

In lieu of these scant and imperfect modes of expression, the Tutelo gives us a surprising wealth of verbal forms. The distinction of singular and plural is clearly shown in all the persons, thus:

|                             |                           |
|-----------------------------|---------------------------|
| <i>opéwa</i> , he goes      | <i>opchéhla</i> , they go |
| <i>oyapéwa</i> , thou goest | <i>oyápepua</i> , ye go   |
| <i>owapéwa</i> , I go       | <i>maopéwa</i> , we go    |

Of tenses there are many forms. The termination in *cwa* appears to be of an aorist or rather of an indefinite meaning. *Opéwa* (from *opa*, to go), may signify both "he goes," and "he went." A distinctive present is indicated by the termination *ōma*, a distinctive past by *ōka*, and a future by *ta* or *ēta*. Thus from *kte*, to kill, we have *waktēwa*, I kill him, or I killed him, *waktēōma*, I am killing him, and *waktēta*, I shall kill him. So *ohāta*, he sees it, becomes *ohatiōka*, he saw it formerly, and *ohatēta*, he will see it. The inflections for person and number in the distinctively present tense, ending with *oma*, are shown in the following example:

|                                    |                                   |
|------------------------------------|-----------------------------------|
| <i>waginōma</i> , he is sick       | <i>waginōnhua</i> , they are sick |
| <i>wayinginōma</i> , thou art sick | <i>wayinginōmpo</i> , ye are sick |
| <i>wameginōma</i> , I am sick      | <i>māngwaginōma</i> , we are sick |

Besides these inflections for person, number and tense, the Tutelo has also other forms or moods of the verb, negative, interrogative, desiderative, and the like. *Waktēwa*, I killed him, becomes in the negative form *kīwaktēna*, I did not kill him. *Yaktēwa*, thou killedst him, makes in the interrogative form *yaktēwo*, didst thou kill him? *Owapéwa*, I go, shows the combined negative and desiderative forms in *kowapébina*, I do not wish to go. None of these forms are found in the Dakota or Hidatsa verbs.

In like manner the possessive pronouns, when combined with the noun, show a much greater fulness, and, so to speak, completeness, in the Tutelo than in the Dakota, as is seen in the following example:

|             | TUTELO.            | DAKOTA.       |
|-------------|--------------------|---------------|
| Head        | <i>pasui</i>       | <i>pa</i>     |
| My head     | <i>mimpasui</i>    | <i>mapa</i>   |
| Thy head    | <i>yīnpasui</i>    | <i>nīpa</i>   |
| His head    | <i>cpasui</i>      | <i>pa</i>     |
| Our heads   | <i>emaīkpasui</i>  | <i>uīpapi</i> |
| Your heads  | <i>cyīkpasūpui</i> | <i>nīpapi</i> |
| Their heads | <i>cpasui-lei</i>  | <i>papi</i>   |

The linguistic evidence is to a certain extent supplemented by other testimony. It would seem at least probable that some of the western Dakotas at one time had their habitations