

yellow	otokúinām	nine	pikso
green	otskúinām	ten	kèpo
big	omákimi	eleven	kepo niteikóputo
small	enákimi	twelve	kepo náteikóputo
strong	skúnitapi	twenty	nàteippo
old	nápi	thirty	niippo
young, new	máni	ninety	piksippo
good	agsi	one hundred	kepippo
bad	pakáppi	one thousand	omáksi-kepippo
dead	eniū	he eats	ai-yi-u
alive	sákiaitapi	I eat	nit-au-yi
cold	stúye	he drinks	áisimiū
this	'amu	I drink	nitáisiimi
that	'omák	he runs	aukskásiu
all	konai	he dances	aiáipiu
many	ákaiim	he sings	ni níkiu
who	taká	he sleeps	ai-ókau
far off	piétsi	he speaks	epúyiu
near	astótsim	he sees	'asápiu
here	anūm	he sees him	nanuyéwaie
there	omīm	he kills him	initsiu-ai-e
to-day	anók keistoikui	he loves him	ákomimiū-ai-e
yesterday	mátan'ni	he sits	itaúpiu
to-morrow	ápinákwis	sit down	'apiit
yes	a	he stands	itáipuyiu
no	sa	he goes	itáppo
one	nitúkskām	I go	nitai-itáppo
two	nátokām	go	tappót
three	niókiskām	he comes	púksipu
four	nisoyim	come	puksiút
five	nisitci	he walks	áwáwakan
six	n'áwyi	he works	ápotákiu
seven	ikitsikām	he steals	áikomosiu
eight	nániso		

Notes by Mr. H. Hale on the Report of the Rev. E. F. Wilson.

Mr. Wilson having submitted to me his valuable report, I add a few notes, comprising some facts which have come to my knowledge since my report of 1885 was prepared.

In that report I suggested that the non-Algonkin element of the Blackfoot language, as well as their peculiar religious ceremony, the 'sun-dance' (which is not found among the eastern Algonkins), might have been derived from some tribe west of the Rocky Mountains. The natives of that region who are nearest to the Blackfeet are the Kootenais, a people in some respects of noteworthy and superior character.

Father De Smet, in his 'Indian Sketches,' describes them as 'the best disposed of all the mountain Indians.' They are highly esteemed among the traders for their good qualities, and particularly for their scrupulous honesty. With this people the Blackfeet have had close relations, in peace and war, from time immemorial. My intelligent correspondent, Mr. J. W. Schultz, an educated gentleman, who has resided for several years among or near the American Blackfeet, and has written much about their usages and traditions, informs me that the Kootenais, before their recent conversion by the Roman Catholic missionaries, practised the sun-dance. This he had learnt from Indians of that tribe. He adds: 'In old times, however, the Kootenais lived as much on this side of the mountains as they did on the other.' This accords with other information which I have received to the same effect. As the Blackfeet