

CERTIFICATE.

WE, whose names are subscribed, take pleasure in certifying that we have carefully examined the Creek Grammar, and Translation of the Gospel according to John, by H. F. BUCKNER and G. HERROD; and that, in our opinion, they are more correct than any thing that ever has been published in the Creek language, and that they are as nearly correct, in every particular, as it is possible to make them at this stage of the language. Moreover, the changes which Mr. BUCKNER has made in the Creek Alphabet are important, and a decided improvement upon the old one.

MOTY KANARD,
Principal Chief,

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National Clerk,

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MEMBERS OF THE CREEK
NATIONAL COUNCIL.

CREEK NATION,
March 26, 1860.

A
GRAMMAR
OF THE
MASKOKE, OR CREEK LANGUAGE.
TO WHICH ARE PREFIXED
LESSONS IN SPELLING, READING, AND DEFINING.

BY
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A MISSIONARY, UNDER THE PATRONAGE OF THE DOMESTIC AND INDIAN
MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION;

ASSISTED BY HIS INTERPRETER,
G. HERROD,
SUPERINTENDENT OF PUBLIC INSTRUCTION, ETC.,
MICO CREEK NATION.

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INTRODUCTION.

THERE are several considerations, apart from the necessity of correct translations, of sufficient importance, in my esteem, to justify a careful analysis of the Creek language. Every true philanthropist loves man because he *is man*; and though a people may have been "scattered and peeled," "meted out and trodden down," he will not love them the less on account of their misfortunes; and when he finds such, far from the society and blessings of their more fortunate brethren, with brotherly salutations he will inquire, "*whence came you, and whither are you bound?*"

May not an acquaintance with the language of some Indian tribe, and an investigation of the comparative philology of it with others, and of all those with some of the old world, lead to a satisfactory solution of the historic problem, "who first peopled this vast continent?"

Whence came they? and to *whom* are they related? The Indians are fading like the Autumn leaves. All over our western plains they are being encircled by the shadow of death. They are our brethren. I admit that our first great care should be to give them the consolations of Christianity, and grant them a Christian burial when they die; but should we not also take their ambrotypes and place them in our picture-gallery, that their recollection may never fade from our memories? I know of no more correct picture of the Creeks than their language; and, though the following may not be true to the original in every

particular, yet it is better than no picture at all, and is as good as my *instrument* and *chemicals* could take in the time allowed me. Look at it while the original still lives, and you will see the resemblance.

1. *The Creeks are not idolators.*—So far as we can learn, an idol of wood or stone has never disgraced the temples of their religious worship ; but they have ever believed in One Great Spirit, the Maker of all things : hence, in their language we can discover no traces of idolatry, but we find the name *Hesakitvmise* for God, whom they regard as the Author of life.

2. *They are not profane ;* and hence we find no oaths nor words for bitter curses in their language, for they never speak the name *Hesakitvmise* except with that reverence which is due from the creature to the Creator. Neither are they ever known to quarrel and fight with their fists, like low-bred people, for they are far above such mean pursuits ; hence, where such words as are used in quarreling occur in our language, we find blanks in theirs. “ *I am a man !* ” (“ *hōvnwv tōyiis cha !* ”) is all a Creek man says when he finds it necessary to vindicate his bravery : and when he says this, and follows it with the war-whoop, woe betide the one who dares to be his adversary ; for he will then spill his blood sooner than acknowledge that he is not “ a man.”

3. *The Creeks are brave ;* and that they have been emphatically a warlike people, their history bears ample testimony. Accordingly we find that their language is majestic and warlike in its tone, with barely enough of vowel sounds to dissolve its consonants with ease. There are no traces of effeminacy or affectation discoverable, but whoever understands a Creek in his own language, will conclude that he is saying all he means, and meaning all he says. A thousand sentinels keep the door of their mouths to make them speak the truth without ambiguity. Indeed, the

very construction of their language is such as to forbid ambiguity. An ambiguous sentence can not be translated into their language; it must first be stripped of all words of doubtful import. For example: in the sentence, "*Lovest thou me more than these?*" the question with us is, "*these*" what?—more than these disciples love me? more than you love these disciples? or more than you love these fish? It is often difficult with us to determine what is the antecedent of a pronoun; but the Creeks would never use the pronoun unless the antecedent were visible, and then it would be so *demonstrative* that they could point toward it; in all other cases they would repeat the noun, and omit the relative. The very lack of any article, either definite or indefinite, forces them to employ words of more definite import than *a*, *an*, or *the*; for even our definite article is often a very *indefinite* part of speech.

In keeping with the martial spirit and habits of the Creek people, we find the name of almost every man in the nation capable of bearing arms the very same as the name of some brave or cunning animal: as, *Wolf-fierce*, *Panther-brave*, *Tiger-no-heart*, *Bear-crazy*, etc., etc.; while the entire nation is at the same time divided into *clans*, with the names of ferocious beasts and birds to distinguish them.

4. *The Creeks are remarkably attached to every thing that is (or has been) peculiar to them; and slow to admit changes or innovations upon their established usages or customs.*

Never, until a very few years ago, could civilization, or even Christianity, make any perceivable changes in their laws, customs, or language. Their character and habits seem to have been crystallized, and their language stereotyped. I doubt not, but that their customs half a century ago were their customs many centuries before the discovery of this continent by Columbus. I say this from my knowledge of their character, and from their

reluctance in omitting any thing that their fathers used to love, or to do.

This trait in their character is also exemplified in their language. Though they are a confederacy of several different tribes; though there are still as many as six different languages spoken by these confederate tribes in their territorial midst; though they are, and long have been, surrounded by neighboring tribes of other tongues; and though French, Spaniards, Americans, and persons of other nations, have long been accustomed to trade with them; yet, *but five or six foreign words have ever been adopted by them*, and the pure Maskoke language remains, to a great degree, unchanged. I consider this a very remarkable fact, and one which may greatly facilitate our acquaintance with the analogy between their language, and some language of the old world; seeing they have kept it pure so long and under such unfavorable circumstances. They are now, however, on the eve of a mighty and rapid change. They can hold out no longer. Many and powerful agencies have been employed to change their character and habits. War has done its work. Their national spirit has been subdued, if not broken. Vice, death, avarice, and the influence of a more powerful race, have all combined to make inroads upon their long-established usages. More than all, Christianity has at length caused greater changes for good than the most sanguine could have anticipated a few years ago. Their old customs are giving way. Husbandry and agriculture have supplanted the chase and the war-dance; and prayers and hymns of praise to God have taken the place of revelings and war-whoops.

✱ Their language will soon undergo great and rapid changes, if it is not entirely superseded by the English. Now is the only favorable time to save their language from utter oblivion, and this is the only way. We owe it to them, to ourselves, to the scientific

world, to catch the shadow of their language before it is clean gone forever. We are not able now to imagine the important results that may be realized.

5. The Creeks, in common with all nations not under Christian influence, have been accustomed to *oppress their females*; and I think I discover unmistakable evidences of this, even in their language. I allude to the old custom of having one dialect for the men, and another for the women; traces of which will be found in my remarks on the 2d declension of Creek nouns. If this had been peculiar to the Creeks alone, I would have concluded that they, like the founders of Rome, had obtained their wives from another nation; but I have learned that it is not peculiar to the Creeks, but is common with many other tribes; such as the Natchez, Osages, Quappas, Dekotas, etc.; and hence I infer that the common fact must be traced to a common cause—the oppression of the females. Among wild Indians, the women have to perform most of the drudgery, and are not regarded as on a social equality with the men. According to their old customs the women were not allowed to appear in public, but had to live very secluded; and once a moon they were forced to pitch their tents at a distance from the men, and were not allowed to come near them for a week. A warrior or a hunter, in order to be successful, had to keep away from the company of the women a given time. A doctor could not be successful in practice, neither could a patient hope to recover, unless each alike kept aloof from the company of women.

A woman was not allowed to bathe above a man, nor to pass him in traveling in such a way as that the wind might blow from her to him. If a husband died, his surviving relatives placed the wife in “her widowhood,” by plunging her in the water, and requiring her to live secluded a certain number of years. If she had not been a good wife, in their opinion, they required her to

live secluded from the society of men for four years. She must not talk to any body but women and children, unless by the special grace of her husband's relatives. She was not allowed to shake hands with a man, appear in any public assembly, or dress in any way that would appear becoming; and she had to wear her hair disheveled, and was not allowed even to comb it, but had to send for her husband's relatives to perform that kind office in case of absolute necessity. All their laws concerning crime between the sexes discriminated in favor of the men. These restrictions, and others too numerous to mention, led, in my opinion, to the formation of a dialect peculiar to the women; so that it was regarded indelicate and unwomanly for a female to speak to men in the language of men. Christianity, however, has in a great measure elevated the Creek women to their proper sphere, so that there are now only faint traces left of any of these customs which I have mentioned; and there are now, also, but few traces of their peculiar dialect, and it is no longer considered a reproach for a woman to speak the same kind of language that is used by the men. There are a few words, however, that are still peculiar to the women; some of which I have pointed out in the following pages.

One thing which entitles the Creek language to our respect and consideration, is the fact that they were once the most numerous, and are yet among the most respectable, of all our southern tribes. Physically, morally, and intellectually, they are not behind any Indians on this continent; and it is an undisputed fact, that they have been more successful in resisting our military forces than any other nation of the same population. The Seminoles,* who are

* The word Seminole in Creek signifies *wild*, and was given to the Florida Creeks because they left the main tribe. *Maskoke* is their own name for themselves.

really the same people, and speak the same language, are entitled to as much respect for their bravery and for their patriotism as any nation renowned in history or in song ; and magnanimity and philanthropy, as well as the interests of history and science, require that we should endeavor to analyze their language, and translate as much of God's Word as we can, so that they may be able to read, in their own language, the wonderful works of God.

MANNER OF COMPILING THIS WORK.

It was far from my intention, at first, to make a Grammar of the Creek language. Impelled from a conviction of duty, I began a translation of a portion of the Gospel ; but I soon found that, as there was no Grammar, no Definer, no sort of standard except the *usus loquendi*, it was absolutely essential to the accuracy and uniformity of my translations, that I should learn its laws, and study closely its idiom. Accordingly, I applied myself to the task, and to aid my memory I made notes ; and, as I progressed in my translations, I continued to write down such observations as were suggested to my mind by the peculiarities of the language. These I showed to such intelligent half-breeds as were educated, and they were so well pleased with my manuscript, that they urged me to have it published. This will account for that want of proper method which may be detected in parts of the work. Had I set out with the view of preparing a manuscript Grammar for publication, I would have had an arrangement somewhat different. This will be seen particularly in the conjugation of the verbs. In my manuscript I had them in the form of a Compendium, with the 1st and 2d singulars, and the 1st and 2d plurals, and the dual (where there was one) all in parallel columns, so that I could see all the inflections of the same verb at one view, like looking on a pendent map. I did not have time to

transcribe the whole, and hence the present form of the verbs. I do not think, however, that this will in any way impede the progress of any one who may wish to study the conjugation of the Creek verbs. That portion of this work which relates to orthography and definitions was composed at intervals far apart, and during moments that I could not well be employed in missionary labors. Some was written on scraps of paper and the fly-leaves of books while riding or walking to and from my appointments. It was impossible for me, at such times, to be very precise as to method. I think, however, that so far as I have gone, I have been *accurate*, and that my observations on the various parts of speech are *reliable*. Whatever critics may say (and I court friendly criticisms), I have this to console me—*more competent critics can not be found than those honest and intelligent Indians, whose names may be found to a certificate at the first of this volume, highly approving and recommending it.*

I have already been amused at the suggestions of some who know no more of Creek than a mule knows of Algebra! The Creeks were always too brave and independent to work in the traces of other men, and their language is like those who speak it. If the Creek verb is varied sometimes to suit the objective as well as the nominative case, it is useless to try to make it conform to the variations of the English verb; and if the Creek has nine vowel sounds, while the Dakota has not; and if the former has some consonant sounds that are wanting in the latter, it would be folly to think of spelling all the Creek words with the Dakota alphabet.

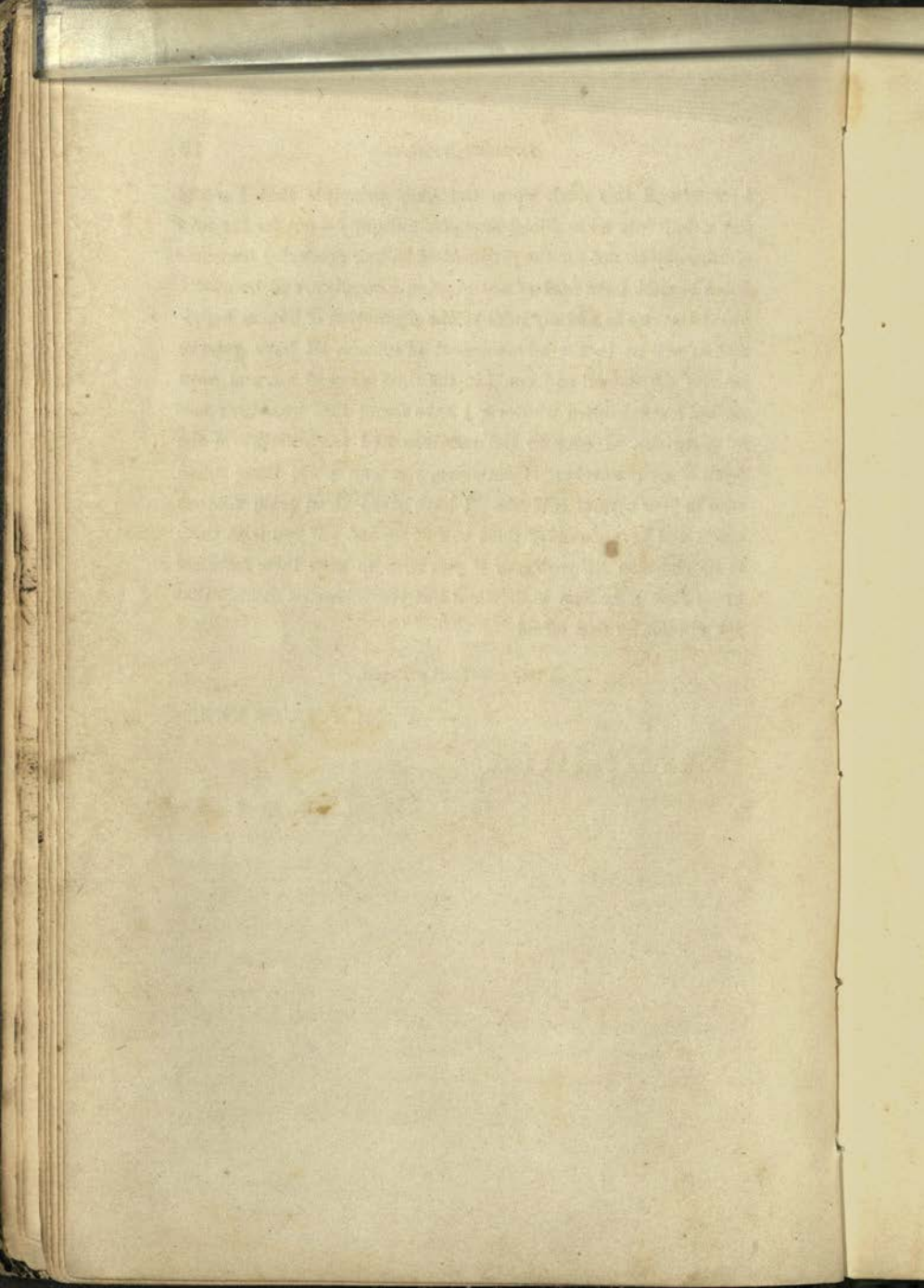
In conclusion: if the perusal of this work should afford as much pleasure to the reader, as the study of the Creek language has to the author, he will thank me for my pains; and that is all the reward I covet, aside from the hope and satisfaction of doing good.

I commenced this work upon the same principle that I would sink a shaft into an artificial mound of antiquity—not for the love of labor *per se*, nor for the prospect of finding concealed treasures—but because I am fond of antiquarian curiosities, and because I hoped thereby to add my mite to the promotion of human happiness, as well as to the advancement of science. I have gone as far into the mound as I could in the time allowed me, and have marked and exhibited whatever I have found that was either useful or curious. I offer to the religious and scientific world the result of my researches. Gentlemen, you can place these *specimens* in your several cabinets. I have given them plain English names, and have classified them to suit myself. If you wish them to be classified differently, or if you wish to give them *technical* names that none can understand but yourselves, be assured that you will not by that offend

Your obedient servant,

H. F. BUCKNER.

NEW YORK, June 25, 1860.



MASKOKE ALPHABET.

1. A a aha, yaha, alakiis, ayō.
2. E e eme, cheme, efv.
3. II ii iiyetv, iiyiis, mōmiis.
4. I i irō, irki, ichki.
5. Ō ō ōfv, ōpv, ōwalv, ōsalwv.
6. Ø ø hōkte. nōkke, tōttōlōse.
7. O o okhvssi, sokchowkv, rokkō.
8. U u chula, sumkepiss, suletawv.
9. V v vni, vnbissi, vmōpōnvkv.
10. Ch ch cheme, Chehōfv, Chesvs.
11. F f fō, fō-lani, finnv.
12. H h hvssi, hvrpi, hōfōne.
13. R r re, rekachkv, rvrō, rvfō.
14. K k ke, ke-hvssi, kapv, kafi.
15. L l letkiis, lēmhe, lvste.
16. M m mekōsvōkv, mōmōf, Mōsia.
17. N n nerkv, nitta, nvpy, netti.
18. P p pōme, pirrō, perki.
19. S s svmpv, svty, sōlōkō.
20. T t tōmes, tōpy.
21. W w wōtkō-sti.
22. Y y yaha.

DIPHTHONGS.

23. Ae ae Aeha!
24. Ōe øe ōēwv, ōekiivv.
25. Iie iie iielah!
26. Ow ow ahowki.
27. Øe øe hōpōewv, hōpōetaki.

THE

WHITE MAN'S CREEK ALPHABET.

CAP. SMALL. SOUND.

- A a äh always has the open sound, as in pä,
mä, fäther.
- E e ēē always has the long sound, as in me,
she, he.
- II ii ī always has the long sound, as in pine,
mine, fine.
- I i ɪ always has the short sound, as in it,
bit, hit.
- Ō ō ō always has the long sound, as in no,
go, so.
- Ō̄ ō̄ ō̄h always has the sound of oo in took,
hock, or oo in foot.
- Ō̄ ō̄ ō̄h always has the short sound of o in not,
spot, shot.
- U u xū always has the sound of u in rule, or
fool, tool.
- V v ŭ always has the short sound of u in
smut, shut, hut.
- Ch ch chēē always has the sound of ch in cheese,
chimney.
- F f fēē always has the sound of f in English,
as female.
- H h hēē always has the sound of h in English,
as he, hero.

- R r hlēē has the sound of *l* aspirated, as in *hlaf*,
Sax. a loaf.
- K k kēē as in English, like *k* in keep. It is
univocal.
- L l lēē as in English, like *l* in leap. It is
univocal.
- M m mēē as in English, like *m* in me. It is
univocal.
- N n nēē as in English, when written ñ it is
like *ng* in among.
- P p pēē as in English, like *p* in Peter.
- S s sēē as in English (hissing dental), as *s* in
see and sea.
- T t tēē as in English, like *t* in tea-pot.
- W w wēē as in English, like *w* in weevil, weep.
- Y y yēē as in English, like *y* in ye, yeoman.

NOTE.—By observing this alphabet closely you may learn to read Creek in a few hours, though you may not understand what you read, yet an Indian can. For particulars please refer to the Creek Grammar.

MVSKØKE SIMAHAYVTE.

I.

fa	fe	fii	fi	fə	fə	fo	fu	fv
ha	he	hii	hi	hə	hə	ho	hu	hv
ra	re	rii	ri	rə	rə	ro	ru	rv
ka	ke	kii	ki	kə	kə	ko	ku	kv
la	le	lii	li	lə	lə	lo	lu	lv
ma	me	mii	mi	mə	mə	mo	mu	mv
na	ne	nii	ni	nə	nə	no	nu	nv
pa	pe	pii	pi	pə	pə	po	pu	pv
sa	se	sii	si	sə	sə	so	su	sv
ta	te	tii	ti	tə	tə	to	tu	tv
wa	we	wii	wi	wə	wə	wo	wu	wv
fah	feh	fiih	fih	fəh	fəh	foh	fuh	fvh
hah	heh	hiih	hih	həh	həh	hoh	huh	hvh
rah	reh	riih	rih	rəh	rəh	&c.		
kah	keh	kiih	kih	kəh	&c.			
lah	leh	liih	&c.					
	mah		meh		miih		&c.	
	nah		neh		niih		&c.	
	pah		peh		piih		&c.	
	sah		seh		siih		&c.	
	tah		teh		tiih		&c.	
	wah		weh		wiih		&c.	

II.

rak	rek	riik	røk	røk	rok	rvk	
fan	fen	fiin	fin	føn	føn	fon	fvn
lam	lem	liim	lim	løm	løm	lom	lvn
was	wes	wiis	wis	wøs	wøs	wos	wvs
chas	ches	chiis	chis	chøs	ches	chos	chvs
chach	chech	chiich	chich	chøch	chech	choch	chvch
chats	chets	chiits	chits	chøts	chets	chots	chvts

A a has the open or Italian sound of *a*, as in father.

Ache, corn.	Araheche, meaning, or referring to.
Aha, sweet potatoe.	Apvlwøset, a part.
Ahakwa, wild goose, or brant.	Achatøtaten, he that sent me.
Ahahwa, a walnut.	Achalinit, pour into.
Ahaky, law.	Apiswv, meat.
Achøfv, in me	Achøpv, a nail.
Atekat, all round, in the bounds.	Anakvn, near by.
Achulvke, old people.	Atetet, coming.
Afastv, one who attends to.	Aøssen, out of.
Arahkvn, on account of.	Apakøsin, immediately.
Apake, with.	Achinv, cedar.
Ayepvtes, he went.	Achvnrapis, is opposing me.
Apøkat, where they live.	Ayayati, where I am going.
Arin, is about.	Achehwøsekø, very soon.
Aliikvtes, got up.	Apvlwvt, apart.
Achake, valuable.	Achølfvñket, is greater.
Atarkv, weight.	Aeha! alas!
Akasvmkv, belief.	Atvphv, dogwood.
Alakis, he is come.	Arvnwv, small hawk.

E e has the long sound of *e*, as in he, or ee in glee.

Efv, a dog.	Elvtche, its limb or branch
Eñki, his hand.	Etiin, some other place.
Eme, him or it.	Emøñkin, continuing.
Eheti, his home.	Etapømøsin, the same.
Efeki, his heart.	Ehiiwv, his wife.
Eñki elew, his hands and feet.	Etawvt, himself.
Ekvnv, the earth.	Elepvtes, he died.
Emete, its fruit.	Ehetitakin, their home.
Echøfv, in you.	Ekv, his head.
	Emøhyupv, after.

Etinrawvn, between.	Emétawv, himself.
Eemehichkeechvtes, showed himself.	Emahakv, his law.
	Emeōfvn, in him.

II ii has the long sound of *i*, as in slice, spice, mice.

Iiepa, a locust.	Chekiichakiis, I say to you (plural).
Iiyetv,* to go.	Hehichiis, I saw.
Ilyiis, I am going.	Vpiikin, inside.
Iyepiis, I am going.	Ehiiwv, his wife.
Mōmiis, but.	Liikares, I will be there.
Istōmiis, any.	Alakiis, I have come.
Liikvs, sit down.	Hiyōme, in this way.
Wiikvs, quit.	Miitvlōfv miin, there in that country.
Yvhiikvs, sing.	Miin apōkes, they are there.
Istōfiis, at any time.	Liikii emōñkvres, I shall be there always.
Ōniiyvs, tell it.	
Yiichvtes, they came.	
Hiyayvke, light.	
Chekiichiis, I say to you (sing).	

I i has the shortest sound of *i*, as in bit, hit, pit, little.

Iro, a squirrel.	Isti chati, red person.
Ichō, a deer.	It chv, a gun.
Ichhaswv, a beaver.	Istii mvt, who.
Isti papv, a lion (people eater).	Imistvlki, his people.
Iehki, his or her mother.	Inhichkv, his appearance.
Irki, his or her father.	Illin, his foot.
Ippechi, his son.	Issit, he took.
Istechi, baby or child.	Inhisse, his friend.
Isti hvtki, white person.	Inhesakitv, his life.
Isti lvsti, black person.	Ittitayes, it is sufficient.

* I have made a diligent inquiry, and *iiepa* is the only Creek noun that begins with *i* long, unless *iyyetv* is a noun.

Itω, wood.	Ittikiichakvtes, they said
Immittvλωfv, his town or	to each other.
country.	Iskirkv, to know by.

ω ω has the long sound of o, as in go ; or ow in show.

ωsvnv, an otter.	ωmikv, because.
ωekatchv, leopard.	ωkhayit, to go to.
ωkchōtkω, a musk-rat.	ωsiyit, went out.
ωpv, an owl.	ωlmichkvs, do not that.
ωfvn, in.	ωmvtes, he did that.
ωnvpv, on top.	ωches, we have.
ωkliiketv, a seat.	ωchiit, from ωchiis, I
ωsvnnv, a beaver.	have.
ωsahwa, a crow.	ωmvres, he will have.
ωlfiskitv, to sprinkle on.	ωmati, if.
ωlkvkv, to pour on.	ωmin, have.
ωmvlkv, all.	ωkyvnwv, blue cat-fish.
ωmvs, have or possess it	
(imperative).	

θ ο has the sound of oo in book, took, look ; and sometimes a little obtuse, as oo in foot, tet-tōlōse, chicken, ote, an island.

Θche, a hickory-nut.	Hēchke, pounded.
Θchivppi, hickory-tree.	Cheffi, a rabbit
Θchi chvkw, a pecan.	Neksōkehv, a pellican.
Θktaha, sand.	Sēkhvhatkv, opossum.
Θktahvtchi, sand creek.	Fēschatv, a redbird.
Θkkitv, time.	Fēsahayv, a mocking-
Θske, rain.	bird.
Θske intachv, a rainbow.	Svkehω, a craw-fish.
Hēkte, a woman.	Hēerekω, an oyster (can't
Fēchō, a duck.	stand).
Sēkhv, a hog.	Fēlahpv, a mussel.
Fēsww, a bird.	Cheffi terww, the red-haw
Tet-tōlōse, a chicken.	(rabbit eyes).
Hēkpi, the breast.	

O o has the short sound of o, as in sock, cock, clock, etc.

Okchillvlaskv, birch	Okhvtvpechvtes, they went down.
Okhatkv, sycamore.	Okhvssi, a pond.
Okwany, willow.	Okpiiakaw, if I put not in.
Okfvski, a Creek town.	Okhet hoketates, the (doors) were shut.
Oktaskvtes, he jumped in.	Okchowhikaw, shitepoke.
Oksumkitv, to dive.	Wokkωrokkaw, summer-crane.
Okchawatskatit,	Rokket, large.
Okchowwe, to take out.	Rokkωpiihkv, mule.
Okwiikakvtes, they cast him or it in.	Sokchowkv, water-dipper.
Okwiikatskati, if you cast it in.	

U u, as oo in spool ; ou in Louisville ; or ew in clew.*

Chula, a fox.	Oksumkitv, baptism.
Chuli, a pine-tree.	Chusvlki, the Jews.
Watula, a crane.	Sulke or Selke, many.
Suli, a buzzard.	Svnvchumv, or svnveh-omv.
Fechowuli, Muscovy-duck (buzzarad duck).	Achule, old (applied to man or animals).
Sulitawv, a soldier.	
Sumkepis, it is lost.	

V v, has the shortest sound of u, as in mutter, shutter, etc.

Vpvtvvnv, bull-frog.	Vni, I.
Vkvtolaswn, a small frog.	Vnhissi, my friend.

* This vowel never begins a word, but is found in several, as the following examples will show. It differs in sound from o, because it is longer ; though it is frequently difficult to detect the difference by the ear ; and there are a few words differently pronounced by different Creeks, in which o would be required by some, and u by others.

Vmōpōnvkv, my words.	Vmistvlki, my disciples.
Vnvchumv, again.	Vnfvtchitv, my righteousness.
Vnōkechōsvres, he will love him.	Vtchōsōke, clothing.
Vmafvcchkitv, my joy.	Vnrapv, an enemy.
Vpeyvkeris, let us go.	Vnrapvlki, enemies.
Vniwō, me also.	Yvnvsv, a buffalō.
Vtelōyit, to gather.	Yvpifikv, a sheep. X

EXAMPLES OF CONSONANT SOUNDS.

Ch.

Chissi, a rat.
 Choffi, a rabbit.
 Chepane, a boy.
 Chōrokkō, a horse.
 Chumpe, sweet.
 Chvttō, a rock.
 Chesvs, Jesus.
 Chusvlke, the Jews.

F.

Fitokkv, a yellow-hammer.
 Fōshvtkv, a small white crane.
 Fōchōsuli, Muscovy-duck.
 Fōtenetkv, bumble-bee.
 Fōhōerv, sweat bee.
 Fōswv, a bird.
 Fōs lane, yellow-bird.

H.

Halīchekwv, fish-hawk.

Hōnvvnwv, a male.
 Hvsi, the sun.
 Hvsi iskirkv, a time-piece.
 Halō, a cup.
 Hōmpitv, food.
 Hvthiivtki, in the morning.
 Hvtētōsin nō! not so fast!
 Hōkte, a female.
 Hōktvke, females.
 Hvlpvtv, an alligator.
 Hachō hakis, he is crazy.
 Hvmmkit, one.
 Hōkōlit, two.

R.

Re, lead, sting, or bullet.
 Rekatchkv, broken arrow.
 Relōpetskōsat, small shot.
 Rvni, hill, or mountain.
 Rvfw, winter.

CONSONANT SOUNDS—*Continued.*

K.

Katchv, a tiger.
 Kōwiiki, a partridge.
 Kōwiike rokkō, grouse.
 Kōwokkochi, a wild-cat.
 Kōlikpa, a lightning-bug.
 Kapv, a gown.
 Kvsvsv, a katydid.
 Kakki, a raven.

L.

Lvmhi, an eagle.
 Lōchv, a turtle.
 Likwe, rotten.
 Lvste, black.
 Lvchpe, wet.
 Littkvnechv, a blister-
 bug.

M.

Miske, summer.
 Mōchv, now.
 Millitv, an appointment.

N.

Naōrkv, a roach (bug).
 Naōrkviki, sinners.
 Nōkesi, a bear.
 Nitta, day.
 Nitta 'chakechi, Sunday.
 Nitta 'chakōrokkō,
 Christmas.

Nitta chakechi-echessi,
 Saturday.
 Natara, a dirt-dobber.
 Nire, night.
 Nvpvt, no one.

P.

Pōsi, a cat.
 Pinwv, a turkey.
 Pinhōlōchv, a pea-fowl.
 Pirrō, a boat.

S.

Sōkhv, a hog.
 Sōkhechi, a pig.
 Sōkhv, a bag.
 Sōpaktv, a toad.

T.

Tvssi, a jay-bird.
 Tvllōkki, a rain crow.
 Tvkōchā, ants.
 Tvphē, wide.
 Tvlōfv, town.
 Tvlwv vlke, all the towns.
 Tafvmpi, an onion.
 Tet-tōlōsi, a chicken.

W.

Wōtkō, a coon.
 Wōtkō-isti, a monkey.
 Wesō, sassafras.

Y.
Yometchke, dark.
Yepw, nose.

Yepw lowaki, an elephant.
Yoksv, the end.

SPELLING AND DEFINING.

MVSKŌKE.	ENGLISH.	MVSKŌKE.	ENGLISH.
rvrŭ	a fish	hvlwe	high
rvfŭ	winter	hvkkv	a spoon
rokke	big	hŏkte	a female
lichŭ	a boil	hŏkpi	the breast
lvmhŭ	an eagle	hŏchke	pounded
lane	yellow	hvrpi	hide, skin, bark
lvste	black	hiiyŏ	fruitful
lŏmhŭ	lying down	hŏtke	feathered
lvtke	falling of leaves	hŏrke	boiled
lvtchpe	wet	hennv	a dress
lŏkche	ripe	henne	heavy
hŏere	standing	hente	sprouting
henwe	tracking	hiiye	hot
lvfke	a gash	hichi	tobacco
liike	sitting down	fippe	a gourd
litketv	to run	finnv	a foot log
limke	picked bare	fŏchŏ	a duck
leppe	glimmer	fikchi	entrails
lvpv	a snail	nihe	the fat
lŏpi	the liver	niha	the oil
lvksv	a hoof	nitta	day
lvkehv	an acorn	neti	a tooth
herri	war	nikre	a burn
heti	home	chissi	a rat
hvtti	yet	kvchke	broken
heyv	this	sechŏ	dew
hvtchkŏ	the ear	svtv	a persiman
hvtki	white	sŏsse	out of
hvmkin	one	mŏmes	it might be so.

MYSKØKE. ENGLISH.

mømis	it is so
mahe	tall
chvpke	long or tall
møhv	now
mørke	boiled
mørkis	is boiling
pvrkø	grapes
pørwv	seed to plant
nerkv	any seed
pinwv	a turkey
petchki	our mother
perki	our father
pirrø	a boat
tvkø	ground mole
tafv	feathers
tara	a weaver
sefke	deep
chalike	shallow
eskø	ground hog
chittø	a snake
wesø	sassafras
werre	hanging loose
kvchø	a brier
kenhe	crooked
miske	summer
kvlfø	mud cat

MYSKØKE. ENGLISH.

chalø	a trout
nirre	night
øpv	an owl
køtvkse	bent
tvphe	wide
hvlwe	high
kapa	a gown
terwv	the eyes
yaha	a wolf
chula	a fox
irrø	a squirrel
wøtkø	a coon
kenø	a skunk
køkkv	big white swan
kakki	a raven
rønø	horse-fly
chanv	house-fly
fø	honey-bee
fø lani	yellow-jacket
føchati	wasp
kvfkø	a flea
iiepa	locusts
suwe suwe	jar-fly
natarø	dirt-dobber
tvkøchá	ants
tvpsvvnv	musketo hawk

AHONKVTKV.*

I	1	Hvmkin	one
II	2	Hökkölin	two
III	3	Tötchenin	three
IV	4	Östin	four
V	5	Chahkepin	five
VI	6	Epakin	six
VII	7	Köllvpakin	seven
VIII	8	Chenvppakin	eight
IX	9	Östvpakin	nine
X	10	Palin	ten
XI	11	Palin hvmköntvlakin	eleven
XII	12	Palin hökköllölkakin	twelve
XIII	13	Palin tötchenölkakin	thirteen
XIV	14	Palin östölkakin	fourteen
XV	15	Palin chahkepölkakin	fifteen
XVI	16	Palin epölkakin	sixteen
XVII	17	Palin köllvpölkakin	seventeen
XVIII	18	Palin chenvppölkakin	eighteen
XIX	19	Palin östvpölkakin	nineteen
XX	20	Pali hökkölin	twenty
XXX	30	Pali tötchenin	thirty
XL	40	Pali Östin	forty
L	50	Pali chahkepin	fifty
LX	60	Pali epakin	sixty
LXX	70	Pali köllvpakin	seventy
LXXX	80	Pali chenvppakin	eighty
XC	90	Pali östvpakin	ninety
C	100	Chökpi hvmkin	one hundred
CC	200	Chökpi hökkölin	two hundred
CCC	300	Chökpi tötchenin	three hundred

* I have carefully spelled all these numbers in Creek; and will, in all future translations, conform to the orthography of this page. From the extreme difficulty of catching true sounds by the ear, I have, in some instances, varied somewhat from the above.

CCCC	400	Chèkpi òstin	four hundred
D	500	Chèkpi chàlkepin	five hundred
DC	600	Chèkpi epakin	six hundred
DCC	700	Chèkpi kèlvpakin	seven hundred
DCCC	800	Chèkpi chenvpakin	eight hundred
DCCCC	900	Chèkpi òstvpakin	nine hundred
M	1,000	Chèkpi rokkòhvmkin	one thousand
V	5,000	Chèkpi rokkò chah- kepin	five thousand
X	10,000	Chèkpi rokkò palin	ten thousand
C	100,000	Chèkpi rokkò chèkpi- hvmkin	one hundred thousand

ORDINALS.

Creek Adjectives of the Ordinal kind are formed from their numerals in the same way that the Superlative degree is formed from the Comparative, by prefixing *ris*, or *risa*; except their word for *first*, which is altogether different from the numeral.

EXAMPLES.

Hvtichiskv	first
risa hòkòle	second
risa tètchene	third
risa òste	fourth
risa chòlkepe	fifth
ris epake	sixth
ris kòlepake	seventh
ris chenvpake	eighth
ris òstvpake	ninth
ris pale	tenth

After the *tenth*, the sign *ris* is removed, and prefixed to the numerals one, two, etc.

As	pale rishvmkentulakat	eleventh
	pale rishèkkèlòhkakat	twelfth, etc.

In counting, after the Creeks get to ten, they name whatever numeral, as one, two, three, etc., that they wish added, and *ōh* *kakin* which means sitting on; as *palin*, ten; *palin-hokkellōhkakin*, twelve; or *ten, with two sitting on it*. The *ōh* means upon, and *kakin* is the dual number of the verb to sit. When they come to *twenty* in counting, they call it two tens, and *thirty*, three tens, etc., to which they add the proper numerals for intermediate numbers.

NAMES OF THE DIFFERENT MONTHS.

Heyvt hvssi hōchifhōkv̄t ōmis, mōmit nitta ahēkv̄tkv̄ hiiyōmen kirket ōmis.

Ahēkv̄tkv̄ satkv̄n nitta insēlke iskirkv̄t ōmis.

Inhēm̄v hvssi Rvffōrokket hōchifkv̄tis; mōmit ōh̄rolepe mōchvsse ōl̄hayat hvssit ōmis.

Rv̄fēchi nitta-chakō-rokkō inhvssit ōmis; mōmit ma hvssi nitta pali-hōkōle-chōhkipōl̄-kakōfv̄n Pōhesayechv-Chesus—yvm̄v ekvn̄v ōl̄hichkv̄tet ōm̄is-tv̄tis; mōn̄kv̄ nitta arakēechkv̄re ittētayet ōmis.

CREEK NAME.		LITERAL.	FREE.
1. Rv̄fō-rokkō	nitta 31	<i>Big winter,</i>	Jan.
2. Hōtv̄lle-hvssi	" 28	<i>Wind month,</i>	Feb.
3. Tasāchéchi	" 31	<i>Little spring,</i>	M'ch
4. Tasāchi-rokkō	" 30	<i>Big spring,</i>	Ap'l
5. Ke-hvssi	" 31	<i>Mulberry month,</i>	May
6. Kv̄chō-hvssi	" 30	<i>Blackberry month,</i>	June
7. Hv̄yēchi	" 31	<i>Little harvest,</i>	July
8. Hv̄yē-rokkō	" 31	<i>Big harvest,</i>	Aug.
9. Ōtōwōskechi	" 30	<i>Little chestnut</i>	
		<i>gathering,</i>	Sept.
10. Ōtōwōske-rokkō	" 31	<i>Big gathering of</i>	
		<i>chestnuts,</i>	Oct.
11. Ehōle or Ehele	" 30	<i>Frost month,</i>	Nov.
12. Rv̄fēchi	" 31	<i>Little winter,</i>	Dec.

Rvföchi, Rvfö-rokkö mömit Hötville hvssi istet-
chenat Rvfö hvssit ömakis.

Tasáchechi, Tasáche rokkö mömit Kehvssi istet-
chenat, Tasáche hvssit ömakis.

Kvchö-hvssi, Hvyechi, mömit Hvyö-rokkö istet-
chenat Miske hvssit ömakis.

Ötöwösköchi, Ötöwöskv rokkö, mömit Ehele
istetchenat Rvfö hake hvssit ömakis.

ÖKKITV ISKIRKV.

Örölope hymkat nitta chökpi tetchenin pale
epakin chohkepöhkaket ömis. Örölope hymkat
nitta 'chaköchi öre palechöhkepin hökköllöhkaket
ömis. Örölope hymkat hvssi palin hökköllöhkaket
ömis.

Inhomv hvssi nitta palitetchenin hymkon tvlak-
et ömis. (Nitta 31.)

Hvssi risvhökkölat nitta pale-hökkölin chenyp-
hökakin öchet ömis; mömiis, örölope risöstöfvn
nitta hymkit ölihatvlak- et ömis: mönkv örölope ris-
östöf nitta pali hökkölin östvpöhkake öriichvntet
mömet ömis. (28.)

Hvssi risvtöchenat nitta palitetchenin hymkontvl-
aket ömis. (31.)

Hvssi risösta nitta palitetchenin öchet ömis. (30.)

Hvssi rischökepat nitta palitetchenin hymkontvl-
akin öchet ömis. (31.)

Hvssi risepakat nitta palitetchenin öchet ömis.
(30.)

Hvssi riskölvpakat nitta palitetchenin hymkon
tlake öchet ömis. (31.)

Hvssi ischenvpakat nitta palitetchenin hymkon-
tlake öchet ömis. (31.)

Hvssi risöstvpakat nitta palitetchenin öche tomis.
(30.)

Hvssi rispalat nitta palitöchenin hvmköntvlaket
ömis. (31.)

Hvssi pale rishvmköntvlakat nitta palitöchenin
öchet ömis. (30.)

Hvssi pale rishökkölökakat nitta pali töchenin
hvmköntvlakin öchet ömis. (31.)

DERIVATION.

MVSKÖKE.	LITERAL.	FREE.
chvtö.	<i>a stone,</i>	
könawv,	<i>beads,</i>	
chvtökönawv,	<i>stone beads,</i>	money.
chvtöknaplani,	<i>stone beads, yellow,</i>	gold.
chvtökönaphvtki,	<i>stone beads, white,</i>	silver.
chvtökönaphöti,	<i>stone beads' home,</i>	treasury, iron
chutökönap-in		safe, etc.
sökchv,	<i>stone beads its bag,</i>	money bag, purse,
chvtökönawv-		etc.
hvmkin,	<i>stone beads one,</i>	one dollar.
ekvny,	<i>ground. (prim.)</i>	
ekvnyökswlki,	<i>world end people,</i>	"all ye ends of the earth."
könsatkvtöchenin	<i>ground mark on</i>	
	<i>three,</i>	75 cts.
könsatkv hökö-		
kolin,	<i>ground mark on</i>	
	<i>two,</i>	50 cts.
könsatkv hvmkin,	<i>ground mark on</i>	
	<i>one,</i>	25 cts.
nvrkvpechi,	<i>half little,</i>	10 or 12½ cts.
kolloksechi,	<i>a small piece off,</i>	5 or 6¼ cts.
chvñki,	<i>(a prim. word.)</i>	my hand.
stiñki ehöti.	<i>hand its home,</i>	gloves.
stiñkv tekv,	<i>(made) for hands</i>	
	<i>all,</i>	gloves.
stiñkv piikv,	<i>hands' pen,</i>	gloves.

MYSKØKE.	LITERAL.	FREE.
stinki sahepakkv,	<i>hands to push</i>	
	<i>with,</i>	thimble.
høtvlle,	<i>wind,</i>	wind.
høtvll kvlke,	<i>wind people,</i>	wind clan.
ahhøtallit,	<i>blowing against,</i>	blowing against.
høtvlllehvsse,	<i>wind moon,</i>	February.
høtalis,	<i>the wind blows,</i>	same as literal.
høtvlle rokkø,	} <i>wind big,</i>	hurricane.
høtvlle høyanv,		
tøtkv,	<i>fire,</i>	fire.
Tøtkvahase,	<i>Fire Old,</i>	name of an Ind'n.
tøtkv møchase,	<i>fire new,</i>	new fire.
tøtkv techv,	<i>fire-maker,</i>	same as literal.
tøtkv rokkø,	<i>fire big,</i>	hell.
tøtkv finke,	<i>fire blazing,</i>	blazing fire.
tøtkv fvlkv,	<i>from atøkkitv, to</i>	cotton and its
	<i>work,</i>	cloth.
tøtkv eheti,	<i>fire its home,</i>	chimney.
tøtkv istøkchel-		
akv,	<i>fire to stir with,</i>	fire-stick or tongs.
X tøtkv stokkefkv,	<i>fire to dip with,</i>	shovel.

FORMATION OF DERIVATIVES FROM THEIR PRIMITIVES.

ekv,	his head.
fekitv:	pay.
ekvfekitv,	head-right, <i>per capita</i> .
chv,	my.
chøkvv	mouth.
issi,	leaf, etc.
chvchøkhisssi,	my beard.
chechøkhisssi,	your beard.
echøkhisssi,	his beard.
chvlli,	my foot.

FORMATION OF DERIVATIVES—*Continued.*

ichheswv,	her son or daughter.
ichheswechi,	little son or daughter.
chvlli ichheswechi,	my little toe!
ichki,	his or her mother.
chvlli ichki,	my great toe!
{ yepw,	the nose.
{ lowaki,	limber.
{ yepwlowaki,	an elephant.
{ yepwatarka,	nose ring, or jewel.
isti,	a person.
wotkw,	a coon.
wotkwisti,	a monkey.
papa,	eater.
istipapa,	a lion, or person eater.

DERIVATION.

MVSKŌKE.	LITERAL.	FREE.
owewv,	<i>water,</i>	water.
wirokkw,	<i>water big,</i>	a river.
oihvtkv,	<i>water white,</i>	the sea.
wikiiwv,		a spring.
oihomi,	<i>water bitter,</i>	whiskey.
oihomi chati,	<i>water bitter red,</i>	wine.
oi lvsti,	<i>water black,</i>	
wi-lowke-rok-		
kw,	<i>water high big,</i>	the Flood.
oitomkv,	<i>water sounding,</i>	Wetumke City, Al.
oiwōkv,	<i>water roaring,</i>	Wewoka Creek,
		Ala., Ga., etc.
oichati,	<i>water red,</i>	Ark. and Red Riv.
oimelōhly,	(wealakv) <i>water</i>	
	<i>coming,</i>	waves.
oihessi,	<i>water lost,</i>	a lake.
weinkerkv,	<i>water dug for,</i>	a well.

MVSKOKE.	LITERAL.	FREE.
okhvssi	<i>down sun,</i>	a pond.
oksumketv,	<i>down hid from view,</i>	to immerse.
olifisketv,	<i>on to scatter water,</i>	to sprinkle.
olikvlkv,	<i>on to pour water,</i>	to pour.
oske,		rain.
weyokwofki,	<i>water muddy,</i>	Miss. River.
witoksi,	<i>water sour,</i>	vinegar, or cider.
weoktyphe,	<i>water, in the, wide,</i>	pond lily.
we innini,	<i>water road,</i>	canal, course of a stream, or wash in the road.
wopeswv,		juice, sap, or soup.
wsafki,	<i>from wiwv, water ; and afke, hominy,</i>	Sofkee, a peculiar diet.
wkifinwki,	<i>water shaking,</i>	a swamp in Florida okefenoke.
wkfvski, or	<i>from wki, water ; and fvske, sharp,</i>	a narrow strip of land extending into the water.
okfvski,	<i>down in a narrow strip of land,</i>	name of a Creek town.
wskintacha,	<i>rain stop,</i>	rainbow.
oskiicha,		rain-maker.
wkchvnwv	<i>water healing, de- rived from the Hichitiwki-ckane,</i>	salt.
*Okhvssi-hayv- kvte,	<i>a pond made,</i>	a pool.

Oéwy.

* In the pronunciation of *wewv*, and the large family of words which proceed from that root, there seems to be no uniformity

WORDS THAT ARE ALIKE (OR NEARLY SO) IN
CREEK AND CHOCTA.

MASKŌKE.	CHATA.	CHOCTA ORTHOGRAPHY.	ENGLISH.
kafē,*	kafē,*	kafi	coffee. X
kafē* - in- sōkchv,	kafē* eñ- shōkchv,	kafi ishukcha	coffee sack
tvnvpsi*,	tvnv,*	tanvp,	turnip. X
pōsi,*	kvto,*	kvto,	cat. X
waka,†	wak,†	(all South. In. use same word.)	cow. X
sōkchv,	shōkchv,	shukcha,	bag.
tōpv,	tōpv,	topa,	bed.
ittō,	ete,	iti,	wood.
chōkō,	chōka,	chuka,	house.
wakōchi,†	wakōshi,†	wakushi,	calf. X
ichō,	ese,	isi,	deer.
efv,	ōfe,	ofi,	dog.
ichōchi	esōshi,	isushi,	fawn.
chula,	chula,	chula,	fox.
sōkhv,	shōkhv,	shukha,	hog. X
sōkhvhatkv (white hog)	shōkhvtv,	shukhvta (white hog)	opossum. X
sōkhōchi,	shōkhōshe,	shukhushi,	pig. X
kōnō,	kōnō,	kōni,	polecat.
chōfi,	chōfi,	chukfi,	rabbit.
watuly,	watōnlvk,	wahtonlak,	crane.

among the best Creek orators. Some pronounce *ōwv*, some *ōiwv*, and others *ōewv*. My opinion is that the parent word, especially when under accent is *ōéwv*; but that, when used in composition, the *e* is shortened into *ī*, and then it is *ōī*, and some times *ōi*.

* Derived from English.

† Derived from Spanish *vaka*, a cow.

MVSKOKE.	CHATA.	CHOCTA ORTHOGRAPHY.	ENGLISH.
pvchi hōwe,	pvchi yōshōba,	pvchi yoshoba	dove.
fēchō,	okfōchōsh,	okfōchush,	duck.
ahakwv,	hakha,	hākha,	wild goose.
ōpv,	ōpv,	opa,	owl.
pvchi,	pvchi,	pvchi,	pigeon.
fō,	fōa,	fōe billiska,	bee.
fōni,	fōni,	fōni,	bone.
lvste,	lusa,	lusa,	black.
mikkō,	miñkō,	miko,	chief.
wvchinvlki,	wvchinv,	wachina,	Virginians, white people.
okhvssi,	okhvtv,	okhvtā,	pond.
ōehvtkv,	okhvtv chitō,	okhvtā chito,	ocean or sea.
ōewv,	ōka,	oka,	water.
nitta,	nittak,	nitak,	day.
hvse,	hvshe,	hvshi,	month or sun.
ilkv,	ele,	illi,	death.
chvmpe,	chvmpeli,	champuli,	sweet.

NOTE.—It would be interesting to investigate further the comparative philology of the Creek and Chocta. I do not know enough to venture an opinion; but such investigation *might* establish the radical identity of the two languages.



EASY READING.

Fō tvmkis,
Yvn liikiis,
Pōsit letkis,
Kapvn hayiis,

Efv̄t wokkis,
Vssvn wokkis,
Heyvn wokkis,
Vssvn wakvt hōeris,
Hēyvmvn al̄tis,
Ittō tōlkis,
Chisit achin papis,
Kafin ōches,
Kōhan ōches,
Chirki liika?
Rvr̄on hōmpiis,
Pōsit chōfin papis,
Achin ōchekēs,
Svkvn nesiis,

The bee flies.
I sit here.
The cat runs.
I am making a gown or
coat.

The dog lies.
Yonder it lies.
Here it lies.
Yonder the cow stands.
Come here.
The tree is falling.
The rat is eating corn.
We have coffee.
We have cane (reeds).
Is your pa at home?
I am eating fish.
The cat is eating a rabbit.
We have no corn.
I have bought a large
basket.

EASY READING—Continued.

Sympvn nesiis,	I have bought a small basket.
Eftv wōlikis,	The dog barks.
Chōrok kōt letkis,	The horse runs.

MVSKŌKE SIMAHAYETV.

MVSKŌKE.	ENGLISH.
Hvti alakichká?	Have you just come?
Istvmiin alitichká?	From whence came you?
Istōfvn alakichkvñká?	When came you?
Istiit echepakvñká?	Who was with you?
Istvmiin ayichká?	Where were you going?
Istvmiin ayichkvreté?	When will you go?
Chechvñkneté?	Are you (one person) well?
Istvmiité?	Which is the way?
Tvlōfv nini istvt mvté?	Where is the road to town?
Istvmiit (Chani) ehōtite?	Which is the way to (John's) home?
Ōewv lowketé?	Is the water high?
Lowkes,	It is not high.
Ōmīyes,	It will swim.
Chasēmkes,	I am lost.
Cha lowwes,	I am hungry.
Cha hōtōsiis,	I am tired.
Cha nekkes,	I am sick.
Hōmpvs (singular),	Come and eat (one person)
Hōmpvkis (plural),	Come and eat (all who are addressed).



NAK WNVKØCHI.

Pøsi	høkølit	welvkepytetøt	welvkepit
Cat	two	accustomed to walk	were walking
wakv-pisse-tykliikit	liikin	ishechakvtes,	
cow-milk-bread (cheese)	in a certain place	they saw,	
montøman	istømechit	ittikvpiichkvn	
nevertheless	in what way	to divide it between them	
kirrvkekøt;	hvmkit	isrokkøsan	Kømit
they knew not;	one	the larger piece	wish for
wømis,	ittikømvkevlketøt.	Sittihvnakvtes,	
might,	they thought this of each other.	They two quarreled,	
mømit	ittikvpiichikø	tayakit:	mømat,
and	divide it between them not	they could not:	very well,
istvmii istømiis,		emvpiiyechekatit	
not to be partial on either side,		the one who is not partial	
pømitikvpiichekvs		ittikiichalikit:	
let him divide between us,		they said to each other	
imitikvpiichvranat		wøtkø-istin	
the one who is going to divide between us,		coon-person (monkey)	

simahōvytes.	Mōmit	wōtko-isti	
they two took it to him.	And	coon-person (the monkey)	
rinkirkōechakin.	Vnit	hérin	chinfvtche-
they informed him of it.	I	very justly	for you will
chvkares,	kiihchit.	Ōkliiketvn	ōltasiikit,
judge,	he said.	On the chair	on he jumped,
lvpōntkōsit	ōkliikit;	svtarkvn	isset,
perpendicularly	on it he sat;	the scales	he took,
liikit,	waka-pisse-tvklieke	ittitakhit.	
he sat	cow-milk-bread (the cheese)	for them he cut,	
ōmiis	hvmkit	rokken	ōmit; Svtarkvn
yet	one piece	large	was; the scales with
svtarrit,	ōmatin	pvlhvmkit	sinhennin.
he weighed it,	and then	the other side	was heavier;
ma hēnnatin	okkvntot,	rokken	kvlepit.
that heavy side	he bit occasionally,	large piece	he broke off.
Hatvm	svtarrof,	pvlhvmkit	sinhennin;
Again	when he weighed it,	the other side	was heavier;
okkvntot,	rokken	kvllipvntot	papepin
he bit it occasionally,	large piece	broke off and	ate it.
Pōsit hechakit,	sehōkō sehayit	lōkepin	
Cat	they saw,	they two stood awhile	devouring by eating
hechakekv;	Pvlke	apōhmitskin	
because they saw;	back again	to us give it	
pōmetiis	ittikvpiiche	peyet nōs',	wōtkō-istin
we ourselves	can divide it for ourselves truly,	coon-person,	
kiihchakin.	Hvtétosinnō!	Wōtkō-istit	
they said to him.	Not quite so fast!	coon-person	
kiiichin.	Mōmiis	lvpken	apōmis, pōsit
said.	But	very quick	to us give it, cat

kiichakin. Mōmiis aheremáhin chem-
they said to him. But a very great deal for you

atōtkykiikv feketv vnhechkvranat tvlkōses :
I have worked, therefore pay I must receive obliged to :

mōmin vnfekachkati, heyv waka-pisse-tvkliike
and if you pay me, this cow-milk-bread (cheese).

ōmvllechkvranat tvlkōsis, kiichakikit.
every bit and grain it will take obliged to, he said to them.

ōmvlkvn chawehpit, hōmpepit, lōkepytes.*
All of it he took, he ate it, he devoured it.

Heyvt kirkōechetōs.— Naki istōmōsiis
This makes known the following.— Little things

ahakv sōkhapeye ittōpōnayechkv ehaperkōset
law to go to (and) quarrel about them, very trifling

ōmati.
it is.

* That is just as beautiful a phrase, and as much of a climax, as
“ Abiit, evasit, abruptit.”



FABLES.

THE GOOSE THAT LAID THE GOLDEN EGG.

NAK ǪNVKǪCHI.

Isti hvmkit sásvkvv inhøkten vreriichepvtes, mǫmatin nitta ǫmvlkvv chvtøkǫnaplani ichhøstakin siichen ǫmvtes. Mǫntǫmatin heyv hiiyǫmǫsati imittetayekǫs sinhakit; sásvkvv inhøkten elihchiit, ittefalalipiit chvtøkǫnaplani ǫfv ǫchatin ayetvhvmin ǫmvlkvv ǫmvliiēcharis kǫmit arit sásvkvv inhøkten elechvtes. Mǫmit ittefalalipit hechatin nakit sekatin aheremáhin imehäperkvtes.

Isti naki ǫchepit ǫmiisim, imittetayekǫ sinhakit ayokhvmkvv enaki ǫchemáhe haketvñ kǫmit arati ayokhvmkǫsiis emi naki ǫchepvte sǫmvlkvvitiis isse-mechiichepet ǫmati, heyvť pǫmǫhayet ǫs.



THE WOLF AND THE LAMB.

NAK ONVKØCHI.

Yahvt nitta hiiyemáhin arit yvpifiikøchin ittefat-
 chvtes ; mømit ewvn'kakit øwv rvni a-okfiilnen is-
 kvkvrant ittehechvtes. Møman yahvt ølihvlwati-
 miin ølhiøerit ømatit yvpifiikøchin inhømichipetvn
 kømit. Kot! nakit istømatin øwv svkka hølwaye-
 chichkehak's? Chetipkares, kiichin. Yvpifiikøchit
 impiñkalit, kot! istøméchiit' øwv ischemvkkahol-
 wiiechiie tayehak's? chemi eskitchkatit ymv yis-
 fiilnetø ; vrepv mømvtekan istøméchiit aholwiie-
 chakøtays, kiichin. Mometø istømiis hørkøpv
 tøyichkis, achøpønayechichkvtn pøhiimvts miske
 hvmke øman kiichin. Heyv økitchkati chahitchke-
 kø emøñkvates kiichin, møñkv vnitøkates. Yahvt
 istømechikø tayit kirriiyit aheremáhin chapokke
 eyømechit arit rahøyiirit, chintøkate istøiis, chirkit
 økvtes ; møñkv mvt ittinhvmkø kiihchit. Halaktit,
 selakilehchit, papepvtes. Isti hølwiiechemáhit øma-
 ti isti naki immvttøsekiis istimirriichepati naki issek-
 kity hichkøechet ømati. heyvt pømøhayet ømis.



ASS IN LION'S SKIN.

NAK ǾNVKǾCHI.

RokkǾpiihkv pǾchas Ǿchet arepatetet nakitv kǾme sekǾt arepet Ǿmatit isti-papv hvrpit kakin ishechvtēs. MǾmit vtchepit svrepit safvtchke hērit svrepit Ǿmikv, pǾnvttv isfiksumechii chēpiyes kǾmvtēs. MǾmit atchit arit pǾnvttv atēkat aheremāhin fiksumhēechit isafvtcekehērit arvtetet epǾchasit arin hi'hēhit mow wǾ fiksumechiīhiit apeliīchipvres kǾmvtēs. MǾmit ahiremāhin ehēnichkiichit aǾliha-tvtes; mǾmin epǾchasit hēchit aheremāhin infiksumiikǾfv̄t, momiis hvtehkǾ chvpchaket Ǿmin hi'hēhit heriichit vketechan imechǾrokkǾpiihkv achulit Ǿmin kirriiyit, kǾt! chemit vmvkirritvn kǾme hayit isti-papv hvrpi vtche hayit Ǿmitskiis, che hvtehkǾ chvpchakat istǾmechit ǾliranitskekǾ ittetayekv, mvt echǾhkirkǾechis; pǾchasit kiīhchit nvfkvrantvtes! Isti hǾperrinekati achēwesekon mǾmit Ǿmati nǾ-kǾsiis istǾmehayit are achewekǾt eǾlikirkǾechet Ǿmvntis.



THE WOLF IN A SHEEP-SKIN.

NAK WNVCOCHI.

Yahvt arit yvpifiikv sulket föllin hechvtetöt. Imvkerriiyit apakit arit pvsatiit hөmpelһpvketan өmiis kөmit akirriichvtes. Mөnkv yvpifiik hvrpin hөpөyepit hiehkөechepit atchit yvpifiikv imakerrit apakit arit pvsatit, papepit, vrepvteton. Yvpifiik ahechiichvt nakit өmehakis? Kөmit arvтетöt. Sөhkerrit imvkerriiyit, wvnayit, atarrin. Yvpifiik-ahechiichvlki apvlwvt, kөt! nakit istөmatin? Kөt! yvpifiikvn atarichkehakis? Kiichakin.

Yvpifiikvn өmakөs, mөmiis yahvt yvpifiikv hvrpin vtche hayet arin sөhkerriit өmiis kiichit, apvlwvn imөnayin. Kirrakit istөnkv ma isti naөrkv fvtchvn mөmөchit өlimichkiis, kiichakit, imafvchkyketates. Heyv yahv arvte өmat isti sulket өmes. Isti fvtchemähe eyөmeche, isti herakan apakit föllvtetiis, hөfөnnөkөmahin ahayөset akirret өmvteton өhikirriikin alisketv rokketiis өlһvtchiiyiis hөere mөmet өmis. Mөnkv isti impөnvkv, mөmit imvtechөsvke achokkiiyen kirreskө ittөtayet өmikv.

Isti ittikerrakat ahөriichit imvretvn imvkitөchit өmittvtat heyvt pөmөhayet ө's.



THE LION, THE WOLF, AND THE FOX.

NAK ØNVKØCHI.

Isti-papv, Yaha, Chula, istøchenin.

Isti papvt ponnvta atékat ømvlkv immikø tømis. Yaha pennvta etv atékat ømvlkvñ inhissi tokøt ømis. Chula pennvta etv atékat ømvlkvñ akirretv ølìfvñket ømis. Isti-papv achulemähet innøkkt øhotin wokkin. Pennvta atékat inyìichit inhørkvsäkit ømatin. Chulv tvlkøsit alokkeken. Yävt mikkot inhissin chahalyit chulvñ inhomichikvs kømelipit arit: mikkø tøyichkat, chulvlikvñ chenøkati, Kirrekot ømikos; mømiis imekvsvmktv ømechiichin hiiyømati alokekot ømis kiichit: hiiyømati lypketiis illilìpin ayøpøsiikit mikkø hakepares kømatit a-a. tekot ømis kiichin. Mikkot lapkøsin svnyilhøchikvs, makin. Chula alakit, nakøsiis mikkøn kiihøchvtetøn økvtes kømit:—Mikkø tøyichkat, nakit istømin alokvkø yømvteke ørit ømati chimøniyv-raniis kiilchit. Heyv chiminnøkety chinwiichehe ittitiyat helisvvn høpøyvraniiit isti tinfätehiit ømii-mvttv høpiye mähit ømit ømiis iyyimvttv irkerriit, alakit ømiis; mømin miì, ariiyøfv isti naki imvñv-chvkvkimáhan ittimpøniyyiit naki chinwiichehechv.

ranat tlvkøsat irkerriit; alakit ømiis, kiichin. Istipapvt kot! naki-tøhakis? Isafachkøsit kiichit im-pøhin. Yahan, illekhchit, tøwøhsit, hvrpi hiiye møkke emøñkvn, chinna ømvlkvn siiyøkkøfichkakit; heyvt chinwiichechvranat tlvkøsis, Chula Hachøt kiilichin. Istipapv akvsalimin, Yahan illekhchit, tøwøhsit, hvrpi istipapvn ytchehøchvtes. Isti øhløksit naki imahø-pvnetvn køme høeretv istømimiit naki hirekømahe eyøhchokkøechvket ømit nak hirekøt ømati, heyvt øømvhayet ømis.



THE EAGLE AND THE CROW.

NAK ØNVKØCHI.

Lvmhe, Øsaliwv, tepakan.

Øsahwvt arit Lvmhit yvpifiikøchin issit siiyepin hechvtetøt. Yvpifikøt føllin helchit, inyikche lvmhi emøriichekøt ømiis. Vni wø mømechiies kømit, fikhvmiikit yvpifikvn esvtes; møntømatit, yvpifikv achulen ømit, istømit istvmkekow ittitiyit ømiis, illit yvpifiikv-issin ayøkchepin, inrøchøpkitv kømiis istøñkø ittitiyit yvpifiikv øliliikin sarin, yvpifiikv vhechiichvt ishechit. Køh!! møchvtan chesiis rø-

chøpkitv kōmit istōhmichkekōs. Vnhøpøe takøchi simokkøpvñkvt tøyvranichkis, kiilhchit; heyv t che-nahvmki imvhayvres naki mōmechiko ittityat ølihiyokhvmitv tøkati, mōmit isti mōmechepe ittitye mōmechepat sahøpayetv tøkati. Naki mōmechitv kōmichkati ahēriichit mōmechichke ittityati okketé chemiit mōmechitvtati, heyv chimahaye tōmis.



THE MAN AND THE SERPENT.

NAK ØNVKØCHI.

Chitet inhissen itipvke.

Isti hvmit hitote rokkøliichen fayepit arit ømatit chitø hitøtvranøsen ishechit. Immirriiyit øhøtin sylvakit, tøtkvni mittechit, wökkéchin ahiiyit chvfikne hakit achvmmiksit ømatit ma isti, sylvakati mahøsan okkvranin. Köt! heyv chimmerriiyati svmfekvranichkat tøhakis? Kiilhchit. Chehølwiiyeches, chillvranat tvlkis, kiilhhit; itten issit, økyn sinnvfifit ølechvtes. Isti hølwiiechvke heyv chitø ømakat sasétø mōmiis, isti-istimerkakøsat iimmer-rakat immømechiichvkēris.

GRAMMAR OF THE CREEK LANGUAGE.

§ 1. Creek Grammar is the art of speaking and writing the Creek Language with propriety.

§ 2. The letters of the Creek Alphabet are 22 in number, which are called a, e, ii, i, ω, ø, o, u, v, ch, f, h, r, k, l, m, n, p, s, t, w, y.

§ 3. The first nine letters in the Creek alphabet are vowels, and all the rest are consonants.

§ 4. No one of these 22 letters has more than one sound in any Creek word; neither do they ever lose their sound, or become silent; yet, when there is a quick and frequent succession of the same vowel, the sound is a little shortened.

Of the sound of the vowel A a.

This letter has the open or Italian sound, as *a* in *pä, mä, fär, fäther*; as, *aha, a potatoe*; *yaha, a wolf*; *ache, corn*; and *ayω, a hawk*. It is the first letter in nearly every known alphabet, and is thought to be "the first vocal sound naturally formed by the human organs; being the sound uttered with a mere opening of the mouth without constraint, etc." This has been illustrated by an old writer, in the following distich:

"A, A, the infant in the cradle cries;
But when grown old, he sighs out *ah!* and dies."

Of the sound of the vowel E e.

This letter always has the long sound as *e* in *mē, wē, shē, bē*; as, *emette, fruit*; *efv, a dog*; *eme, he, she, or it*.

Of the sound of the vowel II ii.

This vowel always has the long sound as *i* in *sīgh, nīgh, mīne, pīne, fīne*; as, *hiiyωmat, now*; *kiichiis, I say*; *mømiis, but*; *iyyiis, etc.*

Of the sound of the vowel I i.

This always has the shortest sound of *i*; as *i* in *it, bit, hit, sit, etc.*; as, *isti, a person*; *istimirkv, punish-*

ment; vnit, I (myself); ippechi, a son; istechi, a child, etc. For my own part I can not see that this sound is any more difficult than that of the vowel *a*, as it is also formed "without constraint, and without any effort to alter the natural position or configuration of the lips." And if Webster's argument, from "words first uttered by infants," in favor of *a*, be good, then *i* will take the palm with Creeks; for it is found in irki, his father; ichki, his mother; as well as in chvrki, and chvehki.*

Of the sound of the vowel Ω ω.

I have selected the Greek omega (ω) to represent the long sound of *o*, as *o* in *sō*, *gō*, *nō*, *shōw*, etc.; as, *ōpv*, an owl; *ōfv*, in; *ōsaliwv*, a crow, etc.

Ω is the fourth vowel in the Creek alphabet, and its sound is formed organically, by the breath flowing out of the mouth through the cylindrical concavity of the tongue and round configuration of the lips.

Of the sound of the vowel Θ θ.

I selected the Greek theta (Θ) to represent the sound of *oo* in *book*, *nook*, *took*, *look*, or the obtuse sound of *oo* in *foot*; as *hokte*, a woman; *nekke*, sick; *perki*, our father; *tettōlōse*, a chicken. Its sound is formed as in the preceding vowel, but with less effort of the organs.

Of the sound of the vowel Ο ο.

This is the fifth vowel in the Creek alphabet, and I give to it the short sound of *ō* in *nōt*, *gōt*, *pōt*, *shōt*, *sōt*, etc.; as *okchowfkv*, an Indian hen; *okhvssi*, a pond; *chōpōkkō*, a horse; *rinpōksin*, the next day, etc.

Of the sound of the vowel U u.

The sound of this vowel is rather acute than long,

* The Saxon word *tū*, which children use to this day, has the sound of *i* short, and so has the corresponding Creek word *pise* and *quise*.

and is like *ou* in Louisville, or *u* in brute, flute, acute, etc.; as, *chula*, a fox; *sulelawv*, a soldier; *oksumketv*, baptism, etc.

Of the sound of the vowel V v.

This is the ninth Creek vowel, and represents the shortest sound of *u*, as in but, cut, shut, nut, etc.; as, *vpvtvny*, a bull-frog; *vkvtolaswv*, a very small species of frog; *hvti*, yet, etc.

A Consonant is a letter that can never be sounded without the aid of a vowel; as *p* is sounded *pe*; *s*, *sé*, *m*, *me* in Creek; and *em* in English. The consonants, as they stand in order, are the thirteen following, namely, *ch*, *f*, *h*, *r*, *k*, *l*, *m*, *n*, *p*, *s*, *t*, *w*, and *y*; all of which require an *e* to follow in their Creek pronunciation, though they may be sounded as in English, with the following exceptions and restrictions, namely,

The letter *r* sounds as *l* aspirated, like the *hl* of our mother (Saxon) tongue in *hlaf*, loaf; *hlot*, lot; or like the welch *ll* in *llan*, a lawn.* The letter *n* with a stroke over it is always preceded by an accented vowel, and followed by *k*; and then it is nasalated, and sounds like *ng* in among; as *istwñkvn*; *emwñkin* *iñki*, etc.

The consonant *s* in Creek always has a hissing dental sound, as *s* in mistake, mislike, misrule, etc. The consonants might be subdivided, as in English; but in an elementary work like this, it is unnecessary.

Of diphthongs or double vowels.

A Diphthong is a coalition of two sounds, which are distinctly heard by a simple emission of the voice; as, *œ* in *œwv*, water; *œ* in *hœpœwv*.

The diphthongs are—

ae, as *aeha*! alas! *œhaemahvs*, go on, or continue going.

* Are the Creeks of Celtic origin? who knows?

Ew, nearly like ieu in lieu, or ew in dew ; as, chintakew, John, vii., 47.

ie, as iielak!—ow, as in ahowke, a door.

œe, œewv water ; œmhœekathakis ? John, vii., 25.

œi, œimelœhlv, and œi alakv, waves ; from œewv water, etc.

œe, hœpœewv, a child ; hœpœetaki, children.

œi, this diphthong is used sometimes as an interjection.

Besides the foregoing, there are many other combinations of vowels in Creek that are pronounced, in all respects, as diphthongs ; but I leave them out of the list, from the simple fact that they are contractions of pronouns, adverbs, and other particles, that are joined to verbs beginning with vowels. Some of them may be found in the following words : *Eachekate, eillechvrhakis ? aœlihatin, serniichkv*, and many others. The Creek language abounds with the union of vowels, and very often with the union of the same vowels ; as in the words *eemœlikirkœeichich kekarhakis, eemehich kœechvtes, aachœlihatit*, etc.

There are no improper diphthongs in Creek from the fact that no letter looses its sound, and all the vowels are heard in every combination.

OBSERVATIONS ON CREEK NOUNS.

The name of any person, place, or thing is a Noun. Nouns are either common or proper.

The name of a person, city, or particular country is a proper noun, as *Petv, Chani*, etc.

The name of any thing, as *œhliihketv*, a seat, is a Common Noun.

Common nouns are not varied on account of gender or number ; but the number is known by the numerals which follow them, or the adjectives and verbs with which they are connected ; as, *pœsi hvmkit*, one cat, i.e., a cat ; *pœsi hœkœlit*, two cats ; *pœsit letkis*, the

cat runs ; pōsit tōkōrkis, the two cats run ; pōsit pefatkis, the cats run. The gender is usually known from the connection, or by adding inhēkte for feminine, and inhōvnwv for masculine.

NOTE 1.—It is becoming common, of late, to drop the prefix *in*,
Masculine before hēkte and hōvnwv—Ichōhōvnwv, a buck ; ichōhēkte, a doe ; or, more frequently, ichō ichki, a deer's mother. *Feminine*

NOTE 2.—Hēktvle, or hēktvlwv, is applied to such animals of the feminine gender as are old ; as, rokōhēktvlwv, an old mare.

The first form of the noun is simply the name.

The Nominative case is formed from the first form, or simple name of the noun, by affixing t to the final vowel ; as, first form isti, a person, nominative istit.

Creek nouns are varied, to denote possession ; but they are always the nouns possessed, instead of the possessing nouns, that are thus varied.

The Possessive case is formed by prefixing the contracted form of the possessive pronoun to the first form, or simple name of the thing possessed ; as, Chani imislafkv, John his knife, or John's knife.

The Objective or Accusative case is formed from the first form by affixing n ; as,

1st. form Chani, John, rvrō, a fish, pinwv, a turkey

Nomin. Chanit, " rvrōt, " pinwvt, "

Object. Chanin, " rvrōn, " pinwvn, "

1st. form.	Nomin.	Object.
Ėkitv,	Ėkitvt,	Ėkitvn, time.
Efv,	Efv̄t,	Efv̄n, a dog.
Islafkv,	Islafkvt,	Islafkvn, a knife.
Ŗhliiketv,	Ŗhliiketvt,	Ŗhliiketvn, a seat.
Hōvnwv,	Hōvnwvt,	Hōvnwvn, a man.

NOTE.—Creek nouns are so regular in the terminations of the nominative and objective cases, that I have never seen an exception to the above rule, unless, for the sake of euphony, the t and n are sometimes omitted when the next syllable begins with the same letter.

LIST OF SOME CREEK NOUNS DECLINED.

FIRST DECLENSION.

N.B.—You will observe that the first form of every declinable part of speech always ends with a vowel, the Nominative case with t, and the Objective with n, thus :

FIRST FORM.	NOMINATIVE.	OBJECTIVE.	ENGLISH.
Hømpitv,	Hømpitvt,	Hømpitvn,	Food.
Rvnihlwē,	Rvnihlwt,	Rvnihlwn,	A mountain.
Niskvchøk,	Niskvchøk,	Niskvchøk,	Storehouse.
Chatv,	Chatvt,	Chatvn,	Blood.
Høvnwv,	Høvnwvt,	Høvnwvn,	A man.
Hesakitv,	Hesakitvt,	Hesakitvn,	Life.
Øpønvkv,	Øpønvkvt,	Øpønvkvn,	Word.
Høchifkv,	Høchifkvt,	Høchifkvn,	Name.
Yikchetv,	Yikchetvt,	Yikchetvn,	Strength.
Yømtske,	Yømtsket,	Yømtsken,	Darkness.
Naki,	Nakit,	Nakin,	Any thing.
Ørølope,	Ørølopet,	Ørølopen,	A year.
Miske,	Misket,	Misken,	Summer.
Rvfø,	Rvføt,	Rvføn,	Winter.
Nitta,	Nittat,	Nittan,	Day.
Nire,	Niret,	Niren,	Night.
Lvpvtki,	Lvpvtket,	Lvpvtken,	Wilderness.
Istvlki,	Istvlkit,	Istvlkin,	Disciples.
Ittipahøye,	Ittipahøyet,	Ittipahøyen,	A wedding.
Chøkfvlwv,	Chøkfvlwvt,	Chøkfvlwvn,	Rim of a pot.
Øwalv,	Øwalvt,	Øwalvn,	A prophet.
Mirretv,	Mirretvt,	Mirretvn,	Grace.

SECOND DECLENSION.

There are some nouns that are never used without the contracted form of the possessive pronouns prefixed ; and as these all have a double declension, I shall arrange them as belonging to the second declension.

EXAMPLES.

Singular.

- 1 per. chvñki,* my hand. *Nom.* chvñkit. *Obj.* chvñkin.
 2 " cheñki, your hand. " cheñkit. " cheñkin.
 3 " eñki, his hand. " eñkit. " eñkin.

Plural

- 1 per. pōñki, our hand. *Nom.* pōñkit. *Obj.* pōñkin.
 2 " cheñkitaki, your h. " cheñkitakit " cheñkitakin
 3 " eñkitaki, their h. " eñkitakit. " eñkitakin.

Singular.

- 1 chawvñwv, my sister.
 2 chewvñwv, your sister.
 3 ewvñwv, his sister.

Plural.

- pōwvñwv, our sister.
 chewvñwvtaki, your sist.
 ewvñwvtaki, their sister.

Plural with sing. pronoun.

- 1 per. chawvntaki, my sist.
 2 " chewvntaki, your s.
 3 " ewvntaki, his sist.

Plural with plur. pronoun.

- 1 pōwvntaki, our sisters.
 2 chewvntaki, your sist.
 3 ewvntaki, their sisters.

NOTE.—Each one of the persons in these nouns may be declined separately, as they are, in fact, distinct names.

Singular.

- 1 per. charaha, my older brother.†
 2 " cheraha, your older brother.
 3 " eraha, his older brother.

Plural.

- 1 " charahvlki, my older brothers.
 2 " cherahvlki, your older brothers.
 3 " erahvlki, his older brothers.

} When a
man is
speaking

* Wesakv may be added to each person of this noun, and then it will be my finger, your finger, etc., according to the person.

† When a man says charaha, he means his older brother; but when a woman says it, she means her older sister.

Singular.

- 1 per. chachirwv, my brother.
 2 " chechirwv, your brother.
 3 " echirwv, her brother.

Plural.

- 1 " chachirtaki, my brothers.
 2 " chechirtaki, your brothers.
 3 " echirtaki, her brothers.

} When a woman
 speaks, for a
 man never says
 chachirwv.

- 1 " chachəsi, my younger brother.*
 2 " chechəsi, your younger brother.
 3 " echəsi, his younger brother.
 1 " chachəsvlki, my younger brethren.
 2 " chechəsvlki, your younger brethren.
 3 " echəsvlki, his younger brethren.

Singular.

- 1 " pəchəsi, our younger brother.
 2 " chechəsitaki, your younger brother.
 3 " echəsitaki, their younger brother.

Plural.

- 1 " pəchəsvlki, our younger brothers.
 2 " chechəsvlkitaki, your younger brothers.
 3 " echəsvlkitaki, their younger brothers.

Singular noun and pronoun.

- 1 " *singular* chvrki, my father.
 2 " " chirki, your father.
 3 " " irki, his father.

Singular noun and plural pronoun.

- 1 " perki, our father.
 2 " chirkitaki, your father.
 3 " irkitaki, their father.

* Chachəsi, my younger brother, when a man says it, and my younger sister, when a woman says it.

Plural noun and pronoun.

- 1 per. Perkvli, or perkvkitaki, our fathers, or ancestors.
 2 " chirkvli, your fathers. } *Singular pronoun.*
 3 " irkvli, his fathers.
 2 " chirkvkitaki, your fathers or ancestors.
 3 " irkvkitaki, their fathers or ancestors.

Singular.

- 1 " chvchki, my mother.
 2 " chichki, your mother.
 3 " ichki, his mother.

Plural pronoun.

- 1 " pechki, our mother.
 2 " chichkitaki, your mother.
 3 " ichkitaki, their mother.
 1 " pechkvli, or pechkvkitaki, our mothers.
 2 " chichkvkitaki, your mothers.
 3 " ichkvkitaki, their mothers.
 1 " chvppēhi, my son. 1 chvppēhitaki, my sons.
 2 " chippechi, your son. 2 chippechtaki, your sons.
 3 " ippechi, his son. 3 ippehitaki, his sons.

Plural.

- 1 " pōppehitaki, our sons.
 2 " chemitaki chippehitaki, your sons.
 3 " Emitaki ippehitaki, their sons.

- | | | |
|--------|------------------------------------|--------------------------|
| 1 per. | chvchhēsti,* my daughter. | } As a man
would say. |
| 2 " | chichhēsti, your daughter. | |
| 3 " | ichhēsti, his daughter. | |
| 1 " | chvchhēstvlki, my daughters. | |
| 2 " | chichhēstvlki, your daughters. | |
| 3 " | ichhēstvlki, his daughters. | |
| 1 " | pechhēsti, our daughter. | |
| 2 " | chichhēstitaki, your daughter. | |
| 3 " | ichhēstitaki, their daughter. | |
| 1 " | pechhēstvlki, our daughters. | |
| 2 " | chichhēstvlkitaki, your daughters. | |
| 3 " | ichhēstvlkitaki, their daughters. | |

Singular.

- | | | |
|-----|-----------------------------------|----------------------------------|
| 1 " | chvchhēsuv,† my son or daughter. | } As a
woman
would
say. |
| 2 " | chichhēsuv, your son or daughter. | |
| 3 " | ichhēsuv, her son or daughter. | |

Plural.

- | | | |
|-----|-------------------------------------------|----------------------------------|
| 1 " | chvchhēstaki, my sons or daughters. | } As a
woman
would
say. |
| 2 " | chichhēstaki, your sons or daughters. | |
| 3 " | ichhēstaki, their sons or daughters. | |
| 1 " | pechhēstaki, our sons or daughters. | |
| 2 " | chichhēstakitaki, your sons or daughters. | |
| 3 " | ichhēstakitaki, their sons or daughters. | |

Singular.

- | | | |
|-----|--------------------|-------------------------------------------------------------------------|
| 1 " | chvlli, my foot. | } add wesakv, and then it
will be my toe, your toe,
his toe, etc. |
| 2 " | chilli, your foot. | |
| 3 " | illi, his foot. | |

- Plural pronoun.*
- | | |
|--------|------------------------|
| 1 per. | PELLI, our foot. |
| 2 " | chillitaki, your foot. |
| 3 " | illitaki, their foot. |

* A man who says chvchhēsti, means thereby his own daughter, or the daughter of any man, belonging to his clan; for example; a man of the Deer, or any other clan, claims as his daughters the daughters of any other man belonging to that clan.

† A woman never says chvchhēsti, nor chvppēchi, for son, or daughter, as a man does.

VNHISSI—my friend, declined ; which is the first form.

Nominative case, singular number vnhissit.

Possessive “ “ “ vnhissi, followed by the possessive pronoun.

Objective “ “ “ vnhissin.

Vocative vnhissi tøyichkat, or vnhissé.

Nominative plural vnhissvkit.

Possessive “ vnhissvki, followed by the possessive pronoun.

Objective “ vnhissvkin.

Vocative “ vnhissvki tøyachkat, or vnhissvklé.

NOTE.—When several classes of persons are addressed at the same time, as *brethren, sisters, and friends*, all the names are mentioned according to their first forms, except the last, which has *tøyachkat* annexed ; as, *ittichokkeyvte, chawvntaki vnhissvki tøyachkat* ; My brethren, sisters, and friends.

The vocative has the last syllable strongly accented ; as, *Chané O ! John*.

PLURAL OF NOUNS.

Names denoting people of different colors, languages, towns, clans, occupations, etc., are varied on account of number, and the plural is formed from the singular by the affix *vlki* ; corresponding to the *ans* in Americans, Bostonians, etc. ; as,

Ichw, a deer ;	Ichwvlki	Indians of the Deer clan.
Feswv, a bird ;	Feswvlki	“ “ Bird “
Chula, a fox ;	Culvlki	“ “ Fox “
Hwtvli, wind ;	Hwtvlkvlki	“ “ Wind “
Nekosi, a bear ;	Nekosvlki	“ “ Bear “
Yaha, a wolf ;	Yahvlki	“ “ Wolf “
Ichhaswu, a beaver ;	Ichhaswvlki	“ “ Beaver “
Hvlpvty, an alligator ;	Hvlpvtyvlki,	“ “ Alligator
Wotkw, a coon ;	Wotkvlki	“ “ Coon “
Oktiiyáchi, ?	Oktiiyáchvlki	“ “ ?
Rvrw, a fish ;	Rvrwvlki	“ “ Fish “
Aha, a potatoe ;	Ahalakvlki	“ “ Potatoe
Katchv, a tiger ;	Katchvlki	“ “ Tiger “
Waksi, ?	Waksvlki	“ “ ?
Heneha, ?	Henchakvlki	“ “ ?
Nekfilv, ?	Nekfilvvlki	“ “ ?

PLURAL OF NOUNS—*Continued.*

<i>Singular.</i>	<i>Plural.</i>	
Istilvsti,	Itilvstvlki,	Black people, or Africans.
Istihvtki,	Istihvtkviki,	White " " Europeans.
Istichata,	Istichatvlki,	Red " " Indians.
Wvchina,	Wvchinvlki,	Virginians (applied by Indians to all Americans).
Chalita,	Chalitvlki,	Chocta Indians.
Maskōke,	Maskōkviki,	Creek " "
Wasasv,	Wasasvlki,	Osage " "
Sulitawv,	Svilitawvlki,	Soldiers.
Kowetv,	Kowetvlki,	people of Coweta Town, etc.

DECLENSION OF SOME PROPER NOUNS.*

	<i>Singular.</i>	<i>Plural.</i>
<i>First form</i>	Istihvtki.	Istihvtkviki.
<i>Nominative</i>	Istihvtkit.	Istihvtkvikit.
<i>Possessive</i>	Istihvtki im.	Istihvtkviki im.
<i>Objective</i>	Istihvtkin.	Istihvtkvikin.
<i>First form</i>	Chani, John ;	Plural wanting.
<i>Nominative</i>	Chanit.	
<i>Possessive</i>	Chani inkvpōtōkv,	John's hat.
<i>Objective</i>	Chanin.	

SECOND DECLENSION—*Continued.*

Chvnrke	t n	my abdomen.
Chenvrke	t n	your "
Envrke	t n	his "
Chvfelōwv	t n	my shoulder.
Chefelōwv	t n	your "
Efelōwv	t n	his "
Vmpōlōkchv	t n	my hip.
Chimpōlōkchv	t n	your "
Impōlōkchv	t n	his "

* All Creek nouns that may be called, or spoken to, have a vocative or nominative case independent, which is distinguished by a strong accent on the final letter of the first form ; or sometimes by adding *tōyichkat* for the singular, and *tōyachkat* for the plural.

Chvhvffi	t	n	}	from the hip to the knee.
Chevffi	t	n		
Ehvffi	t	n		
Chvsvkpv	t	n	}	the arm.
Chesvkpv	t	n		
Esvkpv	t	n		

Chvñkichki (my hand's mother), my thumb.

Chvñkissmilkv (my hand to point with), my forefinger.

Chvñki nvrkpv høerv (my hand in the middle), my middle finger.

Chvñki høchifkvsekω (my hand name none), ring-finger.

Chvñkichhøswechi (hands' little babe), my little finger.

Chvlli ichki (my foot's mother), my great toe.

Chvlli, my foot; chvlli chiskv, my heel.

Chvtølaswv, my tongue; Chvchøkwy, my mouth.

All the nouns are declined as those above, and have the possessive signs chv, che, and E, for the first, second, and third persons, prefixed.

LIST OF SOME CREEK NOUNS DECLINED.

SECOND DECLENSION.

NOTE.—Nearly all the names of the different parts of the body belong to the second declension; i.e., they are never used without the possessive pronoun prefixed. In the declension of the following nouns I will give only the first form, and then the final letters, or signs of the other cases.

Chvk	t n	my head.
Chek	t n	your "
Ek	t n	his "
Chvlli	t n	my foot or feet.
Chilli	t n	your "
Illi	t n	his "
Chvnetti	t n	my tooth or teeth.
Chenetti	t n	your "
Enetti	t n	his "

Chvhvchkø	t	n	my ear.
Chehvchkø	t	n	your "
Ehvchkø	t	n	his "
Chvyupø	t	n	my nose.
Cheyupø	t	n	your "
Eyupø	t	n	his "
Chvnøkww	t	n	my neck.
Chenøkww	t	n	your "
Enøkww	t	n	his "
Chvhøkpi	t	n	my breast.
Chehøkpi	t	n	your "
Ehøkpi	t	n	his "

OBSERVATIONS ON CREEK PRONOUNS.

Pronouns are employed to prevent a too frequent repetition of nouns.

As they stand for nouns, they are, of course, subject to the same variations on account of person, number, and case. Creek pronouns have no gender.

PERSONAL PRONOUNS are used immediately for the nouns, to continue the sense without repetition.

Creek personal pronouns are of two kinds, *contracted* and *uncontracted*.

The uncontracted personal pronouns are uniformly regular in their variations on account of case.

EXAMPLES.

<i>First person, singular.</i>		<i>First person, plural.</i>
<i>First form</i>	Vni, I.	Pømi, we.
<i>Nomin.</i>	Vnit, I.	Pømit, we.
<i>Objective</i>	Vnin, me.	Pømin, us.
<i>Second person, singular.</i>		<i>Second person, plural.</i>
<i>First form</i>	Chemi, thou or you.	Chemitaki, ye or you.
<i>Nomin.</i>	Chemit, thou or you.	Chemitakit, ye or you.
<i>Objective</i>	Chemin, thee or you.	Chemitakin, you.

*Third person, singular.**Third person, plural.*

<i>First form</i>	Emi, he, she, or it.	Emitaki, they.
<i>Nomin.</i>	Emit, he, she, or it.	Emitakit, they.
<i>Objective</i>	Emin, him, her, it.	Emitakin, them.

NOTE 1.—Personal pronouns, in composition with nouns to denote the possessive case, are nearly always contracted; as, *vmistvlke*, my people; *chimistvlki*, your people; *em*, or *imistvlki*, his people.

NOTE 2.—Personal pronouns, when they stand for nouns in the objective case, are nearly always contracted, and form mere prefixes to the active transitive verbs; as, *chekerriis*, I know you; *chenw̄kichiiyes*, I love you; *chetepkiis*, I whip you, etc.

NOTE 3.—The contracted forms of pronouns denoting possession, and of those which stand for nouns in the objective case, are the same; but may always be distinguished by the following rule: When they denote possession, they are prefixed to the name of the thing possessed; but when they are the object of an action, they are prefixes to the verbs expressing the action.

*Examples of contracted
possessive pronouns.*

*Examples of contracted
objective pronouns.*

Chv nahvmki, my clan.	Chin h̄michiiyes, I hate you.
Che nahvmki, your clan.	
Enahvmki, his or her clan.	Che tepkiis, I whip you.
P̄on, or p̄onahvmki, our clan.	Chvtepk̄iis, he whips me.
Chemitaki chinahvmki, your clan.*	Chetepkis, he whips you.
Emitaki inahvmki, their clan.	P̄otepkis, he whips us.
	Intepkiis, I whip his, or hers.

* From these examples it will be seen that the second and third persons plural of the possessive pronouns are doubled; *i.e.*, the plural pronoun stands by itself, and the singular of the same person forms a contracted prefix to the noun.

EXAMPLES OF CONTRACTED PRONOUNS IN THE
POSSESSIVE AND OBJECTIVE CASES.

Singular.

First person vni, I.
Second " chemi, thou.
Third " emi, he, etc.

* *Contractions.*

vn, vm, chv.
che, chin, chim,
em, en, in, e, & m.*

Plural.

First person pōmi, we,

Contractions.

pōm, pō, pōn.

The second and third persons plural are set down in full, and the contracted forms *chin* and *in* of the second and third persons singular prefixed to the nouns.

I can not yet discover any rule by which we may determine which form of the contractions of a given person ought to be preferred to another in any sentence, save the general one of *euphony*. I can see that it would be unpleasant to the ear, or difficult to pronounce, if any form were selected contrary to the *usus loquendi*, or common use of speaking the language; and I am persuaded that that is the only law governing these contractions.

I will now give some examples of the various forms of contracted personal pronouns, prefixed to the neuter verb *to be*, as it is also contracted; and, by observing the italicized prefixes, the student will see how they are varied for the sake of euphony.

* The following example will illustrate the method and extent of contracting the pronouns: Emit is the third person singular from vni, I, *ōpōnvkv* is word or speech; now, instead of saying *ōpōnvkv*, or em *ōpōnvkv*, or even im *ōpōnvkv*, it is usual to drop all the letters except the last, which is m, and to say *mōpōnnvkv* for his word.

INDICATIVE MOOD—PRESENT TENSE.

First person, singular number.

Vntómiis, it is mine.

- 1 Vntómiis, it is mine.
- 2 chintómichkis, it is yours.
- 3 emitómis, it is his or hers.
- 1 pontómes, it is ours.
- 2 chenakitakit ómis, it is yours.
- 3 enakitakit ómis, it is theirs.
- 1 vmitates, it was mine (imper. tense).
- 2 chimetates, it was yours.
- 3 emit ómvtes, it was his.
- 1 pōmit ómeyetates, it was ours.
- 2 chemitakit óme páchkvtes, it was yours.
- 3 enakitakit ómvtes, it was theirs.
- 1 vnit ómiimvts, it had been mine (pluperfect).
- 2 chemit óme pichkemvts, it had been yours.
- 3 emit ómépimvts, it had been his.
- 1 pōmit ómépimvts, it had been ours.
- 2 chintakit óme páchkimvts, it had been yours.

INDICATIVE MOOD—PRESENT TENSE.

First person, singular number.

chvnakitis, it belongs to me.

- 1 Chvnakitis, it belongs to me.
- 2 chenakitis, it belongs to you.
- 3 enakitis, it belongs to him.
- 1 pōnakitis, it is ours.
- 2 chenakitaki chenakitis, it is yours.
- 3 enakitakitis, it belongs to them.
- 1 chvnakitates, it was belonging to me (im. tense).
- 2 chenakitates, it was belonging to you.
- 3 enakitates, it was belonging to him or her.

- 1 *pōnakitates*, it was belonging to us.
- 2 *chemitaki* *chenakitates*, it was your own.
- 3 *enakitaki* *tates*, it was their own.
- 1 *chvna**kito**ōmvtvs*, it had belonged to me (perfect).
- 2 *chenakit* *ōmimvtvs*, it had been your own.
- 3 *enakit* *ōmimvtvs*, it had been his own.
- 1 *pōnakit* *ōmimvtvs*, it had been our own.
- 2 *chenakitakit* *ōmepi* *mtvs*, it had been yours.

NOTE.—By turning to the conjugation of the verbs it may be seen how this will go through all the moods and tenses.

DEMONSTRATIVE PRONOUNS are such as precisely point out the nouns to which they refer.

As there are no articles in Creek, the demonstrative pronouns are used in their place, when there is no other method of pointing out the particular noun referred to; as, *isti* *hvmkit*, one person, or a person; *ma* *isti*, that person, or the person.

Heyv or *Heyvt*, *this*; *mtv* or *ma*, *that*, are demonstrative pronouns.

Heyvt and *mtv* are declined like nouns.

INDEFINITE PRONOUNS are such as point out nouns in an indefinite manner.

First form. *Nomin.* *Objective.*

<i>Apvlwv,</i>	<i>apvlwvt,</i>	<i>apvlwvn,</i>	some or a part.
<i>etv,</i>	<i>etvt,</i>	<i>etvn,</i>	the other or another.

<i>nvpv,</i>	<i>nvpvt,</i>	<i>nvpvn,</i>	no one	} applied to persons
<i>Isti</i> <i>istōme,</i>	<i>isti</i> <i>istōmet,</i>	<i>isti</i> <i>istōmen,</i>	any one	
<i>ōmvlkv,</i>	<i>ōmvlkvt,</i>	<i>ōmvlkvn,</i>	all.	

Singular.

<i>maōma,</i>	<i>maōmat,</i>	<i>maōman,</i>	such person or thing.
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Plural.

<i>maōmaka,</i>	<i>maōmakat,</i>	<i>maōmakan,</i>	such persons or things.
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COMPOUND PERSONAL PRONOUNS.

Nominative case.

Vnimáh̄wsat,	I myself,	vnimáh̄wsan.
chemimáh̄wsat,	you yourself,	chemimáh̄wsan.
emimáh̄wsat,	he himself,	emimáh̄wsan.
p̄omimáh̄wsat,	we ourselves,	p̄omimáh̄wsan.
chemitaki máh̄wsat,	ye yourselves,	chemitakimáh̄wsan
emitaki máh̄wsat,	they them-	
	selves,	emitakimáh̄wsan.

Objective case.

The words corresponding to our RELATIVE PRONOUNS are :

Isti istóm̄iis, whoever.	Istimvt, who? <i>singular</i> .
naki istóm̄iis, whichever.	Istimvtaki, who? <i>plural</i> .
istóm̄ati, which? (applied to persons or things.)	

REMARKS ON CREEK ADJECTIVES.

1. An Adjective is used to express the quality or kind of the noun to which it belongs ; as, *svtvrokk̄w* here, a good apple ; *svtvrokk̄w ch̄vmpe*, a sweet apple, etc.

2. Creek adjectives are placed immediately after the nouns which they qualify.

3. The noun to which an adjective belongs is not varied on account of case, but is placed according to its first form, or simple name.

4. Adjectives are declined like nouns, and always assume the case that the noun would be in if it had no adjective to qualify it.

5. Adjectives are varied on account of number, and, as common Creek nouns are not, their number, whether singular or plural, may be known by the adjective.

6. The degrees of comparison may be called Positive, Comparative, and Superlative ; though the first is hardly a degree of comparison.

7. Creek adjectives are remarkably regular and uniform, both in their declensions and comparisons.

The comparative degree is formed by prefixing *sin* to the positive, and the superlative is formed by prefixing *ri* to the comparative; as, *chvmpe*, sweet; *sinchvmpe*, sweeter; *risinchvmpe*, sweetest. These may be declined like nouns; as,

<i>First form.</i>	<i>Nomin.</i>	<i>Objective.</i>	
<i>chvmpe</i> ,	<i>chvmpet</i> ,	<i>chvmpen</i> ,	sweet.
<i>sinchvmpe</i> ,	<i>sinchvmpet</i> ,	<i>sinchvmpen</i> ,	sweeter.
<i>risinchvmpe</i> ,	<i>risinchvmpet</i> ,	<i>risinchvmpen</i> ,	sweetest.

NOTE.—In conversation or speaking, any of these degrees may be made more forcible by accent; as, *høpiye*, far off; *høpiye*, very far off, etc.

COMPARISON AND DECLENSION OF ADJECTIVES.

	<i>Singular.</i>	
<i>First form.</i>	<i>Nomin.</i>	<i>Objective. Engl.</i>
<i>Posit.</i> <i>Kvmøksi</i> ,	<i>kvmøksit</i> ,	<i>kvmøksin</i> , sour.
<i>Comp.</i> <i>sinkvmøksi</i> ,	<i>sinkvmøksit</i> ,	<i>sinkvmøksin</i> .*
<i>Super.</i> <i>risinkvmøksi</i> ,	<i>risinkvmøksit</i> ,	<i>risinkvmøksin</i> .

Plural, or added to nouns that have a plural meaning.

<i>Posit.</i> <i>kvmøksvke</i> ,	<i>kvmøksvket</i> ,	<i>kvmøksvken</i> , sour.
<i>Comp.</i> <i>sinkvmøksvke</i> ,	<i>sinkvmøksvket</i> ,	<i>sinkvmøksvken</i> .
<i>Super.</i> <i>risinkvmøksvke</i> ,	<i>risinkvmøksvket</i> ,	<i>risinkvmøksvken</i> .

	<i>Singular.</i>	
<i>Posit.</i> <i>rokke</i> ,	<i>rokket</i> ,	<i>rokken</i> , big, or large.
<i>Comp.</i> <i>sinrokke</i> ,	<i>sinrokket</i> ,	<i>sinrokken</i> .
<i>Super.</i> <i>risinrokke</i> ,	<i>risinrokket</i> ,	<i>risinrokken</i> .

* For lack of space the English of the comparative and superlative degrees has to be omitted, but the signs *more* and *most* can be understood.

Plural.

Posit. rokrokke, rokrokket, rokrokken, large.

Comp. sinrokrokke, sinrokrokket, sinrokrokken.

Super. risinrokrokke, risinrokrokket, risinrokrokken.

Singular.

Posit. heme, homet, homen, bitter.

Comp. sinheme, sinhomet, sinhomen.

Super. risinheme, risinhomet, risinhomen.

Plural.

Posit. homvke, homvket, homvken, bitter.

Comp. sinhomvke, sinhomvket, sinhomvken.

Super. risinhomvke, risinhomvket, risinhomvken.

Singular.

Posit. likwe, likwet, likwen, rotten.

Comp. sinlikwe, sinlikwet, sinlikwen.

Super. risinlikwe, risinlikwet, risinlikwen.

Plural.

Posit. likhowe, likhowet, likhowen, rotten.

Comp. sinlikhowe, sinlikhowet, sinlikhowen.

Super. risinlikhowe, risinlikhowet, risinlikhowen.

In a few examples the *n* of the comparative and superlative signs is changed into *m*, for the sake of euphony; as, *Posit.* Øklani, yellow; *Comp.* simøk-lani, more yellow, etc.

I find one example (there may be others) where the plural has an entirely different root from the singular; as, *chetke*, small, applied to one thing that is small; and *løpøchke*, small, applied to many of a kind that are small.

Some adjectives have a superlative signification in themselves, and hence do not admit of the degrees of comparison ; as,
  mvlkv, all.

y ksvsek n, everlasting, or without end ;
 ittityet, enough, or sufficient ;
 isp ke, the last, or the end.

The first two of these adjectives admit of no plural, but the last does when applied to the last or end of several things ; as the ends of corn rows, etc.

I have found that the following is a rule that will most generally apply in forming the plural adjectives from the singular.

Adjectives of two syllables form their plurals by inserting the contracted form of the first syllable between the two syllables of the singular, thereby making three ; as, Sing. t p he, wide ; Plur. t pt v he. From this it seems that at first the Creeks may have formed the plural by a repetition of the singular ; as, t p he t p he, and then shortened to t pt p he, and finally to t pt v he.

Singular and Plural of Creek Adjectives.

H�lwe,	h�lhowwe, high.
lowke,	lowlvke, deep (applied to liquids).
s�fke,	s�fs�ke, deep (applied to solids).
p�vfne,	p�vp�vne, fast or swift.
w�vn�he,	w�vnw�v�he, hard (applied to substances).
l�w�v�chke,	l�w�v�chl�ke, soft " "
lvste,	lvslvte, black.
t�p�he,	t�pt�v�he, wide.
silk�se,	silsik�se, narrow.
k�����kne,	k��������ke, short.
chate,	chatvke, red.
h�tvke,	h�tv�vke, white.
lane,	lanvke, green.
h�lwake,	h�lwah��ke, bad, or evil.
sulke,	sulse�ke, many (the plural is applied to many parcels, each containing many).

OF ADVERBS.

1. Creek Adverbs are generally placed *before* the words to which they belong to qualify them ; as, *yikchen* wəwəyit, he spake *loud* ; *mihinwəsin* chekii-chakiis, *verily, verily*, I say unto you, etc.

2. Sometimes, in Creek, what we call the adverb in English forms a part of the main verb ; as, Heche-kares, shall *not* see ; eachekates, did *not* want ; wliche-yekares, shall *not* come into ; kəlimatskvs, do *not* wonder, etc.*

3. Some adverbs are compared like adjectives ; as, hère, well ; sinhère, better ; risinhère, best, etc.

The following list embraces a few of the different classes of Creek adverbs.

1. Of Number ; hatvm, again ; svnvchumv, again ; hvmkv, sahəkəlv, svtəchenv, once, twice, thrice, etc.

2. Of Order ; risahəkəlat, 2ndly ; risattəchenat, 3dly, etc.

3. Of Place ; etiin, away, or somewhere else ; anakvn, near by ; ittimposat, very near to ; mvn, there ; irtpalv, on the other side, etc.

4. Of Time present ; məchv, immediately ; hiiwəmat, now, etc., *past* ; poksvñke, yesterday ; poksvnki vsiiyvñke, day before yesterday.

Future ; məchviiyati, after this ; pokse, to-morrow ; inyupv, riməhyupv, eməhyupvn, etc.

Indefinite ; hvti, yet ; etán, at the same time ; ayok-hvmkəsin, suddenly ; istəfiis, always ; emawəliichin, near by (as to time) ; həfənehmáhin, a long time ; chahəmvn, before me.

5. Of Quantity ; ittətayin, enough.

6. Of Manner or Quality ; təhkvñke, all together ; tvkwə, only ; istvmálin, greatly ; elike, secretly ; fikhvmkəsit, boldly ; lvpken, quickly ; hvlwen, high,

* For farther explanation, in my conjugation of the verb *kiichetv*, I will put the negative form throughout.

tvkkekes, not only; lvpöntkøsit, perpendicularly; ittitiivmkin, equally; økhatvlakin, the more; matapømøsin and etapømøsin, in the same manner; øme, like; yikchen, loud, etc.

OF PREPOSITIONS.

1. Creek Prepositions usually form affixes to nouns or prefixes to verbs, being seldom used by themselves; but whether used in composition, or alone; they perform the same office of English prepositions, except that they do not always govern the objective case.

2. When prepositions are affixed to nouns, they are declined like nouns and adjectives; and always assume the same case that the noun would be in, if it stood by itself.

DECLENSIONS OF SOME PREPOSITIONS.

<i>First f.</i>	<i>Nom.</i>	<i>Obj.</i>	
øfv,	øfv̄t,	øfv̄n,	in.
øsse,	øss̄et,	øssen,	out of.
øvpv,	øvp̄vt,	øvp̄vn,	on top.*
elichv,	elich̄vt,	elich̄vn,	under.

EXAMPLES OF PREPOSITIONS IN COMPOSITION WITH NOUNS.

Chøkøøfv̄t lvp̄hpetiis, the house was wet inside, or rather the inside of the house was wet; chøkøøfv̄n, liikis, I am in the house; ittø howki øfv̄, in a hollow tree.

3. When prepositions are joined to the participial form of the verb, they are also declined like nouns; as,

* Philosophically speaking, these prepositions are used as nouns, or else as adjectives, the in-side, out-side, top-side, under-side, etc.

<i>First form.</i>	<i>Nom.</i>	<i>Obj.</i>
Eterepøte,	eterepøtet,	eterepøten, going through.
etehøyvne,	etehøyvnet,	etehøyvnen, going by.
cheye,	cheyet,	cheyen, going in.
øsse,	øssel,	øssen, going out.

4. There are various and convenient ways of prefixing prepositions to Creek verbs so as to vary the meaning of the principle verbs, and to make them express much in little.

EXAMPLES.—Litkvs, run; oklitkvs, run *down* or *into*; islitkvs, run *with* it; øhilitkvs, run *on* or *to* a thing; inlitkvs run *from* a person or thing; Sin litkvs, run *with* it, *from* another person or thing; as if a man had a ball, and I were to say to another standing by, Sinlitkvs! I would, by that, command him to take the ball from the man and run with it.

RULE.—Prepositions in composition with verbs require the objective case expressed or understood; as, "Pøyvfikēhv hølwakatit Chutvsin øhicheyvtes," "The devil entered *into* Judas."

"Chehøfvn øhihakvsvmkis," "Believe *in* God."

"Chvrkin øhhayepiiyet ømikv," "Because I go *to* my father."*

NOTE.—It will be seen from the above examples that the objective case immediately precedes the preposition.

OF INTERJECTIONS.

Interjections are words which express sudden passion or emotion; as, Aeha! alas! etc.

As Creeks are not very impulsive, they use but few interjections, and these are generally unimportant and indeclinable words.

* In my rules I prefer calling these prepositional verbs.

LIST OF INTERJECTIONS.

Aehá! alas! Ket! used to draw attention, but chiefly as the first sign of an interrogation; as, Ket! chechepokketé? What! are you mad? Ielahi! What a pity! Keh! is used when one is a little scared or surprised, as when a snake is discovered near by. Tah! is used in a scolding way, as when any thing does not please the speaker. Oih! or iieh! is frequently used when one makes a mistake, or just thinks of something that had been forgotten. Nahenwv! spoken in a slow reflecting tone, is equivalent to Let me see, or, Let me study. Høh! denotes assent to a speech, and implies that you both hear and approve what is said. Mihinwv! is an exclamation equivalent to That's the truth!

OF CONJUNCTIONS.

Creek Conjunctions are indeclinable words, that are used to connect sentences. They do not connect words, as in English, because it is contrary to the idiom of the language. When we say in English "James and John will come," *and* is a copulative conjunction connecting James with John; but the Creeks would say, "Chimi, Chani iittipvket, alahøkvres." In this sentence there is only a comma, where we use *and*; and ittipvket (meaning both the persons mentioned, as it is dual in form,) is nominative to alahøkvres, will come, which is also dual. In the sentence "Peter, James, and John will come;" the Creeks would say, "Petv, Chimi, Chani tøhkvket yiichvres." In this sentence tøhkvket refers to the persons named as a pronoun in the plural number and is nominative to the plural verb yiichvres. The singular form of the verb is alvkvres; as, "Chanit

alvkres," "John will come." The word *ōmati*, corresponding to the *if* in English, is joined to the verb in the subjunctive mood; as, *kiichiinōmati*, if I say.

"*Rimōhyupv Chesvs techokkakāt, ichkin, imistvlkin, tōhkvkit Kapvnyv tvlōfvn okhvtpechvtes; mōmiis nitta vnvchōme apōkekates.*" In the above sentence *mōmiis* is a conjunction connecting the two parts of the sentence, and it is the only one that occurs; while the English employs four in the translation. "After this Jesus went down to Capernaum, he, *and* his mother, *and* his brethren, *and* his disciples; *and* they continued there not many days."

The principal conjunctions in Creek are—

<i>Mōmit,</i>	and,	} These words are varied in the final letters <i>t</i> and <i>n</i> , only for the sake of euphony.
<i>mōlimit,</i>	and afterward,	
<i>mōmin,</i>	and,	
<i>mōlimin,</i>	and afterward,	
<i>mōmōf,</i>	and then,	
<i>mōlimōf,</i>	and after then,	
<i>ōmikv,</i>	because, for, etc.,	
<i>mōmet</i> <i>ōmikv</i> , and because, and for that reason.		
<i>mōmiis</i> , but (expressing opposition of meaning).		
<i>mōnkat</i> , but if not, " " " "		
<i>mōme mōmiis</i> , but notwithstanding, though, yet, etc.		

OF VERBS.

A Verb is a word that expresses *action* or *being*; as, *iyyiis*, I am going; *tōyiis*, I am. To verbs belong *number*, *person*, *mood*, and *tense*.

As Creek transitive* verbs have to agree with their objective, as well as with their nominative cases, they are varied *five* ways, on account of number, which I shall call first and second singular, dual, and first and second plural.

* A verb is transitive when the action terminates on an object.

A verb is in the first singular when its nominative and objective cases are both singular ; as, Vm islafkvn ishelichiis, I have found my knife.

A verb is in the second singular when its nominative is singular, and its objective plural ; as, Wak'atōtkvlki ishelichiis, I have found the steers.

A verb is in the *dual* when its nominative is dual, or implies two persons or things ; as, Wak'atōtkvlki sehōkiis, The (two) oxen were standing.

A verb is in the first plural when the nominative is plural and the objective singular ; as, Pen sylvkin wanahiyes, We tied our prisoner.

And a verb is in the second plural when its nominative and objective cases are both plural ; as, Pen sylvkin wanawilliches, We tied our prisoners.

When the nominative case denotes the person speaking, the verb is in the first person ; as, tōyiis, I am. When the person spoken to is nominative, the verb is then in the second person ; as, tōyichkis or tōyit, thou art ; but when the person or thing spoken of is nominative, the verb is in the third person ; as, tōmis, he, she, or it is. Then, verbs have three persons, called first, second, and third.

As a general rule, *ii* is the sign of the first person, *ich* of the second, and *i* of the third.

As first person, atōtkiin, I work ; second person, atōtkichkin, thou workest ; third person, atōtkin, he or she works. Makiiis, I say ; makichkis, you say ; makis, he says.

The following rule, I believe, is universal throughout the language, viz., the first person has the vowel long ; the second person changes *ii*, *a*, or *e* into *i* or a short and adds *ch* ; and the third person changes *ii* or *e* long into *i* or *v* short, before the signs of the tenses ; as, litkāres, I will run ; litkichkvres, you will run ; litkvres, he, she, or it will run.

OF MOODS AND TENSES OF VERBS.

The Mood of a verb denotes the *manner* in which its action or being is represented. The Indicative mood declares or denies a thing; as, Iiyvraniis, I will go; Iiyvranakes, I will not go; or, it asks a question; as, Ayechka? Are you going?

The Subjunctive mood expresses action or being in a doubtful or conditional manner; or, when a verb is followed by a termination that expresses a condition, doubt, motive, wish, or supposition, it is in the subjunctive mood; as, Irkvnakiin ωmati, If I preach; Atotkiivyttin ωmati, If I had labored; Yvhiikvraniin ωmati, If I am going to sing, etc.

The Imperative mood is used for commanding, inviting, or permitting; and, as a command may be given harshly as to a servant, or respectfully as to an equal, the Creeks have two forms of the imperative; as,

<i>Sing.</i> liikvs,*	sit down;	liikepvs,	take a seat	} If you please.
<i>Dual.</i> kakvkis,	"	kakepvkis,	"	
<i>Plur.</i> apōkvkis,	"	apōkepvkis,	"	

The Potential mood implies power, necessity, or obligation; as, Chetepkiiyes, I can whip you; Nōchvrvniiyat tvlkis, I must sleep; Makvkvntōmatin ωmiis, I ought to have said, etc.

The Infinitive mood expresses an action in a general manner, without reference to person, number,

* *Scha!* terminates every command in Creek; and, indeed, almost every sentence in conversation. It is seldom used in the pulpit. I think it is a conversational period, or pause; but about this there are various opinions.

or case ; as, Ayetv, To go ; or, it asks permission ; as, Ahyvris, Let me go, etc.*

A Participle in Creek, like the present participle in English, is a form of a verb that expresses what is now taking place, but not finished ; and, unlike ours, it is varied on account of number and person ; as, kiichiin, kiichichkiin, kiichin, I saying to him or her, you saying, he or she saying, etc. (See the conjugation of verbs for further information.)

TENSE means *time* ; and the variations of the verb which indicate the time of the action are usually denominated its *tenses* ; but, as the Creek verb can indicate by its inflections that the action was performed at a given time, according to the *personal knowledge* of the speaker, or according to *information received*, and *not* with personal knowledge, or that an action has been performed from time to time, or *habitually*, I shall call all these its tenses.

According to this definition, Creek verbs have *ten tenses* ; the present, first past, second past, third past, and fourth past ; which imply that the speaker has personal knowledge of the facts. The *historical* past tense, which is found only in the indicative mood ; the *frequentative*, and the first, second, and third future tenses.

The Present tense represents an action that is going on at the time it is mentioned ; as, Kiichiis, I say to him or her.

The First Past represents an action that occurred only a moment previous, or any previous time of the day in which it is mentioned ; and is formed by insert-

* In English *to* is the sign of the infinitive, and the only mark by which it can be distinguished from many nouns ; in Creek there is a still closer resemblance between the noun and infinitive ; as, atotkitv, labor, a noun ; and atotkitv, to labor, infinitive ; taskitv, a leap ; and taskitv, to jump, etc.

ing a rough breathing or accent on the syllable preceding the final one ; as, present, Kiichiis, first past, Kiikchiis, I said to him.

The Second Past represents an action or event that transpired at any time before the day on which it was mentioned, and the previous week or two ; and has *vñkis* for its sign ; as, Kiichiiyvñkis, I said to him.

The Third Past represents an action or event that occurred more than a week or two before the time in which it was mentioned, yet not so far back as to make it equivalent to the time indicated by the English adverb *long ago* ; and has *mvts* for its sign ; as, Kiichiimvts, I said to him, or had said to him.

The Fourth Past represents an action or event that occurred long ago, but only as far back as the speaker's memory can reach ; for this, as well as the previous tenses, imply that the speaker has some personal recollection or knowledge of whatever is implied in the verb ; it has *vntvs* for its sign ; as, Kiichiiyvntvs, I said to him or her long ago.

The Historic tense represents actions or events of which the person relating them has no personal knowledge or consciousness, but is dependent upon the *history*, or testimony of others ; it has *vtes* for its sign, and is confined to the indicative mood ; as,

1st person, 1st singular, kiichiiyvtes, I said to him.

2d " " kiichichkvtes, you said to him.

3d " " kiichvtes, he said to him.

In the use of this tense, if the testimony is not expressed, it must be plainly implied from the connection or context ; such as mahøkvntis, They say that I or you said thus and so, though I or you may have forgotten it. In a book or translation, the third persons only are used, and then the document is represented as speaking by the authority of the writer or author ; as, "Chesvsit Chusvkin Kiicha-

kytes," "Jesus said to the Jews," *i.e.*, Chanit [or some one of the evangelists] chōvytes, being understood; and hence the statement of that fact is made to rest upon the testimony of the evangelist.

The Frequentative tense has reference to an action that takes place *frequently*, habitually, or from time to time, and has *vntōn* for its sign; as, Kvllepvyntōn, He frequently broke off a piece; Vnitvyntōn, I am *habitually*, or from time to time (annoyed, or whatever else may be expressed); Kiichvyntōn, He had frequently said to him, etc.

Ran, preceding the sign of the person, is the sign of the first future; as, Kiichvraniis, I will say to him.

Res is the sign of the second future; as, Kiichares, I will say to him at some future time.

Tares is the sign of the third future; as, Kiichepiivyte tares, I will have said to him, etc.

Nōmati is the sign of the Subjunctive Present; *tinōmati* of the past; *wiitiīyes*, or *wiites*, of the first future; *ran* before the sign of the person, and *wiitiīyes* or *wiites* added, is the sign of the second future; and the third future is formed by prefixing *ran* to the sign of the person, and adding *ōmati*.

The Imperative has two forms of the present tense: the mild and the harsh, as may be seen in the conjugations of the verbs; it is also varied on account of the objective case. The singular ends in *es*, and the plural in *kis*. Unlike any other language that I know, the Creek verb has an imperative future tense; as, present, eyaketchvs; future, eyaketchvtchvs; (*in the future*) be careful, or examine yourself.

The Potential mood has only the Past, Present, and Future; *es* is the sign of the present, *ran* before the sign of the person, and *tolkis* is the sign of the future.

The Past tense has *ōmiis* for the first person, *ōmichkis* for the second, and *ōmis* for the third.

CONJUGATION OF VERBS.

The Conjugation of a verb is the regular formation and arrangement of its several tenses, numbers, and persons.

Creek verbs have but one conjugation.

Conjugation of the regular transitive verb

ISSETV, To take.

ACTIVE VOICE—INDICATIVE MOOD—PRESENT TENSE.

First singular.

- 1 Esiis, I take it.
2 esichkis, thou takest it.
3 esis, he takes it.

Second singular.

- 1 chawiis, I take them.
2 chawichkis, thou, etc.
3 chawis, he takes them.

First plural.

- 1 eses, we take it.
2 esachkis, ye take it.
3 esakis, they take it.

Second plural.

- 1 chawes, we take them.
2 chawachkis, ye, etc.
3 chawakis, they, etc.

*Imperfect, or first past time.**First singular.*

- 1 issiis, I took it.
2 issichkis, you took it.
3 issis, he took it.

Second singular.

- 1 chaliwiis, I took them.
2 chaliwichkis, ye, etc.
3 chaliwis, he took them.

First plural.

- 1 isses, we took it.
2 issachkis, ye took it.
3 issahkis, they took it.

Second plural.

- 1 chaliwes, we took them.
2 chaliwachkis, ye, etc.
3 chawalikis, they, etc.

*Perfect, or second past time.**First singular.*

- 1 esiiyvñkis, I have taken it.
2 esichkvñkis, thou hast taken it.
3 Esvñkis, he has taken it.

Second singular.

- 1 chawiiyvñkis, I have taken them.
2 chawichkvñkis, you have taken them.
3 chawvñkis, he has taken them.

First plural.

- 1 eseyvñkis, we have taken it.
 2 esakachkvñkis, ye have taken it.
 3 esakvñkis, they have taken it.

Second plural.

- 1 chaweyvñkis, we have taken them.
 2 chawachkvñkis, ye have taken them.
 3 chawakvñkis, they have taken them.

FIRST SINGULAR.

Pluperfect or third past time.

- 1 Esiimvts, I had taken it.
 2 Esichkemvts, You had taken.
 3 Esimvts, He had taken.

Fourth past time.

- 1 Esiiyvntvs, I took.
 2 Esichkvntvs, You took. } Long ago.
 3 Esvntvs, He took.

First future.

- 1 Issvrániis, I will take.
 2 Issvránichkis, You will take. } Very soon,
 3 Issvránis, He will take. } or immediately.

Second future.

- 1 Issáres, I will take.
 2 Issichkvres, You will take. } At some
 3 Esvres, He will take. } future time.

Third future.

- 1 Issepiiyvte táres, I will have taken.
 2 Issepichkvte táres, You will have taken.
 3 Issippvte táres, He will have taken. } Before some future time mention'd.

Subjunctive mood present, or elliptical future time.

- 1 Esiin ómati, If I take.
 2 Esichkin ómati, If thou takest.
 3 Esin ómati, If he take.

Subjunctive past time.

- | | | |
|---|------------------|----------------------|
| 1 | Esiyyvtin ɔmati, | If I had taken. |
| 2 | Esichkvtn ɔmati, | If thou hadst taken. |
| 3 | Esvtn ɔmati, | If he had taken. |

First form of the subjunctive future.

- | | | | |
|---|----------------|-------------------|--------------------------|
| 1 | Esiwiitiyes, | I may take. | } But it is
doubtful. |
| 2 | Esichkewiites, | Thou mayest take. | |
| 3 | Esiwiites, | He may take. | |

Second form of the subjunctive future.

- | | | | |
|---|---------------------|-------------------------|---------------------------|
| 1 | Isvrane wiitiyes, | Probably I will take. | } At a
future
time. |
| 2 | Issvranchke wiites, | Probably you will take. | |
| 3 | Issvrane wiites, | Probably he will take. | |

Third form of the subjunctive future.

- | | | |
|---|----------------------|---------------------------|
| 1 | Issvraniin ɔmati, | If I am going to take. |
| 2 | Issvranch kin ɔmati, | If you are going to take. |
| 3 | Issvranch ɔmati, | If he is going to take. |

Fourth form of the subjunctive future.

- | | | |
|---|--------------------------|---------------------------|
| 1 | Issepriypte tɔwiitvres, | If I shall have taken. |
| 2 | Issepichkvte tɔwiitvres, | If thou shalt have taken. |
| 3 | Issippvte tɔwiitvres, | If he shall have taken. |

Imperative Mood.

- | | | |
|---|----------|---------------------------------------------------|
| 1 | Issvs, | Take thou, or, do thou take.
[Harshly spoken.] |
| 2 | Issipus, | Take.
[Spoken in a mild way.] |

Potential mood, present time.

- | | | |
|---|-----------|------------------|
| 1 | Esiyes, | I can take. |
| 2 | Esichkes, | Thou canst take. |
| 3 | Eses, | He can take. |

Future time.

- | | | | |
|---|----------------------|----------------|--------------------------|
| 1 | Issvraniiyat tvlkis, | I must take. | } Very
em-
phatic. |
| 2 | Issvranchkat tvlkis, | You must take. | |
| 3 | Issvranchat tvlkis, | He must take. | |

Past time.

- | | | |
|---|-----------------------------|--------------------------|
| 1 | Esvkvntōmatin ōmiis, | I ought to have taken. |
| 2 | Esvkvntōmatin ōmich
kis, | You ought to have taken. |
| 3 | Esvkvntōmatin ōmis, | He ought to have taken. |

Infinitive mood.

- | | | |
|---|----------|--------------|
| | Issity, | To take. |
| 2 | Issvris, | Let me take. |

Participles.

- | | | |
|---|-----------|-------------|
| 1 | Esiin, | I taking. |
| 2 | Esichkin, | You taking. |
| 3 | Esin, | He taking. |

SECOND SINGULAR.—*I had taken them.**Third past time.*

- | | | |
|---|------------------|-------------------|
| 1 | Chawii mvtvs, | I had taken them. |
| 2 | Chawichke mvtvs, | Thou hadst taken. |
| 3 | Chawi mvtvs, | He had taken. |

Fourth past time.

- | | | | |
|---|----------------|------------------|-------------|
| 1 | Chawiiyvntvs, | I took. | } Long ago. |
| 2 | Chawichkvntvs, | Thou didst take. | |
| 3 | Chawvntvs, | He took. | |

First future.

- | | | | |
|---|-----------------|-----------------|--------------|
| 1 | Chawvraniis, | I will take. | } Very soon. |
| 2 | Chawvranichkis, | Thou wilt take. | |
| 3 | Chawvranis, | He will take. | |

Second future.

- | | | | |
|---|---------------|-----------------|------------------------|
| 1 | Chawáres, | I will take. | } At some future time. |
| 2 | Chawichkvres, | Thou wilt take. | |
| 3 | Chawvres, | He will take. | |

Third future.

- | | | | |
|---|----------------------|-----------------------|----------------------------------|
| 1 | Chawepiiyvte táres, | I will have taken. | } Before some other future time. |
| 2 | Chawepichkvte táres, | Thou wilt have taken. | |
| 3 | Chawepvte táres, | He will have taken. | |

Subjunctive present.

- | | |
|---------------------|-----------------|
| 1 Chawiin ɔmati, | If I take. |
| 2 Chawichkin ɔmati, | If thou takest. |
| 3 Chawin ɔmati, | If he take. |

Subjunctive past.

- | | |
|-----------------------|----------------------|
| 1 Chawiiyvtin ɔmati, | If I had taken. |
| 2 Chawichkvtin ɔmati, | If thou hadst taken. |
| 3 Chawvtin ɔmati, | If he had taken. |

First form of the subjunctive future.

- | | | |
|---------------------|-------------------|------------------------------------|
| 1 Chawe wiitiiyes, | I may take. | } But it
is rather
doubtful. |
| 2 Chawichke wiites, | Thou mayest take. | |
| 3 Chawe wiites, | He may take. | |

Second form of the subjunctive future.

- | | | |
|-------------------------|----------------------------|---------------------------|
| 1 Chawvrane wiitiiyes, | Probably I will take | } At a
future
time. |
| 2 Chawvranichke wiites, | Probably thou wilt
take | |
| 3 Chawvrane wiites, | Probably he will take | |

Third form of the subjunctive future.

- | | |
|-------------------------|------------------------------|
| 1 Chawvraniin ɔmati, | If I (am going to) take. |
| 2 Chawvranichkin ɔmati, | If you (are going to) take). |
| 3 Chawvranin ɔmati, | If he (is going to) take). |

Fourth form of the subjunctive future.

- | | |
|-----------------------------|--------------------------|
| 1 Chawepiiyvtē tōwiitvres, | If I shall have taken. |
| 2 Chawepichkvtē tōwiitvres, | If thou shalt have taken |
| 3 Chawepvtē tōwiitvres, | If he shall have taken. |

Imperative present.

- | | |
|-------------|------------------------|
| 2 Chawépyś, | Do thou take (mildly). |
| 2 Chawvs, | Take (Harshly). |

Imperative future.

- | | |
|---------------|---------------------|
| Chawvkvtehvs, | Take in the future. |
|---------------|---------------------|

Potential present.

- | | |
|---------------|------------------|
| 1 Chawiiyes, | I can take. |
| 2 Chawichkes, | Thou canst take. |
| 3 Chawes, | He can take. |

Potential future.

- | | | |
|--------------------------|----------------|------------------|
| 1 Chawvraniyat tvlkis, | I must take. | } Very emphatic. |
| 2 Chawvranichkat tvlkis, | You must take. | |
| 3 Chawvranat tvlkis, | He must take. | |

Potential past.

- | | |
|-----------------------------|--------------------------|
| 1 Chawvkvntōmatin ōmiis, | I ought to have taken. |
| 2 Chawvkvntōmatin ōmichkis, | You ought to have taken. |
| 3 Chawvkvntōmatit ōmis, | He ought to have taken. |

Infinitive mood.

- | | |
|--------------|---------------|
| Chawitv, | To take. |
| 2 Chahwvris, | Let me take. |
| 2 Chahwikvs, | Let him take. |

Participles.

- | | |
|---------------|-------------|
| 1 Chawiin, | I taking. |
| 2 Chawichkin, | You taking. |
| 3 Chawin, | He taking. |

CONJUGATION OF THE FIRST PLURAL BEGINNING AT

Third past time.

- | | |
|-----------------|------------------|
| 1 Esemvtvs, | We had taken it. |
| 2 Esachkemvtvs, | Ye had taken. |
| 3 Issakemvtvs, | They had taken. |

Fourth past.

- | | | |
|-------------------|------------|-------------|
| 1 Issakeyvntvs, | We took. | } Long ago. |
| 2 Issakachkvntvs, | Ye took. | |
| 3 Issakvntvs, | They took. | |

First future.

1 Issvraneſ,	We will take.	} Very soon.
2 Issvranachkiſ,	Ye will take.	
3 Issvkvraniſ,	They will take.	

Second future.

1 Isseyvres,	We will take.	} At some future time.
2 Issachkvres,	Ye will take.	
3 Issvkvres,	They will take.	

Third future.

1 Issipeyvte tareſ,	We will have taken.
2 Issipachkvte tareſ,	Ye will have taken.
3 Issvkepyte tareſ,	They will have taken.

Subjunctive present.

1 Eſenōmati,	If we take.
2 Eſachkin ōmati,	If ye take.
3 Eſakin ōmati,	If they take.

Subjunctive past.

1 Eſakeyvтин ōmati,	If we had taken.
2 Eſakachkvтин ōmati,	If ye had taken.
3 Eſakvтин ōmati,	If they had taken.

First form of the subjunctive future.

1 Issiwiiteyeſ,	We may take.	} But it is doubt- ful.
2 Issachkiwiiteſ,	Ye may take.	
3 Issalikewiiteſ,	They may take.	

Second form of the subjunctive future.

1 Issvraneye wiiteſ,	We may take.	} At some future time.
2 Issvranachke wiiteſ,	Ye may take.	
3 Issvkvrane wiiteſ,	They may take.	

Third form of the subjunctive future.

1 Issvranen ōmati,	If we (are going to) take.
2 Issvranachkin ōmati,	If ye (are going to) take.
3 Issvkvraniſ ōmati,	If they (are going to) take.

Fourth form of the subjunctive future.

- 1 Issipeyvte tōwiitvres, If we shall have taken.
 2 Issepachkvte tōwiitvres, If ye shall have taken.
 3 Issepkvte tōwiitvres, If they shall have taken.

Imperative present.

- Issvkis, Take ye (harshly).
 Issvipvkis, Take ye (mildly).

Imperative future.

- Issvkvтчvs, and Issvipkvтчvs, Take ye (in the future).

Potential present.

- 1 Eseyes, We can take.
 2 Esachkes, Ye can take.
 3 Esakes, They can take.

Potential future.

- 1 Issvraneyat tvlkis, We must take.
 2 Issvranachkat tvlkis, Ye must take.
 3 Issvkvranat tvlkis, They must take. } Very emphatic.

Potential past.

- 1 Esvkvntōmatin ōmes, We ought to have taken.
 2 Esvkvntōmatin ōmachkis, Ye ought to have taken.
 3 Esakvkvntōmatin ōmakis, They ought to have taken.

Infinitive mood.

- Esvkitv, To take.

Participles.

- 1 Esen, We taking.
 2 Esachkin, Ye taking.
 3 Esakin, They taking.

CONJUGATION OF THE SECOND PLURAL.

Third past.

- 1 Chawe mvtvs, We had taken.
 2 Chawachke mvtvs, Ye had taken.
 3 Chawake mvtvs, They had taken.

Fourth past.

- | | | |
|------------------|------------|-------------|
| 1 Chaweyvntvs, | We took. | } Long ago. |
| 2 Chawachkvntvs, | Ye took. | |
| 3 Chawakvntvs, | They took. | |

First future.

- | | | |
|-------------------|-----------------|--------------|
| 1 Chawvrane, | We will take. | } Presently. |
| 2 Chawvranáchkis, | Ye will take. | |
| 3 Chawvkvrane, | They will take. | |

Second future.

- | | | |
|-----------------|-----------------|--------------|
| 1 Chaweyvres, | We will take. | } In future. |
| 2 Chawachkvres, | Ye will take. | |
| 3 Chawvkvres, | They will take. | |

Third future.

- | | |
|------------------------|-----------------------|
| 1 Chawepeyvte táres, | We will have taken. |
| 2 Chawepachkyte táres, | Ye will have taken. |
| 3 Chawvkepvte táres, | They will have taken. |

Subjunctive present.

- | | |
|---------------------|-----------------|
| 1 Chawen omati, | If we take. |
| 2 Chawachkin omati, | If ye take. |
| 3 Chawakin omati, | • If they take. |

Subjunctive past.

- | | |
|-----------------------|--------------------|
| 1 Chaweyvtin omati, | If we had taken. |
| 2 Chawachkvtin omati, | If ye had taken. |
| 3 Chawakvtin omati, | If they had taken. |

First form of the subjunctive future.

- | | | |
|---------------------|----------------|------------------------|
| 1 Chawe wiiteyes, | We may take. | } But rather doubtful. |
| 2 Chawachke wiites, | Ye may take. | |
| 3 Chawake wiites, | They may take. | |

Second form of the subjunctive future.

- | | | |
|-------------------------|-------------------------|--------------|
| 1 Chawvrane wiiteyes, | Probably we may take. | } In future. |
| 2 Chawvranachke wiites, | Probably ye may take. | |
| 3 Chawvkvrane wiites, | Probably they may take. | |

Third form of the subjunctive future.

- | | |
|-------------------------|----------------------------|
| 1 Chawvranen ōmati, | If we are going to take. |
| 2 Chawvranachkin ōmati, | If ye are going to take. |
| 3 Chawvkvrnin ōmati, | If they are going to take. |

Fourth form of the subjunctive future.

- | | |
|----------------------------------|---------------------------|
| 1 Chawepeyvte tōwiitv-
res, | If we shall have taken. |
| 2 Chawepachkyte tōwiit-
vres, | If ye shall have taken. |
| 3 Chawakepyte tōwiitv-
res. | If they shall have taken. |

Imperative present.

- | | |
|-----------------|-------------------|
| 2 Chawvkepykis, | Take ye (mildly). |
| 2 Chawvkykis, | Take (harshly). |

Imperative future.

- | | |
|--------------------|--------------------------|
| 2 Chawvkvykt chvs, | Take ye (in the future). |
|--------------------|--------------------------|

Potential present.

- | | |
|---------------|----------------|
| 1 Chaweyes, | We can take. |
| 2 Chawachkes, | Ye can take. |
| 3 Chawakes, | They can take. |

Potential future.

- | | |
|---------------------------|-----------------|
| 1 Chawvkvraneyat tvlkis, | We must take. |
| 2 Chawvkvrnachkat tvlkis, | Ye must take. |
| 3 Chawvkvrnat tvlkis, | They must take. |

Potential past.

- | | |
|----------------------------------|---------------------------|
| 1 Chawvkvnōmatin
ōmes, | We ought to have taken. |
| 2 Chawachkvntōmatit
ōmachkis, | Ye ought to have taken. |
| 3 Chawakvnōmatit
ōmakis, | They ought to have taken. |

Infinitive.

- | | |
|------------|----------|
| Chawvkety, | To take. |
|------------|----------|

Participles.

- | | |
|---------------|--------------|
| 1 Chawen, | We taking. |
| 2 Chawachkin, | Ye taking. |
| 3 Chawin, | They taking. |

INDICATIVE MOOD—HISTORIC TENSE.*

First singular.

- | | |
|---------------|--------------|
| 1 Esiiyvtes, | I took it. |
| 2 Esichkvtes, | You took it. |
| 3 Esvtes, | He took it. |

Second singular.

- | | |
|-----------------|----------------|
| 1 Chawiiyvtes, | I took them. |
| 2 Chawichkvtes, | You took them. |
| 3 Chawvtes, | He took them. |

First plural.

- | | |
|------------------|---------------|
| 1 Issakeyvtes, | We took it. |
| 2 Issakachkvtes, | Ye took it. |
| 3 Issakvtes, | They took it. |

Second plural.

- | | |
|-------------------|-----------------|
| 1 Chawakeyvtes, | We took them. |
| 2 Chawakachkvtes, | Ye took them. |
| 3 Chawakvtes, | They took them. |

INDICATIVE MOOD—FREQUENTATIVE TENSE.†

First singular.

- | | | |
|-----------------|--------------|----------------------------|
| 1 Issiiyvntot, | I took it. | } From
time to
time. |
| 2 Issichkvntot, | You took it. | |
| 3 Issvntot, | He took it. | |

* I had not learned this tense until I had conjugated all the other parts of the verb, and it was too late to insert it in its proper place ; it should immediately follow the fourth past time, which has vntvs for its sign. (See remarks on the tenses.)

† This tense should follow immediately after the Historic, in the conjugation of Creek verbs.

Second singular.

1 Chawiiyvtot,	I took them.	} From time to time.
2 Chawichkvntot,	You took them.	
3 Chawvntot,	He took them.	

First plural.

1 Isseyvntot,	We took it.	} From time to time.
2 Issachkvntot,	Ye took it.	
3 Issvkvntot,	They took it.	

Second plural.

1 Chawvkeyvntot,	We took them.	} From time to time.
2 Chawvkachkvntot,	Ye took them.	
3 Chawvkvntot,	They took them.	

PASSIVE VOICE—SINGULAR.

Present time.

1 Chvshøyes,	I am taken.
2 Chishøyes,	Thou art taken.
3 Ishøyes,	He, she, or it is taken.

First past.

1 Chvshølyis,	I was taken.
2 Chishølyis,	Thou wast taken.
3 Ishølyis,	He, she, or it was taken.

Second past.

1 Chvshøyvñkis,	I have been taken.
2 Chishøyvñkis,	Thou hast been taken.
3 Ishøyvñkis,	He, she, or it has been taken.

Third past.

1 Chvshøye mvtvs,	I had been taken.
2 Chishøye mvtvs,	Thou hadst been taken.
3 Ishøye mvtvs,	He, she, or it had been taken.

Fourth past.

1 Chvshøyvntvs,	I was taken.	} Long ago.
2 Chishøyvntvs,	Thou wast taken.	
3 Ishøyvntvs,	He, she, or it was taken.	

First future time.

- | | |
|----------------------------------------------|--------------|
| 1 Chvshøyvranis, I will be taken. | } Very soon. |
| 2 Chishøyvranis, Thou wilt be taken. | |
| 3 Ishøyvranis, He, she, or it will be taken. | |

Second future.

- | | |
|--------------------------------------------|------------------------|
| 1 Chushøyvres, I will be taken. | } At some future time. |
| 2 Chishøyvres, Thou wilt be taken. | |
| 3 Ishøyvres, He, she, or it will be taken. | |

Third future tense.

- | | |
|--------------------------------------------------------|-------------------------------|
| 1 Chvshøyvte tares, I will have been taken. | } Before some time specified. |
| 2 Chvshøyvte tares, Thou wilt have been taken. | |
| 3 Ishøyvte tares, He, she, or it will have been taken. | |

Subjunctive present.

- | |
|----------------------------------------------|
| 1 Chvshøyin ømati, If I am taken. |
| 2 Chishøyin ømati, If thou art taken, |
| 3 Ishøyin ømati, If he, she, or it is taken. |

Subjunctive past.

- | |
|------------------------------------------------------|
| 1 Chvshøyvtin ømati, If I had been taken. |
| 2 Chishøyvtin ømati, If thou hadst been taken. |
| 3 Ishøyvtin ømati, If he, she, or it had been taken. |

First form of the subjunctive future.

- | | |
|-----------------------------------------------|-----------------------|
| 1 Chvshøye wiites, I may be taken. | } But it is doubtful. |
| 2 Chishøye wiites, Thou mayest be taken. | |
| 3 Ishøye wiites, He, she, or it may be taken. | |

Second subjunctive future.

- | | |
|---------------------------------------------------|-----------------|
| 1 Chvshøyvrane wiites, Probably I will be taken. | } But doubtful. |
| 2 Chishøyvrane wiites, Probably you will be taken | |
| 3 Ishøyvrane wiites, Probably he will be taken. | |

Third form of the subjunctive future.

- | |
|-------------------------------------------------------|
| 1 Chvshøyvranin ømati, If I am going to be taken. |
| 2 Chishøyvranin ømati, If thou art going to be taken. |
| 3 Ishøyvranin ømati, If he is going to be taken. |

Fourth form of the subjunctive future.

- 1 Chvshøyvte tōwiitvres, If I shall have been taken.
- 2 Chishøyvte tōwiitvres, If thou shalt have been taken.
- 3 Ishøyvte, tōwiitvres, If he, she, or it shall have been taken.

Potential present.

- 1 Chvshøyves, I can be taken.
- 2 Chishøyves, Thou canst be taken.
- 3 Ishøyves, He, she, or it can be taken.

Potential future.

- 1 Chvshøyvranat tvlkis, I must be taken.
- 2 Chishøyvranat tvlkis, You must be taken.
- 3 Ishøyvranat tvlkis, He, she, or it, etc.

} Posi-
tively.*Potential past.*

- 1 Chasvkvntomatin ōmhøyis, I ought to have been taken.
- 2 Chesvkvntomatin ōmhøyis, Thou oughtest, etc.
- 3 Esvkvntomatin ōmhøyis, He, she, or it, etc.

Infinitive.

- 2 Chvshøyekvs Let me be taken.

Participles.

- 1 Chvshøyin, I being taken.
- 2 Chishøyin, You being taken.
- 3 Ishøyin. He being taken.

PLURAL.

- 1 Pōchowhøyves, We are taken.
- 2 Chechowhøyvkes, Ye are taken.
- 3 Chowhøyves, They are taken.
- 1 Pōchow wokhōhiyis, We were taken.
- 2 Chechow wokhōhiyvkis, Ye were taken.
- 3 Chowwokhōhiyis, They were taken.

1 Pøchowhøyyñkis, We have been taken.
 2 Chechowhøyykvñkis, Ye have been taken.
 3 Chowwokhøyyñkis, They have been taken.

1 Pøchowhøye mvtvs, We had been taken.
 2 Chechowhøyykv mvtvs, Ye had been taken.
 3 Chowwokhøye mvtvs, They had been taken:

1 Pøchowhøyyvntvs, We were taken. } Long,
 2 Chechowhøyykvntvs, Ye were taken. } ago.
 3 Chowwokhøyyvntvs, They were taken. }

1 Pøchowhøyyvranis, We will be taken. } Soon.
 2 Chechowhøyykvranis, Ye will be taken. }
 3 Chowwokhøyyvranis, They will be taken. }

1 Pøchowhøyyvres, We will be taken. } At a
 2 Chechowhøyykvres, Ye will be taken. } future
 3 Chowwokhøyyvres, They will be taken. } time.

1 Pøchowhøyyvte tares, We will have been taken.
 2 Chechowhøyykvte tares, Ye will have been taken.
 3 Chowwokhøyyvte tares, They will have been taken.

1 Pøchowhøyyin ømati, If we are taken.
 2 Cchechøhøyyvkin ømati, If ye are taken.
 3 Chowwokhøyyin ømati, If they are taken.

1 Pøchowhøyyvtin ømati, If we had been taken.
 2 Chechowhøyykvvtin, ømati, If ye had been taken.
 3 Chowwokhøyyvtin ømati, If they had been, etc.

1 Pøchowhøye wiites, We may be taken. } But it is
 2 Chechowhøyyke wiites, Ye may be taken. } doubt-
 3 Chowwokhøye wiites, They may be, etc. } ful.

1 Pøchowhøyyvrane wiites, Probably we will be
 taken.

2 Chechowhøyykvvrane wiites, Probably ye will, etc.
 3 Chowwokhøyyvrane wiites, Probably they, etc.

- 1 Pøchowhøyvrānin ōmati, If we are going to be taken.
 2 Chechowhøyvkvrānin ōmati, If ye are going, etc.
 3 Chowwokhøyvrānin ōmati, If they are going, etc.
- 1 Pøchowhøyvtē tōwiitvres, If we shall have been taken.
 2 Chechowhøyvkvtē tōwiitvres, If ye shall, etc.
 3 Chowwokhøyvtē tōwiitvres, If they shall, etc.
- 1 Pøchowhøyes, We can be taken.
 2 Chechowhøyvkēs, Ye can be taken.
 3 Chowwokhøyes, They can be taken.
- 1 Pøchowhøhyvrānat tvlkis, We must be taken. } Most positively.
 2 Chechowhøhyvrānakat tvlkis, Ye, etc. }
 3 Chowwokhøyvrānat tvlkis, They, etc. }
- 1 Pøchawvkvtōmatin ōmhøyis, We ought to have been taken.
 2 Chechowvkvtōmatin ōmhøyis, Ye ought to, etc.
 3 Chawakvkvtōmatin ōmhøyis, They ought, etc.
- 1 Pøchowhøyin, We being taken.
 2 Chechowhøyvkīn, Ye being taken.
 3 Chowwokhøyin, They being taken.

Conjugation of LETKITV, To run.

SINGULAR NUMBER.

Indicative mood, present time, singular number.

- 1 Letkiis, I run.
 2 Letkichkis, Thou runnest.
 3 Letkis, He runs.

Imperfect tense, or first past time.

- 1 Litiikiis, I ran.
 2 Litiikichkis, You ran.
 3 Litiikis, He ran.

Perfect tense, or second past time.

- | | |
|------------------|---------------|
| 1 Letkiiyvñkis, | I have run. |
| 2 Letkichkvñkis, | You have run. |
| 3 Letkvñkis, | He has run. |

Pluperfect tense, or third past time.

- | | |
|--------------------|--------------|
| 1 Letkiimvttvs, | I had run. |
| 2 Letkichkemvttvs, | You had run. |
| 3 Letki mvttvs, | He had run. |

Fourth past time.

- | | | |
|------------------|----------|-------------|
| 1 Letkiiyvntvs, | I ran. | } Long ago. |
| 2 Letkichkvntvs, | You ran. | |
| 3 Letkvntvs, | He ran. | |

First future tense.

- | | | |
|-------------------|---------------|---------------|
| 1 Litkvraniiis, | I will run. | } Present-ly. |
| 2 Litkvranichkis, | You will run. | |
| 3 Litkvranis, | He will run. | |

Second future time.

- | | | |
|-----------------|---------------|------------------------|
| 1 Litkares, | I will run. | } At some future time. |
| 2 Litkichkvres, | You will run. | |
| 3 Litkvres, | He will run. | |

Third future time.

- | | |
|------------------------|--------------------|
| 1 Litkepiiyyte tares, | I will have run. |
| 2 Litkepichkyte tares, | You will have run. |
| 3 Litkepyte tares, | He will have run. |

Subjunctive mood, present or elliptical future time.

- | | |
|---------------------|-------------|
| 1 Letkiin omati, | If I run. |
| 2 Letkichkin omati, | If you run. |
| 3 Letkin omati, | If he run. |

First past time.

- | | |
|-----------------------|-----------------|
| 1 Letkiiyvtin omati, | If I had run. |
| 2 Letkichkvtin omati, | If you had run. |
| 3 Letkytin omati, | If he had run. |

First form of the subjunctive future.

- | | | |
|---------------------|--------------|-------------|
| 1 Letki wiitiyes, | I may run. | } Doubtful. |
| 2 Letkichke wiites, | You may run. | |
| 3 Letkiwiites, | He may run. | |

Second form of the subjunctive future.

- | | | |
|--------------------------|------------------------|-------------|
| 1 Litkvrane wiitiyes, | Probably I will run. | } In future |
| 2 Litkvranychke, wiites, | Probably you will run. | |
| 3 Litkvrane wiites, | Probably he will run. | |

Third form of the subjunctive future.

- | | |
|-------------------------|--------------------------|
| 1 Litkvraniin omati, | If I am going to run. |
| 2 Litkvranychkin omati, | If you are going to run. |
| 3 Litkvraniin omati, | If he is going to run. |

Fourth form of the subjunctive future.

- | | |
|-----------------------------|-----------------------|
| 1 Litkepiiyvte tōwiitvres, | If I shall have run. |
| 2 Litkepichkvte tōwiitvres, | If you will have run. |
| 3 Litkepvte tōwiitvres, | If he will have run. |

Imperative mood.

- | | |
|-----------|-------------|
| 1 Litkvs, | Run (thou). |
|-----------|-------------|

Potential mood, present time.

- | | |
|---------------|--------------|
| 1 Letkiiyes, | I can run. |
| 2 Letkichkes, | You can run. |
| 3 Letkes, | He can run. |

Future time.

- | | |
|--------------------------|---------------|
| 1 Litkvraniiyat tvlkis, | I must run. |
| 2 Litkvranychkat tvlkis, | You must run. |
| 3 Litkvraniat tvlkis, | He must run. |

Past time.

- | | |
|--------------------------------|------------------------|
| 1 Letkvkvntōmatit omiis, | I ought to have run. |
| 2 Letkichkvntōmatit omichkis,* | You ought to have run. |
| 3 Letkvntōmatit omis,† | He ought to have run. |

* Or, Letkvntōmatit omichkis, You ought to have run.

† omiis added, second past time; omiiyetes, third past time; omiiyvntvs, fourth past time.

Infinitive, first form.

Litkitv, To run.

Second form.

Litiikvris. Let me run.

Present Participle.

1 Letkiin, I running.
 2 Letkichkin, You running.
 3 Letkin, He running.

DUAL.

Indicative mood, present time.

1 Tøkørkes We run.
 2 Tøkørkachkis, You run.
 3 Tøkørkis, They run.

Imperfect tense, or first past time,

1 Tøkørriikes, We ran.
 2 Tøkørriikachkis, Ye ran.
 3 Tøkørriikis, They ran.

Perfect tense, or second past time.

1 Tøkørkeyvñkis, We have run.
 2 Tøkørkachkvñkis, Ye have run.
 3 Tøkørkvñkis, They have run.

Pluperfect tense, or third past time.

1 Tøkørkemvttvs, We had run.
 2 Tøkørkachkemvttvs, Ye had run.
 3 Tøkørkemvttvs, They had run.

Fourth past time,

1 Tøkørkeyvntvs, We ran.
 2 Tøkørkachkvntvs, Ye ran.
 3 Tøkørkvntvs, They ran. } Long ago.

First future time.

1 Tøkørkvranes,	We will run.	} Presently.
2 Tøkørkvranachkis,	Ye will run.	
3 Tøkørkvranis,	They will run.	

Second future time.

1 Tøkørkeyvres,	We will run.	} At some future time.
2 Tøkørkachkvres,	Ye will run.	
3 Tøkørkvres,	They will run.	

Third future time.

1 Tøkørkepeyvte tares,	We will have run.
2 Tøkørkepachkvte tares,	Ye will have run.
3 Tøkørkepvte tares,	They will have run.

Subjunctive mood, present or elliptical future time.

1 Tøkørken omati,	If we run.
2 Tøkørkachkin omati,	If ye run.
3 Tøkørkin omati,	If they run.

First past time.

1 Tøkørkeyvtin omati,	If we had run.
2 Tøkørkachkvtn omati,	If ye had run.
3 Tøkørkvtn omati,	If they had run.

First form of the subjunctive future.

1 Tøkørke wiiteyes,	We may run.	} Doubtful.
2 Tøkørkachke wiites,	Ye may run.	
3 Tøkørke wiites,	They may run.	

Second form of the subjunctive future.

1 Tøkørkvrane wiiteyes.	We will run.	} In future and probably.
2 Tøkørkvranachke wiites,	Ye will run.	
3 Tøkørkvrane wiites,	They will run.	

Third form of the subjunctive future.

1 Tøkørkvranen omati,	If we are going to run.
2 Tøkørkvranachkin omati,	If ye are going to run.
3 Tøkørkvranin omati,	If they are going to run.

Fourth form of the subjunctive future.

- 1 Tøkerkepeyve tøwiitvres, If we shall have run.
 2 Tøkerkepachkyte tōwiitvres, If ye shall have run.
 3 Tøkerkepyte tōwiitvres, If they shall, etc.

Imperative mood.

Tøkerkvkis! Run (you two).

Potential mood present time.

- 1 Tøkerkeyes, We can run.
 2 Tøkerkachkes, Ye can run.
 3 Tøkerkes, They can run.

Future time.

- 1 Tøkerkvranevat tvlkis, We must run.
 2 Tøkerkvrachkat tvlkis, Ye must run.
 3 Tøkerkvranevat tvlkis, They must run.

Past time.

[Add *omis* for second, *omiiyetes* for third, and *omiiyvntvs* for fourth past time.]

- 1 Tøkerkeyvntōmatit omes, We ought to have run.
 2 Tøkerkachkvntōmatit omachkis, Ye ought, etc.
 3 Tøkerkvntōmatit omis, They, etc.

First form of the infinitive.

- 1 Tøkerkitv, To run.
 2 Tøkerriikeris, Let us run.

Second form of the present participle.

- 1 Tøkerken, We running.
 2 Tøkerkachkin, You running.
 3 Tøkerkin, They running.

PLURAL.

Indicative mood, present time, plural number.

- 1 Pefatkes, We run.
 2 Pefatkachkis, Ye run.
 3 Pefatkakis, They run.

Imperfect tense, or first past time.

1 Pefatiikes,	We ran.
2 Pefatiikachkis,	Ye ran.
3 Pefatiikis,	They ran.

Perfect tense, or second past time.

1 Pefatkeyvñkis,	We have run.
2 Pefatkachkvñkis,	Ye have run.
3 Hefatkvñkis,	They have run.

Pluperfect tense or third past time.

1 Pefatke mvtvts,	We had run.
2 Pefatkachke mvtvts,	Ye had run.
3 Pefatki mvtvts,	They had run.

Fourth past time.

1 Pefatke yvntvs,	We ran.	} Long ago.
2 Pefatkachkvntvs,	Ye ran.	
3 Pefatkvntvs,	They ran.	

First future time.

1 Pefatkvrans,	We will run.	} Presently.
2 Pefatkvranchkis,	Ye will run.	
3 Pefatkvrans,	They will run.	

Second future time.

1 Pefatkeyvres,	We will run.	} After a while.
2 Pefatkachkvres,	Ye will run.	
3 Pefatkvrres,	They will run.	

Third future time.

1 Pefatkepeyvte tares,	We will have run.
2 Pefatkepachkvte tares,	Ye will have run.
3 Pefatkepvte tares,	They will have run.

Subjunctive mood, present or elliptical future time.

1 Pefatken omati,	If we run.
2 Pefatkachkin omati,	If ye run.
3 Pefatkin omati,	If they run.

INDICATIVE MOOD—HISTORIC TENSE.

Singular.

- | | |
|-----------------|----------|
| 1 Letkiiyvtes, | I ran. |
| 2 Letkichkvtes, | You ran. |
| 3 Letkvtes,* | He ran. |

Dual.

- | | |
|-------------------|---------------|
| 1 Tøkørkeyvtes, | We two ran. |
| 2 Tøkørkachkvtes, | Ye two ran. |
| 3 Tøkørkvtes, | They two ran. |

Plural.

- | | |
|------------------|-----------|
| 1 Pefatkeyvtes, | We ran. |
| 2 Pefatkachvtes, | Ye ran. |
| 3 Pefatkvttes, | They ran. |

FUTURE IMPERATIVES.

Singular.

Litkvtechvs,

Dual.

Tøkørkvkvtechvs,

Plural.

Pefatkkvkvtechvs,

}	Run at some future time.
---	--------------------------

INDICATIVE MOOD—FREQUENTATIVE TENSE.

Singular.

- | | |
|-----------------|---------------------|
| 1 Litkiiyvntet, | I ran frequently. |
| 2 Letkickvntet, | You ran frequently. |
| 3 Letkvntet, | He ran frequently. |

Dual.

- | | |
|--------------------|--------------------------|
| 1 Tøkørkeyvntet, | We two ran frequently. |
| 2 Tøkørkachkvntet, | Ye two ran frequently. |
| 3 Tøkørkvntet, | They two ran frequently. |

* Another form of the Historic which occurs in all the numbers of the different verbs is, to add the sign of the fourth past time, as, Letkiiyvte tiis tvntvs, I ran long ago; but this is beyond the personal recollection of the speaker.

Plural.

- | | |
|--------------------|--------------------------|
| 1 Pefatkeyvntöt, | We two ran frequently. |
| 2 Pefatkachkvntöt, | Ye two ran frequently. |
| 3 Pefatkvntöt, | They two ran frequently. |

Subjunctive mood, first past time.

- | | |
|------------------------|------------------|
| 1 Pefatkeyvtin ōmati, | If we had run. |
| 2 Pefatkachkvtn ōmati, | If ye had run. |
| 3 Pefatkakvtin ōmati, | If they had run. |

First form of the subjunctive future.

- | | |
|-----------------------|---------------|
| 1 Pefatke wiiteyes, | We may run. |
| 2 Pefatkachke wiites, | Ye may run. |
| 3 Pefatke wiites. | They may run. |

Second form of the subjunctive future.

- | | | |
|-------------------------------|----------------|-------------------------------|
| 1 Pefatkvraneysiis ōmewiites, | We will run. | Probably
and in
future. |
| 2 Pefatkvranchkiis ōmewiites, | Ye will run. | |
| 3 Pefatkuraniis ōmewiites. | They will run. | |

Third form of the subjunctive future.

- | | |
|--------------------------|---------------------------|
| 1 Pefatkvrannen ōmati, | If we are going to run. |
| 2 Pefatkvranchkin ōmati, | If ye are going to run. |
| 3 Pefatkvrantin ōmati, | If they are going to run. |

Fourth form of the subjunctive future.

- | | |
|-------------------------------|-------------------------|
| 1 Pefatkepeyvte tōwiitvres, | If we shall have run. |
| 2 Pefatkepachkvte tōwiitvres, | If ye shall have run. |
| 3 Pefatkepvte tōwiitvres, | If they shall have run. |

Imperative mood.

- | | |
|-------------|------------|
| Pefatkvkis, | Run (all). |
|-------------|------------|

Potential mood, present time.

- | | |
|-----------------|---------------|
| 1 Pefatkeyes, | We can run. |
| 2 Pefatkachkes, | Ye can run. |
| 3 Pefatkes, | They can run. |

Future time.

- 1 Pefatkvraneyat tvlkis, We must run.
 2 Pefatkvranchkat tvlkis, Ye must run.
 3 Pefatkvrangat tvlkis, They must run.

Past time,

(Add *omiiis* for second; *omiiyvtes* for third; and *omiiyvntvs*, for fourth past time.)

- 1 Pefatkeyvntomatit omes, We ought to have run.
 2 Pefatkachkvntomatit omachkis, Ye should have run.
 3 Pefatkakvntomatit omakis, They should have run.

Infinitive, first form.

- 1 Pefatkitv, To run.
 2 Pefatkvkeris, Let us run.

Infinitive, second form, present participle.

- 1 Pefatken, We running.
 2 Pafatkachkin, Ye running.
 3 Pefatkin, They running.

Conjugation of KIICHETV, To say.

FIRST SINGULAR.

When the Nominative and Objective cases are both singular.

Indicative mood, present time, singular number.

- 1 Kiichiis, I say to him or her.
 2 Kiichichkis, Thou sayest to him, etc.
 3 Kiichis, He or she says, etc.

Imperfect or first past time.

- 1 Kiichehiis, I said to him or her.
 2 Kiichichichkis, Thou saidst to, etc.
 3 Kiichehis, He or she said to, etc.

Perfect, or second past time.

- | | |
|-------------------|--------------------------|
| 1 Kiichiiyvnikis, | I have said to him, etc. |
| 2 Kiichichkvñkis, | Thou hast said to, etc. |
| 3 Kiichvnikis, | He or she had said, etc. |

Pluperfect, or third past time.

- | | |
|-------------------|---------------------|
| 1 Kiichiimvts, | I had said. |
| 2 Kiichichkemvts, | Thou hadst said. |
| 3 Kiichemvts, | He or she had said. |

Fourth past time.

- | | | |
|-------------------|-----------------|-------------|
| 1 Kiichiiyvntvs, | I said. | } Long ago. |
| 2 Kiichichkvntvs, | Thou saidst. | |
| 3 Kiichvntvs, | He or she said. | |

First future time.

- | | | |
|-------------------|-------------|-------------------------------|
| 1 Kiichvraniis, | I will say. | } Immediate-ly, or very soon. |
| 2 Kiichvranchkis, | Thou, etc. | |
| 3 Kiichvrans, | He or, etc. | |

Second future time.

- | | | |
|----------------|-----------------|------------------------|
| Kiichares, | I will say. | } At some future time. |
| Kiichichkvres, | Thou wilt say. | |
| Kiichvres, | He or she, etc. | |

Third future time.

- | | |
|-----------------------|----------------------|
| Kiichepiiivte tares, | I will have said. |
| Kiichepichkvte tares, | Thou wilt have said. |
| Kiichepvte tares, | He or she will, etc. |

Subjunctive mood, present or elliptical future time.

- | | |
|--------------------|--------------------|
| Kiichiin ωmati, | If I say. |
| Kiichichkin ωmati, | If thou sayest. |
| Kiichin ωmati, | If he or she says. |

Past time.

- | | |
|----------------------|------------------------|
| Kiichiivtin ωmati, | If I had said. |
| Kiichichkvtin ωmati, | If thou hadst said. |
| Kiichvtin ωmati, | If he or she had said. |

First form of the subjunctive future.

Kiiche wiitiiyes,	I may say.	} But it is doubtful.
Kiichichke wiites,	Thou, etc.	
Kiiche wiites,	He, etc.	

Second form of the subjunctive future.

Kiichvrane wiiteyes,	Probably I may say.	} In future.
Kiichvranichke wiites,	Probably thou, etc.	
Kiichvrane wiites,	Probably he, etc.	

Third form of the subjunctive future.

Kiichvraniin omati,	If I am going to say.
Kiichvranichkin omati,	If thou art going to say.
Kiichvranin omati,	If he or she is, etc.

Fourth form of the subjunctive future.

Kiichepiiivte tōwiitvres,	If I shall have said.
Kiichepihkvte tōwiitvres,	If thou wilt have said.
Kiichipvte tōwiitvres,	If he or she will, etc.

Imperative, first form.

Kiichvs,	Say (harshly).
----------	----------------

Imperative, second form.

Kiichepvs,	Say (mildly).
------------	---------------

Potential mood, present time.

Kiichiiyes,	I can say.
Kiichichkes,	Thou canst say.
Kiiches,	He or she can say.

Future time.

Kiichvraniiyat tvlkis,	I must say.
Kiichvranichkat tvlkis,	Thou must say.
Kiichvranat tvlkis,	He or she must say.

Past time.

Kiichvkvtōmatin omiis,	I ought to have said.
Kiichvkvtōmatin omichkis,	Thou oughtest, etc.
Kiichvkvtōmatin omis,	He or she ought, etc.

Infinitive, first form.

Kiichetv,	To say, or tell.
Kiilichvris,	Let me say.

Infinitive, second form.

Kiilichekvs,	Let him or her say.
--------------	---------------------

Participles.

Kiichiin,	I saying.
Kiichichkin,	You saying.
Kiichin,	He or she saying.

SECOND SINGULAR.

When the Nominative is singular, and the Objective plural.

Kiichakiis,	I say to them.
Kiichakichkis,	Thou sayest to them.
Kiichakis,	He or she says to them.
Kiichákíis,	I said to them.
Kiichákíehkis,	Thou didst say to them.
Kiichákis,	He or she said to them.
Kiichakiiyvñkis,	I have said to them.
Kiichakichkvñkis,	Thou hadst said to, etc.
Kiichakvñkis,	He or she has, etc.
Kiichakiimvts,	I had said to them.
Kiichakichkemvts,	Thou hadst said to, etc.
Kiichakemvts,	He or she had said, etc.
Kiichakiiyvntvs,	I said to them.
Kiichakichkvntvs,	Thou saidst, etc.
Kiichakvntvs,	He or she, etc.
Kiichvkvranis,	I will say, etc.
Kiichvkvranichkis,	Thou, etc.
Kiichvkvranis,	He or she, etc.
Kiichvkáres,	I will say, etc.
Kiichvkichkvres,	Thou wilt say.
Kiichvkvres,	He will say.

} Long
ago.

} Soon.

} At a
future
time.

Kiichvkepiiyvte tares,	I will have said to them.
Kiichvkepichkvte tares,	Thou wilt have, etc.
Kiichvkepvte tares,	He or she will have, etc.
Kiichakiin ωmati	If I do say to them.
Kiichakichkin ωmati,	If thou dost say to them.
Kiichakin ωmati,	If he or she does, etc.
Kiichakiiyvtin ωmati,	If I had said to them.
Kiichakichkvtn ωmati,	If thou hadst said, etc.
Kiichakvtin ωmati,	If he said to them.
Kiichake wiitiiyes,	I may say to them.
Kiichakichke wiites,	Thou mayest say, etc.
Kiichake wiites,	He or she may say, etc.
Kiichvkvrane wiitiiyes,	Probably I, etc.)
Kiichvkvranichke wiites,	Prob. thou, etc.) At a
Kiichvkvrane wiites,	Prob. he, etc.) future
	time.
Kiichvraniin ωmati,	If I am going to say, etc.
Kiichvkvranichkin ωmati,	If thou art going, etc.
Kiichvkvranin ωmati,	If he or she is, etc.
Kiichvkepiiyvte tōwiitvres,	If I shall have, etc.
Kiichvkepichkvte tōwiitvres,	If thou shalt, etc.
Kiichvkipvte tōwiitvres,	If he or she shall, etc.
Kiichvkvs,	Say to them (harshly).
Kiichvkepvs,	Say to them (mildly).
Kiichakiiyes	I can say to them.
Kiichakichkes,	Thou canst say to them.
Kiichakes,	He can say to them.
Kiichvkvraniiyat tvlkis,	I must say to them.
Kiichvkvranichkat tvlkis,	You must say to them.
Kiichvkvranat tvlkis,	He must say to them.
Kiichakvkvntōmatin ωmiis,	I ought to have, etc.
Kiichakvkvntōmatin ωmichkis,	Thou oughtest, etc.
Kiichakvkvntōmatin ωmis,	He or she, etc.

Kiichvketv,
 Kiichalikvris
 Kiichakekvs
 Kiichakiin,
 Kiichakichkin,
 Kiichakin,

To say.
 Let me say.
 Let him say.
 I saying to them.
 You saying to them.
 He or she saying, etc.

FIRST PLURAL.

When the Nominative is plural, and the Objective singular.

1 Kiiches,	We say to him or her.	
2 Kiichachkis,	Ye say to him or her.	
3 Kiichakis,	They say to him or her.	
1 Kiiches,	We said to him or her.	
2 Kiichachkis,	Ye said to him or her.	
3 Kiichakis,	They said to him or her.	
1 Kiicheyvñkis,	We have said to him or her.	
2 Kiichachkvñkis,	Ye have said to him or her.	
3 Kiichakvñkis,	They have said, etc.	
1 Kiichemvts,	We had said to him, etc.	
2 Kiichachkemvts,	Ye had said, etc.	
3 Kichake mvts,	They had said, etc.	
1 Kiicheyvntvs,	We said, etc.	} Long ago.
2 Kiichachkvntvs,	Ye said, etc.	
3 Kiichakvntvs,	They said, etc.	
1 Kiichvrans,	We will say, etc.	} Very soon.
2 Kiichvranchkis,	Ye will say, etc.	
3 Kiichvkvrans,	They will say, etc.	
1 Kiicheyvres,	We will say, etc.	} At some future time.
2 Kiichachkvres,	Ye will say, etc.	
3 Kiichkvres,	They will say, etc.	
1 Kichepeyvte táres,	We will have said, etc.	} Before some future time specified.
2 Kiichepachkvte táres,	Ye will have said, etc.	
3 Kiichvkepvte táres.	They will have said, etc.	

- | | | |
|-----------------------------|-------------------------------|-------------------------------|
| 1 Kiichen wmati, | If we say. | |
| 2 Kiichachkin wmati, | If ye say. | |
| 3 Kiichakin wmati, | If they say. | |
| 1 Kiicheyvtin wmati, | If we had said. | |
| 2 Kiichachkvtin wmati, | If ye had said. | |
| 3 Kiichakvtin wmati, | If they had said. | |
| 1 Kiichewiiteyes, | We may say. | } But it is
doubt-
ful. |
| 2 Kiichachke wiites, | Ye may say. | |
| 3 Kiichake wiites, | They may say. | |
| 1 Kiichvrane wiiteyes, | Probably we may say. | } In future. |
| 2 Kiichvranachke wiites, | Probably ye may say. | |
| 3 Kiichvkvrane wiites, | Probably they may say. | |
| 1 Kiichvranen wmati, | If we are going to say. | |
| 2 Kiichvranachkin wmati, | If ye are going to say. | |
| 3 Kiichvkvrantin wmati, | If they are going to say. | |
| 1 Kiichepeyvte twiitvres, | If we shall have said. | |
| 2 Kiichepachkvt twiitvres, | If ye shall have said. | |
| 3 Kiichvkepvte twiitvres, | If they shall have said. | |
| 2 Kiichvkis, | Say ye (harshly). | |
| 2 Kiichepykis, | Do ye say to him
(mildly). | |
| 1 Kiicheyes, | We can say. | |
| 2 Kiichachkes, | Ye can say. | |
| 3 Kiichakes, | They can say. | |
| 1 Kiichvraneyat tvlkis, | We must say. | |
| 2 Kiichvranachkat tvlkis, | Ye must say. | |
| 3 Kiichvkvrant tvlkis, | They must say. | |
| 1 Kiichkvntwmatin wmes, | We ought to have
said. | |
| 2 Kiichkvntwmatin wmachkis, | Ye ought to have
said. | |
| 3 Kiichkvntwmatin wmakis, | They ought to have
said. | |

1 Kiichvketv,	To say.
2 Kiilcheris,	Let us say to him.
3 Kiilchakekvs,	Let them say to him.
1 Kiichen,	We saying.
2 Kiichachkin,	Ye saying.
3 Kiichakin,	They saying.

SECOND PLURAL.

When the Nominative and Objective are both plural.

Kiichakes,	We say to them.
Kiichakachkis,	Ye say to them.
Kiichvakakis,	They say to them.
Kiichalikes,	We said to them.
Kiichalikachkis,	Ye said to them.
Kiichvkalikis,	They said to them.
Kiichakeyvnikis,	We have said to them.
Kiichakachkvnikis,	Ye have said to them.
Kiichvakakvnikis,	They have said to them.
Kiichakemvts,	We had said to them.
Kiichakachkemvts,	Ye had said to them.
Kiichvakakemvts,	They had said to them.
Kiichakeyvntvs,	We said, etc.
Kiichakachkvntvs,	Ye said, etc.
Kiichvakakvntvs,	They said, etc.
Kiichvkvranes,	We will say, etc.
Kiichvkvkvrnachkis,	Ye will say, etc.
Kiichvkvkvrnis,	They will say, etc.
Kiichvkvkeyvres,	We will say, etc.
Kiichvkvkáchkvres,	Ye will say, etc.
Kiichvkvkvres,	They will say, etc.
Kiichvkvkepeyvte tares,	We will have said, etc.
Kiichvkvkepachkvte tares,	Ye will have said, etc.
Kiichvkvkepvte táres,	They will have, etc.

Long ago.

Very soon.

At some future time.

Kiichaken omati, If we do say to them.

Kiichakachkin omati, If ye do say to them.

Kiichvakikin omati, If they say to them.

Kiichakeyvtin omati, If we had said to them.

Kiichakachkv tin omati, If ye had said to them.

Kiichvkakvtin omati, If they had said to them.

Kiichakeye wiites, We may say to them.

Kiichakachke wiites, Ye may say to them.

Kiichvkake wiites, They may say to them.

Kiichkvvrani wiiteyes, Prob. we may, etc. } At
Kiichkvvranchkewiites, Prob. ye may, etc. } some
Kiichkvkvvrane wiites, Prob. they, etc. } future
time.

Kiichvkvranchke wiites, Prob. ye mav, etc. } some
future

Kiichvkvvrane wiites, Prob. they, etc. } future
time.

Kiichvkvrnanen omati, If we are going to say
to them.

Kiichvkvrnachkin omati, If ye are going, etc.

Kiichvkvranin ōmati, If they are going, etc.

Kiichkvkepeyvte tōwiitvres, If we shall have
said to them.

Küchvkvkepachkvte tōwītvres, If ye shall, etc.

Kiichvkvkepvte tōwiitvres, If they shall, etc.

Kiichvkvkis, Say to them (harshly).
Kiichvkvkvkis

Kiichvkvkepvkis, Say to them (harshly).
Say to them (mildly).

Küchakeyes, We can say to them.

Kiichakachkes,
Kiichakachkes,

Kiichivkakes, They can say to them.
They can say to them.

Kiichkvkvranevat tvlkis, We must say, etc.

Kiichvkvkvranchkat tvlkis, We must say, etc.
Kiichvkvkvranchkat tvlkis, Ye must say, etc.

Kiichvkvkvrnat tvlkis, Ye must say, etc.
They must, etc.

Kiichvkakvkntōmatin ōmakes, We ought to have
said to them, etc.

Kiichvkakvkvtomatīn omákachkis, Ye ought, etc.

Kiichvkakvkvtōmatin ōmákis, Ye ought,
They, etc.

Kiichvkety,	To say.
Kiichakvkeris (harshly),	Let us say to them.
Kiicháken,	We saying to them.
Kiichakachkin,	Ye saying to them.
Kiichvkakin,	They saying to them.

INDICATIVE MOOD—HISTORIC TENSE.

First singular.

1 Kiichiiyvtes,	I said to him.
2 Kiichichkvtes,	You said to him.
3 Kiichvtes,	He said to him.

Second singular.

1 Kiichakiiyvtes,	I said to them.
2 Kiichakichkvtes,	You said to them.
3 Kiichakvtes,	He said to them.

First plural.

1 Kiichvkeyvtes,	We said to him.
2 Kiichvkachkvtes,	Ye said to him.
3 Kiichkvtes,	They said to him.

Second plural.

1 Kiichvkvkeyvtes,	We said to them.
2 Kiichvkachkvtes,	Ye said to them.
3 Kiichvkvkvtes,	They said to them.

Imperative future.

Kiichvtchvs,	You say to him.
Kiichkvvtchvs,	You say to them.
Kiichvkvkvvtchvs,	Ye say to them, or, say ye to them.

FREQUENTATIVE TENSE.

Singular.

Chakiichvntot,	He said to me.	} From time to time.
Chekiichvntot,	He said to you.	
Kiichvntot,	He said to him.	

Plural.

Chakiichvkvtot,	They said to me.	} From time to time.
Chekiichvkvtot,	They said to you.	
Kiichvkvtot,	They said to him.	
Kiicheyvntot,	We said to him.	
Kiichachvkvtot,	Ye said to him.	
Kiichvkvtot,	They said to him.	
Kiichvkeyvntot,	We said to them.	
Kiichvkachvkvtot,	Ye said to them.	
Kiichvkvkvtot,	They said to them.	

FIRST SINGULAR.

When the Nominative and Objective cases are both singular, with the negative form.

Kiichakos,	I do not say to him or her.	
Kiichichkekos,	Thou dost not, etc.	
Kiichekos,	He or she does not, etc.	
Kiichvkiisis,	I did not say, etc.	
Kiichichkekiisis,	Thou didst not, etc.	
Kiichekiisis,	He or she did not, etc.	
Kiichakvñkis,	I have not said, etc.	
Kiichichkekvnkis,	Thou hast not, etc.	
Kiichekvnkis,	He or she has not, etc.	
Kiichakø mvtvs,	I had not said, etc.	
Kiichichkekø mvtvs,	Thou hadst not, etc.	
Kiichekø mvtvs,	He or she had not, etc.	
Kiichakvntvs,	I did not say.	} Long ago.
Kiichichkevntvs,	Thou didst not say.	
Kiichekvntvs,	He or she did not say.	
Kiichvranakos,	I will not say.	} Very soon.
Kiichvranichkekos,	Thou wilt not say.	
Kiichvranekos,	He or she will not say.	

Kiichvkáres,	I will not say.	} At some future time.
Kiichichkekáres,	Thou wilt not say.	
Kiichekáres,	He or she will not say.	

Kiichvkën òmati,	If I do not say.
Kiichichkekën òmati,	If thou dost not say.
Kiichekën òmati,	If he or she does not say.

Kiichvkatìn òmati,	If I had not said.
Kiichichkekatin òmati,	If thou hadst not said.
Kiichekatin òmati,	If he or she had not said.

Kiichakø wiites,	I may not say.	} But may.
Kiichichkekø wiites,	Thou mayest, etc.	
Kiichekø wiites,	He or she may, etc.	

Kiichvranakø wiites,	Probably I may not say.
Kiichvranichkekø wiites,	Probably thou mayest not say.
Kiichvranekø wiites,	Probably he or she may not say.

Kiichvranikën òmati,	If I am not going to say.
Kiichvranichkekën òmati,	If thou art not going to say.
Kiichvranekën òmati,	If he or she is not going to say.

Kiichichkvs, }	Do not say. { (harshly). (mildly).
Kiichepichkvs, }	

Kiichakø,	I can not say.
Kiichichkekø,	Thou canst not say.
Kiichekø,	He or she can not say.

Kiichvkaranekat tvlkis,	I must not say.
Kiichvranichkekcat tvl- kis,	Thou must not say.

Kiichvranekat tvlkis,	He must not say.
-----------------------	------------------

Kiicheskvtōmatin ōmīs,	I ought not to have said.
Kiicheskvtōmatin ōmichkis,	Thou oughtest not to have said.
Kiicheskvtōmatin ōmis,	He or she ought not to have said.
Kiichetv tōkō,	Not to say.
Kiichihiyatis,	Let me not say.
Kiichchatis,	Let him not tell him.
Kiichakē,	I not saying to him.
Kiichichkekē,	Thou not saying to him.
Kiichekē,	He not saying to him.

SECOND SINGULAR.

When the Nominative is singular, and the Objective plural, with the negative form.

Kiichvkakēs,	I do not say to them.
Kiichvkachkekēs,	Thou dost not say to, etc.
Kiichvkekēs,	He does not say to them.
Kiichvkakiisis,	I did not say to them.
Kiichvkichkekiisis,	Thou didst not say, etc.
Kiichvkekiisis,	He did not say, etc.
Kiichakvkvñkis,	I have not said to them.
Kiichakichkekvnñkis,	Thou hast not said to them.
Kiichvkekvnñkis,	He has not said to them.
Kiichakvkō mvtvs,	I had not said to them.
Kiichvkichkekō mvtvs,	Thou hadst not, etc.
Kiichvkekō mvtvs,	He had not said to them.
Kiichakvkvntvs,	I did not, etc. }
Kiichvkichkekvnntvs,	Thou, etc. }
Kiichvkekvnntvs,	He did, etc. }

Long ago.

Kiichvkvrarakes,	I will not, etc.	} Very soon.
Kiichvkvrarichkekos,	Thou wilt, etc.	
Kiichvkvranekeos,	He will, etc.	
Kiichvkvkkares,	I will not, etc.	} At a future time.
Kiichvkichkekakes,	Thou wilt, etc.	
Kiichvkekakes,	He will, etc.	
Kiichvkvkən ωmati,	If I do not, etc.	
Kiichvkichkekən ωmati,	If thou dost not, etc.	
Kiichvkekən ωmati,	If he does not, etc.	
Kiichvkvkatin ωmati,	If I had not, etc.	
Kiichakichkekatin ωmati,	If thou hadst not, etc.	
Kiichvkekatin ωmati,	If he had not, etc.	
Kiichvkvkω wiites,	I may not, etc.	
Kiichvkichkekω wiites,	Thou mayest not, etc.	
Kiichvkekω wiites,	He may not, etc.	
Kiichvkvrarakω wiites,	Prob. I may, etc.	} At some future time.
Kiichvkvrarichkekω wiites,	Prob. thou, etc.	
Kiichvkvranekeω wiites,	Prob. he, etc.	
Kiichvkvrarakən ωmati,	If I am not going, etc.	
Kiichvkvrarichkekən ωmati,	If thou art not, etc.	
Kiichvkvranekekən ωmati,	If he is not, etc.	
Kiichvkvkəs,	I do not say to them (harshly).	
Kiichvkvkəpvkəs,	I do not say to them (mildly).	
Kiichaḥkakəs,	I can not say to them.	
Kiichaḥkikhkekəs,	Thou canst not, etc.	
Kiichaḥkekekəs,	He can not, etc.	
Kiichvkvrarakat tvlkis,	I must not say to them.	
Kiichvkvrarichkekāt tvlkis,	Thou must not, etc.	
Kiichvkvranekekāt tvlkis,	He must not, etc.	
Kiichvkeskvntōmatin ωmmiis,	I ought not to have said, etc.	
Kiichvkeskvntōmatin ωmichkis,	Thou, etc.	
Kiichvkeskvntōmatin ωmis,	He ought, etc.	

Kiichvketvtokos,	Not to say.
Kiichahkiiyatis,	Let me not say.
Kiichahkatis,	Let him not say to them.
Kiichakaken,	I not saying to them.
Kiichvkichkeken,	You not saying to them.
Kiichvkeken,	He not saying to them.

FIRST PLURAL.

When the Nominative is plural and the Objective singular, with the negative form.

Kiichekos,	We do not say to him.
Kiichachkekos,	Ye do not say, etc.
Kiichvkekos,	They do not say, etc.
Kiichvkékiisis,	We did not say, etc.
Kiichvkachkekiisis,	Ye did not say, etc.
Kiichvkekiisis,	They did not say, etc.
Kiichekvñkis,	We have not said, etc.
Kiichachkekvñkis,	Ye have not said, etc.
Kiichakekvñkis,	They have not said, etc.
Kiichekōmvtvs,	We had not said, etc.
Kiichachkekōmvtvs,	Ye had not said, etc.
Kiichvkekōmvtvs,	They had not said, etc.
Kiichekvntvs,	We did not, etc.
Kiichachkekvntvs,	Ye did not, etc.
Kiichvkekvntvs,	They did not, etc.
Kiichvraneke,	We will not, etc.
Kiichvranechkeke,	Ye will not, etc.
Kiichvraneke,	They will not, etc.
Kiichekáres,	We will not, etc.
Kiichachkekáres,	Ye will not, etc.
Kiichvkekáres,	They will, etc.

} Long ago.

} Soon.

} At some future time.

Kiicheken ωmati,	If we do not say, etc.
Kiichachkekēn ωmati,	If ye do not say, etc.
Kiichvkekēn ωmati,	If they do not say, etc.
Kiichekatin ωmati,	If we had not said, etc.
Kiichachkekatin ωmati,	If ye had not said, etc.
Kiichvkekatin ωmati,	If they had not said, etc.
Kiichekω wiites,	We may not say, etc.
Kiichachkekω wiites,	Ye may not say, etc.
Kiichvkekω wiites,	They may not say, etc.
Kiichvranekω wiites,	Probably we may not, etc.
Kiichvranachkekω wiites,	Probably ye may, etc.
Kiichvkvraneκω wiites,	Probably they may, etc.
Kiichvraneken ωmati,	If we are not going to, etc.
Kiichvranachkekēn ωmati,	If ye are not going, etc.
Kiichvkvraneken ωmati,	If they are not going, etc.
Kiilchachkvs,	Say not (harshly).
Kiichēlpachkvs,	Say not (softly).
Kiilchekωs,	We can not say, etc.
Kiilchachkekωs,	Ye can not say, etc.
Kiichahēkekωs,	They can not say, etc.
Kiichvranekat tvlkis,	We must not say, etc.
Kiichvranachkekāt tvl- kis,	Ye must not say, etc.
Kiichvranvkekāt tvlkis,	They must not say, etc.
Kiicheskvtōmatin ōmes,	We ought not to have said, etc.
Kiicheskvtōmatin ōmachkis,	Ye ought not to have said, etc.
Kiicheskvtōmatin ōmakis,	They ought not to have said, etc.

Kiicheyatis,
Kiichatskatis,

Let us not say.
Let them not say.

When the Nominative and Objective are both plural, with the negative form.

Kiichakékos,	We do not say to them.
Kiichvachkekés,	Ye do not say, etc.
Kiichvkvékos,	They do not say, etc.
Kiichvkvkékiisis,	We did not say, etc.
Kiichvachkekiisis,	Ye did not say, etc.
Kiichvkvkekiisis,	They did not say, etc.
Kiichvkekvnkis,	We did not say, etc.
Kiichvachkekvnkis,	Ye did not say, etc.
Kiichvkvkekvnkis,	They did not say, etc.
Kiichvkékō mvtvs,	We have not said, etc.
Kiichvachkekō mvtvs,	Ye have not said, etc.
Kiichvkekō mvtvs,	They have not said, etc.
Kiichvkékvntvs,	We did not, etc.
Kiichvachkekvnntvs,	Ye did not, etc.
Kiichvkikvnntvs,	They did not, etc.
Kiichvkvranékos,	We will not say, etc.
Kiichvkvranchkekés,	Ye will not say, etc.
Kiichvkvranékos,	They will not say, etc.
Kiichvkvkekares,	We will not say, etc.
Kiichvachkekares,	Ye will not say, etc.
Kiichvkvkekares,	They will not say, etc.
Kiichvkékon ωmati,	If we do not say, etc.
Kiichvachkekēn ωmati,	If ye do not say, etc.
Kiichvkikēn ωmati,	If they do not say, etc.
Kiichvkékatīn ωmati,	If we had not said, etc.
Kiichvachkekatin ωmati,	If ye had not said, etc.
Kiichvkvkekatin ωmati,	If they had not said, etc.

} Long
ago.

Kiichvkekō wiites,	Probably we will not, etc.
Kiichvkachkekō wiites,	Probably ye, etc.
Kiichvkvkekō wiites,	Probably they, etc.
Kiichvkvranékw wiites,	Probably we will, etc.
Kiichvkvranchkekō wiites,	Probably ye, etc.
Kiichvkvrānvkekō wiites,	Probably they, etc.
} At a more future time.	
Kiichvkvranéken ōmati,	If we are not going, etc.
Kiichvkvranchkekēn ōmati,	If ye are not, etc.
Kiichvkvrānvkekōn ōmati,	If they are not, etc.
Kiichvkahkachkvs,	Do not say, etc. (harsh)
Kiichvkvkehphachkvs,	Do not say, etc. (mild)
Kiichalikékōs,	We will not say, etc.
Kiichalikachkekōs,	Ye will not say, etc.
Kiichvakalikekōs,	They will not say, etc.
Kiichvkvrānékat tvlkis,	We must not say, etc.
Kiichvkvranchkekāt tvlkis,	Ye must not say, etc.
Kiichvkvrānekāt tvlkis,	They must not say, etc.
Kiichvkvkekvtōmatit ōmakes,	We ought not to have, etc.
Kiichvkachkekvtō- matit ōmachkis,	Ye ought not, etc.
Kiichvkvkikvtōmatit ōmakis,	They ought not, etc.
Kiichvkvketv tōkō,	To not say to them.
Kiichvakalivkātis,	Let us not say, etc. (mild)
Kiichvkvkehivkātis,	Let us not, etc. (harsh)

Kiichvkéken,
Kiichvkachkeken,
Kiichvkvkiken,

We not saying, etc.
Ye not saying, etc.
They not saying, etc.

Variations of the Neuter verb To be.

Indicative mood, present tense, singular.

1 Tøyiis,	I am.
2 Tøyichkis,	Thou art.
3 Tøyis,	He is.

Plural.

1 Tøyepes,	We are.
2 Tøyepachkis,	Ye are.
3 Tøyepis,	They are.

Singular, imperfect tense.

1 Vnitiisis,	It was I.
2 Chemitiisis,	It was you.
3 Emitiisis,	It was he.

Plural.

1 Pømitiisis,	We were the persons.
2 Chemitakitiisis,	Ye were the persons.
3 Emitakitiisis,	They were the persons.

Singular, perfect tense, or second past time.

1 Vnitvñkis,	It was I.
2 Chemitvñkis,	It was you.
3 Emitvñkis,	It was he.

Plural.

1 Pømi tvñkis,	We were the persons.
2 Chemitaki tvñkis,	Ye were the persons.
3 Emitaki tvnkis,	They were the persons.

Singular, third past time.

1 Vni tømvtts,	It was I.
2 Chemi tømvtts,	It was you.
3 Emi tømvtts,	It was he.

Plural.

- | | |
|-----------------------|------------------------|
| 1 Pōmi tōmvtvts, | We were the persons. |
| 2 Chemitaki tōmvtvts, | Ye were the persons. |
| 3 Emitaki tōmvtvts, | They were the persons. |

Singular, fourth past time.

- | | |
|-----------------|-------------|
| 1 Vni tvntvs, | It was I. |
| 2 Chemi tvntvs, | It was you. |
| 3 Emitvntvs, | It was he. |

Plural.

- | | |
|---------------------|------------------------|
| 1 Pōmi tvntvs, | We were the persons. |
| 2 Chemitaki tvntvs, | Ye were the persons. |
| 3 Emitaki tvntvs, | They were the persons. |

EXAMPLE.

Nini timpin istit heerin hechiiyvntvs, Long ago I saw some one standing near to the road-side. Vni tvntvs, It was I whom you saw.*

Singular.

- | | | |
|---------------|----------------|---------------------------|
| 1 Vnitates, | I was the one. | } Surely, or undoubtedly. |
| 2 Chemitates, | You was, etc. | |
| 3 Emitates, | He was, etc. | |

Plural.

- | | |
|-------------------|------------------------|
| 1 Pōmitates, | We were the persons. |
| 2 Chemitakitates, | Ye were the persons. |
| 3 Emitakitates, | They were the persons. |

Historic tense, singular.

- | | | |
|--------------------|-------------|--------------------------------------|
| 1 Vnitiistvntvs, | It was I. | } According to information received. |
| 2 Chemitiistvntvs, | It was you. | |
| 3 Emitiistvntvs, | It was he. | |

* All of the preceding tenses imply personal knowledge or consciousness on the part of the speaker; and although the various past tenses have the same English translation, yet they convey to the Indian mind a difference as to past time.

Plural.

1 Pōmitiistvntvs,	We were the ones.
2 Chemitakitiistvntvs,	Ye were the ones.
3 Emitakitiistvntvs,	They were the ones.

Occasional tense, singular.

1 Vnitvntō,	I am.	} Habitually (told, annoyed, etc).
2 Chemitvntō,	Thou art.	
3 Emitvntō,	He is.	
<i>Plural.</i>		
1 Pōmitvntō,	We are.	}
2 Chemitakitvntō,	Ye are.	
3 Emitakitvntō,	They are.	

First future tense, singular.

1 Vnitaraniis,	I am to be the one.	} According to previous agreement.
2 Chemitaraniis,	You are to be, etc.	
3 Emitaraniis,	He is to be, etc.	
<i>Plural.</i>		
1 Pōmitaraniis,	We are to be, etc.	}
2 Chemitaki taraniis,	Ye are to be, etc.	
3 Emitaki taraniis,	They are to be, etc.	

Another form, singular.

1 Vnitaranis,	I am to be the one.	} Without reference to any previous agreement.
2 Chemitaranis,	You are to be, etc.	
3 Emitaranis,	He is to be the, etc.	

Plural.

1 Pōmitaranis,	We are to be, etc.	}
2 Chemitakitaranis,	Ye are to be, etc.	
3 Emitakitaranis,	They are to, etc.	

Second future tense, singular.

1 Vnitares,	It will be I the one.
2 Chemitares,	You will be the one.
3 Emitares,	He will be the one.

Plural.

- | | |
|-------------------|---------------------------|
| 1 Pōmitares, | We will be the persons. |
| 2 Chemitakitares, | Ye will be the persons. |
| 3 Emitakitares, | They will be the persons. |

EXAMPLE.

Istiimvt mikkō hakvrhakis? Who will be made chief? Vnitares, I will be the person; Chemitares, It will be you, etc.

Subjunctive mood, present time, singular.

- | | |
|-------------------|----------------|
| 1 Vni tōwiites, | It may be me. |
| 2 Chemi tōwiites, | It may be you. |
| 3 Emi tōwiites, | It may be him. |

Plural.

- | | |
|-----------------------|-----------------|
| 1 Pōmi tōwiites, | It may be us. |
| 2 Chemitaki tōwiites, | It may be you. |
| 3 Emitaki tōwiites, | It may be them. |

Another form, singular.

- | | |
|-------------------|-------------|
| 1 Vnitōn ōmati, | If I am. |
| 2 Chemitōn ōmati, | If you are. |
| 3 Emitōn ōmati, | If he is. |

Plural.

- | | |
|-----------------------|--------------|
| 1 Pōmitōn ōmati, | If we are. |
| 2 Chemitakitōn ōmati, | If ye are. |
| 3 Emitakitōn ōmati, | If they are. |

EXAMPLE.

Mikkēt hvmkvtekeyan tvlōf achulin epōtet tvra nachēkkiisis; Vnitōn ōmati lvpkōsan kirritvñ chii-yachis,

We have learned that the king is going to send some one to the old nation; if I am the one (or if it be me), I wish to know it soon.

Singular.

- 1 Vnitatetiis omewiites, Perhaps it was I, or me.
2 Chemitatetiis omewiites, Perhaps it was you, etc.
3 Emitatitiis omewiites, Perhaps it was he, etc.

Plural.

- 1 Pōmi tatetiis ōmewiites, Perhaps we were the
persons.
2 Chemitaki tatetiis ōmewiites, Perhaps ye were, etc.
3 Emitaki tatetiis ōmewiites, Perhaps they, etc.

Future tense, singular.

- | | |
|------------------------|---------------------------|
| 1 Vni taranin ωmati, | If I am to be the one. |
| 2 Chemi taranin ωmati, | If you are to be the one. |
| 3 Emi taranin ωmati. | If he is to be the one. |

Plural.

- 1 Pōmitaranin ōmati, If we are to be the ones.
2 Chemitaki taranin ōmati, If ye are to be, etc.
3 Emitaki taranin ōmati, If they are to be, etc.

Another form, singular.

- | | |
|-----------------------|-----------------------------|
| 1 Vnitarani wiites, | Prob. I will be the person. |
| 2 Chemitarani wiites, | Prob. it will be you. |
| 3 Emitarani wiites, | Prob. he will be the one. |

Plural.

- 1 Pōmi tarani wiites, We may be the persons.
2 Chemitaki taranii wiites, Ye may be the persons.
3 Emitaki taranii wiites, They may be the persons.

Past time.

- | | |
|---------------------|--------------------------|
| 1 Vnitatin ωmati, | If I had been the one. |
| 2 Chemitatin ωmati, | If you had been the one. |
| 3 Emitatin ωmati, | If he had been the one. |

Plural.

- | | |
|-------------------------|-----------------------------|
| 1 Pōmitatin ōmati, | If we had been the persons. |
| 2 Chemitakitatin ōmati, | If ye had been the, etc. |
| 3 Emitakitatin ōmati, | If they had been the, etc. |

Imperative mood, present.

Tøyvs,	Be thou (harshly).
Tøyepvs,	Be thou (mildly).

Imperative mood, future.

Tøyvtchvs,	Be thou in future (harshly).
Tøyepvtchvs,	Be thou in future (mildly).

Potential mood, present time, singular.

1 Vnitiis,	I can.
2 Chemitiis,	You can.
3 Emitiis,	He can.

Plural.

1 Pōmitiis,	We can.
2 Chemitakitiis,	Ye can.
3 Emitakitiis,	They can.

EXAMPLE.

Vnitiis ayiiyes, I can go ; Istiit ayvrhak's? Who will go ? Pōmitiis, We can (go being understood) ; or, Pōmitiis apeyeyes, expressed.

Future time.

1 Tøyepvraniyat tvlkis,	I must be.
2 Tøyepvranchkat tvlkis,	You must be.
3 Tøyepvranat tvlkis,	He must be.

Plural.

1 Tøyepvraneyat tvlkis,	We must be.
2 Tøyepvranchkat tvlkis,	Ye must be.
3 Tøyvkepvranat tvlkis,	They must be.

Infinitive.

Tøyitv, or tøyepitv, To be.

Participles, singular.

1 Tøyepiin,	I being.
2 Tøyepichkin,	You being.
3 Tøyepin,	He being.

Plural.

1 Tøyepen,	We being.
2 Tøyepachkin,	Ye being.
3 Tøyvkepin,	They being.

In addition to the neuter verb *To be*, which I have conjugated, there are various others in the Creek language which express nearly the same sense. I will now give the singular, dual, plural, and interrogative forms of a few of them.

Sing. Liikiis, I am here (literally, I am sitting).

Dual. Kakes, we (two) are here.

Plur. Apokes, we (more than two) are here.

Interr. Liika? Kaka? Apoka?

Sing. Hoeriis, I am here (literally, I am standing).

Dual. Sehokes, we (two) are here.

Plur. Sapakles, we (more than two) are here.

Interr. Hoera? Sehoka? Sapakla?

Sing. Ariis, I am here (literally, I am walking about here).

Dual. Welakes, we (two) are here.

Plur. Fölles, we (more than two) are here.

Interr. Ara? Welaka? Fölla?

Sing. Wokkiis, I am lying here.

Dual. Wokhokes, we (two) are lying here.

Plur. Lemhes, we (more than two) are lying here.

Interr. Wokka? Wokhoka? Lemha?*

SOME IMPERSONAL VERBS.†

Tenetkis, it thunders; Tenetka, does it thunder?

* All the above interrogatives may be varied in form so as to make them equivalent to the question I wonder if they are there; as, ara? is he about? or, arehakis, I wonder if he is about?

† Many grammarians object to the term impersonal (which means having no person) because the verbs thus denominated are always found in the third person. I do not object to the criticism, but will hold on to the name until a better one is adopted.

Øskis, it rains ; Øská, does it rain ?
 Atuyehattis, it lightens ; atuyehattihakis ?
 Hittøtis, it snows ; Hittetekes, it does not snow.
 Kvsyppes, it is cold ; Kvsuppemáhis, it is very cold.
 Hiiyes, it is hot ; Hiiyete ? is it hot ?
 Yømøchkes, it is dark ; Yømøchketa, very dark.

OF THE LAWS OF SYNTAX.

The part of Grammar called Syntax has reference to the *agreement* and *government* of words ; and of their proper *arrangement* in sentences.

Agreement is nothing more than the obedience which one word pays to the law of the governing word ; as, in English, a verb agrees with its nominative case, because the nominative case governs the verb.

Government in language consists in the power which one word has over another, according to the laws which are founded upon the established *use* of the best speakers or writers of the language. Hence a grammarian is not at liberty to make *arbitrary* rules ; but such only as conform to use. I have tried to look into those laws which govern the Creek tongue, and, as far as I have learned them, I shall publish them ; and leave to more able philologists the task of revealing those that are still occult.

RULE I.—*The demonstrative pronouns heyv and ma are declined like nouns, and in all their cases they belong to nouns either of the singular or plural number.*

EXAMPLES.—“Heyv øpønvkv,” “This saying ;”
 John, vii., 36 : “Heyv øpønvkv,” “These words ;”
 John, viii., 30 : “Ma achatøtatet,” “He that sent me ;”
 John, viii., 29 : “Mvn” (objective of ma) imvhayvr-

hakis?" "Will he teach them?" John, vii., 35. In all such examples the number is determined by the verb.

RULE II.—*A noun that possesses governs the noun that is possessed; as, "Chani imisla'f'kv," "John's knife."*

We say in English that "a noun or pronoun in the possessive case is governed by the noun it possesses;" simply because the possessive case is required to end a certain way; but suppose it were good English to say "John s'knife," instead of "John's knife," then the rule would be reversed. Thus it is in Creek, the possessive sign forms a prefix to the noun possessed, instead of an affix to the possessing noun. We used to say "John his knife."

RULE III.—*When a loud call is made, the name of the person called is put in the vocative; as, "Chane," Oh! John.* This case is distinguished from the first form of the noun in writing and printing by the double accent; but in speaking it is only distinguished by the stress of voice on the final vowel, which is the reverse of the English rule, being equivalent to John, Oh!!

RULE IV.—*When a general address is made, the persons addressed are put in the nominative case to the neuter verb To be, which is added to the final noun only; as, "Vnhissv'v'ki, Chawvntaki, ittichokkeyvte v'v'ki taw-yachkati," "My friends, sisters, and brethren all you are."*

RULE V.—*The nominative case governs any intransitive verb; as, letkiis, I run; letkichkis, thou runnest; tokorkes, we two run; pefatkakis, they run.*

NOTE 1.—A verb is intransitive when the action does not terminate on an object. When I say, "thou runnest," the verb runnest is intransitive because it does not terminate on an object; but when I say "thou runnest a race," the verb runnest is transitive.

NOTE 2.—I might follow the order of many grammars, and make another rule for the agreement of the nominative case with the verb; but what is the use? If the nominative case governs the verb, it is an unavoidable sequence that the verb must agree with its nominative case; and to make it a rule, is like passing a law to enforce a law!

In parsing *pefatkakis*, for example, we would say it is a verb in the third person plural number, because its nominative case *emita-kit*, understood, requires it, according to Rule V. The nominative case governs the intransitive verb; and if the nominative case were expressed I would parse it thus: *Emitaki* is a pronoun, etc., governs *pefatkakis*, according to Rule V., etc.

RULE VI.—*The nominative and objective cases both govern Creek transitive verbs; as, first sing. kiichiis, I say to him; second sing. kiichakiis, I say to them; first plur. kiiches, we say to him; and second plur. kiichakes, we say to them.*

From these examples it will be seen that the verb is varied on account of the objective case, as well as on account of the nominative; and hence the law of Rule VI.

Some might wish another rule for the agreement of the nominative and objective cases with the transitive verb; but I would urge the same objection found under Rule V. It is useless to burden a student with unnecessary rules. I would always apply the same rule in parsing a verb, that I would in parsing its nominative; for, if the nominative governs by a strong law, the verb is bound to submit, and by the same rule.

RULE VII.—*Transitive verbs govern the objective case of a noun if it stand by itself; or the first form of the noun and the objective case of whatever is added to the noun to qualify it or show its relation.*

EXAMPLES.—“*Mōmōf Siimvn Petvt islafkv chvp-kōn ōchit,*” etc., “And then Simon Peter a sword having,” etc.

In this sentence *islafkv* is in the first form ; *chvpkōn*, which qualifies the noun *islafkv*, is in the objective case, because the transitive verb (or participial form of the verb) *whcīt* requires it, according to Rule VII.

In this sentence *islafkv chvpkōn*, the word for sword, but meaning literally *knife long*, may be parsed either as a name or noun ; or it may be dissected and parsed as a noun and adjective, according to Rule VII.

"*Hvchkō akvpīrv aliikatin intachvtes*," "He cut off his right ear," etc. Here, *aliikatin*, the word that qualifies ear, is in the objective case, according to Rule VII.

NOTE. 1.—Where several words follow the same noun all expressing its quality or relation, they are put in the first form except the last, and that assumes the case of the noun it qualifies.

NOTE 2.—What is the use of treating the participle as a separate part of speech, seeing it is a form of the verb, and has the same government? Just as well make a part of speech out of the infinitive mood.

RULE VIII.—*Prepositional verbs govern the objective case.*

EXAMPLES.—"*Kalvle tvlōfvn aōsvrane tōmehakis*?" "Will he (Christ) come *out of* Galilee town?" "*Isti ōmvlkv̄t ehētītakīn ōlīhayvtes*," "Every man went to his own home." "*Chesvs rvni Olīfv̄t hōchīfkan ōlīhayvtes*," "Jesus went unto the Mount of Olives." "*Ekvnvn sōlīchōyvtes*," "He wrote on the ground with (his finger)." "*Inkin isnvfkakvtes*," "They smote him with their hands." In these examples it will be seen that the objective case immediately precedes the prepositional verb ; and is governed by it, according to Rule VIII.

NOTE.—I prefer saying prepositional verbs, to prepositions in composition, because they do not govern the objective case when

in composition with nouns, but are often in the objective themselves. Again: they do not seem so much to be in composition with the verb; but sometimes form an essential part of the verb, just as pronouns do of nouns in the second declension. Observe, moreover, the facility with which Creeks can vary their verbs to express different shades of thought: *chəwytēs*, he wrote; *wəhchəwytēs*, he wrote *on* something; and, *səhchəwytēs*, he wrote *on* something, *with* something!

RULE IX.—*Adjectives must agree with the nouns they describe in number and case; as,*

Svtvt kvməkēs,	The apple is sour.
Svtvt kvməksvkēs,	The apples are sour.
Svtv kvməksvken amvnks,	He gave me sour apples.

NOTE.—I would parse adjective pronouns like adjectives, and apply the same rule; as, *isti istəmet*, any person. In this sentence, *istəmet* agrees with *isti* according to Rule IX. And so of *naki istəmet*, and all such phrases.

RULE X.—*Adverbs, whether alone or in composition, qualify the verbs, adjectives, or other adverbs to which they belong.*

EXAMPLES.—“*Ehkəse nakin makiiyvtēsekēs*,” “Secretly have I said nothing.” In this sentence *elkəse* and *sekēs* are both adverbs, which qualify *makiiyvte*, according to Rule X. “*Məlimin ayokhvmkəsin isti həvnwv chvfiknepvtēs*,” “And immediately the man was healed.” In the above sentence, *ayokhvmkəsin* is an adverb qualifying *chvfiknepvtēs*, according to Rule X.

NOTE.—In parsing a verb with the negative adverb in composition, it would be as well to call it a negative verb without dissecting it, and parsing it as two parts of speech.

RULE XI.—*Personal pronouns must agree in number with the nouns for which they stand.*

SYNOPSIS OF THE CONJUGATION OF MAKITV, TO SAY,
*as it is frequently used in composition or connection
 with the same word ; as, He says I said.*

Makiis, makis, *he says I say ;* Makakes makakis,
they say that we say ; Mahkiis makis, *he says that I
 said ;* Makahkes makakis, *they say that we said ;*
 Makiiyiis makiiis, *he said that he said ;* Makeyiis
 makakiis, *they said that they said ;* Makiyvñkis
 makvñkis, *he said that he said ;* Makeyvñkis makak-
 vñkis, *they said that they said ;* Makiimvttvs makev-
 tvs, *he said that he said ;* Makemvttvs makakemvttvs,
they said that they said ; Makiyvntvs makvntvs, *he
 said that he said ;* Makeyvntvs makakvntvs, *they said
 that they said ;* Makvthakemvttvs makemvttvs, *he
 said that he heard some one say that he heard some one
 say ;* Makakvt hakemvttvs makake mvttvs, *they said
 that they heard some people say that some people had
 said ;* Makiis tvntvs makvntvs, *he said it has been
 said (long ago) ;* Makakiistvntvs makakvntvs, *they
 said that it had been said (long ago).** Makvraniis,
 makis, *he says I am going to say ;* Makvrane ma-
 kakis, *they say we are going to say ;* Makares makis,
he says I will say ; makeyvres makakis, *they say we
 will say ;* Makepiiyvte tares makis, *he says that I
 will have said ;* makepeyvte tares, makakis, *they say
 that we will have said ;* makiin omati makes, *he says
 if I say ;* makaken omati makakis, *they say that
 if we say ;* makiiyvtin omati makis, *he says if I had
 said ;* makeyvtin omati makakis, *they say if we
 had said ;* makewiitiyes makis, *he says I may say ;*
 makake wiiteyes makakis, *they say we may say ;* ma-
 kvrane wiitiyes makis, *he says that probably I will
 say ;* makvrane wiiteyes makakis, *they say that prob-
 ably we will say ;* makvraniin omati makis, *he says*

* There is no certainty in information conveyed by this last
 tense, but it is synonymous to the phrase, "it is an old saying."

that if I am going to say ; makvranen wmati makakis, they say that if we are going to say ; makepiiyvte towiitvres makis, he says that if I shall have said ; makepeyvte towiitvres makakis, they say that if we shall have said ; makvs, makis, he says, say ; makvkis makakis, say (all of you), they say ; makiiyes makis, he says I can say ; makeyes makakis, they say we can say. The literal translations of these verbs seem strange to us, and almost as indefinite in meaning as the vulgar colloquial style of "says he," and "says I;" or, "I heard a man say that he heard another man say," etc.; but the Creeks, by the various inflections of these verbs, can make their meaning known to each other with great definiteness and precision.

Makvraniiyat tvlkis makis, he says I must say ; makvraneyat tvlkis makakis, they say that we must say ; makvkvntwomatit wmiis, he says that I ought to have said ; makvkvntwomatin wmes, makakis, they say that we ought to have said ; makitv makis, to say he says, or a saying he says (for the word makitv is either the infinitive or a noun) ; makakitv makakis, to say they say ; makiin makis, saying he says ; maken makakis, saying they say.

I have now given a synopsis of the conjugation of Makitv, To say, in the first person of each tense, singular and plural numbers, leaving the student to supply the second and third persons of each number in all the tenses, according to the conjugation of the preceding verbs. In the second or accompanying form of the verb I have only given the singular and plural numbers of the first person of the present tense, while it might be subjected to as many variations as the first, as *makiis makvntvs, he said, long ago, that I say, etc.*

CONCLUSION.

ARRANGEMENT OF SENTENCES, AND ALSO OF WORDS IN
A SENTENCE.

The method of expressing ideas in Creek is so entirely different from that to which our minds have been accustomed, that it is extremely difficult to learn to think or speak according to the idiom of their language. In translating a sentence from our language into theirs, it is necessary to begin, not at the commencement, but at the conclusion; and such, too, is the usual method of their interpreters. Where the preacher leaves off, there his interpreter begins, and advances *backward* to the commencement. This is not only true of sentences, but also of words.

The sentence "Give me tobacco," a Creek transposes "Tobacco me give;" "Are you well?" "You well are?" "Are you mad?" "What! you mad are?" "Christ alone is my friend," "God his Son only my friend is mine," etc.

Our adjectives are placed before the nouns, theirs follow after; our adverbs are usually placed after the verbs, theirs are placed before them; we say "in the house," they say "house in;" we exclaim "Oh! John," and they cry "John Oh!" They state the conclusion of an argument first, and the premises afterward; while the *ergo* of their syllogisms is the last word in the sentence. For this reason it is extremely difficult to preach an argumentative sermon through an interpreter. An entire argument must be stated before the interpreter begins, or confusion and misunderstanding will be the result. Every sentence, to be interpreted into Creek, must make complete

sense without the aid of the context. Children can learn their language readily, but grown people *never* ! No white man can learn their language so as to speak it fluently, unless he can gain his consent to abandon his own. There are white men who have lived forty years, perhaps, among the Creeks, and have raised Indian families, who can not speak their language correctly, much less fluently.

I admit that some have learned it well enough to carry on trade and business among them without interpreters, and even to converse with them, after a fashion, on commonplace topics ; but when did a white man ever preach a sermon or deliver an address in Creek ? I would not discourage others from the effort to master the Creek language ; and it is my purpose to make all the proficiency I can, for the sake of being useful ; but in proportion to our success in this, will be our loss in the command of good English.

What practical advantages will result from the present effort to develop the laws of the language, and to reduce them to some sort of system, remains for time to reveal. Had the present missionaries enjoyed the facilities now afforded them, when they first came to the nation, they might have been able to accomplish greater good. That this book may aid those who wish to learn Creek *for the sake of doing good*, is the ardent prayer of the author.

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