

APÉNDICE

XVII<sup>o</sup> Congreso Int.  
de Americanistas.

Buenos Aires

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TWO LINGUISTIC TREATISES  
ON THE  
PATAGONIAN OR TEHUELCHÉ LANGUAGE

BY

THEOPHILUS SCHMID  
Catechist of the Patagonian Missionary Society

EDITED WITH AN INTRODUCTION

BY

ROBERT LEHMANN-NITSCHÉ

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## INTRODUCTION

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The studies of the English missionary Theophilus F. Schmid on the Patagonian or Tehuelche language are very little known; they were written about the middle of the XIX<sup>th</sup> century and constitute up to the present the best and most detailed account we have of this dialect which is destined to disappear ere long. After a long search for this valuable material I was at last fortunate enough to find it all and able to present it to the scientific world in a bookform; this is being now published under the auspices of the *Congreso Científico Internacional Americano*, to be held in Buenos Ayres in July 1910, during the Centenary Celebrations.

Theophilus T. Schmid was a member of the South American Missionary Society, which still continues its labours and publishes in London a review viz *The South American Missionary Magazine*. In page 3 of vol. I, which came out in 1867, we find an introduction containing a notice of previous publications, etc., as follows :

« The early Patagonian Missionary Society, founded July, 1841, and of which Captain Allen Gardiner, R. N., was both Hon. Secretary and Missionary, seemed to perish with its founder, but the recovered journals, descriptive of the faith, resignation and joy of seven starving men, caused its revival, and from death in 1851 sprang life in 1852.

On the 1<sup>st</sup> January, 1854, appeared a very unpretending serial, « The Voice of Pity for South America »; and after month for nine years was this interesting little of the struggles of the Patagonian Mission read by many supporters; but on the 1<sup>st</sup> January, 1863, it was thought that this monthly appeal for aid should not be wholly on the ground of *pity*, consequently the name changed into « A Voice for South America » — a more comprehensive, and yet similar title. Four years have caused this « Voice » to be heard, and the « Voice » will echo still, and the hereof will be unchanged.

At since we believe the « Voice » has made an impression; that many voices have come *from* South America itself, loudly for help — Voice of Indians, voices of our fellow countrymen, voices of residents, travellers, and sailors; now these voices have been listened to, Protestant Christian wants on the east and west coasts of the Continent, of London and Liverpool, and other large cities in Great Britain, acknowledged the duty of listening not only to plaintive cries, but to vigorous and solemn appeals; therefore the Committee of the South American Missionary Society from the 1<sup>st</sup> of January, 1867, as the title of their record proceedings, as the exponent of their wants, and the intelligence of their field of labour, « The South American Missionary Magazine ».

Thanks to the kindness of the Revd. William C. Morris, Buenos Aires, I was able to obtain for the library of the British Museum a complete series of the *South American Missionary Magazine*. Unfortunately the missionary labours of Revd. Theophilus F. Schmid had come to an end when the Magazine began to appear, in 1867, and we there find any notice of his linguistic work. I have been fortunate enough to have at my command any of the

forerunners of this magazine; out this I have discovered, that Schmid arrived in Patagonia the year 1856 (see vol. for 1874, p. 124). At one time he was working in Sandy Point (Punta Arenas) (see vol. for 1869 p. 24, in the note). The Tehuelche Indian Casimiro, mentioned by captain George Musters, was one of his teachers when he was learning the Patagonian language (see vol. for 1867, p. 44).

It was only after captain Muster's well known book, *At Home with the Patagonians*, London 1871, that we were able to gather more detailed accounts of Schmid's doings in Patagonia. The author at page 37 has the following:

« Notwithstanding these natural advantages, Santa Cruz could hardly at this period be considered a settlement. Subsequently to my visit, two Frenchmen from Buenos Ayres proposed to try sheep farming in the valley but with what result I have not heard. As already mentioned, the station existed as a depot for sealing, and as a trading post, to which the Tehuelches resorted to exchange their ostrich feathers, and puma, guanaco and ostrich skins, for tobacco, sugar, ammunition, and above all, rum. There was little or no trade going on during the absence of the schooner, as all the stores had been exhausted; but after the summer campaign some of the Tehuelches invariably resort thither, and the vicinity has always been a favourite winter quarters. The missionaries, Messrs. Schmid and Hart, endeavoured to avail themselves of this opportunity for essaying the conversion and civilisation of the Indians. They resided for some time in 1863 at a spot near Weddel Bluff, about ten miles from the mouth of the river. To quote Mr. Sterling's description, the station was at the mouth of a valley which retreats towards the south-west for a considerable distance inland... This valley still bears the name of *Los Misionarios*, but this is the only existing trace of their settlement. Mr. Schmid, however, during his sojourn and jour-

neys with a party of the Indians, compiled a vocabulary of the Tsoneca language, as spoken by the southern Tehuelches. Their plan for establishing trade at Santa Cruz, in order to secure the regular visits of the Indians, was not approved of by the managers of the mission, and they were obliged to abandon the scene of their praiseworthy but unsuccessful efforts — to instruct at least « the little bright-faced Patagonian children », of whom they speak in their journals with warm affection.»

In the introduction to his book (p. XIX) Cap<sup>n</sup> Musters says that Schmid's studies had already been published; the wording is as follows :

« Our missionaries also have not left the Patagonians without some efforts to instruct and evangelise them; and although these efforts have been necessarily limited to the coast, yet the fruits of Mr. Schmid's sojourn with the Tehuelches remain both in their friendly feelings and in the lasting record of the vocabulary of the Tsoneca language published by him ».

From the later accounts in the *South American Missionary Magazine* we learn that Schmid in 1867 had been removed from Patagonia to Fray Bentos, but already in the next year he had passed on to Salto del Uruguay. In the year 1874 he returned to England owing to ill health. The form of his name and his knowledge of languages seem to prove that he was at least of German descent. The following paragraphs reproduced from the S. A. M. Magazine make him out to have been a man very well liked, and give us a detailed account of his life after leaving Patagonia :

1869, p. 24, note : « Sandy Point, South Patagonia, Straits of Magellan, was occupied for a short time as one of the Society's stations by the Rev. T. Schmid.»

1867, p. 44 : « The Indian Casimiro, with whom Mr. Schmid and Mr. Hunziker travelled, was in Patagones a short time ago. He came to church, and brought some others with him. He was

accompanied by his daughter, and was about to journey to the south of Patagonia, purposing to call at Chuput.»

1867, p. 174 : « Through Mr. Adams's exertions funds were raised for a house and three-fourths of the salary of the Rev. J. Shiells, now our active itinerating Chaplain for Paysandú. This appointment was followed by Mr. Adams securing a place of usefulness for Rev. T. Schmid, as minister and schoolmaster at Fray Bentos, where his knowledge of German and Spanish would be of great service.»

1868, p. VIII (Report for the year 1867) : « Fray Bentos, on the River Uruguay. — The Rev. Theo. Schmid is engaged both as Minister and Schoolmaster to the English and German families settled here, chiefly in connexion with Liebig's Extract of Meat Company. Native children also will come under Mr. Schmid's influence.»

1868, p. XXXII (Report for the year 1867) : « Fray Bentos, Uruguay. — The Rev. T. and Mrs. Schmid did not arrive here till about the end of last April. It is satisfactory that Mr. Schmid is able to make known the riches of Divine grace in English, German, and Spanish to those who understand any of these languages, and reside at or near Fray Bentos.»

1868, p. 136 : « The Rev. T. Schmid has hitherto resided in Fray Bentos, situated on the river Uruguay, while the Rev. J. Shiells has itinerated through the extensive camp of Paysandú. About sixty leagues from Fray Bentos, on the same river, is Salto, a large and flourishing town, where the Protestants have for some time desired the services of a clergyman who understood the English, German, and Spanish languages, and could combine the office of a schoolmaster with that of the pastor; but such a person was not easily found.

The Rev. Samuel Adams of Monte Video, was therefore consulted, and, after a visit to Salto, strongly recommended to the Committee that the Rev. Theophilus Schmid, being both a

German and Spanish scholar, should take up his residence in that town, where, out of a population of 10.000, the majority of the foreign Protestant population were Germans; and that the Rev. J. Shiells should remove from the estancia he occupied in Paysandú to the town of Fray Bentos, where it was probable a house schoolroom, and perhaps a Church would be built. Mr. Shiells himself strongly recommended this course of action... Mr. Schmid was also ready to carry out the plan.»

1868, p. 139 : «The Rev. T. F. Schmid writes as follows : Fray Bentos, May 23, 1868.

« Ere this reaches you an interesting letter will have been received by you from Mr. Adams informing you, not only of the general progress of the Society's work in this republic, but also of fresh attempts to extend its operations to places hitherto unoccupied.

« You will have learned, perhaps with much surprise, from Mr. Adam's letter that I am about to remove to Salto. Of course Mr. Adams will have explained every thing, and set before you the expediency and desirableness of the intended change, and I am sure you will, after knowing the object, fully concur in the new arrangements.

« Having heard from Mr. Shiells that the Protestants at Salto were in want of a resident clergyman who would also establish a school, I wrote to Mr. Adams telling him my intention of paying a visit to that town for the purpose of making inquiries, as well as to see and judge for myself as to the opening for usefulness. As the matter of finding a suitable man, who could teach in English, German, Spanish (and, if necessary, also in French), and, as occasion required, officiate in these languages in baptisms, marriages, funerals, etc., had been placed in Mr. Adams's hands, Mr. Adams offered to go up to Salto to arrange, if possible, for me. Accompanied by Mr. Schmid, who went for change of air, I joined Mr. Adams

on the 21<sup>st</sup> ult. in the steamer, and we reached Salto, which is sixty leagues higher up the Uruguay, next day at 2,30 p. m. The same evening, at 7, a meeting was held for the purpose of coming to a definite understanding as to the practicability of a minister taking up his residence in Salto, and supplying the spiritual wants of the community.

« On Tuesday the 28<sup>th</sup> we left Salto highly pleased with our visit and reception, and, after a most beautiful run, rendered enjoyable by the fine weather and the comfort and cleanliness of the steamer *Rio Uruguay*, arrived in safety at our humble cottage in Fray Bentos, thankful to God for his goodness and mercy. Salto is a nice town, with several streets paved and lighted. It lies high, and is, I believe, very healthy.

« I propose removing as soon as arrangements are made for Mr. Shiells to come here.

« With my best wishes for increasing success in your labours for the Society's objects... — *Theophilus F. Schmid.* »

1869, p. 24 : « Salto, Banda Oriental. — The Rev. T. Schmid arrived at this town on the river Uruguay on the 6<sup>th</sup> September. An English settler Mr. Williams, has generously bought a piece of ground with a building thereon. This building has been removed, and an edifice is being erected for Divine worship and school, in fact a schoolchurch, while a dwelling-house is to be put up adjoining for the pastor and teacher, Mr. Schmid... »

(1870, p. 45; 1871, p. 20; 1871, p. 92, letters of Mr. Schmid, from december 15, 1869; september 22, 1870; and april 10, 1871.)

1872, p. 70 : «The Rev. T. Schmid continues steadily to pursue his labours at Salto, amidst much that is disheartening in the spiritual condition of those foreigners who might thankfully avail themselves of his ministrations. His letter is instructive... »



1872, p. 164 : « The opening of the new line of railway from Salto to the Brazilian frontier, 110 miles in length, has imparted new life to the neighbourhood where the Rev. T. Schmid is labouring... »

1873, p. 97 : « The Rev. T. Schmid continues to report an increase in his congregation at Salto, but appears somewhat disheartened at the want of success he has experienced hitherto in securing a well-attended school... »

1874, p. 6 : « Uruguay. — The Bishop has informed the Committee of his desire to obtain three earnest, faithful clergymen, of good physical vigour, to supply three chaplaincies. After labouring with zeal and devotion for eighteen years in South America, the Rev. T. Schmid has expressed a desire, on account of his health, to retire from Salto and return with his family to England. A successor to the Rev. J. Shiells is required at Fray Bentos; and the third appointment is to divide the work of the Rev. W. T. Coombe in his vast district, by the appointment of a chaplain for the Santa Fe camp... »

1874, p. 124 : « The Rev. T. F. Schmid, after a faithful service of eighteen years in connection with the Society, has returned to England, on account of ill health, with Mrs. Schmid. Mr. Schmid possesses the esteem both of his Bishop and the Society. Negotiations are in progress for the appointment of a successor to Salto. »

Schmid's linguistic work consists of :

1<sup>st</sup> a small printed book, and ; 2<sup>d</sup> a work in MS.

The book is entitled :

*Vocabulary | and | Rudiments of Grammar | of the | Tsoneca Language. | By Theophilus Schmid. | Catechist of the Patagonian Missionary Society. | Bristol : | T. E. Chilcott, Steam and general Printer, | Clare Street. | — | 1860. — 12°. (iv + 47 pp.)*

Musters, as we have seen, was the first to mention this book,

but he omitted to give it a name (see l. c., p. XIX). We find it catalogued by name, but not valued, in *Trübner's Catalogue of Dictionaries and Grammars of the principal Languages and Dialects of the World*, 2<sup>d</sup> ed. London, 1882, p. 159.

After the most diligent search I am obliged to confess that I have not been able to discover a single copy of this publication, and I very much doubt if any of reader of mine has ever been fortunate enough to meet with it.

As to this same book I have full knowledge that two manuscript copies exist.

The first of these was transcribed by the late bibliophile, Dr. Julius Platzmann of Leipzig, himself and it is a marvellous specimen of caligraphic reproduction : each leaf and every single letter is of exactly the same size as the original, with which the divisions of the text and the number of pages exactly correspond ; Dr. Platzmann himself assured me of it. This facsimile had bound in half morocco with gilt edges. Dr. Platzmann mentions this small volume as « *handschriftlich facsimilirt* » at p. 38 of his « *Verzeichnis einer Auswahl amerikanischer Grammatiken, Wörterbücher, Katechismen u. s. w. gesammelt von Julius Platzmann, Leipzig, 1876.* »

When I visited Platzmann in the autumn of 1900 at Leipzig, he showed me with pride, in his splendid library, this small volume. The most curious fact connected with all this happens to be that he could not for the life of him remember where he had copied it all out, or who was the owner of the original. I advised him most urgently to have it reprinted, but he had his scruples as to author's or editor's rights. No further information was obtained regarding Schmid personally, but it was discovered that the business of Chilcott, the printer, no longer existed ; but all this was insufficient to overcome Platzmann's scruples and he only consented to reedit the linguistic material differently arranged ; thus was produced his work : *Platzmann, Der*



*Sprachstoff der patagonischen Grammatik des Theophilus Schmid.*  
Mit einer Karte des südlichen Amerika, Leipzig, 1903, 130 pp.

In this arrangement Platzmann was any thing but successful; in place of Schmid's able summary, the subject matter is split up into two parts, one in Patagon-German-Latin, and the other in German-Spanish-English-Patagon, both in alphabetical order, without any reference to the original which had been so altered in its form.

Platzmann died the 6<sup>th</sup> of September 1902, but it was only towards the end of 1903 that the work «*Sprachstoff*» was offered on sale. Between the 10<sup>th</sup> and the 13<sup>th</sup> of June 1903 his library was put up to auction by the firm of Oswald Weigel in Leipzig. The catalogue of this auction is a valuable bibliographical contribution. Strange to say the «*Sprachstoff*» is not mentioned at all therein, but as N° 1218 it includes Dr. Platzmann's facsimile of Schmid's «*Vocabulary and Rudiments of Grammar of the Tsoneka Language*». I was fortunate enough to secure it for 60 mares, and actually it has a place in my collection. I have had it reprinted in the earlier portion of this publication, but without tying myself down to the paging of the original. By means of this new edition Schmid's work is made generally available.

The other MS. copy of this author's work was purchased by Mr. Karl von den Steinen of Berlin, out of the collection left by the late linguist Friedrich Müller of Vienna. Von den Steinen was minded to offer this copy to the XVII<sup>th</sup> International Congress of Americanists, to be by them published, and so wrote to me as Secretary General of this Congress to be held in Buenos Ayres from the 16<sup>th</sup> to the 21<sup>st</sup> of May. The letter happened to come to hand just when the linguistic part of this edition had already been printed, and I was preparing the present introduction to it. Müller's copy is in his own handwriting on 76 pages of a common note-book, with 20 lines in each

page. Also in the same handwriting we find the following:

« Copiert Mai 1877 nach einem dem Londoner Buchhändler N. Trübner gehörenden Exemplare, das damals (im British Museum nicht vorhanden) für ein Unicum in England galt und unter 10 £ nicht feil war). »

Through Karl von den Steinen's letter we learn that Müller made use of Schmid's notes for his Sketch of the Tsoneka language published in the *Grundriss der Sprachwissenschaft* (Vienna, 1882, chap. 36, vol. II, section I).

It is not at all impossible that Trübner's copy may likewise have served as a model for the facsimile mentioned above.

The second treatise on the Patagonian language written by Theophilus F. Schmid was never printed by him. When the late Missionary Thomas Bridges of Harberton, Tierra del Fuego, visited Buenos Ayres for the last time, in June 1898, I called on him, and he then lent me a Tehuelche grammar in manuscript beautifully written on 40 pages of thin letter paper wanting the title and name of author. Bridges confirmed my surmise that the author must have been T. F. Schmid. In accordance with the instructions I received from Mr. Bridges I handed over the MS. to the late General Mitre. The year 1900 I could not say that I was fully acquainted with Schmid's linguistic works, and in a bibliography of this language published by me <sup>(1)</sup> I made some guesses which turned out to be not quite correct.

General Mitre was deeply interested in the contents of this MS., and so to facilitate its study he had a Spanish version prepared for his use, after which he proceeded to prepare a critical analysis of the grammar, and collected together all the loose words in the form of a Tehuelche-Spanish Vocabulary.

(<sup>1</sup>) LEHMANN-NITSCHKE, *Verzeichnis der Wörterbücher der patagonischen Sprache. Anhang B des Aufsatzes: Zur Vorgeschichte der Entdeckung von Grypotherium bei Ultima Esperanza. Naturwissenschaftliche Wochenschrift XV, 1900, d. 428 = Naturwissenschaftliche Abhandlungen, Heft 29, Berlin 1901, p. 45-47.*

After the General's demise his house with all it contained was purchased by the Argentine Government and turned into a museum under the name of « *Museo Mitre* ». The general catalogue of this library was published in 1907; and so later on towards the end of 1909, also the so-called « *Catálogo Razonado de la Sección Lenguas Americanas* », written by Mitre himself, with an introduction by Luis Maria Torres. From pages 199 to 211 we find Mitre's analysis of the MS. grammar, from p. 218 to 258 the Spanish version of the same, containing several errors; from p. 259 to 297 is contained the English original; from p. 298 to 310 the lists of words out of the grammar, collected by Mitre as mentioned above.

It is now years since I meant to publish the two linguistic works of T. F. Schmid in the original text, free from any foreign interference. The Directive Committee of the American Scientific International Congress seconded my wishes and helped to carry them out. Don Alejandro Rosa, Director of the Mitre Museum, not only kindly permitted the reprint of the English original, but also the use of all the set up type available, which had served to print from p. 259 to 297 of the « *Catálogo Razonado* »; for all which favours I must express my best thanks.

As it seems, Theophilus Schmid was never able to publish his grammar in a final form, so as to amplify the original « *Rudiments* »; however both these works are quite sufficient to enable students to acquire a very sufficient knowledge of this family of languages, destined as they are soon to disappear.

La Plata, Museum, April 1910.

ROBERT LEHMANN-NITSCHÉ.

VOCABULARY AND RUDIMENTS OF GRAMMAR

OF

## THE TSONECA LANGUAGE

BY

THEOPHILUS SCHMID

Catechist of the Patagonian Missionary Society

## THE TSONECA LANGUAGE

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In submitting to the friends of the Patagonian Mission the following Vocabulary, and Rudiments of a Grammar I lay claim to no more freedom from error than that which a careful and conscientious effort to commit to writing a hitherto unwritten language can guarantee. The Patagonian Indians are a taciturn people, and far from ready in communicating to others information about the structure of their language. My difficulties have been, therefore, great — and my stay amongst them was but for one year. Nothing but the closest observation, and the most patient comparison of their forms of speech, — my ear being ever on guard, and my pencil at hand, — enabled me to master to the extent I have the early difficulties, weelch beset my efforts to acquire an insight into this rude, and unwritten language.

It was my intention to have presented the following fragments of the Patagonian, or Tsoneca, dialect in Ellis' phonetic type — for there is little doubt of its advantage in expressing the guttural sounds of the Indian tongue — but the tedious delay in procuring the proper type has caused me to attempt without its aid, to render in ordinary Roman characters the results of my year's labour. If the reader will kindly sound the vowels, and other letters, as I have ventured to fix them in the follo-

wing scale, he will, in examining the Vocabulary, gain a nearer approach to the true pronunciation of the words than would otherwise be the case.

*a* has always the sound of *ah*, and *as* in French.

*e* is sounded as *e* in men; or, in French, *chêne*.

*i* sounds short, as *i* in pin, except when it is followed by a vowel, as in the word di-arc.

*o* has the sound of *o* in note.

*u* is sounded like *oo* in boot, or *u*, as in rule.

*u* with the circumflex is sounded as in sun, run.

When any of these vowels are marked with a stroke, the sound is somewhat longer.

The compound vowels *au*, *ai*, *eu*, are not diphthongs, but are to be pronounced separately, and yet short, as if written ea-u.

The diphthong *ou*, which occurs but once, sounds like *ou* in house.

*O* has always, even before *e* and *i*, the sound of *k*.

*Ch* is always soft, as in such, much.

*K* represents the guttural *ch* of the German.

*G* with a stroke over it, which occurs rarely, is *g* hard, pronounced very strong and full. N. B. *g* is always hard, as in give, gimlet.

The rest of the consonants are pronounced the same as in the ordinary alphabet.

The Nouns are arranged according to the affinity of the subjects, as well as it could be done without making too many divisions. The Vocabulary is, in my opinion, too small to place the words in alphabetical order.

I must state here, that the Southern Patagonians, of whose language this Vocabulary is composed, call themselves Tsoneca, and that I have, therefore, adopted this word as the name for their language, as they themselves do, it being more definite than « Patagonian », or « Indian ».

The work of acquiring this language has been undertaken with a view to make known the Saviour's saving gospel on those shores, so that His kingdom may be exalted. In His name, and with the assistance of His Holy Spirit, we will continue what we have begun.

## NOUNS

*Aln*, man.

*Nac*, woman.

*Otalcen*, boy.

*Garcen*, girl.

*Wenon*, maid.

*Amel*, child, baby.

*Abbo*, a little one.

*Yan-co*, my father.

*Yān*, my mother.

*Calum*, son and daughter.

*Dēn*, *kiu*, *go*, brother.

*Denon*, *thaun*, sister.

*Haucenc*, husband.

*Shē*, husband, wife.

*Bai*, grandfather.

*Cone*, grandmother.

*Shaur*, uncle, aunt.

*Mēka*, nephew.

*Mekon*, niece.

*Ush-cauen*, aunt, and relations  
in general.

*Yeno*, my friend, companion.

*Kau*, brother-in-law.

*Aroncon*, sister-in-law.

## TENT AND ITS FURNITURE

*Cau*, house, tent.

*Yeucen*, my dwelling.

*Ko*, pole.

*Tsabiden*, or *chabiden*, ridge-  
pole.

*Waucen*, seat, bed, place.

*Tsarkc*, end berths of a tent.

*Otken*, middle berths.

*Gē-un*, partition, covering.

*Waken*, rug.

*Wamon*, horse skin, used as a  
mattress.

*Ho-omen*, pillow.

*Haitsr*, cushion.

*Canpen*, mat.

THE BODY AND ITS PARTS

<i>Akgen</i> , body.	<i>Shān</i> , ear.
<i>Eru</i> , head.	<i>Hash-tsek</i> , beard, whiskers.
<i>Tsatencen</i> , the hind part of the neck.	<i>Ditto</i> , eyebrow.
<i>Hōn</i> , <i>shōyer</i> , <i>gōt</i> , hair.	<i>Oc</i> , neck.
<i>Deugen</i> , forehead.	<i>Ca</i> , shoulder.
<i>Or</i> , nose.	<i>Atsec</i> , back.
<i>Otl</i> , eye.	<i>Coi</i> , buttock.
<i>Concen</i> , mouth.	<i>Ots</i> , chest.
<i>Sham</i> , lip.	<i>Naka</i> , breast, teat, and milk.
<i>Otal</i> , tongue.	<i>Katen</i> , belly.
<i>Hor</i> , tooth.	<i>Lē</i> , intestines.
<i>Shēcen</i> , chin.	<i>Mān</i> , stomach.
<i>Aulich</i> , throat.	<i>Wēt</i> , navel.
<i>Habencen</i> , cheek.	<i>Ence</i> , calf of leg.
<i>Yuren</i> , thigh.	<i>Noa</i> , leg.
<i>Tepen</i> , knee.	<i>Shau</i> , vein, pulse.
<i>Otēr</i> , heel.	<i>Shek</i> , heart.
<i>Shaukenue</i> , foot.	<i>Wai</i> , giver.
<i>Horsh</i> , <i>ar</i> , arm.	<i>Guld</i> , gungs.
<i>Otsen</i> , hand.	<i>Otēn</i> , milt.
<i>Ore</i> , finger, toe.	<i>Dab</i> , kidneys.
<i>Kachuel</i> , nail.	<i>Emer</i> , windpipe.
<i>Caiencen</i> , palm of hand, sole of foot.	<i>Hamer</i> , muscle.
<i>Degaluch</i> , knuckle.	<i>Otēre</i> , tail (in general).
<i>Dabr</i> , wrist, ankle.	<i>Yato</i> , tail of a horse.
<i>Tsek</i> , skin.	<i>Kachuel</i> , hoof.
<i>Shau</i> , blood.	<i>Hal</i> , claws.
	<i>Gebr</i> , mane.

ANIMALS, ETC.

<i>Caul</i> , <i>shāch</i> , horse.	<i>Cechinc</i> , young puma.
<i>Daueilil</i> , stallion.	<i>Shāmenue</i> , dog.
<i>Tsāmen</i> , mare, female of any animal.	<i>Kēlenue</i> , ditto.
<i>Shānue</i> , colt.	<i>Wachin</i> , ditto.
<i>Otērar</i> , pony.	<i>Pātene</i> , fox.
<i>Mōlo</i> , mule.	<i>Beln</i> , a wild cat.
<i>Nau</i> , <i>co</i> , guanaco.	<i>Sōnem</i> , deer.
<i>Tsaci</i> , <i>chaci</i> , male guanaco.	<i>Chancha</i> , swine.
<i>Wōen</i> , female.	<i>Orr</i> , marmot.
<i>Ushinen</i> , ditto with young.	<i>Olko</i> , <i>cuchin</i> , skunk.
<i>Coro</i> , <i>arts</i> , a young one.	<i>Bakur</i> , hare.
<i>Tsoi</i> , ox, cow.	<i>Wālen</i> , whale.
<i>Gōlen</i> , puma.	<i>Gemerur</i> , seal? porpoise?
<i>Chaur</i> , ditto.	<i>Goin</i> , fish.
	<i>Col</i> , shell fish, etc.

BIRDS AND INSECTS

<i>Hoyue</i> , ostrich.	<i>Tsē</i> , any little bird.
<i>Cwēnic</i> , ditto.	<i>Cēron</i> , a snipe.
<i>Mesiosh</i> , ditto.	<i>Coll</i> , shag.
<i>Garon</i> , a grown-up ostrich.	<i>Gēuco</i> , gull.
<i>Elhoun</i> , a young ditto.	<i>Peyo</i> , cock, hen.
<i>Wiryo</i> , vulture.	<i>Tsēro</i> , louse.
<i>Garro</i> , hawk, rook.	<i>Otelwil</i> , fly.
<i>Damder</i> , upland goose.	<i>Chēlelon</i> , butterfly.
<i>Cocne</i> , swan.	<i>Alderene</i> , dragon fly.
<i>Hāmen</i> , owl.	

PLANTS, ETC.

<i>Yenoi, carro</i> , shrub, wood, fuel.	<i>Cōl</i> , cranberry plant.
<i>Ote, cor</i> , grass.	<i>Potenc</i> , cranberry.
<i>Shace</i> , heather, brushwood.	<i>Bēlco</i> , ditto.
<i>Sher</i> , ditto.	<i>Con</i> , blackberry.
<i>Di-arc</i> , celery.	<i>Yamgor</i> , myrtle berry.
<i>Goren</i> , dandelion.	<i>Shān</i> , leaf.
<i>Eshte</i>	<i>Kolen</i> , thorn.
<i>Bitsaro</i>	<i>Hopr</i> , kernel, seed.
<i>Chale, ki-e</i>	<i>Col</i> , rush.
<i>Gorbec</i>	
<i>Gal</i>	
<i>Dirsh</i>	

Different roots  
and plants eaten by  
the Indians.

ASPECTS OF NATURE

<i>Yaic</i> , fire.	<i>Gokenaicen</i> , place where the men cook some meat after the chase, before they re- turn home.
<i>Hamin, lē</i> , fresh water.	
<i>Curshn</i> , wind.	
<i>Tēma</i> , earth, ground.	
<i>Gē-ut</i> , country.	<i>Auc</i> , interior of the country.
<i>Shecetem</i> , island.	<i>Kōno</i> , sea.
<i>Cēnic</i> , beach.	<i>Narge</i> , tide.
<i>Yirun</i> , hill, mountain.	<i>Witgen-narge</i> , flood tide.
<i>Mad</i> , valley.	<i>Wālec-narge</i> , ebb tide.
<i>Wēlsho</i> , cliff.	<i>Coi</i> , lagoon.
<i>Cau-haucen</i> , encampment left.	<i>Cōne</i> , river, stream.
<i>Cau-haicen</i> , place for an en- campment.	<i>Thē-ue</i> , rain.
<i>Hampenaicen</i> , rendez vous of the men before they go to the chase.	<i>Yē-ue</i> , snow, hail.
	<i>Carodn</i> , thunder.
	<i>Tēlōn</i> , heat.
	<i>Goken</i> , flame.

<i>Yatsen</i> , embers.	<i>Coche</i> , heaven, sky.
<i>Otorinwin</i> , spark.	<i>Pauin</i> , cloud, fog, vapour.
<i>Kep</i> , ashes.	<i>Pā-an</i> , smoke, steam.
<i>Wa</i> , cinders.	<i>Gikr</i> , rainbow.
<i>Oteshc</i> , summit, top.	<i>Pit</i> , froth, foam.
<i>Shatcen</i> , slope.	<i>Dar</i> , ice.

METALS AND MINERALS

<i>Oro, potharnic</i> , gold.	<i>Akels, chesoi</i> , iron.
<i>Pēsho</i> , silver.	<i>Karo</i> , tin.
<i>Dān</i> , copper.	<i>Yaten</i> , stone.
<i>Potharnic</i> , brass.	<i>Kechin, cōnc</i> , salt.
<i>Set</i> , lead.	

DRESS, ORNAMENTS

<i>Cai, ctēsh, soc</i> , a robe of skins.	<i>Orecoginue</i> , finger ring.
<i>Cāgē-uden</i> , shirt, jacket, etc.	<i>Kentecen</i> , bracelets, anklets.
<i>Go</i> , cap, hat.	<i>Girucen</i> , necklace.
<i>Tsoer</i> , boots, shoes, stockings.	<i>Cenemucen</i> , beads.
<i>Wāten</i> , waistcloth, belt.	<i>Mar</i> , large beads.
<i>Eruno</i> , fillet, head band.	<i>Gimbe</i> , thimble.
<i>Leche</i> , poncho.	<i>Hōngōken</i> , tail of beads.
<i>Panuelo</i> , handkerchief.	<i>Goldl</i> , brass buttons.
<i>Erurien</i> , necktie, comforter.	<i>Cēyui</i> , looking glass.
<i>Wacr</i> , wrapper, rug.	<i>Pātsen</i> , comb, brush.
<i>Nontenc</i> , garters.	<i>Sabon</i> , soap.
<i>Asr</i> , brass pins, worn by wo- men.	<i>Gōteno</i> , pomade, hair oil.
<i>Giren</i> , earring.	<i>Yomen</i> , earth, baked, and used for painting the face.



TOOLS, UTENSILS, ETC.

<i>Paiken</i> , knife.	<i>Garon</i> , leather.
<i>Catenue</i> , fork.	<i>Curt</i> , skin of guanaco.
<i>Yaten</i> , hammer.	<i>Curtun</i> , ditto young guanaco.
<i>Chirchenue</i> , ditto.	<i>Habertco</i> , ditto.
<i>Wiskono</i> , file, steel.	<i>Aur</i> , feathers.
<i>Chair</i> , steel.	<i>Ome</i> , egg.
<i>Kōlen</i> , nail, awl, bag.	<i>Hop</i> , eggshell.
<i>Cortmenue</i> , needle, pin, awl.	<i>Macen</i> , earths used for painting robes.
<i>Chichr</i> , scissors.	<i>Otēg</i> , red earth.
<i>Hamtzil</i> , pocket knife.	<i>Acum</i> , lead-colour earth.
<i>Dilmucen</i> , chain.	<i>Gwa</i> , yellow earth.
<i>Colulgen</i> , wind strap.	<i>Shēn</i> , a pair of bladders.
<i>Anue</i> , tobacco pipe.	<i>Wōken</i> , tape, tie in general.
<i>Hōwi</i> , steel for striking fire.	<i>Camden</i> , pegs, for stretching skins.
<i>Hōwi gshē</i> , tinder box.	<i>Ortr</i> , a sharp pointed knife.
<i>Wa</i> , tinder.	<i>Or</i> , the end of a knife.
<i>Gān</i> , flint.	<i>Otē</i> , the handle ditto.
<i>Golgl</i> , tobacco.	<i>Hocetcen</i> , the back ditto.
<i>Yauts</i> , ditto.	<i>E</i> , the edge ditto.
<i>Sēgro</i> , cigaret.	<i>Winumkono</i> , candle.
<i>Ashcum</i> , saucepan, kettle.	<i>Dasc</i> , saddle.
<i>Karo</i> , tin pot.	<i>Oin</i> , saddle cloth.
<i>Shanco</i> , plate, dish, cup.	<i>Kom</i> , bridle, reins.
<i>Cāme</i> , iug, ewer.	<i>Corēgin</i> , bit.
<i>Wāno</i> , <i>becen</i> , roasting spit.	<i>Cēshon</i> , stirrups.
<i>Gokthom</i> , or <i>gontom</i> , cover, lid, stopper.	<i>Wāternue</i> , spurs.
<i>Shān</i> , handle.	<i>Otē</i> , ditto.
<i>Dirshc</i> , dice.	<i>Ginic</i> , saddle girt.
<i>Winecr</i> , game at ball.	

<i>Abken</i> , saddle girt and belt.	<i>Gotr</i> , buckle ring.
<i>Simpcol</i> , headstall.	<i>Gork</i> , sheep bell.
<i>Laso</i> , lasso, rope, cord.	<i>Catape</i> , hole.
<i>Wakenue</i> , whip.	<i>Hāgen</i> , white cotton (cloth).
<i>Caun</i> , strap.	<i>Panyo</i> , cloth.
<i>Gshaiur</i> , handle.	<i>Baita</i> , thick woollen cloth.
<i>Dān</i> , <i>wāno</i> , frying pan.	<i>Mil</i> , corner, wing of a robe.
<i>Ashcum hal</i> , legs of a pot.	<i>Iluncen</i> , top edge ditto.
<i>Ashcum camden</i> , ditto.	<i>Oshurcen</i> , bottom edge ditto.
<i>Aur pat</i> , bone bag.	<i>Anshget</i> , front edges ditto.
<i>Gōtsen</i> , stone for pounding meat.	<i>Keyui</i> , woman's stirrups.
<i>Coyue</i> , spoon.	<i>Gomcin</i> , chief, captain.
<i>Otr</i> , bottle.	<i>Hoibenc</i> , leader, director of the chase.
<i>Dauc</i> , crowbar.	<i>Calamelouts</i> , doctor, wizard.
<i>Yalboc</i> , musket, gun.	<i>Wē-ecenc</i> , messenger.
<i>Gilcamen</i> , double-barrel.	<i>Wi-ecenc</i> , stranger (South American).
<i>Yalboc chame</i> , pistol.	<i>English</i> , englishman.
<i>Cocercer</i> , long knife, sword.	<i>Panuelo</i> , flag.
<i>Yalboc shepen</i> , gunpowder.	<i>Ceyui</i> , <i>gashaiceno</i> , spy-glass.
<i>Gān</i> , percussion cap.	<i>Yini</i> , ship, vessel.
<i>Curshen</i> , ball.	<i>Yini ctalenc</i> , boat.
<i>Vaic</i> , lance.	<i>Vāpor</i> , steamer.
<i>Yātscoi</i> , three bolas.	<i>Yini yaic erin</i> , ditto (ship going by fire).
<i>Shōme</i> , two bolas.	<i>Yolil</i> , mast.
<i>Shōme-cal</i> , bola, which is grasped with the hand.	<i>Yolil wamon</i> , two masts (brig or schooner).
<i>Gats</i> , sinews (used for thread).	<i>Yolil caash</i> , three masts (barque).
<i>Thē</i> , string, thread.	<i>Oren</i> , sail.
<i>Sipr</i> , button.	
<i>Daberbe</i> , knot.	
<i>Dabertoe</i> , double knot.	
<i>Birk</i> , play-cards.	

*Yini watenc*, wreck (lit. broken ship).  
*Win*, language.  
*Haken*, writing, paper, books.

# VICTUALS, BEVERAGES

<i>Aros</i> , rice.	<i>Vēno</i> , wine.
<i>Kelmen</i> , flour.	<i>Chicha</i> , beer.
<i>Pan</i> , <i>galeta</i> , bread, biscuit.	<i>Tē</i> , tea.
<i>Asugar</i> , sugar.	<i>Cape cafe</i> , coffee.
<i>Mēl</i> , molasses.	<i>Metsarn</i> , a resin which the Indians chew.
<i>Lam</i> , brandy.	

# THE HEAVENLY BODIES, AND THE TIMES

<i>Cēnicencen</i> , sun, day.	<i>Cterker</i> , evening.
<i>Cēnicencon</i> , moon, month.	<i>She-aic</i> , winter.
<i>Cterke</i> , star.	<i>Yism</i> , summer (†).
<i>Ctēnon</i> , night.	<i>Wacenc cēnicencon</i> , full moon.
<i>Wi-ec</i> , morning.	<i>Mago ditto</i> , new ditto.
<i>Catece</i> , noon.	<i>Gshāshe ditto</i> , moon waning.

# PAINS, SUFFERINGS, ETC.

<i>Erushan</i> , head-ache.	<i>Hosl</i> , plaister, ointment, and any kind of remedy.
<i>Noa shan</i> , pain in the leg.	
<i>Dulshom shoyu</i> , ditto in the chest.	<i>Ketr</i> , mucus.
	<i>Ganun</i> , excrements.
<i>Tsam</i> , a wound, scratch.	<i>Ga</i> , tear.
<i>Wicelipen</i> , cut.	

# NAMES OF THE VARIOUS PARTS OF A GUANACO WHEN CUT UP

<i>Tsetr</i> , head, brain.	<i>Tsam</i> , marroco.
<i>Oc</i> , neck.	<i>Ditto</i> , marrow bones.
<i>Parr</i> , forequarters.	<i>Aur</i> , bone.
<i>Ctēun</i>	<i>Esh</i> , upper part of a leg.
<i>Pēun</i>	<i>Tsek</i> , hair, wool, skin.
<i>Hoc</i> { different pieces of	<i>Gab</i> , dried out fat.
<i>Olimp</i> { meat.	<i>Enshce</i> , meat at the marrow bones.
<i>Wēsh</i>	
<i>Koni</i>	<i>Cātsn</i> , dread meat.
<i>Yepr</i> , flesh.	<i>Sunun</i> , ditto, pounded and mixed with fat.
<i>Ol</i> , <i>am</i> , fat.	
<i>Derk</i> , fat of ostrich.	

Nouns, as far as I can make it out, are declined in the following manner :

Nom. <i>Yanco</i> , my father.	Dat. <i>Yanco</i> , to my father.
Gen. <i>Dai yanco</i> , of my father.	Acc. <i>Yanco</i> , my father.

There is no termination or other sign to distinguish the plural.

# PRONOUNS

## PERSONAL

Singular	Dual
<i>Ya</i> , I.	<i>Ucwa</i> , we two.
<i>Wa</i> , thou.	<i>Wucwa</i> , you two.
<i>Da</i> , or <i>hem</i> , he.	<i>Ducda</i> , they two.

Plural

*Ushwa*, we (many).  
*Wushwa*, you.  
*Dushda*, they.

The Possessive Pronouns are formed from the Personal, by prefixing their respective first letter or syllable to the Noun which they specify. See the following examples:

*Paiken*, knife

Singular

*Yipaiken*, my knife.  
*W'paiken*, they knife.  
*D'paiken*, his, her knife.

Singular

*Yan-co*, my father.  
*Wanco*, thy father.  
*Danco*, his, her father.

Dual

*Ucpaiken*, our (of us two) knife.  
*Wucpaiken*, your (of you two) knife.  
*Ducpaiken*, they (of them two) knife.

Dual

*Ucwanco*, our (of us two) father.  
*Wucmanco*, your (of you two) father.  
*Ducdanco*, their (of them two) father.

Plural

*Ushpaiken*, our knife.  
*Wushpaiken*, your knife.  
*Dushpaiken*, their knife.

Plural

*Ushwanco*, our father.  
*Wushmanco*, your father.  
*Dushdanco*, their father.

The Possessive Pronouns, if not joined to a Noun, but stand by themselves, answering to the French, *le mien*, *la mienne*, *le sien*, *la sienne*, are expressed as follows:

Singular

*Yau-en*, (the) mine.  
*Wau-en*, thine.  
*Dau-en*, his her.

Dual

*Ucwau-en*, our (of us two).  
*Wucmau-en*, your (of you two).  
*Ducdau-en*, their (of them two).

Plural

*Ushwau-en*, our.  
*Wushmau-en*, your.  
*Dushdau-en*, their.

These Pronouns are, however, often shortened, thus *ya*, *ma*, *ucwa*, *ushwa*, etc., etc.

If I wish to ask a question, such as the following (using the Pronouns interrogatively): — Is it yours? I must say, *Māmo?* The person addressed will answer thus, *Yashc* — It is mine; or, *Mashc* — It is thine; or, *Willom dashc* — It is all his.

The termination *mo* is used in asking questions, and agrees much with the English, Is it? whilst the other, *shc*, is simply affirmative, and answers to It is, as shown in the above mentioned example.

DEMONSTRATIVE

*Win*, *wino*, this.  
*Wir*, *miro*, that.

*Dai win*, of this one.  
*Dai mir*, of that one.

INTERROGATIVE

*Kemer?* who? whom?  
*Keur?* who?  
*Cene?* *cenōn?* *cetce?* which?  
*Cete?* what?  
*Cetemo?* what is it?

*Cenosh?* when?  
*Cenke?* how?  
*Cenai?* where?  
*Cenemo?* where is (it)?  
*Cenecr?* whither?

<i>Cenaicr?</i> where about?	<i>Cencainmo?</i> how much is (the- re)?
<i>Cetnaimo?</i> what is the matter?	<i>Cetōc?</i> what for? why?
<i>Cetnashmo?</i> ditto	<i>Ceteremsh?</i> why?
<i>Cencaince?</i> how many? or, how much?	

A few examples will suffice to show how they stand in connection with other words.

<i>Ke-ur iwurmo?</i> who is fighting?	<i>Cetemo remo?</i> what is that?
<i>Kemer m'gakshmo?</i> whom do you strike?	<i>Cenosh m'chēnshmo?</i> when do you go?
<i>Cete m'mādashmo?</i> what are you making?	<i>Cenemo manco?</i> where is thy father?
<i>Cene mutceōershmo?</i> which do you like?	<i>Cenecr ushaugemo?</i> where shall we hunt?
<i>Cenōncmo?</i> which is (it)?	<i>Ceteremsh m'geshmo?</i> why are you looking?
<i>Cetcerimcorēgshmo?</i> which (horse) shall I catch for you?	<i>Cencaince caul ma?</i> how many horses have you?

## ADJECTIVES

<i>Getenc</i> , good.	<i>Arenc</i> , dry.
<i>Cterōnc</i> , bad.	<i>Ctsaksh</i> , wet, damp.
<i>Otsainic</i> , tall, large.	<i>Bocetsenc</i> , stiff.
<i>Ctalenc</i> , small, little.	<i>C'bēnic</i> , high.
<i>Borshenc</i> , hot, warm.	<i>Tsamnic</i> , low, short.
<i>Gsayu</i> , warm.	<i>Gō-osh</i> , sweet.
<i>Curshenc</i> , cold.	<i>Ctark</i> , bitter.
<i>Tsarshcush</i> , raw, unripe.	<i>Get</i> , clean, nice, fine.
<i>Ash</i> , cooked, ripe.	<i>Ctartenc</i> , <i>ctero</i> , dirty, foul.

<i>Sharenc</i> , full.	<i>Gilman</i> , lean.
<i>C'bēsh</i> , empty.	<i>Bocur</i> , thick.
<i>Wācenc</i> , equal, like.	<i>Katr</i> , thin, narrow.
<i>Wātenc</i> , broken.	<i>Ctirne</i> , long.
<i>Bedken</i> , loose.	<i>Wainc</i> , old.
<i>Pārōnc</i> , wild, shy.	<i>Māgo</i> , new, fresh.
<i>Gāmenic</i> , tame.	<i>Naish</i> , jealous.
<i>Sōrenc</i> , swift.	<i>Cemesh</i> , tepid, stale.
<i>Shācompan</i> , glad, happy.	<i>Gocr</i> , straight, direct.
<i>Dorman</i> , sad.	<i>Gark</i> , lame.
<i>Gashtern</i> , deep.	<i>Amel</i> , dear, expensive.
<i>Caicēu</i> , naked (lit. without a skin).	<i>Amelshum</i> , cheap.
<i>Shurenc</i> , hard.	<i>Willom</i> , all.
<i>Ence</i> , angry.	<i>Seunc</i> , many.
<i>Ahoīn</i> , quick, industrious.	<i>Tsait</i> , much.
<i>Cumash</i> , lazy.	<i>Ctalco</i> , <i>yapa</i> , little.
<i>A-yush</i> , silly, foolish.	<i>Honsh</i> , <i>yucen</i> , a little, or a few.
<i>Aiwinc</i> , ditto.	<i>Neurun</i> , same.
<i>Shoyu</i> , sick, unwell.	<i>Ecil</i> , near.
<i>Sēwinc</i> , fat.	<i>I-urn</i> , far.
	<i>Euc</i> , loud.

## THE COLOURS

<i>Orenc</i> , white.	<i>Pāntenc</i> , pink.
<i>Polnc</i> , black, and violet blue.	<i>Caltenc</i> , blue.
<i>Gābenc</i> , red.	<i>Yacenstenc</i> , grass green.
<i>Talemptenc</i> , brown.	<i>Golgetenc</i> , dark green.
<i>Waitenc</i> , yellow.	<i>Temedenc</i> , grey.
<i>Geocetenc</i> , crimson.	

## ADVERBS

### OF TIME

<i>Ceuco</i> , before.	<i>I-urn nash</i> , the day after to-morrow.
<i>Ma &amp; Wash</i> , to-day, presently.	
<i>Nashgut</i> , to-morrow.	<i>Yomeno</i> , now, at once.
<i>Mainis</i> , ditto.	<i>Gen, ctēnore, golec</i> , by and bye.
<i>Hatyunc</i> , to-morrow morning.	<i>Geluni, calec</i> , always.
<i>Nashensh</i> , yesterday.	

### OF PLACE

<i>Wi-ecr</i> , before-eastward.	<i>Hemaicre</i> , there about.
<i>Aucenor</i> , behind.	<i>Hāmer</i> , or <i>kāmer</i> , from.
<i>Anunc</i> , below, under.	<i>Caic, ceuc</i> , towards.
<i>Nāne, winai</i> , here.	<i>Werie, mōnec</i> , yonder.
<i>Hemai</i> , there.	<i>Yauric</i> , windward (?).
<i>Winaicr</i> , here about.	<i>Wauric</i> , leeward (?).

### OF MANNER

<i>Sorno, gomo, eru</i> , quickly.	<i>Nike</i> , thus.
<i>Neurc</i> , so, in this wise.	

### MISCELLANEOUS

<i>Aresh</i> , or <i>paresh</i> , very.	<i>Gom</i> , no, not.
<i>A-uc</i> , further.	<i>Wigo</i> , no-in the sense of, I do not like, want, etc.
<i>Shak</i> , nearer.	<i>Wau</i> , self, alone.
<i>Auwi</i> , more, again.	
<i>Hō-oi</i> , yes.	

## PREPOSITIONS

*Ash and cash*, in, to, at, by, through, with.  
*Aur and caur*, on, upon.  
*Ca*, of, for.  
*Ce-u*, without.

The Prepositions are placed after the Noun which they govern. See the following examples :

*W'cauash yipaiken*, my knife is in your tent.  
*Ashcumcash cai m'yepr*, put thy meat into the saucepan.  
*Gashaiceno cash itgeshco yini*, I see a vessel through the spy-glass.

*Tem aur caid*, throw (it) on the ground.  
*Tē itcumhamirshco asugar ce-u*, I drink tea without sugar.  
*Coregin yicaul laso cash*, catch my horse with the lasso.

N. B. — The Preposition *ca* represents, in the first place, the Genitive of the English language, as expressed in the following sentences :

*Nau c'ōl*, the fat of guanaco, or guanaco fat.  
*Hoyue c'aur*, ostrich feathers.  
*Caul ca yepr*, the flesh of horses, or horse flesh.

Secondly, the Preposition *ca* denotes purpose or intention, and then answers to the English « for », viz :

*Cete-camo win pat?* what is this bag for?  
*Kelmen ca*, for flour.  
*Cete ca?* what for?

Thirdly, it is used as a kind of termination, which makes the Noun, to which it is affixed, an adjective.

*Yenoica*, of wood, wooden.  
*Aur ca ctē*, bone handle.  
*English ca*, (in) English, in the language of the English people.  
*Chilenoca*, (in) Chilian.

## AUXILIARY VERBS

In the Tsoneca language there is no word equivalent to the English Verb «to be», but this defect is remedied by two different terminations, which are joined to the word which they are intended to specify — *shco* for simply affirmative, and *mo* for interrogative sentences, viz :

*Cetemo wino?* what is this?

*Haminshco?* it is water.

*Tëshco, pansshco, aroshco,* it is tea, it is bread, it is rice.

*Yaicmo?* is it fire?

*Yaicshco,* it is fire.

*Pëshomo?* is it silver?

*Pëshoshco,* it is silver.

*Alnmo?* is it (a) man?

*Alnshco,* it is (a) man.

If this Substitute Auxiliary is used in connection with Adjectives, it is treated in the same way as in the forgoing examples; but here I must observe that some of the Adjectives drop several of the final letters before they take the said terminations, viz :

### AFFIRMATIVE

*Shoyushco ya,* or *yishoyushco,* I am ill.

*Shoyushco ma,* or *m'shoyushco,* thou art ill, etc.

### INTERROGATIVELY

*W'shoyumo?* art thou ill?

*Wush-shoyumo?* are you ill (plural)?

See another example :

*Yipālishco,* I am hungry.

*W'pālishco,* thou art hungry.

*W'pālimo?* art thou hungry?

The following examples will show some of the Adjectives, which drop several of their final letters :

*Arenc,* dry.

*Areashco,* it is dry.

*Aremo?* is it dry?

*Getenc,* good.

*Getemo?* is it good?

*Goteskco,* it is good.

*Sharenc,* full.

*Sharemo?* is it full?

*Shareshco,* it is full.

The impersonal expressions, «there is», and «there are», are rendered by the Verb *Heleshcen*. See the following examples :

*Heleshcen tē meric,* there is water yonder.

*Heleshcen nau mirai,* there are guanacos there.

*Helemen yenoi mir?* is there fuel there?

*Helemen hoyuc monec?* are there (any) ostriches yonder?

This Verb is omitted in sentences where there is a word which qualifies the Noun, viz :

*Seumo yini English geut?* are there many vessels in England?

*Seumo caul monec?* are there many horses yonder?

*Seurshcen yini English geut,* there are many ships in England.

*Seurshcen caul monec,* there many horses yonder.

The Verb *Heleshcen* answers also to the English Verb, «to have», and is conjugated as follows :



*Heleshcen ya*, I have.  
*Heleshcen ma*, thou hast.  
*Heleshcen*, he or she has.  
*Heleshcen ucwa*, we (two) have.  
*Heleshcen mucva*, you (two) have.  
*Heleshcen ducda*, they (two) have.  
*Heleshcen ushwa*, we have.  
*Heleshcen mushma*, you have.  
*Heleshcen dushda*, they have.

In questions the termination *men* is substituted for *shcen*, viz :

*Helemen ma?* Hast thou?

and so throughout all the persons, using, however, their respective Pronoun.

- If there is a word qualifying the Noun, as in the following sentences, the Verb is omitted, *and* the terminations *men* or *shcen* joined to that word, and the respective Personal Pronoun introduced :

*Seumo āmel ma?* have you many children?  
*Gom, hasho wameshce*, no, I have only two.  
*Cencainmo paiken ma?* how many knives have you?  
*Hashohem — chocheshce*, I have only that one.

N. B. — *Mo* and *men* signify the same, and are, therefore, used indiscriminately.

#### VERBS

*Yiabeshco*, I warm myself.  
*Yiagenshco*, I run.

*Yiarshenshco*, I bake.  
*Yiamenishco*, I ride (on horseback).  
*Yibeshco*, I remain, live.  
*Yiainshco*, I rise.  
*Yiogyishco*, I stop.  
*Itamelshco*, I barter, exchange.  
*Itcewarieshco*, I buy.  
*Iteshco*, I sell.  
*Itcohanshco*, I bring, fetch.  
*Itce-eshco*, I put.  
*Itcēaishco*, I give.  
*Yieshgot*, I come.  
*Yiresheco*, I go.  
*Yichēnshco*, I walk, goon.  
*Yicotesheco*, I sleep.  
*Yisheshco*, ditto.  
*Yiaicshco*, I wake.  
*Yikate-eshco*, I eat.  
*Yiweteshco*, ditto.  
*Itcumhamirshco*, I drink.  
*Itcumlēshco*, ditto.  
*Itoshco*, I swallow.  
*Itmetsarshco*, I masticate, chew.  
*Itthoteshco*, I gnaw.  
*Itgehaueshco*, I cough.  
*Itlalcicshco*, I like much, relish.  
*Itcuōershco*, I love, like.  
*Itceurtshco*, I dislike.  
*It-tepeshco*, I make water.  
*Itcumganurshco*, I ease myself.  
*Itthemekshco*, I light (the pipe).  
*Itthaishco*, I fill (the pipe).  
*Itmashco*, I kill.

*Yicureshco*, I fight, quarrel.  
*Yiwēshco*, I laugh.  
*Yicē-yurshco*, ditto.  
*Yīēshco*, I cry, weep.  
*Itcuntseni-irsho*, I speak.  
*Yiayishco*, ditto.  
*Itgaishco*, I call.  
*Itcuwurshco*, I sing.  
*Yimāleshco*, I steal.  
*Yiharshco*, I find.  
*Yiwaidshco*, I loose.  
*Ityoshco*, I hear.  
*Itgeshco*, I see.  
*Itkēletshco*, I smell.  
*Itcaureshco*, I feel.  
*Itmātzheshco*, I taste.  
*Itlaceshco*, I try.  
*Itmādashco*, I make.  
*Yiwitkeshco*, I turn, return.  
*Yincolteshco*, I turn over.  
*Yigashicshco*, I turn round.  
*Itomceshco*, I know, understand.  
*Itgunshco*, I know, recognise.  
*Itchōbshco*, I know not.  
*Itctsēshco*, I know or understand not.  
*Ittharehshco*, I lie, speak false.  
*Yihakshco*, I strike, beat.  
*Yishinshco*, I shake.  
*Yishashco*, I tear, burst, split.  
*Yidagomshco*, I cut quick, or tear off.  
*Yitsishco*, I cut.  
*Yitsareshco*, ditto.  
*Yigaikomshco*, I cut carefully.

*Yicelibshco*, I cut myself (accidentally or inadvertently).  
*Yitsūshco*, I wash.  
*Yicētseshco*, I wash my face.  
*Yicēshenshco*, I paint my face.  
*Yipātseshco*, I comb, brush.  
*Yigotseshco*, I grease my hair.  
*Yikoreshco*, I intoxicate myself.  
*Yicāteshco*, I break.  
*Yiwateshco*, I fall.  
*Itōmeshco*, I kiss.  
*Yiwō-alsheo*, I joke.  
*Yivulkeshco*, I play, used by children.  
*Yisēdeshco*, I play at cards.  
*Yiwōshco*, I play for, gamble.  
*Itshāceshco*, I bathe.  
*Itcamershco*, I mount (my horse).  
*Itcaureshco*, ditto.  
*Yioinshco*, I saddle.  
*Itkomshco*, I bridle.  
*Itcaiderkeshco*, I spur.  
*Itgirkshco*, I pull in.  
*Itcecarceshco*, I stop, halt.  
*Itgāshco*, I dismount.  
*Itgishco*, I wait.  
*Itcēceshco*, I do not want.  
*Yidamenshco*, I put in.  
*Itwēshco*, ditto, or I put by.  
*Itthaishco*, I put by, keep in store.  
*Yikotshco*, I take out, or off.  
*Itwamenicshco*, I roll up.  
*Yipatseshco*, I double, or fold up.  
*Itcaidshco*, I throw away.  
*Itpaueshco*, I throw.

*Itgecerbshco*, I sprinkle, squirt.  
*Itgirskshco*, I haul, pull.  
*Itcalonshco*, I scrape skins.  
*Itbosgeshco*, I stretch out.  
*Yiwibshco*, I stretch myself.  
*Yimēnshco*, I take, or bring away there.  
*Yiwālecshco*, I come back.  
*Yiwirnosshco*, I leave.  
*Yaiokshco*, I apply remedy, I doctor  
*Yihaugeshco*, I hunt.  
*Yihameshco*, ditto.  
*Yiocoshco*, I run after, pursue.  
*Yigshāshco*, I hold, catch, secure.  
*Itcaurioshco*, I hold, seize.  
*Itbashco*, I have, keep with me.  
*Itcaueshco*, I finish,  
*Itkaueshco*, I borrow.  
*Yitoshco*, I lend.  
*Itgōkeshco*, I tie, bind.  
*Itgābeshco*, I fasten, I stick.  
*Ithacershco*, I cover.  
*Ityēshco*, I hang up, put.  
*Yiharshmushco*, I forget.  
*Yihashmuceshco*, I open.  
*Itcarnshco*, I seek, look for.  
*Yiwēecenshco*, I go as messenger.  
*Itcemeshco*, I do.  
*Yiwēnshco*, I go.  
*Yitsanshco*, ditto.  
*Yihoibeshco*, I lead, direct.  
*Itgilmucshco*, I lead on.  
*Itcaimshco*, I light a fire.  
*Ithaimshco*, I burn (intentionally).

*Yiwāshco*, I burn (accidentally). ~  
*Itkamenshco*, I die.  
*Itkairshco*, ditto.  
*Itkamcenishco*, I ask.  
*Itchirchenshco*, I work, hammer.  
*Itkoleshco*, I sew.  
*Itcortmenshco*, ditto.  
*Itkolenshco*, I plait.  
*Itcō-onurshco*, I bring in the horses.  
*Itgōlanshco*, I drive on.  
*Yiwanenshco*, I roast (meat).  
*Yihōbeshco*, I cook.  
*Ithaimshco*, I boil out marrow-bones.  
*Itgabseshco*, I boil out fat.  
*Itgoinsheco*, ditto.  
*Yamkenshco*, I sip fat.  
*Yitsameshco*, I eat marrow.  
*Itōtrshco*, I lick.  
*Itgābentseshco*, I wipe, clean out.  
*Itshābeshco*, I blow.  
*Itcumchōshco*, I extinguish.  
*Itcumāreshco*, I dry.  
*Itcumtsakshco*, I wet, moisten.  
*Yitsurshco*, I press, push, squeeze.  
*Yiwiskeshco*, I sharpen, whet.  
*Yiminshco*, I say.  
*Yiēshco*, ditto.  
*Yimēokeshco*, I gain.  
*Itcurshco*, I marry.  
*Itgolgelsheco*, I dance.  
*Itkelmshco*, I stir about.  
*Yigaiokshco*, I throw in.  
*Itboldelshco*, I scratch.

*Itcutshco*, I squeeze, prick, pinch.  
*Itichmushco*, I quash.  
*Itgormshco*, I knock.  
*Itshwarshco*, I point out, show.  
*Yihorekshco*, I shiver.  
*Itgokshco*, I freeze, am cold.  
*Itcunurshco*, I roll about.  
*Itcaimeshco*, I count, number.  
*Yiki-enshco*, I collect, gather, pick up.  
*Yihakshco*, I write, paint.  
*Itcumsharshco*, I fill up.  
*Itcabshco*, I fetch water.  
*Imyonshco*, I drive off.  
*Imshōshco*, I fire off.  
*Itharshco*, I load.  
*Itbabshco*, I take (you) on my back.  
*Itoarnishco*, I carry.  
*Yipankeshco*, I sip blood.  
*Yitheukshco*, I pound, pulverize.  
*Yimakenshco*, I hand, lift.  
*Itcamenshco*, I lift, raise.  
*Yikomtseshco*, I long after.  
*Itecheshco*, I pound.  
*Ityorshco*, I hide, conceal.  
*Itgashomshco*, I wink (with my eye).  
*Itgaikoshco*, I rub.  
*Itgoskeshco*, I beg (?).  
*Yishōnshco*, I suffice (have enough).  
*Yihashcemshco*, I think.  
*Yicshamaishco*, I whistle.  
*Yihakenshco*, I commit fornication, adultery.  
*Itmeshco*, I like.  
*Itmēshco*, I arrange the hair.

*Yibadeshco*, I divide.  
*Yishamenshco*, I hunt for eggs.  
*Yipoisishco*, I have the cramp.  
*Ityomeshco*, I dream.  
*Yidekenshco*, I work.  
*Itmoleshco*, I pluck.

A FEW OTHER (IMPERSONAL) VERBS

*Sābershco*, he perspires (?).  
*Sirtsgeshco*, he growls.  
*Harnishco*, he neighs.  
*Hashmen*, to thread (beads).

The following examples will show the manner of conjugating a Verb in the present tense.

Singular	Plural
<i>Itgeshco</i> , I see.	<i>Ushtgeshco</i> , we see.
<i>Wutgeshco</i> , thou seest.	<i>Wushtgeshco</i> , you see.
<i>D'geshco</i> , he sees.	<i>Dushgeshco</i> , they see.
Singular	Plural
<i>Ityoshco</i> , I hear.	<i>Ushtyoshco</i> , we hear.
<i>Wutyoshco</i> , thou hears.	<i>Wushtyoshco</i> , you hear.
<i>D'yoshco</i> , he hears.	<i>Dushtyoshco</i> , they hear.
Singular	Plural
<i>Itōmceshco</i> , I know.	<i>Ushtōmceshco</i> , we know.
<i>Wutōmceshco</i> , thou knowest.	<i>Wushtōmceshco</i> , you know.
<i>Omceshco</i> , he knows.	<i>Dushtōmceshco</i> , they know.

Singular	Plural
<i>Yieshgot</i> , I come.	<i>Ushwacash egot</i> , we come.
<i>W'eshgot</i> , thou comest.	<i>Wushmash egot</i> , you come.
<i>Eshgot</i> , he comes.	<i>Dushdash egot</i> , they come.

There is, to all appearance, only one conjugation, and no Irregular Verb. There are only two moods, and the same number of tenses. The following is a list of Imperatives, which I collected by listening and observation :

*Kewud*, *keunsh*, come.  
*Yen*, *yenish*, put on, let us put.  
*Habene*, *habenunsh*, fetch water.  
*Cotenosh*, sleep.  
*Cotenish*, *shēnish*, let us sleep.  
*Chēnum*, *chēnish*, go, let us go.  
*Chēunsh*, *che*, take.  
*Yenoi kenish*, let us fetch fuel.  
*Agēnish*, let us run.  
*Cabiden*, *cabidenursh*, draw me some water.  
*Caure ma*, *camer ma*, mount your horse.  
*Gshāne ma*, get or catch your horse.  
*Oine ma*, saddle yours.  
*Kome ma*, bridle yours.  
*Ga*, *gaud*, *gaosh*, dismount.  
*Toyud*, *moyud*, lend me.  
*Toyudursh*, *moyudursh*, ditto.  
*Tone*, *mone*, lend.  
*Togot*, *mogot*, ditto.  
*Ayudursh*, *eyudursh*, give me.  
*Eden*, *edengot*, give some.  
*Ainc*, give (to a third person).  
*Han*, *hanud*, come and fetch.

*Wen*, *menud*, take it there.  
*Cāmene*, lift up.  
*Aine*, *ainosh*, rise, get up.  
*Hēnud*, pass (it) on.  
*Hēcenud*, *cecenud*, pass here.  
*Hai*, put by.  
*Hoibe*, go first, guide.  
*Wakene*, hand up.  
*Gork tsan*, go before.  
*Ocoi*, run after.  
*Gomo m'shō*, fire quick.  
*Gaki*, or *haki*, strike, whip.  
*Ome*, kiss.  
*Katenosh*, eat.  
*Oyursh winai*, sit here.  
*Kotud*, *hotud*, take off.  
*Caue*, finish.  
*Kaue*, borrow.  
*Wēnosh*, do it.  
*Care*, *carosh*, seek, look for.  
*Caim*, *caimud*, light a fire.  
*Haim*, burn.  
*Kamceni*, ask.  
*Coclme*, untie, let go.  
*Caiud*, *caiursh*, put or pour in.  
*Caime*, *haime*, count.  
*Cētsin*, look.  
*Gshai*, *gshai*, hold, hold.  
*Caurio*, hold fast.  
*Gaish*, call.  
*Haceren*, or *gaceren*, cover (it).  
*Cai*, *paue*, throw.  
*Haitsr*, balance (it).

*Beshbenosh*, sit still.

*Compane*, be quiet.

The Negatives, « I am not », « I have not », etc., etc., are rendered by the word *gomeshei* — the Adverb *gom* made into a Verb, by affixing *eshcin*. See the following examples :

*Gomeshei ya*, I am not.

*Gomeshei ma*, thou art not — and so on.

In connection with Adjectives, *gomeshei* is used as follows :

*Gomeshecin i shoyu*, I am not ill.

*Gomeshecin m'ēnce*, thou art not angry.

*Gomeshecin d'naish*, he is not jealous.

If the Negative *gomeshecin* stands connected with Verbs, the latter drop the termination *shco* ; this being already represented in the Negative itself; which then answers to « I do not », viz :

*Itgeshco*, I see.

*Wutgeshco*, thou seest.

*Itōmceshco*, I know.

*Ithareshco*, I lie.

*Iteshco*, I give.

*Yipalishco*, I am hungry.

*Gomshcin itge*, I do not see.

*Gomshcin m'ge*, thou doest not see.

*Gōmshcin iōmcin*, I do not know.

*Gomshcin ithare*, I do not lie.

*Gomshcin iē*, I do not give.

*Gomshcin ipali*, I am not hungry.

*gry*.

If Verbs are governed by Adverbs or numerals, they lose the *sh*, which is part of the termination of every Verb, and the Adverb or other qualifying word take it up, as will be seen from the following examples :

*Itainshco*, I rise.

*Yikateeshco*, I eat.

*Ushhaugesheco*, we hunt.

*Wash itainco*, I rise now.

*Wauash yikateeco*, I eat alone.

*Wericah ushhaugeco*, we hunt yonder.

*Itomcesheco*, I understand.

*Getsh itomceeco*, I understand well.

*Nau yimashco*, I kill guanacos.

*Wamesh i macen nau*, I kill two guanacos.

N. B. — Adverbs or Numerals stand before the Verb which they govern.

#### THE DATIVE OR ACCUSATIVE CASES

If a Verb is followed by the Dative or Accusative, either Noun or Pronoun, then those cases are inserted into the Verb.

See the examples.

*Ityoshco*, I hear.

*Itkamcenishco*, I ask.

*Iteshco*, I give.

*Itmādashco*, I make.

*Yi-tsashco*, I wash.

*Yishenshco*, I paint.

*Imyoshco*, I hear you.

*Imkamcenishco*, I ask you.

*Imeshco*, I give you.

*Imamādashco*, I make (for) you.

*Yi-cē-teshco*, I wash my face.

*Yi-cē-shenshco*, I paint my face.



NEGATIVE

*Gomshcin imyoi*, I do not hear you.  
*Gomshcin imē*, I do not give you.  
*Gōmshcin inkamceni*, I do not ask you.

Generally speaking, the Nominative stands after the Verb, and the Accusative before, viz :

*Wa d'agot yanco*, my father is coming now.  
*Harnishco m'caul*, thy horse is neighing.  
*Cotesheo i calum*, my child is sleeping.  
*Ushcaul d'harnshco I-cau*, my brother-in-law looks for our horses.  
*D'paiken toshco m'she*, thy husband is lending his knife.

The Accusative precedes the Verb also in Imperative sentences, like the following :

*Cortmenue toyud*, lend me (an) awl.  
*Lē cabyud*, pour me out water.  
*Ko hotud*, pull out (the) pole.  
*Yepr tsaryud*, cut me meat.  
*Ol eyud den*, give me some fat.

If any of the Nouns are specified by Possessive Pronouns in the Accusative case, they often stand after the Verb.

*Toyud m'wiskono*, lend me your steel.  
*Oine m'shach*, saddle the horse.  
*Gaish m'shāmenue*, call thy dog.

Very frequently the Noun is inserted between the root of the Verb and the termination, in Imperative sentences. The following sentences will explain the matter :

*Gshai icaulud* } catch my horse.  
*Gshaiud icaul* }  
*Emirud, eyud mir*, give me that.  
*Cai mir yaten mudursh* } throw me here that stone.  
*Cai udursh mir yaten* }

THE NUMERALS

*Choche*, one.  
*Wame*, two.  
*Cāash*, three.  
*Cāge*, four.  
*Otsenon*, five.  
*Winecash*, six.  
*Caōc*, seven.  
*Winecāge*, eight.  
*Kameketsen*, nine.  
*Cācen*, or *genoketsen*, ten.  
*Choche caur*, eleven.  
*Wame caur*, twelve.  
*Caash caur*, thirteen.  
*Cage caur*, fourteen.  
*Otsen caur*, fifteen.  
*Winecash caur*, sixteen.  
*Caōc caur*, seventeen.  
*Wine cāge caur*, eighteen.  
*Kameketsen caur*, nineteen.  
*Wamono cācen* } twenty.  
*Wame genoketsen* }  
*Wamono cācen choche caur*, twenty-one.  
*Hashono cācen*, thirty.  
*Cāgono cācen*, forty.  
*Otsenono cācen*, fifty.

*Winecashono cācen*, sixty.  
*Caōcono cācen*, seventy.  
*Winecāgono cācen*, eighty.  
*Kamek ctsenono cācen*, ninety.  
*Patac*, hundred.  
*Wame patac*, two hundred.  
*Caash patac*, three hundred.  
*Waranc*, thousand.

#### MISCELLANEOUS PHRASES

*Kemoāmo win?* whose is this?  
*Kemoāmo remo?* whose is that?  
*Kemoāmo tsocr win?* whose boots are these?  
*Auci eyud*, give me more.  
*Ceter m'mādashmo?* what are you making?  
*Cēshon yimatashco*, I make stirrups.  
*Ceter m'cemesmo?* what are you doing?  
*Cenecr itcaishmo uc-paiken?* where shall I put our knife?  
*Wincash*, in here.  
*Hemcash*, in there.  
*Kolenash*, into the bag.  
*Chēnish ye-ucen*, let us go into my house.  
*Chenum daicen mān*, go to thy mother.  
*Waishcen mān*, thy mother calls thee.  
*Hashen m'tsocr*, put on thy boots.  
*Yiharshmuceshco wanenshgot yepr*, I forget to roast meat.  
*Care yi-paiken*, look for my knife.  
*Carosh ushcaul*, look for our horses.  
*Katenosh, yeno*, eat, my friend.  
*Keur d'horēgen win?* who bolaed this one?  
*Wir*, that man.

*Weno*, thy friend.  
*Yieshgot m'cauash, yeno*, my friend, I am coming to thy house.  
*Hemeshgetco m'eshgot*, it is well, thou comest.  
*Hatyunc yinōē-ecenshco*, to-morrow morring I shall go as courier.  
*Wutāmelshmo lam?* shall you buy brandy?  
*Ho-oi, yepr itoarnishco, lam amelshgot*, yes, I carry meat to exchange for brandy.  
*Tsā-ano lam cabyud, ikorekshgot*, pray get me brandy, to intoxicate myself.  
*Kēur korekshmo?* who is drinking?  
*Nashgot itcaureshco yi caul*, I shall mount my horse to-morrow.  
*Toyud m'caul, yeno*, my friend, lend me your horse.  
*Cenecr ushhaugec?* where shall we hunt?  
*Wericsch ushhaugē*, we shall hunt yonder.  
*Willom ushchēnshco hauge*, we shall go hunting.  
*Cenemo hampenaicen?* where is (the) rendezvous?  
*Eelshc; mir yirunshak*, it is near; close to that mountain.  
*Caimdenursh, paresch igokshco*, light a fire, I am very cold.  
*Bashmo m'hōwi? Gaki ma*, have you your flint and steel? Strike yours.  
*Yēue shinashc*, it snows.  
*Thēue shinashc*, it rains.  
*Nashensh itgeshc nau seunc*, I saw many guanacos yesterday.  
*Yoi-ursh, yeno! galeta oarnishud*, hear, my friend! bring (me) biscuit.  
*Hemesch dān ēeshb, shoyushc d'āmel*, the mother is crying, because her child is ill.  
*Tsā-ano, gaish Calamelouts*, pray, call the Doctor.  
*D'waide yicaul, mash itcarnc*, my horse is lost, I am looking for him.  
*Cetermsh enceshmo?* why are you angry?  
*D'waide willom yi tecenicen*, all my things are lost.  
*Yepr wanenshgot, yipalishco*, roast meat, I am hungry.

*Tsaryud den yepr, yikateeshco*, cut me some meat, I (want to) eat.  
*Tsarshcushco ya*, mine is raw.  
*Ashco ma*, yours is done.  
*Cete m'hakshmo?* what do you write?  
*Ithakscō m'ya*, I write your name.  
*Cet d'yāmo win?* what do you call this?  
*Cene m'yāmo?* what is your name?  
*Niksh iya, Belokon*, my name is thus, Belokon.  
*M'ya itetsēshco*, I do not know your name.  
*Cet genshmo win English?* what is this called in English?  
*Maishcen manco*, your father is calling you.  
*Mutyaishmo?* did you call me?  
*Gom, gaiocushe maishco*, no, it is another (person who) calls you.  
*Ho-oi, imaisheco*, yes, I call you.  
*Cete m'cemesheco?* what are you about?  
*Yanco itcarnshco*, I am looking for my father.  
*Cenosh m'curshmo?* when will you marry?  
*Hasho choche cenicencon*, after one month.  
*Cene mutcuoersheco?* which one do you love?  
*Mirshc*, that is (the one).  
*Gomo, caurio m'aros*, quick, catch hold of your rice.  
*Ceuclich m'ashcum*, your pot is running over.  
*Catgot m'yepr*, your meat is boiling.  
*Gokthom hotud*, take off the lid.  
*Gasheun m'acshcum*, pour (it) into the pot.  
*Auwi gasheun*, pour in more.  
*Cabiden auwi, shareshe*, take out some more, it is full.  
*Wolt m'wāno*, turn your spit.  
*Yēn m'ashcum yaicash*, put your pot to the fire.  
*Eciler yēn m'yepr yaicash*, put your meat closer to the fire.  
*Arshen yishek, gen yivetesheco*, bake me that heart, I eat it by  
 and by.  
*Cete m'iceteshmo?* what are you eating?

*Kemer da mēnshmo?* who brings him?  
*Cete m'carnmo?* what do you seek?  
*Yipaiken itcarnshco*, I seek my knife.  
*Golec itharshco*, I find it by and by.  
*Gomo, myon shāmenue*, quick, drive away (the) dog.  
*Shamenue geluni gehauesheco*, (this) dog is always barking.  
*Mutōmcemo ushwin?* do you know our language?  
*Hooi, honsh itōmceec*, yes, I know a little.  
*Cenocr hāmer m'āmot*, you come from the other side.  
*Cetce ge-ut hāmer m'āmot?* what country are you coming from?  
*English ge-ut hāmer yieshgot*, I am coming from England.  
*Geteshc m'wālecgot*, it is good that you return.  
*Nik or neurc d'ēshco*, he says so.  
*Neurc yīeshco*, I say so.  
*Kemer neurc d'ēshm?* who says so?  
*Cete m'ēshmo?* what do you say?  
*Cete ēshmo wino?* what does this (man) say?  
*Mutharmo m'kolen?* have you found your needle?  
*Mash itharc*, I found it just now.  
*Mamnicomo i tsocr?* have you seen my boots?  
*Hemai itgesheco m'tsocr*, I see your boots there.  
*Win mammo?* are these yours?  
*Win yashc*, these are mine.  
*Kemcāmo caul mir polnc?* whose horse is that black one?  
*Hemeshcen ya*, that is mine.  
*Hemeshcen dai meno*, that is your friend's.  
*Muthainomo m'paiken?* did you put your knife by?  
*Cenosh m'āmot?* when will you come?  
*Iurn-nash*, the day after to-morrow.  
*Corēgin yauen, ucwamenud*, catch mine, the horses of us two.  
*M'kiumo mir?* is that man your brother?  
*Gom, yenoshco*, no he is my friend.  
*Ma d'ya-ōmcemo mir?* do you know the name of that?

*Cenai twāshmo yaic?* where is a fire burning?  
*Mōnec, madcash,* yonder, in the valley.  
*Chōmo m'yaic?* is your fire out?  
*M'weteshmo den yepr?* will you eat some meat?  
*Hemeshu, yishōnshco,* no more, I have enough.  
*Cenai muthabemo?* where did you draw water?  
*Mirai, yategshak,* there, near that stone.  
*Cenosh mutoinshmo ma?* when will you saddle yours (horse).  
*Cetnaimo cenicencon, wācemo?* how about the moon, is it full?  
*Haioken-i tsam-ud,* apply a remedy to my wound.  
*Nashgot or wilom eshgot,* to-morrow all will come perhaps.  
*Hatyunc m'egot,* you come to-morrow morning.  
*Ma-aimen?* did he give (it) you?  
*Hemeshgetco,* very well, literally : that is good.  
*Kemer d'memo?* who did this?  
*Kemer ma-emen win?* who gives you this?  
*Kemer ma-ainomo hem?* who gave you that?  
*Helemen d'shē meno?* has your friend a wife?  
*Keumo koten yi-wāternue?* who took my spurs away?  
*Yikomtseshco gak yeno?* I long after my friend?  
*Wau ma caue wino,* finish this yourself (alone).  
*Cene rec dai getemo win?* which of these is best?  
*Mauric pyish,* move on there, literally : sit there.  
*Cetēc ma'mashmo ya?* why will you kill me?  
*Cete m'cēyurshmo?* what are you laughing at?  
*Cencaince tmāmo nau ma?* how many guanacos did you kill?  
*Nikcaince; caash, cāge,* so many; three, four.  
*Cencaince gom cēnicencon dān-yini?* how many months are there  
 before your ship comes?  
*Hasho ctsenshc, gome,* there are only five (wanting).  
*Mash itainco,* good bye, literally : I shall rise now.  
*Hooi, aine, yeno,* yes, good bye (lit. rise) my friend.

WORDS WHICH EXCHANGE « W » FOR « G » OR « H » WHEN  
 TRANSFORMED INTO IMPERATIVES

*Wakenue,* whip.  
*Gaki or haki,* strike, whip.  
*Wacr,* a cover, wrapper.  
*Gaceren,* or *haceren,* cover.  
*Wōken,* band, riband, a tie.  
*Goken,* or *hoken,* tie, bind.  
*Waioken,* medicine, plaistir, ointment.  
*Gaioken,* or *haioken,* apply a remedy.

WORDS WHICH EXCHANGE « C » FOR « W », WHEN THEY ARE  
 MADE INTO PARTICIPLES

*Yicateshco,* I break.  
*Yenoi cate,* breaking wood.  
*Wāte,* broken.  
*Yini wātenc,* wreck.  
*Wātemo m'cāme?* is your jug broken?  
*Wāteshc* it is broken.  
*Caue wino,* finish this.  
*Wauemo m'hamin,* is your water out?  
*Waueshco,* it is out or finished.

WORDS WHICH BEGIN WITH « WEN » FOLLOWED BY A DOUBLE  
 VOWEL DROP THAT LETTER IF THE POSSESSIVE PRONOUNS  
 ARE USED, EXCEPTING THE FIRST PERSONS OF DUAL AND  
 PLURAL, VIZ :

*Waucen,* bed, seat, place.  
*Yaucen,* my bed.

*Maucen*, thy bed.

*Daucen*, his, her bed.

*Ucicaucen*, our (of us two) bed.

*Mucmaucen*, your (of you two) bed.

*Ducdaucen*, their (of them two) bed.

*Ushwaucaen*, our bed.

*Mushmaucen*, your bed.

*Dushdaucen*, their bed.

GRAMMAR  
OF  
THE TSONECA LANGUAGE

BY  
THEOPHILUS SCHMID  
Catechist of the Patagonian Missionary Society

## TEHUELCHÉ GRAMMAR

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The alphabet of the Tehuelche language may be said to consist of the following letters and sounds: *a, b, c, ch, d, e, g, h, i, j, k, l, m, n, o, p, r, s, sh, t, th, u, w, y, z.*

The vowels are: *a, e, i, o, u.*

The double vowels or diphthongs are: *ai, au, ei, eu, oi, ou.*

### The pronunciation of the letters

#### 1. The vowels :

*ā*, long as in *father, tar*; french sounds, *face*; spanish sounds, *caro*.

*a*, the same open sound but shorter; french sounds, *pas*; spanish sounds, *carro*.

*ē*, long as *a* in *cane, fate*; french sounds, *fée*; spanish sounds, *pero, feo*.

*e*, short as in *bed, met*; french sounds, *mettre*; spanish sounds, *perro*.

*ě* <sup>(1)</sup>, short as *e* in *places, songster*.

*i*, always as *i* in *pit, lid*; french sounds, *ils*; spanish sounds, *hijo*.

*ō*, long as in *note, throne*; french sounds, *globe*; spanish sounds, *hora*.

*o*, shorter, but still open, as in the french word, *gotte*; spanish sounds, *con*.

*u*, as in *full, pull*; french sounds, *boule*; spanish sounds, *útil*.

<sup>(1)</sup> *ě* has this short sound before an *r*, as *eměr, bukerř*.



## 2. The double-vowels or diphthongs :

Each single vowel of a diphthong must be pronounced by its own sound but so that the diphthong form but one syllable, viz: *ai* in *aic*, *bai*, *cai*, etc., is pronounced as  $\widehat{a-ë}$  or like *ay* (a sailor's word for *yes*).

*au* in *aur*, *cau*, etc., is pronounced *ah-oo*.

*aeï*, occurring in but few words, sounds like  $\widehat{a-ë}$ , or.

*ei*, is the only diphthong properly so called and is equivalent to *i*, in *rice*, *price*.

*eu*, forms an exception to this rule and cannot be pronounced as one syllable:  $\widehat{e-oo}$ .

*oi*, as in *hoibenc*, sounds like  $\widehat{o-ë}$ .

*ou*, as yet occurs but once viz. in the word  $\widehat{hōūsh}$ .

## 3. The consonants :

*c* and *g* have always the hard sound; *c* therefore, represents the letter *k* or *c* english as pronounced before *a*, *o*, *u*; *g* is sounded more guttural, than in *gave*, *get*, *goal*.

*k* is equivalent to the german *ch* in *mich*, etc., or the spanish *j*, *jardín*, *jaula*.

*j* and *ch* at the end of words, is pronounced like *ch* in *such*, *much*, etc.

*z* sounds like *ts*, but rather more hissing.

The rest of the consonants needs no explanation, as they are pronounced the same as in English.

When *n* is followed by a *c* as in the words *haugenc*, *malenc*, *yanco*, *genco*, the sounds of the two letters do not co-alesce as in the word *rancour*, but remain distinct, thus *haugen-c*, *malen-c*, *yan-co*, *gen-co*.

## The accent

The accent presents no difficulties, since it rests almost invariably on the first syllable, if a word consists of two, three or more syllables.

Verbs commencing with the syllable *cōm*, *că*, *cě*, as *cōm areshc*, *că-abeshc*, *cě-nashc*, are accented on the second syllable.

Exceptions to these two rules will be found accented in the vocabulary.

## Nouns

Some of the nouns, beginning with *c*, *g*, *h* and *w*, drop their initial when governed by possessive pronouns which are joined to the noun in the form of prefixes.

*Can*, mother.

*Canco*, father.

## Singular

*Yan*, my mother.

*Yanco*, my father.

*Man*, thy mother.

*Manco*, thy father.

*Dan*, his or her mother.

*Danco*, his or her father.

## Dual

*Ucwan*, our mother.

*Ucwanco*, our father.

*Měcman*, your mother.

*Měcmanco*, your father.

*Děcdan*, their mother.

*Děcdanco*, their father.

## Plural

*Ushwan*, our mother.

*Ushwanco*, our father.

*Měshman*, your mother.

*Měshmanco*, your father.

*Děshdan*, their mother.

*Děshdanco*, their father.

*Heno*, friend.

*Waucen*, bed, seat, etc.

*Yeno*, my friend.

*Yaucen*, my bed.

*Meno*, thy friend.

*Maucen*, thy bed.

*Deno*, his or her friend.

*Daucen*, his or her bed.

*Ucweno*, our friend.

*Ucwaucen*, our bed.

*Měcmeno*, your friend.

*Měcmaucen*, your bed.

*Děcdeno*, their friend.

*Děcdaucen*, their bed.

<i>Ushuceno</i> , our friend.	<i>Ushwaucaen</i> , our bed.
<i>Mëshmeno</i> , your friend.	<i>Mëshmaucaen</i> , your bed.
<i>Dëshdeno</i> , their friend.	<i>Dëshdaucen</i> , their bed.

The following nouns undergo the same changes :

<i>Hecenicen</i> , things, property.	<i>Gaticen</i> , waist.
<i>Hicecen</i> , prince, ruler, chief.	<i>Weucen</i> , lodgings, home.
<i>Hicecenon</i> , princess, female ruler.	<i>Weurnicen</i> , will.
<i>Cauelecen</i> , relations, relatives.	<i>Wuliken</i> , servant.
<i>Curcen</i> , border, rim.	

Nouns ending in *enc* denote the actor or doer of what the verbs from which they are formed, expresses, viz.

<i>Haugenc</i> , a hunter, from <i>haugeshe</i> , to hunt.
<i>Hoibenc</i> , leader, director, from <i>hoibeshe</i> , to lead, direct, etc.
<i>Hakenc</i> , writer, from <i>hake</i> , to write.
<i>Hakenhaimenc</i> , reader, from <i>hakenhaimeshe</i> , to read.
<i>Mälenc</i> , thief, from <i>māleshe</i> , to steal.
<i>Hobenc</i> , cook, from <i>hobeshe</i> , to cook.

I subjoin a few more nouns ending in *enc* which are derived from verbs:

*Jirjenc*, *momcenc*, *temhaienc*, *weshenc*, *kolenc*, *cōtenc*.

Nouns ending in *ue* are also derived from verbs and indicate the tool or instrument with which the act, expressed by the verbs is performed.

<i>Aicue</i> , eye, from <i>aiceshe</i> , to see, look.
<i>Caumcenuue</i> , ruler, from <i>caumceshe</i> , to mark out, draw lines, etc.
<i>Cortmenue</i> , needle, from <i>cortmeshe</i> , to sew.
<i>Cotenuue</i> , key, from <i>coteshe</i> , to undo, take off.
<i>Dokenue</i> , spit for roasting meat, from <i>dokeshe</i> , to roast.
<i>Gashaicenuue</i> , spyglass, telescope, from <i>gashaiceshe</i> , to look through.

The following is a list of such nouns: *Gotenuue*, *gaimenuue*, *hamelenuue*, *gekenue*, *girkenue*, *catenuue*, *eshayue*, *carocāzeyue*, *cēzenue*, *damenuue*, *hamekenue*, *habenuue*, *hongokenue*, *haimenuue*, *hemenue*, *hemekenue*, *hashkemenue*, *harshenuue*, *hakenue*, *haikenue*, *jirjenuue*, *kelenue*, *kalonue*, *shamenuue*, *shabenuue*, *sankenue*, *mgabenuue*, *mgetenuue*, *mdolenuue*, *rayue*, *temhaienuue*, *wakenue*, *winemgekenue*, *wiskenue*, *wircitenuue*, *wanue*, *wecelenuue*.

Some nouns have different endings and thus make a distinction between masculine and feminine genders :

*Hicecen*, ruler, sovereign; *hicecenon*, female ruler, sovereign.  
*Elcecen*, grandson; *elcecenon*, granddaughter.  
*Waioncencen* v. vocab. *waioncencenon*.

*Cenicencen*, sun; *cenicencenon*, moon.

*Meka*, nephew; *mekon*, niece.

*Den*, brother; *denon*, sister.

*Wenicen*, a young unmarried man; *wenon*, a young unmarried woman.

*Garun*, an old man; *garunon*, an old woman.

*Gomecin*, a rich man; *gomecinon*, a rich woman.

*Yishb*, a widower; *yishbon*, a widow.

Nouns do not undergo any changes of inflection either in number or case; nor is there any word or particle to mark the plural number. In declining a noun the genitive seems to be the only case which is distinguished by a particular sign: viz the word *dai*, answering to the preposition *of*, or *de* in the french and spanish languages.

Nominative: *yanco*; genitive: *dai-yanco*; dative and accusative: *yanco*.

#### Pronouns

##### 1. Personal :

<i>Ya</i> , I.	<i>Uewá</i> , we two.	<i>Ushwá</i> , we.
<i>Ma</i> , thou.	<i>Měcma</i> , you two.	<i>Mëshma</i> , you.
<i>Da</i> , he.	<i>Děcdá</i> , they two.	<i>Dëshdá</i> , they.

These pronouns undergo no change but that of being contracted when used in connections with adjectives and verbs.

### 2. Possessive :

The possessive pronouns are the same as the personal, and are used in their contracted form as prefixes to the nouns they govern, viz.

Singular	Dual
<i>Yi-cau</i> , my tent.	<i>Uc-cau</i> , our tent.
<i>Mă-cau</i> , thy tent.	<i>Měc-cau</i> , your tent.
<i>Dă-cau</i> , his, her tent.	<i>Dēc-cau</i> , their tent.
<i>Yi-āmel</i> , my child.	<i>Uc-āmel</i> , our child.
<i>Mă-āmel</i> , thy child.	<i>Měc-āmel</i> , your child.
<i>Dă-āmel</i> , his, her child.	<i>Dēc-āmel</i> , their child.
<i>Yi-yirun</i> , my country.	<i>Uc-yirun</i> , our country.
<i>Mă-yirun</i> , thy country.	<i>Měc-yirun</i> , your country.
<i>Dă-yirun</i> , his, her country.	<i>Dēc-yirun</i> , their country.
Plural	
<i>Ush-cau</i> , our tent.	<i>Ush-āmel</i> , our child.
<i>Měsh-cau</i> , your tent.	<i>Měsh-āmel</i> , your child.
<i>Děsh-cau</i> , their tent.	<i>Děsh-hāmel</i> , their child.
	<i>Ush-yirun</i> , our country.
	<i>Měsh-yirun</i> , your country.
	<i>Děsh-yirun</i> , their country.

N. B. — Some nouns drop their initial when preceded by a pronoun (v. p. 261).

### 3. Demonstrative :

*Win* or *wino*, this, these; *mir* or *miro*, that, those; *hem*, that.

These are declined like the nouns when they are used in reference to a person.

Nominative : *win*, *mir*; genitive : *dai win*, *dai mir*; dative and accusative : *win*, *wino*, *mir*, *miro*.

By affixing *shc* to these pronouns, they become equivalent to the following phrases :

*Winshc*, it is this, or this person it is; *dai winshc*, it is this one's i. e. properly.

*Mirshc*, it is that or that person it is; *dai mirshc*, it is that one's i. e. properly.

*Hemeshc*, it is that or that is it; *dai hemshc*, it is that one's or his.

### 4. Interrogatives :

*Keur* and *keme*, who or whom?

*Cene*, *cenonceer*, *cetce*, which?

*Oir*, which of?

*Ceta*, what?

N. B. — These pronouns are *not* used as relatives, as is the case in English and other languages.

The preposition *ca* affixed to these pronouns, forms the genitive :

*Keur ca*, of whom, whose; *ken-ca*, whose?

*Dai* is used also with these pronouns, but is put *before* them : *dai keur* or *dai kem*, whose?

*Cetēca*, what of?

By joining the interrogative particle *mo* (v. auxil. verbs) to any of these pronouns, we have :

*Keur mo* ó *kema mo*? who is it?

*Ceta mo*, what is it? *Cenone mo*, which is it? or which do you mean?

*Keurca mo* or *kemca mo*, whose is it?

*Cetcamo*, what is it of?

The phrases : my own, your own, our own, etc., are rendered by *wango* put before the respective pronoun; viz.

*Wango ya*, my own; *wango ma*, thy own; *wango ushwá*, our own.

The particles *ancer* and *ancerue* are sometimes affixed to the possessive pronouns to specify the object referred to, more definitely or distinctly; and they seem to answer most to the french article; viz: *yancer*, *yancerue*, le mien or la mienne; *mancer*, le tien, *ushwancer*, le notre, etc.

Phrases on the interrogative pronouns:

*Keur mă dē*, who gave it thee?

*Keur mētcēaishmo*, whom do you give?

*Keur mētcēaimo*, whom did you give?

*Keur mă aishmo*, who gives you?

*Keur mecmāi ceucomen*, which of you two is the oldest?

*Keur mecmāi matemo*, which of you two has won?

*Keur-ca-mo mīr paiken*, whose knife is that?

*Kem ca-mo mōn cau*, whose house is that yonder?

*Kem cai dā bemo*, in whose (house) does he live?

*Cet cumo win*, what is this?

*Cene yi-ma coregshmo*, which (horse) shall I lasso for you?

*Kemer mētgakshmo*, whom do you strike?

*Kemer makshmo*, who strikes you?

*Kem yi oershmo*, who likes me?

*Kemer emo*, who has come?

*Kemer eshmo*, who is coming?

*Kemer yi-emen win*? who gave me this?

#### Adjectives

The most common endings of adjectives seem to be those in *ne* or *nic*, although there are various other terminations. Adjectives in this language are not subject to any change of inflection in number, case or gender, but they assume the form of

verbs when used in connected with personal pronouns; v. auxiliary verbs.

The comparative degree is formed by means of the adverb *caur*, placed before the adjective, viz:

*Alsom*, slow; *caur alsom*, slower.

*Sornic*, swift; *caur sornic*, swifter.

*Getenc*, good; *caur getenc*, better.

*Gashtern*, deep; *caur gashtern*, deeper.

*Caur* becomes *daur*, which answers to more than, or *er* (the comparative sign) than, in phrases like the following:

*Nau daur soreshc euvoi*, a guanaco is swifter than a horse.

*Kōno daur gashtershc coi*, the sea is deeper than a lake.

*Hoyne cā yeper daur gooshc nau-cā*, ostrich flesh is sweeter than guanaco (flesh).

The comparative of an adjective is frequently understood, altho *caur* is not.

*Cir getemo*, *hem hangot*; literally: Which is good, that bring, i. e. Bring the better one (of two objects).

*Cir cādai zaimo*, which of the two is bigger, larger.

*Gen dā zaiteshgot*, it will be larger by and bye.

*Golec dā geteshgot*, it will be better towards evening.

Adjectives are placed after the nouns they qualify.

*Aln alwinc*, an industrious man.

*Garcen cēmashenc*, a lazy woman.

*Hamin borshenc*, hot water.

*Paiken wiskenc*, a sharp knife.

*Ko zamnic*, a short pole.

#### On auxiliary verbs

The Tehuelche language has no word for «to be», o. e. considered as a pure auxiliary, but it has two terminations which are affixed to nouns, pronouns and adjectives and which thus

answer some of the purposes of an auxiliary, viz: *she* for affirmative and *mo* for interrogative phrases.

1. As affixes to nouns :

*Aln*, man; *alnshe*, (it) is a man; *alnmo*, is (it) a man?

*Yaic*, fire; *yaicshe*, (it) is a fire; *yaicmo*, is (it) a fire?

*Nau*, guanaco; *naushe*, (it) is a guanaco; *naumo*, is (it) a guanaco?

*Yini*, ship; *yiniche*, (it) is a ship; *yinimo*, is (it) a ship?

2. With pronouns :

*Ya*, I, my; *yashe*, it is I (or mine); *yamo*, is (it) I (or mine)?

*Ma*, thou, thy; *mashe*, it is thou or thine; *mamo*, is (it) thou or thine?

*Da*, he, his; *dashe*, it is his; *damo*, is (it) his?

*Ushwa*, we, our; *ushwashe*, it is we or ours; *ushwamo*, is (it) we, or ours? And so the other persons, and the dual.

In phrases like the following, where stress is laid on the pronouns, these are given entirely and not in their contracted form, with the addition of *sh*, which is taken away from the noun or verb, leaving only *e*; viz.

*Yash aln-e*, for *yā alnshe*, I am a man.

*Mash yurec*, for *mā yureshe*, thou art a boz.

*Yash ceucocen*, I am the elder.

*Dash yurecen*, he is the younger.

*Ushwash gomecin*, we are rich.

*Mash alnc encer*, thou art the man.

3. With adjectives :

Those ending in *nc* or *nic* drop these letters, when they take the affixes *she* or *mo*, viz.

*Arenc*, dry; *areshe*, it is dry; *aremo*, is it dry?

*Borshenc*, hot; *borsheshe*, it is hot; *borshmo*, is it hot?

*Dirnic*, long; *dirshe*, it is long, he is tall; *dirmo*, is it long, is he tall?

*Yikabeshe*, I am well; *mākabeshe*, thou art well; *dākabeshe*, he is well.

*Yikabemo*, am I well? *mā kabemo*, art thou well? *dā kabemo*, is he well?

*Ush pālishc*, we are hungry; *mēsh palishc*, you are hungry; *mēshpālishc*, they are hungry.

*Ush pālīmo*, are we hungry? *mēsh pālīmo*, are you hungry? *pālīmo desh*, are they hungry?

The negative to the preceding examples, I am not, you are not, etc., is rendered by *gomshce*, the adverb *gom* «no», not made into a verb by the affix *shce*, viz.

1. With nouns :

*Gomshcen i wuliken*, I am not a servant.

*Gomshcen m'gomecin*, thou art not a chief.

*Gomshcen d'yeno*, he is not my friend.

*Gomshcen ushamel*, we are not children, or in this form, which is more emphatic:

*Gomshcen wuliken ya*, *gomshcen gomecin ma*, etc., etc.

2. With adjectives :

*Gomshcen i yater*, I am not vexed.

*Gomshcen m'alwin*, thou art not quick.

*Gomshcen d'nain*, he is not jealous.

*Gomshcen ush pali*, we are not hungry.

*Gomshcen mesh wain*, you are not old.

*Gomshcen yuredsh*, they are not young.

Interrogative form :

*Gomen i yater*, am I not vexed?

*Gomen m'nain*, art thou not jealous?

*Gomen d'pali*, is he or she not hungry?

*Gomen ush alwin*, are we not quick?

And so through all the persons, likewise in connection with nouns using *gomen* for *gomshcen*.

The impersonal phrases there is, there are, must be rendered by the verb *heleshcen*; but «is there», or «are there»

are give by *helemen*, the interrogative form of the same verb.

*Heleshcen lēe meric*, there is water over there.

*Heleshcen yenoī monec*, there is firewood yonder.

*Heleshcen nau miraicer*, there are guanacoes there about.

*Heleshcen cwenic cenocer*, there are ostriches on that side.

Interrogatively :

*Helemen lēe meric?* is there water over there?

*Helemen yeu monec?* is there snow yonder?

*Helemen jaursh mirai?* are there (any) pumas there?

*Helemen hoyue cenocer?* are there any ostriches on that side?

When there is a word to qualify the noun, as for instance, little, much, etc., *heleshcen* (or *helemen*, the interrogative form) is omitted, and the verb forming affixes *shcen* or *men* are joined to the qualifying word, viz. *Seunic*, much, many.

*Seushcen kelmen hemcash*, there is much flour in that (bay).

*Seushcen hamin nane*, there is much water here.

*Seushcen yini kono haur*, there are many ships on the sea.

*Seumen yeper, yauz*, is there much meat, tobacco?

*Seumen euwoi mauric*, are there many horses that way?

The negative forms « there is no, not, there are no, not », are rendered by *gomshce*, viz.

*Gomshce lēe (yenoī, yeper)*, there is no water (wood, meat).

*Gomshce nau (cwenic, zoi)*, there are no guanacoes (ostriches, cattle).

*Gomshce kelmen (asugar) seun*, there is not much flour (sugar).

*Gomshce shamenue seun*, there are not many dogs.

*Gomshce cenon seun*, there are not many persons.

He, she or it is not, *gomeshce*.

*Gomeshce yanco* or *yanco gomēshce*, my father is not.

*Gomeshce man* or *man gomēshce*, thy mother is not.

*Cenamo meno (deno)*, where is thy friend (his or her friend).

*Gomeshce*, he or she is not.

*Joyud mā paiken*, lend me thy knife.

*Gomeshce*, it is not, i.e. I have no knife with me or it is not here.

N. B. — It must be borne in mind, that « to be in a place or locality » must be rendered by *beshe* when it is used in deference to persons, but in regard to things, *damershe*, *nenshe* or *onshe*, are employed.

The verb « to have », considered as a mere auxiliary, has no equivalent in this language, but when it means to possess, hold, etc., is translated by *heleshcen* or *baurshce*, viz.

*Cau heleshcen ya* or *yāsh cau helecen*, I have a house.

*Amel heleshcen ma* or *māsh amel helecen*, thou hast children.

*Euwoi heleshcen da* or *dash euwoi helecen*, he has children.

*Zoi heleshcen ushwa'* or *ushwash zoi helecen*, we have cattle, etc.

Interrogatives.

*Helemen paiken ma?* hast thou a knife?

*Helemen d'amel?* has he (or she) children?

*Helemen mesh pesho?* have you money?

*Yit baurshce haken*, I have books.

*Met baurshce kolen*, thou hast a needle.

Interrog.

*Met baurshmō amel?* hast thou children?

When an adjective or numeral occurs in such phrases to qualify the noun *heleshcen* (or *baurshce*) is omitted and the affixes *shcen* (or *men* for interrogatories) joined to the qualifying word; viz.

*Seumen m'amel?* hast thou many children?

*Yuceshchen yi amel*, I have (but) few children.

*Seushcen yecenicen*, I have much property.

*Yucemen m'euwoi*, have you (but) few horses?

*Joreshce yi den*, I have one brother.

*Wameshce d'denon*, he has two sisters.

*Czenshe yi caul*, I have five horses.

*Wine cageshce ush yalboe*, we have eight guns.



*Joje mo d'shē*, has he one wife?

*Ca ashcen*, he has three.

Negatively:

*Gomshcen-i-can hele*, I have no tent.

*Gomshcen m'euwoi hele*, thou hast no horses.

*Gomshcen d'amel hele*, he has no children.

*Gomshcen ush haken hele*, we have no books.

*Gomshcen mēsh paiken hele*, you have no knives.

*Gomshcen dēsh yeper hele*, they have no meat.

### Verbs

This verb is the most difficult part of speech in any language but more especially in a language hitherto unwritten, where no sources of information on the subject are offered but that of constantly watching, and listening to their talk, and asking some of the Indians to who after all could give but very unsatisfactory exploration. The following pages will exhibit the mode of conjugating the verbs. There seem to be but three tenses, the present, past and future, and three moods, indicative, imperative and subjunctive.

*Jenshc*, to go.

Present

Past

*Yit jenshc*, I go.

*Mēt jenshc*, thou goest.

*Jenshc*, he or she goes.

*Ushc jenshc*, we go.

*Mēshe jenshc*, you go.

*Jenshcedsh* <sup>(1)</sup>, they go.

*Yit jenshcensh*, I went.

*Met jenshcensh*, thou wentest.

*Jenshcensh*, he went.

*Ushc jenshcensh*, we went.

*Meshe jenshcensh*, you went.

*Dēshe jenshcensh*, they went.

<sup>(1)</sup> They prefer to affix the pronoun of the 3rd person pl. when... (*the M. S. has omitted to explain the cases in which the affixing should take place*).

Interrogatively

*Yit jenshmo*, shall I go?

*Met jenshmo*, dost thou go?

*Jenshmo*, does he go?

*Ushc jenshmo*, shall we go?

*Meshe jenshmo*, do you go?

*Jenshmodsh*, do they go?

*Yit jenomo*, did I go?

*Met jenomo*, didst thou go?

*Jenomo*, did he go?

Etc.

Etc.

Etc.

Negatively

*Gomshcen i jen*, I do not go.

*Gomshcen m'jen*, thou dost not go.

*Gomshcen d'jen*, he does not go.

*Gomshcen ush jen*, we do not go.

Etc., etc.

Imperative: *jēnem*, go thou; *jenuc*, let us two go; *jenemēc*, go ye two (dual); *jenish*, let us go (pl.); *jenemsh*, go pl.

Subjunctive phrases: *de yit jengot*, if (or when) I go; *de met jengot*, if thou go (est).

*Yi mo osh jenshc*, I go with you; *yi mo osh jenshmo*, shall I go with thou (you)?

*Met yo osh jenshc*, thou goest with me; *met yo osh jenshmo*, dost thou go with me?

*Geshc*, to see; *yoshc*, to hear.

Present

See

Hear

1. *Yit geshc*.

2. *Met geshc*.

3. *Geshc*.

1. *Ushc geshc*.

2. *Meshe geshc*.

3. *Geshc edsh*.

1. *Yit yoshc*.

2. *Met yoshc*.

3. *Yoshc*.

1. *Ushc yoshc*.

2. *Meshe yoshc*.

3. *Yoshc edsh*.

## Past

Saw	Heard
1. <i>Yit geshcensh.</i>	1. <i>Yit yoshcensh.</i>
2. <i>Met geshcensh.</i>	2. <i>Met yoshcensh.</i>
3. <i>Geshcensh.</i>	3. <i>Yoshcensh.</i>
1. <i>Ushe geshcensh.</i>	1. <i>Ushe yoshcensh.</i>
2. <i>Meshe geshcensh.</i>	2. <i>Meshe yoshcensh.</i>
3. <i>Deshe geshcensh.</i>	3. <i>Deshe yoshcensh.</i>

## Interrogatively

*Yit geshmo? Yit yoshmo? Yit gemo? Yit yomo?*  
*Met geshmo? Met yoshmo? Met gemo? Met yomo?*  
*Geshmo? Yoshmo?*  
*Ushe geshmo? Ushe yoshmo?*  
 Etc., etc.

## Negatively

*Gomshcen i-ge; gomshcen i-yoi.*  
*Gomshcen m'ge; gomshcen m'yoi.*  
*Gomshcen d'ge; gomshcen d'yoi.*  
*Gomshcen ush ge; gomshcen ush yoi.*  
 Etc., etc.

Imperative: *Ge, gezen*, see thou; *genish*, let us see; *genemsh*, see (you). pl.

*Yoi, yoi-ursh, yoishzen*, hear thou; *yoi enish*, let us hear; *yoi emsh*, hear ye (pl.).

Infinitive form: *Gen, yon*.

I omit for the sake brevity, the English in the above inflection as the reader can easily supply it.

*Māten*, to make, manufacture.

<i>Yit mateshc</i> , I make.	<i>Yit mateco</i> , I made.
<i>Met mateshc</i> , thou makest.	<i>Met mateco</i> , thou madest.
<i>Mateshc</i> , he makes.	<i>Mateco</i> , he made.
<i>Ush mateshc</i> , we make.	<i>Ush mateco</i> , we made.
<i>Meshe mateshc</i> , you make.	<i>Mesh mateco</i> , you made.
<i>Mateshc edsh</i> , they make.	<i>Matecodsh</i> , they made.

## Interrogatively

*Yit mateshmo*, shall I make? *Yit matemo*, did I make?  
*Met mateshmo*, dost thou make? *Met matemo*, didst thou make?  
*Mateshmo*, does he make? *Matemo*, did he make?  
 Etc., etc.

## Negatively

*Gomshcen i mate*, I do not make.  
*Gomshcen m'mate*, thou dost not make.  
*Gomshcen mate*, he does not make.  
*Gomshcen ushmate*, we do not make.  
 Etc., etc.

Imperative: *Māte*, make thou; *matenish*, let us make (pl.); *matenemsh*, make (you), pl.

From the inflection of the verbs exhibited above the treatment of the larger part of the verbs in this language can be made out.

It seems that verbs of one syllable (such as *geshc*, *yoshc*, etc.) follow the method of the first three, and that those of two or more syllables the last exhibited in the formation of the past tense.

The subjunctive or what is equivalent to that mood, is nothing but the infinitive preceded by the particle *de*, if or when, with the addition, sometimes, of *got* the sign of the future tense.

Many verbs beginning with *c, g, h*, drop these when the object

of the action expressed in the verb, the accusative case of the pronoun is mentioned, viz.

*Cecionshc*, to fear

Present

*Yit cecionshc*, I fear.  
*Met cecionshc*, thou fearest.  
*Cecionshc*, he fears.  
*Ushc ecionshc*, we fear.  
*Mëshc ecionshc*, yourfear.  
*Cecionshcedsh*, they fear.

Past

*Yit cecionco*, I feared.  
*Met cecionco*, thou fearedst.  
 Etc., etc.

Interrogatively

*Yit cecionshmo*, do I fear?      *Yit cecionmo*, did I fear.  
*Met cecionshmo*, dost thou fear?      Etc., etc., substituting *mo*  
 Etc., etc., substituting *mo* for *c*.      for *co*.

Negatively

*Gomshcen i cecion*, I do not fear.  
*Gomshcen m'cecion*, thou dost not fear.  
 Etc., etc.

With the accusative; i. e. a pronoun in the accusative case:

Present

*Yi mecionshc*, I fear thee.  
*Yi decionshc*, I fear him.  
*Yi mëshmecionshc*, I fear you.  
*Yi decionshcedsh*, I fear them.  
*Met yecionshc*, thou fearest me.  
*Met decionshc*, thou fearest him.  
*Met ushwecionshc*, thou fearest us.  
*Met decionshcedsh*, thou fearest them.

Past

*Yi mecionco*, I feared thee.  
*Yi decionco*, I feared him.  
*Yi meshmecionco*, I feared you.  
*Yi decioncodsh*, I feared them.  
*Met yecionco*, thou fearedst me.  
 Etc., etc.

Present

*Yecionshc*, he fears me.  
*Mecionshc*, he fears thee.  
*Decionshc*, he fears him.  
*Ushwecionshc*, he fears us.  
*Meshmecionshc*, he fears you.  
*Decionshcedsh*, he fears them.

Past

*Yecionco*, he feared me.  
 Etc., etc.

For the interrogative use *mo* instead of *c*, as shown above.

Negatively

*Gomshcen i mecion*, I do not fear thee, etc.  
*Gomshcen m'yecion*, thou dost not fear me, etc.  
*Gomshcen ush mecion*, we do not fear thee, etc.  
 Etc., etc.

*Girnoshc* or *hirnoshc*, to leave.

Present

*Yit girnoshc*, I leave.  
*Met girnoshc*, thou leavest.

Past

*Yit gornoco*, I left.  
 Etc., etc., substituting *co* for  
*shc*.

*Girnoshe*, he leaves.

*Ushe girnoshe*, we leave.

*Mēshe girnoshe*, you leave.

*Girnosheedsh*, they leave.

Interrogatively: *mo* instead of *c* (present); *mo* instead of *co* (past).

Negatively: *gomshcen i girnoi*, I do not leave.

With the accusative:

#### Present

*Yi mirnoshe*, I leave thee.

*Yi dirnoshe*, I leave him.

*Yimeshmirnoshe*, I leave you, etc.

*Met yirnoshe*, thou leavest me.

*Met dirnoshe*, thou leavest him.

*Met ushwirnoshe*, thou leavest us, etc.

*Yirnoshe*, he leaves me.

*Mirnoshe*, he leaves thee.

*Dirnoshe*, he leaves him.

*Ushwirnoshe*, he leaves us, etc.

*Ush mirnoshe*, we leaves thee, etc.

*Mēsh yirnoshe*, you leaves me, etc.

I omit the past tense now as the reader can easily supply it after the examples above.

With the dative:

*Yima hirnoshc* <sup>(1)</sup>, I leave (to) you (or for you).

*Metyi hirnoshc*, thou leavest (to) me.

Etc., etc.

<sup>(1)</sup> *Yima hirnoshc den yauz*, I leave (to) you some tobacco.

Interrogatively: Use *mo* instead of *c*; as above.

#### Negatively

*Gomshcen i mirnoi*, I do not leave thee, accusative.

*Gomshcen i ma hirnoi*, I do not leave (to) thee, dative.

#### Imperative

*Girnoi*, leave (thou).

*Yi hirnoi*, leave (to) me.

*Girnonish*, let us leave.

*Yi hirnoidsh*, leave them to me.

*Yirnoi*, leave me.

*Girnoidsh*, leave them.

The following list comprises those verbs which suppress their initial when inflected with a pronoun in the accusative as shown above, and (with a few more besides) exchange it for *w* when formed into past participles.

\* *Cauanin*, to peg skins to the ground to dry { *wananishc*.

\* *Cauen*, to finish { *waueshc*.

*Cecion*, to fear { *wecionshc*.

*Cecshc*, to dislike { *wecshc*.

*Ceuiten*, to send { *weuistesdc*.

*Cewrn*, to commission { *weurnshc*.

*Cecshan* { to ask, beg for { *wecshashc*.

*Cecwan* { { *wecshashc*.

*Ceurtshe*, to dislike { *weurtshe*.

*Cemecenishc*, to threaten { *wemecenishc*.

*Gacereshe*, to cover { *wacereshe*.

*Gaioken*, to heal, p. { *waiokshc*.

*Gaiselen*, to loathe, be sick of { *waiselshc*.

*Gaishen*, to call { *waisheshe*.

*Gaken*, to strike, hit { *wakeshe*, the participle also of *hakshe* to write.

<i>Gakzen</i> , to tread upon	<i>wakzeshc.</i>
<i>Garshmern</i> , to forget	<i>warshmershc.</i>
<i>Gashen</i> { to push	{ <i>washeshc.</i>
<i>Gamenen</i> {	{ <i>wameneshc.</i>
* <i>Gashmecen</i> , to open, unroll	<i>washmeceshc.</i>
<i>Giceliben</i> , to cut, wound	<i>wicelibshc.</i>
<i>Gilmecen</i> , to lead, draw	<i>wilmeceshc.</i>
<i>Ginshc</i> , to say, tell	<i>winishc.</i>
<i>Girken</i> , to pull, haul	<i>wirkshc.</i>
<i>Girnon</i> , to leave	<i>wirnoshc.</i>
<i>Goken</i> , to tie, fosten	<i>wokeshc.</i>
<i>Ginempaloshc</i> , to have much	{ <i>winempaloshc.</i>
to do	
<i>Weuwen</i> { to meet	{ <i>caineshc, waineshc.</i>
<i>Waincen</i> {	{ <i>caibshc, waibshc.</i>

N. B. — The verbs marked with a \* express an action which can be dene en inanimate objects alone, and are, therefore, not inflected with all the pronouns as the other verbs :

*Cateshc, wateshc ; ginemgekeshc, winemgekeshc ; Girmikshc, wir-mikshc haidshc, waidshc.*

Verbs which en their conversion into nouns or adjectives, change their initial.

*Hataben*, to make holes; *katabe* or *catabe*, a hole; *watabenc*, having holes, perforated.

*Gaken*, to strike, whip; *wakenue*, whip.

*Haken*, to write; *waken*, engraving, writing, mark; *wakene*, written on engraved, marked.

His retained in *haken*, book, paper; *hakenc*, writes; *hakenue*, writing instrument, pen, pencil.

*Caten*, to brouk; *watenc*, broken adj.; *yini watenc*, a broken ship, a wreck.

*Oencaleshc*, to be unable, is conjugated thus :

*Yeucalshc*, I cannot, or am unable.

*Meucalshc*, thou canst not.

*Deucalshc*, he cannot.

*Ucweucalshc*, we two cannot.

*Měmeucalshc*, you two cannot.

*Deucalshcedce*, they two cannot.

*Ushweucalshc*, we cannot.

*Meshmeucalshc*, you cannot.

*Deucalshcedsh*, they cannot.

N. B. — This word is used to express physical inability as well as a want of power to trespass certain oules or laws, viz :

*M'aine mir yaten*, lift that stone.

*Yeucalshc, aro d'cauneshc*, I cannot, it is very happy.

*Gok ceud mir colidel*, go over, or take up that marble <sup>(1)</sup>.

*Deucalshc, winai d'nec den*, he cannot, there is another one here in the way.

The verb *eshcegot* to come, is conjugated as follows :

*Yi eshcegot*, I come.

*Ma eshcegot*, thou comest.

*Eshcegot, ashgot*, he comes.

*Ush eshcegot*, we come.

*Mesh eshcegot*, you come.

*Eshcegotdsh* or *ashgotdsh*, they come.

*Yi ecen* or *eco*, I have come.

*Ma ecen* or *eco*, thou hast come.

*Ecen* or *eco*, he has come.

*Ushecen* or *eco*, we have come.

(1) In playing with marbles as in the game of solitaire.

*Meshecen* or *eco*, you have come.

*Ecodsh*, they have come.

*Yi eshmo*, shall I come.

*Mā eshmo*, dost thou come.

*Eshmo, amo*, does he come.

*Ush eshmo*, shall we come.

*Mēsh eshmo*, do you come.

*Eshmodsh* or *Amodsh*, do they come or are they coming.

*Yiemo*, did I come.

*Māemo*, didst or hast thou come.

*Emo*, has he come.

*Ushe emo*, have me come.

*Mcshe emo*, have you come.

*Emodsh*, have they come.

*Gomshcen i-egot*, I do not come.

*Gomshcen m-egot*, thou dost not come.

Etc.

Infinitive form : *ēn*.

Phrases en the verb :

*Cenosh mǎ-āmo*, when will or dost thou come?

*Cenosh mǎ-emo*, when didst or hast thou come?

*Cenosh d'eshmo*, when does he come?

*Cenosh d'emen*, when did he come?

*Keur amodo Keur aodo*, who is coming?

*Keur emo* or *kemer emo*, who has come?

*Maa d'agot*, he is coming now.

*Maa d'agotdsh*, they are coming now.

*Maa d'eco*, he has come to day.

*Herkocer d'agot*, he comes to (or en) the right.

*Janecer d'agot*, he comes to (or en) the left.

The following verbs are formed from nouns or adjectives by

prefixing the syllable *cōm*, and adding the verb forming termination *shc*, v. g. :

*Cōmareshc*, to dry, from *arenc*, adj., dry.

*Cōmdōreshc*, to slip, from *dorenc*, adj., slippery.

*Cōmhamirshc*, to drink, from *hamin*, water.

*Cōmleshc*, to drink, from *lēe*, water.

*Cōmjoshc*, to extinguish (fire) from *jone*, extinct, out.

*Cōmshareshc*, to fill, from *sharenc*, adj., full.

*Cōmzakeshc*, to moisten, from *zakenc*, adj., moist wet.

The letter *m* when prefixed to nouns and adjectives and *shc* joined to the end (as in the above) changes them into verbs, and put before verbs neuter makes them verbs active.

*M'ainshc*, to raise, lift, from *ainshc*, to rise.

*M'areshc*, to shoot (not to grow).

*M'ayishc*, to sound, make sound, to produce a sound, from *ayeshc*, sound, speak.

*M'basheshc*, to awaken, wake up, from *bashc*, to wake up.

*M'borsheshc*, to warm, heat, from *borshenc*, adj., hot, warm.

*M'daberbshc*, to make into a knot, from *daberbe*, noun, a knot.

*M'geteshc*, to clean, make nice, from *getenc*, adj., clean, nice.

*M'hasheshc*, to cause to enter, put in, from *hasheshc*, to enter.

*M'heceshc*, to let see, show, from *heceshc*, to see.

*M'jonshc*, to load a horse, from *jona*, noun, a load.

*M'kabenshc*, to make well, heal, from *kabenc*, adj., well, in good health.

*M'kamershc*, to injure mortally, from *kamershc*, to die.

*M'kateeshc*, to feed, cause to eat, from *kateeshc*, to eat.

*M'katereshc*, to make narrow(er), from *katerenc*, adj., narrow.

Many others will be found in the vocabulary (v. letter *m*) but these will suffice here.

If the letter *n* or the syllable *en* is put before the termina-

tion *shc*, the present tense is changed into a kind of future, and answers to I am about, to I shall shortly.

*Yitsheshc*, I sleep; *yitshenshc*, I am going to sleep.

*Shenshcedce*, they two are going to sleep.

*Yithaidshc*, I throw away; *yithaidenshc*, I am going to throw away.

*Yitmateshc*, I make; *yitmatenshc*, I am about to make.

The syllable *benshc*, added to the present tense, serves to make it a future :

*Yitkoiveshc*, I inform; *yitkoiveshbenshc*, I shall inform.

*Yitcaushc*, I encamp, *yitcaushbenshc*, I shall encamp.

The termination *encer* is occasionally affixed to a verb; it seems to be a kind of participle, answering most to *ing* in english : *Winsh iwuricencer c'demo*, this one is fighting his friend or these two friends are fighting (with) each other. *Ucwashe d'ococencer*, we two are the pursuingones, pursners. *Cehoishcencer*, circumventing, he who circumvents (used in the chase). *Catecencer*, chasing, he who chases.

*M* joined to a noun denoting locality, indicates direction or motion :

*Deshcem yitjenshc*, I go to the top (of a hill).

*Shatcem yithecenikshc*, I go up to the slope (of a hill).

*Wancem hai*, put it on the lower shelf.

#### SOME REMARKS ON THE IMPERATIVE

It will be seen that the examples of the imperative mood given in the conjugations above, have various endings. The rules are these : The imperative of the second person sing. omits the *shc* at the end of the verb and frequently adds an *e*, thus : *ainshc*, *aine*, rise! *cōteshc*, *cote*, sleep! *hakshc*, *hake*, write! *oishc* *oi*, sit down.

To give the imperative more force, the syllable *ud*, *ursh* and *unsh* are frequently added, thus :

*Hanshc*, *hane* or *hanud*, come and take.

*Caimshc*, *caim* or *caimud*, light a fire.

*Oishc*, *oi* or *oiursh*, sit down.

*Habeshc*, *habene*, *habenunsh*, fetch water.

*Ud* and *urshc*, are often used together.

*Eyudursh*, give me; *toyudursh*, lend me.

*Cai udursh*, throw; *hanudursh*, come and take.

*Osh*, another affix to an imperative, is equivalent to *it* :

*Carosh*, look for it; *hakosh*, write it.

*Hokenosh*, tie it; *katensh*, eat it.

The syllables *ish* or *nish* are used for the first person pl. and are equivalent to let us, viz :

*Jenish*, let us go; *agenish*, let us run; *shenish*, let us (go to) sleep; *oinish*, let us sit down; *hakenish*, let us write.

*Emsh* is the ending for the second person plural.

*Eurn naiemsh*, play further off; *cotemsh*, take off, let go; *m'watemshc*, let fall; *jenemsh*, go away; *cauaremsh*, be silent.

If the imperative is accompanied by a pronoun of the first person in the accusative case, as defend *me* bring or take *me*, etc., etc., the case must be prefixed to the verb, as *yim*, *shocelwite*, *yi han*.

Verbs which drop their first letter in taking a pronoun in the accusative, suppress that letter also in the imperative, thus :

*Yirnoi*, leave me; *yecsha*, ask me; *Yilmece*, lead me; *yaish*, cull me.

*Ucwirnoi*, leave us both; *ucwake*, strike us both; *ucwaish*, call us (both); *Ushwenite*, send us; *suhwaioke*, physic us; *ushwashe*, push us.

If the accusative consist of pronouns in the third person, it is affixed to the verb, which then retains its first letter :



*Gilmecedce*, lead them both; *gaceredce*, cover them both; *gironodsh*, leave them; *gokedsh*, fusten them.

#### The numerals

<i>Joje</i> , one.	<i>Wamono cagen joje haur</i> , twenty one.
<i>Wame</i> or <i>kauce</i> , two.	
<i>Cāash'</i> , three.	<i>Wamono cagen wame haur</i> , twenty two.
<i>Caye</i> or <i>malo</i> , four.	
<i>Czen</i> , five.	<i>Cashono cacen</i> , thirty.
<i>Winecaashh'</i> , six.	<i>Cagono cacen</i> , forty.
<i>Cāoc</i> , seven.	<i>Czenono cacen</i> , fifty.
<i>Winecage</i> , eight.	<i>Wine caashono cacen</i> , sixty.
<i>Kamek czen</i> , nine.	<i>Caocono cacen</i> , seventy.
<i>Cacen</i> or <i>genok czen</i> , ten.	<i>Wine cagono cacen</i> , eighty.
<i>Cacen</i> <sup>(1)</sup> <i>joje haur</i> , eleven.	<i>Kamek czenono cacen</i> , ninety.
<i>Cacen wame haur</i> , twelve.	<i>Patac</i> , one hundred.
<i>Cacen caash haur</i> , thirteen.	<i>Wame patac</i> , two hundred.
<i>Cacen cage haur</i> , fourteen.	<i>Caash patac</i> , three hundred.
<i>Cacen czen haur</i> , fifteen.	Etc., etc.
<i>Cacen winecaash haur</i> , sixteen.	<i>Joje go patac wame haur</i> , one hundred and two.
<i>Cacen caoc haur</i> , seventeen.	
<i>Cacen wine cage haur</i> , eighteen.	<i>Joje go patac cacen wame haur</i> , one hundred and twelve.
<i>Cacen kamekozen haur</i> , nineteen.	
<i>Wamono cacen</i> <sup>(2)</sup> , twenty.	<i>Waranc</i> , thousand.

By affixing *shce* to any of these numerals phrases like the following are formed :

*Wamehces yi amel*, I have two children.

*Jojeshee dā den*, he has one brother.

*Czenshce yi ore zen haur*, I have five fingers upon my hand.

<sup>(1)</sup> Instead of *cacen*, *genokozen* may be used.

<sup>(2)</sup> Or *kaucono cacen*.

#### Conjunctions

*Shem*, and, also; *hemez*, therefore, then; *decen*, too, also; *keloi*, but; *ce*, or.

*Shem* is after the word which it connects with one preceding :

*Aln garcenshem*, men and women.

*Coje calel shem*, heaven and earth.

*Geuta kono shem*, land and sea.

*Ma ya shem*, thou and I.

*Hemez* occupies the same position in a sentence as then in english :

*De metyienyeper got, hemez yi ma oershe*, i. e. If you give me meat, then I like you.

*De ē haugenc, hemez ushe kate eshgot*, when the hunters come (then) we shall eat.

*De met yi hanegot y shome, hemez paiken yi ma eshgot*, if you finish (making) my bolas, (then) I shall give you a knife.

*Decen : Wau ma wānshmo yenoiken?* are you goin galone to fetch wood?

*Gom, decen win wanshe*, no, this person is going too.

*Keloi : Yiwanshe daice yanco, keloi auwi yi eshcegot mēshmai-cen*, I go to my father, but I come again to you.

*Yi mesh mirnoshe, yeno, keloi geluni yi mesh koimeneshgot*, I leave you, my friends, but I shall always remember you.

#### Prepositions

*Cash* or *hash*, in, at, into, to, with; *ca*, of, for.

*Cai*, in; *ceu* or *heu*, without; *cecil* or *hecil*, with.

*Hai* or *cai*, over, about, during; *caur* or *haur*, on, upon, above.

*Gak*, after, about, for; *yak*, after me; *mak*, after thee; *dak*, after him.

*Caucen*, from or account of, owing to, by; denotes the cause of an effect.

*Hoi*, of, from, denotes source, origin.

*Gork* or *hork*, before; *han*, after.

*Hatersh*, behind; *decen*, behind.

*Camersh*, below, underneath; *yamersh*, under me; *mamersh*, under thee.

*Hamer*, from, signifies motion; *caicen* or *haicen*, to, towards.

*Zokgen*, above, over; *henocen*, beside.

*Ceuk*, through; *barne*, down a river; *gornu*, up a river.

*Ceno*, with; *yeno*, with me; *meno*, with thee, etc.

*Gur*, round about; *ham*, against.

The prepositions in this language are placed after the words they govern, viz :

*Cau hash*, in the house.

*Yenoi hash*, at the bush.

*Hamin cash*, at the water.

*Tem haur*, on the ground.

*Yirun haur*, on the hill.

*Lam haur*, about brandy.

*Yeper heu*, without meat.

*Kejin heu*, without salt.

*Asugar hecil*, with sugar.

*Koren hai*, in drinking liquor.

*Coten hai*, during sleep.

*Shên hork*, before sleeping.

*Karo cash*, in the tin box.

*Laso cash*, with the lasso.

*Gashaicenu cash*, through the telescope.

*Yenoi caur*, on (upon) the shrub.

*Ko caur*, on the pole.

*Yenoi ceu*, without fire wood.

*Kata ceu*, without victuals.

*Ome cecil*, with eggs.

*Ween hai*, during the mach, journey.

*Iwurien hai*, about the fight.

*Haken haim haw*, after reading.

1° *Ca* represents the genetive « of » as used in the following phrases :

*Nau cã noma*, the path of guanacoës or guanaco path track.

*Hoyue c(ă)'ol*, the fat of ostriches or ostrich fat.

*Caul c'yeper*, the flesh of horses or horse flesh.

*Haken cã pat*, a case of books or a book case.

*Garcen cã dase*, the saddle of a woman or a woman's saddle.

2° *Ca* denotes also destination, purpose or intention, as exemplified in these sentences :

*Cetecamo win kolen*, what is this bag (intended) for?

*Kelmen ca*, for flour; *galeta ca*, for biscuit.

*Cetecamo hem*, what is that for?

*Kejin cã patshc*, it is a salt bag.

*Garcen cã zocersh*, it is a woman's boot.

3° *Ca* answers to various adjective terminations as *en*, *y*, *ian*, etc. :

*Yenoi ca* or *caro ca*, of wood, wooden; *caro ca cau*, a wooden house.

*Tema ca*, earthen; *tema cã ashcam*, an earthen pot.

*Aur ca*, of bone; *aur ca edé*, a bone handle.

*Ceyui ca*, of glass; *ceyui ca cau*, a glass house.

*Yacaz cã win*, Araucanian language.

*English cã yini*, an english vessel.

*Cete caucen mir zam*, what is that wound from?

*Yaten caucen*, from a stone; *paiken caucen*, from a knife.

*Cete caucen mon gasharen*, what is that swelling owing to?

*Kolen caucen yicwaishc*, owing to a thorn, I stepped upon some.

*Peyui camersh d'nec yi haken*, my book lies under the chair.  
*Mamerh d'onshc dă hamzil*, his pocket knife lies under you.  
*Menosh yibec*, I am with you; *yenosh mă bec*, you are with me.

### Adverbs

#### 1. Of time :

*Calec*, for ever.  
*Ceu*, already before.  
*Ceujo*, long since.  
*Cecen*, long time.  
*Coroso*, at once, immediately.  
*Denorcen*, late, about evening time.  
*Eurn nashensh*, the day before yesterday.  
*Eurn nashc*, the day after to morrow.  
*Geluni*, always.  
*Gen*, by and bye.  
*Golec*, in the afternoon.  
*Hatyunc*, early, to morrow morning.  
*Maa*, to day, lately, now.  
*Mailo*, now, at this moment.  
*Mainic*, to morrow.  
*Nashc*, to morrow.  
*Nashensh*, yesterday.  
*Măsho*, presently.  
*Yama*, yet, still.  
*Nab*, a little longer.  
*Acod*, now.  
*Gosh*, already.

#### 2. Of place :

*Anunc*, above, aloft.  
*Aucencer*, near by, next tent.

*Cenocer*, on the other side.  
*Ceucer*, against, towards, in front of.  
*Decer*, behind.  
*Hemai*, there; *hemaicer*, there about.  
*Mauric*, that way.  
*Meric*, yonder.  
*Menc*, between.  
*Nane*, here; *nēnecer*, here about.  
*Wei-eecer*, outside, without.  
*Wenicer*, here about; *winai*, here  
*Yauric*, this way.  
*Zokgen*, outside, on deck.  
*Zeucer*, in the middle.  
*Emersh*, within, inside.  
*Hetencer*, further down.  
*Wicer*, up side down.  
*Gicer*, *hicer*, over, against.  
*Wide*, hither; *encer*, aside.  
*Eurncer*, far; *ecilcer*, near.  
*Wugircen*, on top, uppermost.  
*Horkocer*, on the right.  
*Janecer*, on the left.  
*Gok*, over, beyond; *gōce*, down.  
*Shak*, this side; *mone*, yonder.  
*Denocen*, side ways, on its side.  
*Eucer*, further, higher, on top.  
*Waicenc*, *Decocen*, back, back wards.  
*Washe*, off, away.  
*Ogen*, on both sides.  
*Caice*, towards; *yaice*, towards me; *maice*, towards thee.  
*Acon*, on one side.  
*Girn*, off, from, away; *yirn*, off me; *mirn*, off thee.  
*Cenai*, where? whither? *cenaicer*, where about?

*Cenecer*, whither, where to.

*Cenosh*, when? *cenke*, how?

*Cente*, whese?

*Cet nai*, what mather?

*Cetnaiget* or *cetnashget*, never mind, it matters not.

### 3. Of manner :

*Get*, well; *dero*, badly.

*Nike*, *neuro*, thus, so.

*Sorno*, quickly.

*Genco*, slowly.

*Eucen*, loudly.

*Ayush*, low, in a whisper.

*Go*, as, like.

*Gomo*, *heru*, quick.

*Decerio*, *gocer*, straight, direct.

*Ganio*, *wenowe*, together, side by side.

*Wauri*, together (not alone).

*Wau*, *darsho* alone.

*Alu*, by itself; *yomeno*, any how.

*Sarur*, other wise, differently (wrong).

*Hama*, but, only; gratis, unitentionally.

### 4. Of comparison :

*Awi*, more, again.

*Caur*, more (for the comparative of adjectives).

*An*, almost.

*Aro*, *pare*, very, much.

*Gilsho*, much, indeed; *pare gilsho*, very much.

### 5. Of order succession :

*Cotel*, *eu*, first.

*Gen*, next, *waishcen* after.

*Wauca*, last.

### 6. Of quantity :

*Zait*, much.

*Auwishem*, again.

*Yapa* } a little.  
*Honsh* }

*Nikcaince*, so many.

*Cencaince*, how many?

*Hasho*, only.

*Hashogo*, for a moment.

### 7. Of affirmation :

*Ho-oi*, yes.

### 8. Of negation :

*Care*, not (used with verbs).

*Gom*, no, not; *heu*, used with the imperative.

*Wigo*, no, I wont.

### 9. Of doubt :

*Or*, *cetor*, perhaps.

Adverbs are placed before the words which they govern:

*Calec d'waide*, lost for ever; *gork zan*, go in advance.

*Gen yit jenshc*, I go by and bye; *awci eyud*, give me more.

*Hasho ushwá*, we only; *hatyunc yi eshcegot*, I come to morrow morning.

*Hemai d'bec*, he is there; *auwishem menosh*, do it again.

*Darsho d'bemo*, is he alone? *nashensh usheco*, we came yesterday.

When a verb or adjective is attended by an adverb, the *sh* at the end of those, is joined to the governing word, viz :

*Mäash yi ainc*, instead of *māa yitainshc*, I get up (rise) now.

*Mainicsh met yirnogot*, instead of *mainic met yirnoshgot*, you will leave me to morrow.

*Gensh yima egot*, instead of *gen yimaeshgot*, I shall give you by and bye.

*Paresh yi palic*, instead of *pare yi palishc*, I am very hungry.

*Getsh d'waide*, it is lost well, i. e. irrecoverably.

*Yamash yiokumerc*, I am still thirsty.

*Hamash yi makamcenic*, I ask you for no particular reason.

*Ansh yi wateco*, I almost fell, was on the point of falling.

*Cotelsh* or *eush d'hanec*, he finished first.

*Waucash d'agot*, he came last.

The adverb *gom* is made a verb by affixing *shce*, *gomshce*, also *gomeshece*, v. auxiliary verbs :

*Heu*, not is used in imperatives.

*Haiden heu*, do not lose; *malen heu*, do not steal.

*Neur en heu*, do not say so; *cōten heu*, be sit, (and) sleep not.

*Yirnoi heu*, *yanco yit hecionshe*, leave me not, I am afraid of my father.

*Ush hane heu deronco cai*, lead us not into evil.

*Care*, not, is used with verbs and adjectives and seems to carry the idea of disappointment or regret.

*Yi care shacompashe*, I am not happy.

*Met care bemo?* are you not there?

*Care pan matenshe*, is he not making bread!

*Care d'waidc yi shome*, are my bolas (not) lost!

*Care yeper iceteshe*, will he not eat meat!

*Met care geshmo yishe*, have you not seen my wife!

When a verb or adjective referring to the third person singular is governed by an adverb, the letter *d* (the pronominal prefix of the third person) is put between, thus :

*Gen d'eshcegot*, he comes by and bye.

*Nashensh d'girnoco*, he left yesterday.

*Hatyunc d'kateeco*, he ate this morning.

*Sorno d'haneshgot*, he will finish soon.

*Aro d'palishe*, he is very hungry.

*Pare d'shoyushc*, he is very ill.

Also with the following interrogatory adverbs :

*Cenosh d'eshmogot*, when will he come?

*Cenai d'cotesshmo*, where does he sleep?

*Cenecer d'wānshmo*, whither is he going?

*Cencash d'wānshmo noma*, (in) what way is he going?

*Cen caur d'caamieshmo*, upon which (horse) will he take a ride?

When a verb is governed by two adverbs, *d* is put before the second :

*Nashc d'or wanshe*, he goes (will go) perhaps to morrow.

*Golec d'or caimshgot*, she will light a fire probably in the afternoon.

*Cencaince d'or wātec*, how many may be brooken.

*Calec d'or beshgot nane*, she may perhaps remain here always.

When a verb governs another in the infinitive, the lasser is inserted between the pronoun and the governing verb if this is in the first or second persons; for the third person sing. takes no pronoun :

*Yi hangen jenshe*, I go to hunt (hunting).

*Met iwurien oershe*, you like to fight.

*Yash canaren oershe*, I like to be quiet.

*Weten oershmo?* does he want to eat?

*Ushe coten laluishe*, we like to sleep.

*Meshe haken omceshe*, you know (how) to write.

*Haken-haim czeshcedsh*, they know not (how) to read.

*Met yi en cauershe*, you refuse to give me.

*M'hecen cauershmo*, does he refuse to show.

If a verb is accompanied by an objective case, noun or pronoun, that case is put before the verb, viz :

*Yit cē zeshe*, I wash (my) face.

*Met zen zeshe*, you wash your hands.

*Cē zeshe*, he washes (his) face.

*Cē-ze*, wash (your) face.

*Cē shenish*, let us paint (our) faces.

*Yi d'paiken carnshe*, I am looking for his knife.

*Ma d'ya omcemo*, do you know her name?

*Yit ma yoshe*, I hear you.

*Met yi-kamcenishc*, you ask me.

*Yit ma geshe*, I see you.

The nominative generally, stands after the verb, and the accusative before :

*Cōteshe yi calam*, my child sleeps or is sleeping.

*Haugeshe yanco*, my father is hunting.

*Harneshe envoi*, (a or the) horse is neighing.

*Euvoi carnshcedsh*, they are looking for the horses.

*Naush yit macensh*, I killed a guanaco.

*Cēshon mateshe yeno*, my friend is making stirrups.

*Cai cortmeshe d'she*, his wife is sewing a mantle.

The accusative precedes the verb also in imperative sentences :

*Paiken toyud*, lend me a knife.

*Mā haken m'hece*, shew your book.

*Cortmenue eyud*, give me a needle.

*Zocer ceyud*, reach me the boots.

*Dā maib yim hece*, show me his likeness.

*Ush kata wewic ushe*, give us our necessary food.

*Yeper zaryud*, cut me some meat.

*Mir m'kate, m'le shem*, give that man to eat and to drink.

In the accusative case is specified by a possessive pronoun it may follow the verb :

*Toyud mā wiskenue* or *mā wiskenue toyud*, lend me your steel.

*Oine mā cuwoi*, saddle your horse.

*Haue mā haken*, finish your letter.

*Gaishemsh yi-cenon*, call (ye) my men.

*Hanyud yi calam*, bring me my child.

In imperative sentences the accusative, noun or pronoun

is often inserted between the root of the verb and the imperative endings *ud*, *udursh*, *unsh*, thus :

*Cshai-yi caul-ud*, for *cshai-ud yi caul*, catch my horse.

*Ce yi zocer mud* for *ceud yi-zocer*, and my boots.

*Caid mir yaten mudursh* for *caidudursh mir yaten*, throw me that stone.

*Ei mirud*, for *eyud mir*, give me that.

*Hanyunsh*, bring (to) me.

Idiomatic uses of *oershe*, to like of frequent occurrence.

*Cshan oershe*, lit. it likes to tear i. e. it is apt to tear.

*Waten oershe*, lit. it likes to fall i. e. it is likely to fall.

*Coten oershe*, lit. he likes to sleep i. e. he is fond of sleeping.

*Koren oershe*, lit. he likes to inebriate i. e. he is given to drink.

*Wohaken oershe*, lit. he likes to stumble i. e. he stumbles continually.

*Moin oershe*, lit. he likes to miss i. e. he misses often (in shooting).

Idiomatic uses of *heurtshc*, to dis like.

*Wān eurtshc*, lit. it does not like to burn, it will not burn.

*Ushgen eurtshc*, lit. we do not like to see, we cannot see (an object hidden from view).

*Shamzen eurtshc*, lit. it does not like to tear, it does not tear readily.

*Dol* or *shekbe*, heart, idiomatically used.

*Dol* (or *shekbe*) *deronc*, bad heart, bad character or disposition.

*Dol getenc*, a good heart, kind, amiable, etc.

*Dol joje*, one heart i. e. sincere, upright.

*Dol seunic*, many hearts i. e. false, insincere.

*Dol cecen*, a long time heart, a heart pining, longing, discontented, weariness, ennui.