

A
G R A M M A R
OF THE
MASKOKE, OR CREEK LANGUAGE.

TO WHICH ARE PREFIXED
LESSONS IN SPELLING, READING, AND DEFINING.

BY
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MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION;

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MICOO CREEK NATION.

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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. HERSON; 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.

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MEMBERS OF THE CREEK
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CREEK NATION,

March 20, 1860.

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T. HOLMAN, PRINTER AND STEREOTYPHER,
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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.

A. *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 Greek 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 Creech 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 Creech 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 Creech 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 Creech 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 Creech 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 Creech 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.



MASKŌKE ALPHABET.

- | | | | |
|-----|----|----|----------------------------|
| 1. | A | a | aha, yaha, alakiis, ayō. |
| 2. | E | e | eme, cheme, efv. |
| 8. | II | ii | iiyetv, iiyiis, mōmiis. |
| 4. | I | i | irō, irki, ichki. |
| 5. | Ū | ū | ūfv, ūpv, ūwalv, ūsakwv. |
| 6. | Ō | o | hokte. nokke, tottōlōse. |
| 7. | O | o | okhvssi, sokchowkv, rokkō. |
| 8. | U | u | chula, sumkepis, suletawv. |
| 9. | V | v | vni, vnhissi, vmōpōwkv. |
| 10. | Ch | ch | cheme, Chelōfv, Chesvs. |
| 11. | F | f | fō, fō-lani, finnv. |
| 12. | H | h | hvssi, hvрпи, hōfōne. |
| 13. | R | r | re, rokachkv, rvrō, rvfō. |
| 14. | K | k | ke, ke-hvssi, kapv, kafi. |
| 15. | L | l | letkiis, lomhe, lvste. |
| 16. | M | m | mekōsvkv, mēmōf, Mōsia. |
| 17. | N | n | nerkv, nilla, nvpy, nōtti. |
| 18. | P | p | pōme, pirrō, perki. |
| 19. | S | s | svmpv, svty-rōkkō. |
| 20. | T | t | tōmes, tōpv. |
| 21. | W | w | wōtkō-sti. |
| 22. | Y | y | yaha. |

DIPHTHONGS.

- | | | | |
|-----|----|----|---------------------|
| 23. | Ae | ae | Acha! |
| 24. | Ūo | ūo | ūéwv, ūekiiwv. |
| 25. | Ie | ie | iielah! |
| 26. | Ow | ow | ahowki. |
| 27. | Oo | oo | hōpōewv, hōpōetaki. |

THE

WHITE MAN'S CREEK ALPHABET.

CAP. SMALL. SOUND.

A	a	äh	always has the open sound, as in pä, mä, father.
E	e	éé	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	ı	always has the short sound, as in it, bit, hit.
Ω	ω	ō	always has the long sound, as in no, go, so.
C	o	ööh	always has the sound of oo in took, hock, or oo in foot.
O	o	öb	always has the short sound of o in not, spot, shot.
U	u	yū	always has the sound of u in rule, or o in fool, tool.
V	v	ū	always has the short sound of u in smut, shut, hut.
Ch	ch	chéé	always has the sound of ch in cheese, chimney.
F	f	fée	always has the sound of f in English, as female.
H	h	hée	always has the sound of h in English, as he, hero.

R	r	hléë	has the sound of <i>l</i> aspirated, as in <i>hlaf</i> , Sax. a loaf.
K	k	keë	as in English, like <i>k</i> in keep. It is univocal.
I,	l	léë	as in English, like <i>l</i> in leap. It is univocal.
M	m	méë	as in English, like <i>m</i> in me. It is univocal.
N	n	néë	as in English, when written <i>ñ</i> it is like <i>ng</i> in among.
P	p	péë	as in English, like <i>p</i> in Peter.
S	s	séë	as in English (hissing dental), as <i>s</i> in seo and sea.
T	t	téë	as in English, like <i>t</i> in tea-pot.
W	w	wéë	as in English, like <i>w</i> in weevil, weep.
Y	y	yéë	as in English, like <i>y</i> 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.

MYSKŌKE SIMAHAYVTE.

I.

fa	fə	fii	fi	fō	fo	fo	fu	fv
ha	he	hii	hi	hō	ho	ho	hu	hv
ra	rə	rii	ri	rō	ro	ro	ru	rv
ka	ke	kii	ki	kō	ko	ko	ku	kṽ
la	le	lii	li	lō	lo	lo	lu	lv
ma	mə	mii	mi	mō	mo	no	mu	mv
na	nə	nii	ni	nō	no	no	nu	nv
pa	pə	pii	pi	pō	po	po	pu	pv
sa	sə	sii	si	sō	so	so	su	sv
ta	tə	tii	ti	tō	to	to	tu	tv
wa	wə	wii	wi	wō	wo	wo	wu	wv
fah	fəh	fiih	fih	fōh	foh	foh	fuh	fvh
hah	həh	hiih	hih	hōh	hoh	hoh	huh	hvh
rah	rəh	riih	rih	rōh	roh	&c.		
kah	kəh	kiih	kih	kōh	&c.			
lah	ləh	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	rōk	rok	rok	rvk	
fan	fen	fiin	fin	fōn	fon	fon	fvn
lam	lem	liim	lim	lōm	lom	lom	lvn
was	wes	wiis	wis	wōs	wos	wos	wvs
chas	ches	chiis	chis	chōs	chos	chos	chvs
chach	chech	chiich	chich	chōch	choch	choch	chveh
chats	chets	chiits	chits	chōts	chots	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.	Apvlwōset, a part.
Ahakwa, wild goose, or brant.	Achatōtaten, he that sent me.
Ahahwa, a walnut.	Achalīnit, pour into.
Ahakv, law.	Apiswv, meat.
Achōsv, in me	Achōpv, a nail.
Atekat, all round, in the bounds,	Anakv, near by.
Achulvko, old people.	Atetot, coming.
Afastv, one who attends to.	Aōssen, out of.
Arahkvn, on account of.	Apakōsin, immediately.
Apake, with.	Achiuv, cedar.
Ayepvtes, he went.	Achvnraps, is opposing me.
Apōkat, where they live.	Ayayati, where I am going.
Arin, is about.	Achclīwōsek, very soon.
Aliikvtes, got up.	Apvlwvt, apart.
Achako, valuable.	Achōlīsvnket, is greater.
Atarkv, weight.	Acha! alas!
Akasvmkv, belief.	Atvpliv, dogwood.
Alakis, he is come.	Arvuwv, 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.
Einc, him or it.	Emōñkin, continuing.
Ehoti, his home.	Etapōmōsin, the same.
Efeki, his heart.	Ehiuv, his wife.
Eñki clew, his hands and feet.	Etawvt, himself.
Ekvuv, the earth.	Elepvtes, he died.
Eñete, its fruit.	Ehotitakin, their home.
Echōsv, in you.	Ekv, his head.
	Emōhyupv, after.

Etinrawvn, between.	Emétawv, himself.
Eemehichkoehvtes, showed himself.	Emahakv, his law.
	Emœfvn, in him.

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

Iipa, a locust.	Chekiichakiis, I say to you (plural).
Ilyctv,* to go.	Helichiis, I saw.
Ilyiis, I am going.	Vpiikin, inside.
Ilyepiis, I am going.	Ehiiwv, his wife.
Mœmiis, but.	Liikares, I will be there.
Istœmiis, any.	Alakiis, I have come.
Liikvs, sit down.	Hiiyœme, in this way.
Wiikvs, quit.	Miitvlewfv miin, there in that country.
Yvhiikvs, sing.	Miin apœkes, they are there.
Istœfiis, at any time.	Liikii emœnkvres, I shall be there always.
œniiyvs, tell it.	
Yiichvtes, they came.	
Hiiyayvko, light.	
Chekiichiis, I say to you (sing).	

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

Irw, a squirrel.	Isti chati, red person.
Ichœ, a deer.	It chv, a gun.
Ichhaswv, a beaver.	Istii mvt, who.
Isti papv, a lion (people cater).	Inistviki, his people.
Ichki, his or her mother.	Inhichkv, his appearance.
Irki, his or her father.	Illin, his foot.
Ippoehi, his son.	Issit, he took.
Istochi, 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 *iipa* is the only Creek noun that begins with *i* long, unless *iyeiv* is a noun.

<p>Itω, wood. Imnittyλωfv, his town or country.</p>	<p>Ittikiichakvtos, they said to each other. Iskirkv, to know by.</p>
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⊙ ω has the long sound of o, as in go; or ow in show.

⊙svnv, an otter.
⊙ckatchv, leopard.
⊙kchωtkω, a musk-rat.
⊙pv, an owl.
⊙fvn, in.
⊙nvpv, on top.
⊙lilīkctv, a seat.
⊙svnvy, a beaver.
⊙sahwa, a crow.
⊙līfiskitv, to sprinkle on.
⊙līkvlkv, to pour on.
⊙mvlkv, all.
⊙mvs, have or possess it
(imperative).

⊙mikv, because.
⊙lihayit, to go to.
⊙sīiyit, went out.
⊙limichkvs, do not that.
⊙mvtēs, he did that.
⊙ches, we have.
⊙chiit, from ωchiis, I
have.
⊙mvres, he will have.
⊙mati, if.
⊙min, have.
⊙kyvnrwv, blue cat-fish.

⊙ o has the sound of oo in book, took, look; and sometimes a little obtuse, as oo in foot, tot-tōlōse, chicken, otc, an island.

⊙che, a hickory-nut.
⊙chivppi, hickory-tree.
⊙chi chvkω, a pecan.
⊙ktaha, sand.
⊙ktahvtchi, sand creek.
⊙kkitv, time.
⊙ske, rain.
⊙ske intachv, a rainbow.
⊙hokte, a woman.
⊙ochω, a duck.
⊙skhv, a hog.
⊙fōsvv, a bird.
⊙tot-tōlōse, a chicken.
⊙hōkpi, the breast.

⊙hechke, pounded.
⊙cheffi, a rabbit.
⊙noksωkchv, a pellican.
⊙sokhvhatkv, opossum.
⊙foschatv, a redbird.
⊙fōsahayv, a mocking-
bird.
⊙svkchω, a craw-fish.
⊙hōcrekω, an oyster (can't
stand).
⊙fōlahpv, a mussel.
⊙cheffi tōrww, the red-haw
(rabbit eyes).

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

Okchillylaskv, birch	Okhvtvpechvtes, they went down.
Okhatkv, sycamore.	Okhvssi, a pond.
Okwanv, willow.	Okpiikakw, if I put not in.
Okfvski, a Creek town.	Okhot hōketates, the (doors) were shut.
Oktaskvtes, he jumped in.	Okchowlikw, shitepoke.
Oksumkity, to dive.	Wokkōrokkw, summer-crane.
Okchawatskatit,	Rokket, large.
Okchowwo, to take out.	Rokkōpiihkv, 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 clow.*

Chula, a fox.	Oksumkity, baptism.
Chuli, a pine-tree.	Chusvki, the Jews.
Watula, a crane.	Sulko or Solke, many.
Suli, a buzzard.	Synvchumv, or synvch-omv.
Fochōsuli, 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.

Vpvtvuv, bull-frog.	Vni, I.
Vkvtōlaswn, 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.	Vnfvitchitv, my righteousness.
Vnōkechōsvres, he will love him.	Vtchosōke, clothing.
Vnafvchkitv, my joy.	Vnrapv, an enemy.
Vpoyvkéris, let us go.	Vnrapvlki, enemies.
Vniwō, me also.	Yvvnsv, a buffalo.
Vtclōyit, to gather.	Yvpifilkv, a sheep.

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.
 Foshvtkv, a small white crane.
 Fochōsuli, Muscovy-duck.
 Fōtenetkv, bumble-bee.
 Fōhoerv, sweat bee.
 Fōsvv, a bird.
 Fōs lane, yellow-bird.

H.

Halichokwv, fish-hawk.

Hōvnvwy, a male.

Hvsi, the sun.

Hvsi iskirkv, a time-piece.

Halō, a cup.

Hōmpitv, food.

Hvthiivviki, in the morning.

Hvtētōsin nō! not so fast!

Hokte, a female.

Hoktvke, females.

Hvlpvtv, an alligator.

Hachō hakis, he is crazy.

Hvmkit, one.

Hōkōlit, two.

R.

Re, lead, sting, or bullet.

Rekatchkv, broken arrow.

Rclōpetskōsat, small shot.

Rvni, hill, or mountain.

Rvfō, 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.
 Lochv, a turtle.
 Likwo, rotten.
 Lvsto, black.
 Lvtehpe, wet.
 Littkvnechv, a blister-
 bug.

M.

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

N.

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

Nitta chakochi-echossi,
 Saturday.

Natara, a dirt-dobber.

Niro, night.

Nvpyt, no one.

P.

Pōsi, a cat.

Pinwv, a turkey.

Pinhōwōchv, a pea-fowl.

Pirrō, a boat.

S.

Sokhv, a hog.

Sokhochi, a pig.

Sokchv, a bag.

Sōpaktv, a toad.

T.

Tvssi, a jay-bird.

Tvllōkki, a rain crow.

Tvkōchā, ants.

Tvphe, wide.

Tvlōfv, town.

Tvlwv vlke, all the towns.

Tafvmpi, an onion.

Tot-tōwōsi, a chicken.

W.

Wōtkō, a coon.

Wōtkō-isti, a monkey.

Wesō, sassafras.

Y.
Yōmetchke, dark.
Yēpō, nose.

Yēpō lōwaki, an ele-
phant.
Yōksv, the end.

SPELLING AND DEFINING.

MVSKŌKE.	ENGLISH.	MVSKŌKE.	ENGLISH.
rvrō	a fish	hvlwe	high
rvfō	winter	lvkkv	a spoon
rokke	big	hokto	a female
lichi	a boil	hokpi	the breast
lvmhi	an eagle	hochke	pounded
lane	yellow	hvrpi	hide, skin, bark
lvste	black	hiiyō	fruitful
lomho	lying down	hotke	feathered
lvtke	falling of leaves	horko	boiled
lvchpo	wet	honnv	a dress
lōkeho	ripe	honne	heavy
hoere	standing	honte	sprouting
houwe	tracking	hiiye	hot
lvfke	a gash	hichi	tobacco
liike	sitting down	fippe	a gourd
litkety	to run	finnv	a foot log
limke	picked bare	fochō	a duck
leppo	glimmer	fikchi	entrails
lvpv	a snail	nihe	the fat
lopi	the liver	niha	the oil
lvksv	a hoof	nitta	day
lvkelv	an acorn	neti	a tooth
horri	war	nikro	a burn
hoti	home	chissi	a rat
hvtti	yet	kvchke	broken
heyv	this	sechō	dew
hvtchkō	the ear	svtv	a persiman
hvtki	white	sosse	out of
hvmkin	one	mōmes	it might be so.

MYSKŌKE. ENGLISH.

mōmis	it is so
mahe	tall
chvpke	long or tall
mochv	now
mørke	boiled
mørkis	is boiling
pvrkō	grapes
pōrwv	seed to plant
nerkv	any seed
pinwv	a turkey
potchki	our mother
porki	our father
pirrō	a boat
tvkō	ground mole
tafv	feathers
tara	a weaver
sofke	deep
chaliko	shallow
eskō	ground hog
chittō	a snake
wesō	sassafras
werre	hanging loose
kvchō	a brier
konhe	crooked
misko	summer
kvlfō	mud cat

MYSKŌKE. ENGLISH.

chalō	a trout
nirre	night
ōpv	an owl
kōtvkse	bent
tvphe	wide
hvlwe	high
kapa	a gown
torwv	the eyes
yaha	a wolf
chula	a fox
irrō	a squirrel
wōtkō	a coon
konō	a skunk
kokkv	big white swan
kakki	a raven
rōnō	horse-fly
chanv	house-fly
fō	honey-bee
fō lani	yellow-jacket
fōchati	wasp
kvfkō	a flea
iiēpa	locusts
suwe suwe	jar-fly
natara	dirt-dobber
tvkōchí	ants
tvpsvvnv	musketo hawk

AHONKVTKV.*

I	1	Hvmkin	one
II	2	Hokkωlin	two
III	3	Totchenin	three
IV	4	ωstin	four
V	5	Chahkepin	five
VI	6	Epakin	six
VII	7	Kollvpakin	seven
VIII	8	Chenvppakin	eight
IX	9	ωstvpakin	nine
X	10	Palin	ten
XI	11	Palin hvmkōntvlakin	eleven
XII	12	Palin hōkkōllōkakin	twelve
XIII	13	Palin totchenōhkakin	thirteen
XIV	14	Palin ωstōlikakin	fourteen
XV	15	Palin chahkepōkakin	fifteen
XVI	16	Palin epōlikakin	sixteen
XVII	17	Palin kollvpōlikakin	seventeen
XVIII	18	Palin chenvppōlikakin	eighteen
XIX	19	Palin ωstvpōlikakin	nineteen
XX	20	Pali hōkkōlin	twenty
XXX	30	Pali totchenin	thirty
XL	40	Pali ωstin	forty
L	50	Pali chahkepin	fifty
LX	60	Pali epakin	sixty
LXX	70	Pali kollvpakin	seventy
LXXX	80	Pali chenvppakin	eighty
XC	90	Pali ωstvpakin	ninety
C	100	Chokpi hvmkin	one hundred
CC	200	Chokpi hōkkōlin	two hundred
CCC	300	Chokpi totchenin	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	Chokpi ωstin	four hundred
D	500	Chokpi chalikopin	five hundred
DC	600	Chokpi epakin	six hundred
DCC	700	Chokpi kollypakin	seven hundred
DCCC	800	Chokpi chenypakin	eight hundred
DCCCC	900	Chokpi ωstypakin	nine hundred
M	1,000	Chokpi rokkωhvmkin	one thousand
V̄	5,000	Chokpi rokkω chalikopin	five thousand
X̄	10,000	Chokpi rokkω palin	ten thousand
C̄	100,000	Chokpi rokkω chokpihvmkin	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 hōkōlo	second
risa tōtchēno	third
risa ωsto	fourth
risa chōlikēpe	fifth
ris epake	sixth
ris kolopake	seventh
ris chenypake	eighth
ris ωstypake	ninth
ris pale	tenth

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

As	pale rishvmkontulakat	eleventh
	pale rishokkolōhkakat	twelfth, etc.

In counting, after the Creeks got to ten, they name whatever numeral, as one, two, three, etc., that they wish added, and *ωk kakin* which means sitting on; as *palin*, ten; *palin-hokkollωhkakin*, twelve; or *ten, with two sitting on it*. The *ωk* 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.

Πeyvt hvssi hōchifhōkvt ωmis, mōmit nitta ahōnkvtkv hiiyōmen kirket ωmis.

Ahōnkvtkv satkvn nitta insolke iskirkvt ωmis.

Inhōmv hvssi Rvffōrokkēt hōchifkvtis; mōmit ωlīrolopē mōchvsse ωlihayat hvssit ωmis.

Rvfochi nitta-chakω-rokkω inhvssit ωmis; mōmit ma hvssi nitta pali-hōkōle-chōhkipōli-kakōfvn Pōhesayechv-Chesus—yvmv ekvvn ωlihichkvtet ωmiis-tvntis; mōñkv nitta arakōechvkvre ittōtayet ωmis.

CREEK NAME.	LITERAL.	FREQ.
1. Rvfo-rokkω	nitta 31 <i>Big winter,</i>	Jan.
2. Hōtvllē-hvssi	" 28 <i>Wind month,</i>	Feb.
3. Tasāchochi	" 31 <i>Little spring,</i>	M'ch
4. Tasāchi-rokkω	" 30 <i>Big spring,</i>	Ap'l
5. Kē-hvssi	" 31 <i>Mulberry month,</i>	May
6. Kvchō-hvssi	" 30 <i>Blackberry month,</i>	June
7. Hvyochi	" 31 <i>Little harvest,</i>	July
8. Hvyo-rokkω	" 31 <i>Big harvest,</i>	Aug.
9. Otōωskochochi	" 30 <i>Little chestnut</i>	
	<i>gathering,</i>	Sept.
10. Otōωsko-rokkω	" 31 <i>Big gathering of</i>	
	<i>chestnuts,</i>	Oct.
11. Ehōle or Ehole	" 30 <i>Frost month,</i>	Nov.
12. Rvfochi	" 31 <i>Little winter,</i>	Dec.

Rvföchi, Rvffö-rokkö mömit Hätvllö hvssi istotchenat Rvffö hvssit ömakis.

Tasáchochi, Tasácho rokkö mömit Kchvssi istotchenat, Tasácho hvssit ömakis.

Kvchö-hvssi, Hvyöchi, mömit Hvyo-rokkö istotchenat Miske hvssit ömakis.

Ötöwöskochi, Ötöwöskv rokkö, mömit Ehole istotchenat Rvfö hake hvssit ömakis.

ÖKKITV ISKIRKV.

Örölope hvmkat nitta chokpi totchenin pale opakin chohkepöhhkaket ömis. Örölope hvmkat nitta 'chaköchi ore palechohkepin hokkollöhhkaket ömis. Örölope hvmkat hvssi palin hokkollöhhkaket ömis.

Inhomv hvssi nitta palitotchenin hvmkon tvlaket ömis. (Nitta 31.)

Hvssi risvhokkölät nitta pale-hokkölön chenvp-hökakin öchet ömis; mömiis, örölope risöstöfvn nitta hvmkit ölihatvlaket ömis: mönkv örölope risöstöf nitta pali hokkölön östvpöhhkake öriichvntot mömet ömis. (28.)

Hvssi risvtotchenat nitta palitotchenin hvmkontvlaket ömis. (31.)

Hvssi risösta nitta palitotchenin öchet ömis. (30.)

Hvssi rischölkapat nitta palitotchenin hvmkontv-akin öchet ömis. (31.)

Hvssi risepakat nitta palitotchenin öchet ömis. (30.)

Hvssi riskölvpakat nitta palitotchenin hvmkon tvlake öchet ömis. (31.)

Hvssi ischenvpakat nitta palitotchenin hvmkon-tvlake öchet ömis. (31.)

Hvssi risöstvpakat nitta palitotchenin öche tömis. (30.)

Hvssi rispalat nitta palitetchenin hvmkontvlaket
omis. (31.)

Hvssi pale rishvmkontvlakat nitta palitetchenin
ochet omis. (30.)

Hvssi pale rishokkolōkakat nitta pali tetchenin
hvmkontvlakin ochet omis. (31.)

DERIVATION.

MVSKŌKE.	LITERAL.	FREE.
chvtō.	<i>a stone,</i>	
kōnawv,	<i>beads,</i>	
chvtōkōnawv,	<i>stone beads,</i>	money.
chvtōknaplani,	<i>stone beads, yellow,</i>	gold.
chvtōkōnaphvtki,	<i>stone beads, white,</i>	silver.
chvtōkōnap hoti,	<i>stone beads' home,</i>	treasury, iron
chutōkōnap-in		safe, etc.
sōkchv,	<i>stone beads its bag,</i>	money bag, purse,
chvtōkōnawv-		etc.
hvmkin,	<i>stone beads one,</i>	one dollar.
ekvny,	<i>ground. (prim.)</i>	
ekvnyōksvlki,	<i>world end people,</i>	"all ye ends of the earth."
kōnsatkv tōchenin	<i>ground mark on</i>	
	<i>three,</i>	75 cts.
kōnsatkv hōkō-		
kolin,	<i>ground mark on</i>	
	<i>two,</i>	50 cts.
kōnsatkv hvmkin,	<i>ground mark on</i>	
	<i>one,</i>	25 cts.
nvrkvpochi,	<i>half little,</i>	10 or 12½ cts.
kolloksochi,	<i>a small piece off,</i>	5 or 6½ cts.
chvñki,	<i>(a prim. word.)</i>	my hand.
stiñki ehoti.	<i>hand its home,</i>	gloves.
stiñkv tekv,	<i>(made) for hands</i>	
	<i>all,</i>	gloves.
stiñkv piikv,	<i>hands' pen,</i>	gloves.

MYSKŌKE.	LITERAL.	FREE.
stinki sahepakkv,	<i>hands to push with,</i>	thimble.
hōtvlle,	<i>wind,</i>	wind.
hōtvl kvlke,	<i>wind people,</i>	wind clan.
ahhōtalit,	<i>blowing against,</i>	blowing against.
hōtvllehvsse,	<i>wind moon,</i>	February.
hōtalis,	<i>the wind blows,</i>	same as literal.
hōtvlle rokkō,	} <i>wind big,</i>	hurricane.
hōtvlle hōyanv,		
tōtkv,	<i>fire,</i>	fire.
Tōtkvahaso,	<i>Fire Old,</i>	name of an Ind'n.
tōtkv mōchaso,	<i>fire new,</i>	new fire.
tōtkv techv,	<i>fire-maker,</i>	same as literal.
tōtkv rokkō,	<i>fire big,</i>	hell.
tōtkv finke,	<i>fire blazing,</i>	blazing fire.
tōtkv fvlkv,	<i>from atokkitv, to work,</i>	cotton and its cloth.
tōtkv choti,	<i>fire its home,</i>	chimney.
tōtkv istokchel-	<i>fire to stir with,</i>	fire-stick or tongs.
akv,		
tōtkv stokkefkv,		

FORMATION OF DERIVATIVES FROM THEIR PRIMITIVES.

{ ekv,	his head.
{ fekiv:	pay.
{ ekvfekiv,	head-right, <i>per capita</i> .
{ chv,	my.
{ chokv	mouth.
{ issi,	leaf, etc.
{ chvchokhissi,	my beard.
{ chechokhissi,	your beard.
{ echokhissi,	his beard.
chvlli,	my foot.

FORMATION OF DERIVATIVES—Continued.

ichhoswv,	her son or daughter.
ichhoswochi,	little son or daughter.
chvlli ichhoswochi,	my little toe!
ichki,	his or her mother.
chvlli ichki,	my great toe!
{ yopw,	the nose.
{ lwaki,	limber.
{ yopwlowaki,	an elephant.
{ yopwatarka,	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.
wewv,	<i>water,</i>	water.
wirokkw,	<i>water big,</i>	a river.
wihvtkv,	<i>water white,</i>	the sea.
wikiiwv,		a spring.
wihomi,	<i>water bitter,</i>	whiskey.
wihomi chati,	<i>water bitter red,</i>	wine.
wilvsti,	<i>water black,</i>	
wi-lowke-rok-		
kw,	<i>water high big,</i>	the Flood.
witomkv,	<i>water sounding,</i>	Wetumke City, Al.
wiwkw,	<i>water roaring,</i>	Wewoka Creek, Ala., Ga., etc.
wichati,	<i>water red,</i>	Ark. and Red Riv.
winnelwily,	(wcalakv) <i>water coming,</i>	waves.
wihossi,	<i>water lost,</i>	a lake.
weinkorkv,	<i>water dug for,</i>	a well.

MVSKŌKE.	LITERAL.	FREE.
okhvssi	<i>down sun,</i>	a pond.
oksumketv,	<i>down hid from view,</i>	to immerse.
ŵlifisketv,	<i>on to scatter water,</i>	to sprinkle.
ŵlikvlkv,	<i>on to pour water,</i>	to pour.
oske,		rain.
weyŵkŵfki,	<i>water muddy,</i>	Miss. River.
witŵksi,	<i>water sour,</i>	vinegar, or cider.
weoktvphe,	<i>water, in the, wide,</i>	pond lily.
ŵe innini,	<i>water road,</i>	canal, course of a stream, or wash in the road.
ŵposwv,	juice, sap, or soup.
ŵsafki,	<i>from wiwv, water ;</i> <i>and afke, hominy,</i>	Sofkeo, a peculiar diet.
NOTE.—The Chocta and Chickasa name for water is ŵkv, and the Hichate name is ŵki.		
ŵkifinŵki,	<i>water shaking,</i>	a swamp in Florida okefenoke.
ŵkfvski, or	} <i>from ŵki, water ;</i> <i>and fvske, sharp,</i>	a narrow strip of land extending into the water.
okfvski,		
ŵskintacha,	<i>rain stop,</i>	rainbow.
oskiicha,	rain-maker.
ŵkelvvnwv	<i>water healing, de- rived from the Hichitiŵki-ekane,</i>	salt.
*Okhvssi-hayv- kvte,	<i>a pond made,</i>	a pool.

Ōŵwv.

* In the pronunciation of ŵewv, 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.
kafe,*	kafe,*	kafi	coffee.
kafe* - in- sōkchv,	kafe* eñ- shōkchv,	kafi ishukcha	coffee sack
tvnvp̄si*,	tvnvp̄,*	tanvp,	turnip.
p̄ōsi,*	kv̄tō,*	kv̄to,	cat.
waka,†	wak,†	(all South. In. use same word.)	cow.
sokchv,	shokchv,	shukcha,	bag.
topv,	tōpv,	topa,	bed.
ittō,	eto,	iti,	wood.
chōkō,	cheka,	chuka,	house.
wakochi,†	wakeshi,†	wakushi,	calf.
ichō,	esc,	isi,	deer.
efv,	ōfo,	ofi,	dog.
ichochoi	esoshi,	isushi,	fawn.
chula,	chula,	chula,	fox.
sokhv,	shokhv,	shukha,	hog.
sokhvhatkv (white hog)	shokhv̄tv,	shukhv̄ta (white hog)	opossum.
sokhōchi,	shokhoshe,	shukhushi,	pig.
kono,	kene,	koni,	polecat.
chofi,	chokfi,	chukfi,	rabbit.
watulv,	watōulvk,	wah̄tonlak,	crane.

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

* Derived from English.

† Derived from Spanish *vaca*, a cow.

MVSKOKE.	CHATA.	CHOCTA ORTHOGRAPHY.	ENGLISH.
pvchi hōwe,	pvchi yōshōba,	pvchi yoshoba	dove.
fōchō,	okfōchōsh,	okfochush,	duck.
ahakwv,	hakha,	hākha,	wild goose.
ōpv,	ōpv,	opa,	owl.
pvchi,	pvchi,	pvchi,	pigeon.
fō,	fōa,	foo billiska,	bee.
foni,	foni,	foni,	bono.
lvstō,	lusa,	lusa,	black.
mikkō,	miñkō,	miko,	chief.
wvchinvlki,	wvchinv,	wachina,	Virginians, white people.
okhvssi,	okhvtv,	okhvta,	pond.
ōehvtkv,	okhvtv chitō,	okhvta chito,	ocean or sea.
ōewv,	ōka,	oka,	water.
nitta,	nittak,	nitak,	day.
lvse,	lvshe,	lvshi,	month or sun.
ilkv,	elc,	illi,	death.
chvmpo,	chvmpoli,	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.

Fω tymkis,
Yvn liikiis,
Pωsit letkis,
Kapvn hayiis,

Efvv wokkis,
Vssvn wokkis,
Heyvn wokkis,
Vssvn wakvt hoeris,
Heyvmvn alitis,
Ittω tolkis,
Chisit achin papis,
Kafin ωches,
Kωhan ωches,
Chirki liika?
Rvrōn hōmpiis,
Pωsit chōsin papis,
Achin ωchekos,
Svkvn nesiis,

The bec 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.
Efv̄t w̄olikis,	The dog barks.
Ch̄orok kot lotkis,	The horse runs.

MVSKŌKE SIMAHAYETV.

MVSKŌKE.	ENGLISH.
Hvti alakichká?	Have you just come?
Istvmīn al̄itichká?	From whence came you?
Ist̄w̄fv̄n alakichkv̄nká?	When came you?
Ist̄iit̄ echepakv̄nká?	Who was with you?
Istvmīn ayichká?	Where were you going?
Istvmīn ayichkv̄retó?	When will you go?
Chechv̄likneté?	Are you (one person) well?
Istvmītté?	Which is the way?
Tv̄l̄w̄fv̄ nini istvt̄ mv̄tté?	Where is the road to town?
Istvmītt̄ (Chani) ehotite?	Which is the way to (John's) home?
Ōewv̄ lowketé?	Is the water high?
Lowkekos,	It is not high.
Ōmityes,	It will swim.
Chasomkes,	I am lost.
Cha lowwes,	I am hungry.
Cha h̄ot̄w̄siis,	I am tired.
Cha nokkes,	I am sick.
H̄w̄mpv̄s (singular),	Come and eat (one person)
H̄w̄mpvkis (plural),	Come and eat (all who are addressed).



NAK WNVKŌCHI.

Pōsi Cat	hōkōlit two	welvkepytetot accustomed to walk	welvkepit were walking
wakv-pisse-tykliikit cow-milk-bread (cheese)	liikin in a certain place	ishechakytes, they saw,	
mōntōman nevertheless	istōmechit in what way	ittikvpiichkvn to divide it between them	
kirrvkekot; they knew not;	hvmkit one	isrokkōsan the larger piece	Kōmit wlah for
ōmis, might,	ittikōmvkevketot. they thought this of each other.	Sittihvnakvtes, They two quarreled,	
mōmit and	ittikvpiichikō divide it between them not	tayakit: they could not:	mōmat, very well,
istvmii istōmiis, not to be partial on either side,		emvpiiechekatit the one who is not partial	
pōmitikvpiiehekvs let him divide between us,		ittikiichalikit: they said to each other	
imitikvpiichvranat the one who is going to divide between us,		wōtkō-istin coou-person (monkey)	

simahōyvtes. they two took it to him.	Mōmit And	wōtko-isti coon-person (the monkey)	
rinkirkōechakin. they informed him of it.	Vnit I	hérin very justly	chinfvtche- for you will
chvkares, judge,	kiikchit. he said.	Ūhliiketvñ On the chair	ŵlitasiikit, on he jumped,
lvpōntkōsit perpendicularly	ŵhliikit ; on it he sat ;	svtarkvñ the scales	issēt, he took,
liikit, he sat	waka-pisse-tykliike cow-milk-bread (the cheese)	ittitalchit for them he cut,	
ŵmiis yet	hvmkit one piece	rokken large	ŵmit ; was ;
svtarrit, he weighed it,	ŵmatin and then	pvlhvmkit the other side	sinhonnin. was heavier ;
ma hennatin that heavy side	okkvñtot, he bit occasionally,	rokken large piece	kvllēpit. he broke off.
Hatvñ Again	svtarroŵ, when he weighed it,	pvlhvmkit the other side	sinhonnin ; was heavier ;
okkvñtot, he bit it occasionally,	rokken large piece	kvllipvñtot broke off and	papepin ate it.
Pōsit Cat	hechakit, they saw,	schōkō schayit they two stood awhile	lōkepin devouring by eating
hechakekv ; because they saw ;	Pvlko back again	apōhmitskin to us give it	
pōmetiis we ourselves	ittikvpiiche can divide it for ourselves truly,	peyet nōs', coon-person,	wōtkō-istin
kiichakin. they said to him.	Hvtētōsinnō ! Not quite so fast !	Wōtkō-istit coon-person	
kiichin. said.	Mōmiis But	lvpken very quick	apōmis, to us give it,
			pōsit cat

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

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

mōmin vnfekachkati, hoyv waka-pisse-tvклике
 and if you pay me, this oow-milk-bread (cheese)

ōmvllechvranat tvkōsis, kiichakikit.
 every bit and grain it will take obliged to, he said to them.

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

Hoyvt kirkocchetōs.— Naki istōmōsiis
 This makes known the following.— Little things

ahakv sōlihapeyo ittōpōnayeekv chaperkōset
 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
 "Ablit, evasit, abruptit."



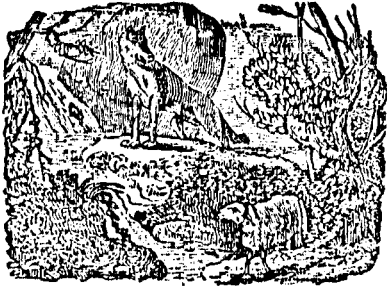
FABLES.

THE GOOSE THAT LAID THE GOLDEN EGG.

NAK ǪNVKOCHI.

Isti lvmkit sásvkwv inhokten vreriichepvtes, mǫmatin nitta ǫmvlkvn chvtokǫnaplani ichhostakin siichen ǫmvtes. Montǫmatin heyv hiiyǫmǫsati imittetayekǫs sinhakit; sásvkwv inhokten elilichiit, ittesalalpiit chvtokǫnaplani ǫsv ǫchatin ayetvhmkin ǫmvlkvn ǫmvlilicharis kǫmit arit sásvkwv inhokten elchvtes. Mǫmit ittesalalpit hechatin nakit sekatin alheremáhin imeháperkvtes.

Isti naki ǫchepit ǫmiisim, imittetayekǫ sinhakit ayokhvkvvn enaki ǫchemáhe haketvn kǫmit arati ayokhvkvvn ǫsiis emi naki ǫchepvte sǫmvlkvvtiis issemechiichepet ǫmati, heyv pǫmǫhayet ǫs.



THE WOLF AND THE LAMB.

NAK ǪNVKØCHI.

Yahvt nitta hiiyemāhin arit yvpifiikochin ittefat-
 chvtes; mōmit ewv'n'kakit oewv rvni a-okfiiknen is-
 kvkvrānit ittehechvtes. Mōman yahvt ōlihv'wati-
 miin ōlihoerit ōmatit yvpifiikochin inhōmichipetv
 kōmit? Kot! nakit istōmatin oewv svkka hōlwaye-
 chiehkehak's? Chotipkares, kiichin. Yvpifiikochit
 impiñkalit, kot! istōméchiit' oewv ischemvkkahō-
 wiyechiyo taychak's? chemi eskitchkatit ymv yis-
 fiilinetōs; vrepv mōmvtēkan istōméchiit aholwiye-
 chakōtayes, kiichin. Mometō istōmiis hōrkōpv
 tōyielikis, achōpōnaye chiehkvtn pōhiimvts misko
 hvnke ōman kiichin. Iieyv ōkitchkati chahitchke-
 kō emōñkv tates kiichin, mōñkv vnitōkates. Yahvt
 istōmēchikō tayit kirriiyit aheremāhin chapokke
 eyōmēchit arit rahōyirit, chintōkate istōiis, chirkit
 ōkvtes; mōñkv mvt ittinhvnmkes kiihchit. Halalitit,
 solalilehchit, papepvtes. Isti hōlwiyechemāhit ōma-
 ti isti naki immvttōsekiis istimirriehēpati naki issok-
 kitv hiehkoēchet ōmati. hoyvt pōmōhayet ōmis.



ASS IN LION'S SKIN.

NAK ŌNVKOCHI.

Rokkōpiihkv pōchas ōchet arepatetot nakity kōme sekōt arepet ōmatit isti-papv hvrpit kakin ishechvtes. Mōmit vtehepit svrepit safvtchko hērit svrepit ōmikv, pōnvttv isfiksumeehii chēpiiyes kōmvtes. Mōmit atehit arit pōnvttv atēkat aheremāhin fiksumhoechit isafvtcekehērit arvtetot epōchasi arin hi'hehit mow wō fiksumeechiichit aneliichipvres kōmvtes. Mōmit ahiremāhin ehonichkiichit aōlihatvtes; mōmin epōchasi hehehit aheremāhin infiksumiikōfv, mōmiis hvtehkō chvphaket ōmin hi'hehit heriichit vketočan imechōrokkōpiihkv achulit ōmin kirriiyit, kōt! chemit vmvkirritvn kōme hayit isti-papv hvrpi vtehe hayit ōmitskiis, che hvtehkō chvphakat istōmeehit ōlranitskekō ittētayekv, mvt eehōhkirkoechis; pōchasi kiilichit nvfkvrantvtes! Isti hōporriuekati achēwesekon mōmit ōmati nākōsiis istōmchayit are achewekot cōlikirkoechet ōmvntis.



THE WOLF IN A SHEEP-SKIN.

NAK WNYCØCHI.

Yahvt arit yvpifiikv sulkot föllin hechvtetöt. Imvkiirriiyit apakit arit pvsatiit hõmpelipvketan wõmis kõmit akirriichvtes. Mõñkv yvpifiik hvrpin hõpõyepit hichkoechepit atchit yvpifiikv imakerrit apakit arit pvsatit, papõpit, vrepvteten. Yvpifiik ahechiichvt nakit wõchakis? Kõmit arvtetöt. Sõhkerrit imvkerriiyit, wvnayit, atarrin. Yvpesfik-ahechiichviki apvlwvt, kot! nakit istõmatin? Kot! yvpifiikvn atarichkehakis? Kiichakin.

Yvpifiikvn wõmakos, mõmiis yahvt yvpifiikv hvrpin vtche hayet arin sõhkerriit wõmis kiichit, apvlwvn imõnayin. Kirrakit istõñkv ma isti naõrkv fvtchvn mõmechit wõmichkiis, kiichakit, imafvchkvketates. Heyv yahv arvte wõmat isti sulkot wõmes. Isti fvtchemãhe eywõmecho, isti herakan apakit föllvtetiis, hõsonnekõmahin ahayõset akirret wõmvteten wõlikirriikin aliskety rokketiis wõlsvtchiiyiis hoero mõmet wõmis. Mõñkv isti impõnvkv, mõmit imvvtchõsvke achokkiiyen kirreskõ ittetayet wõikv.

Isti ittikerrakat ahõriichit imvretvn imvkitõchit wõmittvtat heyvt põmõhayet wõ's.



THE LION, THE WOLF, AND THE FOX.

NAK WNVKOCHI.

Isti-papv, Yaha, Chula, istōchenin.

Isti papvt ponnvta atékat wmvkv immikō tōmis. Yaha ponnvta etv atékat wmvkv inhiissi tōkōt wōmis. Chula ponnvta etv atékat wmvkv akirretv wlfvket wōmis. Isti-papv achulemahet innokket ehotin wokkin. Ponnvta atékat inyiehit inhorkvsākit wōmatin. Chulv tvkwōsit alokkekon. Yalvt mikkot inhissin ehahalyit chulvn inhomichikvs kōmelipit arit : mikkō tōyiehkāt, chulvlikvn chenokati, Kirrekot wōmikēs ; mōmiis imekvsvmkv t wēchiiēchin hiiyōmati alokekot wōmis kiiehit : hiiyōmati lvpketiis illilipin ayōwōsikit mikkō hakepares kōmatit a-a. tekot wōmis kiiechin. Mikkot lapkwōsin svnyiihōchikvs, makin. Chula alakit, nakōsiis mikkon kiihōchvteton wkvtes kōmit :—Mikkō tōyiehkāt, nakit istōmin alokvkō yōmvtēko wōrit wōmati chinōniyv-raniis kiiēhit. Hēyv chiminnoketv chinwiichecho ittitiyat heliswvn hōpōyvraniit isti tinfātehiit wōmimvvtv hōpiiye māhit wōmit wōmiis iiyilmvvtv irkerriit, alakit wōmiis ; mōmin mīl, ariiyōfv isti naki imvrv-chkvkināhan ittimwōniiyiit naki chinwiiehelichv-

ranat tvlkōsat irkerriit; alakit ωmiis, kiichin. Istipapvt ket! naki-tōhakis? Isafachkōsit kiichit impōhin. Yahan, illelchit, tōrōkfit, hvrpi hiiye mōkke emōñkvn, chinna ωmvlkvn siiyōkkōfichkakit; heyv̄t chinwiichechvranat tvlkōsis, Ohula Hachet kiifichin. Istipapv akvsahmin, Yahan illelchit, tōrōkfit, hvrpi istipapvn vtchchōchvtes. Isti ωliloksit naki imahōpvnctvn kōme hoeretv istēmimiit naki hirekōmāhe eyōhchokkōechvket ωmit nak hirekōt ωmati, heyv̄t pōmvhayet ωmis.



THE EAGLE AND THE CROW.

NAK ΩNVKŌCHI.

Lvmhe, Ωsalīwv, tepakan.

Ωsahwvt arit Lvmhit yvpisikōchin issit s̄iiyepin hechtetot. Yvpisikot fōllin hehchit, inyikche lvmhi emōriichekōt ωmiis. Vni wō mōmēchiiyes kōmit, fikhvmiikit yvpisikvn esvtes; mōntōmatit, yvpisikv achulen ωmit, istōmit istvmkekow ittitiyit ωmiis, illit yvpisikv-issin ayōkchepin, inrōchepkitv kōmiis istōñkō ittitiyit yvpisikv ωlīliikin sarin, yvpisikv vhechiichvt ishechit. Koh!! mochtan chesiiis rō-

chepkítv kómit istólmichkekós. Vnhópe takóch í simokkópvñkv tóyvránichkis, kíilichit; heyvt chonahvmki imvhayvres naki mómeehiko ittitayat ólihiyokhvmkítv tókati, mómít isti mómeehepe ittitaye mómeehopat sahópayetv tókati. Naki mómeechítvn kómichkati ahériichit mómeechichke ittitayati okketó chemiit mómeechítvtati, heyvt chimalahaye tómis.



THE MAN AND THE SERPENT.

NAK ÓNVKOCHI.

Chitot inhissen itipvke.

Isti hvmkít hitoto rokkóliichen fayepít arít ómatit chitó hitotvránósen isheehit. Immírriiyít chotín svlakít, tótkvni mittechit, wókkéchin ahiiyít chvfvikue hakít achvmmíksít ómatit ma isti, svlakati mahósan okkvránin. Kot! heyvt chimmerriiyati svmfekvránichkat tóhakis? Kíilichit. Chéhólwiiyeches, chillvránat tvlkis, kíikhít; itton issít, ekvn sinnvfíi'kít elechvtés. Isti hólwiiyechvke heyv chitó ómakat sasétó mómíis, isti-istimerkakósatí immerrakat immómeechiichvkéris.

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, e, o, u, v, ch, f, h, r, k, l, in, 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 *sigh*, *nigh*, *mine*, *pine*, *fine*; as, *hiiyωmat*, now; *kiichiis*, I say; *mōmiis*, but; *iyyiis*, etc.

Of the sound of the vowel I i.

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

ment; vnit, I (myself); ipPOCHI, a son; ISTOCHI, 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, *ωpv*, an owl; *ωfv*, in; *ωsalivv*, 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; *nokke*, sick; *porki*, our father; *tōttōlōse*, a chicken. Its sound is formed as in the preceding vowel, but with less effort of the organs.

Of the sound of the vowel U u.

This is the fifth vowel in the Creek alphabet, and I give to it the short sound of *ū* in *nōt*, *gōt*, *pōt*, *shōt*, *sōh*, etc.; as *okehowfky*, an Indian hen; *okhyssi*, a pond; *chōrokkω*, a horse; *rinpoksin*, 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 *tit*, which children use to this day, has the sound of *i* short, and so has the corresponding Creek word *pise* and *epise*.

and is like *ou* in Louisville, or *u* in brute, flute, acute, etc.; as, *chula*, a fox; *suletawv*, 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, *vpytvv*, a bull-frog; *vkvtōlaswv*, a very small species of frog; *lvti*, 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*, *no* 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 *istōñkvn*; *emōñkin* *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, *oe* in *oéwv*, water; *œ* in *hœpœwv*.

The diphthongs are—

ae, as *acha* | *alasa* | *ōhāemahvs*, go on, or continuo going.

* Are the Creeks of Celtic origin? who knows?

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

iie, as iielali !—ow, as in ahowke, a door.

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

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

œc, hœpœwv, a child ; hœpœctaki, 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, eillechvriakis ? œwlihatin, sevniiichkv, 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 *œœwlikirkocchich kekarhakis, œœnich keœchvtes, œœhœlihatit, etc.*

There are no improper diphthongs in Creek from the fact that no letter loses 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 hvnkit, one cat, i.e., a cat ; pœsi hœkœlit, two cats ; pœsit letkis, the*

cat runs ; *pošit tōkōrkis*, the two cats run ; *pošit 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*, before *hOkte* and *hōvnwv*—*Ichōhōvnwv*, a buck ; *ichōhOkte*, a doe ; or, more frequently, *ichō ichki*, a deer's mother.

NOTE 2.—*Hoktve*, or *hōktvlwv*, is applied to such animals of the feminine gender as are old ; as, *rokkōoktvlwv*, 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 *imislakv*, 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*, "

<i>1st. form.</i>	<i>Nomin.</i>	<i>Object.</i>
<i>Okitv</i> ,	<i>Okitvt</i> ,	<i>Okitvn</i> , time.
<i>Efv</i> ,	<i>Efvt</i> ,	<i>Efvn</i> , a dog.
<i>Islakv</i> ,	<i>Islakvt</i> ,	<i>Islakvn</i> , a knife.
<i>Ūliliketv</i> ,	<i>Ūliliketvt</i> ,	<i>Ūliliketvn</i> , a seat.
<i>Hōvnwv</i> ,	<i>Hōvnwvt</i> ,	<i>Hōvnwvn</i> , 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.
Hōmpitv,	Hōmpitvt,	Hōmpitvn,	Food.
Rvnihlwō,	Rvnihlwēt,	Rvnihlwēn,	A mountain.
Niskvehōkō	Niskvehokot,	Niskvehokōn,	Storehouse.
Chatv,	Chatvt,	Chatvn,	Blood.
Hōvnwv,	Hōvnwvt,	Hōvnawvn,	A man.
Hesakitv,	Hesakitvt,	Hesakitvn,	Life.
Ūpōnvkv,	Ūpōnvkvt,	Ūpōnvkvn,	Word.
Hōchifkv,	Hōchifkvt,	Hōchifkvn,	Name.
Yikchetv,	Yikchetvt,	Yikchetvn,	Strength.
Yōmotske,	Yōmotsket,	Yōmotsken,	Darkness.
Naki	Nakit,	Nakin,	Any thing.
Ūrōlōpe,	Ūrōlōpet,	Ūrōlōpen,	A year.
Misko	Misket,	Misken,	Summer.
Rvfō,	Rvfoṭ,	Rvfon,	Winter.
Nitta,	Nittat,	Nittan,	Day.
Nire,	Nireṭ,	Niren,	Night.
Lvpvtki,	Lvpvtket,	Lvpvtken,	Wilderness.
Istvlki,	Istvlkit,	Istvlkin,	Disciples.
Ittipahōye,	Ittipahōyet,	Ittipahōyen,	A wedding.
Chokfvlwv,	Chokfvlwvt,	Chokfvlwvn,	Rim of a pot.
Ūwalv,	Ūwalvt,	Ūwalvn,	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 " cñki, his hand. " cñkit. " cñkin.

Plural

- 1 per. pōñki, our hand. *Nom.* pōñkit. *Obj.* pōñkin.
 2 " cheñkitaki, your h. " cheñkitakit " cheñkitakin
 3 " cñkitaki, their h. " cñkitakit. " cñkitakin.

Singular.

- 1 chawvnwv, my sister.
 2 chewvnwv, your sister.
 3 ewvnwv, his sister.

Plural.

- pōwvnwv, our sister.
 chewvnwvtaki, your sist.
 ewvnwvtaki, 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 " charahviki, my older brothers.
 2 " cherahviki, your older brothers.
 3 " erahviki, 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.
 1 " chachosi, my younger brother.*
 2 " chechosi, your younger brother.
 3 " echosi, his younger brother.
 1 " chachosvki, my younger brethren.
 2 " chechosvki, your younger brethren.
 3 " echosvki, his younger brethren.

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

Singular. N, pl per.

- 1 " pöchosi, our younger brother.
 2 " chechositaki, your younger brother.
 3 " echositaki, their younger brother.

Plural. N, pl per.

- 1 " pöchosvki, our younger brothers.
 2 " chechosvkitaki, your younger brothers.
 3 " echosvkitaki, 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 " porki, our father.
 2 " chirkitaki, your father.
 3 " irkitaki, their father.

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

Plural noun and pronoun.

- 1 per. Porkvlki, or porkvlkitaki, our fathers, or ancestors.
 2 " chirkvlki, your fathers. } *Singular pronoun.*
 3 " irkvlki, his fathers. }
 2 " chirkvlkitaki, your fathers or ancestors.
 3 " irkvlkitaki, their fathers or ancestors.

Singular.

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

Plural pronoun.

- 1 " pochki, our mother.
 2 " chiehkitaki, your mother.
 3 " ichkitaki, their mother.
- 1 " pochkvlki, or pochkvlkitaki, our mothers.
 2 " chiehkvkitaki, your mothers.
 3 " ichkvkitaki, their mothers.
- 1 " chvppēchi, my son. 1 chvppēhitaki, my sons.
 2 " chippochi, your son. 2 chippochtaki, your sons.
 3 " ippochi, his son. 3 ippēhitaki, his sons.

Plural.

- 1 " pōppōhitaki, our sons.
 2 " chemitaki chippōhitaki, your sons.
 3 " Emitaki ippōhitaki, their sons.

- | | | | |
|--------|-------------------|------------------|--------------------------|
| 1 per. | chvehhosti,* | my daughter. | } As a man
would say. |
| 2 " | chichhosti, | your daughter. | |
| 3 " | ichhosti, | his daughter. | |
| 1 " | chvehhostvki, | my daughters. | |
| 2 " | chichhostvki, | your daughters. | |
| 3 " | ichhostvki, | his daughters. | |
| 1 " | pochhosti, | our daughter. | |
| 2 " | chichhostitaki, | your daughter. | |
| 3 " | ichhostitaki, | their daughter. | |
| 1 " | pochhostvki, | our daughters. | |
| 2 " | chichhostvkitaki, | your daughters. | |
| 3 " | ichhostvkitaki, | their daughters. | |

Singular.

- | | | | |
|-----|--------------|-----------------------|----------------------------------|
| 1 " | chvehhoswv,† | my son or daughter. | } As a
woman
would
say. |
| 2 " | chichhoswv, | your son or daughter. | |
| 3 " | ichhoswv, | her son or daughter. | |

Plural.

- | | | | |
|-----|-------------------|--------------------------|----------------------------------|
| 1 " | chvehhostaki, | my sons or daughters. | } As a
woman
would
say. |
| 2 " | chichhostaki, | your sons or daughters. | |
| 3 " | ichhostaki, | their sons or daughters. | |
| 1 " | pochhostaki, | our sons or daughters. | |
| 2 " | chichhostakitaki, | your sons or daughters. | |
| 3 " | ichhostakitaki, | 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. | polli, | our foot. |
| 2 " | chillitaki, | your foot. |
| 3 " | illitaki, | their foot. |

* A man who says chvehhosti, 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 chvehhosti, nor chvppochi, for son, or daughter, as a man does.

VNIHSSI—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, *ittichokkøyte, chawvutaki unhiassviki 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 *vki* ; corresponding to the *ans* in Americans, Bostonians, etc. ; as,

Ichō, a deer ; Ichōvki	Indians of the Deer clan.
Fōsvv, a bird ; Fōsvvki	“ “ Bird “
Chula, a fox ; Culvki	“ “ Fox “
Hōtvli, wind ; Hōtvkvki	“ “ Wind “
Nokosi, a bear ; Nokosvki	“ “ Bear “
Yaha, a wolf ; Yahvki	“ “ Wolf “
Ichhaswu, a beaver ; Ichhasvki	“ “ Beaver “
Hvlpvtv, an alligator ; Hvlpvtvki,	“ “ Alligator
Wōtkō, a coon ; Wōtkvki	“ “ Coon “
Oktiiyāchi, ? Oktiiyāchvki	“ “ ?
Rvrō, a fish ; Rvrōvki	“ “ Fish “
Aha, a potatoe ; Ahalakvki	“ “ Potatoe
Katchv, a tiger ; Katchvki	“ “ Tiger “
Wuksi, ? Waksvki	“ “ ?
Henchā, ? Henchākvki	“ “ ?
Nōkfilv, ? Nōkfilvki	“ “ ?

PLURAL OF NOUNS—*Continued.*

<i>Singular.</i>	<i>Plural.</i>	
Istilvsti,	Itilvstvlki,	Black people, or Africans.
Istihvtki,	Istihvtkvlki,	White " " Europeans.
Istichata,	Istichatvlki,	Red " " Indians.
Wvchina,	Wvchinvlki,	Virginians (applied by Indians to all Americans).
Chalita,	Chalitvlki,	Chocta Indians.
Maskōko,	Maskōkvlki,	Creek " "
Wasasv,	Wasasvlki,	Osage " "
Sulitawv,	Svlitawvlki,	Soldiers.
Kowctv,	Kowctvlki,	people of Coweta Town, etc.

DECLENSION OF SOME PROPER NOUNS.*

	<i>Singular.</i>	<i>Plural.</i>
<i>First form</i>	Istihvtki.	Istihvtkvlki.
<i>Nominative</i>	Istihvtkit.	Istihvtkvlkit.
<i>Possessive</i>	Istihvtki im.	Istihvtkvlki im.
<i>Objective</i>	Istihvtkin.	Istihvtkvlkin.
<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.*

Chvvrke	t	n	my abdomen.
Chenvrke	t	n	your " "
Envrke	t	n	his " "
Chvfolōwv	t	n	my shoulder.
Chfolōwv	t	n	your " "
Efolōwv	t	n	his " "
Vmpōhōkchv	t	n	my hip.
Chmpōdōkchv	t	n	your " "

Chvhvffi	t n	} from the hip to the knee.
Chehvffi	t n	
Ehvffi	t n	
Chsvkpv	t n	} the arm.
Chsvkpv	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 nono), ring-finger.		
Chvñkichhoswochi (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; Chvchokwv, 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.

Chvkv	t n	my head.
Chckv	t n	your "
Ekv	t n	his "
Chvlli	t n	my foot or toe
Chvlliv	t n	your "
Echvlliv	t n	his "

Chvhvchkω	t	n	my	ear.
Chchvchkω	t	n	your	"
Ehvhchkω	t	n	his	"
Chvyupω	t	n	my	nose.
Cheyupω	t	n	your	"
Eyupω	t	n	his	"
Chvnokwv	t	'n	my	neck.
Chenokwv	t	n	your	"
Enokwv	t	n	his	"
Chvhokpi	t	n	my	breast.
Chchokpi	t	n	your	"
Ehokpi	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.	Pōmi, we.	
<i>Nomin.</i>	Vnit, I.	Pōmit, we.	
<i>Objective</i>	Vnin, me.	Pōmin, 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>	Chemini, thee or you.	Chemitakin, you.	

Third person, singular.

Third person, plural.

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

NOTE 1.—Personal pronouns, in composition with nouns to denote the possessive case, are nearly always contracted; as, *umistvlke*, 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, *chekerrils*, I know you; *chenokichiiyes*, I love you; *chetepkils*, 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.
 Cho nahvmki, your clan.
 Enahvmki, his or her clan.
 P'on, or ponahvmki, our clan.
 Chemitaki chinalahvmki, your clan.*
 Emitaki inahvmki, their clan.

Ohin homichiiyes, I hate you.
 Che tepkiis, I whip you.
 Chvtepkiiis, he whips me.
 Chetepkis, he whips you.
 P'wtepkis, 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, pon.

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: *Emi* is the third person singular from *vni, I*, *ωπωνkv* is word or speech; now, instead of saying *ωπωνkv*, or *em ωπωνkv*, or even *im ωπωνkv*, it is usual to drop all the letters except the last, which is *in*, and to say *mωπωνkv* for his word.

INDICATIVE MOOD—PRESENT TENSE.

First person, singular number.

Vntómiis, it is mine.

- 1 Vntómiis, it is mine.
- 2 chintómiichkis, 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 pómít ómeyetates, it was ours.
- 2 chemitakit óme páchkvtes, it was yours.
- 3 enakitakit ómvtes, it was theirs.
- 1 vmit ómiimvts, it had been mine (pluperfect).
- 2 chemit óme pichkemvts, it had been yours.
- 3 emit ómépimvts, it had been his.
- 1 pómít 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 pónakitis, 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 *pwnakitates*, it was belonging to us.
 2 *chemitaki chenakitates*, it was your own.
 3 *enakitaki tates*, it was their own.
 1 *chwnakitawmvtcs*, it had belonged to me (perfect).
 2 *chenakit wminvtvs*, it had been your own.
 3 *enakit wminvtvs*, it had been his own.
 1 *pwnakit wminvtvs*, it had been our own.
 2 *chenakcitakit wmepe mvtvs*, 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 hvnkit*, one person, or a person; *ma isti*, that person, or the person.

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

Heyvt and *mvt* are declined like nouns.

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

<i>First form.</i>	<i>Nomin.</i>	<i>Objective.</i>	
<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
<i>Isti istwme,</i>	<i>isti istwmet,</i>	<i>isti istwmen,</i>	any one
<i>wmvlkv,</i>	<i>wmvlkvt,</i>	<i>wmvlkvn,</i>	all.

Singular.

<i>mawma,</i>	<i>mawmat,</i>	<i>mawman,</i>	such person or thing.
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Plural.

<i>mawmaka,</i>	<i>mawmakat,</i>	<i>mawmakan,</i>	such persons or things.
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COMPOUND PERSONAL PRONOUNS.

Nominative case.

Vnimáhŵsat,	I myself,	vnimáhŵsan.
chemimáhŵsat,	you yourself,	chemimáhŵsan.
emimáhŵsat,	he himself,	emimáhŵsan.
pŵmimáhŵsat,	we ourselves,	pŵmimáhŵsan.
chemitaki máhŵsat,	ye yourselves,	chomitakimáhŵsan
omitaki máhŵsat,	they them-	
	selves,	omitakimáhŵsan.

Objective case.

The words corresponding to our RELATIVE PRONOUNS are :

Isti istámiis, whoever.	Istíimvt, who? <i>singular.</i>
naki istámiis, whichever.	Istíimvtaki, who? <i>plural.</i>
istámati, 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, *sutvrokkŵ here*, a good apple; *sutvrokkŵ chumpe*, 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, *chvmpce*, sweet; *sinchvmpce*, sweeter; *risinchvmpce*, sweetest. These may be declined like nouns; as,

<i>First form.</i>	<i>Nomin.</i>	<i>Objective.</i>	
<i>chvmpce</i> ,	<i>chvmpcet</i> ,	<i>chvmpcen</i> ,	sweet.
<i>sinchvmpce</i> ,	<i>sinchvmpcet</i> ,	<i>sinchvmpcen</i> ,	sweeter.
<i>risinchvmpce</i> ,	<i>risinchvmpcet</i> ,	<i>risinchvmpcen</i> ,	sweetest.

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

COMPARISON AND DECLENSION OF ADJECTIVES.

	<i>Singular.</i>		
<i>First form.</i>	<i>Nomin.</i>	<i>Objective.</i>	<i>Engl.</i>
<i>Posit.</i> <i>Kvmoksi</i> ,	<i>kvmoksit</i> ,	<i>kvmoksin</i> ,	sour.
<i>Comp.</i> <i>sinkvmoksi</i> ,	<i>sinkvmoksit</i> ,	<i>sinkvmoksin</i> .*	
<i>Super.</i> <i>risinkvmoksi</i> ,	<i>risinkvmoksit</i> ,	<i>risinkvmoksin</i> .	

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

<i>Posit.</i> <i>kvmoksvko</i> ,	<i>kvmoksvket</i> ,	<i>kvmoksvken</i> ,	sour.
<i>Comp.</i> <i>sinkvmoksvko</i> ,	<i>sinkvmoksvket</i> ,	<i>sinkvmoksvken</i> .	
<i>Super.</i> <i>risinkvmoksvko</i> ,	<i>risinkvmoksvket</i> ,	<i>risinkvmoksvken</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>risinrokko</i> ,	<i>risinrokket</i> ,	<i>risinrokket</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. homo, homet, homen, bitter.
Comp. sinhomo, sinhomet, sinhomen.
Super. risinhomo, risinhomet, risinhomen.

Plural.

Posit. homvko, homvket, homvken, bitter.
Comp. sinhomvko, sinhomvket, sinhomvken.
Super. risinhomvko, risinhomvket, risinhomvken.

Singular.

Posit. likwe, likwot, likwen, rotten.
Comp. sinlikwe, sinlikwet, sinlikwen.
Super. risinlikwe, risinlikwet, risinlikwen.

Plural.

Posit. likhøwe, likhøwet, likhøwen, rotten.
Comp. sinlikhøwe, sinlikhøwet, sinlikhøwen.
Super. risinlikhøwe, risinlikhøwet, risinlikhøwen.

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

I find one example (there may be others) where the plural has an entirely different root from the singular; as, *chotke*, small, applied to one thing that is small; and *løpochke*, 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,

ωmvlkv, all.

yōksvsekōn, everlasting, or without end ;

ittitayet, enough, or sufficient ;

ispōke, 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. tvphe, wide ; Plur. tvptvhe. From this it seems that at first the Creeks may have formed the plural by a repetition of the singular ; as, tvphe tvphe, and then shortened to tvptvphē, and finally to tvptvhe.

Singular and Plural of Creek Adjectives.

Ivlwe,	hvlhowwo, high.
lowke,	lowlvke, deep (applied to liquids).
sofke,	sofsōke, deep (applied to solids).
pvfnc,	pvfpvnc, fast or swift.
wvuhc,	wvuwvhe, hard (applied to substances).
lōwvchke,	lōwvchlōke, soft " "
lvste,	lvslvte, black.
tvphe,	tvptvhe, wide.
silkōsc,	silsikōsc, narrow.
kōchokne,	kōchouchoke, short.
chate,	chatvke, red.
hvtke,	hvtvke, white.
lane,	lanvke, green.
hōlwake,	hōlwahōke, bad, or evil.
sulke,	sulsōke, 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* ωρωνayit, he spake *loud*; *mihinwōsin* 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; *whiche-yekares*, shall *not* come into; *kōlimatskvs*, 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*, *sahokolv*, *svtochenv*, once, twice, thrice, etc.

2. Of Order; *risahōkōlat*, 2ndly; *risattochenat*, 3dly, etc.

3. Of Place; *ctiin*, away, or somewhere else; *anakv*, near by; *ittimposat*, very near to; *mvn*, there; *irtvpalv*, on the other side, etc.

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

Future; *mōchviiyati*, after this; *pokse*, to-morrow; *inyupv*, *rimōhyupv*, *emōliyupv*, etc.

Indefinite; *hvti*, yet; *etān*, at the same time; *ayok-hvmkōsin*, suddenly; *istōsiis*, always; *emawōliichin*, near by (as to time); *hōfōnehināhin*, a long time; *chahomv*, before me.

5. Of Quantity; *ittetayin*, enough.

6. Of Manner or Quality; *tōhikvlke*, all together; *tvlkōs*, only; *istvmaliin*, greatly; *elike*, secretly; *fikhvmkōsit*, boldly; *lvpken*, quickly; *hvlwen*, high,

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

tvkkekes, not only; lvpwntkwosit, perpendicularly; ittitiilvumkin, equally; wlihatvlakin, the more; matapwomwsin and etapwomwsin, in the same manner; wme, 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>	
wfv,	wfvvt,	wfvvn,	in.
wsse,	wssvt,	wssvn,	out of.
wvvpv,	wvvpvt,	wvvpvn,	on top.*
elichv,	elichvt,	elichvn,	under.

EXAMPLES OF PREPOSITIONS IN COMPOSITION WITH NOUNS.

Chwkwwfvvt lvehpetiis, the house was wet inside, or rather the inside of the house was wet; chwkwwfvvn, liikis, I am in the house; ittww howki wfv, 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>
Etereḡōte,	etereḡōtet,	etereḡōten, going through.
etehōyyno,	etehōyvnet,	etehōyynen, going by.
cheyo,	cheyet,	cheyen, going in.
ōsso,	ōsset,	ōssen, 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; *ōlitkvs*, run *on* or *to* a thing; *mlitkvs* 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, “Pōyvlikhv hōlwakatit Chutvsin ōlicheyvtes,” “The devil entered *into* Judas.”

“Chehōfvn ōlihakvsvmkis,” “Believe *in* God.”

“Chvrkin ōlhayepiiyet ōmikv,” “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, Acha! 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 propositional verbs.

LIST OF INTERJECTIONS.

Achá! alas! Köt! used to draw attention, but chiefly as the first sign of an interrogation; as, Köt! chechepokketé? What! are you mad? Helali! What a pity! Koh! 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. Nahonwv! spoken in a slow reflecting tone, is equivalent to Let me see, or, Let me study. Hōh! 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 iitipvket, alahōkvres." In this sentence there is only a comma, where we use *and*; and iitipvket (meaning both the persons mentioned, as it is dual in form,) is nominative to alahōkvres, will come, which is also dual. In the sentence "Peter, James, and John will come;" the Creeks would say, "Petv, Chimi, Chani tōlikvket yīichvres." In this sentence tōlikvket refers to the persons named as a pronoun in the plural number and is nominative to the plural verb yīichvres. The singular form of the verb is alvkvres; as, "Chanit

alvkvres," "John will come." The word ω mati, corresponding to the *if* in English, is joined to the verb in the subjunctive mood; as, kiichiin ω mati, if I say.

"Rim ω hyupv Chesvs techokkakat, ichkin, imistvkin, t ω hkvikit Kapvnyvn tv ω fvn okhvtvpechvtes; m ω miis nitta vnvch ω me ap ω kekates." In the above sentence *m ω miis* 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—

M ω mit,	and,	} These words are varied in the final letters <i>t</i> and <i>n</i> , only for the sake of euphony.
m ω limit,	and afterward,	
m ω min,	and,	
m ω linin,	and afterward,	
m ω m ω f,	and then,	
m ω lim ω f,	and after then,	
ω miky,	because, for, etc.,	
m ω met ω miky, and because, and for that reason.		
m ω miis, but (expressing opposition of meaning).		
m ω nkat, but if not, " " " "		
m ω me m ω miis, but notwithstanding, though, yet, etc.		

OF VERBS.

A Verb is a word that expresses *action* or *being*; as, iiyiis, I am going; t ω yiiis, 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'atwtkvlki 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'atwtkvlki schwkiis*, The (two) oxen were standing.

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

And a verb is in the second plural when its nominative and objective cases are both plural ; as, *Pon svlvkin wanawiiiches*, We tied our prisoners.

When the nominative case denotes the person speaking, the verb is in the first person ; as, *twayis*, I am. When the person spoken to is nominative, the verb is then in the second person ; as, *twayichkis* or *twayit*, thou art ; but when the person or thing spoken of is nominative, the verb is in the third person ; as, *twmis*, 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, *atwtkiin*, I work ; second person, *atwtkichkin*, thou workest ; third person, *atwtkin*, he or she works. *Makiis*, 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, *litkures*, 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; Iiyvranakos, 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; Atotkiiyvтин ωmati, If I had labored; Yvhiikvrانlin 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; Nechvrvuiiyat tvlkis, I must sleep; Makvkvntωmatin ωmiis, I ought to have said, etc.

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

* *Schu!* 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, atOtkiv, labor, a noun ; and atOtkiv, to labor, infinitive ; taskiv, a leap ; and taskiv, to jump, etc.

ing a rough breathing or accent on the syllable preceding the final one ; as, present, *Kiichiis*, first past, *Kiilichiis*, 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, *Kiichiiymvts*, 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 " " *kiichiekvtes*, 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 *mahwkvntis*, 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 Chusvlkin Kiicha-*

kytes," "Jesus said to the Jews," *i.e.*, Chanit [or some one of the evangelists] chwvytes, 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 *vnten* for its sign; as, Kvllepvtont, He frequently broke off a piece; Vnitvnton, I am *habitually*, or from time to time (annoyed, or whatever else may be expressed); Kiichvnton, 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, Kiichepiiyvto tares, I will have said to him, etc.

Nwmati is the sign of the Subjunctive Present; *tinwmati* of the past; *wiitiyes*, or *wiites*, of the first future; *ran* before the sign of the person, and *wiitiyes* 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 *wmati*.

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 *vs*, and the plural in *kis*. Unlike any other language that I know, the Creek verb has an imperative future tense; as, present, eyaketeclvs; futuro, eyakoteclvtchvs; (*in the future*) be careful, or examine yourself.

The Potential mood has only the Past, Present, and Futuro; *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 *wmiis* for the first person, *wmichkis* for the second, and *wmis* 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 chawayvñkis, 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 Issepíyvte táres, I will have taken.
 2 Issepichkvte táres, You will have taken. } Before
 3 Issippvte táres, He will have taken. } 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 | Esiivvtin ωmati, | If I had taken. |
| 2 | Esichkvtin ωmati, | If thou hadst taken. |
| 3 | Esvtin ωmati, | If he had taken. |

First form of the subjunctive future.

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

Second form of the subjunctive future.

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

Third form of the subjunctive future.

- | | | |
|---|-----------------------|---------------------------|
| 1 | Issvraniin ωmati, | If I am going to take. |
| 2 | Issvranych kin ωmati, | If you are going to take. |
| 3 | Issvrantin ωmati, | If he is going to take. |

Fourth form of the subjunctive future.

- | | | |
|---|--------------------------|---------------------------|
| 1 | Issoppiivvto tōwiitvres, | If I shall have taken. |
| 2 | Issopichkvto tōwiitvres, | If thou shalt have taken. |
| 3 | Issippvto tōwiitvres, | 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 | Esiiyes, | I can take. |
| 2 | Esichkes, | Thou canst take. |
| 3 | Eses, | He can take. |

Future time.

- | | | | |
|---|-----------------------|----------------|------------------|
| 1 | Issvraniiyat tvlkis, | I must take. | } Very emphatic. |
| 2 | Issvranychkat tvlkis, | You must take. | |
| 3 | Issvrangat tvlkis, | He must take. | |

Past time.

- 1 Esvkvntōmatin ōmiis, I ought to have taken.
 2 Esvkvntōmatin ōmich You ought to have taken.
 kis,
 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 Chawichko mvtvs, Thou hadst taken.
 3 Chawi mvtvs, He had taken.

Fourth past time.

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

First future.

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

Second future.

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

Third future.

- 1 Chawepiiyvte táres, I will have taken.
 2 Chawepichkvte táres, Thou wilt have taken.
 3 Chawepvte táres, He will have taken.

Before some
 other
 future time.

Subjunctive present.

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

Subjunctive past.

- | | |
|-----------------------|----------------------|
| 1 Chawiiyvtiu ωmati, | If I had taken. |
| 2 Chawichkvtiu ωmati, | If thou hadst taken. |
| 3 Chawvtin ωmati, | If he had taken. |

First form of the subjunctive future.

- | | | |
|---------------------|-------------------|------------------------------------|
| 1 Chawo wiitiiyes, | I may take. | } But it
is rather
doubtful. |
| 2 Chawichko 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 ωmati, | If I (am going to) take. |
| 2 Chawvranichkin ωmati, | If you (are going to) take). |
| 3 Chawvranin ωmati, | If he (is going to) take). |

Fourth form of the subjunctive future.

- | | |
|-----------------------------|--------------------------|
| 1 Chawepiiyvto tōwiitvres, | If I shall have taken. |
| 2 Chawepichkvto tōwiitvres, | If thou shalt have taken |
| 3 Chawepvto tōwiitvres, | If he shall have taken. |

Imperative present.

- | | |
|-------------|------------------------|
| 2 Chawépvv, | Do thou take (mildly). |
| 2 Chawvvs, | Take (Harshly). |

Imperative future.

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

Potential present.

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

Potential future.

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

Potential past.

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

Infinitive mood.

- | | |
|---------------|---------------|
| Chawitv, | To take. |
| 2 Chaliwvris, | Let me take. |
| 2 Chaliwikvs, | 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 Issvkvrans,	They will take.	

Second future.

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

Third future.

1 Issipeyvto tares,	We will have taken.
2 Issipachkvto tares,	Ye will have taken.
3 Issvkepvto tares,	They will have taken.

Subjunctive present.

1 Ešenōmati,	If we take.
2 Ešachkin ōmati,	If ye take.
3 Ešakin ōmati,	If they take.

Subjunctive past.

1 Ešakeyvtin ōmati,	If we had taken.
2 Ešakachkvtn ōmati,	If ye had taken.
3 Ešakvtin ōmati,	If they had taken.

First form of the subjunctive future.

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

Second form of the subjunctive future.

1 Issvraneyo 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 Issvkvransin ōmati,	If they (are going to) take.

Fourth form of the subjunctive future.

- 1 Issipeyvto tōwiitvres, If we shall have taken.
 2 Issepachkvto tōwiitvres, If ye shall have taken.
 3 Issepvkvto tōwiitvres, If they shall have taken.

Imperative present.

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

Imperative future.

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

Potential present.

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

Potential future.

- 1 Issvrancyat tvlkis, We must take. }
 2 Issvranchkat tvlkis, Ye must take. } Very
 3 Issvkvrangat tvlkis, They must take. } emphatic.

Potential past.

- 1 Esvkvntōmatin ωnes, We ought to have taken.
 2 Esvkvntōmatin ωmachkis, Ye ought to have taken.
 3 Esakvkvntōmatin ωmakis, 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 Chawako mvtvs, They had taken.

Fourth past.

1 Chawoyvntvs,	We took.	} Long ago.
2 Chawachkvntvs,	Ye took.	
3 Chawakvntvs,	They took.	

First future.

1 Chawvrancs,	We will take.	} Presently.
2 Chawvranáchkis,	Ye will take.	
3 Chawvkvrans,	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 Chawepcyvte táres,	We will have taken.
2 Chawepachkvte táres,	Ye will have taken.
3 Chawvkepyvte táres,	They will have taken.

Subjunctive present.

1 Chawen ωmati,	If we take.
2 Chawachkin ωmati,	If ye take.
3 Chawakin ωmati,	• If they take.

Subjunctive past.

1 Chaweyvtin ωmati,	If we had taken.
2 Chawachkvtin ωmati,	If ye had taken.
3 Chawakvtin ωmati,	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 ωmati, If we are going to take.
 2 Chawvranachkin ωmati, If ye are going to take.
 3 Chawvkvraniū ωmati, If they are going to take.

Fourth form of the subjunctive future.

- 1 Chawepeyvto tōwiitv- If we shall have taken.
 res,
 2 Chawepachkvto tōwiit- If ye shall have taken.
 vres,
 3 Chawakepyto tōwiitv- If they shall have taken.
 res.

Imperative present.

- 2 Chawvkopykis, 'Take ye (mildly).
 2 Chawvkvkis, 'Take (harshly).

Imperative future.

- 2 Chawvkvkvt 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 Chawvkvrangat tvlkis, They must take.

Potential past.

- 1 Chawvkvntōmatin We ought to have taken.
 ōmes,
 2 Chawachkvntōmatit Ye ought to have taken.
 ōmachkis,
 3 Chawakvntōmatit They ought to have taken.
 ōmakis,

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 Chawichkvtot,	You took them.	
3 Chawvntot,	He took them.	

First plural.

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

Second plural.

1 Chawvkeyvntot,	Wo took them.	} From time to time.
2 Chawvkaclikvtot,	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 Chvshøliyis,	I was taken.
2 Chishøliyis,	Thou wast taken.
3 Ishøliyis,	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 Chvshøyemvts,	I had been taken.
2 Chishøyemvts,	Thou hadst been taken.
3 Ishøyemvts,	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 ωmati, If I am taken. |
| 2 Chishøyin ωmati, If thou art taken, |
| 3 Ishøyin ωmati, If he, she, or it is taken. |

Subjunctive past.

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

First form of the subjunctive future.

- | | |
|--|-----------------------|
| 1 Chvshøyve wiites, I may be taken. | } But it is doubtful. |
| 2 Chishøyve wiites, Thou mayest be taken. | |
| 3 Ishøyve wiites, He, she, or it may be taken. | |

Second subjunctive future.

- | | |
|---|-----------------|
| 1 Chvshøyvurane wiites, Probably I will be taken. | } But doubtful. |
| 2 Chishøyvvrane wiites, Probably you will be taken. | |
| 3 Ishøyvvrane wiites, Probably he will be taken. | |

Third form of the subjunctive future.

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

Fourth form of the subjunctive future.

- 1 Chvshōyvto tōwiitvres, If I shall have been taken.
 2 Chishōyvto tōwiitvres, If thou shalt have been taken.
 3 Ishōyvto, tōwiitvres, If he, she, or it shall have been taken.

Potential present.

- 1 Chvshōyes, I can be taken.
 2 Chishōyes, Thou canst be taken.
 3 Ishōyes, He, she, or it can be taken.

Potential future.

- 1 Chvshōyvranat tvlkis, I must be taken.
 2 Chishōyvranat tvlkis, You must be taken.
 3 Ishōyvranat tvlkis, He, she, or it, etc. } Posi-
 tively.

Potential past.

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

Infinitive.

- 2 Chvshōyekvs Let me be taken.

Participles.

- 1 Chvshōyin, I being taken.
 2 Chishōyin, You being taken.
 3 Ishōyin, He being taken.

PLURAL.

- 1 Pōchowhōyes, We are taken.
 2 Chechowhōyvkes, Ye are taken.
 3 Chowhōyes, They are taken.
 1 Pōchow wokhōkyis, We were taken.
 2 Chechow wokhōlyyakis, Ye were taken.
 3 Chow wokhōlyis, They were taken.

- 1 Pøchowhøyvñkis, We have been taken.
 2 Chechowhøyvkvñkis, Ye have been taken.
 3 Chowwokhøyvñkis, They have been taken.
- 1 Pøchowhøye mvtvs, We had been taken.
 2 Chechowhøyvkv mvtvs, Ye had been taken.
 3 Chowwokhøye mvtvs, They had been taken.
- 1 Pøchowhøyvntvs, We were taken. } Long,
 2 Chechowhøyvkvntvs, Ye were taken. } ago.
 3 Chowwokhøyvntvs, They were taken. }
- 1 Pøchowhøyvranis, We will be taken. } Soon.
 2 Chechowhøyvkvranis, Ye will be taken. }
 3 Chowwokhøyvranis, They will be taken. }
- 1 Pøchowhøyvres, We will be taken. } At a
 2 Chechowhøyvkvres, Ye will be taken. } future
 3 Chowwokhøyvres, They will be taken. } time.
- 1 Pøchowhøyvte tares, We will have been taken.
 2 Chechowhøyvkvte tares, Ye will have been taken.
 3 Chowwokhøyvte tares, They will have been taken.
- 1 Pøchowhøyin ωmati, If we are taken.
 2 Chechowhøyvkin ωmati, If ye are taken.
 3 Chowwokhøyin ωmati, If they are taken.
- 1 Pøchowhøyvtin ωmati, If we had been taken.
 2 Chechowhøyvkvtin, ωmati, If ye had been taken.
 3 Chowwokhøyvtin ωmati, If they had been, etc.
- 1 Pøchowhøye wiites, We may be taken. } But it is
 2 Chechowhøyvke wiites, Ye may be taken. } doubt-
 3 Chowwokhøye wiites, They may be, etc. } ful.
- 1 Pøchowhøyvvrane wiites, Probably we will be
 taken.
 2 Chechowhøyvkvvrane wiites, Probably ye will, etc.
 3 Chowwokhøyvvrane wiites, Probably they, etc.

- 1 Pøchowhøyvranin ømati, If we are going to be taken.
 2 Chechowhøyvkvranin ømati, If ye are going, etc.
 3 Chowwokhøyvranin ømati, If they are going, etc.
- 1 Pøchowhøyvte tøwiitvres, If we shall have been taken.
 2 Chechowhøyvkvte tøwiitvres, If ye shall, etc.
 3 Chowwokhøyvte tøwiitvres, If they shall, etc.
- 1 Pøchowhøyes, We can be taken.
 2 Chechowhøyvkes, Ye can be taken.
 3 Chowwokhøyes, They can be taken.
- 1 Pøchowhøhyvranat tvlkis, We must be taken. } Most positively.
 2 Chechowhøhyvranakat tvlkis, Ye, etc. }
 3 Chowwokhøyvrant tvlkis, They, etc. }
- 1 Pøchawkvntømatin ømhøyes, We ought to have been taken.
 2 Chechowkvntømatin ømhøyes, Ye ought to, etc.
 3 Chawakvntømatin ømhøyes, They ought, etc.
- 1 Pøchowhøyin, We being taken.
 2 Chechowhøyvkin, 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 mvtvs,	He had run.

Fourth past time.

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

First future tense.

1 Litkvraniis,	I will run.	} Presently.
2 Litkvraniichkis,	You will run.	
3 Litkvraniis,	He will run.	

Second future time.

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

Third future time.

1 Litkepiiivte tares,	I will have run.
2 Litkepichkvte tares,	You will have run.
3 Litkepvte tares,	He will have run.

Subjunctive mood, present or elliptical future time.

1 Letkiin ωmati,	If I run.
2 Letkichkin ωmati,	If you run.
3 Letkin ωmati,	If he run.

First past time.

1 Letkiiyvntin ωmati,	If I had run.
2 Letkichkvntin ωmati,	If you had run.
3 Letkvntin ωmati,	If he had run.

First form of the subjunctive future.

1 Letki wiitiiyes,	I may run.	} Doubtful.
2 Letkichko wiites,	You may run.	
3 Letkiwiites,	He may run.	

Second form of the subjunctive future.

1 Litkvrano wiitiiyes,	Probably I will run.	} In future
2 Litkvranihke, wiites,	Probably you will run.	
3 Litkvrano wiites,	Probably he will run.	

Third form of the subjunctive future.

1 Litkvraniin ωmati,	If I am going to run.
2 Litkvranihkin ωmati,	If you are going to run.
3 Litkvraniin ωmati,	If he is going to run.

Fourth form of the subjunctive future.

1 Litkepiiyvte tōwiitvres,	If I shall have run.
2 Litkepichkyte 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 Litkvranihkat tvlkis,	You must run.
3 Litkvrangat tvlkis,	He must run.

Past time.

1 Letkvkvntōmatit ωmiis,	I ought to have run.
2 Letkichkvntōmatit ωmichkis,*	You ought to have run.
3 Letkvntōmatit ωmis,†	He ought to have run.

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

† ωmiis added, second past time; ωmiiyetes, third past time; ωmiiyvntvs, 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 Tōkōrkes	We run.
2 Tōkōrkachkis,	You run.
3 Tōkōrkis,	They run.

Imperfect tense, or first past time,

1 Tōkōrriikes,	We ran.
2 Tōkōrriikachkis,	Ye ran.
3 Tōkōrriikis,	They ran.

Perfect tense, or second past time.

1 Tōkōrkeyvñkis,	We have run.
2 Tōkōrkachkvñkis;	Ye have run.
3 Tōkōrkvñkis,	They have run.

Pluperfect tense, or third past time.

1 Tōkōrkemvttvs,	We had run.
2 Tōkōrkachkemvttvs,	Ye had run.
3 Tōkōrkemvttvs,	They had run.

Fourth past time,

1 Tōkōrkeyvntvs,	We ran.	} Long ago.
2 Tōkōrkachkvntvs,	Ye ran.	
3 Tōkōrkvntvs,	They ran.	

First future time.

1 Tōkōrkvrānes,	We will run.	} Presently.
2 Tōkōrkvrānachkis,	Ye will run.	
3 Tōkōrkvrānis,	They will run.	

Second future time.

1 Tōkōrkeyvres,	We will run.	} At some future time.
2 Tōkōrkachkvres,	Ye will run.	
3 Tōkōrkvres,	They will run.	

Third future time.

1 Tōkōrkepeyvte tares,	We will have run.
2 Tōkōrkepachkvte tares,	Ye will have run.
3 Tōkōrkepvte tares,	They will have run.

Subjunctive mood, present or elliptical future time.

1 Tōkōrken ωmati,	If we run.
2 Tōkōrkachkin ωmati,	If ye run.
3 Tōkōrkin ωmati,	If they run.

First past time.

1 Tōkōrkeyvtin ωmati,	If we had run.
2 Tōkōrkachkvtin ωmati,	If ye had run.
3 Tōkōrkvtin ωmati,	If they had run.

First form of the subjunctive future.

1 Tōkōrke wiiteyes,	We may run.	} Doubtful.
2 Tōkōrkachke wiites,	Ye may run.	
3 Tōkōrke wiites,	They may run.	

Second form of the subjunctive future.

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

Third form of the subjunctive future.

1 Tōkōrkvrānen ωmati,	If we are going to run.
2 Tōkōrkvrānachkin ωmati,	If ye are going to run.
3 Tōkōrkvrānin ωmati,	If they are going to run.

Fourth form of the subjunctive future.

- 1 Tōkorkepeyvte tōwiitvres, If we shall have run.
 2 Tōkorkepachkvte tōwiitvres, If ye shall have run.
 3 Tōkorkepvte tōwiitvres, If they shall, etc.

Imperative mood.

Tōkorkvkis! Run (you two).

Potential mood present time.

- 1 Tōkorkeyes, We can run.
 2 Tōkorkachkes, Ye can run.
 3 Tōkorkes, They can run.

Future time.

- 1 Tōkorkvraneyat tvlkis, We must run.
 2 Tōkorkvranachkat tvlkis, Ye must run.
 3 Tōkorkvranat tvlkis, They must run.

Past time.

[Add ωmils for second, ωmilyetes for third, and ωmilyvntvs for fourth past time.]

- 1 Tōkorkeyvntōmatit omes, We ought to have run.
 2 Tōkorkachkvntōmatit ωmachkis, Ye ought, etc.
 3 Tōkorkvntōmatit ωmis, They, etc.

First form of the infinitive.

- 1 Tōkorkitv, To run.
 2 Tōkørriikeris, Let us run.

Second form of the present participle.

- 1 Tōkōrken, We running.
 2 Tōkōrkaehkin, You running.
 3 Tōkōrkin, 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 Pefatko mvttvs,	We had run.
2 Pefatkachke mvttvs,	Ye had run.
3 Pefatki mvttvs,	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 Pefatkvranes,	We will run.	} Presently.
2 Pefatkvranachkis,	Ye will run.	
3 Pefatkvranis,	They will run.	

Second future time.

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

Third future time.

1 Pefatkepyvte tares,	We will have run.
2 Pefatkepachkvto tares,	Ye will have run.
3 Pefatkepyvte tares,	They will have run.

Subjunctive mood, present or elliptical future time.

1 Pefatken ωmati,	If we run.
2 Pefatkachkia ωmati,	If ye run.
3 Pefatkin ωmati,	If they run.

INDICATIVE MOOD—HISTORIC TENSE.

Singular.

1 Letkiiyvtes,	I ran.
2 Letkiehkvtes,	You ran.
3 Letkvtes,*	He ran.

Dual.

1 Tōkōrkeyvtes,	We two ran.
2 Tōkōrkachkvtes,	Ye two ran.
3 Tōkōrkvtes,	They two ran.

Plural.

1 Pefatkeyvtes,	We ran.
2 Pefatkachvtes,	Ye ran.
3 Pefatkvtes,	They ran.

FUTURE IMPERATIVES.

Singular.

Litkvtehs,

Dual.

Tōkōrkvkvtehs,

Plural.

Pefatkvkvtehs,

} Run at some future
time.

INDICATIVE MOOD—FREQUENTATIVE TENSE.

Singular.

1 Litkiiyvntot,	I ran frequently.
2 Letkiekvntot,	You ran frequently.
3 Letkvntot,	He ran frequently.

Dual.

1 Tōkōrkeyvntot,	We two ran frequently.
2 Tōkōrkachkvntot,	Ye two ran frequently.
3 Tōkōrkvntot,	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 Pefatkeyvntot, | We two ran frequently. |
| 2 Pefatkachkvntot, | Ye two ran frequently. |
| 3 Pefatkvntot, | They two ran frequently. |

Subjunctive mood, first past time.

- | | |
|------------------------|------------------|
| 1 Pefatkeyvtin ωmati, | If we had run. |
| 2 Pefatkachkvtn ωmati, | If ye had run. |
| 3 Pefatkakvtin ωmati, | 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 Pefatkvranyiis ωmewiites, | We will run. | Probably
and in
future. |
| 2 Pefatkvranchkiis ωmewiites, | Ye will run. | |
| 3 Pefatkuraniis ωmewiites. | They will run. | |

Third form of the subjunctive future.

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

Fourth form of the subjunctive future.

- | | |
|-------------------------------|-------------------------|
| 1 Pefatkepeyvtē tōwiitvres, | If we shall have run. |
| 2 Pefatkepachkvte tōwiitvres, | If ye shall have run. |
| 3 Pefatkepyte 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 *ωmiis* for second; *ωmiiyvtes* for third; and *ωmiiyvntvs*, for fourth past time.)

- | | |
|---------------------------------|-----------------------|
| 1 Pefatkeyvntωmatit ωmes, | We ought to have run. |
| 2 Pefatkachkvntωmatit ωmachkis, | Ye should have run. |
| 3 Pefatkakvntωmatit ωmakis, | They should have run. |

Infinitive, first form.

- | | |
|-----------------|-------------|
| 1 Pefatkity, | 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 Kiilchiis, | I said to him or her. |
| 2 Kiilchichkis, | Thou saidst to, etc. |
| 3 Kiilchis, | He or she said to, etc. |

Perfect, or second past time.

1 Kiichiiyvnikis,	I have said to him, etc.
2 Kiichichkvnikis,	'Thou hast said to, etc.
3 Kiichvnikis,	He or she had said, etc.

Pluperfect, or third past time.

1 Kiichiiinvts,	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.	} Immediately, or very soon.
2 Kiichvraniichkis,	'Thou, etc.	
3 Kiichvraniis,	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 omati,	If I say.
Kiichichkin omati,	If thou sayest.
Kiichin omati,	If he or she says.

Past time.

Kiichiyvtin omati,	If I had said.
Kiichichkvtin omati,	If thou hadst said.
Kiichvtin omati,	If he or she had said.

First form of the subjunctive future.

Kiiche wiitiyes,	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.
Kiichvranychke wiites,	Probably thou, etc.	
Kiichvrane wiites,	Probably he, etc.	

Third form of the subjunctive future.

Kiichvraniin ωmati,	If I am going to say.
Kiichvranychkin ωmati,	If thou art going to say.
Kiichvraniin ωmati,	If he or she is, etc.

Fourth form of the subjunctive future.

Kiichepiiyvte tōwiitvres,	If I shall have said.
Kiichepichkvte 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).
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Potential mood, present time.

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

Future time.

Kiichvraniiyat tvlkis,	I must say.
Kiichvranychkat tvlkis,	Thou must say.
Kiichvrangat tvlkis,	He or she must say.

Past time.

Kiichvkvntōmatin ωmiis,	I ought to have said.
Kiichvkvntōmatin ωmichkis,	Thou oughtest, etc.
Kiichvkvntōmatin ωmis,	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.
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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.
Kiichakiis,	I said to them.
Kiichakichkis,	Thou didst say to them.
Kiichakis,	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.
Kiichvkvraniis,	I will say, etc.
Kiichvkvranchkis,	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, Kiichvkepichkvte tares, Kiichvkepvte tares,	I will have said to them. Thou wilt have, etc. He or she will have, etc.
Kiichakiin ωmati Kiichakichkin ωmati, Kiichakin ωmati,	If I do say to them. If thou dost say to them. If he or she does, etc.
Kiichakiiyvtin ωmati, Kiichakichkvtn ωmati, Kiichakvtin ωmati,	If I had said to them. If thou hadst said, etc. If he said to them.
Kiichako wiitiiyes, Kiichakichke wiites, Kiichako wiites,	I may say to them. Thou mayest say, etc. He or she may say, etc.
Kiichvkvrane wiitiiyes, Kiichvkvranechke wiites, Kiichvkvrane wiites,	Probably I, etc. } Prob. thou, etc. } <i>At a future</i> Prob. he, etc. } <i>time.</i>
Kiichvraniin ωmati, Kiichvkvranechkin ωmati, Kiichvkvrane ωmati,	If I am going to say, etc. If thou art going, etc. If he or she is, etc.
Kiichvkepiiyvte tωwiitvres, Kiichvkepichkvte tωwiitvres, Kiichvkipvte tωwiitvres,	If I shall have, etc. If thou shalt, etc. If he or she shall, etc.
Kiichvkvs, Kiichvkepvvs,	Say to them (harshly). Say to them (mildly).
Kiichakiiyes Kiichakichkes, Kiichakes,	I can say to them. Thou canst say to them. He can say to them.
Kiichvkvraniiyat tvlkis, Kiichvkvranechkat tvlkis, Kiichvkvrane ωmati, Kiichakvkvntωmatin ωmiis, Kiichakvkvntωmatin ωmichkis, Kiichakvkvntωmatin ωmis,	I must say to them. You must say to them. He must say to them. I ought to have, etc. Thou oughtest, etc. He or she, etc.

Kiichvkoty,
Kiichalikvris
Kiichakekvs

To say.
Let me say.
Let him say.

Kiichakiin,
Kiichakichkin,
Kiichakin,

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 Kiiliches,	We said to him or her.	
2 Kiilichachkis,	Ye said to him or her.	
3 Kiichákis,	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 invts,	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 Kiichvranachkis,	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 Kiichvkvres,	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 ωmati, | If we say. | |
| 2 Kiichachkin ωmati, | If ye say. | |
| 3 Kiichakin ωmati, | If they say. | |
| 1 Kiicheyvtin ωmati, | If we had said. | |
| 2 Kiichachkvtin ωmati, | If ye had said. | |
| 3 Kiichakvtin ωmati, | If they had said. | |
| 1 Kiichewiitoyes, | We may say. | } But it is
doubt-
ful. |
| 2 Kiichachke wiites, | Ye may say. | |
| 3 Kiichake wiites, | They may say. | |
| 1 Kiichvrane wiitoyes, | Probably we may say. | } In future. |
| 2 Kiichvranchke wiites, | Probably ye may say. | |
| 3 Kiichvkvrane wiites, | Probably they may say. | |
| 1 Kiichvranen ωmati, | If we are going to say. | |
| 2 Kiichvranchkin ωmati, | If ye are going to say. | |
| 3 Kiichvkvranin ωmati, | If they are going to say. | |
| 1 Kiichepoyvte tōwiitvres, | If we shall have said. | |
| 2 Kiichepachkvtē tōwiitvres, | If ye shall have said. | |
| 3 Kiichvkepvte tōwiitvres, | If they shall have said. | |
| 2 Kiichvkis, | Say ye (harshly). | |
| 2 Kiichepvkis, | 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 Kiichvranchkat tvlkis, | Ye must say. | |
| 3 Kiichvkvranat tvlkis, | They must say. | |
| 1 Kiichvkvntōmatin ωmes, | We ought to have
said. | |
| 2 Kiichvkvntōmatin ωmachkis, | Ye ought to have
said. | |
| 3 Kiichvkvntōmatin ωmakis, | They ought to have
said. | |

1 Kiichvketv,	To say.
2 Kiilicheris,	Let us say to him.
3 Kiilichakekvs,	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.
Kiichakeyvñkis,	We have said to them.
Kiichakachkvñkis,	Ye have said to them.
Kiichvakakvñkis,	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.
	} Long ago.
Kiichvkvranes,	We will say, etc.
Kiichvkvkvranchkis,	Ye will say, etc.
Kiichvkvkvrans,	They will say, etc.
	} Very soon.
Kiichvkvkeyvres,	We will say, etc.
Kiichvkvkáchkvres,	Ye will say, etc.
Kiichvkvkvres,	They will say, etc.
	} At some future time.
Kiichvkvkepeyvte tares,	We will have said, etc.
Kiichvkvkepachkvte tares,	Ye will have said, etc.
Kiichvkvkepvte táres,	They will have, etc.

Kiichaken ωmati,	If we do say to them.	
Kiichakachkin ωmati,	If ye do say to them.	
Kiichvkakin ωmati,	If they say to them.	
Kiichakeyvtin ωmati,	If we had said to them.	
Kiichakachkvtn ωmati,	If ye had said to them.	
Kiichvkakvtin ωmati,	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.	
Kiichvkvrani wiiteyes,	Prob. we may, etc.	} At some future time.
Kiichvkvranchke wiites,	Prob. ye may, etc.	
Kiichvkvkrane wiites,	Prob. they, etc.	
Kiichvkvrannen ωmati,	If we are going to say to them.	
Kiichvkvranchkin ωmati,	If ye are going, etc.	
Kiichvkvkranin ωmati,	If they are going, etc.	
Kiichvkvkepyvte tōwiitvres,	If we shall have said to them.	
Kiichvkvkepachkvte tōwiitvres,	If ye shall, etc.	
Kiichvkvkepyvte tōwiitvres,	If they shall, etc.	
Kiichvkvkis,	Say to them (harshly).	
Kiichvkvkepyvkis,	Say to them (mildly).	
Kiichakeyes,	We can say to them.	
Kiichakachkes,	Ye can say to them.	
Kiichvkakes,	They can say to them.	
Kiichvkvkraneyat tvlkis,	We must say, etc.	
Kiichvkvkranchkat tvlkis,	Ye must say, etc.	
Kiichvkvkranat tvlkis,	They must, etc.	
Kiichvkakvkvntōmatin ωmakes,	We ought to have said to them, etc.	
Kiichvkakvkvntōmatin ωmākachkis,	Ye ought, etc.	
Kiichvkakvkvntōmatin ωmākis,	They, etc.	

Kiichvketv,	To say.
Kiichakvkeris (harshly),	Let us say to them.
Kiichaken,	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 Kiichvkoyvtes,	We said to him.
2 Kiichvkachkvtes,	Ye said to him.
3 Kiichvkvtes,	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.
Kiichvkvvtchvs,	You say to them.
Kiichvkvkvvtchvs,	Ye say to them, or, say ye to them.

FREQUENTATIVE TENSE.

Singular.

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

Plural.

Chakiichkvntot,
Chekiichkvntot,
Kiichkvntot,

They said to me.
They said to you.
They said to him.

Kiicheyvntot,
Kiichachkvntot,
Kiichkvntot,

We said to him.
Ye said to him.
They said to him.

Kiichvkeyvntot,
Kiichvkachkvntot,
Kiichvkvkvntot,

We said to them.
Ye said to them.
They said to them.

} From time to time.

FIRST SINGULAR.

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

Kiichakos,
Kiichichkekos,
Kiichekos,

I do not say to him or her.
Thou dost not, etc.
He or she does not, etc.

Kiichvkiisis,
Kiichichkekiisis,
Kiichekiisis,

I did not say, etc.
Thou didst not, etc.
He or she did not, etc.

Kiichakvñkis,
Kiichichkekvnkis,
Kiichekvnkis,

I have not said, etc.
Thou hast not, etc.
He or she has not, etc.

Kiichakω mvtvs,
Kiichichkekω mvtvs,
Kiichekωmvtvs,

I had not said, etc.
Thou hadst not, etc.
He or she had not, etc.

Kiichakvntvs,
Kiichichkevntvs,
Kiichekvntvs,

I did not say.
Thou didst not say.
He or she did not say.

} Long ago.

Kiichvranakos,
Kiichvranichkekos,
Kiichvranekos,

I will not say.
Thou' wilt not say.
He or she will not say.

} Very soon.

Kiichvkáres,	I will not say.	} At some future time.
Kiichiehkekáres,	Thou wilt not say.	
Kiiehekáres,	He or she will not say.	
Kiichvkon ωmati,	If I do not say.	
Kiichiehkekēn ωmati,	If thou dost not say.	
Kiiehekon ωmati,	If he or she does not say.	
Kiichvkatīn ωmati,	If I had not said.	
Kiichiehkekatiū ωmati,	If thou hadst not said.	
Kiiehekatiū ωmati,	If he or she had not said.	
Kiichakω wiites,	I may not say.	} But may.
Kiichiehkekω wiites,	Thou mayest, etc.	
Kiiehekω wiites,	He or she may, etc.	
Kiichvranakω wiites,	Probably I may not say.	
Kiichvraniehkekω wiites,	Probably thou mayest not say.	
Kiichvranekω wiites,	Probably he or she may not say.	
Kiichvranikon ωmati,	If I am not going to say.	
Kiichvraniehkekēn ωmati,	If thou art not going to say.	
Kiichvranekēn ωmati,	If he or she is not going to say.	
Kiiehiehkvsv, } Kiiehpiehkvsv, }	Do not say. { (harshly). { (mildly).	
Kiiehakōs,	I can not say.	
Kiiehiehkekōs,	Thou canst not say.	
Kiiehiekōs,	He or she can not say.	
Kiichvkarānekāt tvlkis,	I must not say.	
Kiichvraniehkekāt tvl- kis,	Thou must not say.	
Kiichvranekāt tvlkis,	He must not say.	

Kiicheskvtōmatin ōmiis,	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, Kiilichiiyatis, Kiilichatis,	Not to say. Let me not say. Let him not tell him.
Kiichakon, Kiichichkekon, Kiichekon,	I not saying to him. Thou not saying to him. He not saying to him.

SECOND SINGULAR.

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

Kiichvkakēs, Kiichvkaehkekos, Kiichvkekos,	I do not say to them. Thou dost not say to, etc. He does not say to them.
Kiichvkakiisis, Kiichvkielikekiisis, Kiichvkekiisis,	I did not say to them. Thou didst not say, etc. He did not say, etc.
Kiichakvkvñkis, Kiichakielikekvñkis, Kiichvkekvñkis,	I have not said to them. Thou hast not said to them. He has not said to them.
Kiichakvkō mvtvs, Kiichvkielikekō mvtvs, Kiichvkekō mvtvs,	I had not said to them. Thou hadst not, etc. He had not said to them.
Kiichakvkvtvs, Kiichvkielikekvvtvs, Kiichvkekvtvs,	I did not, etc. } Thou, etc. } Long ago. He did, etc. }

Kiichvkvranakos,	I will not, etc.	} Very soon.
Kiichvkvrnichkekos,	Thou wilt, etc.	
Kiichvkvranekeos,	He will, etc.	
Kiichvkvkáres,	I will not, etc.	} At a future time.
Kiichvkichkekáres,	Thou wilt, etc.	
Kiichvkekáres,	He will, etc.	
Kiichvkvkøn ωmati,	If I do not, etc.	
Kiichvkichkekon ωmati,	If thou dost not, etc.	
Kiichvkekon ωmati,	If he does not, etc.	
Kiichvkvkatín 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.	
Kiichvkvranakω wiites,	Prob. I may, etc.	} At some future time.
Kiichvkvrnichkekω wiites,	Prob. thou, etc.	
Kiichvkvranekeω wiites,	Prob. he, etc.	
Kiichvkvranakøn ωmati,	If I am not going, etc.	
Kiichvkvrnichkekon ωmati,	If thou art not, etc.	
Kiichvkvranekekon ωmati,	If he is not, etc.	
Kiichvkvkos,	I do not say to them (harshly).	
Kiichvkvkepvkos,	I do not say to them (mildly).	
Kiichalikakωs,	I can not say to them.	
Kiichalikichkekωs,	Thou canst not, etc.	
Kiichalikekωs,	He can not, etc.	
Kiichvkvranakat tvlkis,	I must not say to them.	
Kiichvkvrnichkekāt tvlkis,	Thou must not, etc.	
Kiichvkvranekeāt tvlkis,	He must not, etc.	
Kiichvkeskvntωmatín ωmmiis,	I ought not to have said, etc.	
Kiichvkeskvntωmatín ωmichkis,	Thou, etc.	
Kiichvkeskvntωmatín ωmis,	He ought, etc.	

Kiichvketvtōkos,	Not to say.
Kiichalikiiyatis,	Let me not say.
Kiichalikatis,	Let him not say to them.

Kiichakakon,	I not saying to them.
Kiichvkiehkekon,	You not saying to them.
Kiichvkekon,	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.
Kiichaehkekos,	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.
Kiichaehkekvñkis,	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.	} Long ago.
Kiichachkekvtvs,	Ye did not, etc.	
Kiichvkekvtvs,	They did not, etc.	

Kiichvranekos,	We will not, etc.	} Soon.
Kiichvranachkekos,	Ye will not, etc.	
Kiichvranekos,	They will not, etc.	

Kiichekáres,	We will not, etc.	} At some future time.
Kiichachkekáres,	Ye will not, etc.	
Kiichvkekáres,	They will, etc.	

Kiicheken ωmati,	If we do not say, etc.
Kiichachkekou ωmati,	If ye do not say, etc.
Kiichvkekou 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.
Kiichvranekon ωmati,	If we are not going to, etc.
Kiichvranachkekou ωmati,	If ye are not going, etc.
Kiichvkvraneκon ωmati,	If they are not going, etc.
Kiilichachkvs,	Say not (harshly).
Kiichelipachkvs,	Say not (softly).
Kiilichekωs,	We can not say, etc.
Kiilichachkekωs,	Ye can not say, etc.
Kiichalikekωs,	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.
Kiichoskvntωmatin ωmes,	We ought not to have said, etc.
Kiichoskvntωmatin ωmachkis,	Ye ought not to have said, etc.
Kiichoskvntωmatin ωmakis,	They ought not to have said, etc.

Kiichheyatis,
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.	
Kiichvkachkekos,	Ye do not say, etc.	
Kiichvkvkekos,	They do not say, etc.	
Kiichvkvkékiisis;	We did not say, etc.	
Kiichvkachkekiisis,	Ye did not say, etc.	
Kiichvkvkekiisis,	They did not say, etc.	
Kiichvkekvñkis;	We did not say, etc.	
Kiichvkachkekvñkis,	Ye did not say, etc.	
Kiichvkvkekvñkis,	They did not say, etc.	
Kiichvkékω mvtvs,	We have not said, etc.	
Kiichvkachkekω mvtvs,	Ye have not said, etc.	
Kiichvkekω mvtvs,	They have not said, etc.	
Kiichvkékvntvs,	We did not, etc.	} Long ago.
Kiichvkachkekvntvs,	Ye did not, etc.	
Kiichvkikvntvs,	They did not, etc.	
Kiichvkvranékos,	We will not say, etc.	
Kiichvkvranchkekos,	Ye will not say, etc.	
Kiichvkvranékos,	They will not say, etc.	
Kiichvkvkekares,	We will not say, etc.	
Kiichvkachkekares,	Ye will not say, etc.	
Kiichvkvkekares,	They will not say, etc.	
Kiichvkékon ωmati,	If we do not say, etc.	
Kiichvkachkekēn ωmati,	If ye do not say, etc.	
Kiichvkikēn ωmati,	If they do not say, etc.	
Kiichvkékatīn ωmati,	If we had not said, etc.	
Kiichvkachkekatin ωmati,	If ye had not said, etc.	
Kiichvkvkekatin ωmati,	If they had not said, etc.	

Kiichvkekω wiites,	Probably we will not, etc.
Kiichvkachkekω wiites,	Probably ye, etc.
Kiichvkvkekω wiites,	Probably they, etc.
Kiichvkvanékω wiites,	Probably wo will, etc.
Kiichvkvanachkekω wiites,	Probably ye, etc.
Kiichvkvanvkekω wiites,	Probably they, etc.
	} At a more future time.
Kiichvkvanékōn ωmati,	If we are not going, etc.
Kiichvkvanachkekōn ωmati,	If ye are not, etc.
Kiichvkvanvkekōn ωmati,	If they are not, etc.
Kiichvkaĥkachkvs,	Do not say, etc. (harsh)
Kiichvkvkeĥpachkvs,	Do not say, etc. (mild)
Kiichaĥkékōs,	We will not say, etc.
Kiichaĥkachkekōs,	Ye will not say, etc.
Kiichvkalĥkekōs,	They will not say, etc.
Kiichvkvanékāt tvlkis,	We must not say, etc.
Kiichvkvanachkekāt tvlkis,	Ye must not say, etc.
Kiichvkvanekāt tvlkis,	They must not say, etc.
Kiichvkvkekvntōmatit ōmakes,	We ought not to have, etc.
Kiichvkachkekvtō- matit ωmachkis,	Ye ought not, etc.
Kiichvkvkĥkvntōmatit ōmakis,	They ought not, etc.
Kiichvkvketv tōkō,	To not say to them.
Kiichvkaĥkvkātis,	Let us not say, etc. (mild)
Kiichvkvkeĥpvkātis,	Let us not, etc. (harsh)

Kiichvkékēn,
Kiichvkachkēn,
Kiichvkvkikēn,

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 Tōyiis,	I am.
2 Tōyichkis,	Thou art.
3 Tōyis,	He is.

Plural.

1 Tōyepes,	We are.
2 Tōyepachkis,	Ye are.
3 Tōyepis,	They are.

Singular, imperfect tense.

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

Plural.

1 Pōmitiisis,	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 Pōmi 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 tōmvttvs,	It was I.
2 Chemi tōmvttvs,	It was you.
3 Emi tōmvttvs,	It was he.

Plural.

- | | |
|----------------------|------------------------|
| 1 Pōmi tōmvtvs, | We were the persons. |
| 2 Chemitaki tōmvtvs, | Ye were the persons. |
| 3 Emitaki tōmvtvs, | 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 hoerin 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 Vnitvnton,	I am.	} Habitually (told, annoyed, etc).
2 Chemitvnton,	Thou art.	
3 Emitvnton,	He is.	
	<i>Plural.</i>	
1 Pōmitvnton,	We are.	}
2 Chemitakitvnton,	Ye are.	
3 Emitakitvnton,	They are.	

First future tense, singular.

1 Vnitaraniisis,	I am to be the one.	} According to pre- vious agreement.
2 Chemitaraniisis,	You are to be, etc.	
3 Emitaraniisis,	He is to be, etc.	
	<i>Plural.</i>	
1 Pōmitaraniisis,	We are to be, etc.	}
2 Chemitaki taraniisis,	Ye are to be, etc.	
3 Emitaki taraniisis,	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.	
	<i>Plural.</i>	
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.

Istiiṃvt 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 ωmati, | If I am. |
| 2 Chemitōn ωmati, | If you are. |
| 3 Emitōn ωmati, | If he is. |

Plural.

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

EXAMPLE.

Mikkōt hṃkvtekeyan tvlōf achulin epōtōt tvra nachokkiisis; Vnitōn ωmati lvpkōsan kirritvṃ chiiyachis,

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 ωmewiites, Perhaps it was I, or me.
 2 Chemitatetiis ωmewiites, Perhaps it was you, etc.
 3 Emitatitiis ωmewiites, Perhaps it was he, etc.

Plural.

- 1 Pōmi tatetiis ωmewiites, Perhaps we were the persons.
 2 Chemitaki tatetiis ωmewiites, Perhaps ye were, etc.
 3 Emitaki tatetiis ωmewiites, 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 Pōmi taranin ωmati, If we are to be the ones.
 2 Chemitaki taranin ωmati, If ye are to be, etc.
 3 Emitaki taranin ωmati, 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 ωmati, If we had been the persons.
 2 Chemitakitatin ωmati, If ye had been the, etc.
 3 Emitakitatin ωmati, If they had been the, etc.

Imperative mood, present.

Tōyvs,	Be thou (harshly).
Tōyepvs,	Be thou (mildly).

Imperative mood, future.

Tōyvtechvs,	Be thou in future (harshly).
Tōyepvtechvs,	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 apoyeyes, expressed.

Future time.

1 Tōyepvraniiyat tvlkis,	I must be.
2 Tōyepvranchkat tvlkis,	You must be.
3 Tōyepvrangat tvlkis,	He must be.

Plural.

1 Tōyepvraneyat tvlkis,	We must be.
2 Tōyepvranchkat tvlkis,	Ye must be.
3 Tōyvkepvranat tvlkis,	They must be.

Infinitive.

Tōyitv, or tōyepitv, To be.

Participles, singular.

1 Tōyepiin,	I being.
2 Tōyepichkin,	You being.
3 Tōyepiu,	He being.

Plural.

1 Tōyepen,	Wo being.
2 Tōyepachkin,	Ye being.
3 Tōyvkepin,	They being.

In addition to the neutor verb *To be*, which I have conjugated, there are various others in the Oreek 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. Apōkes, we (more than two) are here.

Interr. Liika? Kaka? Apōka?

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

Dual. Sehōkes, we (two) are here.

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

Interr. Hoera? Sehōka? Sapakla?

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

Dual. Welakes, we (two) are here.

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

Interr. Ara? Welaka? Fōlla?

Sing. Wokkiis, I am lying here.

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

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

Interr. Wokka? Wokhōka? Lomha?*

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, archakis, 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.

Oskis, it rains ; Oská, does it rain ?
 Atuyehattis, it lightens ; atuyehattchakis ?
 Hittotwis, it snows ; Hittotekos, it does not snow.
 Kvsyppes, it is cold ; Kvsuppemáhis, it is very cold.
 Hiiyes, it is hot ; Hiiyete ? is it hot ?
 Ywmochkkes, it is dark ; Ywmochketa, 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 wponvkv,” “This saying ;”
 John, vii., 36 : “Heyv wponvkv,” “These words ;”
 John, viii., 30 : “Ma achatwtatet,” “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 imistafku," "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, "Vuhissviki, Chawvutaki, ittichokkeyvte vlki tawachkati," "My friends, sisters, and brethren all you are."*

RULE V.—*The nominative case governs any intransitive verb; as, letkiis, I run; letkichkis, thou runnest; tawkorkes, 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 *emitakit*, 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 clvvp-kōn ōchit,*” etc., “And then Simon Peter a sword having,” etc.

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

In this sentence *islafkv chvpkωn*, 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.

"*Ilvchkω akvpirv alikatin intachvtes*," "He cut off his right ear," etc. Here, *alikatin*, 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 ωmvlkv̄t chotitakin ωlihayvtes*," "Every man went to his own home." "*Chesvs rvni Olifvt hōchifkan ωlihayvtes*," "Jesus went unto the Mount of Olives." "*Ekvrvn sōli chōyvtes*," "He wrote on the ground with (his finger)." "*Iñkin 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: *chwyytes*, he wrote; *wichwyytes*, he wrote *on* something; and, *ewichwyytes*, he wrote *on* something, *with* something!

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

Svtvt kvmökses,	The apple is sour.
Svtvt kvmöksvkes,	The apples are sour.
Svtv kvmöksvken amvns,	He gave me sour apples.

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

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

EXAMPLES.—“*Ehkōse nakin makiiyvesekōs*,” “Secretly have I said nothing.” In this sentence *elikōse* and *sekōs* are both adverbs, which qualify *makiiyve*, according to Rule X. “*Mwlimin ayokhvinkōsin isti hōvvnwv chwliknepvtes*,” “And immediately the man was healed.” In the above sentence, *ayokhvinkōsin* is an adverb qualifying *chwliknepvtes*, 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 MAKIV, 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 ;*
 Makiiyisis makiisis, *he said that he said ;* Makeyisis
 makakiisis, *they said that they said ;* Makiiyvñkis
 makvñkis, *he said that he said ;* Makeyvñkis makak-
 vnkis, *they said that they said ;* Makiimvttvs makevt-
 tvs, *he said that he said ;* Makemvttvs makakemvttvs,
they said that they said ; Makiiyvntvs 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 ;* Makvranes ma-
 kakis, *they say we are going to say ;* Makares makis,
he says I will say ; makeyvres makakis, *they say we
 will say ;* Makepiiivte tares makis, *he says that I
 will have said ;* makepeyvte tares, makakis, *they say
 that we will have said ;* makiin ωmati makes, *he says
 if I say ;* makaken ωmati makakis, *they say that
 if we say ;* makiiyvтин ωmati makis, *he says if I had
 said ;* makeyvтин ωmati makakis, *they say if we
 had said ;* makewiitiiyes makis, *he says I may say ;*
 makake wiiteyes makakis, *they say we may say ;* ma-
 kvrvno wiitiiyes makis, *he says that probably I will
 say ;* makvrane wiiteyes makakis, *they say that prob-
 ably we will say ;* makvraniin ωmati 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 ωmati makakis, they say that if we are going to say ; makepliyvtc tōwiitvres makis, he says that if I shall have said ; makepeyvtc tōwiitvres 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.

Makvraniyat tvlkis makis, he says I must say ; makvraneyat tvlkis makakis, they say that we must say ; makvkvntōmatit ωmiis, he says that I ought to have said ; makvkvntōmatin ωmes, 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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