

inskääk tcel na-ukt; 100 kűskimtűlnakűn; 101 kűskimtűlnakűn tcel nautk. With the Dakotas (or Sioux) 10 is wiktcmna; 11, 12 wiktcmna sanpa wanjidan (10 more one), wiktcmna sanpa nonpa; 20, 30 are wiktcmna nonpa (ten two), wiktcmna yamni; 21 wiktcmna nonpa sanpa wanjidan (ten two more one); 100 is opawinge, meaning a circle.

In some of the Indian languages there is more than one set of the cardinal numbers. Animate objects may be counted with one set, inanimate with another. They may have a particular set for counting fish, or for counting skins; perhaps a set for counting standing objects, and another set for counting sitting objects, etc.

To give a few instances in the Ojebway tongue:—nanăn, 5; nanominag, 5 globular animate objects, *e.g.* 5 turnips, 5 seeds, etc.; nanonag, 5 boats or canoes; nanoshk, 5 breadths of cloth, etc.; nanoshkin, 5 bags full (műshkin meaning full); nanosűg, 5 things of wood; nanwabik, 5 things of metal. In the Zimshian language (Brit. Columbia), gűel is one if the object is neuter, gűal if masculine or feminine, gou-uz-gűn when the thing is long like a tree or pencil, ga'at if a fish or animal is spoken of, gűmmět, if applied to a canoe; the other numerals change in the same way.

Numerals, in many of the Indian languages, can be used as verbs in a variety of ways. For instance, in Ojebway, we can say pejigo, he is one, paiejigod, he who is one, (hence Paiejigod kije Manidu, the one God). Again, we can say, kinűjimin, we are two; kinisimin, we are three; nűwinoon, there are four things; nűwiwug, there are four animals; nanăninűn, there are five things; nanăntibaigăne, it is five o'clock; nijodeewug, they have two hearts (are twins). So also in Micmac—naiuktaic, there is one; tabusű ik, there are two of us. And in Blackfoot, natokűm-i-au, there are two.

It is interesting to note that in the Ainu, the aboriginal language of Japan, a distinction is made in the numeral according as the object spoken of is animate or inanimate, thus: shinen, one person; shinep, one thing; tun, two persons; tup, two things.

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AN INDIAN PHYSICIAN.

THE story of Dr. Montezuma is a romantic one, and illustrates the native ability of a man of Indian race, who midst the greatest difficulties, has won his way to culture and standing. He was brought to Gen. Morgan's attention by Capt. Pratt, of Carlisle, and in response to a letter asking him if he would take a place in the Indian service, he modestly replied that he did not wish to stand in the position of an office-seeker. Dr. Montezuma is a full-blooded Apache, and all his near