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The Blackfoot Language

By John Maclean

TRANSACTIONS OF THE CANADIAN INSTITUTE.

[Vol. V.]

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THE BLACKFOOT LANGUAGE.

BY REV. JOHN MACLEAN, M.A., PH.D.

[Read 11th April, 1896.]

The Blackfoot Language is spoken by the Indians belonging to the Blackfoot Confederacy, consisting of the tribes known as Bloods, Piegans and Blackfeet. These tribes are resident in Montana, United States, and Alberta, Canada. They possess no written characters, and consequently have not any native literature. Their knowledge of important events is transmitted by means of oral tradition, and their records of deeds are expressed by picture-writing.

The language is a rich deep guttural, difficult at first to be pronounced or understood, owing to the rapid utterances of the Indians. Students of Indian languages are very apt to make mistakes in the early stages of their studies, from the fact that many of the Indians conversing with them use "broken speech." At once they conclude that the language is very easily acquired, but if they will continue their studies faithfully they will soon learn that they have a hard task before them, which can only be mastered by intelligent and enthusiastic labour. Some time will elapse before the sounds peculiar to the language become familiar to the ear, but gradually these will separate themselves and become easily distinguished.

striking peculiarity ~~striking~~ peculiarity is the dropping of the first and last syllables ~~words.~~ Familiarity with the language will enable the student to detect this whenever it is done. Take such an example as *nītukskūm*, which means *one*. Sometimes it is expressed in full, but I have oftentimes heard it as follows: *nītuks, nītukska, tukskūm* and *tukska*. The prevalence of the guttural induces this dropping of syllables. The first and last syllables are at times expressed in such a low tone that they become inaudible to our ears.

The Blackfoot, like many other Indian languages, possesses the property of agglutination, and hence assumes the verbal form of expression. Indian languages are languages of verbs, and the Blackfoot is no exception to the general rule. He who would master an Indian language must give his days and nights to the study of the verb.

Dialectic changes are rapidly taking place amongst the tribes, resulting from separation. Differences of pronunciation and different words

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"coined" for things unknown to them when they lived together as the netsepoye, *i.e.*, the people that speak the same language, are the results of the advent of the white race and their superior civilization.

ORTHOGRAPHY.

A standard system of orthography is a necessity in reducing any language to writing. Students of Indian languages not being guided by a standard system, generally adopt a phonetic method of spelling, which varies with the mental training or acute perception of the individual. A "key" to the individual systems must then accompany every book written in the language for the use of others, and oftentimes this is very difficult of application in studying the language. Having used a system of my own for several years, I was ultimately induced to abandon it after an examination of the universal alphabet of the Bureau of Ethnology, Washington, United States. This was in my opinion preferable to the Standard Alphabet of Lepsius, and I therefore selected the letters with their combinations which were suitable for expressing the sounds of the Blackfoot Language. Instead of arranging this standard system in different sections, treating of vowels, consonants, diphthongs and double letters, the whole has been placed consecutively, thus becoming a "key" which can be easily memorized and is ready for reference.

THE ALPHABET.

- a as in far, father : as sīnaksīn = a book or letter.
 ā as in law, all : as ṇapīkwān = a white man.
 ai as in aisle, and as *i* in pine : as kūnaitūpī = all the people.
 au as *ou* in out and *ow* in how : as mamyauekwān = a fish eater.
 e as in they, like *a* in fate : as ašetūqta = a small stream.
 ě as in then, met : as nītonoetsī = I am hungry.
 h as in ha, he : as hau ! hau = a form of salutation.
 i as in pique, machine : as imīta = a dog.
 ī as in pick, pin : as kīpītakī = an old woman.
 k as in kick : as kaksakīn = an axe.
 m as in man, money : as manikūpī = a young man.
 n as in nun, now : as notas = my horse.
 o as in note : as oqké = water.
 p as in pipe : as ponokamīta = a horse.
 q as *ch* in loch—*guttural* : as oqkotokī = a stone.
 s as in sauce : as sokasīm = an outer garment or coat.
 t as in touch : neetūqta = a river.
 u as in rule, full : puqsīput = come thou here.

EUPHONY.

In the combination of letters and the formation of words, strict attention is paid to the agreeableness of sound. This is one of the peculiar characteristics of the language. In the formation of compound words, when two syllables come together, which in combination will produce a harsh sound, one of the syllables is elided, as: omûqkîmî = big, nina = a chief. When combined, the *mî* of the simple adjective is rejected and it becomes omûqkînina = a big chief. Niokskûm = three, otasîks = horses (his), niokskotasîks = three horses.

When two simple words in combination possess several harsh-sounding consonants, two or more of the syllables are elided, as: siksîñûm = black, oqkotokî = stone, sikoqkotokî = black stone, *i.e.*, coal. When two or more vowels come together in word-forming, and the sound resulting from their union is not harmonious, a consonant is inserted to secure the euphony. This is particularly noticeable in the verb, with its article, pronoun or pronominal prefix, as: nîstoa = I, awan = root of verb, î = verbal termination. When combined we have: nî-t-awan-î = I say, kî-t-awan-î = thou sayest, awan-îo = he says. The letter *t* is inserted to secure harmony of sound.

Sometimes a vowel is changed in combination, as: omûqkîmî = big, kaio = bear. From these we have: omûqkokaio = big bear. Here the last syllable of the adjective is elided, and the last vowel remaining, namely *î*, is changed to *o*. Sometimes a vowel is rejected in combination, as: ponoka = deer, imîta = dog. Combined, we have ponokamîta = deer-dog, *i.e.*, a horse.

All the parts of speech are found in the language except the article. The numeral adjective nîtukskûm = one, and the demonstrative pronouns amo = this, and oma = that, are used to supply the place of the articles as, nîtukskûm ponokamîta = one horse, or a horse, amakio = this woman, amakekwân = this girl, or the girl, omakekwân = that girl, or the girl. They do not strictly supply the place of the articles, but they are used for that purpose.

The Blackfoot, Cree and Ojibway languages belong to the Algonkin family of languages, and in order to show the relation existing between them, there is subjoined a list of words in these three languages. The Blackfoot, Blood and Piegan tribes speak dialects of the Blackfoot, but as the changes made are slight, except in the coining of new words, it would not be expedient to spend time in tracing these differences. The lists of the three related languages are as follows:—

ENGLISH.	BLACKFOOT.	CREE.	OJIBWAY.
Man. (A human being—a person.)	Matúpi.	Aiyíno.	Anshínabí.
Man. (As distinguished from a woman.)	Ninao.	Napeo.	Íníní & Aníní.
Woman.	Akio.	Ískweo.	Íkwe & Akwe.
Girl.	Akekwan.	Ískwesís.	Íkweséns.
Boy.	Saqkomapi.	Napes & Napesis.	Kwíwíséns.
My father.	Nina.	Notawí.	Nos.
His father.	Oní & Uní.	Otawía.	Osan.
My mother.	Niksísta.	Nikawí.	Níngú.
My son.	Noqkoa.	Níkosís.	Níngwís.
My daughter.	Nítúna.	Nítúnís.	Níndúnís.
My child.	Nokos.	Nowasís.	Níndjanís.
My elder brother.	Neesa.	Nístes.	Nísaií.
My younger brother.	Nískún.	Nísim.	Níshímí.
My elder sister.	Nínísta.	Nímís.	Nímísí.
My younger sister.	Nísísa.	Nísim.	Níshímí.
My brother-in-law. (The brother of my wife.)	Nístúmo.	Nístau.	Níta.
My brother-in-law. (The husband of my sister—male speaking.)	Nístúmoqko.	Nítím.	Níta.
My sister-in-law. (Wife of brother—male speaking.)	Nínísa.		Níním.
My wife.	Nítoqkeman.	Niwa.	Nínwídígímagan.
My husband.	Noma.	Ninabem.	Nínabímí.
My head.	Notokaní.	Nístíkwán.	Níshítígwún.
My foot.	Noqkúts.	Nísit.	Nísíd.
My tooth.	Noqpekín.	Nípít.	Níbíd.
My throat.	Noqkístón.	Níkutakún.	Níngongagan.
My brain.	Nopí.	Níyltíp.	Níníndífb.
Mouth.	Maáye.	Míton.	Míndon.
Tongue.	Matsíne.	Míteyúní.	Dínanío.
Fire.	Ístci.	Ískuteo.	Ishkotí.
Water.	Oqké.	Nípi.	Níbí.
River.	Neetúqta.	Sípi.	Síbí.
Wood.	Místcís.	Místík.	Mítíg.

Blood.
Lodge.
Knife.
Sun.
Earth, l
Dog.
Winter.
Bow.
Moccasin.
Stone.
Snow.
Ice.
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ENGLISH.	BLACKFOOT.	CREE.	OJIBWAY.
Blood.	Apûn.	Mîko.	Mîskwî.
Lodge.	Moyîs.	Mikîwap & Apakwasûn.	Wigîwam.
Knife.	Îstoan.	Mokuman.	Mokoman.
Sun.	Natos.	Pisîm.	Gîsîs.
Earth, land.	Tsaqkom.	Ûskî.	Akî.
Dog.	Imîta.	Ûtîm.	Anîmosh & Onîm.
Winter.	Stoye.	Pîpon.	Bîbon.
Bow.	Netsînamau & Namau.	Atcapî.	Mîtigwab.
Moccasin.	Matsîkîn.	Mûskîsîn.	Makîsîn.
Stone.	Oqkotokî.	Asîní.	Asîn.
Snow.	Konîsko.	Kona.	Gon.
Ice.	Kokotoyî.	Mî-kwamîi.	Mîkwam.
One.	Nîtukskûm.	Peyûk.	Bîjîg.
Two.	Natokûm.	Niso.	Nij.
Three.	Niokskûm.	Nîsto.	Nîswî.
Four.	Nîsoyîm & Niso.	Neo.	Nîwîm.
Five.	Nîsîto & Nîsîtcî.	Nîyanûm.	Nanan.
Six.	Nao.	Nîkotwasîk.	Nîngotwaswî.
Seven.	Îkîtcîka & Îkîtcîkûm.	Tepakûp & Nisoasîk.	Nîjwasî.
Eight.	Nanîsoyîm & Nanîso.	Jananeo.	Nîshwaswî.
Nine.	Pîqseo.	Peyûkosteo.	Jangaswî.
Ten.	Kepî & Kepo.	Mîtat & Mîtatût.	Mîdaswî.
He eats.	Auyeo.	Mîtcîsûo.	Wîsîno.
He sits.	Îpeo.	Ûpio.	Namadabî.
He sleeps.	Aiokao.	Nîpau.	Nîba.
He is sick.	Aioqtokosîo.	Akusîo.	Ûkosî.
He comes here.	Painqsapu.	Peitûteo & Astam.	Bîdjîja.
He goes away.	Aisîstûpo.	Matcîo.	Madja.
He goes in.	Paiyemae.	Pîtukeo.	Pîndîgî.
He goes out.	Sûkseo.	Wayawîo.	Sagaam.
He loves him.	Ûkomimîo.	Sakîheo.	Sagîa.
He loves it.	Ukomiteîmae.	Sakîlao.	Sagîton.
It rains.	Aisotao.	Kimîwûn.	Gîmîwan.
It snows.	Potao.	Mîspun.	Sogîpo.

THE NOUN.

In accordance with the agglutinative tendency of Indian languages, the Blackfoot language uses a verbalized form of speech and the noun occupies an inferior position. Nouns are seldom used separately. They are generally incorporated with the verb. It is needful, however, to understand the noun thoroughly, because of its relation to other parts of the language, and the changes that take place in the construction of the same. There are three classes of nouns, namely: proper, common and abstract. As examples of proper nouns we have: sotaina = rain chief, from the combination of aisotao and nina, ninastúko = chief mountain, from nina = chief and mistúki = a mountain, namúqta = Bow river, *i.e.*, nama = a bow or gun, and neetúqta = a river.

The following are examples of common nouns: mamé = a fish, ĩnakikwán = a policeman, sĩnaksĩn = a book or letter, painokanats = paper, napyoyĩs = a house.

Many of the abstract nouns end in sĩn. This, however, is variable; pukasĩn = childhood, úkomimisĩn = love, kimatapsĩn = poverty, aioqto-kosĩn = sickness, itamĩtúksĩn = happiness.

In treating of nouns there is seen to be for certain classes similar terminations which are general. There are many exceptions to this, even when relating to kindred subjects.

Names of water end in kimĩ and komĩ.

Stokimĩ	= cold water.
Ksistokomĩ	= warm water.
Motoyimúqsĩkimĩ	= water everywhere, <i>i.e.</i> , the sea.
Moyĩkimĩ	= a grassy lake.
Omúksĩkimĩ	= big water, <i>i.e.</i> , a lake.
Púksĩkimĩ	= a swamp.
Piscĩkimĩ	= salt water.
Apatsĩkimĩ	= a broad river.
Asĩksĩkimĩ	= black water, <i>i.e.</i> , tea.
Otoqkweksĩkimĩ	= yellow water.
Mauqsĩksĩkimĩ	= red water.
Ksĩksĩkimĩ	= white water.

Names of buildings end in oyis.

Moyĩs	= a lodge.
Nĩtapoyĩs	= a native house, an Indian house.
Napyoyĩs	= a house, a white man's house.
Matakoyoyĩs	= a potato house, <i>i.e.</i> , a root house.

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- Ponokamītoyīs = a horse's house, *i.e.*, a stable.
 Oqtokosapyoyīs = a sick house, *i.e.*, an hospital.
 Oqkotoksapyoyīs = a stone house.
 Makapyoyīs = a dirty house.
 Akapyoyīs = many houses, *i.e.*, a village or town.
 Natoapyoyīs = a holy or divine house, *i.e.*, a church.
 Omûqkûtoapyoyīs = a large holy house, *i.e.*, a cathedral
 or large church.

Names of cloth end in aipīstcī.

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|---------------------------------|----------------------------------|
| Naipīstcī = a blanket, cloth. | Sikaipīstcī = black cloth. |
| Maukaipīstcī = red cloth. | Apaipīstcī = white cloth. |
| Otskaipīstcī = blue cloth. | Otoqkaipīstcī = yellow cloth. |
| Īstoqkaipīstcī = cotton. | Omûqkaipīstcī = a large blanket. |
| Īnûkaipīstcī = a small blanket. | |

Names of earth end in koyī.

- Tsaqkoyī = earth, land.
 Aikimikoyī = table land.
 Spûtsikoyī = sand hills (spûtsiko = sand).
 Pīkiskoyī = range of hills.
 Kawûqkoyī = ravines.
 Pawûqkoyī = ravines.
 Moqsokoyī = a road (moqsoko = a footprint).
 Sikakoyī = black soil.
 Otoqkoyī = yellow soil.
 Atsoaskoyī = woodland, forest, bush.
 Pûqtokskoyī = pine timber land, pine forest.

FORMATION OF NOUNS.

Diminutive Nouns are formed by adding as a prefix ĩnûk, ĩnûks, ĩnûksa, ĩnûksī.

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| Akekwan = a girl. | Īnûkakekwân = a little girl. |
| Puka = a child. | Īnûksīpuka = a little child. |
| Matakī = a potato. | Īnûkatakī = a small potato. |
| Kûkûtos = a star. | Īnûkûkûtos = a small star. |
| Napekwân = a white man. | Īnûksapekwân = a small white man. |
| Saqkomapī = a boy. | Īnûksaqkomapī = a small boy. |

Personal Abstract Nouns are formed from verbs by adding apī or ûpī, the termination of matûpī, *i.e.*, a person, as :

Matcapsio = he is foolish.	Matcapsetûpî = a foolish one.
Kimatapsio = he is poor.	Kimatapsetûpî = a poor one.
Skunatapsio = he is strong.	Skunatapsetûpî = a strong one.
Mokûkiô = he is wise, careful.	Mokûkiatûpî = a wise person.

Nouns are formed from Verbs by

1. Adding *sin* to the root of the verb, as: aisînakeo = he writes. Sînak is the root of the verb, and by adding *sin* as a suffix we have: sînaksîn = a writing, letter; spiksînaksîn = a thick writing, *i.e.*, a book. Sînaksîn is now used by the Indians for a letter, newspaper, book or document of any kind. Aisânakî = a clerk, amanuensis.

2. Adding *oksîn* as a suffix to the root of the verb as: akomimio = he loves. Omim is the root of the verb. Akomimoksîn = love.

3. Rejecting the verbal termination of the third person singular of the imperfect tense, and adding *sin* as a suffix.

Aitametûkeo = he is glad, happy. Etametûkeo = he was happy.

Etametûksîn = happiness.

4. Rejecting the verbal termination of the third singular present indicative and adding *in* as a suffix, as: aqseo = he is good; aqsîn = goodness.

5. Adding *uqsîn* to the root of the verb, with the tense particle of the imperfect indicative mood, as: epoyeo = he spoke; epouqsîn = speech.

Other examples of the formation of nouns from verbs are shown as follows:

Nîtûsikîtsikiqka	= I make shoes.
Atsekîn	= a shoe, moccasin.
Ûstsikîtsikiqkae	= a shoemaker.
Nîtaiamûqkî	= I am sweeping
Namûqkimatsis	= a broom.
Nîtaikûqksistûkî	= I am sawing (across).
Ïqtaikûqksistûkiop	= a hand saw.
Nîtainamauqkao	= I make a gun.
Namaua	= a gun, bow.
Ïtainamauqkapi	= a gunsmith.
Apautûkeo	= he is working.
Apotûksîn	= work.

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Aioqtokoqsio	= he is sick.
Aioqtokoqsin	= sickness.
Aioqtokoqsapyoyis	= an hospital; literally, a sick house.

GENDER.

There are two genders, the animate and inanimate. As in the English language, the adjective undergoes no change when applied alternately to masculine and feminine, so there is none in the Blackfoot language. - Thus, we say:

Matomaitupi	= the first man.	Matomakio	= the first woman.
Aqsitupi	= a good man.	Aqsiakio	= a good woman.

The pronoun *ostoyi* has no distinction of sex—signifying he, she, it. There being no grammatical change resulting from the distinction of sex, two genders only are used—the animate, relating to things having life, and the inanimate, which refers to things without life. There are some inanimate things, however, that are treated as if they possessed life. Nearly all names of implements are classed as animates, as:

Kaksakin	= an axe.	Kaksakiks	= axes.
Namayē and Namau	= a bow or gun.	Namayiks	= bows, guns.
Apsinamau	= an arrow gun, <i>i.e.</i> , a bow.		
Istoan	= a knife.	Istoeks	= knives.
Notoan	= my knife.	Notoaks	= my knives.

Trees, plants, and various objects of vegetable nature have the termination for the animate gender, as:

Mistcis	= a tree.	Mistceks	= trees.
Puqtoki	= a pine tree.	Puqtokiks	= pine trees.

Inanimate objects, which are related to the native religion of the Indians and are held as sacred, are classed as animates, as:

Natos	= the sun.	Natosiks	= suns, also moons and months
Omūqkatos	= the great sun.		
Kūkutos	= a star.	Kūkutosiks	= stars.
Kokumekesim	= the moon.	Kokumekesimiks	= moons.
Neetūqta	= a river.	Neetūqtaks	= rivers.

Modes of denoting Sex.

There are different modes of denoting sex.

1st.—By using different words.

Nina	= a man.	Ake	= a woman.
Saqkomapī	= a boy.	Akekwan	= a girl.
Nina	= my father.	Niksīsta	= my mother.
Noma	= my husband.	Nitoqkeman	= my wife.
Noqkoa	= my son.	Nitūna	= my daughter.

2nd.—By the use of *kwān* for the masculine and *ake* for the feminine terminations.

Napekwān	= a white man, <i>i.e.</i> , an English-speaking white man.
Napeake	= a white man's Indian wife.
Nitsapeake	= a white woman.
Kainakwān	= a Blood Indian man.
Kainake	= a Blood Indian woman.
Saiapekwān	= a Cree half-breed.
Saiapeake	= a Cree half-breed woman.

There are some exceptions to this rule, as: *akekwān* = a girl, which has a termination similar to the masculine.

3rd.—By adding *napīm* or *stamīk* for the masculine and *skīm* or *skenō* for the feminine. This applies solely to animals.

Apotskina <i>stamīk</i>	= a bull.	Ponokamīta <i>skīm</i>	= a mare.
Apotskina <i>skīm</i>	= a cow.	Awatoyīstamīk	= a buck.
Ponokamīta <i>stamīk</i>	= a stallion.	Awatoyīskīm	= a doe.

NUMBER.

Number is that change in form which denotes whether or not we are speaking of one object or more.

Nouns have two numbers, singular and plural.

The *Singular* number denotes one object, as:

Moyīs	= a lodge.	Neetūqta	= a river.
Īstoan	= a knife.	Imīta	= a dog.
Ūqkiqsatsīs	= a boat.		

The *Plural* number denotes more than one object of that for which the noun stands.

Moyists	= lodges.	Oqkotokists	= stones.
Sinaksists	= letters.	Tcistcikwists	= days.
Ponokamitaks	= horses.	Matupiks	= peoples.

There are several nouns which have no plural, as:

Napinoan	= sugar.	Unikis	= milk.
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The *Animate Nouns* form the plural by adding *ks*, *iks* or *sks* to the singular, as:

Ponoka	= deer.	Ponokaks	= deer.
Nokos	= my child.	Nokosiks	= my children.
Mame	= a fish.	Mameks	= fishes.

Inanimate Nouns form the plural by adding *ts* or *sts* to the singular, as:

Napyoyis	= a house.	Napyoyists	= houses.
Matakī	= a potato.	Matakists	= potatoes.
Oqpekīn	= his tooth.	Oqpekists	= his teeth.

In the formation of the plural, before adding the terminations, sometimes a syllable is dropped, or there is a change or elision of one or two vowels or consonants, as:

Akio	= a woman.	Akeks	= women.
Napekwān	= a white man.	Napekwēks	= white men.
Matsikin	= a moccasin.	Matsikists	= moccasins.

CASE.

Case is the form in which a noun is used in order to show its relation to some other word in the sentence.

There are three cases in the language, nominative, possessive and accusative. The possessive case is formed by adding as a prefix the abbreviated forms of the possessive pronoun, as:

- N, nī, nīt and nits for the first person.
- K, kī, kīt and kits for the second person.
- O, ot and ots for the third person.

Amo nitsapyoyis	= this (is) my house.
Oma kotas	= that (is) thy horse.
Saqkomapi otsinaksin	= the boy, his book,—the boy's book.

ANIMATE NOUN IN THE POSSESSIVE CASE.

	BLACKFOOT.	CREE.	OJIBWAY.
SINGULAR.			
1. My father (or chief).	Nina.	Notawī.	Nos.
2. Thy father (or chief).	Kina.	Kotawī.	Kos.
3. His, her father (or chief).	Onī.	Otawīa.	Osan.
PLURAL.			
<i>Exclusive.</i>			
1. Our father.	Ninan.	Notawīnan.	Nosinan.
<i>Inclusive.</i>			
1. Our father.	Kinon.	Kotawīnau.	Kosinan.
2. Your father.	Kinawa.	Kotawīwau.	Kosīwa.
3. Their father.	Onīao.	Otawīwaua.	Osīwan.
SINGULAR.			
1. My fathers.	Ninaeks.	Notawīūk.	Nosag.
2. Thy fathers.	Kinaeks.	Kotawīūk.	Kosag.
3. His, her fathers.	Onīeks.	Otawīa.	Osan.
PLURAL.			
<i>Exclusive.</i>			
1. Our fathers.	Ninaneks.	Notawīnanūk.	Nosīnanīg.
<i>Inclusive.</i>			
1. Our fathers.	Kinoneks.	Kotawīnanūk.	Kosīnanīg.
2. Your fathers.	Kinawaeks.	Kotawīwanūk.	Kosīwag.
3. Their fathers.	Onīaoeks.	Otawīwaua.	Osīwan.

Notas = my horse.

SINGULAR.

My horse = Notas.
 Thy " = Kotas.
 His " = Otas.

Exclusive.

Our horse = Notasīnan.

PLURAL.

My horses = Notasīks.
 Thy " = Kotasīks.
 His " = Otasīks.

Exclusive.

Our horses = Notasīnanīks.

Inclusive.

Our horse = Kotasīnon.
 Your " = Kotasīwao.
 Their " = Otasiawa.

Inclusive.

Our horses = Kotasīnonīks.
 Your " = Kotasīwawīks.
 Their " = Otasiawawīks.

There will be noticed in the above comparative table, the two first persons plural, which for greater clearness I have designated exclusive and inclusive.

The *Exclusive Plural* embraces the *first* and *second* persons only.

The *Inclusive Plural* embraces the *first* and *third* persons only.

This peculiar construction ensures a greater degree of definiteness than is to be found amongst many of the languages of civilized races. It applies to the pronouns and the verbs, and when once intelligently grasped will ever be easily remembered.

INANIMATE NOUN IN THE POSSESSIVE CASE.

	BLACKFOOT.	CREE.	OJIBWAY.
SINGULAR.			
1. My book (or letter).	Nitsīnaksn.	Nīmasīnahīgan.	Nīnmasīnaīgan.
2. Thy book.	Kitsīnaksn.	Kīmasīnahīgan.	Kīmasīnaīgan.
3. His, her book.	Otsīnaksn.	Omasīnahīgan.	Omasīnaīgan.
PLURAL.			
<i>Exclusive,</i>			
1. Our book.	Nitsīnaksīnan.	Nīmasīnahīganīnan.	Nīnmasīnaīganīnan.
<i>Inclusive,</i>			
1. Our book.	Kitsīnaksīnon.	Kīmasīnahīganīnāu.	Kīmasīnaīganīnan.
2. Your book.	Kitsīnaksīnoawa.	Kīmasīnahīganīwau.	Kīmasīnaīganīwa.
3. Their book.	Otsīnaksīna.	Omasīnahīganīwau.	Omasīnaīganīwa.
SINGULAR.			
1. My books (or letters).	Nitsīnakīsts.	Nīmasīnahīgana.	Nīnmasīnaīgana.
2. Thy books.	Kitsīnakīsts.	Kīmasīnahīgana.	Kīmasīnaīgana.
3. His, her books.	Otsīnakīsts.	Omasīnahīgana.	Omasīnaīgana.
PLURAL.			
<i>Exclusive,</i>			
1. Our books.	Nitsīnaksīnanīsts.	Nīmasīnahīganīnana.	Nīmasīnaīganīnanīn.
<i>Inclusive,</i>			
Our books.	Kitsīnaksīnonīsts.	Kīmasīnahīganīnāua.	Kīmasīnaīganīnanīnī.
2. Your books.	Kitsīnaksīnoawasts.	Kīmasīnahīganīwaua.	Kīmasīnaīganīwan.
3. Their books.	Otsīnaksīnoawasts.	Omasīnahīganīwaua.	Omasīnaīganīwan.

Napyoyis = a house.

SINGULAR.

PLURAL.

My house	= Nitsapyoyis.	My houses	= Nitsapyoyists.
Thy "	= Kitsapyoyis.	Thy "	= Kitsapyoyists.
His "	= Otsapyoyis.	His "	= Otsapyoyists.

*Exclusive.**Exclusive.*

Our house	= Nitsapyoyisinan.	Our houses	= Nitsapyoyisinanists.
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*Inclusive.**Inclusive.*

Our house	= Kitsapyoyisinon.	Our houses	= Kitsapyoyisinonists.
Your "	= Kitsapyoyisoawa.	Your "	= Kitsapyoyisowawists.
Their "	= Otsapyoyisoawa.	Their "	= Otsapyoyisoawawists.

EXAMPLES OF THE POSSESSIVE CASE.

Animate :—

Niskun = My younger brother.

Neesa = My elder brother.

Nituna = My daughter.

Amoksi mokosiks = These are my children.

Akekwan oksista etupoyeo oni = The girl's mother went to her father.

Aqsitupi otuna aioqtokoqseo = The good man's daughter is sick.

Nitoqkeman nitukomimao = I love my wife.

Otas iqkonoyeo = He found his horse.

Aisukukomeo okosiks = He is kind to his children.

Kukqaiisoqsini kotomitam = You should feed your dog.

Inanimate :—

Nina okoa = My father's house.

Tcima kitsetan = Where is your saddle?

Amo nokoa = This is my home.

Amoshs natsikists = These are my boots.

Kitcinakasem akusio = Your waggon is old.

Otsistotoqsists awaitcinimae = She mends her clothes.

Names of parts of the body beginning with *M*, when put in the possessive case, drop the letter *M* : as,

Miwapsi = The eye.

Niwapspi = My eye.

Mokoantsi = The abdomen.

Nokoantsi = My abdomen.

Moqkinistis = The elbow.

Noqkinistis = My elbow.

Maaye = The mouth.

Naaye = My mouth.

Some nouns, when put in the possessive case, take the letter *M* as their terminal letter: as,

Manikûpi = A young man.

SINGULAR.

Nitanikûpim = My young man.

Kitanikûpim = Thy " "

Otanikûpim = His " "

Exclusive.

Nitanikûpimīnan = Our young man.

Inclusive.

Kitanikûpimīnon = Our young man.

Kitanikûpimīwa = Your " "

Otanikûpimīwa = Their " "

PLURAL.

Nitanikûpimiks = My young men.

Kitanikûpimiks = Thy " "

Otanikûpimiks = His " "

Exclusive.

Nitanikûpimīnaniks = Our young men.

Kitanikûpimīnoniks = Our " "

Kitanikûpimīwaiks = Your " "

Otanikûpimīwaiks = Their " "

The Double Possessive.

The following words declined will show the method adopted in forming the double possessive:

SINGULAR.

Noqkoa otometamae = My son's dog.

Koqkoa otometamae = Thy " "

Oqkoye otometamae = His " "

Exclusive.

Noqkunan otometamae = Our son's dog.

Inclusive.

Koqkunon otometamae = Our son's dog.

Koqkoawa otometamae = Your " "

Oqkoyewa otometamae = Their " "

Nīsoqkoa = My daughter's son.
 Kīsoqkoa = Thy " "
 Osoqkoye = His " "

Exclusive.

Nīsoqkunān = Our daughter's son.

Inclusive.

Kīsoqkunon = Our daughter's son.
 Kīsoqkoawa = Your " "
 Osoqkoyewa = Their " "

PLURAL.

Nīsoqkoaks = My daughter's sons.
 Kīsoqkoaks = Thy " "
 Osoqkoyeaks = His " "

Exclusive.

Nīsoqkunānaks = Our daughter's sons.

Inclusive.

Kīsoqkunonaks = Our daughter's sons.
 Kīsoqkoawaks = Your " "
 Osoqkoyewaks = Their " "

Another form of the same.

SINGULAR.

Nītūna oqkoye = My daughter's son.
 Kītūna oqkoye = Thy " "
 Otūna oqkoye = His " "

Exclusive.

Nītūnīnan oqkoye = Our daughter's son.

Inclusive.

Kītūnīnon oqkoye = Our daughter's son.
 Kītūnāwa oqkoye = Your " "
 Otūnāwa oqkoye = Their " "

PLURAL.

Nītūna oqkoyeks = My daughter's sons.
 Kītūna oqkoyeks = Thy " "
 Otūna oqkoyeks = His " "

Exclusive.

Nitûninan oqkoyeks = Our daughter's sons.

Inclusive.

Kitûninon oqkoyeks = Our daughter's sons.

Kitûnawa oqkoyeks = Your " "

Otûnawa oqkoyeks = Their " "

Decline Nîsotûna = my daughter's daughter, Nitûna otûna = my daughter's daughter, and Nitûna okoa = my daughter's house, in the same manner as an exercise.

The Expression "Own."

For the expression "own," "my own," etc., there is a particular form used, consisting of the personal pronoun and Neneta, Keneta, Oneta, joined to the noun.

A letter is inserted in some words in accordance with the laws of euphony.

ANIMATE NOUN.

Nîstoa Nenetakotas = My own horse.

Kîstoa Kenetakotas = Thy own horse.

Ostoye Onetakotas = His own horse.

Exclusive.

Nîstunan Nenetakotasînan = Our own horse.

Inclusive.

Kîstunon Kenetakotasînon = Our own horse.

Kîstoawa Kenetakotasîwao = Our own horse.

Ostoyewa Onetakotasîawa = Their own horse.

Nîstoa Nenetakotasîks = My own horses.

Kîstoa Kenetakotasîks = Thy own horses.

Ostoye Onetakotasîks = His own horses.

Exclusive.

Nîstunan Nenetakotasînanîks = Our own horses.

Inclusive.

Kîstunon Kenetakotasîncîniks = Our own horses.

Kîstoawa Kenetakotasîwawîks = Your own horses.

Ostoyewa Onetakotasîawawîks = Their own horses.

INANIMATE NOUN.

Nístoa Nenétaksístoún	= My own knife.
Kístoa Kenétaksístoún	= Thy own knife.
Ostoye Onétaksístoún	= His own knife.

Exclusive.

Nistunan Nenétaksístoúninan	= Our own knife.
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Inclusive.

Kistunon Kenétaksístoúninon	= Our own knife.
Kístoawa Kenétaksístoúniwa	= Your own knife.
Ostoyewa Onétaksístoúniawa	= Their own knife.
Nístoa Nenétaksístoaks	= My own knives.
Kístoa Kenétaksístoaks	= Thy own knives.
Ostoye Onétaksístoaks	= His own knives.

Exclusive.

Nistunan Nenétaksístonanaks	= Our own knives.
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Inclusive.

Kistonon Kenétaksístononaks	= Our own knives.
Kístoawa Kenétaksístoawaks	= Your own knives.
Ostoyewa Onétaksístoawaks	= Their own knives.

Examples.

Nístoa Nenetakokoa	= My own home.
Nístoa Nenétaksínaksín	= My own letter.
Nístoa Nenétanamau	= My own bow, or gun.
Nístoa Notoúni	= My own knife.

This is a different form for the same inanimate noun as given above.

The accusative case shows the object of the verb.

The accusative animate is expressed by adding *wa* as a suffix to the singular.

Nítúkomímao pukawa	= I love a child.
Akomímeo pukawa	= He loves a child.
Nítúkomímao ponokamítawa	= I love a horse.

The accusative plural is formed by adding *a* to the plural as a suffix,
as

Nítúkomímaks pukaksa	= I love children.
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The accusative inanimate is expressed by adding *awa* as a suffix.

Nítúsatciqp sínaksínawa = I read a letter or book; literally, I look at a letter. There is no word in the language to express our English phrase "to read".

Nítapístotsiqp napyoyísa = I built a house.

DECLENSION OF NOUN.

Animate Noun.

SINGULAR.

PLURAL.

Nom.—Imeta	= A dog.	Nom.—Imetaks	= Dogs.
Poss.—Ometa	= His dog.	Poss.—Ometaks	= His dogs.
Acc.—Imetawa	= A dog.	Acc.—Imetaksa	= Dogs.

Inanimate Noun.

SINGULAR.

PLURAL.

Nom.—Sínaksín	= A letter.	Nom.—Sínaksísts	= Letters.
Poss.—Otsínaksín	= His letter.	Poss.—Otsínaksísts	= His letters.
Acc.—Sínaksínawa	= A letter.	Acc.—Sínaksístsa	= Letters.

Terms of Relationship.

Nina	= My father.
Niksísta	= My mother.
Niskûn	= My younger brother.
Neesa	= My elder brother.
Nísísa	= My younger sister—Nítakim.

(Female speaking)

(male speaking).

Ninísta	= My elder sister.
Noqkoa	= My son.
Nítûna and Nítûnis	= My daughter.
Noma	= My husband.
Nítóqkeman	= My wife.
Nístûmo	= My brother-in-law, <i>i.e.</i> , husband of my sister.
Nístûmoqko	= My brother-in-law, <i>i.e.</i> , brother of my wife.
Nokos	= My child.
Nísokos	= My grandchild.
Nísoqkoa	= My grandson.
Nísotûna	= My grand-daughter.

THE PRONOUN.

A pronoun is a word used instead of a noun.

There are six classes of pronouns—personal, possessive, demonstrative, interrogative, relative, and indefinite.

THE PERSONAL PRONOUN.

Personal pronouns are substitutes for the names of persons or things. They are called personal because they designate the person of the noun which they represent.

INFLEXION OF THE PERSONAL PRONOUN.

	BLACKFOOT.	CREE.	OJIBWAY.
I	Nistoa	Niya	Nin
Thou	Kistoa and Sistoa	Kiya	Kin
He, she, it	Ostoye	Wiya	Win
<i>Exclusive.</i>			
We	Nistunan	Niyanan and Niyān	Ninawind
<i>Inclusive.</i>			
We	Kistunon	Kiyanan	Kinawind
You	Kistoawa	Kiyawa	Kinawa
They	Ostoyewa	Wiyawa	Winawa

There is a peculiarity in the pronoun especially observable in the Ojibway, Cree and Blackfoot languages, namely the *double first person plural*. This has already been explained under the *exclusive*, first person plural and *inclusive* first person plural. As this is a highly important distinction, which ensures definiteness of expression, I shall repeat the explanation in another form, even at the expense of redundancy.

In the *exclusive* first person plural *Nistunan*, the persons speaking do not include the second persons, that is the persons addressed. This exclusive plural includes only the first and third persons, viz.:—He and I; or, They and I.

The *inclusive* first person plural or second first person plural *Kistunon*, includes the persons addressed, and not the third persons, viz.:—Thou and I; or, You and I. Great care must be exercised in grasping intelligently and thoroughly this distinction, as it is very extensively used in the language, especially in the verb.

The personal pronoun is used with verbs in a contracted form,

In the singular number, the first and second personal pronouns are used as prefixes, and are called article pronouns.

Nístoá being contracted to N and Ní, and Kístoá to K and Kí.

In accordance with the laws of euphony, inducing harmony of sound, the letter *t* is oftentimes inserted between the pronominal prefix or article pronoun and the tense root of the verb, and sometimes before the root of the verb itself, as

Ní-t-awan-í = I say.

Ní-t-an-í = I said.

Kí-t-awan-í = Thou sayest.

Kí-t-an-í = Thou saidst.

awan-íó = He says.

an-íó = He said.

Sometimes the contracted form of the third personal pronoun is attached to verbs, with the aid of a cuphonic letter, as O-t-se-kamus-íó = He stole. Generally, however, the third person of the verb has not any article pronoun, the person being fully expressed by the inflexion of the verb.

The Expression Self.

For the expressions *self* and *selves* the particle *kauk* is added as a suffix to the personal pronouns, as:

Nístoakauk = Myself.

Kístoakauk = Thyself.

Ostoyekauk = Himself, herself, itself.

(*Exclusive*) Nistunanakauk = Ourselves.

(*Inclusive*) Kistunonakauk = Ourselves.

Kístoawakauk = Yourselves.

Ostoyewakauk = Themselves.

THE POSSESSIVE PRONOUN.

Possessive pronouns receive their distinctive name from the idea of possession being inherent in them.

There are two classes of possessive pronouns: separable and conjunctive.

The *separable* possessive pronouns are not joined to another word, but stand alone, although related to other words in the same sentence.

In the plural number they agree with the animate and inanimate nouns which they represent.

When representing a noun in the singular number, the animate and inanimate forms are alike.

	BLACKFOOT.	OJIBWAY.
Mine	Nitsinan	Nin
Thine	Kitsinan	Kin
His, hers, its	Otsinan	Win
<i>Exclusive.</i>		
Ours	Nitsinanan	Ninawind
<i>Inclusive.</i>		
Ours	Kitsinanon	Kinawind
Yours	Kitsinanawa	Kinawa
Theirs	Otsinanawa	Winawa

Animate Form.

Mine	=	Nitsinaniks.
Thine	=	Kitsinaniks.
His, hers, its	=	Otsinaniks.
<i>(Exclusive)</i> Ours	=	Nitsinananiks.
<i>(Inclusive)</i> Ours	=	Kitsinanoniks.
Yours	=	Kitsinanawaks.
Theirs	=	Otsinananiks.

Inanimate Form.

Mine	=	Nitsinanists.
Thine	=	Kitsinanists.
His, hers, its	=	Otsinanists.
<i>(Exclusive)</i> Ours	=	Nitsinananists.
<i>(Inclusive)</i> Ours	=	Kitsinanonists.
Yours	=	Kitsinanawasts.
Theirs	=	Otsinananists.

For the expression *All these are mine*, the pronoun *Nitsinanta* is used, which is declined in the same manner as Nitsinan.

Conjunctive possessive pronouns are joined to nouns, and thus are formed nouns in the possessive case. These are the same as the contracted forms of the personal pronouns, which are used as article pronouns. They are thus expressed in conjunction with nouns and verbs:

1st person—N, Ni, Nit, Nits, and other vowels united with N.

2nd person—K, Kī, Kīt, Kīts, also Ko, Kú, etc.

3rd person—O, Ot, Ots.

Examples of the conjunctive possessive pronouns will be found in the treatment of the declension of the noun in the possessive case.

The following examples will also show the true meaning :

Puqsípipotot nīsokasim = Bring my coat.

Puqsípipes notasa = Bring my horse.

Noqkokit nitsopatsis = Give me my chair.

THE DEMONSTRATIVE PRONOUN.

The demonstrative pronouns point out distinctively the persons or things spoken of. There are two forms, viz.: animate and inanimate.

	BLACKFOOT.	CREE.	OJIBWAY.
ANIMATE.			
This.	Amo and Amoia.	Awa.	Ā.
That.	Oma.	Ūna.	Ā.
This or that.	Anauk.		
These.	Amoksī and Amoksīm.	Okī.	Ogaw.
Those.	Omeksī and Omeksik.	Ūnikī.	Īgio.
These or those.	Anīksauk.		
INANIMATE.			
This.	Amo and Amoia.	Oma.	Aw.
That.	Omem.	Ūnima.	Īo.
This or that thing.	Anīmauk.		
These.	Amosts and Amostsīm.	Ohī.	Onaw.
Those.	Omests and Omestsīm.	Ūnikī.	Īnio.
These or those things.	Anīstsauk.		

Examples of the Animate Demonstrative.

Amo notas = This (is) my horse.

Amoksī notasiks = These (are) my horses.

Amoksī imetaks = These dogs.

Amakekwān = This girl.

Omeksī ponokamītaks = Those horses.

Oma matūpī skunatapio = That person is strong.

Examples of the Inanimate Demonstrative.

Amo nitsapyoyis	= This (is) my house.
Amanakas	= This wagon.
Amosts matakists	= These potatoes.
Omests sinaksists	= Those letters.

THE INTERROGATIVE PRONOUN.

Interrogative pronouns are those which are used for asking questions.

	BLACKFOOT.	CRFE.
ANIMATE.		
(Sing.) Who	Tûká	Awena
Which	Táa	Keko
Who is he	Tûkats	
(Plu.) Who	Tûkaks	Awenîkî
Which	Tciaks	Tanûnikî
INANIMATE.		
(Sing.) Which	Tcia and Teima	Keko and Tanîma
What	Ûqsa	Kekwaî
What	Tcanîstapî	
What is it	Tcanîstapsio	
(Plu.) Which	Tciasts	Taniwîhî
What	Tcáa	Kekwaya

Examples.

Tcakítawanî = What dost thou say? (present tense).

Tcakítanî = What dost thou say? What didst thou say?

This latter (imperfect tense) form is used more frequently by the Indians, instead of the present tense, but it has the force of the present.

Tcawanîo = What does he say?

Tuka kîtuqkoka = Who gave you?

Tcanîstaoats = What did he say?

THE RELATIVE PRONOUN.

Relative pronouns serve to connect the clause of a sentence with its antecedent, and to describe or modify it.

<i>Animate.</i>	SINGULAR.	PLURAL.
Who.	Anúk.	Anúksisk.
<i>Inanimate.</i>	SINGULAR.	PLURAL.
Which.	Anik.	Anistsisk.
What.		

The particles *oqpi* and *yiqpi* are used as suffixes to express the relative *what*, as :

Anioats nitúqkoyiqpi = Did he say what he gave me?

Nítúksiníqk kítúqkotoqpi = I know what I gave you.

The compound relative pronoun *whoever* is expressed by the particle *íst*, as when alone

Ístaowa = Whoever.

Ístútomae matsísae = Whoever wants (this house) can have it.

Ístaowa úqkítotasín = Whoever wants this horse can have him.

THE INDEFINITE PRONOUN.

Indefinite pronouns represent objects indefinitely. These pronouns have animate and inanimate forms, and are separable and conjunctive.

Animate and Separable.

Ínúqkae = Somebody.

Akaiem = Many.

Noqketsím = Another, a different one.

Istcíki = Another, an added one, *plural* Ístcíkíks.

Ínatoqsi = Few.

Matoqketse = Still another.

Inanimate and Separable.

Akאו = Many and much.

Aietcínika = All.

Noqketsím = Another.

Istcíki = Another, *plural* Istcíkísts.

Nítapí = Another, the other.

Matoqketse = Still another.

There are conjunctive indefinite pronouns which are used only when joined to a word, as

Kûna = All, *e.g.*, Kûnaitûpîks = All the people.

Kûnoanistcîsa = Tell everyone to come.

Noqketse = Another, *e.g.*, Noqketsetûpî = Another person.

THE ADJECTIVE.

An adjective is a word used to qualify nouns.

There are four classes of adjectives, viz., separable, conjunctive, verbal and numeral.

There are also two forms of the adjective, animate and inanimate, agreeing with the nouns which they represent.

Separable Adjectives.

Aqse = Good.

Sokape = Perfect.

Matûqse = Bad (evil).

Makape = Dirty—rotten.

also applied to wrong-doing.

Omûqkîme = Big.

Înakîme = Little.

Spiké = Thick.

Stoyé = Cold.

Ksîstoyé = Warm.

Soksîmé = Heavy.

Inakime=little, becomes when joined to nouns the diminutive *înûk*.

Separable adjectives are sometimes contracted in form and united with nouns, as

Aqsoškîstîpupî = Good heart.

Omûqkîapyoyîs = A big house.

Omûqsînina = A great chief.

Makapoqsokoyî = The dirty road, the evil way.

Omûqkokaio = a big bear, from Omûqkîmi, big, contracted to Omûqko and Kaio = a bear.

Conjunctive Adjectives.

Conjunctive adjectives are joined to nouns and verbs. When severed from their proper connection, they lose their meaning and cannot be translated, as:

Mane = new or young. Manepuka = a young child, an infant. Manepuka aikamotao = the infant is better. Kôkinan manyoskîstîpupî = give us new hearts.

Nato = Holy. *Natoapsinaksin* = the holy book, *i.e.*, the sun-book, the Bible. *Natoapekwán* = the holy man, a missionary. *Natoyetci-stcikwi* = the holy day, the Sabbath. This adjective is derived from *natos* = the sun, which is applied to spiritual things in the sense of being holy. Thus *Natoapikwan* is composed of *natos*, the sun, *api*, the contracted form in word formation of *matúpi*, a person, and *kwán*, the singular personal ending.

The separable adjectives are capable of being verbalized by the addition of the verbal suffix, and become adjective verbs, as :

Aqse = Good.

Aqseo = It is good.

Matúqse = Bad.

Matúqseo = It is bad, *i.e.*, it is not good, *ma* being the negative particle.

Makape = Bad.

Makapeo = It is bad.

He is wicked (moral badness).

Omúqkime = Big.

Omúqkimeo = It is big.

Inakime = Small.

Inakimeo = It is little.

Sokape = Perfect.

Sokapeo = It is perfect.

Stoye = Cold.

Stoyeo = It is cold.

Ksistoye = Hot.

Ksistoyeo = It is hot.

Spike = Thick.

Spikeo = It is thick.

Akaise = Old.

Akaiseo = It is old.

Matcaps = Foolish.

Matcapseo = He is foolish.

Kimataps = Poor.

Kimatapseo = He is poor.

Aioqtokos = Sick.

Aioqtokoseo = He is sick.

Skunataps = Strong.

Skunatapsio = He is strong.

Akotcaps = Rich.

Akotcapseo = He is rich.

Comparison of Adjectives.—Adjectives have three degrees of comparison, the positive, comparative and superlative. The positive degree expresses the adjective in its simple form, as

Stoye = Cold.

Aqse = Good.

The comparative degree is formed by adverbial prefixes which are variously contracted. The particles attached to the adjectives are, E, Ek, Ekí, Eks, Ekú, Ekû, as :

Ekstoye = Very cold, colder.

Ekskaqse = Very good, better.

Ekskunataps = Very strong, stronger.

The superlative degree is formed by prolonging the adverbial prefix of the comparative degree, as :

Ekstoye	= Coldest, extremely cold.
x	
Ekskaqse	= Best, the highest good.
x	
Ekskunataps	= Strongest, the greatest strength.
x	

Examples :

Akaiem	= Many.
Ekûkaiem	= Very many.
Ekûkaiem	= The most, the greatest number, a very great number.
x	
Akאו	= Much.
Ekûkauo	= Very much.
Ekûkauo	= Very much.
Ekûkauo	= The most, the greatest.
x	

There is a negative form of the adjective expressed by prefixing the negative particles *Ma* and *Matsi*, as :

Epoyapetsi	= A great talker.		
Matsipoyapetsi	= A silent person.		
Aqse	= good.	Matûqse	= Bad.
Skunataps	= Strong.		
Matskunataps	= Not strong, weak.		

Numeral Adjectives.

CARDINALS.

Nitukskûm	= One.	Nao	= Six.
Natokûm	= Two.	Ikîccka	= Seven.
Niokskûm	= Three.	Nanisoyîm	= Eight.
Nisoyîm	= Four.	Naniso	= "
Nise	= "	Pikso	= Nine.
Nîsetcî	= Five.	Kepo	= Ten.
Nîseto	= "	Kepî	= "
Kepî Nîtsekupût	= Eleven.	Natsîpe Nîtsîkupût	= Twenty-one.
" Natssekupût	= Twelve.	" Natsîkupût	= Twenty-two.
Kepî Niokupût	= Thirteen.	" Niokupût	= Twenty-three.

Kepi Nisokupût	= Fourteen.	“ Nisokupût	= Twenty-four.
“ Nisetçikupût	= Fifteen.	“ Nisetçikupût	= Twenty-five.
“ Naokupût	= Sixteen.	“ Naokupût	= Twenty-six.
“ İkitçekupût	= Seventeen.	“ İkitçekupût	= Twenty-seven.
“ Nanisokupût	= Eighteen.	“ Nanisokupût	= Twenty-eight.
“ Piksokupût	= Nineteen.	“ Piksokupût	= Twenty-nine.
Natsipe	= Twenty.		

Niipe	= Thirty.	İkitçiipe	= Seventy.
Nisiipe	= Forty.	Nanisiipe	= Eighty.
Nisetçiipe	= Fifty.	Piksiipe	= Ninety.
Naoiipe	= Sixty.	Kepiipe	= One hundred.

Kepiipe kî Nitsekupût	= One hundred and one.
“ “ Nisetçikupût	= One hundred and five.
“ “ Kepo	= One hundred and ten.
“ “ Natsiipe	= One hundred and twenty.

Natoka kepiipe	= Two hundred.
Nioksa “	= Three hundred.
Niso “	= Four hundred.
Nisito “	= Five hundred.
Nao “	= Six hundred.
İkitçeka “	= Seven hundred.
Naniso “	= Eight hundred.
Pikso “	= Nine hundred.
Kepiipepe	= One thousand.
Naniso kepiipepe	= Eight thousand.
Kepi “	= Ten thousand.
Niipe “	= Thirty thousand.

In reckoning from eleven to twenty Kepi is generally unused, and the simple form is then :

Nitsekupût	= Eleven.
Natsekupût	= Twelve.
Niokupût	= Thirteen, etc., etc.

Some of the numerals have two and three words for the same number, as:

Two	=	Natokûm	and	Natoka.
Three	=	Niokskûm	"	Niokska.
Four	=	Nisoyîm	"	Niso.
Five	=	Nisetci	"	Nisito.
Ten	=	Kepo	"	Kepî.

There is a form of broken speech also in use in reckoning, as:

Kepî mîstaput nisetcî = Fifteen.

Kepî mîstaput nao = Sixteen.

Kepîpe naoкупûtipî mîstaput nisetcî = One hundred and sixty-five.

Numerals are generally combined with nouns, though they are separable adjectives, as:

Nitsepogse	=	One dollar.	Naotûpe	=	Six persons.
Niokskotas	=	Three horses.	Ïkitcetûpe	=	Seven "
Nitsetûpe	=	One person.	Nanisotûpe	=	Eight "
Natsetûpe	=	Two persons.	Piqsotûpe	=	Nine "
Niokskatûpe	=	Three "	Kepîtûpe	=	Ten "
Nisotûpe	=	Four "	Nisoqkûtseo	=	Four feet.
Nisetciûpe	=	Five "			

Nitsinoaiaks nanisoyimiao ponokamitaks = I saw eight horses. Kepî notasiks = I own ten horses. Literally—*ten, my horses*. This is the mode of expressing possession in use among the Indians.

Tcanistcisa kitakotoqpa = When will you return? Nao tcistcikwists nûqsikûmitoto = Perhaps I shall return in six days.

The natives generally use the term *nights* where the white men say *days*, but the advent of the white man has introduced modes of speech when speaking to white men, which are not employed by the natives when in conversation among themselves.

Natokae tcistcikwee nitapautaki ki nisoyimi sûpoksiks notoqkwenani = I worked two days and earned four dollars.

Etcîpustoyemio akapyoyis = He lived in town ten years.

Nitukskûmats = Is there one? Kepioats = Are there ten?

MULTIPLICATIVE NUMERALS.

Nitukskaowa = Once.	Naoyaowa = Six times.
Natokaowa = Twice.	Īkīčekayaowa = Seven “
Nioksaowa = Three times.	Nanīsoyaowa = Eight “
Nīsoyaowa = Four “	Piksoyaowa = Nine “
Nīsītoyaowa = Five “	Kepoyaowa = Ten “

Kepī nīsikupūtoyaowa = Eleven times.

“ nāsīkupūtoyaowa = Twelve “

“ niokupūtoyaowa = Thirteen “

“ nīsokupūtoyaowa = Fourteen “

All the other multiplicative numerals are formed on the same plan by adding *yaowa* to the contracted forms of the cardinal numbers.

Tcanīto kītsītūpoqsīstcī akapyoyis = How many times did you go to town? Nīsoyaowa nīsītūpoqsīstcī = I went four times.

Ordinals.

Petsistoye = First.	Omoqsīsītūqp = Fifth
Omoqsīstokūqp = Second.	Omoqtaoqp = Sixth.
Omoqsoqskuqp = Third.	Omoqtokīčekūqp = Seventh.
Omoqsīsoqp = Fourth.	Omoqtanīsoqp = Eighth, etc.

Numerical Combinations.

Aq and Aqk when used in combination with a number mean *perhaps*, as:

Aqkītukskūm = Perhaps there is one.
Aqsīstokūm = Perhaps there are two.
Aqsokskūm = “ “ three.
Aqsīsoyīm = “ “ four.
Aqsīsīto = “ “ five.
Aqkao = “ “ six.
Aqkīčekūm = “ “ seven.

The other combinations are formed on the same plan.

Name combined with numbers signifies *only*.

Nametukskūm = Only one.	Namao = Only six.
Namestokūm = “ two.	Namoqkīčekūm = “ seven.
Nameokskūm = “ three.	Namanīsoyīm = “ eight.
Namesoyīm = “ four.	Namepiqso = “ nine.
Namēsīto = “ five.	Namekepo = “ ten.

There is another method of expressing this phrase, as :

Aistokûm = Only two. Aiokskûm = Only three, etc.

Numerical Expressions of Time.

Stoye = Winter. Nepoyî = Last summer.
 Îstoyîšî = Next winter. Mokoye = Autumn.
 Akûtstoye = Last winter. Motoye = Spring.
 Nepus = Summer.

Nîtukska stoye = One winter or one year.

Nîtukska natosî = One month.

Tcañistceo = What time is it?

Kûtaumûspiksîstcîko = Is it early in the day?

Tcañistconî kesomî = How old is the moon?

Anokî tcîstcîko = Half a day.

Sûpoksî tcîstcîko = A whole day.

Înûkanauksî tcîstcîko = One fourth of a day.

Natos = the sun. This is often used in common for *the moon*, and for *a month*.

The natives have names for the months peculiar to themselves, as :

Pûke-pîstce = Choke-cherry month.

Saatos = The month the ducks arrive.

Saaksîstûpo = The month the ducks depart.

Omûqkopotao = The month of the big snow.

Anuqk = Now.

Anuqk tcîstcîkwe = To-day.

Kokose = Night.

Kokoye = Last night.

Anuqk kokose = To-night.

Âtakose = Afternoon.

Ototcîkûqtstcîkwe = Noon.

Apînakwûs = To-morrow.

Matunye = Yesterday.

Matunyîs = To-morrow.

Mîstapatunye = Day before yesterday.

Mîstapiîpînakwûs = Day after to-morrow.

Apinako	= To-morrow at daybreak.
Tcistcikenûts	= Daylight.
Askenûts	= Darkness.
Kiskinatunye	= Sunrise.
Aisokûttoyetcistcîkwe	= Sunday is ended.

Numerical Expressions of Money.

Miskîm	= Metal, a general term for money.
Îtûqumope	= The thing to trade with, money.
Nitsapoqse	= One dollar.
Natokûm sapoqse	= Two dollars.
Omuqkûnauks	= The large half—fifty cents.
Înûkûnauks	= The small half—twenty-five cents.

Nioksa Înûkûnauks = The three small halves—seventy-five cents.
 Omûqkûnauks ke inûkûnauks = The large half and the small half—
 seventy-five cents. Aipûnasaine = A term for five and ten cents;
 literally, the thing to cry over at night, and in the morning the weeping
 is at an end. The natives explain this term by saying that the piece of
 money is so small that when they look at it at night they begin to weep;
 and in the morning, when they again look at it, they say it is foolishness
 to weep over such a small thing, and they cease crying. Sûpoksî, the
 term for one dollar, means a whole thing.

THE ADVERB.

There are several kinds of adverbs, which are classified according to
 their signification.

Adverbs of Time.

Anuqk	= Now.
Kînuqka	= And now. Just now.
Anuqk tcistcîkwe	= To-day.
Anuqk kokose	= To-night.
Âtakose	= Afternoon.
Matomoqts	= Formerly. Some time ago.
Mîsamoe	= Long ago.
Matomaisûmo	= Not long ago.
Matcîsûmo	= " " "
Ûniqka	= Then. At that time.

Sakooqts	= Afterwards. By and bye.
Matunyis	= To-morrow.
Apinakwús	= "
Matunye	= Yesterday.
Aisúmoye	= Long ago.
Kipe	= Soon. In a short time.
Sake	= Still.
Oké	= Already.

Aksk, an adverbial particle = much, as *akskaisotao* = It will rain heavily. Ako = much, as *akoawúqsín* = plenty to eat.

Adverbs of Place.

Tcima	= Where.	Astooqts	= Near.
Nats	= "	Astceo	= Near.
Tcia	= "	Pieqtce	= Far off.
Anom	= Here.	Pio	= " "
Kinom	= Just here.	Spoqt	= Above.
Oma	= There.	Spoqtcím	= "
Oma	= Yonder.	Stúqts	= Below, under.
× Omem	= There.	Stúqtcím	= " "
Matomoqts	= Before.	Saoqts	= Outside.
Aptúoqts	= Behind.	Saoqtcím	= "
Pistoqts and Pistoqtcím	= Inside.		
Satoqts and Satoqtcím	= Across.		
Osoqts and Osoqtcím	= Backwards.		
Sapoqts and Sapoqtcím	= Sideways.		
Etomoqts	= Forward.		
Sakooqts and Sakooqtcím	= After.		
Etcínastceo	= Everywhere.		
Matsíkiowats	= Nowhere.		
Apúmoqts and Apúmoqtcím	= Across the river.		
Ametoqts and Ametoqtcím	= Up the river, westward.		
Pinapoqts and Pinapoqtcím	= Down the river, eastward.		
Amískapoqts and Amískapoqtcím	= Southward.		
Apútúsoqts	= The north. Northward.		
Kiomi	= There.		
Kia	= Come on.		
Kúko	= Go on.		

Adverbs of Interrogation.

Tcanistce	=	When was it?
Tcanistcis	=	When will it be?
Tcanistcisúmo	=	How long ago?
Tcanitcim	=	How many?
Tcanitcaw	=	How much?
Tcanistcipio	=	How far is it?
Tcanistcítupí	=	How many people?
Tcima	=	Where.
Nats	=	"
Ūnats	=	"
Tcaa	=	"
Ūqsa	=	"

Adverbs of Quantity.

Akaiem	=	Many.	Īnatoqtseo	=	Less.
Akאו	=	Much.	Ūnyae	=	Enough.
Matakaiem	=	Few.	Īstcike	=	More.
Matakאו	=	"	Anaukoqts	=	Half.
Pistcikwe	=	Little	Aitcínika	=	All.
Īnakotsis	=	"			

Adverbs of Manner.

Sapûnistce	=	Collectively.
Netoyé	=	Alike.
Makape	=	Badly, wrong.
Hûné	=	In that manner.
Ekska	=	Very.
Noqketcim	=	In another way, differently.
Kipé	=	Quickly.
Ksistoqts	=	Freely, without favour.
Ksístape	=	Aimless, fruitless.
Ekíne	=	Slowly, gently.

Adverbs of Comparison.

Akאו and Īstcike = More.

Adverbs of Affirmation.

Ū = Yes.
 Emanī = That is true, truly.
 Hūné = That is it.
 Netseo = That is so.

Adverbs of Negation.

Sa = No.
 Matcīstcī = None at all.
 Maqkakanīstce = It is not so.

Adverbs of Uncertainty.

Tcaqta = Perhaps.
 Matūstcīniqq = “

The prepositions are almost invariably joined with the noun or verb, and are in this sense particles or inseparable prepositions. Prepositional particles are generally incorporated with the verb, not as a prefix, but immediately after the pronominal particle and before the tense root. The following prepositional particles are found along with others in the language:

Sūp = Into. Mut = From, with. Itūqk = Upon, as:

Anakas *itūqk*-ītaupīo = He sits upon the wagon.

Akapyoyīs *nimūtoto* = I have come from town.

Nitūqsītaupīo = I am sitting upon.

Anim = In, as: Anim Akapyoyīs = In town. Itsoiqtce = In the water.

Potoq = To the place, as: Etokūtceo = He sent him. Etopotoqkutceo =

THE CONJUNCTION.

Kī = And, but.

Sometimes the conjunction is joined to another word, as:

Kīniqka = And then.

Kioto = And he came, but he came.

Tūka = Because.

INTERJECTION.

Hau! Hau!	= A form of salutation.
Kika	= Wait!
Okī	= Now! Come on!
Ekakima	= Courage!
Māpet	= Be quiet!
Ma	= Here! Take this!
Moayok	= Here it is!
Aia	= Oh! an expression of pain, used only by females.
Mīstaput	= Get away from here! Go away!
Satcīt	= Look!

(To be Continued.)