

may be used practically in any sense, be it nominal or verbal. To illustrate this, let us take the following examples in Abn. Given the root  $\sqrt{kiz}$ , the primary signification of which is probably successful action, we find a) *kizi* 'already, after' and also used as the regular sign of the past in verbs; cf. *kizimito* 'he has seen it', b) *kizito* 'he has made it' and c) *kizos* 'sun, moon, month'; also *kizohke* 'day' where the idea seems to be the beginning of a period of time. The word *kizohban* 'daybreak' from *kiz* + *wonhban* shows this satisfactorily. I may add that the term. *-os* means 'month' or 'period of time' as seen in *Temaskik-os* 'July', lit. 'mowing month' and that this same root  $\sqrt{temski}$  or simply  $\sqrt{tem}$  is seen in the verb *temskizohuea* 'I mow'; cf. *temeskezowonhgan* 'mowing' and *tamahigan* 'axe', etc.

On the other hand, although there is no theoretical differentiation into parts of speech, it is necessary for convenience to use the accepted terminology in treating the grammatical peculiarities of these dialects.

The best method of studying the multitudinous variations of the Algic languages is through the substantival forms<sup>1)</sup>, because the so-called verb of Algic speech is rather a participial system than a truly verbal series of conjugations. The fundamental principle of all the Algic dialects is their division of nature into two classes which we may call animate and inanimate. To denote these, they employ, in all the declinable parts of speech, two distinct sets of endings which are, however, practically identical in nouns, adjectives and verbs. It must be remembered, however, that certain objects which we should regard as animates, such as, for example, the sun, moon and stars, some articles of apparel, particularly those borrowed from the whites, and fruits, are classed by the Indians among the animates. This is of course due to the natural tendency of uncultured peoples to personify

<sup>1)</sup> For an admirable treatise on the substantive in Old Abenaki, see M. C. O'BRIEN, *Collections of the Maine Historical Society*. ix. pp. 261-274.