

In all the Algic dialects the genitive relation is expressed by means of genitive apposition; cf. *sanoba uwigwom* 'the man his house', i. e. the man's house'.

The simplest form of the verb from which all the other modifications may be said to be formed is the imperative. Thus, from the animate form *namiha* 'see thou', which is inflected *namionhj* 'let him see', *namionhda* 'let us see', *namičkwē* 'see ye' and *namionhdij* 'let them see' we get the present *n'namihon*, etc. In the same way, from the inanimate *namito* (*namitoj*, *namitoda*, *namitogwē*, *namitodij*) we get the inanimate forms *n'namilo*, *n'namiton*, etc.

There is practically only one tense in Abenaki verbal inflection, i. e., the present and this is really a participle with prefixes and suffixes. This appears, however, in four distinct forms; the animate definite, the inanimate def., the animate indefinite and the inanimate indefinite. Of these we have already given examples of the animate and inanimate definite forms (see above). Thus, in order to express the idea 'he sees the snow-shoe' they say *unamihon onhgema*, but 'he sees a snow-shoe' is *namiha onhgema*; in the same way *unamiton tamahigan* 'he sees the axe' but *namito tamahigan* 'he sees an axe'. As the two definite forms have already been illustrated, I give herewith the indefinite conjugation.

ANIMATE INDEFINITE.	INANIMATE INDEFINITE.
<i>n'namionh mosbas</i> 'I see a mink'	<i>n'namito wigwom</i> 'I see a house'
<i>k'namionh mosbas</i> »	<i>k'namito wigwom</i> »
<i>namia mosbasa</i> ¹⁾ »	<i>namito wigwom</i> ²⁾ »
<i>n'namionhb'na mosbas</i> »	<i>k'namitob'na wigwom</i> »
<i>k'namionhb'na mosbas</i> »	<i>k'namitob'na wigwom</i> »
<i>k'namionhba mosbas</i> »	<i>k'namitoba wigwom</i> »
<i>namiah mosbasa</i> »	<i>namitoh wigwom</i> »

As will be noted by a comparison of these forms with those of the definite conjugation the points of difference in

¹⁾ Obviative.

²⁾ Nc' obviative because inanimate.