ALI EISAMI GAZIRMA.

GRAMMAR

OF THE

BÓRNU OR KÁNURĪ LANGUAGE.

BY

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בָּעֵת הַהִיא יוּבַל־שַׁי לַיהוָֹה צְבָאוֹת עַם מְמֻשָּׁךְ וּמוֹרָט
וּמֵעַם נוֹרָא מִן־הוּא וָהָלְאָה גּוֹי קַו־קָו וּמְבוּסָה אֲשֶׁר בָּזְאוּ
נְהָרִים אַרְצוֹ אֶל־מְקוֹם שֵׁס־יְהוָֹה צְבָאוֹת הַר־ צִיּוֹן:

TO

THE REV. HENRY VENN, B.D.,

THE HONORARY CLERICAL SECRETARY OF THE

CHURCH MISSIONARY SOCIETY,

WITHOUT WHOSE COMPREHENSIVE MIND

IT WOULD NEITHER HAVE BEEN COMMENCED NOR COMPLETED,

THIS GRAMMAR

IS MOST RESPECTFULLY AND AFFECTIONATELY INSCRIBED

BY THE AUTHOR.

PREFACE.

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

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

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

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

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

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

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

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

Bornu proper is divided (or at any rate was so under the late dynasty) into the following *tsédi* or *lárdẹ*, *i. e.* countries or provinces, in all of which the same language is spoken, but, of course, with more or less important dialectical differences :—*Gázir*, "the largest of all;" *Dẹbišāgẹ*, "next to Gazir in size;" *Máfōni*, "as large as *Dẹbišāgẹ*;" *Ngumáti*, *Múlgū*, *Hába*, *'Abẹlam*, *Deía*, *Gúdu*, *Túrō*, *Bídzẹr*, *Kórēram*, *Māntšímtšim*, *Girgásei*, *Kábū tílōa*, *Dádeṅgérī*, *Márma*, *Láluk*, *Túlīwa*, *Tawólo*, *Deíma*, *Dábīra*, *Dábūgu*, *Gámbōram*, *Kẹsāwa*, *Kárawawáru*, *Mágī—Bẹrrẹm*, *Dásu*, *Keíāwa*, *Bádūma* (not to be mistaken with the Buduma on the Tsáde-islands), *Kádīwa*, *Kẹbdī*, *Ngígīwa*, *Máfā*, *Ngúdōa*, *Legárwa*, *Bámma*, *Tšérāwá*, *Gámatšó*, *Kaṅgálwa*, *Tsúntsẹná*, *Gubuío*, *Bórgō* or *Bárgō*, *Mélēram*, *Bánōa*, &c. The Bornu empire is bounded on the north by the great desert and the Lake of *Tsáde* (by the *Munios* and others pronounced *Tšáde*); on the west by *Núfe*, *'Afuno* (*i. e.* Hausa), *Bóde*, *Kareíkareí*, *Gẹzẹrẹ*; on the south by *Píka* and *Kōána*; on the south-east and east by *Mándara*, *Ngála*, *Múdzugū*, *Gámargū, Márgī* and *Bábẹr*.

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

days. Its capital town is *Gázargumó*, from which *Tapsoúa Magirári, Ali Eisam's* birth-place, is at the distance of about one day's journey ; and another large town is *Kaligimōrám*, from which *Tapsoúa Magirári* is five miles distant. *Gazir* itself is divided into the following smaller districts —*Ngálibūa, Kíbīre, Bárīram, Kárīwa, Bḗrbḗr* (containing from twenty to thirty towns and villages), *Bḗrgḗm, Nangúlam, Kálalāwa, Modzánganāwa, Kábuiwa, Kaliári, Ngallimári, Meíramri, Dīambóri, Kugátsoro, Dṓmāri, Mētārammári, Mulimári, Sábḗrri, 'Agedīmi, Tórōro, Dádui, Šīád, Šḗgou, 'Alinwa, Māgulgé, Sánīe, Gḗlḗrmi, Mētáram, Mṓgunō, Múlintšēri, Wótsagal,* &c.

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

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

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

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

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

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

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

<div align="right">SIGISMUND WILHELM KOELLE.</div>

GREAT CRESSINGHAM RECTORY, NORFOLK,
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Chapter XVII. *Syntax of Numerals.*

Chapter XVIII. *Syntax of Verbs.*

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CORRIGENDA.

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PAGE.	LINE.		
73	28	read	*kárgā* for *kạrgō.*
77	9	..	*kirgáskō* for *kírgáskō.*
80	22	..	*yukkúruskin* and *yukkúruskin* for *yukúruskin* and *yukúruskin.*
81	1, &c.	..	*yukkúruskin,* &c. for *yukúruskin,* &c.
81	19, &c.	..	*lĕnẹ́,* &c. for *lĕnẹ́,* &c.
85	27	..	*sẹntsāní* for *sẹntsāní.*
104	2	..	*mángin* for *māṅgin.*
107	last	..	*mólẹṅgēda* for *mólẹ́ṅgēda.*
108	3	..	*mádeskam* for *mádẹska.*
108	13	..	*kálāgeskēda* for *álāgeskēda.*
124	25	..	*šídū* for *šídẹm.*
134	22	..	*šešẹ́sō* for *šesẹ́sō.*
140	7	add	"or *arẹ́*" after *árẹ.*
154	5	read	*lēgasgánya* for *lēgasgẹ́nyā.*
157	26	..	*Kẹ́lū* for *Kẹ́lū.*
161	10	add	201. after §.
170	19	read	*kálaktši* for *kaláts.*
170	24	..	*bōgẹdányā* for *bōgẹdányā*
183	10	..	*búrgōa* for = *úrgōa.*
187	1	..	*andírō* for *ándírō.*
199	20	..	*tsáteiya* for *tsátēiya.*
244	19	..	*pérẹmnẹ́* for *pérẹmmẹ́.*
247	3	..	*yākẹ́* for *yákkẹ́.*
256	16	..	*bágōba* for *bágóbā.*
271	31	..	*bóbōntsaskē* for *bólōntsaskē.*

CHAPTER I.

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

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

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

múskō yískin, " ich gebe die hand "= " I shake hands."

nę́ngąlī tsúrī, " die Regenzeit ist eingefallen " = " the rainy season is come."

wu kámmō tšíre yískin, " I give a man his right."

kām nóngurō yākę́skin, " I put somebody to shame."

tę́gam yískin, " I give the breast," *i. e.* " I suckle."

kámmō múskō ganāgę́skin, " I lay hands on somebody."

ágō dībī kámmō pę́lēgęskin, " ich erzeige einem Böses " = " I inflict evil on somebody."

kęmár táskin, " I take courage."

múskō kāmbéwa, " having a free hand, liberal ;" from *kámbē,* " free, not a slave ;" comp. " liberate, liberal."

kām súlweirō táskin, " I take one for lazy."

tsúrō kábū arásgiben léngin, " I shall go within six days."

kánęm kām gótšin, " Schlaf übernimmt einen " = " sleep overcomes one."

kángē kām tsę́tei, " fever seizes one."

yambúskin, " I bear," said of a tree and a woman.

kálā kámbē góngin, "einem den Kopf halten," *i. e.* " to spoil one by always taking his part."

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

history of mankind, and there read of a primitive universal language (אֲחָדִים וּדְבָרִים אַחַת שָׂפָה הָאָרֶץ־כָל וַיְהִי), and a consequent sudden and miraculous "confusion of tongues" (הָאָרֶץ־כָּל שְׂפַת יְהוָֹה בָּלַל), it appears natural to account for the radical affinity in a genealogical way. But perhaps neither the genealogical nor the psychological way, taken separately, sufficiently accounts for the whole extent of the radical affinity; and the relation between the human mind and language will lead us to a combination of both of them. We now give a list of Bornu roots which are evidently cognate with either Indo-European or Semitic roots, or with both.

ába, father ; C. אַבָּא: H. אָב ; A. اَبٌ; S. पितृ ; to which Bopp remarks, puto, a. r. पा, nutrire, (cf. *bú-skin*, "I eat"). G. πατήρ, L. pater, G. Vater, E. father.

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

ām, people ; H. עַם ; A. عَالَمْ.

áte and '*te*, this ; H. זֶה ; A. ذا ; S. तत् ; Gr. τίς, τὸ ; G. der, dieser ; E. the, this.

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

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

déri-ṅgin, I turn round; H. דּוּר, דָּהַר, דָּרַר; A. دَارَ. *dínia*, world; A. دُنْيا. *dí-skin*, E. I do; G. ich thue.

dur, tribe, family ; H. דּוֹר, age, generation; דּוּר circle, as of society ; A. دَهْرْ, time, age.

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

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

tsán-gin (sĭ tsák-tsĭn), I cover ; S. छद् ; L. tego ; G. decken, Dach ; E. protect.

tsúm-gin, I fast; H. צום ; A. صَام.

woladí, servant, as opposed to slave ; H. וְלָד, child ; A. وَلَد, natus *and* servus.

wúra, great; *wurá-ṅgin,* I grow up ; S. भूरि and पुरु, multus ; Gr. πολύς ; L. multus, plus ; Hib. ur, very ; G. viel : E. more.

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

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

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

ádim, eunuch ; A. خَادِم.

átsĭ, s. a pilgrim ; A. حَاجِي.

álla, s. God ; A. اللّٰه.

áram, s. what is prohibited A. حَرَم.

árgalam, s. pen ; A. قَلَم.

dinár, s. gold ; A. دِينَار.

káfar, s. grave, cemetery ; A. قَبْر.

kará-ngin, I read ; A. قَرَا.

káfiri, s. infidel ; A. كَافِر.

lárde, s. the earth ; A. ارض.

málaka, s. angel ; A. مَلَاك.

mía, hundred ; A. مِية.

nábī, s. prophet ; A. نَبِي.

rátal, s. pound ; A. رَطْل.

sádāga, s. alms ; A. صَدَقَة.

sála, s prayer ; A. صَلَاة.

salám, s. peace ; A. سَلَام.

sáli-ngin, I pray ; A. صَلَا.

tsánna, s. heaven ; A. جَنَّة.

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

CHAPTER II.

SOUNDS AND ORTHOGRAPHY.

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

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

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

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

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

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

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

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

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

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

especially by the capability of *ṅ, n, m,* being prefixed re-spectively to *g, d, b,* thus forming a sort of syllable by them-selves, and even assuming the accent of the word, *e.g.* *ṅgō, ṅgọla, ṅda, mbếtši,* and by their frequent employment in terminating words, a position which the language predomi-nantly assigns to vowels, and, only in a few peculiar cases, also *k, g,* and *t.*

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

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

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

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

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

	GUTTURAL.	LINGUAL.	LABIAL.
Fundamental Vowels,	*i.*	*a.*	*u.*
Subordinate Vowels .		*ẹ, e, ẹ̄*	*ạ, ọ, o.*
Liquids	*n̄.*	*l, n, r.*	*m.*
Mutes {Sharp . . .	*k.*	*t.*	*p.*
Mutes {Flat . . .	*g.*	*d.*	*b.*
Spirants	*y, h.*	*s, z, š.*	*w, f.*

The Compound Sounds of the Kanuri language are the following—

1. Vowel Diphthongs: *ai, ei, oi, ui; au, ọu.*
2. Consonantal Diphthongs: *dz, ts, tš.*

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

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

Nasalization is indicated by a circumflex (˜) *e g. miã.*

CHAPTER III.

EUPHONIC CHANGES.

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

I. CHANGES IN THE SYMPHONY OF VOWELS.

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

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

kóānẹmmō létsẹnātẹ, "the man who went southward," for *kóā ānẹmmo,* &c.

átẹmágo, "this is something," for *átẹmā ágo.*

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

Instances of *apocope:*

ẹ ejected: *mána lāg' átẹ,* "this wicked word."

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

ẹ ejected: *kal' afi diskin?* "what shall I do then?"

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

Instances of *aphæresis* :

sádaga 'šámbē, "alms of Asham."

kóā 'ba 'tárītsa, " the man, Father Ataritsa," for *kóā ába Atárītsa.*

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

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

ẹ́ has a tendency to become *i* before *e* : *pẹ́rtsẹ,* "his horse," nom. *pẹ́rtsiyē,* gen. *pẹ́rtsibē ;* *nẹm abántsibē,* "his father's house," for *abántsẹbē ;* *tsúrō bundẹgíberō,* "into the gun," from *búndẹgẹ,* " gun."

ẹ becomes *u* before *o* : *abántsurō,* " to his father," from *abántsẹ ;* *tatoáturō,* " to the children," from *tatoátẹ ;* *kōganawántsusō,* " all his soldiers," from *kōganawántsẹ ;* *nẹmtálagātú kwōya,* " if it is poverty," from *tálagātẹ́ ;* *kúlītu róntsẹ,* " this insect's life," from *kúlītẹ.*

ẹ becomes *u* or even *o* before *u* : *létsu, rúntsẹn náptši,* " he goes and sits down by himself ;" *kúrrū,* " sight," for *kẹ́rrū ;* *kúllugō,* " exit," for *kẹ́llugō; kuntsúrō,* " fall," for *kẹntsúrō ; kómbū,* " food," for *kẹ́nbū.*

i sometimes becomes *ẹ* before *i* : *tigẹ́nyin,* " in my skin," from *tígi ; dískin,* " I do," has in the relative conjugation *yẹgdẹ́skin.*

II. CHANGES IN THE SYMPHONY OF CONSONANTS.

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

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

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

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

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

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

l a following *n* and *r* into *l* : *álli,* for *álni,* "my manner ;" *áṅgallęm,* for *áṅgalnęm,* " thy sense ;" *tsánei búllin,* for *búlnyin,* (or *búlńin*), " with white cloths ;" *tsállęmin,* for *tsálnęmin,* " thou cuttest ;" *dándallō,* for *dándalrō,* "to the mosque."

m a following *r* and *w* into *m* ; *nęmmō,* for *nęmrō,* "to the house ;" *kámmō,* " to a man ;" *ṡyúa meíramma* for *meíramwa,* " he and the princess ;" *málamma,* for *málamwa,* " priests ;" *agōnęmmā kwōya,* " if thou hast any thing."

s changes a preceding *d* into *s* in the word *tsębęssō,* for *tsębędsō,* "all day long."

n a preceding *t* into *n* ; as, *nęm tsęlam pęnnyin,* for *pętnyin,* " in a very black house ;" *kálugū kalí taręnnyin,* for *tarętnyin,* "in a very blue shirt."

l a preceding *r* into *l* : *al' lęnye,* for *ar',* " come, let us go."

r sometimes a preceding *n* into *r* : *ṅkílar rā tsędin,* for *ṅkílan,* " by water or by land ;" *áfi nánīer rágęm?* for *nánīen,* " what dost thou want of me?"

2. *Permutation or Adjustment of Consonants.*

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

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

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

M changes a following *k* into *n*: *kámū*, "woman," but *nęmnámū*, "womanhood;" *kúrugū*, "long," but *nęmnúrugū*, "length;" *kę́ntšī* "slave," *nęmmę́ntšī*, "slavery;" *kúra*, "great," *nęmwúra*, "greatness."

ṅ changes a following *k* into *g*: *kíruskō*, "I saw," but *nígā ṅgíruskō*, "I saw thee."

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

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

g sometimes *n* into *ṅ*: *šímlaṅ ganí*, "not on the eye;" *būyéṅ gonō*, "he said, We will eat it."

n sometimes *g* and *k* into *ṅ*: *kę́dęṅ nę́mtsę*, "he keeps silence;" *patáṅni*, "my gruel;" *sútonṅí*, "my broom," from *kę́dęg, pátag, sútog*; *ráṅni*, "my due," from *rak*. But when the *n* has thus done its work, it is generally dropped in all those cases where it is immediately followed by another consonant; as, *súntoṅtsę*, "his broom," for *súntoṅntsę*; *rán di*, "mid-day," for *ráṅ ndí*.

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

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

ts and *tš*, in certain verbs, *ṅ* into *k*: *kálaṅgin* "I turn," but *kálaktšin, kálaktsei*.

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

Verbs beginning with *b* always change the aorist prefix *ki* into *gi*, as *gibáskō* for *kibáskō*.

The personal and temporal prefixes of verbs in *skin*, viz. *tsę, tsa, tši, ki*, by virtue of their initial consonant, permute the initial *k* and *p* of verbal roots respectively into *g* and *b* ; as, *tsęgášin, tsagášin, kigásō tšigásō*, from *kásęskin*, " I run ;" *tsębę́rtin, tsabę́rtin, kibę́rtō, tšibę́rtō*, from *pęrtę́skin*, " I pluck."

3. *Ejection of Consonants.*

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

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

n is ejected—

between *l* and *d* or *t* ; as, *áldē*, for *álndē*, *áltsa*, for *álntsa* ;

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

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

between *ṅ* and *d* ; as, *raṅ 'dí*, " midday."

ṅ is ejected between *m* and *g* ; as, *ām 'gásō*, " all people ;" *kátšim 'gúbu,* " much grass ;" *nę́mgala* for *nęm ṅgala*, " goodness."

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

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

a, e. g. ámāni, ámānęm, ámāntsę, ámāndē, ámāndō, ámāntsa, for *ámni, ámnęm, ámtsę, ámdē, ámdō, ámtsa.*

e, e. g. áleni, álenęm, álentsę, álendē, álendō, álentsa, for *álli, állęm, áltsę, áldē, áldō, áltsa.*

* D

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

1. *Change of Consonants.*

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

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

2. *Change of Vowels.*

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

> By *m*: *tulōntsátumā* for *tulōntsátẹmā*, "this is their only one;" *áfiyayē dímtumā* for *dímtẹmā*, "whatever thou mayest do."

> By *w*: *dátu wátši*, "it will not stand;" *meítu wásili*, "the king is a white man;" *mánānẹm kolótu wáṅgō*, "I will not transgress thy word." When this change of *ẹ* into *u* takes place in consequence of a prefix or affix, so that *ẹ* and *w* belong to one and the same word, the *w* is frequently dropped: *rōntsúa*, "alive," for *rōntsẹwa*, "having his life;" *búltūa* for *búltẹwa*, "hyenas;" *tsuárin*, "he is sick," for *tsẹwárin*, *cf.* §. 20.

3. *Ejection and Insertion of Consonants.*

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

a. Thus, *w* is dropped, when preceded by the closely-allied *u* or *o*; and *y*, when preceded by the closely-allied *i* or *e*.

w dropped after *u*: *kămŭa*, "women;" *bárbŭa*, "robbers;" *kálua*, "having leaves;" *dábŭa*, "provided with a neck."

w dropped after *o*: *bánōa*, "hoes;" *súmāa*, "ears;" *búrgōa*, "cunning;" *dúnōa*, "strong."

y dropped after *i*: *bálīa* for *bálīya*, "to-morrow;" *lénẹmīa* for *lénẹmīya*, "thou having gone."

y dropped after *e*: *lēgeiéndēa* for *lēgeiéndēya*, "we having gone."

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

CHAPTER IV.

ETYMOLOGY OF SUBSTANTIVES.

I. *Derivation of Substantives.*

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

Instances of abstract nouns derived from concrete nouns :

nẹmabá, "fathership;" *nẹmmei*, "royalty;" *nẹmmālam*, "priesthood;" *nẹmkām*, "humanity;" *nẹmtšágẹn*, "animality;" *nẹmsóbā*, "friendship;" *nẹmtálaga*, "poverty;" from *ába*, "father;" *mei*, "king;" *málam*, "priest;" *kām*, "man;" *tšágẹn*, "animal;" *sóbā*, "friend;" *tálaga*, "a poor man."

Instances of abstract nouns derived from adjectives :

nẹmkúrugŭ, "length;" *nẹmkáfugŭ*, "shortness;" *nemdíbī*, "badness;" *nẹmbul*, "whiteness;" *nẹmtsẹ́lam*, "blackness;" *nẹmkẹ́tšī*, "sweetness;" *nẹmtšim*, "bitterness;" from *kúrugŭ*, "long;" *káfugŭ*, "short;" *díbī-*

"bad;" *bul,* "white;" *tsẹlam,* "black;" *kẹtši,* "sweet;" *tšim,* "bitter."

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

Substantives: *nẹmnẹntši* and *nẹmnália,* "slavery;" *nẹm-námpū,* "blindness;" "*nẹmnámū,* "womanhood;" *nẹm-nẹrdī,* "heathenism;" *nẹmnẹrīgẹ,* "war," from *kẹntši* and *kália,* "slave;" *kámpū,* "a blind man;" *kámu,* "a woman;" *kẹrdī,* "a heathen;" *krīgẹ,* "war, warriors."

Adjectives: *nẹmnúrugū,* "length;" *nẹmnẹtši,* "sweetness;" *nẹmnámbē,* "liberty;" *nẹmnáfugū,* "shortness;" *nẹm-nálē,* "redness;" *nẹmnúyintẹ,* "distance."

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

§. 23. Words which begin with a prosthetic *n* lose it on assuming the prefix *nẹm*; as, *nẹmgálifū,* "richness;" *nẹm-gạlā,* "goodness;" *nẹmgā,* "health," from *ṅgálifū,* "rich;" *ṅgạlā,* "good;" *ṅgā,* "well."

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

nẹ́tšī, "sweetness;" *núrugū,* "length;" *nália* and *nẹ́ntšī,* "slavery;" *nǎmbē,* "liberty."

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

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

Abstract substantives are formed from the infinitives of verbs in *ṅgin* by prefixing to them *nẹm*; as, *nẹmlétẹ,* "departure, walk;" *nẹmbótẹ,* "sleep;" *nẹmgótẹ,* "seizure;" *nẹmkámtẹ,* "a cut;" from *létẹ,* "to go;" *bótẹ,* "to sleep;" *gótẹ,* "to take;" *kámtẹ,* "to cut."

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

INFINITIVES.	ABSTRACT NOUNS.	INFINITIVES.	ABSTRACT NOUNS.
mbáfō	*kẹmbáfō*	*ndórō*	*kẹndórō*
mbā	*kẹ́mbā*	*ndútō*	*kondútō*
mbū	*kómbū*	*ṅgā*	*kéṅgā*
ndégā	*kẹndégā*	*ṅgámbō*	*kẹṅgámbō*
ndíō	*kẹ́ndiō*	*ṅgádō*	*kẹṅgádō*

INFINITIVES.	ABSTRACT NOUNS.	INFINITIVES.	ABSTRACT NOUNS.
ṅgándō	kęṅgándō	rórō	kęrrórō
ṅgágō	kęṅgágō	rū	kúrrū
ṅgérō	kęṅgérō	ságō	kęnságō
ṅgę́rtō	kęṅgę́rtō	sáṅgō	kęnsáṅgō
ṅgérō	kęṅgérō	ságo	kęnságō
ńdiō	kę́ndiō	sę́bgō	kęnsę́bgō
ṅgárō	kęṅgárō	šírtō	kęnšírtō
kásō & ṅgásō	kęṅgásō	ńtā	kę́ntā
ṅgéndō	kęṅgéndō	támbō	kęntámbō
ṅgéogō	kęṅgéogō	ntíō	kę́ntio & kę́ntō
ṅgórō	kęṅgórō	wárō	kuárō
kútō	kuṅgútō	ńtsā	kę́ntsā
ládō	kęlládō	ntsátō	kęntsátō
lárō	kęllárō	ntsárgalei &	
lífō	kęllífō	ntsárgalę }	kęntsárgalō
líō	kélliō	ntsámbō	kęntsámbō
lúgō	kúllugō	ntsárdū	kęntsárdū
mágō	kommágō	ntsárō	kęntsárō
mbárō	kęmbárō	ntsákō	kęntsákō
mérō	kęmmérō	ntsásei	kęntsásei
mū	kómmū	ntsásarei	kęntsásarei
nátō	kęnnátō	ntsękéliō	kęntsękéliō
nándō	kęnnándō	ntsę́mbulō	kęntsę́mbulō
nótō	kęnnótō	ntšéotsō	kęntšéotsō
nū	kónnū	ńtšō	kę́ntšō
pándō	kęmpándō	ntsę́rgei	kęntsę́rgei
pę́rtō	kęmpę́rtō	ntšífō	kęntšífō
rágō	kęrrágō	ntsúndō	kęntsúndō
rę́mbō	kęrrę́mbō	ntsúrō	kontsúrō

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

Thus, kátigī, "hide" is formed from tigī, "skin;" kę́męndē

"this year," from *mę̄ndē*, "last year;" *pā́tō*, "house home," from *pā*, "home;" *bę̄nnā*, "sleep," from *bę̄n* "sleep."

II. *Formation of the Plural.*

§. 28. The plural is formed from the singular by adding the termination *wa*, e.g. *pę́rwa*, "horses;" *nę́mwa*, "houses;" *meíwa*, "kings;" *mā́leigawa*, "angels." But, according to §. 20., the nouns terminating in *u* and *o* drop the *w*, and only assume *a*, which frequently permutes a preceding *u* into *o*; as, *kā́mūa* and *kā́mōa*, "women;" *kā́lūa*, "leaves;" *pā́tōa*, "homes;" *kusótōa*, "strangers."

The plural of *tā́ta*, "child," and *meína*, "prince," is *tā́tōa* and *meínōa*, which arose from a change of the final *a* into *o* (*u*) by the influence of the following *w*, and then the usual ejection of *w*.

kām, "person," has in the plural, irregularly, *ām*, "people," and *kā́mū*, "woman;" besides *kā́mūa*, also *ā́mūa* and *ā́mwa*.

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

III. *Declension of Substantives.*

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

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

Singular.

	meíyĕ̄, "king."	sŏ̄bāyĕ̄, "friend."	meískŏ̄yĕ̄, "hand."	kánnauyĕ̄, "fire."
Nom.	meíyĕ̄.	sŏ̄bāyĕ̄.	meískŏ̄yĕ̄.	kánnauyĕ̄.
Gen.	meíbĕ̄.	sŏ̄bābĕ̄.	meískŏ̄bĕ̄.	kánnaubĕ̄.
Dat.	meírŏ̄.	sŏ̄bārŏ̄.	meískŏ̄rŏ̄.	kánnaurŏ̄.
Ac.	meígā.	sŏ̄bāgā.	meískŏ̄gā.	kánnaugā.
Loc.	meínyin.	sŏ̄ban.	meískon.	kánnaun.

Plural.

	meíwŏ̄dāyĕ̄, "kings;"	sŏ̄bawdāyĕ̄, "friends."	meskŏ̄wdāyĕ̄, "hands."	kannaúyĕ̄, "fires."
Nom.	meíwŏ̄dāyĕ̄.	sŏ̄bawdāyĕ̄.	meskŏ̄wdāyĕ̄.	kannaúyĕ̄.
Gen.	meíwŏ̄dābĕ̄.	sŏ̄bawdābĕ̄.	meskŏ̄wdābĕ̄.	kannaúbĕ̄.
Dat.	meíwŏ̄dārŏ̄.	sŏ̄bawdārŏ̄.	meskŏ̄wdārŏ̄.	kannaúrŏ̄.
Ac.	meíwŏ̄dāgā.	sŏ̄bawdāgā.	meskŏ̄wdāgā.	kannaúgā.
Loc.	meíwan.	sŏ̄bawan.	meískŏ̄wan.	kánnaúan.

Singular.

	nĕ̄myĕ̄, "house."	dandalayĕ̄, "mosque."	kárganyĕ̄, "medicine."	pĕ́ryĕ̄, "horse."
Nom.	nĕ̄myĕ̄.	dandalayĕ̄.	kárganyĕ̄.	pĕ́ryĕ̄.
Gen.	nĕ̄mbĕ̄.	dandalbĕ̄.	kárganbĕ̄.	pĕ́rbĕ̄.
Dat.	nĕ̄mnŏ̄.	dandallŏ̄.	kárganmŏ̄.	pĕ́rŏ̄.
Ac.	nĕ̄mgā.	dandalgā.	kárgangā.	pĕ́rgā.
Loc.	nĕ̄mnyin.	{ dandallin / dandalnyin	kárgannyin.	pĕ́rnyin.

Plural.

	nĕ̄mwŏ̄dāyĕ̄, "houses;"	dandalwdāyĕ̄, "mosques."	kargunwdāyĕ̄, "medicines."	perwŏ̄dāyĕ̄, "horses."
Nom.	nĕ̄mwŏ̄dāyĕ̄.	dandalwdāyĕ̄.	kargunwdāyĕ̄.	perwŏ̄dāyĕ̄.
Gen.	nĕ̄mwŏ̄dābĕ̄.	dandalwdābĕ̄.	kargunwdābĕ̄.	perwŏ̄dābĕ̄.
Dat.	nĕ̄mwŏ̄dārŏ̄.	dandalwdārŏ̄.	kargunwdārŏ̄.	perwŏ̄dārŏ̄.
Ac.	nĕ̄mwŏ̄dāgā.	dandalwdāgā.	kargunwdācyā.	perwŏ̄dāgā.
Loc.	nĕ̄mwan.	dandalwan.	kárgunwan.	pĕ́rwŏ̄an.

IV. *Gender of Substantives.*

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

Either by an altogether different name, as:

kóa and kōáṅgā, " man,"	kắmū, " woman."
tsaíro̅, " boy,"	pếrō, " girl."
kália, ." male slave,"	kir, " female slave."
kaníamō, " bull,"	pē, " cow."
gúbōgẹm, " cock,"	kúgui, " hen."
ṅgạlárō, " ram,"	dímī, " ewe."
dal, " buck,"	kắnī, " goat."

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

pếr bī, " stallion,"	pẹr kúrgurī, " mare."
kórō bī, " male ass,"	kórō kúrgurī, " female ass."
gádu bī, "boar,"	gádu kúrgurī, " sow."
kalígumō bī, " male camel,"	kalígumō mátsei, " female camel."
kóa káramā, " wizard,"	kắmū káramā, " witch."
kóa kámbā, " widower,"	kắmū kámbā, " widow."
kōáṅgā kagá, " grandfather,"	kắmū kagá, " grandmother."
ńgarī dal, " roe-buck,"	ńgarī kắnī, " roe."

CHAPTER V.

ETYMOLOGY OF PRONOUNS.

I *Personal Pronouns.*

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

Nom.	*wúyē*	*níyē*	*šíyē*	*andíyē*	*nandíyē*	*sandíyē*
Gen.	*wúbē*	*níbē*	*šíbē*	*andíbē*	*nandíbē*	*sandíbē*
Dat.	*wúrō*	*nírō*	*šírō*	*andírō*	*nandírō*	*sandírō*
Ac.	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
Loc. {	*wun*	*nyin*	*šin*	*ándin*	*nándin*	*sándin*
	wúnyin	*nínyin*	*sinyin*	*andínyin*	*nandínyin*	*sandínyin*

The forms for the plural can be contracted, viz. *ándi* into *ei, nándi* into *nei, sándi* into *sei.*

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

II. Demonstrative Pronouns.

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

Nom. *átiye*. G. *átebē* and *átibē*. Dat. *áturō*. Ac. *átega*. Loc. *átenyin*.

The letters *te* are sometimes repeated, probably in order to express greater emphasis : *átete*, "this, this here;" or plural, *ánīte*, " these, these here."

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

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

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

III. Interrogative Pronouns.

§. 33. They are as follows :—

ndú? "who? which? which one?"
áfi? "which? what? which sort?"
ndágū? "how much? how many?"
ndásō? " which?"

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

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

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

IV. *Possessive Pronouns.*

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

Singular.

1 per.	*tátāní,*	*pérní,*	*némní,*	*állí,*	*dální,*
2 per.	*tátāném̨,*	*pérném̨,*	*némném̨,*	*állém̨,*	$\begin{cases} \textit{dálném̨, or} \\ \textit{dállém̨.} \end{cases}$
3 per.	*tátāntsém̨,*	*pérntsém̨,*	*némtsém̨,*	$\begin{cases} \textit{álntsém̨ or} \\ \textit{áltsém̨.} \end{cases}$	$\begin{cases} \textit{dálntsém̨ or} \\ \textit{dáltsém̨.} \end{cases}$

Plural.

1 per.	*tátāndém̨,*	*pérndém̨,*	*némdém̨,*	*álndém̨,*	*dálndém̨,*
2 per.	*tátāndém̨ó,*	*pérndém̨ó,*	*némdém̨ó,*	*álndém̨ó,*	*dálndém̨ó,*
3 per.	*tátāntsá,*	*pérntsá,*	*némtsá,*	*álntsá,*	*dálntsá.*

§. 35. Besides the forms euphonically changed, I have also met with instances where the change was avoided by the insertion of a vowel ; *e. g. sálām-āntsém̨,* " his salutation ;" *álení,* "my manner ; *"áleném̨,* "thy manner ;" *ámāntšém̨,* " his people;" and, in like manner, *ámāni, ámāném̨, ámāndē, ámāndō, ámāntša.*

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

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

The same omission of *n* appears to take place when the possessive suffix is added to the unmeaning word *kágé* which is employed merely when the possessive pronouns ought to be used substantively ; and, after the omission of *n,* a singular contraction of *é* and *i* into *ē* seems to take place ; for " mine " is expressed by *kágē.* But the other persons are regular : *kágéném̨,* "thine ;" *kágéntsé,* "his ;" *kágéndē,* "ours;" *kágéndō,* " yours ;" *kágéntša,* " theirs."

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

Singular.

Nom.	*sóbāníyē,*	*sóbānẹmyē,*	*sóbāntsíyē.*
Gen.	*sóbāníbē,*	*sóbānẹmbē,*	*sóbāntsíbē.*
Dat.	*sóbāníro,*	*sóbānẹmmō,*	*sóbāntsúrō.*
Ac.	*sóbāníḡā,*	*sóbānẹmḡā,*	*sóbāntsẹ́ḡā.*
Loc.	*sóbānyin,*	*sóbānẹmin,*	*sóbāntsẹ́nyin.*

Plural.

Nom.	*sóbāndẹ́yē.*	*sóbānódyē,*	*sóbāntsáyē.*
Gen.	*sóbāndébē,*	*sóbāndóbē,*	*sóbāntsábē.*
Dat.	*sóbāndẹ́rō,*	*sóbāndórō,*	*sóbāntsárō.*
Ac.	*sóbāndéḡā,*	*sóbāndóḡā,*	*sóbāntságā.*
Loc.	*sóbāndẹ́nyin,*	*sóbāndónyin,*	*sóbāntsányin.*

V. *Indefinite Pronouns.*

§. 37. These, like common names, do not indicate certain individuals, but existence in general. When used adjectively, they are easily converted into indefinite numerals. They are chiefly formed from interrogative pronouns, by suffixing either *sō* or *yāye,* or both; a process which is also adopted in many other languages, *cf.* "τίς, πόσος, ὅστις;" "quis, quisque, aliquis;" "wer, der;" "whoever;" and which is very natural, inasmuch as the interrogative and indefinite pronouns equally represent the individuation which they make as one undetermined and unfixed. The suffix "*ye*" seems to be identical with the Germanic prefix "je,"; Old G. "eo, io," which likewise renders definite pronouns indefinite, as in G. "jeder;" Old G. "ioweder;" E. "every." The suffix *sō* we also have in English, *e.g.* "whoso " (= whosoever) is literally *ndú-sō*; and in Latin also the corresponding *ali* (= all?) converts an interrogative into an indefinite pronoun : "quis, aliquis."

Indefinite Pronouns, formed by suffixing ye or yáye.

lúye, " every one, all." ndúyáye, " any one."
dásōye, " every one, all." ndásōyáye, " any one."
fíyāye, " whichever, whatever." ndáguyāyé, " how much, how
  many soever."

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

dúsō, " whoso, any one." áfisō, " whatsoever, whatever,
dáguso, " how many soever, whichever."
how much soever." ndásosō, " whoso, any one."

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

Indefinite Pronouns, formed by suffixing sō and yāye.

ndúsōyáye, " whosoever." áfisōyáye, " whatsoever ;"
ndágusōyáye, "how many soever." ndásosōyáye, "whosoever."

Other Indefinite Provouns.

lágā, " a certain, some." yíni, "one, a certain."
gadé, "other, another." kām, " one."

CHAPTER VI.

ETYMOLOGY OF ADJECTIVES.

I. *Derivation of Adjectives.*

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

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

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

1. To simple substantives—
  ḳanáwa, "having hunger, hungry."
  áṅgalwa, "having wisdom, wise."
  ńkíwa, "having water, watery."
  kōaṅgáwa, "having a husband, husbanded."
  tatoáwa, "having children."
  kalīawáwa, "having slaves."
  ḳaláwa, "having a (good) head, intelligent."

2. To words defining substantives—
  kášāgar múskōnwa, "having a sword in the hand."
  tšĭn tšīlwáwa, "having a rat in the mouth."
  šim kúrāwa, "having large eyes."
  ḳérbū túlurwa, "having seven years, *i. e.* being seven
    years of age."
  tátāntsẹ tílōwa, "she having one child."
  manāndéwa, "we having a word (*sc.,* to say)."

Sometimes the suffix *wa* produces a change in the final
vowel, viz. when that vowel is *ẹ* or the *i* of the possessive
pronoun *ni—pẹr yásgūa,* "having three horses;" *némtsūa,* "he
having a house; *manānyúa,* "I am one having a word," or,
"I have a word to say."

After words terminating in *u* or *o* the *w* of *wa* is
frequently dropped—*múskōn kitábūa,* "having a book in the
hand;" *kóa kámūa,* "a man having a wife;" *kām dúnōa,* "a
strong man;" *gádu kádāfūa,* "a dirty hog;" *kógiō,* "a tuft,"
has *kógiēwa.*

§ 39. The same *wa* can also be affixed to inflected forms of
the verb, converting them into a kind of participle.
  wu yírẹskinwa léṅgī, "I have gone weeping."
  ni yírẹminwa lénẹmī, "thou hast gone weeping."
  ši tšírinwa létší, "he has gone weeping."
  ándi yírenwa lényē, "we have gone weeping."

nándi yíruwīwa lénuwī, "ye have gone weeping."
sándi tsášīrinwa létsei, "they have gone weeping."

wu léṅginwa yírẹskī, "I have wept walking."
ni lénẹminwa yírẹmī, "thou hast wept walking."
ši létšinwa tšírī, "he has wept walking."
ándi lényenwa yírē, "we have wept walking."
nándi lénuwīwa yíruwī, "ye have wept walking."
sándi létseiwa tsášīrī, "they have wept walking."

wu pẹ́rni tšéṅganáwa léṅgī, "I have gone leading my horse."
ni pẹ́rnẹm tšénẹmmáwa lénẹmī, "thou hast gone leading thy horse."
ši pẹ́rntsẹ tšétsẹnáwa létšī, "he has gone leading his horse."
ándi pẹ́rndē tšényenáwa lényē, "we have gone leading our horse."
nándi pẹ́rndō tšénuwáwa lénuwī, "ye have gone leading your horse."
sándi pẹ́rntsa tšétsanáwa létsei, "they have gone leading their horse."

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

1. Possessive Adjectives like those in *wa.*

kóa kámūma, "a man having a wife."
kóa pátōma, "a man possessing a house, landlord."
kóa bátsāmma, "a man having an oven."
kām pẹ́rma, "a man possessing horses."
kúlōma, "owning a farm."

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

2. Adjectives indicating the country to which one belongs :

kām Bọrnúma, "a Bornuese."
kámū Afunóma, "a woman of Hausa."

* F

kām Núfēma, "a native of | *kām bẹ́lāma,* "a townsman."
Nufe." | *kánnŭma,* "inhabitant of hell."
kóa Wadaíma, "a man of | *tsánnāma,* "inhabitant of
Wadai." | heaven."
kām Kánẹmma, "a Kanumese." |

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

kóa kárgunma, "a doctor of | *lebálāma,* "disputer."
medicine." | *bẹ́lāma,* "town-magistrate."
kóa kárāma, "a wizard." | *kágẹlma,* "blacksmith."
kām kitáfŭma,"one constantly | *ṅgẽ́ma,* "potter."
engaged with books." | *tságāma,* "weaver."
lebaíāma, "trader." | *pẹlẽ́gẹma,* "guide."
kúlōma, "farmer." | *gultẹ́gẹma,* "instructor,
kásugūma, "hawker." | teacher."
krígẹma, "warrior." | *yẹ́rma,* "benefactor."

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

dẽ́tẹma, "cooker, a cook." | *ntšífōma,* "buyer."
debátẹma, "a murderer." | *ládōma,* "seller."
wútẹma, "a seer." | *kómbŭma,* "eater."
kundóma, kẹndéōma and | *kẹ́ntsāma,* "drinker."
ndéōma, "maker." |

These forms in *ma* are singular; in the plural *ma* is
changed into *bū*: *sándi pẹ́rbū,* "they are horsemen;" *bọrnúbū*
"the Bornuese;" *ām kárgunbū,* "doctors;" *debátubū,* "mur-
derers;" *kánẹmbu,* "the Kanumese." But *bẹ́lāma,* "the head
magistrate of a town," which word has doubtless the same
origin, forms the plural regularly, *bẹ́lamāwá,* whilst *bẹ́lābu*
means "town's-people."

41. The suffix *mi* forms,

1. Patronymics of males:

Áli Eisámi, "Ali, the son of Eisa ;" *Átši Kódōmi,* "Atshi, the son of Kódō ;" *Ngóama Nanámi;* *Mastáfā Kélūmi* ; *Íbram Tsarámi,* &c.

Búgar málammi, "Bugar, the son of the priest." *Áli keígamāmí,* " Ali, the son of the general." *Íbram tsánoāmi,* " Ibrahim, the son of a nobleman." *Dála kōganámi,* " Dala, the son of a soldier." *Isa belamámi,* "Isa, son of a magistrate."

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

tílōmi or *túlōmi, e. g. táta tílōmi,* " the only child." *kámū tílōmi,* " the only wife." *kurámi* "independent, disregarding the authority of the old, usurping the authority of the old."

§. 42. The suffix *ram,* forms,

1. Patronymics of females :

Eísā Mágātširám, " Eisa, the daughter of Magatshi." *Kárē Álīram,* "Kárē, the daughter of Ali." *Lígiram Wímarram,* "Ligiram, the daughter of Omar." *Kárū Wusemárram,* "Karu, the daughter of Osman."

Máriam málamrám, "Mary, the daughter of a priest." *Kárū bélamārám,* "Karu, the daughter of a magistrate." *Eísā kóganáram,* " Eisa, the daughter of a soldier."

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

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

  kúllo múskōrám, " a copper-bracelet."
  kúlulū ṅgólōrám, " a string of beads for the waist."
  mę́rtsān súmōrám, " ear-coral."
  kálugū krígęrám, " a coat of mail."
  kálugō krígęrám, " war instrument."

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

1. Of names expressing rank, title, office.
  meíri, " royal."
  mágirári, " belonging to the king's mother."
  męinári, " princely."
  meíramri, " belonging to a princess."
  keígamári, " belonging to a general."
  bę́lamári, " magisterial.

2. Of names expressing occupation, or profession.
  málamri, " priestly."
  garwári, " mercantile."
  kágęlmári, " belonging to a blacksmith."
  dúgūri, " belonging to a drummer."
  kárgunmári, " medical."

3. Of names expressing nationality :
  Mandarári, " belonging to Mandara."
  Túbōri, " belonging to Tubo."
  Fulátāri, " belonging to the Phula."
  Núfēri, " belonging to Nufe."
  Šóāri, " belonging to Shoas or Arabs."

4. Of two names expressing complexion :
  wásilīri, " belonging to white men."
  šérifūri, " belonging to Albinoes."

II. *Inflection of Adjectives.*

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

Singular.

Nom.	*kógana pẹrmáyē*	*kálīa tsẹ̄lamyē*	*pẹr kárịtiyē,*
Gen.	*kógana pẹrmábē*	*kálīa tsẹ̄lambē*	*pẹr kárịtẹbē*
Dat.	*kógana pẹrmárō*	*kálīa tsẹ̄lammō*	*pẹr kárịturo*
Ac.	*kógana ·pẹrmágā*	*kálīa tsẹ̄lamgā*	*pẹr kárịtẹgā*
Loc.	*kógana pẹ́rmān*	*kálīa tsẹ̄lamnyin*	*pẹr kárịtẹn.*

Plural.

Nom.	*kōganáwa pẹrbúyē*	*káliāwa tsẹ̄lamyē*	*pẹ́rwa kárịtiyē.*
Gen.	*kōganáwa pẹrbúbē*	*káliāwa tsẹ̄lambē*	*pẹ́rwa kárịtẹbē.*
Dat.	*kōganáwa pẹrbúrō*	*káliāwa tsẹ̄lammō*	*pẹ́rwa kárịturō.*
Ac.	*kōganáwa pẹrbúgā*	*káliāwa tsẹ̄lamgā*	*pẹ́rwa kárịtẹgā.*
Loc.	*kōganáwa pẹ́rbūn*	*káliāwa tsẹ̄lamnyin*	*pẹ́rwa kárịtẹn.*

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

CHAPTER VII.

ETYMOLOGY OF NUMERALS.

I. *Cardinal Numbers.*

§. 44. These are as follows:—

1 *tílō* (sometimes *túlō*) *lásgẹ* and *pal.*	28 *píndin tátā wúsgẹn.*
2 *ndí.*	29 *píndin tátā lẹgárnyin.*
3 *yásgẹ.*	30 *píasgẹ.*
4 *dégẹ.*	31 *píasgẹn tátā tílon.*
5 *úgu* and *úgẹ.*	32 *píasgẹn tátā ndín.*
6 *árasgẹ.*	33 *píasgẹn tátā yásgẹn.*
7 *túlur.*	34 *píasgẹn tátā dégẹn.*
8 *wúsgẹ.*	35 *píasgẹn tátā úgun.*
9 *lẹgár.*	36 *píasgẹn tátā 'rásgẹn.*
10 *mégu* or *mégogu.*	37 *píasgẹn tátā túlurnyin.*
11 *lágẹrī.*	38 *píasgẹn tátā wúsgẹn.*
12 *ndúrī.*	39 *píasgẹn tátā lẹgárnyin.*
13 *yásgẹn.*	40 *pídēgẹ.*
14 *déri.*	41 *pídēgẹn tátā tílon.*
15 *úri* and *wúri.*	42 *pídēgẹn tátā ndín.*
16 *árasgẹn.*	43 *pídēgẹn tátā yásgẹn.*
17 *túlurri.*	44 *pídēgẹn tátā dégẹn.*
18 *wúsgẹn.*	45 *pídēgẹn tátā úgun.*
19 *lẹgárri.*	46 *pídēgẹn tátā 'rásgẹn.*
20 *píndi.*	47 *pídēgẹn tátā túlurnyin.*
21 *píndin tátā tílon.*	48 *pídēgẹn tátā wúsgẹn.*
22 *píndin tátā ndín.*	49 *pídēgẹn tátā lẹgárnyin.*
23 *píndin tátā yásgẹn.*	50 *píŭgu.*
24 *píndin tátā dégẹn.*	51 *píŭgun tátā tílon.*
25 *píndin tátā úgun.*	52 *píŭgun tátā ndín.*
26 *píndin tátā 'rásgẹn.*	53 *píŭgun tátā yásgẹn.*
27 *píndin tátā túlurnyin.*	54 *píŭgun tátā dégẹn.*
	55 *píŭgun tátā úgun.*

56 pĭūgun tátā 'rásgẹn.
57 pĭūgun tátā túlurnyin.
58 pĭūgun tátā wúsgẹn.
59 pĭūgun tátā lẹgárnyin.
60 pĭrasgẹ.
61 pĭrasgẹn tátā tílon.
62 pĭrasgẹn tátā ndín.
63 pĭrasgẹn tátā yásgẹn.
64 pĭrasgẹn tátā dégen.
65 pĭrasgẹn tátā úgin.
66 pĭrasgẹn tátā 'rásgẹn.
67 pĭrasgẹn tátā túlurnyin.
68 pĭrasgẹn tátā wúsgẹn.
69 pĭrasgẹn tátā lẹgárnyin.
70 pĭtulur.
71 pĭtulúrnyin tátā tílon.
72 pĭtulúrnyin tátā ndín.
73 pĭtulúrnyin tátā yásgẹn.
74 pĭtulúrnyin tátā dégen.
75 pĭtulúrnyin tátā úgun.
76 pĭtulúrnyin tátā 'rásgen.
77 pĭtulúrnyin tátā túlurnyin.
78 pĭtulurnyin tátā wúsgẹn.
79 pĭtulúrnyin tátā lẹgárnyin.
80 pĭtusgu.
81 pĭtusgun tátā tílon.
82 pĭtusgun tátā ndín.
83 pĭtusgun tátā yásgẹn.
84 pĭtusgun tátā dégen.
85 pĭtusgun tátā úgun.
86 pĭtusgun tátā 'rásgẹn.
87 pĭtusgun tátā túlurnyin.
88 pĭtusgun tátā wúsgẹn.
89 pĭtusgun tátā lẹgárnyin.
90 pĭlẹgár.
91 pĭlẹgárnyin tátā tílon.

92 pĭlẹgárnyin tátā ndín.
93 pĭlẹgárnyin tátā yásgẹn.
94 pĭlẹgárnyin tátā dégen.
95 pĭlẹgárnyin tátā úgun.
96 pĭlẹgárnyin tátā 'rásgẹn.
97 pĭlẹgárnyin tátā túlurnyin.
98 pĭlẹgárnyin tátā wúsgẹn.
99 pĭlẹgárnyin tátā lẹgárnyin.
100 míã or yóru.
101 míān tátā tílon, or yórun
    tátā tílon, or míān
    tílon, or yórun tílon.
102 míān tátā ndín, or yórun
    tátā ndín, or yórun
    ndín, or míān ndín.
103 míān tátā yásgẹn, or
    yórun tátā yásgẹn, or
    míān yásgẹn, or yórun
    yásgẹn, etc.
110 míān mẹgun, or yórun
    mẹgun.
111 míān mẹogū lágạrin, or
    yórun mẹogū lágạrin.
112 míān mẹogu ndurín, or
    yórun mẹogu ndurín,&c.
120 míān píndin, or yórun
    píndin.
121 míān píndin tátā tílon, &c.
130 míān pĭasgẹn, or yórun
    pĭasgẹn.
131 míān pĭasgẹn tátā tílon, &c.
140 míān pĭdēgẹn, or yórun
    pĭdēgẹn.
141 míān pĭdēgẹn tátā tílon, &c.
200 yóru ndí (not míã ndí)

201 *yóru ndín tátā tílon.*
202 *yóru ǹdín tátā ndín*, &c.
220 *yóru ndín píndin* (not *tátā píndin*).
221 *yóru ndin píndin tátā tílon*, &c.
300 *yóru yásgę.*
301 *yóruyásgęn tátā tílon*,&c.
320 *yóru yásgęn píndin*, &c.
400 *yóru dégę.*
500 *yóru úgu.*
600 *yóru árasgę.*
700 *yóru túlur.*
800 *yóru wúsgę.*
900 *yóru lęgár.*
1000 *dúbu.*
1001 *dúbun tátā tílon.*
1020 *dúbun píndin.*
1100 *dúbun míān* or *dúbun yórun.*
1101 *dúbunmíān tátātílon*,&c.
1200 *dúbun yóru ndín* (not *míā ndin*).
2000 *dúbu ndí.*
3000 *dúbu yásgę.*
4000 *dúbu dégę.*
5000 *dúbu úgu.*
6000 *dúbu árasgę.*
7000 *dúbu túlur.*
8000 *dúbu wúsgę.*
9000 *dúbū lęgár.*
10,000 *dúbu méogu.*
11,000 *dúbu méogu lágąrī.*

20,000 *dúbu píndi*, &c.
100,000 *dúbu míā* (not *dúbu yóru*).
100,001 *dúbu míān tátā tílon*, &c.
200,000 *dúbu yóru ndí* (not *dúbu míā ndí*).
300,000 *dúbuyóru yásgę*,&c.
400,000 *dúbu yóru dégę.*
500,000 *dúbu yóru úgu.*
600,000 *dúbu yóru árasgę.*
700,000 *dúbu yóru túlur.*
800,000 *dúbu yóru wúsgę.*
900,000 *dúbu yóru lęgár.*
1,000,000 *dúbuyóru mégu*,&c.
2,000,000 *dúbuyóru píndi*,&c.
3,000,000 *dúbu yóru píasgę.*
4,000,000 *dúbu yóru pídēgę.*
5,000,000 *dúbu yóru píūgu.*
6,000,000 *dúbu yóru pírasgę.*
7,000,000 *dúbu yóru pítulur.*
8,000,000 *dúbu yóru pítusgu.*
9,000,000 *dúbu yóru pílęgār.*
10,000,000 *dúbu nęm.*
20,000,000 *dúbū nęm dí.*
30,000,000 *dúbū nęm yásgę.*
40,000,000 *dúbū nęm dégę*, &c.
100,000,000 *dúbū nęm méogu.*
200,000,000 *dúbū nęm píndi.*
300,000,000 *dúbū nęm píasgę*, &c.
1,000,000,000 *dúbū nęm míā.*
1,000,000,000,000 *dūbū nęm dúbu.*

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

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

11, *méogu lagári*,	14, *méogu déri*,	17, *méogu túlurri*,
12, *méogu nduri*,	15, *méogu úri*,	18, *méogun wúsgẹn*,
13, *méogun yásgẹn*,	16, *méogun árasgẹn*,	19, *méogu lẹgárri*.

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

Nom. *tílō, ndí, yásgẹ, dégẹ, úgu, árasgẹ, túlur,*
Gen. *tílobē, ndíbē, yásgẹbē, dégẹbē, águbē, árasgẹbē, túlurbē,*
Dat. *tílorō, ndírō, yásgurō, dégurō, úgurō, árasgurō, túlurrō,*
Ac. *tílogā, ndígā, yásgẹgā, dégẹgā, úgugā, árasgẹgā, tūlurgā,*
Loc. *tílon, ndín, yásgẹn, dégẹn, úgun, árasgẹn, túlurnyin.*

II. *Ordinal Numbers.*

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

3d *kẹnyásgẹ.*	7th *kẹntulur.*
4th *kẹndēgẹ.*	8th *kẹnwusgẹ.*
5th *kẹnwúgu* or *kẹnūgu.*	9th *kẹnlẹgār* or *kéllẹgār.*
6th *kẹnárásgẹ.*	10th *kẹnmēgu* or *kẹmmēogu.*

For "*first*" and "*second*" there is no proper ordinal; but "*first*" is expressed either by "*tílō*," as in Heb. אֶחָד, or by "*burgóbē*;" and "*second*" by "*deregébē*" or "*ṅgáfōbē*," *i. e.* "one after the first." *Deregébē* and *ṅgáfōbē* can also be used to denote the last, *i. e.* "one coming behind or after *all*;" (comp. in Hebrew the relation between רֹאשׁוֹן and אַחֲרוֹן *e.g. nítẹ áfi ṅgáfon rŏntsẹ, dúgō dérege nāníro kádim?* "What has kept thee back, that thou hast come last to me?"

* G

III. *Adverbial Numbers.*

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

tilórō, " once."

ndírō, " twice."

yásgurō, " thrice."

dégurō, " 4 times."

úgurō, " 5 times."

árásgurō, " 6 times."

túlurrō, " 7 times."

wúsgurō, " 8 times."

legárrō, " 9 times."

mégurō, " 10 times."

lagarírō, " 11 times."

ndurírō, " 12 times."

yásgennō, " 13 times."

dérirō, " 14 times."

wúrirō, " 15 times."

árásgennō, " 16 times."

tulúrrirō, " 17 times."

wúsgennō, " 18 times."

legárrirō, " 19 times."

píndirō, " 20 times."

pindin tílonnō, " 21 times."

pindin ndínnō, " 22 times."

pindin yásgennō, "23 times," &c.

píasgurō, " 30 times."

pídégurō, " 40 times."

píūgurō, " 50 times."

pírasgurō, " 60 times."

pītulúrrō, " 70 times."

pítusgurō, " 80 times."

pīlegárrō, " 90 times."

míãrō or *yórurō,* "an hundred times "

dúburō, " a thousand times."

But the cardinal *tílō* or *lásge* can also stand for the adverbial number " once."

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

kényásgurō, " third time, and thrice."

kéndégurō, " fourth time, and four times."

kénūgurō, " fifth time, and five times."

kénárasgurō, " sixth time, and six times."

kéntulurrō, " seventh time, and seven times."

kénwusgurō, "eighth time, and eight times."

kellegárrō, " ninth time, and nine times."

kenméogurō, "tenth time, and ten times."

IV. *Indefinite Numerals.*

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

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

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

ndúma consists of *ndú,* "who?" and the emphatic suffix *ma.*

sámma, "all, every one."

sō, "all, every one."

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

ndásosō, "any."

ndúsō, "every one, any one, all." From *ndú,* "who?"

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

ganá, "few, little."

ñgubū, "many, much."

CHAPTER VIII.

ETYMOLOGY OF VERBS.

I. *Derivation of Verbs.*

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

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

mālámgin, "I become a priest." *meíngin,* "I become a king." *kargunmángin,* "I become a doctor."

sōbángin, "I become a friend." *kōganángin,* "I become a soldier." *legālíngin,* "I become a lawyer."

sālámgin, "I make a salutation, salute." *bárēngin,* "I hoe."

kidángin, "I work." *neméngin,* "I speak, make a speech."

Note.—From the substantive *ángal,* both *angálngin* and *angaltískin,* "to act wisely," are formed. The latter is probably a composition of *ángal* and the verb *táskin,* which coalesced into the verb *angaltáskin,* still in use, and then into *angaltískin.* Of the latter the relative *angaltígeskin,* is formed, *e.g.* : *angaltíge kouáturō!* "act wisely with this stone."

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

1. *ngalángin,* "I shall be good." *tšīrewángin,* "I shall be right." *kurángin,* "I become great."

dunowángin, "I become strong." *angalwángin,* "I become wise."

2. *kuráṅgin,* "I aggrandize, exalt," or *kurágẹskin*; but more generally *yitẹkurágẹskin,* id. *tsoúgẹskin* and *yitẹtsoúgẹskin,* "I make warm."

yitẹbulgẹskin, "I whiten." *ṅgágẹskin* and *yitẹṅgágẹskin,* "I make well, cure." *kamégẹskin* and *yitẹkamégẹskin,* "I redden."

§. 51. *Verbs derived from other verbs,* corresponding to the Hebrew forms called Pealal.

leléṅgin, "I walk, walk about;" from *léṅgin,* "I go."
kẹrkẹrṅgin, "I tie up (*e. g.* clothes in a bag);" from *kẹrṅgin,* "I tie, tie on (*e. g.* clothes on the body)."
babáṅgin, "I deal out blows, beat well;" from *báṅgin,* "I give a blow, I beat."
tẹmtẹmgin, "I build all about, build much;" from *tẹmgin,* "I build."
laláṅgin, "I revile profusely;" from *láṅgin,* "I revile."

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

patsártši, "it is early before sunrise."
randítši, "it is midday or midnight."
magaribútši, "it is evening, after sunset."

bétši, "it is the dry season."
nẹṅgalítši, "it is the rainy season."
bínẹmtši, "it is the cold season."
dibdifútši, "it is the hot season."

With all these impersonal forms a subject has to be understood, and that is *dínīa,* "the world, the atmosphere, the air;" and then there are some others—

tširétši, "it is verified."
kẹtšítši, "it is sweet."

tšímtši "it is bitter."
bágōtši, "it is no more."

II. *Fundamental Forms or Conjugations of the Verb.*

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

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

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

1. *Radical Conjugation.*

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

nágęskin, " I meet."	*pádgęskin,* "I draw to myself."
pádgęskin, "I go astray."	*tantęskin,* "I stretch myself."

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

2. *Relative Conjugation.*

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

itive force to intransitive verbs, and rendering transitive verbs doubly transitive. In this respect it corresponds with the second and fourth conjugation in Arabic. It is formed of verbs in *ṅgin*, by changing *ṅgin* or *gin* of the radical conjugation into *gẹskin*, so that the proper characteristic of this conjugation is the inserted *gẹ*. Verbs in *skin* have generally no distinct relative conjugation ; for the few forms which seem to be such, may as well be considered as the causative conjugation with a relative force, *e. g. yẹgdẹskin*, "I help one to do," from *dískin*, "I do;" *yẹgẹkẹliskin* and *yekkẹliskin*, "I help one to learn, I teach," from *lískin*, "I learn;" *yukúruskin*, "I fall upon," from *yūrúskin*, "I fall;" *yigagásẹskin*, "I run after," from *kásẹskin*, "I run;" &c.

3. *Reflective Conjugation.*

§. 56. This gives a reflective direction to the energy expressed by the radical form of a verb, hence it cannot be used of verbs which are originally intransitive. It renders transitive verbs either intransitive or reflective, and in the plural frequently reciprocal. From verbs in *ṅgin* it is formed by changing that termination into *tẹskin*, of which the syllable *tẹ* is the characteristic; but from verbs in *skin* it is formed by a prefix. The consonant *t* again conveys the reflective characteristic, but the vowel by which it is accompanied varies. The choice of this vowel seems to be regulated by the vowel of the root, (see §. 12.) *e. g. túruskin* of *rúskin, túmuskin* of *múskin*, but *tẹtáskin* of *taksin*. When a verb in *skin* begins with *k* or *p*, they are changed into *g* and *b* by the reflective *t*; *e. g. túguskin*, from *kúskin*; but an initial *b* and *g* change the preceding *t* of reflection into *d, e. g. dúbuskin*, from *búskin, dẹgẹdẹskin*, from *gẹndẹskin*. It is even possible that the second rule may be called into operation in consequence of the effect of the first. When a verb terminating in *skin* begins with *y*, this is simply displaced by the

reflective *t*, *e. g. táskin*, from *yáskin* ; *targállẹskin*, from *yar-gállẹskin* ; *tískin*, from *yískin*.

4. *Causative Conjugation.*

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

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

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

Ccmn, sunrise
en
agua
Chile

ámgin, "am cold."

árñgin, "get dry."

atsálñgin, "hurry."

bagóñgin, "die."

bóñgin, "lie down."

búrñgin, "am friendless."

dāmáñgin, "recover."

dáñgin, "stand."

dēríñgin, "am lean."

dẹbdóñgin, "spend a day."

díngin, "become old."

dōndíngin, "become ill."

dzúmgin, "fast."

fugáñgin, "go before."

gámgin, "am left."

• gẹskéñgin, "am steady."

kaliáñgin, "become a slave."

kāmbéñgin, "become free."

kannuáñgin, "become warm."

káñgin, "escape."

kẹntšíñgin, "become a slave,"

kẹrñgin, "become solid."

kẹtšíñgin, "am agreeable."

kōeigéñgin, "am afraid."

kúlñgin, "am fat."

lámgin, "wash."

larsáñgin, "marry."

leléñgin, "walk."

léngin, "sleep."

léñgin, "go."

língin, "come out."

lólōñgin, "tremble."

lúmgin, "immerge."

manáñgin, "speak."

mbáñgin, "swim."

méñgin, "return."

mẹrẹskin, "recover."

námgin, "sit."

nẹmgin, "am silent."

nóñgin, "know."

nóñgūñgin, "am ashamed."

ñgalgóñgin, "recover."

ñgámgin, "am dry."

ñgáñgin, "recover."

ñgāfóñgin, "go back."

ñgēsẹñgin, "forget."

ñgubáñgin, "be many."

ñgudíñgin, "become poor."

ñgúñgin, "bow."

ñguruñgurúmgin, "kneel,"

páñgin, "awake."

ríñgin, "fear."

sālíngin, "pray."

táñgin, "recollect."

tsẹmgin, "descend."

tšíñgin, "rise."

tusúñgin, "rest."

wólñgin, "return."

wolóñgin, "wash myself."

wufẽñgin, "pant."

wuráñgin, "grow up."

yẹsẹñgin, "go out of the way."

yílñgin, "hollow."

yíngin, "breathe."

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

ámgin, "lift up."
ángin, "stretch."
bérngin, "scatter."
dálngin, "dye."
dámgin, "deny,"
déngin, "cook."
díngin, "rub."
dírngin, "cut."
dzúngin, "push."
fóngin, "join."
fúngin, "empty."
gálāngin, "teach."
góngin, "take."
gúlngin, "tell."
kálngin, "drive back."
kámgin, "cut."
kóngin, "stick."
lámgin, "load."
lúngin, "hang."
mángin, "seek."
ndálngin, "steal."
ngádarngin, "report."
ngángin, "milk."
ngúrnōngin, "help."
pálngin, "change."
párngin, "separate."
pépēngin, "untie."
pérngin, "spread."
pélēngin, "show."
péremgin, "open."
píngin, "draw."
rángin, "press."
rémgin, "bury."

róngin, "hold fast."
sámgin, "rub."
sámgin, "distribute."
souárngin, "ask advice."
támgin, "hack."
tamóngin, "finish."
tárngin, "scatter."
tárngin, "dry."
téngin, "aim."
témbalngin, "roll."
títīngin, "cover."
togsángin, "mix."
tságēngin, "dress."
tsálngin, "cut."
tsámgin, "gather."
tsebángin, "send."
tséngin, "shake."
tsǫ́ngin, "take."
tsúmgin, "put down."
tsúángin, "hoe."
túmgin, "honour."
túngin, "squeeze."
wángin, "will not."
wárngin, "burn."
wómgin, "strike."
wósengin, "beat."
wúngin, "look."
wúrngin, "cut off."
wuséngin, "cause to kneel."
karángin, "read."
yémgin, "sprinkle."
yírngin, "throw."

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

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

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

gęlágęskin, "I remain."   *rógęskin*, "I hang."
kégęskin, "I distribute."   *wáręskin*, "I am ill."

Others form it by prefixing *yigę*, viz.

nágęskin, "I overtake."   *báskin*, "I mount."
rágęskin, "I like."   *báskin*, "I pound."
rambúskin, "I pay."   *pęrtéskin*, "I pick."
róręskin, "I collect."

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

yegdéskin, from *dískin*, "I do."
yigdóręskin, from *dóręskin*, "I pick."
yugdútęskin, from *dútęskin*, "I sew."
yegságęskin, from *ságęskin*, "I put down."

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

báfúskin, "I cook," has *yitębáfúskin* and *yigbáfúskin*.
búskin, "I eat," has *yigębúskin* and *yegbúskin*.
gámbuskin, "I scratch," has *yitęgámbuskin* and *yigęgámbuskin*.
kásęskin, "I run," has *yigagásęskin* and *yikkásęskin*.
ladéskin, "I sell," has *yigęladéskin* and *yitęladéskin*.
pádgęskin, "I am lost," has *yitępádgęskin* and *yippádgęskin*.
yurúskin, "I fall," has *yukkúruskin*.

yúwūrę̃skin, "I laugh," has *yukkúrę̃skin.*
lískin, "I learn," has *yegękẹ́liskin* and *yekkẹ́liskin.*
karáskin, (an obsolete form of *karắngin*) "I read," has
yagagáraskin and *yakkáraskin.*
dắruskin, "to shower down," has *yitę̣dắruskin* and *yugdắruskin.*

5. *Compound Conjugations.*

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

kẹ́rngin, "I tie;" reflective *kẹ́rtę̃skin,* "I tie myself;" rela-
tive reflective *kẹ́rtę̣gę̃skin,* "I tie myself to," *i.e.* "I hold
fast something."

gẹ́rngin, "I drag;" reflective, *gẹ́rtę̃skin,* "I drag myself, I
move;" relative reflective, *gẹ́rtę̣gę̃skin.* "I move to."

kẹ́lingin, "I fold, roll;" reflective, *kẹ́litę̃skin,* "to roll, wind
itself (said of a serpent);" relative reflective, *kẹ́litę̣gę̃skin,*
"to wind itself round something."

tę̣ngin, (obsolete) "I am near;" reflective, *tẹ́ktę̃skin,* (obsolete)
"I near myself;" relative, *tẹ́kkę̃skin,* "I put near to;"
relative reflective, *tẹ́ktę̣gę̃skin,* "I recline on."

III. *The Tenses of Verbs.*

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

past, one future, and two indefinite. The *past tenses* are an *aorist* and a *perfect;* the *indefinite tenses,* so called because not confined to any one time, are a *first,* or *durative, frequentative;* and a *second,* or *momentary, solitive, indefinite.* In the indefinite tense the time-relation is subordinate, and the qualitative relation predominate. Therefore these two forms might be viewed as *moods*: but as they are formally parallel to the perfect tense, and as the time-relation is, at the same time, not excluded from them, we notice them amongst the *tenses.* It must also be remarked, that the second indefinite has in several persons a bye-form in *o,* viz. in the first person singular of the verbs in *ñgin* and *skin,* as; *wúñgē* and *wúñgō, wúñęskē* and *wúñęskō, wúgęskē* and *wúgeskō, wútęskē* and *wútęskō, yitęwúgęskē* and *yitęwúgęskō, rúskē* and *rúskō, túruskē* and *túruskō*; and in the third person singular and plural of most verbs in *skin,* as, *e.g. tsęládę* and *tsęládō, tsaládę* and *tsaládō, ísę* and *ísō, tsátę* and *tsátō, tsásātę* and *tsásātō, tšétsę* and *tšétsō, tšešęsę* and *tšešęsō,* &c.

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

	I. CONJUGATION.	II. CONJUGATION.	III. CONJUGATION.	IV. CONJUGATION.
Indef. I.	wúñgin	wúgęskin	wútęskin	yitęwúgęskin
	dámgin	dábgęskin	dáptęskin	yitędábgęskin
	ladéskin		tęladéskin	yigęladéskin
Indef. II.	wúñgē	wúgęskē	wútęskē	yitęwúgęskē
	dámgē	dábgęskē	dáptęskē	yitędábgęskē
	ladéskē		tęladéskē	yigęladéskē
Perfect.	wúñgī	wúgęskī	wútęskī	yitęwúgęskī
	dámgī	dábgęskī	dáptęskī	yitędábgęskī
	ladéskī		tęladéskī	yigęladéskī
Aorist.	wúgoskō	wúgiguskō	wúgatuskō	yitęwúgiguskō
	dabgóskō	dabgíguskō	dabgátuskō	yitędabgíguskō
	kiladéskō		katęladéskō	kigęladéskō
Future.	wútsoskō	wútšiguskō	wútatuskō	yitęwútšiguskō
	daptsóskō	daptšíguskō	daptátuskō	yitędaptšíguskō
	tšiladéskō		tatęladéskō	tšigęladéskō

IV. *Inflection of Verbs.*

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

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

A. *Inflection of Verbs in* ṅgin.

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

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

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

INDEFINITE I.		INDEFINITE II.	AORIST.	FUTURE.
wú	*ṅgin*	*ṅgē* or *ṅgō* *goskō*		*tsoskō*
ní	*nemin*	*nem*	*gam*	*tsam*
ší	*tsenyin* or *tšin tse*		*gonō*	*tsonō*
andí	*nyēn*	*nyē*	*geiyē*	*tseiyē*
nandí nuwĭ		*nū*	*gou*	*tsou*
sandí tsanyin or *tsei tsā*			*gēda* or *gēada* *tšēda* or *tšēada*	

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

	I. CONJUGATION	II. CONJUGATION	III. CONJU.	IV. CONJUGATION
Indefinite I.				
wu	wúṅgin[1]	wúgęskin	wútęskin	yitęwúgęskin
ni	wúnęmin	wúgęmin	wútęmin	yitęwúgęmin
ši	wútšin	wútsęgin	wútin	yitęwútsęgin
ándi	wúnyēn	wúgēn	wútēn	yitęwúgēn
nándi	wúnuwī	wúguwī	wútuwī	yitęwúguwī
sándi	wútsei	wútsagei	wútei	yitęwútsagei
Indefinite II.				
wu	wúṅgē[2]	wúgęskē[3]	wútęske[4]	yitęwúgęskē[5]
ni	wúnęm	wúgęm	wútęm	yitęwúgęm
ši	wútsę	wútsęgę	wútę	yitęwútsęgę
ándi	wúnyē	wúgē	wútē	yitęwúgē
nándi	wúnū	wúgū	wútū	yitęwúgū
sándi	wútsá	wútsāga	wúta	yitęwútsāga
Perfect.				
wu	wúṅgī[6]	wúgęskī	wútęskī	yitęwúgęskī
ni	wúnęmī	wúgęmī	wútęmī	yitęwúgęmī
ši	wútšī	wútsęgī	wútī	yitęwútsęgī
ándi	wúnyē	wúgē	wútē	yitęwúgē
nándi	wúnuwī	wúguwī	wútuwī	yitęwúguwī
sándi	wútsei	wútsagei	wútei	yitęwútsagei
Aorist.				
wu	wúgosko	wúgigusko[7]	wúgatęskō	yitęwúgiguskō
ni	wúgam	wúgigęm	wúgatęm	yitęwúgigęm
ši	wúgonō	wúgigunō[8]	wúgatę	yitęwúgigunō
ándi	wúgeiyē	wúgigē	wúgatē	yitęwúgigē
nándi	wúgou	wúgigū	wúgatū	yitęwúgigū
sándi	wúgēda	wúgēga[9]	wúgata	yitęwúgēga

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[1] and wúnęskin.   [2] and wúṅgō, also wúnęskē and wúnęskō.
[3] and wúguskō or wúgęskō.   [4] and wútęskō.
[5] and yitęwúgęskō.   [6] and wúnęskī.   [7] and wúgigęskō.
[8] and wúgigęnō.   [9] and wúgēaga.

	I. CONJUGATION.	II. CONJUGATION.	III. CONJU.	IV. CONJUGATION.
	wu	*wútsoskō*[1]	*wútšiguskō*[3]	*wútatęskō*	*yitęwútšiguskō*
	ni	*wútsam*	*wútšigęm*	*wútatęm*	*yitęwútšigęm*
	ši	*wútsonō*	*wútšigunō*[4]	*wútatę*	*yitęwútšigunō*
	ándi	*wútseiyē*	*wútšigē*	*wútatē*	*yitęwútšigē*
	nándi	*wútsǫu*	*wútšigū*	*wútatū*	*yitęwútšigū*
	sándi	*wútšēda*[2]	*wútšāga*	*wútāta*	*yitęwútšāga*

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

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[1] and *wúskō*
[3] and *wútšigęskō*.
[2] and *wútšiāda*.
[4] and *wútšigęnō*.

* I

mángin, "I draw tight," *kálangin,* "I turn," we get in the first conjugation:

náptšin	*máttšin*	*kálaktšin*
náptsei	*máttsei*	*kálaktsei*
náptsẹ	*máttsẹ*	*kálaktsẹ*
náptsā	*máttsā*	*ḳálaktsā*
nábgoskō	*mádgoskō*	*kálaggoskō* & *kálakkoskō*
nábgam	*mádgam*	*kálaggam* & *kálakkam*
nábgonō, &c.	*mádgonō,* &c	*kálaggonō* & *kállakkonō,* &c.
náptsoskō	*máttsoskō*	*kálaktsoskō*
náptsam	*máttsam*	*kálaktsam*
náptsonō, &c.	*máttsonō,* &c.	*kálaktsonō,* &c.

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

Conjugation II.

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu	*mádgẹskin*	*mádgẹskē*	*mádgiguskō*	*máttšiguskō*
ni	*mádgẹmin*	*mádgẹm*	*mádgigẹm*	*máttšigẹm*
ši	*máttsẹgin*	*máttsẹgẹ*	*mádgigunō*	*máttšigunō*
ándi	*mádgēn*	*mádgē*	*mádgigē*	*máttšigē*
nándi	*mádguwī*	*mádgū*	*mádgigū*	*máttšigū*
sándi	*máttsagei*	*máttsāga*	*mádgēga*	*máttšāga*

Conjugation III.

wu	*máttẹškin*	*máttẹskē*	*mádgatẹskō*	*máttatẹskō*
ni	*máttẹmin*	*máttẹm*	*mádgatẹm*	*máttatẹm*
ši	*máttin*	*máttẹ*	*mádgatẹ*	*máttatẹ*
ándi	*máttēn*	*máttē*	*mádgatē*	*máttatē*
nándi	*máttuwī*	*máttū*	*mádgatū*	*máttatū*
sándi	*máttei*	*máttā*	*mádgāta*	*máttāta*

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

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

1. List of verbs euphonically changed :

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

āgẹlámgin, "I trouble."	*lúmgin,* "I dive."
ámgin, "I lift."	*rẹ́mgin,* "I cover."
dagámgin, "I make holes in planting."	*surúmgin,* "I sip."
	támgin, "I fill."
dámgin, "I hinder."	*tsámgin,* "I collect."
dẹ́mgin, "I permit."	*tsẹ́mgin,* "I descend."
gámgin, "I remain behind."	*tsúmgin,* "I put down."
gurúmgin, "I prick."	*túmgin,* "I reverence."
kámgin, "I overtake."	*watsẹ́mgin,* "It behoves me."
kúrumgin, "I sew a mat."	*wómgin,* "I knock."
lámgin, "I load "	*yámgin,* "I sprinkle."

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

gẹbángin, "I mash."	*sángin,* "I summon to prayer by hollooing."
kamángin, "I knead."	
kángin, "I skim."	*súngin,* "I whip."
kasángin, "I consent."	*súrungin,* "I open a loop."
léngin, "I sleep."	*tángin,* "I ascend."
píngin, "I draw a sword."	*túngin,* "I squeeze."
rángin, "I lean against."	

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

bángin, "I knock."	*šíngin,* "I scrape."
fóngin, "I join."	*tángin,* "I recollect."
kóngin, "I stick."	*tsángin,* "I cover."
múngin, "I draw out."	*tsẹ́ngin,* "I beckon."
pẹrtẹ́ngin, "I agonize."	*tsóngin,* "I dip in."
rángin, "I can."	*tsúngin,* "I cut open."
sadángin, "I give alms."	*yēsángin,* "I castrate."
sángin, "I strain."	*yóngin,* "I drive."
súngin, "I bore."	

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

a. Verbs with *m* as their character :

adímgin, "I make a eunuch."	námgin, "I break."
ámgin, "I grow cold."	námgin, "I mark."
bérẹmgin, " I twine yarn."	némgin, "I am silent."
bẹrtsémgin, "I honour."	ngámgin, "I become lean."
dámgin, "to flow."	ngérẹmgin, "I run."
digámgin, "I make water."	pérẹmgin, "I open."
kámgin, "I cut."	salámgin, "I salute."
kámgin, "I become an adult."	sámgin, "I rub."
kérẹmgin, "I lop."	sámgin, "I distribute."
kúrumgin, "I bale out."	támgin, "I throw."
lámgin, "I join."	témgin, "I build."
lámgin, "I wash."	

b. Verbs with *n* as their character :

délangin, "I boil a soup."	ntsúngin, "I beg."
lálāngin, "I revile."	ngángin, "I milk."
lángin, "I revile."	séngin, "I disentangle."
píngin, "I put off clothes."	yíngin, "I breathe."
našíngin, "I dream."	

c. Verbs with *ṅ* as their character :

kārǵngin, "I approach." | kérạngin, "I overhear."

§. 68. The verb *páṅgin*, "I hear," has certain peculiarities which distinguish it from *páṅgin*, "I awake," and which consist in its assuming *n* before all formative appendages beginning with *t*, and in its retaining *ṅ* before the formative appendages beginning with *g*. The last of these two rules, however, permits of one exception, the passive participle not being *pāṅgáta*, but *pāngáta*. In the first conjugation the inflection of the chief tenses is as follows :

INDEFINITE I.	AORIST.	FUTURE.
wu páṅgin,	pāṅgóskō,	pāntsóskō.
ni pánẹmin,	páṅgam,	pántsam.

INDEFINITE I.		AORIST.	FUTURE.
ši	pắntšin	pāṅgónō	pāntsónō
ándi	pắnyen	pắṅg̣eiyē	pắntseiyē
nándi	pắnuwī	pắṅg̣ou	pắntsou
sándi	pắntsei	pāṅg̣ẹ́da	pāntṣ̌ẹ́da

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

In illustration of these rules we will here give the inflection of the verbs kásẹṅgin, "I draw," and tusúṅgin, "I rest."

INDEFINITE I.		INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	kásẹṅgin	kásẹṅgē	kásẹṅgī	kásgoskō	kássoskō
ni	kásẹnẹmin	kásẹnẹm	kásẹnẹmī	kásgam	kássam
ši	káššin	kássẹ	kášši	kásgonō	kássonō
ándi	kásẹnyen	kásẹnyē	kásẹnyē	kásgeiyē	kásseiyē
nándi	kásẹnuwī	kásẹnū	kásẹnuwī	kásgou	kássou
sándi	kássei	kássā	kássei	kásgẹ́da	kášṣ̌ẹ́da
wu	tusúṅgin	tusúṅgē	tusúṅgī	tusgóskō	tussóskō
ni	tusúnẹmin	tusúnẹm	tusúnẹmī	túsgam	tússam
ši	túššin	tússẹ	túšši	tusgónō	tussónō
ándi	tusúnyen	tusúnyē	tusúnyē	tusgeíyē	tusseíyē
nándi	tusúnuwī	tusúnū	tusúnuwī	túsgou	tússou
sándi	tússei	tússā	tússei	tusgẹ́da	tušṣ̌ẹ́da

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

Conjugation II.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*kásgęskin*	*kásgęskē*	*kásgęskī*	*kásgiguskō*	*kā́ššiguskō*
ni	*kásgęmin*	*kásgęm*	*kásgęmī*	*kásgigęm*	*kā́ššigęm*
ši	*kássęgin*	*kássęgę*	*kássęgī*	*kásgigunō*	*kā́ššigunō*
ándi	*kásgēn*	*kásgē*	*kásgē*	*kásgigē*	*kā́ššigē*
nándi	*kásguwi*	*kásgū*	*kásguwī*	*kásgigū*	*kā́ššigū*
sándi	*kássagei*	*kássāga*	*kássagei*	*kā́sgēga*	*kā́ššāga*

Conjugation III.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*kástęskin*	*kástęskē*	*kástęskī*	*kásgatęskō*	*kástatęskō*
ni	*kástęmin*	*kástęm*	*kástęmī*	*kásgatęm*	*kástatęm*
ši	*kástin*	*kástę*	*kástī*	*kásgatę*	*kástatę*
ándi	*kástēn*	*kástē*	*kástē*	*kásgatē*	*kástatē*
nándi	*kástuwī*	*kástū*	*kástuwī*	*kásgatū*	*kástatū*
sándi	*kástei*	*kástā*	*kástei*	*kásgāta*	*kástāta*

The following verbs are conjugated in the same manner—

męsę́ngin, "I decay."
pę́sęngin, "I winnow."
péręsęngin, "I escape."
tęngęrę́sęngin, "I halt."
túsęngin, "I beat."

tsúsęngin, "I vomit."
wósęngin, "I clear from chaff."
wusę́ngin, "I cause a camel to kneel."
yę́sęngin, "I go out of the way."

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

B. *Inflection of Verbs in* skin.

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

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

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

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

α. *Monosyllabic Roots with the Vowel* i.

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

Conjugation I.

INDEFINITE I		INDEFINITE II.	PERFECT.	AORIST.	FUTURE
wu	*diskin*	*diskē*	*diskī*	*kidiskō*	*tšidiskō*
ni	*dimin*	*dim*	*dimī*	*kidęm*	*tšidęm*
ši	*tsędin*	*tsędę*	*tsędī*	*kidō*	*tšidō*
ándi	*diyēn*	*diyē*	*diyē*	*kidiyē*	*tšidiyē*
nándi	*diwī*	*diū*	*diwī*	*kidū*	*tšidū*
sándi	*tsádin*	*tsádę*	*tsádī*	*kędō*	*tšędō*

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

wu	*tędéskin*	*tędéskē*	*tędéskī*	*katędéskō*	*tatędéskō*
ni	*tędęmin*	*tędęm*	*tędęmī*	*kátędęm*	*tátędęm*
ši	*tędin*	*tędę*	*tędī*	*kátędō*	*tátędō*
ándi	*tędiyen*	*tędiyē*	*tędiyē*	*katędíyē*	*tatędíyē*
nándi	*tęduwi,*	*tędū*	*tęduwī*	*kátędū*	*tátędū*
sándi	*tádin*	*tádę*	*tádī*	*katádō*	*tatádō*

Conjugation IV., also with the forms, *yegędę́skin* and *yitę́-*
dískin.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yegdę́skin*	*yegdę́skē*	*yegdę́skī*	*kigdę́skō*	*tšĭgdę́skō*
ni	*yegdę́min*	*yégdęm*	*yegdę́mī*	*kígdęm*	*tšĭgdęm*
ši	*tsę́gdin*	*tsę́gdę*	*tsę́gdī*	*kígdō*	*tšĭgdō*
ándi yégdēn & *yégdīyen*	*yégdē*	*yégdē*	*kígdiyē*	*tšĭgdiyē*
nándi yegdúwī	*yégdū*	*yegdúwī*	*kígdū*	*tšĭgdū*
sándi tsaságdin	*tsaságdę &* *tságdę*	*tsaságdī*	*kęságdō*	*tšęságdō*

Of this class of verbs we only met with two more, viz.
tískin, "I suffice," *lískin,* "I learn;" but the former is only
used in the first conjugation, and the latter has in the third
conjugation, not *telę́skin* but *telískin,* and in the fourth, not
yeglę́skin, but *yēkę́liskin* or *yękę́liskin,* &c.

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

Conjugation I.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*táskin*	*táskē*	*táskī*	*kítaskō*	*tšítaskō.*
ni	*támin*	*tām*	*támī*	*kítām*	*tšítām.*
ši	*tsę́tei*	*tsę́tā*	*tsę́tei*	*kítā*	*tšítā.*
ándi teíyēn	*teíyē*	*teíyē*	*kíteiyē*	*tšíteiyē.*
nándi táwī	*tau*	*táwī*	*kítau*	*tšítau.*
sándi tsátei	*tsátā*	*tsátei*	*kę́tā*	*tšę́tā* *tšēátā.*

Conjugation III.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*tę́taskin*	*tę́taskē*	*tę́taskī*	*kátętaskō*	*tátętaskō*
ni	*tę́tāmin*	*tę́tām*	*tę́tāmī*	*kátętām*	*tátętām*
ši	*tę́tei*	*tę́tā*	*tę́tei*	*kátętā*	*tátętā*
ándi tę́teiyēn	*tę́teiyē*	*tę́teiyē*	*kátęteiyē*	*tátęteiyē*
nándi tę́tāwī	*tę́tau*	*tę́tāwī*	*kátętau*	*tátętau*
sándi tátei	*tátā*	*tátei*	*kátętā*	*tátętā*

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

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

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

γ. *Monosyllabic Roots with the Vowel u.*

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

Conjugation I.

INDEFINITE I.		INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*rúskin*	*rúskē*	*rúskī*	*kíruskō*	*tšúruskō*
ni	*rúmin*	*rum*	*rúmi*	*kírum*	*tšúrum*
ši	*tsúrui*	*tsúrū*	*tsúrui*	*kírū*	*tšúrū*
ándi	*ruíyēn*	*ruíyē*	*ruíyē*	*kíruiyē*	*tšúruiyē*
nándi	*rúwī*	*rū*	*rúwī*	*kírū*	*tšúrū*
sándi	*tsárui*	*tsárū*	*tsárui*	*kếrū*	*tšếrū* &*tšárū*

wu	*núskin*	*núskē*	*núskī*	*kánuskō*	*tsánuskō*
ni	*númin*	*num*	*númī*	*kánum*	*tsánum*
ši	*nui*	*nū*	*nui*	*kánū*	*tsánū*
ándi	*nuíyēn*	*nuíyē*	*nuíyē*	*kánuiyē*	*tsánuiyē*
nándi	*núwī*	*nū*	*núwī*	*kánū*	*tsánū*
sándi	*sánui*	*sánū*	*sánui*	*kásunū*	*tsásunū*

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Conjugation IV.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*túruskin*	*túruskē*	*túruskī*	*káturuskō*	*táturuskō*
ni	*túrūmin*	*túrum*	*túrumī*	*káturum*	*táturum*
ši	*túrui*	*túrū*	*túrui*	*káturū*	*táturū*
ándi	*túruiyēn*	*túruiyē*	*túruiyē*	*káturuiyē*	*táturuiyē*
nándi	*túruwī*	*túrū*	*túruwī*	*káturū*	*táturū*
sándi	*tárui*	*tárū*	*tárui*	*káturū*	*táturū*

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

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

Of the first class, the following are inflected like the third conjugation of verbs in *ṅgin*: *ādĕmtĕskin*, "I reflect;" *támtĕskin*, "I stretch myself;" and the following like the second conjugation,

bánāgĕskin, "I help."
gerégĕskin, "I lean against."
nágĕskin, "I overtake."
pádgĕskin, "I go astray."
pádgĕskin, "I draw to myself."
rŏgĕskin. "I hang."
sábāgĕskin, "I meet."
sébgĕskin, "I forget."
tékkĕskin "I lean, bring near."
tsékkĕskin, "I hasten."

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

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

dútęskin, "I sew."
gę́rtęskin, "I divide."
gútęskin, "I draw."
kútęskin, "I bring."

nátęskin, "I plant."
nótęskin, "I send."
pęrtę́skin, "I cut with a sickle."
šírtęskin, "I flay."

And the following as the second conjugation :—

kégęskin, "I divide."
lúgęskin. "I come out."
mágęskin, "I take."
négęskin, "I mind."

rāgéskin, "I like."
ságęskin, "I unload."
sáṅgęskin, "I raise."
ságęskin, "I put down."

Most of this class of verbs are frequently contracted, in the first person, so that we have, *e.g.,* *máskin, kímaskō, tšimaskō,* for *mágęskin, kimāgę́skō, tšimāgę́skō* ; and *náskin, kináskō, tšináskō,* for *nátęskin, kinātę́skō, tšinātę́skō,* &c.

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

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu	*ādęmtéskin*	*ādęmtéskē*	*ādęmgátęskō*	*ādęmtátęskō*
ni	*ādę́mtęmin*	*ādę́mtęm*	*ādęmgátęm*	*ādęmtátęm*
ši	*ādę́mtin*	*ādę́mtę*	*ādęmgátę*	*ādęmtátę*
ándi	*ādę́mtēn*	*ādę́mtē*	*ādęmgátē*	*ādęmtátē*
nándi	*ādę́mtuwī*	*ādę́mtū*	*ādęmgátū*	*ādęmtátū*
sándi	*ādę́mtei*	*ādę́mta*	*ādęmgáta*	*ādęmtáta*

wu	*nágęskin*	*nágęskē*	*nāgígęskō*	*nātšígęskō*
ni	*nágęmin*	*nágęm*	*nāgígęm*	*nātšígęm*
ši	*nátsęgin*	*nátsęgę*	*nāgígunō*	*nātšígunō*
ándi	*nágēn*	*nágē*	*nāgígē*	*nātšígē*
nándi	*náguwī*	*nágū*	*nāgígū*	*nātšígū*
sándi	*nátsagei*	*nátsaga*	*nāgę́ga*	*nātšę́ga*

INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu nátęskin	nátęskē	kinátęskō	tšinátęskō
ni nátęmin	nátęm	kinátęm	tšinátęm
ši tsęnátin	tsęnátę	kinátō	tšinátō
ándi nátēn	nátē	kinátē	tšinátē
nándi nátuwí	nátū	kinátū	tšinátū
sándi tsanátin	tsanátę	kęnátō	tšanátō
wu mágęskin	mágęskē	kímāgęskō	tšímāgęskō
ni mágęmin	mágęm	kímāgęm	tšímāgęm
ši tsęmāgin	tsęmāgę	kímogō	tšímogō
ándi mágēn	mágē	kímagē	tšímagē
nándi náguwí	mágū	kímagū	tšímagū
sándi tsámāgin	tsámāgę	kęmogō	tšámogō
wu gágęskin	gágęskē	kargágęskō	tsargágęskō
ni gágęmín	gágęm	kargágęm	tsargágęm
ši gágin	gágę	kargágō	tsargágō
ándi gágēn	gágē	kargágē	tsargágē
nándi gáguwí	gágū	kargágū	tsargágū
sándi ⎰tsagágin	⎰tsagágę	⎱kasargágō	tsasargágō
⎱gagágin	⎱gagágę		
⎱támui	⎱támū	⎰katúmū,	tatúmū

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

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

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

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*ladẹ́skin*	*ladẹ́skē*	*ladẹ́skī*	*kiladẹ́skō*	*tšiladẹ́skō*
ni	*ládẹmin*	*ládẹm*	*ládẹmī*	*kiládẹm*	*tšiládẹm*
ši	*tsẹládin*	*tsẹládẹ*	*tsẹládī*	*kiládō*	*tšiládō*
ándi	*ládēn*	*ládē*	*ládē*	*kiládē*	*tšiládē*
nándi	*láduwī*	*ládū*	*láduwī*	*kiládū*	*tšiládū*
sándi	*tsaládin*	*tsaládẹ*	*tsaládī*	*kẹládō*	*tšaládō*
wu	*lifúskin*	*lifúskē*	*lifúskī*	*kilifúskō*	*tšilifúskō*
ni	*lífūmin*	*lífum*	*lífumī*	*kilífum*	*tšilífum*
ši	*tsẹlífin*	*tsẹlífō*	*tsẹlífī*	*kilífō*	*tšilífō*
ándi	*lífēn*	*lífē*	*lífē*	*kilífē*	*tšilífē*
nándi	*lífuwī*	*lífū*	*lífuwī*	*kilífū*	*tšilífū*
sándi	*tsalífin*	*tsalífō*	*tsalífī*	*kẹlífō*	*tšẹlífō*

Conjugation III.

wu	*tẹladẹ́skin*	*tẹladẹ́skē*	*tẹladẹ́skī*	*katẹladẹ́skō*	*tatẹladẹ́skō*
ni	*tẹládẹmin*	*tẹládẹm*	*tẹládẹmī*	*katẹládẹm*	*tatẹládẹm*
ši	*tẹládin*	*tẹládō*	*tẹládī*	*katẹládō*	*tatẹládō*
ándi	*tẹládēn*	*tẹládē*	*tẹládē*	*katẹládē*	*tatẹládē*
nándi	*tẹláduwī*	*tẹládū*	*tẹláduwī*	*katẹládū*	*tatẹládū*
sándi	*taládin*	*taládō*	*taládī*	*kataládō*	*tatẹládō*

wu	*tẹlifúskin*	*tẹlifúskē*	*tẹlifúskī*	*katẹlifúskō*	*tatẹlifúskō*
ni	*tẹlifúmin*	*tẹlífum*	*tẹlifúmī*	*katẹlífum*	*tatẹlífum*
ši	*tẹlífin*	*tẹlífū*	*tẹlífī*	*katẹlífō*	*tatẹlífō*
ándi	*tẹlífēn*	*tẹlífē*	*tẹlífē*	*katẹlífē*	*tatẹlífē*
nándi	*tẹlífuwī*	*tẹlífū*	*tẹlífuwī*	*katẹlífū*	*tatẹlífū*
sándi	*talífin*	*talífū*	*talífī*	*katẹlífō*	*tatẹlífō*

In the first person plural the verb *lifúskin* has the following forms, in addition to those given above : *lífuiyēn, lífuiyē, kilífuiyē, tšilífuiyē.* And if the initial vowel of a verb is *o* or *u*, the vowel of the prefix is influenced by it, according to §. 12; thus the verb *rŏrẹskin*, " I take out," has in the third per. sing., *tsurŏrín, tsurŏrẹ, tsurŏrī, kirŏrō, tširŏrō*, and in pl. *tsorŏrin, tsorŏrẹ, tsorŏrī, kẹrŏrō, tšorŏrō.*

Additional verbs, inflected like *ladę́skin*, are, *láręskin*, "I rejoice;" *mbáręskin*, "I am tired;" *nándęskin*, "I bite;" *dóręskin*, "I pick;" *róręskin*, "I take out," and the verbs constituting the second class of §. 74; also the verb *mę́ręskin*, "I recover," but the latter, in the third person, with the bye-forms, *tsęmę́rin*, *tsamę́rin*, *tsęmę́rę*, *tsamę́rę*.

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

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

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

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*gámbuskin*	*gámbuskē*	*gámbuskī*	*gigámbuskō*	*tšigámbuskō*
ni	*gámbumin*	*gámbum*	*gámbumī*	*gigámbum*	*tšigámbum*
ši	*tsęgámbin*	*tsęgámbū*	*tsęgámbī*	*gigámbō*	*tšigámbō*
ándi	*gámbēn*	*gámbē*	*gámbē*	*gigámbē*	*tšigámbē*
nándi	*gámbuwī*	*gámbū*	*gámbuwī*	*gigámbū*	*tšigámbū*
sándi	*tsagámbin*	*tsagámbū*	*tsagámbī*	*gegámbō*	*tšęgámbō*

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*kárẹskin*	*kárẹskē*	*kárẹskī*	*kigárẹskō*	*tšigárẹskō*
ni	*kárẹmin*	*kárẹm*	*kárẹmī*	*kigárẹm*	*tšigárẹm*
ši	*tsẹgárin*	*tsẹgárẹ*	*tsẹgárī*	*kigárō*	*tšigárō*
ándi	*kárēn*	*kárē*	*kárē*	*kigárē*	*tšigárē*
nándi	*káruwī*	*kárū*	*káruwī*	*kigárū*	*tšigárū*
sándi	*tsagárin*	*tsagárẹ*	*tsagárī*	*kẹgárō*	*tšagárō*

wu	*pẹrtẹskin*	*pẹrtẹskē*	*pẹrtẹskī*	*kibẹrtẹskō*	*tšibẹrtẹskō*
ni	*pẹrtẹmin*	*pẹrtẹm*	*pẹrtẹmī*	*kibẹrtẹm*	*tšibẹrtẹm*
ši	*tsẹbẹrtin*	*tsẹbẹrtẹ*	*tsẹbẹrtī*	*kibẹrt*	*tšibẹrtō*
ándi	*pẹrtēn*	*pẹrtē*	*pẹrtē*	*kibẹrtō*	*tšibẹrtē*
nándi	*pẹrtuwī*	*pẹrtū*	*pẹrtuwī*	*kibẹrtū*	*tšibẹrtū*
sándi	*tsabẹrtin*	*tsabẹrtẹ*	*tsabẹrtī*	*kẹbẹrtō*	*tšabẹrtō*

Conjugation III.

wu	*dẹgámbuskin*	*dẹgámbuskē*	*dẹgámbuskī*	*kadẹgámbuskō*	*tadẹgámbuskō*
ni	*dẹgámbumin*	*dẹgámbum*	*dẹgámbumī*	*kadẹgámbum*	*tadẹgámbum*
ši	*dẹgámbin*	*dẹgámbū*	*dẹgámbī*	*kadẹgámbō*	*tadẹgámbō*
ándi	*dẹgámbēn*	*dẹgámbē*	*dẹgámbē*	*kadẹgámbē*	*tadẹgámbē*
nánd	*idẹgámbuwī*	*dẹgámbū*	*dẹgámbuwī*	*kadẹgámbū*	*tadẹgámbū*
sándi	*dagámbin,*	*dagámbū*	*dagámbī*	*kadẹgámbō*	*tadẹgámbō*

wu	*tẹgárẹskin*	*tẹgárẹskē*	*tẹgárẹskī*	*katẹgárẹskō*	*tatẹgárẹskō*
ni	*tẹgárẹmin*	*tẹgárẹm*	*tẹgárẹmī*	*katẹgárẹm*	*tatẹgárẹm*
ši	*tẹgárin*	*tẹgárẹ*	*tẹgárī*	*katẹgárō*	*tatẹgárō*
ándi	*tẹgárēn*	*tẹgárē*	*tẹgárē*	*katẹgárē*	*tatẹgárē*
nándi	*tẹgáruwī*	*tẹgárū*	*tẹgáruwī*	*katẹgárū*	*tatẹgárū*
sándi	*tagárin*	*tagárẹ*	*tagárī*	*kẹtagárō*	*tatagárō*

wu	*tẹbẹrtẹskin*	*tẹbẹrtẹskē*	*tẹbẹrtẹskī*	*katẹbẹrtẹskō*	*tatẹbẹrtẹskō*
ni	*tẹbẹrtẹmin*	*tẹbẹrtẹm*	*tẹbẹrtẹmī*	*katẹbẹrtẹm*	*tatẹbẹrtẹm*
ši	*tẹbẹrtin*	*tẹbẹrtẹ*	*tẹbẹrtī*	*katẹbẹrtō*	*tatẹbẹrtō*
ándi	*tẹbẹrtēn*	*tẹbẹrtē*	*tẹbẹrtē*	*katẹbẹrtē*	*tatẹbẹrtē*
nándi	*tẹbẹrtuwī*	*tẹbẹrtū*	*tẹbẹrtuwī*	*katẹbẹrtū*	*tatẹbẹrtū*
sándi	*tabẹrtin*	*tabẹrtẹ*	*tabẹrtī*	*katabẹrtō*	*tatabẹrtō*

Conjugation IV.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu yitẹgámbu-	*yitẹgámbu-*	*yitẹgámbu-*	*kitẹgámbu-*	*tšitẹgámbu-*
skin, &c.	*skē*, &c.	*skī*, &c.	*skō*, &c.	*skō*, &c.
wu yitẹkárẹ-	*yitẹkáre-*	*yitẹkárẹ-*	*kitẹkárẹ-*	*tšitẹkárẹ-*
skin, &c.	*skē*, &c.	*skī*, &c.	*skō*, &c.	*skō*, &c.
wu yigẹpẹ́rtẹ-	*yigẹpẹ́rtẹ-*	*yigẹpẹ́rtẹ-*	*kigẹpẹ́rtẹ-*	*tšigẹpẹ́rtẹ-*
skin, &c.	*skē*, &c.	*skī*, &c.	*skō*, &c.	*skō*, &c.

Other verbs, inflected like *gámbuskin,* are : *gádẹskin,* "I murmur ;" *gándẹskin,* "I lick ;" *gẹndẹ́skin,* "I shake ;" *gẹ́rẹskin,* "I gnaw ;" *gẹ́rtẹskin,* "I separate."

Like *kárẹskin* : *kẹ́gẹskin,* "I divide ;" *kẹ́ndẹskin,* "I tie a child on the back ;" *kórẹskin,* "I ask ;" only that the prefix 3d per. sing. of this last verb is *tsu,* instead of *tsẹ.*

Like *pẹrtẹ́skin* : *pándẹskin,* "I get."

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

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*kásẹskin*	*kásẹskē*	*kásẹskī*	*kigásẹskō*	*tšigásẹskō*
ni	*kásẹmin*	*kásẹm*	*kásẹmī*	*kigásẹm*	*tšigásẹm*
ši	*tsẹgášin*	*tsẹgásẹ*	*tsẹgášī*	*kigásō*	*tšigásō*
ándi	*{kášyēn &*	*kášyē &*	*kášyē &*	*kigášyē &*	*tšigášyē &*
	kāššēn	*kášš̄ē*	*kášš̄ē*	*kigášš̄ē*	*tšigášš̄ē*
nándi	*kásuwī*	*kásū*	*kásuwī*	*kigásū*	*tšigásū*
sándi	*tsagášin*	*tsagásẹ*	*tsagášī*	*kẹgásō*	*tšagásō*
wu	*ísẹskin*	*ísẹskē*	*ísẹskī*	*kádiskō*	*tsádiskō*
ni	*ísẹmin*	*ísẹm*	*ísẹmī*	*kádim*	*tsádim*
ši	*íšin*	*ísẹ & ísō*	*íšī*	*kádiō*	*tsádiō*

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

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

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	bāfúskin	bāfúskē	bāfúskī	karfāfúskō	tsarfāfúskō
ni	bāfúmin	báfum	bāfúmī	karfáfum	tsarfáfum
ši	báfin	báfū	báfi	karfáfō	tsarfáfō
ándi	báfēn	báfē	báfē	karfáfē	tsarfáfē
nándi	báfuwī	báfū	báfuwī	karfáfū	tsarfáfū
sándi	tsabáfin tsarbáfin babáfin	tsabáfū tsarbáfū babáfū	tsabáfī tsarbáfī babáfī	kasarfáfō	tsasarfáfō

wu	degáskin	degáskē	degáskī	kargáskō	tsargáskō
ni	degámin	dégām	degámī	kárgam	tsárgam
ši	dégei	dégā	dégei	kárgō	tsárgā
ándi	dégeiyen	degeíyē	degeíyē	kargeíyē	tsargeíyē
nándi	degáwī	dégau	degáwī	kárgou	tsárgou
sándi	dágui	dágū	dágui	kárgū & ka- tsárgū & sárgū	tsasárgū

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INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE
wu	gérẹskin	gérẹskē	gérẹskī	kirgérẹskō	tšigérẹskō
ni	gérẹmin	gérẹm	gérẹmī	kirgérẹm	tširgérẹm
ši	tsẹrgérin	tsẹrgérẹ	tsẹrgérī	kirgérō	tširgérō
ándi	gérēn	gérē	gérē	kirgérē	tširgérē
nándi	géruwī	gérū	géruwī	kirgérū	tširgérū
sándi	tsargérin	tsargérẹ	tsargérī	kẹrgérō	tšargérō

The _e_ of _gérẹskin_ is often changed in the third person into _ẹ_, as _tsẹrgérin_, _tsargérin_, &c. _Degáskin_ is only used in the first conjugation; _bāfúskin_ has in the fourth conjugation, _yitẹbāfúskin_, and then means "to cook," transitive. _Gérẹskin_ has in the fourth conjugation, _yirgérẹskin_, and the third conjugation we subjoin in full.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	tẹrgérẹskin	tẹrgérẹskē	tẹrgérẹskī	katẹrgérẹskō	tatẹrgérẹskō
ni	tẹrgérẹmin	tẹrgérẹm	tẹrgérẹmī	katẹrgérẹm	tatẹrgérẹm
ši	tẹrgérin	tẹrgérẹ	tẹrgérī	katẹrgérō	tatẹrgérō
ándi	tẹrgérēn	tẹrgérē	tẹrgérē	katẹrgérē	tatẹrgérē
nándi	tẹrgéruwī	tẹrgérū	tẹrgéruwī	katẹrgérū	tatẹrgérū
sándi	targérin	targérẹ	targérī	katargérō	tatargérō

ε. The verb _wárẹskin_, "I am sick."

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

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	wárẹskin	wárẹskē	wárẹskī	kíwārẹskō	tšúārẹskō
ni	wárẹmin	wárẹm	wárẹmī	kíwārẹm	tšúārẹm
ši	tsuárin	tsuárẹ	tsuárī	kíwārō	tšúārō
ándi	wárēn	wárē	wárē	kíwārē	tšúārē
nándi	wáruwī	wárū	wáruwī	kíwārū	tšúārū
sándi	{tsawárin & tsọuárin	tsawárẹ & tsọuárẹ	tsawárī & tsọuárī	kéwārō	tšáwārō

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

a. Such verbs with monosyllabic roots.

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

INDEFINITE I.		INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yískin*	*yískē*	*yískī*	*kḗskō*	*tšḗskō*
ni	*yímin*	*yīm*	*yímī*	*kēm*	*tšēm*
ši	*tšīn*	*tšō*	*tšī*	*keínō*	*tšeínō*
ándi	*yíyēn*	*yíyē*	*yíyē*	*keíyē*	*tšeíyē*
nándi	*yúwī*	*yū*	*yúwī*	*kḗou*	*tšḗou*
sándi	*tsádin*	*tsádẹ*	*tsádī*	*kḗdō*	*tšḗdō*
wu	*yḗskin*	*yḗskē*	*yḗskī*	*kḗskō*	*tšḗskō*
ni	*yámin*	*yām*	*yámī*	*kéām*	*tšām*
ši	*tsei*	*tsā*	*tsei*	*kéā*	*tšā*
ándi	*yeíyēn*	*yḗyē&yeíyē yeíyē*		*kḗyē*	*tšḗyē*
nándi	*yáwī*	*yau*	*yáwī*	*kéau*	*tšau*
sándi	*tsásei*	*tsásā*	*tsásei*	*kḗsā*	*tšḗsā*

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yáskin* / *yátẹskin*	*yáskē* / *yátẹskē*	*yáskī* / *yátẹskī*	*keáskō* / *keátẹskō*	*tšáskō* / *tšátẹskō*
ni	*yátẹmin*	*yátẹm*	*yátẹmī*	*keátẹm*	*tšátẹm*
ši	*tsátin*	*tsátẹ*	*tsátī*	*keátō*	*tšátō*
ándi	*yátēn*	*yátē*	*yátē*	*keátē*	*tšátē*
nándi	*yátuwī*	*yátū*	*yátuwī*	*keátū*	*tšátū*
sándi	*tsasátin*	*tsásātẹ*	*tsasátī*	*kẹsátō*	*tšasátō*

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE
wu	géręskin	géręskē	géręskī	kirgéręskō	tšigéręskō
ni	géręmin	géręm	géręmī	kirgéręm	tširgéręm
ši	tsęrgérin	tsęrgérę	tsęrgérī	kirgérō	tširgérō
ándi	gérēn	gérē	gérē	kirgérē	tširgérē
nándi	géruwī	gérū	géruwī	kirgérū	tširgérū
sándi	tsargérin	tsargérę	tsargérī	kęrgérō	tšargérō

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

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	tęrgéręskin	tęrgéręskē	tęrgéręskī	katęrgéręskō	tatęrgéręskō
ni	tęrgéręmin	tęrgéręm	tęrgéręmī	katęrgéręm	tatęrgéręm
ši	tęrgérin	tęrgérę	tęrgérī	katęrgérō	tatęrgérō
ándi	tęrgérēn	tęrgérē	tęrgérē	katęrgérē	tatęrgérē
nándi	tęrgéruwī	tęrgérū	tęrgéruwī	katęrgérū	tatęrgérū
sándi	targérin	targérę	targérī	katargérō	tatargérō

ε. The verb *wáręskin,* " I am sick."

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

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	wáręskin	wáręskē	wáręskī	kíwāręskō	tšúāręskō
ni	wáręmin	wáręm	wáręmī	kíwāręm	tšúāręm
ši	tsuárin	tsuárę	tsuárī	kíwārō	tšúārō
ándi	wárēn	wárē	wárē	kíwārē	tšúārē
nándi	wáruwī	wárū	wáruwī	kíwārū	tšúārū
sándi	{tsawárin & tsawárę & tsawárī & kęwārō				tšáwārō
	{ & tsǫuárin tsǫuárę tsǫuárī				

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

a. Such verbs with *monosyllabic roots.*

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	yískin	yískē	yískī	kę́skō	tšę́skō
ni	yímin	yīm	yímī	kēm	tšēm
ši	tšīn	tšō	tšī	keínō	tšeínō
ándi	yíyēn	yíyē	yíyē	keíyē	tšeíyē
nándi	yúwī	yū	yúwī	kę́ou	tšę́ou
sándi	tsádin	tsádę	tsádī	kédō	tšédō
wu	yę́skin	yę́skē	yę́skī	kę́skō	tšę́skō
ni	yámin	yām	yámī	kéām	tšām
ši	tsei	tsā	tsei	kéā	tšā
ándi	yeíyēn	yę́yē&yeíyē	yeíyē	kę́yē	tšę́yē
nándi	yáwī	yau	yáwī	kéau	tšau
sándi	tsásei	tsásā	tsásei	kę́sā	tšę́sā

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

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

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

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

α. Polysyllabic verbs whose last radical vowel is a.

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yakkáraskin*	*yakkáraskē*	*yakkáraskī*	*kēakkáraskō*	*tšakkáraskō*
ni	*yakkárāmin*	*yakkárām*	*yākkárāmī*	*kēakkárām*	*tšakkárām*
ši	*tsakkárei*	*tsakkárā*	*tsakkárei*	*kēakkárā*	*tšakkárā*
ándi	*{yakkáreiyen*	*yakkáreiyē*	*yakkáreiyē*	*kēakkáreiyē*	*tšakkáreiyē*
	{&yakkárēn	*&yakkárē*	*& yakkárē*		
nándi	*yakkárāwī*	*yakkárau*	*yakkárāwī*	*kēakkárau*	*tšakkárau*
sándi	*{tsakkárei*	*& tsakkárā*	*& tsakkárei*	*& kēakkárā*	*& tšęsakkárā*
	{tsasakkárei	*tsasakkárā*	*tsasakkárei*	*kęsakkárā*	

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	yēsáskin	yēsáskē	yēsáskī,	kēasáskō	tšēasáskō
ni	yasámin	yásām	yēsámī,	kḗasām	tšḗasām
ši	tsásei	tsásā	tsásei,	kḗasā	tšḗasā
ándi	yēseíyēn	yēseíyē	yēseíyē,	kḗseiyē	tšḗseiyē
nándi	yasáwī	yásau	yasáwī,	kḗasau	tšḗasau
sándi {	tsásei &	tsásā &	tsásei &	kḗasā &	tšḗasā &
	tsasásei	tsasásā	tsasásei,	kęsásā	tšęsásā
wu	yìrgáskin	yìrgáskē	yìrgáskī	kìrgáskō	tšìrgáskō
ni	yirgámin	yírgām	yìrgámī	kírgām	tšírgām
ši	tsę́rgei	tsę́rgā	tsę́rgei	kírgā	tšírgā
ándi	yìrgeíyēn	yìrgeíyē	yìrgeíyē	kirgeíyē	tšìrgeíyē
nándi	yìrgáwī	yírgau	yìrgáwī	kírgau	tšírgau
sándi {	tsárgei &	tsárga &	tsárgei &	kęsárgā	tšęsárgā
	tsasárgei	tsasárgā	tsasárgei		

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

Conjugation III.

INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu takkáraskin	takkáraskē	katakkáraskō	tatakkáraskō
wu tasáskin	tasáskē	katętáskō	tatętáskō
wu tęrgáskin	tęrgáskē	katęrgáskō	tatęrgáskō

Conjugation. IV.

wu yitęyakkáraskin yitęyakkáraskē yitękēakkáraskō yitętšakkáraskō
wu yitęyēsáskin   yitęyēsáskē   yitękēasáskō   yitętšēasáskō
wu yitęyirgáskin   yitęyirgáskē   kitękirgáskō   tšitętširgáskō

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

αα. Such verbs with a for their first vowel.

§. 84. Of this class of verbs yargálęskin, "I mind;" yám-
buskin, "I beget;" yardúgęskin, "I accompany;" yārugéskin,

"I redeem;" are all inflected alike, but *yākę́skin*, "I put," deviates in several points.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yargálęskin*	*yargálęskē*	*yargálęskī*	*kęrgálęskō*	*tšęrgálęskō*
ni	*yargálęmin*	*yargálęm*	*yargálęmī*	*kęrgálęm*	*tšęrgálęm*
ši	*tsargálin*	*tsargálę*	*tsargálī*	*kęrgálō*	*tšęrgálō*
ándi	*yargálēn*	*yargálē*	*yargálē*	*kęrgálē*	*tšęrgálē*
nándi	*yargáluwī*	*yargálū*	*yargáluwī*	*kęrgálū*	*tšęrgálū*
sándi	*{tsargálin* & *tsargálę* & *tsargálī* & *kęsargálō*				*tšęsargálō*
	{tsasargálin	*tsasargálę*	*tsasargálī*		

wu	*yākę́skin*	*yākę́skē*	*yākę́skī*	*kēakę́skō*	*tšēakę́skō*
ni	*yākę́min*	*yákęm*	*yākę́mī*	*kéakęm*	*tšéakęm*
ši	*tsákin*	*tsákę*	*tsákī*	*kéakō*	*tšéakō*
ándi	*yę́kēn*	*yę́kē*	*yę́kē*	*kékē*	*tšę́kē*
nándi	*yákuwī*	*yákū*	*yákuwī*	*kéakū*	*tšéakū*
sándi	*tsasákin*	*tsasákę*	*tsasákī*	*kęsákō*	*tšęsákō*

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

	INDEFINITE I.	INDEFINITE II.	PERFECT	AORIST.	FUTURE.
wu targálęskin		*targálęskē*	*targálęskī*	*katargálęskō*	*tatargálęskō*
wu tākę́skin		*tākę́skē*	*tākę́skī*	*katagę́sgō*	*tatakę́skō*
wu yitęyargálęskin		*——skē*	*——skī*	*yitękęrgálęskō*	*yitętšęrgálęskō*
wu yitęyākę́skin		*——skē*	*——skī*	*yitęgēagę́skō*	*yitętšakę́skō*

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

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yētsę́skin*	*yētsę́skē*	*yētsę́skī*	*kētsę́skō*	*tšētsę́skō*
ni	*yę́tsęmin*	*yę́tsęm*	*yę́tsęmī*	*kétsęm*	*tšétsęm*
ši	*tšétšin*	*tšétsęi*	*tšétšī*	*kétsō*	*tšétsō*
ándi	*yę́tšēn*	*yę́tšē*	*yę́tšē*	*kétšē*	*tšétšē*
nándi	*yętsuwī*	*yę́tsū*	*yętsuwī*	*kétsū*	*tšétsū*
sándi	*tšešę́šin*	*tšešę́sę*	*tšešę́šī*		

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yífuskin*	*yífuskē*	*yífuskī*	*keífuskō*	*tseífuskō*
ni	*yífūmin*	*yífum*	*yífumī*	*keífum*	*tseífum*
ši	*tšífin*	*tšífū*	*tšífī*	*keífō*	*tseífō*
ándi	*yífēn*	*yífē*	*yífē*	*keífē*	*tseífē*
nándi	*yífuwī*	*yífū*	*yífuwī*	*keífū*	*tseífū*
sándi	*tsášifin*	*tsášifū*	*tsášifī*	*kḗšifō*	*tšḗšifō*

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

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*tētḗskin*	*tētḗskē*	*tētḗskī*	*katētḗskō*	*tatētḗskō*
ni	*tḗtẹmin*	*tḗtẹm*	*tḗtẹmī*	*katḗtẹm*	*tatḗtẹm*
ši	*tḗtin*	*tḗtẹ*	*tḗtī*	*katḗtō*	*tatḗtẹ*
ándi	*tḗtēn*	*tḗtē*	*tḗtē*	*katḗtē*	*tatḗtē*
nándi	*tḗtuwī*	*tḗtū*	*tḗtuwī*	*katḗtū*	*tatḗtū*
sándi	*tetḗtin*	*tetḗtẹ*	*tetḗtī*	*katḗta*	*tatḗta*

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

§. 86. There is only one verb with the vowel *ẹ*, viz. *yẹmbúluskin*, " I fill," and three with the vowel *u*, viz. *yundúskin*, " I swallow;" *yūrúskin*, " I fall," and *yúwūrẹskin*, or *yiwūrẹskin*, " I laugh," the inflection of all of which had better be given, as it presents some minor differences in each case.

INDEFINITE I	INDEFINITE II.	PERFECT.	AORIST.	FUTURE
wu	*yẹmbúluskin*	*yẹmbúluskē*	*yẹmbúluskī*	*kimbúluskō*	*tšimbúluskō*
nu	*yẹmbúlumin*	*yẹmbúlum*	*yẹmbúlumī*	*kimbúlum*	*tšimbúlum*
ši	*tsumbúlin*	*tsumbúlẹ*	*tsumbúlī*	*kimbúlō*	*tšimbúlō*
ándi	*yẹmbúlēn*	*yẹmbúlē*	*yẹmbúlē*	*kimbúlē*	*tšimbúlē*
nándi	*yẹmbúluwī*	*yẹmbúlū*	*yẹmbúluwī*	*kimbúlū*	*tšimbúlū*
sándi	*tsasambúlin*	*tsasambúlẹ*	*tsasambúlī*	*kẹsambúlō*	*tšẹsambúlō*

	INDEINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	yundúskin	yundúskē	yundúskī	kīndúskō & / kīundúskō	tšundúskō
ni	yundúmin	yúndum	yundúmī	kíndum	tšúndum
ši	tsúndin	tsúndę	tsúndī	kíndō	tšúndō
ándi	yúndēn	yúndē	yúndē	kíndē & / kinduiyē	tšúndē
nándi	yúnduwī	yúndū	yúnduwī	kíndū	tšúndū
sándi	tsasúndin	tsasúndū	tsasúndī	kęsúndō	tšęsúndō

wu	yūrúskin	yūrúskē	yūrúskī	kourúskō	tsourúskō
ni	yúrumin	yúrum	yúrumī	kourum	tsoúrum
ši	tsúrin	tsúrę	tsúri	koúrō	tsoúrō
ándi	yúrēn	yúrē	yúrē	koúrē	tsoúrē
nándi	yúruwī	yúrū	yúruwī	koúrū	tsoúrū
sándi	tsasúrin	tsasúrę	tsasúrī	kęsoúrō	tšęsoúrō

wu	yúwūręskin	yúwūręskē	yúwūręskī	koúruskō	tsoúruskō
ni	yúwūręmin	yúwūrum	yúwūręmī	koúrum	tsoúrum
ši	tsúwūrin	tsúwūrę	tsúwūrī	koúrō	tsoúrō
ándi	yúwurēn	yúwurē	yúwurē	koúrē	tsoúrē
nándi	yúwūruwī	yúwurū	yúwūruwī	koúrū	tsoúrū
sándi	tsasuwúrin	tsasuwúrę	tsasuwúrī	kęsuwúrō	tšęsuwúrō

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	túwūręskin	túwūręskē	túwūręskī	katúwūręskō	tatúwūręskō
ni	túwūręmin	túwūręm	túwūręmī	katúwūręm	tatúwūręm
ši	túwūrin	túwūrę	túwūrī	katúwurō	tatúwurō
ándi	túwūrēn	túwūrē	túwūrē	katúwurē	tatúwurē
nándi	túwūruwī	túwūrū	túwūruwī	katúwurū	tatúwurū
sándi {	tasúwūrin &	tasuwúrū &	tasúwūrī &	katasúwurō &	tatasúwurō &
{	tatúwūrin	tatuwúrū	tatúwūrī	katatúwurō	tatatúwurō

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yukúruskin*	*yukúruskĕ*	*yukúruskī*	*kikúruskō*	*tšukúruskō*
ni	*yukúrumin*	*yukúrum*	*yukúrumī*	*kikúrum*	*tšukúrum*
ši	*tsukúrin*	*tsukúrẹ*	*tsukúrī*	*kikúrō*	*tšukúrŏ*
ándi	*yukúrēn,*	*yukúrē*	*yukúrē*	*kikúrē*	*tšukúrē*
nándi	*yukúruwī*	*yukúrū*	*yukúruwī*	*kikúrū*	*tšukúrū*
sándi	*tsasakúrin*	*tsasakúrẹ*	*tsasakúrī*	*kẹsakúrō*	*tšẹsakúrō*

V. *Moods of the verbs.*

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

1. *The Imperative Mood.*

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

Conjugation I. The imperative is formed of—

a. Verbs in *ŋgin,* by changing *nẹmin* into *nẹ́, nuwī* into *nógō,* and *nyen* into *nyogo,* as :

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
lēnẹ́, "go thou"	*lēnógō,* "go ye"	*lényogō,* "let us go"
dānẹ́, "stand thou"	*dānógō,* "stand ye"	*dányogō,* "let us stand"
wollẹ́, "return thou"	*wollógō,* "return ye"	*wóllēogō,* "let us return"
namnẹ́, "sit thou"	*namnógō,* "sit ye"	*námnyogō,* "let us sit"

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

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

α. Vowel *i* :

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
dē, "do "	*dḗgō* & *dḗogō*	*díyogō*
lē, "learn "	*lḗgō* & *lḗogō*	*líyogō*
yē, "give "	*yḗgō* & *yḗogō*	*yíyogō*

* M

β Vowel *ẹ*:

2D PERSON SINGULAR.	2D PERSON PLURAL	1ST PERSON PLURAL.
yā, " drink "	*yågō* & *yeígō*	*yeíyogō*

γ Vowel *a* and *u*:

bei, " mount "	*beígō*	*beíyogō*
gei, " follow "	*geígō*	*geíyogō*
tei, " catch "	*teígō*	*teíyogō*
bui, " eat "	*buígō*	*buíyogō*
mui, " put on "	*muígō*	*muíyogō*
rui, " see "	*ruígō*	*ruíyogō*

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

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

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

α. The final vowel *a*:

2D PERSON SINGULAR.	2D PER. PL.	1ST PERSON PLURAL.
degei & *degá*, " follow "	*degeígō*	*degeíyogō*
yakkárei, " teach "	*yakkáreigō*	*yakkárēogō*
yései, " repair "	*yéseigō*	*yēseíyogō*

β. The final vowel *ẹ* or *u*:

dóre, " pick "	*dórogō*	*dórēogō*	from *dóreskin*
gámbe, " scratch "	*gámbogō*	*gámbēogō*	.. *gámbuskin*
gére, " tie "	*gérogō*	*gérēogō*	.. *géreskin*

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.	
káse̯, " run "	*kásogō*	*kášēogō* from	*káse̯skin*
láde̯, " sell "	*ládogō*	*{ládēgō & ládēogō*	.. *láde̯skin*
láre̯, " rejoice "	*lárogō*	*lárēogō*	.. *láre̯skin*
re̯mbé̯, " pay "	*re̯mbógō*	*re̯mbéogō*	.. *re̯mbúskin*
rőre̯, "take out "	*rőrogō*	*rőrēogō*	.. *rőre̯skin*
šírte̯ " flay "	*šírtogō*	*šírtēogō*	.. *šírte̯skin*
yārūgé̯, " redeem "	*yārugógō*	*yārugéogō*	.. *yārúge̯skin*
yundé̯, " swallow "	*yundógō*	*yundéogō*	.. *yundúskin*

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

2D PERSON SINGULAR.	2D PER. PL.	1ST PERSON PLURAL.
yífē, " buy "	*yífogō*	*yífēogō*
áre̯, " come "	*árogō*	*íššēogō*

Note : The final *e̯* is sometimes dropped, imperative expressions aspiring after the greatest possible shortness; *e.g,* *dān' dúgō léñgē,* "Stop till I go!" *al' lényē,* for *áre̯ lényē,* "Come, let us go!" *tšīn' āntsáne̯m gōné̯!* "Rise, take thy things."

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

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.	
dáge̯né̯, "stand upon "	*dáge̯nógō*	*dáge̯ogō* from	*dáge̯skin*
rúfūge̯né̯, " write for "	*rúfūge̯nógō*	*rufúgēogō*	.. *rufúge̯skin*
bőge̯né̯, "lie upon "	*bőge̯nógō*	*bőgēogō*	.. *bőge̯skin*

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

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

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.	
ríte̯né̯, " fear thyself "	*ríte̯nógō*	*rítēogō* from	*ríte̯skin*
wúte̯né̯, "look at thyself "	*wúte̯nógō*	*wútēogō*	.. *wúte̯skin*

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

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

2D PERSON SINGULAR.	2D PERSON PL.	1ST PER. PL.
takkárei, " teach thyself "	*takkáreigō*	*takkárēogō* from *takkáraskin*
tásei, " prepare thyself "	*taseígō*	*taseíyogō* .. *tasáskin*
túrui, " see thyself "	*túruigō*	*turuíyogō* .. *túruskin*

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

tęládę, " sell thyself "	*tęládógō*	*tęladḗgō* or *tęladéogō*
tęgárę, " tattoo thyself "	*tęgárogō*	*tęgárēgō* or *tęgárēogō*
tęrgḗrę, " tie thyself "	*tęrgḗrogō*	*tęrgḗrēgō*
tęlīfę́, " guard thyself "	*tęlīfógō*	*tęlifḗgō*
dęgámbę, " scratch thyself "	*dęgámbogō*	*dęgámbēogō*

Conjugation IV derives its forms from Conjugation II, as—

yitęwúgęnę́, " cause to see "	*yitęwúgęnógō*	*yitęwúgēogō*
yigdę́, " do for one "	*yigdóyō*	*yigdḗogō*
yígęladę́, " sell for one "	*yígęladógō*	*yígęladéogō*

2. The Negative Mood.

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

mination *ní*, which is doubtless identical with the Germanic prefix *ni* or *n* in words like "nought, neither, never, neuter," &c., and with the negative particle *ganí*. It may even be asked, whether the negative termination of the 1st per. sing. is not this very negative particle *ganí* itself. The negative mood has always a strong accent on its last syllable, so that all the words are doubly accented. Conjugation I. Here we give the negative indefinite in the first column, and the corresponding negative future in the second, of the following verbs : *wúṅgin*, "I look ;" *kārǻṅgin*, "I approach;" *wólṅgin*, "I return;" *sǿngin*, "I disentangle;" *dískin*, "I do ;" *yískin*, "I give ;" *táskin*, "I catch ;" *yǿskin*, "I drink ;" *rúskin*, "I see ;" *yundúskin*, "I swallow ;" *ladǿskin*, "I sell ;" and *yargálęskin*, "I mind."

	NEGATIVE INDEFINITE.		NEGATIVE FUTURE.	
wu	*wúṅgąní*	*kārǻṅgąní*	*wútsąsgąní*	*kārǻṅtsąsgąni*
ni	*wúnęmmí*	*kārǻṅnęmmí*	*wútsammí*	*kārǻṅtsammí*
ši	*wútsęní*	*kārǻṅtsęní*	*wútsanní*	*kārǻṅtsanní*
ándi	*wúnyendé*	*kārǻṅnyendé*	*wútseiyendé*	*kárǻṅtseiyendé*
nándi	*wúnuwí*	*kārǻṅnūwí*	*wútsāwí*	*kārǻṅtsāwí*
sándi	*wútsāní*	*kārǻṅtsāní*	*wútšadāní*	*kārǻṅtšadāní*
wu	*wólṅgąní*	*sǿngąní*	*wóltsąsgąní*	*sǿntsąsgąní*
ni	*wóllęmmí*	*sǿnnęmmí*	*wóltsammí*	*sǿntsammí*
ši	*wóltsęní*	*sǿntsęní*	*wóltsanní*	*sǿntsanní*
ándi	*wóllendé*	*sǿnnyendé*	*wóltseiyendé*	*sǿntseiyendé*
nándi	*wólluwí*	*sǿnnuwí*	*wóltsāwí*	*sǿntsāwí*
sándi	*wóltsāní*	*sęntsāní*	*wóltšadāní*	*sǿntšadāní*
wu	*dísgąní*	*yísgąní*	*tšídisgąní*	*tšǿsgąní*
ni	*dímmí*	*yímmí*	*tšídimmí*	*tšǿmmí*
ši	*tsǿdęní*	*tšíní*	*tšídęní*	*tšęíní*
ándi	*díyendé*	*yíyendé*	*tšídīyendé*	*tšeíyendé*
nándi	*díwí*	*yúwí*	*tšídūwí*	*tšǫúwí*
sándi	*tsádęní*	*tsádęní*	*tšédęní*	*tšędęní*

NEGATIVE INDEFINITE.		NEGATIVE FUTURE.	
wu	*tásgąní* *yę̆sgąní*	*tšĭtasgąní*	*{tšę́sgąní* or *tšĭásgąní}*
ni	*tămmí* *yămmí*	*tšĭtāmmí*	*tšămmí*
ši	*tsę́tāní* *tsăní*	*tšĭtāní*	*tšăní*
ándi	*teíyendĕ* *yę̆yendĕ*	*tšĭteiyendĕ*	*tšeíyendĕ*
nándi	*tăwí* *yăwí*	*tšĭtāwí*	*tšăwí*
sándi	*tsátāní* *tsásāní*	*tšátāní*	*tšę́sāní*
wu	*rúsgąní* *yúndusgąní*	*tšĭrusgąní*	*tšúndusgąní*
ni	*rúmmí* *yúndummí*	*tšĭrummí*	*tšúndummí*
ši	*tsúrūní* *tsúndūní*	*tšĭrūní*	*tšúndunī*
ándi	*ruíyendĕ* *yúndendĕ*	*tšĭruiyendĕ*	*tšúndendĕ*
nándi	*răwí* *yúndūwí*	*tšĭrūwí*	*tšúndūwí*
sándi	*tsárūní* *tsasúndūní*	*tšárūní*	*tšasúndūní*
wu	*ladę́sgąní* *yargálę̆sgąní*	*tšĭládę̆sgąní*	*tšargálę̆sgąní*
ni	*ládę̆mmí* *yargálę̆mmí*	*tšĭládę̆mmí*	*tšargálę̆mmí*
ši	*tsę̆ládę̆ní* *tsargálę̆ní*	*tšĭládę̆ní*	*tšargálę̆ní*
ándi	*ládēndĕ* *yargálendĕ*	*tšĭládēndĕ*	*tšargálendĕ*
nándi	*ládūwí* *yargálūwí*	*tšĭládūwí*	*tšargálūwí*
sándi	*tsaládę̆ní* *tsasargálę̆ní*	*tšę̆ládę̆ní*	*tšargálę̆ní*

Conjugation II—Two instances will suffice here, that of *wúngin*, "I look," and *námgin*, "I sit."

wu	*wúgę̆sgąní* *nábgę̆sgąní*	*wútšigę̆sgąní*	*náptšigę̆sgąní*
ni	*wúgę̆mmí* *nábgę̆mmí*	*wútšigę̆mmí*	*náptšigę̆mmí*
ši	*wútsę̆gę̆ní* *náptsę̆gę̆ní*	*wútšigę̆ní*	*náptšigę̆ní*
ándi	*wúgendĕ* *nábgendĕ*	*wútšigendĕ*	*náptšigendĕ*
nándi	*wúgūwí* *nábgūwí*	*wútšigūwí*	*náptšigūwí*
sándi	*wútsagāní* *náptsagāní*	*wútšagāní*	*náptšagāní*

Conjugation III.—This will be illustrated by the verbs, *wúngin* "I see," *yargálę̆skin* "I mind," *yiwúrę̆skin*, "I laugh," and *yētsę́skin*, "I kill."

	NEGATIVE INDEFINITE.			NEGATIVE FUTURE.	
wu	*wútẹsgạní*	*targálẹsgạní*		*wútatẹsgạní*	*tatargálẹsgạní*
ni	*wútẹmmí*	*targálẹmmí*		*wútatẹmmí*	*tatargálẹmmí*
ši	*wútẹní*	*targálẹní*		*wútatẹní*	*tatargálẹní*
ándi	*wútendé*	*targálendé*		*wútatendé*	*tatargálendé*
nándi	*wútūwí*	*targálūwí*		*wútatūwí*	*tatargálūwí*
sándi	*wútāní*	*targálẹní*		*wútatāní*	*tatargálẹní*
wu	*túwūrẹsgạní*	*tētésgạní*		*tatúwūrẹsgạní*	*tatétẹsgạní*
ni	*túwūrẹmmí*	*tétẹmmí*		*tatúwūrẹmmí*	*tatétẹmmí*
ši	*túwūrẹní*	*tétẹní*		*tatúwūrẹní*	*tatétẹní*
ándi	*túwūrendé*	*tétendé*		*tatúwūrendé*	*tatétendé*
nándi	*túwūrūwí*	*tétūwí*		*tatúwūrūwí*	*tatétūwí*
sándi	*tatúwūrẹní*[1]	*tetétẹní*		*tatatúwūrẹní*[2]	*tatétāní*

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

3. *The Conjunctional Mood.*

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

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[1] and *táwūrẹní*.   [2] and *tatúwūrẹní*.

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

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

The first we call the Past Conjunctional, and the second the Future Conjugational.

a. The *past conjunctional mood* is derived from the aorist tense of the first conjugation by changing *goskō* into *gasgányā,* or *skō* into *skányā,* as from *wúgoskō, wūgasgányā.* "when I had looked ;" from *nábgoskō, nabgasgányā,* "when I had sat down ;" from *kálaggoskō, kalaggasgányā,* "when I had turned;" from *pésgoskō, pēsgasgányā,* "when I had fanned ;" from *kiladéskō, kilādęsgányā,* "when I had sold;" from *késkō, kęsgányā,* "when I had given;" from *keífuskō, keifusgányā* ; from *kę́skō, kęsgányā,* "when I had drunk."

wu	*wūgasgányā*	*nabgasgányā*	*kalaggasgányā*	*pēsgasgányā*
ni	*wūgámiā*	*nabgámiā*	*kalaggámiā*	*pēsgámiā*
ši	*wūgányā*	*nabgányā*	*kalaggányā*	*pēsgányā*
ándi	*wūgeiéndeā*	*nabgeiéndeā*	*kalaggeiéndeā*	*pēsgeiéndeā*
nándi	*wūgǫúwiā*	*nabgǫúwiā*	*kalaggǫúwiā*	*pēsgǫúwiā*
sándi	*wūgędányā*	*nabgędányā*	*kalaggędányā*	*pēsgędányā*

wu	*kilādęsgányā*	*kęsgányā*	*keifusgányā*	*kęsgányā*
ni	*kilādémiā*	*kęmiā*	*keifúmiā*	*keámiā*
ši	*kilādényā*	*keínyā*	*keifúnyā*	*keányā*
ándi	*kilādéndeā*	*keiyéndeā*	*keiféndeā*	*kęyéndeā*
nándi	*kilādúwiā*	*kęǫúwiā*	*keifúwiā*	*keáwiā*
sándi	*kelādényā*	*kędényā*	*kęšifúnyā*	*kęsányā*

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

being changed into *gigęsgányā*, and *gatęskō* into *gatęsgányā*, or *skō* into *sgányā*.

The conjunctional mood of the verb *ńgin* is again identical with the mere terminatons of the other verbs (vide §. 64.); as, *wu gasgányā, ni gámiā, ši gányā, ándi geiéndeā, nándi goúyā, sándi gędányā.*

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

wu	nęskīa	wúṅgīa	dískīa	búskīa
ni	némīa	wúnęmīa	dímīa	búmīa
ši	tsénīa	wútšīa	tsédīa	tsębuiya
ándi	nyéa	wányēya	díyēya	buíyēya
nándi	núwīa	wúnuwīa	díwīa	búwīa
sándi	tsánīa	wútseiya	tsádīa	tsábuiya

4. The Participial Mood.

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

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

* N

a. The Present Participial is derived from the second inde-
finite tense, whose final *gĕ* or *kĕ*, in the 1st per. sing.,
through the influence of the suffix *na*, become changed into
gą. We illustrate this form by inflecting the verbs
wúngąna, "I am looking;" *mángąna,* "I am drawing tight;"
ladę́sgąna, "I am selling;" *gérę̨sgąna,* "I am tying."

Conjugation I.

wu	*wúngąna*	*mángąna*	*ladę́sgąna*	*gérę̨sgąna*
ni	*wúnę̨mma*	*mánnę̨mma*	*ladę́mma*	*gérę̨mma*
ši	*wútsę̨na*	*máttsę̨na*	*tsę̨ládę̨na*	*tsę̨rgérę̨na*
ándi	*wúnyēna*	*mánnyēna*	*ládēna*	*gérēna*
nándi	*wúnūwa*	*mánnūwa*	*ládūwa*	*gérūwa*
sándi	*wútsāna*	*máttsāna*	*tsaládę̨na*	*tsargérę̨na*

Conjugation II.

wu	*wúgę̨sgąna*	*mádgę̨sgąna*
ni	*wúgę̨mma*	*mádgę̨mma*
ši	*wútsę̨gę̨na*	*máttsę̨gę̨na*
ándi	*wúgēna*	*mádgēna*
nándi	*wúgūwa*	*mádgūwa*
sándi	*wútsagāna*	*máttsagāna*

Conjugation III.

wu	*wútę̨sgąna*	*máttę̨sgąna*	*tę̨ladę́sgąna*	*tę̨rgérę̨sgąna*
ni	*wútę̨mma*	*máttę̨mma*	*tę̨ládę̨mma*	*tę̨rgérę̨mma*
ši	*wútę̨na*	*máttę̨na*	*tę̨ládę̨na*	*tę̨rgérę̨na*
ándi	*wútēna*	*máttēna*	*tę̨ládēna*	*tę̨rgérēna*
nándi	*wútūwa*	*máttūwa*	*tę̨ládūwa*	*tę̨rgérūwa*
sándi	*wútāna*	*máttāna*	*taládę̨na*	*targérę̨na*

The fourth conjugation is obtained by prefixing *yitę̨* to
the second conjugation of verbs in *ngin*, or to the first conju-
gation of verbs in *skin*.

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

Conjugation I.

wu	*wúgạsgạna*	*mádgạsgạna*	*kiladḗsgạna*	*kirgḗrẹsgạna*
ni	*wúgamma*	*mádgamma*	*kiládẹmma*	*kirgḗrẹmma*
ši	*wúganna*	*mádganna*	*kiládẹna*	*kirgḗrẹna*
ándi	*wúgeiyēna*	*mádgeiyēna*	*kiládēna*	*kirgḗrēna*
nándi	*wúgọuwa*	*mádgọuwa*	*kiládūwa*	*kirgḗrūwa*
sándi	*wúgẹdāna*	*mádgẹdāna*	*kẹládẹna*	*kẹrgḗrẹna*

Conjugation II.

wu	*wúgigẹsgẹna*	*mátkīgẹsgẹna*
ni	*wúgigẹmma*	*mátkīgẹmma*
ši	*wúgigẹna*	*mátkīgẹna*
ándi	*wúgigēna*	*mátkīgēna*
nándi	*wúgigūwa*	*mátkigūwa*
sándi	*wúgẹgāna*	*mátkẹgāna*

Conjugation III.

wu	*wúgatẹsgẹna*	*mádgatẹsgẹna*	*katẹladḗsgẹna katẹrgḗrẹsgẹna*
ni	*wúgatẹmma*	*mádgatẹmma*	*katẹládẹmma katẹrgḗrẹmma*
ši	*wúgatẹna*	*mádgatẹna*	*katẹládẹna katẹrgḗrẹna*
ándi	*wúgatēna*	*mádgatēna*	*katẹládēna katẹrgḗrēna*
nándi	*wúgatūwa*	*mádgatūwa*	*katẹládūwa katẹrgḗrūwa*
sándi	*wúgatāna*	*mádgatāna*	*katẹládẹna katẹrgḗrẹna*

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

Conjugation I.

wu	*wútsạsgạna*	*máttsạsgạna*	*tšilādḗsgạna*	*tširgḗrẹsgạna*
ni	*wútsamma*	*máttsamma*	*tšiládẹmma*	*tširgḗrẹmma*
ši	*wútsanna*	*máttsanna*	*tšiládẹna*	*tširgḗrẹna*
ándi	*wútseiyēna*	*máttseiyēna*	*tšiládēna*	*tširgḗrēna*
nándi	*wútsọuwa*	*máttsọuwa*	*tšiládūwa*	*tširgḗrūwa*
sándi	*wútšẹdāna*	*máttšẹdāna*	*tšẹládẹna*	*tšẹrgḗrẹna*

Conjugation II.

wu	wútšigęsgąna	máttšigęsgęna
ni	wúšigęmma	máttšigęmma
ši	wútšigęna	máttšigęna
ándi	wútšigēna	máttšigēna
nándi	wútšigūwa	máttšigūwa
sándi	wútšagāna	máttšagāna

Conjugation III.

wu	wútatęsgęna	máttatęsgęna	tatęladęsgęna	tatęrgḗręsgęna
ni	wútatęmma	máttatęmma	tatęládęmma	tatęrgḗręmma
ši	wútatęna	máttatęna	tatęládęna	tatęrgḗręna
ándi	wútatēna	máttatēna	tatęládēna	tatęrgḗrēna
nándi	wútatūwa	máttatūwa	tatęládūwa	tatęrgḗrūwa
sándi	wútatāna	máttatāna	tatęládęna	tatęrgḗręna

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

	PRESENT PARTICIPIAL.	PAST PARTICIPIAL.	FUTURE PARTICIPIAL.
wu	nęsgąna	gásgąna	tsásgąna
ni	nęmma	gámma	tsámma
ši	tsęna	gánna	tsánna
ándi	neíyēna	geíyēna	tseíyēna
nándi	núwa	goúwa	tsoúwa
sándi	tsádęna & tsána	gédāna	tšędāna

VI. *Infinitive and Participle.*

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

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

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

FINITE VERBS.	INF. OF CONJUG. I.		INF. OF CONJUG. II.	
wúñgin, "I look"	*wútę*,	*wútā*	*wútęgę*,	*wútagā*
wólñgin, "I return"	*wóltę*,	*wóltā*	*wóltęgę*,	*wóltagā*
námgin, "I break"	*námtę*,	*námtā*	*námtęgę*,	*námtagā*
námgin, "I sit"	*náptę*,	*náptā*	*náptęgę*,	*náptagā*
sę́ngin, "I disentangle"	*sę́ntę*,	*sę́ntā*	*sę́ntęgę*,	*sę́ntagā*
máñgin, "I draw tight"	*máttę*,	*máttā*	*máttęgę*,	*máttagā*
kārą́ñgin, "I approach"	*kārą́ntę*	*kārą́ntā*	*kārą́ñtęgę*,	*kārą́ñtagā*
kálañgin, "I turn"	*kálaktę*,	*kálaktā*	*kálaktęgę*,	*kálaktagā*
tę́kkęskin, II. "I lean"			*tę́ktęgę*,	*tę́ktagā*
tsę́kkęskin, II. "I hasten to"			*tsę́ktęgę*,	*tsę́ktagā*
nágęskin, II. "I meet"			*nátęgę*,	*nátagā*

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

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

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

α. The *change at the beginning of words* consists in prefixing a liquid to verbs with the initials, *b, d, t, g, k.* This liquid, being accommodated to the initial consonant, is *m* before *b, n* before *d* and *t,* and *ñ* before *g* and *k.* Agreeably to §. 15, the initial *k.,* on receiving the prefix *ñ,* becomes changed into *g.* Hence we get the infinitives : *mbā, mbū, ndíō, ndútō, ntā, ntíō, ñgā, ñgádō, ñgásō, ñgórō,* from the verbs *báskin, búskin, dískin, dútęskin, táskin, tískin, gáskin, gádęskin, kásęskin,* and *kóręskin* ; see also §. 26.

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

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

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

FINITE VERBS.	INFINITIVES.	FINITE VERBS.	INFINITIVES.
báskin, "I mount"	*m̀bā*	*múskin,* "I put on"	*mū*
gáskin, "I follow"	*ǹgā*	*rúskin,* "I see"	*rū*
táskin, "I catch"	*ǹtā*	*núskin,* "I die"	*nū*
búskin, "I eat"	*m̀bū & mbú*		

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

FINITE VERBS.	INFINITIVES.
dískin, "I do"	*ndíō, ndéō*
lískin, "I learn"	*líō, léō*
tískin, "I suffice"	*ntíō, ntéō*

Note—isęskin, "I come," the only verb beginning with *i,* follows these verbs, by forming the infinitives, *ńdiō* and *ndéō.*

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

FINITE VERBS.	INFINITIVES.
bāfúskin, "I am cooked"	*mbáfō*
dórẹskin, "I pick"	*ndórō*
dútẹskin, "I sew"	*ndútō*
gámbuskin, "I scratch"	*ṅgámbō*
gádẹskīn, "I murmur"	*ṅgádō*
gándẹskin, "I lick"	*ṅgándō*
gágẹskin, "I enter"	*ṅgágō*
gẹndẹ́skin, "I shake"	*ṅgẹ́ndō*
gérẹskin, "I gnaw."	*ṅgẹ́rō*
gẹ́rtẹskin, "I separate."	*ṅgẹ́rtō*
gérẹskin, "I tie"	*ṅgérō*
kárẹskin, "I tattoo"	*ṅgárō*
kásẹskin, "I run"	*ṅgásō* & *kásō*
kégẹskin, "I divide"	*ṅgéogō* & *kégō*
kẹ́ndẹskin, "I tie a child on the back"	*ṅgẹ́ndō*
kórẹskin, "I ask"	*ṅgórō*
kútẹskin, & *kúskin*, "I bring"	*kútō* & *ṅgútō*
ladẹ́skin, "I sell"	*ládō*
lárẹskin, "I rejoice"	*lárō*
lifúskin, "I guard"	*lífō*
lúskin & *lúgẹskin*, "I come out"	*lúgō*
máskin & *mágẹskin*, "I accept"	*mágō*
mbárẹskin, "I am tired"	*mbárō*
mérẹskin, "I recover"	*mérō*
náskin & *nátẹskin*, "I plant"	*nátō*
nándẹskin, "I bite"	*nándō*
nóskin & *nótẹskin*, "I send"	*nótō*
pándẹskin, "I get"	*pándō*
pertẹskin, "I cut with a sickle"	*pẹ́rtō*
rágẹskin, "I like"	*rágō*
rẹmbúskin, "I pay"	*rẹ́mbō*
rórẹskin, "I take out"	*rórō*
ságẹskin, "I unload"	*ságō*
sáṅgẹskin, "I raise"	*sáṅgō*
saṅgẹ́skin, "I awake"	*sáṅgō*

FTNITE VERBS.	INFINITIVES.
sȩ́bgȩskin, " I forget "	*sȩ́bgō* & *sȩ́ptagā*
šírtȩskin, " I flay "	*šírtō*
támbuskin, " I taste "	*támbō*
wárȩskin, " I am sick "	*wárō*

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

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

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

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

αα. The two *monosyllabic verbs yȩ́skin,* " I drink," and *yískin,* " I give," have for their infinitives respectively, *ntsā* and *ńtšō,* probably for *ńtšiō.*

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

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

FINITE VERBS.	INFINITIVES.
yakkaráskin, " I teach "	*ntsákkarei,*[*] *ntsákkarā*
yēsȩráskin, " I cough "	*ntsásarei, ntsásarā*
yētsȩráskīn, " I believe "	*ntsásarei, ntsásarā*
yaṅgaṅgáskin, " I mimic "	*ntsáṅgaṅgei, ntsáṅgaṅgā*
yēsáskin, " I repair "	*ntsásei, ntsásā*
yirgáskin, " I ad d "	*ntsȩ́rgei, ntsȩ́rgā*

2. The verb *yȩkkȩ́liskin,* " I teach," has in the infinitive *ntsȩkkȩ́liō.*

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

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

FINITE VERBS.	INFINITIVES.
yardúgęskin, " I accompany "	*ntsárdugō, ntsárdū*
yargálęskin, " I mind "	*ntsárgalō, ntsargaleí, sárgalī*
yārūgéskin, " I redeem "	*ntsárugō, ntsárō, ntsárui*
yākéskin, " I put "	*ntsákō, ntšǫ́kō*
yátęskin & *yáskin,* " I carry "	*ntsátō*
yambúskin, " I beget "	*ntsámbō*
yētsę́skin, " I kill "	*ntšétsō, ntšĕotsō*
yębúluskin, " I fill "	*ntsębulō, sęmbulō*
yífuskin, " I buy "	*ntšífō*
yundúskin, " I swallow "	*ntsúndō*
yūrúskin, " I fall "	*ntsúrō*
yúwūręskin, " I laugh "	*ntsúrō*

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

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

Conjugation I.

a. Active Participles of Verbs in ńgin.

kaláktęma, "turning"	*péstęma,* " winnowing "
kārą́itęma, " approaching "	*sę́ntęma,* "disentangling "
máttęma, "drawing tight "	*tústęma,* " resting "
nąmtęma, "breaking"	*tustę́ma,* " beating "
náptęma, " sitting "	*wóltęma,* " returning "
pántęma, " hearing "	*wútęma,* " looking "

b. Active Participles of Verbs in skin.

ndéoma, kęndéoma, kundóma, " do- ing, making."	*núma, kármūma,* " dying."
	mágōma, kommágōma, " accept-
ntáma, kęntáma, " catching."	ing."
rúma, kúrrūma, "seeing, a seer."	*nátōma, kęnnátōma,* " planting."

*O

ngútōma, kongútōma, "bringing." | wárōma, kowárōma, "sick, being
ládōma, kelládōma, "selling." | sick."
lífōma, kellífōma, "guarding." | ntšóma, kentšóma, "giving."
ngámbōma, kengámbōma, | ntsáma, kentsáma, "drinking."
"scratching." | ntsátōma, kentsátōma, "carrying."
ngárōma, kengárōma, "tatooing." | ntsakkareíma, "teaching, a teach-
pértōma, kembértōma, "plucking." | er."
ngásōma, kengásōma, "running." | ntsásāma, kentsásāma, "repair-
šírtōma, kenšírtōma, "flaying." | ing."
ádémtema, ádémmāma, "reflect- | ntsérgeima, kentsérgeima,"adding."
ing." | ntsúndōma, kontsúndōma, "swal-
ndéōma, kendéōma, "coming." | lowing."
mbáfōma, kembáfōma, "cooking." | ntšífōma, kentšífōma, "buying."
rórōma, kerrórōma, "taking out." | ntsákōma, kentsákōma, "putting."
ngérōma, kengérōma, "tying." | ntšéotsōma,kentšéotsōma,"killing."

Conjugation II.

wūtégema, "showing." | kárantégema, "helping to ap-
woltégema, "turning to." | proach."
namtégema, "breaking for." | pēstégema, "winnowing for."
naptégema, "sitting to." | tustégema, "helping to beat."
māttégema, "drawing to." | nātégema, "overtaking."
sentégema, "disentangling for." | tsekkégema, "hastening."
kalaktégema, "helping to turn." |

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

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

wúgata, " seen."
nặmgáta, " broken."
mádgata, " drawn tight."
sặngáta, " disentangled."
kalákkáta, " turned.'
kōgáta, " surpassed."
nemặgata, " narrated."
gặrágata, " hid."
tsakkáta, " covered."
nábgata, " having sat down, sitting."

dāgáta, " having stood up, standing."
bōgáta, " having laid down, lying."
wólgata, " returned."
lědgata, " having fallen asleep, being asleep, sleeping."
mālamgáta, " having become a priest, being a priest."

VII. *The Objective Inflection of Transitive Verbs.*

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

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

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

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

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

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

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

A. *Objective inflection of Verbs in* ńgin.

§. 96. This will be sufficiently illustrated by the four verbs *wúńgin, mólńgin, máńgin,* and *kálańgin.*

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

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

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

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

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

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

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

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

Conjugation I.—Indefinite I.

SUBJECT.	OBJECT.	wǐigā	nigā	šǐgā	andǐgā	nandǐgā	sandǐgā
wu			wúngin	wúngia		wúnigin	wúnigin
ni		wúsęmin		wúnęmin	wúsāmin		wúnęmin
ši		wúsin	wúntšin	wúsin	wúsei	wúntsei	wútšin
ándi			wúntšēn¹	wúnyen		wúntšēn	wúnyen
nándi		wúsawī		wúnawī	wúsawī	wúntsei	wúnawī
sándi		wútsei	wútsei	wútsei	wúsei		wútsei
wu			mólngin	mólngin		mólnigin	mólnigin
ni		mólęsęmin		móllęmin	mólęsāmin		móllęmin
ši		mólęsin	mólęntšin	móltšin	mólęsei	mólęntsei	móltšin
ándi		mólęsawī²	mólęntšēn²	móllēn		mólęntšēn²	móllēn
nándi		mólęsawī		móllawī	mólęsawī		móllawī
sándi		mólęsei	mólęntsei	móltsei	mólęsei	mólęntsei	móltsei

¹ and *wúntšiēn*, which seems to be the original, but less frequent, form.   ² and *mólęntšiēn*.

OBJECT.

SUBJECT.	wígā	nígā	šígā	andígā	nandígā	sandígā
wu		mắñgĭn	mắñgĭn		mắñgĭn	mắñgĭn
ni	mắdĕšĕmĭn		mắnnĕmĭn	mắdĕšāmĭn		mắnnĕmĭn
šẽ	mắdĕšĕn	mắdĕntšĕn	mắttšĕn	mắdĕsei	mắdĕntsei	mắttšĕn
ándi		mắdĕntšĕn	mắñnyen		mắdĕntšĕn	mắñnyen
nándi	mắdĕsuwĭ		mắnnuwĭ	mắdĕsāwĭ		mắnnuwĭ
sándi	mắdĕsei	mắdĕntsei	mắttsei	mắdĕsei	mắdĕntsei	mắttsei
wu		kắlɑñgĭn	kắlɑñgĭn		kắlɑñgĭn	kắlɑñgĭn
ni	kắlɑgĕšĕmĭn		kắlɑiñĕmĭn	kắlɑgĕšāmĭn		kắlɑiñĕmĭn
šẽ	kắlɑgĕšĕn	kắlɑgĕntšĕn	kắlɑktšĭn	kắlɑgĕsei	kắlɑgĕntsei	kắlɑktšĭn
ándi		kắlɑgĕntšĕn	kắlɑiñyen		kắlɑgĕntšĕn	kắlɑiñyen
nándi	kắlɑgĕsāwĭ		kắlɑinuwĭ	kắlɑgĕsāwĭ		kắlɑinuwĭ
sándi	kắlɑgĕsei	kắlɑgĕntsei	kắlɑktsei	kắlɑgĕsei	kắlɑgĕntsei	kắlɑktsei

Indefinite II.

SUBJECT.	OBJECT.	woigā	nīgā	sīgā	andīgā	nandīgā	sandīgā
wu			wĭngē	wĭngē		wĭngē	wĭngē
nĕ		wŭsĕm		wĭngĕm	wŭsām		wĭngĕm
sĕ		wŭsĕ	wĭntsĕ / wĭntsē¹	wŭtsĕ	wŭsā	wĭntsā / wĭntsē¹	wŭtsĕ
āndĭ		wŭsā		wĭngyē			wĭmyē
nāndĭ		wŭsā	wĭntsā	wŭnā	wŭsau	wĭntsā	wŭnā
sāndĭ		wŭsā		wŭtsā	wŭsā		wŭtsā
wu		mŏlĕsĕm	mŏlĭngē	mŏlĭngē		mŏlĭngē	mŏlĭngē
nĕ		mŏlĕsĕ		mŏllĕm	mŏlĕsām		mŏllĕm
sĕ			mŏlĕntsĕ	mŏtsĕ	mŏlĕsā	mŏlĕntsā	mŏtsĕ
āndĭ			mŏlĕntsē			mŏlĕntsē	mŏllē
nāndĭ		mŏlĕsā		mŏllā	mŏlĕsau		mŏllā
sāndĭ		mŏlĕsā	mŏlĕntsā	mŏltsā	mŏlĕsā	mŏlĕntsā	mŏltsā

¹ and wĭntsĕ.

Indefinite II.

SUBJECT \ OBJECT	wrigā	nigā	šigā	andigā	nandigā	sandigā
avu		mángē	mángē		mángē	mángē
ni	mádęsęm		mánnęm	mádęsám		mánnęm
šē	mádęsę	mádęntsę	máttsę	mádęsá	mádęntsá	máttsę
ándi		mádęntšē	mánnvyē		mádęntšē	mánnyē
nándi	mádęsá		mánnā	mádęsau		mánnā
sándi	mádęsá	mádęntsā	máttsā	mádęsá	mádęntsā	máttsā

SUBJECT \ OBJECT	wrigā	nigā	šigā	andigā	nandigā	sandigā
avu		kálaṅgē	kálaṅgē		kálaṅgē	kálaṅgē
ni	kálagęsęm		kálaïnęm	kálagęsám		kálaïnęm
šē	kálagęsę	kálagęntsę	kálaktsę	kálagęsá	kálagęntsá	kálaktsę
ándi		kálagęntšē	kálaïnyē		kálagęntšē	kálaïnyē
nándi	kálagęsá		kálaïnā	kálagęsau		kálaïnā
sándi	kálagęsá	kálagęntsā	kálaktsā	kálagęsá	kálagęntsā	kálaktsā

Aorist.

SUBJECT.	OBJECT. wáigā	nígā	šigā	andígā	nandígā	sandígā
wu	wúskam	wúngoskō	wúigoskō	wúskēdam	wúngedaskō	wúigoskō
ni	wúskonō	wúngonō	wúigam	wúskēda		wúigam
ši		wúngeñyē	wúigonō		wúngēda	wúigonō
ándi	wúskou		wúigeñyē	wúskēdau	wúngeñyē	wúigeñyē
nándi	wúskēda	wúngēda	wúigou	wúskēda		wúigou
sándi			wúigēda		wúngēda	wúigēda
wu	mólęskam	mólęñgoskō	mólgoskō		mólęñgedaskō	mólgoskō
ni	mólęskonō	mólęñgonō	mólgam	mólęskēdam		mólgam
ši		mólęñgeñyē	mólgonō	mólęskēda	mólęñgēda	mólgonō
ándi	mólęskou		mólgeñyē	mólęskēdau	mólęñgeñyē	mólgeñyē
nándi	mólęskēda	mólęñgēda	mólgou	mólęskēda		mólgou
sándi			mólgēda		mólęñgēda	mólgēda

Aorist.

		wígā	nígā	šígā	andigā	nandigā	sandigā
OBJECT. / **SUBJECT.**							
wi		m ā dę ska	mādęngoskō	mādgoskō		mādęngēdaskō	mādgoskō
ni				mādgam			mādgam
ši		mādęskonō	mādęngonō	mādgonō	mādęskēdam	mādęngēda	mādgonō
ándi			mādęngeiyē	mādgeiyē	mādęskēda	mādęngeiyē	mādgeiyē
nándi		mādęskọu		mādgọu	mādęskēdau		mādgọu
sándi		mādęskēda	mādęngēda	mādgēda	mādęskēda	mādęngēda	mādgēda
wi		kálāgęskam	kálāgęngoskō	kálāggoskō	kálāgęskēdam	kálāgęngēdaskō	kálāggoskō
ni		kálāgęskonō		kálāggam	kálāgęskēda		kálāggam
ši			kálāgęngonō	kálāggonō		kálāgęngēda	kálāggonō
ándi			kálāgęngeiyē	kálāggeiyē		kálāgęngeiyē	kálāggeiyē
nándi		kálāgęskọu		kálāggọu	kálāgęskēdau		kálāggọu
sándi		dlāgęskēda	kálāgęngēda	kálāggēda	kálāgęskēda	kálāgęngēda	kálāggēda

Future.

SUBJECT	OBJECT	wóigā	nígā	šígā	andígā	nandígā	sandígā
wu			wúntsoskō	wútsoskō		wúntšędaskō	wútsoskō
ni		wúsam		wútsam	wúšadam [1]		wútsam
ši		wútsonō	wúntsonō	wútsonō	wúšāda [1]	wúntšāda [1]	wútsonō
ándi			wúntseiyē	wútseiyē		wúntseiyē	wútseiyē
nándi		wúsou		wútsou	wúšadau [1]		wútsou
sándi		wúšāda [1]	wúntšāda [1]	wútšāda [1]	wúšāda [1]	wúntšāda	wútšāda
wu			mōlęntsoskō	mōltsoskō		mōlęntšędaskō	mōltsoskō
ni		mōlęsam		mōltsam	mōlęšadam [1]		mōltsam
ši		mōlęsonō	mōlęntsonō	mōltsono	mōlęšāda [1]	mōlęntšęda [1]	mōltsono
ándi			mōlęntseiyē	mōltseiyē		mōlęntseiyē	mōltseiyē
nándi		mōlęsou		mōltsou	mōlęšadau [1]		mōltsou
sándi		mōlęšāda [1]	mōlęntšāda [1]	mōltšāda [1]	mōlęšāda [1]	mōlęntšāda [1]	mōltšāda [1]

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

Future.

SUBJECT	OBJECT					
	wígā	*nígā*	*šĭgā*	*andígā*	*nandígā*	*sandígā*
uvu		*mádęntsoskō*	*máttsoskō*		*mádęntšĕdaskō*	*máttsoskō*
ní	*mádęsam*		*máttsam*	*mádęšĕdam* [1]		*máttsam*
šĭ	*mádęsonō*	*mádęntsonō*	*máttsonō*	*mádęšāda* [1]	*mádęntšĕda* [1]	*máttsonō*
ándi		*mádęntseiyē*	*máttseiyē*		*mádęntseiyē*	*máttseiyē*
nándi	*mádęsǫu*		*máttsǫu*	*mádęšadau* [1]		*máttsǫu*
sándi	*mádęšĕda* [1]	*mádęntšĕda* [1]	*máttšāda* [1]	*mádęšāda* [1]	*mádęntšĕda* [1]	*máttšāda* [1]
uvu		*kálagęntsoskō*	*kálaktsoskō*		*kálagęntšadaskō*	*kálaktsoskō*
ní	*kálagęsam*		*kálaktsam*	*kálagęšĕdam* [1]		*kálaktsam*
šĭ	*kálagęsonō*	*kálagęntsonō*	*kálaktsonō*	*kálagęšāda* [1]	*kálagęntšāda* [1]	*kálaktsonō*
ándi		*kálagęntseiyē*	*kálaktseiyē*		*kálagęntseiyē*	*kálaktseiyē*
nándi	*kálagęsǫu*		*kálaktsǫu*	*kálagęšadau* [1]		*kálaktsǫu*
sándi	*kálagęšĕda* [1]	*kálagęntšāda* [1]	*kálaktšāda* [1]	*kálagęšāda* [1]	*kálagęntšĕda* [1]	*kálaktšāda* [1]

[1] See Note on p. 109.

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

SUBJECT.	OBJECT.	*níga*	*šiga*	*nandiga*	*sandiga*
ou		*ouintsęskin,*	*ouinęskin*	*ouintsaskin,*	*ouinęskin*
ou		*molęntsęskin*	*móllęskin*	*molęntsaskin*	*móllęskin*
ou		*mádęntsęskin*	*mánnęskin*	*mádęntsaskin*	*mánnęskin*
ou		*kálágentsęskin*	*kálainęskin*	*kálágentsaskin*	*kálainęskin*

Conjugation II.

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

Indefinite I.

SUBJECT.	OBJECT.	wvígā	nígā	šígā	andígā	nandígā	sandígā
wu		wĕ́sĕgĕmĭn	wvĭntsĕgeskĭn	wŭ́gĕskĭn		wvĭntsagaskĭn	wvĭgeskĭn
nĭ		wĕ́sĕgĭn		wĕ́ĕgĕmĭn	wvĭsagámĭn		wvĭgĕmĭn
šĕ			wvĭntsĕgĭn	wvĭtsĕgĭn	wvĭsagei	wvĭntsagei	wvĭtsĕgĭn
ándĕ			wvĭntsĕgĕn	wvĭgĕn		wvĭntsĕgĕn	wvĭgĕn
nándĕ		wĕ́sĕguwĭ		wvĭgŭwĭ	wvĭsagāwĭ		wvĭgŭwĭ
sándĕ		wĕ́sagei	wvĭntsagei	wvĭtsagei	wvĭsagei	wvĭntsagei	wvĭtsagei
wu		mä́dĕsĕgĕmĭn	mä́dentsĕgeskĭn	mä́dgeskĭn	mä́dĕsagámĭn	mä́dentsagaskĭn	mä́dgeskĭn
nĭ		mä́dĕsĕgĕn	mä́dentsĕgĕn	mä́dgĕmĭn	mä́dĕsagei	mä́dĕntsagei	mä́dgĕmĭn
šĕ			mä́dentsĕgĕn	mä́ttsĕgĭn		mä́dĕntsĕgĕn	mä́ttsĕgĭn
ándĕ		mä́dĕsĕguwĭ	mä́dĕntsĕgĕn	mä́dgĕn	mä́dĕsagāwĭ	mä́dentsĕgĕn	mä́dgĕn
nándĕ		mä́dĕsagei		mä́dguwĭ	mä́dĕsagei		mä́dguwĭ
sándĕ		mä́dĕsagei	mä́dentsagei	mä́ttsagei	mä́dĕsagei	mä́dentsagei	mä́ttsagei

Indefinite II.

SUBJECT	OBJECT					
	wígā	nígā	šĕgā	andigā	nandigā	sandigā
wu		wíntsegẹgeskē	wúgeskē		wíntsāgaskē	wúgeskē
ni	wísegem	wíntsegẹ	wúgem	wísayām		wúgem
šĕ	wísegẹ	wíntsegē	wútsegẹ	wísāga	wíntsāga	wútsegẹ
ándi			wúgē		wíntsegē	wúgē
nándi	wísegŭ		wúgŭ	wísayau		wúgŭ
sándi	wísāga	wíntsāga	wútsāga	wísāga	wíntsāga	wútsāga

*

SUBJECT	OBJECT					
	wígā & wírō	nígā & nírō	šĕgā & šĕrō	andigā & -rō	nandigā & -rō	sandigā & -rō
wu		mádentsegẹgeskē	mádgeskē			mádgeskē
ni	mádesegem	mádentsegẹ	mádgem	mádesagām	mádentsāgaskē	mádgem
šĕ	mádesegẹ	mádentsegē	máttsegẹ	mádesāga	mádentsāga	máttsegẹ
ándi			mádgē		mádentsegē	mádgē
nándi	mádesegŭ		mádgā	mádesagau		mádgā
sándi	mádesāga	mádentsāga	máttsāga	mádesāga	mádentsāga	máttsāga

Aorist.

OBJECT.	wīgā & wūrō	nīgā & nīrō	šīgā & šīrō	andīgā & -rō	nandīgā & -rō	sandīgā & -rō
SUBJECT.						
wā		wū́inĵigņeskō¹	wū́iĵigņeskō¹		wū́inĵęgaskō	wū́iĵigņeskō¹
nī	wúskīgem		wū́iĵigņem	wúiskēgám		wū́iĵigņem
šī	wúskīgunō	wū́inĵigunō	wū́iĵigņunō	wúiskēga	wū́inĵēga	wū́iĵigņunō
ándi	wúskīgā	wū́inĵigigē	wū́iĵigē		wū́inĵigigē	wū́iĵigē
nándi			wū́iĵigā	wúiskēgau		wū́iĵigā
sándi	wúskēga	wū́inĵēga	wū́iĵēga	wúiskēga	wū́inĵēga	wū́iĵēga
wā		mā́dęnĵigigeskō¹	mā́dĵigņeskō¹		mā́dęnĵēgagaskō¹	mā́dĵigigeskō¹
nī	mā́dęskīgem		mā́dĵigigem	mā́dęskēgám		mā́dĵigigem
šī	mā́dęskīgunō	mā́dęnĵigigunō	mā́dĵigigunō	mā́dęskēga	mā́dęnĵēga	mā́dĵigigunō
ándi		mā́dęnĵigigē	mā́dĵigē	mā́dęskēga	mā́dęnĵigingē	mā́dĵigē
nándi	mā́dęskīgā		mā́dĵigā	mā́dęskēgau		mā́dĵigā
sándi	mā́dęskēga	mā́dęnĵēga	mā́dĵēga	mā́dęskēga	mā́dęnĵēga	mā́dĵēga

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

Future.

SUBJECT	OBJECT	wíga & wírō	níga & nírō	šíga & šírō	andíga & -rō	nandíga & -rō	sandíga & -rō
wu			wíntšigeskō [1]	wíšigeskō [1]		wíntšagaskō	wítšigeskō [1]
ni		wíšigem		wíšigem	wíšagām		wítšigem
ši		wíšigunō	wíntšigunō	wíšigunō	wíšäga	wíntšäga	wítšigunō
ándi		wíšigä	wíntšigē	wíšigē		wíntšigē	wítšigē
nándi		wíšigä	wíntšäga	wíšigä	wíšagau	wíntšäga	wítšigä
sándi		wíšäga		wíšäga	wíšäga		wítšäga
wu		mádešigem	mádentšigeskō [1]	mádtšigeskō [1]	mádešagām	mádentšigaskō	mádtšigeskō [1]
ni		mádešigunō		mádtšigem	mádešäga		mádtšigem
ši		mádentšigē	mádentšigunō	mádtšigunō		mádentšäga	mádtšigunō
ándè			mádentšigē	mádtšigē		mádentšigē	mádtšigē
nándi		mádešigä		mádtšigä	mádešagau		mádtšigä
sándi		mádešäga	mádentšäga	mádtšäga	mádešäga	mádentšäga	mádtšäga

[1] See note on p, 114.

Imperative Mood.

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

Conjugation I.

SUBJECT.	OBJECT.	*wúgā*	*andígā*	*šígā & sandígā.*
ni		*wúsęnę́*	*wúsānę́*	*wúnę́*
nándi		*wúsęnógō*	*wúsānógō*	*wúnógō*
ni		*mólęsęnę́*	*mólęsānę́*	*móllę́*
nándi		*mólęsęnógō*	*mólęsānógō*	*móllógō*
ni		*mǎdęsęnę́*	*mǎdęsānę́*	*mánnę́*
nándi		*mǎdęsęnógō*	*mǎdęsānógō*	*mánnógō*
ni		*kálagęsęnę́*	*kálagęsānę́*	*kálannę́*
nándi		*kálagęsęnógō*	*kálagęsānógō*	*kálannógō*

Conjugation II.

SUBJECT.		*wúrō*	*andírō*	*šírō & sandírō.*
ni		*wúsęgęnę́*	*wúsagānę́*	*wúgęnę́*
nándi		*wúsęgęnógō*	*wúsagānógō*	*wúgęnógō*
ni		*mólęsęgęnę́*	*mólęsagānę́*	*mólgęnę́*[1]
nándi		*mólęsęgęnógō*	*mólęsagānógō*	*mólgęnógō*
ni		*mǎdęsęgęnę́*	*mǎdęsagānę́*	*mádgęnę́*
nándi		*mǎdęsęgęnógō*	*mǎdęsagānógō*	*mádgęnógō*
ni		*kálagęsęgęnę́*	*kálagęsagānę́*	*kálaggęnę́*
nándi		*kálagęsęgęnógō*	*kálagęsagānógō*	*kálaggęnógō*

[1] And *mólęaęná &c*

Negative Mood.

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

Conjugation I—Present Tense.

SUBJECT	OBJECT	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígá*
wu			*wúntsęsgąní*¹	*wúnęsgąní*¹		*wúntsasgąní*¹
ni		*wúsęmmí*		*wúnęmmí*	*wúsāmmí*	
ši		*wúsęní*	*wúntsęní*	*wútsęní*	*wúsāní*	*wúntsāní*
ándi			*wúntšendé*	*wúnyendé*		*wúntšendé*
nándi		*wúsūwí*		*wúnūwí*	*wúsāwí*	
sándi		*wúsāní*	*wúntsāní*	*wútsāní*	*wúsāní*	*wúntsāní*

Future Tense.

SUBJECT	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígá*
wu		*wúntsąsgąní*	*wútsąsgąní*		*wúntšędasgąní*
ni	*wúsammí*		*wútsammí*	*wúšadāmmí*	
ši	*wúsanní*	*wúnstanní*	*wútsanní*	*wúšadānní*	*wúntšadānní*
ándi		*wúntseiyendé*	*wútseiyendé*		*wúntseiyendé*
nándi	*wúsāwí*		*wútsāwí*	*wúšadāwí*	
sándi	*wúšadāní*	*wúntšadāní*	*wútšadāní*	*wúšadāní*	*wúntšadāní*

Conjugation II—Present Tense.

SUBJECT	*wúrō*	*nírō*	*šírō, sandírō*	*andírō*	*nandírō*
wu		*wúntsęgęsgąní*	*wúgęsgąní*		*wúntsagasgąní*
ni	*wúsęgęmmí*		*wúgęmmí*	*wúsagāmmí*	
ši	*wúsęgęní*	*wúntsęgęní*	*wútsęgęní*	*wúsagāní*	*wúntsagāní*
ándi		*wúntsęgendé*	*wúgendé*		*wúntsęgendé*
nándi	*wúsęgūwí*		*wúgūwí*	*wúsagāwí*	
sándi	*wúsagāní*	*wúntsagāní*	*wútsagāní*	*wúsagāní*	*wúntsagāní*

¹ And the common form *wúñgąní.*

Future Tense.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígǎ
wu			wúntšigęsgąni	wútšigęsgąni		wúntšagasg
ni		wúšigęmmi		wútšigęmmi	wúšagāmmi	
ši		wúšigęni	wúntšigęni	wútšigęni	wúšagāni	wúntšagāni
ándi			wúntšigendé	wútšigendé		wúntšigendi
nándi		wúšigūwí		wútšigūwí	wúšagāwí	
sándi		wúšagāni	wúntšagāni	wútšagāni	wúšagāni	wúntšagāni

Conjunctional Mood.

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

Past Conjunctional.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígǎ
wu			wūñgasgąnyā	wūgasgąnyā		wūñgędasgąi
ni		wūskámiā		wūgámiā	wūskędámiā	
ši		wūskányā	wūñgányā	wūgányā	wūskędányā	wūñgędányā
ándi			wūñgeiéndeā	wūgeiéndeā		wūñgeiéndeā
nándi		wūskoúwiā		wūgoúwiā	wūskędoúwiā [1]	
sándi		wūskędányā	wūñgędányā	wūgędányā	wūskędányā	wūñgędányā

Future Conjunctional.

		wúgā	nígā	šígā & sandígā	andígā	nandígǎ
wu			wúntsęskīa	wúnęskīa [2]		wúntsaskīa [2]
ni		wúsęmīa		wúnęmīa	wúsamīa	
ši		wúšīa	wúntšīa	wútšīa	wúseiya	wúntseiya
ándi			wúntšēya	wúnyēya		wúntšēya
nándi		wúsuwīa		wúnuwīa	wúsawīa	
sándi		wúseiya	wúntseiya	wútseiya	wúseiya	wúntseiya

[1] And *wūskędámiā*.   [2] And *wūñgīa*.

Participial Mood.

§. 101. This will be illustrated by the verbs *wúñgin* and *mángin*.

Conjugation I.

OBJECT SUBJECT	evúgá	niga	šígá & sandígá	andígá	nandígá
wu		wúntseṣgąna¹	wúñeṣgąna¹		wúntsasgąna¹
ni	wúseṇma		wúñeṇma	wúsaṇma	
ši	wúseṇa	wúntseṇa / wúntšéṇa	wútseṇa / wúñyéṇa	wúsáṇa	wúntsáṇa / wúntšéṇa²
ándi					
nándi	wúsáwa		wúñáwa	wúsáwa	wúñsáṇa
sándi	wúsáṇa	wúntsáṇa	wútsáṇa	wúsáṇa	wúntsáṇa
wu		mádẹntseṣgąna³	mánneṣgąna³	mádẹsámna	mádẹntsasgąna³
ni	mádẹṣeṃma		mánẹṃma	mádẹsámna	
ši	mádẹṣeṇa	mádẹntsẹṇa / mádẹntšéṇa	mátisẹṇa / mánnyéṇa	mádẹsáṇa	mádẹntsáṇa / mádẹntšéṇa
ándi					
nándi	mádẹsáwa		mánnáwa	mádẹsáwa	mádẹntsáṇa
sándi	mádẹsáṇa	mádẹntsáṇa	mátitsáṇa	mádẹsáṇa	mádẹntsáṇa

¹ Also *wúñgąna*.   ² And *wúntšéṇa*.   ³ And *mángąna*.

ETYMOLOGY OF VERBS.

Conjugation II.

SUBJECT.	OBJECT. wíró	níró	ŝíró & sandíró	andíró	nandíró
wu	wíseģemma	wíntseģesgána	wíģesgána		wíntsagasgána
ní	wíseģena	wíntseģena	wíģemma	wísagamma	
ŝí	wíseģena	wíntseģena	wítseģena	wísagána	wíntsagána
ándí			wíģéna		wíntseģéna
nándí	wíseģáwa		wíģáwa	wísagáwa	
sándí	wísagána	wíntsagána	wítsagána	wísagána	wíntsagána
wu	mádeģeģemma	mádentseģesgána	mádģesgána		mádentsagasgána
ní	mádeseģena		mádģemma	mádesagamma	
ŝí	mádeseģena	mádentseģena	máttseģena	mádesagána	mádentsagána
ándí		mádentseģéna	mádģéna		mádentseģéna
nándí	mádeseģáwa		mádgáwa	mádesagáwa	
sándí	mádesagána	mádentsagána	máttsagána	mádesagána	mádentsagána

B. Objective Inflection of Verbs in skin.

1. Verbs in skin not beginning with y.

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

Indicative Mood.

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

Indefinite I.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntsẹ́dẹskin	dískin		ntsádẹskin
ni		sẹ́dẹmin		dímin	sádẹmin	
ši		sẹ́din	ntsẹ́din	tsẹ́din	sádin	ntsádin
ándi			ntsẹ́dīyen	díyen*		ntsádiyen
nándi		sẹ́duwī		díwī	sáduwī	
sándi		sádin	tsádin	tsádin	sádin	ntsádin
wu			ntsúruskin	rúskin		ntsáruskin
ni		súrūmin		rúmin	sárūmin	
ši		súrui	ntsúruị	tsúrui	sárui	ntsárui
ándi			ntsúruiyen	ruíyen		ntsáruiyen
nándi		súruwī		rúwī	sáruwī	
sándi		sárui	ntsárui	tsárui	sárui	ntsárui
wu			ntsẹ́maskin	máskin		ntsámaskin
ni		sẹ́magẹmin		mágẹmin	sámagẹmin	
ši		sẹ́magin	ntsẹ́magin	tsẹ́magin	sámagin	ntsámagin
ándi			ntsẹ́magēn	mágēn		ntsẹ́magēn
nándi		sẹ́maguwī		máguwī	sámaguwī	
sándi		sámagin	ntsámagin	tsámagin	sámagin	ntsámagin

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

SUBJECT.	OBJECT.	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu			*ntsęladéskin*	*ladę́skin*		*ntsaladéskin*
ni		*sęládęmin*		*ládęmin*	*saládęmin*	
ši		*sęládin*	*ntsęládin*	*tsęládin*	*saládin*	*ntsaládin*
ándi			*ntsęládēn*	*ládēn*		*ntsęládēn*
nándi		*sęláduwī*		*láduwī*	*saláduwī*	
sándi		*saládin*	*ntsaládin*	*tsaládin*	*saládin*	*ntsaládin*
wu			*ntsęgáręskin*	*káręskin*		*ntsagáręskin*
ni		*sęgáręmin*		*káręmin*	*sagáręmin*	
ši		*sęgárin*	*ntsęgárin*	*tsęgárin*	*sagárin*	*ntsagárin*
ándi			*ntsęgárēn*	*kárēn*		*ntsagárēn*
nándi		*sęgáruwī*		*káruwī*	*sagáruwī*	
sándi		*sagárin*	*ntsagárin*	*tsagárin*	*sagárin*	*ntsagárin*
wu			*ntsúgōręskin*	*kóręskin*		*ntsógōręskin*
ni		*súgōręmin*		*kóręmin*	*sógōręmin*	
ši		*súgōrin*	*ntsúgōrin*	*tsúgōrin*	*sógōrin*	*ntsógōrin*
ándi			*ntsúgōrēn*	*kórēn*		*ntsógōrēn*
nándi		*súgōruwī*		*kóruwī*	*sógōruwī*	
sándi		*sógōrin*	*ntsógōrin*	*tsógōrin*	*sógōrin*	*ntsógōrin*
wu			*ntsębęrtéskin*	*pęrtéskin*		*ntsabęrtéskin*
ni		*sębértęmin*		*pértęmin*	*sabértęmin*	
ši		*sębértin*	*ntsębértin*	*tsębértin*	*sabértin*	*ntsabértin*
ándi			*ntsębértēn*	*pértēn*		*ntsabértēn*
nándi		*sębértuwī*		*pértuwī*	*sabértuwī*	
sándi		*sabértin*	*ntsabértin*	*tsabértin*	*sabértin*	*ntsabértin*
wu			*ntęrgéręskin*	*géręskin*		*ntsargéręskin*
ni		*sęrgéręmin*		*géręmin*	*sargéręmin*	
ši		*sęrgérin*	*ntsęrgérin*	*tsęrgérin*	*sargérin*	*ntsargérin*
ándi			*ntsęrgérēn*	*gérēn*		*ntsęrgérēn*
nándi		*sęrgéruwī*		*géruwī*	*sargéruwī*	

Aorist.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ṅgidískō	kidískō		ṅgędéskō
ni	skídęm			kídęm	skędęm	
ši	skídō		ṅgídō	kídō	skędō	ṅgędō
ándi			ṅgídiyē	kídiyē		ṅgídiyē
nándi	skídū			kídū	skędū	
sándi	skędō		ṅgędō	kędō	skędō	ṅgędō
wu			ṅgíruskō	kíruskō		ṅgęruskō
ni	skírum			kírum	skęrum	
ši	skírū		ṅgírū	kírū	skęrū	ṅgęrū
ándi			ṅgíruiyē	kíruiyē		ṅgíruiyē
nándi	skírū			kírū	skęrū	
sándi	skęrū		ṅgęrū	kęrū	skęrū	ṅgęrū
wu			ṅgímaskō	kímaskō		ṅgęmaskō
ni	skímāgęm			kímāgęm	skęmāgęm	
ši	skímogō		ṅgímogō	kímogō	skęmogō	ṅgęmogō
ándi			ṅgímagē	kímagē		ṅgímagē
nándi	skímogū			kímogū	skęmogū	
sándi	skęmogō		ṅgęmogō	kęmogō	skęmogō	ṅgęmogō
wu			ṅgiladęskō	kiladęskō		ṅgęladęskō
ni	skiládęm			kiládęm	skęládęm	
ši	skiládō.		ṅgiládō	kiládō	skęládō	ṅgęládō
ándi			ṅgiládē	kiládē		ṅgiládē
nándi	skiládū			kiládū	skęládū	
sándi	skęládō		ṅgęládō	kęládō	skęládō	ṅgęládō
wu			ṅgigáręskō	kigáręskō		ṅgęgáręskō
ni	skigáręm			kigáręm	skęgáręm	
ši	skigárō		ṅgigárō	kigárō	skęgárō	ṅgęgárō
ándi			ṅgigárē	kigárē		ṅgigárē
nándi	skigárū			kigárū	skęgárū	

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SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ńgígōręskō	kígōręskō		ńgḗgōręskō
ni		skígōręm		kígōręm	skḗgōręm	
ši		skígorō	ńgígorō	kígorō	skḗgorō	ńgḗgorō
ándi			ńgígorē	kígorē		ńgígorē
nándi		skígorū		kígorū	skḗgorū	
sándi		skḗgorō	ńgḗgorō	kḗgorō	skḗgorō	ńgḗgorō
wu			ńgibęrtéskō	kibęrtéskō		ńgębęrtéskō
ni		skibęrtęm		kibḗrtęm	skębḗrtęm	
ši		skibęrtō	ńgibḗrtō	kibḗrtō	skębḗrtō	ńgębḗrtō
ándi			ńgibḗrtē	kibḗrtē		ńgębḗrtē
nándi		skibḗrtū		kibḗrtū	skębḗrtū	
sándi		skębḗrtō	ńgębḗrtō	kębḗrtō	skębḗrtō	ńgębḗrtō
wu			ńgirgḗręskō	kirgḗręskō		ńgęrgḗręskō
ni		skirgḗręm		kirgḗręm	skęrgḗręm	
ši		skirgḗrō	ńgirgḗrō	kirgḗrō	skęrgḗrō	ńgęrgḗrō
ándi			ńgirgḗrē	kirgḗrē		ńgirgḗrē
nándi		skirgḗrū		kirgḗrū	skęrgḗrū	
sándi		skęrgḗrō	ńgęrgḗrō	kęrgḗrō	skęrgḗrō	ńgęrgḗrō

Future.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšidískō	tšidískō		ntšędískō
ni		šídęm		tšídęm	šḗdęm	
ši		šídō	ntšídō	tšídō	šḗdō	ntšḗdō
ándi			ntšídiyē	tšídiyē		ntšídiyē
nándi		šídęm		tšídū	šḗdū	
sándi		šḗdō	ntšḗdō	tšḗdō	šḗdō	ntšḗdō
wu			ntšúruskō	tšúruskō		ntšáruskō
ni		šúrum*		tšúrum	šárum	
ši		šúrū	ntšúrū	tšúrū	šárū	ntšárū
ándi			ntšúruiyē	tšúruiyē		ntšáruiyē
nándi		šúrū		tšúrū	šárū	
sándi		šárū	ntšárū	tšárū	šárū	ntšárū

SUBJECT.	OBJECT.	*wúgā*	*nígā*	*šígā &* *sandígā*	*andígā*	*nandígā*
wu			*ntšímaskō*	*tšímaskō*		*ntšę́maskō*
ni		*šímagęm*		*tšímagęm*	*šę́magęm*	
ši		*šímogō*	*ntšímogō*	*tšímogō*	*šę́mogō*	*ntšę́mogō*
ándi			*ntšímagē*	*tšímagē*		*ntšę́magē*
nándi		*šímogū*		*tšímogū*	*šę́mogū*	
sándi		*šę́mogō*	*ntšę́mogō*	*tšę́mogō*	*šę́mogō*	*ntšę́mogō*
wu			*ntšiladę́skō*	*tšiladę́skō*		*ntšęladę́skō*
ni		*šiládęm*		*tšiládęm*	*šęládęm*	
ši		*šiládō*	*ntšiládō*	*tšiládō*	*šęládō*	*ntšęládō*
ándi			*ntšiládē*	*tšiládē*		*ntšęládē*
nándi		*šiládū*		*tšiládū*	*šęládū*	
sándi		*šęládō*	*ntšęládō*	*tšęládō*	*šęládō*	*ntšęládō*
wu			*ntšigáręskō*	*tšigáręskō*		*ntšagáręskō*
ni		*šigáręm*		*tšigáręm*	*šagáręm*	
ši		*šigárō*	*ntšigárō*	*tšigárō*	*šagárō*	*ntšagárō*
ándi			*ntšigárē*	*tšigárē*		*ntšagárē*
nándi		*šigárū*		*tšigárū*	*šagárū*	
sándi		*šagárō*	*ntšagárō*	*tšagárō*	*šagárō*	*ntšagárō*
wu			*ntšígōręskō*	*tšígōręskō*		*ntšógōręskō*
ni		*šígōręm*		*tšígōręm*	*šógōręm*	
ši		*šígorō*	*ntšígorō*	*tšígorō*	*šógorō*	*ntšógorō*
ándi			*ntšígorē*	*tšígorē*		*ntšígorē*
nándi		*šígorū*		*tšígorū*	*šógorū*	
sándi		*šógorō*	*ntšógorō*	*tšógorō*	*šógorō*	*ntšógorō*
wu			*ntšibęrtę́skō*	*tšibęrtę́skō*		*ntšabęrtę́skō*
ni		*šibę́rtęm*		*tšibę́rtęm*	*šabę́rtęm*	
ši		*šibę́rtō*	*ntšibę́rtō*	*tšibę́rtō*	*šabę́rtō*	*ntšabę́rtō*
ándi			*ntšibę́rtē*	*tšibę́rtē*		*ntšibę́rtē*
nándi		*šibę́rtū*		*tšibę́rtū*	*šabę́rtū*	
sándi		*šabę́rtō*	*ntšabę́rtō*	*tšabę́rtō*	*šabę́rtō*	*ntšabę́rtō*

SUBJECT.	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntširgḗ ręskō	tširgḗ ręskō		ntšẹrgḗ ręskō
ni		širgḗ ręm		tširgḗ ręm	šẹrgḗ ręm	
ši		širgḗrō	ntširgḗrō	tširgḗrō	šẹrgḗrō	ntšẹrgḗrō
ándi			ntširgḗrē	tširgḗrē		ntširgḗrē
nándi		širgḗrū		tširgḗrū	šẹrgḗrū	
sándi		šẹrgḗrō	ntšẹrgḗrō	tšẹrgḗrō	šẹrgḗrō	ntšẹrgḗrō

Imperative Mood.

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

Conjugation I.

SUBJECT.	OBJECT	wúgā	andíga	šígā & sandígā
ni		sẹdḗ	sadḗ	dē
nándi		sẹdógō	sadógō	dḗogō
ni		súrui	sárui	rui
nándi		súruigō	sáruigō	ruígō
ni		sẹmágẹ	samágẹ	mágẹ
nándi		sẹmágogō	samágogō	mágogō
ni		sẹladḗ	saladḗ	ladḗ
nándi		sẹladógō	saladógō	ladógō
ni		sẹgárẹ	sagárẹ	kárẹ
nándi		sẹgárogō	sagárogō	károgō
ni		sẹbẹrtḗ	sabẹrtḗ	pẹrtḗ
nándi		sẹbẹrtógō	sabẹrtógō	pẹrtógō
ni		sẹrgḗrẹ	sargḗrẹ	gḗrẹ
nándi				

Conjugation II. [1]

SUBJECT.	OBJECT.	wúrō	andírō	šírō & sandírō
ni		sęgdę́	sagdę́ [2]	yigdę́
nándi		sęgdógō	sagdógō [2]	yigdógō
ni		sęgęmáge	sagamáge	yigęmáge
nándi		sęgęmágogō	sagamágogō	yigęmágogō
ni		sęgęladę́	sagaladę́	yigęladę́
nándi		sęgęladógō	sagaladógō	gigęladógō
ni		sęgakārę́ [3]	sagakārę́	yigakārę́ [3]
nándi		sęgakārógō [3]	sagakārógō [3]	yigakārógō [3]
ni		sęgępęrtę́	sagapęrtę́	yigępęrtę́
nándi		sęgępęrtógō	sagapęrtógō	yigępęrtógō
ni		sęrgęgę́rę	sargęgę́rę	yirgęgę́rę
nándi		sęrgęgę́rogō	sargęgę́rogō	yirgęgę́rogō

Negative Mood.

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

Present Negative.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntsę́dęsgąní	dísgąní		ntsádęsgąní
ni	sę́dęmmí			dímmí	sádęmmí	
ši	sę́dęní		ntsę́dęní	tsę́dęní	sádęní	ntsádęní
ándi			ntsę́dīyendę́	dīyendę́		ntsádīyendę́
nándi	sę́dūwí			dīwí	sádūwí	
sándi	sádęní		ntsádęní	tsádęní	sádęní	ntsádęní

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[1] Of rúskin, no second Conjugation is used.

[2] Also sasagdę́ and sasagdógō.

Future Negative.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšídẹsgạní ¹	tšídẹsgạní ¹		ntšẹ́dẹsgạní ¹
ni		šídẹmmí		tšídẹmmí	šẹ́dẹmmí	
ši		šídẹní	ntšídẹní	tšídẹní	šẹ́dẹní	ntšẹ́dẹní
ándi			ntšídīyendẹ̃	tšídīyendẹ̃		ntšẹ́dīyendẹ̃
nándi		šídūwí		tšídūwí	šẹ́dūwí	
sándi		šẹ́dẹní	ntšẹ́dẹní	tšẹ́dẹní	šẹ́dẹní	ntšẹ́dẹní

Conjunctional Mood.

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

Past Conjunctional.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ṅgirusgányā	kirusgányā		ṅgẹrusgányā
ni		skirúmiā		kirúmiā	skẹrúmiā	
ši		skirúnyā	ṅgirúnyā	kirúnyā	skẹrúnyā	ṅgẹrúnyā
ándi			ṅgiruiyéndeā	kiruiyéndeā		ṅgẹruiyéndeā
nándi		skirúwiā		kirúwiā	skẹrúwiā	
sándi		skẹrúnyā	ṅgẹrúnyā	kẹrúnyā	skẹrúnyā	ṅgẹrúnyā

Future Conjunctional.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntsúruskīa	rúskīa		ntsáruskīa
ni		súrumīa		rúmīa	sárumīa	
ši		súruiya	ntsúruiya	tsúruiya	sáruiya	ntsáruiya
ándi			ntsúruiyēya	ruíyēya		ntsáruiyēya
nándi		súruwīa		rúwīa	sáruwīa	
sándi		sáruiya	ntsáruiya	tsáruiya	sáruiya	ntsáruiya

¹ Or with i after d.

Participial Mood.

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

Present Participial.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntsęladęsgąna	ladęsgąna		ntsaladęsgąna
ni		sęladęmma		ladęmma	saladęmma	
ši		sęládęna	ntsęládęna	tsęládęna	saládęna	ntsaládęna
ándi			ntsęládēna	ládēna		ntsaládēna
nándi		sęládūwa		ládūwa	saládūwa	
sándi		saládęna	ntsaládęna	tsaládęna	saládęna	ntsaládęna

Past Participial.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ṅgiladęsgąna	kiladęsgąna		ṅgęladęsgąna
ni		skiládęmma		kiládęmma	skęládęmma	
ši		skiládęna	ṅgiládęna	kiládęna	skęládęna	ṅgęládęna
ándi			ṅgiládēna	kiládēna		ṅigęládēna
nándi		skiládūwa		kiládūwa	skęládūwa	
sándi		skęládęna	ṅgęládęna	kęládęna	skęládęna	ṅgęládęna

Future Participial.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšiladęsgąna	tšiladęsgąna		ntšęladęsgąna
ni		šiládęmma		tšiládęmma	šęládęmma	
ši		šiládęna	ntšiládęna	tšiládęna	šęládęna	ntšęládęna
ándi			ntšiládēna	tšiládēna		ntšęládēna
nándi		šiládūwa		tšiládūwa	šęládūwa	
sándi		šęládęna	ntšęládęna	tšęládęna	šęládęna	ntšęládęna

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

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

Indefinite I.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšískin	yískin		ntsádęskin
ni		šímin		yímin	sádęmin	
ši		šin	ntšín	tšin	sádin	ntsádin
ándi			ntšíyen	yíyen		ntsádīyen
nándi		šíwī		yíwī	sáduwī	
sándi		sádin	ntsádin	tsádin	sádin	ntsádin
wu			ntsáskin	yáskin		ntsásāskin
ni		sátęmin		yátęmin	sásātęmin	
ši		sátin	ntsátin	tsátin	sásātin	ntsásātin
ándi			ntsátēn	yátēn		ntsásātēn
nándi		sátuwī		yátuwī	sásātuwī	
sándi		sásātin	ntsásātin	tsásātin	sásātin	ntsásātin
wu			ntsatsęráskin	yētsęráskin		ntsasatsęráskin [1]
ni		satsęrámin		yētsęrámin	sasatsęrámin [1]	
ši		sátserei	ntsátsęrei	tsátsęrei	sásatsęrei [1]	ntsásatsęrei [1]
ándi			ntsatsęreíyen	yētsęreíyen		ntsasatsęreíyen [1]
nándi		satsęráwī		yētsęráwī	sasatsęráwi [1]	
sándi		sátsęrei	ntsátsęrei	tsátsęrei	sásatsęrei [1]	ntsásatsęrei [1]
wu			ntsargálęskin	yargálęskin		ntsasargálęskin
ni		sargálęmin		yargálęmin	sasargálęmin	
ši		sargálin	ntsargálin	tsargálin	sasargálin	ntsasargálin
ándi			ntsargálēn	yargálēn		ntsasargálēn
nándi		sargáluwī		yargáluwī	sasargáluwī	
sándi		sasargálin	ntsasargálin	tsasargálin	sasargálin	ntsasargálin

[1] All these forms have also *satsā*, instead of *sasā*.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšífuskin	yífuskin		ntsášifuskin
ni	šífūmin			yífūmin	sášifūmin	
ši	šífin		ntšífin	tšífin	sášifin	ntsášĩfin
ándi			ntšífēn	yífēn		ntsášifēn
nándi	šífuwī			yífuwī	sášifuwī	
sándi	sášĩfin		ntsášĩfin	tsášĩfin	sášĩfin	ntsášĩfin
wu			ntsākéskin	yākéskin		ntsasākéskin
ni	sákęmin			yákęmin	sasákęmin	
ši	sákin		ntsákin	tsákin	sasákin	ntsasákin
ándi			ntsákēn	yékēn		ntsasákēn
nándi	sákuwī			yákuwī	sasákuwī	
sándi	sasákin		ntsasákin	tsasákin	sasákin	ntsasákin
wu			ntšētséskin	yētséskin		ntšēšésęskin
ni	šésęmin			yétsęmin	šésęmin	
ši	šéšin		ntšétšin	tšétšin	šešéšin	ntšešéšin
ándi			ntšétšēn	yétšēn		ntšešéšēn
nándi	šésuwī			yétsuwī	šešésuwī	
sándi	šešéšin		ntšešéšin	tšešéšin	šešéšin	ntšešéšin

Aorist.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ńgéskō	késkō		ńgédęskō
ni	ském			kém	skédęm	
ši	skeínō		ńgeínō	keínō	skédō	ńgédō
ándi			ńgeíyē	kéiyē		ńgédiyē
nándi	skédū			kéou	skédū	
sándi	skédō		ńgédō	kédō	skédō	ńgédō
wu			ńgeáskō	keáskō		ńgesáskō
ni	skeátęm			keátęm	skęsátęm	
ši	skeátō		ńgeátō	keátō	skęsátō	ńgesátō
ándi			ńgeátē	keátē		ńgesátē
nándi	skeátū			keátū	skęsátū	
sándi	skęsátō		ńgesátō	kęsátō	skęsátō	ńgesátō

SUBJECT.	OBJECT.	*wúgā*	*nígā*	*šígā &* *sandígā*	*andígā*	*nandígā*
wu			*ṅgētsẹráskō*	*kētsẹráskō*		*ṅgēsẹtsẹráskō* [1]
ni		*skḗtsẹrām*		*kḗtsẹrām*	*skēsátsẹrām*	
ši		*skḗtsẹrā*	*ṅgḗtsẹrā*	*kḗtsẹrā*	*skēsátsẹrā*	*ṅgēsátsẹrā*
ándi			*ṅgētsẹreíyē*	*kētsẹreíyē*		*ṅgēsatsẹreíyē*
nándi		*skḗtsẹrau*		*kḗtsẹrau*	*skēsátsẹrau*	
sándi		*skḗtsẹrā*	*ṅgḗtsẹrā*	*kḗtsẹrā*	*skēsátsẹrā*	*ṅgēsátsẹrā* [1]
wu			*ṅgẹrgálẹskō*	*kẹrgálẹskō*		*ṅgẹsargálẹskō*
ni		*skẹrgálẹm*		*kẹrgálẹm*	*skẹsargálẹm*	
ši		*skẹrgálō*	*ṅgẹrgálō*	*kẹrgálō*	*skẹsargálō*	*ṅgẹsargálō*
ándi			*ṅgẹrgálē*	*kẹrgálē*		*ṅgẹsargálē*
nándi		*skẹrgálū*		*kẹrgálū*	*skẹsargálū*	
sándi		*skẹsargálō*	*ṅgẹsargálō*	*kẹsargálō*	*skẹsargálō*	*ṅgẹsargálō*
wu			*ṅgeífuskō*	*keífuskō*		*ṅgḗšifuskō*
ni		*skeífum*		*keífum*	*skḗšifum*	
ši		*skeífō*	*ṅgeífō*	*keífō*	*skḗšifō*	*ṅgḗšifō*
ándi			*ṅgeífē*	*keífē*		*ṅgḗšifē*
nándi		*skeífū*		*keífū*	*skḗšifū*	
sándi		*skḗšifō*	*ṅgḗšifō*	*kḗšifō*	*skḗšifō*	*ṅgḗšifō*
wu			*ṅgēakẹskō* [2]	*kēakẹskō* [2]		*ṅgẹsakẹskō* [2]
ni		*skēákẹm*		*kēákẹm*	*skēsákẹm*	
ši		*skēákō*	*ṅgēákō*	*kēákō*	*skẹsákō*	*ṅgẹsákō*
ándi			*ṅgékē*	*kḗkē*		*ṅgẹsákē*
nándi		*skēákū*		*kēákū*	*skẹsákū*	
sándi		*skẹsákō*	*ṅgesákō*	*kẹsákō*	*skẹsákō*	*ṅgẹsákō*

[1] These forms have also *ṅgēts* for *ṅgēs*.
[2] Also *kuskō* for *kẹskō*.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ṅgētséskō	kētséskō		ṅgešaséskō
ni		skétsęm¹		kétsęm	skęsásęm⁵	
ši		skéšō	ṅgétsō	kétsō	skēsósō	ṅgēsósō
ándi			ṅgétšē³	kétšē		ṅgešéšē
nándi		skétsū²		kétsū	skēšéšu⁶	
sándi		skešéšō	ṅgešéšō⁴	kešéšō	skešéšō	ṅgešéšō

Future.

wu			ntséskō	tšéskō		ntšédęskō
ni		šēm		tšēm	šédęm	
ši		seínō	ntseínō	tšeínō	šédō	ntšédō
ándi			ntseíyē	tšeíyē		ntšédiyē
nándi		šéou		tšéou⁷	šédū	
sándi		šédō	ntšédō	tšésātō⁸	šédō	ntšédō

wu			ntšáskō	tšáskō		ntšésāskō
ni		šátęm		tšátęm	šásātęm⁹	
ši		šátō	ntšátō	tšátō	šésātō	ntšésātō
ándi			ntšátē	tšátē		ntšésātē
nándi		šátū		tšátū	šésātū	
sándi		šésātō	ntšésātō	tšésātō	šésātō	ntšésātō

wu			ntšētsęráskō	tšētsęráskō		ntšēsatsęráskō
ni		šétsęrām		tšétsęrām	šētsátsęrām	
ši		šétsęrā	ntšétsęrā	tšétsęrā	šētsátsęrā	ntšēsátsęrā
ándi			ntšētsęreíyē	tšētsęreíyē		ntšēsatsęreíyē
nándi		šétsęrau		tšétsęrau	šētsátsęrau	
sándi		šétsęrā	ntšétsęrā	tšétsęrā	šētsátsęrā	ntšēsátsęrā

¹ And skésęm.   ² And skésū.   ³ And ṅgétšiē.
⁴ And ṅgešéšō.   ⁵ And kešésęm.   ⁶ And kešéšu
⁷ And tšou.   ⁸ And tšédō.   ⁹ And šésātęm.
¹⁰ And tšasátō.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšẹrgálẹskō	tšẹrgálẹskō		ntšẹsargálẹskō
ni		šẹrgálẹm		tšẹrgálẹm	šẹsargálẹm	
ši		šargálō	ntšẹrgálō	tšẹrgálō	šẹsargálō	ntšẹsargálō
ándi			ntšẹrgáleiyē¹	tšẹrgáleiyē¹		ntšẹsargáleiyē¹
nándi		šargálū		tšargálū	šẹsargálū	
sándi		šẹsargálō	ntšẹsargálō	tšẹsargálō	šẹsargálō	ntšẹsargálō
wu			ntseífuskō	tseífuskō		ntšẹ́šifuskō
ni		seífum		tseífum	šẹ́šifum	
ši		seífō	ntseífō	tseífō	šẹ́šifō	ntšẹ́šifō
ándi			ntseífē	tseífē		ntšẹ́šifē
nándi		seífū		tseífū²	šẹ́šifū	
sándi		šẹ́šifō	ntšẹ́šifō	tšẹ́šifō	šẹ́šifō	ntšẹ́šifō
wu			ntšakẹskō	tšakẹskō³		ntšẹsakẹskō
ni		sákẹm		tšákẹm⁴	šẹsákẹm	
ši		šákō	ntšẹ́kō	tšákō⁵	šẹsákō	ntšẹsákō
ándi			ntšẹ́kē	tšẹ́kē		ntšẹsákē
nándi		šákū		tšákū⁶	šẹsákū	
sándi		šẹsákō	ntšẹsákō	tšẹsákō	šẹsákō	ntšẹsákō
wu			ntšētsẹskō	tšētsẹskō		ntšešēsẹskō
ni		šẹ́sẹm		tšẹ́tsẹm	šešẹ́sẹm	
ši		šẹ́sō	ntšẹ́tsō	tšẹ́tsō	šešẹ́sō	ntšešẹ́sō
ándi			ntšētšē	tšẹ́tšē		ntšešẹ́šē
nándi		šẹ́sū		tšẹ́tsū	šešẹ́sū	
sándi		šešẹ́sō	ntšešẹ́sō	tšešẹ́sō	šešẹ́sō	ntšešẹ́sō

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¹ And lē for leiyē.   ² And tšẹ́šifū.   ³ And tšĕakẹskō.
⁴ And tšĕakẹm.   ⁵ And tšĕakō.   ⁶ And tšĕakū.

Imperative Mood.

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

SUBJECT.	OBJECT.	wúgā	andígā	sígā & sandígā
ni	šē	sáde̦	yē
nándi	šógō	sádogō	yógō
ni	sáte̦	sásāte̦	yáte̦
nándi	sátogō	sásātogō	yátogō
ni	sargále̦	sasargále̦	yargále̦
nándi	sargálogō	sasargálogō	yargálogō
ni	šífe̦	sášīfe̦	yífe̦
nándi	šífogō	sášifogō	yífogō
ni	sāké̦	sāsáke̦	yāké̦
nándi	sákogō	sasákogō	yákogō
ni	šēsé̦	šešé̦se̦	yētsé̦
nándi	šé̦sogō	šešé̦sogō	yétsogō

Negative Mood.

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

Present Negative.

SUBJECT.	OBJECT.	wúrō	nírō	širō & sandírō	andírō	nandírō
wu			ntšísgǫní	yísgǫní		ntsáde̦sgǫní
ni	šímmí			yímmí	sáde̦mmí	
ši	šíní		ntšíní	tšíní	sáde̦ní	ntsáde̦ní
ándi			ntšíyendé	yíyendé		ntsádīyendé
nándi	šíwí			yíwí	sádūwí	
sándi	sáde̦ní	ntsáde̦ní		tsáde̦ní	sáde̦ní	ntsáde̦ní

Future Negative.

SUBJECT.	OBJECT.	wirō	nirō	žīrō & sandirō	undirō	nandirō
va			ntšĕ́sgani	tšĕ́ĕsgani		ntšĕ́ĕdesgani
ni	šĕ́mmi	ntšĕ́ĕni		tšĕ́mmi	šĕ́ĕdĕmmi	ntšĕ́ĕdĕni
žĕ	šĕ́ĕni	ntšĕ́ĕni		tšĕ́ĕni	šĕ́ĕdĕni	ntšĕ́ĕdĕyendĕ
andi		ntšĕ́ĕyendĕ		tšĕ́ĕyendĕ		
nandi	šĕ́ĕvi¹			tšŏ́ĕvi	šĕ́ĕdĕvi	
sandi	šĕ́ĕdĕni	ntšĕ́ĕdĕni		tsĕ́ĕdĕni	šĕ́ĕdĕni	ntšĕ́ĕdĕni

Conjunctional Mood.

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

¹ And šŏ́ĕvi.

Past Conjunctional.

OBJECT: SUBJECT:	wīgā	nīgā	šīgā & sandīgā	andīgā	nandīgā
wū	skergalęmiä	ṅgergalęsgänya	kergalęsgänyä	skęsargalęmiä	ṅgęsargalęsgänyä
nī	skergalęnyä	ṅgęrgalęnyä	kergalęmiä	skęsargalęnyä	ṅgęsargalęnyä
šī		ṅgęrgalëndeä	kergalęnyä kergalëndeä[1]		ṅg̣ęsargaleiyëndeä[2]
āndī	skergalëwiä		kergalëwiä	skęsargalëwiä	ṅgęsargalęnyä
nāndī	skęsargalęnyä	ṅgęsargalęnyä	kęsargalęnyä	skęsargalęnyä	ṅgęsargalęnyä

Future Conjunctional.

SUBJECT	wīgā	nīgā	šīgā & sandīgā	andīgā	nandīgā
wū	sargalęmiä	ntargälęskiä	yargälęskiä	sasargalęmiä	ntsasargälęskiä
nī	sargālīa	ntsargālīa	yargälęmiä	sasargālīa	ntsasargālīa
šī			tsargālīa	sasargālīa	
āndī		ntsargālëya	yargālëya		
nāndī	sargālūwiä		yargālūwiä	sasargālūwiä	ntsasargālīa
sāndī	sasargālīa	ntsasargālīa	tsasargālīa	sasargālīa	ntsasargālīa

[1] And kergaleiéndeä.

[2] And ṅgęsargalendeä.

* T

Participial Mood.

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

Present Participial.

SUBJECT.	OBJECT.	*wúgā*	*nígā*	*šígā &* *sandígā*	*andígā*	*nandígā*
wu		*ntsākęsgąna*	*yākęsgąna*			*ntsasakęsgąna*
ni	*sākęmma*			*yākęmma*	*sasakęmma*	
ši	*sákęna*	*ntsákęna*		*tsákęna*	*sasákęna*	*ntsasákęna*
ándi		*ntsakéna*		*yękéna*		*ntsasakéna*
nándi	*sákūwa*			*yákūwa*	*sasákūwa*	
sándi	*sasákęna*	*ntsasákęna*		*tsasákęna*	*sasákęna*	*ntsasákęna*
wu		*ntšētsęsgąna*	*yētsęsgąna*			*ntšešēsęsgąna*
ni	*šēsęmma*			*yētsęmma*	*šešēsęmma*	
ši	*šésęna*	*ntšétsęna*		*tšétsęna*	*šešésęna*	*ntšešésęna*
ándi		*ntšētšéna* [1]		*yētšéna*		*ntšešēšéna*
nándi	*šésūwa*			*yétsūwa*	*šešésūwa*	
sándi	*šešésęna*	*ntšešésęna*		*tšešésęna*	*šešésęna*	*ntšešésęna*

Past Participial.

wu		*ṅgēakęsgąna*	*kēakęsgąna*			*ṅgęsakęsgąnı*
ni	*skēakęmma*			*kēakęmma*	*skęsakęmma*	
ši	*skēákęna*	*ṅgēákęna*		*kēákęna*	*skęsákęna*	*ṅgęsákęna*
ándi		*ṅgēakéna*		*kēakéna*		*ṅgęsakéna*
nándi	*skēakūwa*			*kēakūwa*	*skęsakūwa*	
sándi	*skęsákęna*	*ṅgęsákęna*		*kęsákęna*	*skęsákęna*	*ṅgęsákęna*
wu		*ṅgētsęsgąna*	*kētsęsgąna*			*ṅgešēsęsgąnı*
ni	*skētsęmma* [2]			*kētsęmma*	*skešęsęmma*	
ši	*skétsęna* [3]	*ṅgétsęna*		*kétsęna*	*skešésęna*	*ṅgešésęna*
ándi		*ṅgétšiēna*		*kétšiēna*		*ṅgešéšiēna*
nándi	*skētsūwa*			*kētsūwa*	*skesēsūwa*	
sándi	*skešésęna*	*ṅgešésęna*		*kešésęna*	*skešésęna*	*ṅgešésęna*

[1] And *ntšētšiéna*   [2] And *skētšímma*.   [3] And *ksétšīna*.

Future Participial.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšēakę́sgąna	tšēakę́sgąna		ntšesākę́sgąna
ni		šēakę́mma		tšēakę́mma	šešēkę́mma	
ši		šēákęna	ntšēákęna	tšēákęna	šęsákęna	ntšęsákęna
ándi			ntšękḗna	tšękḗna		ntšęsakḗna
nándi		šēakúwa		tšēakúwa	šęsakúwa	
sándi		šęsákęna	ntšęsákęna	tšęsákęna	šęsákęna	ntšęsákęna
wu			ntšētsę́sgąna	tšētsę́sgąna		ntšešę̄sę́sgąna
ni		šēsę́mma¹		tšētsę́mma	šešē̆šímma	
ši		šḗšina	ntšḗtšina	tšḗtšina	šešḗšina	ntšešḗšina
ándi			ntšḗtšiēna	tšḗtšiēna		ntšešḗšiēna
nándi		šēšúwa		tšētšúwa	šešēsúwa	
sándi		šešḗšina	ntšešḗšina	tšešḗšina	šešḗšina	ntšešḗšina

VIII. Defective Verbs.

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

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

1. Certain reciprocal forms which do not naturally occur,

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¹ And *šēšímma.*

except in the plural : *ándi tádēn, nándi táduwī, sándi tádin; ándi tádē, nándi tádū* and *táduwī, sándi tátẹ, tádō, tádī; ándi katadéndeā nándi katadúwiā, sándi katadẹ́nyā; ándi tadéna, nándi tadúwa, sándi tádẹna,* " to meet."

ándi tabánnyen, nándi tabánnuwī, sándi tabáktsei, " to agree, &c."

2. As imperative of *ísẹskin,* we only met with *árẹ! árogō!* and for the third person plural of *gágẹskin, támui* is generally used, of which no other forms occur, except it be in the verb *múskin,* "to put on a shirt," perhaps = "to get into it."

3. Certain impersonal verbs, *i.e.* verbs with the subject *dínīa* understood, whose final *i* may be long or short—

bínẹmtši, "it is winter," or *dínīa bínẹmtši,* id.
bétši, "it is dry-season."
dibdifútšī, "it is summer."
nẹngalítšī, "it is rainy-season."
bigẹlátšī, "it is spring."
bunyétšī, "it is night."
kaútšī, "it is day."
dẹ́rtẹtšī. "it is midnight."

kau dábūtši, "it is noon."
kanawátši & *lamboátši,* "it is famine."
kasalawátšī, "there is plenty (of provisions.)"
krīguátši, "there is war."
kaláfiátši, "there is peace, prosperity."

4. Other Impersonal Verbs.
dámtšin, "it flows" (e.g. *ŋkí*).
tsúdūrin, "it falls" (viz. *délāgẹ*).
tšírētši, "it is verified" (e.g. *mána*).
tẹ́laktšin, "it drops" (e.g. *ŋkí*).
tsámbin, "it burns" (viz. *kánu*).
tsui and *tsẹ́tī,* "it is enough."
sẹ́tī or *šítō,* "it is enough for me."
ntsẹ́tī and *ntšítō,* "it is enough for thee."
tsẹréndin, "it aches."

mbétŝi, " there is, there exists."

wūagátse, " it happens."

wūagátŝi, " it has happened."

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

CHAPTER IX.

ETYMOLOGY OF ADVERBS.

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

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

1. *List of General Adverbs.*

ái, " verily, truly, really."

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

bágō, " not."

bíā, " for nothing, in vain."

bug, búggō, " violently, with force."

dúgō, " first, at first, before."

ganí, " not."

gele, " now."

kádag, " gently, softly."

kúrū, kúrūma, " again."

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

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

ñgálle, ñgálte, " ever, always, at any time."

ñgei, " so, thus."

ñgō, " behold, here," corre-

sponding with the Hebrew הִנֵּה.

sérag„ "ever, constantly, always."

tsébed, "the whole day."

wáge, "soon, immediately, presently."

wónte, "now, then."

yáye, "when" (relative).

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

bug, búggō	keṅ	pau	sul	tsai
dē	kédeǵ	pet	síliū	tsar
fárei	lai, lei	píot	taręt	tsęr
fog	las	pīt	téles, télessō	tšírit
fōg	loṅ	póleg	teṅ, ndéṅ	tšit
for	méu, míu	póteg	tes	
kuraṅ	ntšíl	sálag	tim	

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

1. *Substantives* converted into adverbs—

bálī, "to-morrow."

bísgā, "yesterday."

búnyē, "by night."

búrgō, "at first, originally."

dérege, "next, after, at last."

dérte, "at midnight."

fátsar, "at day-break"

kátšírī, "at vesper."

kau dábū, "at noon."

kémende, "this year."

kérma, "presently."

kū, "to-day."

lēsá, "in the evening."

mágarifū, "in the evening about six or seven o'clock."

méndē, "last year."

mínwa, "next year."

wágarē, "on the day after to-morrow."

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

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

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

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

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

a. Of *Substantives.*—

búrgōn, " at first, originally."
dégan, " without."
délin, " out of town."
fárin, " above, on high."
fúgun, " before."
gánān, " from childhood."

kárạngẹn, " near."
ngántšin, " before."
ngáfon, " behind."
séggerin, " aside."
tsúron, " within."
tšáman, " before, previously."

b. Of *Adjectives*—

díbin, " badly."
dúan, " quickly."
ílān, " slowly, gently."
kánadin, " quietly, meekly."
kárītẹn, " fine, beautifully."

ngạlān, " well, fine."
suluweínyin, " lazily."
tságitān, "diligently,zealously."
tsọúnyin, " angrily."

c. Of *Pronouns* : *átẹmān,* " there, then ; here, now ; therefore ;" *ndán,* " whence ?"

2. Adverbs formed by the *Dative Case*—

a. Of *Substantives*—

dégārō, " without, out."
délirō, " out of town."
fárirō, " above, up."
fúgurō, " before, onward."
kárạngurō, " near."

ngáforō, " back, backwards."
ngántširō, " before."
séggerirō, " aside."
tsurórō, " within, inside."

b. Of *Adjectives*—

díbirō, " badly."

dúarō, " quickly."

ílārō, ílānnō, " softly, gently."

kanadírō, kanadínnō, " quietly, meekly."

káriturō, "beautifully."

kẹ́tširō, " sweetly, pleasantly."

ñgạlārō, " well."

ñgúburō, " much, very."

sẹ́rinnō, " silently."

súluweirō, " lazily."

tilṓmirō, "at once, presently."

tságitsārō, " diligently."

tsọúrō, " angrily, violently."

tšíremārō, " truly."

c. Of *Pronouns*—

áfirō, " because."

atẹmárō, "therefore, on that account."

gadẹ́rō, "more, again."

ndárārō, " whither ? where ?"

ndárō, " whither ? where."

d. Of *Numerals*—

tilórō, "once."

ndírō, " twice."

yásgurō, "thrice."

dẹ́gurō,"four times," &c. see §. 47.

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

a. An *Imperative*—*átẹ,* "not," see Syntax.

b. A *Conjunctional*—*galágīa,* "next year," per ellipsin for *dínīa galágīa,* "when the world will have been the present year."

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

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

bísgātẹ, "on the day before yesterday."

lóktẹtẹ, "all that time, at this time, then, now."

nátẹn, nátẹman, "there, then, immediately, at once," comp. the German "auf der Stelle."

sáfi, yímpī ? " at what time ? when ?"

yímtẹ, yímturō, yímtẹmā, yímtẹman, yímtẹmárō, " at that time, at this time, then, now."

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

kȩ́rmayāyé, "now, at present." | *koágusō*, "till now."
sáfiyāyé, "at any time, always." | *ndárason*, "everywhere."
yímpiyāyé, "whenever." | *yímpisō*, "at any time, always."

3. By a composition with *gei—áfigei?* "in what manner? how? wherefore? why?" *átȩgei, atȩgeínyin, atȩgeírō, atȩgeíma, atȩgeímun, atȩgeímārō,* "thus, in such a manner" (*átȩgei* is at the same time a converted adverb, from the pronoun *átȩgeí,* "such"). *kóagei,* (from *kū?*) " about this time;" *e. g. bálī mínwa kóagei,* "next year about this time."

4. By *Phraseological Composition*—*nátȩn fúgun,* "next time, in future;" *wóntȩ ńgáfon,* "afterwards, hereafter;" *átȩ nanga,* or *átȩ náńgārō,* or *átȩ nańgátȩmārō,* "therefore, on that account;" *átȩn dúgō,* "then, at that time, at that moment;" *kūn kásȩn,* "henceforth, in future;" *kū adúgusō* or *tām kúrō kutȩ́,* "till to-day, up to this moment."

CHAPTER X.

ETYMOLOGY OF POSTPOSITIONS.

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

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

* U

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

> *tsúrī yăsgęlátęn kóä gę́rgätsę,* " on the third leap, the
> man was vexed."
>
> *atęlámän ándi kárgeiyē,* " it is on *this* that we live."

2. *dęrī* or *dęrin,* " round, round about ;" *e. g.* *bęládęrī* or
bęládęrin, "round the town."

3. *nańga,* " because of, for the sake of, on account of."
abáni nańga, " for my father's sake."

4. *gadi,* or contracted into *gei,* " as, like ;" *áfi gadi,* " like
what ?" *kóägei,* " like a man."

CHAPTER XI.

ETYMOLOGY OF CONJUNCTIONS.

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

1. *Simple* conjunctions—

> *rā,* "or," probably standing in the same relation to
> *rágęskin,* " I like," as, *e. g.,* אוֹ does to אָוָה, and *vel*
> to *velle.*
>
> *sei, sai,* " except, but ;" *tša̧,* "except, unless, when ;"
> *ya̧,* " if."

2. *Compound* conjunctions—

> *kwōyá,* " if ;" *áfeiya,* " if ;" *yāyé,* " whether, if,
> although."

3. *Correlative* conjunctions—

> *wa—wa,* " both—and." When added to *o* and *u,* the

w is generally dropped and *a* only appended : *súmōa*
múskōa, " ear and hand ;" *búltǔa gádūa,* " the hyena
and the hog."

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

The *i* of the personal and possessive pronouns becomes
yu, and then takes also *a,* instead of *wa* : *nyúa šyúa,*
" thou and he ;" *andyúa sandyúa,* " we and they ;"
yānyúa abányūa, " my mother and my father."
Sometimes, however, it becomes *núa šúa.* A final
ę is likewise changed into *u; e. g. yásgūa dégūa,*
" three and four."

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

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

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

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

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

kwōya—kwā or *kóa,* " if—so, if—then."

tšā—kwōga, " if, when."

§. 120. II. Only one of the *converted conjunctions* is *com-
pound,* viz. *átęyāyé, átęyaérō,* " and yet, nevertheless," and all
the rest are *simple.* Most of the latter are converted from

adverbs; as, *áfirō*, "why, wherefore;" *átẹmā*, *átẹman*, *atẹmárō*, "therefore;" *dúgō*, "till, until;" *ńda*, "then." One is converted from a postposition, viz. *gei*, "as," and two from verbs, viz. *átẹ*, "lest," which is properly an imperative, and *gẹnyā*, which is properly a conjunctional mood.

CHAPTER XII.

INTERJECTIONS.

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

   wói! *woíō*! expressive of grief and pain; *e. g. woíō, tígīni ńgásō tsẹréndin*, "ah! my whole body is aching."
   woíāyō! expressive of grief and complaint; *e. g. woíāyō, wúgā kógōsei*, "O! they have beaten me;" *woíāyō, yáni pátsẹgī*, "O! my mother has died."
   yọúwā! expressive of joy and surprise; *e. g. yọúwā, kídāni dátši*, "ah! my work is done."

CHAPTER XIII.

MECHANICAL CONSTRUCTION OF PROPOSITIONS.

I. *Simple Propositions.*

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

1. *Indicative Propositions.*

   a. *Positive*—

'*Allā mbétši*, "there is a God."   *ši létši*, "he is gone."
wu páńgin, "I hear."   *ándi tsasunuíyē*, "we shall die."

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

Note 2. The common order of words is inverted, when the statement is made that what precedes is a quotation (comp. Lat. inquit. E. says he); as, *yĕtsarámī ganyá? gónō šíro komándē,* "dost thou believe? said our Lord to him;" *loktéfi tšínyen? gonō yāníyē,* " at what o'clock shall we rise? said my mother;" *kánūtẹ rúsgạní, kónō kẹnyĕrirō búltiyē,* " I did not see the fire, said the hyena to the weasel;" *pántsan ndúma bágō, tsẹ ába pĕrūberō yā pĕrōbeyē,* " there is nobody in their house, says the girl's mother to the girl's father."

   b. Negative—

       mei ísẹní, " the king did not come."
       mei íšin bágō, " the king does not come at all."
       wu pánggạní, " I do not hear it."
       ándi tsasunuíyendé, " we shall not die."

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

   'Allā mbétši? or *'Allā mbétšíba?* " is there a God?"
   mei íšība? or *mei íši?* " has the king come?"
   mei íšin bágōba? " does the king not come at all?"
   ándi tsasunuíyendé? or *tsasunuíyendéba?* " shall we not die?"

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

   lénẹ! or *ni lénẹ!* " go thou!"
   lénogō! or *nándi lénogō!* " go ye!"

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

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

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

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

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

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

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

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

§. 123. *The complements of the subject* may be adjectives, numerals, possessive pronouns, and substantives, either in apposition, or in the genitive case, and participles which may likewise be complemented.

1. *Adjectives* and *numerals* always follow the subject —

ām wúra nā meíbērō létsei, "great men went to the king."

kām tálagā íšī, "a poor person came."

mei ndí lẹbála tsádin, "two kings made war."

pẹr úgu tsagáší, "five horses have run away."

2. *Possessive Pronouns* are always suffixed to the subject, even when the latter is defined by adjectives or numerals—

kẹmándē kúra, " our Lord is great."

abántsa pẹrntsa tsaládī "their father has sold their horses."

mánáni tílō mbětši, literally, " my word one is there," *i. e.* "I have one word to say."

pẹrni kúrā nui, "my large horse died."

mánántsa tšírē gúltsei, "they have spoken their true words," *i. e.* "the truth."

3. *Nouns* in the *genitive case*, or in *apposition* may precede the subject ; but generally they follow it—

Bornúbē mei kām kúra and *mei Bornúbē kām kúra*, "the king of Bornu is a great man."
abánibē nẹm kánuyē tsẹ́bui and *nẹm abánibē kánuyē tsẹ́bui,* "fire consumed my father's house."

mei abáni lúptšī and *abáni mei lúptšī*, "my father, the king, has died."
ʿAli yayáni lếtšī and *yayáni ʿAli lếtšī*, " Ali, my brother, has gone."
kām dḗgẹ, kálīa, tsagášī, and *kálīa, kām dḗgẹ, tsagášī,* "slaves, four in number," *i. e.* "four slaves have run away."

4. *Participles,* with their complements before them, follow the subject—

bárbū kām 'dí kálgūni ndalgḗdāna mána tílōma manátsāní, "the two thieves who were stealing my shirt did not speak one word."
wu nāntsúrō léńgạna tátāntsẹ rúskī, "going to his place, I saw his child."

§. 124. The *complements of the predicate* may be adverbs, a next and remote object, and an infinitive, which may itself be variously complemented.

1. The *adverbs* may stand either before or after the predicate, yea, even before the subject—

bárbū ílān kádiō, or *bárbū kádiō ílān,* or *ílan bárbū kádiō,* "the thief came softly."
pẹr dúarō ńgḗrẹmtšin, or *pẹr ńgḗrẹmtšin dúarō,* or *dúarō pẹr ńgḗrẹmtšin,* "the horse gallops quickly."

The same position is occupied by substantives which are used adverbially—
wu tsédin kádiskō, or *wu kádiskō tsédin*, or *tsédin wu kádiskō*, "I came by land."
ši múskōn kítā, or *ši kítā múskōn*, or *múskōn ši kítā*, "he caught it with the hand."

2. *The next and remote objects* can occupy all possible positions with regard to the subject, to the predicate, and to each other—

ši wúrō dá šō, or *ši wúrō šō dā*, or *wúrō ši dá šō*, or *dá ši wúrō šō*, or *ši dá šō wúrō*, or *dā wúrō ši šō*, "he gave me meat."

wu pẹr meírō kúskō, or *wu meírō pẹr kúskō*, or *meírō wú pẹr kúskō*, or *pẹr wu meírō kúskō*, or *wú pẹr kúskō meírō*, or *pẹr meírō wu kúskō*, "I brought a horse to the king."

kām kạnāyē ṅgúbu tšétšin bágō, "a famine does not kill many people."

Sometimes the object and its verb are separated from each other by another verb—
wúgā dánẹm šigórẹmba? "wouldest thou stop and ask me?"

wu kū lífā kórōbē, léṅgin, dúgō Állāyē pẹlēsẹgẹ, búskē, "I ate to-day the corpse of an ass, which God showed me as I walked."

The position occupied by the next and remote object, can also be occupied by an object and an adverb, or an object and a noun used adverbially—
ši kitábugā ílān gótši, or *ši ílān gótši kitábugā*, or *ílān ši kitábugā gótši*, or *kitábugā ši ílān gótši*, or *ši kitábugā gótši ílān*, or *kitábugā ílān ši gótši*, "he took the book softly."

ši búltugā kášagarnyin tšétši, or *ši kášagarnyin tšétši*

búltugā, or *kášagarnyin ši búltugā tšĕtšĭ*, or *búltugā ši kášagarnyin tšĕtšĭ*, or *ši búltugā tšĕtšĭ kášagarnyin*, or *búltugā kášagarnyin ši tšĕtšĭ*, "he killed a hyena with the sword."

When a proposition contains an adverb, in addition to a next and remote object, the adverb has the same freedom of position.

wu bísgā pẹr meírō kúskō, or *bísgā wu pẹr kúskō meírō*, or *wu pẹr kúskō bísgā meírō*, or *wu pẹr kúskō meírō bísgā*, or *wu pẹr bísgā meírō kúskō*, "yesterday I brought a horse to the king."

3. The same freedom of position is also extended to an *infinitive and its complements* which may qualify the predicate—

wu kúyinturō lẹ́tẹ rágẹskĭ, or *wu lẹ́tẹ rágẹskĭ kúyinturō*, or *kúyinturō wu lẹ́tẹ rágẹskĭ*, &c., "I like to go far away."
wu pẹ́rni kásugurō ntsátō wáṅgĭ, or *kásugurō wu pẹ́rni ntsátō wáṅgĭ*, or *wu pẹ́rni ntsátō wáṅgĭ kásugurō*, or *wu kásugurō pẹ́rni ntsátō wáṅgĭ*, "I will not take my horse to market."

III. *Junction of Propositions.*

§. 125. In connecting propositions with each other, various means can be adopted—

1. *Conjunctions*, e. g. *ni wúrō kídā šídẹm kwōyá, wu nígā beāntsóskō*, "if thou workest for me, I will pay thee."

2. The *Conjunctional Mood*: *ni abániga rúmĭa ši labártẹ gúlẹntsonō*, "when thou shalt see my father, he will tell thee the news." *wu pátorō wóltẹskĕ lẹ́ṅgĭa, ām pátobĕyĕ wúrō*, "ndán kádim?" *tsányā wúyĕ* "káragan kádiskō" *nẹ́skĭa, ām pátobĕ wúrō* "tšírĕ gúlẹmĭ" *tšẹ́dābá?* "if I

return home, and the people at home say to me,
'whence camest thou?' and I tell them, 'I came from
the forest,' will the people at home say to me, 'thou
hast spoken truth?'"

wu, kánurō sunŏtẹm lēgasgẹ́nyā, kánu rúsgạní, "I, when thou
sentest me for fire, and I had gone, did not see fire."

3. Sometimes propositions remain formally *unconnected,*
which, in other languages, are joined by conjunctions.

a. Interrogative subordinate propositions:

ṅgálōndē ruíyē tsúlugībá, "let us see whether our
beans have come up."
wúnẹ abáni íšība, "see, if my father has come."

b. Subordinate propositions expressive of the object of
a principal proposition, they being included be-
tween the subject and predicate of the latter.
The conjunction omitted here is the propositional
article, which is also frequently omitted in other
languages—

mei Fulátāwa tsagáśin tsúrui, "the king sees the
Phula flee."
ši tšéntsẹ dágẹl tsẹ́tei nŏtšī, "he knew that the monkey
held his rope."
tšā wu tsábālan wúa nyúa kạ́lā fóktseiyē nŏnẹsgạná kwōya,
"if I had known that you and I would have met."
bárbu ši kandírayē šígä gurétšin nŏtsẹní. "the thief
knows not that the hunter watches him."

4. There is in Kanuri a peculiar *encasement of propositions,*
one proposition being, as it were, parenthetically in-
serted or encased in another, which we have some-
times to express by a participial construction, or a
conjunction.

ši tsúrō pę́rbē, ágō tsúrō pę́rbēn degánā nótsęní, tšífunātę̆, " he who had bought the belly of the horse (what was in the belly of the horse he knew not.")

sandíga dábūntsa fóǹnęm tei, " catch them and tie their neck."

wōkítātę̆, málamwa bóbōtsa, karánógō, " call the priests, and read the letter."

sándi nášā tílon, meíyē nā tšō, náptsāna, "they were sitting on one side, the king having given them a place."

ándi nā pę́rōnę́mbērō, kámurō rágē nyē, kášyē, " we are come to˳ thy daughter, as we thought we would like her for a wife."

nā ǹgalārʹóbērō, ši kę́ribē tsę́gā, kádiō, " he came to the place of the ram, following the footsteps of the dog."

kámūtę̆ wúrō nígā dę́ šę́! " as for this woman, making marriage, give her to me," *i.e.* give her to me in marriage."

ǹgúdō kę́ndęgeílan, ām 'gāsō šígā tsárui, pártsę̆, " the bird flies from the court, the people all seeing it."

nā dágęlsō kasálteirō, kǫúntsę̆ ganá gótsę̆, gęrátsę̆, íši, "he came to the place where the monkeys bathe, having taken to himself a little stone and concealed it."

pę́rōntsę̆ káragārō kóayē gótsę̆ gágī, " the man took her girl, and entered the forest."

karáminítę̆, wu šíga sóbā abániberō, nígā dískē, yískī, " as for my younger sister, I gave her in marriage to my father's friend."

nirō gęrángē kíguskō, " I hid it, and brought it to thee."

kámū sandírō kómbū gótsę̆ kęínyā, " the woman having taken food and given it to them."

abántsurō ǹkí gótsę̆ tšō, " she took water and gave it to her father."

átę̆, búndiyē nígā ísę̆ góntsęní, " lest a beast come and take thee."

wu bę́la gadę́rō tátāni táskē lę́nęskin, " I will take my child and go to another town."

CHAPTER XIV.

SYNTAX OF SUBSTANTIVES.

§. 126. The *proper names* of persons are generally accompanied by that of a parent, in the following manner: the *patronymics of males* are derived from the name of the *mother* by means of the adjective-termination *mi,* and the *patronymics of females* from that of the *father* by means of the adjective-termination *ram.*

1. *Names of males—*

ʿ*Ali Eisámi, i.e.* "*Ali,* whose mother was *Eisá.*"

ʿ*Atši Kódōmi, i.e.* "*Atši,* whose mother was *Kódō.*"

Ngóama Nánámi, i.e. "*Ngóama,* whose mother was *Nánà.*"

Mastáfá Kélūmi, i.e. "*Mastáfà,* whose mother was *Kélŭ.*"

ʿ*Ibram Kárēmi,* "*Ibram,* whose mother was *Kárē.*"

2. Names of females—

Eisá Magátširam, i.e. "*Eisa,* whose father was *Magátši.*"

Ligeram Wúmarram, i.e. "*Ligeram,* whose father was *Omar.*"

Kárū Asęmáram, i.e. "*Kárū,* whose father was *Asęma.*"

Pęsām ʿAtširam, i.e. "*Pęsam,* whose father was *Atši.*"

Tsárá Búgarram, i.e. *Sarah,* whose father was *Bugar.*"

The *profession* or *office of the father* is often added to the proper name in a similar manner—

1. Names of males—

ʿ*Ali Eisámi málammi,* i.e. "*Ali,* whose mother was *Eisa,* and whose father was a priest.*"

Ibram Kḗlūmi mālamtimí, " *Ibram,* whose mother was Kḗlūmi, and whose father was a cattle-owner."
Dála kóganāmi, i.e. " *Dala,* whose father was a soldier."

2. Names of females—

Máriam *Atšíram málamram;* i.e. " Mary, whose father was the priest *Atši.*"
Kḁru kóganāram, i.e. " Karu, whose father was a soldier."
Eísā bḗlamāram, i.e. " Eisa, whose father was a magistrate."

§. 127. The sons of kings and of the first minister of war (*keígama*) are termed *meína,* and the daughters *meíram.* But both these words have the peculiarity of being placed *before* the proper name, as substantives, corresponding to our "prince" and "princess;" although originally they appear to have been real adjectives. In order to express whether a prince or princess is the son or daughter of the king or of the first minister of war, *meimí* and *meíram,* or *keígamāmi* and *keígamāram* are respectively joined to the name.

Children of the king—

meína Búgar meimí, " prince Bugar."
meína Eísāmi meimí, " prince Eisami."
meína Músā meimí, " prince Moses."
meíram Tsárā meíram, " princess Sarah."
meíram Eísa meíram, " princess Eísa."
meíram Kḗlū meíram, " princess Kélu."

Children of the *keígamā*—

meína ʿ*Ali keígamāmi,* "prince Ali."
meína Ibrām keígamāmi, " prince Ibrahim."
meíram Tsárā keígamāram, " princess Sarah."
meíram ʿ*Ašā keígamāram,* " princess Asha."
meíram Búgarram keígamāram, " princess Bugarram."

The grandsons of a king and of his first minister of war are termed *meídugū,* and the granddaughters *kíngī.* But the king's grandchildren add to their name *meínāmí* and *meínāram,* and the *keígama's* grandchildren, *keígamāmí* and *keígamāram.*

> *meídugū ʿAli meínāmí,* " prince Ali."
> *kíngī Tsárā meínāram,* " princess Sara."
> *meídugū Búgar keígawāmí,* " prince Bugar."
> *kíngī Kårē keígamāram,* " princess Kare."

Note.—The children of a *meídugū* and *kíngī* have no further distinguishing title, but merely add to their own that of their parents, like other people—*ʿAli meídugū, ʿAli kíngīmi, Eísa meídugūrám.*

When the king is addressed, the word *kóma,* which, like our "Lord," is also used in addressing God, is usually added after the word *mei,* e.g. *mei kománi,* " my lord king."

§. 128. The Kånurī language has no words exactly corresponding to our "Mr.," "Mrs.," "Sir," "Madam," and in their stead it uses terms which properly denote family-relations. These terms can be used with or without the proper name, and have generally the suffix of the first person singular of the possessive pronoun.

> *yáya,* = " great grandfather," " great grandmother," is used in addressing extremely old people, who are thereby designated as being able to be somebody's real great grandparents, a thing considered most honourable, *e.g.* *yáyāní,* " my great grandfather !" *yáyāní ʿAli,* " my great grandfather Ali ;" *yáyāní Eísā.*
> *kagá* = " grandfather," " grandmother," is used in addressing aged persons, if, by way of compliment, one wishes to express himself so much their junior, that he could be their real grandchild, *e.g.* *kagáni,* " my grandfather ;"

kagáni 'Ibrām, " my grandfather Ibram ;" *kagáni Tsárā,* " my grandmother Sarah."

ába = " father " and *yā* = " mother " are used, the first in addressing males, and the second in addressing females, to whom one wishes to show filial reverence. This is the usual mode of address, answering to our " Mr." and " Mrs."—*abáni,* " my father ;" *yáni,* " my mother ;" *abáni Búgar,* " father Bugar ;" *yáni Kárē,* " mother Kare."

yayá = " elder brother," and " elder sister " is used in addressing males and females whom one considers older than oneself, and yet not old enough to be one's parents, *e.g. yayáni,* " my elder brother ;" *yayáni Dálā,* " elder brother Dala; *yayáni'Amsa,*" " elder sister Amsa."

karámi = " younger brother, younger sister," is used in addressing males and females whom one considers younger than oneself, and yet not so young as to be one's children ; *e.g. karámini,* " my younger brother ;" *karámini Suleíman,* " my younger brother Solomon ;" *karámini Sábēa,* " my younger sister Sabea."

táta = " child, son, or daughter," is used in addressing those whom one considers so much younger as to admit of one's being their parent, *e.g. tátāni,* " my son ;" *tátāni 'Isā,* " my son Jesus," also *tátāni kéṅgalī Isa,* id. If one addresses a female, *pérō* is necessarily added after *tátāni, e.g. tátāni pérō,* " my daughter ;" *tátāni pérō Ṅgoáli,* " my daughter Ngoali."

dígō = " grandchild, grandson, and granddaughter," is used in addressing youths and children over whom age and experience gives one the superiority of grandparents—*dígōni,* " my grandson ;" *dígōni Músa,* " my grandson Moses ;" *dígōni Aúa,* " my granddaughter Eve."

yayári = " great grandchild, great grandson, great granddaughter," is used by very old persons in addressing young people—*yayárini,* " my great grandchild ;" *yayárini 'Edírīsa,* " my great grandson Edirisa ;" *yayárīni Magáltum,* " my great granddaughter Magaltum."

§. 129. *A peculiar use of certain other substantives* may here be noticed:

díniä or *dínīa* is often used when *we* predicate a thing of the *grammatical* subject—

dínīa kau dábū, lit. "the world is noon," *i.e.* "it is noon."

díniä bunétši, lit. "the world has become night," *i.e.* "it has become night."

dínīa bīnémtši, lit. "the world has cold season," *i.e.* "it is cold season."

díniä nángalítši, lit. "the world has rainy season," *i.e.* "it is rainy season."

díniä bántenyéwa, lit. "the world is hazy," *i.e.* "it is hazy."

díniä kánā kadínyä, "when a famine had come."

díniä nemtsélam, "the sky is darkness," *i.e.* "there is darkness."

dínīa tšíší, "there is a commotion, an uproar."

káma, "companion, associate," is used for our "other," as the Hebrew רֵעַ and אָח.

wútę kóangā kámānęm, "as for me, a man thy fellow," *i.e.* "who am a man as well as thou, like thyself."

búrgōwa kámāntsúa kálā fóktsāna, "one cunning one met with the other."

ndúndē kámāntségā kótsęyāyé, ni tšúrum, "thou shalt see whoever of us surpasses the other."

ágō tilórō dímmāté, kámāntsúrō dímmí kwōyá, "if what thou doest to the one, thou doest not to the other."

nā, "place," is used in connexions where other languages employ the word "hand," or personal pronouns, or even the verb "to have."

málam wōkíta nányin tsémāgī, "the priest took the letter from my hand."

árgẹm nắntsan ganá ganá tsẹ́mãgẹ, "he takes very little millet from their hand."

kẹ́rmei nắntsẹn máskẽ, "I take the kingdom from him." *nã komãndẽbẽrõ lẽgẹdányã, komãndẽrõ :* "*ándi nãnẹ́mmõ kášyẽ.*" *Komắndẽ sandírõ :* "*áfi nắnyin mắnuwĩ ?*" "when they had come to our Lord, they said to our Lord : 'we are come to thee.' Our Lord said to them : 'what do you want of me ?'"

wu kamắgẹn bắgõ nắnyin, "I have no honey."

For *rõ* and *kắlã,* see §. 193; for *kām, kõa, kõãngã,* see §.

sányã, "profession," has this peculiarity, that, when the profession is specified, it is never done by the concrete, but always by the abstract noun.

krígẹ or *nõgana sányãnígõ,* "I am a soldier by profession."

yántẹ sányãntsúgõ, "he is a fisherman by profession." *sắbr sányã sõbãníbẽgõ,* "my friend is a merchant by profession."

ši nándirã or *bárã sányãntsúgõ,* "he is a hunter by profession."

The same rule holds good in reference to *kágalla,* "rank, office," *e. g. ši kágallántsẹ nắtsalla,* "he is a general by rank."

kágallãnẹm nẹmbẹ́lãbá? "art thou a magistrate by office?"

Use of the Cases—Nominative.

§. 130. Few languages having developed a real *Nominative* termination, it is natural that the Bornu should not be very rigid in its use, but often omit it. A noun is often sufficiently marked out as the nominative, when it stands in the proximity of other words with oblique case-terminations. But the use of the nominative termination is a means by which the subject of a proposition can enjoy a more extensive *freedom of position,* without producing any ambiguity in the

construction. It would seem, that this nominative suffix (*ye*)
is generally long, but not always.

kạnáyẹ sandígā tsẹ́tei, " hunger seized them."

túlōye kámāntsẹ́gā tsúgōrẹ, " one asks the other."

kạnẹmyẹ sandígā gótsẹ, " sleep overwhelms them."

tšílwā ǹgampátuyē tšīn gótsẹ, " the cat takes the rat in the
mouth."

nẹm gálifubē kánuyē tsẹ́bū, " fire consumes the house of the
rich man."

tsa mei Bọ́rnumārō kōganawántsiyẹ gulgẹ́da, " said his
soldiers to the king at Bornu."

§. 131. The *Nominative termination* is sometimes *retained
before another case-termination*—

wúyērō rášīdẹ kām yásgẹ šéogō ! " give me three men !"

yáṭẹ málamyērō ! " carry him to the priest !"

nandíyērō állā bárga tsakẹ́ ! " may God bless you !"

wúyēga sáṭẹ ! " carry me !"

kitábuyēga gótsei, " they took a book."

árgalámyēga gótsei, " they took a pen."

This may be the case, even when the *accusative termination*
which should follow it is *omitted,* so that, in fact, the
nominative becomes an accusative—

yāntšíyẹ tšírūni, abántšiyẹ tšírūni, " he cannot see his
mother, he cannot see his father."

dátiyē ǹgásō dénógō, " cook all this flesh."

bẹ́lan kámuyē dẹ́ptsāni, " they do not leave a woman in
the town."

árgẹmyē rúntsẹn gạnánogō, tšírāyē rúntsẹn gạnánogo, "lay
down the corn by itself and the sand by itself."

yaláyē wútši, ánẹmyē wútši, " he looked at the north, he
looked at the south."

Genitive.

§. 132. With regard to the *position of the genitive* it may be

said, that, in most cases, it immediately follows the word which it qualifies. But this order, although predominant, is yet not unfrequently reversed; and sometimes there is even another word intervening between the genitive and its governing noun. The following instances will illustrate these three different cases—

1. *mána állābē,* " word of God."

   tšírē mánabē, " the truth of the word."

   kánu nẹm abánibē tsẹ́bui, " fire consumed my father's house."

   kitábu yayánibē šē, " give me my brother's book."

2. *kúguibē ką́nā yẹ́tsẹmin ?* " canst thou destroy the appetite of fowls."

   kóābē tšē wuítsẹ, " he looses the man's rope."

   táta dúlīma sóbāntsíbē mána pāṅgányā, " the leprous boy having heard his friend's word."

   šímā pẹ̆rōtíbē kóā, tsẹ, " *he* shall be the girl's husband, said he."

   ām wúra kaúbē tsọu pāṅgẹdányā, " when the great men had felt the heat of the sun."

3. *ṅgampátū tsábā wútšin kúguibē,* " the cat sees the way of the fowls."

   ṅkí tsúlōri ṅgálōbē, " the water of the beans boiled."

   áfi rágẹm krígibē ? " what (implement) of war dost thou like ?"

§. 133. Of the various relations expressed by the genitive, that of *possession* predominates (*genitivus possessivus*)—

   kálīa állābē or *kẹ́ntšī állābē,* " servant of God."

   pátō abánibē, " my father's house,"

   táta yayánibē, " my brother's son."

   bẹ́rni meíbē, " the king's residence."

   tsánei kámubē, " the woman's clothes."

   ándi Bọ́rnubē, " we of Bornu, or belonging to Bornu."

The *material,* also, of which a thing consists, its *quality* or the *profession, rank,* and *office* which one has, can be expressed by a noun in the genitive, (*genitivus qualitativus*)—

lítsām lífulābē, " a bridle of silver."

lítsām súbē, " a bridle of iron."

kóšša gẹ́sgābē, " a wooden spoon."

kóšša lífulābē, " a silver spoon."

ngáwa kárambē, " a shield made of an alligator's hide."

ngáwa ngáranbē, " a shield made of a wild-cow's hide."

kášagar súbē, " an iron sword."

sóbāntsẹ málambē, " his friend, the priest."

sóbāntsẹ kẹ́rdibē, " his friend, the heathen."

abáni bẹ́lamābē pátsẹgī, " my father, the magistrate, has died."

sóbā meínābē kándirābē pátsẹgī, " the hunter, the prince's friend, has died."

nítẹ sóbāni tšírēbē, " thou art my friend of a truth ; or, my true, real friend."

ni pátōbē, wu dẹ́libē, " thou art in the house, I in the field ; or, thou belongest to the house, I to the field."

The lack of a *partitive* use of the genitive is supplied by the postposition *lan,* or by placing the whole of which part is referred to absolutely at the head of a proposition—

táta kánibē ndílan tílō kolótsẹ tílō gótsẹ, " of the two kids he leaves one and takes one."

tsánei ilífi rágẹm? lit. " as to cloth, what sort dost thou like ? *i. e.* " what sort of cloth dost thou like ?"

§. 134. A genitive whose *governing word is not expressed* has frequently to be rendered in English by, " men, people, followers, disciples," or by words like, " work, office, duty, speech, life, suffering," &c.—

nábi ʿIsabĕtę̆ sándi kåmū tílō gótsa, " the followers of the prophet Jesus take one wife."

állabēma šígō tsę, " he said, that he belonged to God; or, was God's servant."

kóabē tsúlugī, " the man's business is over."

abánibē dåtši, " my father's speech, or work, or life, is over."

bę̆lamābē bę̆la gurę̆ta, " it is the magistrate's to keep the town."

kárgunmābē kárgun kę̆ntšo, " it is the doctor's to give medicine."

búltū dágęl tílō dábubēn tsę̆tā, " the hyena takes one monkey by the neck."

kåmū kómāndébē tsę̆rą̆mbī, " the woman paid her debt *(kásu)* to our Lord," *i. e.* she died.

ándi šíga múskōben teíyendé kwōyá " if we do not take him by his hand."

kasgimábērō légonō, " he went to the diviner's."

abánibērō léṅgin, " I go to my father's."

állābēma šígō, " God's will be done."

fúgubēmátiyē tsúrūnî, " he who was before saw it not."

wu kę̆rmei šíbēn máskī, " I have taken the kingdom from him."

wúbē dátši, " it is all over with me, I am as good as dead."

§. 135. The Kanuri, not admitting of composition, has sometimes to make use of a *genitive,* where *we* can *compound—*

rúṅgō árgęmbē, " millet flour."

kaṅgádī pébē, " cow-horn."

kídā kúlōbē, " farm-work."

tábęra nę̆mbē, " house-door."

ṅgampą̆tū káragābē, " bush-cat."

ši kárgūa tšírēbē, " he is true-hearted."

Sometimes the genitive is used in a connexion where it must be rendered by our "for, to, in order to, against, towards "—

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kátsumū kámūníbēn kágēn wúrō šímīa, "he having given me clothes both for my wife and myself."

kę́lfūnęmtę́ lebaíabēbá? "is this thy natron for trade?"

béogō gę́sgā tsáltābē, "axes for cutting trees."

kátkunni tsę́tęní, lit. "it does not reach my load," *i. e.* "it is not yet a load for me."

sóbāni nęm kámuntsíbē tę́mtšī, "my friend built an house for his wife."

kárgun káramābē, "a charm against witches."

kóā tsábā pāntsíbē gótsę, "the man took the road towards his home."

ágō kómbuntsábē tšífū, "he buys something for their food."

tsálintsę kou gótibē šírō tšin, béogōntsę gę́sgā kámtibē šírō tšin, "he gives him his bag for taking stones, and his axe for cutting wood."

kúmōntsę ńkí ntsábē gótšī, "he has taken his calabash for drinking water."

§. 136. It is surprising, that the Genitive termination is often added to an *inflected verb*, or even to a longer *proposition,* similarly to the Hebrew, where a noun can appear in the state of construction before a proposition, *e. g.* 1 Sam. xxv. 15, כָּל־יְמֵי הִתְהַלַּכְנוּ אִתָּם; and it is still more surprising that, even in this latter case, there can be an ellipsis of the governing noun, when it may be gathered from the context,

lóktę tšīnógōbē, lit. "the hour of ' rise ye,' " *i. e.* "the hour when God will say 'rise!'" *i. q. lóktę tšĭtibē,* "the hour of rising," *i. e.* "of the resurrection."

nemę́ ' ágō yásgętę ndáso ńgúbugōbē ' nemę́ badígonō, "he began to tell the tale of ' which three things are the greatest?' "

kóa gę́dirō debátsęgęnābĕtę́ sírtogō, "flay the one (*sc.* sheep) of that man who has killed it towards the east."

mána wásilī rúntsę nemę́tšimbē ši pántšī, "he heard the word which the white man was saying by himself,"

which is the same as : *mána wásilĩ rúntsę nemę́tsę-*
nātę́ ši pántšĩ.

tatoánęmwa bu, dúgō lēnógōbē, " thou and thy children may
eat, before you go."

§. 137. If a word is defined both by a *noun in the genitive and*
a possessive pronoun, the latter is suffixed to that word, and the
genitive follows it, in the same way as adjectives do, a construc-
tion which we also meet with in Hebrew, *e. g.* מַחְסִי עֹז, " my
refuge of strength," *i. e.* " my strong refuge "—

kásunindē ngálōbē mányē, " let us seek our bean-seed," *i.e.*
" beans for seed."

gōáleāntsę nkíbē tšífū, " he buys his water-calabash," *i.e.* "a
calabash to fetch water in."

létęndē kúbētę́, " this our going of to-day."

nemę́ntsa áširbē nemę́tsei, " they speak their word of
secrecy," *i.e.* " their secret word."

kámūntsę nigábē, " his wife of matrimony," *i. e.* " his
married wife."

káreintsę krígibē tsáptsę, " he takes his war-instruments
together."

kášintsę kómbubē širō tšin, " he gives him his provision of
food for the journey."

§. 138. But generally the genitive and its governing noun,
forming only *one logical* word, are also to such an extent
dealt with as a *grammatical unit,* that case-terminations and
pronouns—often both at the same time—are affixed to the
word in the genitive, instead of that qualified by it.

sándi nā sóbāníbērō létsa, " they go to my friend's place."

nā ām wúrabērō ísęskī, " I came to the place of the great
men."

wu táta málam kúrabēga rúskī, " I saw the son of the great
priest."

tšĭ pḗrō meíbē pátsęgęnábērō pĭtsęgę, "he holds it to the mouth of the king's diseased daughter."

kóayē pḗran tsúrō kánubēn tsutúlūgę, "the man takes the leg out of the midst of the fire."

ńgō, wu ísęskī mána bísgābéturō, "behold, I have come on account of the word of yesterday."

tšĭ tšínnābēn, dátsę, "he stops at the entrance of the gate."

ába pḗrōbēga lafeátsę, "he salutes the father of the girl."

wu nā kánubéturō légasgą́nyā, "I having gone to the place of this fire."

kásugū bę́la gadébērō létsei, "they went to the market of another town."

nā lḗtę kábū tílōbērō sandígā kę́sātō, "they carried them to a place of the distance of one day's walk," *i q. nā lḗtę kábū tílowāro sandígā kę́sātō.*

šíni ndísō káligī ką́ngarbēyē súktsę, "a thorn of the kangar-tree pricks both my legs."

§. 139. When a noun is both defining and defined (the former in regard to one that precedes, and the latter in regard to one that follows) it *may* assume the genitive termination, but more generally it is without it—

sártę kásugū bęlamášibē tsę́tę, "it is the time for the market of a neighbouring town."

kām tšĭ tšínnābē, "a porter."

tígę pḗrbē kóabē kirúnyā, "he having seen the skin of the man's horse."

pátō bę́lāma bę́lābērō légonō, "he went to the house of the magistrate of the town."

§. 140. The genitive is *pleonastic,* when it is connected with a possessive pronoun, just as in the German provincialism—"meines Knaben sein Buch," or "meines Freundes sein Name"—

yímtęmā kitábubē ńgúbūntsę nōgę́da, "on that day they knew the abundance of books."

málamníbē tsúntsę́tę, kóa málam Eísāmi, "my priest's name was, priest Eisami."

ába pēróbē tátabē láfeāntsę tsę́māgę, "the girl's father accepts the boy's salutation."

bę́látíbē tsúntsę Kalálāwa, "that town's name was Kalalawa."

meitíbē abántsę kúra, "he was the king's great uncle."

meíbē karámíntsę meína bóbōtsę, "the king's sister calls the prince."

kandíra tílōbē kídāntsę ām wúrayē tsárui, "the great man had seen the work of the one hunter."

§. 141. The genitive is sometimes *avoided* by the use of a possessive pronoun or an adjective in *wa.*

mána hámma pántšin bágō, "he did not hear the word of any body."

nęm kánibē tšínnāntšę pę́ręmtša, "they open the door of the goat-house," *i. q. tšínna nęm kánibē pę́ręmtsa.*

káliātę tsúntsę Tšếtšē, "that slave's name is Tshetshe, i. q. *tsū káliātíbē* &c.

búnītę tsúntsę dágun bóbōtsei, "they call the name of that fish Dagu," *i. q. tsū būnítíbē,* &c.

wu mánātę pántęntsę wáṅgąna, "I dislike the hearing of this word," *i. q. wu pántę mánātíbē wáṅgąna.*

mei kámuntsę táta pērō kēámbō, "a king's wife brought forth a girl."

dími dábuntsę kálaktši Potéro, "he directed the sheep's head to the west."

Dative.

§. 142. The proper import of the dative appears to be that of motion towards a place, and therefore it is used after the question "whither?" Then, by applying the idea of motion to time, it is also used of *temporal* duration after the question, "how long?" But although this is its general force, it is sometimes used to indicate quiet rest in a

place after the question "where?" just as languages, which use prepositions, frequently express motion towards and rest in a place by the same preposition. And, accordingly, it is also used in a temporal sense after the question "when?"

Note. The dative termination is sometimes *omitted*, probably through carelessness of the speaker—

gẹ́di gą́sgā kúrābē lẹ́tsẹ, "he went under a large tree."

lẹ́tsa nẹm lemánbē, "they go to the warehouse."

§. 143. The dative used of *motion* or *direction* in *space*—

kúlorō tátoántsẹ bóbōtsẹ, "he calls his children to the farm."

tšígāntsurō tsákẹ, "he puts it into his bag."

tšē dábuntsārō tsẹrẹgẹ́rẹ, "he ties a rope to their neck."

búltū káragāntsurō abgātẹ́nyā, "the hyena having started for its forest."

búltū išin nántsārō, sandíyē nā búltubērō ísei, "the hyena comes to them, and they to the hyena."

dími dábūntsẹ Potẹ́rō kalátš yāyé, kóa Gẹ́dirō kálaktsẹgẹ dímīga Gẹ́dirō debátsẹgī, "whenever the sheep had turned its neck to the west, the man turned it to the east, and slaughtered the sheep towards the east."

The dative used of *rest* in *space*—

kámū tátāntsúa kánẹmmō bōgẹdányā, "when the woman and her child lay asleep."

§. 144. The dative used of *continuation in time.*

kántāgẹ ndirō nabgasgányā, "he having sat down two months."

kábū mágẹrō lēgónō, "he went on one week."

kábū yásgurō tsúrō ṅkíbēn degeíyā, "it having remained three days in water."

kábū máge ndí, yásgegeirō tússa, "they wait for about two or three weeks."

wu búnyērō kádiskō, "I came in the night, or by night."

kábū ganárō kargúnyā, "they having lived a few days."

§. 145. There is a kind of *absolute* dative, indicating a general relation or reference, which must be expressed in English by "as to, with regard to, according to." This use of the dative, however, does not appear to be very frequent.

kām núnan, kām 'gányinturō ndásō ńgúbugō? "with regard to the dead and the living, who are the more numerous?"

dínar tsuróre kátkuntsurō, "he takes gold according to his load," *i. e.* "as much as he could carry."

mína núnārō nótsení, "he knew not of the dead lion," *i. e.* "that the lion was dead."

§. 146. The *remote object* of doubly transitive verbs is always in the dative case, and especially also the *price* at which any thing is sold.

wu keárigā kígōreskō mána tilórō, "I asked the old man for a word."

ndágurō ládemin? "at how much dost thou sell it?"

wu péni wútsenārō ladéskī, "I have sold my cow for twelve dollars."

ńgúrdegīrō wúgā sédenā, "it has mâde me a lame man."

sándi sóbāni bélamārō ganátsei, "they made my friend magistrate."

wu sígā sóbānírō kérēneskī, "I have chosen him for my friend."

ši wúgā logóši ágō kómbubērō, "he begged food of me."

kúlōni rétsei náyā dégurō, "they divided my farm into four parts."

mártegené mánāni kámūnémmō gúllé, "please, tell my word to thy wife."

kómāndḗgā kḗgorō, ágō kárgẹntsábērō, "they asked our Lord concerning something they had at heart."

níga dḗrō kóltseiendḗ, "we cannot let thee (*sc.* go) empty."

állā kábuntsẹ kúrugurō tsẹdḗ! "may God make his days long!"

§. 147. In close connexion with its preceding use, the dative also indicates the person or thing for whose *benefit* or *harm* anything is done (= *dativus commodi et incommodi*)—

málam sandírō állā logótsẹ, "the priest begs God for them."

abáni nā kárgunmábērō lḗtši wúrō, "my father went to the doctor for me."

ʿAli nẹm tḗmtši kámuntsurō, "Ali built a house for his wife."

wúrō kām mānógō! "seek somebody for me!"

málam kárgun tsḗdẹ Fulátāsorō, "the priest makes a charm against all the Phula."

§. 148. In the following examples, where the dative expresses the *purpose* or *object* of an action, it is analogous to the supine (see §. 262); and the difference is merely, that in these cases it is joined with a noun, whereas in the supine it requires an infinitive—

wu nkírō lḗngin, "I will go for water."

ágō gadḗrō ganí nānẹmmō kášyḗ, "we have come to thee for nothing else."

kúrguligā lebálārō tsḗtā, "he seizes the lion for a fight."

kámŭ gḗsgārō lḗtsẹna, "the woman is gone for wood."

káliāwa kām̓di lḗgẹda súgurō, "two slaves went for grass."

§. 149. And in full contrast with its use just mentioned, the dative also marks the *cause, motive, reason,* from which an action proceeds, in which case it has to be expressed in English by "on account of, because of, from, through, by," &c.

mána nyúa meínāwa nemẹnuwáturō kádiskō, "I am come on

account of the word which thou and the prince have been speaking."

mána átęmárō ni yíręmin ? "wilt thou cry because of this word."

nā meíbērō nęmtálagārō létsę, "he goes to the king on account of his poverty."

kalígimō nůnātę́ tígīntsę́ dęgę́ndin, mána kátsallā krígibērō, "the dead camel's skin shook at the word of the war-chief."

tátoántsę ńgáśō ką́nārō tsáśĭrin, "all his children cry from hunger."

ńgō, wu ísęskī mánāndē bísgābę́turō, "behold, I have come because of our word of yesterday."

kúrrūntsę tsaráganí nęmdíbintsúrō, "they do not like the sight of him, because of his badness."

śíga állan māgíngąnátęmārō, wúga kolǿśĭ, "he left me on account of my entreating him for God's sake."

Accusative.

§. 150. The accusative termination which seems to be often short, is as frequently omitted as it is used, because this case can generally be easily known from the context, even without distinction of form. It is especially under the following circumstances that the accusative termination can be omitted, without producing the slightest ambiguity—

1. When the subject is distinguished by the nominative termination—

ńgampátū kę́riyē gótsę tsúndī, "the dog took and swallowed the cat."

ágō rōnę́myē tsęrágęnātę́, "something which thy soul likes."

táta ńgúdōbē tílō káruwāyē tsédirō kolōgányā, "the storm having thrown one young bird upon the ground."

2. When the subject stands *before* the object and verb—

mei keígamā bóbōtsę, "the king calls the general."

sóbāni kitábū gótšī, " my friend has taken the book."

málam tsúgutō yayáni, " the priest fetched my brother."

3. When the objective inflection of the verb points out the accusative—

ši nę́ngạlī rum bágō, " thou dost not see him in the rainy season."

kū wu állayē bánāsẹgẹ, " to-day God helps me."

wu komándē sẹrágī, " the Lord loves me."

For the accusative with a nominative termination, *see* §. 130.

Locative or Instrumental.

§. 151. This case, as is intimated by its name, expresses the idea of *place* and of *instrumentality*, thus corresponding to the Latin ablative.

As *locative* it generally conveys the idea of quiet rest or existence in a place, but sometimes also the idea of motion from or to a place, in the same way as the prepositions " in, ἐν, ב," do not always denote rest in a place, but sometimes also motion.

1. The locative indicating *rest* or *existence* in a place—

ṅgō sándi tsúrō némbēn, " behold, they are within the house."

kóāni kū páton bágō, " my husband is not at home to-day."

fúgū kẹmándēbēn dátsa, " they stand before our Lord."

wásilī nígā nóṅgurō šímdēn ntsákinbá? " should the white man put thee to shame before our eyes?"

pántsẹn sabarátẹ, " he prepares himself in his house "

ši tsúrō ṅgę́rgẹntsíbēn ši tsúrui, " it was within his bag: he saw it."

2. The locative indicating *motion to* a place—

ndúyē pántsẹn létsẹ, " every one goes to his house."

wu nandígā yáskē bẹlányin, " I carry you to my country."

lḗnę̣ bęlándon, bália wóltęnę̣, "go to your town, and return to-morrow."

3. The locative indicating *motion from* a place—

nátęman pántsurō wóltę̣ lēgónō, "he returned from this place, and went to his house."

bę́rnyin táta karáminíbē yóktsę̣, "he comes and drives my brother's son out of the capital."

yímīa kasuánę̣min tšímę́rę̣m, "having given it, thou shalt recover from thy sickness."

§. 152. This case is also used in a *temporal* sense, after the question "when?" "since when?" and thus becomes a *casus temporalis.*

In this transfer of *local* relations to *time,* we have again a phenomenon which is not only negrotic, but human—

kę̣rbúfin katámbum? "in what year wast thou born?"

mę́ndē nę̣ṅgạlin yáyáni pádgigunō, "last rainy season my brother died."

kábū yásgę̣n másę̣na ṅgásō dátšin, "in three days all the provisions will be done."

wu bę́nyēn kádiskō, "I came by night."

sándi ganántsan sōbágáta, "they were friends from their youth up."

lēnę̣sgę̣nátę̣man kę̣́ogutō? "did he bring it when I had left."

íseinyin pátorō, "when they had come home."

But quite as often, if not oftener, the time when any thing happens is indicated by no case-termination whatever—

mę́ndē mei lúbgonō, "last year the king died."

kū búnyē sóbāni íši, "this night my friend came."

ši nę̣ṅgạlī rum bágō, bínę̣m rum bágō, "thou dost not see him in the rainy or the cold season."

tsaírō kábū tílō tšíitsę̣, "the boy rises one day."

mínwa kúlō dískin, "next year I will make a farm."

ńgạlī ndí nẹ́mtẹ dátšin, " in two years this house will be done."

§. 153. As *instrumental* this case marks the instrument or means by which an object is effected—

átẹ kámyē gulóndon pẹ́lēsẹní, " let no one point at me with his finger."

tsánna bárēmābētẹ́ tsánna ńgásōga kŏ́tšī kẹ́tšin, " the heaven of the agriculturist surpasses every heaven in pleasantness."

nígā rátal 'din bēáńgin, " I will pay thee with two dollars."

pépēton kạlántsẹ báktsẹ, " he knocks his head with the wing."

ndúyāye kámāntsẹgā dúnōn kŏ́tsẹnātẹ́, "every one who exceeds the other in strength."

wu dími rátal dẹ́gẹn yíbuskī, " I bought a sheep for four dollars."

keígama Ali Marēmínyin šígā bóbōtseí, "they call him by (the name of) Ali Maremi.

kạ́dī málamnyin šígā bóbōtsei nẹmgạlántsurō, " they call him by (the title of) 'priest-serpent,' on account of its harmlessness."

kŏa mei sóbāntsẹ tíloa, pérōntsẹ tíloa, káliāntsẹ tíloa, sándi dẹ́gẹ, káligimōntsa tílon úgu, " there was a king who had one friend, one daughter, and one slave; they were four of them, and with one camel five."

§. 154. Besides the case mentioned in §. 138., there are some others in which the *case-termination is separated from the word to which it more immediately belongs,* and which may here be brought under one view—

1. The noun, which is an appositional explanation of another, takes the case-termination, properly belonging to the noun explained—

bẹ́la, tsúntsẹ Dámāturútẹn nábgẹ̄da, " they settled in a town of the name of Dámāturū."

béla tílō, tsúntsę Tságalārītęn, keígamā létsę náptší, "the general went and settled in a certain town of the name of Tságalārī."

ši kóa, abántsę núnārō, rítší, "he fears the man whose father is dead."

lénógō, mei kómānírō, gúllogō! "go and tell my lord, the king."

pátō sóbāntsę meínābērō létsę, "he went to the house of his friend, the prince."

kónō kęrdiyē sóbāntsę málammō, "said the heathen to his friend, the priest."

yítęmtę kálā nándi málamwáben, "this sin is on the head of you, the priests."

2. The last only of two or more nouns which are connected by the terminational conjunctions *n, nyin, wa,* bears the case-termination which properly belongs to each of them; just as we say, by an opposite omission, *e.g.* "the view of the master and his whole school."

mána ába keárin meínānbē, "conversation of an old man and a prince."

léngē, yānyúa abányūarō gúlngē, "I go and tell it to my mother and my father."

kónō kóayē ngampátūa kęriwārō, "said the man to the cat and the dog."

3. In like manner the termination stands only after the last of two words which are repeated for the purpose of expressing distribution or emphasis—

tílō tílōn dánógō! "stand up one by one!"

ilā ilān nántsurō lénę, "go very softly to its place."

ilā ilān wólti, "he returned very gently."

4. When a noun is qualified by an adjective or a more

2 A

enlarged adjectival complement, the last of the qualifying words has the termination belonging to the noun—

ši málam kúrātǫgā rítši, " he fears the great priest."

kámū búnī tátāntsǫ ganárō tšī, " the woman gave the fish to her little boy."

nā létǫ kábū tílowárō sandíga kǫsátō, " they carried them to a place at the distance of one day's walk."

§. 155. The preceding rule forms a natural transition to that most peculiar phenomenon of the Kanuri by which *case-termi-nations* are *suffixed* to *finite verbs.* This peculiarity occurs when the adjectival qualification of a noun is couched in a subordinate (relative) proposition.

Thus the case-terminations can be suffixed to—

1. A verb in the *Indefinite* I.

nā koúga ganátšinga kámuntsurō pǫlētsǫgǫ, " he shows his wife the place where he laid down the stone."

nā dā ganányenturō kólōgonógō, "put it in the place where we keep the flesh."

táta ganá tsúrō díbalbēn tšinyē sandíga kírū, " a little boy who came in the way saw them."

pátō kómāntsǫ léttšinnō lēgǫda, " they went to a house whose master slept."

meíyē kóa kániro wóltšinga bóbōtsǫ, " the king calls the man that can turn himself into a goat."

nā kómbū détseirō sátǫ, " they carry me to a place where they cook food."

kámpū mána kóa lemán sadáktšinbē pántsei, " the blind men hear the word of the man that gives away goods as alms."

nā dágǫlsō kǫlaindō tsádinbērō kádiō, " he came to the place where all the monkeys were playing."

nā dágǫl tšírinbērō íšia, " he having come to the place where the monkey was crying."

nā kángal tsúlūginnō ábgātę, " he starts for the place where the sun rises."

táta wurátsę, lelétšinnō wóltšia, " the child having grown and become able to walk about."

2. Rarely an *Aorist* or *Indefinite* II.

kámū, ši kóāntsúa, nígā kédōman táta tílō gényā, tsasámbūni, " a woman and her husband had only one child since they were married."

ši nā tsęrágurō dégan létšin, " it walks without where it likes."

3. A verb in the *negative*—

táta ganá áfīma nótsęnírō kęrmei abántsiyē tšínātę, " when his father gives the government to the little boy who knows nothing."

mána yā kíntan, táta kíntan ńgálēma tabáktsānibē, " narration of a stepmother and step-children never agreeing."

4. A verb in the *participial*—

mána bísgā nemęnyenáturō kádiskō, " I come on account of the word which we were speaking yesterday."

lényē nā pérō gúllęmmābéturō, " let us go where the girl is of whom thou hast spoken."

kátsallā krígębē sandígā tsárui gęrátanan, " the officers see them in the place where they were hidden."

pęr šírō meíyē tsębátsęnárō tsębā, " he mounts the horse which the king had sent him."

kām šyúa tságādęnātęga tsúruiya, " when he sees the man with whom he had been quarrelling."

labár yántsa meínayē tsętanābē pántsei, " they heard the news of their mother, whom the prince had caught."

nā wúgā sunótęmmáturō wu légasgányā, " I having gone to the place where thou sentest me."

kóayē kóa šírō fóktsaganārō, " the man said to the man whom they had given him."

CHAPTER XV.

SYNTAX OF PRONOUNS.

I. *Personal Pronouns.*

§. 156. When, per ellipsin, they stand for a whole proposition, *i. e.* when they express an answer, they regularly assume the emphatic suffix *ma* in the singular, and generally in the plural also (comp. §. 24. I. 1. of the Vei Grammar).

ndú nẹ́mmō gágō? "who entered the house?" Answer, *wúma,* "I."

ši ndú tsẹrágō? "whom does he like?" Answer, *níma,* "thee;" *andíma* and *andíga,* "us."

But should the pronoun be accompanied by a negative, or express a question, the negative and interrogative particles take the place of the emphatic suffix—

ndú kánāwa? "who is hungry?" Answer, *wu gani, šíma,* "not I, he."

ndú širō gúltsẹ? "who told it him?" *níba?* "thou?"

§. 157. In English, propositions like the following, "went to the Crystal Palace to-day," appear rather irregular, whereas in Latin the pronoun is *regularly* omitted in such cases. The Kanuri, in this respect, stands between the English and Latin, but much more resembles the former than the latter. If the pronoun is dispensed with in Kanuri, it does not give the impression of an actual omission, number and person being so fully indicated by the form of the verb alone; nevertheless, the joint use of pronoun and verb greatly preponderates—

wu nānẹ́mmō íseskō, "I am come to thee."

wu ntsẹrágẹsgᶏna lintárō, "I like thee exceedingly."

áfīma šímmí, "thou hast not given me any thing."

§. 158. The personal pronouns are employed in a twofold manner, for the purpose of expressing *emphasis*; viz. first, when the proper subject of a proposition is expressed, and its corresponding pronoun inserted before the predicate, a mode of speech equally admissible in English ; secondly, when it precedes a possessive pronoun of the same person and number. In this case its force is rendered in English merely by a stronger intonation of the possessive pronoun, whilst, *e.g.*, the Hebrew language would admit of a literal translation (cf. *e. g.* אֲנִי יָדַי נָטוּ שָׁמַיִם, "*my* hands have stretched out the heavens ")—

1. *táta búrgōa, si tsúrui,* " the cunning boy, he saw it."
   meítę, si táta ganá, " the king, he was a little child."
   pérōndótę, si kóā bágō, " your daughter, she has no husband."
   táta gálifubē si kámūa, " the son of the rich man, he was married."

2. *sándi meintsáwa ándi meíndē bágō,* " they have a king of their own, we have none."
   ni lemánnęm kágē gadí tsítōba? " will *thy* goods be equal to mine ?"
   lénógō pāndórō! wútę lámbīni bágō, " go home! it is not *my* business."
   wu kídāni dátsi, kágęnęm badíné, " *my* work is done, do thou begin thine."

§. 159. But the personal pronoun, in this connexion, does not always express a contrast or emphasis, and the instances are even far more numerous where it is used *pleonastically*—

wu neménité, wu tálagā, " my word," *i. e.* " what I have to say is, I am a poor man."
wu kámūni kómandébē tserámbī, "my wife has paid our Lord," *i. e.* " has died."

kóa ši pátō meíbē kárgā, "a (certain) man lived in the
king's house."

*kóa tserágenārō káfugurō béremtšin, ába pérōbē ši nótseni,
kóa wátsenārō kúrūgurō béremtšin;* *kóa* (i. e. *aba pérōbē)
ši nótseni,* : *pérō ši kóantse kerétsena;* *abántse nótseni,*
"for the man whom she likes she twines short threads; the
father of the girl does not know it: for the man whom she
dislikes she twines long threads; the man does not know it:
the girl had chosen her husband; her father did not
know it.

*kábū túlur kitényā, táta ši pátōm bágō, kámū ši leírān
tsúlūge,* "after seven days, when the boy was not at
home, the woman came forth from the grave."

It can scarcely be expected, that an actual pleonasm should be
regular in any language; and it may readily be observed
that, in all the above instances, the pronoun can be con-
sidered as rendering some one word more conspicuous
than another. If, therefore, a "pleonastic" use of the pro-
noun is spoken of, this term must be taken relatively.

§. 160. Neither is it absolutely necessary that the subject
and predicate should be formally united by a distinct word, and
yet many languages regularly do so. The Kanuri maintains
great freedom, in this respect, and it not unfrequently uses a per-
sonal pronoun where it may be considered as a *copula*; just as in
Hebrew, *e. g.,* Deut. xii. 23, הַדָּם הוּא הַנָּפֶשׁ "the blood is the
life." 1 Sam. xvii. 14, דָּוִד הוּא הַקָּטָן, "David was the youngest."

keári fulátabē ši tálagā, "an old Pulo was a poor man."
abáni ši mei, "my father is a king."
kenyéri ši búrgōa, "the weasel is cunning."
kamáun ši bōgáta, "the elephant was lying."

§. 161. Sometimes the personal pronouns must be rendered
in English by the *relative pronoun*—

kóa ši lemántse ṅgubū, kábū tílō tšítse, "a man whose goods
were many arose on a certain day."

kóa ši málam tšĩ tšínnāben dāgáta, "the man who was a priest was standing under the gate."

tsę tatántsurō nā kúguibērō šígā kinótō, "said she to her child which she had sent to the fowl's place."

§. 162. In a few cases the pronoun is *omitted* where we would expect it—

ni wúrō kánāwa nęm, "thou toldst me that thou wast hungry," for *ni wúrō ni kánāwa nęm,* or *ni wúrō* " *wu kánāwa* " *nęm.*

ni wúrō búrgōa nęm, " thou toldst me that thou art cunning."

Note. It is scarcely necessary to observe that the Kanuri language, in addressing people, has not fallen into the practice of unnaturally substituting other persons and the plural number for the 2d per. sing.; but that its *ni* addresses the king as well as the slave.

II. *Demonstrative Pronouns.*

§. 163. They can be used *separately,* in the same way as substantives—

kámŭni kálāntsę tsębándī ; *átibēma labártę nírō kúskō,* " my wife has been delivered; of this I bring thee the tidings."

átę nígā ntsęrágęnātę árę, wúrō gúllę, " the one who loves thee may come and tell me of it."

But generally they are employed to define other words, as adjectives do. Thus used, two things must be observed ; one with regard to *agreement,* and the other to *position.*

§. 164. A noun in the singular can be defined by a demonstrative pronoun in either singular or plural. In the first case the whole is singular, and in the second the noun may be considered as collective, and the whole must be rendered in English by plurals—

kām átę, " this person ;" *kām tŭ,* " that person ;" *pęr átę,* " this horse ;" *kǫu átę,* " this stone."

kām áni, " these persons ;" *kām tǫ́ni,* " those persons ;" *pę̄r áni,* " these horses ;" *kǫu áni,* " these stones."

A noun in the plural, likewise, can be defined by a pronoun in the singular and plural; but in both cases the whole has to be rendered in English by plurals. The use of the singular form of the pronoun appears greatly to preponderate; for, strange to say; though the language often unhesitatingly repeats whole words, and even phrases, yet it shows a strong tendency to omit grammatical forms when they may be inferred from the context—

ām átę and *ām áni,* " these persons, these people ;" *pę̄r-wátę* and *pę̄rwáni,* " these horses ;" *kǫúwa átę* and *kǫúwa áni,* " these stones ;" *tatoánęm átę* and *tatoánęm áni,* " these thy children ;" *ām tŭ* and *ām tǫ́ni,* " these people."

§. 165. With regard to *position* it may be observed, that the adjectival demonstrative always immediately follows the word which it defines, either in the character of a suffix, or as a distinct word. " Word," however, must here be taken in a wide sense, not in a grammatical but a logical one, so that it includes all sorts of complements together with which a noun may form part of a proposition. Accordingly the demonstrative may be appended to a genitive, or a possessive pronoun, or an adjective and participle. Thus it also happens, that the demonstrative sometimes *stands at a considerable distance from the word to which it more immediately belongs,* and before which it is usually placed in English. This, however, can only be found surprising at first sight ; for all the complements of a word form with it one whole, one idea, one name ; and the difference between Bornu and English is only this, that the former places the demonstrative behind and the latter before the name. For it is self-evident that, *e.g.* in the word, " this house, designed for the produce of all the nations on the face of the earth," the demonstrative refers as well to the remote " earth" as to the close " house," they being only last and first part of one and the

same name. The German language approaches the Bornu still more closely in form, being capable of expressing the above name in the following manner : diess für die Erzeugnisse aller Nationen auf der Oberfläche der Erde bestimmte Haus.

The following instances will illustrate the position of the demonstrative in Kanuri—

kám áte̞, " this person."

kām áni, " these people."

ke̞rīte̞, "this dog."

músko̞ ge̞sgābē áte̞, " this bough."

kitábu kómāníbē áte̞, " this book of my Lord."

táta málambēté, " this child of the priest."

pérōníte̞, " this my daughter."

sóbāníte̞, " this my friend."

kóa yásge̞te̞, " these three men."

sóbā ndíte̞, " these two friends."

táta ñgạlāté, " this good child."

ne̞m kúrāté, " this large house."

kusótō lárde̞ kuíyinte̞n íse̞nāté, "this stranger, come from a far country," Ger. " dieser aus fernem Lande gekommene Fremde."

be̞la krígiyē tártse̞nāte̞, " this town destroyed by war."

sóbā wúgā tse̞úrō tse̞ráge̞nāté, " this friend ardently loving me," Ger. " dieser mich warm liebende Freund."

mána kámpūa kām dé̞gibē áte̞ma, " this narration of four blind men."

§. 166. On inquiring now more particularly into the *use* of the demonstrative pronoun, it will show itself: 1. as a common demonstrative; 2. as a definite article; 3. as a means of generally distinguishing or marking one word above another; and 4. as a relative.

The instances given in §. 165. will be a sufficient illustration of its use as a common *demonstrative pronoun.*

§. 167. It can be easily traced, in most languages which possess a *definite article,* that it has developed itself from a demonstrative pronoun; and therefore we need not be surprised to find that, in the Kanuri also, the demonstrative pronoun is often used with so weak a demonstrative force as to correspond exactly with a *definite article—*

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kéndẹrtẹ̆ma kómbŭntsúgō, "the cotton plant is his food."
kåmūtẹ̆ ši tšírē nemẹ̆tšin bågō, "no woman speaks the truth."
díniätẹ̆bkŭ bántẹnyĕwa, "the weather is foggy to-day." ‑
ńdā kúguitẹ̆? Kúguí ṅgampátuyẹ̆ tsúndī. 'Ndā ṅgampátūtẹ̆? Ṅgampátū kẹ̆ríye tsúndī. 'Ndā kẹ̆rītẹ̆? Túgō kẹ̆rī létšin, "where is the fowl? The cat has swallowed the fowl. Where is the cat? The dog has swallowed the cat. Where is the dog? There goes the dog."

kåmbẽtẹ̆ dégẹ̆; dégẹtẹga mei Bórnumāma kótšin bågō; dégẹtẹ̆ gạnånẹmīa, kåmbẽtẹ̆ dåtšī; kírtẹ̆ rågẹmma gạnånẹmin, "the free ones (viz. wives) are four; this number the Bornu king himself does not exceed; when thou hast taken these four, the free ones are completed; if (then) thou wishest, thou mayest take a (i. e. any) female slave."

§. 168. Sometimes the demonstrative is suffixed where its force cannot be rendered even by the article, but merely by the *intonation* or the *position*. So used, its force seems to be weakened down to that of the emphatic affix *ma*, with which it is then often *joined*. Its combination with personal and possessive pronouns, and with proper names, may here also be mentioned. This last case has its analogy in the Greek language, and in those modern languages which employ the definite article before proper names of rivers, mountains, countries, &c., or, like the German, even before proper names of persons, when indicating affinity or notoriety; *e. g.* "the Rhine, the Thames," "die Mine, der Strauss." The combination of *atẹ̆* and a possessive pronoun has its analogy in Old German and Gothic, where the definite article frequently precedes a substantive with a possessive pronoun, and also in Italian, where this is regularly the case. The following examples will illustrate these various statements—

ågō yásgẹtẹ̆ ndåsō ṅgúbugō? "which three things are the greatest?"

kámŭ tílōtę ándírō kútŭ, " one wife will be bad for us."

ndúyāye kóangátę kŭ nótseiye, " we shall know to-day who is a man."

ángaltę šímlan ganí kárgā, " intelligence has not its seat in the eye."

šítęgā tsátā, " *him* they catch."

nítę abándĕ, " thou art our father."

abáni, wútę pĕrōtę tširemárō kirágęskō, " my father, I truly love this girl."

nítę táta kóangábē; kárgęnęmtę álla ntšō, kām ganí, " thou art the son of a man; God has given thee thine heart, and not man."

pĕrōnítę kámurō nírō ntšęskō, " I give thee my daughter for a wife."

sándi bęlāndĕturō tsášíní, " they shall not come into our town."

allátęma nótsę, kām nótsęna bágō, " God knows it, and not any man."

kóa mei Deiáma Láfiātę nónęmba? " dost thou know a certain Laphia, king of Deia ?"

bęla Kurnawátęn ši náptší, " he sat down in the town of Kurnawa.

áfiyāye dímtuma, " whatever thou wilt do."

bęlā Tsębáktęn tséptsā, " they dismount in the town Tsebag."

Fuláta tsúntsę Dánkoúāturō létsę gulgónō, " he went and told it to a Pulo whose name was Dankoua."

Bornútęn málam tširebētę kúnganāma tsúgōrin bágō, " in Bornu no real priest inquires of a soothsayer."

§. 169. The Kanuri has no distinct relative pronoun, and it may be said of it, as of many other languages, that it employs the demonstrative pronoun to discharge the function of a relative.—

kām tširewātę tšúruiye, " we shall see the one who is right."

wu šírō tšírē yásgẹ, wúrō gulúsẹnátẹ́ nẹmẹ́nẹskī, "I have told him those three truths which he has told me."

ām šígā tsarágẹnátẹ ṅgásō bóbōtsẹ, "he calls all those people who like him."

ágō rōnẹ́myē tsẹrágẹnáté wu nírō kúskī, "I have brought thee the thing which thy soul likes."

mánānẹm búrgō wúrō gulúsẹmmātẹ́ kū tšírétšī, "thy word which thou toldest me at first has to-day been verified."

ni "*wu málam*" *nẹmintẹ́ kẹ́rdi nónẹmba?* "thou who sayest, 'I am a priest,' dost thou know a heathen?"

§. 170. The relative pronoun being expressed by the demonstrative, there cannot, of course, be forms in Kanuri which unite a demonstrative and a relative; *e.g.* our "what" has to be rendered by *ago* and *atẹ* following; and propositions without *ago* must be considered as elliptical; *e.g.*

ágō mánánẹmmātẹ́ ṅgō dískī, "what thou hast told me, behold I have done."

ṅgō ágō wu búskintẹ, "behold what I eat."

gáptsẹnátẹ́ tsúrō bẹlágāníben gẹránẹskē, "that which remains I hide in my hole."

§. 171. Such *relative propositions,* as express a *mere complement* in the form of a proposition, are treated altogether like adjectives, and consequently their last word assumes the formative appendages properly belonging to the complemented noun, agreeably to §. 154; *e.g.*

bẹ́la Fuláta búrgō tartanáturō létsa, "they go to that town which the Phula had first destroyed.

mána bísga nemẹ́nyenáturō kádiskō, "I am come on account of what we were saying yesterday."

§. 172. But in these subordinate adjectival propositions *the demonstrative pronoun is frequently wanting,* so that the force of our relative is conveyed simply by the grammatical form of the

verb, i.e. the participial, or the very similar indefinite I., or it remains altogether unexpressed, as after a verb in the negative mood and a negative particle. This throws a fresh light on what has been stated above. It would seem that the demonstrative is in *no* case actually *converted* into a relative, but always retains its demonstrative force. Neither is this at all surprising, for the force of the demonstrative and relative is alike in all languages: both transform a general term into a special one. The Kanuri therefore most naturally expresses this double specification by one and the same word. It is true, then, that in cases where the demonstrative is suffixed to a relative proposition a word is doubly specified, viz. first by the relative proposition, and then by the demonstrative. But neither is this exactly a pleonasm, provided such doubly specified words are thereby rendered more conspicuous than those only singly specified. And this seems to be actually the case; so that we may say in general, adjectival relative propositions with the demonstrative suffix correspond to English propositions as, "the man who can commit such a crime," &c.; and those without it to, "a man who can commit such a crime." It must be observed, and the examples already produced have shown it, that our "the—who" would often be too strong an expression for the Kanuri participle with the demonstrative; but so much seems certain, that the relative proposition with the pronoun always renders the qualified word somewhat more conspicuous, than without the pronoun; and, at any rate, the proposition in the latter case, is not to be considered as eliptical.

Instances of relative propositions without a pronoun—

ši mána nótsení nemḗṅgạna, "he does not know the word I was saying."

ágō tígirō tšẹsákẹna bágō, "there is nothing which they might put on (their) body."

wu mánāni tílō kámuníyē gulúsẹna nírō gulúntsẹ́skē, "I will tell thee something which my wife has told me."

kām dā gádubē tsẹgérẹna kẹ́rdī ganí, kām dā dágẹlbē tsẹgé-
rẹna kẹ́rdī ganí, kām lífā tsẹ́būna kẹ́rdī ganí, kām kímel
tsắna kẹ́rdī ganí ; kām kámāntsẹ kárgẹn tsẹ́teitẹ šíma
kẹ́rdigō, "a man who eats the meat of swine, or of
monkeys, or what has died of itself, or drinks fermented
liquor, is not a heathen; but the man who keeps ano-
ther in his heart (*i.e.* who cannot forgive), he is a
heathen."

nā pḗrō gẹrágata mátšin, "he seeks the place where the
girl is hidden."

nā kẹ́ngal tsúlūgin tšúrū, "he will see the place where the
sun rises."

ágō ngálēma rúsgạní, manátsei pánẹsgạní, kū̆ wu kíruskō,
"what I have never seen at any time, nor heard them
tell, I have seen to-day."

kóā kạ́ndẹlī ganí ši náptšī pántsẹn, "the man who was not
jealous remained at home."

kóā tsẹrágẹnírō gótsa tsádī, "they took her and gave her to a
man whom she did not like."

kām kitábū nótsẹní, ágō díbī nótsẹní, ngạlā nótsẹní lemán gótsẹ,
nāndórō íšīa, nandíga tsúgōrẹ, "one who knows no book,
who knows not what is bad, and who knows not what is
good, takes goods, and having come to you asks you."

§. 173. The demonstrative is not unfrequently used to indi-
cate relations which we express otherwise, viz. by conjunctions
or adverbs, *e. g.,* by—

if : *ni ngạlātẹ́, átẹ lénẹm kām díbī sōbánẹmmí,* "if thou art
good, do not go and befriend a bad man."

nándi kámū ndí mánuwĩtẹ́, ngạlā ganí, "if ye seek two
wives it is not good."

as, *or* because : *kū̆ állayē bélāndḗrō ntsugútẹnātẹ́, ándi nírō*
pẹr ntšíyē, "as God has brought thee to-day to our
town, we will give thee a horse."

kām rínẹmma bágō nẹmintẹ́, lényē wúrō pánẹm pélēsẹgẹné,

"as thou sayest thou art afraid of none, let us go, show me thy home."

kę́legęni kóllęm tsúlugęnātę́ wu nígā wántsęskī, "because thou hast let the wild dog come out, I do not want thee."

ni áširr kókobĕ tsánnęmmātę́, wúyē kágęnęm tsaktsóskō, "because thou hast covered the frog's secret, therefore will I cover thine."

that, so that : *ni áfi rínęm "dínīa búnyē lúskin bágō" nęmintę́?* "what fearest thou that thou sayest: 'I will never go out by night?'"

ágō tsę́dę, kúlumtę tsębándęnātę́, ši kámmō gúltšinba? "will he tell anybody what he did to get this ring?"

that (the article of propositions): *tátōa kirúnyā nótši pérōntsę tsámbōtę,* "when he had seen the children, he knew that his daughter had borne them."

gálifū bárbū pāntsúrō íseitę ši nótsęna, "the rich man was aware that thieves had come to his house."

táta šíga mbę́lātšintę́ ši nótsęní, "she knew not that the boy watched her."

mei 'Amādę ši rōntsúa tátāntsurō kę́rmei tšintę́ n̄gąlâ kwōyá, kitábū wúnę́, "examine the book, whether it is right that king Muhammad should give the kingdom to his son in his lifetime."

why : *ágō Fulátayē búrgō lásgęn krígę Deíān badítsęnātę́ mei Tšígā nan̄gá,* "the reason why the Phula have begun a war in Deia for the first time, is because of king Tshiga."

ágō yíręskintę́, meíye kām nānírō tsúnōtę, "the reason I weep is, because the king has sent somebody to me."

when, as : *ši tšírintę́, ką́nā tšítsę, nā koábērō kádiō,* "when he wept, Famine rose and came to the man."

wu lę́nęskintę́, wúa búltūa ką́lā fón̄nyē, "as I went, I and an hyena met."

kábū dínīa wátšintę́, ši ísę, bę́rnirō gágī, "when the day dawned he came and entered the capital."

kádīga mátšintẹ́ tsúrō kúlben tsúrui, "when he sought the serpent, he found it in a hole."

where: *átẹma nā kẹ́ṅgal tsúlûgintẹ́,* "this is the place where the sun rises."

nā tšĕ dátsẹnátẹn pẹ́rodye dátsei, "where the rope ended, there the girls stopped."

§. 174. The syllable *tẹ,* thus used, often even assumes a case-termination, a circumstance which may be considered as a proof that we have rightly understood its nature in the examples given in §. 173., viz. that it is really the demonstrative pronoun, and not, *e.g.,* an adverbial particle. Instances of this kind I first got from Mal Lafia, but Ali Eisami is likewise familiar with them, though he usually omits the case-termination—

sándi lẹ́tseitẹn, seigā ṅgúduyē kítā, "when they went, thirst took hold of them."

Or the case-termination may be affixed to the verb and be followed by the pronoun—

gẹ́sgā tsáltseinyintẹ́, "when they cut the tree."

tsábunyintẹ́, "when they eat."

karátseinyintẹ́, "when they read."

Thus can be formed, *wu lẹ́ṅinyintẹ́, ni lẹ́nẹminyintẹ́, ši lẹ́tšinyintẹ́, ándi lẹ́nyenyintẹ́, nandi lẹ́nūwinyintẹ́, sandi lẹtsein-yintẹ́,* which does not appear to differ at all in meaning from *lẹ́ṅintẹ́,* &c.

§. 175. With regard to the demonstrative pronoun, the Kanuri again manifests its great economy in the use of forms; for, whenever it belongs to two or more words which occupy a parallel position in a proposition, it is joined only to the *last*—

kām šírō gúltsa, pántsẹ, tsátsẹránítẹ, ši wágē šímtsẹn tšírū, "the man to whom they tell it, who hears, but does not believe it, will see it with his eyes in the next world."

tsábā bẹ́lābē tsẹ́tā lẹ́tšintẹ́, "when he took the way to the town and went."

§. 176. The reduplicated form of the demonstrative pronoun *átẹtẹ* appears to be emphatic, like the English "this here," the German "diess da," and the French "celui-çi."

bẹ́la átẹtẹn wúa kóanyúa lúgēn bágō, "I and my husband will not come out of *this* town."
ni ndáran kām dēg' átẹtẹ kibándẹm? "whence hast thou obtained these four persons?"
táta átẹtẹ yántsẹ bágō, "this child here has no mother."
ndárran ši āmánîtẹ kibándō? "whence has he obtained these people?"

The pronoun *átẹgei* fully answers to our "such," *e. g. kídā átẹgei rágẹsgạnî*, "I do not like such a work;" and it is also employed, when a proper name is purposely withheld, *e. g. bẹ́la atẹgeínyin kíluguskō, nẹm gúllẹmīa*, "when thou hast said, I come from such-and-such a town."

Just as our "here, there, then, so," are derived from demonstrative pronouns, so in Bornu, adverbs are formed by means of the demonstrative pronoun, for which see §. 115, 3.

III. *Interrogative Pronouns.*

§. 177. All interrogative pronouns can be used substantively—

ndú abáni tsúrū? "who saw my father?"
áfi rínẹmin? "what fearest thou?"
ndágū lḗtšẹda? how many will go?"
ndásō gágō? "which one entered?"

But *áfi, ndágū,* and *ndásō* more frequently follow substantives in the capacity of adjectives. *áfisō* and *ndágū* are always plural, whether they are joined to a noun in the singular or plural; *e. g. kām 'dágū? ām 'dágū* "how many people?" *tatáfisō* and *tatoáfisō?* "which children?"

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áfi and *ndásō*, "which?" can be connected with nouns in the singular and plural; and the former seems to inquire after the kind or quality, and the latter after individuality.

ndú is never used adjectively, neither can it govern a genitive; and, *e.g.*, the question, "who of his friends has helped him?" must be rendered by *ndú sóbāntsíyē šírō bánātsẹgī?* or *sóbāntsẹtẹ, ndú šírō bánātsẹgī?* or *sóbāntsẹ ndásō šírō bánātsẹgī?*

When *áfi* and *ndú* are used substantively, the former always refers to things, and the latter to persons. Of this rule the only exception is made by the word *tsū*, after which only *ndu* inquires, but never *áfi; e.g. ndú tsúnẹm?* "what is thy name? *ndú tsū bẹlánẹmbē?* "what is the name of thy town."

IV. *Possessive Pronouns.*

§. 178. Their import is identical with that of the genitive of the personal pronouns, which therefore, though rarely, may take its place. This is the case only, when the possessive suffix is not sufficiently explicit; as, *e.g.*, the plural suffixes, or, when the more circumstantial genitive construction is intended to convey a greater emphasis—

ṅgálēma mánāndē, wúa šyúabē, tsábān tsúlūgẹní, " never our, *i. e.* mine and thine word disagreed."

kóa átẹ sóbā ndúbē? *sóbā wúbē,* " whose friend is this man? Mine." The answer may also be, *sóbāni, wúbē,* " my friend, mine; merely, to lay more stress on the person."

§. 179. The possessive genitive being identical, in force, with the possessive pronoun, it is not to be wondered at that the Kanuri sometimes uses the simple genitive of the pronoun, where the English and other languages have a possessive pronoun without a substantive. Both modes of expression coincide in their being properly eliptical; *e.g. wúbē dátši,* viz. *kídā,* or *rō,* or *kábū,* or *mána,* &c., "mine," *i. e.* "my work, or life, or time, or speech, &c. is done."

The Kanuri, however, has another way of using the possessive pronouns substantively, without admitting an elipsis, and of which it makes a more general use. This is by the unmeaning, or, as might be said, all-meaning substantive *kágẹ*, to which the possessive suffixes are added, just as in Arabic the suffixes of the personal pronoun are added to the corresponding and equally unmeaning word لٖا—

ni lemánnẹm kágē gadi tsítōba? " will thy goods be equal to mine?"

wásili kálugū meíbē kirúnyā, kágẹntsẹ tsúrō kángādibēn tsẹtúlūgẹ, " the white man having seen the king's shirt, took his own out of the horn."

kómbū pẹ́lēsẹgẹmmātẹ́ wu pándẹskī: ǹgō ši, árẹ; gẹ́rtẹ, kágẹnẹm gónẹ́, kágē šē, " I have obtained the food which thou hast shown me : here it is; come, divide it : take thine and give me mine."

nándi tátōa anānátẹmārō kútugō ; andítẹ, kágẹndē dátši, " you, little children, will have woful times ; as for us, ours (*i. e.* our time, life) is done."

Note. Kágẹ is sometimes used redundantly where a mere possessive pronoun would be quite sufficient;

e. g.

wásili kágẹndē = wásilindé, " our white man."

§. 180. After nouns which are indicative of *time*, the possessive pronoun shows that so much time was spent. It has then to be rendered into English by the corresponding *personal* pronoun and the understood copula by a verb—

kántāgẹní yásgẹ nántsẹn, " I remained three months with him."

ǹgalīní píūgun táta wúsgẹn, " I am fifty-eight years old."

ši kábūntsẹ yásgẹ nā abániben, " he spent three days at my father's."

wu kū kábūni túlur wu núskī, "I have been dead these seven days, or I have died seven days ago."

And when the noun with the possessive suffix is the predicate of a proposition, the suffix is sometimes rendered by the verb *"to have;"* as,

> *níyē šínęm 'dí, wúyē šíni ndí,* " thou hast two legs, and I have two legs."

§. 181. After a transitive infinitive the possessive suffixes have to be rendered by *personal* pronouns, and the infinitive by a finite verb—

> *kámpū kām 'dí logótęnírō ísanātę́,* " as two blind men came to beg of me."
>
> *šígā dútsei ntšéotsōntsurō,* " they pursue it to kill it."
>
> *sándi nótsāní, búltū kómbuntsārō kádiōtę́,* " they did not know that the hyena had come to eat them."

The possessive plural suffixes of the interrogative *ndú* must be rendered by the *genitive* of the corresponding *personal* pronouns. Comp. §. 141.

> *wúa nyúa ndúndē lemánwāgō ? lit.* " as for me and thee, our who is wealthy?" *i. e.* " which of us is the wealthiest, I or thee?"

§. 182. The Kanuri language often anticipates an event; *e.g.* it calls a thing one's own which is merely intended or expected to become so; and, in this case, we have to render the possessive suffix by the preposition *for* with the corresponding *personal* pronoun—

> *kárgūntsę kām nótsęna bágō,* " nobody knows a medicine for it."
>
> *dúlīma kámāntsę mátšin,* " he seeks a fellow-leper for himself."
>
> *ndúyē kámūntsę mátsę, nígā tsę́dę,* " every one seeks a wife for himself and marries."

§. 183. When the possessive pronouns have a *reflective* force, the Kanuri neither discards them altogether, as the Latin, or

uses them, where they are superfluous, so frequently as the English; but, just as the German, it maintains, in this respect, an intermediate position between the Latin and English—

dínīa búnyē kárgǫntsǫ tsǫrgḗrǫ, gágǫ, "by night he ties his heart together and enters."

ǎm wúra ṅgásō súmōntsa pḗrǫmtsāna, "all the great men are opening their ears."

nándi kitábu állabē ṅgásō múskōndon, "ye have all the books of God in your hand."

dágǫlntsǫ múskōnwa tsúlūgǫ, "he comes out with his monkey in his hand."

ši dḗlā tsḗtā, tsǫrgḗrǫ kḍlārō gótsǫ, "he catches the jackal, ties it, and takes it on his head."

wúrō múskōn ílān pḗlēsǫgǫmīa, "thou having shewn it me with thy hand."

ši kámāntsǫga kárgǫn tsḗtei, "he holds his fellow in his heart."

kúgui dēgága kǫmáunbē kúšyētšin šīn, "the fowl turned the dung of the elephant with its feet."

§. 184. When *aba* and *ya* are used in addressing persons (see §. 128.), without any further title, they always take the suffix of the 1st person singular (as *abáni, yáni*), with the exception, however, that, when husband and wife address each other, these words generally assume the suffix of the 3d person plural, which, in this case, refers to the children, and honouringly designates the other conjugal half as an actual parent. Nay, these words are even used with the suffix of the 1st person plural, by which the speaking party modestly ranks himself with the children, just as, with us, parents sometimes use the words "father and mother" of one another—

kámuyē kóāntsúrō : *abántsa, ni wúrō búrgōa nǫm*, "the woman said to her husband, (their) father, thou toldst me that thou art cunning."

síyē kámuntsurō : *yántsa, ni tšírēwa,* "he said to his wife,
(their) mother, thou art right."

yā mána pérōntsíbē pántsẹ, ábạ pérobẹ̄rō : *abándē, ni mána
pérōnẹ́mbē pánẹmiba?* " the mother hears the word of
her daughter, and says to the girl's father, (our) father,
hast thou heard the word of thy daughter?"

The word *komándē* is analogous to the Hebrew אֲדֹנָי.
Both are applied to God, and the suffix has become so
entirely one with the noun, that the people no longer separate
them, but use them as one name for God.

§. 185. Having already seen that, *e.g.,* a case termination
(§. 154.) or a demonstrative pronoun (§. 165.) is not always
attached to the word to which it more immediately belongs, but
to the last of its complements, if there be any, we would naturally
expect the same to be the case with the possessive
pronoun, whose force is likewise not confined to the mere
substantive, but equally extends to the remotest of its comple-
ments. This, however, is not the case; and the possessive
pronoun always takes precedence of all other complements and
attaches itself regularly to the chief noun—

málam kálugūntsẹ kúra gótsẹ, " the priest takes his great
garment."
kírntsẹ tílō bóbōtsẹ, " she calls one of her slaves."
dántsẹ gádubē árgata gótsẹ, " he takes his dried pork."

§. 186. Sometimes a possessive pronoun is connected with a
genitive, by which it is rendered *pleonastic*—

ni kóa sóbānẹ́mtibē kẹ́ndiōntsẹ rágẹmmí, " thou dost not like
the coming of this thy friend."

More examples of a *pleonastic* use of the possessive pronouns,
or, at least, of their use, where in English they are omitted,
will be found among those adduced to §. 199.

V. *Indefinite Pronouns.*

§. 187. The difference in the use of the suffixes *ye, yaye,* and *so,* appears to be this, that *ye* is numeric, *i.e.* referring to each individual separately ; *so* qualitative, *i.e.* referring to each individual equally, and not more to one than the other; and *yaye* either identical with *so* or indicating any one individual, but not the whole number. When *so* and *yaye* are joined in one word, they correspond in force to our " soever."

The indefinite pronouns, when used substantively, can be construed with the verb either in singular or plural—

ndúyē pántsurō légonō, " every one went to his home."

ndúyē súmōntsę pęręmtsę, " let every one open his ears."

ndúyē tšítsa, pántsārō létsa, " they, every one, arise and go to their home."

mána meínabē yíllę, ndúyē pántsa, " proclaim the word of the prince, that they, every one, may hear it."

ndúyāye sábęrātęnógō, " get ready every one of you."

nā tšíreberō ndúyāye létsonō, "every one will go to the place of retribution."

kām tsátēiya, lágā múskō kámtšin, lágā ší kámtšin, " when they have caught anybody, one cuts an arm, another cuts a leg."

lágā ísei, lágā létsei, "some come, some go."

ndúsō kā gótsa, šígā ntšéotsorō mátsei, " they each take a stick and seek to kill it."

kām agótęgei bęlānden tsędin bágō, "one does not do such a thing in our country."

kām áširntsa nótsana bágō, sai álla, " no one knows their secret but God."

ndúyē bęláturō ísei, " every one came to this town."

§. 188. The indefinite pronouns, used attributively, either follow the noun in the capacity of adjectives or precede them in apposition.

ni tsánei ndásosō wánęmmí, "thou dost not like any clothes."

kárgun 'dásosō sóbánęmyē nírō mátsę, "any medicine that
    thy friend seeks for thee."

*kām lága mána kitábubē pántšīa kárgęntšíyē tsǫúrō tsęrágęna;
    kām lága mána kitábubē pántšīa, kárgęntšíyē tsǫúrō wátsęna,*
    "one person having heard the word of the book, his heart
    likes it ardently; another person having heard the word
    of the book, his heart hates it violently."

ágō áfisō tsęrágęnátę yē, "whatever thing he likes, give him."
kām 'dúsō ísęna tšibándō, "whoso comes shall obtain it."

ndúyāye kām lętsę, "whatever person goes."
áfiyāye ágō tsęrágęnātę yē, "whatever thing he likes, give
    him."
ndúsō kām ísęna tšibándō, "whoso comes shall obtain it."

§. 189. The appendage *yaye*, which renders a pronoun in-
definite, is not always attached to the pronoun, but may be
separated from it by other words; *e. g.*

    táta gęsgáfibē yāyé tsúruiya, kámtsę tsębui, "whatever tree-
       fruit he saw, he plucked and ate."
    áfi nęmkętšindōyāyé, "whatever may be your fondness."
    ndú nígā ntsęrágōyāyé, "whoever may love thee."
    kóangáfi ísō yāye, "whatever man comes."
    áfi kámyē tsędin yāyé, "whatever one may do."

But *ma*, which has the same force as *yaye*, seems to be
never detached from interrogative pronouns—

    ši tsánei ilífīma wátši, "she dislikes any kind of cloth."
    kómāndétę ši ndúma aláktši, "our Lord has created every-
       body."

§. 190. The indefinite use of *kām* is not so common, as in
German that of "man," or in French that of "on" (=homo), but
about as common as in English that of "one;" and to express
a mere grammatical subject, the language more frequently
employs one of the different persons, viz. either the 2d person
singular, or the 2d or 3d of the plural.

1. The 2d per. sing. used indefinitely—

kámurō mę́rsānęmīa, kárgęnęm s̆írō yímīa, níga ntšę́tsō, "if one trusts a woman and gives her his heart, she will kill him."

ágō rummátęma nemę́nęmin, rúmmítę, nemę́nęm bágō, kátugūtę ńgǫlā ganí, "what one has seen, one may speak; what one has not seen, one must not speak, a lie is not good."

Bǫrnútęn kanás̆in pánęmin nas̆ínnęmīa, nā kúnganamáběrō lénęmīa, kanás̆in nas̆ínnęmmātę̆ s̆írō gúlgęm, "in Bornu, when one has had a dream in his house, he goes to a soothsayer and tells her the dream which he has had."

2· The 2d per. pl. used indefinitely—

kęnyę̆ri bęlágāntsurō gágīa, nándi bęlágātę lánū, "s̆íga teíyen" *nū, badinúwiàma, s̆i ńgáfondóben tsúlūgę, tsęgás̆in,* "when a weasel has gone into its hole and you begin to dig the hole up, thinking to catch it, it comes out behind you and runs away."

bámba pátō tílōberō gágīa, tsúrō pátōbę́tęn, nándi kām píndi degáwiyāyę́, tílōma kolóts̆im bágō, "the cholera having entered into a house, does not leave one in it, though there may have been twenty of you."

3. The 3d per. pl. used indefinitely—

kęrrágō ás̆irberō skirágęm kwōyá, átę ás̆irndē dę́gan pántsāní, "if thou lovest me with a secret love, let them not hear our secret in public.

ándi bę́lānden agótęgei tsádin bágō, "in *our* country they cannot act thus."

§. 191. Hence it may happen that sometimes these persons alternate with each other. Such is the case with—

1. the 2d per. sing. and the 2d per. pl.—

kǫ̆nā kadínyā, kálū gę́sgābē káragan lénęm, mánęm, kútę-

mīa, yā tatoánẹmbēyē kálūtẹ détsẹ, tatoánẹm tsábui Dinīa wátšīa, kúrū tšínuwī, lénū, káragan táta gẹ́sgābē mánū, ísuwīa, yā tatoándōbē sándi nándōn tsẹ́māgẹ détsẹ, tatoándō tsábui, " when a famine has come, thou goest and seekest tree-leaves in the wood, and having brought them, the mother of thy children cooks these leaves, that thy children may eat them. The next morning ye rise again, and go and seek tree-fruits, and when ye have come, the mother of your children takes them from you and cooks them, that your children may eat.

2. The 2d per. sing. and the 3d per. pl.—

táta ñgẹni Bórnūtẹn rúmīa, kárgẹntsẹ bibítsei bágō; kárgẹntsẹ bibínẹmīa, ši náptsẹ tšírin, lit. " when thou seest an orphan in Bornu, they do not molest him ; when thou molestest him, he sits down and weeps," *i. e.* " when one sees, one does not molest him," &c.

§. 192. The second person being so extensively used in indefinite propositions, in which all importance is attached to the predicate, and the subject considered indifferent, it is not regarded as irregular, to use the verb in the 2d per. sing., even if the grammatical subject is *kām.*

kām kúra tátānẹm yambúmma kágẹnẹmtẹ ni nótsam, " when a grown up person begets a child, he will know that it is his own."

kām kámuntsẹ nígābē tām, gẹ́rẹm, kógōtātẹ́ ši nā kómāndében pántsẹni, "(if) one catches and ties his married wife, that flogging he has not heard of with our Lord."

kámtẹ agó ñgạla dímīa, " a man having done any thing good."

193. There are no distinct forms for the *reflective pronouns,* which want is supplied partly by the reflective form of the verb, (see §. 56.), and partly by the use of the substantives *rō* and *kạ̄la* with the possessive pronouns—

by *rō—yim rōndóyē kámundō tsẹrágẹnātẹ́ wu nandírō ntsádẹskō,*
"the day on which ye yourselves will like your wife, I
will give her to you."

pánẹm pándẹm námnẹmmātẹ́ wu rōnìyē tsẹrágī, "I myself
wish that thou mayest get a home for thyself and sit
down in it."

by *kạ́lā—nátẹn fúgun áfindẹ́ma nírō ntšíyen bágō; lẹ́nẹ́,
kạ́lánẹm níma ámpāné,* "henceforth we shall no longer
give thee any thing of our own; go and provide for
thyself."

ni kạ́lānẹ́mma kálīa nẹm, "thou sayest that thou thyself
art a slave."

šígā nátēn bágō, šíma kạ́lāntsẹn tsúlūgin, "we do not
plant it; it comes up of itself."

The want of *reciprocal pronouns* is supplied chiefly by the
plural of the reflective form of verbs ; *e. g.*

sándi móltei, "they wrestle with each other."
sándi tárūna, "they are looking at each other."

CHAPTER XVI.

SYNTAX OF ADJECTIVES.

§. 194. Adjectives, used attributively, always *follow* the noun
to which they belong ; *e.g.*

kām kúra, "a great man."
ām wúra "great men."
ʿAli Gázirma, "Ali of Gazir."
Ali Eísāmi, "Ali, the son of Eisa."

They also receive the case-termination (see §. 154. 4.), the
suffixes of the inseparable conjunctions (§. 309. &c.) and the
demonstrative pronouns (§. 165.), instead of the noun which they
qualify ; *e.g.*

nẹm bẹ́linnō gágẹ, " he enters into a new house."

álla kām tsẹ́lamnyin búllinsŏ aláktsẹ, " God made both the white and black man."

ši pẹr ńgạlātẹ tšífĩ, "he has bought this fine horse."

sō ńgubúndō átẹ, "this your much crying."

§. 195· The plural termination, however, is never added to the adjective, but only to the noun which it qualifies ; so that it can only be seen from the *noun* whether an adjective is plural or not.   Only the two adjectives, *kúra* and *ganá*,* which have a peculiar plural form, and the derived adjectives in *ma*, which likewise do not form their plural in *wa*, make an exception to this rule; for they regularly appear in the plural form when they qualify a noun which has either the plural-termination or a collective force.   But if twice repeated, the singular of *kúra* and *ganá* may follow a noun in the plural—

wu kóganawá ńgubū rúskī, " I have seen many soldiers."

sóbāni pẹ́rwa kárītẹ tšífĩ, " my friend has bought beautiful horses."

Kárdē sándi ām kúrūgu, " the Karde are a tall people."

ši pẹ́wa bútu tsúgutō, " he bought cheap cows."

kóganáwā wúra ńgubū mbẹ́tši, " there are many great war-riors."

málamwā wúra nántsẹn, " there are great priests with him."

tátōa sóbāníbē ánāna ńgásō sánui, " my friend's little children all died."

tatoátẹ abábū ganí, " these children have no father."

ām Bọrnúbū Kánūrin bóbōgata, " the Bornuese are called Kanuri."

ām Kánẹmbū ńgúbū ísa nāntsúrō, " many Kanumese came to him."

tatoántsẹ ganá ganá ńgubū mbẹ́tši, he has many little children."

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* When *ganá* is opposed to *ńgubu* and not to *kúra*, it falls under the rule of the common adjectives.

fúgŭ málamwa kúra kúrabēn námnęsgąna, "I was sitting before these great priests."

ándi ganá ganá bátagūntsan námnyēna, "we little ones were sitting at their side."

That the possessive pronoun takes its place before the attributive adjective is illustrated in §. 185.

§. 196. Though the *substantival use of adjectives* is very limited in English, it is still more so in Kanuri. Expressions like "the beautiful," "the lovely," when referring to *substances*, must be rendered in Kanuri by *ágō* and an adjective; or, when used *abstractedly*, by abstract nouns, which the language can form from adjectives without limitation (see §. 21.). Even when we say, "the good and the evil," instead of "the good and the evil *men,*" the Kanuri makes use of *kām, kóa, ába,* &c., far more frequently than of mere adjectives. Sometimes, however, adjectives are thus employed, and the following are instances of this kind—

kúra dágęlbē pántsęn náptši, "the great one," *i. e.* "the chief of the monkeys sat in his house."

kū níma kúra bęlabē tšínęm, "to-day risest thou a grandee of the town."

tsęlamtęn, kąmétęn, káfūgútęn kúrūgútęn ńgásō állāma aláktsę, "it was God who created all, the black and the red, the short and the tall.

ganánden kuránden ńgásō námnyēogō, "let us all sit down, both the small and great among us."

kóayē kúra krígibē bóbōtsę, "the man calls a military grandee."

§. 197. There being no distinguishing forms to indicate *gradation* of adjectives, the language endeavours to make up for that deficiency in several ways—

1. By the mere *positive* with *go* —

  a. For the *comparative* —

    wúa nyúa ndúndē lemánwagō? "which of us is the wealthier, I or thou?"

ndúndē kúragō yāye kū ruíyē, " we shall see to-day which of us is the greater."

kām wúrō kúragō tsúrō káragā átibēn bágō, " there is none greater than I in this forest."

Note. This is doubtless the origin of the word *ñgálgō*, which is now used as a regular comparative of *ñgąla*.

b. For the *superlative*—

dínīa ñgáson 'Allāma kúragō, " God is the greatest in the whole world."

ágō yásgęte ndásō ñgúbugō ? " which three things are the greatest ?"

tsúrō tatoántsiben níma kúrāntsúgō, " thou art the greatest of his children."

ndú búrgōagō tsúrō kām úgubétęn, " who is the most cunning among these five ?"

2. By the verb *kóñgin*, " I surpass."

a. For the *comparative*—

wu nígā kóntsęskī kúran, " I am greater than thou."

ši wúgā nęmgąlan kóšī, " he is better than I."

tátātę búrgōn gúltęgęmántsęgā kótsęna, " this boy is more cunning than his teacher."

b. For the *superlative*—

álla kām 'dúsōgā kótsęna, " God is the greatest of all."

šętan nęmdíbin tšágęn 'gásōgā kótsęna, " Satan is the worst of all creatures."

3. By the adverb *línta*, which expresses an absolute superlative, like the corresponding " most," " höchst," " maxime," in other languages—

wu nígā tsọúrō ntsęrágęsgąna líntá, " I love thee most ardently."

yayáni kárītę lintá, " my elder sister is most beautiful."
pérōtę ši nóngūa lintá, " this girl is most bashful."

§. 198. Here also mention may be made of the emphatic *repetition* of adjectives, the force of which we have sometimes to render by a comparative and sometimes by adverbs like "much, very."

lemán ngąla ngąla ngásō kęrētsa, " they pick out all the finer goods."

tatoántsę kógana wúra wúragā ngáfon tságā, " his children follow the very great warriors."

§. 199. Some *peculiar uses* of the adjective termination *wa* deserve a further illustration by examples."

1. After words expressive of a *time-measure*, it indicates that so much time is spent—

kau tsátanābē ságā ndíwātę, káfi kádiō, " two years after the eclipse of the sun had happened, the locusts came."

kábū gánawāma šim hámtši, " in a few days the eye had healed."

tátāni kęrbūntsę ārásgūa pádgigunō, " my child died six years old."

kábū yásgūa ísęskē ntsúruskin, " in two days I will come and see thee."

sádāga abántsibē túlurwa sadáktsę, " he brings the sacrifice for his father, which is brought seven (*viz.* days) after one's death."

námtsęnābē kábū ndíwa, kólīram tšítsę, " having sat down two days, the wood-demon arose."

It is thus that the *time of pregnancy* is especially indicated, which word must often be used, in order to convey in English the force of the *wa*—

kámū kántāgę legár, kábū legárwa kąlāntsę tsębándin, " a

woman is delivered after a pregnancy of nine months and nine days."

kámuntsę kántāgę dégūa tsúrōntsę bibígonō, "his wife miscarried in the fourth month."

2. After a *substantive* with a *possessive pronoun*, its force has to be translated into English either by a mere adjective or by a verb; and after nouns, which have no corresponding adjective in English, by a substantive with "having, possessing," &c.—

wú tšā kánānyúa kwōyá, "if I had been hungry."
ni tšírēnę́mwa, "thou art right."
ši yímpisō kidántsúa, "he is always busy."
ši kámū déguārō wolgányā, "he having become one who has four wives," *i. e.* "he having become possessed of four wives."
kámuārō wóllū, "ye became possessed of wives."
wu nemę́nyūa, "I have something to say."
sándi ṅgásō nāntsáwa. "they all have their places."
káliāwa kām mẽogu múskon bẽgōa dāgáta, "ten slaves were standing there with axes in their hands."
wu kásu kámbẽwa, "I am having somebody's trust," *i. e.* "I owe him, am his debtor."
sóbāni kásu abánibēwa, "my friend is my father's debtor."
yayánitę ši kóāntsúa, "my elder sister had a husband."

3. After a phrase or proposition, it renders it adverbial or participial, and the finite verb to which it is affixed corresponds to the Latin gerund in " do," comp. §. 39.—

kunótinwa kę́lfūntsę gótsę, "he took his natron rejoicingly."
sándi kábin fúgunwa nábgata, "they were sitting with the corpse before them."
málam fúgurō kótsę, mei šígā ṅgáfon tsę́geiwa, "the priest goes before, with the king following him behind."

ógana ngásō šígä ngáfon tságeiwa, nä Fulátaberō légẹda,
"he, and all the soldiers following him, went to the
Phula."

súni Fulátabē pēntsẹ tsẹnēgīwa, kádiō gẹ́di gẹ́sgāberō, "the
Pulo swain, tending his cows, came under a large tree."

Note. Sometimes, however, *wa* is omitted—
kām kórōntsẹ bāgótiē íšīa, "if one comes who has no
ass."

4. When a noun, expressive of time-measure, is qualified by
an adjectival proposition, the *wa* at the end of the
participle seems to be merely intended to show more
clearly the adjectival nature of such a proposition—'

yim kẹ́ndēgẹ tsẹ́tẹnawātẹ́, bẹ́rnirō nátsagei, "when the
fourth day had come, they reached the capital."

sága krígẹ Fulátabē tšítsẹnāwa dínīa nángạlī, "the season,
when the Pulo war arose, was the rainy-season."

yim íšyennawāmá ʿAfunō andígā skẹládō, "at the time
we came, the Hausas bought us."

CHAPTER XVII.

SYNTAX OF NUMERALS.

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§. 200. When connected with nouns, the numerals occupy
the same *position* as the adjectives, *i.e.* they stand after the
noun; and when the noun is at the same time qualified by an
adjective, the numeral follows both; as, *pẹr píndi, pẹr ngạla*
píndi, táta dúnōa yásgẹ.

§. 201. 1. When *persons* are counted, the numerals, instead
of following the substantive immediately, are connected with
kām, which must be considered in apposition to the substantive,
and takes its place between the substantive and the numerals.

In English, this peculiar construction is rendered as if *kām* were not used at all—

> *bárbŭ kām 'di ísa,* "two thieves came."
> *tatoántsẹ kām yásgẹ sabaráta,* "his three sons prepared themselves."
> *ām kátsalla kām yásg'atẹ andígā kolóšẹdānî,* "these three chiefs will not leave us."

2. This convenient *kām* is, of course, regularly employed, where we use a numeral substantively—

> *tátāni kām 'di támin,* "thou catchest two of my children."
> *kámdẽ tílōma kolótšẹdānî,* "they will not leave one of our men."
> *kámtsẹ tílōma nā meíberō létsẹna bágō,* "not one of his people was going to the king."
> *kámdō kúra tílō tsánŭ,* "one of your great men will die."

3. It is very rarely the case, that a numeral is used substantively without *kām*—

> *túlōntsátuma wútsei, dúgō wurágonō,* "they saw this their only one, till it was grown up."

§. 202. 1. The want of distinct forms for *distributive* numerals is supplied by *repeating* a cardinal number. If a case-termination or suffix is required, the last numeral only assumes it—

> *gútšigányẽ ngásō túlō túlōn tsúndŭ,* "the pelican swallowed all, one by one."
> *ndúyẽ tílō tílō kágẹntsẹ gótsẹ,* "each takes but one as his own."
> *pépetōntsa tílō tílō múktsa,* "they pluck their wings one by one."
> *sándi ngásō tílō tílōn komándẽga kẽgorō,* "all of them asked the Lord, one after another."
> *kógana ngásō tílō tílōn ísa,* "all the soldiers came, one by one."

2. This repetition, in order to indicate distribution, is not confined to numerals, but is also extended to other words— *árgəmwa tšírāwa gadé gadérō rúntsan ganáné,* "lay down the millet and the sand by themselves, each in a different place."

dántsə na nárō túlūgəskē, "I take out his flesh from different places successively.

andírō rétā rétā skédō, "she gave half to each of us."

§. 203. It is a token of childlike simplicity, arguing perhaps for the age and primitiveness of the language, that it frequently *counts up* to the number intended, for the purpose, as it would seem, of thus exemplifying the idea of a long, uninterrupted continuation—

kántāgə lásgə, ndí, yásgə, dégə, úgurō nabgədányā, pérō páltī, "when they had remained five months, the girl became with child."

kábū lásgə, ndí, yásgə, dégə, úgu, árasgə, túlurrō lēgədányā, béla Górgōtən tsébgəda, "having walked for seven days, they dismounted at the town of Gorgo."

§. 204. It seems to be for this same purpose, that, with untiring patience, the language *repeats* the *predicate* of a *number of subjects,* or even a whole proposition, on account of a change in the adverb. The same circumstantiality of enumeration is observed in the primitive Hebrew language, comp. Ewald's *Kritische Gram.* §. 303.

ngalárō tšífī, kánī tšífī, kúgui ngúburō tšífī, "he bought a ram, a goat, and many fowls.

létsa, béla Tsəbáktən tséptsā; wāgányā, tšítsa, béla Kátsoulétən tsébgēda; wāgányā, tšítsa, béla Kaduwátən ísa tsébgēda; dínīa wāgányā, séba tšítsa, létsa, béla Gafeiyétən tsébgēda; dínīa wāgányā, séba tšítsa, létsa, béla Tšatšáramtən tsébgēda; wāyányā séba tšítsa, létsa, béla Adúfiátən tsébgēda;

wāgányā, tšítsa, létsa, bę́la Murmúrtęn tsę́bgę̄da ; *wāgányā, tšítsa, létsa bę́la Tšáguā́tęn tsę́bgę̄da* ; *wāgányā, tšítsa, létseitę́ kárbīna tsúrō káragāntsíbēn sandígā kírū,* " they regularly arose at day-break, and, having marched all day, dismounted in the evening in the following towns successively, *Tsę́bag, Katsóúlē, Kádūwa, Gáfeiyē, Tšátšāram, Adúfīa, Múrmur, Tšágūa,* and, in the morning, when they had arisen in the latter town and resumed their march, a hunter saw them in his forest."

kę́rmātę karagā́tęn dzā́dzirma díbi, kúrgulī díbi, ñgáran díbi, kę́rī šúti díbi, búltu díbi, sándi átę sandíma díbigō, " at present the following animals are the most dangerous in the forest: the leopard, lion, wild cows, wild dogs, and hyenas."

dántsę ganá ganán tsę́gęrin : *kúyē tsę́gęrin, bā́līye tsę́gęrin,* " he eats his meat little by little: every day something."

lę́tsę, nā yáyāntsúsōben logótšin: *kúyē lę́tšin, logótšin, šírō tsádin ; bā́līye lę́tšin, logótšin, šírō tsádin,* " he goes and begs of his brothers every day and they give him.

§. 205. It now remains to notice the *peculiar usages of some cardinal numbers.*

1. The Numeral *tílō* is used for our " one and the same," like the Hebrew אֶחָד.

ñgásō nā túlon námnyēogō, " let us all sit in one and the same place."

bę́la ndítę kúlugū tílōn 'kī gótsei, " both these towns fetch water from one and the same brook."

2. *tílō* is often used without numeric force, merely to indicate the indefiniteness of its substantive, so that it assumes the character of an *indefinite pronoun,* and corresponds with the *indefinite article* of other languages, most of which, as is well known, have developed it from a numeral; *e.g.* English " a," German " ein," French " un."

kúrŭ kóa tílō, kaníamōntsę̄ mégūa, nántsúrō kádiō, " again there came a man to him who had ten bullocks."

bęlamáŝitęn kóā tílō tátōa ńgúbūa, "in the neigbouring town there was a certain man who had many children."

táta tílō tŝítsę, nā pérobérō kádiō, "a certain boy rose and went to the girl."

tsaírō kábŭ tílō tŝítsę, sóbäntsę bóbōtsę, "one day the boy rose up and called his friend."

3. When repeated, it has to be rendered by our "one— another"—

átęma kárgun dágęlbē tílōtę. Tílō : lénęm, &c., " this is one remedy against the monkeys. Another is, thou goest," &c.

4. Frequently *tílō* assumes one of the singular suffixes of the possessive pronouns which renders it adverbial, so that *loñ* or *kárañ* might always be substituted, without any change of meaning—

kúlō pándęskī wu túlōnī, "I alone have got the farm."

ni tílónęmbē múskōba kámtsa? "have they cut *thy* hand only?"

ŝi tílōntsę́ kúlōlan bárē badígonō, "he had begun to work alone on the farm."

wu tsúrō káragāben tílōni nę́mni tę́mgē, "I build my house alone in the midst of the forest."

5. Between the words *tílō, túlō, pal,* and *lásgę,* there is no difference of meaning, and they are used indiscriminately.

§. 206. The word *mágę* is identical, according to Ali Eisami, with *túlur* and *wúsgę,* but it would seem that this statement is correct only as regards the latter. Its use, however, is restricted to *time*; and *kábū mágę,* or merely *mágę,* is the usual expression for our "week," just as in German, "vor acht Tagen" = "a week ago." *Kábū mágę* stands in

a similar relation to *kábū wúsg̣e,* as in English " a fortnight "
does to "fourteen days." The uncertainty as to whether
mág̣e means seven or eight days, doubtless arises from the
possibility, in any language, of taking the last or first of a
given number of days either inclusively or exclusively. To
remove it, the Bornuese can; say, *kábū mág̣e túlur,* " a space
of time consisting of six full days and odd;" and *kábū
mág̣e wúsg̣e,* " seven full natural days and odd." When
mág̣e is joined with *lóktẹ,* it means the same as when
joined with *kábū,* viz. " a week." But it may also be
connected with *ság̣a,* *ng̣ọlī,* and *kẹrbū,* and then indicates a
unit consisting of seven or eight years.

If it could be joined with *kǫntāg̣e,* it would fully
answer to our " six month;" but *kǫntāg̣e* is always followed
by the common numerals.

To express our "fortnight," the common numeral for
fifteen is used, viz. *wúri* or *kábu úri.* The peculiarity which
proves this term to be collective is the omission of *méogu* ;
for, let it be observed, when the numerals from eleven to
nineteen are connected with substantives, they regularly
appear in their full form, *i. e.* with *méogu* before them ;
e. g. pẹr méogu úri, " fifteen horses;" *kām méogu túlurri,*
"seventeen men."

The term answering to our "three weeks" also includes
one day more, being *kábū píndi ndúri,* or merely *píndi ndúri,*
instead of the common numeral, *píndi táta ndín.*

In lieu of our "four weeks," they either use *kǫntāg̣ē,* " a
month," or *lẹmā dẹg̣e,* " four Sundays."

§. 207. The numeral *méogu,* with or without *kām* or *ām*
before it, is used indefinitely for any large number of men—
not of *irrational* beings—even if they be in reality many
hundreds or thousands, thus representing them as an unbroken
company, a united congregation. In a similar manner, we
also use a definite number for an indefinite one ; *e. g.* in the
expressions, "a hundred times, a thousand times."

kónō málamyē kām mḗogurō, "said the priest to the assembly."

áfi wūagátsẹ, ām mḗogu? *kónō mẹíyē ām mḗogurō,* "what is the matter, ye men? said the king to the men."

ši dắbū kām mḗogubēn náptšin bắgō, "he never sits among other people."

áširntsa kām mḗoguyē pāngḗda, "the people at large have heard their secret."

kām mḗogu šḗreābē pántsọu, "the men of the court shall hear it."

ām mḗoguyē tsáruiya, "when the people saw it."

§. 208. With regard to the use of *ordinal numbers,* it must be observed that either themselves or their verb regularly assume the suffix *tẹ,* and that, in conformity with §. 203., they are preceded either by the highest or by all cardinal numbers which are less in value than themselves. The *tẹ* which they assume may be considered as identical with the one corresponding to the adverb "when," §. 173., or with that usually appended to the absolute case, §. 334.; so that, the phrase "he came on the fourth day," would literally read in Kanuri, "three days, when the fourth (viz. was), he came;" or, "three days, as to the fourth, he came." Some examples from Ali will further illustrate this—

kábuntsa yásgẹ tsábālan bótsa, yim kẹndēgẹ tsẹ́tẹnawătẹ́ bẹrnirō nátsagei, "they were (*lit.* slept) three days on the way, and on the fourth day they arrived at the city."

kábū yásgẹ kītẹnyā, kẹndēguātẹ́, bẹrni Katāgúmben tšígẹda, lit. "when it had reached three days, as to the fourth, they arose in the city of Katagum," *i. e.* "on the fourth day they arose in the city of Katagum."

kábū yásgurō nabgẹ̄dányā, kẹndēguātẹ́ tšítsa, "after they had been sitting three days, they arose on the fourth."

kábū lásgẹ, ndí, yásgẹ, dḗgẹ, kẹnúguātẹ́, bḗla Yákubābē tsabándī, i. e. "on the fifth day they reached the town of Yakuba."

kábūntsa ndí kęnyásguātę sabaráta, i.e. "they prepared themselves on the third day."

ši kábū dégę kęnúguātę bęlāntsúrō íši, i.e. "he came to his town on the fifth day."

kęrbū, lásgę, ndí, kęnyásguātę kām kúra tílō bęlándon pátsęgę, "in the third year, *i. e.* in three years a great man will die in your town."

§. 209. The *indefinite numerals ngásō* or *sō* require some remarks. The first can be used either as a substantive or as an adjective, and the second, which enclitically joins itself to a preceding noun, only as an adjective. When connected with *ndí, sō* corresponds with the German "alle" in "alle beide." But, in English, it would not be idiomatic always to translate it "all two"; so that *sandi ndísō* has generally to be rendered by "both of them," *i.e. sō* remains untranslated; *e.g. sándi ndísō lemántsa gótsa,* "both of them took their goods." Even in some other cases, *sō* cannot always be rendered in English, except, perhaps, by "together;" *e.g.*

kónō búltuyē dágęlsorō. Dágęlsō mána búltubē pántsa; dágęlsoyē búlturō, &c., "said the hyena to the monkeys. The monkeys heard the word of the hyena; the monkeys said to the hyena."

wúa nyúasō gęriyē, "we, I and thou, eat it."

andyúa nyúasō másęna állayē sádę tšíbuiyē, "we and thou together will eat the food God gives us."

ni kātunóma ngúdō ngásobesō, "thou art the messenger of all the birds together."

ándi bęlāndētę kagándēsō gártsa, abándēsorō kológęda, "our grandfathers built these our towns, and left them to our fathers."

In connexion with a negative, *ngásō* or *sō* answers to our "any;" *e.g.*

dā ngásō wu rúsgąni, "I did not see any meat."

ši kātunómasō tsúnōtęni, "he did not send any messenger."

§. 210. A surprising and apparently ungrammatical use is made of *sō*, when it is employed so as to correspond with the Greek οἱ περί τινα, and must be rendered in English, either by the Saxon genitive or by the insertion of words like " parents, friends, relatives, people." For in this case *sō* is annexed to a word in the same manner as when it is a mere adjective ; but the context always shows that it is not intended adjectivally to qualify that word, but rather to occupy an imperial relation to it, and to render it subservient, in the same way as a nominative does its genitive. The following instances will illustrate these remarks—

táta pátō pĕrosóberō légonō, " the boy went to the girl's family."

bĕla kámusobē kíbāndĕnyā, " he having reached the town of the people of the woman."

nā meísoberō kadínyā, meísorō, tšíbītĕ wu yáskē Fulátāsorō gĕbgĕskī, " having come to the place of the king's people, he said to the king's people, I have carried the calabash and thrown it at the Phula."

§. 211. There being no distinct forms for the *fractional numbers,* their want is supplied by the use of the nouns *réta,* " a half " (like Heb. חֲצִי), and *naía,* " a part ;" *e.g.*

málam rĕtāntsĕ dĕgan, rĕtāntsĕ bĕlágan, " half of the priest was without and half within the hole."

naíāntsĕ dĕgĕ, ni wúrō yásgĕ šē, " give me three-fourths of it."

CHAPTER XVIII.

SYNTAX OF VERBS.

§. 212. The Kanuri has *not* developed a *passive voice*, and must therefore employ the active in a variety of ways, in order to express what other languages can convey by a distinct passive. The following cases will here be noticed—

1. The *past participle* deserves a first mention. By this the Kanuri approaches closely to a real passive ; and, with a knowledge of the English only, the temptation would be great, to mistake it for an actual passive. But languages like the German lead us to make a distinction which will enable us to comprehend the right nature of the past participle in question. The German language is capable * of distinguishing an actual suffering, a passiveness, as such, from a condition which is considered as a mere adjectival qualification, a mere attribute of the subject. Thus there is a difference between "er *wird* geliebt" and " er *ist* geliebt" both of which must be rendered into English by "he *is* loved ;" but the first only is passive, the second is adjectival, and altogether similar to " er ist gut," or " he is good." Now the Kanuri participle corresponds to the second only, † although in English it is frequently rendered by a passive construction, *viz.* always when it is the participle of a transitive verb. And that the above is a correct characteristic of this participle, appears especially from the circumstance that it can be formed even of intransitive verbs, when it answers to our present participle active—

wásilĭ kúgui tílō wárgäta múskŏn tsẹtána, " the white man was holding a roasted fowl in his hand."

tígĭ kóäbē wulgáta, " the man's skin was peeled."

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* cf. Becker's Grammar. I. p. 212.
† Hence it is also constanly called adjective in the Vocabulary.

ši gẹrágata dágẹl nótsāní, " the monkeys knew not that he was hidden."

ágō bul tsáneinyin tsakkáta, " something white covered with clothes."

dántsẹ árgata gótsẹ. " he takes his dried meat."

keári dāgátarō tšō, " he gave it to the old man who was standing."

sóbāni nábgata, dúgō mánáníṯẹ nemẹ̄nẹskin, " my friend must be sitting, before I shall tell my story."

kádī bōgáta kírū, " he saw a serpent lying."

2. The *present participial* is likewise employed—

kalígimōntsẹ mẹ́gu, ṅgásō lemán láptsẹna, " he had ten camels, all of which he had been lading with goods," *i. e.* " all laden with goods."

táta mána kámāntsiyē nemẹ́tsẹnagā ši pántšī, " the boy heard the word which his companion was speaking," *i. e.* " the word spoken by his companion."

pẹr šírō meíyē tsẹbátsẹnārō tsẹ́ba, " he mounts the horse -sent him by the king."

3. *Kām,* " sombody," or the 3d. person plural of an active verb are often used as substitutes for the passive—

kām šígā tsúrui, " he has been seen."

kām šígā tsẹrágẹní, " he is not loved."

bárbū tílō rótsagei, " a robber has been hung."

bẹ́la tártsei, " the town has been destroyed."

4. The *reflective* form may be likewise employed instead of a passive, which is quite natural, as both the reflective and passive qualifications of a verb render it intransitive, and hence the substitution of a reflective for a passive occurs also in other languages, see Becker's Grammar, II. 40.

wōkíta tsúruia, karáturō tẹgẹ́ri, " having seen the letter it was tied," *i. e.* " it was too hard for him to read."

ṅgǫlārō sabarátęna gurétšin, "having himself well pre-
pared, he awaited it," *i. e.* "he awaited it well prepared."
šítęman āmpátin tárgunātę, "by the same does the rabbit
guard itself," *i. e.* "is the rabbit guarded."
kę́rī mȇogu, dábūntsa tšȇ súben tęrgȇ́ręna, ṅgampátugā
tsárui, "many dogs, having their necks tied with
iron chains, saw the cat."
kárgęni kámtī, "my heart is cut," *i.e.* "my courage is lost."

5. The *infinitive active* also may be used instead of a
passive—

kām tsę́lamtę ágō rítibē, "a black man is something of
fearing," *i.e.* "something to be feared."
bę́la ṅgásō tártę badítsei, "all the towns have begun to
scatter," *i. e.* "to be scattered."
mánātę pánturō ṅgǫlā ganí, "this word is not good to
hear," *i. e.* "to be heard."
káliāgō mę́rsātibē ganí, "a slave is not a thing to be
trusted."

§. 213. The *government* of verbs is simple : by far the
greater majority govern an accusative, a small number a
dative, or both an accusative and a dative. The prevailing
notion of the two latter classes of verbs is that of priority,
superiority, esteem, or its contrary.

1. List of verbs which govern both an accusative and
dative—

amárṅgin, "I consent."   nágęskin, "I overtake."
aṅgárṅgin, "I deny."   nóṅgūṅgin, "I am ashamed of."
badíṅgin, "I begin."   ríṅgin, "I fear."
bęrtsę́mgin, "I honour."   rambúskin, "I pay," (cf. Lat.
godȇṅgin, "I bless."   honor = "reward.")
kasáṅgin, "I consent."   táṅgin, "I ascend."
mę́rsāṅgin, "I trust."   wātsę́mgin, "I judge."

Besides these, there are two other verbs, *nóñgin* and *yéñgin*, which assume a different meaning, according as they are construed with the dative or accusative : with the dative *nóñgin* means, " I obey ;" *yéñgin*, " I answer ;" with the accusative, the former, " I know ;" the latter (with *keíga*), " I sing."

2. Verbs governing a dative—

adúñgin, " I bless."	*túmgin*, " I reverence."
báskin, " I mount."	*yésẹñgin*, " I go out of the way
digẹ́rñgin, " I praise."	for any one."
gāgẹ́skin, " I enter."	

Of these verbs, *nägẹ́skin* and *gágẹskin* are probably the relative forms of the now obsolete roots, *náñgin*, *gáñgin*, and consequently their dative construction is quite regular ; but they are inserted in the above lists because they now only occur in this form. Other words might be looked for in these lists, whose proper place, however, is not here ; so, *e.g.*, *kẹ́rtẹgẹskin* is synonymous with our " to hold, to hold fast," and construed with a dative ; but the reason of this construction is, that it is a regular relative, derived from the reflective of the verb *kẹ́rñgin*, which is still in common use (see §. 61.). In like manner, *yakkáraskin*, " I teach reading," and *yekkẹ́liskin*, " I teach," both of which are construed with a dative of the person taught, might be erroneously taken for original verbs, answering to our " teach ;" but they also are relative forms of *karáñgin* (obsolete = *karáskin*) and *liskin ;* and the phrases *kámmō yakkáraskin.* " I teach one to read," and *kámmō yekkẹ́liskin,* " I teach one," are elliptical, their full form being *kitábugā kámmō yakkáraskin, kitábugā kámmō yekkẹ́liskin.*

§. 214. It is agreeable to the rules in §. 146. and 147, that the remoter object to which the *relative conjugation* refers the action of the radical verb should uniformly be in the dative case, whereas the nearer object remains the same as in the

radical conjugation; *e. g. sóbāni wúrō tátāntsẹ pẹ́lēsẹgī,* " my friend has shown me his son."

But sometimes it may happen that in cases where, by means of an ellipsis, the relative form is usually followed by a dative, the elliptical nature of such a construction is in time lost sight of, the relative form treated as radical, and consequently construed with a mere accusative; *e. g. belágātẹgā kẹ́gẹnógō,* " fill up this hole," the full form of which is, *bẹlágāturō kátigā kẹ́gẹnógō;* then elliptically, *bẹlágāturō kẹ́gẹnógō;* and then changed, *bẹlágātẹgā kẹ́gẹnógō.* Again, *lámgin,* or *pẹ́sga lámgin,* "I wash the face;" *wu šírō pẹ́sga lámgẹskin,* and *šígā lámgẹskin,* "I wash his face."

§. 215. In the government of verbs in the *causative conjugation* two cases must be chiefly observed: one, when the verb subordinates merely an accusative; the other, when it subordinates both an accusative and a dative.

1. The first case, or that of a proper and actual causative, takes place when this conjugation is formed—

   a. From any of the intransitive verbs in *ṅgin,* enumerated in §. 58., with the exception of *yílṅgin* and *yíngin* (not of *kóṅgin*).

   b. From the following transitive verbs in *ṅgin*— *túmgin,* "I honour, submit to," c. dat.; caus. *yitẹtúmgẹskin,* c. ac. "I persuade."

   c. From some intransitive verbs in *skin*— *bāfúskin,* " to cook, boil," intr. *gẹlágẹskin,* " to remain for next year." *pádgẹskin,* " I am lost." *wárẹskin,* " I am ill."

2. The second case, or that of a causative in form, but mostly a mere relative in force, takes place when it is derived—

a. From any of the transitive verbs in *ñgin,* enumerated in §. 59., with the exception of *párñgin* and *wárñgin.*

b. From the following transitive verbs in *skin*—

búskin, " I eat," caus., " I help some one " (dat.) " to eat something " (ac.).

dískin, " I do," caus., " I help some one " (dat.) " to do something " (ac.).

dóreskin, " I pick," caus., " I help some one "(dat.) " to pick something " (ac.).

dúteskin, " I sew," caus., " I help some one " (dat.) " to sew something " (ac.).

gámbuskin, " I scratch," caus., " I help some one " (dat.) " to scratch something " (ac.).

kégeskin, " I distribute," caus., " I distribute something " (dat.) " to others " (ac.).

rágeskin, " I like," caus., " I like or help some one " (dat.) " to get something " (ac.).

rambúskin, " I pay," caus., " I pay something " (ac.) " to somebody " (dat.).

rógeskin, " I hang," caus., *i. q.* rel., " I hang some one " (ac.), " upon something " (dat.).

róreskin, " I collect," caus., " I collect something " (ac.) " into something " (dat.).

ságeskin, " I put down," caus., " I put down something " (ac.) " upon something " (dat.).

báskin, " I beat," caus., " I help one " (dat.) " to beat something " (ac.).

ladéskin, " I sell," caus., " I sell something " (ac.) " to somebody " (dat).

It must be observed that in all the instances under No. 2, the force of the causative and of the relative entirely coincide in every verb which admits of both forms, so that we have here an instance of redundancy of forms in the language. The mutual force of both forms is rendered in English by any of the follow-

ing prepositions, " to, toward, against, for, at, on, upon, in, into," &c. ; in one case by the adverb " again," viz. *yitęsāmgęskin*, " I distribute again," the original idea being, " I distribute upon or in addition to," viz. " the former distribution."

§. 216. A few other cases remain to be mentioned, which, in some respects, differ from what has been stated above concerning the causative conjugation—

1. The verb *lámgin* means " to wash oneself, to wash the face ;" but in the causative, in which it governs an accusative, it does not mean " to cause one to wash himself," but " to wash somebody's face," viz. that of an infant, or of a dead body. The Verb *wárŋgin* means "to burn," trans. ; and in the causative, where it likewise governs an accusative, it also means " to burn," but with the idea, " like a potter," *i.e.* to make earthen-pots fit for use by burning them in an oven.

2. The verbs, *báskin*, c. dat., " I mount," *párŋgin*, c. ac. " I separate," *sáŋgęskin*, c. ac. " I awaken," trans., in the causative, govern the same cases, and have to be rendered in English in the same way ; but the reason why they severally admit of a causative, or, in this case, rather a relative conjugation, is, that one may wish to direct attention especially to the object on which one mounts, or the contact from which one separates, or the state from which one awakens. In the following propositions the causative form would therefore seem to be more correct than the radical form, although the latter is quite admissible and frequently employed—

wu kalígimōnírō yigębáskī, " I have mounted my camel."

sandígā lębálāntsálan yitępárgęskī, "I have separated them," *lít.* "from being in their quarrel," *i. e.* " when they had a quarrel."

šígā kánęmlan yítęsáŋgęskī, " I have awakened him out of sleep."

3. The verbs *yílñgin*, "I holloa," and *yíngin*, "I breathe," though both intransitive, use the causative and relative forms indiscriminately, and govern a dative in either case; the first with the meaning, "to holloa over or towards somebody;" the second with the meaning, "I help one to breathe or to live, I assist, support one."

4. The verb *nóñgin* likewise uses the relative and causative conjugations indiscriminately, but both with a causative meaning, "to cause one" (dat.) "to know something" (ac.).

5. The intransitive verbs, *kásęskin*, "I run," *yūrúskin*, "I fall," and *yúwūręskin*, "I laugh," become transitive in the causative conjugation, but have their object in the dative case; *e.g.*

kúrgulī sóbāníró tsukkúrī, "a lion has fallen upon or seized my friend."

ām 'gásō kúrgulirō tsagagáší, "all people ran after or pursued the lion."

áte keárirō yukkúręmmí, "do not laugh at, or do not deride, an old man."

6. Several verbs can, in the causative conjugation, govern indiscriminately an accusative and dative—

lískin, "I learn," caus. c. ac. and dat. of person, "I teach."

nágęskin, "I overtake," caus. c. ac. and dat., *i.q.* radical conj.

tsāgéñgin, "I dress," caus. c. ac. and dat., *i.q.* radical conj.

§. 217. The *aorist* is employed either to indicate past time in general, without any adjunct idea, as the Greek aorists: or, as the Greek and our imperfect, to represent a past act in its commencement and duration, or in its progress. As in Latin the perfect, and in English the imperfect, so in Kanuri, *this* is the proper *historical tense;* but with regard to its use it must be remarked, that for the most part it occurs only at the end of a sentence or period; and when several verbs follow each other,

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denoting a series of consecutive acts, the last of them only is found in the aorist, as will be seen from the following instances—

meíyē: *ába málam, wu bẹ̄rnïen katambúskō wurāgóskō,* "the king said, father priest, I was born and grew up in the capital."

kámpūa kām dḗgẹ tšïtsa, kásugurō ntsúnturō lēgéda; *lēgẹdányā, dábū kásugubēn dāgéda,* "four blind men arose and went to market to beg; when they had gone, they stood up in the midst of the market."

Dāgányā, krïgẹ Fulátabē tšīgónō: *ánẹm wūgeiéndeā, mei Deíāma yalntsúa Fulátā yóktsẹ, bẹ̄lāndḗrō kášyō,* "it being over, the Pulo war commenced: when we looked to the south, the king of Deia, with his people—the Phula having driven them—were coming to our town."

sagándē tilórō nabgeiéndeā, mei ïsẹ, Fuláta bẹ̄rnïen tsẹtúlūgẹ, gágẹ, náptsẹna, dúgō ságā pal kïlugō, "when we had sat down for one year, the king came, the Phula left the capital, he entered and remained till one year had elapsed."

átẹman múskō Wāsílïberō gágẹskē, komándē ášïrndégā tsáktsẹ, 'Engạlïši, kẹ̄ntši állabē, andígā sámāgẹ, ságūtẹ, andígā álla tilórō pïsgẹda, "thence we came into the hands of white people, our Lord helped us; the English, servants of God, captured us and brought us here, and gave us freedom for God's sake."

táta tálagābē tšïtsẹ, lḗtsẹ, meína sōbágonō, "the son of a poor man rose, went and made friendship with a prince."

§. 218. The *perfect tense* indicates past time fully completed. It may be said that the aorist indicates the inceptive, and the perfect the completed end of past duration. If, *e.g.,* you say, *kádïskō,* you convey the idea of your having once started, and then of having been performing the act of coming; if *ïsẹskī,* you convey the idea of your having fully completed and actually terminated your act of coming.

Although the aorist is the proper *tempus historicum*, yet the perfect frequently alternates with it in one and the same narration. The beginning of a story which was told me may serve to illustrate this—

Málam tsúrō bẹ́lāben kámūntsẹ tílōa. Kámūntsẹ tílōtẹ šírō táta tílō kẹ́ngạlī tsámbō. Kēambúnyā, tátā šyúa kāmunt-súa tsasargálẹ. Táta ganá wurāgányā, yā tátabē pátsẹgī. Kámū pátsẹgẹnābē kábū yásgẹ kītẹnyā, sádāga yásguānt-síbē sadáktšī. Sadakkányā, kábū túlur tsẹ́tī. Kábū túlur kītẹnyā, sádagāntsẹ túlurwa sadáktšī. Túlurwa sadáktsẹ dāgányā, kábū pídēgẹ tsẹ́tī. Kītẹnyā, sádāga pídēguabē sadáktsẹ dāgányā, málam karámintsẹ bóbōtsẹ, karámintsúrō: "karáminí, bẹ́lā átẹ yā tátāníbē wúrō tátā kolósẹgẹ, komándē šígā mátšī, wu bẹ́lā átẹ wúgā sẹrágẹní, wu bẹ́la gadérō tátāni táskē lẹ́nẹskin," tsẹ karámintsurō, káreintsẹ tsẹrgẹ́rẹ, gótsẹ, tátāntsẹ múskōn tsẹ́tā, bẹ́la gadérō légonō. Lēgányā, bẹ́lā átẹn pántsẹ mátsẹ, šyúa tátāntsúa nábgēda. Nabgẹ-dányā, karámintsẹ tátāntsẹ tílō kẹ́ngạlī tílō mbétšī, tátāntsẹ tsẹ́tā, nā yayántsẹ málamberō kígutō, &c., "A priest in a town had one wife. This his only wife brought him one male child. When she had given birth to the child, he and his wife took care of it. When the little child had grown up, the child's mother died. When the woman had been lost three days, he brought the three-days' sacrifice for her. After he had brought it, the time came to seven days. When it had come to seven days, he brought the seven-days' sacrifice for her. When he had brought the seven-days' sacrifice, the time came to forty days. Then, when he had brought the forty-days' sacrifice, the priest called his younger sister, and said to his younger sister, ' younger sister, as for this town—the mother of my child having left me the child at her death—this town does not like me, I will take my child and go to another town.' He bound up his things, and took them, and caught his child by the hand, and went to another town. Having

gone, he sought a home for himself in that town and re-
mained, he and his child. Having remained, his younger
sister, who had also one male child, took her child, and
brought it to her elder brother, the priest," &c.

§. 219. As certain perfect forms of the Greek and Latin, e.g.
οἶδα, μέμνημαι, novi, memini, have to be rendered in English
by the present, so also must the Perfect or even Aorist forms
of certain Bornu verbs. Most of them, however, may in
another context be equally rendered in English by the perfect—

bŏ́ngī, "I lie," prop. "I have lain down."	nŏ́ngī, nŏ́ngō, nŏ́goskō, "I know."
dắngī, "I stand," prop. "I have stood up."	pándẹskī, "I possess," prop. "I have got."
kúskī and kíguskō, "I bring," and "I brought."	rắgẹskī and rắgẹskō, "I like."
námgī, "I sit," prop. "I sat down."	rǐ́ngī, rǐ́ngō, rǐ́goskō, "I fear."
	tískī, "I am enough, suffice."
	wắngī, "I dislike."
	yĕtsẹráskī, "I believe."

It is evident that the Bornu forms are more correctly chosen,
because all these acts must have been performed before they
can be annnounced.

§. 220. The *indefinite tenses* can stand for any of the
three capital tenses, the context always indicating which
of them. But as the first indefinite expresses frequency,
and the second indefinite singleness of action, besides the
time-relation, they might as well be considered as two
moods.

The *indefinite* I. expresses continuation, repetition, fre-
quency of action, and may be used—

1. For our *present*, viz. when this expresses—

    a. Capability or habit of doing a thing, as in all
       universal propositions or general statements; *e.g.*
       ńgádō pártšin, búnī mbắtsin, kām létšin, "a bird flies,

a fish swims, man walks." This is the same as, *ngúdō pártema, búnī mbátema, kām létema.*

kúyē létšin logótšin, šírō tsádin, bálīe létšin, logótšin, šírō tsádin, "to-day he goes and begs and they give him, to-morrow he goes and begs and they give him."

b. Certainty or firm resolution to begin an act at once, so that, as far as the will is concerned, it is already entered upon; *e. g. léñgin,* "I go," *i. e.* I have fully resolved to begin going instantly. Sometimes we express this force of the indefinite by an auxiliary verb ; *e. g. wu kídāni dískin,* "I will do my work."

2. For our *future,* when no stress is laid on the circumstance that an act is not yet commenced, but when it may soon begin and have its progress in futurity—

wu nánīen kámū bágō : ndú sandígā ńgalārō wútšin? "I have no wife about me : who will look well after them?"

ām wúra, nemé gúluntsaskinté, ndúyē súmōntse péremtse, "ye great men, as to the word which I shall tell you, let every one open his ears."

kúnganamāté, ši ágō bálī íšinte nírō gúltšin, "as to a soothsayer, she tells thee what will come to pass to-morrow."

áfiyāye állayē āgémesaganāté šitema ruíyen, "whatever God has decreed for us, that we shall see."

ńgō abándō kábin bōgáta, wúyē abándogā gáskin, "behold your father is lying a corpse; I shall follow your father."

3 For our *past,* when it indicates that a thing was done

continuously, repeatedly, that it has been a practice,
a habit, or custom—

*sándi badigēdányā, wu tšĭnęskē, sandígā ńgáfon gáskin,
tílō nágęskīa, góńgē yundúskin, ndí nágęskīa, góńgē
yundúskin ; ńgásō kábū pántsa tsabándintę wu
yundúskī,* " when they had sat down, I rose and fol-
lowed after them ; having overtaken one, I took and
swallowed it, and having overtaken another, I took
and swallowed it ; by the time they would have
reached their home, I had swallowed all."

*kóa sóbāntsę kęrdĭ tsúmtšin bágō, sālítšin bágō, sadáktšin
bágō, lífā pębē tsębui, dā gádubē tsębui, dā dálbē tsębui,
kímilntsę tsei, dāgáta tęrtęrtšin,* " his friend, the hea-
then, fasted not, prayed not, offered not, ate the
carrion of cattle, ate hog's flesh, ate monkeys' flesh,
drank his beer, made water whilst standing."

*wátšisō bárbū, dínīa bunétšīa, ńgęrgęntsę gótsę, ndálturō
létšin,* " every day, when it had become night, the
thief took his bag and went to steal."

*dzádzirma, dínīa bunétšīa, tšĭtsę ; tsúrō bęláberō íšin, íšīa,
kánī tsúruiya, tšétsę, gótsę, létšin, tsátę, tsęgęrīa, kúrū
kātširítšīa wóltin,* " a leopard used to rise at night,
and came into the midst of a town ; when he had come
and seen a sheep, he killed it, took it and went off.
Having carried it away and eaten it, he returned, after
it had become evening."

§. 221. It is natural that, in all languages which possess
verbal forms expressive of continuity or frequency, there should
be a near approach in the use of these forms to participles,
perhaps sometimes a mutual interchange (cf. for the Semitic
Ewald's Hebrew Grammar, §. 136. *c.*) ; for any action which serves
as an adjective to distinguish and mark an agent must have been
continuous or repeated. Accordingly we cannot be greatly
surprised if we find the *first indefinite* employed in Kanuri
where other languages employ a *participle*, or, in its stead, an

infinitive, and if we find it *alternating with the participle,* and also, in other respects, treated like it. Hence we may be reconciled to what appears at first so strange and startling, viz. that in Kanuri a regularly inflected finite verb assumes *case-terminations.* In addition to the examples produced in §. 155. others may be added to illustrate the above statements—

bárētšin tsúrui, "he saw him hoe."

kóānę́mgā kóā kandíra átętę tšétšin rúmba? "didst thou see this hunter kill thy husband?"

kę́ṅgal Pótēn tsękúrin kirúnyā, "he having seen the sun set in the west."

nántsę lḗtšinnō lḗtsę, "let him go to the place to which he is going."

ši málam, kitábu nótsęna, tsúmtšin, sálītšin, sadáktšin, "he is a priest, and knows the book, fasts, prays, and sacrifices."

keígamā ṅgáfō meíbē tsę́gei Fulátasoyē kęrúnyā, "the Phula having seen the general following after the king."

ágō tsęrágęna tsę́dinnō wólgonō, "she became one who could do what she liked."

bísga búnyē wu nę́mnyin bónęsgana lénnęskin wu našíngoskō, "yesterday night, lying sleeping *(prop.* that I might sleep) in my house, I dreamt."

§. 222. In the participial use of the indefinite the mere abstract notion of the verb seems to preponderate over the accident of continuation and repetition; hence it is natural that the adverb *bago,* which expresses absolute negation should uniformly be coupled with the first indefinite when it refers to what is never to be, either now, nor at any future time; cf. also §§. 292., 293., 225.

wu nígā rąmbúskin bágō, sai 'Alla, "I can by no means pay thee, but God only."

mána ām wúrayē nemę́tsa páṅganātę́ wu sę́bgęskin bágō, "the word which the great men have spoken and I heard, I shall never forget."

yim abánęm wúa šúa degeienātę́, mána nemę́ṅgīa, kótšin bágō, " at the time when I and thy father were alive, and I had spoken a word, he never transgressed it."
kámū ndí díbī kwōyá, kománde nāndérō ísęnātę́, andírō " kámū ndí átę díwi" gúltšin bágōba? " if two wives were improper, would not our Lord, when he came to us, have told us, ' Do not take two wives.' "

Whereas the first indefinite with *bago* negatives a future action for any period whatever, it does so only for a limited period when *followed by gani* ; *e. g.*

wu nírō pę́rni ntsę́gęladę́skīa, kę́mędē wúgā beásęmin ganí, " if I sell my horse to thee, thou wilt not pay me this year."

In practice, however, this rule is not so rigorously observed, although it originally seems to have been the ground for this difference of forms, and we meet *bago* where *gani* would have been more proper.

§. 223. It may be considered as a consequence of the future import of the indefinite, that it is sometimes used with the force of an *imperative*, just as the future in Greek, but weakening, in a measure, the strictly imperative power, and placing the mere *expectation* that a thing will be done in a stronger light—

" *kām kę́rmei dúnōn tsębándin bágō* " *tsę kitábuyē wu kiruskō,* " I have seen that the book says, ' let a man never get a kingdom by force.' "

§. 224. The *second indefinite* expresses single action and is used—

1. as a *present*—

    a. when indicating a firm resolution to do something instantly; *e.g.*

       lę́ṅgē, " I go," *i. e.* " I am fully determined at once to

perform the act of going." It differs from the corresponding indefinite I. by representing the act as single.

píndin táta dégan wúrō šē, ńgọlārō nirō ntšiskē, "give me twenty-four, and I will give thee the ram."

b. When followed by an indefinite I. with a present force ; *e.g.*

wu léṅgē karáṅgin, " I go and read."

wu bóṅgē léngin, " I lie down and sleep."

2. As a *future,* when followed by the future tense or the indefinite I. with a future force ; *e.g.*

kẹrbū lásgẹ, ndí, kẹnyásguátẹ kām kúra tílō bẹlándon pátsẹgẹ, nándi bẹlabétẹ ṅgásō šitẹrántsurō nā túlon náptsọu, " after two years, in the third, there shall a great man die in your town, and all ye of this town shall sit down in one place for his funeral."

kárgẹ tsundía, kantẹgálibī ndísō pítsẹ tšindō, " having swallowed the heart, he will draw out both the kidneys and swallow them."

náptšia, kóganawántsẹ ṅgásō ísa, dátẹ kómburō badítšẹda, " he having sat down, all his soldiers will come and will begin to eat the flesh."

bálīe wu sẹba ísẹskē, šígā yētsẹskin, " to-morrow I will come early and will kill him."

3. As a *preterite,* when it is followed by an indefinite I. with a past meaning, or by a perfect, or an aorist "—

búnyēgányā, sándi ísa, tsẹptsā, árgẹm 'gásō tsábui, " night having set in, they came, alighted, and ate all the millet."

ísẹskē, pánīen námgē, álla logóṅgin, " I came, sat down in my home, and prayed to God."

ṅgampátū létsẹ, gótsẹ, kúguigā tsúndī, " the cat went, seized the fowl, and swallowed it."

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        abándē tšítsę, létsę, bę́la Bílbiláten kámū yāndé ganá
        Lígīramtę́ nígā tsę́dę, kígutō pāndérō, "our father
        arose, went and married our step-mother Ligiram
        in the town Bilbila and brought her home."

§. 225. Joined by *bago,* the second indefinite negatives a single
action which was to happen at any future period (cf. Indefinite
I. with *bago,* §. 222.). The accident of time standing much in
the back ground, compared with the idea of singleness of action,
the indefinite II. with *bágō* may often be best rendered by
our *present*; cf. also §. 234.

     ni mánāni pánęm bágō kwōyá, degá ni tšúrum, "if thou wilt
       not hear my word, stop and thou shalt see it."
     ágō fúgubē rúmin, ṅgáfobē, íšintę́ ni rum bágō, "thou seest
       what is before thee, but thou canst not see when that
       is to come which is behind thee."
     kóayē ši tsánnā naṅga lemántsę kámmō tšim bágō, "the man
       said he would not give his goods to any one on
       heaven's account;" understand, "on the occasion
       when he was requested so to do."
     kárgęnęm tsę́lam kwōyá, ni tsánnā pándęm bágō, "if thy
       heart is black, thou shalt not obtain heaven," viz. "on
       the one occasion after death."
     pátorō lénęmía, ísęm bágō, "if thou go home, thou wilt not
       return," viz. "on the present occasion, whilst on
       others thou mayest do so."

     When it is said to a blind man, *nítę šímnęm rum bágō,*
"thou dost not see with thine eyes," *rum* seems to stand
from a phonetic reason, because in its stead *rúmim bágō*
might be used, whereas one could not say *rúskē bágō* or *tsúrū
bágō,* but only *rúskim bágō,* and *tsúrui bágō.*

§. 226. It has been said in §. 217., that the aorist is the proper
historical tense, but that it generally appears only in the last
of a number of verbs which are grouped closely together;
now the tense of these preceding verbs is uniformly the *second*

indefinite, and it can likewise claim to itself the character of being an *historical tense*. But it is more descriptive or graphic than drily historical, it paints history as it were. With the second indefinite narration proceeds, with the aorist or perfect it concludes. The second indefinite joins fact to fact, observation to observation, so objectively and abstractedly that it seems quite to lose sight of the accident of time, and, with surprising unconcern, leaves it to a following perfect, or aorist, or future, to determine in what time an action is to be conceived, so that it actually ceases to be a tense in the common sense. At any rate, the second indefinite has much less of the character of a real tense than the first; for whilst the latter generally stands at the end of a sentence, and so leaves no doubt as to time, the former is not thus situated, and depends on the time of the tense immediately following.

Some more examples may here be given to illustrate the use of the second indefinite as a graphic historical tense—

ḳourúnyā tšĭtsẹ tsẹgásẹ, nā kurgắlíberō légonō, " after having fallen, he rose up, ran, and went to the lion."

kirúnyā, dzádzirma ísẹ, búltẹgā tsẹ́tā, tšĕtsẹ, búltẹgā tsẹbū, bárē badítšī, "having seen it, the leopard came, seized the hyena, killed it, ate it, and began to work."

ši wóltẹ, ísẹ, ṅgúdō gótsẹ, tsẹbā gẹ́sgārō, pátō ṅgúdōbēlan ṅgúdō gạnátsẹ, tsédirō tsẹbgónō, " he returned, came, took the birds, climbed up the tree, put the birds into the bird's nest, and came down on the ground."

mei kátunō keígamābē pántsẹ, sabarátẹ, ámtsẹ ṅgásō tšĭtsa, tšī gẹ́dibēn tsálūgu, tsába Kúrnoābē gógonō, " the king heard the General's message, and got ready ; all his people rose up, went out through the east gate, and took the way to Kúrnōa."

§. 227. The cases are comparatively rare where a second indefinite is historical without a past tense following. When the second indefinite is thus employed, its forms in *o* are preferred. A few instances may here follow to illustrate this—

nấtẹman kŏayē kálíārō : wu nígā mẹ́rsántsẹskē, kásgimārō ntsúnōtẹskē, ni lénẹm, kásgimayē nírō tšírē gúltsẹ, ni wóllẹm, ísẹm, wúrō kátugū kámnẹm, léṅgē, tátāni táskē, yẹ́tsẹskē, kūn kásẹn nírō kām gúltsạsgạni, " then said the man to the slave, 'I trusted thee, and sent thee to the diviner; thou wentest, the diviner told thee the truth; thou returnedst, camest, fabricatedst a lie to me, so that I went, took my boy and killed him, henceforth I shall no longer call thee a man.' "

mấlam tsúrō bẹ́lābēn kấmūntsẹ tílōa ; kấmūntsẹ tílōtẹ šírō táta tílō kẹ́ṅgạlī tsámbō, " a priest in a town had (only) one wife ; and this his only wife brought him one male child."

tấtayē abấntsurō : abấni, woínā andírō lénẹm, kásugun yíbum yấsgẹ kútummātẹ́, kámūnẹ́mtẹ tátāntsurō woínā ndítẹ gótsẹ tšō, andírō woínā tílōtẹ rẹ́tsẹ, rẹ́tā rẹ́tā skẹ́dō, " the boy said to his father, ' my father, of the three pancakes which thou hast bought at the market and brought to us, this thy wife took two and gave them to her child, and one she rent in two and gave us each a half.' "

ấfi nígā ntsẹbấndō ? " what has happened to thee ?" ấm bẹ́labeyē, " koānẹ́mtẹ ndú tšẹ́tsō ?" kẹdányā, šíyē, " kandíra, kạmấšindē átẹ, šímā tšẹ́tsō," kónō ām bẹ́laberō kámuyē, " when the people of the town had asked her, ' who killed thy husband ?' she, the woman, said to the people of the town, ' this hunter, our neighbour, he killed him.' "

§. 228. We have seen that narration moves on in the second indefinite, and that this is usually the tense of a number of parallel verbs which are followed by an aorist or perfect, thus with these concluding verbs uniting into one group, and forming a kind of sentence or period in which a whole speech is, by degrees, brought under a convenient survey. But now these periods themselves need a connecting band, to show that they are merely

parts of a whole. And the second indefinite proves such a band of union. But its force and use here is peculiar. The same verb which, in the aorist or perfect, has concluded one sentence, is *repeated* in the second indefinite, and thus begins another sentence, or forms the first link of another group of verbs. This repeated verb accordingly does not add to the substance or quantity of narration, but serves merely a formal purpose, is a mere connective : and as a connective, it does not outwardly link together, like our conjunctions, but unites the various sentences of a speech into one graphic description, one picture. The historical aorist or perfect, by bringing the time-idea of preteriteness, so to speak, into prominence, destroys the picture-like character of speech, and it seems to be the sole object of repeating a verb in the second indefinite to restore this character. The aorist or perfect, recurrent at short intervals in Kanuri relations, maintains the *historical* character, and the more frequent use of the second indefinite preserves the vivacity of *picture-like representation*.

The following are instances of the repetition of verbs in the indefinite II. ; and to render the translation into English as little awkward as possible, the second indefinite will be translated by a present, of which it perfectly well admits—

lēgányā, mei gęrgátši; gęrgátsę, keígamā yóktsę, kášagar tsęmágę, " he having gone, the king became wrath ; he is wrath, drives away the General, and takes the sword."

Fuláta tšítsa, nā meíberō kášsō, ísa, bęrnī kārąngędányā, meírō wōkíta tsębátsa, " the Phula rose up and came to the king; they come, and having approached the capital, send the king a letter."

kóganá ngásō pęrlan Fulátā dútsei tšešęšin; dútsa, nā lętę kábū tilowárō sandígā kęsátō, " all the soldiers pursued the Phula to kill them ; they pursue and carried them to a place of the distance of one day's march."

nā kóaberō kádiō ; ísę, kóagá, lafiátsę, " he came to the man ; he comes, salutes the man."

nā bẹlamābẹrō kẹgutō ; *tságūtẹ, dāgányā,* "they brought it to the magistrate; they bring it, it being done," &c.

sándi móltei ; *mólta, kŏayē šígā gótsẹ, wóptsẹgẹ,* "they wrestled ; they wrestle, the man took him and threw him down."

tšítsa, létsei ; *létsa, nā gadẹ́, kẹbāndẹ́nyā, bōgẹ́da,* "they rose up and went; they go, having reached another place, they lay down."

§. 229. The *future tense* is used to indicate absolute futurity : it represents an act as not yet commenced at the time of speaking. It is rather surprising, that whilst in form it corresponds to the second aorist, yet in force it is parallel to the perfect.

bẹlamāwa íseiya, sandíyē ṅgáwāntsa badítsẹda, "when the magistrates have come, they will begin their wrestling."

kām kámū ndí gạnátšïa, kẹrẹ́tsonō, "if a man takes in two wives, he will be partial."

tátātíbē bū rúskïa, kásuātẹ wúgā kolósonō, wu tšítsóskō ; *búntsẹ́tẹ šimníyē tsúrūní kwōya, kásuātẹ wúgā kolóšim bágō, wu tsánuskō,* "when I shall have seen the boy's blood, the sickness will leave me and I shall get up; if my eyes do not see the blood, the sickness will never (*i. e.* neither now, nor at any future time) leave me, and I shall die."

ni tílōnẹm dígallan bónẹmïa, búndiyē nígā góntsonō, "if thou sleep alone in the bed, wild beasts will take thee."

létsẹní kwōya, tsū bẹlābē bibítsonō, "if he does not go, he will defame the name of the town."

káliāntsẹ burgóbē šẹtánturō tšïa, tšimẹ́rō, kónō kásgimayē, "if he gives his first slave to Satan, he will recover, said the diviner."

§. 230. The Kanuri, not possessing *relative tenses,* has to express these by various other forms, as will be seen from the following instances—

1. The *imperfect* by an aorist, perfect, or participle—

kigūtẹ́nyā, ṅgampáturō kẹínō. "when she had brought it, she gave it to the cat."

gōgányā, múrtāga pḗṛẹmgonō, " when she had taken it, she opened the smelling-bottle."

kúlō tsalgányā, árgẹm tsẹnátī, ṅgálō tsẹnátī, másarmī tsẹnátī, " when he had cleared the farm, he planted millet, beans, and maize."

ši búnyē dígalntsẹlan bótsẹna, rúntsẹ nemḗtšin " when by night she was lying on her bed, she spoke to herself."

2. The *pluperfect* by the conjunctional, or a participial, or a perfect—

lēgẹdányā, dúnyā wāgányā, tátōa tšítsa, " when they had gone, and when it had dawned, the boys arose."

kóa kámuntsẹ páltigō nótši, " the man knew that his wife had conceived."

pērō kánẹmyē gótsẹna, ši nótsẹnī, " he did not know that sleep had seized the girl."

nā ṅgalárōberō lēgányā, ṅgalárō dzádzirma tšétsẹna, " when he went to the ram, the ram had killed the leopard."

3. The *paulopost future* by the conjunctional, the perfect, or the future—

nānẹmmō ísẹskīa, ni tígīni ṅgásō rum, bírtī kábē rúmīa, mánānẹm tširétši, ni wúgā kósẹmi, " when I shall have come to thee, thou mayest see my whole body; and if thou wilt see the wale of a stick, thy word will have become true, thou wilt have surpassed me."

tímīni, kām tsáṅgīa, tšétšin, nónẹsganá kwōya, kóātḗgā tímin tsátsạsgạnī, " if I had known that, if I should bite any one, my teeth would kill, I would not have bitten the man with my teeth."

tšā wu bágō kwōya, nígā kólīram átiyē góntsẹ, ntsátẹ, ntšétsō, " if I had not gone, the wood-demon would have taken, carried off, and killed thee."

§. 231. The Kanuri has not developed *auxiliary verbs* to express tenses, with the only exception of *dátši,* an impersonal

form of *dángi,* "I stand," or *dátsẹ* of *dáñgē,* id., by which the completion of an action is still more emphatically indicated than by the mere perfect. It has a parallel in the Spanish language, where the auxiliary *estar* also means "to stand" (L. *stare*). As to its use, it must be remarked, that it always follows the verb to which it belongs, and that this verb itself is uniformly in the second indefinite, whereas it can itself be either in the indefinite or in the perfect tense, the latter most frequently. It is only used in the 3d person singular, whatever may be the person and number of the other verb—

gẹ́sgā kámnū dátšī, sū lánū dátšī, bátsam tándū dátšī: átẹ-
márō nandígā bóbōñgẹdáskō, "ye have now cut the wood,
dug the iron, built the furnace, therefore I have called
you."

wu nemẹ́ komándē súnōtẹ ísẹsgạnātẹ́ wu nandírō nemẹ́nẹskē,
dátšī: kóa mánātẹ́gā pántsẹnātẹ pántsẹ ñgạlārō, "I have
now told you the word, on account of which our Lord has
sent me: let every man who has been hearing this word,
hear it well."

nátẹman kāmtẹ́gā dárō kámtsā dátšin, kálẹmtẹ kámuásō,
pẹ́roásō tsógōntsārō pítsagei, "then they cut the man
entirely into meat, and the women, with the girls, fill
their baskets with the intestines."

bámbātẹ bánnā tsẹ́dō Bǫ́rnun ñgúburō: ām wúra ñgásō šíma
tsẹbátkẹ dátsẹ, "the pestilence caused much devastation in
Bornu: it entirely carried off all the great people."

rōntsẹma tsúlūgẹ dátsẹní, dúgō dárō kámtsei, "he had not
yet quite expired when they cut him up for meat."

§. 232. A few other verbs are sometimes used so that they appear much like time-auxiliaries, but perhaps give up less of their proper verbal notion in Kanuri than in other languages where they are similarly used; cf. Becker, I. §. 90. The verbs *léñgē, bóñgē, tšíñgē,* with other verbs following, may be taken as indicative of mere inchoation; as,

léñgē bóñgin "I am going to sleep."

lĕngĕ búskin, "I am going to eat," comp. in German, "schlafen
 gehen, essen gehen."

lĕngĕ bŏngī, " I went to sleep."

tšĭnĕ, námnĕ, šīgā rui, "sit down now and behold him."

Similar to this is the use of *kŏngin,* in certain connexions ; as,
 dĕlāgĕ tsudúrĕ kŏtšī, " the rains are over."

In all these cases, when two verbs belong so closely together,
 the negative character, if required, is added to the last
 only, comp. §. 257.—

lĕngĕ búsgqní, " I am not going to eat."

dĕlāgĕ tsudúrĕ kŏtsĕní, " the rains are not over."

§. 233. In the *syntax of moods* it will be convenient to term
what is usually called the *indicative* mood the *affirmative,* because,
in Kanuri an *affirmative* and a *negative,* as one single *indicative,*
must be distinguished from the subjunctive, imperative, &c.

The *affirmative indicative mood* expresses reality and cer-
tainty ; *e. g.*

nŏngī, "I know." | *rufútseiyĕ,* "we shall write."
lĕtšī, "he has gone." |

§. 234. The *negative indicative mood,* a verbal form which the
Kanuri has in common with the Finnic * and other languages,
expresses negation of existence or action ; *e.g.*

nŏngqní, " I do not know it."

lĕtsĕní, "he did not go."

rufútsqsgqní, " I shall not write."

As there is a *formal* connexion between the negative mood
and the second indefinite tense, so also in *power* the negative
joins itself to the indefinite II., by always referring to a single
action, to an energy which is considered as occupying only one
moment of time. Hereby it differs from the first indefinite
with *bágō* (see §. 222.) ; *e. g.* *lĕngqní* means, "I did not go ;"

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* cf. Becker II. §. 215.

* 2 I

létsąsgąní, "I shall not go," viz. "on a certain understood occasion;" but *léñgin bágō,* "I never went," or "I shall never go," viz. "on any occasion."

The future tense of the negative mood and the second indefinite with *bágō* almost coincide in use, yet there is some difference between them. They agree in rendering negative an action still future at the time of speaking; but they appear to differ in this, that the future of the negative mood urges the idea of *futurity,* and perhaps refers especially to what is still distant in future; whereas the second indefinite with *bágō* urges the *singleness* of the action, but leaves ample room as to the proper moment of time, to happen either immediately after the time of speaking or at any future period (cf. §. 225.). The first indefinite with *gąní* is different from both these forms; for it neither urges the idea of futurity, nor negatives an act which might have occured at any future period, but refers to a defined and limited *period* of the future, and allows the possibility of an action taking place at any moment within that limited period only. So, when I say, *wu léñgīa íseskin gąní,* I convey the idea that I shall be absent for a certain period, as, a few days or a few years, but it leaves me at full liberty to return after such a period: whereas if I say, *wu léñgīa, íseskin bágō,* I state that I shall not return at all, but remain absent for ever.

§. 235. The negative mood has a peculiar emphasis when it is connected with certain pronouns, numerals, or adverbs, which we have often to render by "even not," or "not any," &c. And the particular word to which the negative logically refers has generally the suffix *ma,* cf. §. 283. 2. In this way also the language makes up for the lack of compound words like "n'one (none), n'either, k'ein, n'ullus," &c.

ndúmā gémnyendé pátōtęn, kóātę ši tílōntsę gémnyē, "we did not meet any body in the house, but the man alone."

wu ñgálēma rúsgąní, "I never saw it."

kómāndétę, ši ndúmā, átę kérdī, átę méselam tsę aláktsęní, ndúsō

kállō alákkonō, "our Lord has not created any one, saying, This is a heathen, and this a moslim: he has created all alike."

kām tílōma rúsgąní, "I did not see any body."

ndúmārō gúllendé, " we did not tell it to any body."

kámū šírō áfima gúltsęní, " the woman did not tell him any thing."

ndúma ísęní, "none has come."

§. 236. When *átę* is joined to the negative mood, we have a double negation, which, however, does not, as in English, amount to an affirmation, but, as in Greek and Hebrew, is more intensely negative. Besides this it must be remarked that this combination is always prohibitive or hortatory; it is in fact a negative optative. This prohibitive character appears very natural, when we rightly understand the nature of *átę*. For although it is indubitable that it has actually passed into an adverb, and even into a conjunction, yet it is evident that it originally was the imperative of a verb now obsolete. The clearest proof of the latter circumstance is its occurrence in the plural form. There are also different forms of *átę*, identical with it in every respect except the sound, and probably more or less peculiar to different localities, viz. *wótę, átę, ńdę, ńde, wóndę;* plural, *átogō, wótogō, ntógō, ndógō, wóndogō.* But these forms are never followed by any mood except by the negative.

1. Instances of the negative with *átę*, when the latter is an adverb or conjunction —

šígā ńgąlārō teí, átę pę́ręsęní, " hold it well, lest it should escape."

kām dā gádubē gíbū kwōya, wágē wótę wúa šyúa túruiyendé, "if one has eaten hog's meat, I and he may not see each other in the next world."

wu agótę átę rúsgąní "I will not (wish not, may not) see this thing."

átę šímnęmin šímālō rúsgąní, " may I not see tears in thine eyes."

2. Instances of the negative with *átẹ*, when the latter may
be a verb as well as an adverb (sing.), and when it
is merely a verb (pl.)—

átẹ ndúmārō gúllẹmmí, " do not tell it to any body."

áfi nẹmkẹ́tšindō yāyé, wótẹ kárgẹnẹmgā kámurō yímmí,
" whatever your intimacy may be, do not give thy
heart to a woman."

ndé ndárāma lúgẹmmí, " do not go out anywhere."

ntógō gádūwí, " do not (you) quarrel."

wótogō lebála díwí, " do not (ye) make a palaver."

ndẹ́ lólōnẹmmí, " do not (thou) tremble."

wóndẹ ágō átẹgā gẹ́rẹmmí, " do not eat this thing."

átẹ nāndérō ísẹm, ntsúruiyendé, " do not come to us, we
will not see thee."

§. 237. The *imperative mood* expresses command, exhorta-
tion, request, as the following examples will show—

lēnógō, máleiga ṅgásō bóbōnógō, " go and call all the angels."

dēgá, gúlṅgē, pánẹ́, " stop, I will tell it to thee, listen."

súmōnẹm, pẹ́rẹmmẹ́, ni pánẹ́, " open thy ears and hear thou."

tšínẹ́, lénẹ́, dígallan bónẹ́, " arise, go and sleep in the bed."

árẹ, gẹ́rtẹ, kágẹnẹm gónẹ́, kágē šē, " come, divide it, take thy
part and give me mine."

The 1st person plural of the imperative has usually to be
rendered in English by " let us "—

árogō, šígā kárạṅnēogō, " come ye, and let us go near him."

tšínógō, lényogō, " arise, and let us go."

árogō, lényogō, páton námnyogō, " come, let us go and sit
down in the house."

meítẹ belánden yónnēogō, " let us drive the king out of our
town."

ṅgásō nā túlon námnyēogō, kạlándō āmpányogō, nyē, " we
said, Let us all sit down in one place, and mind ourselves."

The imperative is always affirmative, and whenever it ought

to be negative or prohibitive, the negative mood with *atẹ* is used, cf. §. 236.

§. 238. It is strange, but not without parallel in Hebrew (see Ewald, §. 235. *a*), that the *imperative is used in indirect speech* which contains a resolution, determination, or wish, where we may use a *subjunctive*—

lénẹm, Wádairō wōkíta tsẹbánẹm, Wádai ísẹ, wúgá šẹ́sẹ, ni námnẹ́ nẹm, "thou goest, sendest a letter to the Wadaiese, that the Wadaiese should come and should kill me, and thinkest that thou wouldest remain" (viz. "quietly, unmolested").

wúgá rósẹganẹ́, atẹmárō kádiskō, "that thou shouldest hang me, therefore am I come."

§. 239. The imperative of the *verba declarandi* is followed by the second indefinite, which must be rendered in the English by an infinitive—

ām wúra ńgásō bóbōnẹ́ ísa, "call all the great men to come." *šírō gúllẹ́ kídāntsẹ tsẹ́dẹ,* "tell him to do his work."

§. 240. The *imperative* sometimes, though rarely, assumes the *suffix bē,* for the purpose, as it would seem, of rendering it more solicitous, or emphatic—

"*álla andírō kásām pínẹbē!*" *nyē logónyen,* "O God, breathe wind upon us! we prayed."

wúrō kómbū šēbē, "O give me food."

§. 241. It is very peculiar that the *imperative* assumes a *dative termination* when it corresponds to our infinitive in negative questions. The dative suffix is owing to a negative verb, as *dámgin, wáńgin,* which are usually followed by a supine (see §. 262.). An infinitive could always be substituted for this imperative without altering the meaning, so that we might say *the imperative stands here for an infinitive.* But the real origin of this construction seems to have been, that the imperative was considered a literal quotation, so that, *e. g.,*

ši árerō wátši, "he dislikes to come," has to be explained thus, "he dislikes (*wátši*) the request: 'come'" (*árę*). When the phrase stops with the imperative, which is often the case, it must be considered elliptical, a negative verb being omitted—

ni wúrō ágō šḗrō? or *ni wúrō ágō šḗrō dámnęmī?* or *ni wúrō ágō kęntšórō?* or *ni wúrō ágō kęntšórō dámnęmī?* "dost thou refuse to give me something?" *wúrō gullḗrō?* or *wúrō gullḗrō wánęmī?* or *wúrō gúlturō?* or *wúrō gúlturō wánęmī?* "wilt thou not tell it to me?"

§. 242. The *conjunctional mood* presents an action as having occurred previous to another, or places it in the relation of antecedence. This mood answers in force to the absolute genitive of Greek participles, and forms the great connective between propositions, thus making up for the lack of certain adverbs, conjunctions, and, in part, of relative tenses (cf. §. 230.). The *past conjunctional* indicates antecedence to a past act, and the *future conjunctional* antecedence to a future one; hence, the former is followed by a verb in the preterite, and the latter by an indefinite, a future, or an imperative.

kánęm sandígā gōgányā, kóa tšítsę, "when sleep had seized them, the man arose."

kašínyā, mei lḗtsę, pántsęn tsḗptši, "when they had come, the king went and dismounted at his house."

kargāgḗnyā, málināma ngásō nā málināntsáberō kášsō, "when he had entered, all the dyers came to their dyeing-places."

kolōgigḗnyā, wásilī gęrátei, "having thrown it away, the white men hid themselves."

kū wu lḗngīu, ísęskin bágō, "when I have gone to-day, I shall return no more."

námgīa, kámūni kōángā ámānisōyē tšęrágō, "if I would remain, all the men of my relations would love my wife."

nōnęskīa, nirō gulntsęskē : sabarátęnę́, "when I know it, I will tell thee : get ready."

nígä yáskīa, wóte kámūnémmō mérsänemmi " if I shall have carried thee, do not trust thy wife."

niyē yímpiyāyé lókte tsétīa, wōgérma yákké, " give notice when it will be time."

§. 243. As condition is always something which must take place at a future period, the Kanuri, not altogether without reason, considers it a time-relation, and supplies the want of a *conditional mood* by its conjunctional. Thus employed, the conjunctional can be followed either by a future or a perfect tense, the latter appearing to convey greater emphasis or certainty.

wúrō kálgū šímīa, wúgä setí, " if thou give me a shirt, I shall be satisfied."

kéntsämbū kéntsänemin tsúgīa, kámte tšétšin bágō, "if blood drops from his nose, it will not kill that man."

ši lárderō gágīa, lárdete ši pátsegī, " if it comes into a country, that country will be lost."

kōángä mána tsúrōntsíbē péremtse, kámurō gúltšīa, áširntse állayē péremtsonō, " if a man discloses to a woman his inward thought, God will disclose his own secrets."

§. 244. Sometimes the future conjunctional stands for the past conjunctional, viz. in narrating what frequently or usually happened, and in this case the future conjunctional is likewise followed by a past tense.

pátorō gónyē íšyēya, gébam máfundi gónyē, " when we had taken them and come home, we took a large pot."

kaúyē tsúruiya, káfí ártši, " when the sun had seen them, the locusts were dry."

pépetōntsé pértē dátšīa, rórē, ngérō támnyē, ganányēya, ganá ganán káyēnyen Káyēnyē dátšīa, lókte káfíbē kótši, " when we had fully plucked out their wings, we took them and put them into pots; and having kept these, we fried them little by little. When we had fried them altogether, the time of locusts was over."

ši létšin, rúntsę souargátę : "*búltū ši páton náptsęna, wu ísęskē, dā yétsęskē, góngē, nāntsúrō yáskīa, ši tšǐtsę, nányin tsę́māgę, wúrō ganá šía, ši ṅgúbū gótšin* " *tsę mǎlam dę́la rúntsę nemę́tšin,* "priest jackal went, reflected, and said by himself, The hyena is sitting at home, I come, kill game, take it, and when I have brought it to him, he rises, takes it from me, and having given me a little, he takes much."

§. 245. In further illustration of the above statement, that the conjunctional is *the great connective means between propositions,* the following examples may be adduced—

kadínyā, tátagā kígorō: áfirō yíręmin? tsę kigōrę́nyā, tátayē kǒarō : wúa abányūa, kę́legę látārō kaššéndēa, kę́legę lányent' abánīe wúrō: kę́legętę tsúlugīa, šígā ṅgạlārō teí, átę pę́ręssęní! tsę, wu námgạna tšī bęlágāben, abáni bęlágā tílō látsę, nānígā kārạ́ṅgányā, kę́legę tsúlūgintę́ kirusgạ́nyā, kę́legęgā kitasgę́nyā, kę́legę múskōnyin pę́ręssę, káragārō kargágō. Kárgāgę́nyā, abáni kę́legę kirúnyā, kę́legę káragārō gágī. Kargāgę́nyā, ába kę́legęgā tsúruī. Kirúnyā, abáni gęrgátsę, wúgā lātęrámnyin bágęsgonō. Bagęsgányā, šimnígā tsętúlugū. Kitúlugę́nyā, wúrō: lę́nę́ karagānę́mmō! tsę wúgā yágusgonō, kónō tátuyē kǒāturō, "when he had come, he asked the boy, 'Why dost thou weep?' Having asked him thus, the boy said to the man, 'I and my father went to dig up a wild dog, and when we were digging for the wild dog my father told me, 'When the wild dog comes out, hold it fast, lest it escape.' Whilst I was sitting at the opening of the hole, and my father had dug up one hole, till he came near to me, I saw the wild dog as it came out, and having seized the wild dog, it escaped from my hand and entered into the forest. Having entered, and my father having seen it, the wild dog was gone into the forest. Having gone in, my father saw the wild dog. Having seen it, my father was vexed, and knocked me with

the spade. When he knocked me, he struck out mine eye; and having struck it out, he said to me, Go into thy forest. Thus he drove me away, said the boy to the man."

meíyĕ šírō, ńgō pérōni átĕ wurátsĕ, kámū tsĕtīa, lěnĕm, nā kĕ́ńgal tsúlūgin rúmīa, wóltĕm, nānírō ísĕm, wúrō gulúsĕmīa, pérōnítĕ kámurō nírō ntšĕ́skō, kónō meíyĕ̆ šírō, " the king said to him, Behold, when this my daughter shall have grown up and become a woman, and if thou wilt go and see the place where the sun rises, I will give thee my daughter for a wife, when thou shalt have returned to me and told me of it."

§. 246. The frequent repetition of the conjunctional being monotonous, it is often made to alternate with *tĕ,* which has a similar force, cf. §. 173.

nā pĕr ńgérĕmtibéturō kašínyā, pĕ́rgā ńgérĕmtseitĕ́, pĕr tátātibétīe pĕr ńgásōga kótši nĕmdónyin, " when they had come to the race-course, and galloped the 'horses, that boy's horse exceeded all the others in swiftness."

tsábārō katamúnyā, íseitĕ́, mínātĕ́ga kárạ̃ngedányā, mínātĕ́ga tsárui, " when they had entered on the way and were coming, they, having come near the lion, saw the lion."

kitányā, gátšíntsĕ ganátiyĕ̃, tsédiga wútšíntĕ́, núfū tilōga gótši, " when it had caught them, and her younger sister looked upon the ground, she took a ground-nut."

abgatĕ́nyā, ši létšíntĕ́ šyúa kúguiwa kạ̃lā fóktsei, " he having left, met a fowl as he went."

This alternation of *tĕ* with the conjunctional seems to be owing merely to a rhetorical reason; and, not unfrequently, several forms with *tĕ,* or several conjunctionals, follow in immediate succession—

kadínyā, sóbāntsĕ́ga bóbōtšíntĕ́, sóbāntsĕ, nĕm tsáktsĕgenätĕ́, wu nĕmníga pérĕmgin bágō, " when he had come and
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called his friend, his friend having shut his house said,
I shall by no means open my house."

*šiterátse dágányā, kábū yásge kīténya, sádāga yásguābē
sadakkányā, kábū túlur kīténya, sádāga túlurwābē sadak-
kányā, létse, kámu gadé tséde, pátorō kígutō,* " when he
had buried her, and when after three days he had brought
the three-day's sacrifice, and after seven days the seven-
day's sacrifice, he went, took another wife, and brought
her home."

§. 247. The conjunctional mood of other verbs is frequently
avoided by dágányā, the conjunctional of *dáṅgin,* in which
case this verb sinks down into a mere auxiliary verb; comp.
also §. 231.

As *dágányā* is usually preceded by a verb in the second
indefinite, together with which its force is identical with the
mere conjunctional of that verb (*e.g. kasálta, dágányā = kasal-
gatányā*), it would appear natural, to consider *dágányā,* toge-
ther with the preceding indefinite, as a mere *circumscription* of
the conjunctional; and although virtually it comes to this, yet
formally they must be kept asunder, as we may learn from the
examples adduced in §. 228., and *dágáṅgā* must be considered
by itself as an auxiliary verb.

dágel sándi nótsání; kasáltā, dágányā, pántsārō létsei, lit.
    " the monkeys, they knew it not; they wash themselves,
    it being done, they went to their home," *i.e.* " when the
    monkeys which did not know of it, had washed them-
    selves, they went to their home.

*ísa, némtsa témtsei, némtsa témtsā, dágányā, táta, šyúa
    kámuntsúa némtsan náptsei,* " they came and kept
    silence; when they had kept silence, the boy, with his wife,
    sat down in their house."

*málam Lámīnu sandírō álla tsugóre, dágányā, Fuláta, tsúrō
    bérniben, meíga tsárui,* " when priest Laminu had begged
    God for them, the Phula within the capital saw the king."

ši tšíte, létse, bánō tšíbī, béogō tšíbī, kásunī mátši, ṅgásō, mátse,

dāgányā, tšítsẹ, kóa bóbōtsẹ, " he arose, went, bought a hoe, bought an axe, sought seed, and having sought all, arose and called a man."

§. 248. Generally the conjunctional mood is merely a repetition of the last preceding verb; but it very often repeats not only the verb, but the whole phrase connected with it—;

mína tšīgányā, pérōga báktšin gonō. Pérōga báktšin gányā, tátāye kátsagāntsẹ́ga gótsẹ, " the lion having risen, intended to strike the girl. He having intended to strike the girl, the boy took his javelin."

kigōrẹ́nyā, " wu kárgūni tsọútšin " gonō. " Wu kárugūni tsọútšin " gányā, abáyē, " he having asked her, she said, My tooth aches. She having said, My tooth aches, the father replied."

tátāyē, " galẹ́ wu léngin " gonō. " Wu léngin " gányā, dẹ́gārō kílugō, " the boy said, Then I go. Having said, I go, he went out."

§. 249. After subordinate conditional propositions, the English language is far more sparing in the use of the conjunctions " so, then," than the German with its " so, dann, alsdann;" but the Kanuri is still more sparing in this respect, and *scarcely ever makes use of conjunctions after the conjunctional.* Yet there are some few instances where conjunctions are used; *e. g.*

lēgányā, wóntẹ andíyē tšínyē, Bósorō lényē, " when he had gone, then we arose and went to Boso."

§. 250. When the conjunctional is connected with a word terminating in *yāye* or *sō,* the Kanuri is so expressive that we cannot imitate it in English, but have to leave the force of either the conjunctional or *yāye* unexpressed—

krígurō lénẹmīa, ndúyāye krígẹn tsátseiya, kām 'dáguyāye tšešẹ́šīa, kọúnẹmtẹ́ga gónẹmīa, ámtẹ ngásō tšítšẹda, " when thou shalt have gone to war, whomsoever they will pierce, how many people soever they may kill, if thou wilt take thy stone, all these people shall rise up."

yímpisö dā yétšëya, " whenever (and if) we had killed game."
yímpiyāye kām šyúa tságādẹnätẹ́gā tsúruiya, " whenever he
sees the man with whom he has been quarrelling."
ndárasō látseiya, kọúwa, " wherever they dig, it is stony."
ndáranyāye andígā sáruiya, šešẹ́sō, " wherever (and when-
ever) they see us, they kill us."

§. 251. Whereas the indicative mood of a verb expresses the
mere exercise of an energy as either momentary or lasting, and
in such a manner that the idea of activity, the peculiarly *verbal*
quality, predominates, the *participial present,* similarly to a parti-
ciple or adjective, exhibits the same as a distinguishing *character-
istic of the agent,* as something attached to his person, or a lasting
state or condition. Thus it may be used as the simple predicate
of a proposition, as also the participle in Hebrew ; *e.g.* Judg.
xvii, 9, אָנֹכִי הֹלֵךְ, *wúyē lēngana,* " I am going." Isa. xxxvi, 11,
שֹׁמְעִים אֲנַחְנוּ, *ándi pányēna,* " we hear;" or, in connexion
with other propositions, to indicate a state or condition
during which an action takes place ; or, just as a participle
or adjective, in order to qualify a noun.

1. Examples where the participial is the predicate of
detached propositions—

ándi nígā nóntšēna, " we know thee."

tsúrō kitábubēn tsábā ñgạlā mbétši, nándi rúwa, " ye see
that within the book there is a good way."

áfisō nónẹmma, " thou knowest every thing."

ndú kẹnígẹ nótsẹnāgō ? " who understands (the use of)
arrows ?"

pérō pérō gani, kāmútsẹna, " the girl was no longer a
girl, she had become a woman."

2. Examples where the participial is used similarly to the
conjunctional mood.

The use of these two forms does not altogether coincide, the
former standing for the time-relation of *contemporari-
ness,* and the latter for that of *antecedence* or *succession.*

In this respect the Kanuri participial agrees with the use of the Latin, Greek, and English participle.

sándi bótsana, Nyamnyám dínīa búnyē tšítsa, nā šóguberō lebálarō kášyō, "when they were sleeping, or, they being asleep, the cannibals arose at night, and came to the sheikh for war."

sága krígę Fulátābē tšítsęnāwa dínīa nęngąlī, "the time when the Pulo-war began, was the rainy season."

sándi ngásō súmōntsa pęręmtsāna, mána kámubē pántsei, "they all, when they opened their ears, heard the woman's word."

With the temporal case-termination, however, and sometimes also with that of the genitive, the participial has exactly the same force as the past conjunctional mood ; *e.g.*

sáfi kéogutō? Lénęmmátęn kéogutō, tsę kámūyē kóantsúrō gulgónō. Kóayē : lénęsgąnátęman kéogutō? tsę kámūntsęgā kigorō. Kámuyē : lénęmmátęman kéogutō, "at what time did they bring it? The woman said to her husband, ' when thou hadst gone, they brought it.' ' When I had gone they brought it?' asked the man of his wife. The wife said, ' when thou hadst gone they brought it.'"

náptsęnābē kábū ndíwa, kólīram tšítsę, "having sat down for two days, the wood-demon arose."

3. Examples where the participial is an adjectival qualification of a noun "—

wu tsánei rágęsgąna máné, "seek for the clothes which I like," lit. in German, "suche die ich sie liebenden," *i.e.* "die von mir geliebten, Kleider."

mána rōntsíyē wátsęna šírō gúltsei, "they tell her a word which her soul does not like," lit. in German, "sie sagen ihr ein ihre Seele nicht liebendes," *i. e.* "von ihrer Seele nicht geliebtes, Wort."

ši ngúdorō agó ngǫlā tsę́dęna, ngúdō šírō kárgun tšína mei nǒtsęní, "the king did not know that he had been doing good to the bird, and that the bird had given him a charm."

dǎgęl tšětsęna gǒtsę, pǎntsurō lětši, "he took the monkey which he had killed and went home," lit. in German, " er nimmt den er getödtet habenden (i.e. den von ihm getödteten) Affen," &c.

kǒa ngǫlǎrōntsę dzādzirmǎgā tšětsęnǎgā kǎmū kanášinlan tsúrui, "the woman saw in her dream the man whose ram had killed the leopard."

ši mánāndō nemę́nūwa ngásō pǎntsę, "he heard all the words which you were speaking."

pāntsúrō kašínyā, kǎmū ǎllabē tsęrǎmbūna sǎndi tsúrui, " when they had come to her house, they saw that the woman was dead."

§. 252. The *past participial* does not appear to be of very common use, and its force coincides with the participial present, when this refers to past time.

sóbāntsę mǎlambē tšigánna, kábūntsę píndi ndúrī légánna ši tšigányā, kábū mágūa létsę, mǎlammō nǎtsęgī tsábālan, " when his friend, the priest, had risen, and had been walking for three months, he arose, and, walking for one week, overtook the priest on the way."

§. 253. The *future participial* corresponds to the Latin gerundive, and conveys the idea of necessity or possibility.

1. Examples of this description—

mei mána nemę́tsanna nǒtsęní, "the king did not know what to say, or what he should say," or more properly, in German, "das zu sagende Ding," or in Latin, "verbum dicendum."

kómbū tsábālan tšibūná tšō, "he gave him food which he might eat on the way."

wu rúskīa, mána nírō guluntsǎsgǫna mbětši, lit. "when I

have seen it, there will be a word which I may tell thee," *i.e.* "I may have something to tell thee."

pántsān náptsāna, ágō tšédena nótsāní, "they were sitting at home, and did not know what to do."

mána nemétšedāna nótsāní, "they did not know what to say."

labár kadínyā, ndúyē nā kálā tšesákena nótsāní, "when the news came, none knew where to lay their head."

2. The future participial of the verb *ńgin* or *ńeskin* is, however, used differently, being met with where the present participial is expected—

"pérōni nírō kámurō ntšískin" tsámmātę, wu léneskē, tšeskī, "as thou hast been saying, I will give thee my daughter for a wife, I went and came back again."

átema mána wúrō gúlusę, nírō guluntsęskē, ni rúfūnę tsánnātę wúrō, "this is a word which he has told me, that I should tell it to thee; write it as he has been telling it to me."

"ágō yásgę ndāsō ńgúbugō?" tsámmātę, mánātę wu gédintsę nónesgani, "as thou sayest, Which three things are most numerous? I do not know the meaning of this word."

§. 254. The above are the moods for which the Kanuri has distinct forms; and as many other languages have also separate forms for some other moods, it now remains to be shown by what means the Kanuri makes up for its lack of these. The probability that, in the earliest stages of language, all moods have been expressed by time-forms, and the present practice in many languages of employing tenses instead moods (*e.g.* thou *shalt* not kill, *non occides, μὴ φονεύσῃς*), leads us to look for the wanting forms of moods among the tenses.

We have already seen, in §. 243., that the Kanuri frequently employs the *conjunctional* instead of a *conditional mood*. The absence of this latter mood is further supplied by the *indicative*

mood in its different tenses, as may be seen from the following instances—

tšă mălamtę ísę, ádimmō mána nemétsęgęní kwōya, ádim kqlāntsę tšétšin, "if the priest had not come and spoken a word to the eunuch, the eunuch would have killed himself."

tšă búrgon kámū pándęsgęnátę, táta kōángā wúrō tsámbō kwōyá, kóa bánōni tsęmāgi múskōnyin, "if the wife whom I first had, had borne a male-child for me, then would he have taken the hoe out of my hand."

tšă wu tsábālan wúa nyúa kqlā fóktseiyē nónęsgqná kwōya, páton tšítsaggní, "if I had known that I and thou should meet on the way, I would not have started from home."

nígā ntsurúsgqnátę, dánęskē, nígā ntšigórẹskōbá? "would I stop and ask thee, if I saw thee?"

kámū ndí díbī kwōyá, komándē andírō gúltšin bágóba? "if it were bad to have two wives, would not our Lord have told us so?"

§. 255. A *subjunctive* is quite foreign to the Kanuri, and it employs in its place the following forms—

1. The first indefinite—

kóayē : áfi dískē, dúgō kóa átęgā táskin, "the man said, What must I do that I may take this man?"

fári gęsgāben kómbū mátsę, andírō sádę, buíyen, "he sought food on a tree, and gave it to us, that we should eat it."

2. The second indefinite—

mártęgęnógō, yim kásugurō lénuwía, wúgā bóbōsęnógō, ntsagáskē, lényē, "please call me on the day when you are going to market, that I may follow you, and we may go."

wúgā sęrágęmin nęmin, "thou sayest that thou lovest me."

nęmdē tęmné, gágę, "build thou our house, that we may enter it."

3. The future—

ni kánānẹmīwā kwōyá, wúgā dánẹm šigórẹmbá, "if thou wert hungry, wouldest thou stop and ask me?"

pānírō ísẹmīa, tátātẹ bóbōnẹskē, ni šígā tšírum, "when thou hast come to my home, I will call the boy that thou mayest see him."

wu nígā ntsẹrágẹskīa, komándē tširágẹní, "if I were to love thee, our Lord would not like it."

tsatándẹ dátšīa, kolótsa ártsonō, "when they have built it, they leave it that it may dry."

4. The future participial, see also §. 253.—

mána nemẹ́tsọuwa nónūwí kwōya, "if ye did not know what word ye should say."

sōbāni átẹ ágō wúrō tsẹ́dẹnātẹ kām tšídẹna mbḗtši kwōya, "whether there is any body who would do what this my friend has done for me."

5. For examples where the imperative occupies the place of a subjunctive, see §. 238.

§. 256. The lack of a *voluntative* or *optative mood* is commonly supplied by the *indefinite* II.; as,

kóa mánātẹ́gā pántsẹnātẹ́, pántsẹ ńgạlārō. Kām mánātẹ́gā pántsẹnítẹ, šīmā nótsẹ, wāgḗya lḗtšīa, nā tšírēben ndúyāye pāntsónō, "let every man who hears this word hear it well. And any one who does not hear this word, may he know that, having gone to the next world, every one shall hear it in the place of truth."

kóa tšítsẹ, nā meíberō lēgónō, meírō: állā bárga tsakẹ́, állā kábūnẹm kúrūgurō tsẹdẹ́, állā nasárntsẹ, állā nígā ńgúburō ganátsẹ! "the man arose, went to the king, and said to the king, God bless thee, God make thy days long, God prosper thee, God give thee long life!"

málam Fulátabē kúrayē : ndúyē bẹlántsẹn lḗtsẹ náptsẹ : krígẹ dátši; tálaga ńgásō, ndúyē lḗtsẹ, bárētsẹ! tsẹ málam Fulátabē,

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andíró gulgónó, " a great priest of the Phula said to us, Let every one go and settle in his town: the war is over: as to the poor, let all go and do farm-work."

§. 257. We have already seen (§. 224.) that the proper time of the second indefinite is usually to be derived from the tense immediately following, so that the indefinite II. might be considered in itself as tenseless; we have also observed that a case-termination (§. 154.) or a demonstrative pronoun (§. 175.) is frequently added only to the last of a number of words to which it logically belongs. Now this same tendency of the language, to express certain grammatical relations of a whole group of words only in the last of them, shows itself also in several other instances, which may here, after the tenses and moods, be conveniently brought under one view. At first this peculiarity of the Kanuri is calculated to excite surprise; but in reality it is nothing but what is often met with in the English and other languages, with this only difference, that in the latter the grammatical relation of such a group of words is indicated at the beginning, and in Kanuri at the end. The form converted in Kanuri is always the second indefinite, but the form converting can be various, viz.—

1. Aorist—

     wu šígá yardúgęskē, tsábálan kolōgóskó, " I accompanied her and left her on the way."

     wóltę, ísę, ṅgúdō gótsę, tsębá gęsgārō, pátō ṅgúdōbēlan ṅgúdō ganátsę, tsédirō tsębgonō, " he came back, took the birds, climbed up the tree, put the birds into the birds' nest, and came down to the ground."

     tšítsę, dántsę gótsę, tsába pátō búltubē kolótsę, tsába pántsíbē gógonō, " he arose, took his meat, left the way to the hyena's house, and took the way to his own home."

2. Perfect—

     sándi tšítseíya, šígá bóbōtsa, ntsáturō wátsei, " when they

had risen, they did not call him, and did not like to carry him."

tátoā ngúdō kolótsa, tsagásẹ, pántsārō létsei, " the children left the birds, ran, and went home."

mána búltubē pántsẹ, tšítsẹ, rúntsẹn gẹrátī, " he heard the voice of the hyena, arose, and hid himself alone."

3. Indefinite I.—

yímpī wóltē, tšyē, bárēnyen? " at what time shall we come again and work?"

dzádzirma, dínīa bunếtšīa, tšítsẹ, tsúrō bẹ́lāberō tšin; tšīa, kánī tsúruiya, tšḗtsẹ, gótsẹ, lḗtšin, " a leopard used to rise at night, and to come into the midst of the town; having come and seen a goat, he killed it, took it, and went off."

4. Future—

ńgạlī ndí kótsẹ, kẹnyásguātẹ́, kámdō kúra tílō nū, nándi ngásō tsáptū, šitẹrántsurō lḗnū, nā tílon náptsọu, " after two years, in the third, one of your great men will die, and ye all shall assemble, go and bury him, and sit down in one place."

ndáranyāyé, wu lḗnẹskē, mátsoskō, " wherever it may be, I will go and seek it."

logóni komándē pántšīa, wu nandírō tsẹskē gúluntšẹdáskō, " when our Lord has heard my prayer, I will come to you and tell you of it."

5. The negative mood, or a negative particle—

a. nóñgạnā kwōya, wu pányin tšíñgē, krígurō lḗtsạsgạni, " if I knew it, I would not get up in my house and go to war."

ši kábū tílōma bóbōtsẹ, sándī ndí nemẹ́tsāni, " he did not call her on any day, nor did either of them speak."

kẹ́ngal tsukkúrīa, kāmúfīna súntog gótsẹ, pátō pẹ́rātšin

bágŏ, " when the sun has set, no woman takes a broom to sweep the house."

b. It may even happen that, from this practice, the negation is attached to a word to which it does not logically belong—

ši lemántiyē kolótsę nŏntsęní, " the goods do not let him know thee."

ši tílŏntsę keíwātę ráktsę gótšin bágŏ, " he was not able to take the bag alone."

Fuláta ām bęlabē kolótsa kída kúlōbē tsádin bágŏ, " the Phula did not let the people of the town do farm-work."

nā lęnęm, kómbū mánęm, kútęm tšíbumma bágō, " there was no place where thou couldst go and seek food and bring it to eat."

ágō rúsgąnítę nírō gulntsęskē argalámnęmin rufútsammí, " what I have not seen, I do not tell thee to write with the pen."

wúrō ágō ganá sádę tatoānírō yískin bágŏ, " they did not give me any little thing, to give to my children."

wu tšilwátę kolónęskē lętsanní, " I shall not suffer this rat to go."

6. The imperative mood. This is of very rare occurrence—

tílō kágęnęm, bām, lēnę, tílō tšěnęm yātę, " one is thine own, mount it and go, and draw and carry the other."

šimnęm tsáinęm bōnę, " shut thine eyes and lie down."

7. The conjunctional mood—

a. *kámmō ágō gŏṅgē yiskīa,* " when I take something and give it to somebody."

ni álla logónęm, állayē bánāntsęgę; pándęm támīa, nānírō kútęm, " do thou beg of God, that God may help

thee; and if thou hast received and taken it, bring
it to me."

antsáni ladęskē wóltęskīa, nandígā beántsędáskō, " when
I shall have sold my things and returned, I will pay
you."

b. It must be remembered, however, that it is far more
frequently the case that a second indefinite is *not*
converted before a conjunctional—

*wúrō nā ganá sē, námnęskē! kąnáyē sętána, dallítę
dębánęskē, wárnęskē! gęręskīa, dęlāgę kótsīa, wu
lénęskin,* "give me a little place that I may sit
down. I am hungry, and will slaughter my buck
and roast it. When I have eaten it, and the rain
has passed, I shall go."

*Bornútęn kām létsę, kúlōntsę dábū káragābēn tsáltsę,
árgęmtsę tsęnátę, bárētsę; kombútsīa, kąmáun tsúruiya,
ísin kúlōtúrō,* "in Bornu one goes and cuts his
farm in the midst of the forest, plants his guinea-
corn, and weeds it; but when it has become food,
and the elephants have seen it, they come to the
farm."

8. The participle—

wu kū lóktęní, állayē tamíssę sínnátę kū dátsi, "to-day my
time which God has counted and given me is over."

sí ndáran kām dégę tsębándę, pántsęn tsúgútę gąnátsęna?
"whence did he obtain the four persons whom he
brought and located in his house?"

nā létsa kómbū mátsędāna nótsāni, "they did not know
where to go and seek food."

9. The sign of interrogation—

ni tsínęm, dánęmmí dúgō, sálā tsítsę, nírō dántsigunōbá?
"if thou dost not first rise up and stand, will prayer
rise up and meet thee?"

tígĭnẹm kaláfĭa ganí dúgō tšĭnẹm, salítsambá? "if thy body be not first well, wilt thou rise up and pray?"

ni yírẹmīa, abánẹmma yānẹmma kū tšĭtsa, náptsa, sandígā tšúrumbá? "if thou criest, will thy father and thy mother rise to-day and sit down, so that thou mayest see them?"

§. 258. The infinitive, including the noun of action or abstract verbal noun, (see §. 26.), is often *used objectively,* the possessive pronoun, with which it is connected, containing the object—

wu nānẹmmō kádiskō logótẹnẹmmō, lit. "I am come to thy begging;" *i. e.* "to beg thee."

kuṅgórōntsẹ tsarágẹní, lit. "they do not like her asking," *i. e.* "to ask her."

§. 259. When used *subjectively,* the possessive pronoun, being likewise changed into a personal one, becomes the subject, and the infinitive its finite verb—

nándi áfi kẹndéondō? "why have you come?" *lit.* "what or why is your coming?"

áfi kúrrundō? tšĭrē nemẹnógō, "speak the truth, what did you see?" *lit.* "what was your seeing?"

§. 260. Sometimes the infinitive is used *absolutely,* when its force answers to the well-known "*infinitivus absolutus*" in Hebrew—

karátẹ, karánẹm kitábū díniābē ṅgásō dátšĭyāyé, lit. "as for reading, thou mayest have finished reading," *i. e.* "thou mayest have finished the mere reading of all the books of the world."

§. 261. The infinitive is also frequently *avoided* where we might expect it, and the forms occupying its place are—

1. Indefinite II.—

lukrán ágō tšĭrē bágorō tsẹbū šĭ tsúrui, "he saw him swear on the Coran to an untruth."

ŋkíma dátsẹ tsäní, " he does not stop even to drink water.'

kólle, rúntsẹma létsẹ, " let her go alone."

kẹ̈rbūni méogu lagạríwa, dúgō karáŋgē tsẹbgóskō, " I was eleven years old when I left off reading."

2. **Indefinite I.—**

rẚgẹmī yífūmin kwōyá, " If thou like to buy it."

3. **Perfect—**

pāŋgányā, ŋgampátūga kolótsẹ létšī, " when he had heard it, he let the cat go."

4. **Aorist—**

atẹmárō kolótsa kárgā, " therefore they let it live."

kolósẹm lēgóskō, " thou lettest me go."

5. **Conjunctional mood—**

sandígā rúskīa rẚgẹskī, " I like to see them."

6. **The Future Participial—**

nemẹ̈ nemẹ̈tsanna nótsẹní, " he did not know a word to say."

7. **The verb** *ŋgin* **or** *nẹskin—*

bẹláfirō létšīyāyé "kẚmü mäŋgin" tsẹ, pẹ̈rō tsádin bágō, " to whatever town he went, in order to seek a wife, they did not give him a girl."

kẚmü némmō gẚgẹ, pẹ̈rōntsúrō bánätsẹgin tsẹ, " the woman enters the house to help her girl."

lénẹskē, kómbū mäŋgin 'gē, " I went to seek food."

§. 262. With the dative termination the infinitive answers to a *supine,* just as we know from the old German that the English and German supine were originally the dative of an infinitive; see Latham's English Grammar, §. 454., and Becker's Deutsche Gram., §. 248.

The supine I met with after the following words most of which are verbs—

ápteskī : ŋ́gō kóätẹ áptī léturō, " behold this man has left to go."

badíngin : *lemán bélabē ńgásō tamóturō badígonō,* " he began
to put an end to all the goods of the town."

dántsę ńgásō dírtsę wárturō badígonō, " he cut up all his
meat, and began to roast it."

kídāntsa badítsei, ndḗrō, " they began to do their work."

badíngin, however, is also very frequently construed
with the simple infinitive, without case-termina-
tion—

šúa kóāwa lḗtę badítsei, " he and the man began to
walk."

márba látę badīgéda, " they began to dig a hole."

dámgin : *ši sandírō dáptši ládorō,* " he refused to sell it to
them."

dúngin : *šígā dútsei ntšéotsōntsúrō,* " they pursued it to kill
it."

ganá (an adj.): *sándi lḗturō dúnōntsa ganá,* " their strength
to walk is small."

isęskin : *kasálturō ísei,* " they came to bathe."

léngin : *nā málamberō lēgéda, nígā ndḗrō,* " they went to
the priest to marry."

kásugurō ntsúnturō lēgéda, " they went to market to
beg."

mángin: *ndúsō kā gótsa, wúgā ntšéotsorō mátsei,* " they
every one took a stick and sought to kill me."

mbélāngin: *Šógę šígā mbélātšin ntšéotsorō,* " the sheikh
watched him to kill him."

nótęskin : *kúmō gótārō kām tsónōtę,* " they sent somebody
to take the calabash."

rágęskin : *ndúyē šígā wúturō tserágęna,* " every one liked to
see him."

ríngin : *sándi lḗturō rítsei,* " they fear to go."

rítši kęndḗrō, " he feared to come."

tamángin : *pḗrō kágęlmābēga ntšéotsorō tamátši,* " he wished
to kill the blacksmith's girl."

táskin : *ńgō, ńgampátū tsátānu ntšétsorō,* " behold, they had
caught a cat to kill it."

tẹgẹ̆ri : *kánnu sandírō ntšĕtsorō tẹgẹ̆ri,* " it was impossible for them to quench the fire."

wáñgin : *mána abántsibē pánturō wátšĭ,* " he would not listen to his father's word."

kẹsaintsẹ́gā kolóturō wátšĭ, " he did not want to let his mother-in-law go."

yáskin : *kām 'di kẹ́rī tšĕtsana ntšĕtsorō tsásátin,* " two men were drawing a dog and carrying it to kill it."

§. 263. The difference in use between the *present* or *active participle* and the participial, appears to be that the latter always refers to one particular action, occupying a definite space of time, as a real historical fact, whereas the former is more ideal or abstract than historical, and expresses the general fitness and ability or readiness for an action, as well as a practice in, or constant occupation with, any work.

1. This participle is frequently used as a *substantive* or *name of the agent*; as,

détẹma, " cook."	*sálítẹma,* " worshipper."
logótẹma, " beggar."	*ndíōma,* " workman."
kẹntšífōma, " buyer."	*kúrrūma,* " seer."
kẹlládōma, " seller."	*mbátẹma,* " swimmer."
bibítẹma, " spoiler."	*kasáltẹma,* " washer."
kombúma, " eater."	*ntsákkareima,* " teacher."
kẹntsáma, " drinker."	

2. It does not seem to be very frequently used as a common *participle*; yet we have met with the following instance—

kẹ́rmā ndúyāye kám 'gạlā ndéoma ñgạlāntsẹ tsẹ́din, kām dibi ndéoma díbīntsẹ tsẹ́din, " at present every one who is doing good, does his good; and whoever is doing evil, does his evil."

3. This participle is especially used in negative propositions.

* 2 M

which do not refer to one historical action, but to a general and lasting state or condition—

áširndō állayē tsáktsẹna kām pẹ́rẹmtẹma bágō, "God is covering your secret, and none may uncover it."

nẹmsóbāndétẹ díniā átẹn kām pártẹma bágō, sai álla, "there is no one that can dissolve our friendship in this world, except God."

kām kámāntsibē ágō bibítẹma bágō, "there was no one that destroyed any thing of the other."

kām kámāntsurō ágō díbi ndéoma bágō, "there was none that did any evil to the other."

kẹrúnyā, kām tilōma fúgurō kótẹma bágō, "when they had seen it, there was not one man that went farther."

§. 264. The *past* or *passive participle* is properly *passive*, when formed of transitive verbs, but when formed of intransitive verbs it is merely *past*, and generally coincides in force with our participle present—

ṅgalárō nā dzádzirmában dāgáta bẹ́lāma lḗtsẹ tsúrui, "the magistrate went and saw the ram standing with the leopard."

ándi tsúrō bẹ́rnibēn nábgata, dúgō wásili bẹ́lāntsẹn tsúlūgẹ, "we were sitting in the city, when the white man left his town."

keári dāgátarō tšō, "he gave it to the old man who was standing there."

tígi kóābē kirúnyā, wulgáta, "when he saw the man's skin, it was peeled."

dántsẹ árgata gótsẹ, "he takes his dried meat."

kadínyā, tšínna ṅgáso tsakkátāga, "when he came, all the gates were shut against him."

kúgui wárgata múskōn tsẹ́tāna, "he was holding a roasted fowl in his hand."

§. 265. In its *objective inflection* the Kanuri possesses a means for frequently avoiding the use of pronouns, viz. always when the latter are indicated by the verbal form. The language, how-

ever, does not always avail itself of this advantage, but indiscriminately uses or omits the pronoun in such cases.

1. Examples of the objective inflection *with a pronoun—*

ni wúrō tšírē yásgę gulúsęmīa, " when thou shalt have told me three truths."

abá kōa, wúgā nósęmbá? " man and father, knowest thou me ?"

wu nígā ntsúgōręskē, wúgā nósęmībá? " I ask thee, Dost thou know me?"

" *andígā šęšęšin* " *tsa,* " they expected to kill us."

tátāni, tílōnęm komándē andírō sádō ; wúyē nígā kolōntsęskē, " my child, thee only has our Lord given us ; I left thee."

ām ísa, wúgā kógōsa, " people came and flogged me."

2. Examples of the objective inflection *without a pronoun—*

dānę, mánāni tílō mbétši, gulęntsęskē, pānę! " stop, I have one word, I will tell it to thee ; listen !"

pērōni kámurō ntšískē, " I will give thee my daughter for a wife."

abá kōa, nóntsęsgąni, " man and father, I know thee not."

ši tšírē pántsę gúluṅgéda, " he heard and told you the truth."

ni ṅgáfōn ségām, " thou followest me behind."

tságūtę, šō, wóltę, pāntsúrō lēgónō, " he brought it, gave it me, returned, and went home."

3. The objective form is not always employed where it might be, but in its stead we sometimes meet with the common subjective form ; *e.g.*

ni andígā kirúmīa, for *skęrúmīa,* " when thou shalt have seen us."

pándēn andígā ganánęm, for *ganásām,* " thou puttest us down in our house."

tátātę wúgā tsúruiya, for *súruiya,* " when the child shall have seen me."

ni tšĭnẹm, ĭsẹm, wúgā logónẹm, for *logósẹm,* " thou arisest, comest, and beggest of me."

§. 266. Like other very ancient languages, the Kanuri knows of *no copula,* in the usual sense of the word, as will be seen from the following numerous instances ; comp., however, §. 280.

abánẹm bágō nanga, " on account of thy father's being no more."

kántāgẹni yásgẹ nántsẹn, " I was three months with him."

ši kóa pérōbē ganí, " he is not the girl's husband."

ndā dugulgúlemī? " where is the muck-worm ?"

átẹ tsọúba? " is this hard ?"

ni meí, " thou art a king."

kẹrgĕgẹ ši ngáfon, " the ostrich was behind."

rō bágō, " there was no life."

andírō kútū, " it is bad for us."

nándi ndísō dāní, " both of you shall be meat for me."

dímīwa ĭsanātẹ̆ bíā ganí, " it is not for nothing that the sheep have come."

kẹlūgẹ́nyā, búltibē kání, tárgunābē pē, " when they had come out, the hyena's was the goat, and the rabbit's the cow."

ni ndú ? " who art thou?"

§. 267. It may here be remarked, that when our verb " to be " is not a mere copula, but an actual *predicate,* the Kanuri expresses it by various words ; viz.

1. by *mbétši,* " there is, exists," a defective verb, whose root is *be*—

gẹ́sgā kúra tílō tsúrō pānẹ́mbēm'bétši, " there is one large tree within thy premises."

kǎmū píndi pántsẹn'bétši, " there are twenty wives in his house."

wu ni kǎlā díniābĕtẹn'bétši, nónẹsganí, " I did not know that thou wast still in this world."

tsúrō kitábubēn tsabá ngalá mbétši, "there is a good way within the book."

kām nígā kóntsena mbétši diyē? "is there indeed one who surpasses thee?"

This defective verb has also sometimes to be rendered in English by "to have"—

mánāni tílō mbétši, "I have one word."

yántse gána ganá kéngalī mbétši, "she had a little brother."

kitábu tílō abánibē mbétši, "my father had one book."

2. By *degáskin*, "I live, am, abide, remain"—

kām áte " wu túlōníma ágō nóngī" tse dégání? "may there not be any one who says, I alone know any thing."

tátāni áte kágenémma fónné, nánemin dágū, "join this my child with thine, that they may be with thee."

nátçn kárgū dúgō búltuyē létse, "there they were till the hyena went."

pátō bélamābēn kárgā, "he was in the magistrate's house."

3. By *nábgoskō,* "I sit, I am"—

dinīa nábgonōman, kōángā, pérōntse tsambúnagā kámurō tsédinté ni pánembá?" "hast thou heard since the world began of a man having married his daughter whom he had begotten?"

kérma ándi ngásō—komándē mánāndē gadérō tsédé—nábgeiyē, "at present all of us are such whose language our Lord has divided."

§. 268. The enclitic verb *ngin* or *neskin* generally precedes the "*verba sentiendi et declarandi*," and introduces in direct speech what the Latin language would turn into an "*accusative cum infinitivo.*" In English *ngin* remains unexpressed, and only the following verb is translated.

1. Thus *neskin* is joined—

With *gúlngin*: "*nā āmníberō léneskin,*" *neské gulgasgányā,* "when I had said, I will go to my people."

námnyē! *tsẹ kắmūnẹ̆myē nírō gulúntšin,* "let us sit down, said thy wife to thee."

With *kórẹskin: ndárā lḗnẹmin? tsẹ kigōrẹ̆nyā,* "he having asked me, Where wilt thou go?"

áfi ṅgắfon dímin? tsẹ šígā kigórō, "what didst thou do afterwards? asked he him."

With *lalángin: áfi lambắnẹm? tsẹ šígā lalángonō,* "she scolded him, saying, What business is it of thine?"

With *nemẹ̆ṅgin: nẹm tẹ̆mnẹm, kắmūnẹ̆mwa námnuwī, nẹm nemẹ̆nẹmin,* "thou saidst that thou wouldst build a house that thou and thy wife might sit down."

nándi kắmū ndí rắgū nū nemẹ̆nuwī, "ye said that ye liked two wives."

With *ntsúngin: mártẹgẹnẹ̆, wótẹ bẹ̆la tárnẹmmí! tsẹ meíyē šígā ntsúngonō,* "the king entreated him, saying, Please, do not destroy the town."

With *tamắṅgin:* "*tsánnā tšibándẹskō*" *tsẹ tamắtši kắr-gẹntsẹn,* "he expected in his heart that he would (*lit.* I shall) obtain heaven."

2. When *nẹskin* refers to an inward speaking, a thought, or an opinion, it is often followed by *kargóskō,* which then cannot be rendered into English, and which seems to convey the idea, that one rested quite satisfied with his opinion, and did not entertain any doubt; as,

kóäntsẹ kắbin tsúrō ṅgẹ́rgibēn nótsẹní, lemán tsẹ kárgā, "she did not know that her husband was a corpse in the bag, she thought it was goods."

kóäntsa bẹlamắširō lēgónō, tsā kárgū, "they were of opinion that their husband had gone to a neighbouring town."

tátäntsẹ́tẹmā dẹbánẹskin tsẹ ši kárgā, "he fully believed that I would kill his child."

§. 269. It must be observed as a striking peculiarity of the Kanuri, that, in quoting a speech, the subject alone, or the subject with the remote object, usually stand before the speech,

and *nęskin*, the predicate of that subject, *follows the quotation* however long it may be, and frequently with a repetition of both the subject and the remote object ; as,

meíyē sandírō: "*lēnógō, tsúrō bę́rnibēn ndúyāye kām lę́tsę, kę́ngal nā tsúlūgin tsúruiya, wóltę íšīa, wu šírō pę́rōni tšę́skō kámurō*" *kónō meíyē kóganāwa kām yásgurō*, "the king said to three soldiers, Go ye ; and any person within the town who goes, and, after having seen the place where the sun rises, comes back again, to him will I give my daughter for a wife."

ngúdō kóarō : pę́rturō bām, pátorō lénęmīa, kę́ndegei meíbēn nígā meíyē ntsugórīa, meírō, "*wu nā kau tsúlūginnō sunótęm :*" "*lēnę́, rum, ísęmīa, pę́rōni nírō kámurō ntšískin,*" "*tsámmātę́, wu lénęskē ísęskī,*" *gúllę́ meírō, mei nírō nemę́ nemę́ntsęgę pānę́, kónō ngúdoyē kóarō,* "the bird said to the man, Mount this horse, and, having gone home, say to the king when he shall have asked thee in the king's court, 'as thou hast sent me to the place where the sun rises, and hast said, Go, see, and having returned, I give thee my daughter for a wife : I went and have returned,' and hear what the king will tell thee."

ámāntsę kašínyā, ámāntsurō : ándi búrgō íšyentę, minágā díballan kiruiyéndeā, táta sóbānítiyē minágā kátsagāntsęn tsátsę, mína lę́tsę, kę́rtsakkonō. Kę́rtsakkányā, ándi kúrū lényentę́, mína kúrū gęrgátsę, tšítsę, andírō tsukkúrintę́, tátayē ngaídōntsę́gā kān báktsę, šílā tsętúlugī ; mína lę́tsę, kę́rtsaktšī, ándi kónyē, lényē. Lēgeiéndeā ndúmārō gúllendę́, bę́sgēndē párnyē ; kaššéndeā, táta bę́la bę́sgēwābétiē mína núnārō nótsęni ; ši minágā kirúnyā, tšę́nāntsę pítsę, lę́tsę, mínagā tsátsę, tęmbáltsę, kolótši. Kolōgányā, wúyē lénęskē bólōntsaskē, ísū, tátōa kām 'di átę, ndúntsa kamárwagō, wúrō gulúsęnógō pángē kónō pę́royē ámāntsurō, "when her people had come, the girl said to her people, When we first came, and had seen a lion on the way, a boy, this my friend, stuck the lion with his javelin, and the lion went on and sat down. After he had sat down and

we had again come, the lion was again vexed, arose, and
when he fell upon us, the boy smote his jaw with a stick,
so that a bone fell out; the lion went, sat down, and we
passed by and went on. When we had gone, we did not
tell it to any body, but performed our dance; and when
we came back, the boy of that town where the dance had
been, knew not that the lion was dead; but having seen
the lion, he drew his sword, went, stuck the lion, rolled
him over and left him. Having left him, I went, called
you to come, and now I will hear : tell me, which of these
two boys is the most courageous?"

§. 270. The use of the verb *tẹgẹ́rẹskin* (see Dictionary) is
also so peculiar that it will not be superfluous to illustrate
it by a number of examples—

*gōgányā, wu rō yākẹ́skin nẹskẹ̄, badigasgányā, wúrō tẹgẹ́ri rō
ntsókō,* "when I had taken him, I wanted to put life
into him; but when I had begun, I could not put life
into him."

Fuláta yókturō nírō tẹgẹ́rī kwōya, arẹ́, " if it be too hard
for thee to drive the Phula, come."

gṓturō badigányā, šírō gṓturō tẹgẹ́ri, "when he began to
take it, he could not take it."

dínīa tšĭ́tši, nandírō tẹgẹ́ri, ándi tšáman nónyēna, " we
knew it beforehand, that times would be unsettled and
hard."

tšē̆ tútšia, dzádzirma tšẹ́yē kẹ́ntārō tẹgẹ́ri, "when he had
fastened the rope, the rope did not succeed in catching
the leopard."

kóātẹ pḗrōntsurō manátsẹgiyāyẹ́, pḗrō šírō tẹgẹ́ri, " whenever
the man spoke to his girl, she did not yield to him."

ši keigamā yásgẹ kínōtosō, Fuláta krígurō sandírō tagúrū,
"although he had sent three generals, the Phula were
too strong for them in war (*lit.* for war)."

§. 271. It only remains to notice a peculiar *use of verbs deno-
minative.* From every Kanuri substantive a verb in *ńgin*

can be derived, which, with the same substantive as its subject, expresses what we convey in English by, "to prosper, thrive ; to answer one's idea, purpose, destination; to be right, proper, good," &c.—

bęlándō kurámi dęgūa bęlátsanní, " your town, having four chiefs, will not prosper."

tátātę ńgǫlārō tatátšin, " this boy thrives beautifully."

nęmní nęmtšin ganí, " my house no longer answers its purpose: it is old, dilapidated."

kámū sóbāníbē kāmútšī, "my friend's wife is become an excellent woman."

pęrntsę pęrtšin bágō, " his horse is not a good one, or will never be a good one."

krígę Fulátabē krígętši, " the wars of the Phula are wars indeed."

Sometimes, however, the substantive is not converted into a verb, and yet becomes the predicate ; *e.g.*

bęlándē átę bęlā ganí, " this our town is no longer good."

sóbāni sóbā, " my friend is a friend indeed."

CHAPTER XIX.

CERTAIN SUFFIXES.

I. *Interrogative Suffixes.*

§. 272. The interrogative suffix *ba*, which is used in inquiring after really uncertain or unknown things, can be appended to nouns as well as verbs. Its original form seems to have been *ra*, which, though rarely, is still in use. The reason why *ra* was changed into *ba* was probably this, that it has so often to be suffixed to the second person of the indefinite II., which terminates in *m* and which is so much more easily followed by *b* (perhaps at first *w*) than by *r*. After the change had taken place in this

most common case, it was easy to retain it also where there was
no phonetic reason for it. This interrogative *ra*, and the con-
junction *ra*, had probably the same origin. The only instance
where I have met with *ra* instead of the common *ba* is—

wúa nandyúasō lényerrá ? "shall I and thou go together."

§. 273. The interrogative sign is always suffixed to the parti-
cular word in question; and if a whole proposition is interroga-
tive, it stands after the verb; as,

ntserágesganí, dúgō dā nánemin tšímāgeskōbá? "did I not
    love thee before I accepted meat from thee?"
wúgā nósemba ? "knowest thou me?"
meíba rágū? meíma rágē, "do you want a king? Yes."
dunónyinba nábgoskō ? "did I sit down by my own strength?
    or: did I remain by force?"
ni tílōnémbē múskōba kámtsa ? "did they cut off thy hand
    only?"
kámū átibē kóāté níba yétsem? "didst thou kill the husband
    of this woman?"
áte tsoúba ? "is this hard?"
mei Ibrámba krige tsúgutō ? "did king Abraham bring war?"
abándē yāndégā wátsenābá, dúgō yánde kánū? "did our
    father dislike our mother before our mother died?"

§. 274. This suffix is generally marked out by a very strong
accent when preceded by several unaccented syllables; but if the
latter is not the case it is toneless, and especially so after the
negative mood—

ni mána bísgā guluntsésgana pánemmíba, kū wóltem, nānírō
    kádim? "didst thou not hear the word which I was
    telling thee yesterday, that thou comest again to-day?"
níte kóa málam délāté nónemmíba? ándi dā káragābē ngásō
    šíma málamdégō ni nónemmíba? "didst thou not know
    priest jackal? didst thou not know that he is the priest of
    all of us, the beasts of the forest?"
wúgā súrūmimbá dúgō kóātiyē šéšin ? "dost thou look at me
    when this man is about to kill me?"

CERTAIN SUFFIXES.

§. 275. Sometimes the suffix is altogether omitted, so that the interrogation is expressed by the tone only; and this, after verbs in the indefinite I., may even be considered as the rule.

agótęmātę ṅgąlátšonō ? " will this thing be for good ?"
agótę ṅgásō meíyē sádō ? "has the king given me all these things ?"
ísęm, wúgā sōbásęmin ? " dost thou come and befriend me ?"
ni wúgā súwūręmin ? "dost thou laugh at me."
kām komándē áširntsę tsáktsęnāmá, ni ašírntsę péręmnęmin ? " wilt thou disclose the secret of him, whose secret our Lord is concealing ?"

§. 276. But in a few cases the indefiite I. assumes the suffix, and with the indefinite II. its assumption is a rule, rarely departed from—

kām gadę́ nótšinbá, sai álla ? " will any body else know it except God ?"
wu logótęnęm pánginba ? " can I hear thy supplication?"
dágęl góṅgąna súrūba ? " did you see me take a monkey ?"
nándi kasánnūba ? "will ye consent ?"
kámurō tsę́dintę ni pánęmba ? " didst thou hear that he made her his wife ?"

§. 277. In a language which has no subjunctive mood, we must be prepared to find no distinction made between direct and indirect questions. Accordingly the interrogative *ba* is also *used in indirect questions,* where it has to be translated by *whether* or *if.*

abándōye nandígā kóręskē gonō, nándi ṅgásō dátšiba ? " your father told me to ask you, whether you are all here?"
tígīni ṅgásō wūnę́, bírti kábē rúmba? " behold my whole body, whether thou canst see the wale of a stick?"
ṅgásō ísa dátšiba, andírō wūnę́ ? " see for us, whether all are come ?"

§. 278. It is another proof of the economy which the Kanuri observes in the use of forms (comp. §. 257.), that it dispenses with

the interrogative suffix whenever the question is expressed by
an interrogative pronoun or adverb—

ndáguró ládẹmin? "for how much wilt thou sell it?"
nándi ndárān kĭlūgu, tatoáni? "whence have ye come, my
    children?"
labárpĭ wúrō kútẹm? "what news dost thou bring me?"
ágō táta átiyē tsẹ́dẹnātẹ́ ndú tsẹ́din? "who will do what this
    boy has done?"
áfirō ṅgínotō? "why did he send thee?"
áfigei tsẹ́dō? "how did he do it?"
andírō áfi sádẹm buíyen? "what dost thou give us to eat?"
mánātẹ́ ndú nandírō gúlntsa pánū? "who told you this
    word that you heard?"

§. 279. The *interrogative enclitic* "*gẹnya*" may likewise be
ranked among the suffixes (comp. §. 323.). It is used when the
question is not after something uncertain or undecided; but
when an answer is anticipated as sure, and not admitting of
any doubt. It is, therefore, not the object of questions with
gẹnya, to have a doubt dissolved, or information given, but by
raising a doubt, or by producing an artificial uncertainty, to make
a fact or statement appear the more certain and indubitable.
Herein the use of *gẹnya* differs from that of *ba*. In English,
negative questions answer the same purpose, and, therefore,
gẹnya is usually translated by them; as,

nándi kū rúwui gẹnya, tšírētẹ átẹma komándē tsẹrágō? "have
    ye seen to-day, that what our Lord loves is truth?"
kúllōnyin gẹnya ṅgeíbuskō? "have I not bought thee with
    my money?"
šĭmā gẹnya andígā sášibū? "has not he bought us?"
ši nandígā búrgōn kŏtsei, nándi rūwí gẹnya? "did ye not see
    that he exceeds you in intelligence?"
wútẹ karáminitẹ dántsẹ rūwí gẹnya? gányā, "when he had
    said, Do ye see the flesh of my little brother?"
mána nemẹ́tsẹnātẹ́ ni pánẹmī gẹnyá? "hast thou heard the
    word which he was saying?"

állā gęnya yāntsę́gā gǒ́tsę? " was it not God that took away
his mother?"

tšā pę́rtę tsúrō bibítšīa wu ášęrní gęnya? " if the mare had
miscarried, had not the loss been mine?"

II. *Predicative Suffix.*

§. 280. The suffix *go* is of very frequent occurrence, after the
predicate of a proposition, with the purpose, as it would seem,
of marking it as such, thus answering, in a measure, to the
copula of other languages.   But probably it is expressive, at
the same time, of some emphasis or distinction.   It is chiefly
used when a noun, pronoun, adjective, or participle is the
predicate; as,

mána tšírētę šíma ńgǫlāgō, " as to this true word, it is good."

wu ši kámgō nóñgǫní, "I did not know that it was a person."

ši kánigō nęskē, "I thought it was a goat."

bęlága átę šíma pānígō, "this hole is my home."

tílōtę šíma rāgę́sgǫnāgō, " this one, him I love, or : him alone
I love."

átęma náptę meínābēgō, " this is the habit of a prince."

níma kóa pérōníbēgō, " thou art the husband of my daughter."

ńgō bę́lā kę́rdibē nandírō guluntsásgǫnātę́, átęmā šígō, " behold
the heathen town of which I told you, this is it."

tílōtęma kágēogō, " one be mine."

ndúyāye nā komāndébętęn šíma kām bégō, " every one who
is with God, is a free man."

ši ꞌAbęr bōgátagō nótsęní, " he did not know that the Aber
was lying there."

yántsę bágō, wúma yāntsúgō, wúma abántsugō, "he has no
mother, I am his mother, I am his father."

§. 281. Besides this more common use of *go,* its occurrence
in the following instances must be noticed as somewhat
peculiar—

1. In a question and after a finite verb, especially a parti-
cipial; but its use in such instances, appears to be rare—

áfi sányānę́mgō? " what is thy profession?"
áfi kárgę tsę́lạmgō? " what is a black heart."
áfi šígā tsę́buigō? " what will eat her?"
kŏ̆a kámüntsę páltigō nŏ̆tši, "the man knew that his
wife had become with child."
keári tílō lon nŏ̆tsęnāgō, " one single old man knew it."
kām Fulátayē rítsęnātę̆ šŏ̆a tílō lon rítsęnāgō, "as for
the people whom the Phula fear, they fear only
the Shoas."

2. In the following example where it is added to the object
of a transitive verb—

káliātę̆ áfi nę́mgạlāntsiyāyé, tátānęm díbigō tsę́tęni,
" whatever be the goodness of a slave, he does
not equal thy bad child." But this example also
admits of the translation, "(suppose) thy child is bad,
he does not equal it;" and then it belongs to §. 280.

3. In cases like the following, where it contrasts with a
negative—

pérōntsurō káritugō rúsgạni, " I have not seen so
beautiful a girl as his."
meíndērō nę́mgạlāgō bágō, or *meínderō ńgạlāgō bágō,* or
meínderō mei ńgạlāgō bágō, "there is no king so
good as ours."

III. *Emphatic Suffixes.*

§. 282. The suffix *ma* expresses emphasis, or gives prominence
to a word. In English its force is chiefly conveyed by the accent,
and sometimes by words like, " even, very," &c.

wúgā sŏ̆bamárō skirágęm kwōya, " if thou like me for a
friend."
állāma šímni tsáktsę, " it is God that shuts my eyes," *i. e.*
" that causes my blindness."
wu níma ntsęrágęskō, " thee I love."

wu kẹrmāma dẹlin kadisgẹnyā, "having *just now* come from abroad."

ándi ṅgásō nẹm tílōtẹman námnyogō, "let all of us abide in *one* house."

ni málam naṅga tsánnā pándẹm bágō ; kām kárgẹ búlwātẹ, šíma tsánnā tsẹbándin, "on account of thy being a priest thou dost not obtain heaven; if *one* has a clean heart *he* will obtain heaven."

átẹ gádimā Bọrnun tsádin, "*thus* they do in Bornu."

sándi ganí, wúma šígā yẹtsẹskō, "not they, *I* have killed him."

átẹ naṅgátẹmārō "Gẹdítẹ šíma kúragō" kẹda hām wúrayẹ, "on *this* account the great men say, The east is most excellent."

§. 283. Being emphatic, *ma* is used with especial propriety and frequency—

1. To respond, in an answer, to the interrogative *ba*— *komándē sandírō, meíba rágū?   Sandíyē, meíma rágē,* "our Lord said to them, Do ye like a king? They said, A king we like."

"*átẹ ndú?*" *tsẹ ábayē.   Tílōye, "wúmā" tsẹ yẹgonō,* "the father said, Who is this? One replied, I."

2. In negative propositions— *tsábamārō gágendẹ,* "we have not entered on the road." *kẹṅgạlī tílōma bágō dábuntsan,* "not one male was among them."

kām tílōma nemẹma bágō tsúrō bẹlāben, "there was not one man speaking within the town."

3. When an adjectival qualification is expressed by a relative proposition— *nā lénẹskinma nónẹsgạní,* "I did not know where I was going."

ándi rōndéwa nábgatāma, yándē šímdēn tām, yẹtsẹmin? "wilt thou catch and kill our mother in our sight, who remain alive?"

kām kām tsę́lạm rítsęní kwōya, komándē andígā alágę-
sanátęma rítseiyendę́, "if one does not fear a negro,
neither will he fear our Lord who has created us."

kóa ńgębạl détsęnāma tšítsę, "the man who had boiled
the egg arose."

§. 284. Although this suffix combines most frequently with
nouns, pronouns, adjectives, and participles, yet it is also found
after finite verbs ; as,

1. Indefinite I.—

yayāntsúsorō "wu lénginma" gúltsęní, "he did not tell
all his brothers, that he went."

nā létšinma nótsęní, "he did not know where to go."

2. Indefinite II.—

"mána búrgō gultsę́tęmā" gonō, "he said the word which
he spoke at first."

áfiyāye dímtęma, "whatever thou wilt do."

3. Aorist—

wu katambúskōman ńgáltē nā túlon lényendę́, "since I
was born, we never went anywhere."

wu šígā pānírō kíguskōman, kábū tílōma šígā kārạ́nnęsgạní,
"since I brought her home, I have never come near her
one day."

4. Conjunctional mood, past and future—

gána tusgányāma, kóātę íši, "when he had waited a little,
the man came."

kitábūga pęręmgányāma, kómāndéye šímtsę pęręmgonō,
"when he had opened the book, our Lord opened
his eyes."

kirúnyāma, mína tšítši, "when they had seen him, the
lion arose."

ą́rtsę dátšiāma, pépetōntsę pę́rtē, "when they were dried,
we plucked out their wings."

§. 285. In reference to the *position of ma* we may observe—

1. That it always takes precedence of a case-termination, as—
kóa tšúruskō šimníman, "I shall see the man with mine own eyes."

ši dégarō šim kámman tsúlūgin bágō, "it does not come out in the sight of man."

šítẹman āmpátin tárgunātẹ, "by the same the rabbit is guarded."

2. But if both *tẹ* and *ma* are affixed to a word, sometimes one and sometimes the other occupies the first place; e. g.

lēgẹdányā, fúgubēmátiēṅgẹbạl ṅgígibē tsúrūní, kótši; kádugūbétiē ṅgẹbạltẹgā tsúrui, "when they had gone, the one who was before did not see the pigeon's egg, and passed on; but the one behind saw the egg."

tílōmátiyē kádī bōgáta tsúrō bẹlágāben kírū, "the one saw a serpent lie in a hole."

nā kídābē tsátānítẹmā ni rum, "thou sawest that they had not yet arrived at the age for work."

kādítẹ yímtẹmā komándē sandígā gẹrágonō, "at that time our Lord hid these serpents."

§. 286. There are some other suffixes or enclitic appendages which likewise appear to be of an emphatic force but of much rarer occurrence. They are *digē*, or *diyē*, and *yē*. The first two are also abbreviated into *dē*—

kām nígā kóntsẹna mbétši diyē, "there is certainly one that surpasses thee."

wot' ámmō pélēgẹmmí digē, "do not by any means show it to the people."

wu kídāni díski diyē, "I have done my work."

abáni mbétši digē, "I have a father."

agótẹ nuíya fátsẹ, kurátsẹ kurugútšinyé, "what has died swells up, grows big and long."

ši abánigeíyē, "he is like my father."

abáni wúrō šō dē, "my father gave it to me."

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CHAPTER XX.

SYNTAX OF ADVERBS.

§. 287. *Deflected adverbs* with case-terminations are used in a similar manner to the cases by which they are formed—

1. Adverbs of place with a dative termination are therefore employed when the verb implies a motion, direction, or tendency; and adverbs with the locative termination, when the energy of a verb is considered as exercised in a certain place, without referring to the tendency or direction of the energy—

kóa tšítsę, ṅgáforō wólgatę, "the man arises and turns back."

bílgę fárirō tšítšī, "a vapour rose up."

kádī fúgurō kótsę, kóa šígā tsęgei ṅgáfon, "the serpent passed on before and the man followed behind."

ágō fúgun wūagátšintę wu nóṅgąní, "I do not know what will happen in future."

sándi ndísō tsagášin, kórō fúgun, kir ṅgáfon, "both of them ran, the ass before and the female slave behind."

2. Sometimes, however, the Kanuris seem to consider as tendency what we represent as being at rest—

bęla kúyinturō kolōgędányā, "when they had left the town far behind."

kámuntsę fúgurō tsákę, bęlāntsārō lēgęda, "he put his wife before, and so they went home."

3. The locative termination has so entirely coalesced with certain adverbs of manner that they scarcely ever appear without them, as *dúan, ílān, kánadin, sęrin.*

§. 288. When connected with verbs, the adverbs derived from adjectives usually assume the dative termination; those not so derived may be with or without it: but when adverbs qualify adjectives, they are always without case-termination—

ši ṅgúburō nemętši, "he has spoken much."

nā Yorubáben ṅgúburō nábgoskō, "I remained a long time in a place in Yoruba."

meíyē šígā tsǫúrō tsęrágęna, "the king loved him ardently."

nyúa kámūnęmma ṅgạlārō námnógō, "sit down well, thou and thy wife."

pḗrō mána pāṅgányā, kętširō pántsęní, "when the girl had heard the word, she did not feel comfortable."

ni kídānęm díbirō kídęm, "thou hast done thy work badly."

ganá légányā, "when he had gone a little."

sóbāni tússę ganárō dátši, "my friend has already rested a little."

sęrin létsa, ndúsō nā túlon sęrin náptsei, "they went away quietly, and all of them sat down quietly in one place;" also *sęrinnō léṅgin,* and *sęrinnō námgin;* but only *sęrin nęmgin,* "I keep silent."

ši nemętšin bágō, kạdęg nęmtsęna, "he never spoke, but was holding his peace."

kạdęggō nęmnę́, "hold thy peace."

kitábūni kárītę ganá, "my book is rather beautiful."

ndú kúrūgu lintágō? "who is the tallest?"

§. 289. The Kanuri language has a peculiar kind of adverbs, which we may call *specific* or *confined adverbs,* each being confined in its use to one or a few particular adjectives or their denominative verbs, as illustrated in the following examples. These singular adverbs which seem to be common in African languages, as they exist also in the Aku and Vei, have something in their nature which may be compared to the *onomatopoetica,* or something in which the immediate, instinctive sense of language particularly manifests itself. They are eminently expressions of feelings (German, Gefühlsworte), or manifestations of vague impressions rather than of clearly defined ideas.

bug, búggō : wu šígā búggō báṅgī, "I have struck it violently."

dē : bęrāgę dě́, "quite naked;" *bęrāgéṅgī dě́,* "I have become quite naked."

fárei : búnyē fárei, "quite night, or pitch dark."

fóg : *búl fóg*, " very white;" *ši búltši bul fóg*, " it is very white."

fōg : *tšim fōg*, " very bitter;" *ši tšímtši tšim fōg*, " it is very bitter."

for : *dē fór*, " quite empty;" *ši détši dē fór*, " it is quite empty."

karan : *ndí karan*, "only two."

kẹn : *dúnōa kẹn*, " very strong;" *ši dunoátši dúnōa kẹn*, "he is very strong."

kẹdẹg : *nẹmgata kẹdẹg*, "very silent;" *kẹdẹn nẹmgin*, " I am very silent."

lai and *lei* : *kaláfīa laí*, " very well;" *kaláli laí*, " very meek, gentle;" *kánadiwa lai*, " very meek."

las : *kaláfīa lás*, e.g. *tsábātẹ kaláfīa lás*, " this road is quite secure;" *tẹlála lás*, "very soft;" *kaláli lás*, " very meek."

lon : *tílō lon*, " only one, a single one."

méu or *míu* : *kẹtši méu*, " very sweet, pleasant."

ntšil : *ganá ntšil*, " very little."

pau : *ángalwa paú*, " very intelligent;" *ši angalwátši paú*, "he is very intelligent."

pẹt : *tsẹlạm pẹt*, " jet black;" *tsẹlạmtši tsẹlạm pẹt*, " he has become jet black."

píọt : *kúrūgu píọt*, " very long;" *ši kurugútši píọt*, " it has grown very long."

pit : *tsọú pít*, " very hot;" *wu tsọúngi tsọú pít*, " I have become very hot."

pólẹg : *kágāfu pólẹg*, " very stupid;" *kagāfútši pólẹg*, " he is very stupid."

pótẹg : *kámpū pótẹg*, " quite blind;" *kampútši pótẹg*, " he is quite blind."

sálag : *kạlām sálag*, " very insipid;" *ši kạlāmtši kạlām sálag*, " it is very insipid;" *kạmpoi sálag*, " very light."

sul : *dē sul*, " quite empty, destitute;" *détši sul*, " it is quite empty;" *bẹrāgẹ sul*, " quite naked."

šíliū : *ámāsẹ šíliū*, " very cold;" *dínīa amāsẹtši šíliū*, " it is very cold."

tarę́t: *kąlí tarę́t,* "quite blue;" *ši kąlítši kąlí tarét,* "it is quite blue."

tę́lęs and *tę́lęssō:* *tsę́będ tę́lęssō,* "the whole day long."

tęñ and *ndę́ñ:* *kắfūgu tę́ñ,* "very short;" and *kắfūgúndęñ,* id.; *kāfugútši kắfūgundę́ñ,* "it is very short."

tę́s: *kắrąñgę tę́s,* "very near;" and *kắfūgu tę́s,* "very shallow, not deep."

tim: *kúrā tím,* "very great;" *ši kurắtši tím,* "it is very great."

tsai: *bę́lin tsaí,* "quite new;" *bęlíntši bę́lin tsaí,* "it is quite new."

tsar: *ñgámdē tsár,* "quite dry;" *ši ñgamdę́tši ñgámdē tsár,* "it is quite dry;" *kíbū tsár,* "very hard."

tsę́r: *ñgā tsę́r,* "very well."

tšírit: *kau tsǫu tšírit,* "the sun is very hot."

tšit: *ką́mē tšit,* "very red;" *ši kąmę́tši ką́mē tšit,* "it is quite red."

§. 290. The adverb *lintá,* which answers to our "very, highly, exceedingly, most," can take the place of any of these specific adverbs, with the exception of *karañ, loñ, tę́lęs,* and *fárei;* it also is joined with those adjectives for which there are no confined adverbs in existence. In connexion with all common adjectives it has the form *lintá;* as, *kúrā lintá, kąmé lintá, bę́lin lintá,* &c. In connexion with derived adjectives in *wa,* it can be *lintá* and *lintárō;* as,

áñgalwa lintá or *lintárō,* "very intelligent."

nóñgūa lintá or *lintárō,* "very bashful."

lemánwa lintá or *lintárō,* "very wealthy."

And in connexion with verbs it can likewise have both forms, but the one in *rō* predominates; as,

ši létšin, or *létsęna lintá* and *lintárō,* "he goes very often."

ni karánęmin, or *karánęmma lintá* and *lintárō,* "thou readest very well."

sándi nemę́tsei, or *nemę́tsāna lintá* and *lintárō,* "they talk a great deal."

ši némtšin, or *némtsęna* or *némgata lintá* and *lintárō,* "he is very silent, quiet."

§. 291. The interrogative adverbs are the same, whether they be in a direct or indirect question—

ába kámpū, áfirō búrgō yākémin? "thou blind man, why dost thou cry for help?"

kánnu túlurtę, málammō alákkęda ; áfirō málammō alákkęda kánnu túlurgā, málamtę, ši kitábū nótsęna, tsábā ṅgạlā tsúrui, tsábā díbī tsúrui, "as for the seven fires, they were made for the priests; the reason why the seven fires were made for the priests is this, that the priests, knowing the book, see the good road and see the bad road."

áfigei kām sū gótsę, kánnu bágō kášagar tsęgárin? "how can one take iron, and beat it into a sword without fire?"

sóbānírō pélēgęskē, áfigei kídāntsę tsędin, "I will show my friend how he must do his work."

§. 292. The Kanuri has *three negative adverbs, bágō, ganí,* and *átę,* all of which may be rendered by our "not ;" and this is the place to define the use of each of them. All three can be used to qualify a verb, *ganí* also to qualify adverbs, and *bágō* and *ganí* can by themselves form the predicate of a proposition.

In general they may be thus characterised : *bágō* is unlimited or absolute, *ganí* limited or relative, and *átę* prohibitive ; comp. also §. 234.

§. 293. *In connexion with verbs,* the following remarks may be made on the three negatives—

1. *bágō* can be joined to

   a. The participial—

   wu mána nírō gultsásgạna bágō, "I shall not tell thee a word."

ši kām rítsęna bágō, "he does not fear any body."

kām šígā, tsúrūna bágō, "no one was seeing him."

tátātę áfima nŏtsęna bágō, "this boy knows nothing at all."

b. The indefinite I.—

ándi nírō bíārō bánántšigēn bágō, "we shall not help thee for nothing."

šígā gŏtsei bágō, dínīa lęmtšīa, "they never take it when it has become night."

ágō pánęskē yúrusgąnátę nírō gulntsęskin bágō, "I shall never tell thee what I have heard, and why I laugh."

wu nígā ntsęrágękin bágō, "I do not like thee."

c. The indefinite II.—

kŏa lemánwa ši sadáktšin bágō, málammásō šígā tsárui. Sandíyē šírō : abá kŏa áfirō ni ńgúmōri tšīa laía dębánęm, sadánnęm bágō? *kęda málamwayē šírō,* "a certain rich man never brought sacrifice, and all the priests saw him. The priests then said unto him, Man and father, why dost thou not kill and offer the Easter-lamb when Easter is come?"

káfi lagęrá, dínīa bétšīa, šígā rūm bágō, dibdifútšīa, rum bágō, nęńgąlī tsęptšīa, rum bágō, bigęlátšīa tílō tílō rúmin, bīnęmtšīa, sandigā rúmin'gúburō, "thou dost not see the Lagera locusts in the dry season, thou dost not see them in the hot season, thou dost not see them when the rainy season has set in, thou seest one here and there in the spring, but thou seest them in great numbers in the cold season."

In all these instances *bágō* negatives an act that is continuous or repeated at certain periods.

2. *ganí* is only joined to—

a. The indefinite I.—

wu nántsúrō léńgin ganí, "I will not go to him."

b. The aorist—

ši mánātẹ wúrō gulgónō gani, "he did not tell me the word."

In these instances the negative particle refers to a definite fact: it is not general like *bágō,* but special; not abstract, but historical. This, therefore, was the proper particle with which to form the negative mood (see §. 88.).

3. *átẹ* is only connected with the negative mood, and then forms a negative optative or imperative, which appears the more natural from its verbal origin—

nắtẹn fúgun átẹgei átẹ dímmí, "henceforth do so no more."

kōaṅgáfiyāyé átẹ ášïrntsẹ ṅgắsō kắmurō gúltsẹgẹní, "let no man whatever tell even one of his secrets to a woman."

átẹ ášïrndē dégan pántsāní, "may they not hear our secret without."

§. 294. *In connexion with adverbs,* or adverbial qualifications, or the subject of a proposition, *gani* only is used. It always stands immediately after the word which it negatives—

kídānẹm ṅgạlārō gani kídẹm, "thou didst not do thy work well," *i. q. kídānẹm ṅgạlārō dímmí.*

bísgā gạni kídẹskō, "not yesterday did I come," *i. q. bísgā wu ísẹsgạni,* "I did not come yesterday."

kómbū naṅga gani kádiskō, "I did not come on account of food."

abắnī gani ísō, "it was not my father who came."

áṅgallẹ́mtẹ wu gani nírō ntšískō, "it is not I who have given thee thy wisdom."

ándi gani nígā bóbōntšyē, álla nígā ntsẹsáṅgẹ, "it is not we who did call thee, God raised thee up."

§. 295. When *used as the predicate of a proposition,* there is likewise a difference between *bágō* and *gani.* The former

denies the *existence,* the latter the *nature* or quality of a subject. It may be easily perceived, that this difference between them bears a close analogy to that which exists when they are connected with verbs. For to say that a thing is not in existence is an absolute or general statement, and that a certain general idea is not realised in this or that object is a special one. In English *bágō* must be rendered by "*there* is not," or the like, and *ganí* by "is not;" comp. also §. 235.

1. Examples of *bágō*—

kámū bágō, táta bágō, ši tílōntsę loṅ tsúrō pāntsíben, "there was no woman, there was no child, he was quite alone in the house."

kām andírō ṅkí šę́dęna bágō, "there is not one who could give us water."

tátāntsę tílōwa náptsęna, gadę́ntsę bágō, "he remained possessed of only one child, he had nothing else."

kánnu-ṣọúā bágō, "there was no lamp there."

ām bę́labē ṅgásō, tílōma tsúrō bę́lāben bágō, "as to all the people of the town, there was not one of them within the town."

2. Examples of *ganí*—

mána wúrō gúlęmmātę́ kátugū ganí, "the word which thou hast told me is not a lie."

ni kóeigę ganí, tátāni, "thou art not a coward, my son."

ni ágō rúmmātę́ gę́sgā ganí, mágarā krígibē, "what thou seest is not a tree, but a man of war."

kóa tílōtę ši kándęlī, kóa tílō ši kándęlī ganí, "one man was jealous, and the other man was not jealous."

kām dā gádubē tsęgę́ręna kę́rdī ganí, "a man who eats pork is not a heathen."

ši tsédin rúmmātę́ ši kámmā ganí, "the footsteps which thou hast seen on the ground are not the footsteps of a person."

§. 296. The adverb *dúgō* regularly stands between two propositions, and must sometimes be construed with what precedes

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it, and sometimes with what follows it. In certain cases it is quite evident that it belongs to what follows; *e.g.*

áfigei dúgō kágọu? lit. " how was it before you escaped?" *i.e.* " how did you escape?"

In others it is equally evident that it belongs to what it precedes, which is best proved by a few examples, when it stands at the end of a proposition with which the following has no connexion; as,

péröyē, léngē, abániró gúlngē dúgō. Pérō létsẹ, &c., " the girl said, I will go and first tell it to my father. The girl went," &c.

But there are also a great many cases where it might equally be construed backwards or forwards, and where it is very difficult to decide which construction was intended by the speaker. On this account we will here arrange a number of examples, according to the English words, by which in each instance *dúgō* had better be translated. But although in English the adverb usually belongs to what follows, yet in Kanuri it seems more frequently to belong to what precedes; signifying properly, *first, previously, before.* When it belongs to what follows, it must be translated into English by *ere, before.*

The following are the words by which *dúgō* is rendered in English—

1. Before—

dándē wúnẹ́ dúgō léngẹskē, " look at our meat before I go."

ntsẹrágẹsgạní dúgō dā nánẹmin tšímāgẹskōbá? " do I not love thee ere I accept meat at thy hand?"

lóktẹtẹ wu ángallyúa dúgō pádgigẹskō, " at that time, before I was lost, I was in possession of my senses."

2. Except—

wúa šyúa lágāndē tsúrūní dúgō pártēn bágo, " we shall not part, except one of us fall."

kām kām tsẹrágẹní dúgō ágō nántsẹn tšímāgẹní, " one does not like a man, except one accepts something from him."

málamgā lāfiátsẹní dúgō káragārō létšin bágo, " he never goes to the wood, except he salutes the priest."

tšílwā dínīa bunétsɛní dúgō dégan lelétšin bágō, "a rat never walks about openly, except at night."

3. First—

ganá gɛ́rtigē dúgō! Ganá gɛ́rgutagányā, "let us first move on a little! When they had moved on a little." *wu léñgē dúgō, wágē pānírō lēnɛ́,* "I will go first, then go thou to my house."

4. That—

áfi dískē dúgō wu mérɛskin, "what must I do that I may recover."

nítɛ áfi ñgáfon rŏntsɛ dúgō déregē nānírō kádim? "what kept thee back, that thou didst come last to me?"

áfi dískē dúgō tsábā tsánnabē pándɛskin? "what must I do to find the way to heaven?"

5. Then—

wu gɛ́sgā ganá rúskin dúgō gɛ́sgā kúra gŏñgimbá? "shall I see a little tree, and then go and take a large one?"

wúrō dógum tílō skɛínyā, wu yurúskē dúgō tšíñgē nānɛ́mmō kádiskō, "when he had given me one knock, I fell, and then arose and came to thee."

6. Till—

kómbū mátsɛ andírō sádɛ buíyen dúgō kábū tílō kárūa tšítsɛ, "she sought food and gave it us to eat, till one day a storm arose."

kirntsáwa káliāntsáwa tátāntsáwa wútsei dúgō kámū kásuwāyē šígā tsɛ́tei, "they beheld their female slave, and their male slave, and their child, till a sickness seized the woman."

nɛmsóbānde ándi ganánden díyentɛ́ átɛ kolónyendé dúgō komándē andígā párɛsā, "let us not leave off our friendship, which we have had from our childhood up, till our Lord separates us."

dégā dúgō léñgē kúlōnígā rúskē, "stop till I go and see my farm."

páton gǫnátsęna dúgō pḗrō wurátsę, "he kept her at home till the girl grew up."

7. When—

kúlōntsę tsáltšin dúgō kúrū kóa kórōntsę arásgūa kádiō nāntsúrō, "he cut (*i. e.* cleared) his farm, when a man with three asses came again to him."

wu kęntšíngǫna dúgō labárntsę tsédī 'Afunóben pāngóskō, "I was in slavery when I heard news of him in the Hausa country."

búnyē bótsęna dúgō ši nāšingonō, "she was sleeping at night when she dreamt."

kámpū sei kām dḗgę pē debátsei dúgō kíruskō, "the four blind men killed a cow when I saw them."

bḗlāndḗtęn ndúyāye pḗsgāntsḗgā Gḗdirō tšō dúgō sālítšin, "in our country every one turns his face towards the east when he prays."

§. 297. The suffix *gadi* or *gei,* although usually a postposition, is converted into an adverb of manner when appended to a finite verb, and may be rendered by "as, as if, as when, like"—

ām kúlōlan bárētsei dúgō dínīa dūargányā, kḗgerā Gḗdin íšin gadi, Pótē wūgędányā, káfī kámanwa Pótēn tšítsę, Gḗdirō íšin kḗrū, "people worked on the farm till it became dark as when a thunder storm comes from the east, and looking to the west, they saw the Kamanwa locusts rise in the west and come towards the east."

dínīa ngásō tsḗlǫmtšī, dínīa bunḗtsę gadi, "the whole atmosphere became dark, as when it is night."

wúrō sęgdḗmmāgei wúyē nírō ntšigdḗskō, "as thou hast done to me, I will do to thee."

§. 298. The adverb *ńgō* corresponds to the Hebrew הִגֵּה, but has less of a verbal character than this, inasmuch as it never subordinates the subject; *e.g. ńgō wu,* "behold me," (never *ńgō wúgā*); *ńgō ši,* "here it is," (never *ńgō šígā*). They also agree sometimes when connected with a verb; for then הִגֵּה can likewise stand without having the subject

of its dependent proposition expressed separately (*vide* Ewald's Gram., §. 296. *d.*), which is the rule with regard to *ngō*. When connected with a pronoun, *ngō* usually takes its place before, but sometimes also after it. A few examples may follow by way of illustration—

andí ngō íšyē, "behold we have come."

ngō ágō lagá, "behold here is something."

wu ngō sabarátęskī, "behold I am ready."

ngō pāní, rui ngąlārō, "here is my house, look at it well."

ngō ándi kórondē lámnyē dátši, "behold, I have already loaded our asses."

ngō nírō kalígimō tílō ntšískī, "behold, I give thee a camel."

kómbū pęlēsęgęmmātę wu pándęskī, ngō ši, "I have got the food which thou hast shewn me; here it is."

ngō ši, dęgan dāgáta, "behold, he is standing without."

ngō kókō gęrágata, "behold the toad hidden, or here is the toad hidden."

§. 299. The peculiarity of *ngúburō*, that it is often used where we employ the corresponding *adjective*, may here be noticed and illustrated—

kúgui ngúburō tšíbī, "he bought many fowls."

bęri ngúburō dętsa, "they cooked much vegetable food."

šógę sandígā tšétšin 'gúburō, "the Sheikh killed many of them."

šíma bánnā tsędō Bórnun 'gúburō, "it occasioned much desolation in Bornu."

wúa abánęmma nęmsóbā ngúburō díyē, "I and thy father have had much friendship."

§. 300. The adverb *sō*, which always suffixes itself to the verb, refers to a past point of time, and thus far coincides with the past tense of the conjunctional mood; but like the "*so*" which converts interrogative pronouns into indefinite ones, and with which it has doubtless one common origin, it generalises the word to which it is affixed, so as to form a contrast with something which is to follow. Hereby it differs from the conjunc-

tional mood, and assumes the office of a conjunction. It may be translated by "when, even when, since, although"—

yásgurō kām kinótōsō, léturō wátši, "although he sent one the third time, he did not want to go."

kántāgę pal kítōsō, nátęn tšítsę Fulátaberō léturō wátši, "even when it had become one month, or even at the end of one month, he did not want to get up there and go to the Phula."

náyā dégusorō ǹgúgonōsō, kām šígā tsúrūna bágō, "when he bowed down to the four quarters, no one was looking at him."

tátāni, wúa abánęmma nígā díyē nábeiyesō, ni tílōnęm komándē andírō sádō, "my child, since I and thy father married and settled, our Lord has only given thee to us."

ni Fulátāwa nyúa, dínīa wágonosō, gáduwī, dúgō kau dábū kítō ; kau dábū tsétęnāsō, ni Fuláta yókturō nírō tęgéri kwōya, aré, "the Phula and thou have fought since daybreak till it became mid-day ; if, although it has become mid-day, thou art not able to drive away the Phula, come."

Nyamnyámyē sandígā dútsei, kolótsāní, dúgō dínīa wágonō ; wágonosō, Nyamnyám sandígā kolótsa, wólturō wátsei, "the cannibals pursued them, and did not leave them till it had become day ; and even since it became day, the cannibals did not want to leave them and to return."

§. 301. The enclitic suffix *yāye* has much in common with *sō.* It also forms indefinite pronouns of interrogative ones ; and as then it can be separated from the pronoun and attached to a succeeding word (see §. 189.), this latter may happen to be a verb, so that merely the context, generally the preceding interrogative pronoun, can decide whether *yāye* is an adverb or part of an indefinite pronoun. But if no interrogative pronoun precedes, it may be presumed that *yāye,* suffixed to a verb,

is an adverb, meaning, "whenever." Then *yāye* may also pass into a conjunction, just as the suffix *so*.

1. Instances of *yāye* as adverb—

gę́sgā ngámdē tsębándi yāye, tsębui, kę́lī tsębándi yāye, tsębui, kátšim tsębándi yāye tsębui, "whenever it reached a dry tree, it devoured it; whenever it reached a green one, it devoured it; whenever it reached grass, it devoured it."

nandyúa kámwa nā tílon námnūwa yāyé, nandígā kām ntšórūna bágō, " whenever ye sit in the same place with any body, no one shall see you."

kām tsę́lạm tílōtęma dāgáta tsáruiyāyé, dátsa gurétsei bágō, " whenever they see a black man, they do not stop and wait."

dími dábūntsę Potérō kálaktši yāyé, kóa Gę́dirō kálaktsęgę, " whenever the sheep turned its neck to the west, the man turned it towards the east."

kóātę pérōntsurō manátsęgiyāyé, pérō šírō tęgę́ri, " whenever the man spoke to his girl, he did not succeed with her."

2. Instances of *yāye* as conjunction—

tsúrō bę́lābétęn kámtę dúbū dégā yāye, tílōma kolótšin, bágō, " even if there be a thousand people within that town, it will not leave one."

kúlītu róntsę tsúlūgęní yāyé, sándi tamótsagei, " even if the life of the insect has not yet expired, they finish it."

§. 302. Notice may here also be taken of certain modes of expression in Kanuri in whose stead we employ adverbs. We sometimes use *adverbs* for the following *substantives*—

nā ; as, *gę́sgā túrīa, kádītégā wúnę nā gágintę́,* " when the tree falls, watch where the serpent enters."

rū; as, *pántsẹn rúntsẹ nemẹ́tšin,* "he was talking to himself in his house."

kóllẹ rúntsẹmā lẹ́tsẹ, "let her go alone."

§. 303. The following *verbs* also have often to be *rendered by adverbs*—

1. *burgóṅgin* by "first"—

dugulgúlimī burgótsẹ ísō, "the muck-worm came first."

gúbōgum burgótsẹ tšĭtsẹ, "the cock rose up first."

2. *dáṅgin,* in its impersonal forms *dátšin, dátsẹ, dátsẹní, dátšĭ,* by—

   a. "Quite, fully, completely, entirely, wholly, altogether"—

   átẹ kóganāndē ṅgásō Fulátayē tšẹ́tsẹ dátsẹní, "lest the Phula kill our soldiers altogether."

   kām tšešẹ́sẹnātẹ́ rŏntsẹmā tsúlūgẹ dátsẹní dúgō dárō kámtsei, "when they kill one, they cut him up for meat before his life has quite left him."

   nátẹmān kāmtẹ́gā dárō kámtsā dátšin, "then they cut the man completely up as meat."

   b. "Already, now, then"—

   ándi bẹlága lányē dátšĭ tsa, "they said, We have already dug the grave."

   Fuláta tsédīni ṅgásō tártsā dátšĭ, "the Phula have now wasted my whole land."

   sándi dẹ̆gusō debátsa dímīntsa dátšĭ, "they have now, all four of them, killed their sheep."

   komándē kídāṅtsa tšŏ dátšĭ, "our Lord had then given them their work."

3. *kārẹ́ṅgin,* by "nearly, soon, almost"—

   wu kídāni dĭskē kārẹ́ntšĭ, "I have nearly done my work."

   ṅgō gẹ́sgā ntsúrōntsẹ kārẹ́ntšĭ, lit. "behold the tree's falling has approached," *i. e.* "the tree will soon fall."

4. *kélñgin*, in conjunction with *dériñgin*, by "entirely, completely "—

kóganāwa ñgásō béla dérītsā kéltsā, "all the soldiers completely surround the town."

5. *léñgin*, by "on, further, longer;" or the verb "*to* continue"—

šyúa táta gálifubē sóbāntsúa létsei, nemsóbāntsa tsádin, "he and the rich man's son, his friend, continued their friendship."

6. *lúgeskin*, by "out "—

šim tátabē báktse kitúlugō, lit. "he struck the boy's eye that it came out," *i. e.* "he struck the boy's eye out."

7. *némgin*, by "silently "—

pántsen némtse náptšī, "he sat down silently in his house."

8. *wóltéskin*, by "again "—

gúbōgum wólte kádiō nā pérōberō, "the cock came again to the girl."

§. 304. The word *ńda* appears to be an adverb of mood, whose occasional connexion with an optative or imperative increases the emphasis or solicitation, which we may express by "do, pray."

lēné, nā kásgimāberō, ńda tsédi wúrō tsúrū, "go to the diviner, do, let him see the ground for me."

ńda wu rúskĕ, "pray let me see it."

ńda wúrō šĕ, "pray give it to me."

ńda lēné, "do go."

CHAPTER XXI.

SYNTAX OF POSTPOSITIONS.

§. 305. In many languages prepositions are used to supply the want of cases, to such an extent, that one cannot but be struck with the great affinity which exists between them and case-terminations. But in a language in which, instead of prepositions, there are postpositions or suffixes, which bear the greatest resemblance to terminations, it becomes really difficult to distinguish between them. We may therefore consider it fortunate that the Kanuri has so few postpositions, that occasion for confusion cannot often occur.

The postpositions also share this peculiarity with the case-terminations, that they can be separated from the word to which they grammatically belong, cf. §. 154.—

búnyē tílōma nā kálgū gótsẹnālan tsátẹ gạnátsẹ, wólti, "in one night he carried it and laid it on the place whence he had taken the shirt, and returned."

nā dzádzirmā tšétsẹnālan dátsẹna, "he was standing on the spot where he had killed the leopard."

§. 306. The postpositions, gadi, lan, and nanga, are of frequent occurrence. In English they must often be rendered by another part of speech. Their use is also peculiar in other respects, so that we had better give some examples by way of illustration—

1, gadi or gei, "as, like; as it were, as if"—

kām átẹ búrgōntsẹ búrgō kẹnyéribē gadi, "this man's subtilty is like the subtilty of a weasel."

ni lemánnẹm kágē gadi tšítōba? "will thy goods be equal to mine?"

kálgū wāsilíbēgei tsárūni, "they did not see a shirt like that of the white man."

kú gadi Mákkārō katamúnyā, báli gadi lẹmā, "having

entered Mecca, as it were, to-day, the morrow, as it were, was a Friday."

kêgerā Gẹ́din išin gadi, káfĭ kámanwa Pótēn tšĭtsẹ, Gẹ́dirō išin kẹ̆rū, " they saw the Kamanwa locusts rise in the west and go towards the east, as if a thunder storm were coming from the east."

2. *lan,* which must be very differently rendered in English, comp. the Hebrew עַל—

a. " On, upon "—

kóa bûtšilan náptsẹ, " the man sat down on the mat." *lēnẹ̆ dígallan bōnẹ̆,* " go and lie down on the bed." *dígallan lẹ̆ttsa,* " they slept on the bed."

b. " On the ground of, because of, from "—

nẹmsóbantsálan ágō tsádẹnātẹ̆ kām tšídẹna bágō, " none will do what they have done from friendship."

c. " Out of "—

woladíntsusō kạ́nẹmlan tsẹsáṅgẹ, sabaráta, " he awakened them out of sleep to get ready."

d. " In "—

kaúlan tártsa, " they dry it in the sun." *kitábŭlan kẹ̆rū,* " they saw it in the book." *ámdē wúra dándallan sálītsā,* " our great people pray in the mosque." *magarántĭlan kánnu fúnyē,* " we lighted a fire in the school." *ísẹm, káfiālam bógam,* " thou camest and didst sleep in the shade." *kām kaúlan ísẹna segétšin,* " one pants if one comes in the sun."

e. " Before "—

tšinnālan tšígā tsédin gạnátsẹ, " he puts the bag down on the ground before the gate." *dándal kúrālan dátsẹ, álam mẽogunderi bóbōtsẹ* " he

stood before the large mosque and called the twelve regiments."

f. "After"—

kúgui burgóbēlan tšítsẹ, "he rises after the first crowing of the cock."

g. "From on, from"—

pẹ́rlan tsẹ́ptsā, "they dismount from the horses."

kúlōlan kádiskō, "I come from the farm."

dígalntsẹlan tšígonō, "he arose from his bed."

h. "For"—

kómbū sandílan gáptšī, "there is food left for them."

kẹ́mil andílan gáptšī, áfisō andílan gáptšī, "rum was left for us, any thing was left for us."

i. By the genitive—

táta pẹ́rbē ndílan tílō gótsẹ, tílō wúrō skẹínō, "of the two colts, he took one, and gave me the other."

nemẹ́ ndí gáptsẹnālan tílō badígonō, "of the two tales that were left, he began one."

ándi yásgẹ gamnyénnālan ndí kašígāna, wu tílōni kẹ́ngạlígō, "of the three of us that were left, two were females, and I the only male."

k. "Whilst, during"—

sándi mẹ́lteilan kurgúlirō kátī pítsagei, "whilst they wrestled, they threw dirt at the lion."

ándi lényenlan pángeiyē, "we heard it whilst walking."

3. nanga, "on account of, for the sake of, because of"—

ni málam nanga tsánnā pándẹm bágō, "thou wilt not obtain heaven, on account of being a priest."

kū kóāni pátom bágō nanga wúgā sẹrágẹmin nẹm, "thou sayest that thou lovest me on account of my husband's not being at home to-day."

átẹ nanga kádiskō, "therefore I am come."

pérōa wátšisō tsáširin péntsa bágō naṅga, "the girls wept all day long on account of their cow being no more."

šígā kétšyē, kásundē dábęsánā naṅga, "we killed him, because he denied the debt he owed us."

kęntširō komándē sędī naṅga, kátugū kámgin bágō, "I do not tell lies, because our Lord has given me into slavery."

§. 307. As the language is deficient in postpositions, it makes up for the want of them either by the following grammatical forms, or by the use of certain substantives—

1. The adjectives in *wa* are sometimes used where we have a noun and the preposition "with"—

tšíligindērō tsúkkūrin, kášagar múskōnwa, "he was jumping down into our ship with a sword in his hand."

ṅgásō šīn sálgāwa, "all were with chains on the feet."

kóā kálfūma kálfūntsę ṅgántšinwa nábgata, "the man who had the natron was sitting with his natron before him."

2. The conjunctional mood sometimes stands for our "in," or "after," with a noun—

kábū mágę tsętīa, íšyē, "we will come in one week."

kábū wári kītęnyā, wu tšīṅgē, "I rose up after a fortnight."

3. The dative case is usually employed instead of our preposition "to"—

wu pérōtúrō nemę́ tílō nemę́gęskē, "I will speck a word to this girl."

wúrō pę́lēsęgęni kwōya, "if thou wilt not show it to me."

nā meiberō kášsō, "he came to the king's place."

4. Even the genitive and the locative must often be rendered by a preposition—

tsábā Sámbulbē tsátā, "they took the way to Constantinople."

yándē šímdēn tām, géręm, yétsęmin? "wilt thou seize, tie, and kill our mother before our eyes?"

wu Bórnun námganátẹ́, "when I lived in Bornu."
si bẹ́lántsẹn tšítšia, "when she arose in her town."

§. 308. It has been proved that the Indo-European preposi-
tions are not original but derived (see §. 84. of "Das Wort in
seiner organischen Verwandlung," von Dr. Karl F. Becker) ; and
some of them, *e.g.* "beside, behalf, forsake, instead, in spite,"
still bear the mark of their substantival origin on their faces :
it also appears that most of the Hebrew prepositions are pro-
perly substantives (see Gesenius' Gram., §. 99.): hence the Ka-
nuri language would seem to be entitled to the character of
high antiquity from this circumstance also, that it still expresses
a great many relations, for which other languages have developed
prepositions, by real substantives. These substantives, when
used to express a prepositional relation, are either in the
locative or in the dative case, as the verb may require it. We
will here enumerate the chief of these substantives, with a few
examples for illustration—

1. *bátagū,* "side" = with, close by, close to—
   ándi ganá ganá bátagūntsan námnyena, "we very little
   ones sat down with them."
   pẹ́rōni, nítẹ námnẹ́ batagúnyin, "my daughter, do thou
   sit down close by me."

2. *dábū,* "midst" = through, among—
   kókō dábūntsa rẹ́tsẹ kótšin, "the toad tore through them,
   and passed on."
   kẹ́ṅgạlī tílŏma bágō dábūntsan, "not one male was among
   them."

3. *gẹ́dī,* "place over which the branches of a tree
   spread " = under—
   gẹ́dī gẹ́sgā kúrāberō nāgẹ́ga, "they arrived under a large
   tree."
   bōgẹ́da gẹ́di gẹ́sgāben, "they lay under a tree."

4. *kátē,* "interval, space interposed " = between—
   lebálā bágō wúa nyúa katéndēn, "there is no palaver
   between either of us."

nyúa šyúa katéndōn lebálā báyō, "there is no dispute between you two."

5. *kálā,* "head" = on, upon—
   sándi ngásō tséptsā, kálā perntsában, "all of them dismounted from (on) their horses."
   ngálō kálā kánnubēn, "the beans were on the fire."

6. *nā,* "place" = to, with. Sometimes even with the ellipsis of *na*—
   nā meíberō kádiō, "he came to the king."
   nántsen bárbū kām dége mbétši, "there were four thieves with him."
   wúte, yáníbēn tílōni, "as for me, I was alone with my mother."

7. *ngáfō,* "back," *kádugū,* "rear" = behind, after—
   ngáfōntsan gerágata, "he was hidden behind them."
   ngáfō táta kéngalīben táta pérō tsasámbī, "after the boy they became parents of a girl."
   tšénāntse gótse káduguñtsa gígā, "he took his knife and followed after them."

8. *fári,* "top, upper part" = on, upon—
   kóā fári gésgáberō tsébā, "the man climbed upon a tree."
   fári gésgāben kómbū mátse, "it sought food on the trees."

9. *fúgū,* "front" = before—
   fúgūnemin dugulgúlemi ísō, "the muck-worm came before thee."
   fúgūntsen ganángē, "I will lay it down before him."
   fúgū kómāndéberō kígutō, "he brought them before our Lord."

10. *tsédīga,* "bottom" = under—
    tsédīga dígalberō kánnū fátsege, "he made a fire under the bed."
    kām tílō tsédīga dábēn bótsena, "somebody was lying under the meat."

11. *tsúro,* "belly, interior" = inside, within, in, into, among—
tsúrō kańgádibēn tsętúlūgę "he took it out from within
the horn."

mána tsúrō wōkítābē pányē, "let us hear the words in
the letter."

ágō tsúrō kárgęntsíbē ándi nónyēba ? "do we know what
is in his heart ?"

tsúrō kábū ārásgibēn léńgē, "I will go within six days."

kábū tílō tsúrō káragāberō gágę, "one day he entered
into a forest."

tsúrō woínā yásgiben woínā ndí gótsę, "from among the
three cakes, she took two."

CHAPTER XXII.

SYNTAX OF CONJUNCTIONS.

§. 309. A number of conjunctions bear the character of suffixes,
and have the peculiarity of being attached not only to the word
which is joined, but also to the one to which it is joined.
In form one of them is identical with the plural termination,
or an adjective termination, and another with the locative ter-
mination; but they are always easily recognised as conjunctions
by the context, and more especially by their repetition in seve-
ral succeeding words.   The difference in the use of *wa* (*a*) and
n (*nyin*) seems to be this, that *wa* refers merely to number, *n*
also to quality, *wa* simply adds or co-ordinates, but *n*, at the
same time, contrasts what it joins together; *wa* (cf. Hebrew **ו**)
generally answers to our "and ;" when this is merely copulative,
n corresponds more to our conjunctions, "both—and, as well—
as, not only—but." In practice, however, these two forms are
not always kept so distinct, and sometimes we find them alter-
nating with each other.

§. 310. Instances of the correlative conjunction *wa—wa—*

síyē, kálgunyúa yáṅgēnyúa, tsógānyúa, pátelei kámūníbēwa, "he said, a shirt for me, trousers for me, a cap for me, and clothes for my wife, (viz. I like.")

wúa kōátūa kāmpigītē, "I and this man have contended."

abántsāwa wúa ábā tílō sasámbō, "one father has begotten their father and me."

kírntsāwa káliāntsāwa tátāntsāwa wútsei, "they look at their female slave, their male slave, and their child."

kárabū ṅkíwa kánnūa, kạmúrsoābē, "fable of the water, the fire, and an old woman."

kúlum lífulābēwa, kúlum dínarbēwa, dẹ̀gẹrgẹr árilbēwa pẹ̄rorō kẹinō, "he gave a silver-ring, a gold-ring, and a scarlet neck-tie to the girl."

ába nántsẹn wurátsẹnāwa, abántsẹ šigā tsambúnāwa lebálā tsádintẹ́, "when the man with whom he had grown up, and the man who had begotten him, made a contest."

§. 311. Instances of the correlative conjunction *n—n—*

kámun, tátan, kōáṅgan, ṅgásō šīn sálgāwa, "women, children, men, all had chains on their legs."

ándi kōaṅgátẹ kurátẹn ganátẹn, keárītẹn komúrsōtẹn ṅgásō, andígā satapátkī, "the men, both great and small, the hoary men and the hoary women, all of us he would have ruined."

nẹmbunyēnyin, kaúnyin, ndásō ṅgúbugō? "of which is there a greater number, of nights or of days?"

álẹgā komāndébētẹ́, tsẹ́lạmtẹn, kạmétẹn, káfūgútẹn kúrūgútẹn ṅgásō šīmā aláktsẹ, "as for the creation of our Lord, he has created all, both the black and the red, the short and the tall."

kámūtẹn tátātẹn, kōaṅgátẹn, ganátẹn kurátẹn, pétẹn pértẹn, kaligimótẹn korótẹn, kaníamótẹn dimítẹn, kānítẹn kuguítẹn, gabagátẹn kullótẹn, áfisō ágo lemántẹ ṅgásō tsorórẹ, "they took all, whatever was property, the women and the children, the men both small and great, the cows and the horses,

the camels and the asses, the oxen and the sheep, the
goats and the fowls, cloth and money."

*tšā ši kámuntsurō gúltsẹní kwōya, álẹgā állabḗtẹ ṅgásō,
kámnyin, búndin, ṅgúdon, búni tsúrō ṅkíbèn, ndúyē tšā
mána kámāntsíbē pắntšin,* "if he had not told it to his
wife, the whole creation of God, the men and the beasts,
the birds and the fish in the water, would each understand
the language of the other."

§. 312. Instances of *wa* and *n* used promiscuously—

káliātúa kirtúa ndísō kámbē állārō kolónẹskī, " both this
male slave, and this female slave, I set free for God's sake."

*kir tílō átẹn kálĭa tílō átẹn álla tilórō wu sandíyā kámbērō
kolónẹskī,* " this one female slave, and this one male slave,
I set free for God's sake·"

*kománden, kálū gẹsgáben, kátšimnyin, kígīnyin, kátin gẹnya
rínẹmma bágō,* " thou fearest nothing, except our Lord,
leaves of trees, grass, and flies."

*ni kām rínẹmma bágō, kátšimwa, kígīwa, tsédīwa, kálū
gẹsgábēwa rínẹm nẹm,* " thou dost not fear any body,
only the grass, flies, the ground, and tree-leaves.

§. 313. It sometimes occurs that a word to which another
is joined by *wa* is itself without it. It may even happen
that this word, if a pronoun, is omitted altogether, and has to
be gathered from the finite verb, cf. §. 333.—

kóa kámuntsūa pắntsān náptsāna, " a man and his wife
were sitting in their house."

meína meimíwa kalaíndō díyentẹ́, " when I and the royal
prince played."

ámāntsūa tsábui, " they eat it with their people."

ṅgō ándi bóbōsam, tatoắnyūa ntsẹ́geiyē, ándi íšyē, " behold,
thou hast called us: I and my children followed thee and
came."

§. 314. Mention may here also be made of a few adverbial phrases formed by the correlative conjunction *n—n—*

nátẹn fúgun átẹ átẹgei dímmí, " in future do no more so."
bẹ́lān kuíyintẹn kolótseiya, " they having left it far from town."
kām wūn fúgun bágō, " there is no man before me," *i. e.* " superior to me."
kóā útẹtẹ állān kásẹn kām šígā kótsẹna bágō, " none exceeds this man, except God."

§. 315. The correlative suffix *ō—ō* answers to our "whether —or," and takes its place after the words which are to be represented as doubtful—

lẹ́nyē ruíyogō ḳ̣ānā kúguibē tšẹ́tšiskóō, tšẹ́tšisgányō, " let us go and see whether I may appease (*lit.* kill) the hunger of fowls, or whether I may not appease it."
krígẹ mbẹ́tšiwō, krígẹ bágoō, kū nándi tšírū, " to-day ye shall see, whether there is war, or whether there is no war."
tšíremárō gúlṅginō kátugumárō gúlṅginwō tsúrum, " thou shalt see, whether I speak true, or whether I speak false."
meíō meínaō ām kandegeíbē ṅgāsóō sándi nótsāní, " neither the king, nor the prince, nor all the people of the court knew it."
tšíremáō kátugumáō, ām wúra nẹmẹ́tsa, " whether it be a truth, or whether it be a falsehood, the great men have said it."

But as is the case with the suffix *wa,* so also here the antecedent member of the conjunction can be omitted—

ágō dísgạnātẹ ṅgạlā, nándi ruígō, díbiwō, nándi ruígō, " see what I have done, whether it be good, or whether it be bad."

§. 316. The correlative conjunctions *ra—ra,* and *yē—yē,* or *yen—yen,* appear to be of a similar force with *o—o,* but of less frequent occurrence—

áfi gadẹ́ ni mánẹmin ? kómbu mánẹmírrā kẹ́ntsā mánẹmírrā?

"what else dost thou seek ? dost thou seek food, or dost
thou seek drink ?"

*komándē sandírō ndí ŋ́gạlāyē gúltsẹní, díbiyē gúltsẹní, tílō
ŋ́gạlāyē gúltsẹní, díbiyē gúltsẹní,* "our Lord did not tell them
whether two were good, and did not tell them whether
they were bad ; he did not say whether one was good,
and did not say whether she was bad."

sẹrágiyē wu nōtsóskō sẹrágẹníyē wu nōtsóskō, "I shall know
whether she loves me or not."

tsẹmḗrīyen ni tšúrum, tsẹmḗrẹníyen, ni tšúrum, "thou wilt
see, whether he will recover or not."

§. 317. The suffixal conjunction *sō—sō* is not disjunctive
or exclusive, like *ō—ō* and *rā—rā,* but inclusive, removing
a contrast—

lebásarsō, yálōsō, kugudógusō ŋgásō nā átẹn bārḗtsei, "there
they cultivate all, both onions, and yalo, and sweet
potatoes."

kálẹmtẹ, kámuásō pḗroásō tsógōntsārō pítsagei, "as for
the intestines, both the women and the girls put them
into their baskets."

§. 318. The suffixal conjunctions which we have now con-
sidered have all the peculiarity of being double or correlative ;
and in this peculiarity they are joined by some other conjunc-
tions which are not suffixes, viz. *tšā—kwōya, tšā—tšā,* and
tšā kwōyo—kóa. Of these, *tšā—kwōya* is always in the sub-
ordinate proposition, and seems to be the fullest and most
regular form of a conditional statement; as,

*tšā gádūtẹ ruíyendḗ kwōya, ándi ŋgásō pḗrndewāsō ŋgúduyē
šešḗšī,* "if we had not seen this hog, thirst would have
killed us all, and our horses."

tšā krígẹ bágō kwōya, kăm Bórnun támbunátẹ́ pátsẹgin bágō,
"if there had not been war, no man born in Bornu would
have been lost."

tšā burgótȩ kániyē búlturō tsȩ́dȩní kwōya, ísȩ táta kánibē ṅgásō tílō tílōn gótsȩ dátšin, " if the goat had not played this trick to the hyena, she would have come and taken all the young ones of the goat one by one."

tšā ni ísȩmmí kwōya, kām wúrō wōkítātȩ karátsanna bágō, " if thou hadst not come, there would not have been a person able to read this letter to me."

tšā karámintsúsō búrgō tsádȩ, šígā tsátā, meírō tsádȩní kwōya, mei gȩrgátsȩ, " if his younger brothers had not made a conspiracy, caught him, and given him up to the king, the king would have been wrath."

§. 319. This full form, however, is not always used, and we often find a condition expressed either by *tšā* or by *kwōya* alone—

tšā rínȩmīa, pȩ́rōtȩ ni pándȩmba? " wouldest thou have had this girl if thou hadst feared?"

yímtȩ kȩláni yētsȩ́skī kwōya, wu kōáṅgā, " if on that day I had killed myself, I should have been a man."

tšā tátānȩ́mtȩ kánnuyē tšétšīa, wu rúskīa, dábūnȩm kámgin, " if the fire kill thy child, and I see it, I will cut thy throat."

átȩmā tamánȩm kwōya, wúa nyúa sóbāndétȩ pártseiyē, " if thou intendest this, we shall dissolve our friendship."

nānȩ́mmō íšyendé kwōya, nígā ntšétsȩ, " if we had not come to thee, he would have killed thee."

rúmīa, ni šígā rágȩmī kwōya, nírō lemán 'gúburō ntšȩ́ínō, " when thou hast seen him, he will give thee plenty of goods if thou lovest him."

§. 320. In the instances here given, *tšā* and *kwōya* are of exactly the same force, but sometimes they differ in use; for *tšā* can also stand for a condition fulfilled, or a ground, a cause, which is never the case with *kwōya*—

tšā ándī dḗtȩ tsánei andīrō sádi, " as we were naked, they gave us cloth."

tšā ni gálifūtę, wu nígā logóngin, "as thou art rich, I beg of thee."

§. 321. It is very rarely the case that *tšā* introduces both the condition and the consequence, *tša—tšā* then corresponding to our "if—then"—

tšā nándi wúrō bánāsęguwí kwōya, tšā wu mánāni mbétšiba? "if ye had not helped me, would I then have a word to say now?"

tšā ši kámuntsurō gúltsęní kwōya, álęgā állābétę, ndúyē tšā mána kámāntsíbē pántšin, "if he had not told it to his wife, then of the whole creation of God every one would now understand the language of the other."

§. 322. But the particle which more frequently introduces the chief proposition, after a condition with *tšā-kwōya,* is *kóa.* The fullest form then of a conditional preposition appears to be this, when the condition is introduced by *tšā-kwōya,* and the consequence by *kóa*—

ni wúrō kámū ndítę ńgạlā ganí nęmíntę, tšā ńgạlā ganí kwōya, komándē kóa andírō gúlusāníba? "as thou tellest me that two wives are not good, would not our Lord then have told it to us if they were not good?"

tšā bęlāndēn wurányēna dúgō pátkigē kwōya, kóa ńgásō nón-yēna, "if we had grown up in our country before we were lost, then we should know all."

tšā ni wúgā bóbōnęmī kwōya, bísgā kóa nānęmmō ísęskī, "if thou hadst called me, I would have come to thee yesterday."

tšā búrgōn táta kōángā wúrō tsámbō kwōya, kóa bánōni tsęmāgi múskōnyin, "if she would at first have borne me a male child, then it would have taken my hoe out of my hand."

§.323. Of the remaining conjunctions which may require some remarks, we will first take those of an enclitic or suffixal character, and then those which maintain a more independent position.

The enclitic *gęnya*, the same in form and doubtless in origin with the interrogative character, §. 279., is a deflected form of the verb, just as our "except," with which it coincides in force and position—

sándi úgu gęnya, kām gadḗ nótšinba sai álla? "can any other persons besides these five know it except God?"

ší gęnya, kām wōkítānęm átę karátsanna bágō, "there will not be any body able to read thy letter except he."

wúma nāntsúrō lénęskin gęnya, ši wóltę tsádęní, "except I go to him, he will not return and come to me."

komándē gęnya, kámyē tamíssę dátsanní, "our Lord excepted, no man would ever have finished counting it."

táta tílō gęnya tsasámbūní, "they had but one child."

ágō dḗgatḗ gęnya kām rítsęna bágō, "he does not fear any body, except these four things."

§. 324. Just as the English conjunction "that" and the German "dass," were originally pronouns; so also in Kanuri the *pronoun tę is converted into a conjunction,* vide also §. 173.

sándi nótsāní, búltu kómbuntsārō kádiōtḗ, "they did not know that the hyena had come to eat them."

álla šígā kolótsim bágōtę ni nónęmmíba? "dost thou not know that God will never forsake him?"

pánęm pándęm námnęmmātḗ, wu rōníyē tsęrágī, "my own soul likes that thou shouldest get a house for thyself and dwell there."

abánnęmmō gúllḗ ágō tsḗdę tšimḗręnātḗ, "tell thy father what to do that he may recover."

§. 325. The conjunction *ya* is suffixed to the predicate only, and then can be temporal as well as conditional, answering to our "when" and "if."

ni mána pánęm bágō kwōya, fúgū átęn wu pátom bágōya, kōángā gadé bóbōnęm, "if thou dost not hearken to my word; and, in future, when I am not at home callest another man."

kām kámtsę árgęm 'gúbūa mbétšīya, létsę, kásurō gótšin, "if

one has an acquaintance who has much guinea-corn, he goes and borrows."

kóa bęlāma Tsarámi Dáduima kóandéya lárē, kúra bęla Dáduibē kóandéya, lárē, "if the governor of Dadui, the son of Sarah, be our husband, we shall rejoice; if the chief of the town of Dadui be our husband, we shall rejoice."

áfima nigā ntsębándęnu bágōya, ni wúgā kósęmī, " if nothing befal thee, thou surpassest me."

§. 326. A merely assumed or possible condition is expressed by *yāye,* which attaches itself to the particular word represented as doubtful, and has to be rendered in English—

1. By " whether"—

šima kóātę tšétsō yāye, kū nándi ṅgásō nótsou, " to-day ye all shall know whether *he* killed the man."

mána yāntsíyē abántsurō nemḗtsęgintę ši pántši yāye nótsāní, " they did not know whether he had understood the word which his mother had spoken to his father."

búmi yāye kām nótsęna bágō, búmmí yāye kām nótsęna bágō, " whether he has eaten, no one knows; and whether he has not eaten, no one knows."

2. By " even if, although "—

Bǫ́rnu ṅgásō dátšinyāye, wu Fuláta kal tšígąsgąní, " even if all Bornu should be ruined, I shall not follow the Pulo rascals."

kárgunmā ṅgásō ísei yāye, kárguntsḗtę nótsei bágō, "although all the doctors should come, they do not know a medicine for it."

karánęm kitábū díniābē ṅgásō dátši yāye, kárgęnémtę tsḗlạm kwōya, ni tsánnā pándęm bágō, " although thou have read all the books in the world, if thy heart be black thou shalt not obtain heaven."

§. 327. When the adverb *átę* is governed by a verb, it becomes converted into a conjunction, and answers to our " lest."

bęrnitę sandírō kolónyē, átę kóganándē ṅgásō Fulátayē, tšétsę

dátsęní, " let us leave the capital to them, lest the Phula completely kill all our soldiers."

árę lényē, átę ām pátobē tšítsání, "come and let us go, lest the people of the house rise up."

§. 328. Some adverbial forms of the demonstrative pronoun are used as consequential conjunctions, viz. *átęmā, átęmárō,* and *átęmān.* They always take their place at the head of the proposition which contains the effect or consequence; as,

pátō meibēn náptšintę́, átęmā ágō kárgęníyē wátsę kidískō, "because they have sat down in the king's residence, therefore I have done what my heart did not like."

ńgō, Fulátasō wōkíta tsębágęda wúrō, átęmárō wu nandígā bóbōntsaskē, "behold the Phula have sent me a letter, therefore I called you all."

Fuláta sándi ńgąlā ganí, átęmān mei Tšígābē ḱąlāntsę gṍgęda, " the Phula are not good, therefore they supported the king of Tshiga."

mei Tšíga sandírō agṍ ńgąlā tsę́din; tsapádgī sándi ḱęrúnyā, átęmān búrgōn Deiátęn kríguro Fulátasōyē badítsa, " the Tshiga king had favoured them; therefore when they saw that he had been killed, the Phula began a war in Deia for the first time."

§. 329. As *átęmárō* introduces a natural consequence, so the adversative conjunction *átęyāye* or *átęyaérō,* by silently annulling the natural consequence, introduces the opposite of what the preceding proposition would have led one to expect—

wu kátsalla krígibē; átęyāye kríguro tšíngia, léngia, krígętęn šešę́sō nṍ ngąnā kwōya, wu pányin tšíngē kríguro létsąsgąni, " I am a chief officer of war; yet if I should rise to go to war, and should know that they were going to kill me in that war, I would never rise at home and go to war."

ni mei abáni, wu meíram, ágō rāgę́sgąna dískin; átęyaérō kóāni sóbānęm, kátsalla krígibē nęmintę́, šímā wu meíya rágęskō, " thou art my father the king; I am a princess

and do what I like; nevertheless I wish he were king
who is my husband, thy friend, whom thou callest war-
general."

*káliāye, ágō rāgę́sgąna dískin pánęmin, kómbū rāgę́sgąna
búskin, ǹkí rāgę́sgąna yę́skin; átęyaérō, wu bęlánden
fúnōnyúa, dā gádubē wúgā sę́tīa, kímęlni yę́skē, dígallílan
bóǹgē, átęmā rāgę́skō, kónō káliāye abántsurō,* "the slave
said to his master, I do in thy house whatever I like, I eat
food when I like, I drink water when I like ; but in spite
of this I should like to have merely a waist-cloth, and,
having eaten enough hog-meat, to drink beer, and to
sleep on my bed, provided it were in our own country."

§. 330. The conjunction *rā* corresponds to our "or," and is
placed between the two words which are represented as exclusive
of one another ; as,

áfi yífum, kánī rā dími? " what didst thou buy, a goat or
a sheep?"

ndú ntšō, kámū rā kóa ? " who gave it thee, a woman or
a man?"

muskófi átsęgę, dul lā bígę? "which hand did he stretch
out, the right or the left?"

§. 331. The use of some conjunctions is avoided in Kanuri
by employing other forms—

1. "And" is avoided by a kind of encasement of propo-
sitions one in the other—

nírō ísęskē gulntsę́skē, "I come and tell thee of it."
andígā ísę násaga, " may he come and meet us."
ām wúra " sandígā lényē párnyen,", tsa, " the great men
said, Let us go and separate them."
šeáreāye šírō ndísō tsę́māgę kę́inō, " the court took both
and gave them to him."

2. "If" is avoided by the use of the conjunctional—

nírō mána tílō gulntsę́skīa tšídębá ? " if I tell thee a
thing, wilt thou do it?"

wúrō kálgū tílō ắmīa wúgā sẹ́tī, "if he give me one shirt, I am satisfied."

3. "Also" is avoided by the verb *wólteskin*—

málam goní mána tátabē pántẳi ; pángányā, wólte, pḗrōga kígorō, "the reverend priest heard the boy's words ; and having heard them, he also asked the girl."

sóbāntsẹ lāfiắntsẹ kimāgẹ́nyā, ẳíyē wólte, sóbāntsẹ́gā kígorō, "when his friend had accepted his salutation, he also inquired of his friend."

álam mḗogu ndurí bóbōtsẹ, nāntsúrō ísei ; kúrū wólte, kṓganā bẹ́rnibē ngásō bóbōtsẹ, "he called the twelve regiments to come to him ; he also called all the soldiers of the capital."

§. 332. But besides this, we also find examples in Kanuri of phrases which omit the conjunction, where, in English, we should insert it. Thus we find omitted—

1. "And" between several verbs closely following each other ; *e.g.*

ẳírō gúllẹ́, wólte, lḗtsẹ, sabarátẹ, ísẹ, nígāndē díyē, "tell him to turn, go, get ready, *and* come, that we may perform the marriage."

ẳi mána sóbāntsíbē pántsẹ, lḗtsẹ, kámuntsūa pántsān náptsei, "he heard the word of his friend, went, *and* he with his wife sat down in their house."

wu tẳínẹskē, nānẹ́mmō kádiskō, nírō gúlturō, "I arose *and* came to thee, to tell thee of it."

2. "That" may be omitted in all its various capacities ; viz.—

a. As the propositional article or conjunction before propositions dependent on "*verba sentiendi et declarandi*" = ὅτι—

lḗttẳi tsā, "they thought that he slept."

kúguiyē tsábū dắtši, nándi rúba ? "do you see that
the fowls have eaten it ?"

sándi wu búrgōn sandígā kŏngana nŏtsāní, "they did
not know that I surpassed them in sense."

keigamā mei tsúlugī pāngányā, " when the general
had heard that the king had come out."

yímtęmā nōgónō, kóāntsę búrgōwa, " then she knew
that her husband was cunning."

b. As expressing a purpose, end, or object=ὡς, ἵνα—

ándi nírō pęr ntšíyē, lĕtsam, "we will give thee a
horse, that thou mayest go."

komándē wúgā súnotō, mána gulntsáskē, "our Lord
has sent me, that I should tell you a word."

nā ganá šē, nęmní tęmgē, " give me a little space, that
I may build a house for myself."

sŏbānęmmō gulgęskē, nírō mắtsę, "I will tell it to thy
friend, that he may seek it for thee."

c. As expressing a consequence=ὥστε—

áfi tsędę, kibándō, wu nŏnęsgani, "what he did so as
to get it, I know not."

wúrō nā šē bŏngē, "give me a place, so that I may
sleep."

šim tátabē báktsę kitúlugō, " he smote the boy's eye,
so that it came out," *i.e.* " he smote the boy's
eye out."

neírō ṅkí ntšędō tšau, "she will give you water, so
that ye may drink," *i.e.* " water to drink."

4. " Except," " but," or " but that," is often omitted after
negatives, especially *gadé* with a negative—

ši tsánei ilífīma wắtši, kắtigī kamáunbē tsęrágō, "she
dislikes any kind of cloth, but the elephant-hide
she likes."

kómbū naṅga ganí kádiskō, ní naṅga kádiskō, "I did not
come for the sake of food, but for thy sake."

ši nä gáden náptšin bágō, tsúrō kẹ́ndẹrbēn náptšin, " it never sits down in any other place, except within the cotton shrub."

tsúrō tšígāben ágō gadé tílōma bágō, ṅgásō búrgō, " there was nothing else in the bag, but pure sense."

átẹ sandirō manágẹmmí, wu nírō manágẹné, nẹskīa, ni sandirō manágẹné, " do not speak to them, except when I tell thee to do so."

CHAPTER XXIII.

FIGURES OF SPEECH.

I. *Ellipsis.*

§. 333. The *ellipsis* is not uncommon in Kanuri, and consists in the omission of—

1. Certain substantives—

ágō, " thing, matter :" *kúbētẹ kótšï, bálī fúgun átẹ gadé fókkẹmmí;* " the matter of to-day is passed ; do it no more in future."

niyē dā, gónẹmmayē dā, nándi ndísō dāní, " thou art meat, and what thou hast taken is meat ; both of you are meat for me."

dúgō állayē tsẹ́dintẹ́ ándi ruíyogō, " till we may see what God will do."

ílï, " kind, sort :" *kálgū wāsilíbē gadi rúwīa,* " if you see a shirt like that of the white man's :" compare *kálgū ílï wāsilíbē gadi bágō,* " there was no shirt like that of the white man's."

kágẹntsẹ : masenántsa détsẹ, abántsibē tšō, " she cooks their food, and gives her father his," *i. q. abántsibē kágẹntsẹ širō tšō.*

kām, kóa, "man:" *lēgẹdányā, fúguēbmátiyē n̄gẹbạl n̄gígibē tsúrūní, kótši ; kádūgubētiyē n̄gẹbạltḗgā tsúrui,* "when they went, the foremost one did not see the pigeon's eggs ; but the one behind saw the eggs."

kárā, "reading :" *lukránbē dāgányā, wúrō abániyē kidā sẹkkḗlī,* "the reading of the Koran being over, my father taught me work."

kídā, "work :" *kóābē tsúlugī, wóntẹ kágẹnẹm gáptsẹ,* "the man's work is over, now thine remains."

labár, "news :" *wúrō tságūtẹ gúlẹsgḗgányā,* "when they had brought the news and told it to me."

lóktẹ, "time :" *tḗgamnyin kámtābē kītẹnyā,* "when it had arrived at the time to be weaned."

    lóktẹ bámbābē kilugényā, Fulátabē kargágō, "when the time of the plague had passed, the time of the Phula set in."

nā, "place :" *sándíyē, abándōberō kášyē,* "they said, We came to your father's place."

sā, "time :" *sáfi kḗogutō ? Lḗnẹmmátẹn kḗogutō,* "at what time did they bring it ? At the time when thou wast gone they brought it."

2. Personal pronouns—

    nírō másẹna mán̄gē, tatoán̄ẹmma bū, "I seek food for thee, that thou and thy children may eat it."

    kádīwa tšítsa, bẹla kádibērō lḗtsa, for *šyúa kádīwa* &c., "he and the serpent arose, and went to the serpent's town."

    sóbāntsúa nábgḗda, "he and his friend sat down."

    málam fúgun, mei n̄gáfon ísa, Fulátāwa kạlā fóktsei, "they came, the priest before and the king after, and met the Phula."

3. Verbs : see also §. 242.—

    álla bárgāndō, "a curse ;" *i. q. álla bárgāndō gótsẹ,* "may God take his blessing from you."

II. *Absolutism and Pleonasm.*

§. 334. *Absolutism* arises if a word, instead of occupying its regular place, is abruptly introduced at the beginning of a proposition, and is represented in its proper place by the corresponding pronoun if it is a substantive, or by the corresponding finite verb if it is an infinitive. The purpose of the absolute use of a word is, to mark emphasis or a contrast; but as this figure of speech is employed very freely in Kanuri, its peculiar force may sometimes be so weakened as to be entirely lost, in which case the representative word may be considered as a *pleonasm.* The absolute word is frequently distinguished by the demonstrative pronoun *tẹ, atẹ* ; and may be either the subject, or the object, or a verb, or a more subordinate part in the proposition.

1. Absolutism of the *subject* (pleonasm)—

kóa, šyúa kámuntsúa nemẹ́ nemẹ́tšẹdāna nótsāní; kóa tsá-neima, ši " *tsáneini ladẹ́skī kẹ́lfurō,*" *tsẹ,* " the man, he and his wife had not a word to say; the cloth-owner, he said, I have sold my cloth for natron."

dágẹl, sándi nótsāní, " the monkeys knew it not."

kām kárgẹ ṅgạláwātẹ́ kām kárgẹ búlwātẹ́, šíma tsánnā tsẹbándin. Kárgẹtẹ́, šíma kām kánnurō tsátin, šíma kām tsánnārō tsátin, " one with a good heart, one with a white heart, he obtains heaven. The heart, *it* carries one to hell, and *it* carries one to heaven."

ágō gẹ́dīntsẹ bágōtẹ nemẹ́rō, ši áram, " to relate any thing which has no foundation is aram (unclean)."

kām kánadīwa, šíma wágē tsánnārō gágin, " the meek man, he will enter into heaven in the next world."

kām lemán ṅgúbuātẹ́, ši nuíya, wágē, yim tšīnógōben, ndúyē tšītseíya, kóa lemánma pátō tsánnābē ši tsẹbándin bágō, " the man of much wealth when he dies, then in the next world, on the day of resurrection when all will rise—then the man of wealth will not obtain a heavenly home."

2. Absolutism of the *object* (pleonasm)—

kām andígā kósanātẹ̆, wu tšĭnẹskẽ kŭ, lẽnẹskẽ, šígā tšúruskō, "as to the man who surpasses us I will rise to-day, and go and see him."

dal, nátẹman búltiyẽ šígā kolótsẹ, "then the hyena left the buck."

sándi ṅgásō, kẹnyẽ̆ri sandígā búrgōn kótsẹna, "the weasel surpasses them all in sense."

kắmū kásuwāyẽ, šígā tsẹ̆tei, "a sickness took hold of the woman."

kắmpigīntsẹ̆sgạnātẹ̆, ni wúgā tšĭrēn kósẹmī, "as for me who denied thee, thou exceedest me in truth."

wu, mei wúgā súnōtẹ, "the king sent me."

We may also regard it as a pleonasm when, although the objective conjugation of a verb unmistakably indicates the pronominal object, the latter is separately expressed—

nígā meíyẽ ntsugórīa, "the king having sent thee."

ši nígā ntsúrui, "he saw thee."

ni wúgā kómbūn kósẹmin nẹm, "thou thinkest that thou surpassest me in eating."

3. Absolutism of the *subject* and *object*—

tátātẹ̆, kóáṅgā šígā tsámbunātẹ̆, kām ṅgạlā šígā tsámbō, "as for this boy and the man who has begotten him, a good man has begotten him."

4. Absolutism of the *verb*—

kẹ́ndiōnítẹ, wúgā álla sunótẹ kádiskō, "as for my coming, God sent me, so I came."

5. Absolutism occurs especially in connection with possessive pronouns, the word or words to which they refer being abruptly placed before them, cf. § 159.

   a. By this means the use of the genitive is frequently *avoided*, particularly at the beginning of a narrative—

   kắmū díniāma, gímpisō kóántsíyẽ šírō, "the husband of a certain loose woman said every day to her."

káliātę, tsúntsę wu rágęsgąnātę, málammō gúllógō, "tell the priest the name of this slave whom I like."

tátāntsętę, tsúntsę Dúnōma, "his son's name was Dunoma."

kām lága, kámū méogu pántsęn 'bétši, "in some man's house are ten wives."

b. Words are sometimes used absolutely, with the apparent design of pointing out the precise persons to whom a plural form refers—

wúa nyúa, ndúndē lemánwāgō? "which of us is more wealthy, I or thou?"

wúa nyúa nęmsóbāndē kętšītši, "pleasant is our friendship, the one between me and thee."

wútę sandítę, abántsāwa wúa, ába tílō šasámbō, "as for me and them, one father has begotten their father and me."

c. Sometimes the absolute word appears to be purely pleonastic—

wu, kámūni kómāndébē tsęrámbī, "my wife has paid the Lord."

ši, mána búndi káragābeyē manātseíya, mána manátsanātę ši pántšin, "when the beasts of the forest spoke, he understood the words which they spoke."

6. The absolute word sometimes occupies the exact place of a *genitive*—

kōángā kām 'dí, túlō tšĭtsę, "of two men, one arose."

tatoántsę ndí, tílō dal tílō kąlágō, "of her two kids one was male and one female."

tšĭrē yásgętę, tílō nemęnęmī, ndí gáptsę, "of the three truths, thou hast told one and two remain."

nándi kām pĭndi degáwī yāye, ṅgásō, tílōma kolótšim bágō, "though you may be twenty, yet of all it will not leave one."

* 2 T

kímilntsę, tšíbī tílō gótsę, "he takes one calabash of beer for himself."

III. *Apposition.*

§. 335. When *apposition* occurs in Kanuri, the case-terminations and all other suffixes are only appended to the last word in apposition, although they logically belong to the preceding words as well.

In reference to the location of the case-terminations, see §. 154,—

kánęmtę, ši bárbū, wúgā gósgonō, "sleep has taken me as a thief."

Bornútęn ágō, sóbātę, ši kúra, "in Bornu the thing friendship is great."

šyúa sóbāntsę, kęrdīwa, "he and his friend, the heathen."

nemęntsę pányē, tátānęmbē, "we will hear its word, thy child's."

We must especially notice the use of apposition in connexion with *proper names.* Here the Kanuri, like the German, seldom uses the genitive of apposition. Accordingly, in connecting the proper with the common names of towns, countries, and months, it differs from the English; while in speaking of rivers, titles, &c., the two languages agree; as,

nā keígamāberō, bęla Tsaggláriturō ísei, "they came to the generalissimo's place, the town of *Tsagglári.*"

kášagartę meína Ibrámmō wu yískī, "this sword I have given to the prince Abraham."

bęla Atšášerō sógūtę, "they brought me to the town of *Atšáše.*"

tšī kúlugū Dábalambétęn námnógō, "wait ye at the fording-place of the river *Dábalam.*"

bęla Kāluátęn náptsā, "they remained in the town of *Kálūa.*"

átę régęm ām yā Mamadíbētę, "this is the portion of the people of brother Muhammad."

tsúntsę málam ʿIsa, " his name is priest Jesus."

lóktętę́ málam Láminuyē ši bę́lā́ntsę Kánęmnyin nábgata, "at that time was priest Laminu dwelling in his country, Kanem."

Lárdę Bǫ́rnū kúra, " the land of Bornu is large."

wu kántāgę Rátsa pátkiguskō, " I was lost on the month of Ratsab."

It must be remarked, however, that the proper names of lands and months are sometimes found in the genitive, as in English—

tsédi Deíābē ńgásō Fulátayē tsę́māgi, "the Phula took the whole country of Deia."

tsédi ʿAfunóbēn wu pāńgóskō, "I heard it in the land of Hausa.

kántāgę ʿAtšibē šíma burgógō, " the month of Atshi is the first."

IV. *Collectives.*

§. 336. A number of objects, considered as one compact whole, is often expressed by a word in the singular, *i. e.* a collective noun, " especially the locusts and the Pulo warriors," as one can also say in German, " sie haben den Türken geschlagen," &c.—

kåfi kámanwa, yím ši íšintę, Pótēn tšítsę Gę́dirō íšin, " at the time when the Kamanwa locusts come, they rise in the west and come to the east."

ándi šígā ńgúburō, teíyē, " we caught them (the locusts) in great number."

ńgō Fuláta nānę́mmō lebálarō íšin, " behold the Phula come to thee for fight."

Wádai krígę tsúgūtę, " the Wadais brought war."

wu Bǫ́rnun námgąnātę́, Fuláta Bǫ́rnun tšítsę, tsédi Bǫrnúbē ńgásō krígęn tártsę, " when I lived in Bornu, the Phula arose in Bornu, and desolated the whole Bornu country by war."

V. *Abstractum pro concreto.*

§. 337. An instance of this is supplied by the word *krígę,* "war"—

> *mei Wádaibē mártęgę, krígę wúrō tsubátsę ! wúrō krígę tsubátsęní kwōya, kóa málam Láminū átę nányin kęrmei mógō tsęrágęna,* "may the king of Wadai be pleased to send me warriors ! if he does not send me warriors, this priest Laminu wishes to take the kingdom from me."
>
> *krígę tsáptsā lēgęda,* "they assembled the warriors and went."

VI. *Anakoluthon.*

§. 338. *Anakolutha,* or sentences concluding differently from what their beginning leads one to expect, are now and then met with in Ali's narrations ; *e. g.*

> *kámāntsiyē :* ni, *kómāndętę mánāndętę pāngányā, ńgạlāyē gúltsęní díbiyē gúltsęní, kędęg nęmtsę, nándēn, tšítsęnātę, ágō kārgęntsęn degánā, ándi nónyēba?* " his companion replied, As for thee, our Lord having heard our word, did not tell us whether it was good, or whether it was bad, but kept his peace, could we know then what was in his heart when he rose from our place?"
>
> *šíyē,* " *ām wúra, sóbāni átę, ágō wúrō tsędęnātę, kām tšídęna mbētši kwōya—wu nemęnęskē, pānógō,*" *kónō tátayē ām wúrārō,* " the boy said to the great men, Ye great men, if there is any one who may do what this my friend has done for me : I will narrate it to you, hear it."

VII. *Hendiadys.*

§. 339. There is a sort of *hendiadys* in the following junction—

1. Of *kámgin* and *kóngin*—

> *ńgạlī ndí kámtsę kōgányā,* "two years having passed by."
>
> *ńgúdō fáribē kámtsa kótseiya, nemętseiya, nemę nemętsanātę ši pántšin,* "when the birds of the air passed by, and spoke, he understood the speech which they spoke."

3. Of *kúrū* and *wólngin* = " also, again "—

táta pěrō kẹsāmbúngā, kúrū wólta, kẹ́ngạli tsasámbī ; kẹ́ngạli kẹsāmbúnyā, kúrū wólta, táta pěrō tsasámbī, "when they had begotten a girl, they also begat a boy; and when they had begotten a boy, they again begat a girl."

kúrū wóltẹ, nemẹ́ tílō badígonō, " again he began another saying."

VIII. *Synecdoche.*

§. 340. It is not uncommon in Kanuri to put a *part for the whole.* This takes place through the use of the following words, which are more impressive than a mere pronoun—

kạ́lā, " head :" *ndúyē kạ́lāntsẹ āmpátsẹ,* "let every one mind himself."

wu kạ́lāni rāgẹ́sgạna, " I love myself."

átẹ kạlánẹm yẹ́tsẹmmí, " do not kill thyself."

kárgẹ, " heart :" *kām lága mána kitábubē pántšīa, kárgẹntšíyē tsọúrō wátsẹna; kām lága, mána kitábubē pántšīa, kárgẹntšíyē tsọúrō tsẹrágẹna,* " some person hearing (having heard) the word of the book, strongly dislikes it; and some person hearing the word of the book, loves it ardently."

rō, " life, soul :" *ágō rōnẹ́myē tsẹrágẹnātẹ́ wu nírō kúskī,* " I have brought thee what thou likest."

áfi rōnẹ́myē tsẹrágō wúgā bóbōsgam? " what didst thou want, that thou calledst me ?"

šim, " eye :" *būntsẹ́tẹ šimníyē tsúrūní kwōya, kásuātẹ́ wúgā kolóšim bágō,* " if I do not see his blood, this sickness will not leave me."

tsúrō, " belly :" *sóbāntsẹ táta tsúrōntsíbē tsẹ́tā,* " his friend took his own son."

IX. *Nomina conjugata.*

§. 341. Verbs are not unfrequently followed by nouns of kindred meaning (*nomina conjugata*) in the accusative. This happens—

1. When the notion of the finite verb requires to be more clearly defined—

    sabarátę krígibē sabaráta, " they made preparation for a war."

    kandíra létę ṅgúdobē létšin, " the hunter walked the walk of birds," *i. e.* " as birds walk."

2. When the " *nomen conjugatum* " expresses the objective result of the finite verb—

    kanášinni átę našíngạnātę̓ wu lénęskē, gę́dīntsę, tšíruskŏ, " I will go and see the meaning of this my dream which I have had."

    mána manátsanātę̓ ši pántšin, " he understood the saying (word) which they said."

Átę dátši.