

seven, ta'hi tcu-it  
 eight, na'miwa tcu-it.  
 nine, wah'mi nat.  
 ten, se'man.  
 twenty, wah'imün.  
 hundred, se'must.  
 come here, kīm.  
 be quick, na'm sho.  
 to-day, ta'ben.  
 to-morrow, perch ko.  
 good morning, mā-néwh.  
 Indian, ni-a-pa-rik.  
 hand, o-math'pan.  
 my hand, ni-math'pan.  
 he is asleep, erth-puh-it.  
 axe, tsh-he'h.  
 little axe, tsh-heh tes-tes-tih.

bad axe, tsh heh tes chet.  
 big axe, tsh heh pi-up.  
 bird, hust-tso.  
 snake, nu'yi.  
 don't be afraid, kète-tériet.  
 give it to me, nă-u't.  
 friend, haitz.  
 sun, tahb.  
 earth, sokovist.  
 sky, tomovist.  
 it is cold, uh tcait.  
 I am hungry, nă tcā tci'ai-i-lai.  
 are you sick? an-nu'-wăn-  
 mina'kh.  
 he is very sick, ta'wite i-wan-  
 minakh.

The following books and papers have been referred to in the foregoing account of the Comanche Indians: Bancroft; Bureau of Ethnology Report, Washington; Century of Dishonor; Catlin; Races of Mankind; the '*Red Man*'; Indian Bureau Report, Washington; Haines. Special thanks are due to the Bureau of Ethnology, Washington, for the loan of several manuscripts bearing on the language. Also to Eustace Esapoyhet, of the Carlisle Indian School, for a partial vocabulary and notes.

NOTE.—Mr. Wilson has already written sixteen short histories of separate Indian Tribes, with grammatical notes and vocabularies. Back numbers of "*Our Forest Children*," containing these histories, can be had on application; the full set of 16 for 75 cents.

## DAVENPORT PRACTICES.

**A**MONG the Cree Indians of Moose Mountain, in the Province of Assiniboia, N.W.T., there exists a custom strangely resembling the performances of the Davenport Brothers. It was witnessed in the spring of 1889, by Mr. Campbell, the Indian agent at that place. An Indian named *Ee-tan* (dead mouth) was sick, and the Medicine man, *Ka-pe-che-gah-bowh*, at that time nearly eighty years of age, undertook to ascertain from the Great Spirit whether the patient would die or live. When Mr. Campbell arrived at the sick man's teepee about nine o'clock in the evening he found it crowded with Indians, and, in the centre, were four upright stakes, planted firmly in the ground in the form of a square, about two and a-half feet apart. Round this framework were wrapped prepared skins, dry, and without any hair on them, to about six feet from the ground. *Kapechegahbowh* then appeared on the scene, divested of all