

3. *Distinct endings to express the second third person and the third third person in a sentence.*—This rule is peculiar to Ojibway and Cree, but I could not ascertain whether or not the Blackfeet observe the same distinction.

4. *The adjective is placed before the noun* in these three languages. In some other Indian languages, e.g. Sioux, it follows the noun.

5. *All adjectives* (with the exception of adjectival particles used only as prefixes) *can be transformed*, with but very little alteration, into impersonal verbs; thus (Blackfoot) *agsi*, good; *agsiu*, it is good. This is similar to Ojibway and Cree.

6. *Personal and possessive pronouns.*—The first and second persons, singular and plural, as shown in Mr. Hale's report, have the same first syllable and nearly the same plural endings in all three languages, viz. *ni*, I, my; *ki*, thou, thy. Plural endings—*nan*, we, our; *wa*, *waw*, you, your.

7. *The objective case of the pronoun* is in all three languages embodied in the verb. Thus:—

	Ojibway	Cree	Blackfoot
I love thee	kisagiin	kisakihitin	kitākomimo
thou lovest me	kisagi	kisakihin	kitākomimok
thou lovest us	kisagiimin	kisakihinan	kitākomimokipinan
he loves us	nisagiigonan	nisakihikonan	nitākomimokinaw

8. *The simplest form* (and often the root) of the verb is the singular imperative. Thus:—

	Ojibway	Cree	Blackfoot
Sleep thou	nibán	nipá	okát
give it to him	mij	mij	kúkit

9. *The negative is double*, as in the French language:—Ojibway, *kawin . . . si*; Blackfoot, *mat . . . at* or *ats*. In Cree they have only the simple word *namáwiya* or *nama* before the verb. Thus: I do not love him. Ojibway, *kawin nisagiási*; Cree, *namáwiya nisakihew*; Blackfoot, *ni-mat-takomimau-ats*.

10. *There is a distinct form for the negative imperative.* Ojibway, *kego . . . ken*; Cree, *ekawiya* or *eka*; Blackfoot, *mini* or *pini*. Thus: Do not give it. Ojibway, *kego mina ken*; Cree, *ekawiya mij*; Blackfoot, *mini kukit*.

11. *An interrogative particle* is used in all three languages. Ojibway, *ina*; Cree, *tei*; Blackfoot, *kat . . . pa*. Thus: Are you happy? Ojibway, *niwawijendam ina*? Cree, *kimiyawatam tei*? Blackfoot, *kikateagsitakipa*?

There may very likely be other analogies between these three languages, but the above are as many as I have had time to inquire into.

There are two sounds in the language which are difficult of pronunciation, and students are undecided as to how best to write them.

(a) There is a sound between *kr* and *ks*. I suggest writing it *kc*, thus: *nikcista*, my mother.

(b) There is a sound between *ch* and *ts*. I suggest writing this *tc*, thus: *tcema*? Where?

In the following vocabulary the letters and sounds are pronounced as follows: *a* as in father, *ā* as in bat, *e* as in they, *i* as in pique, *ī* as in thick, *o* as in note, *u* as *oo* in cool, *ai* as in aisle, *au* as *ow* in cow, *iu* as *ew* in few, *j* as *z* in azure, *g* like *ch* in the German.