

he is very tired
 he is not tired
 are you not tired?
 where have you been?
 what is your name?
 I don't know
 I don't understand
 do you understand
 I have none

tiggā istástca
 to istastca
 to stanistcaki lah?
 astákotci disiya?
 tatánisáta?
 mátsikonishrá
 tó nidistci
 ni ditcaki lah?
 nitowá.

NOTES ON THE LANGUAGE.

It will be noted in the above vocabulary—

1. That the first, second, and third persons of the personal pronoun appear to be *sinna*, *ninna*, *niila*; when used as possessives with a noun *si* . . . , *ni* . . . , *ma* . . . ; and when governing a verb (e.g., to smoke, see vocab.), *si* . . . , *ni* . . . , *i* It appears, however, from the various verbs given in the vocabulary, that (if correctly obtained) there must be a great variation in the mode of forming the persons; and this, I expect, is due to their belonging to distinct paradigms.

2. The negative appears to be to prefixed to the verb. The Blackfeet Indians prefix *mat* to the verb, and follow it by *ats*. Ojibways prefix *kawin*, and end the verb with *si*. The Sioux simply use *shni* after the verb. Crees prefix *nāmā*.

3. The interrogative particle appears to be *kilah*, or *lah* after the verb. Blackfeet express this by *kāt* before the verb and *pa* after it. Ojibways by *nā*, Crees by *tci*, Sioux by *he*—all after the verb.

4. The numerals in this language are rather puzzling. There appears to be a double set. *Kositā* was given me as 5; yet 15 was *wistānimitāñ*; and 50 took again the first form, *kositāté*. So with 16: *kostrani* is 6; *wistānimitāñ*, 16; *kostrate*, 60. I notice also that the word for 6 seems to be an extension of the word for 3, and the word for 8 an extension of the word for 4. 10 seems to stand alone, the endings for the 'teens' being *mitāñ*, which seems to have nothing to do with *kunismān*. It seems curious also that the 'teen-ending' should be continued through the 'ties'; twenty-one would seem to be expressed in Sarcée as 10+11; but this is merely a surmise of mine, and if I knew more of the language I could probably explain these seeming irregularities. I may mention here, in connection with this, that the Ojibways count 1 to 5 with distinct words, then seem to begin 1, 2 again with the ending *waswi* from 6 to 10. Ojibways and Crees have almost the same words for the numbers 1 to 6, entirely different words for 7, 8, 9, and are nearly the same again for 10 and 20.

5. The plural of the noun appears to be *ika* or *a*. There does not appear to be any distinction made in the plural endings between animate and inanimate objects.

6. There does not appear to be any distinction made in the first person plural of the verb between 'we exclusive of the party addressed' and 'we inclusive.' In these two points (5 and 6) there is a decided divergence from languages of the Algonkin stock, and a leaning towards the Sionan.

7. *Ittra*, *ninna*, it seems, mean—the first, 'father,' or 'my father,' the second 'mother,' or 'my mother,' the possessive pronoun not being used in the first person for nouns of near relationship. This agrees with the Sioux.