

between the endings of the obv. sg. and pl., but in OA.<sup>1)</sup> and Pass. the pl. has a distinct form; OA. *ud-aremus-a* 'his dogs', Pass. *ha-aso* 'horses' (obv.).

It should be noticed that there is no trace in Abn., Pass. or Lenâpé of the so-called Sur-obviative or third third person of the Cree and Ojibwe.

2. The locative in Abn. *-ek, -k*, denotes the *place where* and may be translated by a number of prepositions, e. g. at, from, in, into, on, to, through, under, etc., most of which are expressed in the verb itself. The following examples will illustrate the use of this accident. a) It generally means 'to, unto' with verbs of motion; cf. *n'paionh wigwomek* 'I come to the house' but some verbs of going do not require that the place-name shall be locative. Thus, *ndelosan Molian* 'I am going (to) Montreal'. b) It means 'from' in such instances as *wajih'la-an wigwomek* 'he comes from the house', *naudosa wigwomek* 'come out of the house', where the idea 'from' is really in the verb. c) At or in a locality is always expressed by the locative, e. g. *sanoba odanak* 'the man is in town'. d) In OA. the loc. could be used adverbially in such expressions as *presege ergiruk* 'as large as a pigeon', but I find no trace of such a usage in the modern dialect. The loc. may be regularly affixed to nouns with the pronominal prefixes and suffixes. Thus, *uwigwomek* 'in his house'; *k'wigwomek* 'in our house', etc.

3. There is no form of vocative singular in modern Abenaki, but we find distinct traces of such a modification in the older language. The voc. plural, however, the characteristic ending of which is *-tok*, still survives in Abn. and Pass.; thus, Abn. *nidombantok*! 'O my friends!' Pass. *nidabêtuk*. I am inclined to connect this (*-tok, -tuk*) with the dubitative *-tok, -itok*, appearing in Cree, Algonquin and Ojibwe verbs. This *nidombantok* would mean 'my friends

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<sup>1)</sup> OA = Old Abenaki.