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The Verb.

In this language the Verb is the most important of the parts of speech. By verb must be understood not alone the notional element but also the combination of elements which express definite judgments.

The verb 'to be' which has been called the only true verb is partly developed in these languages, and its assumed absence is due to the fact that in the present tense it is customarily understood - a circumstance giving rise to the erroneous view that it is implied or enclosed in nouns, adjectives and verbs; as *Kon'gwe'*, I am a human being, *Skowa-ne^{me}*, thou art a chief, *Thori'hwaie-ri'*, he is upright. To express approximately the being without action or passion it is necessary to employ two verbs; namely, *kenä'k'ere'*, I exist, dwell, and *Kenⁿ'he'*, I am alive,

There are in verbs two schedules or paradigms of them; namely, the K-paradigm which embraces all verbs

"Simply a misapplication of the laws of the
association of ideas. After all, the associa-
tion of ideas is at the back of all our
thinking (though by itself it will not ac-
count for any of our thinking." 95-
Marett. The Threshold of Religion.

däqā'die' = Chimney swallow (or sparrow)
i.e., "hither it is flying"

dragonstwi'es = a crab,

i.e., "He has long whiskers".

däqwanō'enient = a Cyclone,

i.e.,

The Verb (5)

wakeri^{ēⁿ} tāk'sē^{ns}, I am chagrined,
(suis chagrin), tewake^{tāⁿko^{no}}, I be-
lieve it, are of the Third Conjugation,
wakitō^kkeres, I have the syphilis,
wakitiō^kkwai'ēⁿ, I have a troop or
party of persons, etc., are of the Fourth
Conjugation, wako^rre's, I am a
glutton, wakoⁿwes'kwani', I am pleased,
~~I laugh at it~~, it satisfies me, are of the
Fifth Conjugation

Nota Bene. - The Second and the
Third Conjugations which often have
their First Persons alike are distinguished
by their Third Persons - The Second al-
ways having ro-, io-, and the Third
Conjugation always rawe-, iawe-,
as ro^ri'hwai'ēⁿ, he has a matter,
rawe^ri^{ēⁿ} tāk'sē^{ns}, he is chagrined.

23 With some exceptions the verbs of Paradigm
W usually have in French a passive
meaning, and are traced on the
relation or regime of a Third Person Fem-
inine to a First Person. Consult the
Schedule of Pronominal Relations.

The Verb (4)

The First Conjugation has as characteristic prefix, wāk-a-

wākāteriēn'tari', I know it,

wākā'tā's, I am sated (with food),

The Second conjugation has a characteristic prefix, wak-e- or wak-, as

wakenā'khwē's, I am angry, vexed,

wak'tā're', I am conversing.

wak'iēn', I have (it).

The Third conjugation has characteristic prefix wak-e, or wak(ēn);

as wakē'kā's, I taste it, wakēn-

ton'tie'thā', I am fasting.

The Fourth conjugation has as characteristic prefix wak-i-, as

waki'tē'n't, I am poor, pitiable,

waki'tā's, I am asleep.

The Fifth conjugation has as characteristic the prefix wak(on),

wak-o-, as wako'sā'iēn', I have

a covering (robe), wakonwes'kwani',

I am happy, pleased, laughing.

Thus, waka'tie's, I throw, cast it, tewaka'kārās, I am in darkness, are of the First conjugation, wakkā'te', I have, many, much, wakeri'hwai'ē'n', I have a matter, are of the Second conjugation,

Defective Verbs. (2)

In consequence, by imitation, in verbs which have all their tenses, if the action no longer exists at the moment when one speaks of it, the imperfect is employed. E. g., this phrase, I have loved him; if I love him still, I would say in the perfect, *ri non' hwe' on'*, if I do not love him still, I would say with the imperfect, *ri non' hwe' okwe'*.

Impersonal Verbs.

As in other languages these verbs have only one person to each tense, and this always the third feminine; as *iokēnno're's*, *iokēnno'ron'*, *ēⁿ iokēnno're'* (primitive tenses), it rains, is raining; it has rained, it will rain; *wathō'rāte*, *iothōrā'ton'*, *ēⁿ wathō'rāte'*, It becomes cold, it has become cold, it will become cold; *wake'rens*, *iokē'ren'on'*, *ēⁿ wake'ren'ne'*, It is snowing, snows, it has snowed, it will snow; etc. These verbs although impersonal can govern persons and take

Deponent Verbs (2)

katenonwaktā'thā', I play up sick, make
myself sick, hurt my-
self. from

kenonwaktā'thā', I make something sick,

katebanī'thā', I make myself courageous,
I play the courageous person, from
ketbanī'thā', I make it courageous.

These verbs, like the passive and the
reflexive are all of the first conjugation
of Paradigm K.

Defective Verbs, (1)

Besides the anomalous which for the
most part defective, as may be
seen under Anomalous Verbs, there
are regular verbs which lack the
perfect and its derivatives forms, then
one makes use of the imperfect: the verbs
ordinarily express a thing past, which
can exist no more in the time in
which one speaks, as kōnn'he', I
am alive, live. kōnn'he'kwe', I was
alive, lived, etc.; tekkā'n'nerē', I am
looking at it, tekkā'n'nerē'kwe', I was
looking at it, have looked at it, had regarded it;

Impersonal Passives,

There are also impersonal passives which are formed in a like manner, as *wattakwas*, *isttakwen*, *Ēⁿwat-ti'ko'*, to be taken out, from *ktākwas*, to take out; *watetās*, *istet'ēⁿ*, *Ēⁿwatet'ā'*, to be put in, from *ket-ā's*, I put it in; *wātoni'nis*, *itonī'ni*, *Ēⁿwātoni'ni'*, to be caused, to sprout, ^{like corn} from *kon'nis*, I make it, etc., these are formed from the 3rd person feminine of the tense which is required. All passive verbs - of whatever conjugation their primitives may be, become, like the reflexives, of the 1st conjugation of Paradigm K.

Dependent Verbs.

They have the passive voice; are formed like the passive verbs, but their signification is active. Such are *katier'hā'*, I undertake to do something, from *kier'hā'*, I do, act, make; *kā'tkowā-nā't'hā'* from *kēkowānā't'hā'*, I cause it to be great, large; *kateksā'tōnnis*, I make myself a child, play the child, from *kēksā'tōnnis*, I make a child; *katēnekēnterontā't'hā'*, I play, do, the young man; from *kēnekēnterontā't'hā'*, I make one a young man.

Passive Verbs.

It has been seen that Reflexive verbs are formed by the interposition of the Reflexive Pronominal -atat- and between the prefixed personal pronoun and the verb-stem.

Passive verbs take only one half of the Reflexive Pronominal ^{"as object"} -atat-, namely, -at- *e.g.* kēri'hon'thā, I authorize one, to kātateri'hon'thā, I authorize myself, I commission myself, kateri'hon'thā, I am authorized, am commissioned, khekāriakres, I pay one, kātatkāriākres, I pay myself, katkāriākres, I am paid, kheiä'tat'äs, I put some inside or in (a receptacle), katiä'tat'äs, I put myself in or inside, I bury myself, katiä'tat'as, I am placed in or inside (to be buried, to be conceived); kekēⁿreⁿseronnis, I maltreat, mistreat one, kātatkēⁿreⁿseronnis, I maltreat, mistreat myself, katkēⁿreⁿseronnis, I am mistreated, maltreated, (55)

Ea (Cont.)

persons, into aε- for the second persons, and into a- for the third persons of the three numbers: as ēⁿkā'tkā'tho' to ākā'tkā'tho', ēⁿkenon'hwē'ne' to akenon'hwē'ne', etc., of Paradigm K; and ēⁿwakā'ti' to aonkwā'ti' (aonkā'ti'), ēⁿsīn'tā'we' to aε-sīn'tā'we', ēⁿion'keni'tā'we' to aion'keni'tā'we', etc., of the Paradigm W.

Nota Bene.- It would be well to consult at all times the "Models of the Conjugations, for a view of the mutations of the initials of the second ^{and} (54) the third persons of the three numbers.

2nd The Future of Condition or Continuity, by suffixing -seke', -heke', and -hake', according to what the ending of the simple Admits, sometimes without dropping the final syllable as $\check{e}^n k\check{a}t k\check{a} 't h o'$, to $\check{e}^n k\check{a}t k\check{a} 't h o' s e k e'$; $\check{e}^n k a t r o' r i'$ to $\check{e}^n k a t r o' r i' s e k e'$ (with loss of guttural close), and sometimes with the loss of the final syllable, as $\check{e}^n k\check{e} n o n' h w e' n e'$ into $\check{e}^n k\check{e} n o n' h w e' s e k e'$, $\check{e}^n w a k i t \check{a}' w e'$ to $\check{e}^n w a k i t \check{a}' s e k e'$, etc.

3rd The Present of the Imperative, by dropping the prefix $\check{e}^n$ and dropping the final letter when this is -e, other this last letter is retained; as $\check{e}^n k\check{a}t k\check{a} 't h o'$ to $k\check{a}t k\check{a} 't h o'$ (the final glottal close is dropped), $\check{e}^n k\check{e} n o n' h w e' n e'$ to $k\check{e} n o n' h w e' n$, $\check{e}^n k\check{e} 'h i \check{a} r \check{a}' n e'$ to $k\check{e} 'h i \check{a} r \check{a}' n$ (pronounced $k\check{e} n o n' h w e' n n$, $k\check{e} 'h i \check{a} r \check{a}' n n$).

4th The Present of the Subjunctive, by changing the prefix $\check{e}^n$ into a-, the characteristic prefix of the Subj., for the Paradigm K, and the prefix $\check{e}^n w a-$ into $a o n-$, for the Paradigm W. for the singular, into $a i o n-$ for the dual and the plural, in first

D

From the Simple Future are
formed

The future prefix

1st The Aorist by changing $\tilde{e}^n$ into $w\ddot{a}^?$ for verbs of Paradigm K, and $\tilde{e}^n wa-$ into $on\ddot{n}-$ for the 1st persons of this tense in verbs of Paradigm W, into $w\ddot{e}^?$ for the 2nd persons of the three numbers, and into $w\ddot{a}^?$ for all the other persons. e.g. from Paradigm K, $\tilde{e}^n khenon\text{'}hwe\text{'ne}'$ to $w\ddot{a}^? khenon\text{'}hwe\text{'ne}'$, $\tilde{e}^n khetenre'$ to $w\ddot{a}^? khetenre'$, etc.; from Paradigm W, $\tilde{e}^n waken\ddot{a}^? k'hw\ddot{e}^n$ into $\tilde{e}^n ken\ddot{a}^? k'hw\ddot{e}^n$, $\tilde{e}^n sewan\ddot{a}^? k'hw\ddot{e}^n$ to $w\ddot{e}^? swan\ddot{a}^? k'hw\ddot{e}^n$, $\tilde{e}^n penin\ddot{a}^? k'hw\ddot{e}^n$ to $w\ddot{e}^? senin\ddot{a}^? k'hw\ddot{e}^n$, $\tilde{e}^n hon\ddot{a}^? k'hw\ddot{e}^n$ to $w\ddot{a}^? hon\ddot{a}^? k'hw\ddot{e}^n$, $\tilde{e}^n hotin\ddot{a}^? k'hw\ddot{e}^n$ to $w\ddot{a}^? hotin\ddot{a}^? k'hw\ddot{e}^n$, etc., and into $w\ddot{a}^? on\ddot{n}-$ for the first persons, dual and plural, as $w\ddot{a}^? on\ddot{n} kenin\ddot{a}^? k'hw\ddot{e}^n$, and $w\ddot{a}^? on\ddot{n} kwan\ddot{a}^? k'hw\ddot{e}^n$.

also do the Grand River Mohawks.

for aonkwerientakon

Exception in pronunciation. At the Sault St Louis and at St Regis, in the first and third conjugations a w is introduced in the first person singular of the Aorist and of the present and past of the Subjunctive; as $on\ddot{n}kw\ddot{a}^? ti'$ for $on\ddot{n}k\ddot{a}^? ti'$, $aon\ddot{n}kw\ddot{e}^? rientakon$

the Third and the Fifth Conjugations
in the Tenses formed from the
Future only; as ahronn¹heke²,
etc.] See following pages

4th The Past of the Imperative
Mood, by suffixing -hāk and
sometimes -hon¹hāk;
as wākēnon¹hwe²on¹, wakē-
non¹hwe²hon¹hāk, -wakatrori,
wakatrori¹hāk, -wak¹so²,
wakso²hon¹hāk.

The Verb (3)

characterizes its five conjugations by the form of the third person feminine (animate neuter), of the Present of the Indicative. Thus,

The First Conjugation has the prefixed pronominal *wa-*, *wāthāthō's*,
it sees, looks,

The Second Conjugation has the prefixed pronominal *ka-*, *kanōn'hwē's*,
it loves it,

The Third Conjugation has the prefixed pronominal *wē-*, or *wēhō-*, *wēhiā-rā's*, *wēntōn'nīs*, etc.
it recalls, it saddens it, etc.

The Fourth Conjugation has the prefixed pronominal *kē(n)-*, *kēn'hē'io'n's*,
it dies,

The Fifth Conjugation has the prefixed pronominal *io-* or *idō-*
ionn'he', it is alive,

The Paradigm IV characterizes its five conjugations, however, by the forms of the First Person of the Present of the Indicative, thus:

The Verb (2)
of the first person present of the
indicative

whose pronominal affix is K, ok,
Tk, or Tek, as kä'tkä't'hō's, I look
around, ik'swē'n's, I hate it, theri'hwä'-
reke, I insist on it, tekrē'n'hō's, I
place it athwart, etc., and the W-
paradigm which embraces all
verbs of which the first person Pres-
ent of the Indicative is in W-, or
Tew-, as wakī'tā's, I am asleep,
it causes me to sleep, tewak'hē'n're'-
thā', it causes me to shout, I shout,
etc., of which all preterits and
their derivations are verbs conju-
gated like verbs of K-paradigm,
as wakä'tkä't'hō'n, I have looked,
wakswē'n'hō'n, I have hated it, I hated
it, tewakeri'hwä're, I have insisted
on it, tewak'rē'n'hō'n, I have placed
it athwart, etc.

There are five conjugations
in each of these paradigms.

No isolated infinitive form oc-
curs in these languages. The
"root" therefore employed is the
first person of the present of the
Indicative. The K-paradigm

3rd The Past of the Subjunctive, by changing the initial wa- into aon- for the singular and into aion- for the dual and the plural. — Thus,

'wakinon' hwe' on',
 aon
 aion-keninon' hwe' on'
 aion-kwanon' hwe' on' for
 the second persons of the singular,
 the dual and the plural. Pre-
 fix ae- and a only for the
 third persons.

You would have then
 ae-banon' hwe' on',
 a honon' hwe' on',
 alonon' hwe' on',
 aia konon' hwe' on'. [The third
 persons with initial r after the
 prefix a change the r into
 an h, — a honon' hwe' on',
 ahotenon' hwe' on', instead of
 aronon' hwe' on', arotinon'
 hwe' on', with the exception
 of the Singular Third Persons of

* From the Perfect of the Indicative Mood are formed —

1st The Pluperfect of the Indicative, by suffixing -ne'. — Thus,

wăkēnon' hwe' on' -ne';

wăkāt'ion;
wăkāt'ion'ne',

wăkitā' on' -ne',

wăkāt'ō'ri -ne', I had told it,
etc.

2nd The Future Past of the Indicative, by prefixing ē'. — Thus,

wăkēnon' hwe' on',
ē' wăkēnon' hwe' on';

wăkāt'ō'rī,
ē' wăkāt'ō'rī,

wak'son', I have made it
ē' wak'son', I will have made it.

Impersonal Verbs. (2)

the prefix compound personal pronouns (69) thus: one says, *ionkwa kēnnō'pē's*, 'it rains on us', *ē"ionkwāt'kōrātē'*, 'it causes us to be cold, etc.'. This relation of pronouns is always that third feminine to the others; as *ē"sewat'hō'rate'*, 'it will cause you to be cold, etc.'. Personal verbs may also be taken impersonally, as *ioiān'nere'*, 'it is good', from *wakiān'nere'*, 'I am good'; *ioteri'hwē'son"*, 'it is necessary, one is obligated to do it, it is ordained, or ordered', from *wākateri'hwē'son"*, 'I have made an agreement'; *ionwē'son"*, 'it is pleasant, agreeable', from *wākonwē'son"*, 'I am pleasant, etc.'; *iota'nit*, 'it is terrible', from *wāketa'nit*, 'I am terrible'; *teiotenon'hiani'ton'*, 'it is frightful', from *Jewāka tenon'hiani'ton'*, 'I am frightful'.

suffrage was confined to the
motherland of each political
unit

Territorial

a

⊖ Verbal Relations aks-ho's-kwa's =
-teru-kri'

kon-ga-kā'ho's, I look at thee (at times),
kon-nom-hwa's, I like ^{thee} you. " "
kon-ga-hyā'ra's, I remember thee " "
" " hya-re' " " " (continually)
kon-tē're', I pity thee.
kon-yo'tarho's, I omit thee, (remove thee)
"

1. kyatkā'ho's, I look at times at you two.
We, two, look at times at thee,
they (two feminine) look at times at it.
2. ke-ni-nōr-hwa's, I like you two: ~~at~~
We, two, like thee.
they (two feminine) like it.
3. ke-ne-hyā'ra's, I remember you two,
we, two, remember thee at times.
they (two fem.) remember it.
4. ke-ni-tē're', I pity you two.
we, two, pity thee.
they (two fem.) pity it.
5. ke-no'tā'-ho's, I omit you two,
we, two, omit thee
they (two fem.) omit it.

61
kwā'ka'ho's, He (many) look at thee at times.

I look at you " "

kwa-nō'hwē's, we (many) like thee, (continually).

I like you (many).

kwe'hyā'ra's, we (many) remember thee at times

I remember you (many) " "

(kwā'hyā'ra'se-nō'mē's), same meanings (modern).

kwā'tā'ra', we (many) pity thee (cont.)

I pity you (many)

kya'tār'ho's, we (many) omit thee

I omit you (many)

Relations of the 2nd to the 1st persons.

takwa'tka'ho's, thou lookst at me at times.

takenō'hwē's, thou likest me.

tā'kwe'hyā'ra's, thou rememberest me.

tā'ki'tā'ra', thou pitiest me.

tā'ko'tar'ho's, thou omitst me.

lākyaṭkāṭha's, thou look at us two at times,
we (two) look at thee u u

takeninorṭha's, thou likest us two (Cont.)
we (two) like thee,

takenēhyāra's, thou rememberest us two at times.
we (two) remember thee

takenitē^{re}, thou pitiest us two,
we (two) pity thee.

takenoṭarḥo's, thou omitst us two,
we (two) omit thee.

takwatkāṭho's, thou look at us at times
^(many)
you, look at me at times

takwanorṭho's, thou likest us
you (many) like me.

takwēhyāra's, thou rememberest us at times
you (many) remember me.

takwē^{re}, thou pitiest us,
you (many) pity me.

lākyaṭārḥo's, thou omitst us (many)
you (many) omit me,

d

Tot to the 3rd.

riatka^otho's, I look at him at times

ri non^hwe's, I like him.

rie^hya^ara's, I remember him.

ri^{te}re', I pity him.

ri o^tar^ho's, I omit him.

—— " ——

khe-yatka^otho's, I look at her at times

khe non^hwe's, I like her,

khe ye^hya^ara's, I remember her,

khe-te^{re}', I pity her.

khe-yo^tar^ho's, I omit her.

—— " ——

3
he-tai-tyat-ka-tho's, thou and I look at him.
he-tai-te-ni-nor-twe's, thou and I like him.

" " " " "
he-tai-te-ne-hya-ra's, thou and I remember him.

he-tai-te-ni-te^{re}, thou and I pity him.

he-tai-te-no-tar-ho's, thou and I omit him.

□ ————^T ————
sha-tyat-ka-tho's, he and I look at him at times.

sha-ke-ni-nor-twe's, he and I like him.

sha-ke-ne-hya-ra's, he and I remember him at times.

sha-ke-ni-te^{re}, he and I pity him.

sha-ke-no-tar-ho's, he and I omit him.

— " —

8.
sha-kwat-kā-tho's, they and I look at him at
times.

? he looks at me at times
{ sha-kwa-nor-hwe's, they and I like him,
shor- " " " he likes us (many).

sha-kwa-hya-ra's, they and I remember him
now and then.

sha-kwin-tē-re', they and I pity him.

sha-kyō-tar-ho's, they and I omit him,

ye-^{thi}kyatka-tho's, you (pl.) and I look at them at times.

ye-thi-nor-hwe's, you (pl.) and I like them,

you and I like her,

ye-thi-ya-hya-ra's, you (pl.) and I remember them ^{here} at times.

ye-thi-tē-re', you (pl.) and I pity them; her

ye-thi-yō-tar-ho's, you (pl.) and I omit them; her

ye-thi-yā-tō-tar-ho's (modern) you (pl.) and I omit them,
her

9.

(both fem. and
masc.)

yā-khi-yat-kā-tho's, they & I look at them ^{at times}

" " " " her, them (fem.)

ya-khi-nor-hwe's, they & I like them (mixed),

" her,

" them (fem.)

ya-khi-yā-hyā-ra's,

" them (mixed) ^{at times}

" her

" them (fem.)

ya-khi-tē^{ne}-re',

" them (mixed),

" her,

" them (fem.),

ya-khi-yo^o-tār-ho's,

" them (mixed)

" her,

" them (fem.)

ya-khi-yā^o-tō^o-tār-ho's,

" them (mixed).

" her,

" them (fem.).

"

(Must on p. "E".)

he'-tēi-tē-wat-kā-tho's, you (pe.) I look at him ^{at times},

he'-tēi-tē-wa-nor-hwe's,

he'-tēi-tē-wā^o-hyā-ra's,

he'-tēi-tē-wā^o-tē^{ne}-re',

he'-tēi-tē-yo^o-tār-ho's, he'-tēi-tē-wa-yā^o-tō^o-tār-ho's, —

" times,

h.

Relation of the 3rd to the 1st persons.

ra-kwat-kā'stho's, he looks at me ^{periodically} at times.

ra-ke-non-hwe's, he likes me.

ra-ke^{we}-hyā-ra's, he remembers me.

ra-ki-tē^{re}?, he pities me.

ra-ko^{tar}-ho's, he omits me.

— " —

shon-kyat-kā'stho's, he looks at us(2) at times.

shon-keninon-hwe's, he likes us(2).

shon-keni-hyā-ra's, he remembers us(2). ^{periodically} at times.

shon-keni-tē^{re}?, he pities us(2).

shon-ke-no^{tar}-ho's, he omits us(2),

shon-ke-ni-ya^{tō}-tā^{ho}'s, he omits us(2).

shon-kwat-kā'sho's, he looks at us ^{periodically} ~~at times~~,

shon-kwa-nōn-hwē's, he likes us periodically,

shon-kwā-hyā-ra's, he remembers us periodically,

shon-kwēn-tēn^{re}, he pities us.

shon-kyō'tār'ho's, he omits us periodically.

shon-kwa-ya'tō'tār'ho's, (modern).

wa-kat-kā'sho's, " she looks at me periodically,

it " " "
wa-ke-nōn-hwē's, she likes me,

it " "
wa-ke-hyā-ra's, she remembers me,

* " "
wa-ki-tē^{re}, she pities me,

it " "
wa-ko'tār'ho's, she omits me,

wa-kyā'tō'tār'ho's, " " " "
it " "

j.

yon-kyat kã'sho's, she looks at us⁽²⁾ periodically,
it

yon-ke-ni-non-hwe's, she likes us⁽²⁾.
it

yon-ke-ne' hyā-ra's, she remembers us⁽²⁾ periodically,
it

yon-ke-ni-tē^{ne}-re', she pities us⁽²⁾

yon-keⁿⁱ-stār-ho's, she omits us⁽²⁾ periodically,
yon-keⁿⁱ-ga'tō'lār-ho's, (modern) it " " "

yon-kwat kã'sho's, she looks at us periodically,
it

yon-kwa-non-hwe's, she likes us (pl.)

yon-kwe' hyā-ra's, she remembers me periodically

yon-kwē-tē^{ne}-re', she pities us (pl.)

yon-kyo'stār-ho's, she omits us (pl.)
yon-kwa-ga'tō'lār-ho's, " " "
it.

k.

yon-kā^wkā^wtho's, she looks at us (pl.) periodically.

yon-kēnon-hwe's, she likes me,

yon-kwē^whyā-ra's, she remembers me periodically.

yon-kī^w-tē^wre', she remembers me.

yon-ko^w-tār-ho's, she omits me,

yon-kyā^w-tō^w-tār-ho's, " " "

— — —
yon-khi-yāt^wkā^wtho's, she looks at us (pl.)

yon-khinon-hwe's, she likes us,

yon-khi-yē^whyā-ra's, she remembers us ^{periodically}

yonkhi-tē^wre', she pities us.

yonkhi-yo^w-tār-ho's, she omits us.

yon-khi-yā^w-tō^w-tār-ho's, " " "

he'tsatka^otho's, thou lookest at him periodically,

he'tse-nori-hwe's, thou likest him.

he'tae'hya-ra's, thou rememberest him periodically.

he'tsi'teⁿre', thou pitiest him.

he'tso'tarho's, thou omittest him,

he'tya'to'tarho's, " " "

he'teyatka^otho's, ye(2) ^{look at} ~~omit~~ him periodically

he'tei-se-ni-nori-hwe's, ye(2) like him,

he'tei-se-ne'hya-ra's, ye(2) remember him periodically.

he'tei-se-ni-teⁿre', ye(2) pity him,

he'tei-se-no'tar-ho's, ye(2) omit him,

he'tei-se-ni-ya'to'tar-ho's, " " "

m.

he'tei-se-watka'sho's, you(pl.) look at him periodically.

he'tei-se-wan-nom-hwe's, you(pl.) like him.

he'tei-se-we-hya-ra's, you(pl.) remember him at times

he'tei-se-wen-tēⁿ-re', you(pl.) pity him.

he'tei-se-ni-tēⁿ-re' " " " (modern?)

he'tei-te-yo-tārko's, you(pl.) omit him at times.

he'tei-se-wa-yā'tō-tārko's, ^{he} ~~omits~~ ^{omits} ~~her~~

she-yatka'sho's, thou lookst at them periodically.
thou lookst her. "

she-nom-hwe's, thou likest them (her).

she-yē-hya-ra's, thou rememberst them periodically,
her

she-tēⁿ-re', thou pitiest them, her,

she-yo-tār-ko's, thou omitst them; her, periodically

ye-tai-yat-kā'sho's, You look at them periodically,
 they look at ~~thee~~ you two.
~~ye-tai-two look at them~~
~~they look at at them.~~

ye-tai-nor-hwe's, you ^{two} like ~~at~~ them.
 they like you two.
 you (pl.) like them.

ye-tai-ye-hyā-ra's, you remember them periodically,
 they ~~remember~~ ^{remember} at you two.
 you two remember them.

ye-tai-tē-re', you remember them,
 they remember you two.
 you two remember them.

{ ye-tai-yo-tār-ho's, you remember them periodically,
 ye-tai-yā-tō-tār-ho's, you two remember them,
 they remember you two.

3rd is the 2nd Person.

(hi) yat-kā'sho's, he looks at thee periodically,
 ya-nor-hwe's, he likes thee,
 ye-hyā-ra's, he remembers thee,
 yā-tē-re', he pities thee
 yo-tār-ho's, he omits thee.

hē-tēi-tēyat-kā¹thō's, he looks at you 2.

" " you (pl.).

you look at him periodically.

hē-tēi-baninon¹hwē's, he likes you, etc.

hē-tēi-se-ne¹hyā-ra's,

hē-tēi-se-ni-tē¹re',

hē-tēi-se-no¹tār-hō's, }
hē-tēi-se-ni-yā²tō¹tār-hō's, }

"

hē-tēi-se-wat-kā¹thō's, he looks at you (pl.) periodically,

hē-tēi-se-wā¹hyā-ra's, you look at him.

hē-tēi-se-wā¹tē¹re',

hē-tēi-tēg¹tār-hō's, }
hē-tēi-se-wā-yā²tō¹tār-hō's, }

ye-sat-kā^é-tho's, she looks at thee.
 ye-sa-nom-hwa's, she likes thee.
 ye-sa-hyā-ra's, she remembers thee.
 ye-sā-tēⁿ-re[?], she pities thee.
 ye-so-tār-ho's, } she omits thee.
 ye-sa-ya[?]-tō-tār-ho's, }

— " —

ye-tai-yat-kā^é-tho's, she looks at you periodically,
 ye-tai-nom-hwa's, she likes you.
 ye-tai-ye[?]-hyā-ra's, she remembers you.
 ye-tai-tēⁿ-re[?], she pities you.
 you pity her.

{ ye-tai-yo-tār-ho's, she omits you,
 { ye-tai-yat-tō-tār-ho's, you omit her.

— " —

sha-kot-kā^é-tho's, he looks at them periodically,
 her "

sha-ko-nom-hwa's, he likes them
 " " her

sha-ka-wi[?]-hyā-ra's, he remembers them.

sha-ko-tēⁿ-re[?], he pities (them), her.
 " " her.

sha-ko^a-lār-ho's, he looks at them periodically,
 sha-ko-ya^a-tō-lār-ho's, her

— " —

sha-ko-nat-kā^a-tho's, they (mass.) look at her periodically.
~~they~~ looks at them " " " "

sha-ko-ti non-hwē's, they (mass.) like her.
 they (") likes them.

sha-ko-ne^a-hyā-ra's, they (mass.) remember her periodically.
 sha-ko they " " " them " "

sho-ko-ti tēⁿ-rē', they (") pity her,
 " " " them

sha-ko-no^a-lār-ho's, they (") omit her,

sha-ko-ti-ya^a-tō-lār-ho's, " " " (modern).

— " —

ya-ko-t-kā^a-tho's, she or it looks at her, them

ya-ko-no^a-hwē's, she or it likes her, them.

ya-ka-wi^a-hyā-ra's, she or it remembers her, them.

ya-ko-tēⁿ-rē', she or it pities her; them,

ya-ka-o^a-lār-ho's, } she or it omits her; them.
 ya-ko-ya^a-tō-lār-ho's, }

ya-ko-nat-kā-shō's, they^(fam.) look at her; them.

ya-ko-ti-nōn-hwē's, they^(fam.) like her; them.

ya-ko-re^c hyā-ra's, they^(fam.) remember her; them.

ya-ko-ti-tēⁿ re', they^(fam.) pity her; them.

ya-ko-no^c tār-hō's, } they^(fam.) omit her; them.
ya-ko-ti-ya^c tō^c tār-hō's, }

— " —

ron-wat-kā-shō's, she looks at him periodically,

ron-wa-nōn-hwē's, she likes him,

ron-wē^c hyā-ra's, she remembers him.

ron-wēⁿ tēⁿ re', she pities him.

ron-yō^c tār-hō's, she omits him.

ron-wa-yō^c tār-hō's,

ron-wa-ya^c tō^c tār-hō's,

kon-wat-kā'ho's, she looks at her periodically

kon-wa-non-hwe's, she likes her.

kon-we'hyā-ra's, she remembers her.

kon-wēn-tē're', she pities her.

{ kon-yo'tār-ho's, I-stee omit)
 kon-wa-yo'tār-ho's, she omits her,
 kon-wa-yā'tō'tār-ho's,

kon-wa-nat-kā'ho's, she looks at them (2) mass.; or
 them.

kon-wa-ti-non-hwe's, she likes them 2 (mass.); them.

kon-wēn-ne'hyā-ra's,

kon-wa-ti-tē're',

kon-wa-no'tār-ho's, } she omits them 2 (mass.),
 kon-wa-ti-yā'tō'tār-ho's, } them.

Kon-wa-natka'shos, ~~they (2 fam.)~~ she looks
at them (2 fam.); them (pl.)

Kon-wa-ti-nor-hw'e's, she looks them (2 fam.);
them.

Kon-wi-n-re'hyā-ra's, she remembers them
(2 fam.); them.

Kon-wa-ti-tē're', she pities them (2 fam.);
them.

Kon-wa-no-tar-ho's, she omits them (2 fam.);
them.

— 11 —

Katka'shos; ~~konor~~hw'e's; Ke'hyā-ra's; Ki-tē're'.

Katka'sho's-kw'e'. ~~perfect~~ I looked at it.

wakatka'shon, I have looked at it,

wakatka'shon-ne', I had

ē'katka'sho', I will look

ē'wakatka'shon-ha-ke', I will have looked at it.

wakatka'sho', I looked at it.

ē'wakatka'shon', I will have looked at it.

katka'sho', let me ~~see~~ look at it.

wakatka'sho'hāk, let me look at it,

ākatka'sho', I may look at it; let me look at it.

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY

Iroquois spirit has 7
disguises. Important.
22-1653-1858

1

Seneca Sounds.

a	as in father, what, fall ,
ä	" hat, than
(?) â	" all, fall,
ε	" they
ë	" then, met,
i	" machine,
ï	" pin,
o	" note, hope,
ö	" not, on,
u	" rule, oo, in fool,
ü	" but,
y	" you, yet,

d	formed by pressing tip of tongue on edges of upper teeth.
g	as in gird
h	" hod, hog,
‘	represents a slight flow of breath, not aspirate,
”	" a glottic sudden closure.
dj	like j in judge,
k	
n	
s	
t	
w	

2
 ai as i' in pine,
 au " ow " plow,
 (p)iu " u " (p)ure

Nasalized vowels.

aⁿ, äⁿ, ä^{an}, eⁿ, e^{an}, iⁿ, i^{an}, oⁿ.

te = ch in chin,

c = sh " shoes, s followed by h in Seneca ~~is~~ ^{are} enunciated separately, as in English dishearten,

t followed by h is enunciated separately, and the breath flow, usually intervenes here.

S. oditwashonⁿonⁿ they (are) young ones.
 T. { unit^a ^u they (are) young ones
 { unit^a ^u ^{en} ^{ti} they (are) little small ones (a double plural).

heā'wāk, my son, (speaking of him), I-him;

kheā'wāk, my daughter, (speaking of her), I-her, I-one;

goⁿā'wāk, my child, (my son or my daughter); I-thee;

he's'hā'wāk, thy son,

sheā'wāk, thy daughter,

yaā'wāk, or

iaā'wāk, thou art his child, his son,

n-oā'wāk, his son,

shagoā'wāk, his daughter,

? n-owaⁿ'waⁿk, her son,

goā'wāk, her daughter,

oā'wāk, its son or daughter, offspring,

Dual

shediā'wāk, our son (inclusive)

shagiā'wāk, our son (exclusive),

shedjiā'wāk, your (two) son,

akhiā'wāk, our daughter (dual and plural, speaking of her),

giāwāk, our son or daughter, (vocative, dual),

ethiā' wāk, our daughter (dual and plural, speaking of her),

etciā' wāk, your daughter (dual),

shedwaā' wāk, our son (inclusive),

shagwaā' wāk, our son (exclusive),

sheswaā' wāk, your son (plural);

shagodiā' wāk, their (masc.) daughter, (dual and plural)

godiā' wāk, their daughter, (feminine),

hoⁿwaⁿdiā' wāk, her sons,

iondathā' wāk, or

n-ondathā' wāk, one's daughter, the daughter of one.

iadathā' wāk, father and son, father and daughter, mother and daughter, mother and son; literally, offspring of one the other, (they are).

giadathā' wāk, mother and daughter (they are),

djiadathā' wāk, thy son or daughter, or ye two are parent and offspring.

oⁿkhiā' wāk, our mother (she is), i.e., we (dual or plural) are her children.

dwadathā' wāk, we are parents and children (speaking together), i.e., this is a form of the inclusive plural. our s. or d.

agwadathā' wāk, we are parents and children (speaking to others), i.e., this is a form of the exclusive plural.

swadat 'hāwāk, your son or daughter; or you are parents and children

hā'nondat 'hāwāk, their son or daughter; or they are parents and children (male and female). This latter form of indicating this relationship is sometimes employed in the sittings of the Federal Council of the League of the Iroquois or Six Nations to express the political relationship of the different tribes.

heā'wāk, my son, (speaking of him), I-him;

kheā'wāk, my daughter, (speaking of her), I-her, I-one;

goā'wāk, my child, (my son or my daughter); I-thee;

he's'hā'wāk, thy son,

sheā'wāk, thy daughter,

yaā'wāk, or

iaā'wāk, thou art his child, his son,

n-oā'wāk, his son,

shagoā'wāk, his daughter,

? n-owaⁿ'waⁿk, her son,

goā'wāk, her daughter,

oā'wāk, its son or daughter, offspring,

Dual

shediā'wāk, our son (inclusive)

shagiā'wāk, our son (exclusive),

shedjiā'wāk, your (two) son,

akhiā'wāk, our daughter (dual and plural, speaking of her),

giā'wāk, our son or daughter, (vocative, dual),

- ethiā'wāk, our daughter (dual and plural, speaking of her),
 etciā'wāk, your daughter (dual),
 shedwāā'wāk, our son (inclusive),
 shagwāā'wāk, our son (exclusive),
 sheswāā'wāk, your son (plural);
 shagodiā'wāk, their (masc.) daughter, (dual and plural)
 godiā'wāk, their daughter, (feminine),
 ho^awa^andiā'wāk, her sons,
 iondathā'wāk, or
 n-ondathā'wāk, one's daughter, the daughter of one.
 iadathā'wāk, father and son, father and daughter, mother and daughter,
 mother and son; literally, offspring of one the other, (they are).
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I Pronominative Nominal Affixes:

akā'si'tā', my foot

sā'si'tā' thy "

rao'si'tā' his "

ako'si'tā' her, one's "

ao'si'tā' her, its (zic) "

o'si'tā', its (azic) "

onkiā'si'tā',

tsiā'si'tā',

⊗ hniā'si'tā',

(?) ⊗ kniā'si'tā',

⊗ tewa'si'tā',

⊗ tekiā'si'tā',

onkwā'si'tā',

sewā'si'tā',

raonā'si'tā',

⊗ konwā'si'tā',

aonā'si'tā',

II.

a ki' hnoⁿk my skin
 sɛⁿ si' hnoⁿk thy "
 rao' hnoⁿk his "
 ako' hnoⁿk her, one's "
 ao' hnoⁿk its, her, "

on' ke ni' hnoⁿk our (2) "
 sɛ ni' hnoⁿk your (2) "

hni' hnoⁿk their (2) " (masc.)
 kni' hnoⁿk " " " (fem.)

on' hweⁿ hnoⁿk,

se weⁿ hnoⁿk,
 rao ti' hnoⁿk,
 ao ti' hnoⁿk,
 { ko ti' hnoⁿk,
 o ti' hnoⁿk,

III.

akēnon'tei' my head
sanon'tei' thy head
{^{ra}raonon'tei' his head
{^{ko}akonon'tei'
{aonon'tei'
{onon'tei'

onkeninon'tei'
seninon'tei'
hninon'tei'
kninon'tei'
⊗tioninon'tei'

onkwanon'tei'
sewanon'tei'
{^{rati}raotinon'tei'
{aotinon'tei'
{otinon'tei'
kontinon'tei'

IV

ake'ri'

akawe'ri'

se'ri'

rawe'ri'

akawe'ri'

awe'ri'

äⁿaⁿgon'ga'djä'gonεwa'oⁿ' = he will wipe
away their tears

äⁿo'gon'dük = he him will yield up to
another.

äⁿo'gon'dök = his nose will be galled,
he will have his nose
galled.

äⁿgä'si'dök = my foot will be, or is, galled,
or blistered

äⁿwüge'nyök = my hand will be, will
become, galled or blistered

adiäk'hon's'hä' = food, or provisions, received
at the feast of the dead (held
ten days after death)

äⁿaⁿgon'dük, he it will yield or surrender
up; he will yield up something

Phonetics:

Marcoux wrote the
Mohawk of the Sault St. Louis,
At Sault Saint Louis, ^{of '3-4'}
and at St. Regis, in
the 1st and 3rd Conjugations
in the 1st person singular of the
aorist and in the present and
past of the Subjunctive, a
w-sound is introduced after
the k as follows:

on̄k-w-ā'ti' for on̄kā'ti'

avankverientaksẽⁿo fur

a on^o kerin^o tak'oe^{un^o}.

Phonetics in Com-
position,

-ES, to be long is pre-
sently ~~announced~~
~~as if~~

- is.

Phonetics
or gayā dōṣ'ha'' + wim

may be pronounced

gaya don'thi'in, in

which the final -shā' of
the noun plus the ^{adjective} suffix -lī

becomes -²tehien. It will be noted that the glottic closure ² indicates the mutation of a consonantal sound into its-correlative, here s into teh.

Su

gaganicä' 'shä' = a knife,
bremen - gal " +

bremses - "sha" +
gaganias "hi'iu" } - i'iu = -shi-
gaganias "tohi'iu" } - i'iu, or -

Phonetics

ga nonⁿ 'sǎ' + wi'iu
becomes

ga nonⁿ 'si'iu, i.e.

the final -ǎ' of the noun is
dropt and the initial
w- of the adjective, which
is the pronominal affix, is
dropt.

gayā doⁿ 'hi'iu, from

gayā doⁿ 'hǎ' = it-bark, a
writing, a
paper.

in which -ǎ' of the noun is
dropt & the initial w of
the adjective is dropt as above.

Phonetics

o' dogwās 'hǎ' = ladle, spoon.

o' dogwā 'teli = it-ladle (is) full.

gak 'sǎ' = a dish, bowl.

gak 'teli } = it-dish, bowl (is)
gak 'tei } full.

in which ^{final} -s'hǎ' + -i
becomes -'teli

and final
-sǎ' + ~~the~~ -i becomes

-teli or tei

Phonetics

-i = to be full.

gawis 'dǎ' = a cup

gawis 'di = it-cup (is) full.

gās he' 'dǎ' = a bottle, gourd.

gās he' 'di = it-bottle (is) full.

ga nonⁿ 'sǎ' = it-house,

ga nonⁿ 'si = it-house (is) full.

nouns ending in ǎ' drop
this combination before the
suffixation of the suffix -i,
to be full, so that instead
of ga nonⁿ 'sǎ' + -i, = ga nonⁿ 'sǎ'i,
it is ga nonⁿ 'si. -

a -

o'so'da', its hand,
 it^a hand (is)
 gi'so'da', my hand,
 si'so'da' thy hand,
 ha'so'da' his hand,
 ie'so'da' her
 gü'so'da', her " (^{gü is} more definite
 than the foregoing ie, de-
 noting generally the subj. of
 conversation),
 ga'so'da' = its hand,
 it a hand (is),

Dual Number

Incl. di'a'so'da' our (speaking together)
 hand

Excl. agi'so'da' = Our (speaking to another)
 hand

dji'a'so'da', your (dual) hand

ia'so'da' their (dual mass.) hand,

wa'e'so'da' " (" fem.) hand,

b -

{ dwa'e'so'da' = our (incl.) hand
 o'ngwa'so'da' = our (excl.) "
 swa'so'da' = your
 hadi'so'da' = their (mass.)
 wa di'so'da' = " (fem.)
 o di'so'da' = " (anim.)

gi'so'da'ge' = on my hand,

gi'so'da'de' = my hand appears,
 projects, protrudes,

gi'so'da'sho' = my hands, my
 gi'so'da'sho'on' = individual hands,

gi'so'di'in = my hand (is) good
 my hands (are) good
 not my good hand or
 my good hands.

c -

ga'higwä' = it-hat, cap, head-
 covering,

agi'higwä' = my hat, etc.,
 but

sä'higwä' = thy hat, etc. In which
 the sound ä' in the first
 person is changed into
 ā', with ^{the} possessive affix,
 for as

gä'syigwä' = it-spear or fork;
 any instrument with
 tines.

agi'syigwä' = my spear, etc, be-
 side

sä'syigwä' = thy spear

Directions: ga = cis-directive
ga'dji' = come then here.
gas'hā' = bring them it here,

ga'swe' = come ye here
ga'sni' = " " "
ga = cis-directive.

gā'o' = this side, hither.
this way.

ga'oⁿ = air, gas, any aeri-
gā'hā' = form fluid.
wind, air in motion.

gasat'kwī'dā' = move them
hither.

gas'kwī'dā' = move them it
(in object?) hither.

da-
da-oēt' come then!

goⁿni'o' = it killed her, as
she killed it.

gis'he's, I it am chasing at
go's'he's, I then " about,
go's'he's, it her is " "
gu's'he' it it is chasing,
gu's'he's' it it " " from
place to place, & cus-
tomarily.

has'gwā' = also.

ho'doⁿ = he him ⁽¹⁴⁾ means
ho'gāⁿ = he it has seen.
ho'goⁿ = he it " eaten.
ho'wī = he him it has given.

agadeiāⁿhi'dānoⁿ = I have
caused difficulties in affairs
or on the way.

duration,
The duration suffix:
ēⁿkāhē's'lēi-k.
a'naⁿ ēwāⁿno'dāⁿ?
what is her language?

ayonthyowī' = she should
tell it.

de'gai'wagwēn ni'iu' = it is not
de'wa'da dwēn ni'iu' = it is not ^{true}

de'djionarkdot, there is no longer ^{free, not at liberty,}
any opportunity (implying
that there has been).

do'digwe'nio's'on' = they could
de'odigwe'nio's'on' not were notable
to do it.

de'wāt it is not in, not
present.

de'ion'swegon' = she is deaf

de'indeiā'n'hi'dā'non' = there
are hindrances, one after another,
as a succession of difficulties,
in the way.

desgai'wayā'ondā' the two
matters are compared again;
it resembles this matter also.

dedjā'nnon'sa'negā'n' = ye two
are neighbors. your two
houses are joined together
de'ā'nā'nnon'sanegā'n' = they
are neighbors.

dā'n dion'gwānnonk dā'n' = it
will happen or will come sud-
denly upon us.

deodo'āndjiononni' = he needed
^{them, things,}

de'diu'iwā' = not on ac-
count of.

kon'he' I am alive
son'he'
ron'he'
iakon'he',
(w)on'he',

de'iago'nigon'ha'n' = she
is homesick, lonely.

dakhiu'wi' = do thou tell me
dagwa'owi' = do thou tell us.

de'o'ia'gā'hā'ons'hā' = there
is no danger, it is not dan-
gerous.

dagadwāndē'dā'n' = spare it ^{to} me.
desada'sondā'igon' = thou
art dark; thou art in darkness.

dwat he' dā'k shon^{on} = a few
days ago.

dwat he' dā'k, day before yesterday.

de'wi^o = not I think it; it is not
my opinion.

diut'hoⁿ = it is the thing; it is
the same thing.

de'diut'hoⁿ = it is another thing,
it is not that, it is not the same.

dā'de diut'hoⁿ = it is changed,
it is not the same thing that
it was.

de'a'gat hoⁿ = I have no connection
with it, I have nothing
to do with it.

de we'noⁿ = it is another thing,
it is quite a different
matter.

deiu'i'on^o = it is worn out, rag-
ged; it is littered, is
torn.

desgia die'aⁿⁿ =

desia die'aⁿⁿ =

de/wāⁿⁿia'esha/s'hāⁿⁿ =
two / hundred / ten (s) = 2000 =
200 x 10

deiu dā'negāⁿⁿon^o it is broken
open, it is torn, an abscess,
ulcer, etc.

deiu iuk dā'oⁿ = it is dull.

de'wa dia we^o = it is not in-
compatible (of medicines).

de'a'gwadon'esioⁿgwane^o =
we are not beggars, do not
beseech.

deiak hi'niā^o = we take care
or charge of them.

deiu'da gwā'i'da'noⁿ = they
are spread out, unfolded,
expanded, e.g. sails.

de'io gāⁿⁿ = it is open, between,
between ^{two} things apart

laadion'dak = they may as should
have a covenant or treaty of
friendship, etc.

dā'ie tahi ā we^o dūk, You should
bring him along with
you on your way.

dā'diā'dā'siā^o, they are crowded
stood close together.

dega nā'gwāns dont, or

dega nā'gons dont, it has two wings.

deswat'wa djiniāk he'die?, or
dā'swat'wa djiniāk gon-on-
die?, you will be in-
creasing and multiplying

deganondo'gān = it two times apart,
or two parts of time
apart, i. e. a street.

dwā'nigon'i in, we are pleased,
satisfied, happy.

dāⁿⁿ dwā'dā'gwa'āⁿⁿ = that month
which will be, that moon
in the future.

dwūsiom'ni^e = let us make, create,

lewāⁿⁿ nontius'gwine's, they
creep, crawl, i. e. the
creatures.

lewadi'dāⁿⁿ

daswēnnon^e do'nīak = dogs
bear rule over, control.

degā'djit gwā'cū'ānⁿⁿ = it
has a green color (grass
and herbs)

diis'hit gāⁿⁿ on^e = it came forth
as a spring.

desho^e wā'igoⁿⁿ = he again
closed up the flesh.

de'gāā'gwāā'gon'gwa = towards
the north, northward.

dein'hat has hā'gon in its
sight.

dak'nigonāⁿⁿ ni'cā don andie^e =
do shun be confirm-
ing, strengthening my
mind.

dagwa'non^e het = do shun fill
us.

dewe'naⁿⁿ shon^e = there are dif-
ferences, different kinds

dehron'tga'gwai^e shon^e = their
eyes were opened.

dodi nā^e da non^e son don^e =
they fastened the leaves to-
gether.

don'kigon'ga'kat hu^e it de-
ceived me, overturned my
wisdom.

dewa'de ni'aⁿⁿdo'gon^c =
one is cursed.

dedwada'nooⁿⁿgwaⁿⁿ = wo
love one another.

däⁿⁿdiswatgat'hui[?] = thence ye
will again look, see, behold.

de'dini'wä'heⁿⁿon^c = it did not
can it, it
did not take place on
account of it.

dewado^cdaa^c = let there be a
firmament, or an
open space.

de'iu'do^cdä'hoⁿⁿ = firmament, expanse,
extended space,
lit. separated parts.

dedjiäⁿⁿdo'gäⁿⁿ = between you
two persons.

disai'wä[?] = on thy account.

däⁿⁿsa'doⁿⁿgwä^c, thou wilt or
shalt sweat, or perspire.

de'indisade'niⁿⁿgwäⁿⁿdoⁿⁿ = it
turned, changed its course,
kept turning.

de'niä'di^c = I am with thee

däⁿⁿdeⁿⁿdaⁿⁿde'niis, it is un-
changeable.

däⁿⁿgwäⁿⁿé^c, quite, very, (more
than expected)

däⁿⁿgwäⁿⁿé^cwi'in, it is better
(than expected).

däⁿⁿgwäⁿⁿé^cwä'däⁿⁿ = it is quite far,
farther than I supposed.

dagwaⁿⁿhasdis'stortni^c = do
thou make us strong, im-
part strength to us.

de'ion'gwanis'dagwaⁿⁿdoⁿⁿ =
we have been turned out of,
we have changed, our course.

de'ion'gwadäⁿⁿnont = we hope
for it.

de'ia'o'iakhonⁿⁿ = it has but
successively.

de'o'näⁿⁿdji^c = not long ago.

de'o'djikhe'da'gäⁿⁿon^c = it
is not salt, but tinged with
salt (only liquids). 62

de ε' = not he did think; he had not
the purpose or intention.

diu nan' de' s' d' n' don' = there they have
diu nan' de' s' a' n' don' nio' = their nest,

dä' wan' don' gut = it will or shall
pass, pierce, through it.

de' o' a' don' n' = not it will exceed, surpass,
go by, beyond.

dä' a' nan' d' a' t, they will meet,

dayut' gä' n' o' an' die' = it was
is increasing.

dä' an' diä' k' = they will break
through, pass the mark (in
contests.)

diä' gwa' shon, list, list perhaps,
if it should be so, only
if it should be so.

de' tho' digwe nio' = again they
failed, (implying that they failed
before and have now to again).

dayagwadi' ak' = we may, might, re-
main together, etc.

dä' de' iu hä' gwen' d' a' s' = there are no
(implying might be, but not ^{gaps, vacancies}).

dä' wan' di' s' do' äk' sek' = it will be
troubled from time to time & con-
tinually.

dagais' do' äk' sek' = it may,
might, or should, print it,
habitually.

de' o' nan' diä' n' no' n' ni' = they were
not particular enough, they
do not do the fair thing,
did not do it justly.

dä' n' sa' s' d' a' n' d' a' k' = then will
delay, stand still, defer,
etc.

de' ga' d' a' do' n' = fast, entreat-
ment.

de' o' di' kat' he' = they are enlightened,
civilized.

de' iagohat' he' d' a' ni' = civilization,
it enlightens one, habitually.

de' iu' ni' gon' hä' n' gwani = two
animals are troubling each other.

de' gat' gä' 'hu' = nowhere, in
no place.

de' iu' a' d' ε' = it is a valley, ravine.

dagia' d' a' gon' ε' = cleanse me,
wipe away from me whatever
pollutes.

de' gä' has di' hä' ät, there is no
power or strength in
it.

de' iu' don' hong' a' niat = it is that
which causes misery or tor-
ment.

de' iu' don' hong' a' niat, at a dis-
tance there is that which.

de ga'aⁿ sa'onⁿ gwa' = it is that
by which honor is given it,
de ga'aⁿ sa'onⁿ gwa' nonⁿ = the
things or matters, one by one,
which give occasion for praise.

da' de' in' nigon' a' n' ge, there are not
two opinions or minds about
it.

don' sa a' n' sa' on' nio onk = they two
will praise again.

don' sawa da' n' na' n' ga'a' da' go' onk =
it may or should be compared
over again, have an illustration
again, we have a new parable
to explain it.

de' in' nigon' ha' n' k, it troubles, it
is troublesome, it is vexatious,
it causes feelings of loneliness
or weariness of the place where one
is.

donda sa' get, do thou
turn back again,
donda wa' get, it returns, comes
back; it returned, this
has a present as well as
a historical meaning as
seen above.

de' in' da' n' non' da' go' n' = there
is hope, it is hopeful.

de ga'a' n' sa on' = it is honorable,
praiseworthy, glorious, etc.,
lit. decked with wampum
belts or strands.

de' a' ga' go' n' = it ^{could not do it} is not able to
do it;
de' o' go' n' = it is not able
to do anything.

de' igwe' go' n' = both men.
they two are all.

de' gi' go' go' n'

de' wa' o' n' des, its two ears (are) long,
an epithet added to
dj' ya', dog signifies
a greyhound; to ga'
on' da' na' n' gwi', horse, it
signifies, an ass or mule.

de' ga' di' = they two are together; his
companion.

de' dj' ga' di' = you two are together;
thy companion.

de' a' n' na' n' di, they (many, more than two)
are together, are companions.

dä'de o di dā gwai 'doⁿ =
not stay, have spread
out or expanded it, or
stretched it.

de yu^o dā gwai 'doⁿ = it is
it is spread out unfolded.

de ga dā gwai 'doⁿ = it has
been etc.

de djiagwai 'wä'sä'gwüs =
we forgive it.

dä'de djiagwai 'wä'sä'gwüs (neg.)

awäⁿ aⁿ shoⁿ on^e = flowers,
adōwä doⁿ = hunting.

akⁿ rigonⁱ yus dā'gwā noⁿ =
my pleasures, comforts, joys,
happiness.

aga^o dion^e gwa'noni^e = my fears,
the cause of my fears.

aga^o dion^e gwa'ni^e = my fear,
the cause of my fear.

aga^o dion^e gwa'nis-thä^o = that
which terrifies me, that fear
which I am terrified.

adä'swi yus'hä^o = good far-
tune, success, prosperity.
lit. good-dream-ness.

däⁿ gwa'ε^e = quite, very,
(than expected)

däⁿ gwa'ε^e wi'yu it is heavier
(than I expected)
(61)

anaⁿ a'ot what? what is it?

agüs'hä's. I remember.

a'o ri^o = he may, should, or
must, make it.

a'yek doⁿ = she, may, should,
or must, examine, feel,
taste, touch.

(2)

há'deiongwé'dá'ge' = every person, i.e., all the persons one by one, or one after another,

á'ge', number,

há'dewaⁿnis'háⁿáⁿ = half a day, or at the middle of the day.

há'dega^{wis}'da^aⁿ = half a cupful, at, in, the middle of the cup.

Numbers in Seneca

1st Singular
2nd Dual
3rd Plural
vary in form
as they are regarded
distributively, successively,
or collectively.

Past.
Remote Past.
Present.
Future.
Remote Future time.
Seneca
81

dəyoni^{gw}adāⁿnont = we hope,
hope far, = lit. garbed
in arenda. (62)

nā'teieⁿ = do thou come
in.

nā'sieⁿ = thou didst come
in.

dayus'gowé'doon'die' =
it-hurricane is coming, might =
there was a h. coming. etc.

dā'gonⁿ do thou it come give.

adj. oñ'we' = native, real,
original, genuine.

adv. = really, permanently,
in fact.
dewaⁿni^{luwa}'soⁿ = lightning,
flash of lightning, but not
chain lightning.

Plural suffixes:

-s,

-ʔs,

wi'yu it (is) good.

ne'wi'yu's it (is) good (plurally)

hongwe'diyu = he is a good person

hānongwe'diyu's = they are
good men.

gowa'nā^{no} = it is large,
great, much,

gowā'nā^{no}s, = it is great, large,
much (plurally).

Wright says, (81)

-s, sometimes inserted as

ni'wā^ʔ ni'wā^ʔs,

ni'wā^ʔā, ni'wā^ʔs'ā,

①

wāⁿni'shā'de'nio^{no} =
days in succession,

oⁿhāⁿ'sio^{no} = ..

oⁿhāⁿ'sioⁿ'nio^{no} = daily, i.e.
morning after morning,
dawn after dawn,

distributive

The prefix hā^ʔde defin-
itely includes all the indi-
viduals of the class denoted
by the noun affected, as

hā^ʔde wāⁿni'shā'ge =
every day, all the days
one by one, successively,

hā^ʔde iongwē'dāge = every
person, i.e., all persons one by one, one
after another.

deyu'ha gwāⁿ'de^ʔ = it is
a gap, opening, va-
cant space between,
crvice.

deyu'ha gwāⁿ'de'nio^{no} = (pl.)

deyu'hoⁿs dā^ʔ'is doⁿ = gimlet,
or auger, anything making
holes by turning, boring.

dayagwade^ʔ'has dōⁿ = we
exerted our best strength

deāⁿnanda^ʔ'nigoⁿ'āⁿ =
they are incautious, do
not consider, do not look
out far.

äⁿⁿ iado ε^c sion^{no} 'gwäⁿⁿ = he
will beseech thee, en-
treat thee,

de i yüs'he, two men,

de gi yüs'he, two women, two females,

dek ni yüs'he, " " " "

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

final ε^c = 0ⁿⁿ by compression,
ε^c = -onⁿⁿioⁿⁿ " " (gourd)

katoε^c 'to te^c = it-bottle stands,
is standing,
{ katoε^c 'to 'toⁿⁿ
katoε^c 'to tonⁿⁿioⁿⁿ

kanoⁿⁿ 'so te^c it-house, stands,
{ kanoⁿⁿ so toⁿⁿ
kanoⁿⁿ so tonⁿⁿioⁿⁿ

kä^c 'he² = it lies on the top

of.
kä^c 'hrawⁿⁿ = it lies on the top
in numbers,

i'kä^c 'hre^c = it lies on the top

of.
kä^c 'hronⁿⁿioⁿⁿ = it lies on the top in
numbers.

ga^c s' o^c 'dä^c it-hand (is) i. ε.,
it is a hand,

ēⁿⁿ wa ka^c 'niä^c 'gēⁿⁿ
ēⁿⁿ wa ka^c 'ni^c, will I-it cast, throw.

wa ka^c 'niēⁿⁿ s,
wa ka^c 'niä^c 'gēⁿⁿ s,
wa ka^c 'niä^c 'gēⁿⁿ s,

S-plural

wi'in it good (is)

ne' wi'in's, it-good ones (are)

hon'gwé'diin he person good (is)
há hon'gwé'diin's they person good (are)
but

gowā'nā^{nc} it great, large, (is)
gowā'nā^{ns} it great, large, ones (are)

The glottal close ' in the
first example is possibly
due to the change of o to
u before.

kēñiāw's = ^{it} I thee give. I give
(?) kēñiā's it to thee. but not
I give thee to it.

ēⁿkēñi'ē^{ns} I it thee (will) give.

kēñiāwī'hē^{nc} I them thee give
I give them to thee.

Adjectives ^{may} are with-
out exception, save the ob-
solescent -es, etc., ^{be} affixed
to pronominal elements
expressive of person, number,
gender, sex (3rd persons), and
present time, and when these
adjectives are combined with
nominal stems these pronominal
affixes are dropped, and
suitable pronominal
elements are then prefixed
to the ^{noun-adjective} combination.

on'gwe' = (1) a human
being, (2) mankind,
humanity.

on'gwe'da' Wright says sub-
stance or matter, re-
garded as person; yet,
applied to character, He
errs with regard to the
first. But the suf-
fixion of -da' adds
no sense of matter but
rather of an abstraction
of a body of properties and
functions constituting the
object denoted by the
attributive to which it
is suffixed. Hence

on'gwe' =
on'gwe'di'in but not
on'gwe-i'in, and ot'ko'' =
ot'ko''shi'in not ot'ko''-i'in.

on'gwe', human being,
gon'gwe',
son'gwe',
hon'gwe',
ia'gon'gwe',
(?) on'gwe',

de'knon'gwe'
de'ia'knon'gwe'
des'nnon'gwe'
di'nnon'gwe'
de'knon'gwe'

{ agion'gwe' (excl.)
di'on'gwe' (incl.)
djon'gwe',
hä''non'gwe',
n-ä''non'gwe',
wä''non'gwe',

de'iiis'he', } they are two male
de'niis'he', } persona.

de'giis'he' they are two female
persona. Rarely
to animals (by error,
de'gais'he', they are two anim,

ni wa'ā' = it small, little,
in size or quantity,

ni wūs'ā' = it (is) small
things.

ni wūs-s-ā'
ni ā'ā'
ni a-ga'ā'
ni āⁿnaⁿs-ā'
ni wāⁿnaⁿs-ā'

pl. sign

-dji'non⁶ = to be male,

ge dji'non⁶ I male (am)

se dji'non⁶ thou male (art)

ha dji'non⁶ he

ie dji'non⁶ she

ka dji'non⁶ it

Dual

{ de i dji'non⁶

de ni dji'non⁶

de gi dji'non⁶

(?) de ka dji'non⁶

Plural

dwa dji'non⁶

agwa dji'non⁶

swa dji'non⁶

{ ka di dji'non⁶,

adi dji'non⁶,

wadi dji'non⁶,

{ fam. & sometimes
to animals,

The verb "be" is not trans-
itive and so does not
require an objective after it!

It is I = ce suis-je?

It is me = c'est moi.

I am it } Chaucer = native English
it am I } formula

ich it am (1310, "Harrowing of
Hell, 181). = oldest Eng.
ic hit eom.

All these forms have
been customary Eng-
lish idioms.

Philology =

1. Phonetics;
2. Morphology: form-laws
3. Etymology;
4. Semantology, the tracing
of the meanings
of words.

-ke'hā' } in the manner of,
-ne'hā' } in the fashion of.

-ōtē^{no}, kind of,

sā'thā'^{no} thā's, than it
lookst at;
çā'tkā'^{no} thū's, it thus looks
at.

— " —

ie non'wē's non'wēn-
on it loves the - it earth
taia'ke'
-on

— " —

çā'ke^{no} it-there sees.
t's'ke^{no} than it. seest,
çā'riks: it-there bites.
t's'rike: then it bitest,

sē^{no}'ā' ok' nevertheless,
notwithstanding

ron'he'se'hā'kwē' ne'

ro'ni'hā sē^{no}'ā' ok

ro'tēn'tio^{no},

roio'te' sa'ne' tiot'kon

sē^{no}'ā' kā'ti lō'tē^{no},

āiā'wē^{un}: may it please
God (that),

āiā'wē^{un} = kē^{un}hā^{un} = a
forlorn hope, a
baffled attempt,

ska nō'lo^{un}: little is
lacking: =
again it (is)
precious, scarce,
dear.

ok⁽²⁾:

ok' mā'te haka'nele, he
just looks at it (while he
should be doing something
else).

OK' : only, merely,
nothing but, nothing
except; just:

OK' thioliwa'koⁿ = it is
useless (from a certain view-
point, true or false).

OK' thi'honoⁿ hwaⁿoli, he
is foolish (but only in some-
thing and not in all)

OK' thi'kanonⁿ 'sote', it house
stands there empty, i.e. it
stands there (and nothing in
it),

Numeral Ten:
Adjectives

it is combined with the
noun iterated as:

30 days = 'ä'ēⁿ niwa'son-
tāshēⁿ; in which
-ās hēⁿ assumes
the place of an ad-
jective

Verb to be

kēⁿhā' was, is no more,
is no longer.
was such but is
no longer such.

This is the past as assist
of the anomalous verb
ikēⁿ, kēⁿ'ne', it is, it
used to be but is so
no longer.

ex: on kwe'-kēⁿhā' =
a human being (it) was,
" " " (it) has been,
" " " dead,
" " " (it) has been
but is not now (is something
else),

Combinations I.
1 syntactic

- a word-order
b person
c number
d gender (3rd pers.)
e sex (3rd pers.)
f time (tense),
g mode
h direction
i location
(*ga'ninwakenw*)
they - better - in
j iterations
k habit, custom,
l purpose for
-*se*
-*ti*;

Adjectives

(1). Comparisons of equality
are marked by a demonstrative
adverb, like, *ne'tho'* or *e'tho'*,
"thus", "there", sometimes followed by *tsi'*,
"where", and the prefix *ni*, "so",
which is the pronominal affix.
affixed to the predicative
sentences as *ne'tho' tsi'*
ni-ia'kon' thus where
so - they are in and *sha'te'kon' ni va'hi-*
of number; eight so many it-fruit
ia'ke' in which *tsi'* is superfluous,
num-
bers, are
in number,

Adjectives

(2) ~~the~~ *sha'te-* the compound
dual prefix, denoting "alike,"
"the same in," "just as like," etc.

Iterative auxiliary,

-ka-to^{nc}-s,

-ton^{nc}-s,

-ton^{nc}-s,

-n^{nc}-s,

-n^{nc}-s,

-a^{nc}-s,

-ho^{nc}-s,

-se^{nc}-s,

-nio^{nc}-s,

-o^{nc}-s,

-Kwä^c-s,

-on^c Kwä^c-s,

nominal
Kor^c = sho^{nc},
" " "

A

Factitive; Causative.

-t^{hā}, 'make, cause, (to be)'

k^ckowānā^c t^{hā} = I make it large,
or great.

This is the Obsolescent verb

kā^c t^{hā} = I make it, use it,

Kā^c t^{hā} kowānā^c t^{hā} = I cause my-
only to be great,
and often has the
sense of pretending
"to be great." This

-t^{hā} has an instrumental force, but is not
such liberally, ~~for~~ for ex:

khe^crio^c t^{hā} = I kill him with it,
but is literally, I use
it to kill ~~some~~.

A

Verbs
+
locative
suffixes.

IX Intensive; progression.

-t^{ie}, -hā^{tie}, -tā^{tie}, ā^{tie},

-t^{ie}-s, -s, -s, -s,

(s = customary action)
from place to place.

The first t in -tā^{tie} is
probably due to regressive as-
similation of h to t.

tek-kā^c ne^c re^c, I am looking at
it

tek-kā^c ne^c rā^c t^{ie}, I am looking at
it in motion

tek-kā^c ne^c rā^c t^{ie} s, I am looking at
it in motion from
place to place,
I do not lose sight
of it as it moves
from place to place.

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1st 2nd

1st subj. 2nd of, n^o sing.
dual dual
Plural Plural

(Hee) ym(2) ym(Pl.)

I kor- kor- kor-
3+he kor- kor- kor-
3+they kor- kor- kor-

ta no

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From the Perfect of the
Indicative are formed;

1st. The Pluperfect of the
Indicative, by the suffixion
of the tense-sign -ne

2nd. The Future Past, by the
prefixion of the tense-sign ε.

3rd. The Past of the Subjunctive,
by changing the pre-
fix wa into aon (aon^o), by
substituting aon for wa-pre-
fix, and in the plural aion (aion^o)

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Facitive: Causative.

-khwa^o, kor^o or khwē^o, this
has the same use & value that
-thā^o has, but its independent
use has not been
found. It may be
suffixed in some
cases to the forms
ending in stha^o.

krihwini^ostha^o = I
introduce the matter,
krihwini^ostā^okhwa^o = I
introduce the matter for
or by that, thus expressing
purpose or means.

cf. -se^o & -ni^o

under 'Purpose'
kne^ota^or^ohos^ostha^o = I use it to stain
with gum.
kne^ota^or^ohos^ostha^okhwa^o = I use it to stain
for or by means of.

ruturate 'kēn for
ruturate + ḡ kēn in which

te ḡ becomes te,
ruw'i ēⁿ w' ḡ kēn = he learns readily,
raw'i ēⁿ hēⁿ = he is skilled, understands,
ru nēⁿ skū'i ä, he is thieving,
ru 'sūⁿ 'i ä, he is lecherous,
ru nēⁿ kwāⁿ y' 'i ä, he is licentious,

Aptitude: Proneness; ^{XI} ~~Habitual~~
~~action from~~

-s kōn
-ḡ kēn (ḡ.)

-te', = -nā' (ḡ).

Purpose X ḡ ä' t k a' r i ä' n ā' =
from to take.

-se',

-nī'-s, These ~~suffixes~~

change the meaning
of a sentence like
'I sell him' to 'I sell
(something) ^{for} him.'

~~The interest in the
pray to a for one?~~

verb auxiliary
-ēn' nā' ḡ to cease,
stop, end, be
completed.

Acquisitive auxiliary

-tā's; nā' ḡ (ḡ.)
-ñtā's, -ñnā' ḡ,

Conversive auxiliary

-kwā'-s,
-pion'-s,
-ut-pion'-s,
-u-ruk-pion'-s,
-ñ'nā'kwā'-s,

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Combination II.

m.

Oneida

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Oneida,

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The Motional ^{VII}

-ne²

-ne²-s,

s = habitual action = "from place to place."

-re²

-re²-s,

s = " "

-he²

-he²-s,

r = " " here

n = r = h. The Denea

hā'niō's = Mohawk rā'niō's,

hō'niō = " rō'niō,

he him killed,

Iterative ^{VI}

S-(prefix) = "again." with verbs of motion it

se-
te- forms

denotes "to reverse the motion or course of motion."

Directives: ^{III} Locatives,

The direction hither and the direction thither

es

sh

Verbs
Locative
suffixes.

^{TX}

-hā'tē, -tē, ā'tē, are
suffixes to certain suffixes
of place, as āk'tā, 'be-
side (it)' = āk'tā'tē, 'along
beside (it)'

io'hā'tē = 'it-path-is present.' =
there is a path, from

io- = it-it, -hāhā, path +
-tē, 'to present, be
present.'

io'hā'hātā'tē = it path is pre-
sent onward

io'orātē,
wā'kēn'hātā'tē,
wēntē, nat kēn' wēntē,
wēntā'tē, wā'orātā'tē

io'orātē
wā'kēn'hātā'tē,

wēntē, nat kēn' wēntē,
wēntā'tē, wā'orātā'tē

these denote
during the present
winter summer
day
night

Composition.

- 1 Combination ^a Syntactic, ^{a word order}
b Lexic - Compounding -
- 2 Reduplicating
- 3 Inflection.
- 4 Compression,
a phonetic,
b metastic,

2 Metaphor.



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