

GO WĀNA GWA'HI SAT'ĪĪH YON DE'.
YĀS DAH'GWAH.

A SPELLING-BOOK

in the

SENECA LANGUAGE:

with English definitions.

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EXPLANATION FOR ENGLISH READERS.

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

The number of sounds in the Indian, with our present knowledge of the language is supposed to be 21, as follows :

Vowel Sounds.			
e,	as in the English word		they.
ē,	"	"	bet.
a,	"	"	fall.
ā,	"	"	hat.
i,	"	"	machine.
ī,	"	"	hit.
o,	"	"	note.
ō,	unlike any English letter, half way between 'o' in note and 'o' in move.		
u,	as in the English word 'push,' or, as 'o' in move.		
ū,	like the English letter u in 'lut.		

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

Diphthongs.

ai	like 'i' in	pine.
iū	"	pure.

There are many cases where the English reader would suppose the sound of the diphthong to be that of 'ai,' but a clear attention to its enunciation discovers the closing vowel to be 'ē,' 'ā,' or 'ā,' as in 'nae,' which has been often written 'n-a-i,' on the first syllable of 'gānēh,' which has often been spelt 'g-a-i-n-a-h.' In the slow and solemn pronunciation of Indian, most or all of the diphthongs may be properly separated

into their constituent elements, and each vowel sounded distinctly by itself. Hence, it has not been deemed necessary to adopt any particular mark to designate them; especially, since for the present, and until the mass of the Indians shall be able to read their language fluently, it is thought expedient uniformly to insert a space between the syllables.

The consonants are:

ch,	as in the English word	chin,	beech.
d,	“	“	“
g,	“	“	“
h,	“	“	“

hat, and at the end of syllables, it always denotes the rough aspirate to be the closing sound.

h, unlike the sound of any English letter.

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

j,	as in the English word	job.	
k,	“	king,	take.
n,	“	no,	on.
s,	“	sun,	dose.
t,	“	toe,	æt.
w,	“	we.	
y,	“	yonder.	

The letters 'j,' 'w,' and 'y,' are heard only before vowels, and 'ch,' is generally, though not always so. The letter 's' is, in a very few instances, slightly softened, so as almost to resemble the sound of 'z' in English. It is also common, in some neighbourhoods, to give it a sort of hisping sound, ap-

pronching to that of 'th' in the English word *thee*, and sometimes hard, as in 'thick,' 'thin.'

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

It is not to be supposed that with our imperfect knowledge of Seneca, we have discovered and marked accurately all the peculiarities of the language. It is sometimes, also, very difficult to decide on the correct usage, where there are differences of pronunciation among the Indians. In such cases we have sought for the pure Seneca in contradistinction from the idioms of Mohawk, Cayuga, Onondaga, &c., and for Seneca as spo-

ken by the old men, whose habits were formed previous to the introduction of English ideas, and modifications of ideas, among the people. It is not pretended that no room is left for future improvement. It would be very strange if much should not ultimately be necessary. Suggestions of needed additions or alterations will, therefore, be thankfully received and duly considered; and wherever the correct analysis of the language shall decide in their favour, they will be most gladly adopted.

It has been objected to the system of orthography which we have adopted, that it has a tendency to embarrass the learner by using English letters with French or German sounds attached to the vowels. It should be recollected, however, that each English vowel has so many sounds that they could not be retained without introducing strange jargon into the Seneca. We have given no new sound to any letter. We have followed some one sound of the English vowel in every case, and rejected from necessity all the others. In deciding which to follow and which to reject, we have been influenced mainly by the fact that the Hon. T. Pickering's mode of representing the vowel sounds, which, in the main, we have adopted, has been generally introduced among the Indians of the continent, wherever their languages have been reduced to writing; is approved by the American Board, and corresponds more closely than any other mode of notation, with the usages of the whole civilized world, and no objection can be brought against it which will not bear with equal force against every other system which employs the English letters. Besides, many of the Indians are already in some degree familiar with this system; a much larger number than are familiar with any other; and no other system can become adapted to the correct representation of the Seneca language, on paper without adopting as many variations from the common English as Mr. Pickering and his followers have done. Those who have attempted to write in other ways, are continually finding new marks necessary, and the more they write the more marks they will need, till they have a character exclusively appropriated to each of the sounds contained in the spoken language. Then, and not till then, will their systems have a claim to be regarded perfect. We have endeavoured, in adopting Mr. Pickering's system, to make in the outset, all the additions necessary, to adapt it to all

the exigencies of the Seneca, so as to prevent as far as possible, the necessity of future alterations. Till, however, a settled habit of spelling has been established, there will, of course be variations in orthography corresponding with the various modes in which different individuals speak or hear the same word; but these variations will occasion no serious inconvenience to the reader, any more than to the hearer of a speech or conversation where they occur in the spoken language. The reader who pronounces as the words are written, and the writer who writes them accurately as they are spoken, will both be sufficiently correct for all purposes of practical utility.

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



NOTE.

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

ALPHABET.

Small letters.	Capitals.	Sound as heard in	
		Indian	& English.
a	A	da.	fall.
ă	Ă	gă ih.	hat.
a	Ā	knġ geh	want, (nearly.)
ă	Ă	nă gă.	pant, (nearly.)
e	E	ne.	they.
ě	—	geh.	bet.
i	I	niĥ.	machine.
ĩ	—	niĥ huh.	hit.
o	O	do găs.	note.
ò	—	hak sòt.	move (nearly.)
o	Ō	sò.	tone, (nearly.)
u	U	kuh.	push.
u	—	de gyiuh.	tune, (nearly.)
v	V	gvs dvk.	but.
v	—	ă wv gyăndak.	bunt. (nearly.)
ch	CH	chiĥ dyoĥ.	chin. (beech.)
d	D	do, jus had.	day, add.
g	G	găs.	go, log.
h	H	niĥ huh,	hat.
ĥ	H	neĥ.	oh!
j	J	ja dvk.	job.
k	K	kuh, wăndak.	king, take.
n	N	ne, sot hon dad.	no, on.
s	S	săĥ, is.	sun, dose.
t	T	tăĥăĥ, skat.	toe, at.
w	W	wa doĥ.	we.
y	Y	ye oĥ.	yonder.

Diphthongs.

ai	gai wi yu.	pine.
iu	diu i waĥ.	pure.

LESSON II.

Words of one syllable.

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

LESSON III.

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

LESSON IV.

nae,	rather, rather than, more than, on the other hand, on the other part.
năh,	(euphonism of 'neh,' 'năh ih ah.' I for my part.)
neh,	the, that, this.
neh,	that, in order that.
nih,	(for 'neh ih,' or 'năh ih.') I, me, we, us.
nis,	(for 'neh is,' or 'năh is.') Thou, thee, ye, you.
săh,	three.
tuh,	(a response.) Well, true, just so.
wis,	five.
gwañ,	all about, everywhere, or in respect to everything, promiscuously, generally.
gwah !	here ! take this !
gwăh,	red-headed wood-pecker.
haoh !	come on ! exert yourself, start !—go-ahead.
nêh,	this, that, the very thing.
neeh,	yes, that is it.
noqh,	perhaps, probably.
yaeh,	first, before, in the first place.
skas,	right, good, proper.
skat,	one.
nyih,	well, just so.
nyiah !	come on ! go ahead !
twant,	(the common duck.)

LESSON V.

Words of two syllables.

a gwus'.	very.
a nae' ?	why ?
ah'soh,	more, once more, yet, still.
ă'yek,	she will eat.

LESSON VI.

ak só't,	my grand mother, (speaking to her.)
ǎ'ak,	he will eat.
a gek',	that she may eat.
a ak',	that he may eat,
a gih',	(cry of pain.)
a geh'!	(an exclamation when a mistake is made.)
a gyah',	(exclamation of a person in pain.)
chih'dyoh,	thou art there, thou art present.
chi es,	when he was tarrying here or there, or going about.
chit'hehs,	when he was there, tarrying or going about.
chi'yǎhs,	when she was tarrying or going about here or there.
chi'gyǎhs,	when she was there, tarrying there, or going about there.
chis'nǎh,	(expression of contempt, used by men.)

LESSON VII.

chis'gyǎh,	(expression of contempt used by women.)
da gus',	cat.
da gyoh'	give us.
da joh',	come in.
dak nont',	give me to eat.
dek ní',	two.
dyut gont',	always.
dyo'gwah, or dyǎ'gwah,	if, if it be so.
dyo'gneh,	we people.
de sek',	pick it up.
dǎh sek',	you may pick it up, or you will pick or take it up.
das ha',	hand it to me.
dak ha',	I brought it.
da'goh',	give it to me.
de gyuh',	eight.

LESSON VIII.

dyuh dōh',
 dis dat',
 do gǎ',
 do gās',
 ga ahs',
 ga nyuh',
 ga oh',
 ga oh',
 gat gaah',
 gih' oh,
 gvs duk,
 gwañ nih',
 gwis' gwis',
 gǎ hañ',
 gañ nah',
 go wěk',
 gvs nah',
 ga jih',

nine.
 rise up.
 together.
 truly, yes it is so indeed.
 it overtakes, or outstrips.
 wild animal.
 this way.
 air, gas, any aeriform fluid.
 either.
 it is said.
 useful.
 our father, (speaking to him.)
 hog.
 wind, air in motion.
 arrow.
 agent, prince, or king.
 bark of a tree or shrub.
 come here.

LESSON IX.

gaǎ nah',
 ga'yǎh',
 gǎ'ih',
 gǎn'joh',
 ga dās',
 go wāh',
 goh gēh',
 gak wāh',
 ga wǎ',
 gǎn dōh',
 gǎ oh',
 ga dōh',
 gǎh'dyoh',
 ga snih',
 gih'shǎh',
 gih'dyoh',

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

LESSON X.

go nyò',	she is killed, or she has killed.
gó'deh,	her grand daughter.
gòt'gòh,	witch, she is a witch.
gí'doh,	I mean.
gis hehs',	I am chasing.
gos hehs',	I am chasing you.
gos hehs',	it is chasing her, or she is chasing her.
gvs heh',	it is chasing.
gvs hehs',	it is in the habit of chasing.
hah nih',	my father, (speaking to him.)
hah'nih,	my father, (speaking of him.)
hoh'nih,	his father.
ha wǎ',	he said.
ha'doh,	he says.
hó'weh,	out there, yonder.
hah'jih,	my brother older than myself, (speaking of him.)
hak'sòt,	my grand-father, (speaking of him.)

LESSON XI.

he yó',	he has arrived.
hǎh'dyoh,	he is present, (here or there,) he resides.
ho nǎ',	they said.
haeh'gwah,	also.
hé'gwa,	towards.
het'gǎh,	high,
hó'gwa,	yonder, off this way, or that.
ho nyò',	he has killed.
ha nyòs',	butcher, he is wont to kill.
hoh sòt',	his grandfather.
hoh sǎ',	he is fat.
hó'doh,	he means him.
hó'gǎ,	he has seen.
hoh'gǎ,	his brother younger than himself.
heh'gǎ,	my brother younger than myself.
hih'ngǎh,	the thunderer, (an imaginary being.)

LESSON XII.

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

LESSON XIII.

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

LESSON XIV.

jvs'het, *
 ke'sah,
 ke'noh,
 keh'gã,
 ke'das,
 khe'yoh,
 knã'geh,
 knã'gek,
 kni'yãd,
 kheh'dyooq̄h,
 knã'ye,
 na'yã,
 na'weh,
 na'gyeh',
 nãndah,
 nã'gã',
 nãã'dah,
 ne'gãh',

you two count.
 my daughter-in-law.
 my step-daughter.
 my sister younger than myself.
 I pity her.
 let me give her.
 I dwell, or abide.
 I dwelt, or abode.
 let me confirm, tie, draw tight.
 let me put, place, or locate, her.
 I am proud.
 it seems, it appears so.
 it might think.
 I may, or might do.
 this, this is it.
 this, this thing, this one.
 famine, a wasting away.
 it is this, this is the one.

LESSON XV.

neh'dih,
 neeh'gwah,
 neh'gwa',
 neh'huh',
 neh'huh,
 neh'ho',
 ne'ne,
 neh'kuh,
 nik'huh,
 no'gweh,
 noo'gweh,
 noh'go,
 noh'gãh,
 no'gyeh'
 no'nãh,
 noh'sgwais',
 nya'gwaih',

but this, but that.
 also, furthermore,
 but, but on the other hand.
 it is so, that is it,
 verily, truly, yes.
 stop, be still, do not do it.
 the thing which, that one, that.
 and that, and this.
 here, in this place.
 man, mankind.
 the man, that man.
 into, inward.
 behind, after, afterwards.
 in the house, within.
 now, when.
 told.
 bear.

LESSON XVI.

năn deh',	day, day time.
ní'neh's,	they two are walking together.
neh'shò,	only.
no' yah,	another.
noh' yăh,	my mother, (speaking of her.)
noh' yăh',	my mother, (speaking to her.)
ne' yioh,	his or her companion.
o năh',	now.
o nah',	oil.
o dok',	the end.
o dit',	rough.
o hă',	dry.
òs deh',	heavy.
o dăănt',	wretched.
oh sih',	you say.
oh giĥ',	I say.
o gi',	or.
ok he',	I cut.

LESSON XVII.

oh chis',	you mix together.
oh s's',	you had the use of it.
o yah',	another.
o gweh',	person.
òt gah',	noise, sound ; it makes a sound.
òh'dyont,	fearful, it is fearful.
èt gòh',	poison, it is poison.
òt gòk',	it was poison.
o yah',	fruit.
oh găh',	powder, dust, ashes.
òt gă,	pus, putrid matter.
oh să,	fat, it is fat.
òt giĥ',	ugly looking thing.
òt gòs',	raw, it is raw.
òs nah',	bark of a tree.
oh skas',	good, convenient.

LESSON XVIII.

sâ nõh',	you must not.
skoñ ãk',	frog.
syi gwa',	farther.
sa'yãh,	thou hast.
sa ye',	thou art awake.
sa' dõh,	thou sayest.
sat gãh',	get up, rise then.
snãh het',	fill up, do thou fill.
swih saak',	seek ye.
skã nõh',	well, in health.
swa' dõh,	you say.
swã'nãh,	thy word.
she yõh',	give to her.
sah' gwah,	rather preferable.
sa gyõh',	I have returned.
sa gyeh',	I have awaked again.
sa jã',	put it back again.

LESSON XIX.

sya'sõh,	thou art called.
nah'sõt,	thy grandfather.
sah'jih,	thy sister older than thyself.
sã' guh,	choose, thou, select.
sõh nek',	take it away, or get out of the way.
sa' wãh,	it is thine.
syañ di',	thyself alone, by thyself.
sya'dõ,	write then.
sõ'eh,	night, night time.
syi'õh,	thou woman.
sa'gã,	thou hast found it, or seen.
so wãk',	duck.
se nã',	skunk.
sõh heh',	thou livest, thy life.
sek'dõh,	examine thou it, taste it, feel it.
seh'gãh,	thy sister younger than thyself.
sheh dyõõh',	put her, place her there.

LESSON XX.

tăh'ăh,	no, not.
ta'sek,	thou mayest or must not eat.
ta'set,	thou mayest or must not go there.
ta'sye,	thou mayest or must not do it.
ta'syeh,	thou mayest or must not wake.
teh'gă,	if it were, if it had been.
te'dăh,	yesterday.
teh'dwehs,	if I had been there with you.
tga'gont,	must, must be so, doubtless.
tga'yăh,	there is some there.
tgeh's'gwah,	I was there.
tha wă,	he said, he replied, he spoke. (used of a person at a distance.)
thah nont',	he is in. (spoken of a place or thing at a distance.)
thăh'dyoh,	he is there, sits there, or is present there.

LESSON XXI.

to hah',	almost, nearly.
wa ak',	he ate.
wah ek',	she ate.
wa'goh,	victuals, food.
wa'doh,	it says.
wa'ăh',	he said.
wah'ăh',	she thought.
wa'eh,	first, then first, a little while ago, just now.
was'goh',	a floating bridge.
wak ah',	one side, by the side.
wah'jih,	just now, a little while ago. (commonly applied to the part of the day already past; but sometimes used of time longer ago.)
was'tok,	Boston.
wa seh',	new, fresh.

LESSON XXII.

wǎ neh's,	they go together, they range, they wander about. (spoken of animals.)
wǎn dak',	Saturday.
wěn'doh,	when.
we suh',	much.
wé'ǎh,	far, far distant.
wí'yu,	good.
wus hǎ,	ten.
ya'doh,	they two say.
yaik'neh,	June.
yaek'jih,	first, before.
ya'ch,	first, before, then, for the present.
ya'wi,	he has given thee.
yaih'sas,	she is seeking.
yah'jih,	thy brother older than thyself.
yah'sòt,	thy grandfather.

LESSON XXIII.

yah'nih,	thy father.
yǎh'seh,	they two are cousins.
ye'gǎh,	she sees.
yeh'dyoh,	she sits, she is here or there.
yeh'nont,	she is in, she is present.
ye'ih,	six.
ye'oh,	woman, female.
yis'nyiet,	let her speak.
yoh'heh,	it lives, she lives.
yon'doh,	she says.
yoh'hek,	let it live.
ya'wak,	thou who art the son of, or thou who art his son.
yon dyǎ',	let her sit down.
yaok'hañ,	she understands, or hears.
yaoh'tah,	her ear.
yuk has',	it leaks or drops.

Words of three syllables.

LESSON XXIV.

a gvs'hās,	I remember.
a gis'heh,	it is chasing me.
a geh'oh,	I thought.
ak'ni gont,	I am wise, there is mind in me.
a nah aot' ?	what ? what is it ?
a do'gāh,	axe.
a'so dyaak,	thou mayest or must raise it or bring it up, or cause it to grow.
a'dih gwah,	whether.
a'di dak,	they may or must stand up.
a'wa doh,	it may or must become.
a'gā ak,	it may or must be.
a'soh hek,	thou mayest or must live.
a'sis heh,	thou mayest or must follow, chase or pursue.

LESSON XXV.

ae'sih sak,	thou mayest or must seek.
a'yoh hek,	she or it may or must live.
a gwi'yāh,	my offspring, progeny.
aqh'e svt,	it is matter for rejoicing.
a nā gye' ?	what shall I do ?
a gye' wvs,	I am discouraged. (spoken in regard to finding what one is looking for)
a'os gah,	alone, without mixture.
a'gā nah,	past tense of "a gā ak," it had been, it might have been.
a'o nih,	he may or must make.
a'yek doh,	she may or must examine, feel, taste, touch.
a'gek doh,	I may or must examine, &c.
a'ga doh,	I may become, be healed.
a ga'dohs,	I may continually, or habitually, or frequently become, &c.

LESSON XXVI.

a gah' dyuhs,	I am afraid, I am fearful.
a'sya dōh,	thou mayest or must write.
ak'noh sòt,	my house.
a'sek sek,	thou mayest or must eat, or keep eat- ing in future.
a seh'sek,	thou mayest, must or oughtest to be travelling or going about.
a gǎ'gwāh,	I have chosen.
a get'hañ,	I am speaking, talking, discovering.
a get'hāk,	I was speaking, &c.
a ge'gāh,	I have seen.
a dvs'hāh,	handle, bail of a kettle.
a ge'goh,	I have eaten, I am eating.
a'gusaah,	it may, ought, or might consume, finish, use up.
a'ye yoh,	she may, ought, or might come.
a'ye is,	he may, ought, might, or must do.

LESSON XXVII.

ǎ gaat'gah,	I will give up, leave, or forsake.
ǎ'yoh hek,	it will live.
ǎ ye'gāh,	she will see.
ǎ wan'this,	it will remove or be removed.
ǎ che'yoh,	it will profit.
ǎn deh'khaah,	give it to her.
ǎ yō'hēnt,	belonging to the day.
ǎh sa'dih,	tomorrow.
ǎ gis'nyiet,	you will throw it away.
ǎ ont'gah,	I will speak.
ǎ gye'naah,	he will give it up.
ǎ on dak,	I will receive it.
ǎ ye'āt,	he will stand there.
ǎ gat'his,	she will overtake.
ǎh si'eh,	I will move a little.
ǎh sar'gah,	you will die.
	you will give it up.

LESSON XXVIII.

ă ga'yoh,
 ă ge'guh,
 ă gis'at,
 ă gi'eh,
 ă ga'at,
 ăh swa'at,
 ăh swat'gah,
 ă swa'doh,
 ă swa'doh,
 ă swa'doh,
 ăh swa'gah,
 ăh swa'yoh,
 ă wan'doh,
 ă ski'dah,
 ă yaihsak,
 ă on'yaak,
 ă yis'at,

it will come.
 I will pick it out.
 I will finish it or use it up.
 I shall die.
 it will pass.
 you will overtake.
 you give it up.
 it will heal.
 it will be or become again.
 thou wilt be or become again.
 you will see.
 you will come in.
 it will become.
 you will pity me.
 she will seek.
 he will marry.
 she will use it up.

LESSON XXIX.

ă gā'ok,
 ă gā'eh,
 ă gihsyaak,
 ăh sihsyaak,
 ă gi'yuh,
 ă go'nyuh,
 ă gohsyaak,
 ă gushaih,
 ă joh'hek,
 ă jon'doh,
 ă je'yoh,
 ă jis'nyiet,
 ă e'gah,
 ă yai'yeh,
 ă ya'gah,
 ă ya'ok,
 ă sushah,

if it will or shall not.
 it will die.
 I will shoot.
 you will shoot.
 I will kill.
 I will kill you.
 I will shoot you.
 it will lead on.
 you will live.
 she will recover.
 she will come.
 you two will speak.
 I shall see him.
 she will die.
 she will say.
 it will be galled.
 it will finish, eat up.

LESSON XXX.

ǎ jaí'yeh,	she will die again.
ǎ ye'dyieh,	she will be flying.
ǎ swa'gyet,	it will wake or rouse me again.
ǎ dyiut'gaih,	a noise will be made.
ǎ sgi'eh,	I shall die again.
ǎ yan'dǎh,	he will pity or favour you.
ǎh sa'ok,	you will hear.
ǎ a'ant,	he will pass or go by.
ǎ'ont huñ,	he will pour.
ǎ knus'guñ,	I will steal.
ǎ go'dǎh,	I will pity you.
ǎ gas'dǎh,	I will cry.
ǎh ska'doh,	I shall get well.
ǎh sha'doh,	he will get well.
ǎh cha'doh,	thou wilt get well.
a go'yoh,	I will give to you.
ǎh sa'wak,	thou wilt keep, carry, or observe it.

LESSON XXXI.

ǎ go'nont,	I will give you to eat.
ǎh sah'dyok,	thou wilt be afraid.
ǎh syah'děnt,	thou wilt fall.
ǎh sek'sek,	thou wilt continue to eat.
ǎh so'hek,	thou wilt live.
cha da'wis,	thou art or hast been benevolent.
chi wa'eh,	at first, in the first place.
chi swa'yǎh,	when you had it.
chi ges'gwañ,	when I was there.
chi goh'heñ,	since I began to live.
chi ga'doh,	I said so at the first.
chit kna'gek,	when I lived there.
chah da'deñ,	thee, thou.
chi ge'gǎh,	when I saw.
chi khe'noñ,	when she was or began to be my step-
	daughter.
ehi swa'yoh,	when you came in.

LESSON XXXII.

- a gyah'do wǎh'oh, I have received it.
 a gyah'do wǎh'syoh, I have received them.
 a dǎh'swa et'gǎh shǎh, ill fortune, bad luck.
 a dǎh swi yuh'shah, good fortune, prosperity.
 aǎ'nan dǎ'do het, they ought to save themselves.
 a weh'oon dyieh, no matter about it.
 a gwa'waji'yǎh shoh, our families, clans, &c.
 a ga'doh oh, I have become.
 a'ga dǎ nah'ge ǎt, I ought to try, endeavour.
 a'gwus nyies, I would speak to you. (plu.)
 a'sha guh'ni go'ǎ yǎn'dah dǎ'ni ak, he ought to be in the habit of explaining to them.
 a ge'hañ shǎh, my hired man, or woman; my servant or person employed to do any particular thing.
 ak nonk'da nih, I am sick, I am in pain.
 aǎ hwah'sho, of itself, spontaneously.
 a ga'dǎh dǎa, I am wasting it, squandering, &c.
 a'ga dǎ'yuh, I should fight.
 a gi'yǎh dah'geh, on our (two) bodies.
 a t'ga'nyes hǎh, play thing.
 ai swa gah'ha dǎh, thou shouldst turn it or investigate it thoroughly.
 a'sek do nyoh, thou oughtest to try them or it in all points.
 a'yu d's'do onk, it ought to be in use or render service.
 ai dyoh nek, we ought to remove it.
 aǎ'ni nǎh, he ought to buy it.
 ai'sa yǎn dak, thou oughtest to have it or keep it in possession.
 a'ya gus'hæk, she ought to take care.
 a'o yǎh'da no ok, it ought to esteem him, honour or value.
 a'ga ye is, it ought to take place accordingly.
 a s's'yo niñ, thou oughtest to make it.
 a'ya ye nǎ, he ought to seize or take you.
 a'wa do dyaak, it ought to grow, increase.
 ai'dwa dǎ'uh dat, we ought to work, labour.
 a gi'wa dǎh'da, I have delivered the message, made report.
 a'yuh da guh, it could not do it, it ought to fail, fall short, or be discouraged in regard to doing it.

LESSON XXXV.

- a'ā nih'dyon dak, they may or should stay remain, sit, be there.
 a'o na'wā ge'ak, it may or should become theirs.
 a'o nont gan yak'dāh, that which they are paid.
 a'yak hi'on yāh, that we might teach them, or they teach us.
 a'sye na wahs, thou oughtest to assist.
 a'yo ni'shet, it may or ought to be a long time.
 a'yuh jih'gek, it might or should be cloudy.
 a'o nā noh do'nyoh gwāh, it might or should lead them to con-
 sider, think, feel solemn
 a'dī'a wak, they may or might keep, carry, observe, take
 charge of or possess.
 a os'gañ ah, of itself by itself, alone, clear from mixture.
 a gai'wa gwaihsob sek, it may or should bear testimony, cer-
 tify, or explain
 a gā'nah gāh'doh, I am waiting for it.
 a gā'na gā doh, I have born, I have commenced a settlement.
 a on'da gō'wā noh'dos, it will be controlled, ruled.
 a gen'yah sañ, my heart.
 a yo'gat hon sañ, my throat, my neck.
 a yo'gwat ga'ā ok, we may or should watch, regard attentive-
 ly, (spoken of ourselves to another.)
 a gyah'da ge'e yoh, I am weak, I have become feeble.
 a gach'hāh deh, I am worn out, exhausted.
 a wēn yah sañ, heart.
 a ni sa'ye nā wāh eh? what hast thou done.
 a gat'hon das, I am obedient.
 a gat'hon dat, I may or should hear, listen, obey, adhere to.
 a gat'hon da sek, I may or should be in the habit of hearing or
 obeying.
 a ga de'yā nok'dāh, I may or should finish.
 a nā ya wā? what shall be done, how shall it be.
 a diñ gwa'nah ot, whatever.
 a gas'hāh o'on dy'eh, I am remembering.
 a we'e yoh, it is dead.
 a ge'yāh his, I am habitually making mistakes.
 a ge'ga hon ji, I am skillful.
 a gwā nos ha yā, I am slow of speech.

LESSON XXXVI

- a'dwas de is, we should keep, take care of, attend to.
 a'ono n'dāh swi'yus dāh, that they might prosper, or have
 good luck.
 a'ono n'dāh swa'ct gānt, that they might be unfortunate, have
 bad luck.
 a'odih ni gō'a n'dās do'ck, that they might be humble, lowly,
 poor in spirit.
 a da'ni dā'os hañ, mercy, pity, compassion, kindness.
 ak hi no'oh gwah, we love her or them, or they love us.
 a gi no'oh gwah, we two love it, or it loves us.
 ae'swa do' hi, you may or might deny.
 a'osa yo nā gād, she or they should be born again, or make a
 new settlement.
 a'yā nā'gū guh, she may remove or emigrate.
 a'osa'ā nan doh, they should become well again.
 a gat wais hāh, or, a gat wa is'hāh, my spirit or soul.
 a'gyā nan dah'oh, I have finished.
 a'ga da dā'gwah se, I have picked out, chosen for myself.
 a'yō gwa dohs', we might be or become, or it might befall us.
 a'wa ga dohs, I might be or become, or it might befall me.
 a'dā na yān'dak shāh, prayer, petition, supplication.
 a'dā na yān'dah gwah'shāh, (same as the last.)
 a gwa'yah da'ge'c yo, we are getting feeble, weak, tired.
 a gwa'yah dāh'seh, we are depending upon, or relying upon it.
 a'a dāh'swi yus'dāh, he may or might make it to prosper.
 a gwa wa'ji yāh, our family, or our blood descendents.
 a gah'se ah'gēh, in my clan.
 ak n'ia wī no on dyich, we two have brought them with us.
 at ga'no n's'hāh, riches.
 a wa da'wih sek, it might be in the habit of giving.
 a'she yo'want has, thou mightest shew her or them.
 a'ya gwā'noh do'nyeh gwak, we may or might reflect or con-
 sider upon it.
 ae'sat hon dek, that thou mightest hear or obey.
 ak hi'ya do'es yoh'gwah seh, we are praying, pleading, or
 supplicating for her or them.
 ak hi'ya do'es yoh'gwah seh, we were praying, pleading, &c.

LESSON XXXVII.

- a' o di' wa' o gañ' do ok, they may become renowned, distinguished.
- a gwa do es' yoh gwañ, we have been begging, praying, or are in the habit of doing so.
- a' a no hek, they may or might live or be saved.
- a' o nan' yah si' yu ak, that their hearts may or might become good, pure.
- a' yo gwe' nyo ok, it may be, or become practicable, possible.
- a' a di dak, they might stand.
- a o di' yah do want, it might come to them, they might receive it.
- a' o di' wa gwën ni yus' thak, it may or might believe them.
- a o di' non dá dyieh, it may or might follow them.
- a di' non dá dyieh, they may or might follow it.
- a' she yus' de is' do ok, that thou mayest keep or take care of her or them.
- a' di a guñ, they may choose, select, have their choice.
- a di' ak ho shañ, provisions got at the feast for the dead.
- a wa doñ syoh, the things may be, or might be or become.
- a' yak hi' gon dah' go on dyieh, we might lead them or train them up in that way.
- a gwa' yah da ahs, we are dependent upon, or rely upon it.
- a' ni o ye a' h' ? what has he done ?
- a ai' wa gwën ni' yus, that he might believe.
- a gek sañ dah, my child.
- a gek sañ da yañ, I have children.
- a gi' wa o gañ, I have heard.
- a gi' wa no' oh gwañ, that I might love the matter.
- a gi' was de is, that I might regard or observe the matter.
- a' gek do nyooñ, that I might taste or touch them.
- ae swa do hi, you may or might deny.
- ã gi' no het, it will fill up or cause to be filled.
- ã wa' ni hañ, it will cease, stop, leave off.
- ã ja' gwañ dyon dak, we shall or will stay, or be or sit there again.
- ã ja' gwa na gek, we will dwell, inhabit, or live there, again.
- ã g gon duk, he will yield, or surrender up something.

LESSON XXXVIII

- ǎ o'gon duk, he will yield him up to another.
 ǎ o'gon dok, he will have his nose galled.
 ǎ gah'sih dok, my foot will be or is blistered or galled.
 ǎ wu'geh nyok, my hand will be blistered or galled.
 ǎ ot'hon dek, he will hear or listen.
 ǎ yu'ah het, it will be settled, confirmed, decided.
 ǎ oh'ni g'oi yu'ak, he will be happy, contented, satisfied.
 ǎ o go yah di guh, he will choose, select, appoint them.
 ǎ a'go gah'jah g'e wa'oh, he will wipe away their tears.
 ǎ yo gwa yah do w'ant, we shall or will receive, it will come to us, (spoken to another.)
 ǎ yo gwa ga'ah gwat, it will lead us astray, turn us from the path.
 ǎ gi'o ya gi'h, it will suffer pain, torture, hardship.
 ǎ yuh dy'oh sek, it will fear or be afraid.
 ǎ wun'dok di'h, it will come to an end, finish go out.
 ǎn ja'gwa do'ish h, we will rest again.
 ǎ ye'chi yais'dih, you will forbid them, rebuke them.
 ǎ o di yah'do w'ant, it will come to them, they will receive it.
 ǎ ga'noh son'dah go'ok, it will become a thing on which to hang or suspend.
 ǎ sgu'saah, it will finish, eat up, consume again.
 ǎ swa'ge jant, it will heal or cure me.
 ǎ ya gwa di ah'dah'gw'ik', on our account, making use of us.
 ǎn ja'gwat gah, we shall or will release, let go again.
 ǎ yon do'is hah, she will rest or have an intermission.
 ǎ yon di nah'ge'at, she will try, endeavour, measure, compare.
 ǎ g'ni yon dak, it will hang, or be hung up, weighed.
 ǎ yo gwa do'h'no on'dyieh sek, we will continue to keep away, avoid.
 ǎ sgwai'yah da ga'dat, thou wilt drive us away.
 ǎ gwa'yah da ga'dat, we will remove you.
 ǎ swa'dok di'h, it will end again.
 ǎ yo'gwas do'ok, we will use again.
 ǎ yo'gwas de'is do'ok, we will keep, observe, take care of.
 ǎ gat gat huh, I will look at.
 ǎ ya'go do'nyat, it will drive her towards.

LESSON XXXIX.

- ă a'ge gon đuk, he will drive me.
 ă ya go da'dat gat'huh, she will look at, or see herself.
 ă yah'shā niñ, he will conquer, prevail over thee.
 ă yuh'sa wak, it shall or will commence.
 ă dyu'noh do ni ak, she will control, rule, decide.
 ă yo'gwat gā'ā ok, we must or will notice, watch, look to.
 ă ya go da'dat gat'wā ak, she will have yielded, submitted herself.
 ă gai'wa ye ih, it will be fulfilled, accomplished.
 ă yo gwa'dā na yān dak, we shall be praying.
 ă sho'gwan ni'gān hon'dāh, he will cheat, deceive us.
 ă swā noh do'nyo ok, you will consider, reflect, meditate upon.
 ă a wēn noh'do nyo'ok, she or they will think of him.
 ă swah'wān dat, you will die.
 ă eh'sis hā on dak, thou shouldst bind him.
 ă swas'he dā'ak, you will count, or will have counted.
 ă ga'nah na wāh, it will melt, get warm.
 ă as'hā on dat, he will be entangled, ensnared.
 ănt hō'wā ni'nok, they will send, or call for them.
 ăs ha'oh dās, he will soften, make tender.
 ă a'āh daah, he will burn it up, consume.
 ă ya go gā'is dāh, she will improve, make progress, it will submit to her.
 ă ya go yah da ge hañ, she will derive benefit, advantage, help, from it.
 ăh sa'dā no dāh, thou mayest, shalt or wilt sing.
 ă wv'gyah da yān de'thet, I will make myself manifest, I will be known, distinguished.
 ă gat'hon dat, I will hear, obey.
 ă gat'hon da sek, I will be in the habit of obeying, hearing.
 ăch hweh'no niñ, thou wilt roll it up, bind it up again.
 ă ya'on dah'da no'ok, there will be a shaking, or trembling.
 ă wun'dah so guh, it will fade, lose its colour.
 ă ga'da gā'eh, it will wither, die.
 ă ya go dyah'gāh, she will share, participate.
 ă a'noh so niñ, he will make a house, or building.
 ă a nos do dāh, he will erect a frame.

LESSON XL.

- ǎ ya'ok', it will be galled, chafed, blistered.
 ǎ yu'yān det het, it will be made plain, clear, manifest.
 ǎ yo'gwa ǎ'gwat, it will turn us aside, lead us astray.
 ǎ'ā nos de is, they will attend to, take care of, follow, take up.
 ǎ ga'yoh, it will come, arrive.
 ǎ swadoh, it will heal again, or become again. You will be
 or become, or give a present.
 ǎ jo'hek, it will live again, or you will live.
 ǎ ja'yeh, she will die again.
 ǎ ya'yeh, she will die.
 ǎ ye'dyēh, she will be flying.
 ǎ swa'at, you will pass by.
 ǎ sgi'eh, I shall or will die again.
 ǎ sgyeh', I will awake again, arouse again.
 ǎ'swa'gyēt', it will make me awake again, arouse me again.
 ǎ dyiut gaih, a noise, or loud noise, will be made at a distance.
 ǎ'e gāh, I will see him.
 ǎ gaat'gāh, I will let go, give up, leave, relinquish.
 ǎ ga'doh ho'āh, I will rejoice, be glad, be thankful.
 ǎ yo'hek, she will live.
 ǎ ye'gāh, she will see, she will see it, be convinced.
 ǎ yeh'shā nih, she will conquer, prevail over, out-do.
 ǎ wānt'his, it will remove, or be removed, go aside, shove
 along.
 ǎ wān'dis, it will profit, be of advantage, be useful.
 ǎch he yoh, thou wilt give or hand it to her, give her again.
 ǎ ch'sis hā'on dāh, thou wilt tie, bind, fasten him.
 ǎn'de'ek haah, or, ǎn'deh khaah', pertaining to the day-time.
 ǎ'yu hāht, it will dawn, become day; to-morrow.
 ǎ sgaat'gāh, thou wilt give me up, let me go.
 ǎ g's'nyiēt, or, ǎ g's nyut, I will speak.
 ǎ g's'gat gwāh, I will laugh.
 ǎ gvs'ho guh, I will bite, take a mouthful of any thing.
 ǎ gvs'yo nih, it will be fixed, made.
 ǎ gwā'noh sa wāh, I will read, repeat, recite.
 ǎ'e wā'noh'sa wāh, I will repeat his words.
 ǎ'ont hāh. he will pour.

LESSON XLI.

- ǎ ga'da wǎ'ánt, I will go over, get over.
 ǎ ga'da wǎ'ǎh, I am going a swimming.
 ǎ sga'da wǎ'ánt, I will go over, get over, &c., again.
 ǎ dyu'deh ho'də ɔs, it will be shut out, excluded, debarred ;—
 (spoken of things at a distance.)
 ǎ sga'is dɔ'ɔk, it will be set aside, put by or removed, again, or,
 back again.
 ǎ gai'wa yǎn dah'gə ɔk, it will be or become duty, it will be a
 matter to be attended to.
 ǎ'ye ye ná wǎh khəɔk, she will or should hold it.
 ǎ sha'yěnt hwa gañ, he shall reap again, receive or gather
 again the increase.
 ǎ ga'de gaht, I will make a fire, kindle.
 ǎ ga'jǐ ɔ gañ, the fire will kindle, get well a burning.
 ǎ geh'so jo'dǎh, I will lay in a heap, heap up, pile.
 ǎ ǎn'dah, hunger, famine, scarceness of food.
 ǎ'odi yah'da ga'ih, it will bite, devour, consume them.
 ǎ gi'wah dɔht, I will destroy, blot out, annihilate.
 ǎ'gye nǎh', I will take hold of, catch, receive.
 ǎ ga'ye nǎh', it will take hold of, catch, receive.
 ǎ yon dadyah'do dǎh, she will be burned, also, she will be
 set up.
 ǎ gya'h'do dǎh, I will burn it, set it up.
 ǎ g'ya dya'h'do dǎh, I will nurse you, take care of you in
 sickness.
 ǎ yon'dyah tǎh'hat huñ, she will turn over.
 ǎ ga'dyah tǎh'hat huñ, I will turn over.
 ǎ sni g'ǎ'ǎk, thou wilt take care, be cautious, be on the look
 out.
 ǎ g'wɔk wa'e has, she will set a table for him.
 ǎ a'yǎnt huñ, he will plant, sow, loan on interest, or invest in
 stocks.
 ǎ gǎh'hañ shǎ ɔ gañ, I will hire a servant.
 ǎ o'nos hǎh'gwa n's thaak, it will remind them, cause them to
 remember.
 ǎ dwě'n nɔh d'nyoh gwaak, we will consider, reflect, or be in
 the habit of considering, reflecting.

LESSON XLII.

- ǎ yon'dyus hǎǎh, she will lie down, retire to rest.
 ǎ gat'gah son da guh, I will leave, stray from, forsake the
 company I was with.
 ǎ ga'des aah, I will get ready, be ready.
 ǎ q wa yah'dih saak sek, she or they will seek, look, search,
 or be seeking, looking, searching for him.
 ǎ o'yah dah'dohht, it will lead him astray.
 ǎ ja'go yah'da gwat, it will save her or them again, (spoken
 of either the life or the soul,) preserve, heal again.
 ǎ ja'ga'q hes dak, it will make her or them to live again, prove
 salvation to her or them.
 ǎ ga'des aah, I will get ready for it.
 ǎ ga'yǎ nǎn'dahht, it will finish, be finished, get done, be pre-
 pared.
 ǎ yuh'gǎ yǎn dak, it will have, or there will be there, powder,
 ashes, dust.
 ǎ'an dahk, he will stand, rise up, stop.
 ǎ'an di yah'da de nyok, they will be, have existence, there
 will be persons.
 ǎ g'ja gooh, it will exert itself, take an active part.
 ǎ ye'et, she will pass.
 ǎ'nunt yu o wih, they will tell.
 ǎ go'yah dah'sǎ no nih, I will keep thee, take care of thee, pre-
 serve thee.
 ǎ go'yus do's, I will attend upon, take care of, provide for thee.
 ǎ gon dǎ ǎh'sek, I will be very kind to thee, (spoken of the
 habitual conduct.)
 ǎnt haat h's, he will draw near, (i. e. to the speaker, and those
 with him.)
 ǎh sa'ok, thou wilt hear.
 ǎh sa'da on dooh, thou wilt ask, inquire.
 ǎ ga'des haht, I will resist, struggle, defend myself.
 ǎnt ga'dad's'ut, I will exert myself to the utmost, use myself
 up; (spoken of something to be done at a distance)
 ǎh si'eh, thou wilt die.
 ǎh saat'gah, thou wilt leave, forsake, surrender, give up, submit.
 ǎ ga'is do'ok, it will be laid aside, put by, removed.
 ǎ'an di wah'dǎn dyat, he will urge the matter forward.

LESSON XLV.

- ǎ ga gwe'niĥ, it can be done, it can do it.
 ǎ ga'dá no dāĥ, I will sing.
 ǎ ge'nyu dāĥ, I will raise up, make to stand.
 ǎ wŷk'ni go'ǎ yus'dah go'ok, it will be a cause of happiness to me, it will make me to rejoice, it will comfort me.
 ǎ ǎ'go ya'do e'syoh gwaĥs, he will pray or intercede for them.
 ǎ ga'no ho'ok, it will be filled, or become full.
 ǎ o'yaĥ dá'yǎn deet heĥt, he will make himself manifest, to be seen, to be renowned.
 ǎ o'ga nyak'dāĥ, that which will be paid, or is to be paid to him.
 ǎ sho'dah seh'do ok, he will hide, or will have hid himself again.
 ǎ'an di yaĥ'dah doĥ, they will get lost, wander, go astray.
 ǎ wŷ'gah dyuĥ'sek, I will be afraid, or it will fear me.
 ǎ wŷ'gyaĥ don'daat, I will tremble or shake, I will be shaken.
 ǎ nan dyā'h'dok, they will waste, misimprove, abuse the privilege, keep others from the use of their rights, or use the rights or property of others to the loss, detriment, or delay of the owners
 ǎ nan dye'sat, they will waste or squander.
 ǎ yo'ni aak, it will be made, formed, fashioned, or it will make, form, fashion.
 ǎ yok'hi yoh, they will give us, bestow upon us.
 ǎ yo'gyoh e'shaĥ, we shall or will rejoice, (speaking among ourselves.)
 ǎ ya'gwus de'is, we shall or will attend to, or take care of it, or keep, or follow it.
 ǎ go'ya nŷ'aĥ, I will follow thy tracks, ways, example.
 ǎ ya'gyo he'nyok, we shall live.
 ǎ jó'gwa ye'ih, we shall meet or assemble again.
 ǎ sa'ye nŷ'wah se'aak, it will support, help, strengthen thee.
 ǎ wan'do niĥ, it will yield, produce.
 ǎ wan'do dyaak, it will increase, grow up, accumulate, yield interest.
 ǎ'yo gwa dyā'h'dah'go ok, we shall or will use it, (spoken among ourselves)
 ǎ yu'no ok tek, it will be painful.

LESSON XLVI.

- Cha ga'q he d'us, he who saves life, the Saviour, he who has saved them, in the habit of saving life.
- chi'wa ye ih, thou art honest, i. e. thou dost rightly, correctly.
- che yah'do ah thañ, that by or with which thou wastest her or them.
- chih se'deh jih, early in the morning, (past time.)
- Che yoh'he d'us, thou art their Saviour, savest their life, i. e., habitually.
- che non'das thañ, the place where thou feedest them, manger.
- cho gwa'yah da gwañ, he has saved us, saved us from danger, rescued.
- cho gwa'ñok d'oh, he has called or sent for us on account of it.
- cho gwa'no g'oh, he has called or sent for us.
- chi o'noh d'oh, he knew that or it before, he foreknew.
- chgyah'da gwañ, thou hast rescued or saved me again.
- chi'o dyc'ah dah g'oh, when he used, or was using it.
- cha'dyc'ah'dah'gwañ, thou art using, (spoken of things in use.
- chi a'go ya do ni, when he wrote to them.
- chi a'yah thañ, when he was hung up, (used also for crucifying)
- chi a'yah dañ, when he was present, in the company.
- cha go'e wah'dah gwañ, the place where he punishes her or them.
- che'swa ye'ah, you resemble him, are in his likeness.
- chi gek'sah a ah, when I was a child,
- chi ge'gah jih, when I was old.
- chi'khe noh, when she was my step-daughter.
- Chi'nos hah'g'oh, Warsaw, Wyoming Co. N. Y.
- de wa'da nah'g'ah'dah g'oh, parable, fable, comparison, or illustration.
- dyu di'ah d'oh, first, in the first place, in the beginning.
- deñ gah'gwa'ah'g'oh, north, where the sun is not.
- de'ya go ga'nas'oh, she was an eye witness.
- da'yan do ih, he is ignorant, he does not know.
- deñ ga'ok hañ, I do not hear, do not understand.
- deñ sa'ok hañ, thou dost not hear or understand.
- de wa'ga do'an jo nih, I wish, desire, need, want.

LESSON XLVII.

de a'i wa'ge has, one who disputes, argues, pleads; hence a lawyer, a pettilogger.

de wa'ga dwá'nont, I hope, expect.

deh'gán de'ih, I do not know, am ignorant, unacquainted.

deh'syán de ih, thou dost not know, &c.

dwañ ní'gō āh, our minds, intellect.

dwañ ní'gō āh'gěh, in or on our mind, intellect.

dəh ak'ni gō'ā yán das, I do not understand, apprehend, the meaning.


deh sah'ni gō'ā yán das, thou dost not understand, &c.

deh a'q̄h', it can not, it is impossible.

deh'a'gěh nōh'doh, I do not know.

deh sēn nōh'doh, thou dost not know.

dā kneh'ak hōh, I shall take the wrong one, err, miss the mark, mistake.

dā gi'wa neh'ak hōh, I will miss the subject matter.  The 'd' at the beginning of these two words makes them refer to something at a distance, and so in hundreds of instances.

da'gi dī, pity me, have compassion upon me.

da'gwán dā, pity us, have compassion upon us.

da gek'wa nont, give me food, feed me.

dak nōh'gwa nont, give me mi:k for food.

dak ná'nont, give me oi: for food.

dak hāh'gwa nont, feed me bread.

dak ne'ga nont, feed me water.

da gyāh'gwa nont, feed me tobacco.

da geh'wa'a nont, feed me meat.

dek ní'q̄h, two females, sometimes (though rarely) applied to animals.

deh òs'deh, not heavy, light.

de í'yus he, two men, two persons of whom one is a man.

de gi'yus he, two women, two females.

dek ní'yus he, same as the preceding.

de gai'yus he, two animals either male or female.

de yō'gweh da ge, two persons.

de í'yañ da deh, two persons present, in view, in being.

LESSON XLVIII

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

LESSON LI.

- de yu' dǎ non' dah gōh, there is hope, it is hopeful.
 da gǎh' ǎh, hen, the hen kind.
 dyu' hos gwa' ont, cow, the cow kind, neat cattle, (so called from their chewing the cud.)
 da se' nyet, do thou send, or send word by some one.
 de ga' ǎh sa' o' h, praise, honour, glory, it is honourable, glorious, &c.
 de h' a' ga gwe ni h, it cannot, it is impossible.
 de h' o' gwe nyoh', it could not, it was impossible, (often, but improperly used in the present tense.)
 do' gǎs o' weh, very certainly, strictly true.
 de' wan' dōh, never, not ever.
 da h' j' ah, a little while, soon, for a short time.
 da sa' hon dek, do thou hear.
 de yu' dǎ ǎh' gont, bright, brilliant, glittering, shining, dazzling.
 dǎ' wah' de ni h, it will be changed, or exchanged.
 dǎ' wan' di h sa' de ni h, it will turn round.
 de ga' ǎh sa' o' h gwa h, the matter for praise, on account of which honour should be given.
 de ga' ǎh sa' o' h gwa' no h, the things, or matters, one by one, which furnish occasion for praise.
 de yu' do' ǎn' jóh, it is necessary or needful, or desirable.
 dǎ' yu' do' ǎn' jo' ní' ak, it will desire.
 da h' de' yu h ní' gō' ǎ' ge, doubtless, there are not two minds or opinions about it.
 do' sa' ǎh' sǎ' o' nyo' ok, they will praise thee again.
 de h' a' on da' o' wǎ' nǎn' no h do' es, they cannot be compelled.
 de yō' gwah' sǎnt' hwǎh', we cried, we wept, we cried out, (speaking of ourselves to another.)
 det has' hak' do' hs, he bends, he bows ; i. e. habitually.
 da e' swat ha' ǎh, you may converse, talk over the matter.
 do' sa' wa' dǎ' nǎh' gǎh' dah' gō' ok, it may or should be compared over again, or have an illustration again, or have new parable to explain it.
 da a' ga' ne, he beholds, he sees, he is looking at it.
 de se h' nyaah, thou hast the charge of.
 de e' se h' nyaah, thou hast charge of him;

- de she'yăh nya dok, do thou protect her, take charge of her continually.
- dañ'de'wak ni'gō ă ge, I doubt not, I have not two minds or opinions respecting it.
- deh'o dok, without end, endless.
- de a'sih da'ge oñ, at his feet, (implying that his feet are down, as when standing upon them.)
- de yuh'hat hes'hăh, light.
- deh o'yăn det'heh oh, it was not made clear, plain, manifest.
- de wa ga dă non dah gōh, I had hope, it was the cause or ground of my hope.
- deh o d'wah'dăn dyoh, they did not go on with the business.
- da gwa'dăh swi'yus dăh, do thou prosper us.
- de yuh'ni gō'hăk, it troubles, it is troublesome, it is vexatious, it occasions a feeling of loneliness or weariness of the place where one is.
- de yuh'ni gōh hăh'gwa ni, two animals are troubling each other.
- dwa'dă no dăh, let us sing.
- dăn dwa'dek hah'sih, we shall be separated.
- dânt hó'yăh da'ges guh, he will lift him up again, (applied literally to one who is lying down, but figuratively to any improvement of condition or circumstances.)
- deh e'í'wa gwen ni yus'taħ, she does not believe it, or believe in it, (i. e. habitually.)
- deh e'wă nant, she does not speak, she is dumb.
- deh je'wă nant, she does not speak now, she is dumb now, (implying that she used to speak but cannot now. This implication is conveyed by the 'j' in the second syllable, and so in hundreds of instances.)
- deh ga'yăh, it is not there, it has not, there is none.
- dyuh ni gō'í yus deh, the happiness, or contentment, or blessedness which is there; at or in the blessedness, i. e. at a distance. This idea of distance from the speaker, is conveyed by the 'dy' at the commencement of the word, and so in a large class of words; in others however, the 'd' alone is prefixed.
- dyu ăn'ja deh, the land there, or that land or world, (see the foregoing definition.)

LESSON LII.

- dyu ān'ja de nyōh, the lands or worlds there, (see foregoing.)
 deh gat'gaañ huh, no where, in no place.
 de'ō nān dō'ān jo nih, they desire, wish, need.
 da gwa'des ah'se aak, prepare us, make us ready, fit us.
 di sa'nok da yāh, at thy kingdom, place of abode, possessions,
 &c., (implying that it is at a distance.)
 de dwa'dyah dō weh dah'gwañ, the place of judgment, of trial,
 of decision, the judgment throne.
 dā sañ'swe go'ok, thou wilt be deaf.
 dae'sañ swe'go ok, thou mightest have been, or mayest be, deaf.
 de ya'gus ge'e yōh, she is tired, she has become weary.
 de yiu'ā deñ, valley, ravine.
 deñ wa'dok thañ, there is no deficiency, it does not fall short.
 deñ jōt'wa da se, it does not encompass, enfold, envelope, go
 around it, now, (implying that once it did do so.)
 da gwa'i'ō nyāh, do thou teach us, instruct us.
 dak ni g'ō'ā yān'dah dah, do thou make me to understand.
 da gyañ'do aiā, wash me, i. e. all over.
 da gyañ'da g'eh, cleanse me, wipe away from me whatever
 pollutes.
 da sañ sēnt, descend thou, come down, fall.
 de yu'do gwah'dōh, it is or has been distributed, or spread
 abroad, scattered.
 dwa yañ'da deñ, we, us; or at, to, or upon, us, (speaking
 among ourselves.)
 deñ a'go yāh, she has not, she has not got it.
 deñ o'noh dōh, he does not know, he knows it not.
 deñ'ga ye'āh, it is not done, it is not so done.
 daa'yaah dō'wet hañ, judge, he who decides.
 de'wa de nyāh'doh g'ah, curse, cursed,
 deñ'sa g'ū'yās, thou art not willing.
 de dyu'doh hō g'ānyat, the place of torment, or misery, (spo-
 ken of a place at a distance.)
 de yu'doh hō g'ānyat, wretchedness, torment.
 deñ gah'has dis'hūāt, there is no power or strength.
 deñ gai'wa gwēn ni'yuh, it is not true.
 deñ wa'da dwēn ni'yuh, it is not at liberty, it is not free.

- de yu'dá nō'ya nih'dq̄h, terrour, it is terrible, it is a frightful thing.
- deh ē'yān de is, she does not know, (i. e. habitually.)
- duh gauh'ah, few, not many.
- de dwas ge'e yos, we are fatigued, wearied, tired out, (spoken among ourselves in reference to the habitual condition.)
- deh'ga nō'oh, it is not hard, it is not difficult, or it is not valuable, it is worthless.
- de ah'sānt hwus, he cries out, he is crying out.
- de ā'nah sānt hwus, they are crying out.
- deh'jō'nak dēt, there is no longer any opportunity, (implying that there has been heretofore .)
- de gā'yah sont, the cross.
- deh'gī'wa gwēn ni yus'taḥ, I do not believe.
- deh'ga gwe'goh, not a l.
- de wā'ga dā'nont, I hope, (implying both desire and expectation.)
- do'dih'ni gō'ā'yān dah'oh, they did not understand it.
- dwaī'wa nō'oh gwaḥ, we love it, we are pleased with the matter, (spoken among ourselves.)
- dwaī'wa nō'es, we like it, we are pleased with the matter, but implying a less degree of compacency than 'dwaī'wa-nō'oh gwaḥ,' (spoken among ourselves.)
- dā'gā'dāh, it will fly.
- de gā'āh sa oh, glory, honour.
- dēt'nhā'nōh dān diḥ, they will return, go back again, come back again, go away again.
- de sgya'dye āh, the two things are alike, they resemble each other.
- deh waat, it is not there, it is not in it, it is not contained in it.
- da gyā'ās'dāh, teach me, show me how, instruct me, give me the skill.
- da gō'wan thus, show me, show it to me.
- de ok'hah sō gwāh, he divided, he separated.
- deh dyiu'i waḥ, not on account of.
- de yuh'ni gō'ā'ge, doubt, it is doubtful, there are two opinions, two minds in regard to it.
- do'di gwe'nyos oh, or 'de o'di gwe'nyos oh,' they were not able, they could not do it.

LESSON LIII.

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

- de'ă nă nōh'sa ne gǎ, they are neighbours, &c
 de wus hǎ, twenty.
 de wǎ'nīs hǎ ge, two days.
 de'ō dī yah'sont, they crossed it, they made their mark.
 deh wat'gah wǎh, it was not left, or given up.
 deh ős'toh, not at all, no, not by any means.
 da wah'sěnt, it fell, it falls.
 de yu'dah son da'i gōh, darkness, it is dark.
 de a'ga ne, in his sight, he is looking at it.
 da gwa'h'ni gō'i yus, do thou satisfy us, make us happy.
 da gwǎ'nok, do thou call us.
 da gwaat'gah, do thou give us up, let us go, relinquish us.
 da gwaat'gah, do thou give us up, let us go, &c. The use of
 the 'h' at the end of the word instead of 'h,' makes the
 imperative much stronger.
 do gat, perhaps, or. (do gat' gi'h'shǎh, or perhaps.)
 deh o'ō gat, it is not clear, distinct, plain, evident.
 de'ō wa yah'sont, they crucified him.
 dwa'h'ni gō ǎh g's hōh, our minds, in our minds, (among our-
 selves.)
 de yuh'ni gōh'ga nyat, unpleasant, troublesome, that which
 makes it desirable to get away from any place, lonely,
 homesick.
 de o'wa'ǎh sǎ o'nyoh gwa'h, that for which they praise him,
 that which is used in praising him.
 de a'ǎh sǎ'oh gōh, he is worthy to be praised.
 de o'nos hak'dō ok, they are stooping down, bowing, leaning
 forward.
 deh o'di yǎh, they have not, they have not got it.
 deh ak'ni gont, I am a fool, have no mind or wisdom.
 de oh'ni gont, he is a fool, &c.
 deh a'guh nī gont, she is a fool, &c.
 deh sah'ni gont, thou art a fool, &c.
 deh swah'ni gont, ye are fools, &c.
 deh o'dih ni gont, they are fools, &c.
 dǎ dyo'gwǎn nok'dǎh, it will come suddenly upon us, or hap-
 pen to us, (speaking among ourselves.)
 de o do'ǎn jo'no nih, he needed those things, or he desired or
 wished them.

LESSON LJV.

- de dyaq̄h'noh, it is less, e. g. the disease is less violent; the
 . sick person is better.
 dah'de dyaq̄h'noh, it is no less, the sick person is no better.
 deh'yō heh', it is not alive, it does not live.
 dā'yōh'noh jah'e syō'ok, it will gnash the teeth.
 de yu'doh gwaah'gwaḥ, sulphur, brimstone.
 de gā'ō we'ō da hōh, chain, rods or wires linked together.
 dak ni'noh, buy of me.
 dwat gaat'huh, let us look, let us see, let us see it.
 da'eh, he is coming.
 da'yāh, she is coming.
 da'neh, they two are coming.
 da'ā neh, they are coming.
 da'wā neh, they (women) are coming.
 dwa dek'ho nih, let us eat.
 de sga'wa'it, let it be broken or destroyed; it is broken, des-
 troyed, or taken in pieces again.
 de jak', cut it off. break it off.
 dwat his', we will move along, let us move along.
 dyuh saah', the beginning, at the beginning, commencement.
 deh'ō'gwe nyōh, it cannot, it is not able, it is impossible.
 deh'jō'gwe nyōh, it cannot now, it is not able now, (imply-
 ing that it has been able heretofore.)
 deh'jō'wā nant'ah, not one word.
 deh'ah'gwis dāh, not any thing.
 de jī'yak, do you two cut it off, or break it in two.
 dā wan'dyak, it will break in two, it will be cut off or bro-
 ken into two.
 deh'dye'i wa yeih, she is unjust, unrighteous, she does not ful-
 fill her promise.
 dye'i wa ye ih, she is faithful, she is just, righteous, she keeps
 her word.
 dwa'gāh, we see, we perceive.
 dwa gāh, let us see, let us perceive.
 de yont'yus gwi nes, she creeps, a creeper.
 de yō non da'gwān de'nyōh, streets, open spaces in a city:
 dwa'di'wah haas dōh, let us take a strong hold of the matter.

- deh' o gwai' wa gǎ, we do not see the matter or circumstance, or have not seen it.
- de o'dan do' nyañ doh, he did not mock him.
- deh' ga dah' ni go' ãh, I do not expect, look for, anticipate.
- de oh' gwãh, he took, he took it up.
- de ja' oh, both.
- dã khe' ya do gwat, I will scatter her or them, I will disperse them, spread them about in all directions.
- deh' g's' ha nis, I am not afraid.
- deh' s.s' ha nis, thou art not afraid.
- dã yiu' is guh, it will slip, it will slide, it will slue.
- de ye' sas nyieñ, she will take charge of thee, take care of thee.
- de o' gǎ yãh, he has no expense, no debt, no credit.
- de yu nãh net, it repeats, it doubles, it is a repetition, or doubling.
- deh' gai' wa yãñ' dah' goh, it is not duty, there is no obligation, i. e., to do so and so, it does not belong to, it is not the province of.
- de gai' yis doh, it is mixed, it is mingled, the two things are mixed or mingled.
- da gwa' nok do' thus, do thou give us opportunity, do thou give us room or space.
- deh' o' gwañ ni' go wa nãh, we are not wise, our minds are not large.
- de yus' ha ge, two years.
- deh' o' gwa yãñ' hiñ' oh, we have not erred, we have not made a mistake, we have not done wrong.
- deh' dyiuh' suañ, it has no beginning, there is or has been no commencement to it.
- dwat' he ðak, day before yesterday.
- dwat' he' ðak shoh' oh, a few days ago.
- deh' skã noh, not well, not peaceful, not free, not gratuitous.
- de ga' oh da ge, two ears.
- dyok hi' nos, they call us.
- de yok' hi ga' ne, they are looking at us.
- dya goi' wah, on her account.
- dyiu dá' gwãh, it was chosen, it was selected from among them.
- deh' wih, I do not think, it is not my opinion.
- ðãsk dat, I will stand up again.

LESSON LV.

- de swak, do ye take it up.
 deh os'haeh gweh, it is not to be expected, it is not hopeful,
 there is no hope of it.
 deh ja'gus haeh, she does not expect it again, she is not looking
 out now, (implying that she was doing so before.)
 dak yu'nya noh, tell me, be telling me, tell me stories, relate
 to me incidents.
 dan dyoh'no ok, it will remove away from, it will be taken
 away.
 dwa'wa ek, let us take hold of the matter together, let us to-
 gether go forward with the business.
 de yu'di ah, there is a difference.
 dah'de'yu di'ah, there is no difference.
 de we'nooh, it is another thing, it is quite another thing, it is
 a different matter, the two are unlike.
 dyut hoh', it is the thing, it is the same thing.
 deh'dyut hoh, it is another thing, it is not that, it is not the
 same.
 dah'de'dyut hoh, it is changed, it is not the same thing that
 it was.
 deh a'gat hoh, I have no connection with it, I have nothing to
 do with it.
 dwa'hon daad, let us hear, let us obey.
 de'yu i'wa ge, two things.
 deh'so gaa, no one, no person.
 deh a'dok ha, he does not see, he is blind.
 de yiu'ih oh, it is worn, it is ragged, it is tattered, it is torn.
 de ye'jis do'ak tha, tongs, things to pinch fire with.
 de sgya'dye ah, the two things are alike, they resemble each
 other.
 de sya'dye ah, the two persons are alike, they resemble each
 other.
 de yu'hweh no nih, round.
 de wa'h'ya es'has ha, two thousand, 2000.
 deh o'ni yoh, it is not hard, it is not firm, substantial.
 deh jo'ni yoh, it is not now firm, &c., (implying that it was so
 before.

de yu'dāh ne gǎ'oh, it is broken open, it is torn; applied also to the bursting of an abscess, or the opening of an ulcer; it is ruptured.

dā wan'dāh ne ganh, it will burst, be ruptured, &c.

de gān'dyuh gwa jā'oh, both parties, both assemblies, both congregations, from 'de jā'oh,' both, and 'gān dyuh'-gwah,' party, multitude.

de yus'hak dūoh, it is crooked, it is bent.

de yut'yuk dah'oh, it is dull.

de yuh'gwah, pulse, it beats, it throbs, it pulsates, it thumps.

deh a'dis ha'nis, they are not afraid.

de o'di jā'ont, their places are on the opposite sides of the same fire.

de wah'hoont, it is joined together.

de swah'hoont, it is joined together again, it is mended, i. e., after having been broken apart.

deh o'yāh, he has not, he has not got it.

deh wah'dya weeh, it is not incompatible; (used in reference to medicines), it will not interfere with the action of the medicine, it is not dangerous to use together with.

de ya'go do'an jo nih,, she wishes, she desires, she has need of.

de yō'gwa do'an jo nih, we desire, need, wish, &c.

dyō'gwa'da dēs'ah dōh, we exerted ourselves to the utmost, we used ourselves up.

da sa'dyiēnt huh, do thou pull.

dā'ā non dah'no'oh gwaak, they will love one another.

de jō'gwa dī'wah sā'gwah seh, we are forgiven.

de jō'gwā dī'wah sā'gwah seeh, we have been forgiven again.

deh a'gwa dō'e syōh'gwa neh, we are not beggars. we are not begging, we do not ask favours, we do not beseech, we have not come a begging.

da'di'āh sā'ō nyó'ok, they ought to praise, extol, commend, honour.

de ya'gvas da hañ, we cry, we weep.

de yak'hiñ nyaah, we take care or charge of them.

de yuh'da gwa'ih da'noh, the things are spread out, unfolded, expanded, stretched out, one after another, e. g., the sails of a vessel are spread out.

de se'hat het, do thou light it, do thou make it light.

LESSON LVI

- dǎ yu do'án jo'ó ak, it will be needful or necessary.
 deñ ak'hi ya'do e'syoñ gwañ'seēh, we have not prayed for
 them, or begged for them.
 dǎ gañ'sai'yat, it will hasten it.
 daa'gañ sai'yat, it may hasten it.
 da'ó sa'ga nāk, that they might look at thee.
 da'ye sa ga nāk, that she might look at thee.
 de sañ'siñ da'ge oñ, at thy feet, (implying that the feet are
 down, as upon the floor or ground.)
 de'yo gwa'dǎ non dah'gwa noñ, we hope for, we are hoping
 for them, i. e., the things, spoken of; (spoken of our-
 selves to another.)
 dwah dǎn dyo neñ, we are about starting, (spoken among our-
 selves.)
 dwah'dǎn dih, let us go, let us start.
 dǎ an'di gañ'sǎ nis'hǎñ syoñ, they will shed tears.
 de o'dǎ na'yǎn dvs'oñ, he did not pray.
 dǎ dwa'do het, it will come to life again.
 de o'nǎn dǎ non dah'gwa noñ, they hope for them, i. e., the
 things.
 do'sa o wǎ nos'dañ has, they might cry or weep for them again.
 de dyu'dañ'son da'i goñ, there is darkness there, at or in that
 dark place.
 da'e goñ'sa ga'nǎk, I was looking upon his face.
 de geh'nyǎñ'h'gwa noñ, my business, my calling, my vocation,
 the matters which I have charge of.
 de wa'gyañ do'á goñ, it presses upon me, it squeezes me, it
 compresses me.
 dǎ wa'gyañ dah'gwañ dvk, it will lift me up, raise me, elevate
 me, hold me in an elevated position.
 dǎ wa'gyañ dah'gwat, I shall be raised up, &c.
 de ye'chi yas'dǎ ni ak, weep ye for them, i. e. in future.
 dǎ ye'chi yas'dǎ ni ak, ye will weep for them.
 de shes'swas'da has, cry or weep for him, cry or weep before
 him.
 deh'o dǎñ'h'go dvs'oñ, it did not shine, it was not bright or bril-
 liant, glittering, resplendent.

- dā dyo'gwā'nok duk, it will call us again.
 dyu da'do ni, the origin of a thing, the first commencement,
 that from which it sprung.
- de yat'gat hwāh, he did not see thee, he did not call upon or
 meet with thee.
- de'yu dāh'gon doh' it shines upon, it reflects the light, it glit-
 ters, it glistens; (applied frequently to the trees or
 mountains reflecting the light of the rising or setting sun.)
- dyyuh jih'gā weh'sā oh, it is covered with clouds, it is clouded
 over.
- de wa'ga dah'son daik'da nih, it darkens me, makes it dark
 around me, it darkens my mind.
- de wa'ge hat'hes doh, it enlightened my mind, it has made it
 light about me.
- dā yo gwah'ni go'āk hah sih, it will separate us, divide our
 minds, (spoken among ourselves.)
- dwa da'di wis'us, let us agree together, let us resolve, let us
 make a covenant with each other, let us promise among
 ourselves.
- dwa do'nyet hah, our lungs, our breathing apparatus.
- dā ye'gah sā'nīs hāh'syo nyoh, she will be shedding tears,
 weeping.
- de ye'gah sā'nīs hāh'syo nyoh, she is weeping, she is shedding
 tears.
- dā jōt wa da'se ak, it will surround, it will go around or about it
 again.
- dak'ni go'ā yān dah'dāh, make me to understand, explain it to
 me, teach me, instruct me.
- dyyuh sa'was oh, it was begun, it had been begun, it began.
- da wā'nīs hā de'nyon dyēh, the days will be coming one
 after another, at those future successive days.
- dā o'āh sā o nyoh, he will praise him, it will praise him.
- dwa'dā no dah'gwaḥ, our song, our tune, our musical instru-
 ment.
- des she'dwa no'o nyoh'gwaḥ, we give him our thanks.
- de yu'ni dyuh'gwak hah soh, the assembly is divided, the mul-
 titude are separated into two parties.
- de dwa yā'on dāk, let us compare it, let us use a comparison or
 illustration.

LESSON LVII.

des she'dwa nō'ō nyōh gwaak, let us thank him, i. e., continually or habitually, let us go on thanking him.

da'a dī'on dak, that they may have a covenant or treaty of friendship, that they may be on terms of friendly intercourse or correspondence.

de wah'de nyō'gwa oh, it changes, it is in the habit of changing, in the act of changing.

de ya'go gah'sāh dō nyōh, she will be shedding tears, she will be weeping.

da ye'chi aah, bring them, or her.

da ye'chi a'weh duk, bring them along, or bring her along with you.

dā jit hāk, you two talk about it, discuss it.

dā'yu dā'āh gon dak, it will glitter, glisten, or shine brightly.

da'wa dō gut, it may or might pierce through, penetrate.

da wa'dō nyat, it originated, it was that from which it sprang.

de yu dā'āh gon da dyēhs, it is glittering, shining brightly, being brilliant, (implying continuance of the state or action, like the termination 'ing' in English, and also that it is along or round about, or among other things that it is going on.)

dānt'gaat gāh, I will rise or get up again.

dā wā'gyah dō'weh duk, it will judge me, or decide upon my case, or condemn me, or pass sentence upon me.

dā wā'g dāt, it will meet me, it will come upon, befall me, come in my way.

da'di yah'dāh sī'aah, they are standing close together, standing in a crowd.

de ya'go dō'ān jo'nō nih, she needs these things, they need these things, or several things.

de yu dō'ān jo nih, it desires, it needs, it is necessary for it.

dwat gwāh'sāh, our blood.

dwah has'dis hāh, our strength.

de wa'dō gu'thāh, it passes through, it penetrates, it pierces through.

de ga'ō wa'nyuūh, it crosses, it lies crosswise, the things lie crosswise.

de ga nǎ'gwǎs dont, or de ga nǎ'gǒs dont, it has two wings upon it.

de shit', break it in pieces.

de swat'wa ji nyak, increase ye and multiply.

dǎ swat'wa jí'nyak hé'dyieh, or dǎ swat'wa jí'nyak gǒ'on-dyieh, you will be increasing and multiplying.

de ǎ a nant'wa jí'nyak, let them increase and multiply.

djuh dǒh'sga eh, nineteen, or nine over the ten or number of tens mentioned, as, 'de wus'hǎ djuh dǒh'sga eh, twenty-nine, &c.

de'yo gǎ, between.

deh a'yañ da'ak, he was not there, he was not present.

deh a'yañ daak, he was not by the side of, or near by him or it.

da swa da das'hǎak, look out for yourselves, beware.

de wa'as do'ǎas, it was printed, they printed or pressed it.

deh sha'yǎ oh, he does not know how now, (implying that he did before.

de ga'non do'gǎ, between two towns, used also in some cases for the streets of a city, i. e., the space between the two divisions of the town on each side of the street.

dwañ ni'gǒ i yu, we are pleased, satisfied, happy.

deh gañ ni'gǒ i yus'hǎ nǎ geh, pleasure, or satisfaction, or happiness, does not dwell or abound.

deh ga'ñ geh, it does not dwell or abound.

dyu i'wa ni yoh, it is a firm, durable or substantial matter, (spoken of something at a distance.

dǎn dwǎ'oh da'dǒk, it will sound again, it will be blown again.

deh sga't gaañ huh, it is nowhere now, it does not exist now, (implying that it did exist, or was somewhere before.)

deh gǎ'e yǒs, it is not mortal, it does not die.

dǒ'sas dat, rise up again, stand up again.

deh je'gǎñ, she does not see again, or she does not now see; ^b (implying that she did before.)

dǎ ga'neh yuk, it shall or will bruise or jam.

dǎ jak hi'wah sa gwus, we will forgive them.

don'da gwa yañ dǒh no'ok, take us away from, or out of the way of, remove us away.

dwat gǎn'nis us, we meet, we are in the habit of meeting.

LESSON LVIII.

dān dwa'dāh gwa'āh, that month which will be, or that moon,
at or in that future month.

de yu'dis do'ā gōh, it was printed, it was pressed.

da'a dī'yañ do wet, they may or might judge, decide, deliberate
upon.

da'a dī'dus, they might bring to a stand or put a stop to, also,
make to stand up.

dānt geh', I will come back, I will return.

dāch heh', thou wilt return.

dānt heh', he will return.

dā dyāh', she will return.

da gwa'nont, feed us, give us food.

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

dā ya'gwa ya'yak, we will cross the water, (of ourselves.)

dus gāh, near, near to.

dwus'yo nih, let us make, let us create.

de jī'dwa ye'ā ak, let us become similar, let us be alike.

de wa dī'dāh, they fly, flying fowl.

de wān'nont yus'gwi nes, they creep, they crawl, i. e. the
creatures.

da swēn'noh do'ni ak, do ye bear rule over, control, or exer-
cise authority over.

de wān'nan da'wā nyeh, they, (i. e. the creatures,) walk about,
or go from place to place, they are moving around here
and there.

de ga'jit gwā yā'āh, it has a green colour, (spoken principal-
ly of the grass and herbs in the fields.)

dyuh sa'wah gōh, in the beginning, at the commencement.

deh'o do'dyā nāh, it had not grown, it was not grown.

deh'os dā'on dyeh do'ngāh, he had not caused it to rain.

dyo hit'gāh qh, the water came forth from, there was a foun-
tain there,

dyu'do ni, it produced, it was produced from it.

da āh'nya āh, he may or should take charge of the work, or
labour, perform, or attend to the business.

dā'as nyeh', he shall or should keep or take care of.

deh'wi yu, it is not good.
 de shoñ'wa'igoh, he closed up the flesh again.
 dya wän'det gää deh, it is pleasant, delightful or amusing, there.
 deh gääh gwääh gō'gwa, towards the north, northward.
 de yah'hat hes'hä gō, in the light.
 da yu'no dō'on dyiēh, there is a flood, the flood is rising.
 da yus'dā'on dyō'on dyiēh, it is raining, the rain is coming.
 da yu'doh da'on dyiēh, the waves are rolling this way.
 da gyañ'dah set, hide thou me, conceal me.
 da gus'de is, take thou care of me.
 deh dyu'nok dot, there is no opportunity there, there is no
 room there.
 deh sgat'gah wāh, thou hast not given me up, or left me, or let
 me go; thou dost not give me up, or leave me, or let me go.
 dak ni'gō ā'ni yād, confirm thou or strengthen my mind.
 dak ni'gō ā'ni yā'do an dyiēh, do thou be confirming or
 strengthening my mind.
 dak noh ā'weh säh, cover thou my head.
 don da'gwat gah, do thou dismiss us, let us go, or give us up
 again.
 dā gwāñ'nya dook, I will take charge of you, will protect you.
 da gwa'no het, do thou fill us, or fill us up.
 da je'nañh, do thou take, accept, take hold of.
 dā gwa'āh sã'o nyoqh, we will praise thee.
 dya wāñ oh, always, continually.
 de we'nañ shoh, there are differences, different kinds.
 dā sni'eh, you two will die, you two shall die.
 dā ji'swa dye'ak, you shall be alike, you shall or will resemble
 each other.
 de o'nont gah'gwaih'shoh, their eyes were opened.
 do'di nāh'da noh'son doh, they fastened the leaves together.
 dyo gaa'wi, she gave to me.
 dok ni'goh ga'hat huh, it deceived me, it overturned my wisdom.
 de wa'de nyā'h'doh goh, cursed.
 deh ya'de ās'gwañ, they two were not ashamed.
 dāñ sat'haak, thou shalt go, thou wilt go, or walk, or travel.
 de dwa'dah nóqh gwañ, we love one another.
 de ya gwaís'do aas, we print, we press, (spoken of ourselves.)
 deh'dya go dya'e'āh doh, she does not first, or in the first place.

LESSON LVIX.

- dae swa do'än jòs, you may or might wish, desire, or need.
 dän di'swat gat'hwah sek, you will look back from, (i. e. habitually.)
 dän di'swat gat'huñ, you will look back, you will behold or see again from thence.
 deñ dyu'i wah'heñ oh, it did not cause it, it did not take place on account of it:
 deñ o'yän duk, it had not, it did not have it.
 de yuih'hat he'gā ak, let there be light, (implying that light did not previously exist.)
 de yuih'hat hes'oh, there was light.
 de ok'hah so, he divided, he separated.
 de wa'doh da ah, let there be a firmament, or an expanse, or an open space.
 de wah'ne gak'hah sih, let it separate or divide the waters into two divisions.
 de yu'doh da hoh, firmament, expanse, extended space between.
 de yuh'hat he nyok, let there be lights.
 dā yuh'hat he nyoh, let them give light.
 dā yuh'hat hes'dah go'ok, let it enlighten, or give light to or upon.
 de sgya'dwā nan dye'āh, the two languages are alike, the words are similar to each other.
 dweh dah'gwañ, it proceeds from it, the thing which causes or gives rise to it.
 de gáisdo'ā goh, it is pressed, it is printed.
 Do'syo wā, Buffalo. Do'syo wā Ga nòk'da yāh, Buffalo Reservation. Do'syo wā Gāh han'deh, Buffalo Creek.
 dyu dok', less; dyu dok' he ni'wah, the smaller.
 dā swa yah'do wet'hak, you will judge, decide, determine, take into consideration, (i. e., habitually, or from time to time.
 dā kni'khah'soh sek, the two will divide or separate it or them habitually.
 de jī'yah do gā, between you two persons.
 di sai'wah, on thy account.
 dāh sah'dok gwa'ak, thou shalt or wilt sweat, thou shalt or wilt be in a perspiration.

- da swah'dān dih, come on, come forward, start this way, come along.
- dā-āh'nya āh, he shall or will take charge of, work upon, till, (the ground)
- de yu'di sa de'nyo'gwah dōh, it turned, it changed its direction, it kept turning.
- dā shi't, thou shalt or wilt bruise or break in pieces.
- da'she dwa'āh sā o nyo'ok, we may or might praise him, we ought to praise him.
- dwa'h ni go'is ah, let us resolve, let us make up our minds to do so.
- dwa'h ni go āh'g'h, in our minds.
- deh nya di, I am with thee.
- de dya di, I am with thee.
- dāh nya di aak, I will be with thee.
- dā go'yah dah'gwah dah'go ok, I will take thee up, hold thee up, bear thee up with it, I will use it to bear thee up.
- de wah de nyas, it is changeable.
- dah de wah de nyas, it is unchangeable.
- de dwa'di, I am with you, we are together.
- de jah'do wet, do thou consider, decide, judge.
- dā yu'doh ho'ga nya'uk, it will be wretched, there will be misery.
- da'yah do weh thah'go wa, the great Judge.
- dā ja'do gant, you two shall or will contend, come against each other, be opposed to each other.
- dāh gwa'eh, quite, very; (used to denote that the property or quality spoken of exceeds the expectations of the speaker, as:—dāh gwa'eh wi yu, it is better than I thought; dāh-gwa'eh es deh', it is heavier than I expected; dāh gwa'eh we āh, it is quite far, much farther than I supposed; dāh gwa'eh ni ya wāh', I am very thankful; (implying that the obligation of gratitude is now perceived to be much greater than had been anticipated.)
- da'gwa'h has dis'yo'ni, do thou make us strong, impart strength to us.
- da gwa'ye na'wahs, do thou help, aid, assist us.
- deh'shā neh's, they are not now walking about or going around. (implying that they have been heretofore.)

LESSON LX.

- dah'de'je ga'neh, she does not see it, does not look at it, now ;
(implying that she did before.)
- de yō'gwa nyio'da gwah'doh, we have been turned out of,
or have changed our course ; (spoken of ourselves.)
- de yō'gwa dā nont, we hope, we hope for.
- de ya'oh'yak hōh, it hits the mark, it comes to the point.
- da ya goh'ni go'on dō nyōōh, she may have the idea in her
mind, she may be comforted, consoled, have consolation.
- deh sā'e yōōh, thou art not dead.
- deh o'nāh jih, not long ago.
- dya go'nyah gwāh, she vomited up, she puked up, (spoken of
some one at a distance.)
- de yuh'nya ge, two inches, two fingers.
- deh o'jik heh'da gāh'oh, it is not salt ; it is not tinctured with
salt ; fresh ; (applied only to liquids.)
- det ho'di ya'gāh oh, they came out from again, they came out
from where they had gone in.
- deh wa'do dyvs'taħ, it does not produce any thing, desert.
- deh dwa'do nyah'taħ, it produces nothing, desert, (spoken of
a country or place at a distance.) •
- dwa do'nyat haħ, it produces, yields, is in the habit of produ-
cing ; (at a distance.)
- dō'nyon dah, eagle.
- dō'gās o wēh, in truth, really true, positively so, absolutely
certain.
- dā want'wa da sēh, it shall or will surround, go round about,
encompass, encircle, (spoken of things at a distance.)
- dā swa'da dvs'hā āh, you shall, or will, or must beware, look
out for yourselves, be cautious, take care.
- deh sgas'oh daat'ah, not one hand.
- de o'yah da'ga hēh, not innocent, not free from guilt, not ex-
cusable, not unimplicated.
- dā wan'dō gut, it shall or will pass through, pierce through,
penetrate.
- de tho'dyah dāh'doh, he came down again from thence.
- dā'ā nan dāt, they will meet, (spoken principally of persons
meeting each other by the way.)

- da ă'noh dân dih, they start or started to come from thence.
 da yut'găh o'an dyiēh, it was increasing.
 dīs hō'wă nah'să gwăh, he spake back again to him, he answered him.
 dyă gwah'sho, lest, lest perhaps, if it should be so, only if it should be so.
 dănt chăăh'thăh, do thou come up again, thou shalt or wilt come back up again, climb again, ascend again.
 dă'an di yak', they will break through, pass by the mark.
 det gō'yañ dit gă oñ, I brought thee out again from the place.
 dō'sa ga yă'on dăak, it may or might be like it.
 Jăh'să no nyañ găh, thou wilt or shalt bow down.
 deh a go yăh'hiñ oñ, she did not do wrong, did not err, make a mistake.
 de'ye no'oh gwa nyooñ, she swears, takes an oath.
 de she'yañ dah'gwăh, thou shalt take her away from, i. e., from her companion, thou shalt commit adultery with her.
 dă sa'di wa'yăñ dōh'gwa no'ok, or dă sa'di wa'yăñ dōh'gwaak, thou shalt report concerning, testify against, circulate stories about.
 de jī'na geh, you two dwell together.
 de yu'di nah'gais, ox, a creature which has two long slim or slender horns.
 de wăñ nih hwah'soh, lightning, flash of lightning, in contradistinction from chain lightning.
 da gwa'ha has, do thou speak to us or preach to us.
 deh swai'wa neh'aas, you do not sin, are not in the habit of sinning.
 dō'ō'sa ya'gya dye'ak, it may or might be like me.
 dă sgwa'no o'nyoh gwaak, you shall or will thank me, worship me, praise me, i. e., continually, habitually.
 dyu'hos gwă ont shōh'oñ, horned cattle, beeves, animals of the cow kind, kine.
 dăh sek' thou shalt or wilt take up.
 dwah'sa'wah gwañ, the beginning, the commencement, the origin.
 Dya'on de găh, Pittsburg, Pa.
 de ya'go no'oh gwa nyoh, she swore, she took an oath, she testified under oath.

LESSON LXI.

- dā snó'oh gwa nyó'oh, thou shalt or wilt swear, take an oath,
or testify under oath.
- de'ó non dah'son dai góh, they are in darkness.
- de'ó di gwe'nyó, they could not.
- deh thó'di gwe nyó'h, again they could not, (implying that they
have failed before, and have now failed again also.)
- deh ja'ó nis'heli'oh, it was not long afterwards.
- de ye'is do'áas, she is a printer, she prints or presses.
- deh j's daat'ah, not one drop.
- dya we'gá'oh, at the forks or junction of a smaller stream
with a larger one; (at a distance.)
- dya'wán da do'gá'h do'ná'h, at or on the Sabbath that was past.
O yah' dya wán da do'gá'h do'ná'h, Sabbath before last, a
week ago last Sabbath.
- de yon'dá nò nyó'h'gwa'h, that which is used for or in giving
thanks; that for or on account of which thanks are given.
- dwat há'i neh, we are travelling; we are making a journey.
- dwa'wa ye is, let us do the thing, let us be faithful, do right.
- dwa'h ni go is so'ok, let us be patient, be long minded.
- dán dwa'h's'aa'h, let us accomplish, if we shall succeed in ac-
complishing.
- deh swel's', it is not now going about or passing along, (im-
plying that it was before.)
- dā wah'de nyo'gufi, it will be changing.
- da'yus'no wá dyi'eh, it is hastening towards us, coming swiftly.
- da'ya gwa dí'ak, we may or might be or remain together, it
may or might remain with us; (of ourselves.)
- dwa has'des há'dah góh, our strength, the source of our
strength.
- dyu'hat hís'dah'goh, it is the source of light.
- deh sah'dyuh's, you are not afraid.
- dae'ja do gént, you two may meet in opposition to each other,
may come into conflict with each other, may be over a-
gainst each other.
- des she swa'áh sã o nyó'oh, praise ye him.
- deh eh'ses ha'nis, thou dost not fear him.
- dán dyiuh'syo nént, it will fail, it will fail again, fall short of.

- dǎ she dwa'ǎh sǎ'q nyooh, we will praise him, let us praise him, i. e., in future.
- de gwa'ǎh sǎ'q nyo'neh, we are going on with the business of praising thee, we are now engaged in the act of praising thee.
- da yuh'sa wa dyiěh, it began there and is coming this way ; it is coming on from stage to stage, or the things are coming on one after another.
- dyu de'gas, it burns, it is combustible.
- dyiuh dai'yās, it is hot, it is ardent, (i. e. it is in the habit of being so.)
- dǎ ja'da deh'swa'ǎh sek, you two shall or will hate one another, (i. e., habitually, or continually.)
- dyus ah'doh, it exerted itself to the utmost, it used itself up, it did all that could be done, it exhausted itself, it is all used up.
- dǎn dyont gǎh, she will rise, she will stand up, she will rise again.
- de eh', he did not think, he had not the purpose or intention.
- dyu nan'deh sǎn'đoh, they have their nest there.
- dyu nan'deh sǎn'đo nyoh, they have their nests there.
- de'yq gwa dya'nih'đoh, we strive earnestly, we are terrified, we exert ourselves under the influence of fear.
- dyo gwa deh'has do nyoh, we exert ourselves to the utmost, time after time.
- des ho di'wah sǎ'gwah seh, he has forgiven them.
- det hót'gǎ'oh, he rose again.
- dǎ jǒ'gwak hah'sih, it will separate us, it will make a division amongst us.
- deh gaat'gaañ, neither, not either.
- de yo'gi waih'da nih, she opposes or hinders me.
- de yu'di yǎh'hih'đoh, hindrance, difficulty ; it hinders, it obstructs.
- daa'gyah dǎh'ni go hās, he does not forget me.
- de sho gwais'do ǎ'gih, he prints or presses for us.
- đoh'q gwa gwe'nyo, we are not able, we cannot.
- deh ò'ah doqh, it will not exceed, surpass, go by or beyond.
- deh sga'wis da na geh, money does not abound now ; it is not plenty now ; (implying that it was once.)

LESSON LXII.

da'wa dis'do äk sek, they may, might, or should, be printed or pressed successively, in order.

da gais'do äk sek, it may, might, or should, be printed or pressed successively, in order.

da'a dis'do aas, the printers, they who press.

de a'di wä'nān de nyos, they who translate or interpret.

de o'nān dyä'nō nih, they do not do the fair thing, they do not do their best, they were not particular enough, did not do it justice.

dah'do'dik hah sooh, they do not divide or parcel out.

da'yok hi'yañ do'weh da'ni ak, they may or might not give us, bestow upon us gratuitously, take our case into consideration habitually.

da'di wä'nāñ sā'gwah sek, they may or might not answer or return the word, or prepare the copy, or make the transcript.

dä'yo dis'do ä'gō on dyieñ, it will be printed from time to time, the work of printing or pressing will be going on.

dä wan'dis do'äk sek, it will be printed or pressed in order, one after another, continually.

da'wa dis'do aak, it may, might, could, would, or should, be printed or pressed.

dä yō gwai'wah jā dyieñ, we will be pushing the business forward, crowding it along.

deñ o di wah'dān dyō, it does not make progress, they are not going on with it.

deñ o'nāñ jih'shō, just a little while ago.

de yiu'h'hat he'nāñ, it was light, the light that was.

dä yon'jah'is, or dä yu'ān jah'is, it will jostle the earth, it will strike against the earth, it will come in collision with the earth.

deñ'o i'wä jōh, it is not broken, or, it was not broken, or injured, or spoiled.

dah'de yu dyä'nyōñ, it did not touch them; they remain untouched.

dwah'dān dyōs, it proceeds from, it is in the habit of starting from, (of itself, spontaneously.)

- deh tga ye ih, it is not right, it is not perfect.
 de yuh'de nyq'on dyiehs, it is habitually or continually, changing.
- de q'wa yah'do wet hak, she or they have tried him, judged, him, decided upon his cause.
- de ni'yus he, two men, two persons.
- dah'de yu di'o gwah, it has not been promulgated, it is not spread abroad.
- de gais'do a'go nah, it was printed, it has been printed or pressed.
- de o'yah hi'h'oh, he did not err, did not do wrong, did not make a mistake.
- da ya'an jon daat, there was an earthquake there, the earth trembled and shook there.
- de jon'dek ha'h'sos they separate, she separates again, (applied principally to the parting of companions, and the breaking up of matrimonial connexions.)
- da ya'gya do'gant, we two will be opposed to each other, come against each other, (spoken of ourselves.)
- de yo'gwah ni'go an doh, she or it shall cheer us, comfort us, make our minds easy.
- dwak noh'sot, my house, (spoken while the person is at a distance from it.)
- dwak nok'da yah, my opportunity, my bed, my room, my kingdom, (spoken at a distance from it.)
- da'wa de'yah hit, it may, might, could, would, or should, hinder, prevent.)
- di swai'wa ye'sdoh, ye who are perfect, ye righteous, ye saints.
- da swet, come ye this way.
- da sah'ni go a'ge'aak, thou wilt doubt.
- deh swa'wah, it is not yours.
- dah sahs'dan daak, thou wilt delay, stand still, procrastinate, defer, put off.
- de eh'sa no'nyah gah, bow or stoop low before him, bow unto him.
- do'sa ya gwa'sdo aak, we print or press it (spoken of ourselves.)
- de dyu dis'do a'go nah, it was printed before.
- de ah'is do'aas, he who is in the habit of printing or pressing.

LESSON LXIII.

de ga'h'dā dōh, fort, breast-work, entrenchment.

de ga yā'on dāāh gōh, parable, comparison, illustration.

da yu ya gāh'ō an dyiēh, it is coming out from thence.

do'dyah da hāh, it is girt around him.

de o'di hat heh, they are enlightened, they are civilized.

de ya'go hat'heh da nih, civilization, she is habitually enlightened.

da'h'de'yuh ni'go ā ge, there is no doubt, there are not two minds, or opinions.

dyeh ni'go ā yeih, regular, right minded.

de ga'os hā dōh, there is a box standing around ; (applied sometimes to the pulpit in a meeting-house.)

dyu ya gāh'ōh, it has proceeded or come forth from thence.

de ya'go hat heh, she is enlightened, civilized.

da yiu' i wus' yu nyā dyiēh, it has been coming on or making progress this way, in accomplishing, fixing, arranging, the business or matter ; it has been producing the result from that time forward until now.

de ga'hat heh'da nih, that which enlightens ; civilization.

de yō gwais'do ā gōh, we have printed, (spoken of ourselves.)

dyō'gwah'saah, we have commenced.

de yu'di yāh hih da'no on dyies, difficulties or hindrances were or have been continually in the way.

de o' i wa yeis'dōh, an unrighteous man.

dā sho' i wah sā gwus, he will forgive him.

dān dwa'dye ēnt, it will be first, it will commence.

de yiu'yah do'weh dōh, it is to be decided, it is under consideration.

da wa dye'ēnt, it has commenced.

da' i wa'it ha'h, he is trying to break or destroy it.

da'h de yō'wā'is yōh, the vessels were not wrecked.

de wa'dyes dōh, some, a few, a part ; mixed or mingled together with.

da gai o nih, it was on account of, therefore it was.

da gāh'hon da'dyiēh, along the creek on this side of it.

do'dih gwah' an unknown but large quantity ; how many ; a great many ; how many soever ; ever so many, or much.

de yu'do gwāh, it is scattered, dispersed, spread abroad, diffused.
 deh gai wa'ni yāt hok, it was not insured.
 deh a'go gwe nyo, she cannot, she is not able.
 da'ye dat, she may or might stand up.
 da'se'nyet, do thou send.
 don da'swah get, return ye.
 da swah'si ak, do you be standing up.
 dwa'yaas, we call it.
 dā ye'ya nis'hāit, she will break the law.
 deh joh'ni go'i yòt, there is no pleasure now.
 de dyé'gah sāihis, she is weeping, her tears are flowing.
 deh sga'h'has dīs'hād, there is no strength now.
 do'da wā'nye nāh, he went about.
 da yu'i wa'h'het, it caused it to be so.
 dā gait' it will break it in pieces.
 da o'noh do'on dyiēh, he is controlling.
 deh dwān'noh do'oh, it has no control no authority.
 deh jī'dwa has dīs'hād, we have no strength now.
 dwa da'dat gah, let us give ourselves up.
 deh she gā'h'seēh, thou hast not despised them.
 des hé'ya'h dah'gwak, do thou take her up.
 de yú i sgwat, it is slippery.
 deh se'gāh jih, thou art not old.
 dānt chat'heh dā'ō ek, thou wilt be gathered to the dust, covered
 with earth.
 dā yāh nya don'dyiēh sek, he will be preserving or taking care
 of thee.
 dyon da'deh sa'doh gwah, the grave.
 de yo gwah sai'ya'h da nih, it hastens us.
 dā she'dwa do'his'ho doos, let us kneel before him.
 de a'gah gwe goh, he is blind.
 de a'di ga'ne, they see.
 det huh'sēnt hwāh, he cried, called aloud.
 da ga'on doh, ask thou of me.
 don da'ge gah'gwaih'sih, open thou mine eyes, again.
 de a'di gah'gwe goh, they are blind.
 deh dwa nā geh'ō weh, we do not permanently dwell.
 de yo'gwah nyuh'syooh, they have torn it from us.
 dwa nāk'dih saak sek, let us seek a dwelling-place.

LESSON LXIV.

dǎ jō gwaí'on dak, let us have fellowship, communion, or partnership with him.

de ye'i wa'ga neh, she is looking at, taking notice of.

de o'ga dyañ'da dōh, my disciples, they who have been with me.

dwat ha'i neh, we are travelling.

dwañ'ni gō'ā has dek, let us be of a strong mind.

dyont gēn'nīs at'hañ, where they meet; (at a distance.)

dēnt khé'yak dat, I will bring her back, cause her to return.

da on'da ā net, that they may come back.

da gat'gat huh, look thou upon me.

da gwaí'gat huh, look thou upon us.

de o dyéet hañ, they do not awake, it does not awake them.

deñ ja'gō heñ, she does not live now.

deñ sgwa gāh, thou dost not see us.

da'gwus dā ni'ak, we might weep for thee.

deñ ju'nak deñ, it is not painful now.

dañ'dé'yu ha'gwēn dās, there are no gaps, vacancies; (implying that there might be but that there are not.)

de yu'dyañ gōh, it is broken.

de gaih'dōh, bruised in pieces, cut up fine.

daa'yah son dvk, he was crucified.

de wa'do guh, let it be promulgated.

da gi'ye nā wāñs, do thou help us two.

dyiut haañ, it sounds, it makes a noise with its voice.

deh o gwa deh'sañ hōh, we are not ready.

de o'di nos'da dōh, they were not unwilling to part with, were not covetous of.

de e'ya'on dōs oñ, I did not ask him.

dwa gīs'ah dōh, I used it all, I took it all away.

det ha'ga wii, he gave to me again.

deñ shō'dōh seh, he was exhausted, he had no strength left.

da e'yah da'ges guh, I raised him up.

da yus'go weh'do on dyiēñ, there was a hurricane coming on this way.

dyot gwāñ'saiñ'syoōh, the blood is flowing in many spots or places.

de yv̄k'hi ga'nāh jī wāh, they look closely upon us, criticise us.
 deh a'ga dyāh'sā o nyoh, I had not dressed it, or bound it up,
 or applied healing things to it, i. e. in many places.
 de dwa'ga doh oh, I was healed, I recovered there or then.
 de e'āh sā o nyoh, I praised him, I honoured him.
 deh sgeh'has dek, I had no more strength then.
 deh sa'de ās'gwañ, thou wast not or hast not been ashamed.
 da gō'want has, show thou to me.
 dak ni go o'ni aak, teach me.
 dāk dat, I shall or will stand there.
 da gyañ'da wā'ēnt, take thou me over, or take me on the other
 side.
 don'de dwat gīs'guñ, we may or might raise our heads again,
 (as when one lying down rises and sits up.)
 dō'sa yō'gwvs nyieh, it may take care or charge of us again.
 dyu on'dah oh, it was poured upon.
 des ho wa'āh sā o nyoh, they praise him again.
 da e'sah gwañ'do ok, do thou raise or lift it up.
 di sai'wa ye'sdoh, thou art righteous, thou who art righteous.
 da jī'wa'ni yāāt, do thou confirm it.
 de wa'gya nis'hāih'doh, I had broken the law.
 de e'ga ne, I see him, I fix my eyes upon him.
 de ya'gwa'dā'no o nyoh, let us thank.
 da joh', do thou come in.
 da sah'sēnt, do thou send down, make to fall, cause to come
 down.
 da gwa yohs, come to us, visit us.
 dā'nō heek, they two shall live.
 dā o wa yah'son dvk, where they hung him upon the cross.
 det ha'yah son dvk, where he hung upon the cross.
 dō'sa gō'i wañ'sā gwvs, I forgive thee.
 da gi'o nyāh, do thou teach me.
 da gvs'hāāh'gwāh, do thou remind me.
 deh knā'yeh, let me not be proud.
 deh geh'has des'hāād, I have no strength in me.
 da goh, give thou to me.
 deh sa ga yāh'ooh, thou art not willing, dost not agree to.
 da gwvs'de is, do thou keep us.
 de e'ji wāih dāh, do thou destroy the business or matter.

LESSON LXV.

- deh o'doh'e sah, he was unthankful, discontented.
 de o'gah sah nis hah'syoh, he was shedding tears, he was weeping.
- doh sa o'wah sah gwus, he forgave him again.
 do sa e'wah sah gwus, I forgive him again.
 dent sgwa' nak heh, thou art about to call us again.
 deh o'gwah sah'seh, we are not sorry.
 de dwa'ye nah, let us take hold of.
 de juh'de nyo'on dyieh, it is changing again.
 dis ha'i wah'sa gwus, he forgives the matter.
 da o'gah nya'dook, it will keep me, protect me.
 da'o nan deh'sa dooh, they will stand around about.
 da sga'it, it will break it up again, it will be broken up again.
 da geh'sa o'nyo ok, I will praise it.
 dwa gy'o ya gas'oh, I was then in torment, in misery; I was then suffering extremely.
- dwah son'da dek, that past night or evening.
 de o'non do'gah do'noh, they were against him, they were opposed to him.
- de o'ah gwah'gwh, he took bread.
 de o'yah goh, he broke it in two.
 di swai'wah, on your account.
 daa'go yah'nya doh, may he protect them.
 da gat'hon dek, do thou hear me, listen to me.
 da swah'de nih, it shall or will be changed.
 de swa'ga do'ahn jo nih, I desire now, (implying that before I did not.)
- de ah nan dah'no'oh gwh, they love one another.
 deh gan'ni non'dok hak, I did not feel it, I did not perceive, was not sensible of it.
- deh a'ge ga, I did not see.
 dah'do wak ni'go ah'ge noh, I had then no doubt.
 da gy'o het, do thou make us to live, save us.
 deh ak'hi yan de is, strangers, they whom we do not know.
 deh eh'ni go i yu, she has a bad disposition.
 de she'ya do gwat, scatter them.
 dah ch'noh do'ok, do thou controul, rule over.

deh jon'dat he'wat hañ, she does not repent.
 da gyañ da goe'wah'jih, do thou thoroughly cleanse me.
 deh ga'dã no wënt hañ, I do not deny, or disbelieve.
 dyo heh'goh, our living, that by which we live.
 dwa gyo, I came, I have come.
 dyo gwa'yoh dah'goh, that which caused us to come in ; we
 came here or there the same day.
 dvs'he yã noh'do os, do thou control her or them.
 dis swa'di o gwat, spread ye it abroad, e. g., the news, scatter ye.
 de ju'hat heh, it is light again.
 de ah'nya do'on dyieñis, he protects it, takes care of it.
 da geh'has dis'yo nih, give me strength, make me powerful.
 de swa'gah sã nis hãñ'syoh, ye weep, shed tears.
 deh dwañ'has deh, we are not strong.
 de ya'gus ge'e yoh, she is weary, she is tired.
 dã dwa'dã no'nyooh, we will give thanks.
 dwañ ni'go ã goh, in our minds.
 da wãn do dãñ, dawn ; daylight is coming.
 daa'geh nyaah, he may or might preserve me, take care or
 charge of me, he may be discussing my case.
 de o'yo nah, he had not come, had not entered.
 dã ã nan di'nah, they were together.
 dyo gweh'o weh, we Indians, (spoken among ourselves.)
 di dwaat'gah'sho, we just give it up ; (just in the sense of on-
 ly, merely.)
 da'ã non da deh'swa'ãñ sek, they may or might hate themselves,
 or each other.
 da'ã non da'da de'at, they may or might shame themselves or
 each other.
 de'ã non dã'non de, they are brethren.
 deh a'go da'ni dã'oh, she is not kind, merciful.
 da gwañ'ni go'i yus, do thou make us happy.
 de sno'nyo, do thou thank.
 do nã gye, what shall I do ?
 dã yes'gã eh, she will be weary or tired.
 don da'gwãn dã, pity us.
 dã gyañ'do e thak, I will consider, judge.
 dwa no'oh gwak, that which we loved.
 dek ni' de wãñ'nyah eh, two hundred, (200.)

- de yu'dyah̄ khoh̄, it is broken.
 de ya'guh̄ gwah'dō ok, let her take it up, lift it up, extol it.
 de'ō wā'āh̄ sã'ō guh̄, she dishonours him, deprives him of his
 honour or glory.
 de yu'non do'gãh̄ doh, the two things come against each other,
 are opposite, are opposed to each other.
 de yu'dã nõ'ya nih'doh, it is dreadful, terrible.
 de'ã non dah'ni go'ãh̄, they are not expecting, not looking
 out for.
 dye aas', she carries it along, or is in the habit of carrying it.
 de yiu'ã deh̄, valley.
 dã ja'dãt', you two will meet.
 de gã'wis'da oh, birch.
 da yuh'dãn dyo'on dyiẽh̄, it is coming this way.
 deh̄ sho'gwah'ni go'ã gat hañ, he does not guide, direct, or in-
 cline our minds.
 deh̄ sho'gwaĩ wis ah'seeh, he did not promise us, or he did not
 command us ; or, he did not make a covenant with us.
 de ga'ãh̄ sã o nyoh̄, glories, honours, praises.
 dwa gyah'da di'ãnt hwus, it draws me, it pulls me along.
 dwa gyah'dit gãs, it casts me out, it turns me away.
 di sa'ya doh, thou didst write it there, or from thence.
 dwa gah'saah̄, I began, I began there.

GRAMMATICAL VARIATIONS.

LESSON LXVI.

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

I. Variations in Number.

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

gwěn nīs’shōh, or gwěn nīs’shōh oh, pence.

sga gwěn’ nīs hāād or sga gwěn’ nīs hāāt, one penny, from ‘skat,’ one, and ‘o gwěn nīs hāh,’ (obsolete), the matter or material of the penny. [Analogy would require us to write ‘sgat,’ one, instead of ‘skat;’ or else to say, ‘ska gwěn’ nīs-hāād’ instead of ‘sga gwěn’ nīs hāād’ ; but ‘g’ and ‘k’ are often interchanged by the Indians, and so also are ‘d’ and ‘t,’ and perhaps a few other letters : and therefore

it will be our object to get the pronunciation in most common use among the people.]

de ga'gwěn nīs'hă ge,	two pennies.
săh' ni ga'gwěn nīs'hă ge,	three pennies.
ge ih' ni ga'gwěn nīs'hă ge,	four pennies, (and so on for all higher numbers.)

o góos hăh.	the pound weight.
o góos hăh shoĥ,	pound weights.
sga góos hăäd,	one pound.
de ga'góos hă ge,	two pounds.
săh ni ga'góos hă ge,	three pounds, &c.

wă nīs'hăh,	day.	
wă nīs'hăh shoĥ, or, wă nīs'hăh shoĥ'oh,	days.	
swă nīs'hăäd,	one day.	
de wă nīs'hă ge,	two days.	
săh ni wă nīs'hă ge,	three days, &c.	

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

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

oh'nyaĥ,	finger.
oh'nyaĥ shoĥ (or—shoĥ'oh),	fingers.
júoh nyaat,	one finger.
de oh'nya ge,	two fingers.
săh ne yuh'nya ge,	three fingers.

Note.—It appears to be a pretty general rule, as in the last two examples to begin the distributive singular with 'j,' instead of 'sk' or 'sg,' in those words which commence with 'o.'

Compounds of 'ga deḥ' form their plural by adding 'nyoḥ,'
as,

wā nīs'hā deḥ,
wā nīs'hā de'nyoḥ,

day,
days.

o non'da deḥ,
o non'da de'nyoḥ,

hill or mountain,
hills or mountains.

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

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

go wa nāḥ,

a di go wa nās,
na di go wa nās,
ha di go wa nās,
hah sã'nō wa nāḥ,

something great (or simply, great.)
great ones, chiefs.
the great ones, chiefs.
they are great ones, chiefs.
chief, (i. e., he who has a great name, from
'gah'sã nāḥ,' name,
and 'go wa nāḥ,' great.
they are chiefs, they have great names.

ha dih'sã nō wa nās,

[The 's' at the end, is also a sign of the plural, but it is frequently used in words which do not take on this prefix.]

ha yah'da deḥ,	he, him.
ha di'yah da deḥ,	they, them.

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

os'oh'dah,	hand,
os'oh'dah gēh,	at or on the hand,
os'oh'dah gēh shoh,	at or on the hands.

This last form is however generally spoken 'os'oh'-dah gīs'hoh.'

os'oh'da deḥ,	hand,
os'oh'da de nyoh,	hands, (see note on 'ga-deḥ,' below.)

Recapitulation of the Variations of Number.

o soh'dah,	hand,
ju soh'daat,	one hand, (Sometimes, though rarely, 'sgas-oh'daat.)
de yus'oh da ge,	two hands,
sāh ni yus'oh da ge,	three hands, &c.

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

os'oh'dah'shoh, (or—shoh'oh),	hands.
os'oh'dah gēh,	at or on the hand.
os'oh'dah gīs'hoh,	at or on the hands.
os'oh'da deḥ,	the hand is there.
os'oh'da de nyoh,	the hands are there.

Note.—It is very difficult to define in English the precise meaning of 'ga deḥ' and its compounds. The true

idea can only be acquired by use. There being nothing in the notions of White people exactly corresponding with it. It implies the idea of existence, occupying space or extent, being an object of sense or perception; thus, we say,

o yah'dah,
ha yah'da deh,

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

ǎ ga yěnt ha yah'da deh,

it will strike him, (i. e. it
will strike where his body
is occupying space; is be-
ing in existence as a per-
ceptible object.

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

gah ǎ'yǎh,
gah ǎn deh,

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

o non'dah,
o non'da deh,

the mountain exists, rising
&c.

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

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

wǎ nis'hǎ deh,

day.

wǎ nǐs'hǎ de nyōh,
 oĥ hǎh'syoĥ,
 oĥ hǎh'syo nyōh,

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

The prefix 'haĥ de,' is also used as a sort of distributive, but definitely including all the class spoken of in the distribution, as,

haĥ'de wǎ nǐs'hǎ ge,

every day, i. e. all the
 days, one by one, succes-
 sively.

haĥ'de yo gweĥ'da ge,

every person, i. e. all the
 persons one by one, or one
 after another.

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

haĥ'de wǎ nǐs'hǎ ǎh,

half a day, or at the middle
 of the day.

haĥ'de ga wís'da ǎh,

half a cup full, &c.

Some words form the plural by adding 's' or 'ĥs' to the singular, as,

wi yu,
 ne wi yuĥs,

good.
 the good things,

ho gweĥ'di yu,
 hǎ nǒ'gweĥ'di yuĥs,

he is a good man.
 they are good men:

go wa'nǎh,
 go wa'nǎs,

great.
 great things.

Sometimes the 's' is inserted between the parts of the word, in

the same manner as the parts of words are interfixed where two or more words are compounded together, as,

ni waḥ'aah,	little,
ni waḥs'aah,	little things.

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

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

II. Variations in Gender.

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

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

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

The Neuter gender is applied to those things and those only, which are destitute of animal life.

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

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

Examples.

O'gweh, human being, person ; (applied also to the beings of other worlds.)

ho'gweh, he is a man.

ya go'gweh, she is a woman.

ha ji'noh, he is a man, he is manlike.

ye ji'noh, she is a man, i. e., a masculine woman ; but in composition with other words, 'ye ji'noh' often denotes simply the sex without regard to the character of masculinity.

ye'oh, woman, she is a woman ; (probably a contraction of 'ye ji'noh.')

ga ji'noh, male animal ; (applied to beast, bird, fish, insect, of every description.)

ge'oh, female animal, of whatever sort.

de l'ji noh, two males.

de gi'ji noh, two masculine women.

ha di'ji noh, three or more men.

wa dǐjǐnoh, three or more masculine women.

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

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

sha yah’daad, one man.

je yah’daad, one woman.

sga yah’daad, one animal; from ‘oyah’daah,’ body, and ‘skat,’ one. But the vowel in the first syllable of the masculine and animal forms, is very often pronounced as if written ‘shai,’ or ‘sgai.’

de ǐyvs he, or de nǐyvs he, two men.

de gǐyvs he, two women.

de gai’yvs he, two animals. But ‘de gǐyvs he’ is not unfrequently applied to animals, especially by the younger Indians.

ni wah’aah, little thing.

ni yāh’aah, little boy, (or man.)

ni ya’gah’áah, little girl.

ni a’gah’áah, little creature.

ni wvs’aah, little things.

ni ǎna’hs’áah, little folks, (masculine.)

ni wǎna’hs’áah, little folks, (feminine and animal.)

hak sah’aah, male child, boy.

yik sah'áah, girl,
 de ik'sah áah, two boys.
 de g'ik'sah áah two girls.
 ha dik'sah shoh'oh, boys; (more than two.)
 wa dik'sah shoh'oh, girls; (more than two.)

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

ot wus'áah, one little one; (applied to the young of animals.)
 o dit'was shoh'oh, little ones, (three or more.)

It has been remarked that some words commencing with 'o' form the distributive singular by prefixing 'j' instead of 'sg,' and suffixing 'd' or 't;' as,

oh ne'yah, bone.
 juh ne'yaat, one bone.

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

III. Variations of Person.

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

o'gweh, man, person, being.
 go'gweh, I am a man, person, &c. ; or perhaps better, I, who am a man, &c.
 so'gweh, thou man, &c.
 ho'gweh, he, the man, or he is a man, &c.
 ya go'gweh, she, the person, the woman, &c.
 deh ha'ogweh, we two persons; (speaking together)
 de yak'no'gweh, we two persons, (speaking to another.)

dēs nō gweh, you two persons.
 dee nō gweh, they two persons, (masculine.)
 de kņō gweh, they two persons, (feminine.)
 dyō gweh, we persons, (more than two, speaking together.)
 a gyō gweh, 'we persons, (speaking to another.)
 jō gweh, you people, or persons.
 nā nō gweh, or hā nō gweh, they people, or persons; masculine.
 wā nō gweh, they people, or persons; feminine.

So also in compound words; as,

ō gweh, person.
 ō gweh dah, person, regarded as substance, or matter; the material, so to speak, of personal existence; and applicable to character, when compounded with words denoting character.
 ō gweh di yu, good person; ('ō gweh dah,' and 'wi'yu,' good.)
 gō gweh di yu, I am a good person.
 sō gweh di yu, thou art a good person.
 hō gweh di yu, he is a good person.
 ya gō gweh di yu, she is a good person.
 deh hņō gweh di yu, we two are good persons; (speaking together.)
 de yak nō gweh di yu, we two are good persons; (speaking to others.)
 dēs snō gweh di yu, you two are good persons.
 dee nō gweh di yu, they two are good men.
 de kņō gweh di yu, they two are good women.
 dyō gweh di yu, we are good people; (speaking together.)
 But this form is nearly obsolete, the following word being substituted in its place.)
 a gyō gweh di yu, we are good people, (speaking to others, and often, also, used instead of the preceding word.)
 jō gweh di yu, you are good people.
 nā nō gweh di yu, and hā nō gweh di yu, they are good people; masculine.
 wā nō gweh di yu, they are good people; feminine.

In translating Indian into English the verb may be omitted in all these cases, if the construction of the English demands it.

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

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

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

- gis oh'dah geh, at or on my hand,
 sis oh'dah geh, at or on thy hand, &c.

- gis oh'da deh, my hand appears,
 sis oh'da deh, thy hand appears, &c.

- gis oh'dah shoh, (or—'shoh'oh,') my hands.

sis oh' dah shoh, &c., thy hands, &c.

gis oh'di yu, my good hand,
sis oh'di yu, thy good hand, &c.

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

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

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

hah'nih, my father ; (speaking of him.)
hah'nii', my father ; (speaking to him.)
gah'nih, I am thy father ; or, I, thy father ; (but this word is used by some in directly the opposite sense ; as, thou, my father.)

yah'nih, thy father.
hoh'nih, his or her father.
oh'nih, its father.

she dih'nih, our father ; dual ; (speaking together.)
sha gih'nih, our father ; dual ; (speaking to others.)
she jih'nih, your father ; dual.
no wah'nih, their father ; both dual and plural.
shodwah'nih, our father ; plural ; (speaking among ourselves.)

sha'gwah'nih, our father ; (speaking to others.)
gwah'niih', our father ; (speaking to him.)
she swah'nih, your father.
go dih'nih, their father ; feminine ; (i. e., they females.)
sha go'dih'nih, his fathers, or he, their father.
ho wan'dih'nih, their father.
ho dih'nih, their father.
o dih'nih, their father ; animal, dual, and plural.
ak hih'nih, our fathers ; plural.

e thi'h'nih, our fathers ; dual.
 e chi'h'nih, your fathers ; plural.
 ga'hi nis'hã'hi, fathership, the parental relation.
 on da'de'h nih, father.

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

heh'sha a wak, thy son.
 she'a wak, thy daughter.
 ya'a wak, thou art his son.
 no'a wak, his son.
 sha go'a wak, his daughter.
 no wa'wak, her son.
 go'a wak, her daughter.
 o'a wak, its son or daughter.
 she di'a wak, our son ; dual ; (speaking among ourselves.)
 sa gi'a wak, our son ; dual ; (speaking to others.)
 she ji'a wak, your son ; dual.
 ak hi'a wak, our daughter ; dual, and plural ; (speaking of her to others.)
 gi'a wak, our son or daughter ; dual vocative.
 e thi'a wak, our daughter ; dual and plural ; (speaking together of her.)
 e chi'a wak, your daughter ; dual.
 she dwa'a wak, our son ; plural ; (speaking together.)
 sha gwa'a wak, our son ; (speaking to others.)
 she swa'a wak, your son ; plural.
 go di'a wak, their daughter ; feminine.
 sha go'di a wak, their daughter ; masculine, dual, and plural.
 ho wan'di a wak, her sons.
 yon dat'ha wak, or, non dat'ha wak, daughter.
 ya dat'ha wak, father and son, or father and daughter, or, mother and son ; (spoken of together.)
 gya dat'ha wak, mother and daughter ; (spoken of together.)

ja dat'ha wak, your daughter or son ; dual.
 qk hi'a wak, she is our mother ; (i. e., we, (dual and plural,) are her children ; speaking to others.)

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

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

noh'yãh, my mother, (speaking of her.)
 noh'yãh', my mother, (speaking to her.)
 sa noh'ãh, thy mother.
 ho noh'ãh, his mother.
 go noh'ãh, her mother.
 o noh'ãh, its mother.

e thi'noh'ãh, our, (dual and plural,) mother ; (together.)
 ak hi'noh'ãh, our, (dual and plural,) mother ; (of her.)
 khi'noh'ãh', our, (dual and plural,) mother ; speaking to her.
 qk hi'noh'ãh, she is our daughter ; i. e., we, (dual and plural,) are her mothers ; (speaking to others.)
 e chi'noh'ãh, your, (dual and plural,) mother.
 sha'go di'noh'ãh, their, (masculine, dual and plural,) mother.
 go di'noh'ãh, their, (feminine, dual and plural,) mother.
 yon dah'noh'ãh, mother, or mothership.
 ak noh'ãh shoh, my mothers.
 sa noh'ãh shoh, thy mothers.
 ho noh'ãh shoh, his mothers ; &c.

heh'gãh, my younger brother, (speaking of him.)

- hãh gãh', my younger brother, (speaking to him.)
 keh'gãh, my younger sister, (speaking of her.)
 keh gãh', my younger sister ; (speaking to her.)
 seh'gãh, thy younger sister.
 he'seh gãh, thy younger brother.
 hoñ gãh, his younger brother.
 ho wah'gãh, her, (and, not unfrequently, their, dual and plural,) younger brother.
 sha goh'gãh, his younger sister.
 she dih'gãh, our, (dual,) younger brother ; (speaking together of him.)
 sha giñ'gãh, our, (dual,) younger brother ; (speaking to others.)
 e thih'gãh, our, (dual and plural,) younger sister ; (speaking together of her.)
 a khiñ'gãh, our, (dual and plural,) younger sister ; (speaking to others.)
 khiñ gãh', our, (dual and plural,) younger sister ; (speaking to her.)
 ok hiñ'gãh, our, (dual and plural,) older sister ; (i. e., we are her younger sisters ; speaking to others.)
 she jih'gãh, your, (dual,) younger brother.
 giñ'gãh', our, (dual, and vocative,) younger brother and sister.
 goh'gãh, her younger sister.
 e chiñ'gãh, your, (dual and plural,) younger sister.
 ho wan'dih'gãh, their, (dual and plural,) younger brother.
 she dwañ'gãh, our, (plural,) younger brother ; (speaking together of him.)
 sha gwañ'gãh, our, (plural,) younger brother ; (speaking to others of him.)
 she swañ'gãh, your, (plural,) younger brother.
 yon deh'gãh, brother or sister.
 yon da'deh'gãh, the relationship of the younger brother or sister.
 gya deh'gãh, they two younger sisters.
 ya deh'gãh, they two younger brothers.
 ja deh'gãh, you two younger brothers or sisters.
 swa deh'gãh, you younger brothers or sisters ; (plural.)
 oñ'gãh, its younger brother or sister.

hă non'deh găăh, they, (plural,) younger brothers.
wă non'deh găăh, they, (plural,) younger sisters.

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

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

sah sòt, thy grandmother.
 hoh'sòt, his grandfather or mother.
 oh'sòt, her or its grandfather or mother.

she dih'sòt, our, (dual,) grandfather ;(speaking together.)
 sha gih'sòt, our, (dual,) grandfather ; (speaking to others.)
 gih sòt', our, (dual,) grandfather ; (speaking to him)
 ho dih'sòt, their, (dual and plural,) grandfather or mother.
 she jih'sòt, your, (dual,) grandfather.
 e thih'sòt, our, (dual & p'u ,) grandmother ;(speaking together.
 ak hih'sòt, our, (dual and plural,) grandmother ; (speaking
 to others.)
 khih sòt', our,—dual and plur.—grandmother ; speaking
 to her.
 ɕk hih's t, our,—dual and plur.—grand-daughter ; [i. e., we
 are her grandmothers ;—speaking of her.
 e chih'sòt, your, (dual and plural,) grandmother.
 she dwah'sòt, our grandfather ; (speaking to others.)
 sha gwah'sòt, our, (plural,) grandfather ; (speaking to others.)
 gwah sòt', our grandfather ; [speaking to him.
 she swah'sòt, your,—plural,—grandfather.

hak nòh'sāh, my uncle.
 ya nòh'sāh, thy uncle.
 ho nòh'sāh, his uncle.
 o nòh'sāh, her, or its uncl'e.
 she di'nòh sāh, our, (dual,) uncle ; (speaking together.)
 sha gi'nòh sāh, our, (dual,) uncle ; (speaking to others.)
 gi nòh'sāh', our, (dual,) uncle ; (speaking to him.)
 she ji'nòh sāh, your, (dual,) uncle.
 she dwa'nòh sāh, our, (plural,) uncle ; (speaking together.)
 sha gwa nòh sāh, our, (plural,) uncle ; (speaking to others.)
 she swa'nòh sāh, your, (plural,) uncle.
 hq wə nòh sāh, their, (fem., dual and plural,) uncl'e.

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

a'ge hak, my aunt, my father's sister ;

a gǎǎh'seeh, or, a gyǎǎh'seeh, my cousin ;
a gya'dyiòh, my brother or sister-in-law ;
a gya'nyeh, my,—fem.—sister-in-law.
ke'nok, my relative ; (applied to blood relations)
ke ya'deh, my grand-daughter ;
a'ga dá'oh, my friend ;
ke nòh', my step-daughter ;
ke sah', my daughter-in-law ;
ke yǎ'ò wan dǎh, my niece, (i. e., my sister's daughter)
hak nòh'is, my step-father ;
ak ne'hoos, my father or mother-in-law ;
a gǎh'ni eh, my uncle's wife.
kná wah'shǎh, the family, or household, of my wife.

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

de'ya gya dǎ'non de, my brother or sister, without respect to age ; (speaking of him, or her) [or her.]
de dya'dǎ non de, my brother or sister ; [speaking to him]
de ja'dǎ non de, thy brother or sister.
de ya'dǎ non de, his brother or sister.
de gya'dǎ non de, her sister.
de dwa'dǎ non de, our brothers ; (speaking together.)
de ya'gwa dǎ'non de, our brothers ; (speaking to others.)
de swa'dǎ non de, your brother or brethren.
de'ǎ non dǎ'non de, their brethren.
de wǎ'non dǎ'non de, their sisters ; (applied also to animals.)

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

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

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

ho'no hah', they, them, they themselves.
o'no hah', they, themselves; (animals.)

The remaining forms of this word appear to have been anciently in use, but are now only retained in composition; as,

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

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

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

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

di yah'da deh, we two; (speaking together.)
a gi'yah'da deh, we two; (speaking of ourselves.)
ji'yah'da deh, you two.
hi'yah'da deh, they two; [masculine.
gi'yah'da deh, we two; {feminine.

This word, though called a pronoun, and, for the most part, so translated, is not strictly such. It is a compound, made up of 'o yah'dah,' (body,) and its variations, and 'ga deh,' (it appears, it stands out as an object tangible to the senses.) Hence it frequently has a verbal signification; as,

ha yah'da deh Na'wën ni'yuh, God is in 'existence; or, there is a God.

a'dih gwah' ha yah'da deh Na'wën ni'yuh, whether or not there is a God, &c.

11. Relative Pronouns.

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

neh, this, that.

ne'ne, the thing which, or the person who, what.

neh huh', the thing which.

nän'dah, this, that; the thing which.

he'oweh, the place where; the thing which; what.

ho'oweh, and ne ho'oweh, the place where; the thing which; or, in respect to which.

hi gā, or, ho i'gā, that thing which it is.

nän da'igā, this here thing which it is.

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

None of these words are declinable: and in some of their uses they all, except 'ne ne,' conform more closely with the nature of adverbs, or demonstrative pronouns, than with relatives.

III.—Demonstrative, or, as they are
sometimes called, Definitive Pronouns.

- neh, this, that, the thing, the very thing, (or person.)
 neh huh', this, that; this thing; that thing; that place.
 nān'dah, this, this thing.
 ĩgǎ, this, this it is.
 hĭgǎ, this it is, that it is.
 ho ĩgǎ, that there thing it is; (sometimes applied to persons
 as well as things. See also the note under this word in the
 preceding article.)
 si'gǎ, or, syi'gǎ, that there thing or person.
 si'dah, or, syi dah, that there thing. (These two words
 are compounded of 'si,' (look, behold, see,) and 'gǎ,'
 (it is,) and 'dah,' (there,) and they are applied to ob-
 jects at a little distance, but always to things in sight. So
 also, of the next word.)
 si da'i gǎ, or, syi da'i gǎ, that there thing it is.
 ho da'i gǎ, that there thing it is; (spoken of objects at a dis-
 tance; or on the other side in cases of contrast; and some-
 times applicable to things out of sight as well as in sight.)
 nān da'i gǎ, this here thing it is; (sometimes applied to
 persons.)

Most of these words are frequently used as Relative
Pronouns.

IV.—Interrogative Pronouns.

- sə? or, sə ɔh'? who? who is it?
 sə'nah ət? who? what person is it?
 a'? or, ah'? and sometimes a'? what?
 a'nah ət? what? what is it?
 sə'nah ɔh'dǎh ǎh? who? which person? who is it?
 a'nah ɔh'dǎh ǎh? what? what is it?
 sɔn'dih gwa'nah ət? whoever? whosoever?
 a'dih gwa'nah ət? whatever? whichever?
 sɔn'dih gwa'nah ɔh'dǎh ǎh? whoever? whosoever?

a'dih gwa'naḥ òh'dāḥ āh ? whatever ? whichever ?

These last six forms are also used without an interrogation, when a supposition is made, or something is affirmed conditionally ; as, 'so'naḥ òh'dāḥ āh nā ye'yěnt huḥ' ó'gwe nyoh nā ya'gus ha'ek nā ye'yěnt' hwa guḥ.' 'if any one shall sow,' or, 'whosoever shall sow, he may expect to reap,' &c.

The suffix 'dāḥ āh,' in these words appears to have a verbal meaning nearly equivalent to 'it is,' or, 'it may be.'

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

The forms 'son'dih gwa'naḥ òt,' &c., are compounded with 'a'dih gwah,' 'whether ; it may be so, or not.'

do ? how ? how many ? how much ?

ga'ā ? or, ga'āh' ? where ? what ? in what place ?

ga'ā ni gaah' ? which ?

ga'ā o'weh' ? where ? at what place ? where is it ?

ga'ā gwa' ? in what direction ? where ? whither ?

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

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

V.—Possessive Pronouns.

a ga'wāh, my, mine.

sa'wāh, thy, thine.

ho'wāh, his.

gō'wāh, hers.

o'wāh, its.

ok nī'a wāh, ours; (dual, speaking together.) seldom used.

o gya'wāh, ours; (dual, speaking to a third person. Sometimes, also, used when speaking together.)

ja'wāh, yours, (dual.)

o gwa'wāh, ours, (plural, speaking together.)

a gwa'wāh, ours, (plural, speaking to a third person.)

sua'wāh, yours, (plural.)

ho na'wāh, theirs, (dual and plural masculine.)

o na'wāh, theirs, (dual and plural, feminine, and animal.)

When it is intended to give emphasis to the idea of possession, or to contrast the possessor with others, the personal pronouns are prefixed; as,—'so'naḥ òh'dāḥ āh' gō'wāh hi gā'?' 'who is the particular person to whom this belongs?' Answer:—'lh a ga'wāh;' 'it is mine.'

VI.—Distributive Pronouns.

It is believed that there are no separate words in Seneca which correspond precisely with the English words, each, every, either, and neither. Those which make the nearest approach to the signification of these words, are,

gat gaah', any, any one, either.

gat gaah'ni gaah', any one, either, whichever.

ga'ān di gwa'ni gaah', any one, either, whichever, whicheversoever.

The idea of distribution is commonly expressed by changes in the principle word; generally by suffixes, but sometimes by both suffixes and prefixes; as:—

1.—By the suffix 'shq̄h.'

skat, one.

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

dek nī'shq̄h, two at a time, or two by two.

sāh'shq̄h', three at a time, or three by three.

jō gweh'daad, one person ;

jō gweh'da shq̄h', one person at a time.

swā nīs'hāād, one day ;

swā nīs'hāā shq̄h', one day at a time, daily.

oh gāās'ah, evening ;

[evening.

oh gāās shq̄h, or oh gāās'soh, each evening, evening by

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

2.—By the suffix 'nqh.'

de ga'āh sā'oh gwah, that on account of which praise should be given ;

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

de yu'da gwa'ih dōh, it is spread out, stretched, expanded ;

de yu'da gwa'ih da'nqh, the things are spread out, stretched, expanded, one after another.

de wa'di yu'gwah dōh, something published, spread abroad ;

de wa'di yu'gwah da'nqh, matters published, notices spread abroad, one after another.

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

3.—By the suffix ‘nyoh.’

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

de ga'ăh sa oh, glory, praise, honour,
 de ga'ăh sâ o nyoh, glories, praises, honours, one after
 another.

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

4.—By the suffix ‘syoh,’ or ‘syooh.’

de ye'gah sâ nis hăh'syoh, the tears are dropping one after
 another from her eyes.
 dyòt gwăh'saih'syooh, the blood is flowing in many succes-
 sive places.

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

de ye'gah sâ nis hăh'syo nyoh, the tears are dropping pro-
 fusely one after another from her eyes ; or, the tears are
 dropping, one after another from the eyes of many per-
 sons, separately considered.

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

5.—By changing the syllable ‘dah,’ at the end of words, into

'di,' after having thrown off the 'deh,' in words compounded with 'ga deh.'

gyah'da deh, I, me; from 'gyah dah,' (my body,) and 'ga deh.'

gyah'di, I alone, I by myself.

syah'di, thou alone, thou by thyself.

ha yah'di, he alone, he by himself.

ye yah'di, she alone, she by herself.

ga yah'di, it alone, it by itself; &c.

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

dya'di, we two are together by ourselves; (speaking together.)

a gya'di, we two are together by ourselves; (speaking to others.)

ja'di, you two are together by yourselves.

ya'di, they two,—masculine—are together by themselves.

gya'di, they two,—feminine and animal—are together by themselves.

[These forms are generally used with the dual prefix 'de;' as follows:

de dya'di, de ya'gya di, de ja'di, de ya di, de gya'di.]

dwa'di, we,—plural—are together by ourselves, (speaking together.)

a gwa'di, we,—plural—are together by ourselves, (speaking to others.)

swa'di, you,—plural—are together by yourselves.

hã'nã di, they,—plu. masculine—are together by themselves.

wã'nã di, they,—plu. feminine, and animal—are together by themselves.

¶ These forms are frequently preceded by the syllable 'ni,' probably taken from the word 'ni yõ,' (quan-

tity, number,) and always referring to the number of the persons spoken of, as follows :

ni dwa'di, ni ya'gwa di, ni swa di', ni ă'nandi, niwă'-nandi.

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

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

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

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

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

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

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

Some of these words take on verbal prefixes and suffixes, so as to convey the idea of action and causation ; as,

ho'h'tsgyah'dis, thou makest me to be by myself alone.
 ho'h chgyah'dis dōh, or better, ha'h de'sgyah dīs'dōh, thou
 causedst me to be by myself alone, &c. This matter
 will be more fully explained in the article upon verbal pre-
 fixes and suffixes.

6.—By the suffix 'a'dyieh.'

de wǎ'nīs hǎ'ge, two days.
 de wǎ'nīs hǎ'ge a'dyieh, two days by two days in succession,
 i. e. successive periods of two days each; once in two days.
 sǎh ni wǎ'nīs hǎ'ge, three days.
 sǎh ni wǎ'nīs hǎ'ge a'dyieh, successive periods of three days
 each; once in three days; &c.

So also,

sǎh ni yō'gweh da'ge a'dyieh, three persons by three per-
 sons; successive companies of three persons each; &c.
 ye yah'di a'dyieh, she by herself and she by herself, i. e. per-
 son by person, one at a time.

This suffix is added to the first and second person singu-
 lar of this pronoun, with a little variation of the mean-
 ing; as,

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

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

It should be remarked here, to avoid mistakes, that 'a-
 gyah'di a'dyieh,' (from a suffix, probably 'i,' meaning
 full,) should be translated, 'I have been, and have finish-

ed, filling up the body ; and so of the other forms of this pronoun. Perhaps this suffix is, after all, the same as used above in 'gyah di,' 'syah di,' &c., and the meaning in these cases is derived originally from the idea of fullness.

The accent is the principal means of distinguishing between these definitions.

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

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

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

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

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

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

This suffix sometimes follows the suffix 'noh,' (see p. 100,) and in such cases the 'h' in 'noh' is omitted, and the 'a' in 'a dyiēh' takes the nasal sound, or the sound of 'n,' apparently for the sake of euphony ; as,

de yu'di yāh'hih dōh, it causes a hindrance, it makes a difficulty ;

de yu'di yǎh'hih da'noh, there are difficulties, one after another ;
 de yu'di yǎh'hih da'no an dyiēh, difficulties one by one are following on successively after each other.

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

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

VII.—Indefinite Pronouns.

gye, some ; (applied principally to things, but sometimes to persons.)

gi yeh', some ; (applied to persons.)

gǎ' o nyoh, some, here and there one ; (applied to both persons and things.)

gwǎ' o nyoh, or, o gwǎ' o nyoh, some, sometimes, here and there a little.

gǎ'an dyiēh, some, sometimes, one after another. (These three last words are from 'gǎ,' (it is,) and the suffixes 'nyoh,' and 'a'dyiēh ;' and might have been classed with the distributive pronouns, but in some of their uses they correspond more closely with the indefinite, and are therefore inserted here.)

os toh', some, a little.

os toh'shoh, but little, just a little, only a little.

ni yó', some, a little, a few, a small number.

ni jó', there is but little remaining.

o yah', other, another.

gat gaah', any, any one, either.

gat gaah'ni gaah, any one, either, whichever.

gǎ'an di gwa'ni gaah, any one, either, whichever, whichever.

These two last are sometimes distributive and sometimes indefinite.

LESSON LXVIII.

OF WORDS USED TO DENOTE THE
QUALITIES OF THINGS;

called, in English Grammar,
ADJECTIVES.

wi'yu, good.
 wa et'gãh, bad.
 oh skas', good, fit, convenient, suitable.
 gvs duk', profitable, useful.
 ga dās', thick.
 het'gãh, high.
 i yos, long.
 go wa'nãh, great, large.
 ni wah'aah, small.
 ni wak'aah, short.
 o'dit, rough.
 oh hã', dry.
 òs deh, heavy.
 o dããnt', wretched.
 òt gòh', poison,
 oh sã', fat.
 òt gòs', raw.
 wa seh', new.
 wa'ga yoh' old, ancient.
 we ãh', far.
 dus gã'oh, near, nigh.
 a'oh e svt, joyous, joyful.
 a wën'dit gãã deh, pleasant, funny, delightful.
 o yã'det, plain, manifest.
 o dõh'hon dõh, abundant, multitudinous.
 jãs dah'ãh, black.
 o no'wah dah'ãh, white.
 o'yah ãh, blue; sky colour.

gwāh tǎh ǎh, red.
 jit gwāh'ǎh, yellow.
 ga gǎ'ent, white.
 o nōk'deh, painful.
 ga gwe'goh, all.
 de yiu'is gwat, slippery.
 de yu dō'ān jō'oh, needful, necessary, desirable.
 duh gaah'ah, few, not many.
 ga nō'oh, hard, difficult, precious, valuable.
 de ja'oh, both.
 de yut'hweh nō nih, round.
 de yus'hak dōoh, crooked, bent.
 de yut'yuk dah'oh, dull.
 o ni yoh', hard, firm, durable.
 ga gaas'deh, durable, permanent.
 neh huh'jih, right, proper.
 tga ye'ih, right, perfect.
 o dō'gāh dōh, straight, &c.

Comparison of Adjectives.

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

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

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

wi yu nǎ gǎ nae hoi gǎ, this is good rather than that.
 ɔs tōh' wi yu', or, wi yu' ɔs tōh', a little good.

The Superlative degree is sometimes expressed by a circumlocution equivalent to 'nothing like it;' as,

He is the best man I ever saw. De'wān dōh' deh e'yat-gaathwāh sō gaah, neh shaah gaat he'ni o'gweh di'yu, i. e., I never saw a man like him, or equal to him in respect to being a good man ; &c.

Composition of Adjectives.

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

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

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

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

So also :

ga noh'si yu, a good house ; from ga noh sòt, house, and wi yu.
 ga ya'dos hi'yu, a good book ; from ga ya'dos hāh, book, writing ; and wi yu ; (used for the Bible.)

This word, like most others which end in 'hăh,' or 'shăh,' is frequently spoken as if written, 'ga ya'doh-chi'yu.' It is difficult now to ascertain which form is the purest Seneca, as both are used by old men and good speakers.

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

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

o a'deh, road, path;
o a'iyu, a good road, a good path;
o a'et'găh, a bad road, a bad path.

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

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

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

There are several adjectives now used in composition, which cannot be traced back to their original forms. They appear as suffixes with a uniform adjective meaning; as,

ga nòh'sah, or ga nòh'sòt, house ;
 ga nòh'ses, long house ;
 ga nòh'ses gēh, at the long house ; (frequently spoken as
 if written 'ga nòh'sis gēh.') Commonly used for Coun-
 cil House, because the council houses were generally
 built of twice the ordinary proportional length of com-
 mon houses.
 ga yah'des, long body. From 'ga yah'dah,' its body ;
 'nān dah ni ga'yah des,' its body is so long.

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

ga wis'dah, cup ;
 ga wis'di, full cup, or cup full.

gas heh'dah, bottle ;
 gas heh'di, full bottle, or bottle full ; used also to mean one
 quart.

ga nòh'sah, or ga nòh'sòt, house ;
 ga nòh'si, full house, &c.

oh dógwas hāh, spoon, ladle ;
 oh dógwah chi, full spoon, following the rule noticed above,
 under 'ga ya dōh shāh,' and 'wi yu.' (p. 110.)

So also,

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

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

ne wi'yu, the good, or, the goodness.

ne' wa et'gǎh, the bad, or the badness; &c.

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

ǎ wi'yuh het, it will become good, or it will make good;
(i. e., some object.)

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

Numeral Adjectives.

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

