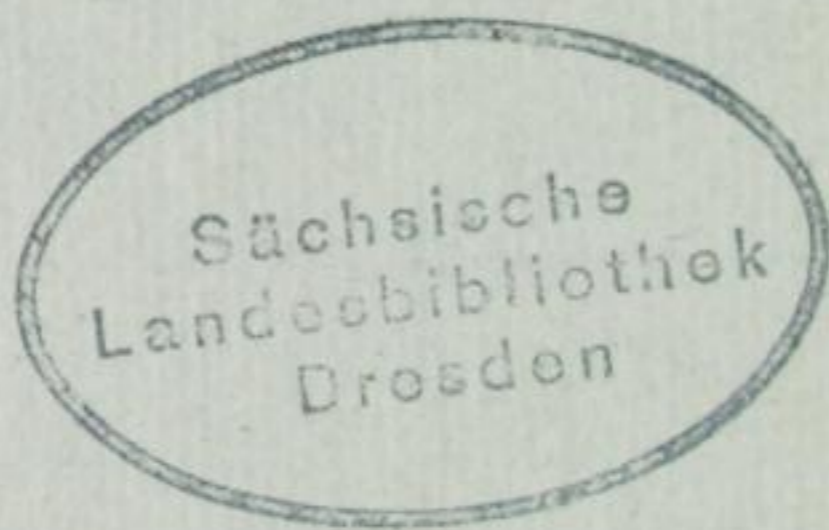


igu. var.

621.

Philol. arab. 194.



Am 23 dinstag 1844 von Verfassern
Jen. John Pickering & Gustav
Knox. (siehe die Grammatik
begonnen mit Sequoyah der Cherokee
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J. Pickering.



GRAMMAR

OF THE

CHEROKEE LANGUAGE.

ALPHABET.

THE principal elementary sounds of the Cherokee Language (which might, with more exactness, have been originally called the Tsállakee or Tsúllakee) are to be found in the English language, and may be very well denoted by our letters with the addition of only three other characters; which last have been adopted for the sake of having, as far as practicable, a distinct character to represent each elementary sound, instead of having the same letter represent several different sounds, as is the case in our English alphabet. The Cherokee Alphabet then will be as follows:

15, 222. 73.

A a	<i>Ā ā</i>	long, as in <i>ah</i> ; short (<i>ā</i>) as in the first, or unaccented syllable of <i>aha'</i> .
Ā a	<i>Ā ā</i>	long, as in <i>all</i> ; short (<i>ǎ</i>) as in <i>although</i> . See <i>Remarks</i> , p. 13.
D d	<i>D d</i>	as in <i>English</i> , nearly. See <i>Remarks</i> , p. 13.
E e	<i>E e</i>	long, as the first <i>e</i> in <i>where</i> , or like <i>a</i> in <i>made</i> ; short (<i>ē</i>) as in <i>when</i> , <i>met</i> .
G g	<i>G g</i>	always hard, as in <i>gate</i> , <i>get</i> , <i>give</i> , &c.
H h	<i>H h</i>	as in <i>English</i> . See <i>Remarks</i> , p. 13.
I i	<i>I i</i>	long, as in <i>antique</i> , or like <i>ee</i> ; short (<i>ī</i>) as in <i>antick</i> .
K k	<i>K k</i>	as in <i>English</i> . See <i>Remarks</i> , p. 13.
L l	<i>L l</i>	as in <i>English</i> .
M m	<i>M m</i>	as in <i>English</i> .
N n	<i>N n</i>	as in <i>English</i> .
O o	<i>O o</i>	long, as in <i>tone</i> , <i>mole</i> ; short (<i>ō</i>) as in <i>intonate</i> , <i>immolate</i> .
S s	<i>S s</i>	as in <i>English</i> at the beginning of words.
T t	<i>T t</i>	as in <i>English</i> . See <i>Remarks</i> , p. 14.
U u	<i>U u</i>	long, as <i>u</i> in <i>rule</i> , or <i>oo</i> in <i>pool</i> ; short (<i>ū</i>) as <i>u</i> in <i>bull</i> , or <i>oo</i> in <i>wool</i> .
Ū ū	<i>Ū ū</i>	as in <i>dumb</i> ; short (<i>ŭ</i>) as in <i>undo</i> . See <i>Remarks</i> , p. 14.
Ū ū	<i>Ū ū</i>	nasal, as in pronouncing the first part of the words <i>uncle</i> , <i>hunger</i> , &c. See <i>Remarks</i> , p. 14.
W w	<i>W w</i>	as in <i>English</i> .
Y y	<i>Y y</i>	as in <i>English</i> .

The following combinations of the preceding simple characters often occur in the language, and are therefore here given in a distinct table:

Diphthongs—*ai* like *i* in *mine*.
au like *ow* in *how*, *now*, &c.
iu } like *u* in *mule*.
yu }

Consonants—*gs* like *x* in *exalt*.
ks like *x* in *excel*.
hw like *wh* in *when*, strongly aspirated.
kw as in *awkward*.
ts as in the proper name *Betsy*, or the old word *curtsy*, now written *courtesy*.
wt or *w't*, the whistled sound common in other Indian dialects.

The letters C, Q and X are, strictly speaking, superfluous in English, and are accordingly dispensed with in the present alphabet.

The sounds of the English single letters B, F, J, P, R, V, Z, and the double ones CH (in *church*) SH and TH, are not found in the language of the *Lower* Cherokees, which is the subject of this work; but the *Mountaineer*, or *Upper* Cherokees, who are now an inconsiderable portion of the original Cherokee nation, have the sound of *R* in their dialect. Their pronunciation is also more drawling than that of the Lower Cherokees; but in other respects the languages are substantially the same.

All the sounds expressed by the foregoing alphabet may then be classed, according to the common divisions of vowels, diphthongs and consonants, as follows, viz:

Vowels—a, æ, e, i, o, u, ū, ū, y.

Diphthongs—ai, au, iu or yu.

Consonants—d, g, h, k, l, m, n, s, t, w.

The following consonants may be further classed, according to their organic formation, under the denominations of *flat* and *sharp*, thus:

Flat Consonants—α, g.

Sharp Consonants—t, k, s.

An apostrophe (') is sometimes used to denote a momentary suspension of the voice, in uttering a word; as in *ka'htikeyu*, thou lovest them.

A cedilla (¸) under a letter denotes, that the usual sound of such letter is *nasalised*.

A diæresis (¨) is occasionally used, in the common manner, to dissolve a diphthong.

In spelling or dividing words, all syllables, except certain final ones, are supposed to end with a vowel sound, which is

the natural resting place of the voice; as is demonstrable in singing, though not so obvious in the rapidity of common speaking.

Remarks on the Alphabet.

No *names* have been affixed to the letters of the preceding Alphabet; for, besides being a matter of inferior importance in itself, it was feared, that some embarrassment might result from it, in consequence of the young Cherokees being in some degree acquainted with a set of names for the alphabet, to which the missionaries may have already accustomed them. Where that is not the case, however, they may use some such names as the following; in forming which, regard has been had to the principle of spelling above mentioned (that every syllable naturally ends with a vowel) and also to the European names of the letters:

a a d e g h i k l m n o s t u v y w y
ah aw da a ga ha e ka la ma na o sa ta oo uh ung we ye

The alphabet here given is founded upon some general views, which are presented in an *Essay on a Uniform Orthography for the Indian Languages of North America* published in the *Memoirs of the American Academy*; to which the reader is referred.*

The principal, or fundamental sounds, as before observed, may be denoted with sufficient exactness by our English letters, with the addition of the three characters already noticed. In order, however, to give a more just idea of some of the elementary sounds (which, after all, must be learned from a native by those who would speak the language) it may be useful to add a few remarks upon some of the letters of the alphabet.

* Vol. iv. p. 319. for the year 1821.

A and *a*. These characters have been adopted for the sake of having an invariable representative of the broad sound, which is denoted in English by *aw*, and which is of frequent recurrence in the Cherokee language. The capital *A*, as the reader will recollect, is the same which our Saxon ancestors used to denote a similar sound; the small letter, *a*, is a new character.

D. The sound intended to be represented by the letter *D* is not quite so *flat*, generally speaking, as in English, but is rather like a sound between our *d* and *t*; so that in certain combinations of syllables the ear is at a loss to decide, whether *d* or *t* is to be preferred.

H. This letter, particularly at the end of a word, denotes a stronger aspiration than in English.

K, in the middle of a word, is often to be sounded nearly like *G*, and in many instances the letter *G* might be used instead of it; but this would perhaps destroy the *analogy* of the *written* language in some cases. For example; the word *kykeyu*, *I love thee*, sounds very much as if written *kygeyu*, and so in some other tenses of that verb; yet, on the other hand, in many of the tenses, the sound of the corresponding syllable of this verb is better represented by *ke* than by *ge*. If it should not make too cumbrous an orthography, it may perhaps hereafter be found convenient, in some instances, to distinguish the *flat* and *sharp* modifications of a fundamental sound by means of an additional flat or sharp consonant, (as the case may require) annexed to the principal one. For example; the *flat* sounds of the verb in question might be denoted by annexing a *g* to the *k*, thus: *Kygykeyu*, which would sound as if written, according to our English alphabet, *kung-ga-yu*; while the corresponding *sharp* sounds might be denoted by annexing another *k* to the original one, thus: *Hikkeyu* (for *hikeyu*) *thou lovest him*, which we should express in our English manner thus, *hee-ka-yu*. By this, or some such expedient, the analogies of the *written*

language might be better preserved, and some aid afforded in the investigation of etymological affinities in the *oral* language. But the reader will receive this, rather as a hint for his own consideration, than as the result of any settled opinion upon this point.

T. This letter is used in many instances, where its corresponding *flat* dental *D* would answer as well. See the preceding remarks on the letters *D* and *K*.

U. This character has been adopted for the purpose of having an invariable sign for the sound of the English short *u*, in *but*, *tub*, &c. which is of very frequent recurrence in the Cherokee language. This vowel sound is, fundamentally, the common sound of *o* in *tone*, *note*, &c. but very much shortened; and we accordingly find that foreigners, in using the English language denote it by that letter; as, for example, the word *but* would be written by them *bot*, and pronounced *bote*. The character here adopted has, therefore, been formed upon this view of the nature of the sound; and it is, as the reader will perceive, nothing more than the letter *o* with a slight opening at the top. From its resemblance to the *o* and the *u* it will be easily remembered. In *unaccented* syllables, the vowels *o*, *u* or *a* may often be employed instead of this character.

Ū. This character is used to express the English short *u* *nasalised*, which is heard in uttering the first part of the words *hunger*, *uncle*, and also in several words, which are written with the vowel *o*, as *among*, *mongrel*, *monkey*, &c. By the *first part* of these words is meant that portion, which is uttered the instant before the tongue touches the roof of the mouth, in order to commence the *c*, *g* or *k* of those words. In pronouncing this nasal *Ū*, if the tongue is suffered to touch the roof of the mouth, the pronunciation would be as false and as offensive to a Cherokee ear, as the like fault in pronouncing the *French* nasals would be to the ear of a Frenchman.

ACCENTUATION.

THE principal *accent*, or stress of the voice, generally falls on the penultimate; but in words of more than three syllables there is a *secondary* accent (as it is called in English) of somewhat less force than the principal one. For example; *tsikéyu*, *I love him*, has the accent on the penultimate; while the plural form *kv'tsikéyu*, *I love them*, has also a secondary accent on the *pre-antepenultimate*; which is in analogy, for instance, with our words *lóvingness* and *lóving-kindness*.

The acute accent (') is used in this Grammar to denote the accented syllables of a word, and not to denote a modification of the vocal sounds.

The common mark of a short quantity (°) is used to denote short vowels, conformably to the explanation of the letters in the alphabet; wherever the vowels are not thus marked, they are supposed to be of the ordinary length.

THE PARTS OF SPEECH.

THE ARTICLE.

THERE does not appear to be any distinct word, which corresponds in its peculiar use to the English articles *an*, *a* or *the*, which grammarians are accustomed to class as a separate part of speech. In those instances where we should use our articles, the Cherokees make use of the numeral *sakwah*, *one*, or the demonstrative pronouns *hiah'*, *this*, and *naski*, or its abbreviation *na*, *that*; agreeably to the original nature and use of the articles in our own and many other languages.

These demonstrative pronouns are applied very much as our own are.

Hiah', this, is used in speaking of a person or thing, which is either within reach of the person speaking, or very near to him.

Naski, that, is used in speaking of a person or thing at some distance, whether it is in sight or not.

Na, is an abbreviation of *naski*, and used in the same manner.

These words are indeclinable, and are joined with nouns and verbs in the *plural* as well as *singular* number; just as is the case with the article *the* in English at the present day, and as was anciently so with our pronoun *that*.

Examples:

Sing. Hiah' tsatolq, *this mountain.*

Plur. Hiah' tsitatolq, *these mountains.*

In this last expression the plural inflexion, *tsi*, is in the noun only.

Sing. Naski awinq, *that man.*

Plur. Naski aniwinq, *those men.*

In this example the plural inflexion *ani* (which is commonly used in words signifying a person) is in the noun only.

THE NOUN.

Genders.

NOUNS have no variations, or inflections, to denote the distinctions of masculine, feminine and neuter genders, as in the European languages; but the sexes are distinguished, whenever a distinction is necessary, by using with the noun a distinct term, which signifies *male* or *female*.

It should be observed, that in the Cherokee and other North American languages the Nouns range themselves under two very general classes, one of which comprehends *animated* beings, and the other *inanimate* objects; and the inflections of the nouns and verbs are all made with reference to this fundamental distinction. Our venerable *Eliot*, in his *Grammar* of the Massachusetts Language, gave to these two classes of nouns the appropriate denominations of *Animate* and *Inanimate* declensions.*

In speaking of *persons* the Cherokees use the term *askaya'* to denote a *male*, whether man or boy; *agehyy'* for a *woman*, and *agehyutsa*, a girl. But in speaking of *animals* in general, they use the word *atsy* for the *male*, and *agisi* or *akisi* for the *female*.

Examples:

Yany'atsy, a male or he-bear; *yany'agisi*, a she-bear; *wesa'atsy*, a he-cat; *wesa'agisi*, a she-cat; *sikwa'atsy*, a male hog, or boar; *sikwa'agisi*, a female hog, or sow.

Sometimes, however, the name of the animal itself is not expressed, (though always understood) and the term, which designates the sex, is used alone. Thus *ahwi* signifies *a deer*; but in speaking of the male or buck they use the word *kalogina*, signifying *of the male sex*; and in speaking of the female or doe, they use the word *agisi*, female; but, in this case, the word *ahwi* is always understood from the connexion of the sentence.

Again; the word used for a sheep is *ahwunatena*, which is an adjective, that literally means *woolly*, and the word *ahwi*, deer, is understood; the name of a sheep being, literally, *a woolly deer*; the plural of this is *uninatena*, sheep.

*Indian Grammar, pp. 9, 10. Eliot adds, that "*all vegetables*" are included in the class of *inanimate* nouns. Yet *Mr. Heckewelder* informs us, that in the *Lenape* or *Delaware* language (which is the stock of the Massachusetts dialect) "trees and plants, annual plants and grasses excepted, are included within the generic class of *animated* beings." See *Correspondence of Du Ponceau and Heckewelder*, in *Histor. and Liter. Transactions*, vol. I, p. 368, Letter VII. This difference between two languages of the same stock (if there is no room to suppose any mistake in the case) is certainly very remarkable.

The domestic animals are also distinguished sometimes in another manner; thus, *wakv** means an animal of the *ox kind* in general; *wakv agisi*, a female of the ox kind, i. e. a cow; *kanali*, a gelding bullock, i. e. an ox; and hence, *wakv tsukanysta'hli*, a bullock which is not a gelding i. e. a bull. In the same manner they say, *ahwunatena tsukanysta'hli*, a ram, or male sheep.

They have no name for an *ass*; but a *mule* is called *tigaliyanvhit*a, which literally means *long ears*.

In speaking of *fish*, no distinction of sex is ever made; but the generic term, *atsati*', means fish in general, and of either sex.

It may be observed here, that although they have a generic term for fish, they have none for *beasts* or *birds*; except for the smaller tribes of birds, which are called by the general name, *tsiskwa*, that is, *small birds*, or, more exactly, *small fowl*. They have, however, the generic term, *tse'hnaa*, which nearly corresponds to the English word *animal*, and includes all the animal creation except man. A Cherokee, for example, who has been hunting and found game in abundance, will say, *Utsata' e'hnaa*, there is a great plenty of animals. They have also general terms for *the young* of animals: *Akina*, signifies the young of most domestic, and various other kinds of beasts, as goats, deer, elk, moose, buffalo, with some others; the young of *birds* are called by the general name of *atv*, which literally means *feeble* and always supposes the noun *tsiskwa* to be understood. The young of a *dog*, however, is called *usti*, which literally means *small*, and supposes the noun *kihli*, dog, to be understood. This term *usti* is also applied to the young of cats, squirrels, foxes, minks, skunks, beavers, hogs, and some other quadrupeds; it is also applied to the young of fishes, reptiles and insects.

* From the Spanish *vaca*, a cow.

Numbers.

The Nouns themselves have, strictly speaking, only two numbers, the *singular* and the *plural*; but they are most frequently used in combination with the *Inseparable Pronouns* or *Affixes*, which have a *dual* number also, in the manner which will be explained hereafter.

The Plural of nouns is formed by certain inflections or prefixes united to the Singular. These prefixes are *t*, *te*, *ti*, *ts*, *ani*, and *uni*, which may all, perhaps, be resolved into four, namely, *t*, *ts*, *ani* and *uni*; the vowels *e* and *i* in the other two being added for the sake of euphony.

Of these prefixes *t*, *te*, *ti*, and *ts* are commonly used in the Plurals of *inanimate* Nouns, and *ani* or *uni* in those of the *animate* class, particularly such as signify *persons*; but this is not invariably the case.

In many instances the noun itself remains unchanged through the singular and plural numbers, but the plural prefix is combined with the *adjective*, which accompanies the noun; in some others, the plural prefix is added both to the adjective and its noun.

*Examples of the different modes of forming the plural.*1. By the prefixes united to the *Noun*:

Prefix <i>t</i> :	Sing. Uweyy	a branch of a river.
	Plur. Tuweyy	branches of a river.
Prefix <i>te</i> :	S. Tluky	a tree.
	Pl. Tetluky	trees.
	S. Katuhq	a town.
	Pl. Tekatuhq	towns.
Prefix <i>ti</i> :	S. Kutusi	a mountain.
	Pl. Tikutusi	mountains.
	S. Kultsate	a house <i>or</i> dwelling-place.
	Pl. Tikultsate	houses.
	S. Hayelusti	a knife.
	Pl. Tihyelusti	knives.

Prefix <i>ts</i> :	S. Ekwoni	a river.
	Pl. Tsekwoni	rivers.
	S. Ukulakꝫ	a leaf.
	Pl. Tsukulakꝫ	leaves.
	S. Ukitulꝫ	a feather.
	Pl. Tsukitulꝫ	feathers.

Prefix <i>ani</i> :	S. Awinꝫ	a man (of middle age.)
	Pl. Aniwiniꝫ	men.
	S. Agehyꝫ'	a woman.
	Pl. Anigehyꝫ'	women.
	S. Atsutsu	a boy.
	Pl. Anitsutsu	boys.
	S. Atsꝫ	a male.*
	Pl. Anitsꝫ	males.

2. By the prefixes united to the *adjective* accompanying the noun:

S. Itse tsiyu'	a new canoe.
Pl. Titse tsiyu'	new canoes.
S. Āsi tsiyu'	a good canoe.
Pl. Tsasi tsiyu'	good canoes.
S. Uweti ka'hni	an old arrow.
Pl. Tsuweti ka'hni	old arrows.
S. Āsi sakwilit	a good horse.
Pl. Anasi sakwili	good horses.
S. Sakwili unekꝫ	a white horse.
Pl. Sakwili uninekꝫ	white horses.
S. Akisi-tsatakꝫ	a hen, (i. e. a female fowl.)
Pl. Anikisi tsatakꝫ	hens.
S. Unekꝫ-kawanu	a white duck.
Pl. Uninekꝫ kawanu	white ducks.
S. Kꝫnuke selu	a black corn (or kernel.)
Pl. Unikꝫnuke selu	black corns.

* This word is properly an adjective.

† This word might also be written with *g* instead of *k*, sagwili; but the Rev. Mr. Butrick writes it with letters of the power of *k*. See *Remarks on the Alphabet*, p. 12.

S. Ekwa yanq	a large bear.
Pl. Tsanekwa yanq	large bears.
S. Usti ki'hli	a little (or young) dog.
Pl. Tsúnasti ki'hli	little dogs.
S. Uwatuhi waku*	a handsome cow.
Pl. Tsunatuhi waku	handsome cows.
S. Ukanasta sykuta	a sweet apple.
Pl. Unikanasta sykuta	sweet apples.
S. Asi sykuta	a good apple.
Pl. Anasi sykuta	good apples.
S. Asi seti	a good walnut.
Pl. Tsasi seti	good walnuts.
S. Uiyahi seti	a bad walnut.
Pl. Tsuiyahi seti	bad walnuts.

3. In many instances both the *noun* and its accompanying *adjective* take the plural prefixes; or, in other words, the adjectives have a plural form, as in other languages:

Examples:

S. Ekwahi tluky	a large tree.
Pl. Tsekwahi tet'luky	large trees.
S. Uneky ukitulq	a white feather.
Pl. Tsuneky tsukitulq	white feathers.
S. Kulqloti kutusi	a high mountain.
Pl. Tikulqloti tikutusi	high mountains.
S. Eloti kutusi	a low mountain.
Pl. Tselot tikutusi	low mountains.

The names of *Vegetables* are not all used in a plural sense; in those which are so used, the plural sense is expressed by means of some one of the prefixes combined either with the noun or adjective. The following are among those, which

* From the Spanish *vaca*.

are not used in the plural; *kaneskū*, grass; *selū*, corn; *nunū*, potato; *tsala*, tobacco; *taletū*, hemp; *kaikuma* (from the English) cucumber; *kahwi*, coffee; with some other nouns of the same kind. The generic term *utsily*, a blossom or flower, and *uhyekū*, a plant, make their plurals *tutsily* and *tuhyekū*, according to the general rule.

Some few nouns, on the other hand, have no singular; as *tuyū'nsti*, for *tuyu-uana-sti* peas, that is literally, *small-beans*, from *tuyū*, a bean; with some others.

The nouns, as before observed, are most commonly used in combination with the *Inseparable Pronouns*, which have a *dual* in addition to the other two numbers; but the noun itself still has only the *plural* inflection and signification. This method of varying or declining the nouns and pronouns together, may be called, for distinction's sake, the *pronominal inflection*; of which the following is an example:

Pronominal Inflections of the Nouns.

1. *First Inflection*; the pronoun in the *singular* with the noun in the singular and plural:

Singular.

Tsinelū	my house <i>or</i> dwelling place.
Hinelū	thy house.
Kanēlū	his house (of one <i>present</i> .)
Kanelū*	his house (of one <i>absent</i> .)

Plural.

Tetsinelū	my houses.
Tehinelū	thy houses.
Tekanēlū	his houses (of one <i>present</i> .)
Tekanelū	his houses (of one <i>absent</i> .)

* The only difference between these two forms used in speaking of persons *present* or *absent* is, that in the former the penultimate is very short, and in the latter it is long. The same distinction will be found hereafter in various tenses of the verbs.

2. *Second Inflection*; the pronoun in the *dual* with the noun in the singular and plural:

Singular.

Ininelq̄	our house (of you and me.)
Āstinelq̄	our house (of him and me.)
Istinelq̄	your house (of you two.)
Tuninelq̄	their house (of them two present.)
Aninelq̄	their house (of them two absent.)

Plural.

Tennielq̄	our houses (of you and me.)
Tastinelq̄	our houses (of him and me.)
Testinelq̄	your houses (of you two.)
Tetaninelq̄	their houses (of them two present.)
Taninelq̄	their houses (of them two absent.)

3. *Third Inflection*; the pronoun in the *plural* with the noun in the singular and plural.

Singular.

Itinelq̄	our house (of you all and me.)
Ātsinelq̄	our house (of them all and me.)
Itsinelq̄	your house (of you all.)
Taninelq̄	their house (of them all present.)
Aninelq̄	their house (of them all absent.)

Plural.

Tetinelq̄	our houses (of you all and me.)
Tatsinelq̄	our houses (of them all and me.)
Tetsinelq̄	your houses (of you all.)
Tetaninelq̄	their houses (of all present.)
Taninelq̄	their houses (of all absent.)

Further Examples:

1. *First Inflection.*

Singular.

Akinahwī	my heart.
Tsanahwī	thy heart.
Tunahwī	his heart (of one present.)
Unahwī	his heart (of one absent.)

Plural.

Tikinahwī	my hearts.
Titsanahwī	thy hearts.
Titunahwī	his hearts (of one present.)
Tsunahwī	his hearts (of one absent.)

2. *Second Inflection.**Singular.*

Kininahwī	our heart (of you and me.)
Ākininahwī	our heart (of him and me.)
Stinahwī	your heart (of you two.)
Tuninahwī	their heart (of two persons present.)
Uninahwī	their heart (of two persons absent.)

Plural.

Tikininahwī	our hearts (of you and me.)
Tsakininahwī	our hearts (of him and me.)
Tistinahwī	your hearts (of you two.)
Tituninahwī	their hearts (of them two present.)
Tsuninahwī	their hearts (of them two absent.)

3. *Third Inflection.**Singular.*

Ikinahwī	our heart (of you all and me.)
Ākinahwī	our heart (of them all and me.)
Itsinahwī	your heart (of you all.)
Tuninahwī	their heart (of them all present.)
Uninahwī	their heart (of them all absent.)

Plural.

Tikinahwī	our hearts (of you all and me.)
Tsakinahwī	our hearts (of them all and me.)
Titsinahwī	your hearts (of you all.)
Tituninahwī	their hearts (of them all present.)
Tsuninahwī	their hearts (of them all absent.)

Cases.

THE Nouns have no inflections for the cases; but those different relations of one thing to another, which other languages express by inflections of the noun itself and by prepositions, are expressed in Cherokee either by the *inseparable pronouns*, which are incorporated with the nouns and verbs of the sentence, or by means of the *possessive pronouns*, which are separate words; as in the following examples.

1. The Nominative Case.

Awinu	a man.
Aya'hli	a child.
Sakwili	a horse.
Ki'hli	a dog.
Askali	a head.
Kultsati	a house or dwelling-place, &c.

2. The Genitive Case.

First; the Genitive expressed by the *inseparable pronouns* united with the noun:

Awinu uwetsi	a man's son; literally, a man his-son.
Utato uwetsi,	the father's son; i. e. his father his-son.
Aya'hli utato	the child's father; i. e. the child his-father.
Ukinihli uta'	my brother his sister; i. e. my-brother his-sister.
Ukita' uta'	my sister her brother; i. e. my-sister her-brother.

In these examples the prefix *u*, or *uw* of the words *uwetsi*, *utato*, and *uta'*, is the inseparable pronoun of the third person; it is used indifferently with nouns of all genders, and must be rendered in English accordingly. The word *aya'hli*, in the third example, is properly an adjective, which signifies *young*.

Secondly; the Genitive expressed by a possessive pronoun.

Awiny utsal kaltsate	<i>a man his house.</i>
Atsutsu utsal ki'hli	<i>the boy his dog.</i>
Tsani utsal sakwili	<i>John his horse.</i>
Sakwili naski utsal	<i>the horse of that one (man or owner understood) literally, horse that-one his.</i>

In these examples the word *utsal* is the possessive pronoun of the third person, as will be seen under the *Pronouns*; and it is used with nouns of all genders.

Again—Aniyawiski na ukwiyuhi tsutsal, *the soldiers of that chief*; which may be thus analysed:

Aniyawiski, *soldiers*; the plural number (indicated by *ni*) from *ayawiski* a soldier or watcher, which is from *tsiyawiska*, I watch; *tsiyawiski*, I am a soldier; by changing the final *i* into *a* it becomes a proper verb and signifies *I am watching* or *I am soldiering*.

Na, an abbreviation of the demonstrative pronoun *naski*, that. *Ukwiyuhi*, *the chief*.

Tsutsal, a possessive pronoun of the third person and in the inflection, which indicates, that the noun belonging to it is in the plural number and that the objects intended are absent; e. g. *utsal*, his (meaning his *one* thing and that absent) *tsutsal*, his (meaning his *many* things and those absent.) If, on the other hand, the things spoken of are *present*, the form would be, *tutsal*, his (*one* thing) and *titutsal* his (*many* things) as will be seen at large under the head of the *Possessive Pronouns*. The whole expression then may be rendered literally—*Soldiers that chief his*. In the singular form they would say—*Ayawiski na ukwiyuhi*, *the soldier of that chief*.

Again—Ukwiyuhi na aniyawiski tsutsal, *the chief of those soldiers*; which may be thus explained:

Ukwiyuhi, the chief.

Na, that; as already explained.

Aniyawiski, soldiers; as already explained.

Tsutseli, possessive pronoun as above explained; it is here in the plural inflection instead of the singular, *utseli*, because it follows a noun in the plural, though its own pronoun *na* is singular. Perhaps it might be rendered, *the chief to whom (or to him) the soldiers (are) his own*.

Thirdly; the *Genitive* expressed by means of the *inseparable pronouns* united with the verb:

Adami tsuwetsiukese nika'hti yŋwi.
Adam the-parent-was-of all men.

Here the first part of the word, *tsuwetsi* is a noun, and signifies a male or female parent; the termination *kese* being affixed to the noun makes it a verb, in the past time. It should be remarked, however, that the word *kese* cannot be used by itself to express abstract existence; nor does there appear to be any verbal termination of this kind to express the *present* time of the substantive verb.

Adami nika'hti yŋwi tsuwetsi.
Adam all men (are) sons-of.

In this example there is no word to express the English verb *are*; there being no verbal termination (as above observed) to express the *present* time of that verb.

Adami na tatai'hyehe Iwi.
Adam that (or the) husband-was-of Eve.

Here *na* is an abbreviation of the demonstrative pronoun *naski*, that; and *tatai'hyehe* is the past time of a verb, which signifies *to be a husband or wife*, or, as we might say by a corresponding general expression in English, *to be a spouse*:

Ta'hnuwukŋwetehi ukŋwiyuhi, *the warriors of the chief*; which is thus analysed:

Ta'hnuwu, (noun) *war*.
 Kŋ (pronoun) *he or him*.

Wetehi (noun) from the verb *keta'* *I go about for*; from which we have the following;

keté, *I go about for him* (speaking of a person present.)

teté, *thou goest about for him* (a person present.)

tewete, *he* (a person present) *goes about for him* (present.)

tuwete, *he* (a person absent) *goes about for him* (present.)

uwete, *he* (a person absent) *goes about for him* (absent.)

hi, a termination added to the verb, to make a noun of it.

Ukūwiyuhi ta'hnuwqanetahi, *the chief of the warriors*; thus analysed:

Ta'hnuwq (as in the last example) *war*.

Aneta, (from the verb *keta'*) *they go about*.

The termination *hi* added to the verb makes *hi* a noun, as in the following example; *keta'* *I go about*; *ketahi*, *I the goer-about or about-goer*.

These two English phrases may also be rendered in the following manner:

Na aniyawiski titinitahi, *those soldiers (of the) leader or chief*; Titinitahi aniyawiski na, *the leader or chief (of) those soldiers*; which may be thus analysed:

Na, an abbreviation of the demonstrative pronoun *naski*, that or those.

Aniyawiski, *soldiers or watchers*, from the verb *tsiyawiska*, as before explained p. 26.

Titinitahi, *leader or chief*, from the verb *tsiyatinita*, *I lead him*; *ti* is the sign of a mode of the verbs in this language, which may be called, for distinction's sake, the *multiplicative mode*, which indicates that the action of the verb is predicated of *many* objects; (as will be more particularly explained hereafter) so that *ti-tinitahi* means *the leader or chief of MANY soldiers*; while *atinitahi*, from the common indicative mode (of the verb *katinita*, *I lead*) means *the*

leader of ONE person. Again; the syllable *ta* is the sign of another mode, which signifies to do any act *from time to time*, or *to be in the habit* of doing it; and lastly, the termination *hi* makes a noun of the third person singular *tatinita* he leads them.

3. The Dative Case.

This case can be expressed only by nouns of the *inseparable pronouns* with the verb, as in the following examples; in all which, that particular form of the verb is used, which supposes the person spoken of to be *absent*.

Examples:

- Tsiḡsi, *I-give-to-him.*
 Tsiḡsi akwetsi, *I-give-to-him my-child* (absent) any solid thing, like a loaf of bread, a piece of meat, an apple, a bullet, &c.
- Tsiḡḡsi, *I-give-to-him.*
 Tsiḡḡsi tsetsi, *I-give-to-him thy-child* (absent) any thing broad and flexible, like a skin, a piece of cloth, paper, &c.
- Tsineḡsi, *I-give-to-him.*
 Tsineḡsi uwetsi, *I-give-to-him his-child* (absent) any thing liquid, as water, milk, oil, &c.
- Katsitisi tistetsi, *I-give-to-them the-children-of-you-two* any thing of a long shape, as a gun, a sword, an arrow, a knife, scissors, pins, needles, &c.
- Katsiyakasi titunetsi, *I-give-to-them the-children-of-them-two* any living thing, as a dog, horse, &c.

In these different examples, there is, in fact, no essential difference between the grammatical form of expressing the respective relations of the *genitive* and *the dative* cases.

The various modifications of the verb which make the verb itself indicate what kind of an object is given, as appears in these examples, will be explained and illustrated hereafter.

4. *The Accusative Case.*

This case is expressed in the same manner as the dative.

Examples:

Søkata tsiq̄si, *I-give-him an-apple; literally, apple I-give-him.*

Amah tsineq̄si, *I-give-him water; literally water I-give-him.*

Ka'hni tsitisi, *I-give-him an arrow, &c.*

Ki'hli tsiryakasi, *I-give-him a dog, &c.*

5. *The Vocative Case.*

This case is expressed by means of the verb and the inseparable pronoun of the second person, thus:

Examples:

Kulq̄ltwihehi', *Thou God; literally, Thou Dweller on high; which is thus analysed:*

Kulq̄loti, *on high or in a high place; hehi, thou inhabitant or thou-inhabiting.* The other person would be, *keih, I inhabiting, and ehi, he inhabiting.*

Tsulaki', *a Cherokee; hi-Tsulaki', thou Cherokee.*

Gahiyuhq̄ski, *a believer; ha-hiyuhq̄ski, thou believer.*

6. *The Ablative Case.*

Tsinelq̄ *my house or dwelling-place.*

Titsinelq̄ *in my house.*

Katuha *a town or the town.*

Tikatuha *in, at or to a town.*

<i>Sing.</i>	Tsinelq̄	<i>my house.</i>
	Titsinelq̄	<i>in or at my house.</i>
	Tinelq̄	<i>thy</i> —
	tikanēlq̄	<i>his</i> — (of him present.)
	tikanelq̄	<i>his</i> — (— absent.)
<i>Dual.</i>	Tininelq̄	<i>our</i> — (you and me.)
	tsastinelq̄	<i>our</i> — (him and me.)
	tistinelq̄	<i>your</i> —
	titaninelq̄	<i>their</i> — (two present.)
	tininelq̄	<i>their</i> — (two absent.)

<i>Plur.</i> Titinelç	<i>in or at our house</i> (you all and me.)
tsatsinelç	——— <i>our</i> —— (them and me.)
titsinelç	——— <i>your</i> ——.
titaninelç	——— <i>their</i> —— (<i>present.</i>)
tininelç	——— <i>their</i> —— (<i>absent.</i>)

Remarks on the Nouns.

1. *Eliot* observes of the Massachusetts language, that the nouns may be turned into verbs, and the verbs into nouns, at pleasure;* *Dr. Edwards* also makes a similar remark of the Mohegan;† and *Mr. Zeisberger*, of the *Lenni-Lenape*, or Delaware, the common stock of both those dialects.‡ The same thing is found in the *Cherokee*, which, as is well known, belongs to a stock entirely different from all these. This mode of forming nouns and verbs from each other in the Cherokee, which is done by varying the terminations, may be seen in the following examples:

Verbs changed into nouns:

Akiyetsaska	<i>I laugh.</i>	Akiyetsaski	<i>I laugher.</i>
Gatliki	<i>I dream.</i>	Gatlikiski	<i>I dreamer.</i>
hatliki	<i>thou dreamest.</i>	hatlikiski	<i>thou dreamer.</i>
atliki	<i>he dreams.</i>	atlikiski	<i>he dreamer.</i>
Galituwa	<i>I comb myself.</i>	Galituwaski	<i>I comber of myself.</i>
halituwa	<i>thou combest thyself.</i>	halituwaski	<i>thou comber of thyself.</i>
Gai	<i>I go.</i>	Gegi	<i>I goer.</i>
Galise	<i>I carry (on my back.)</i>	Galisehi	<i>I carrier (on my back.)</i>
Tsinaili	<i>I hunt.</i>	Tsinailitahi	<i>I hunter.</i>
Tsineka	<i>I speak.</i>	Tsineki	<i>I speaker.</i>
Tsinagi	<i>I sing.</i>	Tsinagiski	<i>I singer.</i>
Tsiyewiska	<i>I sew.</i>	Tsiyewiski	<i>I sewer.</i>
Tsisçga	<i>I whistle.</i>	Tsisçgiski	<i>I whistler.</i>

* *Indian Grammar*, pp. 12, 20.

† *Observations*, &c. p. 14.

‡ *MS Grammar of the Lenni-Lenape Language*, translated by *Mr. Du Ponceau*. This valuable *MS.* which will throw so much light on the curious structure of the North American languages, is soon to be published under the direction of the learned translator; and will, it is hoped, be enriched with his own observations on the subject.

Tsiyaa	<i>I shoot.</i>	Tsiyaihi	<i>I shooter.</i>
Tsiyase	<i>I tell (to him.)</i>	Tsiyasehi	<i>I teller (to him.)</i>

Nouns changed into Verbs:

Akeyutsu	<i>a girl (very young.)</i>	Hikeyutsu or hikeyutsu-i- ki,	<i>you are a girl.</i>
Awinꞑ	<i>a man (of middle age.)</i>	Hiwinꞑ or hi- winꞑ-iki,	<i>you are a man.</i>
Kꞑtsꞑ	<i>a coward.</i>	Kahitsꞑ or ka- hitsꞑ-iki,	<i>you are a coward.</i>

2. Compound nouns, as they are sometimes called, are formed as in English, merely by juxta-position; as in the following examples:

<i>Sing.</i>	Natsi-tlukꞑ	<i>a pine-tree.</i>
<i>Plur.</i>	Natsi-tetlukꞑ	<i>pine-trees.</i>
<i>Plur.</i>	Tsasi tili-tetlukꞑ	<i>good chesnut-trees.</i>
<i>Plur.</i>	Tsasi seti-tetlukꞑ	<i>good walnut-trees.</i>

3. Nouns denoting the common relations of *father, brother, &c.* with certain others, which it would be difficult to class with accuracy, can never be used in Cherokee without the *Inseparable Pronouns*; as is also the case in other Indian Languages. The Cherokees, accordingly, cannot in any way whatever say simply *father* or *the father*, but only *my-father, our-father, your-father, &c.* as will be further noticed under the head of the *Pronouns*. Hence it is impossible to translate into their language this Scriptural expression, *The Father, Son and Holy Ghost*; they can only render it, with the pronouns *our* or *my* and *his* or *their*, in some such manner as the following:

Ikitatu uwetsinoh utánātunoh;
Our-Father his-Son-and his-Spirit-and;

which expression is thus analysed:

Ikitatu, compounded of *iki* and *tatu*; of these component parts, *iki*, our (of you all and me) is an inseparable

pronoun of the first form of the first person plural, which includes the person speaking and those spoken to; *tatv* is the radical word for *father*, but used only with the pronouns, and never by itself: *Sing. Etatv*, my-father; *Dual. Kin-itatv*, our-father, *i. e.* of thee and me; *Plur. Ikitatv*, our-father, *i. e.* of you all and me.

Uwetsinoh, compounded of *u* or *uw*, *etsi* and *noh*; of these parts, *u*, *his* (of him absent) is the inseparable pronoun of the third person singular; *etsi* is the radical word for *son*, which, like the word for *father*, cannot be used without a pronoun; *noh* is a conjunction, corresponding to the English *and*.

Utánátvnoh', compounded of the above pronoun *u*, the radical word *tánatv* (spirit) and the conjunction *noh*.

4. The noun is placed sometimes before and sometimes after its adjective; as *tsasi tetlukv*, good trees; *tsikeyu utsutsa asi*, I love a good boy, *literally*, I-love-him boy good.

5. *Abstract Nouns*. Dr. Edwards observes, that in the *Mohegan* language, he has no doubt there is "the full proportion of abstract to concrete terms, which is commonly to be found in other languages;" and various dialects, both of North and South America, are found to be possessed of them.* The following are examples in the *Cherokee*:

Astayv	<i>hardness.</i>
Atskanvhi	<i>falsehood.</i>
Elatiyv	<i>depth (from the adjective elati, deep.)</i>
Kalvlatiyv	<i>height (from the adj. kalvlati, high.)</i>
Kvhnna	<i>life (his.)</i>
Tahi	<i>peace.</i>
Tahnuwa	<i>war.</i>
Takwu	<i>silence or stillness.</i>
Uhnahlvsv	<i>anger (his.)</i>
Ukeyusv	<i>love (his.)</i>
Utahiyusv	<i>truth (his.)</i>
Uyahusv	<i>death (his.)</i>

* See Edwards' Observations, p. 15, and the authorities cited in the Editor's Notes to the late edition of that work; published in the Massachusetts Histor. Collections, Second Series, Vol. X. p. 81.

THE PRONOUNS.

THE personal pronouns may be divided into two classes, *separable* and *inseparable*; the former are used alone, but the latter are always incorporated with a verb or noun.

The pronouns have three numbers, singular, dual and plural.

I. *The Separable Pronouns.*

- | | |
|-------------------|--|
| 1. Aiyū | <i>I or we</i> (singular, dual and plural.) |
| 2. Nihī | <i>Thou or you</i> (sing. dual and plur.) |
| 3. Hiah' or Naski | <i>He, she, it or that, and they or those.</i> |

These pronouns are used in all the numbers without any change. The pronouns of the third person are more properly demonstrative pronouns; the former of them, *hiah'*, signifying *this* or *these*, and the latter, *naski*, *that* or *those*.

Besides these simple pronouns, there is a class of compounded ones, in which some accessory idea is included with that of the person. They are as follows:

Akwūsq, *I only or exclusively of all other persons.*

<i>Sing.</i> 1. Akwūsq	<i>I only.</i>
2. Tsūsq	<i>Thou only.</i>
3. Tuwasq	<i>He only (present.)</i>
Uwasq	<i>He only (absent.)</i>
<i>Dual.</i> 1. Kinūsq	<i>We two only (thou and I.)</i>
Akinūsq	<i>We two only (he and I.)</i>
2. Istūsq or Stūsq	<i>You two only.</i>
3. Tunūsq	<i>They two only (present.)</i>
Unūsq	<i>They two only (absent.)</i>
<i>Plur.</i> 1. Ikūsq	<i>We only (you all and I.)</i>
Akūsq	<i>We only (they all and I.)</i>
2. Itsūsq	<i>You only.</i>
3. Tunūsq	<i>They only (present.)</i>
Unūsq	<i>They only (absent.)</i>

Akwɔsɔhi, *I alone or unaccompanied by other persons.*

<i>Sing.</i> 1. Akwɔsɔhi	<i>I alone.</i>
2. Tsɔsɔhi	<i>Thou alone.</i>
3. Tuwasɔhi	<i>He alone (present.)</i>
Uwasɔhi	<i>He alone (absent.)</i>
<i>Dual.</i> 1. Kinɔsɔhi	<i>We two alone (thou and I.)</i>
Akinɔsɔhi	<i>We two alone (he and I.)</i>
2. Istɔsɔhi or Stɔsɔhi	<i>You two alone.</i>
3. Tunɔsɔhi	<i>They two alone (present.)</i>
Unɔsɔhi	<i>They two alone (absent.)</i>
<i>Plur.</i> 1. Ikɔsɔhi	<i>We alone (you all and I.)</i>
Ākɔsɔhi	<i>We alone (they all and I.)</i>
2. Itsɔsɔhi	<i>You alone.</i>
3. Tunɔsɔhi	<i>They alone (present.)</i>
Unɔsɔhi	<i>They alone (absent.)</i>

To these may be added the following compounds:

Aiyɔnasku	<i>I also or we also (sing. dual and plur.)</i>
Nihɪnasku	<i>Thou also or you also (sing. dual and plur.)</i>
Nanasku	<i>He, she, it, that, they, those.</i>

II. *The Inseparable Pronouns.*

These pronouns are never used alone, but always incorporated with a noun or verb. They are—

<i>Sing.</i> 1. E	(for the first person) <i>I, my, mine.</i>
2. Tsa	(for the second person) <i>thou, thy, thine.</i>
3. Tu	(for the third person) <i>he, she, it, when the person is present.</i>
U	_____ when the person is absent.
<i>Dual.</i> 1. Kini	<i>our (of thee and me.)</i>
Akini	<i>our (of him and me.)</i>
2. Isti	<i>your (of you two.)</i>
3. Tuni	<i>their (of them two present.)</i>
Uni	<i>their (of them two absent.)</i>

<i>Plur.</i> 1.	Iki	<i>our (of you all and me.)</i>
	Āki	<i>our (of them all and me.)</i>
2.	Itsi	<i>your.</i>
3.	Tuni	<i>their (of them present.)</i>
	Uni	<i>their (of them absent.)</i>

The combination of these pronouns with the *verbs* will be seen at large through the several conjugations hereafter. The following examples will show the mode of combining them with the *nouns*.

Examples.

First Form; the noun in the *singular*, and the pronouns in *all* the numbers:

<i>Sing.</i> 1.	Etatu	<i>my father.*</i>
2.	Tsatatu	<i>thy father.</i>
3.	Tutatu	<i>his father (of him present.)</i>
	Utatu	<i>his father (of him absent.)</i>

<i>Dual.</i> 1.	Kinitatu	<i>our father (of thee and me.)</i>
	Ākinitatu	<i>our father, (of him and me.)</i>
2.	Istitatu	<i>your father (of you two.)</i>
3.	Tunitatu	<i>their father (of them two present.)</i>
	Unitatu	<i>their father (of them two absent.)</i>

<i>Plur.</i> 1.	Ikitatu	<i>our father (of you all and me.)</i>
	Ākitatu	<i>our father (of them all and me.)</i>
2.	Itsitatu	<i>your father.</i>
3.	Tunitatu	<i>their father (of them present.)</i>
	Unitatu	<i>their father (of them absent.)</i>

Second Form; the noun in the *plural* with the pronouns in *all* the numbers.

<i>Sing.</i> 1.	Tikitatu	<i>my fathers.</i>
2.	Titsatatu	<i>thy fathers.</i>
3.	Titutatu	<i>his fathers (of him present.)</i>
	Tsutatu	<i>his fathers (of him absent.)</i>

* The Cherokee children, when they begin to talk, use the nouns without the pronouns affixed, and say *tatu*, father, &c. but this is only an imperfection of speech, by which they drop the *unaccented* syllable, as is common with children of other nations. They never drop the prefix in *etsi* (my mother) because it happens to be the accented part of the word. See the *Remarks on the Noun*, p. 32.

- Dual.* 1. Tikinitatu *our fathers (of thee and me.)*
 Tsakinitatu *our fathers (of him and me.)*
 2. Tistitatu *your fathers (of you two.)*
 3. Titunitatu *their fathers (of them two present.)*
 Tsunitatu *their fathers (of them two absent.)*
- Plur.* 1. Tikitatu *our fathers (of you all and me.)*
 Tsakitatu *our fathers (of them all and me.)*
 2. Titsitatu *your fathers.*
 3. Titunitatu *their fathers (of them present.)*
 Tsunitatu *their fathers (of them absent.)*

First Form; the noun in the singular, &c.

- Sing.* 1. Etsi *my mother.*
 2. Tsatsi *thy mother.*
 3. Tutsi *his mother (of him present.)*
 Utsi *his mother (of him absent.)*
- Dual.* 1. Kinitisi *our mother (of thee and me.)*
 Ākinitisi *our mother (of him and me.)*
 2. Istitsi *your mother (of you two.)*
 3. Tunitsi *their mother (of them two present.)*
 Unitsi *their mother (of them two absent.)*
- Plur.* 1. Ikitsi *our mother (of you all and me.)*
 Ākitsi *our mother (of them all and me.)*
 2. Itsitsi *your mother.*
 3. Tunitsi *their mother (of them present.)*
 Unitsi *their mother (of them absent.)*

Second Form; the noun in the plural, &c.

- Sing.* 1. Tikitsi *my mothers.*
 2. Titsatsi *thy mothers.*
 3. Titutsi *his mothers (of him present.)*
 Tsutsi *his mothers (of him absent.)*
- Dual.* 1. Tikinitsi *our mothers (of thee and me.)*
 Tsakinitsi *our mothers (of him and me.)*
 2. Tistitsi *your mothers (of you two.)*
 3. Titunitsi *their mothers (of them two present.)*
 Tsunitsi *their mothers (of them two absent.)*

<i>Plur.</i> 1.	Tikitsi	<i>our mothers (of you all and me.)</i>
	Tsakitsi	<i>our mothers (of them all and me.)</i>
2.	Titsitsi	<i>your mothers.</i>
3.	Titunitsi	<i>their mothers (of them present.)</i>
	Tsunitsi	<i>their mothers (of them absent.)</i>

Akwetsi, my child (whether a son or daughter.)

First Form; the noun in the singular, &c.

<i>Sing.</i> 1.	Akwetsi	<i>my child.</i>
2.	Tsetsi	<i>thy child.</i>
3.	Tuwetsi	<i>his child (of him present.)</i>
	Uwetsi	<i>his child (of him absent.)</i>
<i>Dual.</i> 1.	Kinetsi	<i>our child (of thee and me.)</i>
	Akinetsi	<i>our child (of him and me.)</i>
2.	Istetsi	<i>your child (of you two.)</i>
3.	Tunetsi	<i>their child (of them two present.)</i>
	Unetsi	<i>their child (of them two absent.)</i>
<i>Plur.</i> 1.	Iketsi	<i>our child (of you all and me.)</i>
	Aketsi	<i>our child (of them all and me.)</i>
2.	Itsetsi	<i>your child.</i>
3.	Tunetsi	<i>their child (of them present.)</i>
	Unetsi	<i>their child (of them absent.)</i>

Second Form; the noun in the plural, &c.

<i>Sing.</i> 1.	Tikwetsi	<i>my children.</i>
2.	Titsetsi	<i>thy children.</i>
3.	Tituwetsi	<i>his children (of him present.)</i>
	Tsuwetsi	<i>his children (of him absent.)</i>
<i>Dual.</i> 1.	Tikinetsi	<i>our children (of thee and me.)</i>
	Tsakinetsi	<i>our children (of him and me.)</i>
2.	Tistetsi	<i>your children (of you two.)</i>
3.	Titunetsi	<i>their children (of them two present.)</i>
	Tsunetsi	<i>their children (of them two absent.)</i>
<i>Plur.</i> 1.	Tiketsi	<i>our children (of you all and me.)</i>
	Tsaketsi	<i>our children (of them all and me.)</i>
2.	Titsetsi	<i>your children.</i>
3.	Titunetsi	<i>their children (of them present.)</i>
	Tsunetsi	<i>their children (of them absent.)</i>

In the same manner are declined the following:

Qkihnqtli	<i>my younger brother.</i>	Tsqi'hnqtle	<i>my younger brothers.</i>
Etsa'hnqtli	<i>thy younger brother.</i>	Tsetsa'hnqtli	<i>thy younger brothers.</i>
Tu'hnqtli	<i>his younger brother (present.)</i>	&c. &c.	
U'hnqtli	<i>his younger brother (absent) &c.</i>		

N. B. The words *qkihnili*, *my elder brother*, and *qkihnqtli*, *my younger brother*, cannot be used by females; but they can only use the general term *qkita'*, which means literally, *my relative*; the same term is used by a man, when he is speaking of his sister; but this term cannot be used between two sisters.

The term *qkily* (*my sister*) is used by females exclusively in speaking to, or of, a sister; and no distinction is made between *elder* and *younger*, as is done in the case of *brothers*.

The word *qkita'* is thus declined.

First Form.

<i>Sing.</i> 1.	Qkita'	<i>my sister or relative.</i>
2.	Etsata	<i>thy ———.</i>
3.	Tuta	<i>his ——— (present.)</i>
	Uta	<i>his ——— (absent.)</i>
<i>Dual.</i> 1.	Kinita	<i>our sister (of thee and me.)</i>
	Akinita	<i>our ——— (of him and me.)</i>
2.	Istita	<i>your ——— (of you two.)</i>
3.	Tunita	<i>their ——— (present.)</i>
	Unita	<i>their ——— (absent.)</i>
<i>Plur.</i> 1.	Ikita	<i>our sister (of you all and me.)</i>
	Akita	<i>our ——— (of them all and me.)</i>
2.	Itsita	<i>your ———.</i>
3.	Tunita	<i>their ——— (present.)</i>
	Unita	<i>—— ——— (absent.)</i>

hier einstempeln!

Lisignu var. 621

