

The pronunciation of the Indian words in this Dictionary is the same as explained in the First Part of the Otehipwe Grammar. Here is a short extract of those explanations.

a is always pronounced like *a* in *father*.

e " " like *e* in *net*.

i " " like *i* in *live*.

o " " like *o* in *bone*.

g " " like *g* in *get*.

j has the French sound, as in *jour*, *joli*, etc.

The other consonants have the English sound.

NECESSARY REMARKS FOR THE PROPER USE OF THIS DICTIONARY.

1. The verbs in this Dictionary are given in the first person singular present, (as in Greek Dictionaries,) because there is properly no *infinite mood* in Otehipwe.
2. In the significations of *active verbs animate*, ordinarily the *masculine* gender only is expressed, and the *feminine* is understood. As: *Nin wabama*, I see him.—It means also, I see her; but this is understood.
3. Verbs ending in *endan*, *endamawa*, *endagos*, etc., may also end in *enindan*, *enindamawa*, *enindagos*, etc.; which is not always expressed in this Dictionary. F. i. *Nin jawendagos*, or, *nin jawenindagos*, I am happy. *Nokendagwad*, or, *no-kenindagwad*, it is soft.
4. The unipersonal verbs ending in a vowel, have ordinarily two terminations, but the same signification in both of them. They end in a vowel, *a*, *e*, *i*, *o*; or they add the termination, *magad*. F. i. *Sogipo*, or *sogipomagad*, it snows. *Kissina*, or *kissinamagad*, it is cold.—In this Dictionary you will find the second termination expressed by a dash and *magad*; as: *Sogipo*, or *-magad*, which means, or *sogipomagad*. And in the participle you will find a dash and *magak*; as: *Swagipog*, or *-magak*, which means, or *swagipomagak*.