

A THEORETICAL AND PRACTICAL  
GRAMMAR

OF THE

OTCHIPWE LANGUAGE

FOR THE USE OF

Missionaries and other persons living among the Indians

By R. R. BISHOP BARAGA.



A SECOND EDITION, BY A MISSIONARY OF THE OBLATES.



**MONTREAL :**

BEAUCHEMIN & VALOIS, BOOKSELLERS AND PRINTERS

256 and 258, St. Paul Street.

—  
1878

## PREFACE.

---

This is, I think, the first and only Otchipwe Grammar that ever was published in the United States. It was rather a hard work to compose it ; I had to break my road all through. Writers of other Grammars avail themselves of the labors of their predecessors, and collect, like the bee, the honey out of these flowers of literature, leaving the dust in. I had no such advantage ; I had nothing before me. No wonder then, if all be not correct in this first essay. Those who shall find errors or omissions in this Grammar, will oblige me very much by sending me their corrections and remarks, which will be thankfully received and duly considered.

My principal intention in publishing this Grammar is, to assist the Missionaries in the acquirement of the Otchipwe language and its kindred dialects, as I know, by experience how useful it is the Missionary to know the language of the people whom he is endeavoring to convert to God.

At the same time it is my wish to do, for my part and in my sphere, what I wish should be done by other Missionaries or competent persons, in their respective spheres ; that is, that complete Grammars and Dictionaries should be composed and published, of all the different Indian languages in the Union.

It is the judicious opinion of Mr. HENRY R. SCHOOLCRAFT, (who has done, and is doing yet, much for the Indian history,) "*that the true history of the Indian tribes and their international relations, must rest, as a basis, upon the light obtained from their languages.*" This is true ; and to obtain the light from the Indian languages, Grammars and Dictionaries would render the surest services.

And finally I wish to do a service to the Philologist, to whom it affords pleasure and acquirement, to compare the grammatical systems of different languages.

THE AUTHOR.

## REMARKS ON THIS SECOND EDITION.

---

Our primary intention, our chief aim, in publishing this second edition of Bishop Baraga's Grammar and Dictionary, is to be of use to our Missionaries, especially those in Manitoba and Kiwatin, (\*) who are asking earnestly for those books, the first edition of which is completely out of print. This work we have been enabled to undertake with the generous aid of the Canadian Government, and the subscriptions of our friends.

Although this edition is a mere reprint of Bishop Baraga's work, without any pretention of correcting nor enlarging it, nevertheless we have thought it proper to make a few alterations in it in order to save printing expenses. 1° The number of examples has been much reduced, the chief ones only having been chosen among the numerous instances in the first edition. 2° We have departed Bishop Baraga's way as to the accents. It has been thought proper to substitute the circumflex accents to acute and grave accents on the vowels to be pronounced long or emphatically; v. g.: *osâm*, too much; *ò sâgiân*, he loves him or her, etc., complying in so doing with the wishes of our friends.

Although we have followed throughout the whole work the orthography of Bishop Baraga, we will lay here directions for the Missionaries and other people in Manitoba who will make use of these books.

1° The *Sauteux*, *Otchipwé* or *Ojibway* language is actually in use all around Lake Superior, in the Territories of Kiwatin and Dacotah, in the State of Minnesota, at Red Lake, along

---

(\*) Pronounce : *Kiwétin*.



the Mississippi and Red Rivers, at Lake Manitoba, and even on the shores of the Great Saskatchewan. Throughout such a vast extent, one must not be astonished, then, to meet with some variations in the pronunciation and sound of some letters, which is also the case in the other languages.

2° *A* is to be pronounced as in french, long or short, v. g. âme, etc., *Marie*, and as in the English words *fâther*, *matter*, etc., f. i. *Mâdja*, he starts; *atikameg*, white fish, etc.

N. B.—Whenever a vowel is not surmounted with this sign <sup>^</sup>, it must be reputed short.

*E* is always long and accented, v. g. *épit*, he, being sitting; *émikwân*, a spoon, as in the French words, *été*, *gâté*.

*G*. This letter is not as often used in this country as in the country where the Otchipwe Dictionary and Grammar were first printed. Here the *k* is oftener sounded instead of the *g*. The same may be observed as to the *t*, which is frequently used by our Indians instead of *d*, v. g. *gôn*; here they say: *kôn*, snow; *ni nitjânissituk*, instead of *nitjanissidog*, my sons; *tebandam*, instead of *debendam*, he is master, etc.

*I*, as in the French words *mille*, *mine*; or, in the English words *wind*, *thin*; f. i.: *win*, he; *winitéé*, he is an impure heart. Some times *i* is accented and must be pronounced so, v. g.: *gîmodi*, he steals.

*K, T*. It would seem that the letters *k* and *t* should be doubled in some words, v. g.: *akki*, earth; instead of *aki*; *akkik*, kettle, instead of *akik*; *sâkitton*, instead of *sâgiton*, love it.

*H*. This letter could be used some times to express a kind of guttural or aspirated sound which is met with in some words, as: *Nin sâkiha*, I love him, instead of: *nin sâgia*; *ka pakitehond*, instead of: *ga pakiteond*, the one who is struck; *mih*, instead of *mi*, that's enough.

*U*. Some would have desired that *u*, with the italian sound, or the French sound *ou*, should have been used some times instead of *o*, in some words, terminations or forms of verbs, v. g.: *kikkiwêhun*, instead of *kikiweon*, a flag; *ikkito-*

*yuk*, instead of *ikitoiog*, ye, say so ; *ayoyuk*, instead of *aioiog*, ye, use it.

Y. In this country, *y* is used to join together a succession of syllables, v. g. : *ikkitoyân*, instead of *ikitoiân*, I, saying so ; *mâdjâyang*, instead of *mâdjâiang*, we, starting ; it is also used at the end of words terminating by the sound of the French liquid *l*, v. g. : *omotai*, *apakwei*, *tchibai* ; we use to write here : *omotây*, a bottle ; *apakwëy*, a mat ; *tchibây*, a corpse, which must be pronounced : *o motaille*, *apakweille*, *tchibaille*.

3° The Dictionary and Grammar enumerate many expressions which are seldom or never used here. This will be easily understood. For, the more the Otchipwe language comes into contact with the Cree idiom, its congenerous, the more must it adopt its words, giving to them the Otchipwe pronunciation.

By this remark too it will be understood why in our country the *k* and *t* are more frequently used, the Cree Indians, our neighbours, making a very frequent use of the same.

---

A complete synopsis of the Otchipwe verbs and adjectives will be found at the end of this Grammar. This synopsis has been printed according to the orthography in use among the catholic Missionaries of Manitoba and Kiwatin. It is far from being perfect ; as it is, however, it will be useful to those who may need it. We think it useless to say that to derive some profit from it, some previous knowledge of the grammar will be necessary, especially the chapter of verbs.

---

N. B.—I regret to be obliged to say that many typographical errors will be found, no doubt, in this edition. The reader will understand the reason of those errors and overlook them with indulgence, when we say that, for reasons out of the editor's control, this work was printed many hundred miles distance from the proof reader, who, at most, could possibly read the proofs but once.

# GRAMMAR

OF THE

## OTCHIPWE LANGUAGE.

---

### INTRODUCTION.

---

The Otchipwe language is spoken by the tribe of Indians called *Chippewa Indians*, \* which was once a numerous and powerful tribe. It is now reduced to the small number of about 15,000 individuals, who are scattered round Lake Superior, and far round in the inland, over a large tract of land. Several other tribes of Indians speak the same language, with little alterations. The principal of these are, the *Algonquin*, the *Otawa*, and the *Potawatami* tribes. He that understands well the Otchipwe language, will easily converse with Indians of these tribes.

The Otchipwe Grammar, which is here presented to the reader, teaches the art of spelling and writing correctly the Otchipwe language. This Grammar is divided into three parts, viz: *Orthography*, *Etymology* and *Syntax*.

---

\* The proper name of these Indians is, *Otchipwe Indians*. By this name, pronounced according to the orthography stated in this book, we will call this Grammar and language.

tive. F. i. *Kije Manito âpitchi kijéwâdisi, âpitchâ gaie gwaiaak ijîwêbisi*; God is most merciful and most just, (in the highest degree, of course.)

---

## CHAPTER V.

### OF NUMBERS.

*Numbers*, (which are properly adjectives, adverbs and verbs,) serve to express exactly the quantity and succession of objects that can be counted.

There are in the Ojibwe language *five* distinct sorts of numbers. These sorts of numbers I have arranged here according to their derivation from each other. This order is unusual in Grammars, but natural in the Ojibwe Grammar, (*Nij, nênij, Nijîng, nênijîng, êko-nijîng.*)

1. *Cardinal* numbers, which express an exact quantity of objects without any report.

2. *Distributive* numbers, which denote distribution and repartition.

3. *Multiplying* numbers, which indicate reiteration or repetition.

4. *Multiplying-distributive* numbers, which combine the idea of multiplication and distribution in one expression.

5. *Ordinal* numbers, which mark the order and succession of objects.

#### CARDINAL NUMBERS.

<i>Béjig,</i>	-	-	-	-	one.
<i>Nij,</i>	-	-	-	-	two.
<i>Nisswî,</i>	-	-	-	-	three.
<i>Niwîn,</i>	-	-	-	-	four.
<i>Nânan,</i>	-	-	-	-	five.
<i>Ningotwâsswi,</i>	-	-	-	-	six.
<i>Nijwâsswi,</i>	-	-	-	-	seven.
<i>Nishwâsswi,</i>	-	-	-	-	eight.

<i>Jângasswi,</i>	-	-	-	nine.
<i>Midâsswi,</i>	-	-	-	ten.
<i>Midâsswi ashî bejiy,</i>	-	-	-	eleven.
<i>Midâsswi ashî nij,</i>	-	-	-	twelve.
<i>Midâsswi ashî nisswi,</i>	-	-	-	thirteen.
“ <i>ûwin,</i>	-	-	-	fourteen.
“ <i>nânuu,</i>	-	-	-	fifteen.
“ <i>ningotwâsswi,</i>	-	-	-	sixteen.
“ <i>nîjwâssi,</i>	-	-	-	seventeen.
“ <i>nîshwâsswi,</i>	-	-	-	eighteen.
“ <i>jânyûsswi,</i>	-	-	-	nineteen.
<i>Nijtana,</i>	-	-	-	twenty.
<i>Nijtana, ashî bejiy,</i>	-	-	-	21.
“ <i>nij,</i>	-	-	-	22.
“ <i>nisswi,</i>	-	-	-	23.
<i>Nissîmidana,</i>	-	-	-	30.
<i>Nissîmidana ashî bejiy,</i>	-	-	-	31.
<i>Nîmidana,</i>	-	-	-	40.
<i>Nânîmidana,</i>	-	-	-	50.
<i>Ningotwâssîmidana,</i>	-	-	-	60.
<i>Nijwâssîmidana,</i>	-	-	-	70.
<i>Nîshwâssîmidana,</i>	-	-	-	80.
<i>Jângassîmidana,</i>	-	-	-	90.
<i>Ningotwâk,</i>	-	-	-	100.
<i>Ningotwâk ashî bejiy,</i>	-	-	-	101.
“ <i>nij,</i>	-	-	-	002.
“ <i>midâsswi,</i>	-	-	-	110.
“ <i>midâsswi ashî bejiy,</i>	-	-	-	111.
“ “ <i>ningotwâsswi,</i>	-	-	-	116.
“ <i>nijtana</i>	-	-	-	120.
“ <i>nijtana ashî uînan,</i>	-	-	-	125.
<i>Nijwâk,</i>	-	-	-	200.
“ <i>ashî nânîmidana ushî nij,</i>	-	-	-	252.
<i>Nisswâk,</i>	-	-	-	300.
<i>Nîwâk</i>	-	-	-	400.
<i>Nânwâk,</i>	-	-	-	500.

<i>Ningotwâsswâk,</i>	-	-	-	-	600.
<i>Nijwâsswâk,</i>	-	-	-	-	700.
<i>Nishwâsswâk,</i>	-	-	-	-	800.
<i>Jangâsswâk,</i>	-	-	-	-	900.
<i>Midâsswâk,</i>	-	-	-	-	1,000.
<i>Midâsswâk ashi bejig,</i>	-	-	-	-	1,001.
“ <i>midâsswi</i>	-	-	-	-	1,010.
“ <i>nijwâk ashi nissimîdana,</i>					1,230.
<i>Nijing midâsswâk,</i>	-	-	-	-	2,000.
<i>Nissing</i> “	-	-	-	-	3,000.
<i>Niwing</i> “	-	-	-	-	4,000.
<i>Nâwing</i> “	-	-	-	-	5,000.
<i>Ningotwâtching midâsswâk,</i>	-	-	-	-	6,000.
<i>Nijwâtching</i> “	-	-	-	-	7,000.
<i>Nishwâtching</i> “	-	-	-	-	8,000.
<i>Jângatching</i> “	-	-	-	-	9,000.
<i>Midâtching</i> “	-	-	-	-	10,000.
<i>Midâtching ashi âbiding midâsswâk,</i>	-				11,000.
<i>Midâtching ashi âbiding midâsswâkashi nin-</i>					
<i>gotwâk ashi midâsswi ashi bejig</i>	-	-			11,111.
<i>Midâtching ashi nijing midâsswâk,</i>	-				12,000.
“ <i>nissing</i> “	-				13,000.
“ <i>nishwâtching</i> “	-				18,000.
<i>Midâtching ashi jângatching midâsswâk ashi</i>					
<i>nijwâsswâk ashî nishwâssimîdana ashi nin-</i>					
<i>gotwâssi,</i>	-	-	-	-	19,786.
<i>Nijtana dassô midâsswâk,</i>	-				20,000.
“ <i>ashi nânan,</i>	-				20,005.
“ <i>ashi midâsswâk</i>	-				21,000.
“ <i>ashi midâsswâk ashi</i>					
<i>ningotwâk ashi midâsswi ashi nij,</i>	-				21,112.
<i>Nijtana dassô midâsswak ashi uâning midâss-</i>					
<i>wâk,</i>	-	-	-	-	25,000.
“ <i>nishwâtching</i>					
<i>midâsswâk ashi nisswâk,</i>	-	-			28,300.
<i>Nissimîdana dasso midâsswâk</i>	-	-			30,000.

<i>Nânimidana</i>	“	-	-	50,000.
“	“	<i>ashi nânwâk ashi</i>		
<i>nânan,</i>	-	-	-	50,505.
<i>Jângassimidanu dasso midâsswâk,</i>				90,000.
<i>Ningotwâk</i>	“	-	-	100,000.
<i>Nisswâk</i>	“	-	-	300,000.
<i>Midâssmâk</i>	“	-	-	1,000,000.
Etc., etc.				

*Remark 1.* To express 2000, they also say: *nijtanâk*; 3000, *nissîmidanâk*; 4000, *nîmidanâk*; 5000, *nanimidanâk*; 6000, *nîngotwâssîmidanâk*; 7000, *nîjwâssîmidanâk*; 8000, *nîshwâssîmidanâk*; 9000, *jângassîmidanâk*. This is the same as: twenty hundred, thirty hundred, forty hundred, etc.

*Remark 2.* In counting from *eleven* up to *twenty*, they ordinarily omit *mîdâsswi*, and only say: *ashi bejiy*, eleven; *ashi nij*, twelve; *ashi nisswi*, thirteen, etc.

*Remark 3.* In common quick counting they say *jâng*, instead of *jângâsswi*, nine; and *kwetch*, instead of *mîdâsswi*, ten. This is however not to be imitated.

#### EXAMPLES.

*Adam, nitâm inini, jângasswâk ashî nissîmidanu dassô bibôn gi-bimâdisi oma aking.* Adam, the first man, lived nine hundred and thirty years on earth.

*Nijo bibou gi-anoki, mi dash nânwâk dasswâbik jônian gi-gashkiad.* He has worked two years and earned 500 dollars.

*Nâning midâsswâk ininiwan Jesus o gi-ashamân pagwadakamig, nânan dash eta pakwejiganan o gi-awan.* Jesus fed 5000 men in the desert with only five loaves of bread.

*Remark 1.* The Cardinal numbers from *one* to *ten* undergo a little change before substantives signifying *measure*, of time or of other things; and these substantives always remain in the *singular* number. Instead of *bejiy*, *nij*, *nisswi*, etc., we say before those substantives: *nîngô*, *nîjo*, *nissô*, *nîo*, *nâno*, *nîngotwâsso*, *nîjwâsso*, *nîshwâsso*, *jângâsso*, *mîdâsso*. Some instances

of this you have seen in the above Examples, and I will give you some more here.

*Ningô gisiss nin gi-anoniy.* He hired me for a month, or for one month.

*Kawin na ki dâ-mijissi ningô tibatigan manitôwegin?* Wouldst thou not give me a yard of cloth.

*Nijo bibôn gi-aiâ Moniang.* He was two years in Montreal.

*Nissô tibatigan papagiwaiânigin ki minin.* I give thee three yards of cotton.

*Géga ningotwâsso gisiss gi-inéudi.* He was absent nearly six months.

*Remark 2.* Cardinal numbers from *ten* to *nineteen*, when before substantives denoting *measure*, are expressed in *three* manners, viz :

1. *Midâsso bibon ashi bejig*, eleven years.  
     “ *nij*, twelve years.  
     “ *nânan*, fifteen years, etc.
2. *Midâsso bibon ashi ningo bibon*, eleven years.  
     “ *gisiss* “ *nijo gisiss*, twelve months.  
     “ *dibatigan ashi jungâsso dibatigan*, nineteen bushels, etc.
3. *Ashi ningo bibon*, eleven years.  
     *Ashi nisso dibatigan*, thirteen yards, bushels, feet, etc.  
     *Ashi nâno gisiss*, fifteen months, etc.

*Note.* These *three* manners of expressing numbers are to be applied also to the subsequent *Remarks*; *mutatis mutandis*.

*Remark 3.* When the Cardinal numbers before substantives denoting *measure*, are expressed in *round* numbers, twenty, thirty, fifty, hundred, thousand, etc., the word *dasso* \* is put between the number and the substantive, this latter remaining invariably in the *singular*. But when numbers *under ten* are joined to the round numbers, the rules of the foregoing *Remark* take place. You have already seen some cases of this in the above Examples, and here are some more.

---

*Note.* The word *dasso* signifies nothing in itself; it is only used in connection with words signifying *measure*, of time or of other things.



*Gwaiak nijtana dasso bibon gi-bimâdisi nindânissiban.* My deceased daughter has lived just twenty years.

*Nimûdana dasso tîbaigan sêniba nin gi-gîshpinana.* I bought forty yards of ribbon.

*Nijwâk dassô tibâbîshkodjigan, anokaldjigan o bimôndan.* He carries on his back 200 pounds of goods.

*Nimishômîssiban ningôtwâk dassô bibon ashi nijô bibon gi-bimâdisi.* My deceased grand-father lived a hundred and two years.

*Nissimûdana ashi nâno tikâbîshkodjigan pakwêjiganan nin gi-ashamiq.* He gave me thirty-five pounds of flour.

*Remark 4.* When the substantive following the Cardinal number, from *one* to *nineteen*, signifies objects of *wood, stone, metal*, etc., or when *days* are mentioned, the Cardinal number is connected *with certain syllables* alluding to the material, or shape, of the object expressed by the substantive; according to the following scheme.

a. With the syllable *gwan*, to indicate days; as:

*Nijogwan nin gi-bimossê.* I walked two days.

*Jaigwa nissôgwan kâwin wissinissi.* He has eaten nothing now three days.

*Nânogwan gi-aiâ omâ.* He stayed here five days.

*Niogwan, nishwâssogwan, midâssogwan; midâssogwan ashi nijogwan*, or only; *ashi nijogwan*, etc.

To express *one day*, they will say, *ningo gijig*.

b. With the syllable *ssag*, to denote *wooden vessels*, such as barrels, kegs, boxes, etc., as:

*Ningotossag mandâminag nin ga-gîshpinanag.* I will buy a barrel of corn.

*Nijossag pakwêjigansan od aiüwan.* He has two barrels of crackers.

*Jûngâssossag sagâiganan.* Nine kegs of nails.

*Nissossag joniia.* Three boxes of money.

*Niossag, uânossag, midâssossag; midâssossag; ashi bejig*, etc.

c. With the syllable *weg*, to mark *clothing materials*, as:

*Bêjigweg wûbôian.* One blanket.

*Nijweg wâbôianan, niweg dash papagiwaiânan, nissweg dash môshweg, mi minik ga-dibaamagoiân.* My pay consisted in two blankets, four shirts and three handkerchiefs.

*Nânweg, ningotwæssweg, midâssweg; midâssweg ashi bejig. . .*

- d. With the syllables *wâtig* to allude to *wood* or *lumber*; as:

*Kaciu ganage bëjigwâtig nabagissag nind aiâwassi.* I have not a single board.

*Midâsswâtig missan bidon.* Bring ten sticks of wood.

*Nisswâtig abwû.* Three paddles.

*Ningotwæsswâtig ajôboianan.* Six oars.

*Nijwâtig, nânwâtig, nijwæsswâtig; midâsswâtig ashi bejig, midasswâtig ashi uiwû; ashi nânwâtig*

- e. With the syllables *wâbik*, to signify *metal*, *stone*, or *glass*; as:

*Bejigwâbik jonîa ki ga-dibaamon.* I will pay thee one dollar.

*Midâsswâbik wassétchiganabikôn.* Ten window-glasses, (ten panes of window-glass.)

*Nisswâbik kijubikisiganan.* Three stoves.

*Nânwâbik jÿwanabikoy nin binag.* I bring with me five grindstones.

*Niwâbik, nishwæsswâbik; midâsswâbik ashi nijwâbik, or, midasswâbik ashi nij, or only ashi nijwâbik, ashi nisswâbik...*

- f. With the syllables *minag*, to designate *globular objects*, as:

*Bëjigominag tchiss ganagé ashamákan.* Give him at least one turnip.

*Nissôminag mishuminag ki ga-minin.* I will [give thee three apples.

*Niomînag opinig.* Four potatoes.

*Midâssominag awûin.* Ten musket-balls.

*Midâssominag ashi bëjig; midâssominag ashi nij; midassominag ashi niominag ashi nanominag, ashi jangâssominag.*

There are many other syllables of this description in the Otchipwe language, which are attached to Cardinal numbers to allude to some particular object.

Here are again some of them.

- g. *wénan*, alluding to a *pair* or *pairs*, as:

*Ningotwéwan makisinan,* a pair of shoes; *nijwewan, nisswe-*

*wan, niwewan; nanwewan pijikiwag*, five pair of yoke of oxen. *Midássweran ashi bejiy; midasswewan ashi ningot-wasswewan; ashi jangâsswewun*, nineteen pair.

*h. ôshkin*, to allude to a bag or sack, as :

*Ningotoshkin opinig*, a bag of potatoes; *nijoshkin, nissoshkin, nânoshkin; nijwâssoshkin mishiminag*, seven bags of apples; *midâssoshkin ashi nânan*, fifteen bags.

*i. ônag*, to allude to a canoe, boat, vessel, etc., as :

*Ningotônag, nijonag; nionag tchimânan nin wâbandanan*. I see four canoes; *nanonag; midâssonag nâbikwanan*, ten vessels; *midâssonag ashi nanonag ishкотенâbikwonan gi-nibomagadon*, fifteen steamboats have perished.

*j. nik*, alluding to the outstretched arms of a man measuring a fathom, as :

*Ningotonik, nijonik, nissonik, uionik, nânouik; midâssonik biminakwan*, ten fathoms of cord; *midassonik ashi ningot-wâssonik*, sixteen fathoms.

*k. sîd*, alluding to the measurement by the foot, as :

*Ningotosid, nijosid, nissosid, nanosid, nishwâssosid; midâs-sosid*, ten feet; *midassosid ashi bejiy; midassosid ashi nijosid; ashi nissosid*, thirteen feet.

*l. wâkwoagan*, alluding to the measurement by the span, as :

*Ningotwâkwoagan, nisswâk woagan; midasswâkwoagan*, ten span; *midasswâkwoagan ashi nanwâkwoagan*, fifteen span.

*m. nindj*, alluding to a finger, for the measurement by the inch, as :

*Ningotonindj*, one inch; *nijonindj, nissonindj; jangâss-oninj*, nine inches; *midâssonindj ashi bejiy*, eleven inches.

*Remark 5.* The same syllables are also annexed to the interpolation-word *dasso*, under the circumstances referred to in the preceding Remark 3, when the Cardinal numbers before the substantive above described are *round* numbers; as twenty, thirty, forty, eighty, hundred, thousand.—The following Examples will illustrate this Remark.

*a. gwan, nijtana dassogwan*, twenty days; *nânimidana dassogwan*, fifty days.

- b. *ssag*, *ningotwâk dassôssag bimidê*, a hundred barrels of oil ;  
*nissîmidana dassossag gigô*, thirty barrels of fish.  
c. *weg*, *ningotwâssîmidana dasswêg wâbôianan*, sixty blankets ;  
*nîmidana dasswêg adôpowiiginon*, forty tablecloths.  
d. *wâtig*, *nîjwâssîmidana dasswâtig gîjikog*, seventy cedars ;  
*nîjtana dasswâtig abajîn*, twenty lodge-poles.  
e. *wâbik*, *nishwâssîmidana dasswâbik jonîa*, eighty dollars ;  
*midâsswak dasswâbik sagâiganan*, one thousand nails.  
f. *minag*, *nissîmidana dassôminag anindjîmin*, thirty peas ; *jan-*  
*gâssîmidana dassôminag ogwissîmânan*, ninety pumpkins.

And so also with the other syllables ; *dasswêwan*, *dassôshkin*,  
*dassônag*, *dasonûk*, *dassosûd*, *dasswâwogwan*, *dassonindj*.

Numbers *under ten*, attached to those round numbers, will follow the rules of *Remark 2*. As, *nîjtana dassogwan ashî nîjogwan* ; *ningotwâk dassôssag ashî nânossag*, etc. etc.

The manner of expressing *age*, the *day of the month*, and the *hour*, is another peculiarity and difficulty of the Otchipwe language, which we have to consider here.

#### *Manner of expressing age.*

1. If the age of a child is *under a month*, it is expressed in the in the same manner as the *day of the month*, (p. 315.) F. i. *Anin endassogwanagisid aw abinodji* ? How many days is this child old ? *Nîjogwanagisi*, *nissôgwanagisi*, *nîogwanagisi*, *midassogwanagisi*, etc. . . It is two, three, four, ten days old, etc. . .
2. If the age of a child is to be expressed in *months*, they say thus :  
*Anin endasso-gisisswagisid aw abinodji* ? How many months is this child old ? *Nîngo-gisisswagisi*, *nîjo-gisisswagisi*, *nîogisisswagisi*, *ningotwasso-gisisswagisi*, *midâsso-gisisswagisi ashî nisswi*, *nîjtana dasso-gisisswagisi ashî nîj*, etc. . . He is one, two, four six, thirteen, twenty-two months old, etc.
3. If the age to be expressed is *not over ten years*, they connect the *Cardinal number* with the word *bibon*, (which signifies winter or year,) and make a verb of it ; thus :

*Ania endasso-bibonagisiian? Nin nishwâsso-bibonagis.* How many years art thou old? I am eight years old. *Aniu endasso-bibonagisid? Midâsso-bibonagisi.* How many years is he (she) old? He (she) is ten years old. *Oyôw nijôdeiyaw kawin mashi nâno-bibonagisissiwag.* These twins are not yet five years old.

4. If the age is from *ten to nineteen years*, it can be expressed in three different manners; thus:

*Midâsso-bipôuagisi ashi nâo bibônagisi*, or *midâsso-bibônagisi ashi nâwin*, or *ashi nâo-bibonagisi*; he is fourteen years old. (In the first person the second manner is usual; as, *nin midâsso-bibonagis ashi nij*; *nin midâsso-bibonagis ashi nânan*, etc.)

5. If the age is *over nineteen years*, and expressed in *round numbers*, they put *dasso* before *bibon*, and frame the whole into a verb. *Nin nimidana dasso-bibônagis*, or *nimidana nin dassô-bibônagis*; I am forty years old. *Nanimidana dassô-bibônagisi*; he is fifty years of age. *Awashime nâjtana dasso-bibonagisiway nishimeiyaw*; my brothers are over twenty years old.

6. If the age is *upwards of twenty years*, and expressed in *mixed numbers*, it is given as follows, viz:

*Nâjtana dasso-bibonagisi ushi niwin*; he is twenty-four years old. *Nin nânimidana dasso-bibonagis ashi nisswî*; I am fifty-three years old. *Nâjtana dassô-bibônagisi nin bebêjigoganjim, ashi nij*; my horse is twenty-two years old.

#### *Manner of expressing the day of the month.*

The Otchipwe names of the twelve months or moons:

1. *Manito-gisiss*, the moon of the spirit, (January.)
2. *Namcbinî-gisiss*, the moon of suckers, (fish,) (February.)
3. *Onâbani-gisiss*, the moon of the crust on the snow, (March.)
4. *Bebokwédagimîng-gisiss*, the moon of the breaking of the snow shoes, (April.)
5. *Wâbigon-gisiss*, the moon of flowers and blooms, (May.)
6. *Odéimîni-gisiss*, the moon of strawberries, (heart-berries) (June.)

7. *Miskwimini-gisiss*, the moon of raspberries, (red-berries,) (July.)
8. *Min-gisiss*, the moon of whortleberries, (August.)
9. *Manominike-gisiss*, the moon of the gathering of wild rice, (September.)
10. *Binâkwi-gisiss*, the moon of the falling of leaves, (October.)
11. *Gashkadino-gisiss*, the moon of freezing, (November.)
12. *Manito-gisissions*, the little moon of the spirit, (December.)

The word *gisiss* which means *sun* and *moon*, is an *animate* substantive. \*

The question after the date is in Otchipwe thus: *Anin éndasogwanagisid gisiss nongom* ? How many days is the moon old to-day ? or, *anin epitch gisissowagak* ? How late is the moon ?

The answer is, for the *first* day: *Nongom mâdaginso manito-gisiss, namébinî-gisiss*, etc. ; to-day the month of January, February, etc., begins to be counted. For the *following* days they say : Such a month, or moon, is so and so many days old. F. i.

*Manito-gisiss nongom njojwanagisi*, to-day is the 2d of Jan.

“ *nissogwanagisi*, to-day is the 3d Jan.

“ *nïogwanagisi*, to-day is the 4th Jan.

“ *nânogwanagisi*, to-day is the 5th Jan.

*Namébinî-gisiss nongom nishwâssogwanagisi*, to-day is the 8th of February.

“ *midâssogwanagisi*, to-day is the 10th of February.

“ *midassogwanagisi ashi bejig*, to-day is the 11th of February.

*Onâbani-gisiss nongom ashi nijogwanagisi*, to-day is the 11th of March.

“ *nijogwanagisi*, “ 13th March.

“ *ningotwâssogwanagisi*, to-day is the 16th of March.

---

\* When they want to express the distinction between these two luminaries, they will say *gisiss* for the sun, and *tibikigisiss*, (night sun,) for the moon. †

*Wábigon-gisiss nongom áshi níjwássogwanagisi*, to-day is the 17th of May.

“ *jángassogwanagisi*, to-day is the 19th of May.

*Wábigon-gisiss nongom níjtana dassogwanagisi*, to-day is the 20th of May.

*Odéimin-gisiss nongom níjtana dassogwanagisi áshi bejig*, to-day is the 21st of June.

*Odéimin-gisiss nongom níjtana dassogwanagisi áshi níj*, to-day is the 22d of June.

*Biwákwi-gisiss nongom níjtana dassogwanagisi áshî nânan*, to-day is the 25th of October.

*Biwákwi-gisiss nongom níjtana dassogwanagisi áshi jangâsswi*, to-day is the 29th of October.

*Manito-gisiss nongom nissimidana dassogwanagisi*, to-day is the 30th of December.

*Manito-gisiss nongom nissimidana dassogwanagisi áshi bejig*, to-day is the 31st of December.

*Manner of expressing the hour.*

The Indians have no proper term for *hour* in their language. They call it *dibaigan*, which signifies *measure* in general, and is applied to several divisions of time and other things. It means : mile, acre, bushel, yard, foot, etc. Applied to the twelve hours tis used thus :

For the *question* :

*Anin eudasso-dibaiganeg* ? What o'clock is it ? or, *Anin epitch gijigak* ? (*epitch tibikak* ?) How late is it in the day ? (in the night ?)

For the *answer* :

*Niugo dibaigan*, it is one o'clock ;

*nújo dibaigan*, it is two o'clock ;

*níjo dibaigan áshî ábita*, it is half-past two ;

*nissô dibaigan*, it is three o'clock ;

*nâo* “ “ four “

*nâno* “ “ five “

*nishwâsso* “ “ eight “

*midâsso* “ “ ten “

*midáссо dibaigan ashi ábita*, it is half-past ten ;  
*midáссо dibaigan ashi bejig*, it is eleven o'clock ;  
*midáссо dibaigan ushi nij*, it is twelve o'clock.

Instead of *midáссо dibaigan ashi nij*, they commonly say :  
*náwrokwe*, or, *náwokwémugad*, it is noon ; *abitá-tíbigad*, it is  
midnight.

2. DISTRIBUTIVE NUMBERS.

<i>Bébejig</i> , - - -	-	1	by 1; 1 each, or to each,
<i>nénij</i> , - - -	2	every time, 2 each, or to each,	
<i>nenisswi</i> , - - -	3	“ 3 “ “	
<i>néninín</i> - - -	4	“ 4 “ “	
<i>nénánun</i> , - - -	5	“ 5 “ “	
<i>néníngotwásswi</i> , -	6	“ 6 “ “	
<i>neníjwásswi</i> , - -	7	“ 7 “ “	
<i>nenishwásswi</i> , - -	8	“ 8 “ “	
<i>jéjangasswi</i> , - -	9	“ 9 “ “	
<i>mémidásswi</i> , - -	10	“ 10 “ “	
<i>mémidásswi ashi bejig</i> ,	11	“ 11 “ “	
<i>mémidásswi ashi nij</i> ,	12	“ 12 “ “	
<i>mémidásswi ashi nánan</i> ,	15	“ 15 “ “	
<i>mémidásswi ashi jángasswi</i>	19	“ 19 “ “	
<i>néníjtana</i> , - - -	20	“ 20 “ “	
<i>néníjtana ashi bejig</i> , -	21	“ 21 “ “	
<i>nénissimidana</i> , - -	30	“ 30 “ “	
<i>nénimidana</i> - - -	40	“ 40 “ “	
<i>nénânimidana</i> , - -	50	“ 50 “ “	
<i>néníngotwássimidana</i> , -	60	“ 60 “ “	
<i>neníjwássimidana</i> -	70	“ 70 “ “	
<i>nenishwássimidana</i> -	80	“ 80 “ “	
<i>jéjângássimidana</i> , -	90	“ 90 “ “	
<i>néníngotwák</i> - - -	100	every time 100 each or to each,	
<i>néníngotwák ashi bejig</i> , -	101	“ 101 “ “	
<i>néníjwák</i> . - - -	200	“ 200 “ “	
<i>jéjangasswák</i> , - - -	900	“ 900 “ “	
<i>memidasswák</i> , - - -	1000	“ 1000 “ “	
<i>níjing memidasswák</i> , -	2000	“ 2000 “ “	



<i>nissing mémidasswák,</i> -	3000	“	3000	“	“
<i>midatching ashi abid- ing mémidasswák.</i> -	11000	“	11000	“	“
<i>midatching ashi nijing mémidasswák,</i> - -	12000	“	12000	“	“
<i>nijana dassing mémidass- wák,</i> - - -	20000	“	20000	“	“
<i>ningotwák dassing mēmi- dasswák,</i> - -	100000	“	100000	“	“
Etc., etc.					

EXAMPLES.

*Kakina ogow ininiwag bebéjig mitigotchimân,* gi-minâwag. A boat was given to each of these men.

*Nenîwin masinaiganan od uianawan.* They have four books each.

*Naningim bi-ijân, nēnij dash bi-widjiw kidji-kwiwisensag.* Come often, and bring every time two other boys with thee.

*Anishinâbeg nenîjweg wâbôianan gi-dibaamarâwag.* The Indians received in their payment two blankets each.

*Memidâssossag pakwéjiganan od uiawanan.* They have ten barrels of flour each.

*Nissaiéiag nēningotwák dassô dibaigan uki o gi.gishpinadonawa.* My brothers bought a hundred acres of land each.

*Nissing gi-ijâ tâshkibôdjiyaning, jejângassimidana dasswâtiy dash nabâgissayon o gi-binan.* He went three times to the mill, and brought ninety boards every time.

*Memidâsswâbik ashi nânau sagaiiganan nin gi-bi-nandôtamagog, nenijtana dasswâbik dash nin gi-minag.* They came and asked me fifteen nails each, and I gave to each twenty, (or twenty each.)

*Nēnijtana, nēnissimidana gaie bemâdisidjiy gi-nibowag endussô-gijigadinig odenang, méywa aiâmaguk kitchi âkosîwin.* Twenty or thirty persons died every day in the city, during the time of cholera.

*Remark.* All the five *Remarks* (p. 309-313,) are applicable to-

Distributive Numbers as well as to Cardinal, as you see in some of the above Examples.

3. MULTIPLYING NUMBERS.

<i>Abiding,</i>	- - - - -	once,
<i>nijing,</i>	- - - - -	twice,
<i>nissing,</i>	- - - - -	three times.
<i>niring,</i>	- - - - -	4 times,
<i>naning,</i>	- - - - -	5 “
<i>ningotwatching,</i>	- - - - -	6 “
<i>nijwatching,</i>	- - - - -	7 “
<i>nishwatching,</i>	- - - - -	8 “
<i>jangatching,</i>	- - - - -	9 “
<i>midatching,</i>	- - - - -	10 “
<i>midatching ashi abiding,</i>	- - - - -	11 “
<i>midatching ashi nijing</i>	- - - - -	12 “
<i>midatching ashi jangatching,</i>	- - - - -	19 “
<i>nijtana dassing,</i>	- - - - -	20 “
<i>nijtana dassing ushi abiding.</i>	- - - - -	21 “
<i>nijiana dassing ashi nijing,</i>	- - - - -	22 “
<i>nissemitana dassing,</i>	- - - - -	30 “
<i>ningotwâssimidana dassing,</i>	- - - - -	60 “
<i>ningôtwâk dassing,</i>	- - - - -	100 “
<i>ningôtwâk dassing ushi abiding,</i>	- - - - -	101 “
<i>ningôtwâk dassing ushi midatching ashi nijing,</i>	- - - - -	112 “
<i>nisswâk dassing,</i>	- - - - -	300 “
<i>nawwâk dassing,</i>	- - - - -	500 “
<i>midasswâk dassing,</i>	- - - - -	1,000 “
<i>midasswâk ashi nisswak arhi nijtana dassing</i>		
<i>ashi niring,</i>	- - - - -	1,324 “
<i>midatching midasswâk dassing,</i>	- - - - -	10,000 “
<i>ningotwak dasso midasswak dassing,</i>	- - - - -	100,000 “

Etc., etc.

EXAMPLES.

*Nijing ki ga-dipâkouigonan Kije-Manito.* God will judge us twice.

*Kitchitwa Paul nânîng gi-bashanjeowa, anamiwin ondjî. St.*

Paul was flogged five times, for religion's sake.

*Ningotwâk dassing ki wîndamoninim tchi gimôdissiweg, minotch dash nijing minawa ki gi-gimôdin. I tell you a hundred times not to steal, and yet you have stolen twice again.*

*Mîdâtching ashi nissing nin gi-wâbama bibônong. I saw him thirteen times last winter.*

*Meno-ijiwecisid inini uijwâtching pangishin, minawa dash pasigwi. A just man falls seven times, and rises up again.*

*Pierre, uôngom tibikak nissing ki gad-âgonwetam kikénimîian. Peter, this night thou shalt deny me three times.*

#### 4. MULTIPLYING-DISTRIBUTIVE NUMBERS.

<i>Aiâbîding,</i>	-	once every time ; once each, or to each,
<i>nénijing,</i>	-	twice every time ; twice each, or to each,
<i>nénissing,</i>	-	3 times every time ; 3 times each or to each
<i>néniwîng,</i>	- 4	“ 4 “ “
<i>nénânîng,</i>	- 5	“ 5 “ “
<i>nénîngotrâtching,</i>	6	“ 6 “ “
<i>nénîjwâtching,</i>	- 7	“ 7 “ “
<i>nénîshwâtching,</i>	- 8	“ 8 “ “
<i>jéjangâtching,</i>	- 9	“ 9 “ “
<i>mémîdâtching,</i>	- 10	“ 10 “ “
<i>mémîdâtching ashi</i>		
<i>âbîding,</i>		11 times every time ; 11 tim. e., or to e.,
<i>mémîtatching ashi</i>		
<i>nijing,</i>	12	“ 12 “ “
<i>mémîdatching ashi</i>		
<i>nânîng,</i>	15	“ 15 “ “
<i>nénîjtana dassing,</i>	20	“ 20 “ “
<i>nénîjtana dassing</i>		
<i>ashi âbîding,</i>	21	“ 21 “ “
<i>nénîssîmidana das-</i>		
<i>sing,</i>	30	“ 30 “ “
<i>nénîmîdana dassing,</i>	40	“ 40 “ “

<i>jéjangassimidana</i>					
<i>dassing,</i>	90	“	90	“	“
<i>néningotwâk das-</i>					
<i>sing,</i>	100	“	100	“	“
<i>néningotwâk das-</i>					
<i>sing ashî abiding,</i>	101	“	101	“	“
<i>néningotwâk das-</i>					
<i>sing achi midat-</i>					
<i>ching ashî jân-</i>					
<i>gatching,</i>	119	“	119	“	“
<i>néniwâk dassing,</i>	200	“	200	“	“
<i>nénisswâk dassing,</i>	300	“	300	“	“
<i>jéjangasswâk das-</i>					
<i>sing,</i>	900	“	900	“	“
<i>mémidasswâk das-</i>					
<i>sing,</i>	1000	“	1000	“	“
<i>wémidasswâk ashî</i>					
<i>nijwak ashî nis-</i>					
<i>simiûana dassing</i>					
<i>ashî niéning,</i>	1234	“	1234	“	“
<i>mémidatching</i>					
<i>midasswâk das-</i>					
<i>sing.</i>	10,000	“	10,000	“	“
<i>néningotwâk das-</i>					
<i>sing midass-</i>					
<i>wâk,</i>	100,000	“	100,000	“	“
Etc., etc.					

EXAMPLES.

*Géget matchi kwiwisensish mabam ; néniying, nénissing gaie o gi-papakiteowan iniw widji-kwiwisensan.* This is indeed a bad boy ; he struck twice or three times each of these his fellow-boys.

*Nij ningwissag néânig gi-ijâwag odenang.* Two of my sons went to town five times each.

*Nissing bi-ijawag endussô-gýigadinig, néniwing dash mojang nin*

*kikinoamawag.* They come three times a day; and I teach them their lessons four times every time (they come.)

*Nij masinaiganan nind âiânan, nenîjwâtching dash jaigwa nin gi-wâbandanan.* I have two books, and I have read them already seven times each.

*Nénissing nin gi-ganônag.* I have spoken three times to each, (to every one of them.)

*Nisswi nind inawémaganag wâssa aiawag, nenîshwâtching dash jaigwa nin mâdjibiamâweg.* Three of my relatives are far off, and I have already written eight times to each.

### 5. ORDINAL NUMBERS.

*Nêtamissing*, or *nitam*, the first, or first;

*éko-nîjing*, the second, or secondly;

*éko-nîssing*, the third, or thirdly;

*éko-nîwing*, the fourth, or fourthly;

*éko-nânuning*, the fifth, or fifthly;

*éko-nîngotwâtching*, the sixth, or sixthly;

*éko-nîjwâtching*, the seventh, or seventhly;

*éko-nîshwâtching*, the eighth, or eighthly;

*éko-jângatching*, the ninth, or ninthly;

*éko-mîdâtching*, the tenth, or tenthly;

*éko-ashi-bejig*, the eleventh, or eleventhly;

*éko-ashi-nîjing*, the twelfth, or twelfthly;

*éko-ashi-nîssing*, the thirteenth, or thirteenthly;

*éko-ashi-jangatching*, the nineteenth, or nineteenthly;

*éko-nîjtanaweg*, the twentieth, or twentiethly;

*éko-nîjtanaweg ashi bejig*, the twenty-first, or twenty-firstly;

*éko-nîjtana ashi nîjing*, the twenty-second, or twenty-secondly;

*éko-nîjtana ashi nîssing*, the twenty-third, or twenty-thirdly;

*éko-nîssîmidanaweg*, thirtieth, or thirtiethly;

*éko-nîssîmidanaweg ashi bejig*, the thirty-first, or thirty-firstly;

*éko-nîssîmidana ashi nîjing*, the thirty-second, or thirty-secondly;

*éko-nîssîmidana ashi nânîng*, the thirty-fifth, or thirty-fifthly.

*éko-nîmîdânaweg*, the fortieth, or fortiethly;

*éko-nânîmîdânaweg*, the fiftieth, or fiftiethly;

- eko-nìngotwâssimidanaweg*, the sixtieth, or sixtiethly ;  
*eko-uîjwâssimidanaweg*, the seventieth, or seventiethly ;  
*eko-nîshwâssimidanaweg*, the eightieth, or eightiethly ;  
*eko-jângussimidanaweg*, the ninetieth, or ninetiethly ;  
*eko-nìngotwâkwak*, the hundredth, or hundredthly ;  
*eko-nìngotwâkwak ashi bejig*, the hundred-first, or hundred-firstly ;  
*eko-nìngotwâk ashi nijing*, the hundred and second, or hundred and secondly ;  
*eko-nìngotwâk ashi nissing*, the hundred and third, or hundred and thirdly ;  
*eko-nìngotwâk ashi midâtchîng ashi bejig*, the hundred and eleventh, or hundred and eleventhly ;  
*eko-nìngotwâk ashi midâsswi ashi nijing*, the hundred and twelfth, or hundred and twelfthly ;  
*eko-nìngotwâk ashi midâsswi ashi nissing*, the hundred and thirteenth, or hundred and thirteenthly ;  
*eko-nìngotwâk ashi nijtanaweg*, the hundred and twentieth, or hundred and twentiethly ;  
*eko-nìngotwâk ashi nijtanaweg ashi bejig*, the hundred and twenty-first, or hundred and twenty-firstly ;  
*eko-nìngotwâk ashi nijtana ashi nijing*, the hundred and twenty-second, or hundred and twenty-secondly ;  
*eko-nìngotwâk ashi nissimidanaweg*, the hundred and thirtieth, or hundred and thirtiethly ;  
*eko-nijwakwâk*, the two hundredth, or two hundredthly ;  
*eko-nisswakwâk*, the three hundredth, or three hundredthly ;  
*eko-jangasswakwâk*, the nine hundredth, or nine hundredthly ;  
*eko-midasswakwâk*, the thousandth, or thousandthly ;  
*eko-nijing midasswâk*, the two thousandth, or two thousandthly ;  
 Etc., etc.

EXAMPLES.

- Nitam inini Adam kitchi ginwénj gi-bimâdisi.* The first man Adam lived very long.  
*Eko-nissing apâbiwinau namadabi.* He sits on the third bench.  
*Kitchi ganâsongewin êko-niwing Kijé-Manito o ganâsongewinan.*

The fourth commandment of God is a great commandment.

*Eko nijtana ashi nissing wâkaiganan odenûg, mi ima endaiân.*

I live in the twenty-third house in the village.

*Kitchi nûbiwa atêwan wedi masinaiganan, êko-ashi-nissing dash bidawishin.* There are a great many books there, bring me the thirteenth.

*Anin iw êko-midâsswakwak ashi bêjig gagwëndjindiwinan?*

Which is the thousand and first question?

*Eko-nânaning omôdensan bidon; wênijishing mashkiki pindimagal.* Bring here the fifth vial; there is a good medicine in it.

*Eko-nijing gabêshiwinan mû maiâmawi-oujishing.* The second encampment is the best of all.

*Remark.* You see in the above Examples, that the Otchipwe substantive following the *Ordinal Number*, is always in the *plural*, different from the English, which is in the *singular*. The reason for this is, because the Otchipwe Ordinal denotes a *selection out of several objects*. So, for instance, in the above Examples: *Eka-nissing apâbiwinan*, the proper sense is: the *third* of the *benches* that are standing there.—*Eko-nanâning omodensan*: the *fifth* of the *vials* that are placed somewhere.—*Eko-nijing gabêshiwinan*: the *second* of all the *encampments* on a certain route.

Cardinal numbers are frequently transformed into verbs, which may be called *Numeral verbs*. This transformation is performed in two different ways, according to the *substantive* to which the numeral verb refers, being different for each of the two classes of substantives, animate and inanimate.

1. *Numeral Verbs for animate Substantives.*

*Bêjig*, one; *nin bêjig*, I am one, or alone,

*ki bêjig*, thou art one,

*bêjigo*, he (she) is one,

*Nij*, two; *nin nîjimîn*, we are two of us,

*ki nîjim*, you are two,

*nijiwag*, they are two,

*Nisswi*, three ; *nin nissimin*, we are three,  
*ki nissim*, you are three,  
*nissicag*, they are three.

*Niwîn*, four ; *uin ûwimin*, we are four of us, etc.

*Nânan*, five ; *nin nûnanîmin*, we are five.

*Ningotwâssi*, six ; *nin ningotwâtchimin*, we are six.

*Nijwâssi*, seven ; *nin ûjwâtchimin*, we are seven.

*Nishwâssi*, eight ; *nin nishwâtchimin*, we are eight.

*Jângâssi*, nine ; *uin jângâtchimin*, we are nine.

*Midâssi*, ten ; *nin midâtchimin*, or *nin midâdatchimin*, we are ten.

*Midâssi ashi bejig*, eleven ; *nin midadâtchimin ashi bejig*, we are eleven.

*Midâssi ashi nij*, twelve ; *nin midadâtchimin ashi nij*, we are twelve.

*Midâssi ashi nisswi*, thirteen ; *nin midâdâtchimin ashi nisswi*, we are thirteen, etc.

*Nijtana*, twenty ; *nin nijtanawêmin*, we are twenty of us.

*Nijtana ashi bejig*, twenty-one ; *nin nijtanawêmin ashi bejig*, we are twenty-one.

*Nissîmidana*, thirty ; *nin nissîmidanawêmin*, we are thirty.

*Nijwâssîmidana*, seventy ; *nin nijwâssîmidanawêmin*, we are seventy.

*Jângâssîmidana*, ninety ; *nin jângâssîmidanawêmin*, we are ninety.

*Ningotwâk*, a hundred ; *nin ningotwâkosimin*, we are a hundred.

*Ningotwâk ashi bejig*, 101 ; *nin ningotwâkosimin ashi bejig*, we are 101 of us.

*Ningotwâk ashi midâssi*, 110 ; *nin ningotwâkosimin ashi midâssi*, we are 110.

*Ningotwâk ashi nijtana ashi nisswi*, 123 ; *nin ningotwâkosimin ashi nijtana ashi nisswi*, we are 123.

*Nijwâk*, 200 ; *nin nijwâkosimin*, we are 200.

*Midâsswâk*, 1,000 ; *nin midâsswâkosimin*, we are 1,000.

*Nijîng midâsswak*, 2,000 ; *nijîng midasswâkosimin*, we are 2,000.

*Nâning midâsswak*, 5,000 ; *nâning nin midasswâkosimin*, we are 5,000.



*Midâtching midâsswak*, 10,000 ; *midâtching nin midasswâkosimîn*, we are 10,000 of us.

*Midâtching ashî âbiding midâsswâk*, 11,000 ; *midâtching ashî âbiding nin midasswâkosimîn*, we are 11,000.

*Midâtching ashî nissing midâsswâk*, 13,000 ; *midâtching ashî nissing nin midasswâkosimîn*, we are 13,000.

*Midâtching ashî nîwing midâsswâk ashî nîsswâk ashî midâsswi ashî nijwâsswi*, 14,317 ; *midâtching ashî nîwing nin midâsswâkosimîn ashî nîsswâk ashî midâsswi ashî nijwâssi*, we are 14,317.

*Nijtana dassô midâsswâk*, 20,000 ; *nijtana nin dasso midâsswâkosimîn*, we are 20,000.

*Nijtana dassô midâsswak ashî midâsswak*, 21,000 ; *nijtana nin dasso midasswâkosimîn ashî midasswâk*, we are 21,000.

*Nijtana dassô midâsswak ashî midâsswak ashî ningotwâk ashî midâsswi ashî bejiy*, 21,111 ; *nijtana nin dasso midasswâkosimîn ashî midâsswak ashî ningotwâk ashî midâsswi ashî bejiy*, we are 21,111.

*Ningotwak dasso midâsswâk*, 100,500 ; *ningotwâk nin dassô midâsswâkosimîn*, we are 100,000.

*Milasswâk dassô midâsswâk*, 2,000,000 ; *midâsswak nin dasso midasswâkosimîn*, we are a million of people.

Etc., etc.

*Remark 1.* All these numeral verbs belong to the I. Conjugation, and may be conjugated throughout all the tenses and moods, both in the affirmative and negative forms, in the *plural*, (except the first one.)

*Remark 2.* As a particularity of the Otchipwe language, we observe here, that these numeral verbs are sometimes even employed in the *singular*. F. i. *Nissi*, he is three, (three in one, as in the Bles-ed Trinity.) They also say, for instance, when a man has a wife and four children : *Ningotwâtchi*, he is six. When a widower or a widow has three children, they will say : *Nîwi*, he (she) is four.

EXAMPLES.

*Bejigo eta ninidjâniss, kin dash kinidjânissag nijwâtchiway.* I have only one child, but thou hast seven of them.

*Nânanibanig ninidjânissag, nij dash gi-nibowag, mi dash nongom nîssiwad eta.* I had five children, but two died, and so there are now only three.

*Kawin midasswâkosissiwag eta omâ odênang bemâdisidjig, nawatch bâtainowag.* Not only a thousand persons live in this town, but more.

*Midâtching ashi nânig midasswâkosiwag kakina Otchipweg endashiwul.* The number of the Chippewa Indians is fifteen thousand.

*Otâway dash niwing midasswâkosiwag.* And the number of the Ottawa Indians is four thousand.

*Kitchi odênang Wawiâtanong gega nijtana dasso midasswâkosiwag bemâdisidjig.* The number of the inhabitants of the city of Detroit is about twenty thousand.

*Nongom ga-bi-ijâdjig kikinomâding kawin gi-de-nijtana wessiwag.* Those that came to-day to school, were not quite twenty.

*Midâdatchiwag nin pijikimay, nin manishtanishimay dash midâdatchiwag ashin niwin.* I have ten cows and fourteen sheep.

2. Numeral Verbs for inanimate Substantives.

*Béjig*, one ; *béjigwan*, one thing.

*Nij*, two ; *nijinon*, there are two things.

*Nisswi*, three ; *nissinon*, there are three things.

*Niwin*, four ; *nihinon*, there are four things.

*Nânan*, five ; *nânaninon*, there are five things.

*Ningotwâsswi*, six ; *ningotwâtchinon*, there are six things.

*Nijwâsswi*, seven ; *nijwâtchinon*, there are seven things.

*Nishwâsswi*, eight ; *nishwâtchinon*, there are eight things.

*Jângasswi*, nine ; *jângatchinon*, there are nine things.

*Midâsswi*, ten ; *midâdatchinon*, there are ten things.

*Midâsswi ashi béjig*, eleven ; *midâdatchinon ashi béjig*, there are eleven things.

*Midâsswi ashi nânan*, fifteen; *midâdatchinon ashi nânan*, there are fifteen things.

*Nijtana*, twenty; *nijtanawéwan*, there are twenty things.

*Nijtana ashi bejij*, twenty-one; *nijtanawéwan ashi bejij*, there are twenty-one things.

*Ningotwassimidana*, sixty; *ningotwâssimidanawéwan*, there are sixty things.

*Ningotwâkwadon*, 100

*Ningotwâkwadon ashi béjij*, 101.

*Ningotwâkwadon ashi midâsswi*, 110.

*Nijwâkwadon*, 200.

*Nisswâkwadon*, 300.

*Midâsswâkwadon*, 1,000.

*Midâsswâkwadon ashi ningotwâk*, 1,100.

*Nijing midâsswâkwadon*, 2,000.

*Midâtchîng midâsswâkwadon*, 10,000.

*Nijtana dassô midâsswâkwadon*, 20,000.

*Ningotwâssimidana dassô midâsswâkwadon*, 60,000

*Ningotwâk dasso midâsswâkwadon*, 100,000.

*Midâsswak dasso midâsswâkwadon*, 1,000,000 of inanimates objects.

*Remark.* Some of these inanimate numeral verbs, (being all unipersonal,) belong to the VII. Conjugation, in the *plural*, (except the first,) and others to the IX. Conjugation.

#### EXAMPLES.

*Nijinon nind adopôwinan, ningotwâtchinon dash nind upâbiwinan.* I have two tables and six chairs.

*Oma olénang midâdatchinon anamiéwigamigon ashi bejij.* In this city there are eleven churches.

*Nânaninivan \* owâkuiganan.* He possesses five houses.

*Ain endassing ki masinaiganan?—Nijtanawéwan ashi nisswi.*

How many books hast thou?—Twenty-three, (or, there are twenty-three.)

---

\* Report to a *second* third person.

*Awashime níbiwa nin nind aiánan ; g'ga nirákwadon nin masinaíganán. I have more ; I have nearly four hundred books. Midádatchinon Kije-Munito ó ganásongewínan. There are ten commandments of God.*

---

## CHAPTER VI.

### OF PREPOSITIONS.

A *Preposition* is a word placed before a substantive or a pronoun, to show the relation between it and some other word in the sentence.

The word following a preposition, is the *complement* thereof, or its *object*.

There is a great difference, regarding prepositions, between the Otchipwe language and other languages.

The same preposition is sometimes employed to point out different relations. We shall see here how the principal prepositions of the English language, in their different relations, are given in Otchipwe.

There are in this language scarcely any prepositions that *precede the substantive* ; they are ordinarily *connected with the substantive* which is their complement, forming with it only one word ; or they *precede the verb* to which they refer, and are conjugated with the verb.

We shall see here: I° which are the prepositions that precede the substantive, their complement. II° We will consider the prepositions that are connected with the substantive, their complement, forming but one word with it. III° We shall point out the manner, how prepositions precede the verb, their complement, and are conjugated with it.

The principal Otchipwe prepositions that *precede a substantive*, (and which may properly be called prepositions,) are the following, viz :