

PREFACE.

HAVING been appointed to labor as a Missionary amongst the Cree Indians of the Hudson's-Bay Company's territories, I considered that the first duty devolving upon me after arriving at my Station was to apply myself to the study of the native language. A Grammar by the late Mr. Howse was in existence, but beyond this there was no work calculated to render assistance, and I soon felt the need of a Dictionary, or a copious and well-arranged Vocabulary. To supply to some extent this want, I commenced the collecting of Indian words, having no object in view but that of providing myself with a manuscript as a reference in cases where memory might prove treacherous. In the course of time, however, the collection began to assume somewhat bulky proportions, and it then occurred to me, that, with some extra exertion, a work might be prepared which would be useful to my brother Missionaries, or other persons who might wish to acquire a knowledge of the language. I therefore determined to enlarge the range of my efforts, and the result has been the production of the following pages, which are now presented to the public, and form the *first Dictionary*, I believe, ever published in the Cree language. The number of words contained in the Cree-English Part is about 13,500, to collect which has been a laborious though interesting occupation, calling for perseverance and patient investigation, as I have not had the advantage of the slightest assistance from the labors of any previous lexicographer. The compiler of the *first Dictionary* in any language has a work before

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him beyond all comparison greater than that of his successors. *They* add decorations to the building, remove some inequalities, fill up some interstices, and make such alterations as may conduce to the general improvement and increased utility, but *he* has the labor of collecting the materials and erecting the whole fabric. If the work as now completed should be found to contain some inaccuracies, there will be no cause for surprise; the wonder would rather be if it were otherwise. Several thousands of the words are no doubt properly described and explained, as I have become perfectly familiar with them from having resided for eleven years amongst the Indians, during which time, after having acquired their language, I made constant use of it in discharging the various duties which devolved upon me as a Missionary at an isolated Station, amongst a half-civilized people. Other words there are of more infrequent use, about which I cannot speak so positively; still even these have not been hastily decided upon. Numbers of them were upon the *tapis* for weeks, and in some instances even for *months*, before I finally noted down what I considered to be their exact meaning and application, having carefully examined them, first with one person and then with another, as opportunities presented themselves.

It is not unlikely that some *typographical* errors may have escaped detection, whilst examining the proof-sheets, and for these I must ask indulgence.

I have not endeavored to swell the dimensions of the Dictionary by the *introduction of new terms*, as I consider that the office of a Lexicographer is rather to *collect* the words already in use than to *coin* fresh ones. The work of inventing terms must be left to the judgment of the experienced translator, who will form his decision in each case when meeting with an expression for which he cannot find any appropriate rendering as yet in existence.

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I have introduced a few *Saulteaux* words, but their number is very small. At most of the Cree settlements there are to be found one or two families who have originally come from considerable distances, and have brought with them some strange terms, which have gradually become mingled with those in common use, and consequently require explanation.

I cannot be so sanguine as to hope that the result of my labors will prove free from all errors or imperfections; but notwithstanding these, I trust that the work will be a valuable aid to any persons who may wish to study the language of the Cree Indians, whether it be from the love of philological investigation, or from the wish to become qualified to carry on trade amongst the natives, or from the higher and holier desires of the Evangelist to enlighten the minds and elevate the souls of the wandering outcasts of the wilderness. After having spent many happy hours, snatched from other engagements, in investigating the structure of a beautiful language, and seeing its native richness of expression, I now bring my labors to a close, and would entrust the work to the blessing of the Almighty, and shall feel thankful, if by my efforts I shall be privileged to help forward to any extent the welfare of the race with whom I have been many years associated.

It will be needful to make some explanatory remarks on various points connected with the following pages, and these, for the sake of convenience, I will place under separate heads.

ORTHOGRAPHY.

In the main I have adhered to the spelling adopted by Archdeacon Hunter in the Prayer-Book, and the Gospels of St. Mark and St. John published under his supervision, feeling that it is undesirable to introduce a new system, even though it might be more critically accurate, or

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have the sanction of high authority. The principal alterations that I have made have been

1. The avoiding of *double consonants* as much as possible.
2. The omitting of the letter *t* before *ch*.
3. The introducing of a uniformity in the use of *o* and *oo*, and
4. The disuse of the double *e*.

A few remarks on these several points will be found below.

In the Archdeacon's books some diversity of spelling is observable, as might be expected in works printed before the orthography became actually settled by usage. Instances of this may be seen in the following words, as met with respectively in the Gospels of Mark and John—

<i>St. Mark.</i>	<i>St. John.</i>	
kināpik	kenāpik	a serpent.
nipaw	nippaw	he sleeps.
séekoo	sikoo	he spits.
usine (and once in <i>St. John</i>)	ussine	a stone.
yikāhipan	ikahepan	a sponge.

In the system that I have adopted it will be observed that *there are no silent letters*, so that every vowel and consonant is to receive its proper sound, except in some very rare instances, where the required pronunciation could not be expressed without the use of a diphthong. Hence such words as *nipe*, *pime*, are not to be pronounced as the English monosyllables *snipe*, *pine*, but to be made into distinct dissyllables, as if written *nip-pe*, *pim-me*.

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CONSONANTS.

Several of the consonants used in the English language are not found in the Cree, but those which are employed take the usual pronunciation. The letters that are wanting are *b, d, f, j, q, r, v, x,* and *z*. For the full expression of many words a *double consonant* seems to be required; thus, *nippe, pimme, kisewak, mowwuchetow, nouweusoonum*, but in most cases I have made use of only a *single* one, in order to avoid adding unnecessarily to the length of the words, and it will be found that a very slight acquaintance with the language will be sufficient to prevent mistakes. The following words may be given as a specimen of those which are spelt with one consonant instead of two—

nipe,	water,	not nippe.
pime,	fat, grease,	” pimme.
kupow,	he goes ashore,	” kuppow
kunowāyētum,	he takes care of it,	” kunnowāyētum.
chimisew,	he is short,	” chimmisew.
nupukow,	it is flat,	” nuppukow.

C. This letter is not used in its hard sound, as in *cat, cap, cut*, but is always followed by *h*, and takes the soft sound as in *church*. I have omitted the use of *t* before *ch*, as it seems quite unnecessary. In this I differ from the practice of Archdeacon Hunter in all such words as the following—*naspich, tawich, mawuche, ussiche*, which he writes *naspitch, tawitch, &c.*

G, whenever used, has its hard sound as in *gun, goose, get*. It is not frequently met with, and in those words in which it is employed, it is altered in some localities almost invariably into *h*.

L. There are many parts of the country in which this letter is never

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heard. Its employment, is, I believe, entirely confined to a district round Moose Factory, James' Bay, where it is in constant use for the *n*, *y*, or *th* of other places, as will be explained below.

Q is a letter that I have dispensed with entirely, and, in its stead, have used *kw*, following the practice of Archdeacon Hunter.

R. Some persons consider that the Indians occasionally make use of this letter, but I contend that it is not so, except in the case of those who, by living amongst English-speaking people, have acquired the ability to pronounce it, and then, perhaps, sometimes substitute it for the *n*.

VOWELS.

A. For the three sounds of this letter as heard respectively in *father*, *fat*, and *fate*, I have adopted distinct forms, thus, *a*, *à*, and *ā*. When *a* is final, it is pronounced short, as in *China*, or in the Latin words *musa*, *mena*, &c. In these cases a strict phonetic system would have required the letter *u*, but as this is quite contrary to general usage, and in itself not really necessary, I have not adopted it. When the open or Italian sound of *a* is required as a final, I have expressed it by the added *h*, thus *ah*, as in *ākah*, *sepah*, to mark the distinction between these words and such as *mena*, *keya*, *uta*.

E. This letter is usually pronounced *long*, as I had thought it desirable to avoid the *ee*. In cases where there is a fear of the short pronunciation being given erroneously, I have guarded against it by using the long mark, thus *ē*, as in the termination of the pres. indic. of verbs of the 5th conj. and in a few cases where the difference of length in sound causes a diversity of

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meaning, as *misemāo*, he betrays him, *misēmāo*, he chews him. In some few cases where the short sound is required I have indicated it by *ĕ*, but I have avoided this diacritical mark as much as possible, as a very slight acquaintance with the language will prevent any mistakes on this point. *E* is used instead of *i* before *y*, in words where this latter letter is the dialectic substitute for *l*, *n*, or *th* of other districts, thus—

<i>eyinew</i> ,	a man,	for <i>i</i> l <i>ew</i> .
<i>eyekóok</i> ,	as long as,	„ <i>i</i> thekóok.
<i>keyipe</i> ,	make haste,	„ <i>k</i> i <i>l</i> i <i>pe</i> .
<i>sepeyuwāsew</i> ,	he forbears,	„ <i>sepinuwāsew</i> .
<i>tāpeyuwāsew</i> ,	he is content,	„ <i>tāpinuwāsew</i> .

In some words I have used *e* simply because that letter seems pretty well settled by usage, although the sound is nearer that of *i*, as, for instance, in numerous cases of such verbs as *itāyētum*, *kiskāyētum*, *misemāyētum*.

I. This letter has its *short* sound, as in *pin*, whenever it is followed by a consonant, but when succeeded by a vowel it is *long*, as in *pious*. In this arrangement I have been guided by the usual custom in English, as seen in such examples as *diamond*, *diet*, *giant*, *iota*, *phia**l*. When *i* is final it is *long*, except in the few instances in which it forms part of a diphthong, as in *upwoi*, *upusooi*, *utai*.

In the words *óokimow*, a chief, and *munito*, a spirit, I have used an *i* instead of an *e* in the second syllable, and have thus departed from the orthography as usually adopted by other persons. The correct sound is certainly much better represented by *i* than *e*, as it is precisely similar to the *i* in such words as *lucifer*, *rudiment*, *ruminant*, *unicorn*. In some

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other words too, such as *mechisoo*, I have used an *i* as the second syllable is undoubtedly shorter than the first.

O. This letter I have invariably used in its *long* sound, as in *no*, *go*. In Archdeacon Hunter's books there is a great want of uniformity in the pronunciation of this letter, for which it seems difficult to assign any reason. The double letter *oo* is frequently employed, but in numerous instances it is omitted where the sound would undoubtedly require it. Thus we have *mosuk*, *osam*, *oske*, *ota*, *totum*, *okee*, *ussotumowāo*, *nunaskomoo*, and many other words, written with a single *o* where the sound is precisely as in the English words *soon*, *moon*, &c.

U. This letter has invariably the short sound, as in *nut*, *hut*, whether it be initial or otherwise.

INTERCHANGEABLE LETTERS.

There are certain consonants which are found to be interchangeable, and these constitute the dialectic differences of the language. The letters which undergo this permutation are *l*, *n*, *th*, and *y*. The changes made by them may be illustrated by exhibiting a few words as spoken in different localities, thus—

<i>Moose Factory.</i>	<i>The Plains.</i>	<i>English River.</i>	<i>East Main.</i>	
ililew,	ininew,	ithinew,	eyiyew,	<i>a man</i>
kilipe,	kinipe,	kithipe,	cheyipe,	<i>make haste</i>
itālétum,	itānétum,	itāthétum,	itāyétum,	<i>he thinks</i>
milwasin,	minwasin,	mithwasin,	meywasin,	<i>it is good</i>
lootin,	nootin,	thootin,	yootin,	<i>the wind</i>
ilekóok,	inekóok,	ithekóok,	eyekóok,	<i>as much.</i>

These changes are a little confusing at first, but after a person has been

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resident for a time in any particular locality, and has become familiarized with the dialect, he will soon find but little difficulty in understanding the natives in case of a removal to a different part of the country.

Besides these changes, there are other minor ones of a local nature. These may be seen as illustrated in the instances given below.

ç into *t*. Thus *chupuses*, below, becomes *tupuses*; *michiche*, the hand becomes *mitiche*; *issechichâyew*, he stretches out his handso, becomes *issetichâyew*.

k into *ch*. This change is one of very frequent occurrence on the East-Main coast, where the soft sound of *ch* is incessantly heard. Thus, such words as *keya*, *keyipe*, *kesach*, *kesik*, *kakekâ*, *kakakew*, are pronounced *cheya*, *cheyipe*, *chesach*, *chesik*, *hachechâ*, *chachachew*. In a vast quantity of words elsewhere written with a *k*, we have here *ch* as the rule, and *k* as the exception.

k into *s*. This change is only seen in a few instances, as *tukinâ*, continually, altered into *tusinâ*.

s into *sh*. This is a change which is observed very much along the coast of Hudson's Bay, and is considered characteristic of the dialect of the *Swampy Crees*. It is of incessant recurrence. A few examples will illustrate it; thus—

sesep,	<i>a duck,</i>	becomes	sheshep
owasis,	<i>a child,</i>	,,	owashish
iskwâsis,	<i>a little girl,</i>	,,	ishkwâshish
sepehis,	<i>a brook,</i>	,,	sheshish
sisoonum,	<i>he rubs it,</i>	,,	shishoonum

t into *ch*. For instance—

tootoosapoo,	<i>milk,</i>	is pronounced	choochoosapoo
tetipiyew,	<i>it turns round,</i>	,,	chepiyeyew

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tetipitapanaskoos, a wheelbarrow, is pronounced chechipichapanaskoos
 mutwätichikun. a bell, „ mutw'ächichikun
 kitta, particle for that, „ kiche, or simply 'che

This change is also of frequent occurrence in diminutives, thus—

utim,	<i>a dog,</i>	<i>dimin.</i>	uchimoosis,	<i>a little dog</i>
miskootakai,	<i>a coat,</i>	„	miskoochakas,	<i>a little coat</i>
wutupewut,	<i>a basket,</i>	„	wutupewuchis,	<i>a small basket</i>

th into *s*. This is a change of only rare occurrence; thus—

mithkoosew, *he is red,* becomes miskoosew.

DIVERSITY OF PRONUNCIATION.

Where the exact pronunciation of words has not been fixed by a lengthened use of a *written* language there will always be found a considerable diversity. This will be observed in some degree amongst those who live in the same locality, but to a much greater extent where the people are scattered over a vast territory, and have scarcely any intercommunication, as is the case with the natives of Prince Rupert's Land. Even in a civilized country there is frequently seen a want of uniformity amongst the illiterate classes, although they have more or less intercourse with the educated persons around them; but where the language is merely *oral* the diversity will be much greater. Some of these differences of pronunciation, as noticeable amongst the Cree Indians, will be seen in the following examples, in which the letters specified are used indifferently. Thus—

ã or u. As ãnöoch, or unöoch; ãssiche or ussiche; ay'ãkoonow or ayükoonow; t'ãkooch or tükooch; ãpew or upew; t'ãtoo or tütöo; tãtwow or tütwow; t'ãkúchikun or tükúchikun. In some districts the ã is more prevalent, and in others the u.

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ã or a (pronounced *ah*), as *tãpiskakun* or *tapiskakun*; *mãtowã* or *matowã*; *usãtã*, or *usatã* and also *ãsãtã*.

ku or kī, as *waskuhikun*, or *waskihikun*.

kwu or koo, as *túkwtãmã*, or *túkootãmã*. In some instances *koo* seems to intimate *design*, and *kwu*, *contingency*, as in *pekoohum*, he breaks it (designedly), *pekwhum*, he breaks it (accidentally), but this distinction is not frequently observed.

nu or n', as *nutookwuhã* or *n'tookwuhã*; *nutoopuyew* or *n'toopuyew*.

oo or we, as *ooyakun* or *weyakun*; *oonãyimã* or *wenãyimã*.

oos or wus, as *ooskatukow* or *wuskatukow*; *oospitapan* or *wuspitapan*.

This is a change frequently observed at the commencement of words.

wi or wu, as *peswãwiyã* or *pewãwuyã*; *pusukwihikun* or *pusukwhihikun*; *wapoowiyã* or *wapoowuyã*.

The word *nummuweya*, no, takes the three distinct sounds of *ah*, *o*, and *u* in the second syllable; thus, *nummahweya*, or *nummoweya*, or *nummuweya*. The most common pronunciation is with the *u*, but the other sounds are not infrequently heard, especially the *o*.

There are a few words which alter the vowels of the first and second syllables; thus, *pawunẽw* is sometimes changed into *powanẽw*; and some instances occur of the initial letters *nu* being *reversed*; thus, *nutowapumã*, *nutowãyimã*, &c., become *untowapumã*, *untowãyimã*, &c.

DIFFERENT SIGNIFICATIONS.

It not unfrequently happens that the same word is used in different senses in localities at a distance from each other. Numerous instances of this diversity may be pointed out amongst the illiterate classes in

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England, but it is to be expected that it would be seen to a greater degree amongst the wandering Cree Indians, who have very few opportunities of communicating with each other. A few examples may be given. Thus, on the East-Main coast *mena* is constantly used in the sense of *again*, but in the Cumberland district, and, I believe, generally, except in James' Bay, it is used for *and*. *Ukôop*, on the East Main, signifies *a coat*, but in other localities, especially in the Plains, it is universally used for a *blanket*. *Mumâtakoosew*, on the East Main, signifies *he boasts, he is proud*, but the same word, as used in other localities, means *he is glad, he rejoices*. This diversity of meaning applies also to the derivatives of this word.

TERMINATIONS.

In many instances there is a diversity observable in the pronunciation of the final syllables, and there is sometimes a difficulty in accurately distinguishing the sound. Thus *moon* and *moowin* are frequently used as the terminations of the same noun, as *uspiskwâsimoon* or *uspiskwâsimoowin*, *a pillow*; *uspisitâsimoon* or *uspisitâsimoowin*, *a foot-stool*. Again, *kuhoon* and *kowun* are used in the same words, as *sêskuhoon* or *sêskowun*, *a crutch*. In some localities it is very difficult to distinguish between the verbal terminations *ow* and *âo*, which are indicative respectively of the 2nd and the 3rd conjugations, thus, *pimiyâo* or *pimiyow*, *he flies*; *papiyâo* or *papiyow*, *he flies low*; *pimôotâo* or *pimôotow*, *he walks*.

In some places the passive verbal termination *koo* is contracted into *k*, thus, *nipaskak*, he is made to sleep by it, *i.e.* it makes him sleep; *oochipitik*, he is cramped by it, or it gives him the cramp, instead of *nipaskakoo*, *oochipitikoo*. I consider these latter forms are the correct ones, as they would be the regular inflections of verbs of the 4th conj.

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to which the above and similar ones belong; thus, *ne nipaskakoon*, it makes me sleep, *ke nipaskakoon*, it makes thee sleep, *nipaskakoo*, it makes him sleep, &c. This is the form given by Mr. Howse in his grammar, and is undoubtedly used in many parts of the country, so that I have uniformly adopted it, and have regarded the simple *k* as a local contraction.

NOUNS.

It will be observed that the Cree language has no *Genders*, but a substitute is provided in what have been denominated the *animate* and *inanimate* forms, every noun being considered to belong to one or other of these two classes. This arrangement would be very simple and easy of application if every object endued with life, or organic structure, were *animate*, and every thing else *inanimate*, but this is by no means the case. The rule is of *general* application, but there are numerous exceptions for which I suppose no very satisfactory reason can be assigned. Thus it is difficult to see why *ustis*, a mitten, should be *animate*, whilst *michiche*, the hand, is *inanimate*; why *uskik*, a kettle, *usam*, a snow-shoe, *upvoi*, a paddle, and *âmekwan*, a spoon, should be *animate*, whilst *ooyakun*, a pan, *muskisin*, a shoe, *cheman*, a canoe, and *mookooman*, a knife, are *inanimate*. Similar anomalies, however, occur in more cultivated languages, as in French we have *un soulier*, a shoe, *masculine*, *une botte*, a boot, *feminine*; *un couteau*, a knife, *masculine*, *une fourchette*, a fork, *feminine*. In Latin, also, where there is the advantage not possessed in French of having a *neuter* gender, there are the like inconsistencies, as, *arcus*, a bow, *masculine*, *sagitta*, an arrow, *feminine*; *auris*, an ear, *feminine*, *oculus*, an eye, *masculine*.

PROPER NAMES.

My intention, when I commenced the compilation of the Dictionary,

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was to collect as many of the *Cree names of places* as I could, and arrange them by themselves in alphabetical order, but I was subsequently led to alter my plan. The natives in any particular locality have names for the Fort at which they trade, and for some few of the rivers, lakes, islands, or other important natural features in their immediate vicinity, as also for two or three of the trading Posts near to them, but, beyond this, their geographical nomenclature is very scanty, and their knowledge very limited, as they have no intercourse with more distant places except in the case of the "*tripmen*" who pay an annual visit to the *dépôt* for the district. On this account most of the names are of purely *local* interest, and would not be known elsewhere. It often happens, too, that the *same name* is given to different places, so that we have several rivers, lakes and creeks, known as "Jack-fish River," "Moose Lake," "White-fish Creek," &c. However, as the inhabitants, though wandering, are confined to certain districts, but little confusion is likely to arise, as far as they themselves are concerned, but the names of places being thus applicable to more than one locality would render a list of them of but little service to a student of the language. On this account I have not thought it desirable to specify more names than some few of the most important, and these I have inserted in the body of the Work.

VERBS.

The part of the Cree verb which best indicates the inflections is the 3rd pers. sing. pres. indic. In designating the conjugations, I have, in the intransitive verbs, followed the arrangement of Mr. Howse, who classes them under seven heads, exhibited as follows*—

* It will be observed, that in the Grammar, on page 192, where these conjugations are given, the two first, upew and nipow, are by error placed as 2nd and 1st, instead of 1st and 2nd, as is clear from the subsequent pages.

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| 1. upew, | he sits |
| 2. nipow, | he sleeps |
| 3. pimóotão, | he walks |
| 4. kitoo, | he speaks |
| 5. achêw, | he moves |
| 6. itâyétum, | he thinks |
| 7. tukoosin, | he arrives |

For the termination of the 2nd conj. I have adhered to the *ow*, as used by Mr. Howse, instead of the *aw*, as adopted by Archdeacon Hunter, as undoubtedly the former is much nearer the exact pronunciation than the latter. In the majority of words the sound is precisely as in the English monosyllables, *cow*, *now*, *how*, but in some others, or in some particular districts, it may be a little broader; but as the sound of *aw* is always, I think, in English, as in the words *raw*, *maw*, *saw*, these letters entirely fail in conveying the proper Indian pronunciation, and are very apt to mislead the learner of the language.

In the 6th conj. there are many words which make no distinction between the transitive and the intransitive forms, as, for instance,

itâyétum,	used as <i>v. i.</i> he thinks,	as <i>v. t.</i> he considers it
sepâyétum,	„ he is patient,	„ he bears it patiently
tipitootum,	„ he does his duty,	„ he does it as com- manded
wétum,	„ he says, he speaks,	„ he declares it

From this want of a distinctive form of the verb, or else, as a substitute, the expression of the pronoun for the object, have arisen the common Hudson's-Bay phrases, "*I think it*," "*he does n't think it*," &c., instead of *I think so*, *he does n't think so*, which sound so barbarous to a speaker of pure English on his first arrival in the country.

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In the case of *transitive* verbs I have made no classification, but have merely distinguished those that have an *animate* object from those having an *inanimate* one. The latter are marked with their respective conjugation 2, 3, or 6, as given above, as they undergo the same inflections as the *intransitive* verbs. In the Cree-English Part of the Dictionary all transitive verbs are followed by the letters *v. t. an.* or *v. t. in.*, as the case may be, signifying respectively *verb transitive, animate object*, and *verb transitive, inanimate object*; thus, *achehâo, v. t. an.*, he alters him, *achekipuhum, v. t. in. 6.*, he closes it tightly; *akumehâo, v. t. an.*, he takes care of him, *akumetow, v. t. in. 2.*, he takes care of it. The brevity observed in Lexicons of other languages, as in Greek, Latin, and French, cannot be adopted in Cree, as it is quite necessary, for the sake of accuracy, to express both the agent and the object. I have almost invariably made use of the pronoun in the *masculine* gender, but the *feminine* would be equally applicable, as the Cree language makes no distinction. Thus, *sakehâo* may be rendered either *he loves him*, or *he loves her*, or, *she loves him*, or *she loves her*, the proper pronouns intended, both agent and object, being ascertained from the connexion. Thus, also, of all other verbs *trans. anim.*

It frequently happens that one word in Cree answers to a *whole sentence* in English; thus, *pukustowâhum*, he puts it into the water, *poostootôtinuhâo*, he puts a cap on him (*i. e.* on another person). These expressions are not *phrases*, as they have been erroneously called by some persons, but are *single words*, and in each of these two given instances, as in numerous others, are *verbs* capable of undergoing regular inflections, although there is no corresponding English term for them, and consequently they have to be rendered by a phrase.

The manner of expressing the meanings of the *verbs transitive animate* will frequently appear strange at first to the student of the language.

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Thus, in speaking of a tree, to say "*he fells him,*" is repugnant to the genius of the English, but it seems necessary to give this as the rendering of the Cree, in order that the learner may have a clear appreciation of the exact application of the verb. In this case the noun (tree) is considered as being *animate*, and consequently the *animate* form of the verb transitive is required.

Instances of the like kind are continually occurring, and, to avoid confusion, I have in all such cases given the pronoun standing for the object in the masculine gender. Thus, kuskikwatão, *she sews him, e. g.* a mitten or a pair of trowsers, both of which are *anim.*; tétipinão, *she winds him, e. g.* cotton, which is an *anim.* noun.

The verbs which are usually denominated *impersonal* I have marked *v. imp.* Many of these take the *anim.* form; thus, kusketāwapākisew, *he is black* (speaking of thread or cotton, which are *anim.* nouns); koosikwapiskoosew, *he is heavy* (speaking of metal, *e. g.* a shilling, which is *anim.*); kinwaskoosew, *he is long* (speaking of a tree, which is *anim.*).

INDIANIZED ENGLISH.

In some localities the Indians are more inclined to adopt the English names for new articles introduced amongst them than to form fresh terms, or employ coined ones, if made for their use. Thus we have *horse, school, church, scissors, pencil, slate,* and *bishop*, naturalized in some places, whilst in others they are rendered by distinctive Cree terms. The words *tea* and *waistcoat* seem to be thoroughly incorporated into the language, and adopted in almost all parts of the country. In some words a euphonistic change has taken place; as, for instance, *ayippon*, which is a softened pronunciation of *ribbon*, and the universal term *puyuches* is no doubt an altered form for *breeches*. Again, *koopan*, which is a common word in some parts of the country, is doubtless the native way of saying *cooper*, as is *sugow*

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(pronounced *shoogow*) the method of pronouncing *sugar*. Other words have received a proper substantive or verbal termination, or, in other ways, have been so altered as to be appropriately called *Indianized*. Take, for example, the following—

<i>cupis</i> ,	a teacup,	<i>i. e.</i> Eng. <i>cup</i> , and dimin. termination is
potatoes <i>uk</i> ,	potatoes,	Eng., with Cree pl. affix.
prayerse <i>kāo</i> ,	he says prayers,	Eng., with verbal termination
school <i>ewew</i> ,	he goes to school,	Eng. " " "
pan <i>eyakun</i> ,	a tin pan,	Eng. <i>pan</i> , united to Cree <i>ooyakun</i> , a bason, &c.
panus <i>kik</i> ,	a frying pan	Eng. <i>pan</i> , united to <i>uskik</i> , a kettle
whatch <i>eamāo</i> ,	he salutes him	a <i>v. trans.</i> made from "what cheer?"

In the case of naturalized words I have retained the English spelling as nearly as possible, although this has necessitated a departure from the adopted system of orthography. This is specially noticeable in the derivatives, as, for instance, *oosugamew*, he has some sugar; *ooteamew*, he has some tea; *oowaistcoatew*, he has a waistcoat.

When efforts were first made to translate the Bible some long and cumbersome words were introduced to answer the scripture terms, as, for instance, *kichekesikooweutooskāyakun*, an angel, *i. e.* a heavenly servant, but now these clumsy compounds are, for the most part, abandoned, and the English words substituted. The Christian Indians who are under regular ministerial instruction soon learn to connect the proper ideas with such expressions.

ACCENT.

An accent thus ' has been placed on a few syllables when it seemed to be required, in order to prevent an improper pronunciation, but I have been sparing in the use of this as of other diacritical marks, thinking that

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a little acquaintance with the language will obviate the necessity for such expedients. In a few instances Archdeacon Hunter has used this accent for the purpose of lengthening the sound of a vowel, as *kisséwāo*, and Mr. Howse has often employed it in the same way, but I have never done so. Where I have had recourse to it has been after a consonant, as in such words as *tuskum'uhum*, *tāwitow'ukāo*, *utesow'eyan*, *yew'uhikun*, &c.

THE ASPIRATE.

In the Cree, as I believe in other American tongues, there are certain words which are uttered with a forcible rough breathing. This aspirate differs from the *h* of European languages, as it does not usually *commence* a syllable, but, for the most part, *follows a consonant*, as in *mita*, *méchât*, *tátoo*, *cháchákew*, and numerous other instances. This peculiar feature of the language has rather singularly escaped the notice of Mr. Howse, since no allusion seems to be made to the subject in his Grammar.

The aspirate is not uniformly observed. Some persons use it more frequently than others, and in particular localities it is more extensively employed than elsewhere. For instance, the word *waskuhikun*, a house, is usually pronounced without any aspirate, but in James' Bay I have very distinctly heard the aspirate placed by some persons on the penultimate, thus, *waskuhíkun*. The word *sakêhewāwin*, love, is generally written *without* an aspirate by Archdeacon Hunter, who is usually very exact, if not punctilious in this matter; whilst the Rev. W. Mason in the Cree Testament writes it *with* one, and that on the *second* syllable; but Mr. Howse places the accent (which with him is equivalent in many cases to the aspirate) on the *first*; so that these three persons, if taken as authorities, give it *sakêhewāwin*, *sakêhewāwin*, and *sákêhewāwin*. In Mr. Mason's New Testament numerous instances may be pointed out where the same word is sometimes found *with* the aspirate and sometimes *without* it. In that publication the *ā* of the subj. mood is frequently aspirated, thus, *'ā tipiskák*, *'ā nepik*,

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'*ā pipóok*, &c., but this is undoubtedly incorrect and unauthorized by Indian usage. That there is a considerable difference in the employment of the aspirate by persons who have edited books in the Cree language may be evidenced by observing the following amongst other words that I have noticed, and doubtless many other instances might be pointed out if time were given to the unenviable and unpleasant work of discovering and displaying discrepancies.

<i>Archdeacon Hunter</i> (The Gospels.)		<i>Rev. W. Mason</i> (New Testament.)	
ayumehow, Mark & John,	ayuméhow,		he prays.
ayupe, John,	ayupe, (usually)		a net.
kātūtowā,	ketātuwān,	}	suddenly.
	kétatuwān,		
	kētātuwān,		
kiskinóhumowāo,	kiskinooohumowāo, gene-	}	he teaches.
	rally, but occasionally		
	kiskinóohumowāo,		
kiskinóhumowakun,	kiskinooohumowakun (the		
	few exceptions to this		
	are almost entirely con-		
	finned to St. John's Gospel)		a teacher.
keskútchayik, Mark,	keskuchayik,		a steep place.
ótināo, } Mark & John	ootināo, (constantly)		he receives him.
otināo, }			
úchúkoos, Matt. (the word	} uchúkoos, } } uchúkoos, } } úchúkoos, (once) }	}	a star.
not occurring in Mark			
or John),			
ootatákwun, Matt.,	wutútukwun, Matt.,	}	a wing.
	wutútúkwun, Luke,		
	wututukwun, Rev.,		
kípáhootowin,	kípuhootowikumik,		a prison.

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In some words the presence or the absence of the aspirate makes an entire difference in the meaning, as may be seen in the following examples—

átuwāo,	<i>he changes his coat</i> <i>(as an animal)</i>	atúwāo,	<i>he excels him</i> (in <i>shooting or throwing).</i>
ispátow,	<i>he makes it high,</i>	ispátow,	<i>he runs thither.</i>
kuskechāsew,	<i>he is rather black,</i>	kuskéchésew,	<i>he is able to do a little.</i>
mikēw,	<i>he has a scab,</i>	mikēw,	<i>he scrapes a skin.</i>
nútootum,	<i>he asks,</i>	nutootum,	<i>he listens.</i>
oochehāo,	<i>he entices him, (as</i> <i>an animal),</i>	óochehāo,	<i>he hinders him.</i>
ootasew,	<i>he has leggins,</i>	óotasew,	<i>he sails from there.</i>
pakan,	<i>a nut,</i>	pákan,	<i>separately.</i>
sekip,	<i>a water-hen,</i>	sekip,	<i>a boil.</i>
wayow,	<i>it is hollow,</i>	wáyow,	<i>far off.</i>

I have rarely used the letter *e* with the aspirate, but mostly *i* instead of it, considering this to be nearer the correct sound, thus, kiche, kiche-ookimow, &c.

ARRANGEMENT.

It is unnecessary to say any thing under this head except with respect to the letter *a*, as in other particulars the arrangement is alphabetical, and does not differ from that of other Dictionaries. I have made a distinction between the sounds of the letter *a* as heard in the words *far* and *fate*, in the former case it being represented by *a* and in the latter by *ā*, and these two characters I have treated as if they were different letters, the *a* taking precedence. Hence in the Cree-English Part all words commencing with *ā* will be found placed together, after those whose initial letter is *a*. In adopting this plan I have followed no *authority*, but have been guided simply by a view to utility and convenience. A list of

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abbreviations and a key to the pronunciation will be subjoined, which will, I think complete what is needful by way of Preface. Other subjects connected with the language would more properly belong to a Grammar than to a Dictionary.

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MARCH, 1865.

A KEY TO THE PRONUNCIATION.

The *Consonants* are pronounced as usual in English, with the exception of *g*, which always takes the hard sound, as in *gun*, *get*. The others need not be specified.

a is sounded as in	father, far.	i before a vowel, or)	
a when final	China, Emma.	when final	} giant, diet.
ã	fat, cat.	ï	pine.
ã	fate, place.	o	no, note.
e	me, he.	oo	boot.
ẽ	pen, hen.	u	nut, run.
ë	see.	ai	aisle.
i	pin.	ew	pew.
		ow	ou in mound, sound.

LIST OF ABBREVIATIONS.

<i>adj.</i>	stands for adjective.	<i>poss.</i>	stands for possessive
<i>adv.</i>	" adverb.	<i>pron.</i>	" pronoun.
<i>adj. pref.</i>	" adjective prefix.	<i>rec.</i>	" reciprocal (verb).
<i>adv. pref.</i>	" adverbial prefix.	<i>refl.</i>	" reflective (verb).
<i>an. or anim.</i>	" animate.	<i>v.</i>	" verb.
<i>conj.</i>	" conjunction.	<i>v. i.</i>	" verb intransitive.
<i>in. or inan.</i>	" inanimate.	<i>v. imp.</i>	" verb impersonal.
<i>inter.</i>	" interrogative, interro-	<i>v. t.</i>	" verb transitive.
	gation.	<i>v. t. an.</i>	" verb transitive, ani-
<i>interj.</i>	" interjection.		mate object.
<i>n.</i>	" noun.	<i>v. t. in.</i>	" verb transitive, inani-
<i>pers.</i>	" personal.		mate object.