GRAMMAR

OF THE

BÓRNU OR KÁNURĪ LANGUAGE.

BY

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LONDON

CHURCH MISSIONARY HOUSE,

SALISBURY SQUARE.

—

1854.

בָּעֵת הַהִיא יוּבַל־שַׁי לַיהוָה צְבָאוֹת עַם מְמֻשָּׁךְ וּמוֹרָט וּמֵעַם נוֹרָא מִן־הוּא וָהָלְאָה גּוֹי קַו־קָו וּמְבוּסָה אֲשֶׁר בָּזְאוּ נְהָרִים אַרְצוֹ אֶל־מְקוֹם שֵׁם־יְהוָה 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 exclu-
sively to the study of languages. He spent several years
in the study of the Hausa language, till the failure of his
health compelled him to quit this field of labour. The
results of his studies are preserved in his Hausa Grammar.
It then fell to my lot to become his successor, and, at the
same time, to take part in the instruction of the Fourah-Bay
Institution. The directions of the Committee required of
me, not only to furnish information respecting the whole
question of African philology, but also to select some one
language for my particular study. In its selection I was to
be guided by the probability of " its becoming a sort of key
to the study of other languages." At that time, however,
the African languages were so little known, that, in deciding
this question, I could not be guided by any strictly lingual
data. The local Committee of Missionaries agreed with me
in its being desirable that I should fix upon the Kanuri or
Bornu language, as this was spoken by one of the mightiest
nations in central Africa, and in the vicinity of Hausa, of
which we already possessed a grammar. Accordingly, I
selected one of the most suitable Bornuese of Sierra Leone
as my interpreter, and commenced the language. In the
progress of my studies it became more and more evident
that the Kanuri had no important affinities with other Negro
languages, and that, for the present, it cannot be used for
direct Missionary purposes, from the fanatical Muhammadan
character of the Bornuese. For, whilst Muhammadanism has
been waning in Europe, it has experienced a signal revival

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

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

Respecting the names *Kanuri* and *Bornu* I obtained the following information. Kanuri is the name of the people and of the language, Bornu the name of the country. A man says of himself, either simply, *wúma Kánurí*, "I am a Kanuri;" or *wúma Bórnūma*, "I am a Bornuese;" or *wúma Bórnube̤*, "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 *tse̤di* or *lárde̤, 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;" *De̤bišāge̤*, "next to Gazir in size;" *Máfōni*, "as large as *De̤bišāge̤*;" *Ṅgumáti, Múlgū, Hába, 'Abe̤lam, Deía, Gúdu, Túrō, Bídze̤r, Kórēram, Māntšĭmtšim, Girgásei, Kábū tílōa, Dȧdeṅgérī, Márma, Láluk, Túlīwa, Tawólo, Deíma, Dábīra, Dábūgu, Gámbōram, Ke̤sāwa, Kárawawáru, Mágī—Bé̤rre̤m, Dȧsu, Keíāwa, Bádūma* (not to be mistaken with the Buduma on the Tsáde-islands), *Kádīwa, Ke̤bdī, Ṅgígīwa, Máfā, Ṅgúdōa, Legárwa, Bámma, Tšérāwá, Gámatšó, Kaṅgálwa, Tsŭntse̤ná, 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 *Nŭfe, 'Afuno (i. e.* Hausa), *Bóde, Kareíkarei, Gé̤ze̤re̤*; on the south by *Píka* and *Kōána*; on the south-east and east by *Mándara, Ṅgála, Múdzugū, Gámargū, Márgī* and *Báber̤*.

The province of **Gázir** is so large, that the saying has become proverbial: *kām bé̤lāntse̤ Gázir tse̤nía, bé̤lāntse̤ gerá̤te̤ tse̤rágō, 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 *Kalígimórám*, from which *Tapsoúa Magirári* is five miles distant. *Gazir* itself is divided into the following smaller districts — *Ngálibūa, Kíbïre, Bárīram, Kárīwa, Bę́rbęr* (containing from twenty to thirty towns and villages), *Bę́rgęm, Nangúlam, Kálalāwa, Modzáiganāwa, Kábuiwa, Kaliári, Ngallimári, Meíramri, Diambóri, Kugátsoro, Dómāri, Mētārammári, Mulimári, Sábęrri, 'Agedīmi, Tórōro, Dádui, Šïád, Sę́gou, 'Alinwa, Māgulgé, Sánīe, Gę́lęrmi, Mētáram, Mógunō, 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 con-
sidered as an evil omen. The fulfilment of this was recog-
nised in a severe visitation of locusts, and of the pestilence
or plague, which happened the year after. In Sierra Leone
Ali Eisami lived amongst a good many of his country-
people, and had abundant opportunity for speaking his native
tongue. At the time of my leaving Sierra Leone, there were
still thirty of them alive, and in the years 1820—1830 their
number was about 200. But natives of dry and arid
countries, as e. g. Bornu, Hausa, the Sahara, &c., die very
fast in Sierra Leone : their acclimatisation there seems to be
almost as difficult as that of Europeans. Besides Ali Eisami,
and chiefly with a view of testing his accuracy, I also em-
ployed 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 man-
ner 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 lan-
guage for several years, returns to his native language.

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

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

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

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 !

SIGISMUND WILHELM KOELLE.

Great Cressingham Rectory, Norfolk,
          June 3, 1854.

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CHAPTER XVII. *Syntax of Numerals.*

CHAPTER XVIII. *Syntax of Verbs.*

Chapter XXII. *Syntax of Conjunctions.*

Chapter XXIII. *Figures of Speech.*

CORRIGENDA.

PAGE.	LINE.		
2	18	read	*kánem* for *kánem.*
14	11	..	*ẹ* for *é.*
16	6	..	*beláfĭ* for *bèláfĭ.*
16	23	..	*raṅ* for *ran.*
16	29	..	*námgin* for *mámgin.*
18	17	..	*abọúa* for *abọúa.*
28	4	..	*ńda* for *ndá.*
28	last	..	*nẹm,* "house," for *nẹm,* "horse."
29	last	..	*kágentsa* for *kágentša.*
30	10	..	*sóbāndóyē* for *sóbānódyē.*
41	27	..	ר for ד.
44	14	..	*nemĕ̆ṅgin* for *nemĕ́ṅgin.*
47	26	..	*tẹtáskin* for *tẹ́táskin.*
48	15	..	*second* for *third.*
48	17	..	*But as it is yet possible* for *But though it is still possible.*
51	4	..	⎫ *and in some other similar places, read*
52	19, 24	..	⎭ *any thing* for *something.*
56	13	..	*wŭtsā* for *wŭtsá.*
61	3	..	*pánġeiyē* for *pánġẹiyē.*
64	14	..	*yekkéliskin* or *yẹkkéliskin* for *yēkéliskin* or *yẹkéliskin.*
68	6	..	*nátuwĭ* for *nátuwí.*
68	15	..	*gágẹmin* for *gágẹmín.*
69	6	..	*láduwĭ* for *láduwī.*
71	2	..	*tšigárẹskō* for *tšigárẹskō.*
71	10	..	*kibẹ́rtō* for *kibẹ́rt.*
71	11	..	*kibẹ́rtē* for *kibẹ́rtō.*
72	last	..	add after *kạliō,* and *kạššō.*
73	11	..	*gérẹskin* for *gírẹskín.*
73	21	..	*karfáfē* for *karfáfe.*

PAGE.	LINE.		
73	28	read	*kárgā* for *kạrgō.*
77	9	,,	*kirgáskō* for *kírgáskō.*
80	22	,,	*yukkắruskin* and *yukkúruskin* for *yukúru-skin* and *yukúruskin.*
81	1, &c.	,,	*yukkắruskin,* &c. for *yukúruskin,* &c.
81	19, &c.	,,	*lḗnẹ́,* &c. for *lēnẹ́,* &c.
85	27	,,	*sẹ́ntsāní* for *sẹntsāní.*
104	2	,,	*mắngin* for *māṅgin.*
107	last	,,	*mólẹṅgḗda* for *mólẹ́ṅgḕda.*
108	3	,,	*mắdeskam* for *mắdẹska.*
108	13	,,	*kálāgeskḕda* for *álāgeskḕdu.*
124	25	,,	*šídū* for *šídẹm.*
134	22	,,	*šešẹ́sō* for *šesẹ́sō.*
140	7	add	"or *arẹ́*" after *árẹ.*
154	5	read	*lēgasgạ́nyā* for *lēgasgẹ́nyā.*
157	26	,,	*Kẹ́lū* for *Kẹ́lū.*
161	10	add	201. after §.
170	19	read	*kálaktši* for *kalátš.*
170	24	,,	*bōgẹdányā* for *bōgẹdányā*
183	10	,,	*búrgōa* for *= úrgōa.*
187	1	,,	*andírō* for *ándírō.*
199	20	,,	*tsátei̯ya* for *tsátēiya.*
244	19	,,	*pérẹmnẹ́* for *pérẹmmẹ́.*
247	3	,,	*yākẹ́* for *yákkẹ́.*
256	16	,,	*bắgōba* for *bắgōbā.*
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

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."
>
> *néngali tsúrī*, " die Regenzeit ist eingefallen " = " the rainy season is come."
>
> *wu kámmō tšíre yískin*, " I give a man his right."
>
> *kām nóngurō yākęskin*, " I put somebody to shame."
>
> *tęgam yískin*, " I give the breast," *i. e.* " I suckle."
>
> *kámmō múskō ganāgęskin*, " I lay hands on somebody."
>
> *ágō díbī kámmō pęlēgęskin*, " 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 lēngin*, " I shall go within six days."
>
> *kánęm kām gótšin*, " Schlaf übernimmt einen " = " sleep overcomes one."
>
> *kángē kām tsętei*, " 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 (וַיְהִי כָל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים), and a consequent sudden and miraculous "confusion of tongues" (בָּלַל יְהוָֹה שְׂפַת כָּל־הָאָרֶץ), it appears natural to account for the radical affinity in a genealogical way. But perhaps neither the genealogical nor the psychological way, taken separately, sufficiently accounts for the whole extent of the radical affinity; and the relation between the human mind and language will lead us to a combination of both of them.

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

aba, father; C. אַבָּא: H. אָב; A. اَبٌ; S. पितृ; to which Bopp remarks, puto, a. r. पा, nutrire, (cf. *bú-skin*, "I eat"). G. πατὴρ, 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. ما; S. क:; L. quis; Gr. πῶς, πόσος, G. was, wer, wo; E. again aspirated, who, what.

am, people; H. עַם; A. عالِمة.

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

bul, white; H. בַּר; A. بَرٌ; S. भृ; 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. דוּר, דָּרַר, דָּרַר; A. دار.

dínia, world; A. دُنْيا.

dí-skin, E. I do; G. ich thue.

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

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

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

gáru, city-wall; H. קִיר.

gá-géskin and *gá-skin*, I enter; S. गा; Goth. gagga; G. ein-gehen; E. go in.

gár-ṅgin, I join closely; H. קָרָה, to meet; A. قَرَأ, collegit, congessit.

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

kal and *kálma*, a good-for-nothing fellow; H. קַל, light, קָלוֹן. contempt, shame.

kálū, leaf; H. עָלֶה, id.

kăm, man (name of the species); A. قُوم tribe, people, جِنْس, man; S. जन: Gr. γένος; L. genus, generare, homo.

kátī, filth; G. Koth.

kārái-gin, I approach; H. קָרָה, to meet; A. قَرَأ, collegit.

keárī, old man; S. जरत्; Gr. γέρων; G. greis; E. grey.

kélē, a pit for watering cattle; H. כֵּרָה, cistern, pit; A. قرو, id.

kélī-ṅgin, I fold up, roll together; H. חוּל, twist, whirl; A. حَال, be turned.

kérē-ṅgin, I choose; S. कृ; L. cernere; G. küren, Will-kür, Kur-fürst.

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

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

kolŏ-géskin, I lock; H. כָּלָא, to shut up, כֶּלֶא, prison; A. كلّاء, custodia; Gr. κλείω, κλείς; L. claudo, clavis.

kóro. ass; S. खर; Per. خر.

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

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

kórkor and *kúrī*, circle, orb; *kórkor-ṅgin*, I turn round in a circle; H. כִּכַּר for כִּרְכַּר, circle, כָּרַר, גָּרַר; A. كَرْكَرَ, convertit molam; كَرَّ, recurrit.

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

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

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

mbē̆-tŝi, is, an impersonal verb, of which *tŝi* is the termination 3d. per. sing., *m* a prosthetic consonant, and *bē̆* the root; Chal. הֲוָא; H. הָיָה for הָוָה; S. भू; φύω; L. fui, fu-turis; G. bi-n; E. be; Hindust. هونا.

nā, place; H. נָאוֹת, seat, habitation; comp. *nám-gin*, I sit down; H. נָאָה and נָוָה, to sit, dwell (נָוֶה).

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

nemē̆, saying; *nemē̆-ṅgin*, I say; H. נְאַם, נָאַם; A. نَامَ.

ṅēm-gin, I am silent, quiet; *ḳá-ṅem*, sleep; H. נוּם, נוּמָה; A. نَامَ, نَوْم.

nǒ-ṅgin, I know; S. ज्ञा; Gr. γι-γνώ-σκω, νοέω, νοῦς; L. nósco, gnarus; E. know, notorious.

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

ṅgál-ṅgin, I measure; H. כּוּל; A. كَالَ.

ṅgájō, back; H. גַּב; A. جِبب, sectio gibbi camelini.

ṅgúrgulĕ, throat ; **S. गल्ल, गृ**, deglutire ; **L.** gula, collum ; **G.** Kehle, Gurgel ; **E.** gorge, gullet, gargle.

pád-geskin, **I** wander, am lost, die ; **H. אָבַד**, to stray, perish ; **A. أبد** ; **S. पद** and **पद्य** ; **Gr.** ποῦς, ποδ-ὸς ; **L.** pes, pedis ; **G.** Fuss, Pfad ; **E.** foot, path.

patsár-ṅgin, **I** interpret ; **H. כָּתַר**.

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

pér-ṅgin, **I** spread ; **S. स्पृण्**, or, perhaps, **पृ**, implere ; **Gr.** πλήρω ; **L.** spargo ; **G.** breiten spreizen ; **E.** spread, broad.

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

rak, straight ; **S. रक्ष** servare, **राज्** regere ; **Gr.** ἀρκέω, **L.** rego, rectus ; **G.** recht, richten ; **E.** right.

rará-ṅgin, **I** revile, curse ; *rú-ṅgin*, **I** despise ; **H. אָרַר**, to curse ; **A. جَر**, abhorruit.

rō, life, soul ; **H. רוּחַ** ; **A. ريح**.

rú-skin, **I** see ; **H. רָאָה** ; **A. رأي**.

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

sáṅ-gin (*ši sák-tšin*) **I** strain ; **H. זַקָק**, id. ; **A. رِزْق**, wine newly strained; **S. सिच्**, humectare, emittere; **Gr.** σακκέω ; **L.** sacco ; **G.** seihen, seigen.

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

ši, he, she, it ; **H. זֶה** ; **A. ذا** ; **S. स:** ; **L.** is ; **G.** sie ; **E.** he, she.

šír-ṅgin, **I** tear, split ; **S. षृ**, dirumpere ; **छ**, findere ; **Gr.** κείρω ; **G.** scheeren, Scheere, Schaar ; **E.** share, short.

tamó-ṅgin, **I** finish ; **H. תָּמַם** ; **A. تم**.

tár-ṅgin, **I** strew ; **S. सृ**, sternere ; **L.** sterno ; **G.** Stroh, streuen ; **E.** straw, strew.

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

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

tsáṅ-gin (*ši tsák-tšin*), I cover; S. स्तच् ; L. tego ; G. decken,
Dach ; E. protect.

tsúm-gin, I fast; H. צום; A. صَامَ.

woladí, servant, as opposed to slave; H. וָלָד, child;
A. وَلِيد, 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, पृऌ ;
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 origi-
nally formed no part of the Kanuri language, but were adopted
at the introduction of Muhammadanism, and through inter-
course 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, gene-
rally unconscious of their Arabic origin. We here subjoin a
list of such *Arabicisms in Kanuri*.

ádim, eunuch ; A. خَادِم.

átšĭ, s. a pilgrim ; A. حَاجِي.

álla, s. God ; A. الله.

áram, s. what is prohibited
A. حَرم.

árgalam, s. pen ; A. قَلَم.

dinár, s. gold ； A. دِينَار.

káfar, s. grave, cemetery ；
A. قَبِر.

kará-ṅgin, I read ； A. قَرَأ.

káfiri, s. infidel ； A. كَافِر.

lárde, s. the earth ； A. اَرض.

málaka, s. angel ； A. مَلَاك.

mía, hundred ； A. مِية.

nábī, s. prophet ； A. نَبِي.

rátal, s. pound ； A. رَطل.

sádāga, s. alms ； A. صدقة.

sála, s prayer ； A. صَلَاة.

salám, s. peace ； A. سلَام.

sālí-ṅgin, I pray ； A. صَلَا.

tsánna, s. heaven ； A. جَنَة.

§. 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. *ę*, *ę*, *e*; and three between *a* and *u*, viz. *ą*, *ǫ*, *o*.

The sound of *ę*, 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 *ę* 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 *ę* appears much nearer *e* than *i*, and therefore its sign is a modification of *e*.

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

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

A similar relation, as between *e* and *ẹ*, 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

espeeially by the capability of *n̈*, *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.*
n̈gō, *n̈gala*, *n̈da*, *mbĕtŝi*, and by their frequent employment in
terminating words, a position which the language predomi-
nantly assigns to vowels, and, only in a few peculiar eases, 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;" *ŝ* 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* (*b̌* or *p̌*), 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* (*ǩ, ǧ*); 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, ẹ.*	*ạ, ọ, o.*	
Liquids	*ṅ.*	*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, ǫu.*

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. ạ̄*; all vowels without this sign are short.

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

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.
>
> *kóānémmō létsenātę,* "the man who went southward," for *kóā ānémmo,* &c.
>
> *átemágo,* "this is something," for *átemā ágō.*

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

Instances of *apocope:*

> *ę* ejected: *mána lāg' átę,* "this wicked word."
>
> *u* ejected: *fug' ámberō,* "before the people."
>
> *ę* ejected: *kal' afi dískin?* "what shall I do then?"
>
> *wot' ámmō pélēgemmi,* "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, kímāgem, kímogō, kímagē, kímagū,
kémogō.*

é has a tendency to become *i* before *e : pértse,* "his horse,"
nom. *pértsiyē,* gen. *pértsibē; nem abántsibē,* "his fa-
ther's house," for *abántsebē ; tsúrō bundegíberō,* "into
the gun," from *búndege,* "gun."

e becomes *u* before *o: abántsurō,* "to his father," from
abántse ; tatoáturō, "to the children," from *tatoáte;
kōganawántsusō,* "all his soldiers," from *kōganawántse;
nemtálagátú kwóya,* "if it is poverty," from *tálagáté ;
kúlītu róntse,* "this insect's life," from *kúlīte.*

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

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

II. CHANGES IN THE SYMPHONY OF CONSONANTS.

§ 13. The object of these changes is always to prevent
the meeting of two incompatible consonants. This object is
effected in a fourfold way; viz. either by changing one of
the incompatible consonants into the other, or by merely
adjusting it to the other, or even by dropping one alto-
gether, 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 ;" *áṅgallẹm,* for *áṅgalnẹm,* " thy sense ;" *tsánei búllin,* for *búlnyin,* (or *búlńin*), " with white cloths ;" *tsállẹmin,* for *tsálnẹmin,* " thou cuttest ;" *dándallō,* for *dándalrō,* "to the mosque."

m a following *r* and *w* into *m* ; *nẹ́mmō,* for *nẹ́mrō,* " to the house ;" *kámmō,* " to a man ;" *s̆yúa meíramma* for *meíramwa,* " he and the princess ;" *málamma,* for *málamwa,* " priests ;" *agōnẹ́mmā kwōya,* " if thou hast any thing."

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

n a preceding *t* into *n* ; as, *nẹ́m tsẹ́lam pẹ́nnyin,* for *pẹ́tnyin,* " in a very black house ;" *kálugū kalí tarẹ́nnyin,* for *tarẹ́tnyin,* "in a very blue shirt."

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

r sometimes a preceding *n* into *r* : *ŋkílar rā tsẹ́din,* for *ŋkílan,* " by water or by land ;" *áfi nánīer rágẹm ?* 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?" *pérpī?* "which horse?" *dálpī?* "which ram?"

> *M* changes a following *k* into *n*: *kámū,* "woman," but *nemnámū,* "womanhood;" *kúrugū,* "long," but *nemnúrugū,* "length;" *kéntšī* "slave," *nemméntšī,* "slavery;" *kúra,* "great," *nemwúra,* "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*: *kédeṅ némtse,* "he keeps silence;" *patáṅnī,* "my gruel;" *sútonṅī,* "my broom," from *kédeg, pátag, sútog; ráṅnī,* "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, *súntoṅtse,* "his broom," for *súntonṅtse; 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. *tsẹ*, *tsa*, *tši*, *ki*, by virtue of their initial consonant, permute the initial *k* and *p* of verbal roots respectively into *g* and *b*; as, *tsẹgášin*, *tsagášin*, *kigásō tšigásō*, from *kásẹskin*, " I run;" *tsẹbértin*, *tsabértin*, *kibértō*, *tšibértō*, from *pẹrtéskin*, " 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 'bétši*, " 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? ámtsẹ* for *ámntsẹ*;
>> between *n* and *y*; as, *šitẹrányen '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;" *némgala* for *nẹm 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*, *ámānẹm*, *ámāntsẹ*, *ámāndē*, *ámāndō*, *ámāntsa*, for *ámni*, *ámnẹm*, *ámtsẹ*, *ámdē*, *ámdō*, *ámtsa*.

e, *e. g.* *áleni*, *álenẹm*, *álentsẹ*, *álendē*, *álendō*, *álentsa*, for *álli*, *allẹm*, *áltsẹ*, *áldē*, *áldō*, *áltsa*.

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

1. *Change of Consonants.*

§. 18. *s* is always changed into *š*, and consequently *ts* into *tš*, whenever it ought to stand before *i* and *ẹ*, *e. g.* *kásẹskin,* " I run," but, *ši tsẹgášin* ; *gúltsẹ,* " he tells," but, *gúltšī,* " he has told ;" *yṝẹskin,* " I cry," but, *ši tšīrin,* " he cries."   Only the *s* of the third person of the possessive pronoun often remains unchanged, so that we have, *c. 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 *sẹñgin* and in several other forms.

w, when it ought to stand between two *a*'s, is sometimes changed into *u,* and then unites with the preceding *a* in the diphthongs *au* or *ou,* *e. g.* *daúa* for *dáwa,* " having meat ; "*abántsa 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 ;" *áfïyayē 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 wángō,* " 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*: *kắmūa*, "women;" *bárbūa*, "robbers;" *kắlua*, "having leaves;" *dắbūa*, "provided with a neck."

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

y dropped after *i*: *bắlīa* for *bắlīya*, "to-morrow;" *lếnẹmīa* for *lếnẹmīya*, "thou having gone."

y dropped after *e*: *lēgeiếndēa* for *lēgeiếndēya*, "we having gone."

The *insertion of a consonant* occurs in the compound word *kẹ́ntsā-m-bū*, "blood from the nose," which is composed of *kẹ́ntsā*, "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;" *nẹ́mmei*, "royalty;" *nẹ́mmālam*, "priesthood;" *nẹ́mkām*, "humanity;" *nẹmtšắgẹn*, "animality;" *nẹmsóbā*, "friendship;" *nẹmtálaga*, "poverty;" from *ába*, "father;" *mei*, "king;" *mắlam*, "priest;" *kām*, "man;" *tšắgẹn*, "animal;" *sóbā* "friend;" *tálaga*, "a poor man."

Instances of abstract nouns derived from adjectives :

nẹmkúrugū, "length;" *nẹmkắfugū*, "shortness;" *nẹmdíbī*, "badness;" *nẹ́mbul*, "whiteness;" *nẹmtsẹ́lam*, "blackness;" *nẹmkẹ́tšī*, "sweetness;" *nẹ́mtšim*, "bitterness;" from *kúrugū*, "long;" *kắfugū*, "short;" *díbī-*

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

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

Substantives: *nẹmnẹ́ntši* and *nẹmnálĩa,* "slavery;" *nẹm-námpū,* "blindness;" "*nẹmnámū,* "womanhood;" *nẹm-nẹ́rdĩ,* "heathenism;" *nẹmnẹ́rĩgẹ,* "war," from *kẹ́ntši* and *kálĩa,* "slave;" *kámpū,* "a blind man;" *kámu,* "a woman;" *kẹ́rdĩ,* "a heathen;" *krĩ́gẹ,* "war, warriors."

Adjectives: *nẹmnárugū,* "length;" *nẹmnẹ́tšĩ,* "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 *ǹ* lose it on assuming the prefix *nẹm;* as, *nẹmgálifū,* "richness;" *nḗm-galā,* "goodness;" *nḗmgā,* "health," from *ǹgálifū,* "rich;" *ǹgalā,* "good;" *ǹgā,* "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.,*

nẹtšĭ, "sweetness;" núrugū, "length;" nálĭa and nẹntšĭ, "slavery;" nắmbē, "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 ńgin by prefixing to them nẹm; as, nẹmlẹ́tẹ, "departure, walk;" nẹmbṓtẹ, "sleep;" nẹmgṓtẹ, "seizure ;" nẹmkámtẹ, "a cut;" from lẹ́tẹ, "to go;" bṓtẹ, "to sleep;" gṓtẹ, "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 nẹmlẹ́tẹ &c., and converted into abstract substantives. When the infinitive has a prosthetic or euphonic m, n, or ń, 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 ń. When the infinitive has no prosthetic letter, the n of kẹn is likewise assimilated to the first radical, and becomes ń before g and k, m before b and p, l before l, m before m, and r before r. In accordance with §. 12. the 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.
mbắfō	kẹmbắfō	ndṓrō	kẹndṓrō
ńbā	kẹ́mbā	ndútō	kondútō
ńbū	kómbū	ńgā	kẹ́ńgā
ndẹ́gā	kẹndẹ́gā	ńgámbō	kẹńgámbō
ndiō	kẹ́ndiō	ńgálō	kẹńgálō

INFINITIVES.	ABSTRACT NOUNS.	INFINITIVES.	ABSTRACT NOUNS.
ṅgándō	keṅgándō	rórō	kerrórō
ṅgågō	keṅgågō	rū	kúrrū
ṅgḗrō	keṅgḗrō	ságō	kensågō
ṅgẹ́rtō	keṅgẹ́rtō	sáṅgō	kensáṅgō
ṅgḗrō	keṅgḗrō	ságo	kensågō
ńdiō	kẹ́ndiō	sẹ́bgō	kensẹ́bgō
ṅgårō	keṅgårō	šírtō	kenšírtō
kásō & ṅgásō	keṅgásō	ńtā	kẹ́ntā
ṅgẹ́ndō	keṅgẹ́ndō	támbō	kentámbō
ṅgẹ́ogō	keṅgẹ́ogō	ntíō	kẹ́ntio & kẹ́ntō
ṅgórō	keṅgórō	wårō	kuårō
kútō	kuṅgútō	ńtsā	kẹ́ntsā
ládō	kelládō	ntsåtō	kentsåtō
lårō	kellårō	ntsárgalei & ntsárgalẹ	} kentsárgalō
líſō	kellíſō		
líō	kẹ́lliō	ntsámbō	kentsámbō
lűgō	kúllugō	ntsárdū	kentsárdū
mágō	kommágō	ntsårō	kentsårō
mbårō	kembårō	ntsákō	kentsákō
mḗrō	kemmḗrō	ntsásei	kentsásei
mū	kómmū	ntsásarei	kentsásarei
nåtō	kennåtō	ntsẹkẹ́liō	kentsẹkẹ́liō
nándō	kennándō	ntsẹ́mbulō	kentsẹ́mbulō
nótō	kennótō	ntšḗotsō	kentšḗotsō
nū	kónnū	ńtšō	kẹ́ntšō
pándō	kempándō	ntsẹ́rgei	kentsẹ́rgei
pẹ́rtō	kempẹ́rtō	ntšíſō	kentšíſō
rágō	kerrágō	ntsúndō	kentsúndō
rẹ́mbō	kerrẹ́mbō	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;" *kẹ́mẹndē*

"this year," from *méndē*, "last year;" *pátō*, "house home," from *pā*, "home;" *bénnā*, "sleep," from *ben* "sleep."

II. *Formation of the Plural.*

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

The plural of *táta*, "child," and *meína*, "prince," is *tátōa* 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 *kámū*, "woman;" besides *kámūa*, also *ámūa* and *ámwa*.

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

III. *Declension of Substantives.*

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

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

Singular.

	meíyē, "king."	sóbáyē, "friend."	mískóyē, "hand."	kánnyē, "fire."
Nom.	meíyē	sóbáyē	mískóyē	kánnyē
Gen.	meíbē.	sóbábē.	mískóbē.	kánnabē.
Dat.	meívō.	sóbárō.	mískórō.	kánnarō.
Ac.	meígā.	sóbágā.	mískóyā.	kánnagā.
Loc.	mcínyin.	sóban.	mískon.	kánnan.

Plural.

	meiwáyē, "kings."	sóbawáyē, "friends."	muskówáyē, "hands."	kannádyē, "fires."
Nom.	meiwáyē	sóbawáyē	muskówáyē	kannádyē
Gen.	meiwábē.	sóbawábē.	muskówábē.	kannábē.
Dat.	meiwárō.	sóbawárō.	muskówárō.	kannárō.
Ac.	meiwágā.	sóbawáyā.	muskówáyā.	kannádyā.
Loc.	meiwan.	sóbáwan.	mískówan.	kánnan.

Singular.

	némyē, "house."	dándalyē, "mosque."	kárgunyē, "medicine."	péyē, "horse."
Nom.	némyē	dándalyē	kárgunyē	péyē
Gen.	nęmbē.	dándalbē.	kárgnabē.	pérbē.
Dat.	nęmmō.	dándallō.	kárgunnō.	pérrō.
Ac.	némgā.	dándalgā.	kárgungā.	pérgā.
Loc.	nęnnyin.	{ dándallin / dándalnyin	} kárgunnyin.	pérnyin.

Plural.

	nęmwáyē, "houses."	dandalwáyē, "mosques."	kargunwáyē, "medicines."	pervádyē, "horses."
Nom.	nęmwáyē	dandalwáyē	kargunwáyē	pervádyē
Gen.	nęmwábē.	dandalwábē.	kargunwábē.	pervábē.
Dat.	nęmwárō.	dandalwárō.	kargunwárō.	pervárō.
Ac.	nęmwágā.	dandalwáyā.	kargunwáyā.	pervádyā.
Loc.	nęmwan.	dándalwan.	kárgunwan.	pérvan.

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 kōángā, " man,"	*kámū,* " woman."
tsaírō, " boy,"	*pérō,* " girl."
kátīa, " male slave,"	*kir,* " female slave."
kaníamō, " bull,"	*pē,* " cow."
gúbōgem, " cock,"	*kúgui,* " hen."
ńgalárō, " ram,"	*dímī,* " ewe."
dal, " buck,"	*kánī,* " goat."

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

pér bī, " stallion,"	*per 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,"	*kámū káramā,* " witch."
kóa kámbā, " widower,"	*kámū kámbā,* " widow."
kōángā kagá, " grandfather,"	*kámū kagá,* " grandmother."
ńgarī dal, " roe-buck,"	*ńgarī kánī,* " 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*	*šín*	*ándin*	*nándin*	*sándin*
	wúnyin	*nínyin*	*sínyin*	*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 הִיא הוּא אִֽי.

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. *átiyē.*   G. *átebē* and *átibē.*   Dat. *áturō.*   Ac. *átegā.*
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 *tŏni* which is probably a contraction of *tu* and *ani;* for even in singular *tu* and *ate* are often joined into *tûte.*

> 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 :—

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

Both *ndǔ* 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; *ndǎ*, 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.* *kǎmūfi?* *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. *tátāném,*	*perném,*	*némném,*	*állém,*	{*dálném,* or *dállém.*
3 per. *tátāntsé,*	*perntsé,*	*némtsé,*	{*áltsé* or *áltsé.*	{*dáltsé* or *dáltsé.*

Plural.

1 per. *tátāndé,*	*pérndé,*	*némdé,*	*álndé,*	*dálndé,*
2 per. *tátāndó,*	*perndó,*	*némdó,*	*álndó,*	*dálndó,*
3 per. *tátāntsá,*	*perntsá,*	*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-āntsé,* "his salutation;" *áleni,* "my manner;" "*álenem,* "thy manner;" *ámāntše,* "his people;" and, in like manner, *ámāni, ámānem, 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 *kágę* which is employed merely when the possessive pronouns ought to be used substantively; and, after the omission of *n,* a singular contraction of *ę* and *i* into *ē* seems to take place; for "mine" is expressed by *kágē.* But the other persons are regular: *kágęnem,* "thine;" *kágentsę,* "his;" *kágęndē,* "ours;" *kágęndō,* "yours;" *kágęntša,* "theirs."

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

Singular.

Nom.	sŏbāníyē,	sŏbānęmyē,	sŏbāntsíyē.
Gen.	sŏbāníbē,	sŏbānęmbē,	sŏbāntsíbē.
Dat.	sŏbānírō,	sŏbānęmmō,	sŏbāntsúrō.
Ac.	sŏbānígā,	sŏbānęmgā,	sŏbāntsęgā.
Loc.	sŏbānyin,	sŏbānęmin,	sŏbāntsęnyin.

Plural.

Nom.	sŏbāndę́yē.	sŏbānódyē,	sŏbāntsáyē.
Gen.	sŏbāndębē,	sŏbāndóbē,	sŏbāntsábē.
Dat.	sŏbāndérō,	sŏbāndórō,	sŏbāntsúrō.
Ac.	sŏbāndęgā,	sŏbāndógā,	sŏbāntságā.
Loc.	sŏbāndę́nyin,	sŏbāndónyin,	sŏbāntsányin.

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 yāye.

ndúye, " every one, all."   ndúyāye, " any one."

ndásōye, " every one, all."   ndásōyāye, " any one."

áfïyāye, " whichever, whatever."   ndáguyāyé, " how much, how
                                    many soever."

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

ndúsō, " whoso, any one."   áfïsō, " whatsoever, whatever,

ndágusō, " how many soever,   whichever."

   how much soever."   ndásosō, " whoso, any one."

ṅgásō, " all, whole," has doubtless the same suffix; ṅgā being identical with the adjective ṅgā, " 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.

ndúsōyāye, " whosoever."   áfïsōyāye, " whatsoever ;"

ndágusōyāye,"how many soever."   ndásosōyāye, "whosoever."

Other Indefinite Pronouns.

lágā, " a certain, some."   yĩni, "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—
        kǫnáwa, " having hunger, hungry."
        áṅgalwa, " having wisdom, wise."
        ṅkíwa, " having water, watery."
        kōaṅgáwa, " having a husband, husbanded."
        tatoáwa, " having children."
        kalīawáwa, " having slaves."
        kǫláwa, " having a (good) head, intelligent."

    2. To words defining substantives—
        káśāgar múskōnwa, " having a sword in the hand."
        tśīn tśǐlwáwa, " having a rat in the mouth."
        šǐm kúrāwa, " having large eyes."
        kę́rbū túlurwa, " having seven years, *i. e.* being seven
          years of age."
        tátāntsę 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 *ę* or the *i* of the possessive
pronoun *ni*—*per yásgūa*, " having three horses;" *nę́mtsūa*, " 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 kádáfūa*, " 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 yíręskinwa lę́ṅgī, " I have gone weeping."
    ni yíręminwa lę́nęmī, " thou hast gone weeping."
    śi tśírinwa létśī, " he has gone weeping."
    ándi yírenwa lę́nyī, " we have gone weeping."

nándi yíruwiwa lénuwĭ, " ye have gone weeping."
sándi tsáširinwa létsei, " they have gone weeping."

wu léñginwa yíreskĭ, " I have wept walking."
ni léneminwa yíremĭ, " thou hast wept walking."
ši létšinwa tšírĭ, " he has wept walking."
ándi lényenwa yíré, " we have wept walking."
nándi lénuwiwa yíruwĭ, " ye have wept walking."
sándi létseiwa tsáširĭ, " they have wept walking."

wu pérni tšéñganáwa léñgĭ, " I have gone leading my horse."
ni pérnem tšénemmáwa lénemĭ, " thou hast gone leading thy horse."
ši pérntse tšétsenáwa létšĭ, " he has gone leading his horse."
ándi pérndē tšényenáwa lényē, " we have gone leading our horse."
nándi pérndō tšénuwáwa lénuwĭ, " ye have gone leading your horse."
sándi pérntsa 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 kámŭma, " a man having a wife."
    kóa pátōma, " a man possessing a house, landlord."
    kóa bátsāmma, " a man having an oven."
    kām pérma, " 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 Bornúma, " a Bornuese."
    kámŭ Ājunóma, " a woman of Hausa."

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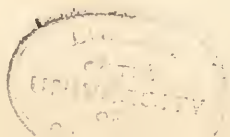
kām Núfēma, "a native of Nufe."

kóa Wadaíma, "a man of Wadai."

kām Kắnęmma, "a Kanumese."

kām bę́lāma, "a townsman."

kánnūma, "inhabitant of hell."

tsánnāma, "inhabitant of heaven."

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

kóa kárgunma, "a doctor of medicine."

kóa kárāma, "a wizard."

kām kitáfūma, "one constantly engaged with books."

lebaíāma, "trader."

kúlōma, "farmer."

kásugūma, "hawker."

kríǵema, "warrior."

lebálāma, "disputer."

bę́lāma, "town-magistrate."

kágęlma, "blacksmith."

ngę̆ma, "potter."

tságāma, "weaver."

pęlę́gęma, "guide."

gultę́gęma, "instructor, teacher."

yę́rma, "benefactor."

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

dę́tęma, "cooker, a cook."

debátęma, "a murderer."

wútęma, "a seer."

kundóma, kendéōma and *ndéōma,* "maker."

ntšífōma, "buyer."

ládōma, "seller."

kómbūma, "eater."

kę́ntsāma, "drinker."

These forms in *ma* are singular; in the plural *ma* is changed into *bū: sándi pę́rbū,* "they are horsemen;" *bǫrnúbū* "the Bornuese;" *ām kárgunbū,* "doctors;" *debátubū,* "murderers;" *kắnęmbu,* "the Kanumese." But *bę́lāma,* "the head magistrate of a town," which word has doubtless the same origin, forms the plural regularly, *bę́lamāwá,* whilst *bę́lābu* means "town's-people."

§. 41. The suffix *mi* forms,

   1. Patronymics of males:

      Áli Eisámi, "Ali, the son of Eisa;" *Atši Kódōmi,*
"Atshi, the son of Kódō;" *Ṅgóama 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 Wúmarram, "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 ngólōrám,* " a string of beads for the waist."
> *mértsān 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.

> *meírí,* " royal."
> *mágirárí,* " belonging to the king's mother."
> *męinárí,* " princely."
> *meíramrí,* " belonging to a princess."
> *keígamárí,* " belonging to a general."
> *bęlamárí,* " magisterial.

2. Of names expressing occupation, or profession.

> *málamrí,* " priestly."
> *garwárí,* " mercantile."
> *kágęlmárí,* " belonging to a blacksmith."
> *dágūrí,* " belonging to a drummer."
> *kárgunmárí,* " medical."

3. Of names expressing nationality :

> *Mandarárí,* " belonging to Mandara."
> *Túbōrí,* " belonging to Tubo."
> *Fulátārí,* " belonging to the Phula."
> *Núfērí,* " belonging to Nufe."
> *Šóārí,* " belonging to Shoas or Arabs."

4. Of two names expressing complexion :

> *wásilīrí,* " belonging to white men."
> *šérifūrí,* " 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 pẹ́rma*, " a horse soldier, a cavalier ;" *kália tsẹ́lam*, " a black slave ;" *pẹr kárite*, " a fine horse "—

Singular.

Nom.	*kógana permáyē*	*kália tsẹ́lamyē*	*pẹr káritiyē,*
Gen.	*kógana permábē*	*kália tsẹ́lambē*	*pẹr káritẹbē*
Dat.	*kógana permárō*	*kália tsẹ́lammō*	*pẹr kárituro*
Ac.	*kógana permágā*	*kália tsẹ́lamgā*	*pẹr káritẹgā*
Loc.	*kógana pẹ́rmān*	*kália tsẹ́lamnyin*	*pẹr káritẹn.*

Plural.

Nom.	*kōganáwa perbúyē*	*káliāwa tsẹ́lamyē*	*pẹ́rwa káritiyē.*
Gen.	*kōganáwa perbúbē*	*káliāwa tsẹ́lambē*	*pẹ́rwa káritẹbē.*
Dat.	*kōganáwa perbúrō*	*káliāwa tsẹ́lammō*	*pẹ́rwa káriturō.*
Ac.	*kōganáwa perbúgā*	*káliāwa tsẹ́lamgā*	*pẹ́rwa káritẹgā.*
Loc.	*kōganáwa pẹ́rbūn*	*káliāwa tsẹ́lamnyin*	*pẹ́rwa káritẹn.*

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 *nẹ́mkúra*, cf. §§. 15 and 22.

CHAPTER VII.

ETYMOLOGY OF NUMERALS.

I. *Cardinal Numbers.*

§. 44. These are as follows:—

1 *tílō* (sometimes *túlō*) *lásgẹ* and *pal.*

2 *ndí.*

3 *yásgẹ.*

4 *dĕ̆gẹ.*

5 *úgu* and *úgẹ.*

6 *árasgẹ.*

7 *túlur.*

8 *wúsgẹ.*

9 *lẹgár.*

10 *mĕ̆gu* or *mĕ̆ogu.*

11 *lágaṛī.*

12 *ndúrī.*

13 *yásgẹn.*

14 *dĕ̆rì.*

15 *úri* and *wŭ̆ri.*

16 *árasgẹn.*

17 *túlurrì.*

18 *wúsgẹn.*

19 *lẹgárrì.*

20 *píndi.*

21 *píndin tátā tílon.*

22 *píndin tátā ndín.*

23 *píndin tátā yásgẹn.*

24 *píndin tátā dĕ̆gẹn.*

25 *píndin tátā úgun.*

26 *píndin tátā ʾrásgẹn.*

27 *píndin tátā túlurnyin.*

28 *píndin tátā wúsgẹn.*

29 *pínḍin tátā lẹgárnyin.*

30 *píasgẹ.*

31 *píasgẹn tátā tílon.*

32 *píasgẹn tátā ndín.*

33 *píasgẹn tátā yásgẹn.*

34 *píasgẹn tátā dĕ̆gẹn.*

35 *píasgẹn tátā úgun.*

36 *píasgẹn tátā ʾrásgẹn.*

37 *píasgẹn tátā túlurnyin.*

38 *píasgẹn tátā wúsgẹn.*

39 *píasgẹn tátā lẹgárnyin.*

40 *pídēgẹ.*

41 *pídēgẹn tátā tílon.*

42 *pídēgẹn tátā ndín.*

43 *pídēgẹn tátā yásgẹn.*

44 *pídēgẹn tátā dĕ̆gẹn.*

45 *pídēgẹn tátā úgun.*

46 *pídēgẹn tátā ʾrásgẹn.*

47 *pídēgẹn tátā túlurnyin.*

48 *pídēgẹn tátā wúsgẹn.*

49 *pídēgẹn tátā lẹgárnyin.*

50 *píūgu.*

51 *píūgun tátā tílon.*

52 *píūgun tátā ndín.*

53 *píūgun tátā yásgẹn.*

54 *píūgun tátā dĕ̆gẹn.*

55 *píūgun tátā úgun.*

56 *pŭgun tátā 'rásgen.*
57 *pŭgun tátā túlurnyin.*
58 *pŭgun tátā wúsgen.*
59 *pŭgun tátā legắrnyin.*
60 *pŭrasge.*
61 *pŭrasgen tátā tílon.*
62 *pŭrasgen tátā ndín.*
63 *pŭrasgen tátā yắsgen.*
64 *pŭrasgen tátā dégen.*
65 *pŭrasgen tátā úgin.*
66 *pŭrasgen tátā 'rásgen.*
67 *pŭrasgen tátā túlurnyin.*
68 *pŭrasgen tátā wúsgen.*
69 *pŭrasgen tátā legắrnyin.*
70 *pŭtulur.*
71 *pŭtulúrnyin tátā tílon.*
72 *pŭtulúrnyin tátā ndín.*
73 *pŭtulúrnyin tátā yắsgen.*
74 *pŭtulúrnyin tátā dégen.*
75 *pŭtulúrnyin tátā úgun.*
76 *pŭtulúrnyin tátā 'rásgen.*
77 *pŭtulúrnyin tátā túlurnyin.*
78 *pŭtulúrnyin tátā wúsgen.*
79 *pŭtulúrnyin tátā legắrnyin.*
80 *pŭtusgu.*
81 *pŭtusgun tátā tílon.*
82 *pŭtusgun tátā ndín.*
83 *pŭtusgun tátā yắsgen.*
84 *pŭtusgun tátā dégen.*
85 *pŭtusgun tátā úgun.*
86 *pŭtusgun tátā 'rásgen.*
87 *pŭtusgun tátā túlurnyin.*
88 *pŭtusgun tátā wúsgen.*
89 *pŭtusgun tátā legắrnyin.*
90 *pŭlegār.*
91 *pīlegắrnyin tátā tílon.*

92 *pīlegắrnyin tátā ndín.*
93 *pīlegắrnyin tátā yắsgen.*
94 *pīlegắrnyin tátā dégen.*
95 *pīlegắrnyin tátā úgun.*
96 *pīlegắrnyin tátā 'rásgen.*
97 *pílegắrnyin tátā túlurnyin.*
98 *pīlegắrnyin tátā wúsgen.*
99 *pīlegắrnyin tátā legắr-
     nyin.*
100 *míã* or *yóru.*
101 *míān tátā tílon,* or *yórun
     tátā tílon,* or *mían
     tílon,* or *yórun tílon.*
102 *mían tátā ndín,* or *yórun
     tátā ndín,* or *yórun
     ndín,* or *mían ndín.*
103 *mían tátā yắsgen,* or
     yórun tátā yắsgen, or
     mían yắsgen, or *yórun
     yắsgen,* etc.
110 *mían mégun,* or *yórun
     mégun.*
111 *mían mềogū lágarin,* or
     yórun mềogū lágarin.
112 *mían mềogu ndurín,* or
     yórun mềogu ndurín,&c.
120 *mían píndin,* or *yórun
     píndin.*
121 *mían píndin tátā tílon,* &c.
130 *mían pŭasgen,* or *yórun
     pŭasgen.*
131 *mían pŭasgen tátā tílon,* &c.
140 *mían pídēgen,* or *yórun
     pídēgen.*
141 *mían pídēgen tátā tílon,* &c.
200 *yóru ndí* (not *mía ndí*)

201　*yóru ndín tátā tílon.*
202　*yóru ndín tátā ndín,* &c·
220　*yóru ndín píndin* (not
　　　　tátā píndin).
221　*yóru ndín píndin tátā*
　　　　tílon, &c.
300　*yóru yásgẹ.*
301　*yóru yásgẹn tátā tílon,*&c.
320　*yóru yásgẹn píndin,* &c.
400　*yóru dégẹ.*
500　*yóru úgu.*
600　*yóru árasgẹ.*
700　*yóru túlur.*
800　*yóru wúsgẹ.*
900　*yóru lẹgár.*
1000　*dúbu.*
1001　*dúbun tátā tílon.*
1020　*dúbun píndin.*
1100　*dúbun míān*　or　*dúbun*
　　　　yórun.
1101　*dúbun míān tátātílon,*&c.
1200　*dúbun yóru ndín* (not
　　　　míā ndín).
2000　*dúbu ndí.*
3000　*dúbu yásgẹ.*
4000　*dúbu dégẹ.*
5000　*dúbu úgu.*
6000　*dúbu árasgẹ.*
7000　*dúbu túlur·*
8000　*dúbu wúsgẹ.*
9000　*dúbū lẹgár.*
10,000　*dúbu méogu.*
11,000　*dúbu méogu lágẹrī.*

20,000　*dúbu píndi,* &c.
100,000　*dúbu míã*(not *dúbu*
　　　　yóru).
100,001　*dúbu míān 　tátā*
　　　　tílon, &c.
200,000　*dúbu yóru ndí* (not
　　　　dúbu míā ndí).
300,000　*dúbu yóru yásgẹ,*&c.
400,000　*dúbu yóru dégẹ.*
500,000　*dúbu yóru úgu.*
600,000　*dúbu yóru árasgẹ.*
700,000　*dúbu yóru túlur.*
800,000　*dúbu yóru wúsgẹ.*
900,000　*dúbu yóru lẹgár.*
1,000,000　*dúbu yóru mégu,*&c.
2,000,000　*dúbu yóru píndi,*&c.
3,000,000　*dúbu yóru píasgẹ.*
4,000,000　*dúbu yóru pídégẹ.*
5,000,000　*dúbu yóru píúgu.*
6,000,000　*dúbu yóru pírasgẹ.*
7,000,000　*dúbu yóru pítulur.*
8,000,000　*dúbu yóru pítusgu.*
9,000,000　*dúbu yóru pílẹgár.*
10,000,000　*dúbu nẹm.*
20,000,000　*dúbū nẹm dí.*
30,000,000　*dúbū nẹm yásgẹ.*
40,000,000　*dúbū nẹm dégẹ,* &c.
100,000,000　*dúbū nẹm méogu.*
200,000,000　*dúbū nẹm píndi.*
300,000,000　*dúbū nẹm pías-*
　　　　gẹ, &c.
1,000,000,000　*dúbū nẹm míã.*
1,000,000,000,000　*dūbū nẹm 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 *mĕogu* in the following manner:

11, *mĕogu lagarí*,	14, *mĕogu dĕri*,	17, *mĕogu túlurrí*,
12, *mĕogu nduri*,	15, *mĕogu úri*,	18, *mĕogun wúsgĕn*,
13, *mĕogun yásgĕn*,	16, *mĕogun árasgĕn*,	19, *mĕogu legárri*.

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

Nom. *tílō, ndí, yásgĕ, dĕgĕ, úgu, árasgĕ, túlur,*

Gen. *tílobē, ndíbē, yásgĕbē, dĕgĕbē, águbē, árasgĕbē, túlurbē,*

Dat. *tílorō, ndíró, yásgurō, dĕgurō, úgurō, árasgurō, túlurrō,*

Ac. *tílogā, ndígā, yásgĕgā, dĕgĕgā, úgugā, árasgĕgā, túlurgā,*

Loc. *tílon, ndín, yásgĕn, dĕgĕn, úgun, árasgĕn, 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 "*kĕn*," as—

3d *kĕnyāsgĕ.*	7th *kĕntulur.*
4th *kĕndēgĕ.*	8th *kĕnwusgĕ.*
5th *kĕnwūgu* or *kĕnūgu.*	9th *kĕnlegār* or *kĕllegār.*
6th *kĕnárásgĕ.*	10th *kĕnmēgu* or *kĕmmēogu.*

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 "*ñgáfóbē*," *i. e.* "one after the first." *Deregébē* and *ñgáfōbē* can also be used to denote the last, *i. e.* "one coming behind or after *all*;" (comp. in Hebrew the relation between רִאשׁוֹן and אַחֲרוֹן *e.g. nítĕ áfi ñgáfon róntsĕ, dúgō dérĕgĕ nāníró kádĕm?* "What has kept thee back, that thou hast come last to me?"

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III. *Adverbial Numbers.*

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

tilórō, " once."

ndírō, " twice."

yásgurō, " thrice."

dḗgurō, " 4 times."

úgurō, " 5 times."

árásgurō, " 6 times."

túlurrō, " 7 times."

wúsgurō, " 8 times."

legárrō, " 9 times."

mḗgurō, " 10 times."

lagaŕírō, " 11 times."

ndurírō, " 12 times."

yásgennō, " 13 times."

dḗrirō, " 14 times."

wúrirō, " 15 times."

árásgennō, " 16 times."

tulúrrirō, " 17 times."

wúsgennō, " 18 times."

legárrirō, " 19 times."

píndirō, " 20 times."

píndin tílonnō, " 21 times."

píndin ndínnō, " 22 times."

píndin yásgennō, "23 times," &c.

píasgurō, " 30 times."

pídēgurō, " 40 times."

pīūgurō, " 50 times."

pírasgurō, " 60 times."

pītulúrrō, " 70 times."

pítusgurō, " 80 times."

pīlegárrō, " 90 times."

miãrō 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.

kényāsgurō, " third time, and thrice."

kéndēgurō, " fourth time, and four times."

kénūgurō, " fifth time, and five times."

kénārasgurō, " sixth time, and six times."

kéntulurrō, " seventh time, and seven times."

kénwusgurō, "eighth time, and eight times."

kellegárrō, " ninth time, and nine times."

kenmḗogurō, "tenth time, and ten times."

IV. *Indefinite Numerals.*

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

áfïma, "something, some." It is composed of *áfï*, "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."

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

ndásosō, "any."

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

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

yaná, "few, little."

ṅgubū, "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." *sōbáṅgin,* "I become a friend."
meíṅgin, "I become a king." *kōganáṅgin,* "I become a soldier."
kargunmáṅgin, "I become a doctor." *legālíṅgin,* "I become a lawyer."

sálámgin, "I make a saluta-tion, salute." *kidáṅgin,* "I work."
bárēṅgin, "I hoe." *neméṅgin,* "I speak, make a speech."

> *Note.*—From the substantive *áṅgal,* both *aṅgábigin* and *aṅgaltískin,* "to act wisely," are formed. The latter is probably a composition of *áṅgal* and the verb *táskin,* which coalesced into the verb *aṅgaltáskin,* still in use, and then into *aṅgaltískin.* Of the latter the relative *aṅgaltígeskin,* is formed, *e. g.* : *aṅgaltíge k̲ouáturō* ! "act wisely with this stone."

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

1. *ṅgalángin,* "I shall be good." *dunowáṅgin,* "I become strong."
   tśirewáṅgin, "I shall be right." *aṅgalwáṅgin,* "I become wise."
   kuráṅgin, "I become great."

2. *kuráṅgin*, "I aggrandize, exalt," or *kurágeskin*; but more generally *yitekurágeskin*, id. *tsoúgeskin* and *yitetsoúgeskin*, "I make warm." *yitebulgéskin*, "I whiten." *ṅgágeskin* and *yiteṅgágeskin*, "I make well, cure." *kamégeskin* and *yitekamégeskin*, "I redden."

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

leléṅgin, "I walk, walk about;" from *léṅgin*, "I go."

kerkérṅgin, "I tie up (*e. g.* clothes in a bag);" from *kérṅgin*, "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."

temtémgin, "I build all about, build much;" from *témgin*, "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."

neṅgalítši, "it is the rainy season."

bínemtši, "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."

ketšítši, "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
ṅgin or *gin* are used in all these different conjugations ; but of
the verbs in *skin* only a limited number have developed a caus-
ative 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 *ṅgin (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.*

nágeskin, " I meet."	*pádgeskin,* "I draw to myself."
pádgeskin, " I go astray."	*tantéskin,* " I stretch myself."

The verbs in *ṅgin,* in the 1st per. sing. of the indefinite
tense, possess a secondary form, denoting emphasis or inten-
sity.   It is obtained by changing *ṅgin* and *ṅgē* into *neskin*
and *neskē,* 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 con-
sidered 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 *geskin*, so that the proper characteristic of this conjugation is the inserted *ge*. 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. yęgdę́skin*, " I help one to do," from *diskin*, " I do ;" *yegekę́liskin* and *yekkę́liskin*, " I help one to learn, I teach," from *liskin*, " I learn ;" *yukúruskin*, " I fall upon," from *yūrúskin*, " I fall ;" *yigagásęskin*, " I run after," from *kásęskin*, " 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 *tęskin*, of which the syllable *tę* 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 *tętáskin* 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*, *degedę́skin*, from *gendę́skin*. 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*; *targálleskin*, from *yar-gálleskin*; *tískin*, from *yískin*.

4. *Causative Conjugation.*

§. 57. This expresses causation of the energy denoted by the radical conjugation, when formed of *intransitive verbs*, and thus corresponds in office with the Hebrew "Hifil." When formed of *transitive verbs*, its force generally coincides with that of the *relative* conjugation. Formally it always consists of the relative conjugation and a prefix, and this circumstance may account for the fact, that, in signification also, these two conjugations are not kept so distinct from one another, and that it is difficult to say whether certain forms of the verbs in *skin* are relative or causative (vide §. 55). It is not unlikely that forms of verbs in *skin*, which have *yige*, *yig*, *yug*, &c. prefixed, are properly the third conjugation, so that the *g* of these prefixes is identical with the terminational *g* which we have found to be the characteristic of the relative conjugation. But though it is still possible that *yige* is synonymous with *yite*, and as the evidently causative forms of the transitive verbs in *ṅgin*, are generally used as relatives, we always enumerate the the forms with the prefix *yíge*, *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 *yíte* and הָיָה, 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.

ắmgin, "am cold."
ắrigin, "get dry."
atsắlngin, "hurry."
bagŏ́ngin, "die."
bŏ́ngin, "lie down."
búrngin, "am friendless."
dāmắngin, "recover."
dắngin, "stand."
dēríngin, "am lean."
dẹbdŏ́ngin, "spend a day."
díngin, "become old."
dōndíngin, "become ill."
dzúmgin, "fast."
jugúngin, "go before."
gámgin, "am left."
gẹskḗ́ngin, "am steady."
kaliắngin, "become a slave."
kāmbḗ́ngin, "become free."
kannuắngin, "become warm."
kắngin, "escape."
kẹntšíngin, "become a slave,"
kḗ́rngin, "become solid."
kẹtšíngin, "am agreeable."
kōeigẹ́ngin, "am afraid."
kúlngin, "am fat."
lắmgin, "wash."
larsắngin, "marry."
lelḗ́ngin, "walk."
lḗ́ngin, "sleep."
lḗ́ngin, "go."
língin, "come out."
lólōngin, "tremble."

lúmgin, "immerge."
manắngin, "speak."
mbắngin, "swim."
mḗ́ngin, "return."
mḗ́rẹskin, "recover."
námgin, "sit."
nẹ́mgin, "am silent."
nŏ́ngin, "know."
nŏ́ngúngin, "am ashamed."
ngalgŏ́ngin, "recover."
ngámgin, "am dry."
ngắngin, "recover."
ngājŏ́ngin, "go back."
nyēsḗ́ngin, "forget."
ngubúngin, "be many."
ngudíngin, "become poor."
ngúngin, "bow."
ngurungurúmgin, "kneel."
pắngin, "awake."
ríngin, "fear."
sālíngin, "pray."
tángin, "recollect."
tsẹ́mgin, "descend."
tšíngin, "rise."
tusúngin, "rest."
wólngin, "return."
wolŏ́ngin, "wash myself."
wuťḗ́ngin, "pant."
wurắngin, "grow up."
yésẹngin, "go out of the way."
yílngin, "hollow."
yíngin, "breathe."

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

ámgin, "lift up."

áṅgin, "stretch."

bérṅgin, "scatter."

dálṅgin, "dye."

dámgin, "deny."

déṅgin, "cook."

díṅgin, "rub."

dírṅgin, "cut."

dzúṅgin, "push."

fóṅgin, "join."

fúṅgin, "empty."

gálāṅgin, "teach."

góṅgin, "take."

gúlṅgin, "tell."

kálṅgin, "drive back."

kámgin, "cut."

kóṅgin, "stick."

lámgin, "load."

lúṅgin, "hang."

máṅgin. "seek."

ndálṅgin, "steal."

ṅgádarṅgin, "report."

ṅgáṅgin, "milk."

ṅgúrnōṅgin, "help."

pálṅgin, "change."

párṅgin, "separate."

pépēṅgin, "untie."

pérṅgin, "spread."

pélēṅgin, "show."

péremgin, "open."

píngin, "draw."

ráṅgin, "press."

rémgin, "bury."

róṅgin, "hold fast."

sámgin, "rub."

sámgin, "distribute."

souárṅgin, "ask advice."

támgin, "hack."

tamóṅgin, "finish."

tárṅgin, "scatter."

tárṅgin, "dry."

téṅgin, "aim."

témbalṅgin, "roll."

títīṅgin, "cover."

togsáṅgin, "mix."

tságēṅgin, "dress."

tsálṅgin, "cut."

tsámgin, "gather."

tsebáṅgin, "send."

tséṅgin, "shake."

tsóṅgin, "take."

tsúmgin, "put down."

tšúāṅgin, "hoe."

túmgin, "honour."

túṅgin, "squeeze."

wáṅgin, "will not."

wárṅgin, "burn."

wómgin, "strike."

wóseṅgin, "beat."

wúṅgin, "look."

wúrṅgin, "cut off."

wuséṅgin, "cause to kneel."

karáṅgin, "read."

yémgin, "sprinkle."

yírṅgin, "throw."

Whereas all the preceding verbs form their causative conjugation by prefixing *yite̞* to the relative, the verb *kőṅgiṅ,* " to pass," forms its causative like the verbs in *skin,* viz. *yikkőge̞skin,* 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 *yite̞* or *yige̞,* or a modification of the latter.

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

ge̞láge̞skin, " I remain."	*rőge̞skin,* " I hang."
kĕ̞ge̞skin, " I distribute."	*wáre̞skin,* " I am ill."

Others form it by prefixing *yige̞,* viz.

náge̞skin, " I overtake."	*báskin,* " I mount."
ráge̞skin, " I like."	*báskin,* " I pound."
rambúskin, " I pay."	*perté̞skin,* " I pick."
rőre̞skin, " I collect."	

Others prefix *yig̞, ye̞g̞, yug̞,* as the vowel of the verb may require, viz.

ye̞gdé̞skin, from *dískin,* " I do."
yigdőre̞skin, from *dőre̞skin,* " I pick."
yug̞dúte̞skin, from *dúte̞skin,* " I sew."
ye̞gságe̞skin, from *ságe̞skin,* " 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 *yite̞báfúskin* and *yigbáfúskin.*
búskin, " I eat," has *yige̞búskin* and *ye̞gbúskin.*
gámbuskin, " I scratch," has *yite̞gámbuskin* and *yige̞gámbuskin.*
káse̞skin, " I run," has *yigagáse̞skin* and *yikkáse̞skin.*
ladé̞skin, " I sell," has *yige̞ladé̞skin* and *yite̞ladé̞skin.*
pádge̞skin, " I am lost," has *yite̞pádge̞skin* and *yippádge̞skin.*
yūrúskin, " I fall," has *yūkkúruskin.*

yúwŭreskin, "I laugh," has *yukkŭreskin.*

lískin, "I learn," has *yegekéliskin* and *yekkéliskin.*

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

dắruskin, "to shower down," has *yiṭedắruskin* and *yugdắruskin.*

5. *Compound Conjugations.*

§. 61. Strictly speaking, the causative conjugation belongs
here, as it generally is a compound of *yiṭe* 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—

  kẹ́rṅgin, "I tie;" reflective *kẹ́rteskin,* "I tie myself;" rela-
    tive reflective *kẹ́rtegeskin,* "I tie myself to," *i.e.* "I hold
    fast something."

  gẹ́rṅgin, "I drag;" reflective, *gẹ́rteskin,* "I drag myself, I
    move;" relative reflective, *gẹ́rtegeskin.* "I move to."

  kẹ́līṅgin, "I fold, roll;" reflective, *kẹ́līteskin,* "to roll, wind
    itself (said of a serpent);" relative reflective, *kẹ́lītegeskin,*
    "to wind itself round something."

  tẹṅgin, (obsolete) "I am near;" reflective, *tẹ́kteskin,* (obsolete)
    "I near myself;" relative, *tẹ́kkeskin,* "I put near to;"
    relative reflective, *tẹ́ktegeskin,* "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, frequenta-
tive;* 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; *wăñgē* and *wăñgō,*
wŭneskē and *wŭneskō, wŭgeskē* and *wŭgeskō, wŭteskē* and *wŭteskō,*
yitewŭgeskē and *yitewŭgeskō, rŭskē* and *rŭskō, tŭruskē* and *tŭruskō;*
and in the third person singular and plural of most verbs in
skin, as, *e. g. tseládę* and *tseládō, tsaládę* and *tsaládō, ísę* and *ísō,*
tsátę and *tsátō, tsásātę* and *tsásātō, tšếtsę* and *tšếtsō, tšešếsę* and
tšešếsō, &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.	*wăñgin*	*wŭgeskin*	*wŭteskin*	*yitewŭgeskin*
	dámgin	*dábgeskin*	*dápteskin*	*yitedábgeskin*
	ladę́skin		*teladę́skin*	*yigeladę́skin*
Indef. II.	*wăñgē*	*wŭgeskē*	*wŭteskē*	*yitewŭgeskē*
	dámgē	*dábgeskē*	*dápteskē*	*yitedábgeskē*
	ladę́skē		*teladę́skē*	*yigeladę́skē*
Perfect.	*wăñgī*	*wŭgeskī*	*wŭteskī*	*yitewŭgéskī*
	dámgī	*dábgeskī*	*dápteskī*	*yitedábgeskī*
	ladę́skī		*teladę́skī*	*yigeladę́skī*
Aorist.	*wŭgoskō*	*wŭgiguskō*	*wŭgatuskō*	*yitewŭgiguskō*
	dabgóskō	*dabgíguskō*	*dabgátuskō*	*yitedabgíguskō*
	kiladę́skō		*kateladę́skō*	*kigeladę́skō*
Future.	*wŭtsoskō*	*wŭtšiguskō*	*wŭtatuskō*	*yitewŭtšiguskō*
	daptsóskō	*daptšíguskō*	*daptátuskō*	*yitedaptšíguskō*
	tšiladę́skō		*tateladę́skō*	*tšigeladę́skō*

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	*nuwī*	*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 *wáṅgin*, " I look."

		I. CONJUGATION.	II. CONJUGATION.	III. CONJU.	IV. CONJUGATION.
Indefinite I.	wu	wŭñgin[1]	wŭgeskin	wŭteskin	yitewŭgeskin
	ni	wŭnemin	wŭgemin	wŭtemin	yitewŭgemin
	ši	wŭtšin	wŭtsegin	wŭtin	yitewŭtsegin
	ándi	wŭnyēn	wŭgēn	wŭtēn	yitewŭgēn
	nándi	wŭnuwī	wŭguwī	wŭtuwī	yitewŭguwī
	sándi	wŭtsei	wŭtsagei	wŭtei	yitewŭtsagei
Indefinite II.	wu	wŭñgē[2]	wŭgeskē[3]	wŭteske[4]	yitewŭgeskē[5]
	ni	wŭnem	wŭgem	wŭtem	yitewŭgem
	ši	wŭtse	wŭtsege	wŭte	yitewŭtsege
	ándi	wŭnyē	wŭgē	wŭtē	yitewŭgē
	nándi	wŭnū	wŭgū	wŭtū	yitewŭgū
	sándi	wŭtsá	wŭtsāga	wŭta	yitewŭtsāga
Perfect.	wu	wŭñgī[6]	wŭgeskī	wŭteskī	yitewŭgeskī
	ni	wŭnemī	wŭgemī	wŭtemī	yitewŭgemī
	ši	wŭtšī	wŭtsegī	wŭtī	yitewŭtsegī
	ándi	wŭnyē	wŭgē	wŭtē	yitewŭgē
	nándi	wŭnuwī	wŭguwī	wŭtuwī	yitewŭguwī
	sándi	wŭtsei	wŭtsagei	wŭtei	yitewŭtsagei
Aorist.	wu	wŭgosko	wŭgigusko	wŭgateskō	yitewŭgiguskō
	ni	wŭgam	wŭgigem	wŭgatem	yitewŭgigem
	ši	wŭgonō	wŭgigunō[8]	wŭgate	yitewŭgigunō
	ándi	wŭgeiyē	wŭgigē	wŭgatē	yitewŭgigē
	nándi	wŭgou	wŭgigū	wŭgatū	yitewŭgigū
	sándi	wŭgēda	wŭgēga[9]	wŭgata	yitewŭgēga

[1] and wŭneskin.   [2] and wŭñgō, also wŭneskē and wŭneskō.
[3] and wŭguskō or wŭgeskō.   [4] and wŭteskō.
[5] and yitewŭgeskō.   [6] and wŭneskī.   [7] and wŭgigeskō.
[8] and wŭgigenō.
[9] and wŭñgēaga.

	I. CONJUGATION.	II. CONJUGATION.	III. CONJU.	IV. CONJUGATION.
wu	*wútsoskō*[1]	*wútšiguskō*[3]	*wátateskō*	*yitewútšiguskō*
nì	*wútsam*	*wútšigem*	*wútatem*	*yitewútšigem*
ši	*wútsonō*	*wútšigunō*[4]	*wútate*	*yitewútšigunō*
ándi	*wútseiyē*	*wútšigē*	*wútatē*	*yitewútšigē*
nándi wútsou		*wútšigū*	*wútatū*	*yitewútšigū*
sándi wútšēda[2]		*wútšāga*	*wútāta*	*yitewútšāga*

§. 66. In the preceding paragraph we illustrated the *normal* inflection of verbs in *ñgin*, 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 *ñ*, 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 *wólñgin*, "I return," we get *wólleskin*, *wóllemin*, *wóllēn*, *wólluwī*, &c. All the verbs whose character is *m*, *n*, or *ñ* agree in dropping the *ñ* of the first person, as, *námgin*, *mángin*, *kálañgin*: 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 *ñ* becomes *k* before *t*, and again *m* becomes *b*, *n* becomes *d*, and *ñ* 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 *wútšigeskō*.

[2] and *wútšiāda*.

[4] and *wútšigenō*.

※ 1

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

náptšin	*máttšin*	*kálaktšin*
náptsei	*máttsei*	*kálaktsei*
náptse	*máttse*	*kálaktse*
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	*mádgeskin*	*mádgeskē*	*mádgiguskō*	*máttšiguskō*
ni	*mádgemin*	*mádgem*	*mádgigem*	*máttšigem*
ši	*máttsegin*	*máttsege*	*mádgigunō*	*máttšigunō*
ándi	*mádgēn*	*mádgē*	*mádgigē*	*máttšigē*
nándi	*mádguwī*	*mádgū*	*mádgigū*	*máttšigū*
sándi	*máttsagei*	*máttsāga*	*mádgēga*	*máttšāga*

Conjugation III.

wu	*mátteškin*	*mátteskē*	*mádgateskō*	*máttateskō*
ni	*máttemin*	*máttem*	*mádgatem*	*máttatem*
ši	*máttin*	*mátte*	*mádgate*	*máttate*
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:"

āgelámgin, " I trouble."
ámgin, " I lift."
dagámgin, " I make holes in planting."
dámgin, " I hinder."
démgin, " I permit."
gámgin, "I remain behind."
gurúmgin, " I prick."
kámgin, " I overtake."
kúrumgin, " I sew a mat."
lámgin, " I load "

lúmyin, " I dive."
rémgin, " I cover."
surúmgin, " I sip."
támgin, " I fill."
tsámgin, " I collect."
tsémgin, " I descend."
tsúmgin, " I put down."
túmgin, " I reverence."
watsémgin, "It behoves me."
wómgin, " I knock."
yámgin, " I sprinkle."

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

gebángin, " I mash."
kamángin, " I knead."
kángin, " I skim."
kasángin, " I consent."
léngin, " I sleep."
píngin, " I draw a sword."
rángin, " I lean against."

sángin, "I summon to prayer by hollooing."
súngin, " I whip."
súrungin, " I open a loop."
tángin, " I ascend."
túngin, " I squeeze."

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

bángin, " I knock."
fóngin, " I join."
kóngin, " I stick."
múngin, " I draw out."
perténgin, " I agonize."
rángin, " I can."
sadángin, " I give alms."
sángin, " I strain."
súngin, " I bore."

síngin, " I scrape."
tángin, " I recollect."
tsángin, " I cover."
tséngin, " I beckon."
tsóngin, " I dip in."
tsúngin, " I cut open."
yēsángin, " I castrate."
yóngin, " I drive."

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."   *ṅgámgin,* "I become lean."
dámgin, "to flow."   *ṅgérẹmgin,* "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."   *tẹmgin,* "I build."
lámgin, "I wash."

b. Verbs with *n* as their character :

dẹlangin, "I boil a soup."   *ntsúngin,* "I beg."
lálāngin, "I revile."   *ṅgángin,* "I milk."
lắngin, "I revile."   *sẹ́ngin,* "I disentangle."
píngin, "I put off clothes." *yíngin,* "I breathe."
našíngin, "I dream."

c. Verbs with *ṅ* as their character : ⁻
kārᶐ́ṅgin, "I approach." | *kérᶐṅgin,* "I overhear."

§. 68. The verb *pắṅgin,* "I hear," has certain peculiarities which distinguish it from *pắṅgin,* "I awake," and which consist in its assuming *n* before all formative appendages begining 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 pắṅgin,	*pāṅgóskō,*	*pāntsóskō.*
ni pắnẹmin,	*pắṅgam,*	*pắntsam.*

	INDEFINITE I.	AORIST.	FUTURE.
ši	*pántšin*	*pāṅgónō*	*pāntsónō*
ánḍi	*pányen*	*páṅgeiyē*	*pántseiyē*
nándi	*pánuwī*	*páṅgou*	*pántsou*
sándi	*pántsei*	*pāṅgéḍa*	*pāntšéḍa*

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

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*kásengin*	*kásengē*	*kásengī*	*kásgoskō*	*kássoskō*
ni	*kásenemin*	*kásenem*	*kásenemī*	*kásgam*	*kássam*
ši	*kάššin*	*kásse*	*kάššī*	*kásgonō*	*kássonō*
ándi	*kásenyen*	*kásenyē*	*kásenyē*	*kásgeiyē*	*kásseiyē*
nándi	*kásenuwī*	*kásenū*	*kásenuwī*	*kásgou*	*kássou*
sándi	*kássei*	*kássā*	*kássei*	*kásgēḍa*	*kάššēḍa*
wu	*tusúngin*	*tusúṅgē*	*tusúṅgī*	*tusgóskō*	*tussóskō*
ni	*tusúnemin*	*tusúnem*	*tusúnemī*	*túsgam*	*tússam*
ši	*túššin*	*tússe*	*túššī*	*tusgónō*	*tussónō*
ándi	*tusúnyen*	*tusúnyē*	*tusúnyē*	*tusgeíyē*	*tusseíyē*
nándi	*tusúnuwī*	*tusúnū*	*tusúnuwī*	*túsgou*	*tússou*
sándi	*tússei*	*tússā*	*tússei*	*tusgéḍa*	*tuššéḍa*

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	*kásgeskin*	*kásgeskē*	*kásgeskī*	*kásgiguskō*	*káššiguskō*
ni	*kásgemin*	*kásgem*	*kásgemī*	*kásgigem*	*káššigem*
ši	*kássegin*	*kássege*	*kásseyī*	*kásgigunō*	*káššigunō*
ándi	*kásgēn*	*kásgē*	*kásgē*	*kásgigē*	*kášširgē*
nándi	*kásguwi*	*kásgū*	*kásguwī*	*kásgigū*	*kášširgū*
sándi	*kássagei*	*kássāga*	*kássagei*	*kásgēga*	*káššāga*

Conjugation III.

wu	*kásteskin*	*kásteskē*	*kásteskī*	*kásgateskō*	*kástateskō*
ni	*kástemin*	*kástem*	*kástemī*	*kásgatem*	*kústatem*
ši	*kástin*	*káste*	*kástī*	*kásgate*	*kástate*
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—

mesêngin, " I decay."	*tsúsengin,* "I vomit."
pésengin, " I winnow."	*wósengin,* "I clear from chaff."
péresengin, " I escape."	*wuséngin,* "I cause a camel to
tengerésengin, " I halt."	kneel."
túsengin, " I beat."	*yésengin,* "I go out of the way."

The defective verb *túsgeskin,* "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 *ṅyin* consists in the former using *prefixes*, in seve-
ral 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 other-
wise. 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 *dískin*, "I do,"
may serve as a paradigm.

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*dískin*	*dískē*	*dískī*	*kidískō*	*tšidískō*
ni	*dímin*	*dim*	*dímī*	*kídem*	*tšídem*
ši	*tsédin*	*tséde*	*tsédī*	*kídō*	*tšídō*
ándi	*díyēn*	*díyē*	*díyē*	*kídiyē*	*tšídiyē*
nándi	*díwī*	*díū*	*díwī*	*kídū*	*tšídū*
sándi	*tsádin*	*tsáde*	*tsádī*	*kédō*	*tšédō*

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

wu	*tedéskin*	*tedéskē*	*tedéskī*	*katedéskō*	*tatedéskō*
ni	*tédemin*	*tédem*	*tédemī*	*kátedem*	*tátedem*
ši	*tédin*	*téde*	*tédī*	*kátedō*	*tátedō*
ándi	*tédīyen*	*tédiyē*	*tédiyē*	*katedíyē*	*tatedíyē*
nándi	*téduwi,*	*tédū*	*téduwī*	*kátedū*	*tátedū*
sándi	*tádin*	*táde*	*tádī*	*katádō*	*tatádō*

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	yegdĕskin	yegdĕskē	yegdĕskī	kigdĕskō	tšigdĕskō
ni	yegdĕmin	yĕgdₑm	yegdĕmī	kígdₑm	tšígdₑm
ši	tsĕgdin	tsĕgdₑ	tsĕgdī	kígdō	tšígdō
ándi	yégdēn & yégdīyen }	}yégdē	yégdē	kígdiyē	tšígdiyē
nándi yegdúwī		yégdū	yegdúwī	kígdū	tšígdū
sándi tsaságdin	{ tsaságdₑ & tságdₑ }	}tsaságdī	tsaságdī	kₑságdō	tšₑságdō

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 *telĕskin* but *telískin*, and in the fourth, not *yeglĕskin*, but *yēkĕliskin* or *yₑkĕliskin*, &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	tsĕtei	tsĕtā	tsĕtei	kítā	tšítā.
ándi	teíyēn	teíyē	teíyē	kíteiyē	tšíteiyē.
nándi	táwī	tau	táwī	kítau	tšítau.
sándi	tsátei	tsátā	tsátei	kĕtā	{ tšĕtā tšēátā.

Conjugation III.

wu	tĕtaskin	tĕtaskē	tĕtaskī	kátₑtaskō	tátₑtaskō
ni	tĕtāmin	tĕtām	tĕtāmī	kátₑtām	tátₑtām
ši	tĕtei	tĕtā	tĕtei	kátₑtā	tátₑtā
ándi	tĕteiyēn	tĕteiyē	tĕteiyē	kátₑteiyē	tátₑteiyē
nándi	tĕtāwī	tĕtau	tĕtāwī	kátₑtau	tátₑtau
sándi	tátei	tátā	tátei	kátₑtā	tátₑtā

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*	*kérū*	*tšérū* &*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*

Conjugation IV.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	túruskin	túruskē	túruskī	káturuskō	táturuskō
ni	túrūmin	túrum	túrumī	káturum	táturum
ši	túruî	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 contrac-
tion,* 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 conju-
gations of the verbs in *ṅyin.* 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*: *ādęmtéskin,* "I reflect;" *tám-
tęskin,* "I stretch myself;" and the following like the second
conjugation,

bánāgęskin, "I help."	*rŏgęskin.* "I hang."
gerégęskin, "I lean against."	*sábāgęskin,* "I meet."
nágęskin, "I overtake."	*sébgęskin,* "I forget."
pádgęskin, "I go astray."	*tékkęskin* "I lean, bring near."
pádgęskin, "I draw to myself."	*tsékkęskin,* "I hasten."

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

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

dáteskin, " I sew."   *náteskin,* " I plant."
gérteskin, " I divide."   *nóteskin,* " I send."
gúteskin, " I draw."   *pertéskin,* " I cut with a sickle."
kúteskin, " I bring."   *šĭrteskin,* " I flay."

And the following as the second conjugation :—

kĕgeskin, " I divide."   *rāyéskin,* " I like."
lúgeskin, " I come out."   *sägeskin,* " I unload."
mágeskin, " I take."   *sáṅgeskin,* " I raise."
nĕgeskin, " I mind."   *sägeskin,* " I put down."

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

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

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu	*ādemtéskin*	*ādemtéskē*	*ādemgáteskō*	*ādemtáteskō*
ni	*ādémtemin*	*ādémtem*	*ādemgátem*	*ādemtátem*
ši	*ādémtin*	*ādémte*	*ādemgáte*	*ādemtáte*
ándi	*ādémtēn*	*ādémtē*	*ādemgátē*	*ādemtátē*
nándi	*ādémtuwī*	*ādémtū*	*ādemgátū*	*ādemtátū*
sándi	*ādémtei*	*ādémta*	*ādemgáta*	*ādemtata*
wu	*nágeskin*	*nágeskē*	*nāgígeskō*	*nātšígeskō*
ni	*nágemin*	*nágem*	*nāgígem*	*nātšígem*
ši	*nátsegin*	*nátsege*	*nāgígunō*	*nātšígunō*
ándi	*nágēn*	*nágē*	*nāgígē*	*nātšígē*
nándi	*náguwī*	*nágū*	*nāgígū*	*nātšígū*
sándi	*nátsagei*	*nátsaga*	*nāgéga*	*nātšéga*

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu	nắteskin	nắteskē	kinātésko	tšinātéskō
ni	nắtemin	nắtem	kinắtem	tšinắtem
ši	tsenắtin	tsenắte	kinắtō	tšinắtō
ándi	nắtēn	nắtē	kinắtē	tšinắtē
nándi nắtuwí .	nắtū	kinắtū	tšinắtū
sándi tsanắtin	tsanắte	kenắtō	tšanắtō
wu	mágeskin	mágeskē	kímāgeskō	tšímāgeskō
ni	mágemin	mágem	kímāgem	tšímāgem
ši	tsémāgin	tsémāge	kímogō	tšímogō
ándi	mágēn	mágē	kímagē	tšímagē
nándi nắguwī	mágū	kímagū	tšímagū
sándi tsámāgin	tsámāge	kémogō	tšámogō
wu	gắgeskin	gắgeskē	kargắgeskō	tsargắgeskō
ni	gắgemín	gắgem	kargắgem	tsargắgem
ši	gắgin	gắge	kargắgō	tsargắgō
ándi	gắgēn	gắgē	kargắgē	tsargắgē
nándi gắguwī	gắgū	kargắgū	tsargắgū
sándi ⎧tsagắgin ⎨gagắgin ⎩támui	⎧tsagắge ⎨gagắge ⎩támū	⎫kasargắgō ⎬ ⎭katúmū,	tsasargắgō 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 *e* or *u*, and whose initial consonant is neither *g*, nor *k*, nor *p*.

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*ladéskin*	*ladéskē*	*ladéskī*	*kiladéskō*	*tšiladéskō*
ni	*ládemin*	*ládem*	*ládemī*	*kiládem*	*tšiládem*
ši	*tseládin*	*tseláde*	*tselúdī*	*kiládō*	*tšiládō*
ándi	*ládēn*	*ládē*	*ládē*	*kiládē*	*tšiládē*
nándi	*láduwī*	*ládū*	*láduwi*	*kilúdū*	*tšiláulū*
sándi	*tsaládin*	*tsaláde*	*tsaládī*	*keládō*	*tšaládō*
wu	*lifúskin*	*lifúskē*	*lifúskī*	*kilifúskō*	*tšilifúskō*
ni	*lífūmin*	*lífum*	*lífumī*	*kilífum*	*tšilífum*
ši	*tselífin*	*tselífō*	*tselífī*	*kilífō*	*tšilífō*
ándi	*lífēn*	*lífē*	*lífē*	*kilífē*	*tšilífē*
nándi	*lífuwi*	*lífū*	*lífuwī*	*kilífū*	*tšilífū*
sándi	*tsalífin*	*tsalífō*	*tsalífī*	*kelífō*	*tšelífō*

Conjugation III.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*teladéskin*	*teladéskē*	*teladéskī*	*kateladéskō*	*tateladéskō*
ni	*teládemin*	*teládem*	*telálemī*	*kateládem*	*tateládem*
ši	*teládin*	*teládō*	*telúlī*	*kateládō*	*tateládō*
ándi	*telúdēn*	*teládē*	*teládē*	*kateládē*	*tateládē*
nándi	*teláduwī*	*teládū*	*teláluwi*	*kateládū*	*tateládū*
sándi	*taládin*	*talúdō*	*taládī*	*kataládō*	*tateládō*
wu	*telifúskin*	*telifúskē*	*telifúski*	*katelifúskō*	*tatelifúskō*
ni	*telifúmin*	*telífum*	*telifúmī*	*katelífum*	*tatelífum*
ši	*telífin*	*telífū*	*telífī*	*katelífō*	*tatelífō*
ándi	*telífēn*	*telífē*	*telífē*	*katelífē*	*tatelífē*
nándi	*telífuwī*	*telífñ*	*telífuwī*	*katelífū*	*tatelífñ*
sándi	*talífin*	*talífñ*	*talífī*	*katelífō*	*tatelífō*

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 *róreskin,* " I take out," has in the third per. sing., *tsurórin, tsuróre, tsurórī, kirórō, tširórō,* and in pl. *tsorórin, tsoróre, tsorórī, kerórō, tšorórō.*

Additional verbs, inflected like *ladę́skin*, are, *lárę̆skin*, " I rejoice ;" *mbárę̆skin*, " I am tired ;" *nándę̆skin*, " I bite ;" *dórę̆skin*, " I pick ;" *rórę̆skin*, " I take out," and the verbs constituting the second class of §. 74; also the verb *mę́rę̆skin*, " I recover," but the latter, in the third person, with the bye-forms, *tsę̆mę́rin*, *tsamę́rin*, *tsę̆mę́rę̆*, *tsamę́rę̆*.

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

β. Polysyllabic verbs whose initial consonant is either *y*, *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 ;" *kárę̆skin*, " I tattoo ;" and *pertę́skin*, " I pluck."

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*gámbuskin*	*gámbuskē*	*gámbuskī*	*gigámbuskō*	*tšigámbuskō*
ni	*gámbumin*	*gámbum*	*gámbumī*	*gigámbum*	*tšigámbum*
ši	*tsę̆gámbin*	*tsę̆gámbū*	*tsę̆gámbī*	*gigámbō*	*tšigámbō*
ándi	*gámbēn*	*gámbē*	*gámbē*	*gigámbē*	*tšigámbē*
nándi	*gámbuwī*	*gámbū*	*gámbuwī*	*gigámbū*	*tšigámbū*
sándi	*tsagámbin*	*tsagámbū*	*tsagámbī*	*gę̆gámbō*	*tšę̆gámbō*

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	károreskin	károreskē	károreskī	kigároreskō	tšigároreskō
ni	károremin	károrem	károremī	kigárorem	tšigárorem
ši	tsorgárin	tsorgáror	tsorgárī	kigárō	tšigárō
ándi	kárēn	kárē	kárē	kigárē	tšigárē
nándi	káruwī	kárū	káruwī	kigárū	tšigárū
sándi	tsagárin	tsagáror	tsagárī	kegárō	tšagárō
wu	porteéskin	portéskē	portéskī	kibortéskō	tšibortéskō
ni	pórtemin	pórtem	pórtemī	kibórtem	tšibórtem
ši	tsorbértin	tsorbéror	tsorbértī	kibért	tšibértō
ándi	pórtēn	pórtē	pórtē	kibórtō	tšibórtē
nándi	pórtuwī	pórtū	pórtuwī	kibórtū	tšibórtū
sándi	tsabértin	tsabéror	tsabértī	kobértō	tšabértō

Conjugation III.

wu	dorgámbuskin	dorgámbuskē	dorgámbuskī	kadorgámbuskō	tadorgámbuskō
ni	dorgámbumin	dorgámbum	dorgámbumī	kadorgámbum	tadorgámbum
ši	dorgámbin	dorgámbū	dorgámbī	kadorgámbō	tadorgámbō
ándi	dorgámbēn	dorgámbē	dorgámbē	kadorgámbē	tadorgámbē
nánd	idorgámbuwī	dorgámbū	dorgámbuwī	kadorgámbū	tadorgámbū
sándi	dagámbin,	dagámbū	dagámbī	kadorgámbō	tadorgámbō
wu	torgáreskin	torgáreskē	torgáreskī	katorgáreskō	tatorgáreskō
ni	torgáremin	torgárem	torgáremī	katorgárem	tatorgárem
ši	torgárin	torgáror	torgárī	katorgárō	tatorgárō
ándi	torgárēn	torgárē	torgárē	katorgárē	tatorgárē
nándi	torgáruwī	torgárū	torgáruwī	katorgárū	tatorgárū
sándi	tagárin	tagáror	tagárī	kotagárō	tatagárō
wu	torbertéskin	torbertéskē	torbertéskī	katorbertéskō	tatorbertéskō
ni	torbértemin	torbértem	torbértemī	katorbértem	tatorbértem
ši	torbértin	torbéror	torbértī	katorbértō	tatorbértō
ándi	torbértēn	torbértē	torbértē	katorbértē	tatorbértē
nándi	torbértuwī	torbértū	torbértuwī	katorbértū	tatorbértū
sándi	tabértin	tabéror	tabértī	katabértō	tatabértō

Conjugation IV.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu yitẹgámbu-skin, &c.	*yitẹgámbu-skē,* &c.	*yitẹgámbu-skī,* &c.	*kitẹgámbu-skō,* &c.	*tšitẹgámbu-skō,* &c.
wu yitẹkárẹ-skin, &c.	*yitẹkárẹ-skē,* &c.	*yitẹkárẹ-skī,* &c.	*kitẹkárẹ-skō,* &c.	*tšitẹkárẹ-skō,* &c.
wu yigẹpẹ́rtẹ-skin, &c.	*yigẹpẹ́rtẹ-skē,* &c.	*yigẹpẹ́rtẹ-skī,* &c.	*kigẹpẹ́rtẹ-skō,* &c.	*tšigẹpẹ́rtẹ-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 *ṅgin* which are enumerated in §. 69. They are only two in number, viz. *kásẹskin,* " I run," and *tsẹskin,* "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*	*tsẹgáší*	*kigásō*	*tšigásō*
ándi	*kášyēn* & *káššēn*	*kášyē* & *kážžē*	*kášyē* & *káššē*	*kigášyē* & *kigáššē*	*tšigášyē* & *tšigáššē*
nándi	*kásuwī*	*kásū*	*kásuwī*	*kígásū*	*tšigásū*
sándi	*tsagášin*	*tsagásẹ*	*tsagáší*	*kẹgásō*	*tšagásō*
wu	*tsẹskin*	*tsẹskē*	*tsẹskī*	*kádiskō*	*tsádiskō*
ni	*tsẹmin*	*tsẹm*	*tsẹmī*	*kádim*	*tsádim*
ši	*tšin*	*tsẹ* & *tsō*	*tší*	*kádiō*	*tsádiō*

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
ándi *ĭšyēn*	*ĭšyē*	*ĭšyē*	{*kádiyē* & *kášyē*	*tsádiyē* & *tsášyē*
nándi *ĭsuwī*	*ĭsū*	*ĭsuwī*	{*kádiyū* & *káššū*	*tsádiyū* & *tsáššū*
sándi *ĭsei*	*ĭsa*	*ĭsei*	{*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 *gĭreskin,*
"I tie." They all insert *r* in the aorist and future tense,
but in the third person singular and plural, only *gĕreskin,*
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*	*tsaɪfāfúskō*
ni	*bāfúmin*	*báfum*	*bāfúmī*	*karfáfum*	*tsarfáfum*
ši	*báfin*	*báfū*	*báfĭ*	*karfáfō*	*tsarfáfō*
ándi	*báfēn*	*báfē*	*báfē*	*karfáfē*	*tsarfáfē*
nándi	*báfuwī*	*báfū*	*báfuwī*	*karfáfū*	*tsarfáfū*
sándi	{*tsabáfin* *tsarbáfin* *babáfin*	*tsabáfū* *tsarbáfū* *babáfū*	*tsabáfĭ* *tsarbáfĭ* *babáfĭ*	}*kasarfáfō*	*tsasarfáfō*

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

※ L.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE
wu	gếreskin	gếreskē	gếreskī	kirgếreskō	tšigếreskō
ni	gếremin	gếrem	gếremī	kirgếrem	tširgếrem
ši	tsergếrin	tsergếre	tsergếrī	kirgếrō	tširgếrō
ándi	gếrēn	gếrē	gếrē	kirgếrē	tširgếrē
nándi	gếruwī	gếrū	gếruwī	kirgếrū	tširgếrū
sándi	tsargếrin	tsargếre	tsargếrī	kergếrō	tšargếrō

The e of *gếreskin* is often changed in the third person into
ẹ, as *tsergẹ́rin*, *tsargẹ́rin*, &c.   *Degáskin* is only used in the
first conjugation; *bāfúskin* has in the fourth conjugation,
yitẹbāfúskin, and then means " to cook," transitive.   *Gếreskin*
has in the fourth conjugation, *yirgếreskin*, and the third con-
jugation we subjoin in full.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	tergếreskin	tergếreskē	tergếreskī	katergếreskō	tatergếreskō
ni	tergếremin	tergếrem	tergếremī	katergếrem	tatergếrem
ši	tergếrin	tergếre	tergếrī	katergếrō	tatergếrō
ándi	tergếrēn	tergếrē	tergếrē	katergếrē	tatergếrē
nándi	tergếruwī	tergếrū	tergếruwī	katergếrū	tatergếrū
sándi	targếrin	targếre	targếrī	katargếrō	tatargếrō

ε. The verb *wấreskin*, " 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	wấreskin	wấreskē	wấreskī	kíwāreskō	tšúāreskō
ni	wấremin	wấrem	wấremī	kíwārem	tšúārem
ši	tsuấrin	tsuấre	tsuấrī	kíwārō	tšúārō
ándi	wấrēn	wấrē	wấrē	kíwārē	tšúārē
nándi	wấruwī	wấrū	wấruwī	kíwārū	tšúārū
sándi	{tsawấrin & tsǫuấrin	tsawấre & tsǫuấre	tsawấrī & tsǫuấrī	kẹ́wārō	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. *yiskin*, " 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	yĭskē	yĭskī	kḗskō	tšḗskō
ni	yĭmin	yīm	yĭmī	kēm	tšēm
ši	tšīn	tšō	tšī	keínō	tšeínō
ándi	yĭyēn	yĭyē	yĭyē	keíyē	tšeíyē
nándi	yăwī	yū	yăwī	kḗou	tšḗou
sándi	tsádin	tsádẹ	tsádī	kḗdō	tšḗdō
wu	yḗskin	yḗskē	yḗskī	kḗskō	tšḗskō
ni	yămin	yām	yămī	kéām	tšām
ši	tsei	tsā	tsei	kéā	tšā
ándi	yeíyēn	yḗyē&yeíyē yeíyē	kḗyē	tšḗyē
nándi	yăwī	yan	yăwī	kéau	tšau
sándi	tsásei	tsásā	tsúsei	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	tsásátẹ	tsasátī	kẹsátō	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*, employing *i* for this purpose, which then unites with the radical *a* into the diphthong *ei*; and part of them, *i.e.* all those whose last radical vowel is either *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 repair," *yirgáskin*, " I add." The minor differences in the inflection of these three verbs seem to depend on the vowel directly after the initial *y*, viz. *a*, *e*, *i*, which undergo different changes. After the first of these three verbs *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 1.	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,	kesásā	tšesásā
wu	yìrgáskin	yìrgáskē	yìrgáskī	kírgáskō	tšìrgáskō
ni	yirgámin	yírgām	yìrgámī	kírgām	tšìrgām
ši	tsẹ́rgei	tsẹ́rgā	tsẹ́rgei	kírgā	tšírgā
ándi	yìrgeíyēn	yìrgeíyē	yìrgeíyē	kirgeíyē	tšìrgeíyē
nándi	yìrgáwī	yírgau	yìrgáwī	kírgau	tšírgau
sándi	{tsárgei &	tsárga &	tsárgei &	kesárgā	tšẹsárgā
	{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	katẹtáskō	tatẹtáskō
wu tẹrgáskin	tẹrgáskē	katẹrgáskō	tatẹrgáskō

Conjugation. IV.

wu yitẹyakkáraskin yitẹyakkáraskē yitẹkēakkáraskō yitẹtšakkáraskō
wu yitẹyēsáskin   yitẹyēsáskē   yitẹkēasáskō   yitẹtšēasáskō
wu yitẹyirgáskin   yitẹyirgáskē   kitẹkirgáskō   tšitẹtširgáskō

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

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

§. 84. Of this class of verbs *yargáleskin*, "I mind;" *yám-buskin*, "I beget;" *yardúgeskin*, "I accompany;" *yārugéskin*,

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	yargálẹskin	yargálẹskē	yargálẹskī	kẹrgálẹskō	tšẹrgálẹskō
ni	yargálẹmin	yargálẹm	yargálẹmī	kẹrgálẹm	tšẹrgálẹm
ši	tsargálin	tsargálẹ	tsargálī	kẹrgálō	tšẹrgálō
ándi	yargálēn	yargálē	yargálē	kẹrgálē	tšẹrgálē
nándi	yargáluwī	yargálū	yargáluwī	kẹrgálū	tšẹrgálū
sándi	{tsargálin & tsargálẹ & tsargálī &			kẹsargálō	tšẹsargálō
	{tsasargálin tsasargálẹ tsasargálī				

wu	yākẹskin	yākẹskē	yākẹskī	kēakẹskō	tšēakẹskō
ni	yākẹmin	yákẹm	yākẹmī	kẹ́akẹm	tšẹ́akẹm
ši	tsákin	tsákẹ	tsákī	kẹ́akō	tšẹ́akō
ándi	yẹ́kēn	yẹ́kē	yẹ́kē	kẹ́kē	tšẹ́kē
nándi	yákuwī	yákū	yákuwī	kẹ́akū	tšẹ́akū
sándi	tsasákin	tsasákẹ	tsasákī	kẹsákō	tšẹsákō

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

	INDEFINITE I.	INDEFINITE II.	PERFECT	AORIST.	FUTURE.
wu targálẹskin		targálẹskē	targálẹskī	katargálẹskō	tatargálẹskō
wu tākẹskin		tākẹskē	tākẹskī	katagésgō	tatakéskō
wu yitẹyargálẹskin		——skē	——skī	yitẹkẹrgálẹskō	yitẹtšẹrgálẹskō
wu yitẹyākẹskin		——skē	——skī	yitẹgēagéskō	yitẹtšakéskō

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

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	yētsẹ́skin	yētsẹ́skē	yētsẹ́skī	kētsẹ́skō	tšētsẹ́skō
ni	yẹ́tsẹmin	yẹ́tsẹm	yẹ́tsẹmī	kẹ́tsẹm	tšẹ́tsẹm
ši	tšẹ́tšin	tšẹ́tsẹi	tšẹ́tšī	kẹ́tsō	tšẹ́tsō
ándi	yẹ́tšēn	yẹ́tšē	yẹ́tšē	kẹ́tšē	tšẹ́tšē
nándi	yẹ́tsuwī	yẹ́tsū	yẹ́tsuwī	kẹ́tsū	tšẹ́tsū
sándi	tšešẹ̣́šin	tšešẹ̣́sẹ	tšešẹ̣́šī	kešẹ̣́sō	tšešẹ̣́sō

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yífuskin*	*yḯfuskē*	*yífuskī*	*keífuskō*	*tseífuskō*
ni	*yífūmin*	*yífum*	*yífumī*	*keífum*	*tseífum*
ši	*tšífin*	*tšífū*	*tšífī*	*keífō*	*tseífō*
ándi	*yḯfēn*	*yḯfē*	*yḯfē*	*keífē*	*tseífē*
nándi	*yḯfuwī*	*yḯfū*	*yḯfuwī*	*keífū*	*tseífū*
sándi	*tsášīfin*	*tsášifū*	*tsášifī*	*kḗšifō*	*tšḗšifō*

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*tētéskin*	*tētéskē*	*tētéskī*	*katētéskō*	*tatētéskō*
ni	*tétemin*	*tétem*	*tétemī*	*katétem*	*tatétem*
ši	*tétin*	*tétę*	*tétī*	*katétō*	*tatétę*
ándi	*tétēn*	*tétē*	*tétē*	*katétē*	*tatétē*
nándi	*tétuwī*	*tétū*	*tétuwī*	*katétū*	*tatétū*
sándi	*tetétin*	*tetétę*	*tetétī*	*katéta*	*tatéta*

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

§. 86. There is only one verb with the vowel *ę*, viz. *yembúluskin*, " I fill," and three with the vowel *u*, viz. *yundúskin*, " I swallow ;" *yūrúskin*, " I fall," and *yúwūręskin*, or *yíwūręskin*, " 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	*yembúluskin*	*yembúluskē*	*yembúluskī*	*kimbúluskō*	*tšimbúluskō*
nu	*yembúlumin*	*yembúlum*	*yembúlumī*	*kimbúlum*	*tšimbúlum*
ši	*tsumbúlin*	*tsumbúlę*	*tsumbúlī*	*kimbúlō*	*tšimbúlō*
ándi	*yembúlēn*	*yembúlē*	*yembúlē*	*kimbúlē*	*tšimbúlē*
nándi	*yembúluwī*	*yembúlū*	*yembúluwī*	*kimbúlū*	*tšimbúlū*
sándi	*tsasambúlin*	*tsasambúlę*	*tsasambúlī*	*kesambúlō*	*tšęsambúlō*

	INDEFINITE 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* & *kínduiyē*	*tšúndē*
nándi	*yúnduwī*	*yúndŭ*	*yúnduwī*	*kíndū*	*tšúndū*
sándi	*tsasúndin*	*tsasúndŭ*	*tsasúndī*	*kẹsúndō*	*tšẹsúndō*
wu	*yūrúskin*	*yūrúskē*	*yūrúskī*	*kọurúskō*	*tsọurúskō*
ni	*yúrumin*	*yúrum*	*yúrumī*	*kọúrum*	*tsọúrum*
ši	*tsúrin*	*tsŭ́rę*	*tsŭ́ri*	*kọúrō*	*tsọúrō*
ándi	*yúrēn*	*yŭ́rē*	*yŭ́rē*	*kọúrē*	*tsọúrē*
nándi	*yúruwī*	*yŭ́rū*	*yŭ́ruwī*	*kọúrū*	*tsọúrū*
sándi	*tsasŭ́rin*	*tsasŭ́rę*	*tsasŭ́rī*	*kẹsọúrō*	*tšẹsọúrō*
wu	*yúwūrẹskin*	*yúwūrẹskē*	*yúwūrẹskī*	*kọúruskō*	*tsọúruskō*
ni	*yúwūrẹmin*	*yúwūrum*	*yúwūrẹmī*	*kọúrum*	*tsọúrum*
ši	*tsúwūrin*	*tsúwūrę*	*tsúwūrī*	*kọúrō*	*tsọúrō*
ándi	*yúwurēn*	*yúwurē*	*yúwurē*	*kọúrē*	*tsọúrē*
nándi	*yúwūruwī*	*yúwurŭ*	*yúwūruwī*	*kọúrū*	*tsọúrū*
sándi	*tsasuwŭ́rin*	*tsasuwŭ́rę*	*tsasuwŭ́rī*	*kẹsuwŭ́rō*	*tšẹsuwŭ́rō*

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

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*túwūrẹskin*	*túwūrẹskē*	*túwūrẹskī*	*katúwūrẹskō*	*tatúwūrẹskō*
ni	*túwūrẹmin*	*túwūrẹm*	*túwūrẹmī*	*katúwūrẹm*	*tatúwārẹm*
ši	*túwūrin*	*túwūrę*	*túwūrī*	*katúwurō*	*tatúwurō*
ándi	*túwūrēn*	*túwūrē*	*túwūrē*	*katúwurē*	*tatúwurē*
nándi	*túwūruwī*	*túwūrŭ*	*túwūruwī*	*katúwurū*	*tatúwurū*
sándi	*tasúwūrin* & *tatúwūrin*	*tasuwŭ́rū* & *tatuwŭ́rū*	*tasúwūrī* & *tatúwūrī*	*katasúwurō* & *katatúwurō*	*tatasúwurō* & *tatatúwurō*
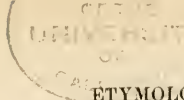
	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yukúruskin*	*yukúruskē*	*yukúruskī*	*kikúruskō*	*tšukúruskō*
ni	*yukúrumin*	*yukúrum*	*yukúrumī*	*kikúrum*	*tšukúrum*
ši	*tsukúrin*	*tsukúrẹ*	*tsukúrī*	*kikúrō*	*tšukúrō*
ándi	*yukúrēn,*	*yukúrē*	*yukúrē*	*kikúrē*	*tšukúrē*
nándi	*yukúruwī*	*yukúrū*	*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 *ṅgin*, 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 "	*dẹ́gō* & *dẹ́ogō*	*díyogō*
lē, " learn "	*lẹ́gō* & *lẹ́ogō*	*líyogō*
yē, " give "	*yẹ́gō* & *yẹ́ogō*	*yíyogō*

* M

β Vowel ǫ:

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

γ Vowel *a* and *u*:

2D PERSON SINGULAR.	2D PERSON PLURAL	1ST PERSON PLURAL.
bei, " mount "	*beígō*	*beíyogō*
gei, " follow "	*geígō*	*geíyogñ*
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 *ṅgin*, or like the polysyllabic verbs in *skin*. The following instances belong to the latter:—

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

3. Polysyllabic verbs form their imperative differently, according as their final radical vowel is either *a* or *ǫ* 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 *ǫ* 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.		
káseͅ, " run "	*kásogō*	*kášsēogō* from		*káseͅskin*
ládeͅ, " sell "	*ládogō*	*ládēgō* & *ládēogō*	..	*ládeͅskin*
láreͅ, " rejoice "	*lárogō*	*lárēogō*	..	*láreͅskin*
reͅmbé, " pay "	*reͅmbógō*	*reͅmbéogō*	..	*reͅmbúskin*
róreͅ, " take out "	*rórogō*	*rórēogō*	..	*róreͅskin*
šírteͅ " flay "	*šírtogō*	*šírtēogō*	..	*šírteͅskin*
yārūgé, " redeem "	*yārugógō*	*yārugéogō*	..	*yārúgeͅskin*
yundé, " swallow "	*yundógō*	*yundéogō*	..	*yundúskin*

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

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

Note : The final *eͅ* is sometimes dropped, imperative expressions aspiring after the greatest possible shortness; *e.g, dān' dúgō léͅigē,* "Stop till I go !" *al' léͅnyē,* for *áreͅ léͅnyē,* " Come, let us go !" *tšīn' āntsáneͅm gōné !* " Rise, take thy things."

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

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.		
dágeͅné, " stand upon "	*dágeͅnógō*	*dágēogō* from		*dágeͅskin*
rúfūgeͅné, " write for "	*rúfūgeͅnógō*	*rufúgēogō*	..	*rufúgeͅskin*
bógeͅné, " lie upon "	*bógeͅnógō*	*bógēogō*	..	*bógeͅskin*

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

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

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.		
ríteͅné, " fear thyself "	*ríteͅnógō*	*rítēogō* from		*ríteͅskin*
wúteͅné, " look at thyself "	*wúteͅnógō*	*wútēogō*	..	*wúteͅskin*

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*	*takkáreōgō*	from	*takkáraskin*
tásei, " prepare thyself "	*taseígō*	*taseíyogō*	..	*tasáskin*
túrui, " see thyself "	*túruigō*	*turuíyogō*	..	*túruskin*

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

tẹ́lādẹ́, " sell thyself "	*tẹ́lādógō*	*tẹ́ladḗgō* or *tẹ́ladḗogō*
tẹgắrẹ, " tattoo thyself "	*tẹgárogō*	*tẹgárēgō* or *tẹ́gárēogō*
tẹrgḗrẹ, " tie thyself "	*tẹrgḗrogō*	*tẹrgḗrēgō*
tẹ́līfẹ́, " guard thyself "	*tẹ́līfógō*	*tẹ́lifẹ̄go*
dẹgámbẹ, " scratch thyself "	*dẹgámbogō*	*dẹgámbēogō*

Conjugation IV derives its forms from Conjugation II, as—

yitẹwŭgẹnẹ́, " cause to see "	*yitẹwŭgẹnógō*	*yitẹwŭgēogō*
yigdẹ́, " do for one "	*yigdóyō*	*yigdḗogō*
yígẹladẹ́, " sell for one "	*yígẹladógō*	*yígẹladḗogō*

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 *ṅgē* or *skē* become *gạní,* 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 *ndẹ́* ; 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 *tsạsgạní* and *sgạní;* *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 *gani*. It may even be asked, whether the negative termination of the 1st per. sing. is not this very negative particle *gani* 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: *wángin*, "I look;" *kárángin*, "I approach;" *wólngin*, "I return;" *séngin*, "I disentangle;" *dískin*, "I do;" *yískin*, "I give;" *táskin*, "I catch;" *yéskin*, "I drink;" *rúskin*, "I see;" *yundúskin*, "I swallow;" *ladéskin*, "I sell;" and *yargáleskin*, "I mind."

	NEGATIVE INDEFINITE.		NEGATIVE FUTURE.	
wu	*wángani*	*karángani*	*wútsasgani*	*kárántsasgani*
ni	*wúnemmi*	*káránemmi*	*wútsammi*	*kárántsammi*
ši	*wútseni*	*káráitseni*	*wútsanni*	*kárántsanni*
ándi	*wúnyendé*	*káránnyendé*	*wútseiyendé*	*káráitseiyendé*
nándi	*wúnuwí*	*kárániiāwí*	*wútsāwí*	*kárántsāwí*
sándi	*wútsāni*	*káráitsāni*	*wútšadāni*	*kárántšadāni*
wu	*wólngani*	*séngani*	*wóltsasgani*	*séntsasgani*
ni	*wóllemmi*	*sénnemmi*	*wóltsammi*	*séntsammi*
ši	*wóltseni*	*séntseni*	*wóltsanni*	*séntsanni*
ándi	*wóllendé*	*sénnyendé*	*wóltseiyendé*	*séntseiyendé*
nándi	*wólluwí*	*sénnuwí*	*wóltsāwí*	*séntsāwí*
sándi	*wóltsāni*	*sentsāni*	*wóltšadāni*	*séntšadāni*
wu	*dísgani*	*yísgani*	*tšídisgani*	*tšéesgani*
ni	*dímmi*	*yímmi*	*tšídimmi*	*tšéemmi*
ši	*tsédeni*	*tšíni*	*tšídeni*	*tšéiní*
ándi	*díyendé*	*yíyendé*	*tšídīyendé*	*tšeíyendé*
nándi	*díwí*	*yúwí*	*tšídūwí*	*tšoúwí*
sándi	*tsádeni*	*tsádeni*	*tšédeni*	*tšédeni*

NEGATIVE INDEFINITE.			NEGATIVE FUTURE.	
wu	*tásgąní*	*yę́sgąní*	*tšĭtasgąní*	*{ tšę́sgąní* or *tšìásgąní }*
ni	*támmí*	*yä́mmí*	*tšĭtämmí*	*tšä́mmí*
ši	*tsę́tāní*	*tsä́ní*	*tšĭtāní*	*tšä́ní*
ándi	*teíyendé*	*yę́yendé*	*tšĭteíyendé*	*tšeíyendé*
nándi	*tä́wí*	*yä́wí*	*tšĭtāwí*	*tšä́wí*
sándi	*tsátāní*	*tsásāní*	*tšä́tāní*	*tšę́sāní*
wu	*rúsgąní*	*yúndusgąní*	*tšĭrusgąní*	*tšúndusgąní*
ni	*rúmmí*	*yúndummí*	*tšĭrummí*	*tšúndummí*
ši	*tsúrūní*	*tsúndūní*	*tšĭrūní*	*tšúndunī*
ándi	*ruíyendé*	*yúndendé*	*tšĭruíyendé*	*tšúndendé*
nándi	*rä́wí*	*yúndūwí*	*tšĭrūwí*	*tšúndūwí*
sándi	*tsárūní*	*tsasúndūní*	*tšä́rūní*	*tšasúndūní*
wu	*ladę́sgąní*	*yargálęsgąní*	*tšĭládęsgąní*	*tšargálęsgąní*
ni	*ládęmmí*	*yargálęmmí*	*tšĭládęmmí*	*tšargálęmmí*
ši	*tsęládęní*	*tsargáléní*	*tšĭládęní*	*tšargáléní*
ándi	*ládēndé*	*yargálendé*	*tšĭládēndé*	*tšargálendé*
nándi	*ládūwí*	*yargálūwí*	*tšĭládūwí*	*tšargálūwí*
sándi	*tsaládęní*	*tsasargáléní*	*tšęládęní*	*tšargáléní*

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

wu	*wŭgesgąní*	*nábgęsgąní*	*wŭtšigęsgąní*	*náptšigęsgąní*
ni	*wŭgęmmí*	*nábgęmmí*	*wŭtšigęmmí*	*náptšigęmmí*
ši	*wŭtsęgęní*	*náptsęgęní*	*wŭtšigęní*	*náptšigęní*
ándi	*wŭgendé*	*nábgendé*	*wŭtšigendé*	*náptšigendé*
nándi	*wŭgūwí*	*nábgūwí*	*wŭtšigūwí*	*náptšigūwí*
sándi	*wŭtsagāní*	*náptsagāní*	*wŭtšagāní*	*náptšagāní*

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

NEGATIVE INDEFINITE.			NEGATIVE FUTURE.	
wu	wŭtẹsganí	targálẹsganí	wŭtatẹsganí	tatargálẹsganí
ni	wŭtẹmmí	targálẹmmí	wŭtatẹmmí	tatargálẹmmí
ši	wŭtẹní	targálẹní	wŭtatẹní	tatargálẹní
ándi	wŭtendé	targálendé	wŭtatendé	tatargálendé
nándi	wŭtŭwí	targálŭwí	wŭtatŭwí	tatargálŭwí
sándi	wŭtāní	targálẹní	wŭtatāní	tatargálẹní
wu	túwūrẹsganí	tētẹsganí	tatúwūrẹsganí	tatḗtẹsganí
ni	túwūrẹmmí	tḗtẹmmí	tatúwūrẹmmí	tatḗtẹmmí
ši	túwūrẹní	tḗtẹní	tatúwūrẹní	tatḗtẹní
ándi	túwūrendé	tḗtendé	tatúwūrendé	tatḗtendé
nándi	túwūrāwí	tḗtŭwí	tatúwūrāwí	tatḗtŭwí
sándi	tatúwūrẹní[1]	tetḗtẹní	tatatúwūrẹní[2]	tatḗtāní

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

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 *báliya* or *bália* 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 *wátšia sébāya léñgē,* "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 *kēskō, kēsgányā,* " when I had given ;" from *keífuskō, keifusgányā* ; from *kēskō, kēsgányā,* " 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	*wūgoúwiā*	*nabgoúwiā*	*kalaggoúwiā*	*pēsgoúwiā*
sándi	*wūgędányā*	*nabgędányā*	*kalaggędányā*	*pēsgędányā*

wu	*kilādęsgányā*	*kēsgányā*	*keifusgányā*	*kēsgányā*
ni	*kilādémiā*	*kémiā*	*keifúmiā*	*keámiā*
ši	*kilādényā*	*keínyā*	*keifúnyā*	*keányā*
ándi	*kilādéndeā*	*keiyéndeā*	*keiféndeā*	*kēyéndeā*
nándi	*kilādúwiā*	*keoúwiā*	*keifúwiā*	*keáwiā*
sándi	*kęlādényā*	*kēdényā*	*kęšífúnyā*	*kęsányā*

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

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

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

b. The *Future Conjunctional Mood* is derived from the per-
fect 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;" *wǔŋgīa*, "when I shall have looked;" *dískīa*,
"when I shall have done;" and *búskīa*, "when I shall have
eaten."

•*wu*	*nęskīa*	*wǔŋgīa*	*dískīa*	*búskıa*
ni	*nęmīa*	*wǔnęmīa*	*dímīa*	*búmīa*
ši	*tsęnīa*	*wǔtšīa*	*tsędīa*	*tsębuıya*
ándi	*nyěa*	*wǔnyēya*	*díyēya*	*buíyēya*
nándi núrwīa		*wǔnuwīa*	*dírwīa*	*bǔrwīa*
sándi tsánīa		*wǔtseıya*	*tsádīa*	*tsábuıya*

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 parti-
ciple 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 charac-
teristic 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 *gē* or *kē,* in the 1st per. sing.,
through the influence of the suffix *na,* become changed into
ga.   We illustrate this form by inflecting the verbs
wúṅgana, "I am looking;" *máṅgana,* "I am drawing tight;"
laḍẹ́sgana, "I am selling;" *gẹ̆rẹsgana,* "I am tying."

Conjugation I.

wu	wúṅgana	máṅgana	laḍẹ́sgana	gẹ̆rẹsgana
ni	wúnẹmma	máṅnẹmma	laḍẹ́mma	gẹ̆rẹmma
ši	wútsẹna	máttsẹna	tsẹláḍẹna	tsẹrgẹ̆rẹna
ándi	wúnyēna	máṅnyēna	láḍēna	gẹ̆rēna
nándi	wúnūwa	máṅnūwa	láḍūwa	gẹ̆rūwa
sándi	wútsāna	máttsāna	tsaláḍẹna	tsargẹ̆rẹna

Conjugation II.

wu	wúgẹsgana	mádgẹsgana
ni	wúgẹmma	mádgẹmma
ši	wútsẹgẹna	máttsẹgẹna
ándi	wúgēna	mádgēna
nándi	wúgūwa	mádgūwa
sándi	wútsagāna	máttsagāna

Conjugation III.

wu	wútẹsgana	máttẹsgana	tẹladẹ́sgana	tẹrgẹ̆rẹsgana
ni	wútẹmma	máttẹmma	tẹládẹmma	tẹrgẹ̆rẹmma
ši	wútẹna	máttẹna	tẹládẹna	tẹrgẹ̆rẹna
ándi	wútēna	máttēna	tẹládēna	tẹrgẹ̆rēna
nándi	wútūwa	máttūwa	tẹláḍūwa	tẹrgẹ̆rūwa
sándi	wútāna	máttāna	.taláḍẹna	targẹ́rẹna

The fourth conjugation is obtained by prefixing *yitẹ* to
the second conjugation of verbs in *ṅgin,* 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, be-
comes *gasgana*, and *gonō*, in the third person, *ganna*.

Conjugation I.

wu	*wúgasgana*	*mádyasyana*	*kiladés̹gana*	*kirgér̹esgana*
ni	*wúgamma*	*mádgamma*	*kiládemma*	*kìrgér̹emma*
ší	*wúganna*	*mádganna*	*kiládena*	*kirgér̹ena*
ándi	*wúgeiyēna*	*mádyeiyēna*	*kilálēna*	*kirgérēna*
nándi	*wúgouwa*	*mádyouwa*	*kiládūwa*	*kirgérūwa*
sándi	*wúgedāna*	*mádgedāna*	*keládena*	*kergér̹ena*

Conjugation II.

wu	*wúgigesgena*	*mátkīges̹gena*
ni	*wúgigemma*	*mátkīgemma*
ší	*wúgigena*	*mátkīgena*
ándi	*wúgigēna*	*mátkīgēna*
nándi	*wúgigūwa*	*mátkigūwa*
sándi	*wúgegāna*	*mátkegāna*

Conjugation III.

wu	*wúgates̹gena*	*mádyates̹gena*	*kateladés̹yena*	*katergér̹es̹gena*
ni	*wúgatemma*	*mádyatemma*	*katelád̹emma*	*katergér̹emma*
ší	*wúgatena*	*mádgatena*	*kateládena*	*katergér̹ena*
ándi	*wúgatēna*	*mádgatēna*	*kateládēna*	*katergérēna*
nándi	*wúgatūwa*	*mádgatūwa*	*kateládūwa*	*katergérūwa*
sándi	*wúgatāna*	*mádgatāna*	*kateládena*	*katergér̹ena*

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

Conjugation I.

wu	*wútsasgana*	*máttsasgana*	*tšiládés̹gana*	*tširgér̹es̹gana*
ni	*wútsamma*	*máttsamma*	*tšiládemma*	*tširgér̹emma*
ší	*wútsanna*	*máttsanna*	*tšiládena*	*tširgér̹ena*
ándi	*wútseiyēna*	*máttseiyēna*	*tšiládēna*	*tširgérēna*
nándi	*wútsouwa*	*máttsouwa*	*tšiládūwa*	*tširgérūwa*
sándi	*wútšedāna*	*máttšedana*	*tšeládena*	*tšergér̹ena*

Conjugation II.

wu	*wŭtšigesgena*	*mắttšigesgena*
ni	*wŭšigemma*	*mắttšigemma*
ši	*wŭtšigena*	*mắttšigena*
ándi	*wŭtšigēna*	*mắttšigēna*
nándi	*wŭtšigūwa*	*mắttšigūwa*
sándi	*wŭtšagāna*	*mắttšagāna*

Conjugation III.

wu	*wŭtatesgena*	*mắttatesgena*	*tateladésgena*	*tatergḗresgena*
ni	*wŭtatemma*	*mắttatemma*	*tateládemma*	*tatergḗremma*
ši	*wŭtatena*	*mắttatena*	*tateládena*	*tatergḗrena*
ándi	*wŭtatēna*	*mắttatēna*	*tateládēna*	*tatergḗrēna*
nándi	*wŭtatūwa*	*mắttatūwa*	*tateládūwa*	*tatergḗrūwa*
sándi	*wŭtatāna*	*mắttatāna*	*tateládena*	*tatergḗrena*

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

	PRESENT PARTICIPIAL.	PAST PARTICIPIAL.	FUTURE PARTICIPIAL.
wu	*nęsgana*	*gásgana*	*tsásyana*
ni	*nęmma*	*gamma*	*tsámma*
ši	*tsęna*	*gánna*	*tsánna*
ándi	*neíyēna*	*geíyēna*	*tseíyēna*
nándi	*núwa*	*goúwa*	*tsoúwa*
sándi	*tsádena* & *tsắna*	*gędāna*	*tšḗdāna*

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 *yite̹*, indiscriminately either to the first or second infinitive.

FINITE VERBS.	INF. OF CONJUG. I.		INF. OF CONJUG. II.	
wŭngin, " I look "	*wŭte̹,*	*wŭtā*	*wŭte̹ge̹,*	*wŭtagā*
wólngin, " I return "	*wólte̹,*	*wóltā*	*wólte̹ge̹,*	*wóltagā*
námgin, " I break "	*námte̹,*	*námtā*	*námte̹ge̹,*	*námtagā*
námgin, " I sit "	*nápte̹,*	*náptā*	*nápte̹ge̹,*	*náptagā*
séngin, " I disentangle "	*sénte̹,*	*séntā*	*sénte̹ge̹,*	*séntagā*
mángin, " I draw tight "	*mátte̹,*	*máttā*	*mátte̹ge̹,*	*máttagā*
kārángin, " I approach "	*kāránte̹*	*kāránitā*	*kāránite̹ge̹,*	*kāránitagā*
kálangin, " I turn "	*kálakte̹,*	*kálaktā*	*kálakte̹ge̹,*	*kálaktagā*
tékke̹skin, II. " I lean "			*tékte̹ge̹,*	*téktagā*
tsékke̹skin, II. "I hasten to "			*tsékte̹ge̹,*	*tséktagā*
nágeskin, II. " I meet "			*náte̹ge̹,*	*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 *ṅ* before *g* and *k.* Agreeably to §. 15, the initial *k.,* on receiving the prefix *ṅ,* becomes changed into *g.* Hence we get the infinitives: *m̍bā, m̍bū, ndíō, ndútō, ṅtā, ntíō, ṅgā, ṅgádō, ṅgásō, ṅgórō,* from the verbs *báskin, búskin, dískin, dúte̹skin, táskin, tískin, gáskin, gáde̹skin, káse̹skin,* and *kóre̹skin;* 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 "	*m̈bā*	*múskin*, " I put on "	*mū*
gáskin, " I follow "	*n̈gā*	*rúskin*, " I see "	*rū*
táskin, " I catch "	*n̈tā*	*núskin*, " I die "	*nū*
búskin, " I eat "	*m̈bū* & *mbǘ*		

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, ndḗō*
lískin, " I learn "	*líō, lḗō*
tískin, " I suffice "	*ntíō, ntḗō*

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

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*
dŏ̆reskin, " I pick "	*ndŏ̆rō*
dúteskin, " I sew "	*ndútō*
gámbuskin, " I scratch "	*ṅgámbō*
gádeskin, " I murmur "	*ṅgádō*
gándeskin, " I lick "	*ṅgándō*
gă̆geskin, " I enter "	*ṅgă̆gō*
gendéskin, " I shake "	*ṅgéndō*
géreskin, " I gnaw."	*ṅgérō*
gérteskin, " I separate."	*ṅgértō*
gĕ̆reskin, " I tie "	*ṅgĕ̆rō*
kă̆reskin, " I tattoo "	*ṅgă̆rō*
káseskin, " I run "	*ṅgásō* & *kásō*
kĕ̆geskin, " I divide "	*ṅgĕ̆ogō* & *kĕ̆gō*
kéndeskin, " I tie a child on the back "	*ṅgéndō*
kŏ̆reskin, " I ask "	*ṅgŏ̆rō*
kúteskin, & *kúskin*, " I bring "	*kútō* & *ṅgútō*
ladéskin, " I sell "	*ládō*
lă̆reskin, " I rejoice "	*lă̆rō*
lifúskin, " I guard "	*lífō*
lúskin & *lúgeskin*, " I come out "	*lúgō*
máskin & *mágeskin*, " I accept "	*mágō*
mbă̆reskin, " I am tired "	*mbă̆rō*
mĕ̆reskin, " I recover "	*mĕ̆rō*
nă̆skin & *năteskin*, " I plant "	*nă̆tō*
nándeskin, " I bite "	*nándō*
nŏ̆skin & *nŏ̆teskin*, " I send "	*nŏ̆tō*
pándeskin, " I get "	*pándō*
pertéskin, " I cut with a sickle "	*pértō*
răgeskin, " I like "	*ră̆gō*
rembúskin, " I pay "	*rémbō*
rŏ̆reskin, " I take out "	*rŏ̆rō*
săgeskin, " I unload "	*săgō*
sáṅgeskin, " I raise "	*sáṅgō*
saṅgéskin, " I awake "	*sáṅgō*

FINITE VERBS.		INFINITIVES.
sébgęskin,	" I forget "	*sébgō* & *sépṭagā*
šírtęskin,	" 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 exchange of *y* for *ts,* which then receives a prosthetic *n* ; and, besides this, a few verbs change their first *vowel.*

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

αα. The two *monosyllabic verbs* yę́skin, " I drink," and yískin, " I give," have for their infinitives respectively, *ńtsā* 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 diphthong *ei,* or only lengthen the *a* ; as,

FINITE VERBS.		INFINITIVES.
yakkaráskin,	" I teach "	*ntsákkarei,*[*] *ntsákkarā*
yēsęráskin,	" I cough "	*ntsásarei, ntsásarā*
yētsęráskīn,	" I believe "	*ntsásarei, ntsásarā*
yangangáskin,	" I mimic "	*ntsángangei, ntsángangā*
yēsáskin,	" I repair "	*ntsásei, ntsásā*
yirgáskin,	" I add "	*ntsęrgei, ntsęrgā*

2. The verb *yękkéliskin,* " I teach," has in the infinitive *ntsękkéliō.*

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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, ntsargalei, sárgalī*
yārūgéskin, " I redeem "	*ntsárugō, ntsárō, ntsárui*
yākę́skin, " I put "	*ntsákō, ntšǫ́kō*
yátęskin & *yáskin,* " I carry "	*ntsátō*
yambúskin, " I beget "	*ntsámbō*
yētsę́skin, " I kill "	*ntšétsō, ntšéotsō*
yembúluskin, " I fill "	*ntsę́mbulō, sę́mbulō*
yíjuskin, " I buy "	*ntšíjō*
yundúskin, " I swallow "	*ntsúndō*
yŭrúskin, " I fall "	*ntsúrō*
yŭwūręskin, " 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 ṅgin.

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

b. Active Participles of Verbs in skin.

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

* O

ṅgútōma, koṅgútōma, "bringing."

ládōma, kelládōma, "selling."

lífōma, kellífōma, "guarding."

ṅgámbōma, keṅgámbōma, "scratching."

ṅgárōma, keṅgárōma, "tatooing."

pértōma, kembértōma, "plucking."

ṅgásōma, keṅgásōma, "running."

šĭrtōma, kenšĭrtōma, "flaying."

ādémtema, ādémmāma, "reflecting."

ndéōma, kendéōma, "coming."

mbáfōma, kembáfōma, "cooking."

rórōma, kerrórōma, "taking out."

ṅgérōma, keṅgérōma, "tying."

wárōma, kowárōma, "sick, being sick."

ntšŏma, kentšŏma, "giving."

ntsáma, kentsáma, "drinking."

ntsátōma, kentsátōma, "carrying."

ntsakkareíma, "teaching, a teacher."

ntsásāma, kentsásāma, "repairing."

ntsérgeima, kentsérgeima, "adding."

ntsúndōma, kontsúndōma, "swallowing."

ntšífōma, kentšífōma, "buying."

ntsákōma, kentsákōma, "putting."

ntšĕotsōma, kentšĕotsōma, "killing."

Conjugation II.

wūtégema, "showing."

woltégema, "turning to."

namtégema, "breaking for."

naptégema, "sitting to."

māttégema, "drawing to."

sentégema, "disentangling for."

kalaktégema, "helping to turn."

kāraṅtégema, "helping to approach."

pēstégema, "winnowing for."

tustégema, "helping to beat."

nātégema, "overtaking."

tsekkégema, "hastening."

§. 94. Only verbs in *ṅgin* 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 त 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."

namgáta, " broken."

mádgata, " drawn tight."

sengáta, " disentangled."

kalákkáta, " turned."

kōgáta, " surpassed."

nemĕgata, " narrated."

gerágata, " hid."

tsakkáta, " covered."

nábgata, " having sat down, sitting."

dāgáta, " having stood up, standing."

bōgáta, " having laid down, lying."

wólgata, " returned."

lĕdgata, " 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 express-
ing 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 prono-
minal 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* ṅgin.

§. 96. This will be sufficiently illustrated by the four verbs *wúṅgin, mólṅgin, máṅgin,* and *kálaṅgin.*

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, when-
ever 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 *nҽmin* into
sҽmin for the singular, and into *samin* for the plural;
and *the second person plural* by similarly changing *nuwĭ* into
suwĭ and *sawĭ*.

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 some-
times 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 *ҽ*, 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 lengthen-
ing 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 *yitҽ* to the second.

Conjugation I.—Indefinite I.

SUBJECT.	OBJECT.	wéigā	néigā	šgā	andigā	nandigā	sandigā
wu			wúingin	wúingin		wúingin	wúingin
ni		wíṣẹnin		wínẹmin			wínẹmin
ši		wúsin	wúntsin	wútsin	wísānin	wúntsei	wítsin
ándi			wúntsẹn¹	wúnyen	wúsei	wúntsẹn	wínyen
nándi		wúsawī		wúnawī	wísawī		wínawī
sándi		wítsei	wúntsei	wútsei	wúsei	wúntsei	wítsei
wu			mólingin	mólingin		mólingin	mólingin
ni		mólẹṣẹnin		mólẹnin	mólẹsāmin		móllẹmin
ši		mólẹsin	mólẹntsin	móltsẹn	mólẹsei	mólẹntsei	móltsin
ándi			mólẹntsẹn²	móllēn		mólẹntsẹn²	móllēn
nándi		mólẹsawī		mólluwī	mólẹsāwi		mólluwī
sándi		mólẹsei	mólẹntsei	móltsei	mólẹsei	mólẹntsei	móltsei

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

SUBJECT.	wígā	nígā	šígā	aṇdígā	naṇdígā	saṅdígā
wu		mángin	mángin		mángin	mángin
ni	mádęsęmin		mánnęmin	mádęsámin		mánnęmin
ši	mádęsin	mádęntšin	máttšin	mádęsei	mádęntsei	máttšin
ándi		mádęntšēn	mánnyen		mádęntšēn	mánnyen
nándi	mádęsuwī		mánmuwī	mádęsáwi		mánmuwī
sándi	mádęsei	mádęntsei	máttsei	mádęsei	mádęntsei	máttsei
wu	kálagęsęmin	kálaigin	kálaigin		kálaigin	kálaigin
ni	kálagęsin		kálainęmin	kálagęsámin		kálainęmin
ši		kálagęntsin	kálaktšin	kálagęsei	kálagęntsei	kálaktšin
ándi	kálagęsuwī	kálagęntšēn	kálainyen	kálagęsáwi	kálagęntšēn	kálainyen
nándi	kálagęsei	kálagęntsei	kálainuwī	kálagęsei	kálagęntsei	kálainuwī
sándi			kálaktsei			kálaktsei

OBJECT.

Indefinite II.

SUBJECT.	OBJECT. wigä	nigä	ṡigä	andigä	nandigä	sandigä
wu		winigē			winigē	winigē
ni	wúsęm		wánigē	wúsām		wánięm
ṡi	wúsę	wíntsę / wíntsē¹	wánięm	wúsā	wíntsā / wíntsē¹	wútsę
ándi			wútsę			wányē
nándi	wúsū	wíntsā	wúnū	wúsau		wínū
sándi	wúsā		wútsā	wúsā	wíntsā	wútsā
wu		molingē	mólingē		molingē	mólingē
ni	molęsęm		móllęm	molęsām		móllęm
ṡi	molęsę	molęntsę / molęntsē	móltsę	molęsā	molęntsā / molęntsē	móltsę
ándi			móllē			móllē
nándi	molęsū		móllū	molęsau		móllū
sándi	molęsā	molęntsā	móltsā	molęsā	molęntsā	móltsā

¹ and wintsĭĕ.

Indefinite II.

SUBJECT.	OBJECT. wúgā	nígā	šígā	andígā	nandígā	sandígā
wu		mángē	mángē		mángē	mángē
ni	mádēsēm		mánnēm	mádēsām		mánnēm
ši	mádēsē	mádēntsē	máttsē	mádēsā	mádēntsā	máttsē
índi		mádēntšē	mánnyē		mádēntšē	mánnyē
nándi	mádēsū		mánnū	mádēsau		mánnū
sándi	mádēsā	mádēntsā	máttsā	mádēsā	mádēntsā	máttsā
wu		kálaíngē	kálaíngē		kálaíngē	kálaíngē
ni	kálagēsēm		kálaínēm	kálagēsām		kálaínēm
ši	kálagēsē	kálagēntsē	kálaktsē	kálagēsā	kálagēntsā	kálaktsē
índi		kálagēntšē	kálaínyē		kálagēntšē	kálaínyē
nándi	kálagēsū		kálaínū	kálagēsau		kálaínū
sándi	kálagēsā	kálagēntsā	kálaktsā	kálagēsā	kálagēntsā	kálaktsā

Aorist.

SUBJECT.	OBJECT. wúgā	míyā	šígā	andigā	nandígā	sandígā
wu		wúñgoskō	wúñgoskō		wúñgedaskō	wúgoskō
ni	wúskam		wúñgam	wúskẹ̄dam		wúgam
ši	wúskonō	wúñgonō	wúñgonō	wúskẹ̄la	wúñgẹ̄la	wúgonō
ándi		wúñgeiyē	wúñgeiyē		wúñgeiyē	wúgeiyē
nándi	wúskou		wúñgou	wúskẹ̄dau		wúgou
sándi	wúskẹ̄la	wúñgẹ̄da	wúñgẹ̄da	wúskẹ̄da	wúñgẹ̄da	wúgẹ̄da

SUBJECT.	OBJECT. wúgā	míyā	šígā	andigā	nandígā	sandígā
wu		mólẹñgoskō	mólgoskō		mólẹñgedaskō	mólgoskō
ni	mólẹskam		mólgam	mólẹskẹ̄dam		mólgam
ši	mólẹskonō	mólẹñgonō	mólgonō	mólẹskẹ̄da	mólẹñgẹ̄da	mólgonō
ándi		mólẹñgeiyē	mólgeiyē		mólẹñgeiyē	mólgeiyē
nándi	mólẹskou		mólgou	mólẹskẹ̄dau		mólgou
sándi	mólẹskẹ̄da	mólẹñgẹ̄da	mólgẹ̄da	mólẹskẹ̄da	mólẹñgẹ̄da	mólgẹ̄da

Aorist.

SUBJECT.	OBJECT.	arígā	nígā	síyā	amlígā	namlígā	samlígā
uvi			mádeṅigoskō	mádgoskō		mádeṅigēlaskō	mádgoskō
ni		m ádeska		mádgam	mádeskēdam		mádgam
śi		mádeskonō	mádeṅigonō	mádgonō	mádeskēda	mádeṅigēda	mádgonō
índi			mádeṅigeiyē	mádgeiyē		mádeṅigeiyē	mádgeiyē
námdi		mádeskou		mádgou	mádeskēdau		mádgou
sándi		mádeskēda	mádeṅigēda	mádgēda	mádeskēda	mádeṅigēda	mádgēda
uvi			kálageṅigoskō	kálaggoskō		kálageṅigēlaskō	kálaggoskō
ni		kálageskam		kálaggam	kálageskēdam		kálaggam
śi		kálageskonō	kálageṅigonō	kálaggonō	kálageskēda	kálageṅigēda	kálaggonō
índi			kálageṅigeiyē	kálaggeiyē		kálageṅigeiyē	kálaggeiyē
námdi		kálageskou		kálaggou	kálageskēdau		kálaggou
sándi		dlágeskēda	kálageṅigēda	kálaggēda	kálageskēda	kálageṅigēda	kálaggēda

Future.

SUBJECT.	weigā	nīgā	śīgā	andīgā	nandīgā	sandīgā
wu		wŭntsoskō	wŭtsoskō		wŭntšędaskō	wŭtsoskō
ni	wŭsam		wŭtsam			wŭtsam
śi	wŭsonō	wŭntsonō	wŭtsonō	wŭšadau¹	wŭntšāda¹	wŭtsonō
āndi		wŭntseiyē	wŭtseiyē	wŭšāda¹	wŭntseiyē	wŭtseiyē
nāndi	wŭsou		wŭtsou	wŭšadau¹		wŭtsou
sāndi	wŭšāda¹	wŭntšāda¹	wŭtšāda¹	wŭšāda¹	wŭntšāda	wŭtšāda
wu		mōlętsoskō	mōltsoskō		mōlętšędaskō	mōltsoskō
ni	mōlęsam		mōltsam	mōlęšadam¹		mōltsam
śi	mōlęsonō	mōlętsonō	mōltsonō	mōlęšāda¹	mōlętšāda¹	mōltsono
āndi		mōlętseiyē	mōltseiyē		mōlętseiyē	mōltseiyē
nāndi	mōlęsou		mōltsou	mōlęšadau¹		mōltsou
sāndi	mōlęšāla¹	mōlętšāda¹	mōltšāda¹	mōlęšāda¹	mōlętšāda¹	mōltšāda¹

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.					
	wvigā	wígā	šigā	andigā	vandigā	sandigā
wu		mãdẹntsoskō	mãttsoskō		mãdẹntšẽtaskō	mãttsoskō
ni	mãlẹsam		mãttsam	mãdẹšãdam[1]		mãttsam
ši	mãdẹsonō	mãdẹntsonō	mãttsonō	mãdẹšãda[1]	mãdẹntšẽda[1]	mãttsonō
índi		mãdẹntseiyē	mãttseiyē		mãdẹntseiyē	mãttseiyē
nándi	mãdẹsọu		mãttsọu	mãdẹšãdau[1]		mãttsọu
sándi	mãdẹšẽda[1]	mãdẹntšẽdu[1]	mãttšãda[1]	mãdẹšãda[1]	mãdẹntšẽda[1]	mãttšãda[1]
wu		kãlagẹntsoskō	kãlaktsoskō		kãlagẹntšadaskō	kãlaktsoskō
ni	kãlagẹsam		kãlaktsam	kãlagẹšẽdam[1]		kãlaktsam
ši	kãlagẹsonō	kãlagẹntsonō	kãlaktsonō	kãlagẹšãda[1]	kãlagẹntsãda[1]	kãlaktsonō
índi		kãlagẹntseiyē	kãlaktseiyē		kãlagẹntseiyē	kãlaktseiyē
nándi	kãlagẹsọu		kãlaktsọu	kãlagẹšãdau[1]		kãlaktsọu
sándi	kãlagẹšẽda[1]	kãlagẹntsãda	kãlaktšãda	kãlagẹšãda[1]	kãlagẹntšẽda[1]	kãlaktšãda[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.	wíga	šíga	nandíga	sandíga
wa		wúntseskin,	wúngskin	wúntsaskin,	wúngskin
wa		mólentseskin	mólleskin	mólentsaskin	mólleskin
wa		mádentseskin	mánneskin	mádentsaskin	mánneskin
wa		kdágentseskin	kdlaíneskin	kdlágentsaskin	kdlaíneskin

Conjugation II.

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

Indefinite I.

SUBJECT.	OBJECT.	wígā	nígā	šígā	andígā	nandígā	sandígā
wŭ			wŭntsegeskin	wŭgeskin		wŭntsaǥaskin	wŭgeskin
nĭ		wŭsegemin		wŭgemin	wŭsagāmin		wŭgemin
šĭ		wŭsegin	wŭntsegin	wŭtsegin	wŭsagei	wŭntsagei	wŭtsegin
ándi			wŭntsegēn	wŭgēn		wŭntsegēn	wŭgēn
nándi		wŭseguaci		wŭguaci	wŭsagāaci		wŭguaci
sándi		wŭsagei	wŭntsagei	wŭtsagei	wŭsagei	wŭntsagei	wŭtsagei
wŭ			mādęntsegeskin	mādgeskin		mādęntsaǥaskin	mādgeskin
nĭ		mādęseǥemin		mādgemin	mādęsagāmin		mādgemin
šĭ		mādęsegin	mādęntsegin	mādtsegin	mādęsagei	mādęntsagei	mādtsegin
ándi			mādęntsegēn	mādgēn		mādęntsegēn	mādgēn
nándi		mādęseguaci		mādguaci	mādęsagāaci		mādguaci
sándi		mādęsagei	mādęntsagei	mādtsagei	mādęsagei	mādęntsagei	mādtsagei

Indefinite II.

SUBJECT. / OBJECT.	wíga	níga	andíga	šíga	nandíga	sandíga
wu		wíntsęgęskē		wígęskē	wíntsāgaskē	wígęskē
ni	wísęgęm			wígęm		wígęm
še	wísęgę	wíntsęgę	wísagān	wítsęgę	wíntsāga	wítsęgę
ándi		wíntsęgē	wísāga	wígē	wíntsęgē	wígē
nándi	wísęgū		wísagau	wíñgū		wíñgū
sándi	wísāga	wíntsāga	wísāga	wítsāga	wíntsāga	wítsāga

* Q

SUBJECT. / OBJECT.	wíga & wívō	níga & nírō	šíga & šörō	andíga & -rō	nandíga & -rō	sandíga & -rō
wu		mádęntsęgęskē	mádgęskē		mádęntsāgaskē	mádgęskē
ni	mádęsęgęm		mádgęm	mádęsagām		mádgęm
še	mádęsęgę	mádęntsęgę	máttsęgę	mádęsāga	mádęntsāga	máttsęgę
ándi		mádęntsęgē	mádgē		mádęntsęgē	mádgē
nándi	mádęsęgū		mádgū	mádęsagau		mádgū
sándi	mádęsāga	mádęntsāga	máttsāga	mádęsāga	mádęntsāga	máttsāga

Aorist.

SUBJECT	OBJECT	wíŋgá & wúirō	nígá & náirō	šíga & šírō	andíga & -rō	nandíga & -rō	sandíga & -rō [1]
wu			wúŋgígeskō [1]	wúŋgígeskō [1]		wúŋgeyaskō	wúŋgígeskō
ní		wúskígem		wúŋgígem	wúskegám		wúŋgígem
ší		wúskíguuō	wúŋgíguuō	wúŋgíguuō	wúskega	wúŋgēga	wúŋgíguuō
ándi			wúŋgígē	wúŋgígē	wúskegau	wúŋgígē	wúŋgígē
nándi		wúskígū		wúŋgígū	wúskega		wúŋgígū
sándi		wúskēga	wúŋgēga	wúŋgēga		wúŋgēga	wúŋgēga
wu			mádeŋgígeskō [1]	mádgígeskō [1]		mádeŋgēgaskō	mádgígeskō [1]
ní		mádeskígem		mádgígem	mádeskegám		mádgígem
ší		mádeskíguuō	mádeŋgíguuō	mádgíguuō	mádeskega	mádeŋgēga	mádgíguuō
ándi			mádeŋgígē	mádgígē		mádeŋgígē	mádgígē
nándi		mádeskígū		mádgíga	mádeskegau		mádgíga
sándi		mádeskēga	mádeŋgēga	mádgēya	mádeskeya	mádeŋgēga	mádgēya

[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.

OBJECT						
SUBJECT	wúɲā & wírō	ɲíɲā & ɲírō	šíɲā & šírō	andíɲā & -rō	nandíɲā & -rō	sandíɲā & -rō
wu		wĭnātšĭɲeskō[1]	wătšĭɲeskō[1]			wătšĭɲeskō[1]
ni	wŭsĭɲem		wătšĭɲem	wŭsaɲām	wĭnātšaɲaskō	wătšĭɲem
ši	wŭsĭɲunō	wĭnātšĭɲunō	wătšĭɲunō	wŭsāɲa	wĭnātšāɲa	wătšĭɲunō
ándi		wĭnātšĭɲē	wătšĭɲē		wĭnātšĭɲē	wătšĭɲē
nándi	wŭšĭɲā	wĭnātšāɲa	wătšĭɲā	wŭsaɲau	wĭnātšĭɲā	wătšĭɲā
sandi	wŭšāɲa		wătšāɲa	wŭšāɲa	wĭnātšāɲa	wătšāɲa
wu		mădēntšĭɲeskō[1]	măttšĭɲeskō[1]		mădēntšēɲaskō	măttšĭɲeskō[1]
ni	mădēšaɲem		măttšĭɲem	mădēšaɲām	mădēntšēɲaskō	măttšĭɲem
ši	mădēšĭɲunō	mădēntšĭɲunō	măttšĭɲunō	mādēšāɲa	mădēntšāɲa	măttšĭɲunō
ándi		mădēntšĭɲē	măttšĭɲē		mădēntšĭɲē	măttšĭɲē
nándi	mădēšĭɲā	mādēntšāɲa	măttšĭɲā	mādēšaɲau	mădēntšĭɲā	măttšĭɲā
sandi	mădēšāɲa		măttšāɲa	mādēšāɲa	mădēntšāɲa	măttšāɲa

[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	*wŭsené*	*wŭsāné*	*wŭné*
nándi	*wŭsenógō*	*wŭsānógō*	*wŭnógō*
ni	*mólesené*	*mólesāné*	*móllé*
nándi	*mólesenógō*	*mólesānógō*	*móllógō*
ni	*mădesené*	*mădesāné*	*mănné*
nándi	*mădesenógō*	*mădesānógō*	*mănnógō*
ni	*kálagesené*	*kálagesāné*	*kálaňné*
nándi	*kálagesenógō*	*kálagesānógō*	*kálaňnógō*

Conjugation II.

	wŭrō	*andírō*	*šírō* & *sandírō.*
ni	*wŭsegené*	*wŭsagāné*	*wŭgené*
nándi	*wŭsegenógō*	*wŭsagānógō*	*wŭgenógō*
ni	*mólesegené*	*mólesagāné*	*mólgené*[1]
nándi	*mólesegenógō*	*mólesagānógō*	*mólgenógō*
ni	*mădesegené*	*mădesagāné*	*mădgené*
nándi	*mădesegenógō*	*mădesagānógō*	*mădgenógō*
ni	*kálagesegené*	*kálagesagāné*	*kálaggené*
nándi	*kálagesegenógō*	*kálagesagānógō*	*kálaggenógō*

[1] And *mólegené,* &c.

Negative Mood.

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

Conjugation I—Present Tense.

SUBJECT.	OBJECT. *wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*wŭ́ntsęsgąní*[1]	*wŭ́nęsgąní*[1]		*wŭ́ntsasgąní*[1]
ni	*wŭ́sęmmí*		*wŭ́nęmmí*	*wŭ́sāmmí*	
ši	*wŭ́sęní*	*wŭ́ntsęní*	*wŭ́tsęní*	*wŭ́sāní*	*wŭ́ntsāní*
ándi		*wŭ́ntšendĕ́*	*wŭ́nyendĕ́*		*wŭ́ntšendĕ́*
nándi	*wŭ́sūwí*		*wŭ́nn̄uwí*	*wŭ́sāwí*	
sándi	*wŭ́sāní*	*wŭ́ntsāní*	*wŭ́tsāní*	*wŭ́sāní*	*wŭ́ntsāní*

Future Tense.

wu		*wŭ́ntsasgąní*	*wŭ́tsasgąní*		*wŭ́ntšędasgąní*
ni	*wŭ́sammí*		*wŭ́tsammí*	*wŭ́sadāmmí*	
ši	*wŭ́sanní*	*wŭ́nstanní*	*wŭ́tsanní*	*wŭ́sadānní*	*wŭ́ntšadānní*
ándi		*wŭ́ntseiyendĕ́*	*wŭ́tseiyendĕ́*		*wŭ́ntseiyendĕ́*
nándi	*wŭ́sāwí*		*wŭ́tsāwí*	*wŭ́sadāwí*	
sándi	*wŭ́šadāní*	*wŭ́ntšadāní*	*wŭ́tšadāní*	*wŭ́sadāní*	*wŭ́ntšadāní*

Conjugation II—Present Tense.

	wúrō	*nírō*	*šírō, sandírō*	*andírō*	*nandírō*
wu		*wŭ́ntsęgęsgąní*	*wŭ́gęsgąní*		*wŭ́ntsagasgąní*
ni	*wŭ́sęgęmmí*		*wŭ́gęmmí*	*wŭ́sagāmmí*	
ši	*wŭ́sęgęní*	*wŭ́ntsęgęní*	*wŭ́tsęgęní*	*wŭ́sagāní*	*wŭ́ntsagāní*
ándi		*wŭ́ntsęgendĕ́*	*wŭ́gendĕ́*		*wŭ́ntsęgendĕ́*
nándi	*wŭ́sęgūwí*		*wŭ́gūwí*	*wŭ́sagāwí*	
sándi	*wŭ́sagāní*	*wŭ́ntsagāní*	*wŭ́tsagāní*	*wŭ́sagāní*	*wŭ́ntsagāní*

[1] And the common form *wŭ́ṅgąní.*

Future Tense.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			wŭntšigẹsganí	wŭtšigẹsganí		wŭntšagasganí
ni		wúšigemmí		wŭtšigẹmmí	wŭšagāmmí	
ši		wúšigẹní	wŭntšigẹní	wŭtšigẹní	wŭšagāní	wŭntšagāní
ándi			wŭntšigendĕ́	wŭtšigendĕ́		wŭntšigendĕ́
nándi		wúšigūwí		wŭtšigūwí	wŭšagāwí	
sándi		wúšagāní	wŭntšagāní	wŭtšagāní	wŭšagāní	wŭntšagāní

Conjunctional Mood.

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

Past Conjunctional.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			wūṅgasgą́nyā	wūgasgą́nyā		wūṅgẹdasgą́nyā
ni		wūskámiā		wūgámiā	wūskẹdámiā	
ši		wūskányā	wūṅgányā	wūgányā	wūskẹdányā	wūṅgẹdányā
ándi			wūṅgeiéndeā	wūgeiéndeā		wūṅgeiéndeā
nándi		wūskọúwiā		wūgọúwiā	wūskẹdọúwiā[1]	
sándi		wūskẹdányā	wūṅgẹdányā	wūgẹdányā	wūskẹdányā	wūṅgẹdányā

Future Conjunctional.

wu			wŭntsẹskīa	wŭ́nẹskīa[2]		wŭntsaskīa[2]
ni		wŭ́sẹmīa		wŭ́nẹmīa	wŭ́samīa	
ši		wúšīa	wŭntšīa	wŭtšīa	wŭseiya	wŭntseiya
ándi			wŭntšēya	wŭnyēya		wŭntšēya
nándi		wŭ́suwīa		wŭ́nuwīa	wŭ́sawīa	
sándi		wŭ́seiya	wŭntseiya	wŭtseiya	wŭseiya	wŭntseiya

[1] And wūskẹdámiā.   [2] And wūṅgīa.

Participial Mood.

§. 101. This will be illustrated by the verbs *wíñgiñ* and *máñgiñ.*

Conjugation I.

SUBJECT	OBJECT	wíqā	níqā	šíqā & sandíqā	andíqā	nandíqā
wu			wúntseṣqana [1]	wúñeṣqana [1]		wúntsasqana [1]
ni		wúṣeṇṇa		wíneṇṇa	wúsamna	
ši		wíṣeṇa	wúntseṇa	wítseṇa	wúsāna	wúntsāna
ándi			wúntšēna	wíñyēna		wúntšēna [2]
nándi		wíṣāwa		wíñāwa	wúsāwa	
sándi		wúṣāna	wúntsāna	wítsāna	wúsāna	wúntsāna
wu			mádentseṣqana [3]	máññeṣqana [3]		mádentsasqana [3]
ni		mádeṣeṇṇa		máñgṇṇa	mádesāmma	
ši		máleṣeṇa	mádentseṇa	máttseṇa	mádesāna	mádentsāna
ándi			mádentšēna	máññyēna		mádentšēna
nándi		mádeṣāwa		mánñāwa	mádesāwa	
sándi		múleṣāna	mádentsāna	máttsāna	múlesāna	mádentsāna

¹ Also *wúñgeṇa.* ² And *wúntšīena.* ³ And *máñgeṇa.*

Conjugation II.

SUBJECT.	OBJECT. wiró	niró	šuró & sandiró	andiró	nandiró
wu		wúntsegesgena	wúgesgena		wúntsagasgena
ni	wúsegemma		wúgemma	wúsagamma	
ši	wúsegena	wúntsegena	wútsegena	wúsagána	wúntsagána
ándi		wúntsegéna	wúigéna		wúntsegéna
nándi	wúsegúwa		wúgúwa	wúsagáwa	
sándi	wúsagána	wúntsagána	wúitsagána	wúsagána	wúntsagána
wu		mádentsegesgena	mádegesgena		mádentsagasgena
ni	mádesegemma		mádegemma	mádesagamma	
ši	mádesegena	mádentsegena	máttsegena	mádesagána	mádentsagána
ándi		mádentsegéna	mádgéna		mádentsegéna
nándi	mádesegáwa		mádgúwa	mádesagáwa	
sándi	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 *ṅgin*; 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		ntsę́dęskin	dískin		ntsádęskin
ni	sę́dęmin		dę́min	sádęmin	
ši	sę́din	ntsę́din	tsę́din	sádin	ntsádin
ándi		ntsę́dīyen	díyen*		ntsádīyen
nándi	sę́duwī		dī́wī	sáduwī	
sándi	sádin	tsádin	tsádin	sádin	ntsádin
wu		ntsúruskin	rúskin		ntsáruskin
ni	súrūmin		rúmin	sárūmin	
ši	súrui	ntsúrui	tsúrui	sárui	ntsárui
ándi		ntsúruiyen	ruíyen		ntsáruiyen
nándi	súruwī		rū́wī	sáruwī	
sándi	sárui	ntsárui	tsárui	sárui	ntsárui
wu		ntsę́maskin	máskin		ntsámaskin
ni	sę́magęmin		mágęmin	sámagęmin	
ši	sę́magin	ntsę́magin	tsę́magin	sámagin	ntsámagin
ándi		ntsę́magēn	mágēn		ntsę́magēn
nándi	sę́maguwī		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.

R

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntsęladę́skin	ladę́skin		ntsaladę́skin
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			ntsęgárę̄skin	kárę̄skin		ntsagárę̄skin
ni		sęgárę̄min		kárę̄min	sagárę̄min	
ši		sęgárin	ntsęgárin	tsęgárin	sagárin	ntsagárin
ándi			ntsęgárēn	kárēn		ntsagárēn
nándi		sęgáruwī		káruwī	sagáruwī	
sándi		sagárin	ntsagárin	tsagárin	sagárin	ntsagárin
wu			ntsúgōrę̄skin	kórę̄skin		ntsógōrę̄skin
ni		súgōrę̄min		kórę̄min	sógōrę̄min	
ši		súgōrin	ntsúgōrin	tsúgōrin	sógōrin	ntsógōrin
ándi			ntsúgōrēn	kórēn		ntsógōrēn
nándi		súgōruwī		kóruwī	sógōruwī	
sándi		sógōrin	ntsógōrin	tsógōrin	sógōrin	ntsógōrin
wu			ntsębértę́skin	pertę́skin		ntsabértę́skin
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			ntęrgérę̄skin	gérę̄skin		ntsargérę̄skin
ni		sęrgérę̄min		gérę̄min	sargérę̄min	
ši		sęrgérin	ntsęrgérin	tsęrgérin	sargérin	ntsargérin
ándi			ntsęrgérēn	gérēn		ntsęrgérēn .
nándi		sęrgéruwī		géruwī	sargéruwī	
sándi		sargérin	ntsargérin	tsargérin	sargérin	ntsargérin

Aorist.

SUBJECT.	OBJECT. wúgā	nígā	šígā & sandígā	andígā	nandígā
wu		ṅgidískō	kidískō		ṅgẹdéskō
ni	skídẹm		kídẹm	skédẹm	
ši	skídō	ṅgídō	kídō	skédō	ṅgẹdō
ándi		ṅgídiyē	kídiyē		ṅgídiyē
nándi	skídū		kídū	skédū	
sándi	skẹdō	ṅgẹdō	kẹdō	skẹdō	ṅgẹdō
wu		ṅgíruskō	kíruskō		ṅgẹ́ruskō
ni	skírum		kírum	skẹ́rum	
ši	skírū	ṅgírū	kírū	skẹ́rū	ṅgẹ́rū
ándi		ṅgíruiyē	kíruiyē		ṅgíruiyē
nándi	skírū		kírū	skẹ́rū	
sándi	skẹ́rū	ṅgẹ́rū	kẹ́rū	skẹ́rū	ṅgẹ́rū
wu		ṅgímaskō	kímaskō		ṅgẹ́maskō
ni	skímāgẹm		kímāgẹm	skémāgẹm	
ši	skímogō	ṅgímogō	kímogō	skẹ́mogō	ṅgẹ́mogō
ándi		ṅgímagē	kímagē		ṅgímagē
nándi	skímogū		kímogū	skẹ́mogū	
sándi	skẹ́mogō	ṅgẹ́mogō	kẹ́mogō	skẹ́mogō	ṅgẹ́mogō
wu		ṅgiladéskō	kiladéskō		ṅgẹladéskō
ni	skiládẹm		kiládẹm	skẹládẹm	
ši	skiládō	ṅgiládō	kiládō	skẹládō	ṅgẹládō
ándi		ṅgiládē	kiládē		ṅgiládē
nándi	skiládū		kiládū	skẹládū	
sándi	skẹládō	ṅgẹládō	kẹládō	skẹládō	ṅgẹládō
wu		ṅgigárẹskō	kigárẹskō		ṅgẹgárẹskō
ni	skigárẹm		kigárẹm	skẹgárẹm	
ši	skigárō	ṅgigárō	kigárō	skẹgárō	ṅgẹgárō
ándi		ṅgigárē	kigárē		ṅgigárē
nándi	skigárū		kigárū	skẹgárū	
sándi	skẹgárō	ṅgẹgárō	kẹgárō	skẹgárō	ṅgẹgárō

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ngígōręskō	kígōręskō		ngégōręskō
ni		skígōręm		kígōręm	skégōręm	
ši		skígorō	ngígorō	kígorō	skégorō	ngégorō
ándi			ngígorē	kígorē		ngígorē
nándi		skígorū		kígorū	skégorū	
sándi		skégorō	ngégorō	kégorō	skégorō	ngégorō
wu			ngibęrtéskō	kibęrtéskō		ngębęrtéskō
ni		skibértęm		kibértęm	skębértęm	
ši		skibértō	ngibértō	kibértō	skębértō	ngębértō
ándi			ngibértē	kibértē		ngębértē
nándi		skibértū		kibértū	skębértū	
sándi		skębértō	ngębértō	kębértō	skębértō	ngębértō
wu			ngirgéręskō	kirgéręskō		ngęrgéręskō
ni		skirgéręm		kirgéręm	skęrgéręm	
ši		skirgérō	ngirgérō	kirgérō	skęrgérō	ngęrgérō
ándi			ngirgérē	kirgérē		ngirgérē
nándi		skirgérū		kirgérū	skęrgérū	
sándi		skęrgérō	ngęrgérō	kęrgérō	skęrgérō	ngęrgérō

Future.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšidískō	tšidískō		ntšędískō
ni		šídęm		tšídęm	šédęm	
ši		šídō	ntšídō	tšídō	šédō	ntšédō
ándi			ntšídiyē	tšídiyē		ntšídiyē
nándi		šídęm		tšídū	šédū	
sándi		šédō	ntšédō	tšédō	šédō	ntšédō
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

* Perhaps originally šiúrum, etc.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšímaskō	tšímaskō		ntšẹ́maskō
ni		šímagẹm		tšímagẹm	šẹ́magẹm	
ši		šímogō	ntšímogō	tšímogō	šẹ́mogō	ntšẹ́mogō
ándi			ntšímagē	tšímagē		ntšẹ́magē
nándi		šímogū		tšímogū	šẹ́mogū	
sándi		šẹ́mogō	ntšẹ́mogō	tšẹ́mogō	šẹ́mogō	ntšẹ́mogō
wu			ntšiladéskō	tšiladéskō		ntšẹladéskō
ni		šiládẹm		tšiládẹm	šẹládẹm	
ši		šiládō	ntšiládō	tšiládō	šẹládō	ntšẹládō
ándi			ntšiládē	tšiládē		ntšẹládē
nándi		šiládū		tšiládū	šẹládū	
sándi		šẹládō	ntšẹládō	tšẹládō	šẹládō	ntšẹládō
wu			ntšigárẹskō	tšigárẹskō		ntšagárẹskō
ni		šigárẹm		tšigárẹm	šagárẹm	
ši		šigárō	ntšigárō	tšigárō	šagárō	ntšagárō
ándi			ntšigárē	tšigárē		ntšagárē
nándi		šigárū		tšigárū	šagárū	
sándi		šagárō	ntšagárō	tšagárō	šagárō	ntšagárō
wu			ntšígōrẹskō	tšígōrẹskō		ntšógōrẹskō
ni		šígōrẹm		tšígōrẹm	šógōrẹm	
ši		šígorō	ntšígorō	tšígorō	šógorō	ntšógorō
ándi			ntšígorē	tšígorē		ntšígorē
nándi		šígorū		tšígorū	šógorū	
sándi		šógorō	ntšógorō	tšógorō	šógorō	ntšógorō
wu			ntšibẹrtéskō	tšibẹrtéskō		ntšabẹrtéskō
ni		šibẹ́rtẹm		tšibẹ́rtẹm	šabẹ́rtẹm	
ši		šibẹ́rtō	ntšibẹ́rtō	tšibẹ́rtō	šabẹ́rtō	ntšabẹ́rtō
ándi			ntšibẹ́rtē	tšibẹ́rtē		ntšibẹ́rtē
nándi		šibẹ́rtū		tšibẹ́rtū	šabẹ́rtū	
sándi		šabẹ́rtō	ntšabẹ́rtō	tšabẹ́rtō	šabẹ́rtō	ntšabẹ́rtō

SUBJECT.	OBJECT. wúgā	nígā	šígā & sandígā	andígā	nandígā
wu		ntširgéreskō	tširgéreskō		ntšergéreskō
ni	širgérem		tširgérem	šergérem	
ši	širgérō	ntširgérō	tširgérō	šergérō	ntšergérō
ándi		ntširgérē	tširgérē		ntširgérē
nándi	širgérū		tširgérū	šergérū	
sándi	šergérō	ntšergérō	tšergérō	šergérō	ntšergérō

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 & sandígâ
ni	sedé	sadé	dē
nándi	sedógō	sadógō	déogō
ni	súrui	sárui	rui
nándi	súruigō	sáruigō	ruígō
ni	semáge	samáge	máge
nándi	semágogō	samágogō	mágogō
ni	seladé	saladé	ladé
nándi	seladógō	saladógō	ladógō
ni	segáre	sagáre	káre
nándi	segárogō	sagárogō	károgō
ni	seberté	saberté	perté
nándi	sebertógō	sabertógō	pertógō
ni	sergére	sargére	gére
nándi	sergérogō	sargérogō	gérogō

Conjugation II.[1]

SUBJECT.	OBJECT. *wúrō*	*andírō*	*šírō* & *sandírō*
ni	*sęgdę́*	*sagdę́* [2]	*yigdę́*
nándi	*sęgdógō*	*sagdógō* [2]	*yigdógō*
ni	*sęgęmágę*	*sagamágę*	*yigęmágę*
nándi	*sęgęmágogō*	*sagamágogō*	*yigęmágogō*
ni	*sęgęladę́*	*sagaladę́*	*yigęladę́*
nándi	*sęgęladógō*	*sagaladógō*	*gigęladógō*
ni	*sęgakārę́* [3]	*sagakārę́* [3]	*yigakārę́* [3]
nándi	*sęgakārógō* [3]	*sagakārógō* [3]	*yigakārógō* [3]
ni	*sęgępęrtę́*	*sagapęrtę́*	*yigępęrtę́*
nándi	*sęgępęrtógō*	*sagapęrtógō*	*yigępęrtógō*
ni	*sęrgęgḗrę*	*sargęgḗrę*	*yirgęgḗrę*
nándi	*sęrgęgḗrogō*	*sargęgḗrogō*	*yirgęgḗrogō*

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		*ntsę́dęsganí*	*dísganí*		*ntsádęsganí*
ni	*sę́dęmmí*		*dímmí*	*sádęmmí*	
ši	*sę́dęní*	*ntsę́dęní*	*tsę́dęní*	*sádęní*	*ntsádęní*
ándi		*ntsę́dīyendḗ*	*díyendḗ*		*ntsádīyendḗ*
nándi	*sę́dūwí*		*díwí*	*sádūwí*	
sándi	*sádęní*	*ntsádęní*	*tsádęní*	*sádęní*	*ntsádęní*

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

[2] Also *sasagdę́* and *sasagdógō*.

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

Future Negative.

SUBJECT.	OBJECT. *wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntšídẹsganí*[1]	*tšídẹsganí*[1]		*ntšę́dẹsganí*[1]
ni	*šídẹmmí*		*tšídẹmmí*	*šę́dẹmmí*	
ši	*šídẹní*	*ntšídẹní*	*tšídẹní*	*šę́dẹní*	*ntšę́dẹní*
ándi		*ntšídīyendé*	*tšídīyendé*		*ntšę́dīyendé*
nándi	*šídūwí*		*tšídūwí*	*šę́dūwí*	
sándi	*šę́dẹní*	*ntšę́dẹní*	*tšę́dẹní*	*šę́dẹní*	*ntšę́dẹní*

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		*ṅgirusgą́nyā*	*kirusgą́nyā*		*ṅgẹrusgą́nyā*
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.	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntsúruskīa*	*rúskīa*		*ntsáruskīa*
ni	*súrumīa*		*rúmīa*	*sárumīa*	
ši	*súruiya*	*ntsúruiya*	*tsúruiya*	*sáruiya*	*ntsáruiya*
ándi		*ntsúruiyēya*	*rúiyēya*		*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			ntsẹladẹ́sgana	ladẹ́sgana		ntsaladẹ́sgana
ni		sẹladẹ́mma		ladẹ́mma	saladẹ́mma	
ši		sẹládẹna	ntsẹládẹna	tsẹládẹna	saládẹna	ntsaládẹna
ándi			ntsẹládēna	ládēna		ntsaládēna
nándi		sẹládūwa		ládūwa	saládūwa	
sándi		saládẹna	ntsaládẹna	tsaládẹna	saládẹna	ntsaládẹna

Past Participial.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ṅgiladẹ́sgana	kiladẹ́sgana		ṅgẹladẹ́sgana
ni		skiláḷẹmma		kiládẹmma	skẹládẹmma	
ši		skiládẹna	ṅgiládẹna	kiládẹna	skẹládẹna	ṅgẹládẹna
ándi			ṅgiládēna	kiládēna		ṅgẹládēna
nándi		skiládūwa		kiládūwa	skẹládūwa	
sándi		skẹládẹna	ṅgẹládẹna	kẹládẹna	skẹládẹna	ṅgẹládẹna

Future Participial.

SUBJECT	OBJECT	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntšiladẹ́sgana	tšiladẹ́sgana		ntšẹladẹ́sgana
ni		šiládẹmma		tšiládẹmma	šẹládẹmma	
ši		šiládẹna	ntšiládẹna	tšiládẹna	šẹládẹna	ntšẹládẹna
ándi			ntšiládēna	tšiládēna		ntšẹládēna
nándi		šiládūwa		tšiládūwa,	šẹládūwa	
sándi		šẹládẹna	ntšẹládẹna	tšẹládẹna	šẹládẹna	ntšẹládẹna

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.

S

Indefinite I.

SUBJECT	OBJECT	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu			*ntšískin*	*yískin*		*ntsádeskin*
ni		*šímin*		*yímin*	*sádemin*	
ši		*šin*	*ntšín*	*tšin*	*sádin*	*ntsádin*
ándi			*ntšíyen*	*yíyen*		*ntsádīyen*
nándi		*šíwī*		*yíwī*	*sáduwī*	
sándi		*sádin*	*ntsádin*	*tsádin*	*sídin*	*ntsádin*
wu			*ntsáskin*	*yáskin*		*ntsásāskin*
ni		*sátemin*		*yátemin*	*sásātemin*	
ši		*sátin*	*ntsátin*	*tsátin*	*sásātin*	*ntsásātin*
ándi			*ntsátēn*	*yátēn*		*ntsásātēn*
nándi		*sátuwī*		*yátuwī*	*sásātuwī*	
sándi		*sásātin*	*ntsásātin*	*tsásātin*	*sásātin*	*ntsásātin*
wu			*ntsatseráskin*	*yētseráskin*		*ntsasatseráskin* [1]
ni		*satserámin*		*yētserámin*	*sasatserámin* [1]	
ši		*sátserei*	*ntsátserei*	*tsátserei*	*sásatserei* [1]	*ntsásatserei* [1]
ándi			*ntsatsereíyen*	*yētsereíyen*		*ntsasatsereíyen* [1]
nándi		*satseráwī*		*yētseráwī*	*sasatseráwi* [1]	
sándi		*sátserei*	*ntsátserei*	*tsátserei*	*sásatserei* [1]	*ntsásatserei* [1]
wu			*ntsargáleskin*	*yargáleskin*		*ntsasargáleskin*
ni		*sargálemin*		*yargálemin*	*sasargálemin*	
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	šíyā & sandígā	andígā	nandígā
wu			ntšífuskin	yífuskin		ntsášífuskin
ni		šífūmin		yífūmin	sášífūmin	
ši		šífin	ntšífin	tšífin	sášífin	ntsášífin
ándi			ntšífēn	yífēn		ntsášíjēn
nándi		šífuwī		yífuwī	sášífuwī	
sándi		sášífin	ntsášīfin	tsášífin	sášífin	ntsášīfin
wu			ntsākéskin	yākéskin		ntsasākéskin
ni		sákemin		yákemin	sasákemin	
ši		sákin	ntsákin	tsákin	sasákin	ntsasákin
ándi			ntsákēn	yékēn		ntsasákēn
nándi		sákuwī		yákuwī	sasákuwī	
sándi		sasákin	ntsasákin	tsasákin	sasákin	ntsasákin
wu			ntšētsę́skin	yę̄tsę́skin		ntšēšę́sęskin
ni		šę́semin		yę́tsemin	šę́sęmin	
ši		šę́šin	ntšétšin	tšétšin	šešę́šin	ntšešę́šin
ándi			ntšétšēn	yę́tšēn		ntšešéšēn
nándi		šę́suwī		yę́tsuwī	šešę́suwī	
sándi		šešę́šin	ntšešę́šin	tšešę́šin	šešę́šin	ntšešę́šin

Aorist.

SUBJECT	OBJECT	wúgā	nígā	šíyā & sandígā	andígā	nandígā
wu			ngę́skō	kę́skō		ngę́dęskō
ni		skę́m		kēm	skę́dem	
ši		skę́ínō	ngeínō	keínō	skę́dō	ngę́dō
ándi			ngeíyē	kę́íyē		ngę́diyē
nándi		skę́ílū		kę́ou	skę́dū	
sándi		skę́dō	ngę́dō	kę́dō	skę́dō	ngę́dō
wu			ngeáskō	keáskō		ngesáskō
ni		skeátem		keátem	skesátem	
ši		skeátō	ngeátō	keátō	skesátō	ngesátō
ándi			ngeátē	keátē		ngesátē
nándi		skeátū		keátū	skesátū	
sándi		skesátō	ngesátō	kesátō	skesátō	ngesátō

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ṅgĕtseráskō	kĕtseráskō		ṅgēsętseráskō [1]
ni		skĕtserām		kĕtserām	skēsátserām	
ši		skĕtserā	ṅgĕtserā	kĕtserā	skēsátserā	ṅgēsátserā
ándi			ṅgĕtsereíyē	kĕtsereíyē		ṅgēsatsereíyē
nándi		skĕtserau		kĕtserau	skēsátserau	
sándi		skĕtserā	ṅgĕtserā	kĕtserā	skēsátserā	ṅgēsátserā [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		ṅgẹšífuskō
ni		skeífum		keífum	skẹšífum	
ši		skeífō	ṅgeífō	keífō	skẹšífō	ṅgẹšífō
ándi			ṅgeífē	keífē		ṅgẹšífē
nándi		skeífū		keífū	skẹšífū	
sándi		skẹšífō	ṅgẹšífō	kẹšífō	skẹšífō	ṅgẹšífō
wu			ṅgēakẹskō [2]	kēakẹskō [2]		ṅgẹsakẹskō [2]
ni		skēákẹm		kēákẹm	skēsákẹm	
ši		skēákō	ṅgēákō	kēákō	skẹsákō	ṅgẹsákō
ándi			ṅgékē	kékē		ṅgẹsákē
nándi		skēákū		kēákū	skẹsákū	
sándi		skẹsákō	ṅgẹsákō	kẹsákō	skẹsákō	ṅgẹsákō

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[1] These forms have also *ṅgēts* for *ṅgēs*.

[2] Also *kuskō* for *kẹskō*.

SUBJECT.	OBJECT.	wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ṅgētsęskō	kētsęskō		ṅgešasęskō
ni		skḗtsęm [1]		kḗtsęm	skęsásęm [5]	
ši		skḗsō	ṅgḗtsō	kḗtsō	skēsósō	ṅgēsósō
ándi			ṅgḗtšē [3]	kḗtšē		ṅgešě̆šē
nándi		skḗtsū [2]		kḗtsū	skēšě̆sū [6]	
sándi		skešę̄sō	ṅgešę̄sō [4]	kešę̄sō	skešę̄sō	ṅgešę̄sō

Future.

		wúgā	nígā	šígā & sandígā	andígā	nandígā
wu			ntsęskō	tšęskō		ntšę́dęskō
ni		šę̄m		tšę̄m	šę́dęm	
ši		sęínō	ntsęínō	tšęínō	šę́dō	ntšę́dō
ándi			ntsęíyē	tšęíyē		ntšę́diyē
nándi		šę́ou		tšę́ou [7]	šę́dū	
sándi		šę́dō	ntšę́dō	tšę́sātō [8]	šę́dō	ntšę́dō
wu			ntšáskō	tšáskō		ntšę́sāskō
ni		šátęm		tšátęm	šásātęm [9]	
ši		šátō	ntšátō	tšátō	šę́sātō	ntšę́sātō
ándi			ntšátē	tšátē		ntšę́sātē
nándi		šátū		tšátū	šę́sātū	
sándi		šę́sātō	ntšę́sātō	tšę́sātō	šę́sātō	ntšę́sātō
wu			ntšētsęráskō	tšētsęráskō		ntšēsatsęráskō
ni		šḗtsęrām		tšḗtsęrām	šētsátsęrām	
ši		šḗtsęrā	ntšḗtsęrā	tšḗtsęrā	šētsátsęrā	ntšēsátsęrā
ándi			ntšētsęreíyē	tšētsęreíyē		ntšēsatsęreíyē
nándi		šḗtsęrau		tšḗtsęrau	šētsátsęrau	
sándi		šḗtsęrā	ntšḗtsęrā	tšḗtsęrā	šētsátsęrā	ntšēsátsęrā

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[1] And skḗsęm.   [2] And skḗsū.   [3] And ṅgḗtšię.
[4] And ṅgešě̆sō.   [5] And kešę̄sęm.   [6] And kešę̄šu
[7] And tšǫu.   [8] And tšę́dō.   [9] And šę́šātęm.
[10] And tšasátō.

SUBJECT.	OBJECT. wúgā	níyā	šígā & sandígā	andígā	nandígā
wu		ntšergáleskō	tšergáleskō		ntšesargáleskō
ni	šergálem		tšergálem	šesargálem	
ši	šargálō	ntšergálō	tšergálō	šesargálō	ntšesargálō
ándi		ntšergáleiyē[1]	tšergáleiyē[1]		ntšesargáleiyē[1]
nándi	šargálū		tšargálū	šesargálū	
sándi	šesargálō	ntšesargálō	tšesargálō	šesargálō	ntšesargálō
wu		ntseífuskō	tseífuskō		ntšéšifuskō
ni	seífum		tseífum	šéšifum	
ši	seífō	ntseífō	tseífō	šéšifō	ntšéšiïö
ándi		ntseífē	tseífē		ntšéšifē
nándi	seífū		tseífū[2]	šéšifū	
sándi	šéšifō	ntšéšifō	tšéšifō	šéšifō	ntšéšifō
wu		ntšakéskō	tšakéskō[3]		ntšesakéskō
ni	sákem		tšákem[4]	šesákem	
ši	šákō	ntšékō	tšákō[5]	šesákō	ntšesákō
ándi		ntšékē	tšékē		ntšesákē
nándi	šákū		tšákū[6]	šesákū	
sándi	šesákō	ntšesákō	tšesákō	šesákō	ntšesákō
wu		ntšētséskō	tšētséskō		ntšešēséskō
ni	šésem		tšétsem	šešésem	
ši	šésō	ntšétsō	tšétsō	šešésō	ntšešéšō
ándi		ntšétšē	tšétšē		ntšešéšē
nándi	šésū		tšétsū	šešésū	
sándi	šešésō	ntšešéšō	tšešésō	šešésō	ntšešéšō

[1] And lē for leiyē.   [2] And tšéšijū.   [3] And tšēakéskō.
[4] And tšēakem.   [5] And tšēakō.   [6] And tšēakū.

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	sáde̞	yē̞
nándi	šógō	sádogō	yógō
ni	sáte̞	sásāte̞	yáte̞
nándi	sắtogō	sásātogō	yátogō
ni	sargále̞	sasargále̞	yargále̞
nándi	sargálogō	sasargálogō	yargálogō
ni	šǐje̞	sášǐje̞	yǐfe̞
nándi	šǐjogō	sášǐjogō	yǐfogō
ni	sāké̞	sāsáke̞	yāké̞
nándi	sákogō	sasúkogō	yákogō
ni	šēsé̞	šešé̞se̞	yētsé̞
nándi	šé̞sogō	šešé̞sogō	yé̞tsogō

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		ntšísga̞ní	yísga̞ní		ntsáde̞sga̞ní
ni	šǐmmí		yǐmmí	sáde̞mmí	
ši	šǐní	ntšǐní	tšǐní	sáde̞ní	ntsáde̞ní
ándi		ntšǐyendé̞	yǐyendé̞		ntsádīyendé̞
nándi	šǐwí		yǐwí	sádūwí	
sándi	sáde̞ní	ntsáde̞ní	tsáde̞ní	sáde̞ní	ntsáde̞ní

Future Negative.

SUBJECT. \ OBJECT.	wíró	níró	šíró & sandíró	andíró	nandíró
wu		ntšěšgąní	tšěšgąní		ntšě̆ḍęšgąní
ni	šě̆mmí		tšě̆mmí	šě̆ḍęmmí	
ši	šě̆ní	ntšě̆ní	tšě̆ní	šě̆ḍęní	ntšě̆ḍęní
ándi		ntšě̆ríyendě́	tšě̆ríyendě́		ntšě̆ḍęríyendě́
nándi	šě̆wí¹		tšě̆ríwí	šě̆ḍąwí	
sándi	šě̆ḍení	ntšě̆ḍęní	tšě̆ḍęní	šě̆ḍęní	ntšě̆ḍęní

Conjunctional Mood.

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

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[1] And šǫíwí.

Past Conjunctional.

SUBJECT.	OBJECT. wúgā	ñígā	šígā & sandígā	andígā	nandígā
wu		ñigeygaleŋgánya	keygaleŋgányā		ñigesargaleŋgányā
ni	skeygalémiā		keygalémiā	skesargalémiā	
ši	skeygalényā	ñigeygalényā	keygalényā	skesargalényā	ñigesargalényā
ándi		ñigeygaléndeā	keygaléndeā¹		ñigesargaleiŋéndeā²
nándi	skeygaliwiā		keygaliwiā	skesargaliwiā	
sándi	skesargalényā	ñigesargalényā	kesargalényā	skesargalényā	ñigesargalényā

Future Conjunctional.

SUBJECT.	OBJECT. wúgā	ñígā	šígā & sandígā	andígā	nandígā
wu		ntaygaleškía	yaygaleškia		ntsasargaleškía
ni	sargalémiā		yaygalemía	sasargalemía	
ši	sargdlía	ntsargdlía	tsargdlía	sasargdlía	ntsasargdlía
ándi		ntsargdléya	yaygdléya		ntsasargdlēya
nándi	sargdluwia		yaygdluwia	sasargdluwia	
sándi	sasargdlía	ntsasargdlía	tsasargdlía	sasargdlía	ntsísargdlía

¹ And keygaleiéndeā.   ² And ñigesargaléndeā.

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Participial Mood.

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

Present Participial.

SUBJECT.	OBJECT.	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu			ntsākę́sgạna	yākę́sgạna		ntsasakę́sgạna
ni		sākę́mma		yākę́mma	sasakę́mma	
ši		sákęna	ntsákęna	tsákęna	sasákęna	ntsasákęna
ándi			ntsakę́na	yękę́na		ntsasakę́na
nándi		sákūwa		yákūwa	sasákūwa	
sándi		sasákęna	ntsasákęna	tsasákęna	sasákęna	ntsasákęna
wu			ntšētsę́sgạna	yētsę́sgạna		ntšešēsę́sgạna
ni		šēsę́mma		yętsę́mma	šešēsę́mma	
ši		šésęna	ntšétsęna	tšétsęna	šešésęna	ntšešésęna
ándi			ntšētšéna¹	yętšéna		ntšešēšéna
nándi		šésūwa		yętsūwa	šešésūwa	
sándi		šešésęna	ntšešésęna	tšešésęna	šešésęnu	ntšešésęna

Past Participial.

SUBJECT.	OBJECT.	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu			ngēakę́sgạna	kēakę́sgạna		ngesakę́sgạna
ni		skēakę́mma		kēakę́mma	skesakę́mma	
ši		skēákęna	ngēákęna	kēákęna	skesákęna	ngesákęna
ándi			ngēakę́na	kēakę́na		ngesakę́na
nándi		skēakū́wa		kēakū́wa	skesakū́wa	
sándi		skesákęna	ngesákęna	kesákęna	skesákęna	ngesákęna
wu			ngētsę́sgạna	kētsę́sgạna		ngešēsę́sgạna
ni		skētsę́mma²		kētsę́mma	skešēsę́mma	
ši		skḗtsęna³	ngḗtsęna	kḗtsęna	skešésęna	ngešésęna
ándi			ngḗtšiēna	kḗtšiēna		ngešéšiēna
nándi		skētsū́wa		kētsū́wa	skesēsū́wa	
sándi		skešésęna	ngešésęna	kešésęna	skešésęna	ngešésęna

¹ And *ntšētšiéna*   ² And *skḗtšímma*.   ³ And *ksḗtšína*.

Future Participial.

SUBJECT.	OBJECT. wúgā	nígā	šígā & sandígā	andígā	nandígā
wu		ntšēakéṣgana	tšēakéṣgana		ntšesākéṣyana
ni	šēakémma		tšēakémma	šešēkémma	
ši	šēákena	ntšēákena	tšēákena	šeṣákena	ntšeṣákena
ándi		ntšekéna	tšekéna		ntšeṣakéna
nándi	šēakúwa		tšēakúwa	šeṣakúwa	
sándi	šeṣákena	ntšeṣákena	tšeṣákena	šeṣákena	ntšeṣákena
wu		ntšētséṣgana	tšētséṣgana		ntšešēẓéṣgana
ni	šēṣémma [1]		tšētṣémma	šešēšímma	
ši	šēšina	ntšētšina	tšētšina	šešēšina	ntšešēšina
ándi		ntšētšiēna	tšētšiēna		ntšešēšiēna
nándi	šēšúwa		tšētšúwa	šešēsúwa	
sándi	šešēšina	ntšešēšina	tšešēšina	šešēšina	ntšešēšina

VIII. *Defective Verbs.*

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

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

1. Certain reciprocal forms which do not naturally occur,

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[1] And *šēšímma*.

except in the plural : *ándi tádēn, nándi táduwī, sándi tádīn; ándi tádē, nándi tádū* and *táduwī, sándi tátę, tádō, tádī; ándi katadéndeā nándi katadúwiā, sándi katadę́nyā; ándi tadę́na, nándi tadúwa, sándi tádęna,* " to meet."

ándi tabáìnyen, nándi tabáìnuwī, sándi tabáktsei, " to agree, &c."

2. As imperative of *ísęskin,* we only met with *árę! árogō!* and for the third person plural of *gágęskin, 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—

bĭnęmtšĭ, " it is winter," or *dínīa bĭnęmtšĭ,* id.

bĕtšĭ, " it is dry-season."

dibdífŭtšī, " it is summer."

nęngąlĭtšī, " it is rainy-season."

bigęlátšī, " it is spring."

bunyĕtšī, " it is night."

kaútšĭ, " it is day."

dę́rtętšī. " it is midnight."

kau dắbūtšĭ, " it is noon."

kạnawátšĭ & *lamboátšĭ,* " it is famine."

kasalawátšī, " there is plenty (of provisions.)"

krīguátšĭ, " there is war."

kalāfiátšĭ, " there is peace, prosperity."

4. Other Impersonal Verbs.

dámtšin, " it flows " (e.g. *ǹkí*).

tsúdūrin, " it falls " (viz. *délāgę*).

tšírētšĭ, " it is verified " (e.g. *mána*).

tę́laktšin, " it drops " (e.g. *ǹkí*).

tsámbin, " it burns " (viz. *kánu*).

tsui and *tsę́tī,* " it is enough."

sę́tī or *šítō,* " it is enough for me."

ntsę́tī and *ntšítō,* " it is enough for thee."

tsęrę́ndin, " it aches."

mbétši, " there is, there exists."
wūagátsẹ, " it happens."
wūagátši, " it has happened."

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

CHAPTER IX.

ETYMOLOGY OF ADVERBS.

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

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

1. *List of General Adverbs.*

ái, " verily, truly, really."

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

bág̣ō, " not."

bíā, " for nothing, in vain."

bug, búggō, " violently, with force."

dúg̣ō, " first, at first, before."

ganí, " not."

g̣ẹlé, " now."

kádag, " gently, softly."

kúrū, kúrūma, " again."

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

ńda, " here, there, now, where?"

ng̣álle, ng̣álte, " ever, always, at any time."

ń g̣ei, " so, thus."

ń g̣ō, " behold, here," corre-

sponding with the Hebrew הִנֵּה.

sẹrag„ "ever, constantly, always."

tsẹbẹd, "the whole day."

wáge, "soon, immediately, presently."

wóntẹ, "now, then."

yāye, "when" (relative).

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

bug, búggō	kẹn̄	pau	sul	tsai
dē	kẹ́dẹg	pẹt	šíliū	tsar
fárei	lai, lei	píọt	tarẹ́t	tsẹr
fọg	las	pīt	tẹ́lẹs, tẹ́lẹssō	tšírit
fọ̄g	lon̄	pólẹg	tẹn̄, ndẹ́n̄	tšit
fọr	mẽu, mĩu	pótẹg	tẹs	
karan̄	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—

bắlĩ, "to-morrow."

bísgā, "yesterday."

búnyē, "by night."

búrgō, "at first, originally."

déregē, "next, after, at last."

dẹ́rtẹ, "at midnight."

fátsar, "at day-break"

kátšĩrĩ, "at vesper."

kau dábū, "at noon."

kẹ́mẹndē, "this year."

kẹ́rma, "presently."

kū, "to-day."

lēsá, "in the evening."

mágarífū, "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: dũa, "quickly;" ganá, "a little, shortly;" gáral, "stretched out;" n̄gạlā, "well;" sẹ́rin, "silently."

3. *Pronouns* converted into adverbs: átẹmā, "therefore;" ndárā, "where, whither?" tήgō, "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."	*káraigen,* " near."
dégan, " without."	*ṅgántšin,* " before."
délin, " out of town."	*ṅgáfon,* " behind."
fárin, " above, on high."	*ségerin,* " aside."
fúgun, " before."	*tsúron,* " within."
gánān, " from childhood."	*tšáman,* " before, previously."

    b. **Of** *Adjectives*—

díbin, " badly."	*ṅgalán,* " well, fine."
dúan, " quickly."	*suluweínyin,* " lazily."
ílān, " slowly, gently."	*tságitān,* "diligently, zealously."
kánadin, " quietly, meekly."	*tsoúnyin,* " angrily."
kárīten, " fine, beautifully."	

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

2. Adverbs formed by the *Dative Case*—

    a. **Of** *Substantives*—

dégārō, " without, out."	*ṅgáforō,* " back, backwards."
délirō, " out of town."	*ṅgántširō,* " before."
fárirō, " above, up."	*ségerirō,* " aside."
fúgurō, " before, onward."	*tsurórō,* " within, inside."
káraṅgurō, " near."	

b. Of *Adjectives*—

díbirō, "badly."

dúarō, "quickly."

ílārō, ílānnō, "softly, gently."

kanadírō, kanadínnō, "quietly, meekly."

káriturō, "beautifully."

kétširō, "sweetly, pleasantly."

ngalārō, "well."

nguburō, "much, very."

sérinnō, "silently."

súluweirō, "lazily."

tilómirō, "at once, presently."

tságitsārō, "diligently."

tsourō, "angrily, violently."

tšíremārō, "truly."

c. Of *Pronouns*—

áfirō, "because."

atemárō, "therefore, on that account."

gadérō, "more, again."

ndárārō, "whither? where?"

ndárō, "whither? where."

d. Of *Numerals*—

tilórō, "once."

ndírō, "twice."

yásgurō, "thrice."

dégurō, "four times," &c. see §. 47.

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

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

    b. A *Conjunctional*—galágĩa, "next year," per ellipsin for dinĩa galágĩa, "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*—

bísgāte, "on the day before yesterday."

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

náten, náteman, "there, then, immediately, at once," comp. the German "auf der Stelle."

sáfi, yímpĩ? "at what time? when?"

yímte, yímturō, yímtemā, yímteman, yímtemárō, "at that time, at this time, then, now."

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

kẹrmayāyé, " now, at present."	*koáguso̱*, " till now."
sáfiyāyé, "at any time, always."	*ndárason*, " everywhere."
yímpiyāyé, " whenever."	*yímpiso̱*, "at any time, always."

3. By a composition with *gei*—*áfigei*? " in what manner ? how ? wherefore ? why ?" *átẹgei*, *atẹgeínyin*, *atẹgeíro̱*, *atẹgeíma*, *atẹgeímun*, *atẹgeímāro̱*, "thus, in such a manner " (*átẹgei* is at the same time a converted adverb, from the pronoun *átẹgei*, " such"). *kóagei*, (from *kū*?) " about this time;" *e. g. bálī mínwa kóagei*, " next year about this time."

4. By *Phraseological Composition*—*nátẹn fúgun*, " next time, in future ;" *wóntẹ ṅgáfon*, " afterwards, hereafter;" *átẹ naṅga*, or *átẹ náṅgāro̱*, or *átẹ naṅgátẹmāro̱*, " therefore, on that account;" *átẹn dúgo̱*, " then, at that time, at that moment;" *kūn kásẹn*, " henceforth, in future ;" *kū adúguso̱* or *tām kúro̱ kuté*, " till to-day, up to this moment."

CHAPTER X.

ETYMOLOGY OF POSTPOSITIONS.

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

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

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

   tsúrī yā^sge̤láten kóā ge̤rgātse̤, "on the third leap, the man was vexed."
   ate̤láman ándi kárgeiye̤, "it is on *this* that we live."

2. *de̤rī* or *de̤rin,* "round, round about;" *e. g. be̤láde̤rī* or *be̤láde̤rin,* "round the town."

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

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

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CHAPTER XI.

ETYMOLOGY OF CONJUNCTIONS.

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

1. *Simple* conjunctions—
  rā, "or," probably standing in the same relation to *rágeskin,* "I like," as, *e. g.,* אוֹ does to אָרָה, and *vel* to *velle.*
  sei, sai, "except, but;" *tšā,* "except, unless, when;" *yā,* "if."

2. *Compound* conjunctions—
  kwōyá, "if;" *áfeiya,* "if;" *yāye̤,* "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 ;" *búltŭa 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* : *nyŭa šyŭa*,
" thou and he ;" *andyŭa sandyŭa*, " we and they ;"
yānyŭa abányūa, " my mother and my father."
Sometimes, however, it becomes *nŭa šŭa*.   A final
ę is likewise changed into *u; e. g. yásgūa dḗgūa*,
" 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 : *kąláō kúloō*,
" either the head, or the money = your money or
your life !"

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

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

rā—rā, " whether—or," after vowels and consonants :
dímirā pḗrā, " whether a sheep or a cow ;" *nęmrā*
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, átęyaḗrō*, " 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—

> *woī*! *woíō*! expressive of grief and pain; *e. g. woíō, tígīni ngásō 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 mbẹ́tši, "there is a God."	*ši létši*, "he is gone."
wu pángin, "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, *yĕtsarámĭ ganyá? gónō šĭrō komándē*, "dost thou believe? said our Lord to him;" *loktéfi tšínyen? gonō yāníyē*, " at what o'clock shall we rise? said my mother;" *kánūtę rúsganí, kónō kęnyḗrirō búltiyē*, " I did not see the fire, said the hyena to the weasel;" *pántsan ndúma bágō, tsę ába pḗrōberō yā pḗrōbeyē*, " there is nobody in their house, says the girl's mother to the girl's father."

   b. Negative—

      mei íşęní, " the king did not come."
      mei íšin bágō, " the king does not come at all."
      wu pánganí, " I do not hear it."
      ándi tsasunuíyendḗ, " 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 mbĕ́tši?* or ´*Allā mbĕ́tšiba?* " is there a God?"
   mei íšĭba? or *mei íši?* " has the king come?"
   mei íšin bágōba? " does the king not come at all?"
   ándi tsasunuíyendḗ? or *tsasunuíyendḗba?* " 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.

   lḗnę! or *ni lḗnę!* " go thou!"
   lḗnogō! or *nándi lḗnogō!* " go ye!"
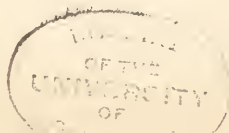
lĕnyogō ! or *ándi lĕnyogō !* "let us go !"
áte̦ lĕ́ne̦mmí ! or *ni áte̦ lĕ́ne̦mmí !* "do not go !"

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*.

'Állā mei, or *'Állā 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 lĕ́tsei, "great men went to the king."
kām tálagā íšĭ, "a poor person came."
mei ndí le̦bála tsádin, "two kings made war."
pe̦r 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—
ke̦mándē kúra, "our Lord is great."
abántsa pé̦rntsa tsaládĭ "their father has sold their
horses."
mánāni tílō mbĕ́tšĭ, literally, "my word one is there,"
i.e. "I have one word to say."
pé̦rni kúrā nui, "my large horse died."
mánāntsa 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—

> *Bǫrnúbē mei kām kúra* and *mei Bǫrnúbē kām kúra*, "the king of Bornu is a great man."
> *abánibē nǫm kánuyē tsǫ́bui* and *nǫm abánibē kánuyē tsǫ́bui,* " fire consumed my father's house."

> *mei abáni lúptšĭ* and *abáni mei lúptšĭ,* " my father, the king, has died."
> *'Ali yayáni lĕ́tšĭ* and *yayáni 'Ali lĕ́tšĭ,* " Ali, my brother, has gone."
> *kām dĕ́gǫ, kálīa, tsagáši,* and *kálīa, kām dĕ́gǫ, tsagáši,* " slaves, four in number," *i. e.* " four slaves have run away."

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

> *bárbū kām 'dĭ kálgūni ndalgĕ́dāna mána tílōma manátsāní,* " the two thieves who were stealing my shirt did not speak one word."
> *wu nāntsúrō lĕ́ṅgǫna tátāntsǫ 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."
> *pǫr dúarō ṅgǫ́rǫmtšin,* or *pǫr ṅgǫ́rǫmtšin dúarō,* or *dúarō pǫr ṅgǫ́rǫmtšin,* " 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 ší šō,* "he
   gave me meat."

wu per meírō kúskō, or *wu meírō per kúskō,* or *meírō wú
   per kúskō,* or *per wu meírō kúskō,* or *wú per kúskō meírō,*
   or *per meírō wu kúskō,* "I brought a horse to the
   king."

kām kŗnāyē ṅgúbu tšĕtšin bágō, "a famine does not kill
   many people."

Sometimes the object and its verb are separated from
   each other by another verb—

wúgā dánem šigórĕmba? "wouldest thou stop and ask
   me?"

wu kū lífā kórōbē, léṅgin, dúgō Állāyē pĕlēsĕgĕ, búskĕ,
   "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 gótšĭ, or *ši ílān gótšĭ kitábugā,* or *ílān ši
   kitábugā gótšĭ,* or *kitábugā ši ílān gótšĭ,* or *ši kitábugā
   gótšĭ ílān,* or *kitábugā ílān ši gótšĭ,* "he took the book
   softly."

ši búltugā kášagarnyin tšĕtšĭ, or *ši kášagarnyin tšĕtšĭ*

búltugā, or *kášagarnyin ši búltugā tšẽ́tšĩ,* or *búltugā ši
kášagarnyin tšẽ́tšĩ,* or *ši búltugā tšẽ́tšĩ kášagarnyin,* or
búltugā kášagarnyin ši tšẽ́tšĩ, "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 lẽ́tẹ rágẹskĩ, or *wu lẽ́tẹ rágẹskĩ kúyinturō,*
or *kúyinturō wu lẽ́tẹ rágẹskĩ,* &c., "I like to go far away."
wu pẹ́rni kásugurō ntsắtō wắñgĩ, or *kásugurō wu pẹ́rni
ntsắtō wắñgĩ,* or *wu pẹ́rni ntsắtō wắñgĩ kásugurō,* or *wu
kásugurō pẹ́rni ntsắtō wắñgĩ,* "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 abánigā rúmīa ši labártẹ gúlẹn-
tsonō,* "when thou shalt see my father, he will tell
thee the news." *wu pátorō wóltẹskē lẽ́ñgīa, ām pátobēyē
wúrō,* "ndán kádim?" *tsányā wúyē* "káragan kádiskō"
nẹ́skīa, ām pátobē wúrō "tšírẹ gúlẹmī" *tšẹ̆dābá?* "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 sunótẹm 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."
wúnẹ́ abáni íšība, "see, if my father has come."

b. Subordinate propositions expressive of the object of a principal proposition, they being included between the subject and predicate of the latter. The conjunction omitted here is the propositional article, which is also frequently omitted in other languages—

mei Fulátāwa tsagášin tsúrui, "the king sees the Phula flee."
ši tšẹ́ntsẹ dágẹl tsẹ́tei nótši, "he knew that the monkey held his rope."
tšā wu tsábālan wúa nyúa kạ̄lā fóktseiyē nónẹsgạná kwōya, "if I had known that you and I would have met."
bárbu ši kandirayē šígā gurétšin nótsẹní. "the thief knows not that the hunter watches him."

4. There is in Kanuri a peculiar *encasement of propositions,* one proposition being, as it were, parenthetically inserted or encased in another, which we have sometimes to express by a participial construction, or a conjunction.

ši tsúrō pę́rbē, ágō tsúrō pę́rbēn degánā nótsęni, tšíǰunātę́, " he who had bought the belly of the horse (what was in the belly of the horse he knew not.")

sandígā dábūntsa fónnęm tei, " catch them and tie their neck."

wōkítātę, málamwa bóbōtsa, karánógō, " call the priests, and read the letter."

sándi nášā tílon, meíyē nā́ 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 ṅgalārṓbērō, ší kę́ribē tsę́gā, kádiō, " he came to the place of the ram, following the footsteps of the dog."

kámūtę wúrō nígā dé šé! " as for this woman, making marriage, give her to me," *i.e.* give her to me in marriage."

ṅgúdō kę́ndegeílan, ām 'gāsō šígā tsárui, pártsę, " the bird flies from the court, the people all seeing it."

nā dágęlsō kasálteirō, koúntsę ganá gótsę, gerátsę, íší, "he came to the place where the monkeys bathe, having taken to himself a little stone and concealed it."

pę́rōntsę káragārō kŏ́ayē gótsę gágī, " the man took her girl, and entered the forest."

karáminítę, wu šíga sóbā abániberō, nígā dískē, yiskī, " as for my younger sister, I gave her in marriage to my father's friend."

nírō gerángē kíguskō, " I hid it, and brought it to thee."

kámū sandírō kómbū gótsę kę́inyā, " the woman having taken food and given it to them."

abántsurō ṅkí gótsę tšō, "she took water and gave it to her father."

átę, búndiyē nígā ísę góntsęni, " lest a beast come and take thee."

wu bę́la gadérō tátāni táskē lénęskin, " I will take my child and go to another town."

CHAPTER XIV.

SYNTAX OF SUBSTANTIVES.

§. 126. The *proper names* of persons are generally accompanied by that of a parent, in the following manner: the *patronymics of males* are derived from the name of the *mother* by means of the adjective-termination *mi*, and the *patronymics of females* from that of the *father* by means of the adjective-termination *ram*.

1. *Names of males*—

῾*Ali Eísāmi, i.e. "῾Ali, whose mother was Eísā."*
῾*Atši Kódōmi, i.e. "Atši, whose mother was Kódō."*
Ṅ*góama Nánāmi, i.e. "Ngóama, whose mother was Nánā."*
Mastáfā Kélūmi, i.e. "Mastáfā, whose mother was Kélū."
῾*Ibram Kárēmi, "Ibram, whose mother was Kárē."*

2. Names of females—

Eísā Magátširam, i.e. "Eísa, whose father was Magátši."
Lígeram Wúmarram, i.e. "Lígeram, whose father was Omar."
Kárū Asemáram, i.e. "Kárū, whose father was Asema."
Pésām ῾Atširam, i.e. "Pésam, whose father was ῾Atši."
Tsárā Búgarram, i.e. Sarah, whose father was Bugar."

The *profession* or *office of the father* is often added to the proper name in a similar manner—

1. Names of males—

῾*Ali Eísāmi málammi, i.e. "Ali, whose mother was Eísa, and whose father was a priest."*

ʿIbram Kélūmi málamtimí, "*ʿIbram,* whose mother was
  Kélūmi, and whose father was a cattle-owner."

Dála kóganámi, i.e. "*Dala,* whose father was a soldier."

2. Names of females—

Máríam ʿAtšīram málamram; i.e. "Mary, whose father
  was the priest *Atši.*"

Káru kóganáram, i.e. "Karu, whose father was a
  soldier."

Eisā bélamáram, i.e. "Eisa, whose father was a magis-
  trate."

§. 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 prin-
cess is the son or daughter of the king or of the first minister
of war, *meimí* and *meíram,* or *keígamámi* and *keígamáram* 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 Kélū meíram, "princess Kélu." ·

Children of the *keígamā*—

  meína ʿAli keígamámi, "prince Ali."
  meína Ibrám keígamámi, "prince Ibrahim.'
  meíram Tsárā keígamáram, "princess Sarah."
  meíram ʿAšā keígamáram, "princess Asha."
  meíram Búgarram keígamáram, "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* ʿ*Ali meínāmí*, " prince Ali."
> *kíngī Tsárā meínāram*, " princess Sara."
> *meídugū Búgar keígawāmí*, " prince Bugar."
> *kíngī Kárē 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—ʿ*Ali meídugū*, ʿ*Ali 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 Kánurī language has no words exactly corresponding to our "Mr.," "Mrs.," "Sir," "Madam," and in their stead it uses terms which properly denote family-relations.   These terms can be used with or without the proper name, and have generally the suffix of the first person singular of the possessive pronoun.

> *yáya,* = " great grandfather," " great grandmother," is used in addressing extremely old people, who are thereby designated as being able to be somebody's real great grandparents, a thing considered most honourable, *e.g. yáyāní*, " my great grandfather !" *yáyāní* ʿ*Ali,* " 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 ;"

kagắni ʿIbrām, " my grandfather Ibram ;" *kagắni Tsắrā,* " my grandmother Sarah."

ấba = " 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."—*abắni,* " my father ;" *yắni,* " my mother ;" *abắni Búgar,* " father Bugar ;" *yắni Kắrē,* " mother Kare."

yayắ = " 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. yayắni,* "my elder brother ;" *yayắni Dắlā,* " elder brother Dala; *yayắni'Amsa,*" " elder sister Amsa."

karắmi = " 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. karắminí,* " my younger brother ;" *karắminí Suleíman,* " my younger brother Solomon ;" *karắminí Sắbēa,* " my younger sister Sabea."

tắta = " 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. tắtāní,* " my son ;" *tắtāní ʿIsā,* " my son Jesus," also *tắtāní kḙṅgalí Isa,* id. If one addresses a female, *pḙ́rō* is necessarily added after *tắtāní, e.g. tắtāní pḙ́rō,* " my daughter ;" *tắtāní pḙ́rō Ṅgoắlī,* " 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."

yayắri = " great grandchild, great grandson, great granddaughter," is used by very old persons in addressing young people—*yayắrīní,* " my great grandchild ;" *yayắrīní ʿEdírīsa,* " my great grandson Edirisa ;" *yayắrīní Magắltum,* " my great granddaughter Magaltum."

§. 129. *A peculiar use of certain other substantives* may here be noticed :

> *díniă* 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."

>> *dínīă bunĕ́tšī*, lit. " the world has become night," *i.e.* " it has become night."

>> *dínīa bīnęmtšī*, lit. " the world has cold season," *i.e.* " it is cold season."

>> *dínīă náṅgalŭ́tšī*, lit. " the world has rainy season," *i.e.* " it is rainy season."

>> *dínīă bántenyĕ́wa*, lit. " the world is hazy," *i.e.* " it is hazy."

>> *dínīă kắnā kadínyă*, " when a famine had come."

>> *dínīă nęmtsę́lạm*, " the sky is darkness," *i.e.* " there is darkness."

>> *dínīa tšĭ́šĭ*, " there is a commotion, an uproar."

> *káma*, " companion, associate," is used for our " other," as the Hebrew רֵעַ and אָח.

>> *wútę kŏ́aṅgā kámānęm*, " as for me, a man thy fellow," *i.e.* " who am a man as well as thou, like thyself."

>> *búrgōwa kámāntsŭ́a kặlā fóktsāna*, " one cunning one met with the other."

>> *ndúndē kámāntsę́gā kŏ́tsęyāyé, 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."

> *nā̄*, " place," is used in connexions where other languages employ the word " hand," or personal pronouns, or even the verb " to have."

>> *málam wōkíta nányin tsę́māgī*, " the priest took the letter from my hand."

árgem nántsan ganá ganá tsémāge, " he takes very little millet from their hand."

kérmei nántsen máskē, " I take the kingdom from him."

nā komāndébērō légedányā, komāndérō : " ándi nānémmŏ káśyē."   Komándē sandírō : " áfi nányin mánuwī ?" " when they had come to our Lord, they said to our Lord : ' we are come to thee.'   Our Lord said to them : ' what do you want of me ?' "

wu kamágen bágō nányin, " I have no honey."

For *rō* and *kálā,* see §. 193 ; for *kām, kóa, kōánigā,* see §.

sányā, " profession," has this peculiarity, that, when the profession is specified, it is never done by the concrete, but always by the abstract noun.

kríge or *nógana sányānígō,* " I am a soldier by profession."

yánte sányāntsúgō, " he is a fisherman by profession."

sábr sányā sóbāníbēgō, " my friend is a merchant by profession."

śi nándirā or *bárā sányāntsúgō,* " he is a hunter by profession."

The same rule holds good in reference to *kágalla,* " rank, office," *e. g. śi kágallāntse nátsalla,* " he is a general by rank."

kágallānem nembélābá? " 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

* Y

construction. It would seem, that this nominative suffix (*ye*) is generally long, but not always.

> *kạnáyē sandígā tsẹ́tei,* " hunger seized them."
>
> *túlōye kámāntsẹ́gā tsúgōrẹ,* " one asks the other."
>
> *kạ́nẹmyē sandígā gótsẹ,* " sleep overwhelms them."
>
> *tšǐlwā ṅgampátuyē tšīn gótsẹ,* " the cat takes the rat in the mouth."
>
> *nẹm gálifubē kánuyē tsẹ́bū,* " fire consumes the house of the rich man."
>
> *tsa mei Búrnumārō kōganawántsiyē gulgẹ́da,* " said his soldiers to the king at Bornu."

§. 131. The *Nominative termination* is sometimes *retained before another case-termination*—

> *wúyērō rásĭdẹ kām yásgẹ šéogō !* " give me three men !"
>
> *yátẹ málamyērō !* " carry him to the priest !"
>
> *nandíyērō állā bárga tsakẹ́ !* " may God bless you !"
>
> *wúyēga sátẹ !* " 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—

> *yāntšíyē tšǐrūní, abántšiyē tšǐrūní,* " he cannot see his mother, he cannot see his father."
>
> *dátiyē ṅgásō dénógō,* " cook all this flesh."
>
> *bẹ́lan kámuyē dẹ́ptsāní,* " they do not leave a woman in the town."
>
> *árgẹmyē rúntsẹn gạnánogō, tšǐrāyē rúntsẹn gạnánogo,* "lay down the corn by itself and the sand by itself."
>
> *yaláyē wútši, ánẹmyē wútšī,* " 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 illus-
trate these three different cases—

1. *mána állābē,* " word of God."

   tšírē mánabē, " the truth of the word."

   kánu ṇem abánibē tsębui, " fire consumed my father's
   house."

   kitábu yayánibē šē, " give me my brother's book."

2. *kúguibē kánā yétsęmin ?* " canst thou destroy the appetite
   of fowls."

   kóābē tšē wuítsę, " he looses the man's rope."

   táta dúlīma sóbūntsíbē mána pángányā, " the leprous
   boy having heard his friend's word."

   šímā pérōtíbē kóā, tsę, " *he* shall be the girl's husband,
   said he."

   ām wúra kaúbē tsǫu pángedányā, " when the great men
   had felt the heat of the sun."

3. *ngampátū tsábā wútšin kúguibē,* " the cat sees the way
   of the fowls."

   nkí tsúlōri ngálōbē, " the water of the beans boiled."

   áfi rágęm krígibē ? " what (implement) of war dost thou
   like ?"

§. 133. Of the various relations expressed by the geni-
tive, that of *possession* predominates (*genitivus posses-
sivus*)—

kálīa úllābē or *kéntší állābē,* " servant of God."

pátō abánibē, " my father's house,"

táta yayánibē, " my brother's son."

bérni meíbē, " the king's residence."

tsánei kámubē, " the woman's clothes."

ándi Búrnubē, " 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 sŭbē, " a bridle of iron."

kóšša gĕsgābē, " a wooden spoon."

kóšša lífulābē, " a silver spoon."

ṅgáwa kárambē, " a shield made of an alligator's hide."

ṅgáwa ṅgáranbē, " a shield made of a wild-cow's hide."

kăšagar sŭbē, " an iron sword."

sóbāntsę málambē, " his friend, the priest."

sóbāntsę kĕrdibē, " his friend, the heathen."

abắni bĕlamābē pátsęgī, " my father, the magistrate, has died."

sóbā meínābē kándirābē pátsęgī, " the hunter, the prince's friend, has died."

nítę sóbāni tšírēbē, " thou art my friend of a truth ; or, my true, real friend."

ni pátōbē, wu dĕlibē, " 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 kolótsę tílō gótsę, " of the two kids he leaves one and takes one."

tsánei ilíji rágęm ? 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 ʿIsabḗtẹ́ sándi kámū tílō gótsa, " the followers of the prophet Jesus take one wife."

állabēma šígō tsẹ, " he said, that he belonged to God ; or, was God's servant."

kŏ́abē tsúlugī, " the man's business is over.'"

abánibē dátši, " my father's speech, or work, or life, is over."

bẹ́lamābē bẹ́la gurḗta, " it is the magistrate's to keep the town."

kárgunmābē kárgun kẹ́ntšo, " it is the doctor's to give medicine."

búltū dágẹl tílō dábubēn tsẹ́tā, " the hyena takes one monkey by the neck."

kámū kómāndḗbē tsẹrámbī, " the woman paid her debt (*kásu*) to our Lord," *i. e.* she died.

ándi šíga múskōben teíyendḗ kwōyá " if we do not take him by his hand."

kasgimábērō lḗgonō, " he went to the diviner's."

abánibērō lḗn̄gin, " I go to my father's."

állābēma šígō, " God's will be done."

fúgubēmátiyē tsúrūní, " he who was before saw it not."

wu kẹ́rmei 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*—

rún̄gō árgẹmbē, " millet flour."

kan̄gádī pḗbē, " cow-horn."

kídā kúlōbē, " farm-work."

tábẹra nẹ́mbē, " house-door."

n̄gampátū 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 "—

kátsumū kámūnībēn kágēn wúró šímīa, "he having given me clothes both for my wife and myself."

kélfūnemté lebaíabĕbá? "is this thy natron for trade?"

bĕogō gésgā tsáltābē, "axes for cutting trees."

kátkunni tsétení, lit. "it does not reach my load," *i. e.* "it is not yet a load for me."

sóbāni nem kámuntsíbē témtši, "my friend built an house for his wife."

kárgun káramābē, "a charm against witches."

kóā tsábā pāntsíbē gótse, "the man took the road towards his home."

ágō kómbuntsábē tšífū, "he buys something for their food."

tsálintse kou gótibē šírō tšin, bĕogōntse gésgā kámtibē šírō tšin, "he gives him his bag for taking stones, and his axe for cutting wood."

kúmōntse ŋkí ntsábē gótši, "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,

lókte tšínógōbē, lit. "the hour of 'rise ye,'" *i. e.* "the hour when God will say 'rise!'" *i. q. lókte tšítibē,* "the hour of rising," *i. e.* "of the resurrection."

nemé 'ágō yásgete ndásō ŋgúbugōbē' nemé badígonō, "he began to tell the tale of 'which three things are the greatest?'"

kŏa gédirō debátsegenābēté sírtogō, "flay the one (*sc.* sheep) of that man who has killed it towards the east."

mána wásilī rúntse nemétšimbē si pántši, "he heard the word which the white man was saying by himself,"

which is the same as: *mána wásilī rúntsẹ nemẹ́tsẹ-nātẹ́ ši pántši.*

tatoánẹmwa 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 construction which we also meet with in Hebrew, *e. g.* מַחְסִי עֹז, " my refuge of strength," *i. e.* " my strong refuge "—

kásunindē ṅgálōbē mányē, " let us seek our bean-seed," *i.e.* " beans for seed."

gōáleāntsẹ ṅkíbē tšífū, " he buys his water-calabash," *i.e.* "a calabash to fetch water in."

lẹ́tẹndē kábētẹ́, " this our going of to-day."

nemẹ́ntsa áširbē nemẹ́tsei, " they speak their word of secrecy," *i.e.* " their secret word."

kámūntsẹ nígābē, " his wife of matrimony," *i. e.* " his married wife."

káreintsẹ krúyibē tsáptsẹ, " he takes his war-instruments together."

kášintsẹ kómbubē šírō 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 sóbānibērō lẹ́tsa, " they go to my friend's place."

nā ām wúrabērō ísẹskī, " I came to the place of the great men."

wu táta málam kúrabēga rúskī, " I saw the son of the great priest."

tšī pḗrō meíbē pátseẹenábērō pûtsẹgẹ, " he holds it to the mouth of the king's diseased daughter." ·

kṓayē pḗran tsúrō kánubēn tsutúlūgẹ, " the man takes the leg out of the midst of the fire."

ńgō, wu íseskī mána bisgābḗturō, " behold, I have come on account of the word of yesterday."

tšī tšínnābēn, dátsẹ, " he stops at the entrance of the gate."

ába pḗrōbēga lafeátsẹ, " he salutes the father of the girl."

wu nā kánubḗturō lḗgasgányā, " I having gone to the place of this fire."

kásugū bḗla gadḗbērō lḗtsei, " they went to the market of another town."

nā lḗtẹ kábū tílōbērō sandígā kẹsātō, " they carried them to a place of the distance of one day's walk," *i q. nā lḗtẹ kábū tílowāro sandígā kẹsātō.*

šíni ndísō káligī kángarbēyē súktsẹ, " 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—

sártẹ kásugū bẹlamášibē tsḗtẹ, " it is the time for the market of a neighbouring town."

kām tšī tšínnābē, " a porter."

tígẹ pḗrbē kṓabē kirúnyā, " he having seen the skin of the man's horse."

pátō bḗlāma bḗlābērō lḗgonō, " 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 provincial-ism—" meines Knaben sein Buch," or " meines Freundes sein Name "—

yímtẹmā kitábubē ńgúbūntsẹ nōgḗda, " on that day they knew the abundance of books."

málamníbē tsūntsḗtẹ, kóa málam Eísāmi, " my priest's name
    was, priest Eisami."

ába pḗrōbē tátabē láfeāntsẹ tsḗmāgẹ, " the girl's father accepts
    the boy's salutation."

bẹlátibē tsúntsẹ Kalálāwa, " that town's name was Kalalawa."

meitíbē abántsẹ kúra, " he was the king's great uncle."

meíbē karámintsẹ meína bóbōtsẹ, " the king's sister calls the
    prince."

kandíra tílōbē kídāntsẹ 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."

nẹm kánibē tšínnāntsẹ pḗrẹmtša, " they open the door of the
    goat-house," *i. q. tšínna nẹm kánibē pḗrẹmtsa.*

káliātẹ tsúntsẹ Tšḗtšē, " that slave's name is Tshetshe, i. q.
    tsū káliātíbē &c.

búnītẹ tsúntsẹ dágun bóbōtsei, " they call the name of that
    fish Dagu," *i. q. tsū būnítibē,* &c.

wu mánātẹ pántẹntsẹ wáṅgana, " I dislike the hearing of
    this word," *i. q. wu pántẹ mánātíbē wáṅgana.*

mei kámuntsẹ táta pḗrō kēámbō, " a king's wife brought
    forth a girl."

dími dábuntsẹ kálaktši Potḗro, " 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*, pro-
> bably through carelessness of the speaker—
>> *gẹ́di gạ́sgā 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."
> *tšígántsurō tsákẹ,* "he puts it into his bag."
> *tšē dábuntsārō tsẹrẹgẹ́rẹ,* "he ties a rope to their neck."
> *búltū káragántsurō abgātẹ́nyā,* "the hyena having
> started for its forest."
> *búltū íšin nántsārō, sandíyē nā búltubērō ísei,* "the hyena
> comes to them, and they to the hyena."
> *dími dábūntsẹ Potẹ́rō kaláts: yāyẹ́, 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 ndírō nabgasgányā,* "he having sat down two
> months."
> *kábū mágẹrō lēgónō,* "he went on one week."
> *kábū yásgurō tsúrō ńkíbēn degeíyā,* "it having remained
> three days in water."

kábū mágẹ ndí, yásgẹgeirō 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 ṅgúbugō ? " with regard
  to the dead and the living, who are the more numerous ?"

dínar tsurórẹ kátkuntsurō, " he takes gold according to his
  load," *i. e.* " as much as he could carry."

mína núnārō nótsẹní, " 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 keáriga kígōrẹskō mána tilórō, " I asked the old man for
  a word."

ndágurō ládẹmin? " at how much dost thou sell it ?"

wu péni wútsẹnārō ladẹ́skī, " I have sold my cow for twelve
  dollars."

ṅgúrdegīrō wúgā sédẹnā, " it has made me a lame man."

sándi sóbāni bélamārō ganátsei, " they made my friend
  magistrate."

wu sígā sóbānírō kérēnẹskī, " 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."

mártẹgẹné mánāni kámūnẹ́mmō gúllé, " please, tell my word
  to thy wife."

kómāndégā kégorō, ágō kárgentsábērō, " they asked our Lord
concerning something they had at heart."

níga dérō kóltseiendé, " we cannot let thee (*sc.* go) empty."

állā kábuntse kúrugurō tsedé! " 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 logótse, " the priest begs God for them."

abáni nā kárgunmábērō létši wúrō, " my father went to the
doctor for me."

Ali nem témtši kámuntsurō, " Ali built a house for his wife."

wúrō kām mānógō! " seek somebody for me!"

málam kárgun tséde Fulátāsorō, " the priest makes a charm
against all the Phula."

§. 148. In the following examples, where the dative ex-
presses 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 ṅkírō léṅgin, " I will go for water."

ágō gadérō ganí nānémmō kášyē, " we have come to thee
for nothing else."

kúrguligā lebálārō tséta, " he seizes the lion for a fight."

kámū gésgārō létsena, " the woman is gone for wood."

káliāwa kām'di légeda 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 neménuwáturō 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 núnātę́ tígīntsę́ dęgę́ndin, mána kátsallā krígibērō, " the dead camel's skin shook at the word of the war-chief."

tátoántsę ṅgásō kánārō tsáшĭrin, " all his children cry from hunger."

ńgō, wu ĭsęskī mánāndē bísgābĕturō, " behold, I have come because of our word of yesterday."

kúrrūntsę tsarágani nęmdíbintsúrō, " they do not like the sight of him, because of his badness."

шíga állan mágíṅganátęmārō, wúga kolóшĭ, " 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—

   ṅgampátū kę́riyē gótsę tsúndī, " the dog took and swallowed the cat."

   ágō rōnę́myē tsęrágęnātę́, " something which thy soul likes."

   táta ṅgúdōbē 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 gótši, " 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 néṅgalī rum bágō, " thou dost not see him in the
     rainy season."

kū wu állayē bánasegę, " to-day God helps me."

wu komándē serágī, " the Lord loves me."

For the accusative with a nominative termination, *see*
§. 130.

Locative or *Instrumental.*

§. 151. This case, as is intimated by its name, expresses
the idea of *place* and of *instrumentality*, thus corresponding to
the Latin ablative.

As *locative* it generally conveys the idea of quiet rest
or existence in a place, but sometimes also the idea of mo-
tion from or to a place, in the same way as the prepositions
" in, ἐν, ב," do not always denote rest in a place, but some-
times 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 kemándēbēn dátsa, " they stand before our Lord."

wásilī nígā nóṅgurō šímdēn ntsákinbá? " should the white
     man put thee to shame before our eyes?"

pántsen sabarátę, " he prepares himself in his house "

ši tsúrō ṅgérgentsíbēn ši tsúrui, " it was within his bag :
     he saw it."

2.   The locative indicating *motion to* a place—

ndúyē pántsen létsę, " every one goes to his house."

wu nandígā yáskē belányin, " I carry you to my country."

léné belándon, bália wóltené, "go to your town, and
   return to-morrow."

3. The locative indicating *motion from* a place—

nátęman pántsurō wólte lēgónō, "he returned from this
   place, and went to his house."

bérnyin táta karáminíbē yóktse, "he comes and drives
   my brother's son out of the capital."

yímīa kasuánęmin tšimérem, "having given it, thou shalt
   recover from thy sickness."

§. 152. This case is also used in a *temporal* sense, after
the question "when?" "since when?" and thus becomes a
casus temporalis.

   In this transfer of *local* relations to *time*, we have again
a phenomenon which is not only negrotic, but human—

kerbúfin katámbum? "in what year wast thou born?"

méndē néngalin yāyáni pádgigunō, "last rainy season my
   brother died."

kábū yásgęn másęna ṅgásō dátšin, "in three days all the
   provisions will be done."

wu bényēn kádiskō, "I came by night."

sándi ganántsan sōbāgáta, "they were friends from their
   youth up."

lēnęsgęnátęman kéogutō? "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—

méndē mei lúbgonō, "last year the king died."

kū búnyē sóbāni íšī, "this night my friend came."

ši néngali rum bágō, bínęm rum bágō, "thou dost not see
   him in the rainy or the cold season."

tsaírō kábū tílō tšítsę, "the boy rises one day."

mínwa kúlō dískin, "next year I will make a farm."

ńgalī ndí némtę 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—

átę kámyē gulóndon pélēsęní, " let no one point at me with
his finger."

tsánna bárēmābětę́ tsánna ńgásōga kǒ́tšī kę́tšin, " the heaven
of the agriculturist surpasses every heaven in pleasant-
ness."

nígā rátal 'din bēáńgin, " I will pay thee with two dollars."
pépēton kálántsę báktsę, " he knocks his head with the wing."
ndúyāye kámāntsęgā dúnōn kǒ́tsęnátę́, "every one who exceeds
the other in strength."

wu dími rátal dégęn yíbuskī, " I bought a sheep for four
dollars."

keígama ʿАli Marēmínyin šígā bóbōtsei, "they call him by
(the name of) Ali Maremi.

kǎ́dī málamnyin šígā bóbōtsei nęmgạlántsurō, " they call him
by (the title of) ʻpriest-serpent,ʼ on account of its harm-
lessness."

*kǒ́a mei sǒ́bāntsę tílōa, pěrōntsę tílōa, káliāntsę tílōa, sándi
dégę, 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 belong-
   ing to the noun explained—

   bę́la, tsúntsę Dámāturútęn nábgēda, " they settled in a
   town of the name of Dámāturū."

bę́la tílō, tsŭ́ntsę Tságalárīteṇ, keígamā lḗtsę náptš̃ī, " the general went and settled in a certain town of the name of Tságalārī."

ši kṓa, abắntsę nŭ́nārō, rítš̃ī, " he fears the man whose father is dead."

lḗnógō, mei kómānírō, gúllogō! " go and tell my lord, the king."

pắtō sŏ́bāntsę meínābērō lḗtsę, " he went to the house of his friend, the prince."

kónō kę́rdiyē sŏ́bāntsę málammō, " said the heathen to his friend, the priest."

yítęmtę́ kǫ́lā 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."

lḗṅgē, yānyúa abányūarō gúlṅgē, " I go and tell it to my mother and my father."

kónō kṓayē ṅgampắtūa kę́riwārō, " 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 tilōn dắnógō! " stand up one by one!"
ílā ílān nántsurō lḗnę́, " go very softly to its place."
ílā ílān wólti, " he returned very gently."

4. When a noun is qualified by an adjective or a more

enlarged adjectival complement, the last of the qualifying words has the termination belonging to the noun—

ši málam kúrātęgā rítši, " he fears the great priest."

kámū búnī tátāntsę ganáͬ tšī, " the woman gave the fish to her little boy."

nā létę kábū tílowáͬ sandíga kęsátō, " 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 pęlētsęgę, " 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 kómāntsę lėttšinnō lēgėda, " they went to a house whose master slept."

meíyē kŏa kánirō wóltšinga bóbōtsę, " the king calls the man that can turn himself into a goat."

nā kómbū dėtseirō sátę, " they carry me to a place where they cook food."

kámpū mána kŏa lemán sadáktšinbē pántsei, " the blind men hear the word of the man that gives away goods as alms."

nā dágęlsō kálaindō tsádinbērō kádiō, " he came to the place where all the monkeys were playing."

nā dágęl tšͬinbērō tšia, " he having come to the place where the monkey was crying."

nā kā́ṅgal tsúlūginnō úbgāte̞, "he starts for the place where the sun rises."

táta wurátse̞, lelétšinnō wóltšia, "the child having grown and become able to walk about."

2. Rarely an *Aorist* or *Indefinite* II.

kā́mū, ši kóāntsúa, nígā ké̞dōman táta tílō gé̞nyā, tsasámbūní, "a woman and her husband had only one child since they were married."

ši nā tse̞rágurō dé̞gan létšin, "it walks without where it likes."

3. A verb in the *negative*—

táta ganá ā́fīma nótse̞nírō ké̞rmei abántsiyē tšínāté̞, "when his father gives the government to the little boy who knows nothing."

mána yā kíntan, táta kíntan ṅgā́lēma tabáktsāníbē, "narration of a stepmother and step-children never agreeing."

4. A verb in the *participial*—

mána bísgā nemé̞nyenáturō kádiskō, "I come on account of the word which we were speaking yesterday."

lényē nā pérō gúlle̞mmābéturō, "let us go where the girl is of whom thou hast spoken."

kátsallā krígebē sandígā tsárui ge̞rátanan, "the officers see them in the place where they were hidden."

pe̞r šírō meíyē tse̞bátse̞nārō tsébā, "he mounts the horse which the king had sent him."

kām šyúa tságāde̞nālé̞ga tsúruiya, "when he sees the man with whom he had been quarrelling."

labár yántsa meínayē tsé̞tanābē pántsei, "they heard the news of their mother, whom the prince had caught."

nā wúgā sunótemmáturō wu lé̞gasgányā, "I having gone to the place where thou sentest me."

kóayē kóa šírō fóktsaganárō, "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 nẹmmō gắgō?* "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 kắnāwa?* "who is hungry?" Answer, *wu ganí*, *šíma*, "not I, he."
>
> *ndú šírō 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 nānẹmmō íseskō,* "I am come to thee."
> *wu ntsẹrágẹsgạna lintắrō,* "I like thee exceedingly."
> *áfíma šímmí,* "thou hast not given me any thing."

§. 158. The personal pronouns are employed in a twofold manner, for the purpose of expressing *emphasis*; viz. first, when the proper subject of a proposition is expressed, and its corresponding pronoun inserted before the predicate, a mode of speech equally admissible in English; secondly, when it precedes a possessive pronoun of the same person and number. In this case its force is rendered in English merely by a stronger intonation of the possessive pronoun, whilst, *e.g.*, the Hebrew language would admit of a literal translation (cf. *e. g.* אֲנִי יָדַי נָטוּ שָׁמַיִם, "*my* hands have stretched out the heavens")—

1. *táta búrgōa, ši tsúrui,* "the cunning boy, he saw it."
   meíte, ši táta ganá, "the king, he was a little child."
   pérōndőte, ši kóā bágō, "your daughter, she has no husband."
   táta gálifubē ši kámūa, "the son of the rich man, he was married."

2. *sándi meintsáwa ándi meíndē bágō,* "they have a king of their own, we have none."
   ni lemánnem kágē gadí tšítōba? "will *thy* goods be equal to mine?"
   lénógō pāndórō! wúte lámbīni bágō, "go home! it is not *my* business."
   wu kídāni dátši, kágenem 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 nemẹ́nītẹ̈, 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 kárga, "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 kóántse 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 kiténya, 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 considered as rendering some one word more conspicuous than another. If, therefore, a "pleonastic" use of the pronoun is spoken of, this term must be taken relatively.

§. 160. Neither is it absolutely necessary that the subject and predicate should be formally united by a distinct word, and yet many languages regularly do so. The Kanuri maintains great freedom, in this respect, and it not unfrequently uses a personal pronoun where it may be considered as a *copula*; just as in Hebrew, *e. g.,* Deut. xii. 23, הַדָּם הוּא הַנָּפֶשׁ "the blood is the life." 1 Sam. xvii. 14, דָּוִד הוּא הַקָּטָן, "David was the youngest."

keári fulátabē ši tálaga, "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 ṅgubu, 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."

tsẹ 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 nẹm, "thou toldst me that thou wast hungry," for *ni wúrō ni kánāwa nẹm,* or *ni wúrō* "*wu kúnāwa*" *nẹm.*

ni wúrō búrgōa nẹm, "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—

kámũni kálāntsẹ tsẹbándĩ; átibēma labártẹ nírō kúskō, "my wife has been delivered; of this I bring thee the tidings."

átẹ nígā ntsẹrágẹnátẹ́ árẹ, wúrō gúllẹ́, "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 átẹ, "this person;" *kām tū,* "that person;" *pẹr átẹ,* "this horse;" *kọu átẹ,* "this stone."

kām áni, " these persons ;" *kām tǫ́ni,* " those persons ;" *pẹr 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 átẹ and *ām áni,* " these persons, these people ;" *pẹrwátẹ* and *pẹrwáni,* " these horses ;" *kǫúwa átẹ* and *kǫúwa áni,* " these stones ;" *tatoánẹm átẹ* and *tatoánẹm áni,* " these thy children ;" *ām tū* 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—

kām áte, " this person."

kām áni, " these people."

kĕ̆rīte, " this dog."

múskō gĕ́sgābē áte, " this bough."

kitábu kómāníbē áte, " this book of my Lord."

táta málambētĕ́, " this child of the priest."

pĕ́rōníte, " this my daughter."

sóbāníte, " this my friend."

kóa yásgete, " these three men."

sóbā ndíte, " these two friends."

táta ñ̆galātĕ́, " this good child."

nem kúrātĕ́, " this large house."

kusótō lárde kuíyinten ísenātĕ́   " this stranger, come from a far country," Ger. " dieser aus fernem Lande gekommene Fremde."

béla krígiyē tártsenāte, " this town destroyed by war."

sóbā wúgā tsoúrō tserágenātĕ́, " this friend ardently loving me," Ger. " dieser mich warm liebende Freund."

mána kámpūa kām dégibē átema, " 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*—

kéndertéma kómbūntsúgō, "the cotton plant is his food."

kámūtẹ̆ ši tšírē nemẹ́tšin bágō, "no woman speaks the
    truth."

díniātẹbkū bántẹnyḗwa, "the weather is foggy to-day."

*úda kúguitẹ̆?   Kúgui ṅgampátuyē tsúndī.   'Ndā ṅgam-
    pátūtẹ̆?   Ṅgampátū kẹ́ṛīye tsúndī.   'Ndā kẹ́rītẹ̆?   Túgō
    kẹ́rī lḗtšin,* "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."

*kámbētẹ̆ dégẹ̆; dégẹtẹga mei Bórnumāma kótšin bágō; dégẹtẹ̆
    gṇánẹmīa, kámbētẹ̆ dátši; kírtẹ́ rágẹmma gṇánẹmin,*
    "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 *atẹ* and a possessive pro-
noun has its analogy in Old German and Gothic, where the
definite article frequently precedes a substantive with a pos-
sessive pronoun, and also in Italian, where this is regularly the
case. . The following examples will illustrate these various
statements—

ágō yásgẹtẹ̆ ndásō ṅgúbugō? "which three things are the
    greatest?"

kámū tílôtẹ ándírō kútū, " one wife will be bad for us."

ndúyāye kóańgátẹ kū nótseiye, " we shall know to-day who is a *man.*"

áṅgaltẹ šímlan ganí kárgā, " intelligence has not its seat in the eye."

šítẹgā tsátā, " *him* they catch."

nítẹ abándē, " thou art our father."

abáni, wútẹ pérōtẹ tširemárō kirágeskō, " my father, I truly love this girl."

nítẹ táta kóańgábē ; kárgẹnẹmtẹ álla ntšō, kām ganí, " thou art the son of a man; God has given thee thine heart, and not man."

pérōnítẹ kámurō nírō ntšéskō, " I give thee my daughter for a wife."

sándi bélāndéturō tsášíní, " they shall not come into our town."

allátẹma nótsẹ, kām nótsẹna bágō, " God knows it, and not any man."

kóa mei Deíāma Láfiātẹ nónẹmba ? " dost thou know a certain Laphia, king of Deia ?"

béla Kurnawátẹn ši náptšī, " he sat down in the town of Kurnawa.

áfiyāye dímtuma, " whatever thou wilt do."

bélā Tsẹbáktẹn tséptsā, " they dismount in the town Tsebag."

Fuláta tsúntsẹ Dāṅkouáturō létsẹ gulgónō, " he went and told it to a Pulo whose name was Dankoua."

Bornútẹn málam tšírebētẹ kúṅganāma 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 tšírewātẹ tšúruiye, " we shall see the one who is right."

wu šírō tšírē yásgẹ, wúrō gulúsẹnātẹ́ nẹmẹ́nẹskī, "I have told him those three truths which he has told me,"

ām šígā tsarágẹnātẹ ṅgásō bóbōtsẹ, "he calls all those people who like him."

ágō rōnẹ́myē tsẹrágẹnātẹ́ wu nírō kúskī, "I have brought thee the thing which thy soul likes."

mánānẹm búrgō wúrō gulúsẹmmātẹ́ kū tšírẹ́tšī, "thy word which thou toldest me at first has to-day been verified."

ni " wu málam " nẹmintẹ́ kẹ́rdi nṓnẹmba? "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 manánẹmmātẹ́ ṅgō dískī, "what thou hast told me, behold I have done."

ṅgō ágō wu búskintẹ, "behold what I eat."

gáptsẹnātẹ́ 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 lẹ́tsa, "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 nemĕńgana, "he does not know the word I was saying."

ágō tígirō tšęsákęna bágō, "there is nothing which they might put on (their) body."

wu mánāni tílō kámuníyē gulúsęna nírō guluntsę́skē, "I will tell thee something which my wife has told me."

kām dā gádubē tsęgęrę̨na kę́rdī ganí, kām dā dágęlbē tsęgę́-
rę̨na kę́rdī ganí, kām lífā tsę́būna kę́rdī ganí, kām kímel
tsána kę́rdī ganí ; kām kámāntsę kárgęn tsę́teitę šíma
kę́rdigō, "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 gę̨rágata mátšin, "he seeks the place where the
girl is hidden."

nā kę́n̄gal tsúlūgin tšúrū, "he will see the place where the
sun rises."

ágō n̄gálēma rúsgąní, manátsei pánę̨sgąní, kū wu kíruskō,
"what I have never seen at any time, nor heard them
tell, I have seen to-day."

kóā kándęlī ganí ši náptšī pántsę̨n, "the man who was not
jealous remained at home."

kóā tsę̨rágenírō gótsa tsádī, "they took her and gave her to a
man whom she did not like."

kām kitábū nótsę̨ní, ágō díbī nótsę̨ní, n̄gąlā nótsę̨ní lemán gótsę̨,
nāndórō íšīa, nandíga tsúgōrę̨, "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 n̄gąlátę́, átę̨ lḗnę̨m kām díbī sōbánę̨mmí, "if thou art
good, do not go and befriend a bad man."

nándi kámū ndí mánuwītę́, n̄gąlā ganí, "if ye seek two
wives it is not good."

as, or because : kū állayē bę́lāndḗrō ntsugútę̨nātę́, ándi nírō
pę̨r ntšíyē, "as God has brought thee to-day to our
town, we will give thee a horse."

kām rínę̨mma bágō nę̨mintę́, lḗnyē wúrō pánę̨m pę́lēsę̨gę̨né,

"as thou sayest thou art afraid of none, let us go, show me thy home."

kélegeni kóllem tsúlugenātẹ wu nígā wántsẹskī, "because thou hast let the wild dog come out, I do not want thee."

ni ášir kókobĕ tsáinẹmmātẹ, wúyē kágẹnẹm tsaktsóskō, "because thou hast covered the frog's secret, therefore will I cover thine."

that, so that: *ni áfi rínẹm* "*dínīa búnyē lúskin bágō*" *nẹmintẹ?* "what fearest thou that thou sayest: 'I will never go out by night?'"

ágō tsédẹ, kúlumtẹ tsẹbándẹnātẹ, ši kámmō gúltšinba? "will he tell anybody what he did to get this ring?"

that (the article of propositions): *tátōa kirúnyā nótši pérōntsẹ tsámbōtẹ,* "when he had seen the children, he knew that his daughter had borne them."

gálifū bárbū pāntsúrō íseitẹ ši nótsẹna, "the rich man was aware that thieves had come to his house."

táta šíga mbẹ́lātšintẹ ši nótsẹní, "she knew not that the boy watched her."

mei 'Amādẹ ši rōntsúa tátāntsurō kẹ́rmei tšintẹ ñgalā kwōyá, kitábū wúnẹ́, "examine the book, whether it is right that king Muhammad should give the kingdom to his son in his lifetime."

why: *ágō Fulátayē búrgō lásgẹn krígẹ Deían badítsẹnātẹ mei Tšígā nangá,* "the reason why the Phula have begun a war in Deia for the first time, is because of king Tshiga."

ágō yírẹskintẹ, meíye kām nānírō tsúnōtẹ, "the reason I weep is, because the king has sent somebody to me."

when, as: *ši tšírintẹ, kána tšítsẹ, nā koábērō kádiō,* "when he wept, Famine rose and came to the man."

wu lénẹskintẹ, wúa búltūa kála jóinyē, "as I went, I and an hyena met."

kábū dínīa wátšintẹ, ši íse, bérnirō gágī, "when the day dawned he came and entered the capital."

> *kádīga mátšinté tsúró kúlben tsúrui,* " when he sought
> the serpent, he found it in a hole."

where : *átẹma nā kẹ́ngal tsúlŭginté,* " this is the place where
the sun rises."

> *nā tšĕ dátsẹnátẹn pḗroáye 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 exam-
ples given in §. 173., viz. that it is really the demonstrative pro-
noun, 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 lĕ́tseitẹn, seígā 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—

> *gḗsgā tsáltseinyinté,* " when they cut the tree."
> *tsábunyinté,* " when they eat."
> *karátseinyinté,* " when they read."

Thus can be formed, *wu lĕ́nginyinté, ni lĕ́nẹminyinté, ši
lĕ́tšinyinté, ándi lĕ́nyenyinté, nandi lĕ́nūwinyinté, sandi lẹtsein-
yinté,* which does not appear to differ at all in meaning
from *lĕ́nginté,* &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 šíró gúltsa, pántsẹ, tsátsẹránítẹ, ši wắgē 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 lĕ́tšinté,* " 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."

> *bḗla átẹtẹn wŭa kŏanyŭa 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."
>
> *ndáran ši āmánītẹ kibándō ?* "whence has he obtained these people?"

The pronoun *átẹgei* fully answers to our "such," *e. g. kídā átẹgei rágẹsgani*, "I do not like such a work;" and it is also employed, when a proper name is purposely withheld, *e.g. bḗla 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?"

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 *kǻgĕ*, 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 إِيَّا—

> *ni lemánnĕm kǻgē gadi tšǐtōba?* " will thy goods be equal to mine?"

> *wǻsili kálugŭ meíbē kirúnyā, kǻgĕntsĕ tsúrō kángādibēn tsĕtúlūgĕ,* " the white man having seen the king's shirt, took his own out of the horn."

> *kómbū pĕlēsĕgĕmmátĕ wu pándĕskī: n̈gō ši, árĕ; gértĕ, kǻgĕnĕm gónĕ, kǻgē 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 anānátĕmārō kútugō ; andítĕ, kǻgĕndē dátši,* " you, little children, will have woful times ; as for us, ours (*i. e.* our time, life) is done."

> *Note. Kǻgĕ* is sometimes used redundantly where a mere possessive pronoun would be quite sufficient; *e. g.*
> *wǻsili kǻgĕndē = wǻsilindĕ́,* " 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—

> *kántāgĕní yásgĕ nántsĕn,* " I remained three months with him."

> *n̈galīní pín̈gun táta wúsgĕn,* " I am fifty-eight years old."

> *ši kábūntsĕ yásgĕ 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 šĭnẹm 'dí, wúyē šĭni 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 logótẹnírō ĭsanátẹ,* " as two blind men came to beg of me."
> *šĭgā dútsei ntšḗotsóntsurō,* " they pursue it to kill it."
> *sándi nótsāní, búltū kómbuntsārō kádiōtẹ,* " 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—

> *kárgūntsẹ kām nótsẹna bágō,* " nobody knows a medicine for it."
> *dúlīma kámāntsẹ mátšin,* " he seeks a fellow-leper for himself."
> *ndúyē kámūntsẹ mátsẹ, nígā tsẹ́dẹ,* " 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 kárgẹntsẹ tsẹrgẹ̈rẹ, gágẹ,* "by night he ties his heart together and enters."
>
> *ām wúra ṅgásō súmōntsa pẹ́rẹmtsāna,* "all the great men are opening their ears."
>
> *nándi kitábu állabē ṅgásō múskōndon,* "ye have all the books of God in your hand."
>
> *dágẹlntsẹ múskōnwa tsúlūgẹ,* "he comes out with his monkey in his hand."
>
> *ši dẹ́lā tsẹ́tā, tsẹrgẹ̈rẹ kálārō gótsẹ,* "he catches the jackal, ties it, and takes it on his head."
>
> *wúrō múskōn ílān pẹ́lēsẹgẹmīa,* "thou having shewn it me with thy hand."
>
> *ši kámāntsẹga kárgẹn tsẹ́tei,* "he holds his fellow in his heart."
>
> *kúgui dēgága kamáunbē kúšyẽtšin šīn,* "the fowl turned the dung of the elephant with its feet."

§. 184. When *abu* and *ya* are used in addressing persons (see §. 128.), without any further title, they always take the suffix of the 1st person singular (as *abáni, yáni*), with the exception, however, that, when husband and wife address each other, these words generally assume the suffix of the 3d person plural, which, in this case, refers to the children, and honouringly designates the other conjugal half as an actual parent. Nay, these words are even used with the suffix of the 1st person plural, by which the speaking party modestly ranks himself with the children, just as, with us, parents sometimes use the words "father and mother" of one another—

> *kámuyē kóāntsúrō: abántsa, ni wúrō búrgōa nẹm,* "the woman said to her husband, (their) father, thou toldst me that thou art cunning."

šíyē kámuntsurō : *yántsa, ni tšírēwa*, " he said to his wife,
(their) mother, thou art right."

yā mána pérōntsíbē pántsę, ábā pérobērō : *abándē, ni mána
pérōnémbē pánęmiba?* " 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 kálugūntsę kúra gótsę, " the priest takes his great
garment."

kírntsę tílō bóbōtsę, " she calls one of her slaves."

dántsę gádubē árgata gótsę, " he takes his dried pork."

§. 186. Sometimes a possessive pronoun is connected with a
genitive, by which it is rendered *pleonastic*—

ni kóa sóbānémtibē kęndiōntsę rágęmmí, " 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 péręmtsę, " 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 šī 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 bélānden tsédin 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 sŏbánĕmyē nírō mátsĕ, "any medicine that
　　thy friend seeks for thee."

*kām lága mána kitábubē pántšīa kárgĕntšíyē tsŏúrō tsĕrágĕna;
　　kām lága mána kitábubē pántšīa, kárgĕntšíyē tsŏúrō wátsĕna,*
　　　"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 tsĕrágĕnátĕ yē, "whatever thing he likes, give him."
kām 'dúsō ísĕna tšibándō, "whoso comes shall obtain it."

ndúyāye kām létsĕ, "whatever person goes."
áfiyāye ágō tsĕrágĕnátĕ yē, "whatever thing he likes, give
　　him."
ndúsō kām ísĕna 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 gĕsgáfibē yāyé tsúruiya, kámtsĕ tsĕbui, "whatever tree-
　　fruit he saw, he plucked and ate."
áfi nĕmkĕtšindōyāyé, "whatever may be your fondness."
ndú nigá ntsĕrágōyāyé, "whoever may love thee."
kŏangáfi ísō yāye, "whatever man comes."
áfi kámyē tsĕdin 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."
kómāndĕtĕ 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—

> *kắmurō mẹ̆rsānẹmīa, kắrgẹnẹm šĭrō yĭmīa, nĭga ntšĕtsō,* "if one trusts a woman and gives her his heart, she will kill him."

> *ágō rummắtẹma nemẹ̆nẹmin, rúmmĭtẹ, nemẹ̆nẹm bắgō, kắtugūtẹ ńgalā ganĭ,* "what one has seen, one may speak; what one has not seen, one must not speak, a lie is not good."

> *Bọ̆rnứtẹn kanắšin pắnẹmin našĭnnẹmīa, nā kúńganamắbērō lếnẹmīa, kanắšin našĭnnẹmmātẹ šĭrō gúlgẹm,* "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—

> *kẹnyẹ̆ri bẹlắgāntsurō gắgīa, nándi bẹlắgātẹ lắnū,* "*šĭga teíyen*" *nū, badinúwiāma, ši ńgắfondṓben tsúlūgẹ, tsẹgắšin,* "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' pắtō tílōberō gắgīa, tsúrō pắtōbẹ́tẹn, nándi kām píndi degáwiyāyẹ́, tílōma kolótšim bắgō,* "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—

> *kẹrrắgō ắširberō skirắgẹm kwōyá, átẹ ắširndē dẹ́gan pắntsānĭ,* "if thou lovest me with a secret love, let them not hear our secret in public.

> *ándi bẹ́lānden agótẹgei tsádin bắgō,* "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.—

> *kắnā kadínyā, kắlū gẹ́sgābē kắragan lếnẹm, mắnẹm, kútẹ-*

mīa, yā tatoánembĕyē kálūtę dĕtsę, tatoánem tsábui Dínīa wátšīa, kúrū tšĭnuwī, lénū, káragan táta gęsgābē mănū, ĭsuwīa, yā tatoándōbē sándi nándōn tsę́māgę dĕtsę, 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 ngeni Bórnūten rúmīa, kárgentsę bibĭtsei bágō; kárgentsę bibĭnemīa, ši náptsę tšĭrin, 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 tátānem yambúmma kágenemtę ni nótsam, " when a grown up person begets a child, he will know that it is his own."

kām kámuntsę nígābē tām, gĕrem, kógōtātĕ ši nā kómāndĕben pántsení, "(if) one catches and ties his married wife, that flogging he has not heard of with our Lord."

kámtę agó ñgala 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 *kála* with the possessive pronouns—

by *rō—yim rōndóyē kámundō tserágenāté wu nandírō ntsádęskō,* "the day on which ye yourselves will like your wife, I will give her to you."

pánem pándem námnemmāté wu rōnίyē tserágī, "I myself wish that thou mayest get a home for thyself and sit down in it."

by *kálā—nátęn fúgun áfindḗma nίrō ntšíyen bágō; lḗnẹ, kalánęm níma ámpūnẹ,* "henceforth we shall no longer give thee any thing of our own; go and provide for thyself."

ni kálānẹmma kálῑa nẹm, "thou sayest that thou thyself art a slave."

šίgā nátēn bágō, šíma kálāntsẹn 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.*

súndi 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 Eίsāmi, "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 gáge, " he enters into a new house."

álla kām tsẹ́lamnyin búllinsō aláktsẹ, " God made both the white and black man."

ši pẹr ńgạlātẹ tšífī, " 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 tšífī, " my friend has bought beautiful horses."

Kárdē sándi ām kúrūgu, " the Karde are a tall people."

ši pẹ́wa bútu tsúgutō, " he bought cheap cows."

kōganáwā wúra ńgubū mbẹ́tši, " there are many great warriors."

málamwā wúra nántsẹn, " there are great priests with him."

tátōa sóbāníbē ánāna ńgásō súnui, " my friend's little children all died."

tatoátẹ abábū ganí, " these children have no father."

ām Bọrnúbū Kánūrin lóbōgata, " 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."

---

* When *ganá* is opposed to *ńgubu* and not to *kúra,* it falls under the rule of the common adjectives.

fúgū málamwa kúra kúrabēn námnẹsgana, "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 attri-
butive 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, ad-
jectives are thus employed, and the following are instances of
this kind—

kúra dágẹlbē pántsẹn náptšī, "the great one," *i.e.* "the chief
of the monkeys sat in his house."

kū níma kúra bélabē tšínẹm, "to-day risest thou a grandee
of the town."

tsẹ́lạmtẹn, kạmẽ́tẹn, káfūgútẹn kúrūgútẹn ṅgásō állāma aláktsẹ,
"it was God who created all, the black and the red, the
short and the tall.

ganánden kuránden ṅgásō námnyēogō, "let us all sit down,
both the small and great among us."

kóayē kúra krígibē bóbōtsẹ, "the man calls a military grandee."

§. 197. There being no distinguishing forms to indicate *gra-
dation* 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 ruíye, " we shall see to-day which of us is the greater."

kām wúrō kúragō tsúrō káragā átibēn bágō, " there is none greater than I in this forest."

Note. This is doubtless the origin of the word *ngálgō,* which is now used as a regular comparative of *ngala.*

b. For the *superlative*—

dínīa ngáson 'Allāma kúragō, " God is the greatest in the whole world."

ágō yásgete ndásō ngúbugō ? " which three things are the greatest ?"

tsúrō tatoántsiben níma kúrāntsúgō, " thou art the greatest of his children."

ndú búrgōagō tsúrō kām úgubéten, " who is the most cunning among these five ?"

2. By the verb *kóngin,* " I surpass."

a. For the *comparative*—

wu nígā kóntseskī kúran, " I am greater than thou."

ši wúgā némgalan kóši, " he is better than I."

tátāte búrgōn gúltegemántsegā kótsena, " this boy is more cunning than his teacher."

b. For the *superlative*—

álla kām 'dúsōgā kótsena, " God is the greatest of all."

šétan nemdíbin tšágen 'gásōgā kótsena, " Satan is the worst of all creatures."

3. By the adverb *līnta,* which expresses an absolute superlative, like the corresponding " most," " höchst," " maxime," in other languages—

wu nígā tsoúrō ntserágesgana līntá, " I love thee most ardently."

yayáni kárīte lintá, " my elder sister is most beautiful."
pěrōte ši nóṅgūa līntá, "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 ṅgala ṅgala ṅgásō kěrētsa,* " they pick out all the finer goods."
>
> *tatoántse kógana wúra wúragā ṅgáfon 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 ndíwāte, káfǐ kádiō,* " two years after the eclipse of the sun had happened, the locusts came."
>
> *kábū gánawāma šim hámtšǐ,* " in a few days the eye had healed."
>
> *tátāni kěrbūntse ārásgūa pádgigunō,* " my child died six years old."
>
> *kábū yásgūa íseskě ntsúruskin,* " in two days I will come and see thee."
>
> *sádāga abántsibē túlurwa sadáktse,* " he brings the sacrifice for his father, which is brought seven (*viz.* days) after one's death."
>
> *námtsenābē kábū ndíwa, kólīram tšítse,* " 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 kántāge legár, kábū legárwa kálāntse tsebándin,* " a

woman is delivered after a pregnancy of nine months and nine days."

kắmuntsẹ kắntāgẹ dẹ́gūa tsúrōntsẹ 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 kắnānyúa kwōyá, "if I had been hungry."

ni tšírēnẹ́mwa, "thou art right."

ši yímpiṣō kidắntsūa, "he is always busy."

ši kắmū dẹ́guārō wolgắnŷā, "he having become one who has four wives," *i. e.* "he having become possessed of four wives."

kắmuārō wóllū, "ye became possessed of wives."

wu nemẹ́nyūa, "I have something to say."

sắndi ṅgắsō nāntsắwa. "they all have their places."

kắliāwa kām mẹ́ogu múskon bẹ́gōa dāgáta, "ten slaves were standing there with axes in their hands."

wu kásu kắmbēwa, "I am having somebody's trust," *i. e.* "I owe him, am his debtor."

sóbāni kásu abắnibēwa, "my friend is my father's debtor."

yayắnitẹ 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 kẹ́lfūntsẹ gótsẹ, "he took his natron rejoicingly."

sắndi kắbin fúgunwa nắbgata, "they were sitting with the corpse before them."

mắlam fúgurō kótsẹ, mei šígā ṅgắfon tsẹ́geiwa, "the priest goes before, with the king following him behind."

  ógana ṅgắsō šígā ṅgắfon tságeiwa, nā Fulátaberō légẹda,
   " he, and all the soldiers following him, went to the
   Phula."

  súni Fulátabē pḗntsẹ tsẹnḗgīwa, kádiō gẹ́di gẹ́sgāberō, " the
   Pulo swain, tending his cows, came under a large tree."

  Note. Sometimes, however, *wa* is omitted—

   kăm kórōntsẹ bāgótiĕ ĭšĭa, " if one comes who has no
   ass."

4. When a noun, expressive of time-measure, is qualified by
  an adjeetival proposition, the *wa* at the end of the
  participle seems to be merely intended to show more
  clearly the adjeetival nature of such a proposition—

  yim kḗndēgẹ tsẹ́tẹnawātẹ́, bḗrnirō nắtsagei, "when the
   fourth day had come, they reached the capital."

  sága krígẹ Fulátabē tšítsẹnāwa dínīa nắngạlī, " the season,
   when the Pulo war arose, was the rainy-season."

  yim ĭšyennawāmá 'Áfunō 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 ắgala
píndi, táta dúnōa yásgẹ.*

 §. 201. 1. When *persons* are counted, the numerals, instead
of following the substantive immediately, are connected with
kăm, 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—

> *bárbū kām 'di ísa,* " two thieves came."
>
> *tatoántsę kām yásgę sabaráta,* " his three sons prepared themselves."
>
> *ām kátsalla kām yásg'atę andígā kolóšędānί,* " these three chiefs will not leave us."

2. This convenient *kām* is, of course, regularly employed, where we use a numeral substantively—

> *tátāni kām 'di támin,* " thou catchest two of my children."
>
> *kámdē tílōma kolótšędānί,* " they will not leave one of our men."
>
> *kámtsę tílōma nā meíberō létsęna bágō,* " not one of his people was going to the king."
>
> *kámdō kúra tílō tsánū,* " 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—

> *gútšigányē ṅgásō túlō túlōn tsúndū,* " the pelican swallowed all, one by one."
>
> *ndúyē tílō tílō kágęntsę gótsę,* " each takes but one as his own."
>
> *pépetōntsa tílō tílō múktsa,* " they pluck their wings one by one."
>
> *sándi ṅgásō tílō tílōn komándēga kégorō,* " all of them asked the Lord, one after another."
>
> *kógana ṅgásō 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—

árgemwa tšírāwa gadé gadéró rúntsan ganáné, " lay down the millet and the sand by themselves, each in a different place."

dántsẹ nā nárō túlūgẹskē, " I take out his flesh from different places successively.

andíró 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—

kántāgẹ lásgẹ, ndí, yắsgẹ, dégẹ, úgurō nabgẹdányā, pérō páltī, " when they had remained five months, the girl became with child."

kábū lásgẹ, ndí, yắsgẹ, dégẹ, úgu, árasgẹ, túlurrō lēgẹdányā, bẹla Górgōtẹn tsẹbgẹda, " 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.

ṅgalárō tšĭfī, kắnī tšĭfī, kúgui ṅgúburō tšĭfī, " he bought a ram, a goat, and many fowls.

létsa, bẹla Tsẹbáktẹn tsẹptsā ; wāgányā, tšĭtsa, bẹla Kátsoulétẹn tsẹbgẹda ; wāgányā, tšĭtsa, bẹla Kaduwátẹn ĭsa tsẹbgẹda ; dínīa wāgányā, sẹba tšĭtsa, létsa, bẹla Gafeiyétẹn tsẹbgẹda ; dínīa wāgányā, sẹba tšĭtsa, létsa, bẹla Tšatšáramtẹn tsẹbgẹda ; wāyányā sẹba tšĭtsa, létsa, bẹla Adúfiátẹn tsẹbgẹda ;

wāgányā, tšítsa, lĕtsa, bĕla Murmúrtęn tsĕbgēda; wāgányā, tšítsa, lĕtsa bĕla Tšáguátęn tsĕbgēda; wāgányā, tšítsa, lĕtseitę́ 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, *Tsĕbag, Katsoúlē, 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 karagátęn dzádzirma díbi, kúrgulī díbi, ṅgáran 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, bálīye tsę́gęrin, " he eats his meat little by little: every day something."

lĕtsę, nā yáyāntsúsōben logótšin: kúyē lĕtšin, logótšin, šŕō tsádin; bálīye lĕtšin, logótšin, šŕô 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.

    ṅgásō nā túlon námnyēogō, " let us all sit in one and the same place."

    bĕla 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."

kúrū kóa tílō, kaníamōntsẹ mẹ́gūa, nãntsúrō kádiō, "again there came a man to him who had ten bullocks."

bẹlamắšitẹn kóā tílō tátōa ṅgúbūa, "in the neigbouring town there was a certain man who had many children."

táta tílō tšítsẹ, nã pẹ́roberō kádiō, "a certain boy rose and went to the girl."

tsaírō kábŭ tílō tšítsẹ, sóbãntsẹ bóbōtsẹ, "one day the boy rose up and called his friend."

3. When repeated, it has to be rendered by our "one—another"—

átẹma kárgun dắgẹlbē tílōtẹ. Tílō : lénẹm, &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 pándẹskī wu túlōní, " I alone have got the farm."

ni tílōnẹmbē múskōba kámtsa? "have they cut thy hand only ?"

ši tílōntsẹ́ kúlōlan bắrē badígonō, "he had begun to work alone on the farm."

wu tsúrō káragāben tílōni némni tẹ́mgē, "I build my house alone in the midst of the forest."

5. Between the words tílō, túlō, pal, and lásgẹ, there is no difference of meaning, and they are used indiscriminately.

§. 206. The word mágẹ is identical, according to Ali Eisami, with túlur and wúsgẹ, but it would seem that this statement is correct only as regards the latter. Its use, however, is restricted to time; and kábū mágẹ, or merely mágẹ, is the usual expression for our " week," just as in German, " vor acht Tagen " = " a week ago." Kábū mágẹ stands in

a similar relation to *kábū wúsg̣ẹ,* as in English " a fortnight "
does to " fourteen days." The uncertainty as to whether
mắg̣ẹ 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 mắg̣ẹ túlur,* " a space
of time consisting of six full days and odd ;" and *kábū
mắg̣ẹ wúsg̣ẹ,* " seven full natural days and odd." When
mắg̣ẹ is joined with *lóktẹ,* it means the same as when
joined with *kábū,* viz. " a week." But it may also be
connected with *ság̣a,* *ṅg̣alī,* and *kẹ́rbū,* and then indicates a
unit consisting of seven or eight years.

If it could be joined with *kạ́ntāg̣ẹ,* it would fully
answer to our " six month ;" but *kạ́ntāg̣ẹ* 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 ndúrì,*
instead of the common numeral, *píndi táta ndín.*

In lieu of our " four weeks," they either use *kạ́ntāg̣ē,* " a
month," or *lẹ́mā dég̣ẹ,* " 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 mēoguró, " said the priest to the assembly."

áfi wūagátse, ām mēogu? *kónō meíyē ām mēoguró,* " what is the matter, ye men? said the king to the men."

ši dábū kām mēogubēn náptšin bágō, " he never sits among other people."

áširntsa kām mēoguyē pāngēda, " the people at large have heard their secret."

kām mēogu šéreābē pántsou, " the men of the court shall hear it."

ām mēoguyē 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 *te,* and that, in conformity with §. 203., they are preceded either by the highest or by all cardinal numbers which are less in value than themselves. The *te* which they assume may be considered as identical with the one corresponding to the adverb " when," §. 173., or with that usually appended to the absolute case, §. 334.; so that, the phrase " he came on the fourth day," would literally read in Kanuri, " three days, when the fourth (viz. was), he came;" or, " three days, as to the fourth, he came." Some examples from Ali will further illustrate this—

kábuntsa yásge tsábālan bótsa, yim kéndēge tsétenawātē bérnirō nátsagei, " they were (*lit.* slept) three days on the way, and on the fourth day they arrived at the city."

kábū yásge kītényā, kendēguātē, bérni Katāgúmben tšígeda, 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 nabgēdányā, kendēguātē tšítsa, "after they had been sitting three days, they arose on the fourth."

kábū lásge, ndí, yásge, dége, kenúguātē, béla Yákubābē tsabándī, i. e. " on the fifth day they reached the town of Yakuba."

kábúntsa ndí kẹnyásguátẹ sabaráta, i. e. "they prepared
  themselves on the third day."

ši kábū dégẹ kẹnúguátẹ bẹlántsúrō íši, i. e. "he came to
  his town on the fifth day."

kẹrbū, lásgẹ, ndí, kẹnyásguátẹ kām kúra tílō bẹlándon pátsẹgẹ,
  "in the third year, *i. e.* in three years a great man will
  die in your town."

§. 209. The *indefinite numerals ṅgásō* 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 búltuyẹ dágẹlsorō.   Dágẹlsō mána búltubẹ pántsa ;
  dágẹlsoyẹ búlturō,* &c., " said the hyena to the monkeys.
  The monkeys heard the word of the hyena ; the mon-
  keys said to the hyena."

wúa nyúasō gẹriyẹ, " we, I and thou, eat it."

andyúa nyúasō másẹna állayẹ sádẹ tšíbuiyẹ, " we and thou
  together will eat the food God gives us."

ni kātunóma ṅgúdō ṅgásobesō, " thou art the messenger
  of all the birds together."

ándi bẹlāndẹ́tẹ kagándēsō gártsa, abándēsorō kológẹda, " our
  grandfathers built these our towns, and left them to
  our fathers."

In connexion with a negative, *ṅgásō* or *sō* answers to
      our " any ;" *e. g.*

dā ṅgásō wu rúsgạní, " I did not see any meat."

ši kātunómasō tsúnōtẹní, " 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 kámusobĕ kíbāndĕnyā*, " he having reached the town of the people of the woman."
> *nā meísoberō kadínyā, meísorō, tšĭbĭtĕ 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 *rĕta*, " 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 šĕ*, " 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—

wásĭlĭ kúgui tílō wárgāta múskōn tsĕtắna, "the white man was holding a roasted fowl in his hand."
tígĭ kóābē 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 mánānítẹ nemḗnẹskin, " 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 mḗgu, ñgásō lemán láptsẹna, " he had ten camels, all of which he had been lading with goods," *i. e.* " all laden with goods."

táta mána kámāntsiyē nemḗtsẹnagā ši pántšī, " the boy heard the word which his companion was speaking," *i. e.* " the word spoken by his companion."

pẹr šírō meíyē tsẹbátsẹnārō tsẹba, " 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."

bẹla 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 tẹgḗri, " having seen the letter it was tied," *i. e.* " it was too hard for him to read."

ṅgạlārō sabarấtẹna gurḗtšin, " having himself well pre-
pared, he awaited it," *i. e.* " he awaited it well prepared."

šítẹman āmpấtin tárgunātẹ, " by the same does the rabbit
guard itself," *i. e.* " is the rabbit guarded."

*kẹ́rī mě́ogu, dábūntsa tšĕ súben tẹrgẹ́rẹna, ṅgampấtugā
tsárui,* " many dogs, having their necks tied with
iron chains, saw the cat."

kắrgẹni kámtī, " my heart is cut," *i.e.* " my courage is lost."

5. The *infinitive active* also may be used instead of a
passive—

kām tsẹ́lamtẹ ágō rítibē, " a black man is something of
fearing," *i.e.* " something to be feared."

bẹ́la ṅgắsō tártẹ badítsei, " all the towns have begun to
scatter," *i. e.* " to be scattered."

mánātẹ pấnturō ṅgạlā ganí, " this word is not good to
hear," *i. e.* " to be heard."

káliāgō mẹ́rsātibē 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—

amárnigin, " I consent."

aṅgárnigin, " I deny."

badḯngin, " I begin."

bẹrtsẹ́mgin, " I honour."

godḗṅgin, " I bless."

kasáṅgin, " I consent."

mẹ́rsāṅgin, " I trust."

nắgẹskin, " I overtake."

nŏ́ṅgūṅgin, " I am ashamed of."

rúṅgin, " I fear."

rạmbúskin, " I pay," (cf. Lat.
honor = " reward.")

tángin, " I ascend."

wātsẹ́mgin, " I judge."

Besides these, there are two other verbs, *nŏñgin* and *yĕñgin*, which assume a different meaning, according as they are construed with the dative or accusative : with the dative *nŏñgin* means, " I obey ;" *yĕñgin*, " I answer ;" with the accusative, the former, " I know ;" the latter (with *keíga*), " I sing."

2. Verbs governing a dative—

adăñgin, " I bless."
báskin, " I mount."
digérñgin, " I praise."
gāgéskin, " I enter."

túmgin, " I reverence."
yésęñgin, " I go out of the way for any one."

Of these verbs, *nāgéskin* and *gágęskin* are probably the relative forms of the now obsolete roots, *nắñgin, gắñgin,* 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., kér-tęgęskin* 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 *kérñgin*, which is still in common use (see §. 61.). In like manner, *yakkáraskin*, " I teach reading," and *yekkéliskin*, " 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 *karắñgin* (obsolete = *karáskin*) and *liskin* ; and the phrases *kắmmō yakkáraskin*. " I teach one to read," and *kắmmō yekkéliskin*, " I teach one," are elliptical, their full form being *kitắbugā kắmmō yakkáraskin, kitắbugā kắmmō yekkéliskin*.

§. 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 kẹ̆gẹnógō,* " fill up this hole," the full form of which is, *belágāturō kátigā kẹ̆gẹnógō* ; then elliptically, *belágāturō kẹ̆gẹnógō* ; and then changed, *belágātẹgā kẹ̆gẹnógō.* 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 *ñgin,* enumerated in §. 58., with the exception of *yílñgin* and *yíñgin* (not of *kóñgin*).

   b. From the following transitive verbs in *ñgin*—
   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 *ńgin*, enumerated in §. 59., with the exception of *párńgin* and *wárńgin*.

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.).

dőṛeskin, " I pick," caus., " I help some one "(dat.) " to pick something " (ac.).

dúteṣkin, " 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.).

kếgeskin, " 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.).

ṛ̩ambúskin, " I pay," caus., " I pay something " (ac.) " to somebody " (dat.).

rőgeskin, " I hang," caus., *i. q.* rel., " I hang some one " (ac.), " upon something " (dat.).

rőṛeskin, " 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. *yitẹsāmgẹ́skin,*
" 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 accu-
    sative, 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 *wárṅigin* means "to burn," trans. ;
    and in the causative, where it likewise governs an accu-
    sative, 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," *párṅigin*, c. ac.
    " I separate," *sáṅgẹskin*, 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 atten-
    tion 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 yigẹbáskī, " I have mounted my camel."
    sandígā lẹbálāntsálan yitẹpárgẹskī, " I have separated them,"
        lit. " from being in their quarrel," *i.e.* " when they
        had a quarrel."
    šĭgā kánẹmlan yítẹsáṅgẹskī, " I have awakened him out of
        sleep."

3. The verbs *yíluigin*, " 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 *nóngin* 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 sóbānírō tsukkúrī, " a lion has fallen upon or seized my friend."

ắm 'gásō kúrgulirō tsagagáśĭ, "all people ran after or pursued the lion."

átę 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.
tsāgéngin, " I dress," caus. c. ac. and dat., *i.q.* radical conj.

§. 217. The *aorist* is employed either to indicate past time in general, without any adjunct idea, as the Greek aorists : or, as the Greek and our imperfect, to represent a past act in its commencement and duration, or in its progress. As in Latin the perfect, and in English the imperfect, so in Kanuri, *this* is the proper *historical tense;* but with regard to its use it must be remarked, that for the most part it occurs only at the end of a sentence or period ; and when several verbs follow each other,

denoting a series of consecutive acts, the last of them only is
found in the aorist, as will be seen from the following
instances—

> *meíyē* : *ába mǎlam, wu bę́rnīen katambúskō wurāgóskō,* " the
> king said, father priest, I was born and grew up in
> the capital."

> *kámpūa kām dę́gę tšǐtsa, kásugurō ntsúnturō lēgę́da ; lēgę-*
> *dányā, dábū kásugubēn dāgę́da,* " four blind men arose
> and went to market to beg ; when they had gone, they
> stood up in the midst of the market."

> *Dāgányā, krígę Fulátabē tšǐgónō :* *ánęm wūgeiéndeā, mei*
> *Deíāma yalntsúa Fulátā yóktsę, bę́lāndę́rō 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 t́sę, Fuláta bę́rnīen tsętúlūgę,*
> *gágę, náptsęna, dúgō ságā pal kílugō,* " 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."

> *átęman múskō Wāsilíberō gágęskē, komándē ásirndégā tsáktsę,*
> *'Engalíši, kę́ntši állabē, andígā sámāgę, ságūtę, andígā álla*
> *tilórō písgęda,* " 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 gavè us
> freedom for God's sake."

> *táta tálagābē tšǐtsę, lётsę, 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, *kádiskō,* you convey the idea of your having
once started, and then of having been performing the
act of coming ; if *tsęskī,* 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 bélāben kámūntsẹ tílōa. Kámūntsẹ tílōtẹ šírō táta tílō kẹ́ṅgalī tsámbō. Kīambúnyā, tátā šyúa kāmuntsúa tsasargálẹ. Táta ganá wurāgányā, yā tátabē pátsẹgī. Kámū pátsẹgẹnābē kábū yásgẹ kītẹ́nyā, sádāga yásgᵘāntsíbē sadáktšī. Sadakkányā, kábū túlur tsẹ́tī. Kábū túlur kītẹ́nyā, sádagāntsẹ túlurwa sadáktšī. Túlurwa sadáktsẹ dāgányā, kábū pídēgẹ tsẹ́tī. Kītẹ́nyā, sádāga pídēguabē sadáktsẹ dāgányā, málam karámintsẹ bóbōtsẹ, karámintsúrō: " karáminí, bélā átẹ yā tátāníbē wúrō tátā kolṓsẹgẹ, komándē šígā mátšī, wu bélā átẹ wúgā sẹrágẹní, wu béla gadḗrō tátāni táskē lḗnẹskin," tsẹ karámintsurō, káreintsẹ tsẹrgḗrẹ, gṓtsẹ, tátāntsẹ múskōn tsẹ́tā, béla gadḗrō légonō. Lēgányā, bélā átẹn pántsẹ mátsẹ, šyúa tátāntsúa núbgēda. Nabgẹdányā, karámintsẹ tátāntsẹ tílō kẹ́ṅgalī tílō mbḗtši, 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.*
cĩδα, 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—

bŏngī, "I lie," prop. "I have lain down." | *nŏngī, nŏngō, nŏgoskō,* "I know."
dángī, "I stand," prop. "I have stood up." | *pándęskī,* "I possess," prop. "I have got."
kúskī and *kíguskō,* "I bring," and "I brought." | *rágęskī* and *rágęskō,* "I like."
námgī, "I sit," prop. "I sat down." | *rĩngī, rĩngō, rĩgoskō,* "I fear."
| *tískī,* "I am enough, suffice."
| *wángī,* "I dislike."
| *yētsęráskī,* "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 announced.

§. 220. The *indefinite tenses* can stand for any of the
three capital tenses, the context always indicating which
of them. But as the first indefinite expresses frequency,
and the second indefinite singleness of action, besides the
time-relation, they might as well be considered as two
moods.

The *indefinite* I. expresses continuation, repetition, 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.*
        ngádŏ pártšin, búnī mbátsin, kām létšin, "a bird flies,

a fish swims, man walks." This is the same as, *ṅgúdō pártẹma, búnī mbắtẹma, kām lẻtẹma.*

kúyē lẻtšin logótšin, šírō tsádin, bắlīe lẻtšin, 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.*

lḗṅgin, "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 nắnīen kắmū bắgō : ndú sandígā ṅgạlārō wútšin ? "I have no wife about me : who will look well after them ?"

ām wúra, nemḗ gúluntsaskinté, ndúyē súmōntsẹ pḗrẹmtsẹ, "ye great men, as to the word which I shall tell you, let every one open his ears."

kúṅganamāté, ši ágō bắlī tšintẹ nírō gúltšin, "as to a soothsayer, she tells thee what will come to pass to-morrow."

áfiyāye állayē āgḗmẹsagạnāté šítẹmā ruíyen, " whatever God has decreed for us, that we shall see."

ṅgō abắndō kắbin bōgáta, wúyē abắndogā 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 tšǐnęskē, sandígā ṅgáfon gáskin, tílō nágęskīa, góṅgē yundúskin, ndí nágęskīa, góṅgē yundúskin; ṅgásō kábū pántsa tsabándintę wu yundúskī, " when they had sat down, I rose and followed after them ; having overtaken one, I took and swallowed it, and having overtaken another, I took and swallowed it ; by the time they would have reached their home, I had swallowed all."

kǒa sóbāntsę kęrdī tsúmtšin bágō, sālítšin bágō, sadáktšin bágō, lífā pébē tsębui, dā gádubē tsębui, dā dálbē tsębui, kímilntsę tsei, dāgáta tęrtęrtšin, " his friend, the heathen, fasted not, prayed not, offered not, ate the carrion of cattle, ate hog's flesh, ate monkeys' flesh, drank his beer, made water whilst standing."

wátšisō bárbū, dínīa bunétšīa, ṅgérgęntsę gótsę, ndálturō létšin, " every day, when it had become night, the thief took his bag and went to steal."

dzádzirma, dínīa bunétšīa, tšítsę; tsúrō bęláberō íšin, íšīa, kánī tsúruiya, tšétsę, gótsę, létšin, tsátę, tsęgérīa, 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."

kóānémgā kóā kandíra átete tšétšin rúmba? "didst thou see this hunter kill thy husband?"

kéngal Pótēn tsekúrin kirúnyā, "he having seen the sun set in the west."

nántse létšinnō létse, "let him go to the place to which he is going."

ši málam, kitábu nótsena, tsúmtšin, sálītšin, sadáktšin, "he is a priest, and knows the book, fasts, prays, and sacrifices."

keígamā ngáfō meíbē tségei Fulátasoyē kerúnyā, "the Phula having seen the general following after the king."

ágō tserágena tsédinnō wólgonō, "she became one who could do what she liked."

bísga búnyē wu némnyin bónesgana lénneskin 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 rambúskin bágō, sai 'Alla, "I can by no means pay thee, but God only."

mána ām wúrayē nemétsa pánganāté wu sébgeskin bágō, "the word which the great men have spoken and I heard, I shall never forget."

*yím abắnẹm wúa šúa degeíenātẹ́, mána nemẹ́ngīa, kŏ́tšin
bágō,* " at the time when I and thy father were alive,
and I had spoken a word, he never transgressed it."

*kắmū ndí díbī kwōyá, komắnde nāndérō íṣẹnātẹ́, andírō " kắmū
ndí átẹ díwí" gúltšin bágōba?* " if two wives were im-
proper, 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 ganí* ; *e.g.*

wu nírō pẹ́rni ntsẹ́gẹladẹ́skīa, kẹ́mẹndē wúgā beắsẹmin 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 kẹ́rmei dúnōn tsẹbándin bágō* " *tsẹ kitắbuyē wu kíruskō,*
" I have seen that the book says, ' let a man never get
a kingdom by force.'"

§. 224. The *second indefinite* expresses single action and is
used—

1. as a *present*—

   a. when indicating a firm resolution to do something
      instantly; *e.g.*

      lẹ́ngē, " 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 šě, ṅgạlārō nírō ntšískě, "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.*

kẹ̀rbū lásgẹ, ndí, kẹnyásguātẹ́ kām kúra tílō bẹlándon pátsẹgẹ, nándi bẹlabḗtẹ 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 tšíndō, "having swallowed the heart, he will draw out both the kidneys and swallow them."

náptšīa, kóganawántsẹ ṅgásō ísa, dátẹ kómburō badítšẹda, "he having sat down, all his soldiers will come and will begin to eat the flesh."

bálīe wu sẹ́ba ísẹskē, šígā yētsẹ́skin, "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, tsẹ́ptsā, 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 lḗtsẹ, gótsẹ, kúguigā tsúndī, "the cat went, seized the fowl, and swallowed it."

> abándē tšĭtsẹ, lẹ́tsẹ, bẹ́la Bĭlbiláten kắmū yāndẹ́ ganá
>   Lígĭramtẹ́ nígā tsẹ́dẹ, kígutō pāndẹ́rō, "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 pắnẹm bágō kwōyá, degá ni tšúrum, "if thou wilt
>   not hear my word, stop and thou shalt see it."
> ágō fúgubē rắmin, ŋgắfobē, tšĭntẹ́ ni rum bágō, "thou seest
>   what is before thee, but thou canst not see when that
>   is to come which is behind thee."
> kŏ́ayē ši tsánnā naṅga lemántsẹ kắmmō 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."
> kắrgẹnẹm tsẹ́lam kwōyá, ni tsánnā pándẹm bágō, "if thy
>   heart is black, thou shalt not obtain heaven," viz. "on
>   the one occasion after death."
> pắtorō lẹ́nẹmīa, ĭsẹm 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, *nítẹ šĭmnẹm rum bágō*, "thou dost not see with thine eyes," *rum* seems to stand from a phonetic reason, because in its stead *rắmim 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 tšïtsẹ tsẹgásẹ, nā kurgāliberō légonō,* " after having fallen, he rose up, ran, and went to the lion."

> *kirúnyā, dzádzirma ísẹ, búltẹgā tsẹ́tā, tšẹ́tsẹ, búltẹgā tsẹ́bū, bárē badítšī,* "having seen it, the leopard came, seized the hyena, killed it, ate it, and began to work."

> *ši wóltẹ, ísẹ, ṅgúdō gótsẹ, tsẹ́bā gẹ́sgārō, pátō ṅgúdōbēlan ṅgúdō ganátsẹ, tsẹ́dirō 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 tšïtsa, 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 Kúrnoa."

§. 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—

nắtęman kŏayē kắliārō : *wu nígā mẹ́rsāntsęskē, kắsgimārō
ntsúnōtęskē, ni lénẹm, kắsgimayē nírō tšírē gúltsę, ni
wóllęm, íṣęm, wúrō kắtugū kámnęm, léṅgē, tátāni táskē,
yétsęskē, kūn kắsęn nírō kām gúltsąsgąní,* " 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.' "

mắlam tsúrō bẹ́lābēn kắmūntsę tílōa ; *kắmūntsę tílōtę šírō táta
tílō kẹ́ṅgạlī tsámbō,* " a priest in a town had (only) one
wife ; and this his only wife brought him one male
child."

tátayē abắntsurō : *abắni, woínā andírō lénẹm, kắsugun yíbum
yắsgẹ kútummātẹ́, kắmūnẹ́mtę tátāntsurō woínā ndítę gŏ́tsę
tšŏ, andírō woínā tílōtę rétsę, 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.' "

ắfi nígā ntsębándō ? " what has happened to thee?"

*ām bẹ́labeyē, " koānẹ́mtę ndú tšẹ́tsō?" kẹdányā, šíyē, " kandíra,
kạmắšindē átę, šímā tšẹ́tsō," kónō ām bẹ́laberō kắmuyē,*
" when the people of the town had asked her, ' who
killed thy husband ?' she, the woman, said to the peo-
ple 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 cha-
racter.   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 gẹrgátšī; gẹrgátsẹ, keígamā yóktsẹ, kášagar
> tsẹ́māgẹ,* "he having gone, the king became wrath ; he
> is wrath, drives away the General, and takes the sword."

> *Fuláta tšítsa, nā meíberō káššō, t́sa, bẹ́rnī kāraṅgẹdányā,
> meírō wōkíta tsẹbátsa,* "the Phula rose up and came to
> the king; they come, and having approached the capital,
> send the king a letter."

> *kóganā ṅgásō pẹ́rlan Fulátā dátsei tšẹšẹ́šin; dátsa, nā lḗtẹ
> kábū tilowárō sandígā kẹsátō,* "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 kóāberō kádiō ; t́sẹ, kóagā, lafiátsẹ,* "he came to the man ;
> he comes, salutes the man."

nā bẹ́lamābẹrō kẹgutō ; tságūtẹ, dāgányā, "they brought it
to the magistrate; they bring it, it being done," &c.

sándi mólteï ; mólta, kŏayẹ̆ šíga gótsẹ, wóptsẹgẹ, "they
wrestled ; they wrestle, the man took him and threw him
down."

tšĭtsa, lẹ́tseï ; lẹ́tsa, nā gadẹ̆, 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 speak-
ing.   It is rather surprising, that whilst in form it corresponds
to the second aorist, yet in force it is parallel to the perfect.

bẹ́lamāwa íseïya, sandíyẹ̆ ṅgáwāntsa badítšẹda, "when the
magistrates have come, they will begin their wrestling."

kām kắmū ndí gạnátšīa, kẹrẹ́tsonō, "if a man takes in two
wives, he will be partial."

*tátātíbē bū rúskīa, kásuātẹ wúgā kolŏsonō, wu tšĭtsóskō ; bǔntsẹ́tẹ
šimníyẹ̆ tsúrūni kwŏya, kásuātẹ wúgā kolŏšim 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 bŏnẹmīa, búndiyẹ̆ nígā gŏntsonō, "if thou
sleep alone in the bed, wild beasts will take thee."

lẹ́tsẹní kwŏya, tsū bẹ́lābē bibítsonō, "if he does not go, he
will defame the name of the town."

kắliāntsẹ burgŏbē šẹtánturō tšĭa, tšimẹ̆rō, kónō kásgimayẹ̄, "if
he gives his first slave to Satan, he will recover, said the
diviner."

§. 230. The Kanuri, not possessing *relative tenses,* has to ex-
press these by various other forms, as will be seen from the
following instances—

1. The *imperfect* by an aorist, perfect, or participle—

kigútẹ́nyā, ṅgampáturō kẹínō. "when she had brought
it, she gave it to the cat."

gōgányā, múrtāga pẹ́rẹmgonō, "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 bǒ́tsẹna, rǔntsẹ nemẹ́tšin "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."

kǒ́a kámuntsẹ páltigō nǒ́tšī, "the man knew that his wife had conceived."

pẹ̌rō kánẹmyē gǒ́tsẹna, ši nǒ́tsẹní, "he did not know that sleep had seized the girl."

nā ṅgalárōberō lēgányā, ṅgalárō dzádzirma tšẹ̌́tsẹna, "when he went to the ram, the ram had killed the leopard."

3. The *paulopost future* by the conjunctional, the perfect, or the future—

nānẹ́mmō íšẹskīa, ni tígīni ṅyǎ́sō rum, bírtī kábē rúmīa, mánānẹm tšírẹ̌́tší, ni wúgā kǒ́sẹmi, "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, tšẹ̌́tšin, nǒ́nẹsganá kwōya, kóātẹ́gā tímin tsátsasganí, "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."

tšǎ wu bágō kwōya, nígā kólīram átiyē gǒ́ntsẹ, ntsátẹ, ntšẹ̌́tsō, "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 *dátší,* an impersonal

form of *dángī*, "I stand," or *dátsẹ* of *dáṅyē*, 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—

> *gésgā kámnū dátšī, sū lánū dátšī, bátsam tándū dátšī : átẹ-mắrō nandígā bóbōṅgẹdáskō,* "ye have now cut the wood, dug the iron, built the furnace, therefore I have called you."

> *wu nemẹ̆ komắndē súnōtẹ ísẹsgạnātẹ wu nandírō nemẹ̆nẹskē, dátšī : kŏa mánātẹ́gā pắntsẹnātẹ pắntsẹ ṅ́gạlārō,* "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."

> *nắtẹman kāmtẹ́gā dárō kámtsā dátšin, kắlẹmtẹ kắmuắsō, pẹ̆roắsō 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 Bŏ́rnun ṅgúburō : ām wúra ṅgắsō šíma tsẹbátkẹ dátsẹ,* "the pestilence caused much devastation in Bornu : it entirely carried off all the great people."

> *rŏ́ntsẹma 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 *léṅgē, bŏ́ṅgē, tšíṅgē,* with other verbs following, may be taken as indicative of mere inchoation ; as,

> *léṅgē bŏ́ṅgin* "I am going to sleep."
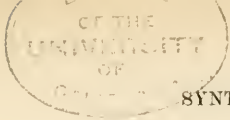
lĕṅgē búskin, "I am going to eat," comp. in German, "schlafen gehen, essen gehen."

lĕṅgē bŏṅgĭ, "I went to sleep."

tšĭné, námné, šĭgā rui, "sit down now and behold him."

Similar to this is the use of *kŏ́ṅgin,* in certain connexions; as,

délāgᶒ tsudúrᶒ kŏ́tšĭ, "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.—

lĕṅgē búsgạní, "I am not going to eat."

délāgᶒ tsudúrᶒ kŏ́tsᶒní, "the rains are not over."

§. 233. In the *syntax of moods* it will be convenient to term what is usually called the *indicative* mood the *affirmative,* because, in Kanuri an *affirmative* and a *negative,* as one single *indicative,* must be distinguished from the subjunctive, imperative, &c.

The *affirmative indicative mood* expresses reality and certainty; *e. g.*

nŏ́ṅgĭ, "I know."	*rufútseiyē,* "we shall write."
lĕtšĭ, "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.*

nŏ́ṅgạní, "I do not know it."

lĕtsᶒní, "he did not go."

rufútsạsgạní, "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 *bắgō* (see §. 222.); *e. g. lĕṅgạní* means, "I did not go;"

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* cf. Becker II. §. 215.

* 2 ɪ

létsąsgąní, "I shall not go," viz. "on a certain understood occasion;" but *léṅgin 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 léṅgīa ísęskin 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 léṅgīa, ísęskin 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 ṅgálēma rúsgąní, "I never saw it."
 kómāndétę, ši ndúmā, átę kęrdī, átę męsęlạm 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 tilōma rúsganí, "I did not see any body."

ndúmārō gúllendé, "we did not tell it to any body."

kámū šírō áfīma gúltsení, "the woman did not tell him any
thing."

ndúma tsení, "none has come."

§. 236. When *áte* 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 op-
tative. This prohibitive character appears very natural, when
we rightly understand the nature of *áte.* 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 *áte,* identical with it in every
respect except the sound, and probably more or less peculiar to
different localities, viz. *wóte, úte, ńde, ńde, wónde;* 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 *áte,* when the latter is
   an adverb or conjunction—

   šígā ńgalārō teí, áte péresení, "hold it well, lest it should
   escape."

   kām dā gádubē gíbū kwōya, wágē wóte wúa šyúa túruiyendé,
   "if one has eaten hog's meat, I and he may not see each
   other in the next world."

   wu agóte áte rúsganí "I will not (wish not, may not)
   see this thing."

   áte šímnemin šímālō rúsganí, "may I not see tears in
   thine eyes."

2. Instances of the negative with *áte̯*, when the latter may
be a verb as well as an adverb (sing.), and when it
is merely a verb (pl.)—

áte̯ ndúmārō gúlle̯mmí, " do not tell it to any body."

áfi ne̯mké̯tšindō yāyé̯, wóte̯ ká̯rge̯ne̯mgā ká̯murō yímmí,
" whatever your intimacy may be, do not give thy
heart to a woman."

ndé ndárāma lúge̯mmí, " do not go out anywhere."

ntógō gádūwí, " do not (you) quarrel."

wótogō lebála díwí, " do not (ye) make a palaver."

ndé̯ lólōne̯mmí, " do not (thou) tremble."

wónde̯ ágō áte̯gā gé̯re̯mmí, " do not eat this thing."

áte̯ nāndérō íse̯m, ntsúruiyendé̯, " 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, pá̯ne̯, " stop, I will tell it to thee, listen."

súmōne̯m, pé̯re̯mmé̯, ni pá̯ne̯, " open thy ears and hear thou."

tšĭ́ne̯, léne̯, dígallan bóne̯, " arise, go and sleep in the bed."

áre̯, gé̯rte̯, ká̯ge̯ne̯m gó̯ne̯, ká̯gē 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, šĭ́gā ká̯ra̯inéogō, " come ye, and let us go near him."

tšĭ́nógō, lényogō, " arise, and let us go."

árogō, lényogō, páton námnyogō, " come, let us go and sit
down in the house."

meíte̯ be̯lánden yóṅnēogō, " let us drive the king out of our
town."

ṅgásō nā túlon námnyēogō, ka̯lándō āmpá̯nyogō, nyĕ̯, " 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 *ate* 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*—

léném, *Wádairō wōkíta tsebáném, Wádai íse, wúgā šése, ni námné ném,* "thou goest, sendest a letter to the Wa- daiese, that the Wadaiese should come and should kill me, and thinkest that thou wouldest remain" (viz. "quietly, unmolested ").

wúgā rósegané, atémárō 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 ṅgáṡō bóbōné ísa, "call all the great men to come." *šírō gúllé kídāntse tséde,* "tell him to do his work."

§. 240. The *imperative* sometimes, though rarely, assumes the *suffix bē,* for the purpose, as it would seem, of rendering it more solicitous, or emphatic—

" *álla andírō kásām pínébē!*" *nyē logónyen,* " O God, breathe wind upon us! we prayed."

wúrō kómbū šébē, " O give me food."

§. 241. It is very peculiar that the *imperative* assumes a dative termination when it corresponds to our infinitive in negative questions. The dative suffix is owing to a negative verb, as *dámgin, wáṅgin,* 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 árẹrō wátši, "he dislikes to come," has to be explained thus, "he dislikes (*wátši*) the request: 'come'" (*árẹ*). 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 dámnẹmī?* or *ni wúrō ágō kẹntšórō?* or *ni wúrō ágō kẹntšórō dámnẹmī?* "dost thou refuse to give me something?"
>
> *wúrō gullḗrō?* or *wúrō gullḗrō wánẹmī?* or *wúrō gúlturō?* or *wúrō gúlturō wánẹmī?* "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.

> *kánẹm sandígā gōgányā, kóa tšḯtsẹ,* "when sleep had seized them, the man arose."
>
> *kašínyā, mei létsẹ, pántsẹn tséptši,* "when they had come, the king went and dismounted at his house."
>
> *kargāgényā, málināma ṅgásō nā málināntsáberō káššō,* "when he had entered, all the dyers came to their dyeing-places."
>
> *kolōgigényā, wásilī gerátei,* "having thrown it away, the white men hid themselves."
>
> *kū wu léṅgīu, ísẹskin bágō,* "when I have gone to-day, I shall return no more."
>
> *námgīa, kámūni kōáṅgā ámānísōyē tšẹrágō,* "if I would remain, all the men of my relations would love my wife."
>
> *nŏ́nẹskīa, nírō gulntsẹ́skē: sabarátẹné,* "when I know it, I will tell thee: get ready."

nígā yáskīa, wótẹ kắmūnẹ́mmō mẹ́rsānẹmmí " if I shall have carried thee, do not trust thy wife."

nìyē yímpiyāyé lóktẹ tsẹ́tīa, wōgẹ́rma yákkẹ́, " 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, wúgā sẹti, " if thou give me a shirt, I shall be satisfied."

kẹ́ntsāmbū kẹ́ntsānẹmin tsúyīa, kắmtẹ tšẹ́tšin bágō, " if blood drops from his nose, it will not kill that man."

ši lárdẹrō gắgīa, lárdẹtẹ ši pátsẹgī, " if it comes into a country, that country will be lost."

kōáṅgā mána tsúrōntsíbē pẹ́rẹmtsẹ, kắmurō gúltšīa, áširntsẹ állayē pẹ́rẹmtsonō, " 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.

pắtorō gónyē íšyēya, gébam máfundi gónyē, " when we had taken them and come home, we took a large pot."

kaúyē tsúruiya, kắfī ártšī, " when the sun had seen them, the locusts were dry."

pépetōntsẹ pẹ́rtē dắtšīa, rṓrē, ṅgẹ́rō támnyē, gẹnắnyēya, ganá ganán kắyēnyen Kắyēnyē dắtšīa, lóktẹ kắfìbē kṓtšī, " 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 lĕ́tšin, rŭ́ntsę sǫuargátę : "búltŭ ši páton náptsęna, wu
ŕsęskē, dā yĕ́tsęskē, gŏ́ṅgē, nāntsúrō yáskīa, ši tšĭ́tsę, nányin
tsę́māgę, wúrō ganá šĭa, ši ṅgúbū gŏ́tšin" tsę málam dę́la
rŭ́ntsę 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 proposi-
tions*, the following examples may be adduced—

kadínyā, tátagā kígorō: áfirō yĭ́ręmin? tsę kigōrę́nyā, tátayē
kŏ́arō : wúa abányūa, kę́legę látārō kaššéndēa, kę́legę lán-
yent' abánīe wúrō: kę́legętę tsúlugīa, šĭgā ṅgalárō teí, átę
pę́ręssęní! tsę, wu námgana tšĭ bęlágāben, abáni bęlágā tílō
látsę, nānígā kārąṅgányā, kę́legę tsúlūgintę́ kirusgányā,
kę́legęgā kitasgę́nyā, kę́legę múskōnyin pę́ręssę, káragārō
kargắgō. Kárgāgę́nyā, abáni kę́legę kirúnyā, kę́legę kára-
gārō gắgī. Kargāgę́nyā, ába kę́legęgā tsúrui. Kirúnyā,
abáni gęrgắtsę, wúgā lātęrámnyin bágęsgonō. Bagęsgányā,
šimnígā tsętúlugū. Kitúlugę́nyā, wúrō: lę́nę́ karagānę́mmō!
tsę wúgā yágusgonō, kónō tátayē kŏ́āturō, "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."

meíyē šírō, n̄gō pḗrōni áte wurátse, kámū tsḗtīa, lḗnem, nā kḗn̄gal tsúlúgin rúmīa, wóltem, nānírō ísem, wúrō gulúsemīa, pḗrōníte kámurō nírō ntšḗskō, kónō meíyē 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 *te*, which has a similar force, cf. §. 173.

nā per n̄gḗremtibḗturō kašínyā, pḗrgā n̄gḗremtseité, per tátātibḗtīe per n̄gásōga kótši nemdónyin, " when they had come to the race-course, and galloped the horses, that boy's horse exceeded all the others in swiftness."

tsábārō katamúnyā, íseité, mínátḗga kárangedányā, mínátḗga tsárui, " when they had entered on the way and were coming, they, having come near the lion, saw the lion."

kitányā, gátšíntse ganátiyē, tsédīga wútšinté, núfū tílōga gótši, " when it had caught them, and her younger sister looked upon the ground, she took a ground-nut."

abgatényā, ši lḗtšinté šyúa kúguiwa kálā fóktsei, " he having left, met a fowl as he went."

This alternation of *te* with the conjunctional seems to be owing merely to a rhetorical reason; and, not unfrequently, several forms with *te*, or several conjunctionals, follow in immediate succession—

kadínyā, sóbāntsḗga bóbōtšinté, sóbāntse, nem tsáktsegenātḗ, wu nemníga pḗremgin bágō, " when he had come and

* 2 ᴋ

> called his friend, his friend having shut his house said,
> I shall by no means open my house."

*šīterắtsẹ dāgányā, kắbū yắsgẹ kītẹ́nyā, sádāga yásguābē
sadakkányā, kắbū túlur kītẹ́nyā, sádāga túlurwābē sadak-
kányā, lẹ́tsẹ, kắmu gadé tsẹ́dẹ, 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 dāgányā, the conjunctional of *dáṅgin,* in which
case this verb sinks down into a mere auxiliary verb; comp.
also §. 231.

As *dāgányā* is usually preceded by a verb in the second
indefinite, together with which its force is identical with the
mere conjunctional of that verb (*e.g. kasálta, dāgányā = kasal-
gatányā*), it would appear natural, to consider *dāgányā,* 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 *dāgángā* must be considered
by itself as an auxiliary verb.

dắgẹl sándi nṓtsāní; kasáltā, dāgányā, pántsārō lẹ́tsei, 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.

*ĭsa, nẹ́mtsa tẹ́mtsei, nẹ́mtsa tẹ́mtsā, dāgányā, táta, šyúa
kắmuntsúa nẹ́mtsan náptsei,* "they came and kept
silence; when they had kept silence, the boy, with his wife,
sat down in their house."

*mắlam Lắmīnu sandírō álla tsugṓrẹ, dāgányā, Fuláta, tsúrō
bẹ́rniben, meíga tsárui,* "when priest Lamiuu had begged
God for them, the Phula within the capital saw the king."

ši tšĭ́tẹ, lẹ́tsẹ, bắnō tšíbī, bẹ́ogō tšíbī, kásunī mắtši, ṅgásō, mắtsẹ,

dāgányā, tšítsẹ, kŏa 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, pẹ́rōga báktšin gonō. Pẹ́rōga báktšin gányā, tátāye kátsagāntsẹ́ga gŏ́tsẹ, "the lion having risen, intended to strike the girl. He having intended to strike the girl, the boy took his javelin."

kẅgōrẹ́nyā, "wu kárgūni tsọútšin" *gonō.* "*Wu kárugūni tsọútšin" gányā, abáyẹ̄,* "he having asked her, she said, My tooth aches. She having said, My tooth aches, the father replied."

tátāyẹ̄, "galẹ́ wu lẹ́ṅgin" *gonō.* "*Wu lẹ́ṅgin" 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 andíyẹ̄ tšínyẹ̄, Bósorō lẹ́nyẹ̄, "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 lḗnẹmīa, ndúyāye krígẹn tsátseïya, kām 'dáguyāye tšešẹ̆šīa, kọúnẹmtẹ́ga gónẹmīa, ámtẹ ṅgásō tšŭtšẹda, "when thou shalt have gone to war, whomsoever they will pierce, how many people soever they may kill, if thou wilt take thy stone, all these people shall rise up."

yímpisō dā yḗtšēya, " whenever (and if) we had killed game."

yímpiyāye kām šyúa tságādẹnātẹ́gā tsúruiya, " whenever he
　　sees the man with whom he has been quarrelling."

ndárasō látseiya, koúwa, " wherever they dig, it is stony."

ndáranyāye andígā sáruiya, šešẹ̄́sō, " 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, הֹלֵךְ אָנֹכִי, *wúyē lḗṅgạna*, " I am going."　Isa. xxxvi, 11,
שֹׁמְעִים אֲנַחְנוּ, *ándi pắnyēna*, " 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 nṓntšēna, " we know thee."

　　tsúrō kitábubẹn tsábā ṅgạlā mbḗtši, nándi rúwa, " ye see
　　　that within the book there is a good way."

　　áfisō nṓnẹmma, " thou knowest every thing."

　　ndú kẹnígẹ nṓtsẹnāgō ? " who understands (the use of)
　　　arrows ?"

　　pḗrō pḗrō ganí, 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 nę́ṅgạlī, "the time when the Pulo-war began, was the rainy season."

sándi ṅgásō súmōntsa pę́rẹmtsāna, 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? Lénęmmátẹn kéogutō, tsẹ kámūyē kóantsúrō gulgónō. Kóayē: lénẹsgạnátẹman kéogutō? tsẹ kámūntsę́gā kígorō. Kámuyē: lénẹmmátẹman 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.'"

náptsẹnābē kábū ndíwa, kólīram tšítsẹ, "having sat down for two days, the wood-demon arose."

3. Examples where the participial is an adjectival qualification of a noun"—

wu tsánei rágẹsgạna mánę́, "seek for the clothes which I like," lit. in German, "suche die ich sie liebenden," *i.e.* "die von mir geliebten, Kleider.",

mána rōntsíyē wátsẹna 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 ṅgúdorō agŏ ṅgạlā tsẹ́dẹna, ṅgúdō šíro kárgun tšína mei nótsẹni, " the king did not know that he had been doing good to the bird, and that the bird had given him a charm."

dágẹl tšẹ́tsẹna gŏ́tsẹ, pántsuro lẹ́tši, " 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.

kŏa ṅgạlarōntsẹ dzādzirmágā tšẹ́tsẹnágā kámū kanášinlan tsúrui, " the woman saw in her dream the man whose ram had killed the leopard."

ši mánāndō nemẹ́nūwa ṅgásō pántsẹ, " he heard all the words which you were speaking."

pāntsúrō kašínyā, kámū állabē tsẹrámbūna sándi 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.

sŏ́bāntsẹ málambē tšīgánna, kábūntsẹ píndi ndúrī lēgánna ši tšīgányā, kábū mágūa lẹ́tsẹ, málammō nátsẹgī 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 nemẹ́tsanna nótsẹni, " 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 tšĭbūná tšō, " he gave him food which he might eat on the way."

wu rúskīa, mána níro guluntsásgạna mbẹ́tši, 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 tšę́dęna nótsāní, " they were sitting at home, and did not know what to do."

mána nemę́tšędāna nótsāní, " they did not know what to say."

labár kadínyā, ndúyē nā ką́lā tšęsákęna nótsāní, " when the news came, none knew where to lay their head."

2. The future participial of the verb *ṅgin* or *nęskin* is, however, used differently, being met with where the present participial is expected—

" *pę́rōni nírō ką́murō ntšískin* " *tsámmātę́, wu lę́nęskē, ísęskī,* " as thou hast been saying, I will give thee my daughter for a wife, I went and came back again."

átęma mána wúrō gúlusę, nírō gúluntsę́skē, ni rúfūnę́ 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 ndásō ṅgúbugō?* " *tsámmātę́, mánātę wu gę́dīntsę nónęsganí,* " 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—

> *tšā málamtȩ ísȩ, ádimmō mána nemȩ́tsȩgȩní kwōya, ádim
> kǫ́lāntsȩ tšě́tšin,* "if the priest had not come and spoken
> a word to the eunuch, the eunuch would have killed him-
> self."

> *tšā búrgon kámū pándȩsgȩnātȩ́, táta kōáṅgā wúrō tsámbō
> kwōyá, kóa bánōni tsȩ́māgi múskōnyin,* "if the wife
> whom I first had, had borne a male-child for me, then
> would he have taken the hoe out of my hand."

> *tšā wu tsábālan wúa nyúa kǫ́lā fóktseiyē nónȩsgǫná kwōya,
> pǫ́ton tšǔtsǫgǫní,* "if I had known that I and thou should
> meet on the way, I would not have started from home."

> *nígā ntsurúsgǫnātȩ́, dánȩskē, nígā ntšǐgǒ́rȩskōbá ?* "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 átȩgā táskin,* "the man said,
> What must I do that I may take this man?"

> *fári gȩ́sgāben kómbū mátsȩ, andírō sádȩ, buíyen,* "he sought
> food on a tree, and gave it to us, that we should eat it."

   2. The second indefinite—

> *mártȩgȩnógō, yim kásugurō lénuwīa, wúgā bóbōsȩnógō,
> ntsagáskē, lényē,* "please call me on the day when
> you are going to market, that I may follow you, and
> we may go."

> *wúgā sȩrágȩmin nȩmin,* "thou sayest that thou lovest me."

> *nȩ́mdē tȩ́mnȩ́, gágē,* "build thou our house, that we may
> enter it."

3. The future—

> *ni kánānĕmwā kwōyá, wúgā dánem šigŏrĕmbá*, "if thou wert hungry, wouldest thou stop and ask me?"

> *pānírō ĭsemīa, tátāte bóbōneskē, ni šígā tšírum*, "when thou hast come to my home, I will call the boy that thou mayest see him."

> *wu nígā ntserágeskīa, komándē tšīrágeni*, "if I were to love thee, our Lord would not like it."

> *tsatánde dátšīa, kolŏtsa ártsonō*, "when they have built it, they leave it that it may dry."

4. The future participial, see also §. 253.—

> *mána nemĕtsouwa nŏnūwí kwōya*, "if ye did not know what word ye should say."

> *sŏbāni áte ágō wúrō tsédenáté kām tšídena mbĕtši 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,

> *kŏa mánātégā pántsenáté, pántse ńgalārō. Kām mánātégā pántsenítĕ, šĭmā nŏtse, wāgĕya lĕtšīa, 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."

> *kŏa tšĭtse, nā meíberō lēgŏnō, meírō: állā bárga tsakĕ, állā kábūnem kúrūgurō tsedĕ, állā nasárntse, állā níga ńgúburō ganátse!* "the man arose, went to the king, and said to the king, God bless thee, God make thy days long, God prosper thee, God give thee long life!"

> *málam Fulátabē kúrayē: ndúyē belántsen lĕtse náptse: krĭge dátši; tálaga ńgásō, ndúyē lĕtse, bárētse! tse málam Fulátabē,*

andíro gulgóno, " 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 con-
sidered 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 lan-
guage, 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 con-
veniently 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 gram-
matical 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 šígā yardúgẹskē, tsábālan kolōgóskō, " I accompanied
        her and left her on the way."

        *wóltẹ, ísẹ, ṅgúdō gótsẹ, tsẹ̄bā gẹ́sgārō, pátō ṅgúdōbēlan
        ṅgúdō ganátsẹ, tsédirō tsẹ́bgonō,* " he came back, took
        the birds, climbed up the tree, put the birds into the
        birds' nest, and came down to the ground."

        *tšítsẹ, dántsẹ gótsẹ, tsába pátō búltubē kolótsẹ, 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 tšītseíya, šígā bóbōtsa, ntsáturō wátsei, " when they

had risen, they did not call him, and did not like to
carry him."

tátoā ṅgúdō kolótsa, tsagáse̞, pántsārō lĕ́tsei, " the chil-
dren left the birds, ran, and went home."

mána búltubē pántse̞, tšĭ́tse̞, rŭ́ntse̞n ge̞rátī, " he heard the
voice of the hyena, arose, and hid himself alone."

3. Indefinite I.—

yímpī wóltē, ĭ́šyē, bárēnyen? " at what time shall we
come again and work?"

*dzádzirma, dínīa bunĕ́tšīa, tšĭ́tse̞, tsúrō bĕ́lāberō ĭ́šin; ĭ́šīa,
kắnī tsúruiya, tšĕ́tse̞, gŏ́tse̞, lĕ́tšin,* " 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—

*ṅ́ga̞lī ndí kŏ́tse̞, ke̞nyásguátĕ̞, kắmdō kúra tílō nū, nándi
ṅgásō tsáptū, šite̞rántsurō lĕ́nū, nā tílon náptse̞ou,* " 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 lĕ́ne̞skē, mátsoskō, " wherever it may be,
I will go and seek it."

logóni komándē pántšīa, wu nandírō ĭ́se̞skē gúluntše̞dáskō,
" 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. *nóṅga̞nā kwōya, wu pányin tšĭ́ṅgē, krĭ́gurō lĕ́tsa̞sga̞ní,*
" if I knew it, I would not get up in my house
and go to war."

ši kábū tílōma bóbōtse̞, sándī ndí nemé̞tsāni, " he did
not call her on any day, nor did either of them
speak."

ké̞ngal tsukkúrīa, kāmŭ́fīma súntoy gŏ́tse̞, pátō pé̞rātšin

bágō, " 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 kolótsẹ nŏntsẹní, " the goods do not let him know thee."

ši tílōntsẹ keíwātẹ ráktsẹ gótšin bágō, " he was not able to take the bag alone."

Fuláta ām bḗlabē kolótsa kída kúlōbē tsádin bágō, " the Phula did not let the people of the town do farm-work."

nā lḗnẹm, kómbū mắnẹm, kútẹm tšíbumma bágō, " there was no place where thou couldst go and seek food and bring it to eat."

ágō rúsgạnítẹ nírō gulntsẹ́skē argalámnẹmin rufútsammí, " what I have not seen, I do not tell thee to write with the pen."

wúrō ágō ganá sádẹ tatoānírō yískin bágō, " they did not give me any little thing, to give to my children."

wu tšílwátẹ kolónẹskē lḗtsanní, " I shall not suffer this rat to go."

6. The imperative mood. This is of very rare occurrence—

tílō kắgẹnẹm, bām, lēnẹ́, tílō tšḗnẹm yắtẹ́, " one is thine own, mount it and go, and draw and carry the other."
šímnẹm tsánnẹm bōnẹ́, " shut thine eyes and lie down."

7. The conjunctional mood—

a. *kắmmō ágō gŏ́ngē yìskīa*, " when I take something and give it to somebody."

ni álla logŏ́nẹm, állayē bánāntsẹgẹ; pándẹm támīa, nānírō kútẹm, " do thou beg of God, that God may help

thee; and if thou hast received and taken it, bring it to me."

āntsáni ladęskē wólteskīa, nandígā beántsẹdáskō, " 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 šē, námneskē! kanáyē setána, dallítẹ dẹbáneskē, wárneskē! gérẹskīa, dẹlāgẹ kótšīa, wu lénẹskin, " 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."

Bọrnútẹn kām létsẹ, kúlōntsẹ dábū káragābēn tsáltsẹ, árgẹmtsẹ tsẹnátẹ, bárētsẹ; kombútšīa, kamáun tsúruiya, íšin 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 lóktẹní, állayē tamíssẹ šínnátẹ kū dátšĭ, " to-day my time which God has counted and given me is over."

šĭ ndáran kām dégẹ tsẹbándẹ, pántsẹn tsúgūtẹ ganátsẹna? " whence did he obtain the four persons whom he brought and located in his house?"

nā létsa kómbū mátšẹdāna nótsāní, " they did not know where to go and seek food."

9. The sign of interrogation—

ni tšínẹm, dánẹmmí dúgō, sálā tšĭtsẹ, nírō dántšigunōbá? " if thou dost not first rise up and stand, will prayer rise up and meet thee?"

tígīnẹm kaláfĭa ganí dúgō tšĭnẹm, salĭtsambá? " if thy body
    be not first well, wilt thou rise up and pray ?"

*ni yĭrẹmīa, 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 nemẹ́nógō, " 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 dátšiyāyé, 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 tsẹ́bū šĭ tsúrui, " he saw him
    swear on the Coran to an untruth."

ṅkĭma dátsẹ tsāní, " he does not stop even to drink water."

kólle, rŭntsẹma létsẹ, " let her go alone."

kẹ́rbūni méogu lagaríwa, dúgō karáṅgē tsẹbgóskō, " I was eleven years old when I left off reading."

2. Indefinite I.—

   răgẹmī yífūmin kwōyá, " If thou like to buy it."

3. Perfect—

   pāṅgányā, ṅgampátūga kolótsẹ létšĭ, " 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 rágẹskī, " I like to see them."

6. The Future Participial—

   nemḗ nemḗtsanna nótsẹní, " he did not know a word to say."

7. The verb *ṅgin* or *nẹskin*—

   bẹláfĭrō létšĭyāyé " kắmū máṅgin " tsẹ, pḗrō tsádin bágō, " to whatever town he went, in order to seek a wife, they did not give him a girl."

   kắmū nẹ́mmō gágẹ, pḗrōntsúrō bánātsẹgin tsẹ, " the woman enters the house to help her girl."

   lénẹskē, kómbū máṅgin '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—

   áptẹskī : ṅgō kóātẹ áptī léturō, " behold this man has left to go."

badíṅgin : lemán bę́labē ṅgásō tamóturō badígonō, " he began
to put an end to all the goods of the town."

dántsę ṅgásō dírtsę wárturō badígonō, " he cut up all his
meat, and began to roast it."

kídāntsa badítsei, ndę́rō, " they began to do their work."

badíṅgin, however, is also very frequently construed
with the simple infinitive, without case-termina-
tion—

šŭa kóāwa lę́tę badítsei, " he and the man began to
walk."

márba lā́tę badīgę́da, " they began to dig a hole."

dámgin : ši sandírō dáptšī ládorō, " he refused to sell it to
them."

dǘṅgin : šígā dǘtsei ntšĕ́otsōntsúrō, " they pursued it to kill
it."

ganá (an adj.): *sándi lę́turō dúnōntsa ganá,* " their strength
to walk is small."

ísęskin : kasálturō ísei, " they came to bathe."

lę́ṅgin : nā málamberō lēgę́da, nígā ndę́rō, " they went to
the priest to marry."

kásugurō ntsúnturō lēgę́da, " they went to market to
beg."

máṅgin : ndúsō kā gótsa, wúgā ntšĕ́otsorō mátsei, " they
every one took a stick and sought to kill me."

mbę́lāṅgin : Šóͅgę šígā mbę́lātšin ntšĕ́otsorō, " the sheikh
watched him to kill him."

nótęskin : kúmō gótārō kām tsónōtę, " they sent somebody
to take the calabash."

rágęskin : ndúyē šígā wúturō tsęrágęna, " every one liked to
see him."

ríṅgin : sándi lę́turō rítsei, " they fear to go."

rítšī kendę́rō, " he feared to come."

tamáṅgin : pę́rō kágęlmābēga ntšĕ́otsorō tamátši, " he wished
to kill the blacksmith's girl."

táskin : ńgō, ṅgampátū tsátānu ntšĕ́tsorō, " behold, they had
caught a cat to kill it."

tĕgĕri : *kánnu sandírō ntšĕtsorō tĕgĕri,* " it was impossible
for them to quench the fire."

wáṅgin : *mána abántsibē pánturō wátši,* " he would not
. listen to his father's word."

kĕsaintsĕgā kolóturō wátši, " he did not want to let his
mother-in-law go."

yáskin : *kām 'di kĕrī tšĕtsana ntšĕtsorō tsásātin,* " 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,

dĕtĕma, " cook."	*sālítĕma,* " worshipper."
logótĕma, " beggar."	*ndíōma,* " workman."
kĕntšífōma, " buyer."	*kúrrūma,* " seer."
kĕlládōma, " seller."	*mbátĕma,* " swimmer."
bibítĕma, " spoiler."	*kasáltĕma,* " washer."
kombúma, " eater."	*ntsákkareíma,* " teacher."
kĕntsáma, " drinker."	

2. It does not seem to be very frequently used as a common
participle ; yet we have met with the following
instance—

*kĕrmā ndúyāye kám 'galā ndĕoma ṅgalántsĕ tsĕdin, kām
díbi ndĕoma díbīntsĕ tsĕdin,* " at present every one
who is doing good, does his good; and whoever is
doing evil, does his evil."

3. This participle is especially used in negative propositions.

which do not refer to one historical action, but to a general and lasting state or condition—

ášìrndō állayē tsáktsẹna kām pẹ́rẹmtẹma bágō, "God is covering your secret, and none may uncover it."

nẹmsóbāndḗtẹ 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 dibi ndéoma bágō, "there was none that did any evil to the other."

kẹrúnyā, kām tílōma 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—

ŋgalárō nā dzádzirmáben dāgáta bẹ́lāma lḗtsẹ tsúrui, "the magistrate went and saw the ram standing with the leopard."

ándi tsúrō bẹ́rnibēn nábgata, dúgō wásīlī bẹ́lāntsẹn tsúlūgẹ, "we were sitting in the city, when the white man left his town."

keári dāgátarō tšŏ, "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 ŋgásō tsakkátāga, "when he came, all the gates were shut against him."

kúgui wárgata mǘskōn 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 yásgẹ gulúsẹmīa,* " when thou shalt have told me three truths."

> *abá kōa, wúgā nốsẹmbá?* " man and father, knowest thou me?"

> *wu nígā ntsúgōrẹskē, wúgā nốsẹmībá?* " I ask thee, Dost thou know me?"

> " *andígā šešẹ̆šin* " *tsa,* " they expected to kill us."

> *tátāni, tílōnẹm komándē andírō sádō ; wúyē nígā kolōntsẹ́skē,* " 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*—

> *dānẹ́, mánāni tílō mbẹ́tši, gulẹntsẹ́skē, pānẹ́!* " stop, I have one word, I will tell it to thee ; listen !"

> *pẹ́rōni kámurō ntšískē,* " I will give thee my daughter for a wife."

> *abá kōa, nốntsẹsgạní,* " man and father, I know thee not."

> *ši tšírē pántsẹ gúluṅgẹ́da,* " he heard and told you the truth."

> *ni ṅgáfōn sẹ́gām,* " thou followest me behind."

> *tságūtẹ, šō, wóltẹ, 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 *skẹrúmīa,* " when thou shalt have seen us."

> *pándēn andígā ganánẹm,* for *ganásām,* " thou puttest us down in our house."

> *tátātẹ wúgā tsúruiya,* for *súruiya,* " when the child shall have seen me."

ni tšínem, ísem, wúgā logónem, for logósem, "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.

abánem bágō nanga, "on account of thy father's being no more."

kántāgeni yásge nántsen, "I was three months with him."

ši kóa pérōbē gani, "he is not the girl's husband."

ndā dugulgúlemī? "where is the muck-worm?"

áte tsoúba? "is this hard?"

ni meí, "thou art a king."

kergége 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 ísanāté bía gani, "it is not for nothing that the sheep have come."

kelūgényā, 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—

gésgā kúra tílō tsúrō pānémbēm'bétši, "there is one large tree within thy premises."

kámū píndi pántsen'bétši. "there are twenty wives in his house."

wu ni kálā díniābéten'bétši, nónesgani, "I did not know that thou wast still in this world."

tsúrō kitábubēn tsabá ṅgạlā mbĕ́tši, " there is a good way within the book."

kām nígā kŏ́ntsẹna mbĕ́tši diyē? " is there indeed one who surpasses thee ?"

This defective verb has also sometimes to be rendered in English by " to have"—

mánāni tílō mbĕ́tši, " I have one word."

yántsẹ gána ganá kẹ́ṅgạlī mbĕ́tši, " she had a little brother."

kitábu tílō abánibē mbĕ́tši, " my father had one book."

2. By *degáskin*, " I live, am, abide, remain "—

kām átẹ " *wu túlōníma ágō nŏ́ṅgī* " *tsẹ dégāní* ? " may there not be any one who says, I alone know any thing."

tátāni átẹ kágẹnẹ́mma fóṅnẹ́, nánẹmin dágū, " join this my child with thine, that they may be with thee."

nátẹn kárgū dúgō búltuyē lĕ́tse, " there they were till the hyena went."

pátō bẹ́lamābēn kárgā, " he was in the magistrate's house."

3. By *nábgoskō*, " I sit, I am "—

dínīa nábgonōman, kōáṅgā, pĕ́rōntsẹ tsambúnagā kámurō tsẹ́dintẹ́ ni pánẹmbá?" " hast thou heard since the world began of a man having married his daughter whom he had begotten ?"

kẹ́rma ándi ṅgásō—komándē mánāndē gadĕ́rō tsẹ́dẹ—nábgciyē, " at present all of us are such whose language our Lord has divided."

§. 268. The enclitic verb *ṅgin* or *nẹskin* 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 *ṅgin* remains unexpressed, and only the following verb is translated.

1. Thus *nẹskin* is joined—

With *gúlṅgin* : " *nā āmníberō lĕ́nẹskin*," *nẹskē gulgasgányā*, " when I had said, I will go to my people."

    námnyē ! *tsę kámūnęmyē nírō gulúntšin,* " let us sit down, said thy wife to thee."

With *kóręskin: ndárā lénęmin ? tsę kigōrę́nyā,* " he having asked me, Where wilt thou go ?"

    áfi ṅgáfon dímin ? tsę šíga kigórō, " what didst thou do afterwards ? asked he him."

With *lalángin: áfi lambónęm ? tsę šíga lalángonō,* " she scolded him, saying, What business is it of thine ?"

With *nemę́ṅgin : nęm tę́mnęm, kámūnę́mwa námnuwī, nęm nemę́nęmin,* " thou saidst that thou wouldst build a house that thou and thy wife might sit down."

    nándi kámū ndí rágū nū nemę́nuwī, " ye said that ye liked two wives."

With *ntsúngin: mártęgęné, wótę bę́la tárnęmmí ! tsę meíyē šíga ntsúngonō,* " the king entreated him, saying, Please, do not destroy the town."

With *tamáṅgin:* " *tsánnā tšibándęskō* " *tsę tamátši kárgęntsęn,* " he expected in his heart that he would (*lit.* I shall) obtain heaven."

2. When *nęskin* 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,

    kóāntsę kábin tsúrō ṅgę́rgibēn nótsęní, lemán tsę kárgā, " she did not know that her husband was a corpse in the bag, she thought it was goods."

    kóāntsa bęlamáširō lēgónō, tsā kárgū, " they were of opinion that their husband had gone to a neighbouring town."

    tátāntsę́tęmā dębánęskin tsę ší 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: "*lḗnógō, tsúrō bḗrnibēn ndúyāye kām lḗtsę, kḗngal nā tsúlūgin tsúruiya, wóltę ́tšī́a, wu šírō pḗrōni tšḗskō kắmurō*" *kónō meíyē kŏ́ganāwa kām yás̄gurō,* "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."

n̄gúdō kŏ́arō : pḗrturō bām, pằtorō lḗnęmī́a, kḗndegei meíbēn nígā meíyē ntsugŏ́rīa, meírō, "*wu nā kau tsúlūginnō sunŏ́tęm :*" "*lēnḗ, rum, ísęmī́a, pḗrōni nírō kắmurō ntšískin,*" "*tsámmātḗ, wu lḗnęskē ísęskī,*" *gúllḗ meírō, mei nírō nemḗ nemḗntsęgę pānḗ, kónō n̄gúdoyē kŏ́arō,* "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, mināgā díballan kiruiyéndeā, táta sŏ́bānítiyē mināgā kátsagāntsęn tsátsę, mína lḗtsę, kḗrtsakkonō. Kęrtsakkányā, ándi kúrū lḗnyentḗ, mína kúrū gergátsę, tšḗtsę, andírō tsukkúrintḗ, tátayē n̄gaídōntsḗgā ́kān báktsę, šílā tsętúlugī ; mína lḗtsę, kḗrtsaktšī, ándi kŏ́nyē, lḗnyē. Lēgeiéndeā ndúmārō gúllendḗ, bḗsgēndē párnyē ; kaššéndeā, táta bḗla bḗsgēwābḗtiē mína nŭ́nārō nŏ́tsęní ; ši mínagā kirúnyā, tšḗnāntsę pítsę, lḗtsę, ́mínagā tsátsę, tęmbáltsę, kolótšī. Kolōgányā, wúyē lḗnęskē bólōntsaskē, ísū, tátōa kām `di átę, ndúntsa kamárwagō, wúrō gulúsęnógō pán̄gē kónō pḗroyē 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 *tẹgếrẹskin* (see Dictionary) is also so peculiar that it will not be superfluous to illustrate it by a number of examples—

gōgányā, wu rō yākẹ́skin nẹskē, 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."

gốturō badigányā, šírō gốturō tẹgẹ́ri, "when he began to take it, he could not take it."

dínīa tšĭ́tši, nandírō tẹgẹ́ri, ándi tšắman nŏ́nyēna, "we knew it beforehand, that times would be unsettled and hard."

tšē tắtšīa, dzắdzirma tšẹ́yē kẹ́ntārō tẹgẹ́ri, "when he had fastened the rope, the rope did not succeed in catching the leopard."

kóātẹ pẹ́rōntsurō manắtsẹgiyāyẹ́, pẹ̆́rō šírō tẹgẹ́ri, "whenever the man spoke to his girl, she did not yield to him."

ši keígamā yásgẹ kínōtosō, Fuláta krîgurō 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 *ṅgin*

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.—

> *bẹlándō kurámi dĕgŭa bẹlátsanní,* " your town, having four chiefs, will not prosper."
>
> *tátātẹ ŋgạlārō tatátšin,* " this boy thrives beautifully."
>
> *nẹmní nẹmtšin ganí,* " my house no longer answers its purpose : it is old, dilapidated."
>
> *kắmū sŏbāníbē kāmútšĭ,* " my friend's wife is become an excellent woman."
>
> *pẹrntsẹ pẹrtšin bágō,* " his horse is not a good one, or will never be a good one."
>
> *krĭgẹ Fulátabē krĭgẹtšĭ,* " 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.*

> *bẹlándē átẹ bẹlā ganí,* " this our town is no longer good."
>
> *sŏbāni sŏbā,* " 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 ease, it was easy to retain it also where there was no phonetic reason for it. This interrogative *ra*, and the conjunction *ra*, had probably the same origin. The only instance where I have met with *ra* instead of the common *ba* is—

wúa nandyúasō lényerrá? "shall I and thou go together."

§. 273. The interrogative sign is always suffixed to the particular word in question; and if a whole proposition is interrogative, it stands after the verb; as,

ntserágesganí, dúgō dā nánemin tšímágeskóbá? "did I not love thee before I accepted meat from thee?"

wúgā nósemba? "*knowest* thou me?"

meíba rágu? 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 múskóba kámtsa? "did they cut off *thy* hand only?"

kámū átibē kóātę níba yétsem? "didst *thou* kill the husband of this woman?"

átę tsoúba? "is this hard?"

mei Ibrámba krígę tsúgutō? "did king *Abraham* bring war?"

abándē yāndégā wátsenābá, dúgō yánde kánŭ? "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?"

nítę kóa málam délātę nónemmíba? ándi dā káragābē ṅgásō 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?"

§. 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.

agǒtemāté ṅgalátšonō ? " will this thing be for good ?"

agǒte ṅgásō meíyē sádō ? " has the king given me all these things ?"

ísem, wúgā sōbásemin ? " dost thou come and befriend me ?"

ni wúgā súwūremin ? " dost thou laugh at me."

kām komándē ášírntse tsáktsenāmá, ni ašírntse péremnemin ? " wilt thou disclose the secret of him, whose secret our Lord is concealing ?"

§. 276. But in a few cases the indefinite I. assumes the suffix, and with the indefinite II. its assumption is a rule, rarely departed from—

kām gadé nǒtšinbá, sai álla ? " will any body else know it except God ?"

wu logǒteṇem páṅginba ? " can I hear thy supplication ?"

dágel gǒṅgana súrūba ? " did you see me take a monkey ?"

nándi kasánnūba ? " will ye consent ?"

kámurō tsédinte ni páṇemba ? " 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 kǒreskē gonō, nándi ṅgásō dátšiba ? " your father told me to ask you, whether you are all here ?"

tígīni ṅgásō wūné, bírti kábē rúmba ? " behold my whole body, whether thou canst see the wale of a stick ?"

ṅgásō ísa dátšiba, andírō wūné ? " see for us, whether all are come ?"

§. 278. It is another proof of the economy which the Kanuri observes in the use of forms (comp. §. 257.), that it dispenses with

the interrogative suffix whenever the question is expressed by
an interrogative pronoun or adverb—

> *ndáguró ládemin?* "for how much wilt thou sell it?"
> *nándi ndáran kílūgu, tatoáni?* "whence have ye come, my
> children?"
> *labárpī wúró kútem?* "what news dost thou bring me?"
> *úgō táta átiyē tsédenáté ndú tsédin?* "who will do what this
> boy has done?"
> *áfirō ṅgínotō?* "why did he send thee?"
> *áfigei tsédō?* "how did he do it?"
> *andírō áfi sádem buíyen?* "what dost thou give us to eat?"
> *mánáté ndú nandírō gúlntsa pánū?* "who told you this
> word that you heard?"

§. 279. The *interrogative enclitic* "*genya*" may likewise be
ranked among the suffixes (comp. §. 323.). It is used when the
question is not after something uncertain or undecided; but
when an answer is anticipated as sure, and not admitting of
any doubt. It is, therefore, not the object of questions with
genya, to have a doubt dissolved, or information given, but by
raising a doubt, or by producing an artificial uncertainty, to make
a fact or statement appear the more certain and indubitable.
Herein the use of *genya* differs from that of *ba*. In English,
negative questions answer the same purpose, and, therefore,
genya is usually translated by them; as,

> *nándi kū rúwui genya, tšírēte átema komándē tserágō?* "have
> ye seen to-day, that what our Lord loves is truth?"
> *kúllōnyin genya ṅgeíbuskō?* "have I not bought thee with
> my money?"
> *šímā genya andígā sášibū?* "has not he bought us?"
> *ši nandígā búrgōn kótsei, nándi rūwí genya?* "did ye not see
> that he exceeds you in intelligence?"
> *wúte karáminite dántse rūwí genya? gányā,* "when he had
> said, Do ye see the flesh of my little brother?"
> *mána nemétsenáté ni pánemī genyá?* "hast thou heard the
> word which he was saying?"

állā gẹnya yántsẹ́gā gótsẹ? " was it not God that took away his mother?"

tšā pẹ́rtẹ tsúrō bibítšīa wu ásẹ̱rní gẹnya? " 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 tšírētẹ šíma ńgạlāgō, " as to this true word, it is good."

wu ši kámgō nóñganí, " I did not know that it was a person."

ši kánigō nẹskē, " I thought it was a goat."

bẹlága átẹ šíma pānígō, " this hole is my home."

tílōtẹ šíma rāgésgạnāgō, " this one, him I love, or: him alone I love."

átẹma náptẹ meínābēgō, " this is the habit of a prince."

níma kóa pẹ́rōníbēgō, " thou art the husband of my daughter."

ñgō bẹ́lā kẹ́rdibē nandírō guluntsásgạnātẹ́, átẹmā šígō, "behold the heathen town of which I told you, this is it."

tílōtẹma kágēogō, " one be mine."

ndúyāye nā komāndébētẹn šíma kām bẹ́gō, " every one who is with God, is a free man."

ši ´Abẹr bōgátagō nótsẹní, " he did not know that the Aber was lying there."

yántsẹ bắgō, 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 participial; but its use in such instances, appears to be rare—

áfi sányānẹmgō? " what is thy profession?"

áfi kárgẹ tsẹ́lạmgō? " what is a black heart."

áfi šígā tsẹ́buigō? " what will eat her?"

kŏ́a kámūntsẹ páltigō nŏ́tši, " the man knew that his wife had become with child."

keári tílō loñ nŏ́tsẹnāgō, " one single old man knew it."

kām Fulátayē rítsẹnátẹ šŏ́a tílō loñ rítsẹnāgō, " 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—

káliātẹ́ áfi nẹmgạlāntsiyāyẹ́, tátānẹm díbigō tsẹ́tẹni, " 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—

pẹ́rōntsurō kárǐtugō rúsgạní, " I have not seen so beautiful a girl as his."

meíndērō nẹmgạlāgō bágō, or *meíndērō ñgạlāgō bágō*, or *meíndērō mei ñgạlāgō 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 sóbamárō skirágẹm kwōya, " if thou like me for a friend."

állāma šímni tsáktsẹ, " it is God that shuts my eyes," *i. e.* " that causes my blindness."

wu níma ntsẹrágẹskō, " *thee* I love."

wu kẹrmāma dẹ́lin kadisgányā, "having *just now* come from abroad."

ándi ṅgásō nẹm tílōtẹman námnyogō, "let all of us abide in *one* house."

ni mālam naṅga tsánnā pándẹm bágō ; kām kárgẹ búlwātẹ́, 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 Bórnun tsádin, "*thus* they do in Bornu."

sándi ganí, wúma šígā yẹ́tsẹ́skō, "not they, *I* have killed him."

átẹ naṅgátẹmārō "Gẹ́dītẹ šíma kúragō" kẹ́da 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 rágẹ, "our Lord said to them, Do ye like a king ? They said, A king we like."

    "átẹ ndú ?" tsẹ ábayē. Tílōyẹ, "wúmā" tsẹ yẹ́gonō, "the father said, Who is this ? One replied, I."

2. In negative propositions—

    tsábamārō gágendẹ́, "we have not entered on the road."

    kẹ́ṅgalī tílōma bágō dábuntsan, "not one male was among them."

    kām tílōma nemẹ́ma bágō tsúrō bẹ́lāben, "there was not one man speaking within the town."

3. When an adjectival qualification is expressed by a relative proposition—

    nā lẹ́nẹskinma nónẹsganí, "I did not know where I was going."

    ándi rōndẹ́wa nábgatāma, yándē šímdēn tām, yẹ́tsẹmin ? "wilt thou catch and kill our mother in our sight, who remain alive ?"

kām kām tsẹ́lạm rítsẹní kwōya, komándē andígā aláge-
    sanátẹma rítseiyendḗ, " if one does not fear a negro,
    neither will he fear our Lord who has created us."

kŏ́a n̊gẹbạl détsẹnāma tšítsẹ, " 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.—

    yayántsúsorō " wu lén̊ginma " gíltsẹní, " he did not tell
        all his brothers, that he went."

    nā létšinma nótsení, " he did not know where to go."

2. Indefinite II.—

    " mána búrgō gultsétẹmā " gonō, " he said the word which
        he spoke at first."

    áfiyāye dímtẹma, " whatever thou wilt do."

3. Aorist—

    wu katambúskōman n̊gáltē nā túlon lényendḗ, " since I
        was born, we never went anywhere."

    wu šígā pānírō kíguskōman, kábū tílōma šígā kārán̊esgạní,
        " since I brought her home, I have never come near her
        one day."

4. Conjunctional mood, past and future—

    gána tusgányāma, kŏ́ātẹ íši, " when he had waited a little,
        the man came."

    kitábūga pẹrẹmgányāma, kómāndéye šímtsẹ pérẹmgonō,
        " when he had opened the book, our Lord opened
        his eyes."

    kirúnyāma, mína tšítši, " when they had seen him, the
        lion arose."

    ártsẹ dátšiāma, pépetōntsẹ pértē, " 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."

šítęman āmpátin tárgunātę, " by the same the rabbit is guarded."

2. But if both *tę* and *ma* are affixed to a word, sometimes one and sometimes the other occupies the first place ; *e g.*

lēgędányā, fúgubēmátię̄ṅgębạl ṅgígibē tsúrūní, kótši ; kádugūbétię̄ ṅgębạltęgā 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 bęlágāben kírū, " the one saw a serpent lie in a hole."

nā kídābē tsátānítęmā ni rum, " thou sawest that they had not yet arrived at the age for work."

kādítę yímtęmā komándē sandígā gęrágonō, " 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 kóntsęna mbétši diyē, " there is certainly one that surpasses thee."

wot' ámmō pélēgęmmí 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."

agótę nuíya fátsę, kurátsę 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."

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—

   kŏa tšĭtse, ṅgáforō wólgate, "the man arises and turns back."

   bílge fárirō tšĭtšĭ, "a vapour rose up."

   kắdĭ fúgurō kŏtse, kŏa šígā tségei ṅgáfon, "the serpent passed on before and the man followed behind."

   ágō fúgun wūagắtšĭnté wu nŏṅgạni, "I do not know what will happen in future."

   sándĭ 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—

   bẹ́la kúyinturō kolōgẹdányā, "when they had left the town far behind."

   kắmuntse fúgurō tsáke, bẹ́lāntsārō lēgẹ́da, "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, sẹ́rin.*

§. 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 nemẹ́tši, "he has spoken much."

nā Yorubáben ṅgúburō nábgoskō, "I remained a long time in a place in Yoruba."

meíyē šígā tsǫúrō tsẹrágẹna, "the king loved him ardently."

nyúu kámūnḗmma ïg̣alārō námnógō, "sit down well, thou and thy wife."

pḗrō mána pāṅgányā, kḗtširō pántsẹní, "when the girl had heard the word, she did not feel comfortable."

ni kídānẹm díbirō kídẹm, "thou hast done thy work badly."

ganá lēgányā, "when he had gone a little."

sóbāni tússẹ ganárō dátši, "my friend has already rested a little."

sẹ́rin lḗtsa, ndúsō nā túlon sẹ́rin náptsei, "they went away quietly, and all of them sat down quietly in one place;" also *sẹ́rinnō lḗṅgin,* and *sẹ́rinnō námgin;* but only *sẹ́rin nẹ́mgin,* "I keep silent."

ši nemḗtšin bágō, kạ́dẹg nẹ́mtsẹna, "he never spoke, but was holding his peace."

kạ́dẹggō nẹ́mnẹ́, "hold thy peace."

kitábūni kármītẹ 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 : bẹ́rāgẹ dḗ, "quite naked;" *bẹrāgḗṅgī dḗ,* "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: tšĭm fōg, "very bitter;" ši tšĭmtši tšĭm fōg, "it is
    very bitter."

fọr : dē fọr, "quite empty;" ši dĕtši dē fọr, "it is quite
    empty."

karañ : ndí karañ, "only two."

kẹñ: dúnōa kẹñ, "very strong;" ši dunoátši dúnōa kẹñ,
    "he is very strong."

kẹ́dẹg : nẹ́mgata kẹ́dẹg, "very silent;" kẹ́dẹñ nẹ́mgĭn, "I am
    very silent."

lai and lei : kaláfĭa lai, "very well;" kaláli lai, "very meek,
    gentle;" kánadiwa lai, "very meek."

las : kaláfĭa lás, e.g. tsábātẹ kaláfĭa lás, "this road is quite
    secure;" tẹ́lāla lás, "very soft;" kaláli lás, "very meek."

loñ : tílō loñ, "only one, a single one."

mẹ́u or mĭ́u : kẹ́tši mẹ́u. "very sweet, pleasant."

ntšil : ganá ntšil, "very little."

pau : áñgalwa paú, "very intelligent;" ši añgalwátši paú,
    "he is very intelligent."

pẹt : tsẹ́lạm pẹt, "jet black;" tsẹ́lạmtši tsẹ́lạm pẹ́t, "he has
    become jet black."

pĭ́ọt : kúrūgu pĭ́ọt, "very long;" ši kurugútši pĭ́ọt, "it has
    grown very long."

pīt : tsọú pĭ́t, "very hot;" wu tsọúñgĭ tsọú pĭ́t, "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 : kạ́lām sálag, "very insipid;" ši kạ́lāmtši kạ́lām
    sálag, "it is very insipid;" kámpoĭ sálag, "very light."

sul : dē sul, "quite empty, destitute;" dĕtši sul, "it is
    quite empty;" bẹ́rāgẹ sul, "quite naked."

šíliŭ : ámāsẹ šíliŭ, "very cold;" dínĭa amāsẹ́tši šíliŭ, "it is
    very cold."

tarẹ́t : *kạlí tarẹ́t*, " quite blue ;" *ši kạlítši kạlí tarẹ́t*, " it is quite blue."

tẹ́lẹs and *tẹ́lẹssō* : *tsẹ́bẹd tẹ́lẹssō*, " the whole day long."

tẹṅ and *ndẹ́ṅ* : *káfūgu tẹ́ṅ*, " very short ;" and *káfūgúndẹṅ*, id. ; *kāfugútši kāfūgundẹ́ṅ*, " it is very short."

tẹ́s : *kárạṅgẹ tẹ́s*, " very near ;" and *káfūgu tẹ́s*, " very shallow, not deep."

tìm : *kúrā tím*, " very great ;" *ši kurátši tím*, " it is very great."

tsai : *bẹ́lin tsaí*, " quite new ;" *bẹlíntši bẹ́lin tsaí*, " it is quite new."

tsar : *ṅgámdē tsár*, " quite dry ;" *ši ṅgamdétši ṅgámdē tsár*, " it is quite dry ;" *kíbū tsár*, " very hard."

tsẹr : *ṅgā tsẹ́r*, " very well."

tšírit : *kau tsọu tšírit*, " the sun is very hot."

tšìt : *kạ́mē tšít*, " very red ;" *ši kạmétši kạ́mē tšít*, " it is quite red."

§. 290. The adverb *lintá*, which answers to our " very, highly, exceedingly, most," can take the place of any of these specific adverbs, with the exception of *karaṅ, loṅ, tẹ́lẹs,* 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, kạmḗ lintá, bẹ́lin lintá,* &c. In connexion with derived adjectives in *wa*, it can be *lintá* and *lintárō* ; as,

áṅgalwa lintá or *lintárō*, " very intelligent."

nóṅgūa 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 lḗtšin, or *lḗtsẹna lintá* and *lintárō*, " he goes very often."

ni karánẹmin, or *karánẹmma lintá* and *lintárō*, " thou readest very well."

sándi nemḗtsei, or *nemḗtsāna lintá* and *lintárō*, " they talk a great deal."

ši némtšin, or *némtsena* or *némgata lintá* and *lintắrō,* " 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 túlurtẹ, málammō alákkẹda ; áfirō málammō alákkẹda
kánnu túlurgā, málamtẹ́, ši kitắbū nótsẹna, tsábā ńgạlā
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 gótsẹ, kánnu bágō kášagar tsẹgárin? " how
can one take iron, and beat it into a sword without fire?"

sóbāníró pẹ́lēgẹskē, áfigei kídāntsẹ tsẹ́din, " I will show my
friend how he must do his work."

§. 292. The Kanuri has *three negative adverbs, bágō, gani,*
and *átē,* all of which may be rendered by our " not ;" and
this is the place to define the use of each of them. All three
can be used to qualify a verb, *gani* also to qualify adverbs,
and *bágō* and *gani* can by themselves form the predicate
of a proposition.

In general they may be thus characterised: *bágō* is
unlimited or absolute, *gani* limited or relative, and *átẹ* pro-
hibitive; 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 níró gultsásgana bágō, " I shall not tell
thee a word."

ši kām rítsẹna bágō, " he does not fear any body."

kām šígā, tsúrūna bágō, " no one was seeing him."

tátātẹ áfïma nótsẹna bágō, " this boy knows nothing at all."

b. The indefinite I.—

ándi nírō bíārō bánāntšigēn bágō, " we shall not help thee for nothing."

šígā gótsei bágō, dínīa lẹ́mtšīa, " they never take it when it has become night."

ágō pánẹskē yúrusganātẹ nírō gulntsẹ́skin bágō, " I shall never tell thee what I have heard, and why I laugh."

wu nígā ntsẹrágẹkin bágō, " I do not like thee."

c. The indefinite II.—

kóa lemánwa ši sadáktšin bágō, málammásō šígā tsárui. Sandíyē šírō : abá kōa áfïrō ni ṅgúmōri tšīa laía dẹbánẹm, sadáinẹm bágō? kẹ́da 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 ?"

káfï lagẹrá, dínīa bétšīa, šígā rūm bágō, dibdifútšīa, rum bágō, nẹ́ṅgalī tsẹ́ptšīa, rum bágō, bigẹlátšīa tílō tílō rúmin, bīnẹ́mtšīa, sandígā 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. *gani* is only joined to—

a. The indefinite I.—

wu nāntsúrō lẹ́ṅgin gani, " I will not go to him."

    b. The aorist—

        ši mánātę wúrō gulgónō ganí, " he did not tell me the
        word."

In these instances the negative particle refers to a definite
fact: it is not general like *bágō,* but special; not abstract, but
historical. This, therefore, was the proper particle with which
to form the negative mood (see §. 88.).

    3. *átę* is only connected with the negative mood, and then
        forms a negative optative or imperative, which appears
        the more natural from its verbal origin—

    nátęn fúgun átęgei átę dímmí, " henceforth do so no
    more."

    kōaṅgáfiyāyé átę ášìrntsę ṅgásō kámurō gúltsęgęní, " let
    no man whatever tell even one of his secrets to a
    woman."

    átę ášìrndē dégan pántsāní, " may they not hear our
    secret without."

§. 294. *In connexion with adverbs,* or adverbial qualifications,
or the subject of a proposition, *ganí* only is used. It always
stands immediately after the word which it negatives—

    kídānęm ṅgalārō ganí kídęm, " thou didst not do thy work
    well," *i.q. kídānęm ṅgalārō dímmí.*

    bísgā gąní kídęskō, " not yesterday did I come," *i. q. bísgā*
    wu ísęsgąní, " I did not come yesterday."

    kómbū naṅga ganí kádiskō, " I did not come on account of
    food."

    abání ganí ísō, " it was not my father who came."

    áṅgallémtę wu ganí nírō ntšísköf, " it is not I who have
    given thee thy wisdom."

    ándi ganí nígā bóbōntšyē, álla nígā ntsęsáiṇę, " 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 *ganí.* The former

denies the *existence*, the latter the *nature* or quality of a subject. It may be easily perceived, that this difference between them bears a close analogy to that which exists when they are connected with verbs.   For to say that a thing is not in existence is an absolute or general statement, and that a certain general idea is not realised in this or that object is a special one.   In English *bágō* must be rendered by "*there* is not," or the like, and *gani* by "is not;" comp. also §. 235.

1. Examples of *bágō*—

> *kámū bágō, táta bágō, ši tílōntsẹ loü tsúrō pāntsíben,* "there was no woman, there was no child, he was quite alone in the house."

> *kām andírō ŋkĩ šẹ́dẹna bágō,* "there is not one who could give us water."

> *tátāntsẹ tílōwa náptsẹna, gadẽ́ntsẹ bágō,* "he remained possessed of only one child, he had nothing else."

> *kánnu-šọúā bágō,* "there was no lamp there."

> *ām bẹ́labē ŋgásō, tílōma tsúrō bẹ́lāben bágō,* "as to all the people of the town, there was not one of them within the town."

2. Examples of *gani*—

> *mána wúrō gúlẹmmāté kátugū gani,* "the word which thou hast told me is not a lie."

> *ni kŏ́eigẹ gani, tátāni,* "thou art not a coward, my son."

> *ni ágō rúmmāté gẹ́sgā gani, mágarā krígibē,* "what thou seest is not a tree, but a man of war."

> *kŏ́a tílōtẹ ši kạ́ndẹlī, kŏ́a tílō ši kạ́ndẹlī gani,* "one man was jealous, and the other man was not jealous."

> *kām dā gádubē tsẹgérẹna kẹ́rdī gani,* "a man who eats pork is not a heathen."

> *ši tsédin rúmmāté ši kámmā gani,* "the footsteps which thou hast seen on the ground are not the footsteps of a person."

§. 296. The adverb *dúgō* regularly stands between two propositions, and must sometimes be construed with what precedes

it, and sometimes with what follows it. In certain cases it is quite evident that it belongs to what follows; *e.g.*

> *ájigei dúgō kágou? lit.* " how was it before you escaped?" *i.e.* " how did you escape?"

In others it is equally evident that it belongs to what it precedes, which is best proved by a few examples, when it stands at the end of a proposition with which the following has no connexion; as,

> *pérōyē, léṅgē, abániró gúlṅgē 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 wúnẹ dúgō léneskē,* " look at our meat before I go."
>
> *ntserágẹsgạni dúgō dā náneṃin tšímāgẹskōbá?" " do I not love thee ere I accept meat at thy hand?"
>
> *lóktẹtẹ wu áṅgallyúa dúgō pádgigẹskō,* " at that time, before I was lost, I was in possession of my senses."

2. Except—

> *wúa šyúa lágāndē tsúrūni dúgō pártēn bágō,* " we shall not part, except one of us fall."
>
> *kām kām tsẹrágẹni dúgō ágo níntsẹn tšímāgẹni,* " one does not like a man, except one accepts something from him."
>
> *málamgā lāfiátsẹni dúgō káragārō létšin bágō,* " he never goes to the wood, except he salutes the priest."

tšĭlwā dínīa bunétsení dúgō dégan lelétšĭn bágō, " a rat never walks about openly, except at night."

3. First—

ganá gértigē dúgō ! Ganá gérgutagányā, " let us first move on a little ! When they had moved on a little."

wu léṅgē dúgō, wágē pāníró lēné, " I will go first, then go thou to my house."

4. That—

áfi dískē dúgō wu méreskin, " what must I do that I may recover."

níte áfi ṅgáfon róntse dúgō dérege nāníró kádim ? " what kept thee back, that thou didst come last to me ?"

áfi dískē dúgō tsábā tsánnabē pándeskin ? " what must I do to find the way to heaven ?"

5. Then—

wu gésgā ganá rúskin dúgō gésgā kúra góṅgimbá ? " shall I see a little tree, and then go and take a large one ?"

wúrō dógum tílō skeínyā, wu yurúskē dúgō tšíṅge nānémmō kádiskō, " when he had given me one knock, I fell, and then arose and came to thee."

6. Till—

kómbū mátse andíró sáde buíyen dúgō kábū tílō kárūa tšítse, " she sought food and gave it us to eat, till one day a storm arose."

kirntsáwa káliāntsáwa tátāntsáwa wútsei dúgō kámū kásuwāyē šígā tsétei, " they beheld their female slave, and their male slave, and their child, till a sickness seized the woman."

nemsóbānde ándi ganánden díyenté áte kolónyendé dúgō komándē andígā páresā, " let us not leave off our friendship, which we have had from our childhood up, till our Lord separates us."

dégā dúgō léṅge kúlónígā rúskē, " stop till I go and see my farm."

    páton gạnátsẹna dúgō pérō wurátsẹ, " he kept her at home till the girl grew up."

7. When—

    kúlōntsẹ tsáltšin dúgō kúrū kŏa kórōntsẹ arásgūa kádiō nāntsúrō, " he cut (*i. e.* cleared) his farm, when a man with three asses came again to him."

    wu kẹntšíṅgạna dúgō labárntsẹ tsédī ˀAfunóben pāṅgóskō, " I was in slavery when I heard news of him in the Hausa country."

    búnyē bŏtsẹna dúgō ši nāšíngonō, " she was sleeping at night when she dreamt."

    kámpū sei kām dḗgẹ pē debátsei dúgō kíruskō, " the four blind men killed a cow when I saw them."

    bḗlāndḗtẹn ndúyāye pẹsgántsẹgā Gḗdirō tšō dúgō sálítšin, " 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 wūgẹdányā, káfī kámanwa Pótēn tšítsẹ, 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 ṅgásō tsẹ́lạmtšī, dínīa bunḗtsẹ gadi, " the whole atmosphere became dark, as when it is night."

    wúrō sẹgdḗmmāgei wúyē nírō ntšigdḗskō, " as thou hast done to me, I will do to thee."

§. 298. The adverb *ṅgō* corresponds to the Hebrew הִנֵּה, but has less of a verbal character than this, inasmuch as it never subordinates the subject; *e.g.* *ṅgō wu,* " behold me," (never *ṅgō wúgā*); *ṅgō ši,* " here it is," (never *ṅgō šígā*). They also agree sometimes when connected with a verb; for then הִנֵּה can likewise stand without having the subject

of its dependent proposition expressed separately (*vide* Ewald's Gram., §. 296. *d.*), which is the rule with regard to *ńgō*. When connected with a pronoun, *ńgō* usually takes its place before, but sometimes also after it. A few examples may follow by way of illustration—

> *andí ńgō tšyē,* "behold we have come."
> *ńgō ágō lagá,* "behold here is something."
> *wu ńgō sabarátęskī,* "behold I am ready."
> *ńgō pāní, rui ńgąlārō.* "here is my house, look at it well."
> *ńgō ándi kórondē lámnyē dátši,* "behold, I have already loaded our asses."
> *ńgō nírō kalígimō tílō ntšískī,* "behold, I give thee a camel."
> *kómbū pęlēsęgęmmātę̇ wu pándęskī, ńgō ši,* "I have got the food which thou hast shewn me; here it is."
> *ńgō ši, dę́gan dāgáta,* "behold, he is standing without."
> *ńgō 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."
> *bę́ri ngúburō dę́tsa,* "they cooked much vegetable food."
> *šógę sandígā tšétšin 'gúburō,* "the Sheikh killed many of them."
> *šíma bánnā tsę́dō 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 wátšĭ*, " although he sent one
> the third time, he did not want to go."

> *kántāgẹ pal kítōsō, nátẹn tšítsẹ Fulátaberō léturō wátšĭ,*
> " 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 ṅgúgonōsō, kām šígā tsúrūna bágō,* " when he
> bowed down to the four quarters, no one was looking
> at him."

> *tátāni, wúa abánẹmma nígā díyē nábeiyesō, ni tílōnẹm
> 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, gáduwí, dúgō kau dábū
> kítō ; kau dábū tsétẹnāsō, ni Fuláta yókturō nírō tẹgéri
> kwōya, arẹ,* " 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 pro-
noun 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—

   gésgā ṅgámdē tsębándi yāye, tsębui, kḗlī 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 tsḗḷạm tílōtẹma dāgáta tsáruiyāyé, dátsa gurḗtsei bágō, "whenever they see a black man, they do not stop and wait"

   dími dábūntsẹ Potérō kálaktši yāyé, kóa Gḗdirō kálaktsẹgẹ, "whenever the sheep turned its neck to the west, the man turned it towards the east."

   kóātẹ pérōntsurō manátsẹgiyāyé, pérō šírō tẹgḗri, "whenever the man spoke to his girl, he did not succeed with her."

2. Instances of *yāye* as conjunction—

   tsúrō bḗlābḗtẹn kámtẹ dúbū dégā yāye, tílōma kolótšin, bágō, "even if there be a thousand people within that town, it will not leave one."

   kúlītu róntsẹ tsúlūgẹní 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, *gésgā túrīa, kádītḗgā wúnẹ nā gáginṭẹ,* "when the tree falls, watch where the serpent enters."

rū ; as, *pántsẹn rúntsẹ nemẹ́tšin,* " he was talking to himself in his house."

kólle rúntsẹmā lḗtsẹ, " let her go alone."

§. 303. The following *verbs* also have often to be *rendered by adverbs*—

1. *burgṓngin* by " first "—

dugulgúlimī burgótsẹ ísō, " the muck-worm came first."

gúbōgum burgótsẹ tšḗtsẹ, " the cock rose up first."

2. *dắngin,* in its impersonal forms *dắtšin, dắtsẹ, dắtsẹní, dắtšī,* by—

a. "Quite, fully, completely, entirely, wholly, altogether "—

átẹ kṓganāndē ngásō Fulátayē tšḗtsẹ dắtsẹní, " lest the Phula kill our soldiers altogether."

kām tšešḗsẹnātḗ rṓntsẹmā tsúlūgẹ dắtsẹní dúgō dárō kámtsei, " when they kill one, they cut him up for meat before his life has quite left him."

nắtẹmān kāmtḗgā dárō kámtsā dắtšin, " then they cut the man completely up as meat."

b. " Already, now, then "—

ándi bẹlága lányē dắtšī tsa, " they said, We have already dug the grave."

Fuláta tsédīni ngásō tártsā dắtšī, " the Phula have now wasted my whole land."

sándi dḗgusō debátsa dímīntsa dắtšī, " they have now, all four of them, killed their sheep."

komándē kídāntsa tšō dắtšī, " our Lord had then given them their work."

3. *kārángin,* by "nearly, soon, almost "—

wu kídāni dískē kārántšī, " I have nearly done my work."

ńgō gẹ́sgā ntsúrōntsẹ kārántšī, lit. " behold the tree's falling has approached," *i. e.* "the tree will soon fall."

4. *kélṅgin*, in conjunction with *dérīṅgin*, by "entirely, completely "—

kóganāwa ṅgásō béla dérītsā kéltsā, "all the soldiers completely surround the town."

5. *léṅgin*, by "on, further, longer;" or the verb "to continue"—

šyúa táta gálifubē sóbāntsúa létsei, nẹmsóbāntsa tsádin, "he and the rich man's son, his friend, continued their friendship."

6. *lúgẹskin*, by "out "—

šim tátabē báktsẹ kitúlugō, lit. "he struck the boy's eye that it came out," *i. e.* "he struck the boy's eye out."

7. *nẹ́mgin*, by "silently "—

pántsẹn nẹ́mtsẹ náptšī, "he sat down silently in his house."

8. *wóltẹskin*, by "again "—

gúbōgum wóltẹ kádiō nā pẹ̆rōberō, "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 rúskē, "pray let me see it."

ńda wúrō šē, "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 gótsenālan tsắte ganátse, wólti, " in one night he carried it and laid it on the place whence he had taken the shirt, and returned."

nā dzádzirmā tšétsenālan dátsena, " 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 áte búrgōntse búrgō kenyéribē gadi, " this man's subtilty is like the subtilty of a weasel."

ni lemánnem kắgē 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, bắli gadi lémā, " having

entered Mecca, as it were, to-day, the morrow, as it
were, was a Friday."

*kégerā Gédin īšin gadi, kāfī kámanwa Pótēn tšĭtse,
Gédirō īšin kérū,* "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 būtšilan náptse, " the man sat down on the mat."
    lēné dígallan bōné, " go and lie down on the bed."
    dígallan léttsa, " they slept on the bed."

    b. " On the ground of, because of, from "—

    nemsóbantsálan ágō tsádenāté kām tšídena bágō, " none
        will do what they have done from friendship."

    c. " Out of "—

    woladíntsusō kánemlan tsesánge, sabaráta, " he awak-
        ened them out of sleep to get ready."

    d. " In "—

    kaúlan tártsa, " they dry it in the sun."
    kitábūlan kérū, " they saw it in the book."
    ámdē wúra dándallan sálītsā, " our great people pray
        in the mosque."
    magarántīlan kánnu fúnyē, "we lighted a fire in the
        school."
    ísem, káfiālam bógam, " thou camest and didst sleep
        in the shade."
    kām kaúlan ísena segétšin, "one pants if one comes
        in the sun."

    e. " Before "—

    tšínnālan tšígā tsédin ganátse, " he puts the bag down
        on the ground before the gate."
    dándal kúrālan dátse, álam méogunderi bóbōtse " 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 kẹ́ṅgạlígō, " of the three of us that·were left, two were females, and I the only male."

k. " Whilst, during "—

sándi mẹ́lteilan kurgúlirō kắtī pítsagei, " whilst they wrestled, they threw dirt at the lion."

ándi lẹ́nyenlan páṅgeiyē, " we heard it whilst walking."

3. *naṅga,* " on account of, for the sake of, because of "—

ni mắlam naṅga tsánnā pándẹm bắgō, " thou wilt not obtain heaven, on account of being a priest."

kū kóāni pátom bắgō naṅga wúgā sẹrágẹmin nẹm, " thou sayest that thou lovest me on account of my husband's not being at home to-day."

átẹ naṅga kádiskō, " therefore I am come."

pĕrōa wắtšĭsō tsắšĭrin pĕ́ntsa bắgō naṅga, " the girls wept all day long on account of their cow being no more."

šĭ́gā kĕ́tšyē, kásundē dábẹsánā naṅga, " we killed him, because he denied the debt he owed us."

kẹ́ntšĭrō komándē sẹ́dī 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 "—

   tšĭligindērō tsúkkūrin, káśagar múskōnwa, " he was jumping down into our ship with a sword in his hand."

   ṅgáśō šĭn sálgāwa, " all were with chains on the feet."

   kóā kắlfūma kắlfūntsẹ ṅgántšĭnwa 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 mắgẹ tsẹ́tīa, ĭ́šyē, " we will come in one week."

   kábū wŭ́ri kītẹ́nyā, wu tšĭ́ṅgē, " I rose up after a fortnight."

3. The dative case is usually employed instead of our preposition " to "—

   wu pĕrōtúrō nemẹ́ tílō nemẹ́gẹskē, " I will speak a word to this girl."

   wŭ́rō pẹ́lēsẹgẹní kwōya, " if thou wilt not show it to me."

   nā meíberō kắššō, " 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."

   yắndē šĭ́mdēn tām, gérẹm, yẹ́tsẹmin ? " wilt thou seize, tie, and kill our mother before our eyes ?"

wu Bọ́rnun námganātẹ́, " when I lived in Bornu."

šì bẹ́lāntsẹn tšĭ̆tšĭa, " 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."

     pẽ́rōni, 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."

     kẹ́ṅgalī tílōma 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 gẹ́dī 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 bágō, "there is no dispute between you two."

5. kálā, "head" = on, upon—

sándi ṅgásō tséptsā, kálā pęrntsáben, "all of them dismounted from (on) their horses."

ṅgálō 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."

nántsęn bárbū kām dégę mbétši, "there were four thieves with him."

wútę, yāníbēn tílōni, "as for me, I was alone with my mother."

7. ṅgáfō, "back," kádugū, "rear" = behind, after—

ṅgáfōntsan gęrágata, "he was hidden behind them."

ṅgáfō táta kéṅgalīben táta pérō tsasámbī, "after the boy they became parents of a girl."

tšénāntsę gótsę káduguntsa gígā, "he took his knife and followed after them."

8. fári, "top, upper part" = on, upon—

kóā fári gęsgáberō tsébā, "the man climbed upon a tree."

fári gęsgáben kómbū mátsę, "it sought food on the trees."

9. fúgū, "front" = before—

fúgūnęmin dugulgúlemi ísō, "the muck-worm came before thee."

fúgūntsęn gąnáṅgē, "I will lay it down before him."

fúgū kómāndéberō kígutō, "he brought them before our Lord."

10. tsédīga, "bottom" = under—

tsédīga dígalberō kánnū fútsęgę, "he made a fire under the bed."

kām tílō tsédīga dábēn bótsęna, "somebody was lying under the meat."

11. *tsúro*, "belly, interior" = inside, within, in, into, among—

> *tsúrō kaṅgádibēn tsẹtúlūgẹ* "he took it out from within the horn."

> *mána tsúrō wōkítābē pányē,* "let us hear the words in the letter."

> *ágō tsúrō kǎrgẹntsíbē ándi nǒnyēba ?* "do we know what is in his heart ?"

> *tsúrō kábū ārásgibēn lḗṅgē,* "I will go within six days."

> *kábū tílō tsúrō káragābero gágẹ,* "one day he entered into a forest."

> *tsúrō woínā yásgiben woínā ndí gótsẹ,* "from among the three cakes, she took two."

CHAPTER XXII.

SYNTAX OF CONJUNCTIONS.

§. 309. A number of conjunctions bear the character of suffixes, and have the peculiarity of being attached not only to the word which is joined, but also to the one to which it is joined. In form one of them is identical with the plural termination, or an adjective termination, and another with the locative termination; but they are always easily recognised as conjunctions by the context, and more especially by their repetition in several succeeding words. The difference in the use of *wa* (*a*) and *n* (*nyin*) seems to be this, that *wa* refers merely to number, *n* also to quality, *wa* simply adds or co-ordinates, but *n*, at the same time, contrasts what it joins together; *wa* (cf. Hebrew ‫ו‬) generally answers to our " and ;" when this is merely copulative, *n* corresponds more to our conjunctions, " both—and, as well—as, not only—but." In practice, however, these two forms are not always kept so distinct, and sometimes we find them alternating with each other.

§. 310. Instances of the correlative conjunction *wa—wa—*

šíyē, kálgunyŭa yáṅgēnyŭa, tsógānyŭa, pátelei kámúníbēwa, "he said, a shirt for me, trousers for me, a cap for me, and clothes for my wife, (viz. I like.")

wŭa kōátŭa kāmpigítē, " I and this man have contended."

abántsāwa wŭa 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, kamúrsoābē, "fable of the water, the fire, and an old woman."

kúlum lífulābēwa, kúlum dínarbēwa, dégerger árilbēwa pérorō kęínō, " he gave a silver-ring, a gold-ring, and a scarlet neck-tie to the girl."

úba nántsęn wurátsęnāwa, abántsę šígā tsambúnāwa lebálā tsádintę, " 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 kōaṅgátę kurátęn ganátęn, keárītęn komúrsōtęn ṅgásō, andígā satapátkī, " the men, both great and small, the hoary men and the hoary women, all of us he would have ruined."

nęmbunyěnyin, kaúnyin, ndásō ṅgúbugō ? " of which is there a greater number, of nights or of days ?"

álęgā komāndébētę, tsélųmtęn, kamétęn, káfúgútęn kúrūgútęn ṅgásō šímā aláktsę, " as for the creation of our Lord, he has created all, both the black and the red, the short and the tall."

kámūtęn tátātęn, kōaṅgátęn, ganátęn kurátęn, pétęn pértęn, kaligimótęn korótęn, kanťamótęn dimátęn, kūnítęn kuguítęn, gabagátęn kullótęn, áfisō ágō lemántę ṅgásō tsorórę, " 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."

tšä ši kámuntsuró gúltsẹní kwōya, álẹgā állabĕtẹ ṅgásō, kámnyin, búndin, ṅgúdon, búni tsúrō ṅkíbēn, ndúyē tšā mána kámántsíbē pántšin, " 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—

káliátúa kirtúa ndíso kámbē állārō kolónẹskī, " both this male slave, and this female slave, I set free for God's sake."

kir tílō átẹn kálīa tílō átẹn álla tilórō wu sandígā kámbēro 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 kámuntsúa pántsān náptsāna, " a man and his wife were sitting in their house."

meína meimíwa kalaíndō díyentẹ̄, " when I and the royal prince played."

ámāntsúa tsábui, " they eat it with their people."

ṅgō ándi bóbōsam, tatoányūa ntsẹ́gciyē, 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—*

náten fúgun áte átegei dímmí, " in future do no more so."

bélán kuíyinten kolótseiya, " they having left it far from town."

kām wūn fúgun bágo, " there is no man before me," *i. e.* " superior to me."

kóā átete állān kásen kām šígā kótsena bágo, " 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—

lényē ruíyogō kánā kúguibē tšétšiskóō, tšétšisgányō, " let us go and see whether I may appease (*lit.* kill) the hunger of fowls, or whether I may not appease it."

kríge mbétšiwō, kríye bágoō, kū nándi tšírū, " to-day ye shall see, whether there is war, or whether there is no war."

tšíremárō gúligino kátugumárō gúliginwō tsúrum, " thou shalt see, whether I speak true, or whether I speak false."

meíō meínaō ām kandegeíbē ñgāsóō sándi nótsāní, " neither the king, nor the prince, nor all the people of the court knew it."

tšíremáō kátugumáō, ām wúra nemétsa, " whether it be a truth, or whether it be a falsehood, the great men have said it."

But as is the case with the suffix *wa,* so also here the antecedent member of the conjunction can be omitted—

ágō dísganāte ñgalā, nándi ruígo, díbiwō, nándi ruígo, " see what I have done, whether it be good, or whether it be bad."

§. 316. The correlative conjunctions *ra—ra,* and *yē—yē,* or *yen—yen,* appear to be of a similar force with *o—o,* but of less frequent occurrence—

áfi gadé ni mánemin? kómbu mánemírrâ kéntsā mánemírrâ?

"what else dost thou seek? dost thou seek food, or dost
thou seek drink?"

*komándē sandírō ndí ñgạlāyē gúltsẹní, díbiyē gúltsẹní, tílō
ñgạlāyē 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 ñgásō 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 ñgásō pḗrndewāsō ñgúduyē
šẹšḗšī,* "if we had not seen this hog, thirst would have
killed us all, and our horses."

tšā krígẹ bágō kwōya, kām Bọ́rnun támbunātẹ pátsẹgin bágō,
"if there had not been war, no man born in Bornu would
have been lost."

tšā burgótẹ kániyē búlturō tsẹ́dẹní kwōya, íšẹ táta kánibē
ngásō tílō tílōn gótsẹ 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 ísẹmmí kwōya, kām wúrō wōkítātẹ karátsanna bágō, " if
thou hadst not come, there would not have been a person
able to read this letter to me."

tšā karámintsúsō búrgō tsádẹ, šígā tsátā, meírō tsádẹní kwōya,
mei gẹrgátsẹ, " 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 rínẹmīa, pḗrōtẹ ni pándẹmba? " wouldest thou have had
this girl if thou hadst feared?"

yímtẹ kẹlán̄i yētsẹ́skī kwōya, wu kōán̄gā, " if on that day I had
killed myself, I should have been a man."

tšā tátānẹ́mtẹ kánnuyē tšẹ́tšia, wu rúskīa, dábūnẹm kámgin,
" if the fire kill thy child, and I see it, I will cut thy
throat."

átẹmā tamánẹm kwōya, wúa nyúa sóbāndḗtẹ pártseiyē, " if
thou intendest this, we shall dissolve our friendship."

nānẹ́mmō íšyendḗ kwōya, nígā ntšḗtsẹ, " if we had not come
to thee, he would have killed thee."

rúmīa, ni šígā rágẹmī kwōya, nírō lemán 'gúburō ntšẹ́ínō,
" when thou hast seen him, he will give thee plenty of
goods if thou lovest him."

§. 320. In the instances here given, *tšā* and *kwōya* are of
exactly the same force, but sometimes they differ in use; for
tšā can also stand for a condition fulfilled, or a ground, a
cause, which is never the case with *kwōya*—

tšā ándi dḗtẹ tsánei andírō sádi, " as we were naked, they
gave us cloth."

tšā ni gálifúté, wu nígā logóñgin, "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 bánāseguwí kwōya, tšā wu mánāni mbétšiba? "if ye had not helped me, would I then have a word to say now?"

tšā ši kámuntsurō gúltsení kwōya, álegā állābéte, 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 ndíte ñgalā gani neminté, tšā ñgalā gani kwōya, komándē kóa andíro gúlusāniba? "as thou tellest me that two wives are not good, would not our Lord then have told it to us if they were not good?"

tšā bélāndēn wuránēyna dúgō pátkigē kwōya, kóa ñgásō nónyēna, "if we had grown up in our country before we were lost, then we should know all."

tšā ni wúgā bóbōnemī kwōya, bísgā kóa nānémmō íseskī, "if thou hadst called me, I would have come to thee yesterday."

tšā búrgōn táta kóáñgā wúrō tsámbō kwōya, kóa bánōni tsémāgi 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 *gǫnya*, 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 gǫnya, kām gadé nótšinba sai álla? "can any other persons besides these five know it except God?"

ší gǫnya, kām wōkítānǫm átǫ karátsanna bágō, "there will not be any body able to read thy letter except he."

wúma nāntsúrō lénǫskin gǫnya, ši wóltǫ tsádǫní, "except I go to him, he will not return and come to me."

komándē gǫnya, kámyē tamíssǫ dátsanní, "our Lord excepted, no man would ever have finished counting it."

túta tílō gǫnya tsasámbūní, "they had but one child."

ágō dégatǫ gǫnya kām rítsǫna 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 tǫ is converted into a conjunction,* vide also §. 173.

sándi nótsāní, búltu kómbuntsārō kádiōtǫ́, "they did not know that the hyena had come to eat them."

álla šígā kolótsim bágōtǫ ni nónǫmmíba? "dost thou not know that God will never forsake him?"

pánǫm pándǫm námnǫmmātǫ́, wu rōníyē tsǫrágī, "my own soul likes that thou shouldest get a house for thyself and dwell there."

abánnǫmmō gúllǫ́ ágō tsǫ́dǫ tšimǫ́rǫnātǫ́, "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 pánǫm bágō kwōya, fúgū átǫn wu pátom bágōya, kōáṅgā gadé bóbōnǫm, "if thou dost not hearken to my word; and, in future, when I am not at home callest another man."

kām kámtsǫ árgǫm 'gúbūa mbétšīya, létsǫ, kásurō gótšin, "if

one has an acquaintance who has much guinea-corn, he
goes and borrows."

*kóa bélāma Tsarámi Dáduima kŏandéya lárē, kúra béla
Dáduibē kŏandéya, lárē,* " if the governor of Dadui, the
son of Sarah, be our husband, we shall rejoice; if the chief
of the town of Dadui be our husband, we shall rejoice."

áfima nígā ntsebándenu bágōya, ni wúgā kósemī, " if nothing
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"—

šíma kóāte tšétsō yāye, kū nándi ṅgásō nótsou, " to-day ye
all shall know whether *he* killed the man."

*mána yāntsíyē abántsurō nemétseginté ši pántši yāye
nótsāní,* " they did not know whether he had under-
stood the word which his mother had spoken to his
father."

*búmi yāye kām nótsena bágō, búmmí yāye kām nótsena
bágō,* " whether he has eaten, no one knows; and
whether he has not eaten, no one knows."

2. By " even if, although "—

Bórnu ṅgásō dátšinyāye, wu Fuláta kal tšígasganí, " even
if all Bornu should be ruined, I shall not follow the
Pulo rascals."

kárgunmā ṅgásō ísei yāye, kárguntséte nótsei bágō, "although
all the doctors should come, they do not know a medi-
cine for it."

*karánem kitábū díniābē ṅgásō dátši yāye, kárgenémte
tsélam kwōya, ni tsánnā pándem bágō,* " although thou
have read all the books in the world, if thy heart be
black thou shalt not obtain heaven."

§. 327. When the adverb *áte* is governed by a verb, it
becomes converted into a conjunction, and answers to our " lest."

berníte sandírō kolónyē, áte kóganāndē ṅgásō Fulátayē, tšétse

dátsɛní, " let us leave the capital to them, lest the Phula completely kill all our soldiers."

árɛ lényē, átɛ ām pátobē tšítsāní, "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. *átɛmā, átɛmárō,* and *átɛmān.* They always take their place at the head of the proposition which contains the effect or consequence ; as,

pátō meíbēn náptšintɛ́, átɛmā ágō kárgɛníyē wátsɛ kidískō, "because they have sat down in the king's residence, therefore I have done what my heart did not like."

ńgō, Fulátasō wōkíta tsɛbágɛda wúrō, átɛmárō wu nandígā bóbōntsaskē, "behold the Phula have sent me a letter, therefore I called you all."

Fuláta sándi ńgalā ganí, átɛmān mei Tšígābē kálāntsɛ gógɛda, "the Phula are not good, therefore they supported the king of Tshiga."

mei Tšíga sandírō agó ńgalā tsɛ́din ; tsapádgī sándi kɛrúnyā, átɛmān búrgōn Deíātɛn krígurō Fulátasōyē badítsa, "the Tshiga king had favoured them ; therefore when they saw that he had been killed, the Phula began a war in Deia for the first time."

§. 329. As *átɛmárō* introduces a natural consequence, so the adversative conjunction *átɛyāye* or *átɛyaérō,* by silently annulling the natural consequence, introduces the opposite of what the preceding proposition would have led one to expect—

wu kátsalla krígibē ; átɛyāye krígurō tšíngīa, léngīa, krígɛtɛn šešésō nóṅganā kwōya, wu pányin tšíngē krígurō létsasganí, " I am a chief officer of war ; yet if I should rise to go to war, and should know that they were going to kill me in that war, I would never rise at home and go to war."

ni mei abáni, wu meíram, ágō rāgésgana dískin ; átɛyaérō kóāni sóbānɛm, kátsalla krígibē nɛmintɛ́, šímā wu meíya rágɛskō, "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."

*káliáye, úgō rāgésgana dískin pánemin, kómbū rāgésgana
búskin, nkí rāgésgana yéskin ; áteyaĕrō, wu belánden
fúnōnyúa, dā gádubē wúgā sétīa, kímelni yéskē, dígallílan
bóñgē, átemā rāgéskō, kónō káliáye 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, kắnī rā dími? "what didst thou buy, a goat or
a sheep?"

ndú ntšō, kắmū rā kóa ? "who gave it thee, a woman or
a man ?"

muskófi átsege, dul lā bíge? "which hand did he stretch
out, the right or the left ?"

§. 331. The use of some conjunctions is avoided in Kanuri
by employing other forms—

1. "And" is avoided by a kind of encasement of propo-
sitions one in the other—

nírō ísęskē gulntsęskē, "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."

šéareāye šírō ndísō tsęmāge keínō, "the court took both
and gave them to him."

2. "If" is avoided by the use of the conjunctional—

nírō mána tílō gulntsęskīa tšídembá ? "if I tell thee a
thing, wilt thou do it ?"

wúrō kálgū tílō šímīa wúgā sếtī, "if he give me one shirt, I am satisfied."

3. " Also " is avoided by the verb *wólteskin*—

málam goní mána tátabē pántši ; pāṅgányā, wólte, pếrōga kígorō, " the reverend priest heard the boy's words ; and having heard them, he also asked the girl."

sốbāntse lāfiántse kimāgényā, šíyē wólte, sốbāntsếgā kígorō " when his friend had accepted his salutation, he also inquired of his friend."

álam méogu ndurí bóbōtse, nāntsúrō ísei ; kúrū wólte kốganā bếrnibē ṅgásō bóbōtse, " he called the twelve regiments to come to him ; he also called all the soldiers of the capital."

§. 332. But besides this, we also find examples in Kanuri of phrases which omit the conjunction, where, in English, we should insert it. Thus we find omitted—

1. " And " between several verbs closely following each other ; *e.g.*

šírō gúllé, wólte, létse, sabarấte, íse, nígāndē díyē, " tell him to turn, go, get ready, *and* come, that we may perform the marriage."

ši mána sốbāntsibē pántse, létse, kámuntsūa pántsān náptsei, " he heard the word of his friend, went, *and* he with his wife sat down in their house."

wu tšíneskē, nānémmō 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—

léttši tsā, " they thought that he slept."

kúguiyē tsábū dắtši, nándi rúba? "do you see that
the fowls have eaten it?"

sándi wu búrgōn sandígā kŏ̀ṅgạna nŏ̀tsắní, "they did
not know that I surpassed them in sense."

keígamā mei tsúlugī pāṅgányā, "when the general
had heard that the king had come out."

yímtẹmā nōgónō, kóāntsẹ búrgōwa, "then she knew
that her husband was cunning."

b. As expressing a purpose, end, or object=ὡς, ἵνα—

ándi nírō pẹr ntšíyē, létsam, "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, nẹmní tẹ́mgē, "give me a little space, that
I may build a house for myself."

sŏ́bānẹ́mmō gulgẹ́skē, nírō mátsẹ, "I will tell it to thy
friend, that he may seek it for thee."

c. As expressing a consequence=ὥστε—

áfi tsẹ́dẹ, kibándō, wu nŏ́nẹsgạní, "what he did so as
to get it, I know not."

wúrō nā šē bŏ́ṅgē, "give me a place, so that I may
sleep."

šim tátabē báktsẹ kitúlugō, "he smote the boy's eye,
so that it came out," *i.e.* "he smote the boy's
eye out."

neírō ṅkí ntšẹ́dó 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 *gadẹ́* with a negative—

ši tsánei ilífīma wắtši, kắtigī kạmáunbē tsẹrágō, "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 nā gáden náptšin bắgō, tsúrō kẹ́ndẹrbēn náptšin, "it never sits down in any other place, except within the cotton shrub."

tsúrō tšígāben ágō gadé tílōma bắgō, ṅgásō búrgō, "there was nothing else in the bag, but pure sense."

átẹ sandírō manágẹmmí, wu nírō manágẹné, nẹskīa, ni sandírō 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 kótšī, bắlī fúgun átẹ gadé fókkẹmmí, "the matter of to-day is passed; do it no more in future."

níyē 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."

ílī, "kind, sort:" kálgū wāsilíbē gadi rúwīa, "if you see a shirt like that of the white man's:" compare kálgū ílī wāsilíbē gadi bắgō, "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 šírō tšō.

kām, k̄óa, "man:" *lēgẹdányā, júguēbmátiyē ńgẹbạl ngígibẹ tsŭrŭní, k̄ótši; k̄ádūgubétiyē ńgẹbạltégā tsŭrui,* "when they went, the foremost one did not see the pigeon's eggs; but the one behind saw the eggs."

kárā, "reading:" *lukránbē dāgányā, wŭrō abániyē kídā sẹkkéli,* "the reading of the Koran being over, my father taught me work."

kídā, "work:" *k̄óābē tsŭlugī, wónte kágẹnẹm gáptsẹ,* "the man's work is over, now thine remains."

labár, "news:" *wŭrō tságūtẹ gúlẹsgēgányā,* "when they had brought the news and told it to me."

lóktẹ, "time:" *tégamnyin kámtābē kītényā,* "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 kás̆yē,* "they said, We came to your father's place."

sā, "time:" *sáfi k̄éogutō? Lénẹmmátẹn k̄éogutō,* "at what time did they bring it? At the time when thou wast gone they brought it."

2. Personal pronouns—

nírō másẹna mángē, tatoánẹmma bū, "I seek food for thee, that thou and thy children may eat it."

kádīwa tšítsa, béla kádibērō létsa, for *s̆yńa kádīwa* &c., "he and the serpent arose, and went to the serpent's town."

sóbāntsúa nábgēda, "he and his friend sat down."

málam fúgun, mei ngáfon ísa, Fulátāwa kálā 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)—

kṓa, šỳ́na kámuntsúa nemẹ̄́ nemẹ̄́tšẹdāna nṓtsāní; kṓa tsáneima, 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 nṓtsāní, " the monkeys knew it not."

kām kárgẹ ṅgạláwātẹ́ kām kárgẹ búlwātẹ́, šíma tsánnā tsẹbándin. Kárgẹtẹ́, šíma kām kánnurō tsátín, šíma kām tsánnārō tsátín, " 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 nemẹ̄́rō, 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 tšĩnógōben, ndúyē tšītseíya, kṓa 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 kŏ́sanātę́, wu tšĭ́nęskē kū, lĕ́nęskē, šígā tšúruskō,
      "as to the man who surpasses us I will rise to-day,
      and go and see him."

   dal, nátęman búltiyē šígā kolŏ́tsę, "then the hyena left
      the buck."

   sándi ngásō, kęnyĕ́ri sandígā búrgōn kŏ́tsęna, "the weasel
      surpasses them all in sense."

   kắmū kásuwāyē, šígā tsę́tei, "a sickness took hold of the
      woman."

   kắmpigīntsę́sgạnātę́, ni wúgā tšírēn kŏ́sęmī, "as for me
      who denied thee, thou exceedest me in truth."

   wu, mei wúgā súnōtę, "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 meíyē ntsugŏ́rīa, "the king having sent thee."

   ši nígā ntsúrui, "he saw thee."

   ni wúgā kómbūn kŏ́sęmin nęm, "thou thinkest that thou
      surpassest me in eating."

3. Absolutism of the *subject* and *object*—

   tátātę́, kōángā šígā tsámbunātę́, kām ngạlā šígā tsámbō,
      "as for this boy and the man who has begotten him,
      a good man has begotten him."

4. Absolutism of the *verb*—

   kę́ndiōnítę, wúgā álla sunŏ́tę kádiskō, "as for my coming,
      God sent me, so I came."

5. Absolutism occurs especially in connection with posses-
      sive 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 narra-
      tive—

      kắmū díniāma, yímpisō kŏ́ăntsíyē šírō, "the husband
        of a certain loose woman said every day to her."

káliātẹ, tsúntsẹ wu rágẹsgạnātẹ́, málammō gúllógō, "tell the priest the name of this slave whom I like."

tátāntsẹ́tẹ, tsúntsẹ Dúnōma, "his son's name was Dunoma."

kām lága, kámū mẹ́ogu pántsẹn 'bẹ́tši, "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 nẹmsóbāndē kẹ́tšītši, "pleasant is our friendship, the one between me and thee."

wútẹ sandítẹ, 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 kómāndḗbē tsẹrámbī, "my wife has paid the Lord."

ši, mána búndi káragābeyē manātseíya, mána manátsanātẹ́ 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 tšítsẹ, "of two men, one arose."

tatoántsẹ ndí, tílō dal tílō kạlágō, "of her two kids one was male and one female."

tšírē yásgẹtẹ, tílō nemẹ́nẹmī, ndí gáptsẹ, "of the three truths, thou hast told one and two remain."

nándi kām píndi degáwī yāye, ṅgásō, tílōma kolótšim bágō, "though you may be twenty, yet of all it will not leave one."

> *kímilntsẹ, tšíbī tílō gŏ́tsẹ,* " he takes one calabash of
> beer for himself."

III. *Apposition.*

§. 335. When *apposition* occurs in Kanuri, the case-termina-
tions 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.—

> *kánẹmtẹ, ši bárbū, wúgā gósgonō,* "sleep has taken me as
> a thief."
> *Bọrnútẹn ágō, sóbātẹ, ši kúra,* "in Bornu the thing
> friendship is great."
> *šyúa sóbāntsẹ, kẹ́rdīwa,* " he and his friend, the heathen."
> *nemẹ́ntsẹ pányē, tátānẹ́mbē,* " 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, bẹ́la Tsagạláriturō ísei,* "they came to the
> generalissimo's place, the town of *Tsagạlári.*"
> *kášagartẹ́ meína Ibrámmō wu yískī,* " this sword I have
> given to the prince Abraham."
> *bẹ́la Atšášerō sógūtẹ,* "they brought me to the town of
> *Atšáše.*"
> *tšī kúlugū Dábalambẹ́tẹn námnógō,* "wait ye at the
> fording-place of the river *Dábalam.*"
> *bẹ́la Kāluátẹn náptsā,* " they remained in the town of
> *Kálūa.*"
> *átẹ régẹm ām yā Mamadíbētẹ́,* " this is the portion of
> the people of brother Muhammad."

tsúntsę málam ʼIsa, "his name is priest Jesus."

lóktętę́ málam Láminuyē ši bę́lāntsę Kánęmnyin nábgata, "at that time was priest Laminu dwelling in his country, Kanem."

Lárdę Bórnū kúra, "the land of Bornu is large."

wu kántāgę Rátsa pátkiguskó, "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 ṅgásō Fulátayē tsę́māgi, "the Phula took the whole country of Deia."

tsédi ˉAfunóbēn wu pāṅgóskó, "I heard it in the land of Hausa."

kántāgę ́Atšïbē šïma burgógó, "the month of Atshi is the first."

IV. *Collectives.*

§. 336. A number of objects, considered as one compact whole, is often expressed by a word in the singular, *i. e.* a collective noun, "especially the locusts and the Pulo warriors," as one can also say in German, "sie haben den Türken geschlagen," &c.—

káfi kámanwa, yïm ši ïšintę, Pótēn tšïtsę Gę́dirō ïšin, "at the time when the Kamanwa locusts come, they rise in the west and come to the east."

ándi šïgā ṅgúburō, teíyē, "we caught them (the locusts) in great number."

ṅgó Fuláta nānę́mmō lebálarō ïšin, "behold the Phula come to thee for fight."

Wádai krígę tsúgūtę, "the Wadais brought war."

wu Bórnun námganātę́, Fuláta Bórnun tšïtsę, tsédi Bornúbē ṅgásō krígęn tártsę, "when I lived in Bornu, the Phula arose in Bornu, and desolated the whole Bornu country by war."

<div style="text-align:center">V. Abstractum pro concreto.</div>

§. 337. An instance of this is supplied by the word *krígę,*
" war "—

> *mei Wádaibē mártęgę, krígę wúrō tsubátsę ! wúrō krígę tsubá-*
> *tsęní kwōya, kóa málam Láminū átę nányin kę́rmei 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 lēgę́da,* "they assembled the warriors and
> went."

<div style="text-align:center">VI. Anakoluthon.</div>

§. 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, kómāndḗtę mánāndḗtę pāṅgányā, ṅ́gǫlāyē gúl-*
> *tsęní díbiyē gúltsęni, kę́dęg nę́mtsę, nāndēn, tš̆ítsęnātę́, ágō*
> *kārgę́ntsęn degánā, ándi nónyēba ?* " his companion re-
> plied, 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?"

> *š̆íyē,* " *ām wúra, sóbāni átę, ágō wúrō tsę́dęnātę́, kām tš̆ídęna*
> *mbḗtš̆i kwōya—wu nemḗnęskē, 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."

<div style="text-align:center">VII. Hendiadys.</div>

§. 339. There is a sort of *hendiadys* in the following
junction—

> 1. Of *kámgin* and *kóṅgin*—
>> *ṅ́gǫlī ndí kámtsę kōgányā,* " two years having passed by."
>> *ṅgúdō fáribē kámtsa kótseiya, nemę́tseiya, nemę́ nemę́tsa-*
>> *nātę́ š̆i pántš̆in,* " when the birds of the air passed by,
>> and spoke, he understood the speech which they spoke."

3. Of *kúrū* and *wóḿgin* = "also, again"—

> *táta pḗrō kẹsāmbúngā, kúrū wólta, kḗngalī tsasámbī ; kḗn-galī kẹsāmbúnyā, kúrū wólta, táta pḗrō 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, nemḗ 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—

> *kạlā,* " head :" *ndúyē kạlāntsẹ āmpátsẹ,* " let every one mind himself."

> *wu kạlāni rāgḗsgạna,* " I love myself."

> *átẹ kạlánẹm yḗtsẹmmí,* " do not kill thyself."

> *kárgẹ,* " heart :" *kām lága mána kitābubē pántšīa, kárgẹntšíyē tsọúrō wátsẹna; kām lága, mána kitābubē pántšīa, kárgẹn-tšíyē 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 rōnḗmyē tsẹrágẹnātḗ wu nírō kúskī,* " I have brought thee what thou likest."

> *áfi rōnḗmyē tsẹrágō wúgā bóbōsgam?* " what didst thou want, that thou calledst me ?"

> *šim,* " eye :" *būntsḗtẹ šimnìyē tsúrūní kwōya, kásuātḗ wúgā kolóšım bágō,* " if I do not see his blood, this sickness will not leave me."
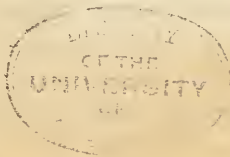
> *tsúrō,* " belly :" *sóbāntsẹ táta tsúrōntsíbē tsḗtā,* " his friend took his own son."

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—

   sabaráte krígibē sabaráta, " they made preparation for a war."

   kandíra lḗte ṅgúdobē lḗtšin, " 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 áte našíngạnātẹ́ wu lḗneskē, gẹ́dīntsẹ, tšíruskō, " I will go and see the meaning of this my dream which I have had."

   mána manátsanātẹ́ ši pántšin, " he understood the saying (word) which they said."

<center>*Áte dátši.*</center>

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