsúruí, "he has been seen."

kām šígā tšerágení, "he is not loved."

bárbū tšlō rótsageí, "a robber has been hung."

béla tártsei, "the town has been destroyed."

4. The *reflective* form may be likewise employed instead of a passive, which is quite natural, as both the reflective and passive qualifications of a verb render it intransitive, and hence the substitution of a reflective for a passive occurs also in other languages, see Becker's Grammar, II. 40.

wōkíta tsúruia, karáturō tšęęri, "having seen the letter it was tied," i. e. "it was too hard for him to read."

ñgalārō sabaráṭeṇa guréṭšīn, "having himself well prepared, he awaited it," *i. e.* "he awaited it well prepared."

šīṭeman ānpátīn tárgunāṭe, "by the same does the rabbit guard itself," *i. e.* "is the rabbit guarded."

kērī mēogu, dábūntsa tšē sáben tērgéṛeṇa, ñgampátugā tsáruí, "many dogs, having their necks tied with iron chains, saw the cat."

kárgēni kámṭi, "my heart is cut," *i. e.* "my courage is lost."

5. The *infinitive active* also may be used instead of a passive—

kām tsēlamṭe ágō rītībē, "a black man is something of fearing," *i. e.* "something to be feared."

bēla ñgásō tártē badītsei, "all the towns have begun to scatter," *i. e.* "to be scattered."

mánāṭe pánturō ñgalā ganí, "this word is not good to hear," *i. e.* "to be heard."

káliāgō mērsātībē ganí, "a slave is not a thing to be trusted."

§. 213. The *government* of verbs is simple: by far the greater majority govern an accusative, a small number a dative, or both an accusative and a dative. The prevailing notion of the two latter classes of verbs is that of priority, superiority, esteem, or its contrary.

1. List of verbs which govern both an accusative and dative—

amárñgin, "I consent."

añgárñgin, "I deny."

badñgin, "I begin."

bērsémgin, "I honour."

godēñgin, "I bless."

kasáñgin, "I consent."

mērsáñgin, "I trust."

ñāgēsķin, "I overtake."

ñōñgūñgin, "I am ashamed of."

rññgin, "I fear."

raṃbúskīn, "I pay," (cf. Lat. honor = "reward.")

táñgin, "I ascend."

wátsémgin, "I judge."

Besides these, there are two other verbs, *nónġin* and *yénġin*, which assume a different meaning, according as they are construed with the dative or accusative: with the dative *nónġin* means, "I obey;" *yénġin*, "I answer;" with the accusative, the former, "I know;" the latter (with *keġga*), "I sing."

2. Verbs governing a dative—

adúnġin, "I bless."
báskin, "I mount."
diġérrġin, "I praise."
gáġeskin, "I enter."

túmġin, "I reverence."
yéseġġin, "I go out of the way
 for any one."

Of these verbs, *nāġeskin* and *gáġeskin* are probably the relative forms of the now obsolete roots, *nánġin*, *gánġin*, and consequently their dative construction is quite regular; but they are inserted in the above lists because they now only occur in this form. Other words might be looked for in these lists, whose proper place, however, is not here; so, *e.g.*, *kéreteġeskin* is synonymous with our "to hold, to hold fast," and construed with a dative; but the reason of this construction is, that it is a regular relative, derived from the reflective of the verb *kérrġin*, which is still in common use (see §. 61.). In like manner, *yakkáraskin*, "I teach reading," and *yekkeġliskin*, "I teach," both of which are construed with a dative of the person taught, might be erroneously taken for original verbs, answering to our "teach;" but they also are relative forms of *karánġin* (obsolete = *karáskin*) and *liskin*; and the phrases *kámmō yakkáraskin*. "I teach one to read," and *kámmō yekkeġliskin*, "I teach one," are elliptical, their full form being *kitábugā kámmō yakkáraskin*, *kitábugā kámmō yekkeġliskin*.

§. 214. It is agreeable to the rules in §. 146. and 147, that the remoter object to which the *relative conjugation* refers the action of the radical verb should uniformly be in the dative case, whereas the nearer object remains the same as in the

radical conjugation ; e. g. *sōbāni wūrō tātāntṣe pēlēsegi*, “ my friend has shown me his son.”

But sometimes it may happen that in cases where, by means of an ellipsis, the relative form is usually followed by a dative, the elliptical nature of such a construction is in time lost sight of, the relative form treated as radical, and consequently construed with a mere accusative ; e. g. *belāgātegā kēgenógō*, “ fill up this hole,” the full form of which is, *belāgāturō kātigā kēgenógō* ; then elliptically, *belāgāturō kēgenógō* ; and then changed, *belāgātegā kēgenógō*. Again, *lāmgin*, or *pēsga lāmgin*, “ I wash the face ;” *wu šīrō pēsga lāmgeskin*, and *šigā lāmgeskin*, “ I wash his face.”

§. 215. In the government of verbs in the *causative conjugation* two cases must be chiefly observed : one, when the verb subordinates merely an accusative ; the other, when it subordinates both an accusative and a dative.

1. The first case, or that of a proper and actual causative, takes place when this conjugation is formed—

a. From any of the intransitive verbs in *ñgin*, enumerated in §. 58., with the exception of *yilñgin* and *yinñgin* (not of *kōñgin*).

b. From the following transitive verbs in *ñgin*—
tūmgin, “ I honour, submit to,” c. dat. ; caus.
yitētūmgeskin, c. ac. “ I persuade.”

c. From some intransitive verbs in *skin*—
bāfūskin, “ to cook, boil,” intr.
gelāgeskin, “ to remain for next year.”
pādgeskin, “ I am lost.”
wāreṣkin, “ I am ill.”

2. The second case, or that of a causative in form, but mostly a mere relative in force, takes place when it is derived—

- a. From any of the transitive verbs in *nigin*, enumerated in §. 59., with the exception of *párnigin* and *wárnigin*.
- b. From the following transitive verbs in *skin*—
- búskin*, "I eat," caus., "I help some one" (dat.) "to eat something" (ac.).
- dískin*, "I do," caus., "I help some one" (dat.) "to do something" (ac.).
- dóřeskin*, "I pick," caus., "I help some one" (dat.) "to pick something" (ac.).
- dúřeskin*, "I sew," caus., "I help some one" (dat.) "to sew something" (ac.).
- gámbúskin*, "I scratch," caus., "I help some one" (dat.) "to scratch something" (ac.).
- kéřeskin*, "I distribute," caus., "I distribute something" (dat.) "to others" (ac.).
- rářeskin*, "I like," caus., "I like or help some one" (dat.) "to get something" (ac.).
- rámbúskin*, "I pay," caus., "I pay something" (ac.) "to somebody" (dat.).
- róřeskin*, "I hang," caus., *i. q.* rel., "I hang some one" (ac.), "upon something" (dat.).
- róřeskin*, "I collect," caus., "I collect something" (ac.) "into something" (dat.).
- sářeskin*, "I put down," caus., "I put down something" (ac.) "upon something" (dat.).
- báskin*, "I beat," caus., "I help one" (dat.) "to beat something" (ac.).
- laděskin*, "I sell," caus., "I sell something" (ac.) "to somebody" (dat.).

It must be observed that in all the instances under No. 2, the force of the causative and of the relative entirely coincide in every verb which admits of both forms, so that we have here an instance of redundancy of forms in the language. The mutual force of both forms is rendered in English by any of the follow-

ing prepositions, "to, toward, against, for, at, on, upon, in, into," &c.; in one case by the adverb "again," viz. *yiteṣāmgēskin*, "I distribute again," the original idea being, "I distribute upon or in addition to," viz. "the former distribution."

§. 216. A few other cases remain to be mentioned, which, in some respects, differ from what has been stated above concerning the causative conjugation—

1. The verb *lāmgin* means "to wash oneself, to wash the face;" but in the causative, in which it governs an accusative, it does not mean "to cause one to wash himself," but "to wash somebody's face," viz. that of an infant, or of a dead body. The Verb *wārgin* means "to burn," trans.; and in the causative, where it likewise governs an accusative, it also means "to burn," but with the idea, "like a potter," i.e. to make earthen-pots fit for use by burning them in an oven.
2. The verbs, *bāskin*, c. dat., "I mount," *pārgin*, c. ac. "I separate," *sāngēskin*, c. ac. "I awaken," trans., in the causative, govern the same cases, and have to be rendered in English in the same way; but the reason why they severally admit of a causative, or, in this case, rather a relative conjugation, is, that one may wish to direct attention especially to the object on which one mounts, or the contact from which one separates, or the state from which one awakens. In the following propositions the causative form would therefore seem to be more correct than the radical form, although the latter is quite admissible and frequently employed—

wu kalīgimōnīrō yigebāskī, "I have mounted my camel."

sandīgā leḅālāntsālan yitepārgēskī, "I have separated them,"

lit. "from being in their quarrel," i.e. "when they had a quarrel."

šīgā kaneḅmlan yiteṣāngēskī, "I have awakened him out of sleep."

3. The verbs *yǎlǎgin*, "I holla," and *yǎngin*, "I breathe," though both intransitive, use the causative and relative forms indiscriminately, and govern a dative in either case; the first with the meaning, "to holla over or towards somebody;" the second with the meaning, "I help one to breathe or to live, I assist, support one."
4. The verb *nǎngin* likewise uses the relative and causative conjugations indiscriminately, but both with a causative meaning, "to cause one" (dat.) "to know something" (ac.).
5. The intransitive verbs, *kǎsǎskin*, "I run," *yǎwǎskin*, "I fall," and *yǎwǎrǎskin*, "I laugh," become transitive in the causative conjugation, but have their object in the dative case; e. g.

kǎrgulǎ sǎbǎnǎrǎ tsukkǎrǎ, "a lion has fallen upon or seized my friend."

ǎm ǎgǎsǎ kǎrgulǎrǎ tsagagǎšǎ, "all people ran after or pursued the lion."

ǎtǎ kǎǎrǎrǎ yukkǎrǎmmǎ, "do not laugh at, or do not deride, an old man."

6. Several verbs can, in the causative conjugation, govern indiscriminately an accusative and dative—

lǎskin, "I learn," caus. c. ac. and dat. of person, "I teach."

nǎgǎskin, "I overtake," caus. c. ac. and dat., i. q. radical conj.

tsǎgǎngǎgin, "I dress," caus. c. ac. and dat., i. q. radical conj.

§. 217. The *aorist* is employed either to indicate past time in general, without any adjunct idea, as the Greek aorists: or, as the Greek and our imperfect, to represent a past act in its commencement and duration, or in its progress. As in Latin the perfect, and in English the imperfect, so in Kanuri, *this* is the proper *historical tense*; but with regard to its use it must be remarked, that for the most part it occurs only at the end of a sentence or period; and when several verbs follow each other,

denoting a series of consecutive acts, the last of them only is found in the aorist, as will be seen from the following instances—

meiyē : āba mālam, wu bērnīen katambúskō wurāgósō, “the king said, father priest, I was born and grew up in the capital.”

kāmpūa kām dēge tšítsa, kásugurō ntsúnturō lēgēda ; lēgedányā, dābū kásugubēn dāgēda, “four blind men arose and went to market to beg ; when they had gone, they stood up in the midst of the market.”

Dāgányā, krēge Fulatabē tšigónō : āņem wūgeiēndeā, mei Deīama yalntsúa Fulatā yóktse, bēlāndērō kášyō, “it being over, the Pulo war commenced : when we looked to the south, the king of Deia, with his people—the Phula having driven them—were coming to our town.”

sagándē tilórō nabgeiēndeā, mei tšē, Fulata bērnīen tsetúlūge, gāge, náptšena, dūgō ságā pal kilugō, “when we had sat down for one year, the king came, the Phula left the capital, he entered and remained till one year had elapsed.”

āteman múskō Wāsilibērō gāgeskē, komándē āširndégā tsáktse, ‘Enigglīši, kēntši āllabē, andīgā sámāge, ságūtē, andīgā ulla tilórō pšgeda, “thence we came into the hands of white people, our Lord helped us ; the English, servants of God, captured us and brought us here, and gavē us freedom for God’s sake.”

tāta tālagābē tštšē, lētšē, meīna sōbāgonō, “the son of a poor man rose, went and made friendship with a prince.”

§. 218. The *perfect tense* indicates past time fully completed. It may be said that the aorist indicates the inceptive, and the perfect the completed end of past duration. If, *e.g.*, you say, *kádískō*, you convey the idea of your having once started, and then of having been performing the act of coming ; if *tšēskī*, you convey the idea of your having fully completed and actually terminated your act of coming.

Although the aorist is the proper *tempus historicum*, yet the perfect frequently alternates with it in one and the same narration. The beginning of a story which was told me may serve to illustrate this—

Málam tsúrō bēlāben kāmūntse tīlōa. Kāmūntse tīlōtē šīrō tāta tīlō kēngalī tsāmbō. Kēambūnyā, tātā šyúa kāmunt-súa tsasargāle. Tāta ganā wurāgānyā, yā tātabē pātsejī. Kāmū pātsegenābē kábū yāsge kītēnyā, sādāga yāsquānt-sībē sadāktšī. Sadakkānyā, kábū tūlur tsētī. Kábū tūlur kītēnyā, sādagāntse tūlurwa sadāktšī. Tūlurwa sadāktse dāgānyā, kábū pīdēge tsētī. Kītēnyā, sādāga pīdēguabē sadāktse dāgānyā, málam karāmīntse bōbōtse, karāmīntsurō: “karāmīnī, bēlā ātē yā tātānībē wūrō tātā kolōsege, komāndē šīgā mātšī, wu bēlā ātē wūgā serāgenī, wu bēlā gadērō tātānī tākē léneskīn,” tse karāmīntsurō, kareīntse tsergēre, gōtse, tātāntse mūsukōn tsētā, bēlā gadērō légonō. Lēgānyā, bēlā ātēn pāntse mātse, šyúa tātāntsúa nūbgēda. Nabgedānyā, karāmīntse tātāntse tīlō kēngalī tīlō mbētšī, tātāntse tsētā, nā yayāntse mālamberō kīgūtō, &c., “A priest in a town had one wife. This his only wife brought him one male child. When she had given birth to the child, he and his wife took care of it. When the little child had grown up, the child’s mother died. When the woman had been lost three days, he brought the three-days’ sacrifice for her. After he had brought it, the time came to seven days. When it had come to seven days, he brought the seven-days’ sacrifice for her. When he had brought the seven-days’ sacrifice, the time came to forty days. Then, when he had brought the forty-days’ sacrifice, the priest called his younger sister, and said to his younger sister, ‘younger sister, as for this town—the mother of my child having left me the child at her death—this town does not like me, I will take my child and go to another town.’ He bound up his things, and took them, and caught his child by the hand, and went to another town. Having

gone, he sought a home for himself in that town and remained, he and his child. Having remained, his younger sister, who had also one male child, took her child, and brought it to her elder brother, the priest," &c.

§. 219. As certain perfect forms of the Greek and Latin, *e.g.* *cīda*, *μέμνημαι*, *novi*, *memini*, have to be rendered in English by the present, so also must the Perfect or even Aorist forms of certain Bornu verbs. Most of them, however, may in another context be equally rendered in English by the perfect—

<i>bōngī</i> , "I lie," prop. "I have lain down." <i>dāngī</i> , "I stand," prop. "I have stood up." <i>kuskī</i> and <i>kīguskō</i> , "I bring," and "I brought." <i>nāngī</i> , "I sit," prop. "I sat down."	<i>nōngī</i> , <i>nōngō</i> , <i>nōguskō</i> , "I know." <i>pāndęskī</i> , "I possess," prop. "I have got." <i>rāęeskī</i> and <i>rāęeskō</i> , "I like." <i>rīngī</i> , <i>rīngō</i> , <i>rīguskō</i> , "I fear." <i>tīskī</i> , "I am enough, suffice." <i>wāngī</i> , "I dislike." <i>yętsęrāskī</i> , "I believe."
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It is evident that the Bornu forms are more correctly chosen, because all these acts must have been performed before they can be announced.

§. 220. The *indefinite tenses* can stand for any of the three capital tenses, the context always indicating which of them. But as the first indefinite expresses frequency, and the second indefinite singleness of action, besides the time-relation, they might as well be considered as two *moods*.

The *indefinite I.* expresses continuation, repetition, frequency of action, and may be used—

1. For our *present*, viz. when this expresses—

- a.* Capability or habit of doing a thing, as in all universal propositions or general statements; *e.g.* *niğadō pārtšin*, *būnī mbātsin*, *kām lętsin*, "a bird flies,

a fish swims, man walks." This is the same as,
ngúdō pártēma, bínī mbátēma, kām létēma.

*kúyē létšín logótšín, širō tsádin, bálíe létšín, logótšín,
 širō tsádin,* "to-day he goes and begs and they
 give him, to-morrow he goes and begs and they
 give him."

- b. Certainty or firm resolution to begin an act at once,
 so that, as far as the will is concerned, it is
 already entered upon; *e. g.*

lénigin, "I go," *i. e.* I have fully resolved to begin
 going instantly. Sometimes we express this
 force of the indefinite by an auxiliary verb; *e. g.*
wu kídāni dískin, "I will do my work."

2. For our *future*, when no stress is laid on the cir-
 cumstance that an act is not yet commenced, but
 when it may soon begin and have its progress in
 futurity—

wu nánīen kāmū bágō : ndú sandígā n'galārō wútsin ?
 "I have no wife about me : who will look well after
 them?"

ám wúra, nemé gúluntsaskinté, ndúyē sūmōntšē pérémtšē,
 "ye great men, as to the word which I shall tell
 you, let every one open his cars."

kíniganamáté, ši ágō bálí íšinté nírō gúltšín, "as to a
 soothsayer, she tells thee what will come to pass
 to-morrow."

áfíyāye állayē ágémesaganáté šítēmā rúiyen, "whatever
 God has decreed for us, that we shall see."

ngō abándō kábin bōgáta, wáyē abánlogā gúskin, "behold
 your father is lying a corpse; I shall follow your
 father."

- 3 For our *past*, when it indicates that a thing was done

continuously, repeatedly, that it has been a practice, a habit, or custom—

súndi badigédányā, wu tšínęskē, sandigā ngáfon gáskin, tilō náęeskia, gónęę yundúskin, ndi náęeskia, gónęę yundúskin; ngásō kábū pántsa tsabándinté wu yundúski, “when they had sat down, I rose and followed after them; having overtaken one, I took and swallowed it, and having overtaken another, I took and swallowed it; by the time they would have reached their home, I had swallowed all.”

kóá sóbántę kęrdi tsúmtšin bágō, sālitsin bágō, sadáktšin bágō, lífā pēbē tsébuí, dā gádubē tsébuí, dā dálbē tsébuí, kímúntę tsei, dágáta tęrtęrtšin, “his friend, the heathen, fasted not, prayed not, offered not, ate the carrion of cattle, ate hog’s flesh, ate monkeys’ flesh, drank his beer, made water whilst standing.”

wátšisō bárū, dínia bunéšša, nigęrgęntę gótę, ndúlturō létšin, “every day, when it had become night, the thief took his bag and went to steal.”

dzádzirma, dínia bunéšša, tšítę; tsúrō beláberō tšin, tšša, kánū tsúruiya, tšętę, gótę, létšin, tsátę, tsegéria, kúrū kátširítšša wóltin, “a leopard used to rise at night, and came into the midst of a town; when he had come and seen a sheep, he killed it, took it and went off. Having carried it away and eaten it, he returned, after it had become evening.”

§. 221. It is natural that, in all languages which possess verbal forms expressive of continuity or frequency, there should be a near approach in the use of these forms to participles, perhaps sometimes a mutual interchange (cf. for the Semitic Ewald’s Hebrew Grammar, §. 136. c.); for any action which serves as an adjective to distinguish and mark an agent must have been continuous or repeated. Accordingly we cannot be greatly surprised if we find the *first indefinite* employed in Kanuri where other languages employ a *participle*, or, in its stead, an

infinitive, and if we find it *alternating with the participle*, and also, in other respects, treated like it. Hence we may be reconciled to what appears at first so strange and startling, viz. that in Kanuri a regularly inflected finite verb assumes *case-terminations*. In addition to the examples produced in §. 155. others may be added to illustrate the above statements—

bārēšīn tsūruī, “he saw him hoe.”

kōānēngā kōā kandīra átētē tšētšīn rumba? “didst thou see this hunter kill thy husband?”

kēngal Pótēn tšekūrin kirūnyā, “he having seen the sun set in the west.”

nāntšē lētšinnō lētšē, “let him go to the place to which he is going.”

ši mālam, kitābu nōtšena, tsūmtšīn, sālītšīn, sadāktšīn, “he is a priest, and knows the book, fasts, prays, and sacrifices.”

keigamā nigāfō melbē tsēgei Fulátasoyē kerūnyā, “the Phula having seen the general following after the king.”

āgō tšerāgena tsédinnō wōlgonō, “she became one who could do what she liked.”

bisga būnyē wu nēmnyin bōnēsgana lēnngēskin wu našingoskō, “yesterday night, lying sleeping (*prop.* that I might sleep) in my house, I dreamt.”

§. 222. In the participial use of the indefinite the mere abstract notion of the verb seems to preponderate over the accident of continuation and repetition; hence it is natural that the adverb *bago*, which expresses absolute negation should uniformly be coupled with the first indefinite when it refers to what is never to be, either now, nor at any future time; cf. also §§. 292., 293., 225.

wu nīgā rāmbūskin bāgō, sai 'Alla, “I can by no means pay thee, but God only.”

māna ām wūrayē nemētsa pānganātē wu sēbgēskin bāgō, “the word which the great men have spoken and I heard, I shall never forget.”

yim abānem wúa šúa degeienāté, mána nemšingia, kótšin bágō, “at the time when I and thy father were alive, and I had spoken a word, he never transgressed it.”

kámū ndi dibī kwōyá, komānde nāndérō tšenāté, andlīrō “kámū ndi áte dīwí” gūltšin bágōba? “if two wives were improper, would not our Lord, when he came to us, have told us, ‘Do not take two wives.’”

Whereas the first indefinite with *bago* negatives a future action for any period whatever, it does so only for a limited period when followed by *gani*; e.g.

wu nīrō péni ntségladéskia, kémendē wīgā bešemin gani, “if I sell my horse to thee, thou wilt not pay me this year.”

In practice, however, this rule is not so rigorously observed, although it originally seems to have been the ground for this difference of forms, and we meet *bago* where *gani* would have been more proper.

§. 223. It may be considered as a consequence of the future import of the indefinite, that it is sometimes used with the force of an *imperative*, just as the future in Greek, but weakening, in a measure, the strictly imperative power, and placing the mere *expectation* that a thing will be done in a stronger light—

“*kām kérmei dúnōn tsebándin bágō*” *tšé kitábuyē wu kíruskō*, “I have seen that the book says, ‘let a man never get a kingdom by force.’”

§. 224. The *second indefinite* expresses single action and is used—

1. as a *present*—

a. when indicating a firm resolution to do something instantly; e.g.

lénigē, “I go,” i.e. “I am fully determined at once to

perform the act of going." It differs from the corresponding indefinite I. by representing the act as single.

p̄ndin táta dēgan wúrō šē, ŋgalārō nírō ntš'ískē, "give me twenty-four, and I will give thee the ram."

b. When followed by an indefinite I. with a present force; e.g.

wu léngē karáigin, "I go and read."

wu bōngē léngin, "I lie down and sleep."

2. As a future, when followed by the future tense or the indefinite I. with a future force; e.g.

kérbū lásge, ndi, kényásguāté kām kúra tīlō bēlándon pátsēge, nándi bēlabēté ŋgāsō šiterántsurō nā tūlon náptōu, "after two years, in the third, there shall a great man die in your town, and all ye of this town shall sit down in one place for his funeral."

kárgē tsundīa, kantégálībī ndisō pítse tšindō, "having swallowed the heart, he will draw out both the kidneys and swallow them."

náptšīa, kóganawántse ŋgāsō ísa, dátē kómburō badtšēda, "he having sat down, all his soldiers will come and will begin to eat the flesh."

bálīe wu séba íšeskē, šīgā yētséskin, "to-morrow I will come early and will kill him."

3. As a preterite, when it is followed by an indefinite I. with a past meaning, or by a perfect, or an aorist"—

búnyégányā, sándi ísa, tséptsā, árgem 'gāsō tsábui, "night having set in, they came, alighted, and ate all the millet."

íšeskē, pánīen námge, álla logóngin, "I came, sat down in my home, and prayed to God."

ŋgampátū létse, gótsē, kúguigā tsúndī, "the cat went, seized the fowl, and swallowed it."

*abándē tšítse, létse, béla Bíbiláten kámū yándé ganá
Lígíramté nígā tséde, kígutō pándérō, "our father
arose, went and married our step-mother Lígiram
in the town Bilbila and brought her home."*

§. 225. Joined by *bago*, the second indefinite negatives a single action which was to happen at any future period (cf. Indefinite I. with *bago*, §. 222.). The accident of time standing much in the back ground, compared with the idea of singleness of action, the indefinite II. with *bágō* may often be best rendered by our *present*; cf. also §. 234.

*ní mánāni pánem bágō kwōyá, degá ní tsúrurum, "if thou wilt
not hear my word, stop and thou shalt see it."*

*ágō fúgubē rámin, nígáfobē, tšinté ní rum bágō, "thou seest
what is before thee, but thou canst not see when that
is to come which is behind thee."*

*kóayē ší tsánnā nāiga lemántse kámmō tšim bágō, "the man
said he would not give his goods to any one on
heaven's account;" understand, "on the occasion
when he was requested so to do."*

*kárgenem tsélam kwōyá, ní tsánnā pándem bágō, "if thy
heart is black, thou shalt not obtain heaven," viz. "on
the one occasion after death."*

*pátorō lénemā, ísem bágō, "if thou go home, thou wilt not
return," viz. "on the present occasion, whilst on
others thou mayest do so."*

When it is said to a blind man, *níte šímnem rum bágō*, "thou dost not see with thine eyes," *rum* seems to stand from a phonetic reason, because in its stead *rúmim bágō* might be used, whereas one could not say *rúskē bágō* or *tsúrū bágō*, but only *rúskim bágō*, and *tsúrui bágō*.

§. 226. It has been said in §. 217., that the aorist is the proper historical tense, but that it generally appears only in the last of a number of verbs which are grouped closely together; now the tense of these preceding verbs is uniformly the *second*

indefinite, and it can likewise claim to itself the character of being an *historical tense*. But it is more descriptive or graphic than drily historical, it paints history as it were. With the second indefinite narration proceeds, with the aorist or perfect it concludes. The second indefinite joins fact to fact, observation to observation, so objectively and abstractedly that it seems quite to lose sight of the accident of time, and, with surprising unconcern, leaves it to a following perfect, or aorist, or future, to determine in what time an action is to be conceived, so that it actually ceases to be a tense in the common sense. At any rate, the second indefinite has much less of the character of a real tense than the first; for whilst the latter generally stands at the end of a sentence, and so leaves no doubt as to time, the former is not thus situated, and depends on the time of the tense immediately following.

Some more examples may here be given to illustrate the use of the second indefinite as a graphic historical tense—

kourúnyā tšítšę tsegásę, nā kurgūliberō légonō, “after having fallen, he rose up, ran, and went to the lion.”

kirúnyā, dzádzirma ísę, búltegā tsétā, tšétšę, búltegā tsébū, bārē badítši, “having seen it, the leopard came, seized the hyena, killed it, ate it, and began to work.”

ši wólte, ísę, nigúdō gótšę, tsébā gęsgārō, pátō nigúdōbēlan nigúdō ganátšę, tsédirō tsębgónō, “he returned, came, took the birds, climbed up the tree, put the birds into the bird’s nest, and came down on the ground.”

mei kátunō keíjamābē pántšę, sabaráte, ámtšę nigásō tšítša, tšī gédibēn tsálugu, tsába Kúrnoābē gógonō, “the king heard the General’s message, and got ready; all his people rose up, went out through the east gate, and took the way to Kúrnoā.”

§. 227. The cases are comparatively rare where a second indefinite is historical without a past tense following. When the second indefinite is thus employed, its forms in *o* are preferred. A few instances may here follow to illustrate this—

nāteṃan kōāyē kāliārō : wu nīgā mērsāntṣeskē, kāsḡimārō ntsúnōṭeskē, ni lēnem, kāsḡimayē nīrō tšīrē ḡultṣe, ni wólleṃ, tšeṃ, wūrō kátugū kámneṃ, lēngē, tátāni táske, yétseskē, kūn kásen nīrō kām ḡultṣasḡanē, “ then said the man to the slave, ‘ I trusted thee, and sent thee to the diviner ; thou wentest, the diviner told thee the truth ; thou returnedst, camest, fabricatedst a lie to me, so that I went, took my boy and killed him, henceforth I shall no longer call thee a man.’ ”

mālam tsūrō bēlābēn kāmūntṣe tīlōa ; kāmūntṣe tīlōṭe šīrō táta tīlō kēngalī tsámbo, “ a priest in a town had (only) one wife ; and this his only wife brought him one male child.”

tátayē abāntsurō : abāni, woīnā andīrō lēnem, kāsugun yībun yásḡe kátummātē, kāmūnēmtē tátāntsurō woīnā ndīte ḡótṣe tšō, andīrō woīnā tīlōṭe rētsē, rētā rētā skédō, “ the boy said to his father, ‘ my father, of the three pancakes which thou hast bought at the market and brought to us, this thy wife took two and gave them to her child, and one she rent in two and gave us each a half.’ ”

āfi nīgā ntṣebāndō ? “ what has happened to thee ?”

ām bēlabeyē, “ koānēmtē ndú tšétsō ?” kēdányā, šīyē, “ kandīra, kamášīndē átē, šīmā tšétsō,” kónō ām bēlaberō kāmuyē, “ when the people of the town had asked her, ‘ who killed thy husband ?’ she, the woman, said to the people of the town, ‘ this hunter, our neighbour, he killed him.’ ”

§. 228. We have seen that narration moves on in the second indefinite, and that this is usually the tense of a number of parallel verbs which are followed by an aorist or perfect, thus with these concluding verbs uniting into one group, and forming a kind of sentence or period in which a whole speech is, by degrees, brought under a convenient survey. But now these periods themselves need a connecting band, to show that they are merely

parts of a whole. And the second indefinite proves such a band of union. But its force and use here is peculiar. The same verb which, in the aorist or perfect, has concluded one sentence, is *repeated* in the second indefinite, and thus begins another sentence, or forms the first link of another group of verbs. This repeated verb accordingly does not add to the substance or quantity of narration, but serves merely a formal purpose, is a mere connective : and as a connective, it does not outwardly link together, like our conjunctions, but unites the various sentences of a speech into one graphic description, one picture. The historical aorist or perfect, by bringing the time-idea of preteriteness, so to speak, into prominence, destroys the picture-like character of speech, and it seems to be the sole object of repeating a verb in the second indefinite to restore this character. The aorist or perfect, recurrent at short intervals in Kanuri relations, maintains the *historical* character, and the more frequent use of the second indefinite preserves the vivacity of *picture-like representation*.

The following are instances of the repetition of verbs in the indefinite II. ; and to render the translation into English as little awkward as possible, the second indefinite will be translated by a present, of which it perfectly well admits—

légányā, mei gergátši; gergátse, keigamā yóktse, kášagar tsémāge, “he having gone, the king became wrath; he is wrath, drives away the General, and takes the sword.”

Fuláta tšútsa, nā meiberō káššō, tsa, bérnī kārāngedányā, meirō wókíta tšebátsa, “the Phula rose up and came to the king; they come, and having approached the capital, send the king a letter.”

kóganā ngásō pèrlan Fulátā dútsei tšēššín; dútsa, nā létę kábū tilowárō sandigā kesátō, “all the soldiers pursued the Phula to kill them; they pursue and carried them to a place of the distance of one day’s march.”

nā kóaberō kádiō; tše, kóagā, lafiátse, “he came to the man; he comes, salutes the man.”

nā bēlamāberō kégutō ; tságūtē, dāgányā, “they brought it to the magistrate; they bring it, it being done,” &c.

sāndi móltei ; mólta, kóayē sígā gótse, wóptsege, “they wrestled ; they wrestle, the man took him and threw him down.”

tšítsa, létsei ; létša, nā gadé, kebāndényā, bōgēda, “they rose up and went ; they go, having reached another place, they lay down.”

§. 229. The *future tense* is used to indicate absolute futurity : it represents an act as not yet commenced at the time of speaking. It is rather surprising, that whilst in form it corresponds to the second aorist, yet in force it is parallel to the perfect.

bēlamāwa tšeiya, sandiyē nigāwāntša badítšēda, “when the magistrates have come, they will begin their wrestling.”

kām kāmū ndí gāndtšā, kēřétsonō, “if a man takes in two wives, he will be partial.”

tātātibē bū rúskā, kásuātē wúgā kolósonō, wu tšítsóskō ; búntšētē šimniyē tsúrānī kwōya, kásuātē wúgā kolóšim bāgō, wu tsánuskō, “when I shall have seen the boy’s blood, the sickness will leave me and I shall get up ; if my eyes do not see the blood, the sickness will never (*i. e.* neither now, nor at any future time) leave me, and I shall die.”

ni tīlōņem dígallan bōņemā, bīndiyē nigā góntsonō, “if thou sleep alone in the bed, wild beasts will take thee.”

lētšeni kwōya, tsū bēlābē bibítsonō, “if he does not go, he will defame the name of the town.”

kāliāntse burgóbē šetánturō tšā, tšimērō, kónō kásgimayē, “if he gives his first slave to Satan, he will recover, said the diviner.”

§. 230. The Kanuri, not possessing *relative tenses*, has to express these by various other forms, as will be seen from the following instances—

1. The *imperfect* by an aorist, perfect, or participle—

kigūtényā, nigampáturō kēínō. “when she had brought it, she gave it to the cat.”

gōgányā, mártāga péréngonō, "when she had taken it, she opened the smelling-bottle."

kúlō tsalgányā, árgēm tšenátī, ngálō tšenátī, másarmī tšenátī, "when he had cleared the farm, he planted millet, beans, and maize."

ši búnyē dígalntsēlan bótsēna, rúntse nemčtšin "when by night she was lying on her bed, she spoke to herself."

2. The *pluperfect* by the conjunctival, or a participial, or a perfect—

lēgedányā, dúnyā wāgányā, tátōa tšútsa, "when they had gone, and when it had dawned, the boys arose."

kóa kámuntse páltigō nótši, "the man knew that his wife had conceived."

pérō kəngmyē gótsēna, ši nótšeni, "he did not know that sleep had seized the girl."

nā ngalárōberō lēgányā, ngalárō dzádzirma tšétsēna, "when he went to the ram, the ram had killed the leopard."

3. The *paulopost future* by the conjunctival, the perfect, or the future—

nānəmmō tšeskīa, ni tígini nyásō rum, bírti kábē rúmīa, mánāngem tširétši, ni wúgā kóšemi, "when I shall have come to thee, thou mayest see my whole body; and if thou wilt see the wale of a stick, thy word will have become true, thou wilt have surpassed me."

tímīni, kām tsáingīa, tšétsšin, nōnəsganá kwōya, kóatégā tímīn tsátsəsganí, "if I had known that, if I should bite any one, my teeth would kill, I would not have bitten the man with my teeth."

tšā wu bágō kwōya, nígā kólīram átiyē góntse, ntsátē, ntšétsō, "if I had not gone, the wood-demon would have taken, carried off, and killed thee."

§. 231. The Kanuri has not developed *auxiliary verbs* to express tenses, with the only exception of *dátši*, an impersonal

form of *dāngī*, "I stand," or *dātsɛ* of *dāngē*, id., by which the completion of an action is still more emphatically indicated than by the mere perfect. It has a parallel in the Spanish language, where the auxiliary *estar* also means "to stand" (L. *stare*). As to its use, it must be remarked, that it always follows the verb to which it belongs, and that this verb itself is uniformly in the second indefinite, whereas it can itself be either in the indefinite or in the perfect tense, the latter most frequently. It is only used in the 3d person singular, whatever may be the person and number of the other verb—

*gɛsgā kāmñū dātsī, sū lānū dātsī, bātsam tādū dātsī: dɛ-
mārō nandīgā bōbōngedāskō*, "ye have now cut the wood,
dug the iron, built the furnace, therefore I have called
you."

*wu nemé komāndē sūnōtɛ ɪsɛsgānātɛ wu nandīrō nemɛngskē,
dātsī: kōa mánātégā pāntsɛnātɛ pāntsɛ ńgɔlārō*, "I have
now told you the word, on account of which our Lord has
sent me: let every man who has been hearing this word,
hear it well."

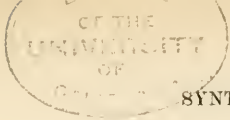
*nātɛman kāmɛgā dārō kāmɛsā dātsin, kálɛmtɛ kāmúásō,
péroásō tsógōntsārō pātsagei*, "then they cut the man
entirely into meat, and the women, with the girls, fill
their baskets with the intestines."

*bāmbātɛ bānnā tsédō Bórñun ńgúbūrō: ām wúra ńgásō šima
tɛbátɛ dātsɛ*, "the pestilence caused much devastation in
Bornu: it entirely carried off all the great people."

rōntɛma tsúlūgɛ dātsɛní, dūgō dārō kāmɛsei, "he had not
yet quite expired when they cut him up for meat."

§. 232. A few other verbs are sometimes used so that they appear much like time-auxiliaries, but perhaps give up less of their proper verbal notion in Kanuri than in other languages where they are similarly used; cf. Becker, I. §. 90. The verbs *lɛngē*, *bōngē*, *tšńngē*, with other verbs following, may be taken as indicative of mere inchoation; as,

lɛngē bōngin "I am going to sleep."



lěngē búskīn, "I am going to eat," comp. in German, "schlafen gehen, essen gehen."

lěngē bóngī, "I went to sleep."

tšíné, nánné, šígā rui, "sit down now and behold him."

Similar to this is the use of *kóngin*, in certain connexions; as, *dělāge tsudúre kótšī*, "the rains are over."

In all these cases, when two verbs belong so closely together, the negative character, if required, is added to the last only, comp. §. 257.—

lěngē búsganı́, "I am not going to eat."

dělāge tsudúre kótsganı́, "the rains are not over."

§. 233. In the *syntax of moods* it will be convenient to term what is usually called the *indicative mood* the *affirmative*, because, in Kanuri an *affirmative* and a *negative*, as one single *indicative*, must be distinguished from the *subjunctive*, *imperative*, &c.

The *affirmative indicative mood* expresses reality and certainty; e. g.

nónǵī, "I know."

létšī, "he has gone."

rufútseyē, "we shall write."

§. 234. The *negative indicative mood*, a verbal form which the Kanuri has in common with the Finnic * and other languages, expresses negation of existence or action; e. g.

nónǵanı́, "I do not know it."

létsganı́, "he did not go."

rufútsqsganı́, "I shall not write."

As there is a *formal connexion* between the negative mood and the second indefinite tense, so also in *power* the negative joins itself to the indefinite II., by always referring to a single action, to an energy which is considered as occupying only one moment of time. Hereby it differs from the first indefinite with *bágō* (see §. 222.); e. g. *lěnganı́* means, "I did not go;"

* cf. Becker II. §. 215.

létsasganí, "I shall not go," viz. "on a certain understood occasion;" but *léngin bágō*, "I never went," or "I shall never go," viz. "on any occasion."

The future tense of the negative mood and the second indefinite with *bágō* almost coincide in use, yet there is some difference between them. They agree in rendering negative an action still future at the time of speaking; but they appear to differ in this, that the future of the negative mood urges the idea of *futurity*, and perhaps refers especially to what is still distant in future; whereas the second indefinite with *bágō* urges the *singleness* of the action, but leaves ample room as to the proper moment of time, to happen either immediately after the time of speaking or at any future period (cf. §. 225.). The first indefinite with *ganí* is different from both these forms; for it neither urges the idea of futurity, nor negatives an act which might have occurred at any future period, but refers to a defined and limited *period* of the future, and allows the possibility of an action taking place at any moment within that limited period only. So, when I say, *wu léngīa íšeskin ganí*, I convey the idea that I shall be absent for a certain period, as, a few days or a few years, but it leaves me at full liberty to return after such a period: whereas if I say, *wu léngīa, íšeskin bágō*, I state that I shall not return at all, but remain absent for ever.

§. 235. The negative mood has a peculiar emphasis when it is connected with certain pronouns, numerals, or adverbs, which we have often to render by "even not," or "not any," &c. And the particular word to which the negative logically refers has generally the suffix *ma*, cf. §. 283. 2. In this way also the language makes up for the lack of compound words like "n'one (none), n'either, k'ain, n'ullus," &c.

ndúmā gémnyendé pátōtēn, kóatē ši tilōntšē gémnyē, "we did not meet any body in the house, but the man alone."

wu ngálēma rúsganí, "I never saw it."

kómāndētē, ši ndúmā, átē kērdī, átē mēsēlam tšē aláktšēní, ndúsō

kállō alákkonō, "our Lord has not created any one, saying, This is a heathen, and this a moslim: he has created all alike."

kām tīlōma rúsganí, "I did not see any body."

ndúmārō gúllendé, "we did not tell it to any body."

kāmū širō áfīma gúltšení, "the woman did not tell him any thing."

ndúma ísēní, "none has come."

§. 236. When *átē* is joined to the negative mood, we have a double negation, which, however, does not, as in English, amount to an affirmation, but, as in Greek and Hebrew, is more intensely negative. Besides this it must be remarked that this combination is always prohibitive or hortatory; it is in fact a negative optative. This prohibitive character appears very natural, when we rightly understand the nature of *átē*. For although it is indubitable that it has actually passed into an adverb, and even into a conjunction, yet it is evident that it originally was the imperative of a verb now obsolete. The clearest proof of the latter circumstance is its occurrence in the plural form. There are also different forms of *átē*, identical with it in every respect except the sound, and probably more or less peculiar to different localities, viz. *wóte*, *ńte*, *ńde*, *ńde*, *wónde*; plural, *átogō*, *wótogō*, *ńtógō*, *ńdógō*, *wóndogō*. But these forms are never followed by any mood except by the negative.

1. Instances of the negative with *átē*, when the latter is an adverb or conjunction—

šigā ńgalārō teí, átē pēřēšení, "hold it well, lest it should escape."

kām dā gádubē gībū kwōya, wágē wóte wúa šyúa túruiyendé, "if one has eaten hog's meat, I and he may not see each other in the next world."

wu agóte átē rúsganí "I will not (wish not, may not) see this thing."

átē šimnemin šimālō rúsganí, "may I not see tears in thine eyes."

2. Instances of the negative with *áte*, when the latter may be a verb as well as an adverb (sing.), and when it is merely a verb (pl.)—

áte ndúmārō gūllemmí, “do not tell it to any body.”
áfí nẹmkẹtsindō yāyé, wóte kárgenemgā kámurō yímímí,
 “whatever your intimacy may be, do not give thy heart to a woman.”
ndé ndárāma lúgemmaí, “do not go out anywhere.”
ntógō gádūwí, “do not (you) quarrel.”
wótogō lebála díwí, “do not (ye) make a palaver.”
ndé lólōnemmí, “do not (thou) tremble.”
wónde ágō átegā gérémmí, “do not eat this thing.”
áte nāndérō ísem, ntsúruiyendé, “do not come to us, we will not see thee.”

§. 237. The *imperative mood* expresses command, exhortation, request, as the following examples will show—

lénógō, máleiga nígásō bóbónógō, “go and call all the angels.”
dégá, gúlínǵé, páné, “stop, I will tell it to thee, listen.”
súmōnẹm, pérémmé, ni páné, “open thy ears and hear thou.”
tshíné, léné, dígallan bóné, “arise, go and sleep in the bed.”
áre, gerte, kágenẹm góné, kágé šé, “come, divide it, take thy part and give me mine.”

The 1st person plural of the imperative has usually to be rendered in English by “let us”—

árovō, šígā kárginẹogō, “come ye, and let us go near him.”
tshínógō, lényogō, “arise, and let us go.”
árovō, lényogō, páton námnyogō, “come, let us go and sit down in the house.”
meíte belánden yórinẹogō, “let us drive the king out of our town.”
nígásō nā túlon námnyẹogō, kálándō ampányogō, nyé, “we said, Let us all sit down in one place, and mind ourselves.”

The imperative is always affirmative, and whenever it ought

to be negative or prohibitive, the negative mood with *atē* is used, cf. §. 236.

§. 238. It is strange, but not without parallel in Hebrew (see Ewald, §. 235. a), that the *imperative* is used in indirect speech which contains a resolution, determination, or wish, where we may use a *subjunctive*—

lénēm, Wádairō wōkita tsebánēm, Wádai tse, wúgā šéšē, ni námmé nēm, “thou goest, sendest a letter to the Wadaiese, that the Wadaiese should come and should kill me, and thinkest that thou wouldest remain” (viz. “quietly, unmolested”).

wúgā róšegané, atēmárō kádiskō, “that thou shouldest hang me, therefore am I come.”

§. 239. The *imperative* of the *verba declarandi* is followed by the second indefinite, which must be rendered in the English by an infinitive—

ām wúra ngásō bóbōné tsa, “call all the great men to come.”
širō gúllé kídāntšē tséde, “tell him to do his work.”

§. 240. The *imperative* sometimes, though rarely, assumes the suffix *bē*, for the purpose, as it would seem, of rendering it more solicitous, or emphatic—

“*állā andírō kásām pínébē!*” *nyjē logónjen*, “O God, breathe wind upon us! we prayed.”

wúrō kómbū šébē, “O give me food.”

§. 241. It is very peculiar that the *imperative* assumes a *dative termination* when it corresponds to our infinitive in negative questions. The dative suffix is owing to a negative verb, as *dámgin, wángin*, which are usually followed by a supine (see §. 262.). An infinitive could always be substituted for this imperative without altering the meaning, so that we might say the *imperative* stands here for an *infinitive*. But the real origin of this construction seems to have been, that the imperative was considered a literal quotation, so that, *e.g.*,

ši árerō wátši, "he dislikes to come," has to be explained thus, "he dislikes (*wátši*) the request: 'come'" (*áre*). When the phrase stops with the imperative, which is often the case, it must be considered elliptical, a negative verb being omitted—

ni wúrō ágō šérō? or *ni wúrō ágō šérō dámñemī?* or *ni wúrō ágō kęntšórō?* or *ni wúrō ágō kęntšórō dámñemī?*
 "dost thou refuse to give me something?"

wúrō gullérō? or *wúrō gullérō wánemī?* or *wúrō gúlturō?*
 or *wúrō gúlturō wánemī?* "wilt thou not tell it to me?"

§. 242. The *conjunctive mood* presents an action as having occurred previous to another, or places it in the relation of antecedence. This mood answers in force to the absolute genitive of Greek participles, and forms the great connective between propositions, thus making up for the lack of certain adverbs, conjunctions, and, in part, of relative tenses (cf. §. 230.). The *past conjunctive* indicates antecedence to a past act, and the *future conjunctive* antecedence to a future one; hence, the former is followed by a verb in the preterite, and the latter by an indefinite, a future, or an imperative.

kąnem sandigā gōgányā, kōa tšítse, "when sleep had seized them, the man arose."

kašínyā, meí létse, pántsęn tsęptši, "when they had come, the king went and dismounted at his house."

kargāgényā, málināma nigāsō nā málinantsáberō kásšō, "when he had entered, all the dyers came to their dyeing-places."

kolōgigényā, wásilī gerátei, "having thrown it away, the white men hid themselves."

kū wu lęngīa, tšęskín bágō, "when I have gone to-day, I shall return no more."

námgīa, kámūni kōángā ámāntsōyę tšęrágō, "if I would remain, all the men of my relations would love my wife."

nōņęškīa, núrō gulntsęškē: sabarátenę, "when I know it, I will tell thee: get ready."

nígā yáskia, wóte kámūnémmō mērsānēmmí "if I shall have carried thee, do not trust thy wife."

nìyē yímpiyāyē lókte tsétia, wōgérma yákké, "give notice when it will be time."

§. 243. As condition is always something which must take place at a future period, the Kanuri, not altogether without reason, considers it a time-relation, and supplies the want of a *conditional mood* by its conjunctival. Thus employed, the conjunctival can be followed either by a future or a perfect tense, the latter appearing to convey greater emphasis or certainty.

wúrō kálgū šimīa, wúgā setí, "if thou give me a shirt, I shall be satisfied."

kéntsāmbū kéntsānēmin tsúgīa, kámte tsétšin bágō, "if blood drops from his nose, it will not kill that man."

ši lárderō gágīa, lárdeṭe ši pátsēgī, "if it comes into a country, that country will be lost."

kōángā mána tsúrōntsíbē pérémtse, kámurō gúltšia, áširntse állayē pérémtsonō, "if a man discloses to a woman his inward thought, God will disclose his own secrets."

§. 244. Sometimes the future conjunctival stands for the past conjunctival, viz. in narrating what frequently or usually happened, and in this case the future conjunctival is likewise followed by a past tense.

pátorō gónyē tsyēya, gébam máfundí gónyē, "when we had taken them and come home, we took a large pot."

kaúyē tsúruiya, káfi ártši, "when the sun had seen them, the locusts were dry."

pépetōntsé pértē dátšia, rórē, ngérō támnyē, ganányēya, ganá ganán káyēnyen Káyēnyē dátšia, lókte káfi bē kótši, "when we had fully plucked out their wings, we took them and put them into pots; and having kept these, we fried them little by little. When we had fried them altogether, the time of locusts was over."

ši létšin, rúntse souargáte : “ *búltū ši páton náptsena, wu tšeskē, dā yétseskē, góngē, nāntsúrō yáškia, ši tšítse, nányin tsémāge, wúrō ganá štā, ši ngúbū gótšin* ” *tse málam dēla rúntse nemētšin*, “ priest jackal went, reflected, and said by himself, The hyena is sitting at home, I come, kill game, take it, and when I have brought it to him, he rises, takes it from me, and having given me a little, he takes much.”

§. 245. In further illustration of the above statement, that the conjunctive is the great connective means between propositions, the following examples may be adduced—

kadínyā, tátagā kígorō : *áfirō yíremín? tse kígorényā, tátayē kóarō* : *wúa abányūa, kélege látārō kasséndēa, kélege lán-yent' abániē wúrō* : *kélegete tsúlugīa, šīgā ngalārō tei, áte péresseni!* *tse, wu námšana tši belágāben, abáni belágā tilō látse, nānīgā kārāngányā, kélege tsúlūginté kirusgányā, kélegegā kitasgényā, kélege múskōnyin péresse, kārāgārō kargágō. Kārgāgényā, abáni kélege kirúnyā, kélege kārāgārō gágī. Kārgāgényā, āba kélegegā tsúruī. Kirúnyā, abáni gergátsē, wūgā lāterámnyin bāgesgonō. Bāgesgányā, šimnīgā tsetúlugū. Kitúlugényā, wúrō* : *léné karagānēmmō!* *tse wūgā yágusgonō, kónō tátayē kóaturō*, “ when he had come, he asked the boy, ‘Why dost thou weep?’ Having asked him thus, the boy said to the man, ‘I and my father went to dig up a wild dog, and when we were digging for the wild dog my father told me, ‘When the wild dog comes out, hold it fast, lest it escape.’ Whilst I was sitting at the opening of the hole, and my father had dug up one hole, till he came near to me, I saw the wild dog as it came out, and having seized the wild dog, it escaped from my hand and entered into the forest. Having entered, and my father having seen it, the wild dog was gone into the forest. Having gone in, my father saw the wild dog. Having seen it, my father was vexed, and knocked me with

the spade. When he knocked me, he struck out mine eye; and having struck it out, he said to me, Go into thy forest. Thus he drove me away, said the boy to the man."

meiyē šīrō, ŋgō pērōni átę wurátse, kāmū tsétia, lénem, nā kéngal tsúlugin rúmīa, wóltęm, nānīrō ísem, wūrō gulúsemīa, pērōnítę kāmurō nīrō ntšéskō, kónō meiyē šīrō, "the king said to him, Behold, when this my daughter shall have grown up and become a woman, and if thou wilt go and see the place where the sun rises, I will give thee my daughter for a wife, when thou shalt have returned to me and told me of it."

§. 246. The frequent repetition of the conjunctival being monotonous, it is often made to alternate with *tę*, which has a similar force, cf. §. 173.

nā per ŋgérémtibéturō kašinyā, pęrgā ŋgérémtseitę, per tátatibétie per ŋgásōga kótši nęmdónyin, "when they had come to the race-course, and galloped the horses, that boy's horse exceeded all the others in swiftness."

tsábārō katamúnyā, íseitę, mínátęga kárcęgedányā, mínátęga tsáruí, "when they had entered on the way and were coming, they, having come near the lion, saw the lion."

kitányā, gátšintę ganátiiyē, tsédęga wútsintę, nífū tilōga gótši, "when it had caught them, and her younger sister looked upon the ground, she took a ground-nut."

abgatényā, ši létšintę šyúa kúguíwa kálā jóktsei, "he having left, met a fowl as he went."

This alternation of *tę* with the conjunctival seems to be owing merely to a rhetorical reason; and, not unfrequently, several forms with *tę*, or several conjunctivals, follow in immediate succession—

kadínyā, sóbántęga bóbótšintę, sóbántę, nęm tsáktęgenátę, wu nęmnīga pęremgin bágō, "when he had come and

called his friend, his friend having shut his house said, I shall by no means open my house."

šitęrátse dāgányā, kábū yásęę kítėnyā, sádāga yásęuābē sadakkányā, kábū túlur kítėnyā, sádāga túlurwābē sadak-kányā, létse, kámu gadé tsėđe, pátorō kigtō, "when he had buried her, and when after three days he had brought the three-day's sacrifice, and after seven days the seven-day's sacrifice, he went, took another wife, and brought her home."

§. 247. The conjunctive mood of other verbs is frequently avoided by *dāgányā*, the conjunctive of *dāngin*, in which case this verb sinks down into a mere auxiliary verb; comp. also §. 231.

As *dāgányā* is usually preceded by a verb in the second indefinite, together with which its force is identical with the mere conjunctive of that verb (e.g. *kasálda, dāgányā = kasalgatányā*), it would appear natural, to consider *dāgányā*, together with the preceding indefinite, as a mere *circumscription* of the conjunctive; and although virtually it comes to this, yet formally they must be kept asunder, as we may learn from the examples adduced in §. 228., and *dāgāngā* must be considered by itself as an auxiliary verb.

dāęel sándi nótšaní; kasálda, dāgányā, pántsārō létsei, lit. "the monkeys, they knew it not; they wash themselves, it being done, they went to their home," i.e. "when the monkeys which did not know of it, had washed themselves, they went to their home."

tsa, nęmtsā tętse, nęmtsā tęttsā, dāgányā, táta, šyúa kámuntsúa nęmtsān náptsei, "they came and kept silence; when they had kept silence, the boy, with his wife, sat down in their house."

mđlam Lámīnu sandírō ulla tsęęđre, dāgányā, Fulda, tsúrō bėrniben, meiga tsáru, "when priest Laminu had begged God for them, the Phula within the capital saw the king."

ši tsėte, létse, bánō tsībī, bėgō tsībī, kásunī mátsi, nįgāsō, mátsę.

dāgānyā, tš̄ts̄e, kōa bóbōts̄e, "he arose, went, bought a hoe, bought an axe, sought seed, and having sought all, arose and called a man."

§. 248. Generally the conjunctive mood is merely a repetition of the last preceding verb; but it very often repeats not only the verb, but the whole phrase connected with it—

mīna tš̄gānyā, pērōga bāktš̄in gonō. Pērōga bāktš̄in gānyā, tātāye kāsagānts̄ēga gōts̄e, "the lion having risen, intended to strike the girl. He having intended to strike the girl, the boy took his javelin."

kigōrēnyā, "wu kārūni ts̄ūtš̄in" gonō. "Wu kārūni ts̄ūtš̄in" gānyā, abāyē, "he having asked her, she said, My tooth aches. She having said, My tooth aches, the father replied."

tātāyē, "galē wu lēngin" gonō. "Wu lēngin" gānyā, dēgārō kīlugō, "the boy said, Then I go. Having said, I go, he went out."

§. 249. After subordinate conditional propositions, the English language is far more sparing in the use of the conjunctions "so, then," than the German with its "so, dann, alsdann;" but the Kanuri is still more sparing in this respect, and *scarcely ever makes use of conjunctions after the conjunctive*. Yet there are some few instances where conjunctions are used; *e. g.*

lēgānyā, wōntē andīyē tš̄nyē, Bósorō lēnyē, "when he had gone, then we arose and went to Boso."

§. 250. When the conjunctive is connected with a word terminating in *yāye* or *sō*, the Kanuri is so expressive that we cannot imitate it in English, but have to leave the force of either the conjunctive or *yāye* unexpressed—

kr̄gurō lēnemīa, ndūyāye kr̄gen ts̄ātseiya, kām 'dāguyāye tš̄ēš̄š̄ia, kōnēmētēga gōnemīa, āmtē nigāsō tš̄š̄ēda, "when thou shalt have gone to war, whomsoever they will pierce, how many people soever they may kill, if thou wilt take thy stone, all these people shall rise up."

yímpisō dā yétšēya, "whenever (and if) we had killed game."
yímpiyāye kām šyúa tságādeñātégā tsúruiya, "whenever he
 sees the man with whom he has been quarrelling."
ndárasō látseiya, kóúwa, "wherever they dig, it is stony."
ndáranýāye andígā sáruiya, šesšēsō, "wherever (and when-
 ever) they see us, they kill us."

§. 251. Whereas the indicative mood of a verb expresses the mere exercise of an energy as either momentary or lasting, and in such a manner that the idea of activity, the peculiarly *verbal* quality, predominates, the *participial present*, similarly to a participle or adjective, exhibits the same as a distinguishing *characteristic of the agent*, as something attached to his person, or a lasting state or condition. Thus it may be used as the simple predicate of a proposition, as also the participle in Hebrew; e.g. Judg. xvii, 9, *וְאֵלֶּיךָ הֵלֵכִי*, *wúyē léngana*, "I am going." Isa. xxxvi, 11, *וְשָׁמְעִים אֶנְחֵנוּ*, *ándi pányēna*, "we hear;" or, in connexion with other propositions, to indicate a state or condition during which an action takes place; or, just as a participle or adjective, in order to qualify a noun.

1. Examples where the participial is the predicate of detached propositions—

ándi nígā nōntšēna, "we know thee."

tsúrō kitábubèn tsábā ngalā mbétsi, nándi rúwa, "ye see
 that within the book there is a good way."

áfisō nōnemma, "thou knowest every thing."

ndú keníge nótšenāgō ? "who understands (the use of)
 arrows?"

pérō pérō ganí, kāmútsena, "the girl was no longer a
 girl, she had become a woman."

2. Examples where the participial is used similarly to the conjunctive mood.

The use of these two forms does not altogether coincide, the former standing for the time-relation of *contemporariness*, and the latter for that of *antecedence* or *succession*.

In this respect the Kanuri participial agrees with the use of the Latin, Greek, and English participle.

sāndi bótsana, Nyamnyám dínā búnyē tšítsa, nā šóguberō lebálarō kášyō, “when they were sleeping, or, they being asleep, the cannibals arose at night, and came to the sheikh for war.”

sága kríge Fulátābē tšítsenāwa dínā nēngalī, “the time when the Pulo-war began, was the rainy season.”

sāndi ngásō sūmōntsa pérémtsāna, mána kāmubē pántsei, “they all, when they opened their ears, heard the woman’s word.”

With the temporal case-termination, however, and sometimes also with that of the genitive, the participial has exactly the same force as the past conjunctival mood ; e.g.

sáfi kéogutō? Lēnemmatēn kéogutō, tse kāmūyē kóantsírō gulgónō. Kóayē : lēnēsganāteman kéogutō? tse kāmūntšégā k’gorō. Kāmuyē : lēnemmatēman kéogutō, “at what time did they bring it? The woman said to her husband, ‘when thou hadst gone, they brought it.’ ‘When I had gone they brought it?’ asked the man of his wife. The wife said, ‘when thou hadst gone they brought it.’”

náptšenābē kábū ndíwa, kóltram tšítse, “having sat down for two days, the wood-demon arose.”

3. Examples where the participial is an adjectival qualification of a noun”—

wu tsánei rágesgana máné, “seek for the clothes which I like,” lit. in German, “suche die ich sie liebenden,” i.e. “die von mir geliebten, Kleider.”

mána rōntsiyē wátšena šírō gúltsei, “they tell her a word which her soul does not like,” lit. in German, “sie sagen ihr ein ihre Seele nicht liebendes,” i.e. “von ihrer Seele nicht geliebtes, Wort.”

ši ngúdorō agó ngalā tsédēna, ngúdō širō kárgun tšína mei nótšeni, “the king did not know that he had been doing good to the bird, and that the bird had given him a charm.”

dágel tšétsēna gótse, pántsurō létši, “he took the monkey which he had killed and went home,” *lit.* in German, “er nimmt den er getödtet habenden (*i.e.* den von ihm getödteten) Affen,” &c.

kóá ngalárōntse dzādzirmágā tšétsēnágā kāmū kanášinlan tsúruí, “the woman saw in her dream the man whose ram had killed the leopard.”

ši mánāndō nemēnūwa ngásō pántse, “he heard all the words which you were speaking.”

pántsurō kašínyā, kāmū állabē tšerám̄būna sándi tsúruí, “when they had come to her house, they saw that the woman was dead.”

§. 252. The *past participial* does not appear to be of very common use, and its force coincides with the participial present, when this refers to past time.

sóbāntse málam̄bē tšigánna, kábāntse píndi ndírī lēgánna ši tšigányā, kábū mágūa létse, málam̄mō nátsēgī tsábālan, “when his friend, the priest, had risen, and had been walking for three months, he arose, and, walking for one week, overtook the priest on the way.”

§. 253. The *future participial* corresponds to the Latin gerundive, and conveys the idea of necessity or possibility.

1. Examples of this description—

mei mána nemētsanna nótšeni, “the king did not know what to say, or what he should say,” or more properly, in German, “das zu sagende Ding,” or in Latin, “verbum dicendum.”

kómbū tsábālan tšībūná tšō, “he gave him food which he might eat on the way.”

wu rúskia, mána nírō guluntsásgana mbétši, *lit.* “when I

have seen it, there will be a word which I may tell thee," i. e. "I may have something to tell thee."

pāntsān nāptsāna, ágō tšédēna nōtsāní, "they were sitting at home, and did not know what to do."

mána nemētšedāna nōtsāní, "they did not know what to say."

labár kadínyā, ndúyē nā kílā tšesákeña nōtsāní, "when the news came, none knew where to lay their head."

2. The future participial of the verb *ngin* or *neškin* is, however, used differently, being met with where the present participial is expected—

"*pērōni nírō kāmurō ntšsškin*" *tsámmāté, wu léneškē, tšeskī*, "as thou hast been saying, I will give thee my daughter for a wife, I went and came back again."

átēma mána wúrō gúluse, nírō guluntséškē, ni rífūné tsánnāté wúrō, "this is a word which he has told me, that I should tell it to thee; write it as he has been telling it to me."

"*ágō yásge ndásō ngúbugō?*" *tsámmāté, mánāté wu gédintsé nōnešganí*, "as thou sayest, Which three things are most numerous? I do not know the meaning of this word."

§. 254. The above are the moods for which the Kanuri has distinct forms; and as many other languages have also separate forms for some other moods, it now remains to be shown by what means the Kanuri makes up for its lack of these. The probability that, in the earliest stages of language, all moods have been expressed by time-forms, and the present practice in many languages of employing tenses instead moods (e.g. thou *shalt* not kill, *non occides*, μή *φονεύσης*), leads us to look for the wanting forms of moods among the tenses.

We have already seen, in §. 243., that the Kanuri frequently employs the *conjunctival* instead of a *conditional mood*. The absence of this latter mood is further supplied by the *indicative*

mood in its different tenses, as may be seen from the following instances—

tšā nālamtę tšę, ádimmō mána nemétsegeni kwōya, ádim kǎlāntse tšétšin, “if the priest had not come and spoken a word to the eunuch, the eunuch would have killed himself.”

tšā búrgon kāmū pándęsgenāté, táta kōđngā wúrō tsámbo kwōyá, kóa bánōni tšémāgi múskōnyin, “if the wife whom I first had, had borne a male-child for me, then would he have taken the hoe out of my hand.”

tšā wu tsábalan wúa nyúa kǎlā fóktseyē nōņęsganá kwōya, páton tšítsganı, “if I had known that I and thou should meet on the way, I would not have started from home.”

nígā ntsurúsgenāté, dāņskē, nígā ntšigóręskōbá? “would I stop and ask thee, if I saw thee?”

kāmū ndi díbi kwōyá, komándē andírō gúltšin bágóba? “if it were bad to have two wives, would not our Lord have told us so?”

§. 255. A *subjunctive* is quite foreign to the Kanuri, and it employs in its place the following forms—

1. The first indefinite—

kóayē : áfi dískē, dúgō kóa átegā táskin, “the man said, What must I do that I may take this man?”

fári gęsgāben kómbū mátsę, andírō sáde, buiyen, “he sought food on a tree, and gave it to us, that we should eat it.”

2. The second indefinite—

mártegenógō, yim kásugurō lénuwīa, wúgā bóbōsenógō, ntsagáskē, lényē, “please call me on the day when you are going to market, that I may follow you, and we may go.”

wúgā sęrágęmin nęmin, “thou sayest that thou lovest me.”
nęmđē tęmné, gágē, “build thou our house, that we may enter it.”

3. The future—

ni kánānémwā kwōyá, wúgā dánem šigórēmbá, “if thou wert hungry, wouldest thou stop and ask me?”

pānírō ísemīa, tátātē bóbōņeskē, ni šígā tšírurum, “when thou hast come to my home, I will call the boy that thou mayest see him.”

wu nígā ntserágeskīa, komāndē tšírágení, “if I were to love thee, our Lord would not like it.”

tsatándę dātšīa, kolótsa ártsonō, “when they have built it, they leave it that it may dry.”

4. The future participial, see also §. 253.—

mána nemětsquwa nōnūwí kwōya, “if ye did not know what word ye should say.”

sóbāni áte ágō wúrō tsédenāté kām tšídēna mbětsi kwōya, “whether there is any body who would do what this my friend has done for me.”

5. For examples where the imperative occupies the place of a subjunctive, see §. 238.

§. 256. The lack of a *voluntative* or *optative mood* is commonly supplied by the *indefinite II.*; as,

kóá mánātégā pántsēnāté, pántse ŋgalārō. Kām mánātégā pántsēnítę, šímā nótse, wágéya létšīa, nā tšírēben ndúyāye pántsónō, “let every man who hears this word hear it well. And any one who does not hear this word, may he know that, having gone to the next world, every one shall hear it in the place of truth.”

kóá tšítse, nā meiberō lęgōnō, meirō : álla barga tsaké, álla kábūņem kúrūgurō tšédé, álla nasárntse, álla níga ŋgúburō ganátse ! “the man arose, went to the king, and said to the king, God bless thee, God make thy days long, God prosper thee, God give thee long life !”

málam Fulátábē kúrayē : ndúyē belántsen létse náptse : kríęe dātšī; túlaga ŋgásō, ndúyēlétse, bārētse ! tse málam Fulátábē.

andirō gulgónō, " a great priest of the Phula said to us, Let every one go and settle in his town: the war is over: as to the poor, let all go and do farm-work."

§. 257. We have already seen (§. 224.) that the proper time of the second indefinite is usually to be derived from the tense immediately following, so that the indefinite II. might be considered in itself as tenseless; we have also observed that a case-termination (§. 154.) or a demonstrative pronoun (§. 175.) is frequently added only to the last of a number of words to which it logically belongs. Now this same tendency of the language, to express certain grammatical relations of a whole group of words only in the last of them, shows itself also in several other instances, which may here, after the tenses and moods, be conveniently brought under one view. At first this peculiarity of the Kanuri is calculated to excite surprise; but in reality it is nothing but what is often met with in the English and other languages, with this only difference, that in the latter the grammatical relation of such a group of words is indicated at the beginning, and in Kanuri at the end. The form converted in Kanuri is always the second indefinite, but the form converting can be various, viz.—

1. Aorist—

wu šīgā yardūgeškē, tsábālan kolōgōskō, " I accompanied her and left her on the way."

wólte, tšē, ngúdō gótse, tsébā gēsgārō, pátō ngúdōbēlan ngúdō ganátse, tsédirō tsébgonō, " he came back, took the birds, climbed up the tree, put the birds into the birds' nest, and came down to the ground."

tšítse, dántse gótse, tsába pátō búltubē kolótse, tsába pāntsíbē gōgonō, " he arose, took his meat, left the way to the hyena's house, and took the way to his own home."

2. Perfect—

sāndi tšitseiya, šīgā bóbōtsa, ntsaturō wátsei, " when they

had risen, they did not call him, and did not like to carry him."

tátoā nigúdō kolótsa, tsagáse, pántsārō létsei, "the children left the birds, ran, and went home."

mána búltubē pántse, tšítse, rúntsen geráti, "he heard the voice of the hyena, arose, and hid himself alone."

3. Indefinite I.—

yímpī wóltē, tšyē, bārēnyen? "at what time shall we come again and work?"

dzádzirma, dínā bunētšia, tšítse, tsúrō bēlāberō tšin; tšia, kánī tsúruiya, tšétse, gótse, létšin, "a leopard used to rise at night, and to come into the midst of the town; having come and seen a goat, he killed it, took it, and went off."

4. Future—

nígali ndí kótse, kenýásguāté, kámdō kúra tīlō nū, nándi ngásō tsáptū, šiterántsurō lénū, nā tīlon náptso, "after two years, in the third, one of your great men will die, and ye all shall assemble, go and bury him, and sit down in one place."

ndáranyāyé, wu léneskē, mátsoskō, "wherever it may be, I will go and seek it."

logóni komāndē pántšia, wu nandirō tšeskē gúluntšédáskō, "when our Lord has heard my prayer, I will come to you and tell you of it."

5. The negative mood, or a negative particle—

a. nónganā kwōya, wu pányin tšínigē, krīgurō létšagqani, "if I knew it, I would not get up in my house and go to war."

ši kábū tīlōma bóbōtse, sándī ndí nemētšāni, "he did not call her on any day, nor did either of them speak."

kéngal tsukkúria, kāmúfima súntog gótse, pátō pérátsšin

báḡō, "when the sun has set, no woman takes a broom to sweep the house."

- b. It may even happen that, from this practice, the negation is attached to a word to which it does not logically belong—

ši lemántiyē kolótsę nónťsení, "the goods do not let him know thee."

ši tílontę keiwátę ráktę gótšin báḡō, "he was not able to take the bag alone."

Fuláta ām bélabē kolótsa kída kúlóbē tsádin báḡō, "the Phula did not let the people of the town do farm-work."

nā léñem, kómbū mánem, kúťem tšibumma báḡō, "there was no place where thou couldst go and seek food and bring it to eat."

áḡō rúsganíte nírō gulntšęskē argalámñemin rufáťsammí, "what I have not seen, I do not tell thee to write with the pen."

wúrō áḡō ganá sádę tatoānírō yískin báḡō, "they did not give me any little thing, to give to my children."

wu tšilwátę kolónęskē létšanní, "I shall not suffer this rat to go."

6. The imperative mood. This is of very rare occurrence—

tílō kágenem, bām, lēné, tílō tšénem yáté, "one is thine own, mount it and go, and draw and carry the other."

šimñem tsáññem bōné, "shut thine eyes and lie down."

7. The conjunctive mood—

a. *kámmō áḡō gónigē yískia*, "when I take something and give it to somebody."

ni ulla logónem, állayē bánántsege; pándem támbia, nánírō kúťem, "do thou beg of God, that God may help

thee; and if thou hast received and taken it, bring it to me."

āntsāni ladéskē wólteskīa, nandígā beāntšedáskō, "when I shall have sold my things and returned, I will pay you."

- b. It must be remembered, however, that it is far more frequently the case that a second indefinite is *not* converted before a conjunctive—

wúrō nā ganá šē, námneškē! kanáyē setána, dallíte dēbáneškē, wárneškē! géreškīa, délāge kótšīa, wu lēneškin, "give me a little place that I may sit down. I am hungry, and will slaughter my buck and roast it. When I have eaten it, and the rain has passed, I shall go."

Bornúten kām létse, kúlōntse dábū káragābēn tsáltse, árgemtsē tšenátē, bárētse; kombútšīa, kamáun tsúruiya, ʔšīn kúlōtúrō, "in Bornu one goes and cuts his farm in the midst of the forest, plants his guinea-corn, and weeds it; but when it has become food, and the elephants have seen it, they come to the farm."

8. The participle—

wu kū lóktení, állayē tamisse šinnátē kū dátšī, "to-day my time which God has counted and given me is over."

šī ndáran kām dége tšebánde, pántsēn tsúgūtē ganátsēna?
"whence did he obtain the four persons whom he brought and located in his house?"

nā létša kómbū mátsēdāna nótšaní, "they did not know where to go and seek food."

9. The sign of interrogation—

ni tšīngem, dánemmi dúgō, sálā tšítse, nírō dánšīgunóbá?
"if thou dost not first rise up and stand, will prayer rise up and meet thee?"

tīgīnēm kalāfīa ganī dūgō tšīnēm, salūtsambá? “if thy body be not first well, wilt thou rise up and pray?”

nī yīrēmīa, abānēm̄ma yānēm̄ma kū tšītsa, náptsa, sandígā tšīrumbá? “if thou criest, will thy father and thy mother rise to-day and sit down, so that thou mayest see them?”

§. 258. The infinitive, including the noun of action or abstract verbal noun, (see §. 26.), is often used *objectively*, the possessive pronoun, with which it is connected, containing the object—

wu nānēm̄mō kádīskō logótēnēm̄mō, lit. “I am come to thy begging;” *i.e.* “to beg thee.”

kuīgórōntšē tsarāgenī, lit. “they do not like her asking,” *i.e.* “to ask her.”

§. 259. When used *subjectively*, the possessive pronoun, being likewise changed into a personal one, becomes the subject, and the infinitive its finite verb—

nāndī āfī kēndēondō? “why have you come?” *lit.* “what or why is your coming?”

āfī kūrūdō? *tšīrē nemēnógō*, “speak the truth, what did you see?” *lit.* “what was your seeing?”

§. 260. Sometimes the infinitive is used *absolutely*, when its force answers to the well-known “*infinitivus absolutus*” in Hebrew—

karāte, karānēm kitābū dīniābē nīgāsō dātšīyāyē, lit. “as for reading, thou mayest have finished reading,” *i.e.* “thou mayest have finished the mere reading of all the books of the world.”

§. 261. The infinitive is also frequently *avoided* where we might expect it, and the forms occupying its place are—

1. Indefinite II.—

lukrán āgō tšīrē bāgorō tsēbū šī tsūrui, “he saw him swear on the Coran to an untruth.”

nikīma dātse tsānī, "he does not stop even to drink water."
kólle, rántsema létse, "let her go alone."
kérbūni méogu lagaríwa, dúgō karángē tsebǝgósķō, "I was
 eleven years old when I left off reading."

2. Indefinite I.—

rágēmī yífūmin kwōyá, "If thou like to buy it."

3. Perfect—

pāngányā, ngampátuga kolótsē létšī, "when he had heard
 it, he let the cat go."

4. Aorist—

atēmārō kolótsa kárgā, "therefore they let it live."
kolósem lēgósķō, "thou lettest me go."

5. Conjunctive mood—

sandígā rúskīa rágesķī, "I like to see them."

6. The Future Participial—

nemē nemétsanna nótšenī, "he did not know a word to
 say."

7. The verb *ngin* or *neskin*—

béláfirō létšiyāyé "kāmū mángin" tse, pérō tsádin bágō,
 "to whatever town he went, in order to seek a wife,
 they did not give him a girl."

kāmū némmō gáge, pérōntsúrō bánátsegin tse, "the woman
 enters the house to help her girl."

lénéskē, kómbū mángin 'gē, "I went to seek food."

§. 262. With the dative termination the infinitive answers to a *supine*, just as we know from the old German that the English and German *supine* were originally the dative of an infinitive; see Latham's English Grammar, §. 454., and Becker's Deutsche Gram., §. 248.

The *supine* I met with after the following words most of which are verbs—

áptesķī: 'ngō kóátē áptī léturō, "behold this man has left to
 go."

badíngin: *lemán bēlabē ngāsō tamōturō badígonō*, "he began to put an end to all the goods of the town."

dántse ngāsō dírťse wárturō badígonō, "he cut up all his meat, and began to roast it."

kídantsa badítsei, ndērō, "they began to do their work."
badíngin, however, is also very frequently construed with the simple infinitive, without case-termination—

šúa kóawa létse badítsei, "he and the man began to walk."

márba látse badígéda, "they began to dig a hole."

dámgin: *ši sandírō daptši ladorō*, "he refused to sell it to them."

dúngin: *šigā dútsei ntšéotsóntsurō*, "they pursued it to kill it."

ganá (an adj.): *sándi léturō dúnōntsa ganá*, "their strength to walk is small."

išeskin: *kasálturō ísei*, "they came to bathe."

léngin: *nā mđlamberō lēgēda, nígā ndērō*, "they went to the priest to marry."

kásugurō ntsúnturō lēgēda, "they went to market to beg."

mángin: *ndúsō kā gótsa, wúgā ntšéotsorō máťsei*, "they every one took a stick and sought to kill me."

mbélanġin: *Šóge šigā mbélatšín ntšéotsorō*, "the sheikh watched him to kill him."

nóťeskin: *kúmō gótārō kām tsónóťe*, "they sent somebody to take the calabash."

rágeskin: *ndúyē šigā wúturō tserágena*, "every one liked to see him."

rńngin: *sándi léturō rńťsei*, "they fear to go."

rńťši kęndērō, "he feared to come."

tamángin: *pērō kágelmábēga ntšéotsorō tamátši*, "he wished to kill the blacksmith's girl."

táskin: *ńgō, ngampátú tsátānu ntšéotsorō*, "behold, they had caught a cat to kill it."

teḡēri : *kánnu sandirō ntšēt̄sorō teḡēri*, "it was impossible for them to quench the fire."

wāngin : *mána abāntsibē pánturō wát̄ši*, "he would not listen to his father's word."

k̄saintségā kolóturō wát̄ši, "he did not want to let his mother-in-law go."

yásk̄in : *kām 'di k̄erī tšēt̄sana ntšēt̄sorō tsásāt̄in*, "two men were drawing a dog and carrying it to kill it."

§. 263. The difference in use between the *present* or *active participle* and the *participial*, appears to be that the latter always refers to one particular action, occupying a definite space of time, as a real historical fact, whereas the former is more ideal or abstract than historical, and expresses the general fitness and ability or readiness for an action, as well as a practice in, or constant occupation with, any work.

1. This participle is frequently used as a *substantive* or *name of the agent*; as,

dēt̄ema, "cook."

logót̄ema, "beggar."

k̄entšifōma, "buyer."

k̄elládōma, "seller."

bibít̄ema, "spoiler."

kombúma, "eater."

k̄entsáma, "drinker."

sālít̄ema, "worshipper."

ndiōma, "workman."

kúr̄uma, "seer."

mbát̄ema, "swimmer."

kasált̄ema, "washer."

ntsákkarc̄ima, "teacher."

2. It does not seem to be very frequently used as a common *participle*; yet we have met with the following instance—

k̄ermā ndúyāye kām 'galā ndēoma ṅgalānt̄se tséd̄in, *kām díbi ndēoma dib̄int̄se tséd̄in*, "at present every one who is doing good, does his good; and whoever is doing evil, does his evil."

3. This participle is especially used in negative propositions.

which do not refer to one historical action, but to a general and lasting state or condition—

áširndō állayē tsáktšena kām pérémtēma bágō, “God is covering your secret, and none may uncover it.”

nęmsóbāndētę dńniā átęn kām pártęma bágō, sai álla, “there is no one that can dissolve our friendship in this world, except God.”

kām kāmāntsibē ágō bibítęma bágō, “there was no one that destroyed any thing of the other.”

kām kāmāntsurō ágō díbi ndéoma bágō, “there was none that did any evil to the other.”

kerúnyā, kām tilōma fúgurō kótęma bágō, “when they had seen it, there was not one man that went farther.”

§. 264. The *past* or *passive participle* is properly *passive*, when formed of transitive verbs, but when formed of intransitive verbs it is merely *past*, and generally coincides in force with our participle present—

ńgalárō nā dzádzirmáben dāgáta bęlāma lętsę tsúrui, “the magistrate went and saw the ram standing with the leopard.”

ándi tsúrō bęrnibęn nábgata, dúgō wásili bęlāntšęn tsúluge, “we were sitting in the city, when the white man left his town.”

keári dāgátarō tšō, “he gave it to the old man who was standing there.”

tigi kóábē kirúnyā, wulgáta, “when he saw the man’s skin, it was peeled.”

dántšę árgata gótšę, “he takes his dried meat.”

kadínyā, tšinna ńgásō tsakkátąga, “when he came, all the gates were shut against him.”

kúgui wárgata mńskōn tsętána, “he was holding a roasted fowl in his hand.”

§. 265. In its *objective inflection* the Kanuri possesses a means for frequently avoiding the use of pronouns, viz. always when the latter are indicated by the verbal form. The language, how-

ever, does not always avail itself of this advantage, but indiscriminately uses or omits the pronoun in such cases.

1. Examples of the objective inflection *with a pronoun*—

ni wúrō tšírē yásge gulúsemīa, “when thou shalt have told me three truths.”

abá kōa, wúgā nōšembá? “man and father, knowest thou me?”

wu nígā ntsúgōrēskē, wúgā nōšēmibá? “I ask thee, Dost thou know me?”

“*andígā šēsššin*” *tša*, “they expected to kill us.”

tátāni, tīlōngem komándē andírō sádō; wúyē nígā kolōntséskē, “my child, thee only has our Lord given us; I left thee.”

ām tša, wúgā kógōsa, “people came and flogged me.”

2. Examples of the objective inflection *without a pronoun*—

dāné, mánāni tīlō mbétšī, gulēntséskē, pāné! “stop, I have one word, I will tell it to thee; listen!”

pérōni kámurō ntšískē, “I will give thee my daughter for a wife.”

abá kōa, nōntsęsganı, “man and father, I know thee not.”

ši tšírē pántsę gúlunigéda, “he heard and told you the truth.”

ni nígáfōn ségām, “thou followest me behind.”

tságūte, šō, wólte, pāntsúrō lēgónō, “he brought it, gave it me, returned, and went home.”

3. The objective form is not always employed where it might be, but in its stead we sometimes meet with the common subjective form; *e.g.*

ni andígā kirúmīa, for *skerúmīa*, “when thou shalt have seen us.”

pándēn andígā ganāngem, for *ganásām*, “thou puttest us down in our house.”

tátātę wúgā tsúruiya, for *súruiya*, “when the child shall have seen me.”

ni tš̄ñem, ɪsem, wīgā logónem, for logós̄em, "thou arisest, comest, and beggest of me."

§. 266. Like other very ancient languages, the Kanuri knows of *no copula*, in the usual sense of the word, as will be seen from the following numerous instances ; comp., however, §. 280.

abán̄em bágō nan̄ga, "on account of thy father's being no more."

kántāgeni yás̄ge nánt̄sen, "I was three months with him."

ši kó̄a p̄rōbē ganí, "he is not the girl's husband."

ndā dugulgúlem̄? "where is the muck-worm?"

át̄e ts̄úba? "is this hard?"

ni meí, "thou art a king."

kerḡé̄ge ši niḡáfon, "the ostrich was behind."

rō bágō, "there was no life."

and̄irō kútū, "it is bad for us."

nándi ndisō dān̄í, "both of you shall be meat for me."

dím̄iwa ɪsanāt̄é biā ganí, "it is not for nothing that the sheep have come."

kelūḡényā, búltibē kán̄í, tárgunābē pē, "when they had come out, the hyena's was the goat, and the rabbit's the cow."

ni ndú? "who art thou?"

§. 267. It may here be remarked, that when our verb "to be" is not a mere copula, but an actual *predicate*, the Kanuri expresses it by various words ; viz.

1. by *mb̄ét̄ši*, "there is, exists," a defective verb, whose root is *be*—

ḡésgā kúra tilō ts̄urō p̄ān̄emb̄em' b̄ét̄ši, "there is one large tree within thy premises."

kāmū p̄indi p̄ánt̄sen' b̄ét̄ši. "there are twenty wives in his house."

wu ni k̄alā d̄iniab̄et̄en' b̄ét̄ši, n̄ón̄es̄ganí, "I did not know that thou wast still in this world."

tsúrō kitábubēn tsabá ngalā mbétsi, "there is a good way within the book."

kām nīgā kóntsena mbétsi diyē? "is there indeed one who surpasses thee?"

This defective verb has also sometimes to be rendered in English by "to have"—

mánāni tilō mbétsi, "I have one word."

yántse gána ganá kénngalī mbétsi, "she had a little brother."

kitábu tilō abánibē mbétsi, "my father had one book."

2. By *degáskin*, "I live, am, abide, remain"—

kām átē "wu túlōníma ágō nóngī" tse degāni? "may there not be any one who says, I alone know any thing."

tútāni átē kágenemma fónné, nánemin dagū, "join this my child with thine, that they may be with thee."

nátēn kárgū dagō búltuyē létse, "there they were till the hyena went."

pátō bélamābēn kárgā, "he was in the magistrate's house."

3. By *nábgoskō*, "I sit, I am"—

dínā nábgonōman, kōángā, pérōntse tsambínagā kámurō tsédinté ni pánngbá? "hast thou heard since the world began of a man having married his daughter whom he had begotten?"

kérmaándi ngásō—komándē mánāndē gadérō tséde—nábgciyē, "at present all of us are such whose language our Lord has divided."

§. 268. The enclitic verb *nigin* or *neskin* generally precedes the "verba sentiendi et declarandi," and introduces in direct speech what the Latin language would turn into an "accusative cum infinitivo." In English *nigin* remains unexpressed, and only the following verb is translated.

1. Thus *neskin* is joined—

With *gúlugin*: "*nā āmniberō léneskin*," *neskē gulgasgányā*, "when I had said, I will go to my people."

námnyē! tṣe kámūnémyē nīrō gulúntsīn, "let us sit down, said thy wife to thee."

With *kóreṣkin: ndárā léngmīn? tṣe kīgōrényā*, "he having asked me, Where wilt thou go?"

áfi ngáfon dímin? tṣe šīgā kīgórō, "what didst thou do afterwards? asked he him."

With *lalángin: áfi lambónem? tṣe šīgā lalágonō*, "she scolded him, saying, What business is it of thine?"

With *neméngin: nem témnēm, kámūnémwa námnuwī, nem neméngemīn*, "thou saidst that thou wouldst build a house that thou and thy wife might sit down."

nándi kámū ndí rágū nū neménuwī, "ye said that ye liked two wives."

With *ntsúngin: mártēgené, wótē béla tárnemmi! tṣe meiyē šīgā ntsúngonō*, "the king entreated him, saying, Please, do not destroy the town."

With *tamángin: "tsánnā tšibándēškō"* *tṣe tamátšī kárgentsen*, "he expected in his heart that he would (*lit.* I shall) obtain heaven."

2. When *neṣkin* refers to an inward speaking, a thought, or an opinion, it is often followed by *kargóškō*, which then cannot be rendered into English, and which seems to convey the idea, that 'one rested quite satisfied with his opinion, and did not entertain any doubt; as,

kóántṣe kábin tsúrō ngérgibēn nōtsenī, lemán tṣe kárgā, "she did not know that her husband was a corpse in the bag, she thought it was gods."

kóántsa bélamáširō légónō, tsā kárgū, "they were of opinion that their husband had gone to a neighbouring town."

tátāntsétemā debáneṣkin tṣe šī kárgā, "he fully believed that I would kill his child."

§. 269. It must be observed as a striking peculiarity of the Kanuri, that, in quoting a speech, the subject alone, or the subject with the remote object, usually stand before the speech,

and *neşkin*, the predicate of that subject, follows the quotation however long it may be, and frequently with a repetition of both the subject and the remote object ; as,

meiyē sandírō : “*lénógō, tsúrō bérnibēn ndúyāye kām létse, kéngal nā tsúlugin tsúruiya, wólte íšia, wu šírō pérōni tšéskō kámurō*” *kónō meiyē kōganāwa kām yásgurō*, “the king said to three soldiers, Go ye ; and any person within the town who goes, and, after having seen the place where the sun rises, comes back again, to him will I give my daughter for a wife.”

ngúdō kóarō : *pérturō bām, pátorō lénēmīa, kéndegei meibēn nígā meiyē ntsugórīa, meírō*, “*wu nā kau tsúluginnō sunótēm* :” “*léné, rum, tsemīa, pérōni níró kámurō ntšískin,*” “*tsámmáté, wu léneškē tšeski,*” *gúllé meírō, mei níró nemé neméntsęęę páné, kónō ngúdoýē kóarō*, “the bird said to the man, Mount this horse, and, having gone home, say to the king when he shall have asked thee in the king’s court, ‘as thou hast sent me to the place where the sun rises, and hast said, Go, see, and having returned, I give thee my daughter for a wife : I went and have returned,’ and hear what the king will tell thee.”

ámāntsę kašínyā, ámāntsurō : *ándi búrgō tšyentę, minágā díballan kirúiyéndeā, táta sóbānitiyē minágā kátsagāntsęn tsátse, mína létse, kértsakkonō. Kertsakkányā, ándi kúrū lényenté, mína kúrū gergátse, tšítse, andírō tsukkúrinté, tátayē ngáidōntségā kán báktsę, šilā tšetúlugi ; mína létse, kértsaktši, ándi kónyē, lényē. Légeiéndeā ndúmārō gúllendé, bésgéndé párnýē ; kašéndéā, táta béla bésgewábétiē mína núnārō nótšení ; ši minágā kirúnyā, tšénāntsę pítse, létse, minágā tsátse, tembáltse, kolótsi. Kológányā, wúyē léneškē bólōntsaskē, ísā, tátōa kām `di átę, ndúntsa kamárwagō, wúrō gulúšenógō pángē kónō péroyē ámāntsurō*, “when her people had come, the girl said to her people, When we first came, and had seen a lion on the way, a boy, this my friend, stuck the lion with his javelin, and the lion went on and sat down. After he had sat down and

we had again come, the lion was again vexed, arose, and when he fell upon us, the boy smote his jaw with a stick, so that a bone fell out; the lion went, sat down, and we passed by and went on. When we had gone, we did not tell it to any body, but performed our dance; and when we came back, the boy of that town where the dance had been, knew not that the lion was dead; but having seen the lion, he drew his sword, went, stuck the lion, rolled him over and left him. Having left him, I went, called you to come, and now I will hear: tell me, which of these two boys is the most courageous?"

§. 270. The use of the verb *teḡeṛeṣkin* (see Dictionary) is also so peculiar that it will not be superfluous to illustrate it by a number of examples—

gōgányā, wu rō yākēskin neṣkē, badigasgányā, wūrō teḡeṛi rō ntsókō, "when I had taken him, I wanted to put life into him; but when I had begun, I could not put life into him."

Fulāta yókturō nírō teḡeṛi kwōya, aré, "if it be too hard for thee to drive the Phula, come."

góturō badigányā, šírō góturō teḡeṛi, "when he began to take it, he could not take it."

dinā ts̄ts̄si, nandírō teḡeṛi, andi ts̄áman nōnyēna, "we knew it beforehand, that times would be unsettled and hard."

tšē tātšia, dzádzirma tšéyē kēntārō teḡeṛi, "when he had fastened the rope, the rope did not succeed in catching the leopard."

kóātē pērōntsurō manátseḡiyāyé, pērō šírō teḡeṛi, "whenever the man spoke to his girl, she did not yield to him."

ši keigamā yásge kínōtosō, Fulāta kr̄ḡurō sandírō tagúrū, "although he had sent three generals, the Phula were too strong for them in war (*lit.* for war)."

§. 271. It only remains to notice a peculiar use of verbs denominative. From every Kanuri substantive a verb in *nḡin*

can be derived, which, with the same substantive as its subject, expresses what we convey in English by, "to prosper, thrive; to answer one's idea, purpose, destination; to be right, proper, good," &c.—

bēlándō kurámi dēgūa bēlátsanni, "your town, having four chiefs, will not prosper."

tátātē ŋgǎlārō tatátšín, "this boy thrives beautifully."

nēmni nēmšín ganí, "my house no longer answers its purpose: it is old, dilapidated."

kámū sǒbānībē kāmútšī, "my friend's wife is become an excellent woman."

pěrintšē pěrtšín bágō, "his horse is not a good one, or will never be a good one."

kríge Fúlátabē krígešī, "the wars of the Phula are wars indeed."

Sometimes, however, the substantive is not converted into a verb, and yet becomes the predicate; *e.g.*

bēlándē átē bēlā ganí, "this our town is no longer good."

sǒbāni sǒbā, "my friend is a friend indeed"

CHAPTER XIX.

CERTAIN SUFFIXES.

I. *Interrogative Suffixes.*

§. 272. The interrogative suffix *ba*, which is used in inquiring after really uncertain or unknown things, can be appended to nouns as well as verbs. Its original form seems to have been *ra*, which, though rarely, is still in use. The reason why *ra* was changed into *ba* was probably this, that it has so often to be suffixed to the second person of the indefinite II., which terminates in *m* and which is so much more easily followed by *b* (perhaps at first *v*) than by *r*. After the change had taken place in this

most common ease, it was easy to retain it also where there was no phonetic reason for it. This interrogative *ra*, and the conjunction *ra*, had probably the same origin. The only instance where I have met with *ra* instead of the common *ba* is—

wáa nandyháasō lényerrá? “shall I and thou go together.”

§. 273. The interrogative sign is always suffixed to the particular word in question; and if a whole proposition is interrogative, it stands after the verb; as,

ntsérágesganí, dúgō dā nánemín tšímāgeskōbá? “did I not love thee before I accepted meat from thee?”

wúgā nōšēmba? “knowest thou me?”

meíba rágū? *meíma rágē,* “do you want a king? Yes.”

dunōnyinba nábgoskō? “did I sit down by my own strength? or: did I remain by force?”

ni tīlōnēmbē múskōba kám̄tsa? “did they cut off thy hand only?”

kámū átibē kōátē nība yētsem? “didst thou kill the husband of this woman?”

átē tsqúba? “is this hard?”

mei Ibrám̄ba kríge tsúgutō? “did king Abraham bring war?”

abándē yāndégā wátsenábá, dúgō yánde kánū? “did our father dislike our mother before our mother died?”

§. 274. This suffix is generally marked out by a very strong accent when preceded by several unaccented syllables; but if the latter is not the case it is toneless, and especially so after the negative mood—

ni mána bísgā guluntsēs̄gana pánem̄m̄iba, kū wóltem, nānirō kád̄im? “didst thou not hear the word which I was telling thee yesterday, that thou comest again to-day?”

nítē kōa málam̄ dēlātē nōn̄em̄m̄iba? ándi dā kárágābē nīgásō š̄ima málam̄dégō ni nōn̄em̄m̄iba? “didst thou not know priest jackal? didst thou not know that he is the priest of all of us, the beasts of the forest?”

wúgā sūrūm̄imbá dúgō kōátiyē š̄š̄in? “dost thou look at me when this man is about to kill me?”

§. 275. Sometimes the suffix is altogether omitted, so that the interrogation is expressed by the tone only ; and this, after verbs in the indefinite I., may even be considered as the rule.

agóṭemāté nigalátšonō ? “ will this thing be for good ? ”

agóṭé nigásō meiyē súdō ? “ has the king given me all these things ? ”

ísem, wúgā sōbásemín ? “ dost thou come and befriend me ? ”

ní wúgā súwuremín ? “ dost thou laugh at me. ”

kām komāndē dširtse tsáktšenámá, ní aširtse pšremnemín ?
“ wilt thou disclose the secret of him, whose secret our Lord is concealing ? ”

§. 276. But in a few cases the indefinite I. assumes the suffix, and with the indefinite II. its assumption is a rule, rarely departed from—

kām gadé nótšínbá, sai álla ? “ will any body else know it except God ? ”

wu logótenem pánginba ? “ can I hear thy supplication ? ”

dágel góngana súrūba ? “ did you see me take a monkey ? ”

nándi kasánnūba ? “ will ye consent ? ”

kámurō tsédinté ní páñemba ? “ didst thou hear that he made her his wife ? ”

§. 277. In a language which has no subjunctive mood, we must be prepared to find no distinction made between direct and indirect questions. Accordingly the interrogative *ba* is also used in indirect questions, where it has to be translated by *whether* or *if*.

abāndōye nandígā kōrēskē gonō, nándi nigásō dátšiba ? “ your father told me to ask you, whether you are all here ? ”

tígīni nigásō wūné, bírti kábē rúmba ? “ behold my whole body, whether thou canst see the wale of a stick ? ”

nigásō ísa dátšiba, andírō wūné ? “ see for us, whether all are come ? ”

§. 278. It is another proof of the economy which the Kanuri observes in the use of forms (comp. §. 257.), that it dispenses with

the interrogative suffix whenever the question is expressed by an interrogative pronoun or adverb—

ndáguwō lúḍemin? “for how much wilt thou sell it?”

nándi ndárān kilūgu, tatoáni? “whence have ye come, my children?”

labárpī wúrō kúṭem? “what news dost thou bring me?”

ágō táta átiyē tséḍenáté ndú tséḍin? “who will do what this boy has done?”

áfirō ñgínótō? “why did he send thee?”

áfigei tséḍō? “how did he do it?”

andírō áfi sáḍem buíyen? “what dost thou give us to eat?”

mánáté ndú nandírō gúlntsa pánū? “who told you this word that you heard?”

§. 279. The *interrogative enclitic* “*genya*” may likewise be ranked among the suffixes (comp. §. 323.). It is used when the question is not after something uncertain or undecided; but when an answer is anticipated as sure, and not admitting of any doubt. It is, therefore, not the object of questions with *genya*, to have a doubt dissolved, or information given, but by raising a doubt, or by producing an artificial uncertainty, to make a fact or statement appear the more certain and indubitable. Herein the use of *genya* differs from that of *ba*. In English, negative questions answer the same purpose, and, therefore, *genya* is usually translated by them; as,

nándi kú rúwui genya, tsírētē átēma komándē tserágō? “have ye seen to-day, that what our Lord loves is truth?”

kállōnyin genya ñgeibuskō? “have I not bought thee with my money?”

šimā genya andígā sásibū? “has not he bought us?”

ši nandígā búrgōn kótsei, nándi rāwí genya? “did ye not see that he exceeds you in intelligence?”

wátē karáminité dántse rāwí genya? gányā, “when he had said, Do ye see the flesh of my little brother?”

mána nemétsenáté ni pánēmí genyá? “hast thou heard the word which he was saying?”

állā genya yāntségā gótse? “ was it not God that took away his mother?”

tsā pērtę tsírō bibítsia wu ášerní genya? “ if the mare had miscarried, had not the loss been mine?”

II. *Predicative Suffix.*

§. 280. The suffix *go* is of very frequent occurrence, after the predicate of a proposition, with the purpose, as it would seem, of marking it as such, thus answering, in a measure, to the copula of other languages. But probably it is expressive, at the same time, of some emphasis or distinction. It is chiefly used when a noun, pronoun, adjective, or participle is the predicate; as,

mána tsírętę šima ŋgalāgō, “ as to this true word, it is good.”

wu ši kāmgo nōnganí, “ I did not know that it was a person.”

ši kánigō neškē, “ I thought it was a goat.”

bélaga átę šima pānigō, “ this hole is my home.”

tílōtę šima rāgęsganāgō, “ this one, him I love, or : him alone I love.”

átęma náptę meínābęgō, “ this is the habit of a prince.”

níma kōa pērōnibęgō, “ thou art the husband of my daughter.”

ŋgō bēlā kęrdibē nandírō guluntsásganátę, átęmā šígō, “ behold the heathen town of which I told you, this is it.”

tílōtęma kágōgō, “ one be mine.”

ndúyāye nā komāndēbētęn šima kām bęgō, “ every one who is with God, is a free man.”

ši Áber bōgátagō nótšení, “ he did not know that the Aber was lying there.”

yántse bágō, wíma yāntsúgō, wíma abántšugō, “ he has no mother, I am his mother, I am his father.”

§. 281. Besides this more common use of *go*, its occurrence in the following instances must be noticed as somewhat peculiar—

1. In a question and after a finite verb, especially a participial; but its use in such instances, appears to be rare—

áfi sányānēmgō? "what is thy profession?"

áfi kárge tsélamgō? "what is a black heart."

áfi šīgā tsébuigō? "what will eat her?"

kōa kāmāntse páltigō nótši, "the man knew that his wife had become with child."

keári tilō loñ nótšenāgō, "one single old man knew it."

kām Fulátayē rítšenāté šóa tilō loñ rítšenāgō, "as for the people whom the Phula fear, they fear only the Shoas."

2. In the following example where it is added to the object of a transitive verb—

káliaté áfi nēmgalāntsiyāyé, tátānem díbigō tsétení,
"whatever be the goodness of a slave, he does not equal thy bad child." But this example also admits of the translation, "(suppose) thy child is bad, he does not equal it;" and then it belongs to §. 280.

3. In cases like the following, where it contrasts with a negative—

pérōntsurō káritugō rúsganí, "I have not seen so beautiful a girl as his."

meínderō nēmgalāgō bágō, or *meínderō ñgūlāgō bágō,* or *meínderō mei ñgūlāgō bágō,* "there is no king so good as ours."

III. *Emphatic Suffixes.*

§. 282. The suffix *ma* expresses emphasis, or gives prominence to a word. In English its force is chiefly conveyed by the accent, and sometimes by words like, "even, very," &c.

wīgā sóbamárō skirágem kwōya, "if thou like me for a friend."

állāma šimni tsáktse, "it is God that shuts my eyes," *i. e.*
"that causes my blindness."

wu níma ntsérágeskō, "thee I love."

wu kermāma dēlin kadisgānyā, "having just now come from abroad."

āndi ŋgāsō nem tīlōṭeman nāmnyogō, "let all of us abide in one house."

nī mālam naŋga tsānnā pāndem bāgō ; kām kārge bīlwātē, śīma tsānnā tsebāndin, "on account of thy being a priest thou dost not obtain heaven ; if one has a clean heart he will obtain heaven."

āṭe gādīmā Bōrnan tsādin, "thus they do in Bornu."

sāndi ganí, wīma śīgā yētsēskō, "not they, I have killed him."

āṭe naŋgāṭemārō "Gēdīṭe śīma kūrāgō" kēda hām wūrāyē, "on this account the great men say, The east is most excellent."

§. 283. Being emphatic, *ma* is used with especial propriety and frequency—

1. To respond, in an answer, to the interrogative *ba*—

komāndē sandīrō, meiba rāgū? Sandīyē, meīma rāgē,
"our Lord said to them, Do ye like a king? They said, A king we like."

"*āṭe ndú?*" *tse ābayē. Tīlōye, "wīmā" tse yēgonō*,
"the father said, Who is this? One replied, I."

2. In negative propositions—

tsābamārō gāgendē, "we have not entered on the road."
kēŋgālī tīlōma bāgō dābuntsan, "not one male was among them."

kām tīlōma nemēma bāgō tsūrō bēlāben, "there was not one man speaking within the town."

3. When an adjectival qualification is expressed by a relative proposition—

nā lēŋskinma nōŋsganí, "I did not know where I was going."

āndi rōndēwa nābgātāma, yāndē śīmdēn tām, yētsēmin?
"wilt thou catch and kill our mother in our sight, who remain alive?"

kām kām tsɛlam rítseñí kwōya, komándē andígā aláge-sanátēma rítseiyendé, “if one does not fear a negro, neither will he fear our Lord who has created us.”

kōa nígebal dētseñāma tšítse, “the man who had boiled the egg arose.”

§. 284. Although this suffix combines most frequently with nouns, pronouns, adjectives, and participles, yet it is also found after finite verbs; as,

1. Indefinite I.—

yayāntsúsorō “*wu léniginma*” *gúltseñí,* “he did not tell all his brothers, that he went.”

nā létšinma nótseñí, “he did not know where to go.”

2. Indefinite II.—

“*mána búrgō gultsétēmā*” *gonō,* “he said the word which he spoke at first.”

áfíyāye dímtēma, “whatever thou wilt do.”

3. Aorist—

wu katambúskōman nígáltē nā túlon lénýendé, “since I was born, we never went anywhere.”

wu šígā pānirō kíguskōman, kábū tílōma šígā kārāñnesganí, “since I brought her home, I have never come near her one day.”

4. Conjunctive mood, past and future—

gána tusgányāma, kóatę íši, “when he had waited a little, the man came.”

kitábūga pęremgányāma, kómāndéye šímtse pęremgonō, “when he had opened the book, our Lord opened his eyes.”

kirúnyāma, mína tšítši, “when they had seen him, the lion arose.”

ártse dátšiāma, pępetōntse pęrtē, “when they were dried, we plucked out their wings.”

§. 285. In reference to the *position of ma* we may observe—

1. That it always takes precedence of a case-termination, as—

kóá tsúruskō šimniman, “I shall see the man with mine own eyes.”

ši dégarō šim kámmán tsúlūgin bágō, “it does not come out in the sight of man.”

šitēman āmpátin tárgunātē, “by the same the rabbit is guarded.”

2. But if both *tē* and *ma* are affixed to a word, sometimes one and sometimes the other occupies the first place ;
e g.

lēgédányā, fūgubēmátīē ŋgebał ŋgígībē tsúrūnī, kótši ; kádu-gúbētīē ŋgebałtégā tsúrui, “when they had gone, the one who was before did not see the pigeon’s egg, and passed on ; but the one behind saw the egg.”

tīlōmátīyē kádi bōgáta tsúrō bełágāben kírū, “the one saw a serpent lie in a hole.”

nā kídābē tsátānítēmā ni rum, “thou sawest that they had not yet arrived at the age for work.”

kādítē yímtēmā komándē sandīgā gerágonō, “at that time our Lord hid these serpents.”

§. 286. There are some other suffixes or enclitic appendages which likewise appear to be of an emphatic force but of much rarer occurrence. They are *digē*, or *diyē*, and *yē*. The first two are also abbreviated into *dē*—

kām nígā kóntsēna mbétši diyē, “there is certainly one that surpasses thee.”

wot’ ámmō pēlēgēmmī digē, “do not by any means show it to the people.”

wu kídāni díski diyē, “I have done my work.”

abáni mbétši digē, “I have a father.”

agóte nuiya fútsē, kurátse kurugútšinyé, “what has died swells up, grows big and long.”

ši abánigēiyē, “he is like my father.”

abáni wúrō šō dē, “my father gave it to me.”

CHAPTER XX.

SYNTAX OF ADVERBS.

§. 287. *Deflected adverbs* with case-terminations are used in a similar manner to the cases by which they are formed—

1. Adverbs of place with a dative termination are therefore employed when the verb implies a motion, direction, or tendency; and adverbs with the locative termination, when the energy of a verb is considered as exercised in a certain place, without referring to the tendency or direction of the energy—

kōa tšítšę, ngáforō wólgaṭę, “the man arises and turns back.”

bílge fávírō tšítšī, “a vapour rose up.”

kádi fúgurō kótšę, kōa šígā tsęgei ngáfon, “the serpent passed on before and the man followed behind.”

ágō fúgun wūagátšintę wu nōngani, “I do not know what will happen in future.”

sándi ndísō tsagášin, kórō fúgun, kir ngáfon, “both of them ran, the ass before and the female slave behind.”

2. Sometimes, however, the Kanuris seem to consider as tendency what we represent as being at rest—

béla kúyinturō kolōgedányā, “when they had left the town far behind.”

kámuntšę fúgurō tsáķę, bēlāntsārō lęgęda, “he put his wife before, and so they went home.”

3. The locative termination has so entirely coalesced with certain adverbs of manner that they scarcely ever appear without them, as *đúan, ilān, kánadin, sęrin*.

§. 288. When connected with verbs, the adverbs derived from adjectives usually assume the dative termination; those not so derived may be with or without it: but when adverbs qualify adjectives, they are always without case-termination—

ši ngúburō nemętšī, “he has spoken much.”

nā Yorubáben ñgúburō nábgoskō, "I remained a long time in a place in Yoruba."

meiyē šīgā tsgúrō tserágena, "the king loved him ardently."

nyúu kámūñemma ñgalārō námnógō, "sit down well, thou and thy wife."

pérō mána pāngányā, kětširō pántsēni, "when the girl had heard the word, she did not feel comfortable."

ni kídāñem dibirō kídēm, "thou hast done thy work badly."

ganá lēgányā, "when he had gone a little."

sóbāni tússę ganárō dátši, "my friend has already rested a little."

sérin létsa, ndúsō nā túlon sérin náptsei, "they went away quietly, and all of them sat down quietly in one place;"

also *sérinnō lēngin*, and *sérinnō námgin*; but only *sérin nēmgin*, "I keep silent."

ši nemčtšin bágō, kádeę nēmtsena, "he never spoke, but was holding his peace."

kádeęgō nēmné, "hold thy peace."

kitábūni káriteę ganá, "my book is rather beautiful."

ndú kúrūgu lintágō? "who is the tallest?"

§. 289. The Kanuri language has a peculiar kind of adverbs, which we may call *specific* or *confined adverbs*, each being confined in its use to one or a few particular adjectives or their denominative verbs, as illustrated in the following examples. These singular adverbs which seem to be common in African languages, as they exist also in the Aku and Vei, have something in their nature which may be compared to the *onomatopœtica*, or something in which the immediate, instinctive sense of language particularly manifests itself. They are eminently expressions of feelings (German, *Gefühlsworte*), or manifestations of vague impressions rather than of clearly defined ideas.

bug, búggō: *wu šīgā búggō bángi*, "I have struck it violently."

dē: *bérāę dē*, "quite naked;" *berāęngi dē*, "I have become quite naked."

fárei: *búnyē fárei*, "quite night, or pitch dark."

fóg : *búl fóg*, "very white;" *ši búltši bul fóg*, "it is very white."

fōg : *tším fōg*, "very bitter;" *ši tšimtši tšim fōg*, "it is very bitter."

fór : *dē fór*, "quite empty;" *ši dētši dē fór*, "it is quite empty."

karañ : *ndí karañ*, "only two."

keñ : *dúnōa keñ*, "very strong;" *ši dunoátši dúnōa keñ*, "he is very strong."

kédeg : *némgata kédeg*, "very silent;" *kédeñ némgin*, "I am very silent."

lai and *lei* : *kaláfia lai*, "very well;" *kaláli lai*, "very meek, gentle;" *kánadiwa lai*, "very meek."

las : *kaláfia lás*, e.g. *tsábate kaláfia lás*, "this road is quite secure;" *tělāla lás*, "very soft;" *kaláli lás*, "very meek."

loi : *tílō loi*, "only one, a single one."

měu or *múu* : *kětši měu*. "very sweet, pleasant."

ntšil : *ganá ntšil*, "very little."

pau : *ángalwa paú*, "very intelligent;" *ši angalwátši paú*, "he is very intelligent."

pět : *tsělām pět*, "jet black;" *tsělamtši tsělām pět*, "he has become jet black."

přot : *kúrūgu přot*, "very long;" *ši kurugútši přot*, "it has grown very long."

přit : *tsou přit*, "very hot;" *wu tsoungi tsou přit*, "I have become very hot."

póleg : *kágāfu póleg*, "very stupid;" *kagáfútši póleg*, "he is very stupid."

póteg : *kámpū póteg*, "quite blind;" *kampútši póteg*, "he is quite blind."

sálag : *kālām sálag*, "very insipid;" *ši kálāmtši kālām sálag*, "it is very insipid;" *kámpoi sálag*, "very light."

sul : *dē sul*, "quite empty, destitute;" *dētši sul*, "it is quite empty;" *bérāge sul*, "quite naked."

šiliū : *ámāše šiliū*, "very cold;" *dínā amāšetši šiliū*, "it is very cold."

tarét: *kalí tarét*, "quite blue;" *ši kalítsi kalí tarét*, "it is quite blue."

téles and *télessō*: *tsébed télessō*, "the whole day long."

tèn and *ndèn*: *káfūgu tèn*, "very short;" and *káfūgundèn*, id.; *káfūgútsi káfūgundèn*, "it is very short."

tēs: *kárāngē tēs*, "very near;" and *káfūgu tēs*, "very shallow, not deep."

tīm: *kūrā tīm*, "very great;" *ši kurátsi tīm*, "it is very great."

tsai: *bélin tsai*, "quite new;" *bélintsi bélin tsai*, "it is quite new."

tsar: *ngámdē tsár*, "quite dry;" *ši ngámdétsi ngámdē tsár*, "it is quite dry;" *kībū tsár*, "very hard."

tsēr: *ngā tsér*, "very well."

tšírít: *kau tšou tšírít*, "the sun is very hot."

tšít: *kámē tšít*, "very red;" *ši kámétsi kámē tšít*, "it is quite red."

§. 290. The adverb *lintá*, which answers to our "very, highly, exceedingly, most," can take the place of any of these specific adverbs, with the exception of *karan*, *loi*, *téles*, and *fárei*; it also is joined with those adjectives for which there are no confined adverbs in existence. In connexion with all common adjectives it has the form *lintá*; as, *kūrā lintá*, *kámé lintá*, *bélin lintá*, &c. In connexion with derived adjectives in *wa*, it can be *lintá* and *lintárō*; as,

áingalwa lintá or *lintárō*, "very intelligent."

nōngūa lintá or *lintárō*, "very bashful."

lemánwa lintá or *lintárō*, "very wealthy."

And in connexion with verbs it can likewise have both forms, but the one in *rō* predominates; as,

ši létšín, or *létsena lintá* and *lintárō*, "he goes very often."

ní karánemín, or *karánemma lintá* and *lintárō*, "thou readest very well."

sándi nemétsi, or *nemétsāna lintá* and *lintárō*, "they talk a great deal."

ši nēmtšīn, or *nēmtšena* or *nēmgata lintá* and *lintárō*, "he is very silent, quiet."

§. 291. The interrogative adverbs are the same, whether they be in a direct or indirect question—

ába kámpū, *áfirō búrgō yākémīn?* "thou blind man, why dost thou cry for help?"

kánnu túlurte, *mámmō alákkēda*; *áfirō mámmō alákkēda kánnu túlurgā*, *mámmō*, *ši kitábū nótšena*, *tsábā ṅgālā tsúruí*, *tsábā díbī tsúruí*, "as for the seven fires, they were made for the priests; the reason why the seven fires were made for the priests is this, that the priests, knowing the book, see the good road and see the bad road."

áfigei kām sū gótšē, *kánnu bágō kášagar tšegárin?* "how can one take iron, and beat it into a sword without fire?"
sóbānirō pēlōgēskē, *áfigei kídāntšē tsédin*, "I will show my friend how he must do his work."

§. 292. The Kanuri has three negative adverbs, *bágō*, *ganí*, and *átē*, all of which may be rendered by our "not;" and this is the place to define the use of each of them. All three can be used to qualify a verb, *ganí* also to qualify adverbs, and *bágō* and *ganí* can by themselves form the predicate of a proposition.

In general they may be thus characterised: *bágō* is unlimited or absolute, *ganí* limited or relative, and *átē* prohibitive; comp. also §. 234.

§. 293. *In connexion with verbs*, the following remarks may be made on the three negatives—

1. *bágō* can be joined to

a. The participial—

wu mána nírō gultšásgana bágō, "I shall not tell thee a word."

ši kām rītsena bāgō, "he does not fear any body."
kām šīgā, tsūrūna bāgō, "no one was seeing him."
tātātē āfīma nōtsena bāgō, "this boy knows nothing at all."

b. The indefinite I.—

āndi nīrō biārō bānāntšigēn bāgō, "we shall not help thee for nothing."

šīgā gōtsei bāgō, dīnā lēmtšia, "they never take it when it has become night."

āgō pānēskē yūrusganātē nīrō gulntsēsķin bāgō, "I shall never tell thee what I have heard, and why I laugh."

wu nīgā ntserāgēķin bāgō, "I do not like thee."

c. The indefinite II.—

kōa lemānwa ši sadāktšin bāgō, mālammasō šīgā tsārui. Sandīyē šīrō : abā kōa āfirō ni nīgūmōri tšia laia dēbānēm, sadāinēm bāgō? kēda mālamwayē šīrō, "a certain rich man never brought sacrifice, and all the priests saw him. The priests then said unto him, Man and father, why dost thou not kill and offer the Easter-lamb when Easter is come?"

kāfi lagerā, dīnā bētšia, šīgā rūm bāgō, dibdīfūtšia, rūm bāgō, nēngālī tsēptšia, rūm bāgō, bigelātšia tīlō tīlō rūmin, bīnēmtšia, sandīgā rūmin 'gūburō, "thou dost not see the Lagera locusts in the dry season, thou dost not see them in the hot season, thou dost not see them when the rainy season has set in, thou seest one here and there in the spring, but thou seest them in great numbers in the cold season."

In all these instances *bāgō* negatives an act that is continuous or repeated at certain periods.

2. *ganī* is only joined to—

a. The indefinite I.—

wu nāntsūrō lēngin ganī, "I will not go to him."

b. The aorist—

ši mánāte wūrō gulgónō ganí, “he did not tell me the word.”

In these instances the negative particle refers to a definite fact: it is not general like *bāgō*, but special; not abstract, but historical. This, therefore, was the proper particle with which to form the negative mood (see §. 88.).

3. *āte* is only connected with the negative mood, and then forms a negative optative or imperative, which appears the more natural from its verbal origin—

nāten fūgun ātegei āte dīmmí, “henceforth do so no more.”

kōaṅāfīyāyé āte āšīrntse nīgāsō kāmūrō gūltsegeṅí, “let no man whatever tell even one of his secrets to a woman.”

āte āšīrndē dēgan pāntsānī, “may they not hear our secret without.”

§. 294. *In connexion with adverbs, or adverbial qualifications, or the subject of a proposition, ganí only is used. It always stands immediately after the word which it negatives—*

kídāṅem nīgālārō ganí kīdem, “thou didst not do thy work well,” *i. q.* *kídāṅem nīgālārō dīmmí*.

bīsgā ganí kīdeškō, “not yesterday did I come,” *i. q.* *bīsgā wu īšesganí*, “I did not come yesterday.”

kómbū naṅga ganí kádīškō, “I did not come on account of food.”

abānī ganí īsō, “it was not my father who came.”

āṅgallēmtē wu ganí nīrō ntšīškō, “it is not I who have given thee thy wisdom.”

āndī ganí nīgā bóbōntšyē, dlla nīgā ntšesānge, “it is not we who did call thee, God raised thee up.”

§. 295. When used as the predicate of a proposition, there is likewise a difference between *bāgō* and *ganí*. The former

denies the *existence*, the latter the *nature* or quality of a subject. It may be easily perceived, that this difference between them bears a close analogy to that which exists when they are connected with verbs. For to say that a thing is not in existence is an absolute or general statement, and that a certain general idea is not realised in this or that object is a special one. In English *bāgō* must be rendered by "there is not," or the like, and *ganí* by "is not;" comp. also §. 235.

1. Examples of *bāgō*—

kāmū bāgō, tātā bāgō, šī tīlōntsę loñ tsūrō pāntstben, "there was no woman, there was no child, he was quite alone in the house."

kām andírō níkě šédęna bāgō, "there is not one who could give us water."

tātāntsę tīlōwa náptsęna, gaděntsę bāgō, "he remained possessed of only one child, he had nothing else."

kāmm-šōuā bāgō, "there was no lamp there."

ām bēlabē nígāsō, tīlōma tsūrō bēlaben bāgō, "as to all the people of the town, there was not one of them within the town."

2. Examples of *ganí*—

mána wūrō gūlęmmāté kátugū ganí, "the word which thou hast told me is not a lie."

ní kōeigę ganí, tātānī, "thou art not a coward, my son."

ní úgō rúmmāté gęsqā ganí, mágarā krígibē, "what thou seest is not a tree, but a man of war."

kóa tīlōtę šī kándęlī, kóa tīlō šī kándęlī ganí, "one man was jealous, and the other man was not jealous."

kām dā gádubē tsegęreña kęrdī ganí, "a man who eats pork is not a heathen."

šī tsédin rúmmāté šī kámmā ganí, "the footsteps which thou hast seen on the ground are not the footsteps of a person."

§. 296. The adverb *dúgō* regularly stands between two propositions, and must sometimes be construed with what precedes

it, and sometimes with what follows it. In certain cases it is quite evident that it belongs to what follows; *e.g.*

đfigèi dūgō kágu? *lit.* "how was it before you escaped?"
i.e. "how did you escape?"

In others it is equally evident that it belongs to what it precedes, which is best proved by a few examples, when it stands at the end of a proposition with which the following has no connexion; as,

pérōyē, léngē, abánirō gúlīgē dūgō. Pérō létse, &c., "the girl said, I will go and first tell it to my father. The girl went," &c.

But there are also a great many cases where it might equally be construed backwards or forwards, and where it is very difficult to decide which construction was intended by the speaker. On this account we will here arrange a number of examples, according to the English words, by which in each instance *dūgō* had better be translated. But although in English the adverb usually belongs to what follows, yet in Kanuri it seems more frequently to belong to what precedes; signifying properly, *first, previously, before*. When it belongs to what follows, it must be translated into English by *ere, before*.

The following are the words by which *dūgō* is rendered in English—

1. Before—

dándē wúné dūgō léņeskē, "look at our meat before I go."
ntsérágesgani dūgō dā nāņemin tšímāgeskōbá? "do I not love thee ere I accept meat at thy hand?"
lóktęę wu ángallyúa dūgō pádgigeskō, "at that time, before I was lost, I was in possession of my senses."

2. Except—

wúa šyúa lágāndē tsúrūni dūgō pártēn bágō, "we shall not part, except one of us fall."
kām kām tserágeni dūgō ágō nāntsen tšímāgeni, "one does not like a man, except one accept something from him."
málamgā lāfiátšení dūgō káragārō létšin bágō, "he never goes to the wood, except he salutes the priest."

tšilwā dīnīa bunétseni dūgō dégan lelétšin bágō, "a rat never walks about openly, except at night."

3. First—

ganá gértigē dūgō ! Ganá gérgutagányā, "let us first move on a little ! When they had moved on a little."
wu léngē dūgō, wágē pānirō lēné, "I will go first, then go thou to my house."

4. That—

áfi dískē dūgō wu méréskin, "what must I do that I may recover."
nítē áfi nígáfon róntse dūgō déregē nānirō kádīm ? "what kept thee back, that thou didst come last to me ?"
áfi dískē dūgō tsábā tsánnabē pándeskin ? "what must I do to find the way to heaven ?"

5. Then—

wu gésgā ganá rúskin dūgō gésgā kúra góngimbá ? "shall I see a little tree, and then go and take a large one ?"
wúrō dógum tīlō skéinyā, wu yurúskē dūgō tššngē nānémmō kádískō, "when he had given me one knock, I fell, and then arose and came to thee."

6. Till—

kómbū mátsē andirō súde buiyen dūgō kábū tīlō kárūa tšítse, "she sought food and gave it us to eat, till one day a storm arose."
kírntsáwa káliāntsáwa tátāntsáwa wátsei dūgō kāmū kásuwāyē šīgā tsétei, "they beheld their female slave, and their male slave, and their child, till a sickness seized the woman."
nemsóbānde ándi ganānden díyenté átē kolónyendé dūgō komándē andígā páresā, "let us not leave off our friendship, which we have had from our childhood up, till our Lord separates us."
dégā dūgō léngē kúlōnīgā rúskē, "stop till I go and see my farm."

páton ganátsena dúgō pērō wurátse, "he kept her at home till the girl grew up."

7. When—

kúlōntse tsáltšin dúgō kúrū kóá kórōntse arásgūa kádiō nāntsúrō, "he cut (*i. e.* cleared) his farm, when a man with three asses came again to him."

wu kentsíngana dúgō labárntse tsédi *ʼAfunóben pāngóskō*, "I was in slavery when I heard news of him in the Hausa country."

bínyē bótsena dúgō ši nāšingonō, "she was sleeping at night when she dreamt."

kámpū sei kām dége pē debátsei dúgō kíruskō, "the four blind men killed a cow when I saw them."

bēlāndētēn ndúyāye pésgāntésgā Gēdirō tšō dúgō sālítšin, "in our country every one turns his face towards the east when he prays."

§. 297. The suffix *gadi* or *gei*, although usually a postposition, is converted into an adverb of manner when appended to a finite verb, and may be rendered by "as, as if, as when, like"—

ām kúlōlan bārētsei dúgō dīnīa dūargányā, kégerā Gēdin tšīn gadi, *Pótē wūgedányā, káfī kámanwa Pótēn tšítse, Gēdirō tšīn kērū*, "people worked on the farm till it became dark as when a thunder storm comes from the east, and looking to the west, they saw the Kamanwa locusts rise in the west and come towards the east."

dīnīa nīgásō tsélamtši, dīnīa bunētse gadi, "the whole atmosphere became dark, as when it is night."

wūrō ségdēmmāgei wúyē nírō ntšigdéskō, "as thou hast done to me, I will do to thee."

§. 298. The adverb *ńgō* corresponds to the Hebrew נִהְיֶה, but has less of a verbal character than this, inasmuch as it never subordinates the subject; *e.g.* *ńgō wu*, "behold me," (never *ńgō wúgā*); *ńgō ši*, "here it is," (never *ńgō šígā*). They also agree sometimes when connected with a verb; for then נִהְיֶה can likewise stand without having the subject

of its dependent proposition expressed separately (*vide* Ewald's Gram., §. 296. *d.*), which is the rule with regard to *ńgō*. When connected with a pronoun, *ńgō* usually takes its place before, but sometimes also after it. A few examples may follow by way of illustration—

andi ńgō tšyē, "behold we have come."

ńgō ágō lagá, "behold here is something."

wu ńgō sabarátęskī, "behold I am ready."

ńgō pānī, rui ńgalārō. "here is my house, look at it well."

ńgō andi kóronde lámnyē dátši, "behold, I have already loaded our asses."

ńgō nírō kalígimō tilō ntšískī, "behold, I give thee a camel."

kómbū pělěsegeřmmátę wu pándęskī, ńgō ši, "I have got the food which thou hast shewn me; here it is."

ńgō ši, dęgan dągata, "behold, he is standing without."

ńgō kókō gerągata, "behold the toad hidden, or here is the toad hidden."

§. 299. The peculiarity of *ńgūburō*, that it is often used where we employ the corresponding *adjective*, may here be noticed and illustrated—

kúgui ńgūburō tšībī, "he bought many fowls."

bęri ńgūburō dętsa, "they cooked much vegetable food."

šóge sandigā tšętšin ńgūburō, "the Sheikh killed many of them."

šima bálnā tsędō Bórnuń ńgūburō, "it occasioned much desolation in Bornu."

wúa abánęmma nęmsóbā ńgūburō dýyē, "I and thy father have had much friendship."

§. 300. The adverb *sō*, which always suffixes itself to the verb, refers to a past point of time, and thus far coincides with the past tense of the conjunctive mood; but like the "*so*" which converts interrogative pronouns into indefinite ones, and with which it has doubtless one common origin, it generalises the word to which it is affixed, so as to form a contrast with something which is to follow. Hereby it differs from the conjunc-

tional mood, and assumes the office of a conjunction. It may be translated by "when, even when, since, although"—

yásgurō kām kinótōsō, léturō wátši, "although he sent one the third time, he did not want to go."

kántāge pal kitōsō, náten tšítse Fuldtaberō léturō wátši, "even when it had become one month, or even at the end of one month, he did not want to get up there and go to the Phula."

náyā dégusorō ngúgonōsō, kām šīgā tsúrūna bágō, "when he bowed down to the four quarters, no one was looking at him."

tátāni, wáa abánemma nígā díyē nábeiyesō, ni tílōnem komándē andírō sádō, "my child, since I and thy father married and settled, our Lord has only given thee to us."

ni Fulátāwa nyúa, díniā wágonosō, gáduwī, dúgō kau dábū kítō ; kau dábū tsétēnāsō, ni Fuláta yókturō níró tegéri kwōya, aré, "the Phula and thou have fought since daybreak till it became mid-day; if, although it has become mid-day, thou art not able to drive away the Phula, come."

Nyamnyámyē sandígā dútsei, kolótsāni, dúgō díniā wágonō ; wágonosō, Nyamnyám sandígā kolótsa, wólturō wátsei, "the cannibals pursued them, and did not leave them till it had become day; and even since it became day, the cannibals did not want to leave them and to return."

§. 301. The enclitic suffix *yāye* has much in common with *sō*. It also forms indefinite pronouns of interrogative ones; and as then it can be separated from the pronoun and attached to a succeeding word (see §. 189.), this latter may happen to be a verb, so that merely the context, generally the preceding interrogative pronoun, can decide whether *yāye* is an adverb or part of an indefinite pronoun. But if no interrogative pronoun precedes, it may be presumed that *yāye*, suffixed to a verb,

is an adverb, meaning, "whenever." Then *yāye* may also pass into a conjunction, just as the suffix *so*.

1. Instances of *yāye* as adverb—

gésḡā ngámde tsebándi yāye, tsébui, kēli tsebándi yāye, tsebui, kátšim tsebándi yāye tsébui, "whenever it reached a dry tree, it devoured it; whenever it reached a green one, it devoured it; whenever it reached grass, it devoured it."

nandyúá kámca nā tilon námnuwa yāyé, nandigā kām ntšórāna bágō, "whenever ye sit in the same place with any body, no one shall see you."

kām tsēlam tilōtēma dāgáta tsáruiyāyé, dátsa gurétsei bágō, "whenever they see a black man, they do not stop and wait"

dimi dúbuntse Potērō kálaktši yāyé, kóá Gédirō kálaktsege, "whenever the sheep turned its neck to the west, the man turned it towards the east."

kóatē pērōntsuro manátsegiyāyé, pērō širō tegéri, "whenever the man spoke to his girl, he did not succeed with her."

2. Instances of *yāye* as conjunction—

tsúrō bēlābētēn kámte dúbū dēgā yāye, tilōma kolótšin, bágō, "even if there be a thousand people within that town, it will not leave one."

kúlitu rōntse tsúlūgeni yāyé, sándi tamótsagei, "even if the life of the insect has not yet expired, they finish it."

§. 302. Notice may here also be taken of certain modes of expression in Kanuri in whose stead we employ adverbs. We sometimes use *adverbs* for the following *substantives*—

nā ; as, *gésḡā túria, kádūtégā wáné nā gáginté*, "when the tree falls, watch where the serpent enters."

rū; as, *pántsen rúntse nemétsin*, "he was talking to himself in his house."

kólle rúntsemā létse, "let her go alone."

§. 303. The following *verbs* also have often to be rendered by *adverbs*—

1. *burgóngin* by "first"—

dugulgúlimī burgótse ísō, "the muck-worm came first."

gúbōgum burgótse tšítse, "the cock rose up first."

2. *dángin*, in its impersonal forms *dátšin*, *dátse*, *dátсени*, *dátši*, by—

a. "Quite, fully, completely, entirely, wholly, altogether"—

áte kóganāndē nigásō Fulátayē tšétse dátсени, "lest the Phula kill our soldiers altogether."

kām tšěššēnátē róntsemā tsúluge dátсени dúgō dárō kámtsēi, "when they kill one, they cut him up for meat before his life has quite left him."

nátēmān kāmtegā dárō kámtsā dátšin, "then they cut the man completely up as meat."

b. "Already, now, then"—

ándi belága lányē dátši tsa, "they said, We have already dug the grave."

Fuláta tsédini nigásō tártsā dátši, "the Phula have now wasted my whole land."

sándi dégusō debátsa dimíntsa dátši, "they have now, all four of them, killed their sheep."

komándē kidántsa tšō dátši, "our Lord had then given them their work."

3. *kārčingín*, by "nearly, soon, almost"—

wu kidāni dískē kārčántši, "I have nearly done my work."

ngō gěsgā ntsúrōntse kārčántši, lit. "behold the tree's falling has approached," i. e. "the tree will soon fall."

4. *kélnġin*, in conjunction with *dérġnġin*, by “entirely, completely”—

kóganāwa ngāsō béla dérġtsā kéłtsā, “all the soldiers completely surround the town.”

5. *lénġin*, by “on, further, longer;” or the verb “to continue”—

šyúa táta gálijubē sóbāntsúa létsei, nġmsóbāntsa tsádin, “he and the rich man’s son, his friend, continued their friendship.”

6. *lúġskin*, by “out”—

šim tátabē baktse kitúlugō, lit. “he struck the boy’s eye that it came out,” *i. e.* “he struck the boy’s eye out.”

7. *nġmġin*, by “silently”—

pántseġ nġmtse náptši, “he sat down silently in his house.”

8. *wółtġskin*, by “again”—

gúbōgum wółtġ kádiō nā pérōberō, “the cock came again to the girl.”

§. 304. The word *ńda* appears to be an adverb of mood, whose occasional connexion with an optative or imperative increases the emphasis or solicitation, which we may express by “do, pray.”

lġné, nā kásġimāberō, ńda tsédi wúrō tsúrū, “go to the diviner, do, let him see the ground for me.”

ńda wu rúskē, “pray let me see it.”

ńda wúrō šē, “pray give it to me.”

ńda lġné, “do go.”

CHAPTER XXI.

SYNTAX OF POSITIONS.

§. 305. In many languages prepositions are used to supply the want of cases, to such an extent, that one cannot but be struck with the great affinity which exists between them and case-terminations. But in a language in which, instead of prepositions, there are postpositions or suffixes, which bear the greatest resemblance to terminations, it becomes really difficult to distinguish between them. We may therefore consider it fortunate that the Kanuri has so few postpositions, that occasion for confusion cannot often occur.

The postpositions also share this peculiarity with the case-terminations, that they can be separated from the word to which they grammatically belong, cf. §. 154.—

bínyē tīlōma nā kalgū gōtsenālan tsāte ganātse, wólti, “in one night he carried it and laid it on the place whence he had taken the shirt, and returned.”

nā dzádzirmā tšétsenālan dātsena, “he was standing on the spot where he had killed the leopard.”

§. 306. The postpositions, *gadi*, *lan*, and *naŋga*, are of frequent occurrence. In English they must often be rendered by another part of speech. Their use is also peculiar in other respects, so that we had better give some examples by way of illustration—

1, *gadi* or *gei*, “as, like; as it were, as if”—

kām áte búrgōntse búrgō kényéribē gadi, “this man’s subtilty is like the subtilty of a weasel.”

nī lemānŋem kágē gadi tšitōba? “will thy goods be equal to mine?”

kalgū wāsilibēgei tsárūní, “they did not see a shirt like that of the white man.”

kú gadi Mákkarō katamúnnyā, báli gadi lémā, “having

entered Mecca, as it were, to-day, the morrow, as it were, was a Friday."

kégerā Gédin íšin gadi, káfi kámanwa Pótèn tšítse, Gédirō íšin kērū, "they saw the Kamanwa locusts rise in the west and go towards the east, as if a thunder storm were coming from the east."

2. *lan*, which must be very differently rendered in English, comp. the Hebrew לַי—

a. "On, upon"—

kóá bútsilan náptse, "the man sat down on the mat."

léné dígallan bōné, "go and lie down on the bed."

dígallan léttsa, "they slept on the bed."

b. "On the ground of, because of, from"—

nemsóbantsálan ágō tsádenáté kām tšídēna bágō, "none will do what they have done from friendship."

c. "Out of"—

woladíntsusō káñemlan tšesáñge, sabaráta, "he awakened them out of sleep to get ready."

d. "In"—

kaúlan tártsa, "they dry it in the sun."

kitábūlan kērū, "they saw it in the book."

ámde wúra dándallan sálítsā, "our great people pray in the mosque."

magarántilan kánnu fúnyē, "we lighted a fire in the school."

íšem, káfiálam bógam, "thou camest and didst sleep in the shade."

kām kaúlan íšena segétšin, "one pants if one comes in the sun."

e. "Before"—

tšinnālan tšígā tsédin ganátse, "he puts the bag down on the ground before the gate."

dándal kúrālan dátse, álam méogunderi bóbótse "he

stood before the large mosque and called the twelve regiments."

f. "After"—

kúgui burgóbēlan tšítse, "he rises after the first crowing of the cock."

g. "From on, from"—

périlan tséptsā, "they dismount from the horses."

kúlōlan kádiskō, "I come from the farm."

dígalntsēlan tšígonō, "he arose from his bed."

h. "For"—

kómbū sandílan gáptšī, "there is food left for them."

kémil andílan gáptšī, áfisō andílan gáptšī, "rum was left for us, any thing was left for us."

i. By the genitive—

táta pérbē ndílan tīlō gótsē, tīlō wúrō skēinō, "of the two colts, he took one, and gave me the other."

nemé ndí gáptsenālan tīlō badígonō, "of the two tales that were left, he began one."

ándi yásge .gamnyénnālan ndí kašígāna, wu tīlōni kénigalígō, "of the three of us that were left, two were females, and I the only male."

k. "Whilst, during"—

sándi mēlteilan kurgúlirō kátī pítsagei, "whilst they wrestled, they threw dirt at the lion."

ándi lényenlan pángēiyē, "we heard it whilst walking."

3. *naŋga*, "on account of, for the sake of, because of"—

ní málam naŋga tsánnā pándem bágō, "thou wilt not obtain heaven, on account of being a priest."

kū kōāni pátom bágō naŋga wúgā sērágēmin nem, "thou sayest that thou lovest me on account of my husband's not being at home to-day."

átš naŋga kádiskō, "therefore I am come."

pérōa wátšisō tsáširin péntsa bágō naiga, "the girls wept all day long on account of their cow being no more."

šigā kětšyē, kásundē dáβésánā naiga, "we killed him, because he denied the debt he owed us."

kéntširō komándē sédi naiga, kátugū kámgin bágō, "I do not tell lies, because our Lord has given me into slavery."

§. 307. As the language is deficient in postpositions, it makes up for the want of them either by the following grammatical forms, or by the use of certain substantives—

1. The adjectives in *wa* are sometimes used where we have a noun and the preposition "with"—

tšilígindērō tsúkkūrin, kášagar múskōnwa, "he was jumping down into our ship with a sword in his hand."

ngásō šin sálgāwa, "all were with chains on the feet."

kóá kálfūma kálfūntšē nigántšinnwa nábgata, "the man who had the natron was sitting with his natron before him."

2. The conjunctive mood sometimes stands for our "in," or "after," with a noun—

kábū máge tšétia, tšyē, "we will come in one week."

kábū wári kūtēnyā, wu tšingē, "I rose up after a fortnight."

3. The dative case is usually employed instead of our preposition "to"—

wu pérōtúrō nemé tilō nemégeskē, "I will speak a word to this girl."

wúrō pélēsegeni kwōya, "if thou wilt not show it to me."

nā meiberō kásšō, "he came to the king's place."

4. Even the genitive and the locative must often be rendered by a preposition—

tsábā Sámbulbē tsátā, "they took the way to Constantinople."

yándē šimdēn tām, géřem, yétsemmin? "wilt thou seize, tic, and kill our mother before our eyes?"

wu Bórnuun námganāté, "when I lived in Bornu."

ši bēlāntsən tšítšia, "when she arose in her town."

§. 308. It has been proved that the Indo-European prepositions are not original but derived (see §. 84. of "Das Wort in seiner organischen Verwandlung," von Dr. Karl F. Becker); and some of them, *e.g.* "beside, behalf, forsake, instead, in spite," still bear the mark of their substantival origin on their faces: it also appears that most of the Hebrew prepositions are properly substantives (see Gesenius' Gram., §. 99.): hence the Kanuri language would seem to be entitled to the character of high antiquity from this circumstance also, that it still expresses a great many relations, for which other languages have developed prepositions, by real substantives. These substantives, when used to express a prepositional relation, are either in the locative or in the dative case, as the verb may require it. We will here enumerate the chief of these substantives, with a few examples for illustration—

1. *bátagū*, "side" = with, close by, close to—

ándi ganá ganá bátagūntsən námnyena, "we very little ones sat down with them."

pērōni, nítę námné batagúnyin, "my daughter, do thou sit down close by me."

2. *dábū*, "midst" = through, among—

kókō dábūntsa rétsę kótšin, "the toad tore through them, and passed on."

kęngālī tílōma bágō dábūntsan, "not one male was among them."

3. *gédī*, "place over which the branches of a tree spread" = under—

gédī gęsgā kúrāberō nāgęga, "they arrived under a large tree."

bōgęda gędi gęsgāben, "they lay under a tree."

4. *kátē*, "interval, space interposed" = between—

lebúlā bágō wúa nyúa katéndēn, "there is no palaver between either of us."

nyūa šyūa katéndōn lebālā bágō, "there is no dispute between you two."

5. *kīlā*, "head" = on, upon—

sándi nígāsō tséptsā, kīlā pērntsáben, "all of them dismounted from (on) their horses."

nígālō kīlā kánnubēn, "the beans were on the fire."

6. *nā*, "place" = to, with. Sometimes even with the ellipsis of *na*—

nā meiberō kádiō, "he came to the king."

nántsen bárū kām dēge mbétsi, "there were four thieves with him."

wúte, yānībēn tīlōni, "as for me, I was alone with my mother."

7. *nígáfō*, "back," *kádugū*, "rear" = behind, after—

nígáfōntsān gērágata, "he was hidden behind them."

nígáfō táta kēngalīben táta pērō tsasāmbi, "after the boy they became parents of a girl."

tšēnāntse gótse kádugūntsa gīgā, "he took his knife and followed after them."

8. *fári*, "top, upper part" = on, upon—

kōā fári gēs-gāberō tsébā, "the man climbed upon a tree."

fári gēs-gāben kómbū mátsē, "it sought food on the trees."

9. *fúgū*, "front" = before—

fúgūnēmīn dugulgūlemi tšō, "the muck-worm came before thee."

fúgūntsen ganāngē, "I will lay it down before him."

fúgū kómāndēberō kīgūtō, "he brought them before our Lord."

10. *tsédīga*, "bottom" = under—

tsédīga dígalberō kánnū fútsege, "he made a fire under the bed."

kām tīlō tsédīga dābēn bōtsēna, "somebody was lying under the meat."

11. *tsúro*, "belly, interior" = inside, within, in, into, among—
tsúrō kaṅgádībēn tsetúlūgē "he took it out from within
the horn."

mána tsúrō wōkitābē pányē, "let us hear the words in
the letter."

ágō tsúrō kárgentsíbē ándi nónyēba ? "do we know what
is in his heart?"

tsúrō kábū árásgībēn léngē, "I will go within six days."

kábū tilō tsúrō káragāberō gágē, "one day he entered
into a forest."

tsúrō woinā yásgiben woinā ndí gótse, "from among the
three cakes, she took two."

CHAPTER XXII.

SYNTAX OF CONJUNCTIONS.

§. 309. A number of conjunctions bear the character of suffixes, and have the peculiarity of being attached not only to the word which is joined, but also to the one to which it is joined. In form one of them is identical with the plural termination, or an adjective termination, and another with the locative termination; but they are always easily recognised as conjunctions by the context, and more especially by their repetition in several succeeding words. The difference in the use of *wa* (*a*) and *n* (*nyin*) seems to be this, that *wa* refers merely to number, *n* also to quality, *wa* simply adds or co-ordinates, but *n*, at the same time, contrasts what it joins together; *wa* (cf. Hebrew ו) generally answers to our "and;" when this is merely copulative, *n* corresponds more to our conjunctions, "both—and, as well—as, not only—but." In practice, however, these two forms are not always kept so distinct, and sometimes we find them alternating with each other.

§. 310. Instances of the correlative conjunction *wa—wa—*

š'ýē, kálgunyúá yángēnyúá, tsógānyúá, pátelei kāmūnībēwa,
 “he said, a shirt for me, trousers for me, a cap for me, and
 clothes for my wife, (viz. I like.)”

wáa kōátāa kāmpigítē, “I and this man have contended.”

abāntsāwa wáa ábā tilō sasámbō, “one father has begotten
 their father and me.”

kírntsāwa káliāntsāwa tátāntsāwa wátsei, “they look at their
 female slave, their male slave, and their child.”

kárabū níkwá kánnūa, kāmúrsoábē, “fable of the water, the
 fire, and an old woman.”

kúlum lífulābēwa, kúlum dímarbēwa, déggerger árilbēwa pérorō
keínō, “he gave a silver-ring, a gold-ring, and a scarlet
 neck-tie to the girl.”

íba nántsēn wurátsēnāwa, abántse šígā tsambínāwa leblā
tsádinté, “when the man with whom he had grown up,
 and the man who had begotten him, made a contest.”

§. 311. Instances of the correlative conjunction *n—n—*

kámun, tátan, kōāngan, nígāsō šin sálgāwa, “women, children,
 men, all had chains on their legs.”

ándi kōāngátē kurátēn ganátēn, keárítēn komúrsōtēn nígāsō,
andígā satapátki, “the men, both great and small, the
 hoary men and the hoary women, all of us he would have
 ruined.”

nēmbunyényin, kaúnyin, ndásō nígúbugō? “of which is there
 a greater number, of nights or of days?”

álegā komāndébēté, tsélumtēn, kaméētēn, káfúgútēn kúrúgútēn
nígāsō šímā aláktse, “as for the creation of our Lord, he
 has created all, both the black and the red, the short and
 the tall.”

kāmūtēn tátātēn, kōāngátēn, ganátēn kurátēn, péttēn pértēn,
kaligimótēn korótēn, kanámótēn dimátēn, kúnítēn kuguítēn,
gabagátēn kullótēn, áfisō ágō lemántē nígāsō tsoróre, “they
 took all, whatever was property, the women and the chil-
 dren, the men both small and great, the cows and the horses,

the camels and the asses, the oxen and the sheep, the goats and the fowls, cloth and money.”

tšā ši kámuntsurō gúltseni kwōya, úlegā allabéte nigāsō, kámnyin, búndin, ngúdon, báni tsúrō níkībēn, ndúyē tšā mána kámāntsibē pántšín, “if he had not told it to his wife, the whole creation of God, the men and the beasts, the birds and the fish in the water, would each understand the language of the other.”

§. 312. Instances of *wa* and *n* used promiscuously—

káliātúa kirtúa ndísō kámbē allārō kolónęskī, “both this male slave, and this female slave, I set free for God’s sake.”

kir tilō átęn kálúa tilō átęn álla tilórō wu sandígā kámbērō kolónęskī, “this one female slave, and this one male slave, I set free for God’s sake”

kománden, kálū gęsgáben, kátšimnyin, kíginyin, kátin gęnya rńęnma bágō, “thou fearest nothing, except our Lord, leaves of trees, grass, and flies.”

ni kám rńęmma bágō, kátšimwa, kígiwa, tsédiwa, kálū gęsgábęwa rńęm nęm, “thou dost not fear any body, only the grass, flies, the ground, and tree-leaves.

§. 313. It sometimes occurs that a word to which another is joined by *wa* is itself without it. It may even happen that this word, if a pronoun, is omitted altogether, and has to be gathered from the finite verb, cf. §. 333.—

kōa kámuntsūa pántšān náptsāna, “a man and his wife were sitting in their house.”

mčina meimúwa kaláindō díyenté, “when I and the royal prince played.”

ámāntsūa tsábui, “they eat it with their people.”

ńgō ándi bóbōsam, tatoányūa ntsęgeiyē, ándi tšyē, “behold, thou hast called us: I and my children followed thee and came.”

§. 314. Mention may here also be made of a few adverbial phrases formed by the correlative conjunction *n—n—*

náten fúgun áte átegei dímmí, “in future do no more so.”

bélán kúiyintèn kolótseiya, “they having left it far from town.”

kām wān fúgun bágō, “there is no man before me,” *i. e.* “superior to me.”

kōā áteṭe állān kāsēn kām šīgā kótsēna bágō, “none exceeds this man, except God.”

§. 315. The correlative suffix *ō—ō* answers to our “whether—or,” and takes its place after the words which are to be represented as doubtful—

lénjē rúiyogō kánā kúguibē tšéšiskóō, tšéšisgányō, “let us go and see whether I may appease (*lit.* kill) the hunger of fowls, or whether I may not appease it.”

kríge mbéšiwō, kríge bágōō, kū nándi tšírā, “to-day ye shall see, whether there is war, or whether there is no war.”

tširemárō gúluginō kátugumárō gúluginwō tsúrurum, “thou shalt see, whether I speak true, or whether I speak false.”

meiō meinaō ām kandegeibē ngāsóō sándi nótšānī, “neither the king, nor the prince, nor all the people of the court knew it.”

tširemáō kátugumáō, ām wúra nemétsa, “whether it be a truth, or whether it be a falsehood, the great men have said it.”

But as is the case with the suffix *wa*, so also here the antecedent member of the conjunction can be omitted—

ágō dísganāte ngalā, nándi rúigō, dibiwō, nándi rúigō, “see what I have done, whether it be good, or whether it be bad.”

§. 316. The correlative conjunctions *ra—ra*, and *yē—yē*, or *yen—yen*, appear to be of a similar force with *o—o*, but of less frequent occurrence—

áfi gadé ni máñemin? kómbu máñemírā kěntsā máñemírā?

“ what else dost thou seek ? dost thou seek food, or dost thou seek drink ? ”

komándē sandírō ndí nǐgalāyē gúłtsení, díbiyē gúłtsení, tǐlō nǐgalāyē gúłtsení, díbiyē gúłtsení, “ our Lord did not tell them whether two were good, and did not tell them whether they were bad ; he did not say whether one was good, and did not say whether she was bad.”

serágiyē wu nōtsósķō serágeníyē wu nōtsósķō, “ I shall know whether she loves me or not.”

tseméríyēn nǐ tšúrum, tsemérēnítýēn, nǐ tšúrum, “ thou wilt see, whether he will recover or not.”

§. 317. The suffixal conjunction *sō—sō* is not disjunctive or exclusive, like *ō—ō* and *rā—rā*, but inclusive, removing a contrast—

lebásarsō, yálōsō, kugudógusō nǐgásō nū átēn bārétsei, “ there they cultivate all, both onions, and yalo, and sweet potatoes.”

kálemte, kámuásō péroásō tsógōntsārō pít sagei, “ as for the intestines, both the women and the girls put them into their baskets.”

§. 318. The suffixal conjunctions which we have now considered have all the peculiarity of being double or correlative; and in this peculiarity they are joined by some other conjunctions which are not suffixes, viz. *tšā—kwōya*, *tšū—tšā*, and *tšā kwōyo—kōa*. Of these, *tšā—kwōya* is always in the subordinate proposition, and seems to be the fullest and most regular form of a conditional statement; as,

tšā gádútē ruiyendé kwōya, ándi nǐgásō pérndewāsō nǐgúduyē šéšéšǐ, “ if we had not seen this hog, thirst would have killed us all, and our horses.”

tšā kríge bágō kwōya, kām Bórnun támbunáté pátsegin bágō, “ if there had not been war, no man born in Bornu would have been lost.”

tšā burgóte kániyē búlturō tsédeni kwōya, tše táta kánibē nigásō tilō tilōn gótse dátšin, “if the goat had not played this trick to the hyena, she would have come and taken all the young ones of the goat one by one.”

tšā ni tšemmī kwōya, kām wírō wókitatē karátsanna bágō, “if thou hadst not come, there would not have been a person able to read this letter to me.”

tšā karámintsúsō búrgō tsáde, šigā tsátā, meirō tsádeni kwōya, mei gergátse, “if his younger brothers had not made a conspiracy, caught him, and given him up to the king, the king would have been wrath.”

§. 319. This full form, however, is not always used, and we often find a condition expressed either by *tšā* or by *kwōya* alone—

tšā rínemīa, pērōte ni pándemba? “wouldest thou have had this girl if thou hadst feared?”

yimte kaláni yetséskī kwōya, wu kōángā, “if on that day I had killed myself, I should have been a man.”

tšā tátānémte kánnuyē tšétšia, wu rúskia, dábüñem kámgin, “if the fire kill thy child, and I see it, I will cut thy throat.”

átēmā tamánem kwōya, wúa nyúa sóbāndéte pártseyē, “if thou intendest this, we shall dissolve our friendship.”

nānémō išyendé kwōya, nígā ntšéte, “if we had not come to thee, he would have killed thee.”

rímīa, ni šigā rágemī kwōya, níró lemán 'gúburō ntšéinō, “when thou hast seen him, he will give thee plenty of goods if thou lovest him.”

§. 320. In the instances here given, *tšā* and *kwōya* are of exactly the same force, but sometimes they differ in use; for *tšā* can also stand for a condition fulfilled, or a ground, a cause, which is never the case with *kwōya*—

tšā ándi déte tsáneí andirō sádi, “as we were naked, they gave us cloth.”

tšā ni gálifúté, wu nígā logóŋin, "as thou art rich, I beg of thee."

§. 321. It is very rarely the case that *tšā* introduces both the condition and the consequence, *tša—tšā* then corresponding to our "if—then"—

tšā nándi wúrō bānāseguwí kwōya, tšā wu mánāni mbétšiba?
"if ye had not helped me, would I then have a word to say now?"

tšā šī kāmuntsurō gúltsení kwōya, álegā állabéte, ndúyē tšā mána kāmāntsíbē pántšín, "if he had not told it to his wife, then of the whole creation of God every one would now understand the language of the other."

§. 322. But the particle which more frequently introduces the chief proposition, after a condition with *tšā-kwōya*, is *kóá*. The fullest form then of a conditional preposition appears to be this, when the condition is introduced by *tšā-kwōya*, and the consequence by *kóá*—

ni wúrō kāmū ndíté nígalā ganí neminté, tšā nígalā ganí kwōya, komándē kóá andírō gúlusāniba? "as thou tellest me that two wives are not good, would not our Lord then have told it to us if they were not good?"

tšā bēlāndēn wurányēna dúgō pátkigē kwōya, kóá nígāsō nōnyēna, "if we had grown up in our country before we were lost, then we should know all."

tšā ni wúgā bóbōnēmī kwōya, bísgā kóá nānēmō íšeskī, "if thou hadst called me, I would have come to thee yesterday."

tšā búrgōn táta kóángā wúrō tsámbo kwōya, kóá bānōni tsémāgi múškōnyín, "if she would at first have borne me a male child, then it would have taken my hoe out of my hand."

§. 323. Of the remaining conjunctions which may require some remarks, we will first take those of an enclitic or suffixal character, and then those which maintain a more independent position.

The enclitic *genya*, the same in form and doubtless in origin with the interrogative character, §. 279., is a deflected form of the verb, just as our "except," with which it coincides in force and position—

sánda úgu genya, kām gadé nótšínba sai ulla? "can any other persons besides these five know it except God?"

ši genya, kām wókítāngem áte karátsanna bágō, "there will not be any body able to read thy letter except he."

wúma nántsúrō léngskin genya, ši wólte tsádeni, "except I go to him, he will not return and come to me."

komándē genya, kányē tamisse dátsanni, "our Lord excepted, no man would ever have finished counting it."

táta tilō genya tsasámbūni, "they had but one child."

ágō dégatē genya kām rítšena bágō, "he does not fear any body, except these four things."

§. 324. Just as the English conjunction "that" and the German "dass," were originally pronouns; so also in Kanuri the pronoun *te* is converted into a conjunction, vide also §. 173.

sánda nótšáni, búltu kómbuntsārō kádiótē, "they did not know that the hyena had come to eat them."

álla šigā kolótsim bágōte ni nónemmba? "dost thou not know that God will never forsake him?"

pánem pándem námnemmatē, wu rōnnyē tšerágī, "my own soul likes that thou shouldst get a house for thyself and dwell there."

abánnemmō gúllé ágō tséde tšimérenatē, "tell thy father what to do that he may recover."

§. 325. The conjunction *ya* is suffixed to the predicate only, and then can be temporal as well as conditional, answering to our "when" and "if."

ni mána pánem bágō kwōya, fúgū áten wu pátom bágōya, kōáigā gadé bóbōngem, "if thou dost not hearken to my word; and, in future, when I am not at home callest another man."

kām kámtšē árngem `gúbūa mbétšiya, létšē, kásurō gótšin, "if

one has an acquaintance who has much guinea-corn, he goes and borrows.”

kóá bēlāma Tsarāmi Dáduima kóandéya lárē, kúra bēla Dáduibē kóandéya, lárē, “if the governor of Dadui, the son of Sarah, be our husband, we shall rejoice; if the chief of the town of Dadui be our husband, we shall rejoice.”

áfima nígā ntsebándenu bágōya, ni wúgā kósemī, “if nothing befall thee, thou surpassest me.”

§. 326. A merely assumed or possible condition is expressed by *yāye*, which attaches itself to the particular word represented as doubtful, and has to be rendered in English—

1. By “whether”—

šima kóatē tšétsō yāye, kú nándi nígāsō nótso, “to-day ye all shall know whether he killed the man.”

mána yāntsiyē abántsurō nemétségingité ši pántsi yāye nótšaní, “they did not know whether he had understood the word which his mother had spoken to his father.”

búmi yāye kām nótseña bágō, búmmi yāye kām nótseña bágō, “whether he has eaten, no one knows; and whether he has not eaten, no one knows.”

2. By “even if, although”—

Bórnu nígāsō dátšinyāye, wu Fuláta kal tšigagani, “even if all Bornu should be ruined, I shall not follow the Pulo rascals.”

kárgunmā nígāsō tšei yāye, kárguntséte nótsei bágō, “although all the doctors should come, they do not know a medicine for it.”

karānem kitábū dīniabē nígāsō dátši yāye, kárgenēmtē tsélam kwōya, ni tsánnā pándem bágō, “although thou have read all the books in the world, if thy heart be black thou shalt not obtain heaven.”

§. 327. When the adverb *átē* is governed by a verb, it becomes converted into a conjunction, and answers to our “lest.”

berníte sandírō kolónyē, átē kóganāndē nígāsō Fulátayē, tšétsē

dātseni, "let us leave the capital to them, lest the Phula completely kill all our soldiers."

are lényē, ate am pátobē tšítsāni, "come and let us go, lest the people of the house rise up."

§. 328. Some adverbial forms of the demonstrative pronoun are used as consequential conjunctions, viz. *átemā*, *átemárō*, and *átemān*. They always take their place at the head of the proposition which contains the effect or consequence; as.

pátō meibēn náptsinté, átemā ágō kárgeniyē wátse kidiskō,
"because they have sat down in the king's residence, therefore I have done what my heart did not like."

ngō, Fulátasō wókita tsebágeda wírō, átemárō wu nandígā bóbōntsaskē, "behold the Phula have sent me a letter, therefore I called you all."

Fuláta sándi ngalā ganí, átemān mei Tšígābē kálāntse gógēda,
"the Phula are not good, therefore they supported the king of Tshiga."

mei Tšíga sandírō agō ngalā tsédin; tsapádgē sándi kerúnyā, átemān búrgōn Deiatēn krígurō Fulátasōyē badítsa, "the Tshiga king had favoured them; therefore when they saw that he had been killed, the Phula began a war in Deia for the first time."

§. 329. As *átemárō* introduces a natural consequence, so the adversative conjunction *áteyāye* or *áteyaérō*, by silently annulling the natural consequence, introduces the opposite of what the preceding proposition would have led one to expect—

wu kátsalla krígibē; áteyāye krígurō tšíngia, léngia, krígēten šesšēsō nōnganā kwōya, wu pányin tšíngē krígurō létsasganí,
"I am a chief officer of war; yet if I should rise to go to war, and should know that they were going to kill me in that war, I would never rise at home and go to war."

ni mei abāni, wu meiram, ágō rágésgana dískin; áteyaérō kóāni sóbānem, kátsalla krígibē neminté, šímā wu meíya rágēškō, "thou art my father the king; I am a princess

and do what I like; nevertheless I wish he were king who is my husband, thy friend, whom thou callest war-general."

káliāye, úgō rāgég̃gana dískin pánemín, kómbū rāgég̃gana búskin, níkí rāgég̃gana yéskin; áteyaérō, wu belánden fúnōnyúa, dā gádubē wúgā sétia, kímēlni yéskē, dígallílan bóngē, átēmā rāgég̃kō, kónō káliāye abántsurō, "the slave said to his master, I do in thy house whatever I like, I eat food when I like, I drink water when I like; but in spite of this I should like to have merely a waist-cloth, and, having eaten enough hog-meat, to drink beer, and to sleep on my bed, provided it were in our own country."

§. 330. The conjunction *rā* corresponds to our "or," and is placed between the two words which are represented as exclusive of one another; as,

áfí yífum, kánì rā dími? "what didst thou buy, a goat or a sheep?"

ndú ntšō, kámū rā kōa? "who gave it thee, a woman or a man?"

muskófi átsege, dul lā bíge? "which hand did he stretch out, the right or the left?"

§. 331. The use of some conjunctions is avoided in Kanuri by employing other forms—

1. "And" is avoided by a kind of encasement of propositions one in the other—

nirō íšeskē gulntséskē, "I come and tell thee of it."

andígā íšē násga, "may he come and meet us."

ám wúra "sandígā lényē párnjen," tsa, "the great men said, Let us go and separate them."

šéareāye širō ndísō tsémāge kéinō, "the court took both and gave them to him."

2. "If" is avoided by the use of the conjunctive—

nirō mána tilō gulntséskia tšídembá? "if I tell thee a thing, wilt thou do it?"

wūrō kalgā tilō šimīa wūgā sētī, “if he give me one shirt, I am satisfied.”

3. “Also” is avoided by the verb *wólteškin*—

mālam goní mána tátabē pántši ; *pāngányā, wólte, pérōga kígorō*, “the reverend priest heard the boy’s words ; and having heard them, he also asked the girl.”

sóbāntse lāfiántse kimāgényā, šiyē wólte, sóbāntsegā kígorō.
“when his friend had accepted his salutation, he also inquired of his friend.”

alam mēogu ndurí bóbōtse, nāntsūrō ísei ; *kūrā wólte kóganā bérnibē nigāsō bóbōtse*, “he called the twelve regiments to come to him ; he also called all the soldiers of the capital.”

§. 332. But besides this, we also find examples in Kanuri of phrases which omit the conjunction, where, in English, we should insert it. Thus we find omitted—

1. “And” between several verbs closely following each other ; *e.g.*

širō gullé, wólte, létse, sabaráté, íse, nigāndē díyē, “tell him to turn, go, get ready, and come, that we may perform the marriage.”

ši mána sóbāntсібē pántse, létse, kámuntsúa pántsān náptsei,
“he heard the word of his friend, went, and he with his wife sat down in their house.”

wu tšínęskē, nānémmō kádískō, nírō gúlturō, “I arose and came to thee, to tell thee of it.”

2. “That” may be omitted in all its various capacities ;
viz.—

a. As the propositional article or conjunction before propositions dependent on “*verba sentiendi et declarandi*” = $\delta\tau\iota$ —

léttši tsā, “they thought that he slept.”

kúguiyē tsábū dātši, nándi rúba? “do you see that the fowls have eaten it?”

sándi wu búrgōn sandígā kōngana nōtsāní, “they did not know that I surpassed them in sense.”

keígamā mei tsúlugī pāngányā, “when the general had heard that the king had come out.”

yíntēmā nōgōnō, kōántse búrgōwa, “then she knew that her husband was cunning.”

b. As expressing a purpose, end, or object = ὥς, ἵνα—

ándi nírō pēr ntšyē, létsam, “we will give thee a horse, that thou mayest go.”

komándē wúgā sūnotō, mána gulntsáskē, “our Lord has sent me, that I should tell you a word.”

nā ganá šē, nēmni tēmgē, “give me a little space, that I may build a house for myself.”

sōbānēm̄mō gulgés̄kē, nírō mátsē, “I will tell it to thy friend, that he may seek it for thee.”

c. As expressing a consequence = ὥστε—

áfi tsédē, kibándō, wu nōngs̄gani, “what he did so as to get it, I know not.”

wúrō nā šē bóngē, “give me a place, so that I may sleep.”

šim tátabē baktse kitúlugō, “he smote the boy’s eye, so that it came out,” *i.e.* “he smote the boy’s eye out.”

neírō níkí ntšédō tšau, “she will give you water, so that ye may drink,” *i.e.* “water to drink.”

4. “Except,” “but,” or “but that,” is often omitted after negatives, especially *gadé* with a negative—

ši tsánei íl̄fima wáts̄i, kátigī kam̄dunbē tserágō, “she dislikes any kind of cloth, but the elephant-hide she likes.”

kóm̄bū nan̄ga gani kádiskō, ní nan̄ga kádiskō, “I did not come for the sake of food, but for thy sake.”

ši nā gáden náptšin bágō, tsúrō kēnderbēn náptšin, "it never sits down in any other place, except within the cotton shrub."

tsúrō tšigāben ágō gadé tilōma bágō, ngásō búrgō, "there was nothing else in the bag, but pure sense."

áte sandírō manáǵemmi, wu nírō manáǵené, neškia, ni sandírō manáǵené, "do not speak to them, except when I tell thee to do so."

CHAPTER XXIII.

FIGURES OF SPEECH.

I. *Ellipsis*.

§. 333. The *ellipsis* is not uncommon in Kanuri, and consists in the omission of—

1. Certain substantives—

ágō, "thing, matter :—" *kábēte kótsi, báli fúgun áte gadé fókkeḡmmi*, "the matter of to-day is passed; do it no more in future."

níyē dā, gónḡemmayē dā, nándi ndísō dāni, "thou art meat, and what thou hast taken is meat; both of you are meat for me."

dúgō állayē tsédinté ándi ruiyogō, "till we may see what God will do."

íli, "kind, sort :—" *kálgū wāsilibē gadi rúwīa*, "if you see a shirt like that of the white man's :—" compare *kálgū íli wāsilibē gadi bágō*, "there was no shirt like that of the white man's."

káǵentse: *masenántsa dētse, abántsiḡē tšō*, "she cooks their food, and gives her father his," *i. q.* *abántsiḡē káǵentse šírō tšō*.

kām, kōa, "man:" *lēgedányā, jūguēbmātiyē n̄gebał n̄gigibē tsúrūnī, kótši*; *kádūgubētiyē n̄gebałtégā tsúrūi*, "when they went, the foremost one did not see the pigeon's eggs; but the one behind saw the eggs."

kārā, "reading:" *lukránbē dāgányā, wúrō abāniyē kidā s̄kkēlī*, "the reading of the Koran being over, my father taught me work."

kidā, "work:" *kōābē tsūlugī, wónte kágenem gáptse*, "the man's work is over, now thine remains."

labár, "news:" *wúrō tságūtē gúlesgēgányā*, "when they had brought the news and told it to me."

lókte, "time:" *tégamnyin kántābē kītēnyā*, "when it had arrived at the time to be weaned."

lókte bāmbābē kilugényā, Fulátābē kargágō, "when the time of the plague had passed, the time of the Phula set in."

nā, "place:" *sándiyē, abándōberō kásyē*, "they said, We came to your father's place."

sā, "time:" *sáfi kéogutō? Lēnemmāten kéogutō*, "at what time did they bring it? At the time when thou wast gone they brought it."

2. Personal pronouns—

nirō māsena mángē, tatoánemma bū, "I seek food for thee, that thou and thy children may eat it."

kádīwa tšítsa, bēla kádibērō létša, for *šyña kádīwa &c.*, "he and the serpent arose, and went to the serpent's town."

sóbāntsúa nábgēda, "he and his friend sat down."

mālam fūgun, mei n̄gáfon ísa, Fulátāwa kílā fóktsēi, "they came, the priest before and the king after, and met the Phula."

3. Verbs: see also §. 242.—

alla bārgāndō, "a curse;" *i. q. alla bārgāndō gótse*, "may God take his blessing from you."

II. *Absolutism and Pleonasm.*

§. 334. *Absolutism* arises if a word, instead of occupying its regular place, is abruptly introduced at the beginning of a proposition, and is represented in its proper place by the corresponding pronoun if it is a substantive, or by the corresponding finite verb if it is an infinitive. The purpose of the absolute use of a word is, to mark emphasis or a contrast; but as this figure of speech is employed very freely in Kanuri, its peculiar force may sometimes be so weakened as to be entirely lost, in which case the representative word may be considered as a *pleonasm*. The absolute word is frequently distinguished by the demonstrative pronoun *tɛ*, *atɛ*; and may be either the subject, or the object, or a verb, or a more subordinate part in the proposition.

1. Absolutism of the *subject* (pleonasm)—

kóá, šyáa kámuntsúá nemé nemétsédána nótsāni; kóá tsáneima, ši “*tsáneini ladéskī kélfurō,*” *tɛ*, “the man, he and his wife had not a word to say; the cloth-owner, he said, I have sold my cloth for natron.”

dágel, sándi nótsāni, “the monkeys knew it not.”

kām kárgɛ ngálawátɛ kām kárgɛ búlwátɛ, šíma tsánnā tɛɓbándin. Kárgɛtɛ, šíma kām kánnurō tsátin, šíma kām tsánnārō tsátin, “one with a good heart, one with a white heart, he obtains heaven. The heart, it carries one to hell, and it carries one to heaven.”

ágō gédintɛ bágōtɛ nemérō, ší áram, “to relate any thing which has no foundation is aram (unclean).”

kām kánadīwa, šíma wágɛ tsánnārō gágin, “the meek man, he will enter into heaven in the next world.”

kām lemán ngúbuátɛ, ší nuíya, wágɛ, yim tšinógōben, ndúyɛ tšitséiya, kóá lemánma pátō tsánnābē ší tɛɓbándin bágō, “the man of much wealth when he dies, then in the next world, on the day of resurrection when all will rise—then the man of wealth will not obtain a heavenly home.”

2. Absolutism of the *object* (pleonasm)—

kām andīgā kōsanāté, wu tšīņeskē kū, lēņeskē, šīgā tšúruskō,
 “as to the man who surpasses us I will rise to-day,
 and go and see him.”

dal, náțeman búltiyē šīgā kolótse, “then the hyena left
 the buck.”

sándi nīgásō, kēnyēri sandīgā búrgōn kótseņa, “the weasel
 surpasses them all in sense.”

kāmū kásuwāyē, šīgā tsétei, “a sickness took hold of the
 woman.”

kāmpigīntsēsganāté, ni wúgā tšírēn kōsemī, “as for me
 who denied thee, thou exceedest me in truth.”

wu, mei wúgā súnōtē, “the king sent me.”

We may also regard it as a pleonasm when, although the objective conjugation of a verb unmistakably indicates the pronominal object, the latter is separately expressed—

nīgā meiyē ntsugōrīa, “the king having sent thee.”

ši nīgā ntsúrui, “he saw thee.”

ni wúgā kómbūn kōsemīn nēm, “thou thinkest that thou
 surpassesst me in eating.”

3. Absolutism of the *subject* and *object*—

tátāté, kōángā šīgā tsámbunāté, kām nīgālā šīgā tsámbō,
 “as for this boy and the man who has begotten him,
 a good man has begotten him.”

4. Absolutism of the *verb*—

kēndiōnīte, wúgā álla sunōtē kádiskō, “as for my coming,
 God sent me, so I came.”

5. Absolutism occurs especially in connection with possessive pronouns, the word or words to which they refer being abruptly placed before them, cf. §. 159.

a. By this means the use of the genitive is frequently avoided, particularly at the beginning of a narrative—

kāmū dīniāma, yīmpisō kōāntsíyē šírō, “the husband
 of a certain loose woman said every day to her.”

káliātē, tsúntšē wu rágesganātē, máłammō gúllógō, "tell the priest the name of this slave whom I like."

tátántsētē, tsúntšē Dúnōma, "his son's name was Dunoma."

kām lága, kāmū méogu pántšen 'bétši, "in some man's house are ten wives."

- b. Words are sometimes used absolutely, with the apparent design of pointing out the precise persons to whom a plural form refers—

wúa nyúa, ndúndē lemánwāgō? "which of us is more wealthy, I or thou?"

wúa nyúa nemsóbāndē kětšitši, "pleasant is our friendship, the one between me and thee."

wútē sandítē, abántsāwa wúa, ába tīlō šasámbo, "as for me and them, one father has begotten their father and me."

- c. Sometimes the absolute word appears to be purely pleonastic—

wu, kāmūni kómāndébē tšerámbi, "my wife has paid the Lord."

ši, mána búndi káragábeyē manātséiya, mána manátsanātē ši pántšin, "when the beasts of the forest spoke, he understood the words which they spoke."

6. The absolute word sometimes occupies the exact place of a *genitive*—

kōángā kām 'dí, tūlō tšítšē, "of two men, one arose."

tatoántšē ndí, tīlō dal tīlō kqlágō, "of her two kids one was male and one female."

tšírē yásgetē, tīlō nemēnemī, ndí gáptšē, "of the three truths, thou hast told one and two remain."

nándi kām píndi degáwī yāye, nígásō, tīlōma kolótšim bágō, "though you may be twenty, yet of all it will not leave one."

kímilntse, tšibi tilō gótsę, "he takes one calabash of beer for himself."

III. Apposition.

§. 335. When *apposition* occurs in Kanuri, the case-terminations and all other suffixes are only appended to the last word in apposition, although they logically belong to the preceding words as well.

In reference to the location of the case-terminations, see §. 154.—

kánęmtę, ši bárū, wīgā gósgonō, "sleep has taken me as a thief."

Bornúten ágō, sóbātę, ši kúra, "in Bornu the thing friendship is great."

šyúa sóbāntę, kęrdiwa, "he and his friend, the heathen."

nemęntę pányę, tātānębę, "we will hear its word, thy child's."

We must especially notice the use of apposition in connexion with *proper names*. Here the Kanuri, like the German, seldom uses the genitive of apposition. Accordingly, in connecting the proper with the common names of towns, countries, and months, it differs from the English; while in speaking of rivers, titles, &c., the two languages agree; as,

nā keigamāberō, bęla Tsagaláriturō tsei, "they came to the generalissimo's place, the town of *Tsagalári*."

kášagartę meina Ibrámmō wu yiskī, "this sword I have given to the prince Abraham."

bęla Atšášerō sógutę, "they brought me to the town of *Atšáše*."

tši kúlugū Dábalambęten námógō, "wait ye at the fording-place of the river *Dábalam*."

bęla Káluáten náptsā, "they remained in the town of *Káluā*."

átę régem ām yā Mamadibētę, "this is the portion of the people of brother Muhammad."

tsúntse málam 'Isa, "his name is priest Jesus."

lóktété málam Láminuyē ši bēlāntse Kāñmnyin nábgata, "at that time was priest Laminu dwelling in his country, Kanem."

Lárde Bórñū kúra, "the land of Bornu is large."

wu kántāge Rátsa pátíkiguskō, "I was lost on the month of Ratsab."

It must be remarked, however, that the proper names of lands and months are sometimes found in the genitive, as in English—

tsēdi Deiābē ngāsō Fulátayē tsémāgi, "the Phula took the whole country of Deia."

tsēdi Afunóbēn wu pāngóskō, "I heard it in the land of Hausa.

kántāge Átsībē šima burgógō, "the month of Atshi is the first."

IV. Collectives.

§. 336. A number of objects, considered as one compact whole, is often expressed by a word in the singular, *i. e.* a collective noun, "especially the locusts and the Pulo warriors," as one can also say in German, "sie haben den Türken geschlagen," &c.—

káfi kámanwa, yim ši tšintē, Pótēn tšítse Gédirō tšin, "at the time when the Kamanwa locusts come, they rise in the west and come to the east."

ándi šigā ngúburō, teiyē, "we caught them (the locusts) in great number."

ngō Fuláta nāñémmō lebálarō tšin, "behold the Phula come to thee for fight."

Wádai kríge tsúgúte, "the Wadais brought war."

wu Bórñun námganáté, Fuláta Bórñun tšítse, tsēdi Bórñubē ngāsō krígen tártse, "when I lived in Bornu, the Phula arose in Bornu, and desolated the whole Bornu country by war."

V. *Abstractum pro concreto.*

§. 337. An instance of this is supplied by the word *kríḡe*, "war"—

mei Wádaibē mártēḡe, kríḡe wúró tsubátsē ! wúró kríḡe tsubá-tseni kwōya, kōa málam Láminū áṭe nányin kērmei móḡō tseráḡena, "may the king of Wadai be pleased to send me warriors ! if he does not send me warriors, this priest Laminu wishes to take the kingdom from me."

kríḡe tsáptsā lēḡéda, "they assembled the warriors and went."

VI. *Anakoluthon.*

§. 338. *Anakolutha*, or sentences concluding differently from what their beginning leads one to expect, are now and then met with in Ali's narrations ; *e.g.*

kámāntsīyē : ni, kómāndēṭe mánāndēṭe pāngányā, ṅḡalāyē ḡúl-tseni díbiyē ḡúltseni, kēḡeḡ nēmtsē, nándēn, tštsenāté, áḡō kārḡéntsēn deḡánā, ándi nōnyēba ? "his companion replied, As for thee, our Lord having heard our word, did not tell us whether it was good, or whether it was bad, but kept his peace, could we know then what was in his heart when he rose from our place?"

štyē, "ām wúra, sōbāni áṭe, áḡō wúró tséḡenāté, kām tšídēna mbétsi kwōya—wu neméḡeskē, pānóḡō," kónō tátayē ām wúráwō, "the boy said to the great men, Ye great men, if there is any one who may do what this my friend has done for me : I will narrate it to you, hear it."

VII. *Hendiadys.*

§. 339. There is a sort of *hendiadys* in the following junction—

1. Of *kámgin* and *kóngin*—

ṅḡali ndi kámtsē kōgányā, "two years having passed by."
ṅḡúdō fáribē kámtsa kótseiya, neméṭseiya, nemé nemétsa-nāté ši pántšin, "when the birds of the air passed by, and spoke, he understood the speech which they spoke."

3. Of *kúrū* and *wólugin* = "also, again"—

táta p̄rō kesāmbúngā, kúrū wólta, k̄ngalī tsasāmbī; k̄ngalī kesāmbúnyā, kúrū wólta, táta p̄rō tsasāmbī, "when they had begotten a girl, they also begat a boy; and when they had begotten a boy, they again begat a girl."

kúrū wólte, nem̄é t̄lō bad̄gonō, "again he began another saying."

VIII. *Synecdoche.*

§. 340. It is not uncommon in Kanuri to put a *part for the whole*. This takes place through the use of the following words, which are more impressive than a mere pronoun—

kálā, "head:" *ndúyē kálāntse āmpátse*, "let every one mind himself."

wu kálāni rāgēs̄gana, "I love myself."

átē kálānem ȳtsem̄mī, "do not kill thyself."

kárgē, "heart:" *kām lága mána kitábubē pántš̄ia, kárgentš̄iyē tsoúrō wáts̄ena; kām lága, mána kitábubē pántš̄ia, kárgentš̄iyē tsoúrō tseráḡena*, "some person hearing (having heard) the word of the book, strongly dislikes it; and some person hearing the word of the book, loves it ardently."

rō, "life, soul:" *ágō rōn̄emyē tseráḡenāté wu n̄rō kúskī*, "I have brought thee what thou likest."

áf̄i rōn̄emyē tseráḡō wúgā bóbōsgam? "what didst thou want, that thou calledst me?"

šim, "eye:" *būntš̄tē šim̄nyē tsúrūnī kwōya, kásuāté wúgā kolóšim bágō*, "if I do not see his blood, this sickness will not leave me."

tsúrō, "belly:" *sóbāntse táta tsúrōntš̄ibē ts̄tā*, "his friend took his own son."

IX. *Nomina conjugata.*

§. 341. Verbs are not unfrequently followed by nouns of kindred meaning (*nomina conjugata*) in the accusative. This happens—

1. When the notion of the finite verb requires to be more clearly defined—

sabarátę krígibē sabaráta, “they made preparation for a war.”

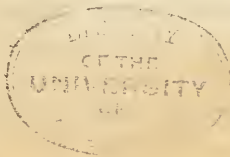
kandíra létę ngúdobē létšin, “the hunter walked the walk of birds,” *i. e.* “as birds walk.”

2. When the “*nomen conjugatum*” expresses the objective result of the finite verb—

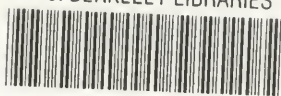
kanášinni átę našingganátę wu léņeskē, gédintę, tšíruskō,
“I will go and see the meaning of this my dream which I have had.”

mána manátsanátę ši pántšin, “he understood the saying (word) which they said.”

Átę dátši.



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