wdopi-al 'alder'. In the ancient language the pl. termina-
tion appears as *-ak, -ar,* but we find also *-ŭk, -ŭr* with
monosyllables having a diphthong or long vowel and in
some dissyllables and trisyllables with a long or accented
penult; cf. *mŭs-ŭk* 'moose', *agwĭden-ŭr* 'canoe'.

Similar vocalic variations occur in all the Algic idioms
based, as I believe in most cases, not on vowel harmony
nor vocalic differentiation, but on the natural affinity of
certain consonants for certain vowels. I admit, however,
that in examples like Abn. *mĕnahan-ol* 'island' and *ska-
mon-al* 'grain', the principle of vocalic differentiation, so
prominent in the Finnic agglutinative idioms, may be pre-
sent. It is clear, morever, from a careful study of these
changes that the correct plural ending in Abenaki can be
learned only by practice.

A highly important feature of the language, second only
to the far-reaching differentiation of animate and inani-
mate nouns, is the combination of both the substantives
and verbs with the personal pronouns, by means of which
most of the inflexion is carried on. I give below a com-
parative table of the personal pronouns in Abn., Passama-
quoddy and Lenâpê. It will be noticed that these three
languages, like all their Algic congeners, have two first
persons plural; An exclusive and an inclusive, the first
of which implies that the person or persons addressed are
not included, e. g. I and they, and the second includes both
the speaker and the person addressed, as well as a number
of others; I, you, and they.

	Abenaki.	Passamaquoddy.	Lenape.
I	*Nīa*	*Nil*	*Ni*
THOU	*Kīa*	*Kil*	*Ki*
HE ⎫			
SHE ⎬	*Ag'ma* (anc. *wa*)	*Nĕgum*	*Nika (Nikama)*
IT ⎭			
WE (excl.)	*Niŭna*	*Nilun*	*Niluna*
WE (incl.)	*Kiŭna*	*Kilun*	*Kiluna*
YOU	*Kilwawonh* (anc. *Kirwa*)	*Kilwau*	*Kiluwa*
THEY	*Ag'monhwonh* (anc. *w'wa*)	*Nĕgumau*	*Nekamawa.*