Scale: 15 miles to 1 inch.

MAP OF THE HEADWATERS OF THE KLAMATH RIVER.

BY ALBERT S. GATSCHET.

DEPARTMENT OF THE INTERIOR

U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION

J. W. POWELL in Charge

THE

KLAMATH INDIANS

OF

SOUTHWESTERN OREGON

BY

ALBERT SAMUEL GATSCHET

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LETTER OF TRANSMITTAL.

Sir: I have the honor to transmit to you my report upon the Klamath Indians of Southwestern Oregon, the result of long and patient study. It deals with their beliefs, legends, and traditions, their government and social life, their racial and somatic peculiarities, and, more extensively, with their language. To this the reader is introduced by numerous ethnographic "Texts," suggested or dictated by the Indians themselves, and accompanied by an interlinear translation and by "Notes," a method which I regard as the most efficient means of becoming acquainted with any language. In this report I have given prominence to the exposition of the language, because I consider language to be the most important monument of the American Indian. Archæology and ethnography are more apt to acquaint us with *facts* concerning the aborigines, but language, when properly investigated, gives us the *ideas* that were moving the Indian's mind, not only recently but long before the historic period.

Repeated and prolonged visits to the people of the northern as well as of the southern chieftaincy have yielded sufficient material to enable me to classify the language of both united tribes as belonging to a distinct family. In their territorial seclusion from the nearer Indian tribes they show anthropologic differences considerable enough to justify us in regarding them as a separate nationality.

There is probably no language spoken in North America possessed of a nominal inflection more developed than the Klamath, although in this particular, in the phonetic elements and in the syllabic reduplication pervading all parts of speech, it shows many analogies with the Sahaptin

dialects. The analytic character of the language and its synthetic character balance each other pretty evenly, much as they do in the two classic languages of antiquity.

Concerning the ethnography of both chieftaincies and the mythology of the Modoc Indians, I have gathered more material than could be utilized for the report, and I hope to publish it at a later day as a necessary supplement to what is now embodied in the two parts of the present volume.

Very respectfully, yours,

ALBERT S. GATSCHET.

Hon. J. W. POWELL,
    Director of the Bureau of Ethnology.

ETHNOGRAPHIC SKETCH

OF THE

KLAMATH PEOPLE.

THE KLAMATH INDIANS OF SOUTHWESTERN OREGON.

By Albert S. Gatschet.

ETHNOGRAPHIC SKETCH OF THE PEOPLE.

INTRODUCTION.

The Klamath people of North American Indians, the subject of this descriptive sketch, have inhabited from time immemorial a country upon the eastern slope of the Cascade Range, in the southwestern part of the territory now forming the State of Oregon. That territory is surrounded by mountain ridges and by elevations of moderate height, and watered by streams, lakes, marshes, and pond-sources issuing from the volcanic sands covering the soil. The secluded position of these Indians within their mountain fastnesses has at all times sheltered them against the inroads of alien tribes, but it has also withheld from them some of the benefits which only a lively intercourse and trade with other tribes are able to confer. The climate of that upland country is rough and well known for its sudden changes of temperature, which in many places render it unfavorable to agriculture. But the soil is productive in edible roots, bulbs, berries, and timber, the limpid waters are full of fish and fowl, and game was plentiful before the white man's rifle made havoc with it. Thus the country was capable of supplying a considerable number of Indians with food, and they never manifested a desire to migrate or "be removed to a better country."

The topography of these highlands, which contain the headwaters of the Klamath River of California, will be discussed at length after a mention of the scanty literature existing upon this comparatively little explored tract of land.

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GEOGRAPHY OF THE KLAMATH HIGHLANDS.

The first part in the historical and social study of a tribe or nation must be a thorough examination of the country and of the climate (in the widest sense of this term) in which it has grown up, for these two agencies give character to peoples, races, languages, institutions, and laws. This principle applies equally to the cultured and to the ruder or less developed populations of the globe, for none of them can possibly hold itself aloof from the agencies of nature, whether acting in a sudden manner or gradually, like the influences of climate. The races inhabiting coasts, islands, peninsulas, jungles, plains, prairies, woodlands, foot-hills, mountains, and valleys differ one from another in having distinguishing characteristic types indelibly impressed upon their countenances by their different environments. That upland and mountaineer tribes have made very different records from those of nations raised in plains, lowlands, on coasts and islands is a fact of which history gives us many well-authenticated instances.

THE HOME OF THE PEOPLE.

The home of the Klamath tribe of southwestern Oregon lies upon the eastern slope of the southern extremity of the Cascade Range, and very nearly coincides with what we may call the headwaters of the Klamath River, the main course of which lies in Northern California. Its limits are outlined in a general manner in the first paragraph of the treaty concluded between the Federal Government and the Indians, dated October 14, 1864, which runs as follows: "The Indians cede all the country included between the water-shed of the Cascade Mountains to the mountains dividing Pit and McCloud Rivers from the waters on the north; thence along this water-shed eastwards to the southern end of Goose Lake; thence northeast to the southern end of Harney Lake;* thence due north to the forty-fourth degree of latitude; thence west along this same degree to Cascade Range." It must be remarked that the homes and hunting-grounds of two "bands" of the Snake Indians were included within these limits, for these people were also made participants to the treaty.

Here, as with all other Indian tribes, the territory claimed must be divided into two parts, the districts inclosing their habitual dwelling-places and those embodying their hunting and fishing grounds, the latter being of course much larger than the former and inclosing them. The habitual haunts and dwelling-places of the tribes were on the two Klamath Lakes, on Klamath Marsh, on Tule Lake, and on Lost River. Some of these localities are inclosed within the Klamath Reservation, of which we will speak below.

The Cascade Range is a high mountain ridge following a general direction from north to south, with some deflections of its main axis. The line of perpetual snow is at least 10,000 feet above the sea-level, and the altitude of the highest peaks about 12,000 to 14,000 feet. On the west side the sloping is more gradual than on the east side, where abrupt precipices and steep slopes border the Klamath highlands and the valley of Des Chutes River. The range is the result of upheaval and enormous volcanic

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* Harney Lake is the western portion of Malheur Lake, and now united with it into a single sheet of water.

eruption, the series of the principal peaks, as the Three Sisters, Mount Jefferson, and Mount Hood, marking the general direction of the ridge.

The formation consists of a dark and hard basaltic and andesitic lava, which also forms numerous extinct volcanic cones and basins lying on the east side of the range (Mount Scott, Crater Lake, craters in Sprague River valley, etc.). This formation underlies the whole of the Klamath River headwaters, but stratified deposits cover it at many places, consisting of sandstone, infusorial marls, volcanic ashes, pumice-stone, etc. Prof. J. S. Newberry* describes this volcanic rock as "a dark vesicular trap".

East of the basin of the Klamath Lakes and south of the Columbia River water-shed lies an extensive territory extending to the east towards Owyhee River, and having its largest area in Nevada and Utah. It has been called the Great Basin of the Interior, and has an average altitude of 5,000 feet. The numerous fault-fissures intersecting it from north to south form its principal geologic feature. In the Quaternary period long and narrow lakes marked those faults on the obverse side of their dip; and even now, when evaporation has left these depressions almost dry, small bodies of water mark the site of the fissures even where erosion has oblit-erated most traces of a fracture of the earth's crust. The most conspicuous of these fissures in the basaltic formations are in Oregon, northern Cali-fornia and Nevada: the valley of Quinn River, Alvord Valley with Pueblo Valley, Guano Valley, Warner Lake with Long and Surprise Valley, Abert, Summer, and Silver Lake Valley. A geologic reconnaissance of the country west of this northwestern portion of the Great Basin, the central parts of which were once filled by the Quaternary Lake Lahontan, with its enormous drainage basin, would probably prove a similar origin for the two Klamath Lakes with Klamath Marsh, and for Goose Lake Valley.

These two secondary basins lie nearest the base of the great mountain wall of the Cascade Range, and therefore receive a larger share of the rain precipitated upon it than the more distant ones. The supply of water received during the year being thus larger than the annual evaporation, the excess flows off in the streams which drain the basin. There is much analogy between the basin of the Klamath Lakes and that of Pit River;

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* Pacific Railroad Reports, 1854-'55, vol. 6, part 2, pp. 34-39.

both form elongated troughs, and the waters escaping from them reach the lowlands through deep cuts in the resistant material. The difference lies only in this, that the drainage of the Klamath headwater basin has been less complete than that of the Sacramento and upper Pit River; and large portions of its surface are still occupied by bodies of water.

The lakes which show the location of longitudinal faults are the more shallow the more distant they are from the Cascade Range, and those which possess no visible outlet necessarily contain brackish water, as the alkaline materials in them are not removed by evaporation. It is a noticeable fact that those lakes which were nearest the seats and haunts of the Klamath Indians are all disposed in one large circle: Klamath Marsh, Upper and Lower Klamath Lakes, Rhett or Tule Lake, Clear or Wright Lake, Goose Lake, Abert Lake, Summer Lake, Silver Lake with Pauline Marsh. Besides this several other depressions now filled with marshes and alkali flats show the existence of former water-basins.

TOPOGRAPHIC NOTES.

The most prominent object of nature visible from the level parts of the Klamath Reservation is the Cascade Range with its lofty peaks. Seen from the east shore of Upper Klamath Lake, it occupies nearly one hundred and fifty degrees of the horizon. Though Shasta Butte, visible on the far south, does not properly belong to it, the ridge rises to high altitudes not very far from there, reaching its maximum height in the regular pyramid forming Mount Pitt. This pyramid is wooded on its slopes, and hides several mountain lakes—Lake of the Woods, Buck Lake, and Aspen Lake—on its southeastern base. Following in a northern direction are Union Peak, Mount Scott, and Mount Thielsen, with many elevations of minor size. At the southwestern foot of Mount Scott lies a considerable lake basin about twenty miles in circumference, and at some places two thousand feet below its rim. The water being of the same depth, this "Crater Lake" has been pointed out as probably the deepest lake basin in the world (1,996 feet by one sounding), and it also fills the largest volcanic crater known. At its southwestern end a conical island emerges from its brackish waters, which is formed of scoriæ—proof that it was once an eruption crater. The altitude of the

water's surface was found to be 6,300 feet; and this remarkable lake is but a short distance south of the forty-third degree of latitude. Capt. C. E. Dutton, of the U. S. Geological Survey, has made an examination of the lake and its surroundings, and gave a short sketch of it in the weekly "Science" of New York, February 26, 1886, from which an extract was published in the "Ausland" of Stuttgart, 1887, pp. 174, 175.

On the west side of Mount Scott and Crater Lake rise the headwaters of the North Fork of Rogue River, which run down the western slope, and a narrow trail crosses the ridge south of the elevation. Northeast of it and west of Walker's Range lies a vast level plain strewed with pulverized pumice-stone, and forming the water-shed between the affluents of the Klamath and those of Des Chutes River, a large tributary of the Columbia.

Upper Klamath Lake, with its beautiful and varied Alpine scenery, verdant slopes, blue waters, and winding shores, is one of the most attractive sights upon the reservation. Its principal feeder is Williamson River, a water-course rising about thirty miles northeast of its mouth. After passing through Klamath Marsh it pursues its winding course south through a cañon of precipitous hills, six miles in length; then reaches a wide, fertile valley, joins Sprague River coming from Yáneks and the east, and after a course of about sixty miles empties its volume of water into Upper Klamath Lake near its northern end. The elevation of this lake was found to be about eighty feet higher than that of Little Klamath Lake, which is 4,175 feet. Wood River, with its affluent, Crooked River, is another noteworthy feeder of the lake, whose shores are partly marshy, partly bordered by prairies and mountains. The lake is embellished by a number of pretty little islands, is twenty-five miles long in an air-line, and varies between three and seven miles in width. On the eastern shores the waters are more shallow than on the western.

The waters of the lake first empty themselves through Link River (I-ulalóna), and after a mile's course fall over a rocky ledge at the town of Linkville. From there onward the stream takes the name of Klamath River. Passing through a marsh, it receives the waters of Little Klamath Lake, then winds its circuitous way towards the Pacific Ocean through a hilly and wooded country, cañons, and rapids, innavigable for craft of any

considerable size.*   Hot springs of sulphuric taste flow westward east of
Linkville, one of them showing a temperature of 190° Fahr.

The Klamath Reservation is studded with a large number of isolated
and short volcanic hill ridges, with a general direction from northwest to
southeast. South of Klamath Marsh there are elevations culminating at
5,650 and 6,000 feet, and in Fuego Mountain 7,020 feet are attained.
Yámsi Peak, between Klamath Marsh and Sykan Marsh (5,170 feet) reaches
an altitude of not less than 8,242 feet, thus rivaling many peaks of the
Cascade Range. The Black Hills, south of Sykan (Saikéni) Marsh, rise to
6,410 feet, but are surpassed by several elevations south of Sprague River,
near the middle course of which the Yáneks Agency (4,450 feet) is situated.
Sprague River (P'laíkni kóke), the most considerable tributary of William-
son River, drains a valley rich in productive bottoms and in timber.

The basaltic ridge, which forms a spur of the Cascade Range and passes
east of Fort Klamath (I-ukák), slopes down very abruptly toward the Qua-
ternary lake basin, now forming a low marshy prairie and watered by Wood
River (E-ukalkshíni kóke), which enters upper Klamath Lake near Koháshti
and by Seven Mile Creek, nearer the Cascade Range. This basaltic spur,
called Yánalti by the Indians, represents the eastern side of a huge fault-
fissure. Its altitude constantly decreases until it is crossed by a rivulet one-
eighth of a mile long, called Beetle's Rest (Tgúlutcham Kshutē'lsh), which
issues from a pond, drives a mill, and then joins Crooked River (Yánalti
kóke, or Tutashtalíksini kóke). This beautiful spring and stream were
selected by the Government as the site for the Klamath Agency buildings.
The old agency at Koháshti (Guhuáshkshi or "Starting-place") on the
lake, three miles south, was abandoned, and a subagency established at
Yáneks. The agency buildings are hidden in a grove of lofty pine trees.
South of these the ridge rises again and culminates in an elevation, called
Pítsua (4,680 feet). The junction of Sprague and Williamson Rivers is
marked by a rock called Ktái-Tupákshi, and described in Dictionary, page
149, as of mythic fame. South of Sprague River the ledge rises again,
and, approaching close to the lake shore, forms Modoc Point, a bold head-

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* I have not been able to visit *personally* other parts of the Klamath highlands
than the eastern shore of Upper Klamath Lake, from Fort Klamath to Linkville.

land, which culminates in an elevation east of it, measuring 6,650 feet, in Nílaks Mountain (Nílakshi, "Daybreak"), on the lake shore, and in Swan Lake Point (7,200 feet), about eight miles from Klamath Lake. A deep depression south of this height is Swan Lake Valley (4,270 feet), and a high hill north of the two, near Sprague River, is called Saddle Mountain (6,976 feet). Yáneks Butte, with a summit of 7,277 feet, lies midway between the headwaters of Sprague River and the Lost River Valley. A long and steep ridge, called the Plum Hills, rises between Nílaks and the town of Linkville.

We now arrive at what is called the "Old Modoc Country." The main seat of the Modoc people was the valley of Lost River, the shores of Tule and of Little Klamath Lake. Lost River follows a winding course about as long as that of Williamson River, but lies in a more genial climate. The soil is formed of sandstone interstratified with infusorial marls. Nushaltkága is one of its northern side valleys. At the Natural Bridge (Tilhuántko) these strata have been upheaved by a fault, so that Lost River passes underneath. The sandstone is of volcanic origin, and contains pumice and black scoria in rounded masses, often of the size of an egg. The largest part of Tule Lake, also called Rhett Lake and Modoc Lake (Móatak, Móatokni é-ush), lies within the boundaries of California. It is drained by evaporation only, has extinct craters on its shores, and the celebrated Lava Beds, long inhabited by the Kómbatwash Indians, lie on its southern end.

Clear Lake, also called Wright Lake (by the Modocs, Tchápsχo), is a crater basin, with the water surface lying considerably below the surrounding country. Its outlet is a tributary of Lost River, but is filled with water in the cooler season only. Little or Lower Klamath Lake (Aká-ushkni é-ush) is fed by Cottonwood Creek, and on its southern side had several Indian settlements, like Agáwesh. It has an altitude of 4,175 feet, and belongs to the drainage basin of Klamath River. South of these lakes there are considerable volcanic formations, which, however, lie beyond the pale of our descriptive sketch.

Peculiar to this volcanic tract is the frequent phenomenon of the pond sources (wélwash, nushaltkága). These sources are voluminous springs of limpid water, which issue from the ground at the border of the ponds with

a strong bubbling motion, without any indication of other springs in the vicinity. They are met with in soil formed of volcanic sands and detritus, have a rounded shape with steep borders, and form the principal feeders of the streams into which they empty. Ponds like these mainly occur in wooded spots. Some of them have a diameter of one hundred feet and more, and are populated by fish and amphibians of all kinds.

The lake region east of the Reservation was often visited in the hunting and fishing season by the Klamath Lake, Modoc, and especially by the Snake Indians. Goose Lake was one of the principal resorts of the Snake and the Pit River Indians; and even now the numerous rivulets flowing into it make its shores desirable to American stockmen and settlers. Warner (or Christmas) Lake, fully thirty-five miles in length, was once enlivened by the troops camping at Fort Warner, on its eastern side.* Chewaukan Marsh (Tchuaχē'ni) has its name from the tchuá or "water potato", the fruit of *Sagittaria*, and is by its outlet connected with Abert Lake.

The Indians of the Reservation annually repair about the month of June to Klamath Marsh (É-ukshi) to fish, hunt, and gather berries and wókash or pond-lily seed, which is one of their staple foods. Its surface is somewhat less than that of Upper Klamath Lake. Its shores are high on the southeastern, low and marshy on the northwestern side. Water appears at single places only, insufficient to warrant the marsh being called, as it often is, a lake.

The Oregonian portions of the country described belong politically to Klamath and to Lake Counties, the county seats of which are Linkville and Lakeview, on the northern end of Goose Lake. The latter place also contains a United States land office.

FLORA AND FAUNA.

Vegetation usually gives a characteristic stamp to a country, but in arid districts, as those of the Klamath highlands, it is rather the geological features which leave an impress on our minds The further we recede from

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* Goose and Warner Lakes are described in Lieutenant Wheeler's Report, Annual Report of Chief of Engineers, 1878 8°. Appendix N N, pp. 113–120. Goose Lake, by Stephen Powers, in "A Pony Ride on Pit River," Overland Monthly of San Francisco, October, 1874, pp. 342–351.

the Cascade Range and its more humid atmosphere the less vegetation is developed. The lake shores and river banks, when not marshy, produce the cottonwood tree and several species of willows, and the hills are covered with the yellow or pitch pine and the less frequent western cedar. In the western parts of the Reservation large tracts are timbered with pitch pine, which seems to thrive exceedingly well upon the volcanic sands and detritus of the hilly region. These pines (kō'sh) are about one hundred feet in height, have a brownish-yellow, very coarse bark, and branch out into limbs at a considerable height above the ground. They stand at intervals of twenty to fifty feet from each other, and are free from manzanita bushes and other undergrowth except at the border of the forest, leaving plenty of space for the passage of wagons almost everywhere. A smaller pine species, *Pinus contorta* (kápka, in Modoc kúga), which forms denser thickets near the water, is peeled by the Indians to a height of twenty feet when the sap is ascending, in the spring of the year, to use the fiber-bark for food. Up high in the Cascade Range, in the midst of yellow pines, grows a conifera of taller dimensions, the sugar-pine (ktéleam kō'sh). The hemlock or white pine (wā'ko), the juniper (ktä'lo), and the mountain mahogany (yúkmalam) are found in and south of Sprague River Valley.

The lake shores and river banks produce more edible fruits and berries than the marshy tracts; and it is the shores of Klamath and Tule Lakes which mainly supply the Indian with the tule reed and scirpus, from which the women manufacture mats, lodge-roofs, and basketry. The largest tule species (má-i) grows in the water to a height of ten feet and over, and in the lower end of its cane furnishes a juicy and delicate bit of food. Woods, river sides, and such marshes as Klamath Marsh, are skirted by various kinds of bushes, supplying berries in large quantities. The edible bulbs, as camass, kō'l, l'bá, ipo, and others, are found in the prairies adjacent. Pond-lilies grow in profusion on lake shores and in the larger marshes, especially on the Wókash Marsh west of Linkville, and on Klamath Marsh, as previously mentioned. The Lost River Valley is more productive in many of these spontaneous growths than the tracts within the Reservation.

It is claimed by the Klamath Lake Indians that they employ no drugs of vegetal origin for the cure of diseases, because their country is too cold

to produce them. This is true to a certain extent; but as there are so many plants growing there that narcotize the fish, how is it that the country produces no medical plants for the cure of men's diseases? Of the plant shlē′dsh, at least, they prepare a drink as a sort of tea.

The fauna of the Klamath uplands appears to be richer in species than the vegetal growth. What first strikes the traveler's attention on the eastern shore of the Upper Lake is the prodigious number of burrows along the sandy road, especially in the timber, varying in size from a few inches to a foot in diameter. They are made by chipmunks of two species, and others are the dens of badgers, or of the blue and the more common brown squirrel. The coyote or prairie-wolf makes burrows also, but this animal has lately become scarce. No game is so frequent as the deer. This is either the black-tail deer, (shuá-i, *Cervus columbianus*), or the white-tail deer (múshmush, *Cariacus virginianus macrurus*), or the mule-deer (pakólesh, *Cervus macrotis*). Less frequent is the antelope (tché-u, *Antilocapra americana*), and most other four-legged game must be sought for now upon distant heights or in the deeper cañons, as the elk (vún), the bear in his three varieties (black, cinnamon, and grizzly; witä′m, náka, lû′k), the lynx (shlóa), the gray wolf (kä′-utchish), the silver or red fox (wán), the little gray fox (kétchkatch), the cougar (táslatch), and the mountain sheep (kó-il). Beavers, otters, minks, and woodchucks are trapped by expert Indians on the rivers, ponds, and brooklets of the interior.

The shores of the water-basins are enlivened by innumerable swarms of water-fowls, (mä′mäkli), as ducks, geese, herons, and cranes. Some can be seen day by day swimming about gracefully or fishing at Modoc Point (Nílakshi) and other promontories, while others venture up the river courses and fly over swampy tracts extending far inland. Among the ducks the more common are the mallard (wē′ks), the long-necked kílidshiks; among the geese, the brant (lálak) and the white goose (waíwash). Other water-birds are the white swan (kúsh), the coot or mudhen (túhush), the loon (táplal), the pelican (yámal or kúmal), and the pinguin (kuítsia). Fish-hawks and bald-headed eagles (yaúχal) are circling about in the air to catch the fish which are approaching the water's surface unaware of danger. Marsh-hawks and other raptores infest the marshes and are lurking there

for small game, as field-mice, or for sedge-hens and smaller birds. The largest bird of the country, the golden eagle, or Californian condor (p'laí-wash), has become scarce. Blackbirds exist in large numbers, and are very destructive to the crops throughout Oregon. Other birds existing in several species are the owl, lark, woodpecker, and the pigeon. Migratory birds, as the humming-birds and mocking-birds, visit the Klamath uplands, especially the Lost River Valley, and stop there till winter.

The species of fish found in the country are the mountain trout, the salmon, and several species of suckers. Of the snake family the more frequent species are the garter-snake (wíshink), the black-snake (wámĕnigsh), and the rattlesnake (ké-ish, kī'sh). Crickets and grasshoppers are roasted and eaten by the Indians, also the chrysalis of a moth (púlχuantch).

THE ASPECTS OF THE COUNTRY.

> Elle est riante ainsi que l'Italie,
> Terrible ainsi que les rives du Nord.

The Klamath plateau presents very different aspects and produces very different impressions, according to the observer's condition and the character of the localities he enters or beholds. Travelers coming over the monotonous rocky or alkaline plains extending between Malheur Lake and the Reservation are gladdened at the sight of rivulets and springs, imparting a fresher verdure to the unproductive soil, and greet with welcome the pineries which they behold at a distance. Feelings of the same kind penetrate the hearts of those who enter the highlands from the Pit River country of California when they come to the well-watered plains of Lost River after crossing the desolate lava formations lying between. The scenery can be called *grand* only there, where the towering ridge of the Cascade Mountains and the shining mirrors of the lakes at their feet confront the visitor, surprised to see in both a reproduction of Alpine landscapes in the extreme West of America.* The alternation of jagged and angular outlines with long level ridges on the horizon suggests, and the peculiar lava color retained by

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* The large pyramidal cone of Mount Pitt is a rather accurate duplicate of the celebrated Niesen Peak in the Bernese Oberland, Switzerland, as seen from its northern and eastern side.

the highest peaks confirm the eruptive origin of these mountains. The pure azure sky and the perpetual silence of nature reigning in these uplands add impressions of grandeur which it is impossible to describe. The sense of the beautiful has no gratification in the austere forms of these mountains, but the blue and limpid waters of the lakes, their numerous islands, and the lovely green of the shores, delight it in the highest degree.

The other eminences perceptible on the horizon lack the boldness of outline seen upon the main ridge, and with their dusky timbers deeply contrast with it. They seem monotonous and commonplace, and people easily impressed by colors will call them somber. The open country, whether marshes, plains, clearings, meadows, or bare hills, presents an extremely bleak aspect, especially when under the influence of a hot summer sun. Its unvarying yellowish hue, produced by the faded condition of the coarse grasses, renders it monotonous.

The solitude and serenity of these places exercise a quieting influence upon the visitor accustomed to the noisy scenes of our towns and cities. Noiselessly the brooks and streams pursue their way through the purifying volcanic sands; the murmur of the waves and the play of the water-birds, interrupted at times by the cry of a solitary bird, are the only noises to break the silence. Beyond the few settlements of the Indian and away from the post-road, scarcely any trace of the hand of man reminds us of the existence of human beings. There Nature alone speaks to us, and those who are able to read history in the formations disclosed before him in the steeper ledges of this solitary corner of the globe will find ample satisfaction in their study.

The Klamath plateau, though productive in game, fish, and sundry kinds of vegetable food, could never become such a great central resort of Indian populations as the banks of Columbia River. The causes for this lie in its secluded position and chiefly in its climate, which is one of abrupt changes. The dryness of the atmosphere maintains a clear sky, which renders the summer days intensely hot; the sun's rays become intolerable in the middle of the day at places where they are reflected by a sandy, alkaline, or rocky soil and not moderated by passing breezes. Rains and hailstorms are of rare occurrence, and gathering thunder clouds often dissolve or "blow

over," so that the running waters never swell, but show the same water level throughout the year. Nights are chilly and really cold, for the soil reflects against the clear sky all the heat received from the sun during the day, and the dry night air pervading the highlands absorbs all the moisture it can. Winters are severe; snow begins to fall early in November, and in the later months it often covers the ground four feet high, so that the willow lodges (not the winter houses) completely disappear, and the inmates are thus sheltered from the cold outside. The lakes never freeze over entirely, but ice forms to a great thickness. The cold nights produce frosts which are very destructive to crops in the vicinity of the Cascade Range, but are less harmful to gardening or cereals at places more distant; and in Lost River Valley, at Yáneks—even at Linkville—melons, turnips, potatoes, and other vegetables rarely fail. The mean annual temperature as observed some years ago at Fort Klamath was 40.47° Fahr.

There are several instances in America where highlands have become centers of an aboriginal culture. Such instances are the plateaus of Anahuac, Guatemala, Bogotá, and of Titicaca Lake. They contained a dense population, more cultured than their barbaric neighbors, whom they succeeded in subjugating one after the other through a greater centralization and unity of power. The Klamath highlands can be compared to the plateaus above named in regard to their configuration, but they never nourished a population so dense that it could exercise any power analogous to that above mentioned. Moreover, there was no intellectual and centralizing element among these Indians that could render them superior to their neighbors, all of whom maintained about the same level of culture and intelligence

TOPOGRAPHIC LIST OF CAMPING PLACES.

To form a correct idea of the dissemination of Indians in this sparsely inhabited country, the following lists of camping places will furnish serviceable data. The grounds selected by the Máklaks for camping places are of two kinds: either localities adapted for establishing a fishing or hunting camp of a few days' or weeks' duration or for a whole summer season, or they are places selected for permanent settlement. Winter lodges (luldamaláksh) or slab houses are often built at the latter places; whereas the

transitory camps are marked by frail willow lodges (látchash, stinā′sh) or other light structures. Indian camps are as a rule located near rivers, brooks, marshes, springs, or lakes. Hunters generally erect their lodges in convenient places to overlook a considerable extent of territory.

In the lists below the order in which the localities are mentioned indicates the direction in which they follow each other. I obtained them from the two interpreters of the reservation, Dave Hill and Charles Preston; and as regards the old Modoc country, from Jennie Lovwer, a Modoc girl living in the Indian Territory, who remembered these places from her youth. The grammatic analysis of the local names will in many instances be found in the Dictionary.

CAMPING PLACES ON KLAMATH MARSH.

The permanent dwellings upon this marsh have all been abandoned; but the Modocs and Klamath Lakes, together with some Snake Indians from Sprague River, resort there annually, when the pond-lily seed and the berries ripen, for a period of about six weeks. Its shores were permanently inhabited in 1853, when visited by the United States exploration party under Lieutenants Williamson and Abbott, and even later. Dave Hill's list below follows the localities in their topographic order from northeast to southwest and along the southeastern elevated shore of the marsh, which at some places can be crossed on foot. A few rocky elevations exist also on the northeast end of the marsh.

Katā′gsi "stumpy bushes."

Táktaklishkshi "reddish spot."

Yaúkĕlam Láshi "eagle wing."

Yásh=Lamā′ds "projecting willow."

Spúklish Láwish "sweat lodge on promontory."

Mbákualsi "at the withered tree."

Kmutchuyáksi "at the old man's rock;" a man-shaped rock formation near the open waters of the marsh and visible at some distance.

Lalawasχē′ni "slaty rock."

Taktχísh "cricket noise."

Tsásam Péwas "skunk's dive."

Ktaí=Wasi "rocky hollow."

Suálsχēni "at the rock-pile."

Lúlpakat "chalk quarry."

Kapgā′ksi "dwarf-pine thicket."

Wáptasχäni "water moving through ponds perceptibly."

Tchókeam Psísh "pumice-stone nose."

Káksi "raven's nest."

Íwal "land's end."

Luyánsti "within the circle."

Yaúkĕlam Snólash "eagle nest."

Tchíkas=Walákish "bird-watch;" secreted spot where hunters watch their feathered game.

Tuílkat "at the small rail pyramid."

Awaluashχē′ni "at the island."

Tχalamgíplis "back away from the west;" probably referring to a turn of the shore-line.

Wák=Talíksi "white pine on water-line."

Wíshinkam Tínuash "drowned snake;" place where a garter snake was found drowned in the open waters of the marsh.

Lgû'm=-Ä-ushi "coal lake," with waters looking as black as coal.

Súmde "at the mouth or outlet."

Núsksî "skull-place;" a human skull was once found there. This is one of the spots where the natives submerge their dug-out canoes in the mud or sand at the bottom of the lake for the wintry season.

Some of the above places near the outlet are also mentioned in Pete's Text on the "Seasons of the Year," and the following additional may be inserted here from it (74, 15–17):

Lĕmé-isham Nutē'ks "impression of thun-derbolt."

Lál'lāks "steep little eminence."

Stópalsh=tamā'ds "peeled pine standing alone."

Kák=Ksháwaliäksh "raven on the pole."

CAMPS ALONG WILLIAMSON RIVER.

In this list Dave Hill enumerated old camps and present locations of lodges (1877) on both sides of Williamson River, from the lower end of Klamath Marsh (4,547 feet) to Upper Klamath Lake. The river runs for six miles or more through a ravine about two hundred feet deep, and the road follows it on the east side, leading over the hills. The wigwams are built in proximity to the river course. At its outlet Williamson River forms a delta, projecting far out into the lake, and filled with bulrushes.*

Kakagō'si "at the ford."

Samka-ushχä'ni "cliffs in the river;" a fishing place.

Yále-alant "clear waters."

Tánua=Lutílsh "flat rocks under the water."

Kä'k=Talíksh, or Kä'k=Talísh "twin rocky pillars."

Awalokáksaksi "at the little island."

Mbúshaksham Wā'sh "where obsidian is found."

Tχálmakstant (supply: Ktái-Tupáksi) "on the west side of (Standing Rock)."

Tchpinóksaksi "at the graveyard;" ceme-tery and ancient cremation ground of the É-ukshikni.

Ktá-iti "place of rocks."

Tchikēsi "at the submerged spot."

Kúltam Wā'sh "otter's home."

Stílakgish "place to watch fish."

Yá aga "little willows." Here the road from Linkville to Fort Klamath crosses Williamson River on a wooden bridge built by the United States Government; here is also the center of the Indian set-tlements on Williamson River.

Kúls=Tgé-ush, or Kúlsam=Tgé-us "badger standing in the water."

Witä'mamtsi "where the black bear was."

Kuyám=Skä-iks "crawfish trail."

Slánkoshksōksi, or Shlankoshkshû'kshi "where the bridge was."

Kokáksi "at the brooklet."

Kuyága, a former cremation place in the vicinity of Yá aga.

* Compare Professor Newberry's description, pp. 38, 39, and Lieutenant Williamson's report (part I), p. 68.

CAMPING PLACES AND OTHER LOCALITIES AROUND UPPER KLAMATH LAKE.

Places situated on the lake are as follows:

Skohuáshki, commonly called Koháshti, Kuhuáshti by Americans and Indians, "starting place of canoes, boats." Formerly location of the United States Agency; now numbering four or five Indian lodges.

Tulísh, fishing place near the outlet of Williamson River: "spawning place."

Tókua or Túkua, near the outlet of Williamson River. From this the neighboring part of the lake is sometimes called Túkua Lake.

Nílakshi: lit. "dawn of day;" is now used to designate Modoc Point also, though it properly refers to the Nílaks mountain ridge only.

Á-ushmē, an island in the lake near Modoc Point.

Shuyakē'ksi or "jumping place."

I-ulalóna, or Yulalónan, Link River above the falls at Linkville; lit. "rubbing, moving to and fro." The name was afterwards transferred to the town of Linkville, which is also called Tiwishχē'ni "where the cascade noise is."

Uχótuash, name of an island near Linkville.

Wákaksi Spúklish, a ceremonial sweatlodge on west side of the lake.

Kúmbat "in the rocks." Locality on western side of lake, called Rocky Point.

Lúkuashti "at the hot water." Name for the hot sulphuric springs about half a mile east and northeast of the town of Linkville, and of some others west of that town.

EMINENCES AROUND UPPER KLAMATH LAKE.

Of the majority of these names of hills and mountains I could not obtain the English name, the usual excuse being that they had only Indian names.

In Cascade Range:

Gíwash, or Géwash, Mount Scott; Gíwash é-ush, Crater Lake, in a depression west of Mount Scott.

Kukumē'kshi "at the caves or hollows;" northwest of the Agency.

Kakásam Yaína "mountain of the great blue heron;" northwest of Agency.

Mŏ'dshi Yaína or Long Pine; lit. "on the large mountain;" mŏ'dshi or mū'nptchi is a compound of the adjective múni, great, large.

Mbá-ush Shnékash "bosom burnt through," legendary name of a mountain located west southwest of the Agency; mbá-ush here refers to a piece of buckskin serving to cover the bosom.

Kē'sh yaínatat, Mount Pitt, a high mountain lying southwest of the Agency. The Modocs call it Mēlaíksi "steepness;" the Klamath Lake term signifies "snow on the mountain," snow-capped peak. Only in the warmest months Mount Pitt is free of snow.

Tílχo-it, an eminence south of Mount Pitt; lit. "drip water."

Wákakshi, Kä'käshti, Tchiutchíwäsamtch, mountains bordering the southwestern portion of Upper Klamath Lake.

On the east shore of the lake:

Wátanks, a hill on southeastern side of the lake.

Kálalks, hill near Captain Ferree's house, south of the Nílaks ridge. A ceremonial sweat-lodge stands in the vicinity.

Nílaksi, lit. "daybreak;" a point of the steep ridge of the same name extending from Modoc Point, on east side of lake, along the shore, and thence in the direction of Lost River Valley.

Wálpi, Múyant, Tóplaměni, Láχit: other elevations of the Nílaksi hill ridge.

Pítsua, hill ridge extending north of Williamson River.

Yánalti or Yánaldi, a steep volcanic range stretching due north from the Agency to Fort Klamath and beyond it. It is the continuation of the Pitsua ridge.

E-uḳalksíni Spû'klish is an ancient ceremonial sweat-lodge near Wood River, and not very distant from Fort Klamath (I-uḳák).

CAMPING PLACES IN SPRAGUE RIVER VALLEY.

Of this portion of the reservation I submit two separate lists of local nomenclature. The more extensive one I obtained from Charles Preston, who remembered more place names because he then was employed at the Yáneks subagency, which lies near the center of the Sprague River settlements. Both lists follow the course of the river from east to west. Both Sprague River and the settlements above Yáneks are frequently called P'laí, "above".

Charles Preston's list:

Tsuitiákshi "dog-rose patch," near headwaters.

Ulálkshi "cottonwood."

Pálan É-ush "dry lake;" a large flat rock is near the river.

Welékag-Knuklěkshákshi "at the stooping old woman," called so from a rock suggesting this name.

Aísh Tkalíks "column rock."

Tsáχeak Tkáwals "standing boy," from a rock of a boy-like shape.

Suítstis.

Wúksi "fire-place;" at same place as Suítstis.

Tchä'kěle Tsíwish "running with blood;" a little spring with reddish water; a settlement of Snake Indians.

Kōs Tuēts "standing pine;" settled by Snake Indians.

Kawamkshī'ksh "eel fishery."

Suawáti "ford, crossing-place."

Lúldam Tchī'ksh "winter village."

Spawaúksh, on bank of Sprague River.

Yaínaga "Little Butte," a hill at the subagency.

Yaínakshi, Yáneks, "at the Little Butte;" location of subagency buildings, two miles from Sprague River, on left-hand side.

Tatátmi, a butte or hillock in the vicinity.

Lámkosh "willows;" name of a creek, called by Americans "Whiskey Creek."

Skǔwashkshi, or Skǔ'wash, "projecting rocks"

Kä'tsi, name of a little water spring.

Lúlukuashti "at the warm spring."

Tchákawětch.

Káwa "eel spring;" inhabited by Modocs.

Yétkash.

Uχáshksh "in the coomb."

Káktsamkshi, name of a spring and creek at the subagency.

Té-unōlsh "spring running down from a hill."

Uχadé ush "planting a willow." (?)

Shlokópashkshi "at the house cavity."

Awalókat "at Little Island," in Sprague
  River.
Né-ukish "confluence."

Dave Hill's list:

Híshtish Luélks "Little Sucker Fishery,"
  on headwaters.
Kaílu=Tálam, for Ktä′lu Tkálamnish "ju-
  niper tree standing on an eminence."
Hópats "passage" to the timber.
Lúldam Tchī′ksh "winter houses."
Tsänódanksh "confluence."
Yaínakshi "at the Small Butte."

Stáktaks "end of hill."
Kĕmútcham Látsaskshi "at the old man's
  house," name of a hill; kĕmútcham is
  said to stand here for K'mukámtsam.
Káwamχäni "eel spring."
Kókaχäni, or Kókäksi "at the creek."
Kumä′ksi "at the cave."
Kátsuäts "rocks sloping into the river."
Nakósksiks "river dam, river barrage,"
  established for the capture of fish.
Ktaí=Túpaksi, or Ktá-i=Tópoks, "standing
  rock," situated near junction of Sprague
  with Williamson River.

CAMPING PLACES OF THE MODOC COUNTRY.

On Lost River, close to Tule Lake, were the following camping places:
Wá-isha, where Lost River was crossed, three or four miles northwest of
the lake, and near the hills which culminate in Laki Peak; Wátchamsh-
wash, a village upon the river, close to the lake; Nakōshχē′ni "at the
dam," at the mouth of Tule Lake.

On Tule Lake, also called Modoc Lake, Rhett Lake: Páshχa, or Pásχa,
name of a creek and a little Modoc village on the northwest shore, whose
inhabitants were called Páshχanuash; Kálelk, camp near Pásχa, on north-
ern shore; Lé-ush, on northern shore; Welwashχē′ni "at the large spring,"
east side of the lake, where Miller's house is; Wukaχē′ni "at the coomb,"
one mile and a half east of Welwashχē′ni; Kē′sh-Láktchuish "where ipo
grows (on rocks)," on the southeastern side of the lake; Kúmbat "in the
caves," on the rocky southern side of the lake, once inhabited by about
one hundred Kúmbatwash, who were mainly Modocs, with admixture of
Pit River, Shasti, and Klamath Lake Indians.

On Little or Lower Klamath Lake: Agáwesh, a permanent Modoc
settlement upon what is now called "Fairchild's farm," southwestern shore;
Ke-utchishχē′ni "where the wolf-rock stands," upon Hot Creek; Sputuish-
χē′ni "at the diving place," lying close to Ke-utchishχē′ni, where young men
were plunging in cold water for initiation; Shapashχē′ni "where sun and
moon live," camping place on the southeastern shore, where a crescent-
shaped rock is standing; Stuikishχē′ni "at the canoe bay," on north side
of the lake.

TRIBAL NAMES AND SUBDIVISIONS.

The two bodies of Indians forming the subject of the present report are people of the same stock and lineage through race, language, institutions, customs, and habitat.   In language they radically differ from the neighboring peoples called Snake, Rogue River, Shasti, and Pit River Indians, as well as from the other inhabitants of Oregon, California, and Nevada.

For the *Klamath people* of Southwestern Oregon there exists no general tribal name comprehending the two principal bodies, except Máklaks, *Indian.* This term when pronounced *by themselves* with a lingual k̲ has a reflective meaning, and points to individuals speaking their language, Modocs as well as Klamath Lake Indians; when pronounced with our common k it means *Indian* of any tribe whatsoever, and *man, person* of any nationality.   The derivation of máklaks will be found in the Dictionary.   I have refrained from using it in the title and body of my work to designate these Oregon Indians because it would be invariably mispronounced as mä′kläks by the white people, and the peculiar sound of the k̲ would be mispronounced also. To call them simply *Klamath Indians* or *Klamaths* would lead to confusion, for the white people upon the Pacific coast call the Shasti, the Karok or Ara, the Hupa, the Yurok or Alíkwa Indians on Klamath River of California, the Shasti upon the Siletz Reservation, Oregon, and our Máklaks all Klamaths. It was therefore necessary to select the compound appellation, "the Klamath Indians of Southwestern Oregon."   The Warm Spring and other Sahaptin Indians possess a generic name for all the Indians living upon this reservation and its vicinity: Aígspaluma, abbr. Aígspalo, Aíkspalu, *people of the chipmunks,* from the innumerable rodents peopling that pine-covered district.   This term comprises Snake, Payute, and Modoc Indians, as well as the Klamath Lake people.   The name of Klamath or Tlámat, Tlamet River, probably originated at its mouth, in the Alíkwa language.

The two main bodies forming the Klamath people are (1) the Klamath Lake Indians; (2) the Modoc Indians.

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THE KLAMATH LAKE INDIANS.

The Klamath Lake Indians number more than twice as many as the Modoc Indians. They speak the northern dialect and form the northern chieftaincy, the head chief residing now at Yá-aga, on Williamson River. Their dwellings are scattered along the eastern shore of Upper Klamath Lake (É-ush) and upon the lower course of Williamson (Kóketat) and Sprague Rivers (P'laí). They call themselves É-ukshikni máklaks, abbreviated into É-ukshikni, É-ukskni, Ä-uksni *people at the lake.* The Shasti near Yreka, Cal., call them Aúksiwash, some western Shasti: Makaítserk; by the Pit River Indians they are called Alámmimakt ísh, from Alámmig, their name for Upper Klamath Lake; by the Kalapuya Indians, Athlámeth; by the Snake Indians, Sáyi.

According to locality the Klamath Lake people may be subdivided into the following groups: The people at the agency; the people at Koháshti, at Yá-aga, at Modoc Point and upon Sprague River. Their settlements at Klamath Marsh, at Nílaks and at Linkville are now abandoned; the last named (Yulalóna) was held by them and the Modocs in common.

THE MODOC INDIANS.

The Modoc Indians speak the southern dialect, and before the war of 1872–1873 formed the southern division or chieftaincy, extending over Lost River Valley (Kóketat) and the shores of Little Klamath and Tule Lake. Of their number one hundred and fifty or more live on middle course of Sprague River; some have taken up lands in their old homes, which they cultivate in their quality of American citizens, and the rest are exiles upon the Quapaw Reservation, Indian Territory. They call themselves Móatokni máklaks, abbreviated Móatokni, Mō′dokni, Mō′dokish, *living at Moatak,* this being the name of Modoc or Tule Lake: "in the extreme south." A portion of the Pit River Indians calls them Lutuámi, "*lake,*" by which Tule Lake is meant; another, through a difference of dialect, Lutmáwi. The Shasti Indians of Yreka call them Pχánai, the Sahaptins upon and near Columbia River call them Mówatak, the Snake Indians, Saidoka.

The more important local divisions of this people were the groups at Little Klamath Lake (Agáweshkni), the Kúmbatwash and the Pásχanuash

at Tule Lake, the Nushaltχágakni or "Spring-people" near Bonanza, and the Plaíkni or "Uplanders" on Sprague River, at and above Yáneks. Formerly the Modocs ranged as far west as Butte Lake (Ná-uki) and Butte Creek, in Siskiyou County, California, about sixteen miles west of Little Klamath Lake, where they fished and dug the camass root.

THE SNAKE INDIANS.

A body of Snake Indians, numbering one hundred and forty-five individuals in 1888, is the only important fraction of native population foreign to the Máklaks which now exists upon the reservation. They belong to the extensive racial and linguistic family of the Shoshoni, and in 1864, when the treaty was made, belonged to two chieftaincies, called, respectively, the Yahooshkin and the Walpapi, intermingled with a few Payute Indians. They have been in some manner associated with the Máklaks for ages, though a real friendship never existed, and they are always referred to by these with a sort of contempt, and regarded as cruel, heartless, and filthy. This aversion probably results from the difference of language and the conflicting interests resulting from both bodies having recourse to the same hunting grounds. (Cf. Sā′t, shā′t, Shā′tptchi.) They are at present settled in the upper part of Sprague River Valley (P'laí) above Yáneks. They cultivate the ground, live in willow lodges or log houses, and are gradually abandoning their roaming proclivities. Before 1864 they were haunting the shores of Goose Lake (Néwapkshi), Silver Lake (Kálpshi), Warner Lake, Lake Harney, and temporarily stayed in Surprise Valley, on Chewaukan and Saíkän Marshes, and gathered wókash on Klamath Marsh. They now intermarry with the Klamath Indians. As to their customs, they do not flatten their infants' heads,* do not pierce their noses; they wear the hair long, and prefer the use of English to that of Chinook jargon. Before settling on the reservation they did not subsist on roots and bulbs, but lived almost entirely from the products of the chase.

Among other allophylic Indians, once settled outside the present limits of the Klamath Reservation, were a few Pit River and Shasti Indians,

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* By the Modocs they are called *conical-headed* (wakwáklish nù′sh gi′tko).

staying before the Modoc war among the *Kúmbatwash-Modocs* (q. v.) in the lava beds south of Tule Lake.

A few families of hunting *Molale Indians*, congeners of the "Old Kayuse" Indians near Yumatilla River, were formerly settled at Flounce Rock, on the headwaters of Rogue River, and farther north in the Cascade range. The Klamath Indians were filled with hatred against them; they were by them called Tchakä'nkni, inhabitants of Tchakχē'ni, or the "service berry tract," and ridiculed on account of their peculiar, incorrect use of the Klamath language. In former times Molale Indians held all the northeastern slopes of the Willámĕt Valley, claiming possession of the hunting grounds; the bottom lands they left in the hands of the peaceably-disposed, autochthonic race of the Kalapuya tribes, whom they call Mókai or Móke.

CHARACTERISTICS OF RACE.

These are either bodily or mental. To ascertain the former no measurements were made by me by means of instruments when I was among the Klamath Lake Indians, and hence all that follows rests upon ocular inspection. For Modoc skulls some accurate data are on hand, published by the United States Surgeon-General's Office, Washington, D. C.

The Mongolian features of prognathism and of high cheek bones are not very marked in this upland race, though more among the Modocs than in the northern branch. If it was not for a somewhat darker complexion and a strange expression of the eye, it would be almost impossible to distinguish many of the É-ukshikni men from Americans. The forehead is compressed in the tender age of childhood and looks rather low, but does not recede so acutely as might be expected from this treatment. Prognathism, where it exists, does not seem to be a consequence of head flattening. The cheek bones are more prominent than with us, but less than with the Central Californians. The fact that the head-man, Tatápkash, who was among the signers of the treaty of 1864, was called after this peculiarity shows that high cheek bones are rather uncommon. The nasal ridge is not aquiline, but very strong and forms an almost continuous line with the forehead. Convergence of the eyes is perceptible in a few individuals only, and anatomists have shown that it is nowhere produced by the structure of the skull

itself, but it is the result of the mother's manipulation on the baby's eyes, and causes them to look sleepy, the opening of the eyelids becoming narrower.   (Cf. Texts 91, 5–8.)

These Indians have a piercing look and their eyeballs are of the deepest black, a circumstance which accounts for their great power of vision.   In many Indians, namely in children, the white of the eye shows a blue tinge, perhaps the result of head flattening.   The mouth is small and the teeth good; but with many Indians the thyroid cartilage, or Adam's apple, is very prominent.   The hair upon the head is straight and dark.   I did not find it very coarse, but with many Modoc women it is said to be so and to grow to an extreme length.   On other portions of the body the hair is short and scarce, the natives doing their best to weed it out, the beard especially, with metallic pincers or tweezers (hushmoklō'tkish), which they always carry with them.   As among most American aborigines, the beard is of scanty growth.   The late chief Lelékash wore a beard, but I never saw any Indian wearing one except Charles Preston, the Yáneks interpreter.   The contents of the song 185; 44 should also be noticed in this connection. Baldness is rare, and in fact it appears that the dearth of hairy covering of the skin is fully compensated in the Indian race by a more exuberant growth of hair upon the head, to protect them against excessive colds and the heat of the sun.

Among the Lake people the complexion is decidedly lighter than among the cinnamon-hued Modocs, and a difference between the sexes is hardly perceptible in this respect.   Blushing is easily perceptible, though the change in color is not great.   Those most approaching a white complexion like ours are numerous, but their skin is always of a yellowish lurid white. Owing to their outdoor life in the free and healthy mountain air, these Indians are well proportioned as to their bodily frame, and apparently robust; but their extremities, hands and feet, are rather small, as the extremities are of the majority of the North American Indians.

The average of Modoc men appear to be of a smaller stature than that of the Klamath Lake men, but in both tribes a notable difference exists between the length of body in the two sexes, most men being lank,

tall, and wiry, while the women are short and often incline to embonpoint. Nevertheless obesity is not more frequent there than it is with us. No better illustration of their bodily characteristics can be had than a collection of their personal names. These sketch the Indian in a striking and often an unenviable light, because they generally depict the extremes observed on certain individuals. The sex can not, or in a few instances only, be inferred from the name of a person. We frequently meet with designations like "Large Stomach," "Big Belly," "Round Belly," "Sharp Nose," "Grizzly's Nose," "Spare-Built," "Grease," "Crooked Neck," "Conical Head," "Wide-Mouth," "Small-Eyes," "Squinter," "Large Eyes," "Half-blind," or with names referring to gait, to the carriage of the body, to habitual acts performed with hands or feet, to dress, and other accidental matters.

With all these deformities, and many others more difficult to detect, these Indians have bodies as well formed as those of the Anglo-American race, and in spite of their privations and exposure they live about as long as we do, though no Indian knows his or her age with any degree of accuracy. A very common defect is the blindness of one eye, produced by the smudge of the lodge-fire, around which they pass the long winter evenings. With the majority of the Indians the septum of the nose hangs down at adult age, for the nose of every Indian is pierced in early years, whether they afterwards wear the dentalium-shell in it or not.

Stephen Powers, who had good opportunities for comparing the Modocs with the tribes of Northern California, says of them:

They present a finer physique than the lowland tribes of the Sacramento, taller and less pudgy, partly, no doubt, because they engage in the chase more than the latter. There is more rugged and stolid strength of feature than in the Shastika now living; cheek bones prominent; lips generally thick and sensual; noses straight as the Grecian, but depressed at the root and thick-walled; a dullish, heavy cast of feature; eyes frequently yellow where they should be white. They are true Indians in their stern immobility of countenance.*

Passing over to the psychic and mental qualities of these Oregonian natives, only a few characteristics can be pointed out by which they differ from the other Indians of North America. The Indian is more dependent

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* Contributions to North Amer. Ethnology, III, 252, 253. By Shastika he means the Shasti Indians of middle Klamath River, California.

on nature, physically and mentally, than we are.   What distinguishes the
civilized man from the primitive man of our days and of prehistoric ages is
his greater faculty of turning to account the patent and the hidden powers
of nature, or the invention of handicrafts, arts, and sciences.   In this the
savage man lags far behind the man of culture, and although we often have
to admire the ingenuity and shrewdness displayed by the American native
in his hunting and fishing implements and practices, the art of agriculture,
without which there can be no real human culture, has never been pursued
to any considerable extent by the Indians living north of the thirtieth par-
allel of latitude.

The climate of their home compels the Máklaks Indians to lead an
active and laborious life.   Except in the coldest days of winter they are
almost always engaged in some outdoor work, either hunting, fishing, or
cutting wood, gathering vegetal food, or traveling on horseback.   Pursuits
like these and the pure, bracing air of the highlands render their constitu-
tions hardy and healthy, their minds active, wide awake, and intelligent.
They are quick-sighted and quick in their acts, but slow in expressing de-
light, wonder, astonishment, or disgust at anything they see.   Often they
do not grasp the meaning of what they observe being done by the white
people, and thus appear to us indifferent to many of the highest attainments
of modern culture.   Children and adults are prone to reject or slow to adopt
the blessings of civilization, because many of these are of no practical use
to a hunting and fishing people, and others are past their understanding.

The first things they generally adopt from the white people are the
citizen's dress and handy articles of manufacture, as beads, tobacco, knives,
guns, steel traps; also wagons and other vehicles; for when in possession
of these last the horses, which they had obtained long before, can be put to
better account   They are also quick in adopting English baptismal names,
sometimes discarding but oftener retaining their descriptive or burlesque
nomenclature from the Klamath language.   Gradually they adopt also with
the money of the white man the elements of arithmetic, and learn to compute
days and months according to his calendar.   After another lapse of time
they introduce some of the white man's laws, discard polygamy and slavery,

bury their dead instead of cremating them, and commence to acquire a smattering of English. Indian superstitions, conjurers' practices are not abandoned before the white man's ways have wrought a thorough change in their minds; and a regular school attendance by children can not be expected before this stage of progress has been reached.

In his moral aspects the Klamath Indian is more coarse and outspoken than the white man, but in fact he is not better and not worse. He has attacked and enslaved by annual raids the defenseless California Indian simply because he was more aggressive, strong, and cunning than his victim; his family relations would be a disgrace to any cultured people, as would also be the method by which the chiefs rule the community. But the passions are not restrained among savages as they are or ought to be among us, and the force of example exhibited by Indians of other tribes is too strong for them to resist.

The character of men in the hunter stage depicts itself admirably well in the mythic and legendary stories of both chieftaincies. Low cunning and treacherous disposition manifest themselves side by side with a few traits of magnanimity hardly to be expected of a people formerly merged in a sort of zoolatric fetichism. There is, however, a considerable power of imagination and invention exhibited in these simple stories, and many of the ferocious beasts are sketched in a truly humorous vein.

Man's morals are the product of circumstances, and the white man who judges Indian morals from the Christian standard knows nothing of human nature or of ethnologic science. The moral ideas of every nation differ from those of neighboring peoples, and among us the moral system of every century differs from that of the preceding one. The fact that the Modocs showed themselves more aggressive and murderous towards the white element than the Klamath Lake Indians may thus be explained by the different position of their homes. The latter being more secluded have not molested Americans sensibly, whereas the annals of the Modocs, who lived in an open country, are filled with bloody deeds. They are of a more secretive and churlish disposition, and what Stephen Powers, who saw them shortly after the Modoc war, says of them is, in some respects, true: "On the whole,

they are rather a cloddish, indolent, ordinarily good-natured race, but treacherous at bottom, sullen when angered, notorious for keeping Punic faith. But their bravery nobody can deny."*

THE PREHISTORIC PERIOD.

Before the middle of the nineteenth century the Máklaks people was unknown to mankind except to the nearest neighbors in Oregon and California. We are therefore justified in beginning its period of documentary history at that time, and in relegating to the domain of prehistorics all that is known of their previous condition. The information upon these points is furnished by three factors: tradition, archæologic remains, and language.

A. TRADITION BEARING UPON HISTORY.

Traditional folk-lore, when of the mythic order, generally dates from an earlier epoch of fixation than historic traditions. The remote origin of *genuine* mythic folk-lore is sufficiently evidenced by the archaic terms embodied with it, by the repetition of the same phraseology for ages, and by the circumstance that all nations tend to preserve their religious ideas in an unchanged form. I am laying peculiar stress upon the term *genuine*, for Indians have often mixed recent ideas and fictions with archaic, original folk-lore and with ancient mythic ideas, the whole forming now one inextricable conglomerate which has the appearance of aboriginal poetic prose.

The Klamath people possess no historic traditions going further back in time than a century, for the simple reason that there was a strict law prohibiting the mention of the person or acts of a deceased individual by *using his name.* This law was rigidly observed among the Californians no less than among the Oregonians, and on its transgression the death penalty could be inflicted. This is certainly enough to suppress all historic knowledge within a people. How can history be written without names?

Many times I attempted to obtain a list of the former head chiefs of the two chieftaincies. I succeeded only in learning the names of two chiefs recently deceased, and no biographic details were obtainable.

This people belongs to the autochthonic nations of America, called so because they have lost all remembrances of earlier habitats or of migrations.

* Contributions to Amer. Ethnology, III, p. 253.

As a result of their seclusion, all their geogonic and creation myths are acting around the headwaters of Klamath River and in Lost River Valley, and the first man is said to have been created by their national deity, K'mukámtchiksh, at the base of the lofty Cascade Range, upon the prairie drained by Wood River. I have obtained no myth disclosing any knowledge of the ocean, which is scarcely one hundred and fifty miles distant in an air line from their seats. They have no flood or inundation myths that are not imported from abroad; and what is of special importance here, their terms for *salt* (ā′dak, shō′lt) are *not their own*, but are derived from foreign languages.

There is an animal story embodied in the Texts, page 131, forming No. II of the "Spell of the Laughing Raven," containing the sentence: "Hereupon the Klamath Lake people began fighting the Northerners." I believed at first that this contained a historic reminiscence of some intertribal war, but now am rather doubtful about it. The song 192; 1 was supposed by some Indians to be a very old reminiscence, while others referred it to the presence of the Warm Spring scouts in the Modoc war.

I conclude from the foregoing facts that historic traditions do not exist among these mountaineer Indians. If there are any, I was unable to obtain them. The racial qualities of the Modocs, and still more those of the É-ukshikni, indicate a closer resemblance with Oregonians and Columbia River tribes than with Shoshonians and Californians.

B. ARCHÆOLOGIC REMAINS.

The Klamath people have not evinced any more propensity for erecting monuments of any kind than they have for perpetuating the memory of their ancestors in song or tradition. In fact, structures the probable age of which exceeds one hundred years are very few. Among these may be particularized the three ceremonial sweat-lodges and perhaps some of the river-barrages, intended to facilitate the catch of fish, if they should turn out to be of artificial and not of natural origin. In the Lost River Valley is a well, claimed by Modocs to be Aishish's gift—probably one of the large natural springs or wélwash which are seen bubbling up in so many places upon the reservation Stephen Powers reports that near the

shores of Goose Lake, chiefly at Davis Creek, a number of stone mortars are found, fashioned with a sharp point to be inserted into the ground, and that in former times Modoc, Payute, and Pit River Indians contended in many bloody battles for the possession of this thickly inhabited country, though none of them could obtain any permanent advantage.* Since the manufacture of this kind of mortars can not be ascribed with certainty to the Modocs, we are not entitled to consider them as antiquarian relics of this special people.   The three sudatories and the river barrages are regarded as the gifts of Kmukámtch, a fact which testifies to their remote antiquity. Excavations (wásh) forming groups are found on many of the more level spots on the Reservation, near springs or brooks.   They prove the existence of former dug-out lodges and camps.

C. LINGUISTIC AFFINITIES.

Anthropologic researches upon the origin of a people do not always lead to decisive results as to the qualities of the primitive race of that people, for the majority of all known peoples are compounds from different races, and thus the characteristics of them must be those of a medley race. As to antiquity, language is second to race only, and much more ancient than anything we know of a people's religion, laws, customs, dress, implements, or style of art.   Medley languages are not by any means so frequent as medley races, and less frequent still in America than in the eastern hemisphere; for in this western world the nations have remained longer in a state of isolation than in Asia and Europe, owing to the hunting and fishing pursuits to which the natives were addicted—pursuits which favor isolation and are antagonistic to the formation of large communities and states.   This explains why we possess in America a relatively larger number of linguistic families than the Old World when compared to the areas of the respective continents.   It also explains why races coincide here more closely with linguistic families than anywhere else on the surface of the globe.   Instances when conquering races have prevailed upon other nations to abandon their

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* Contributions to North Amer. Ethnology, III, p. 252. Davis Creek enters Goose Lake from the southeast. The U. S. Geological Survey map marks "Old Indian Villages" in latitude 41° 37′ and longitude 120° 36′, to the southwest of that basin.

own languages are scarcely heard of on this hemisphere, but the annals of the eastern parts of the globe make mention of such.

Whenever it is shown that the language of some American people is akin to the language of another, so that both are dialects of a common linguistic family, a more cogent proof of their common genealogic origin is furnished than lies in a similarity of laws, customs, myths, or religion. To decide the question of affinity between two languages is generally an easy, but sometimes a very difficult task. When a relatively large number of roots and affixes having the same function coincide in both, this argues in favor of affinity. The coincidence of single terms in them is never fortuitous, but we have to find out whether such terms are loan words or belong to the stock of words of the languages under process of investigation. Other terms show an external resemblance which is not based on real identity of their radicals, but only on a deceptive likeness of signification.

From all this the reader will perceive that we can not expect to steer clear of shoals and breakers in determining by the aid of language the affinities of our Klamath Indians. But the inquiries below, whether successful or not, will at least aid future somatologists in solving the problem whether linguistic areas coincide or not with racial areas upon the Pacific coast between the Columbia River and the Bay of San Francisco. In making these investigations we must constantly bear in mind that the track of the migrations was from north to south, parallel to the Pacific coast, which is sufficiently evidenced by the progress of some Selish, Tinné, Sahaptin, and Shoshoni tribes in a direction that deviates but inconsiderably from a meridional one.

To establish a solid basis for these researches, a list of the Pacific coast linguistic families is submitted, which will assist any reader to judge of the distances over which certain loan words have traveled to reach their present abodes. The country from which a loan word has spread over a number of other family areas is often difficult to determine, because these languages have not all been sufficiently explored. The families below are enumerated according to the latest results of investigation. Some of them may in the future be found to be dialects of other stocks. The Californian tribes have been mapped and described in Stephen Powers's "Tribes of California"; Contributions to North American Ethnology, Vol. III.

The *Shoshoni* family extends through eastern Oregon, Nevada, southern Idaho, Utah, parts of Wyoming and California, and embodies the tribes of the Snake Indians, the Shoshoni, from whom the Comanches separated centuries ago, the Paviótso and Bannok (Panaíti), the Pai-uta, Uta, Móki, and the Kawúya branch of California. This family occupies an area almost as large as the Selish stock, but the population is very thinly scattered over the vast territory of the inland basin.

Washo Indians, near Carson, Nevada, inclosed on all sides except on the west by Shoshoni tribes.

Selish Indians occupy Washington, portions of the Oregon coast and of Vancouver Island, northern Idaho (from which they extend into Montana), the Fraser River Valley, and the adjoining coast of British Columbia. Some dialects of this family are remarkable through a profusion of consonantic clusters. *Chinook* dialects show many Selish affinities.

Sahaptin family, dwelling around middle Columbia and Lower Snake River. An offshoot of it—the Warm Spring Indians—settled in Des Chutes Valley, Oregon.

Wayíletpu is a Sahaptin name given to the Kayuse people on the Yumatilla Reservation, which has abandoned its former tongue, called the "Old Kayuse," to adopt the Yumatilla dialect of Sahaptin. Molale is related to old Kayuse; its former area was east of Oregon City.

Tinné or *Athapaskan* tribes, wherever they appear near the Pacific coast, are intruders from the northern plains around Mackenzie River and the head-waters of the upper Yukon. Those still existing on the Pacific coast are the Umpqua and Rogue River, the Húpa and Wailáki Indians, whereas the Tlatskanai and Kwalhioqua have disappeared.

The following three families on and near the Oregon coast were explored by Rev. Owen J. Dorsey in 1884 (Amer. Antiquarian, 1885, pp. 41, 42):

Yákwina, subdivided into Alsī′, Yakwina on the bay of the same name, Kú-itch on the Lower Umpqua River, and Sayusla.

Kus, Coos Indians on Coos Bay and Múlluk on Lower Coquille River.

Takılma or Takelma Indians, south of the Kus, on middle course of Rogue River.

The *Kalapuya* Indians once occupied the entire Willámĕt River Valley save its southeastern portions. Its best studied dialect is Atfálati, also called Tuálati and Wápatu Lake.

On the lower Klamath River, California, and in its vicinity, there are four tribes of small areas speaking languages which require further investigations to decide upon their affinities. At present their languages are regarded as representing distinct families, as follows:

Ara, Ara-ara or Karok, on both sides of Klamath River.

Alíkwa or Yurok, at the mouth of Klamath River.

Wishosk or Wīyot, on Humboldt Bay.

Chimariko or Chimalákwe, on Trinity River and environs.

The *Pomo* dialects are spoken along the California coast and along its water-courses from 39° 30′ to 38° 15′ latitude.

Yuki dialects were spoken in the mountains of the Californian Coast Range upon two distinct areas.

Wintún (from witú, wintú *man, Indian*) is spoken in many dialects upon a wide area west of Sacramento River from its mouth up to Shasta Butte.

Noja, spoken near Round Mountain, Sacramento Valley.

Maidu (from maídu *man, Indian*) dialects are heard upon the east side of Sacramento River from Fort Redding to the Cósumnes River and up to the water-shed of the Sierra Nevada.

Shasti dialects properly belong to the middle course of Klamath River and to the adjoining parts of Oregon; the language of *Pit River* or Achomawi, southeast of the Shasti area, is cognate with it.

Mutsun dialects, north and south of San Francisco Bay, are cognate with the Miwok dialects, which are heard from the San Joaquin River up to the heights of the Sierra Nevada. The littoral family of the *Esselen* is inclosed upon all sides by the Mutsun dialects. We have vocabularies from the eighteenth century, but its existence as a separate family has been put in evidence but lately by H. W. Henshaw in American Anthropologist, 1890, pp. 45–50.

RADICALS WHICH KLAMATH HOLDS IN COMMON WITH OTHER FAMILIES.

A number of radical syllables occur in the same or in cognate significations in several linguistic families of the Northwest, and some of them extend even to the stocks east of the Rocky Mountains and of the Mississippi River. This fact is of great significance, as it proves certain early connections between these Indians, either loose or intimate. If the number of such common radices should be increased considerably by further research, the present attempt of classifying Pacific languages into stocks would become subject to serious doubts. From the quotations below I have carefully excluded all roots (and other terms) of onomatopoetic origin. I have made no distinction between pronominal and predicative roots, for a radical syllable used predicatively in one stock may have a pronominal function in another family

-im, -ĕm, -am, -m frequently occurs as a suffix for the possessive case in the Pacific coast languages. Thus in Klamath -am is the usual suffix of that case, -lam being found after some vowels only; cf. Grammar, pages 317 et seq., and suffix -m, page 355; also pages 474–476. On page 475 I have called attention to the fact that -am occurs as marking the possessive case in the Pit River language; itóshĕχam yánim *deer's foot-prints;* -am, -im in Molale: pshkaínshim, possessive of pshkaínsh *beard.* The Sahaptin dialects use -nmi, -mi, etc., to designate this case.

ka occurs in many languages as a demonstrative radix, though it often assumes an interrogative and relative signification and changes its vocalization. In Apache-Tinné dialects it is interrogative: χáte *who?* in Návajo; in the Creek ka is the relative particle, a substitute for our relative pronoun *who.* In Yuki kau is *this* and *there;* in Yókat (California) ka- occurs in kahama *this,* kawío *here,* yokaú *there.* East of Mississippi River we have it in Iroquois dialects: kĕ'ⁿ in kĕ'ⁿt'ho *here* (t'ho *place*); in Tuskarora: kyä' *that* or *this one* (pointing at it), kyä' näⁿ *this one;* t'ho i-kän *that one is.** In the Klamath of Oregon this root composes kánk *so much,* káni *somebody,*

* My authority for quotations from Iroquois dialects is Mr. J. N. B. Hewitt, of the Tuskarora tribe.

kaní? *who?* and kat *who*, pron. rel.   As a suffix -ka, -ga is forming factitive verbs and is of great frequency (cf. Part I, pp. 341, 342); ka-á, ká-a, kā is adverb: *greatly, strongly, very.*

ká-i and similar forms are serving to deny statements and to form negative and privative compounds.   In Shoshoni dialects g'ai, ka, kats, karu-u, etc., stand for *no!* in Zuñi kwa is the *real* negative particle, like akaí! *no!* in Tonkawē.   In Kwakiutl *no!* is kets and kie; in Pani káki; it also occurs in some northern dialects of Algonkin as kā, kawine etc.   In Klamath ká-i is *no!* and *not;* it composes kíya *to lie* and such words as are mentioned in Grammar, p. 633; cf. also p. 644.   In some of the Maskoki dialects -kō, -gō, -ku is the privative particle in adjectives and verbs.

mi is a pronominal demonstrative radix, like nu, ni, and also serves to express personal and possessive pronouns.   In Creek ma *that* points to distant objects and also forms istä'mat *who* (interrogative).   In many western families it expresses the second person: in Mutsun dialects men is *thou*, in Miwok mi; in Wintún mi, me is *thou*, met *thine, thy;* in Maidu mi is *thou*, mímem *ye*, mō'm, mú-um *that one;* in Yuki meh, mi is *thou* and in Pomo ma is *ye* (me *this*); in Ara and Sahaptin mi is transposed into im, *thou*.   Shasti has mayi and Pit River mih, mi for *thou;* Sahaptin im, imk *thou*, ima, imak *ye*.   In Klamath mi stands for *thy, thine*, mish for *thee, to thee*, but i for *thou;* -ma is a verbal suffix, q. v.   There are languages where mi, ma makes up the radix for the first person and not for the second, as Sioux and Hidatsa of the Dakotan family; while in the Shoshoni dialects *thou* is omi, umi, um, em, etc., and in Yuma ma-a, mā.   In the Nez Percé of Sahaptin ma is the interrogative pronoun *who?* and *which?* and also forms plurals when suffixed to nouns.

náka, the Kl. term for *cinnamon bear*, probably related to nákish *sole*, as the bears are *Plantigradæ,* has many parallels in American languages. The Yuma dialects have nagóa *bear* in Huálapai, nakatya, nogudia in Tonto; Yókat has nohóho *bear*, Alíkwa níkwiχ *grizzly bear*.   If the yáka of Sahaptin is from nyáka, it belongs here also.   East of Mississippi River there is only one species of the bear, the *black bear*.   The radix nak-, nok- occurs in the Tonica language nókushi, and in the Maskoki dialects: nók'husi in Creek, nóχusi in Hitchiti, but níkta in Alibamu.

nkól, *nkû'l, nχól* in Klamath designates the *gray white-tailed rabbit*, and the same radix appears in kō′lta, ḳólta *fish otter* and in kû′lsh *badger*. In the San Antonio language of Southern California the radix is represented by kôl *hare* (*rabbit* is map), in Kasuá (Sa. Barbara dialect) by kú′n, in Tonto by akolá, kulá, in Hualapai by gula. Even in the Inuit dialects we find for *rabbit:* ukalik (Hudson Bay), kwélluk (Kotzebue Sound).

nu or **ni.** A pronominal demonstrative radix n- followed by almost any vowel (na, nu, ni, etc.) is of great frequency in America as well as in the eastern hemisphere, where it often becomes nasalized: nga, ngi, etc In American languages it forms personal possessive and demonstrative pronouns, prefixes and suffixes of nouns and verbs. In South America nu, nû designates the pronoun *I* or *me* so frequently that the explorer K. von der Steinen was prompted to call *Nu-languages* a large group of languages north and south of Amazon River, including Carib dialects. In America nu, ni designates more frequently the *first* person of the singular and plural (*I, we*) than the second *thou, ye.* It stands for the first person in Quichhua, Moxo, Tsoneka, in Nahuatl, the "Sonora" and Shoshoni languages, in Otomi, Yuma, the Tehua and Kera (*no* in hi-*no*-me *I*) dialects of New Mexico; in Wintún, Maidu, Wayíletpu, Sahaptin, and the numerous Algonkin dialects. For the second person it stands in Yákwina, Tonkawē, Atákapa, and in Dakota and Tinné dialects. As a demonstrative pronoun we find it used in many languages, *e. g.*, in the Onondaga of Iroquois, where nä′ye′ means *that, that it is*, and nä′ⁿ (ä *long*) *this.* In Klamath nû, nî is *I*, nútoks *myself*, nîsh *me, to me;* nāt, nā *we*, nálam *ours;* -na is case suffix and transitional verbal suffix; n- prefix refers to objects *level, flat, sheet-* or *string-like*, or extending *towards the horizon.*

shúm, sû′m is the Klamath term for *mouth* of persons, of animals, and of rivers. Forms parallel to this are disseminated through many of the Pacific coast languages. In Kayuse it is súmχaksh, in Molale shímilk, in Nishinam and other Maidu dialects sim, in Yokat sama, shemah.* Intimately connected with *mouth* are the terms for *beard:* shú, shó, shwó in Sahaptin dialects, shimkémush in Kayuse, and for *tooth:* sí, shí in the

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* It occurs even in South America: ′sími in Kechua is *mouth* and *word;* shúm in the Patagón of Brazil, *lip;* Martius, Beiträge, II, 211.

Wintún dialects, süχ in Yuki, sit, si-it in Mutsun (coast dialects), sa in Santa Barbara, tcháwa in some dialects of Maidu. It is justifiable to regard Kl. shúm as an ancient *possessive case* of the sí, sa *tooth* of Central Californian languages; cf. what is said concerning the suffix -im.

tút *tooth* appears related to tuχt *tooth* of Sayusla, a dialect of Yakwina and also to tit of the Sahaptin dialects; ititi "his tooth" in Walawála.

tchi-, *tsi-* is a radical often used on the Pacific coast referring to water or liquids, their motions, and the acts performed with or within the watery element. While in Klamath it figures as a prefix only, q. v., other tongues make use of it as a radical. Tchí is *water* in Yákwina, in Takílma, and in the Yuchi of the Savannah River; in Zuñi 'tcháwe is *water* ('t alveolar) in Nója tchúdshe. The Sahaptin dialects show it in Warm Spring tchū'sh *water*, atá=tchash *ocean;* in Klikatat tcháwas *water*, atá=tchis *ocean,* tcháwat *to drink;* while in Nez-Percé tchū'sh changes to kúsh. Chinook has 'Itchúkwa *water*, Ch. J. salt-tchuk *ocean*, but the Selish languages employ a radix se-u'l, si-u'l, shá-u instead to designate any liquid.

wá *to exist, live, to be within*, and *to grow* or *generate* is a radix to be traced in many of the Western tongues. In Klamath we refer to wá and its numerous derivatives, as wawápka *to sit* or *be on the ground*, wá-ish *productive*, wá-ishi, wéwanuish, wē'k *arm* and *limb of tree*, lit. "what is growing upon," wē'ka *offspring*, wékala, wásh *hole to live in*, wā'shla (a) *to dig a burrow*, (b) *ground-squirrel*, and many others. In Kwákiutl wāts, wátsa is *dog*, but originally "living being, animal," and is represented in Klamath by wăsh *prairie-wolf*, wátch *horse*, watchága *dog*, lit. "little animal," the idea of "domesticated" or "belonging to man" to be supplied. In Chinook the suffix -uks (for -waks) points to living beings also. The Sahaptin languages show this root in wásh *to be, exist*, in Nez Percé wáχosh *alive*, wátash *place, field, earth*, in Yákima wakχash *living*, and in other terms.

AFFINITIES IN WESTERN LANGUAGES.

Many of the Western families exhibit but little or no affinity in their lexicon with the Klamath language, the reason being undoubtedly that they are but little explored. Thus in *Mutsun* a single term only was found to correspond: tcháya *shallow basket* in the dialect of Soledad; *cf.* tchála and

tchákĕla, by which two kinds of root baskets are specified in Klamath. The Sayúsla tséokwa *leg* answers to tchū´ks, Mod. tchókash *leg* and to shō´ksh, Mod. tchĕ-ō´ksh *crane*, this bird being called after its long legs. The *Shoshoni* stock, with its extensive array of dialects, spoken in the closest vicinity of the Klamath people, is almost devoid of any resemblances; cf. ká-i *not*, and nápal *egg*, compared with nobáve in Payute, nobávh Cheme-huevi; nópavh Shoshoni. This probably rests on no real affinity. In the *Noja* language, spoken near Redding, California, putsi *humming-bird* corre-sponds to Kl. pí´shash, and tcháshina, tcháshi, a small *skunk* species, to Kl. tcháshish. For *Wintún* may be compared Kl. pán *to eat* with ba, bah; kálo *sky* (from kálkali, round, globiform) with k'áltse *sky*.

From *Selish* saíga *field* the Kl. saíga, saíka *prairie, field, meadow* was certainly borrowed, and t'táze *grasshopper* of Kalispelm reappears here in ta'htá-ash and in Mod. kamtáta. Kaúkawak *yellow* of *Chinook* is kauká-uli, kevkévli *brown* of Kl.; and ténas *young, recent* reappears in Kl. té-ini *new, young*, te-iniwá-ash *young woman;* cf. ténāse *infant* in Aht dialect of Van-couver Island. The long array of words which Klamath has borrowed from Chinook jargon are enumerated in Grammar, pages 220–222.

Maídu.—An uncommon number of affinities are found to exist between Klamath and the Maídu dialects east of the Sacramento River. Of these terms some are not loan words, but appear to be derived from some common stock.

halá *slope of mountain;* Kl. lála, hlála *to slope downwards.*

kála *hot-water basket;* Maídu, kóllo *cup-basket.*

káwe *eel;* Maídu, kowó.

ngúlu, kúlu, kúlo *female animal;* Maídu dialects: kü´le, kü´lle, kúla, *woman, wife,* and *female animal.* This word also composes the terms *father* and *child*, and hence means "to generate."

pán *to eat:* Maídu, d. pen, pap, pā, pepe *to eat;* pán *to smoke* in Maídu, corresponds to Kl. páka; páni, pan is *tobacco* in Maídu.

pēn, pä´n *again, a second time;* Maídu, pēne *two.*

vúlal, úlal *cottonwood tree;* Maídu, wílili.

From the *Shasti* language Modoc has borrowed more than Klamath Lake, and the terms as far as known are all mentioned in the Dictionary.

They are ípō, ipshúna, etchmū'nna, ā'dak, hápush (cf. also hápa *kangaroo rat* and *striped squirrel* in Noja) and probably also kála *hot-water basket*, mádna *sunflower.*

Its southeastern or *Pit River* dialect shows a number of terms probably not loaned, but resting upon some indefinite common affinity. Thus édshash *milk, breast, udder* is in Pit River ídshit *female breast* (cf. Ara: útchis *milk*), wán *silver fox,* dim. wánaga, in Pit River kwán *silver fox* and wan- in wanekpúsha *fox;* käíla *earth* is in Pit River kéla, taktákli *red* is taχtáχe, tídshi *good* is tússi, túshi, kō'sh *pine tree* is kashú.

The only families in which a considerable number of terms possibly rests upon a real and not fancied kinship are those of Wayiletpu and Sahaptin.

WAYÍLETPU DIALECTS.

Wayiletpu, of which two dialects only are known or accessible to us, Kayuse and Molale, shows the following affinities:

Kl. gî *to be, to exist,* Molale, gîsht *he is,* gíshlai *he will be.* Compare to this in Maídu: bishi *alive* and *dwelling place;* Wintún: bim *to be* (present tense).

Kl. kē, kēk *this;* Kayuse, ka, kĕ, ke, kai *this, this one.*

Kl. gu, kū, kunē *that;* Kayuse, ku, kâ, ku yúwant *that man,* káppik *they.*

Kl. ína, d. yána *downward,* yaína *mountain;* Molale, yángint *elevation.*

Kl. lák *forehead;* Molale, lakunui *face.*

Kl. lā'pi, lāp *two;* Molale, lápka *two,* lápitka *seven;* Kayuse, lipúyi, líplint *two;* líplil *twins.*

Kl. lúkua *to be hot, warm,* lókuash *warm, hot,* and *heat,* lúluks *fire;* Kayuse lokoyai *warm, hot.*

Kl. mukmúkli *cinnamon-complexioned* (originally "downy"), tch'múka *to be dark* (as night); Molale, móka *dark,* mukimuki *dark complexioned;* múkimuk'=waí "black man," *negro.*

Kl. mpáto, páto *cheek,* cf. patpátli; Molale, páktit *cheek.*

Kl. nā'dsh *one;* Kayuse, na *one;* Molale, nánga *one,* composes nápitka *six.*

Kl. nánuk *all*, nánka *some, a part of;* Kayuse, náng, nanginâ-a *all;* Molale, nángkai *all.*

Kl. nápal *egg;* Kayuse, lúpil, laupen *egg.*

Kl. pán *to eat;* Kayuse, pitánga; Molale, pá-ast to eat.

Kl. páwatch *tongue;* Kayuse, púsh; Molale, apá-us.

Kl. pä'χtgi *to dawn, the dawn;* Molale, pákast *morning.*

Kl. píla *on one's body, on the bare skin;* Kayuse, pí'li *meat;* Molale pí'l *body.*

Kl. shuaí *black-tailed deer;* Molale, suaí *deer* and *white-tailed deer.*

Kl. túmi *many, much;* Molale, tám *many.*

Kl. waíta *to pass a day and night,* or *a day,* waítash *day;* Kayuse, ewé-iu or uwâya, wéya *day,* u-áwish, huéwish *sun;* Molale, wásh *day* and *sun,* wásam *summer-time.*

Kl. wáko *white pine;* Molale, wákant, wákint, wákunt *log.*

Kl. wēk *limb of tree;* Kayuse, pasiwä'ku *limb of tree.*

Kl. wekétash *green frog;* Molale, wákatinsh *frog.*

In the morphologic part we also detect a number of close analogies between the two families:

hash-, hish-, is a prefix forming a sort of causative verbs by anathesis in Molale. like h-sh of Klamath; e. g., íshi *he said,* hisháshi *he replied.*

-gála, -kála, a Molale case-suffix *to, toward,* corresponds to -tála *toward* of Klamath.

-im, -am forms the possessive case in Wayíleptu; am in Klamath.

p- is prefix in terms of relationship in both families, and -p also occurs as suffix in these and other terms; cf. Sahaptin.

Distributive forms are made by syllabic reduplication in Kayuse exactly in the same manner as in Klamath: yámua *great,* d. yiyímu; laháyis *old,* d. lalháyis; luástu *bad,* d. laluástu; suáyu *good,* d. sasuáyu.

SAHAPTIN DIALECTS.

The *Sahaptin* dialects coincide with Klamath just as strikingly in some of the words and grammatic forms as do those of Wayíletpu, and it is singular that in a number of these *all three* mutually agree, as in lúkua, mukmúkli, and two numerals.

Kl. ka-uká-uli, kevkévli, ke-uké-uli *brown*; Nez-Percé, ka-uχká-uχ *drab, light yellow, dark cream.*

Kl ke, kēk *this*; Nez-Percé, ki, pl. kima *this*; adv. kina *here*, kimtam *near.*

Kl. kitchkáni *little*, adv. kítcha, kétcha; kuskus, Nez Percé, *small, little*; ikkes, Yákima; kískis, Warm Spring.

Kl. ktá-i *rock, stone*; ktä't *hard*, Yakima.

Kl. lā′pi, lāp *two*; lápit, lépīt *two*, Nez Percé; napit, Walawála; nä′pt, Warm Spring.

Kl. lúkua *to be warm, hot*, lókuash and lushlúshli *warm*; lúluks *fire*; luóχuts *warm*, Nez Percé; ilúksha *fire* in Nez Percé and Walawala; ílksh, Warm Spring; elusha *to burn*, lókautch *cinders*, Yakima; láχuiχ, láhoiχ *warm*, Yakima; láχwai, Warm Spring.

Kl. mukmúkli, makmákli *cinnamon-colored*; máχsmaχs, Nez Percé, *yellow*; máχsh, Yakima and Warm Spring (also as múksh *blonde, auburn*, Warm Spring).

Kl. mû′lk *worm, maggot*, mānk, *fly*; muχlimuχlí *fly*, Warm Spring.

Kl. múshmush *cattle, cow*, originally meant "lowing like cattle," from the Sahaptin mú *cattle*; cf. Texts, Note to 13, 13.

Kl. nā′dsh *one*; nā′χs, lā′χs, Yakima; nä′χsh, Warm Spring.

Kl. nánka *some, a portion of*; nánka *some* in several Sahaptin dialects.

Kl. páwatch *tongue*; páwish, Nez Percé.

Kl. pé-ip *daughter*; pap, Nez Percé, Warm Spring, *daughter* (not one's own).

Kl. pí *he, she*, p′na, m′na *him, her*; pína *self, oneself, himself*, etc., Nez Percé; píni *he, this one*, Warm Spring.

Kl. taktákli *level, even, flat*; tíkai *flat*, Yakima; cf. tä-i'h *bottom land.*

Kl. tatáksni *children*; (na)títait *man*, Yakima; titókan *people*, Nez Percé.

Kl. tchĕmúka, tsmúka *to be dark*, cf. mukmúkli; tsĕmúχtsĕmuχ *dark brown* (prieto), *of dark complexion, black*, Nez Percé; shmúk, Yakima; tchmū′k, Warm Spring, *dark*; shmukakúsha *to blacken*, Yakima.

Kl. vû′nsh, u-únsh *boat, canoe, dug-out*; wássas *boat*, Yakima, Warm Spring.

Of agreements in the morphologic part of grammar we notice considerable analogy in the inflection of the Ṣahaptin substantive with its numerous case forms:

Reduplication for inflectional purposes is syllabic also, but not so generally in use as in Klamath; Nez Percé táyits *good*, abbr. ta'hs; plur. tita'hs.

Kl. -kni, ending of adj. "coming from;" -pkinih, subst. case, *from;* init *house*, initpkinih *from a house*, in Nez Percé.

p- prefix forms most names of relationship: píka *mother*, píap *elder brother*, pet *sister;* -p as suffix appears in Nez Percé asχap *younger brother*, asip *sister* (ísip Walawala). The prefix pi- forms reciprocal verbs; hak-, hah-, radix of verb *to see*, forms pihaksih *to see each other*.

Kl. -na is transitional case-suffix; cf. Nez Percé kína *here*, from pron. ki *this*.

CONCLUSIONS.

The conclusions which can be drawn with some degree of safety from the above linguistic data and some mythologic facts, concerning the prehistoric condition of the people which occupies our attention, are not unimportant, and may be expressed as follows:

Although it is often a difficult matter to distinguish the loan words in the above lists from the words resting upon ancient affinity, the table shows that the real loan-words of the Máklaks were borrowed from vicinal tribes only, as the Shasti, and that those which they hold in common with other tribes more probably rest on a stock of words common to both, as the pronominal roots. The affinity with Maidu appears more considerable than that with other Californian tribes only because the Maidu dialects have been studied more thoroughly. Scarcely any affinity is traceable with the coast dialects of Oregon and California, and none with the Tinné dialects, though the Umpkwa and Rogue River Indians lived in settlements almost conterminous with those of the Máklaks. The latter were acquainted with the Pacific Ocean only by hearsay, for they have no original word for *salt* or *tide*, nor for any of the larger salt-water fish or mammals, and their term for sea is a *compound* and not a simple word: múni é-ush "great water-sheet," just as the Peruvians of the mountains call the ocean "mother-lake," mama= cocha. The scanty knowledge of the sea, which was scarcely one hundred

and fifty miles distant from the mountain homes of the Klamath people, proves more than anything else their protracted isolation from other tribes and also their absence from the sea-coast during their stay about the headwaters of the Klamath River.

No connection is traceable between the languages of the Klamath and the Shoshoni Indians, both immediate neighbors, nor with the Kalapuya, Chinook, and Selish dialects north of them. They must have remained strangers to each other as far back as language can give any clue to prehistoric conditions. The Sahaptin and Wayíletpu families are the only ones with whom a distant kinship is not altogether out of the question. Some of the terms common to these languages could have been acquired by the Máklaks through their frequent visits at the Dalles, the great rendezvous and market-place of the Oregonian and of many Selish tribes. Friendly intercourse with the Warm Spring Indians (Lókuashtkni) existed long ago and exists now; friendly connections of this kind are frequently brought about by racial and linguistic affinity, just as inveterate enmity is often founded upon disparity of race and language.*

The resemblances in the lexical part of the three families are not unimportant, but in view of the small knowledge we have of either and of the large number of words in these languages showing neither affinity nor resemblance, we have to maintain the classification prevailing at present and to regard their dialects as pertaining to three linguistic families. Sahaptin shows more likeness in phonetics and in morphology with Wayíletpu than with Klamath.

Nowhere is syllabic reduplication so well developed in Oregon and about Columbia River as in the three families above mentioned and in Selish, the distributive as well as the iterative. The latter exists in every language, but of the former no traces could be detected in the Kalapuya and Northern Californian languages, and but few in Shoshoni dialects, though in Mexico it is frequent. This point will prove very important in tracing ancient migrations.

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* We may compare the long-lasting friendly relations once existing between the Lenápe and Sháwano, the Shoshoni and Bannock (Panaíti), the Chicasa and the Kasí'hta (a Creek tribe), the Illinois and the Miami Indians.

The numeration system of a people is a relic of a remote age, and therefore of importance for tracing the ancient connections of tribes. The quinary system is the most frequent counting method in America, and often combines with the vigesimal. The pure quinary system prevails in Ara, in the Chimaríko, Yuki, and in the Shasti-Pit River family, in Sahaptin and Wayíletpu, and it is also the system found in Klamath. Curiously enough, the Maidu Indians count by fifteens, and the decimal system forms the basis of the Wintún, Mutsun, and Selish dialects. The mystic or "sacred" number occurring hundreds of times in mythologic stories is *five* among all the Oregonian tribes.

To sum up the result of the above linguistic inquiry, it may be stated that our present knowledge does not allow us to connect the Klamath language genealogically with any of the other languages compared, but *that it stands as a linguistic family for itself.* It has adopted elements from the tongues spoken in its neighborhood; and a common element, chiefly pronominal, underlies several of these and the American languages in general.

THE HISTORIC PERIOD.

'Εκ δὲ τοῦ καὶ πιστὰ πάντα κἀπίελπτα γίγνεται.

On account of the superstition previously alluded to, the traditional historic lore which forms so attractive a feature in the unwritten literature of the nations east of the Rocky Mountains and of Mexico is wanting entirely among the Máklaks, and we have to rely upon the meager reports of travelers and Government agents for accounts of the condition of the tribes in the earlier part of this century. Such notices of historic events are as follows:

According to a tradition recorded by Stephen Powers, an epidemic of small-pox broke out among the Modoc Indians in 1847, by which one hundred and fifty individuals perished.

The earliest historic conflict which can be ascertained with some chronological accuracy is the massacre of eighteen immigrants to Oregon by individuals of the Modoc tribe, and Ben Wright's massacre, consequent upon that bloody deed. The massacre of the immigrants occurred at a place on Tule or Rhett Lake, since called Bloody Point. Undoubtedly this was only

one in a series of similar butcheries. Apparently it occurred in 1852, and the particulars are all given in Texts, pages 13 and 14.

One of the earliest reports upon these tribes made to the Bureau of Indian Affairs at Washington is that of Joel Palmer, Superintendent of Indian Affairs for Oregon, dated Dayton, Oregon, September 11, 1854. Palmer states that the lands of the Klamath Indians extend upon the eastern base of the Cascade range for about thirty miles east, and that east of them live the "Mo-docks," who speak the same language as the Klamaths; and east of these again, extending farther south, are the "Mo-e-twas" (Pit River Indians). These two last-named tribes have always evinced a deadly hostility to the whites, and the Modocs boasted of having within the last four years murdered thirty-six whites. Palmer entered into an agreement with the Klamath Indians to keep the peace with the white people, and also sent messengers to the Modocs and Pit Rivers, believing that henceforth the immigrants would be spared from their attacks. The Klamath Lakes were then enfeebled by wars with the surrounding tribes and by conflicts among themselves, and were said to number but four hundred and fifteen souls. He counted seven villages on Upper Klamath Lake, two on Pliock Creek (P'laíkni or Sprague River), three on Toqua Lake (Túkua), and one on Coasto (Koháshti) Lake.* The Indians had some guns, horses, camp equipage, and the aboriginal war-club and "elk-skin shield" (kaknō'lsh). Little Klamath Lake he calls An-coose, a corruption of Agáwesh.

Neither Klamath Lake nor Modoc Indians have taken any part in the great Oregon war of 1854–'56, although their sympathies were of course strongly in favor of the aboriginal cause.

For the year 1854 Powers records a battle fought by Captain Judy against Modoc and Shasti Indians on the Klamath River, north of Yreka, in which some women of the Shasti were killed.

The Report of 1859 speaks of continued hostilities on the side of the Modocs against passing immigrants and of the murdering of a party of five white men in Jackson County, Oregon. Two of the murderers belonged to the tribe of Chief Lelékash, and three of the perpetrators were seized and killed by the Klamath Indians (page 392).

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* This would make only six, not seven, villages.

Alexander S. Taylor has the following passage in his "California Farmer" of June 22, 1860 : "Cumtukus, Lalacks, Schonches, and Tertupkark are names of chiefs among Klamath Lake Indians of the Oukskenah tribe. The big Klamath Lake is called Toakwa." Except the first, the above head-men were all identified in the Dictionary with the well-known names of Lelékash, Skóntchish (a Modoc chief) and Tatápkaksh. Cumtukni, who died about 1866, is mentioned by Stephen Powers as a great orator, prophet, and rain-maker.†

Whether the two incursions made upon the Klamath Lake people by the Rogue River Indians of Tinné lineage, across the Cascade range, of which detailed accounts were furnished in our Texts by Dave Hill, took place about 1855 or earlier I have not the means of ascertaining. The Lake tribe were not slow in inflicting vengeance upon the attacking party, for they crossed the mountain pass and fell upon the camps of their enemies, making sad havoc among them.

Frequent disputes and encounters occurred between the two chieftaincies and the *Shasti Indians* around Yreka, California ; but the warlike qualities of the latter were often too strong for the aggressors, and the conflicts were not very bloody.† With the Pit River or Móatwash tribe the matter was different. They were not, like the Shasti, possessed of the warrior spirit, and therefore had to suffer terribly from the annual raids perpetrated upon them. In April and May the Klamath Lakes and Modocs would surround the camps, kill the men, and abduct the women and children to their homes, or sell them into slavery at the international bartering place at The Dalles. Some of these raids were provoked by horse-stealing, others by greed for gain and plunder, and the aggressors never suffered heavily thereby. When they began is not known, but the treaty of 1864 put an end to them. The recitals in the Texts, pages 19–27 and 54, 55,

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* Overland Monthly, 1873, June number, page 540. His appearance had something fascinating for the Indians, and some are said to have traveled two hundred miles to consult him. His name appears to be Kúmĕtakni="coming from a cave," or "living in a cave."

† One of these fights took place between the Shasti, Modoc, and Trinity River Indians for the possession o an obsidian quarry north of Shasta Butte, mentioned by B. B. Redding in American Naturalist, XIII, p. 668, et seq., and Archiv f. Anthropologie, XIV, p. 425.

give us graphic sketches of these intertribal broils. Some of the eastern Pit Rivers seem to have lived on friendly terms with the Modocs; but the bands farther south, especially the Hot Spring and Big Valley Indians, were the principal sufferers by these incursions. In a raid of 1857 fifty-six of their women and children were enslaved and sold on the Columbia River for Cayuse ponies, one squaw being rated at five or six horses and a boy one horse.*

The Pit River Indians were a predatory tribe also, and very dangerous to the immigrants passing through their country to northwestern Oregon. Their continued depredations made it a duty of the Government to inflict upon them a heavy chastisement, and Maj. Gen. George Crook, commanding the Colorado Department of the United States Army, was intrusted with its execution. This campaign of 1867 is described by him as follows:†

I continued the campaign into the Pit. River country with Company H, First Cavalry, Lieutenant Parnelle; Company D, Twenty-third Infantry, Lieutenant Madigan, First Cavalry, commanding; and Archie McIntosh, with his twenty Fort Boisé Indian scouts. We found on Pit River a party of warriors in camp. They fled. The next day we discovered a large party of warriors in the bluffs on the river. We had a severe fight, lasting two days and nights. They effected their escape by means of holes and crevices in the ground. A great many were killed, among whom were some of note; how many could not be ascertained. Our loss was Lieutenant Madigan and three men killed, and eight soldiers and one citizen wounded.

The more unruly portion of these Indians were subsequently removed to the Round Valley Reservation, California, and about two hundred are still in their old homes.

Between the Klamaths and the neighboring Snake tribes there was always a sort of disaffection, based upon difference of race, language, and habits; but whether their earlier relations were always those of open hostility or not is past finding out.‡ The wording of the treaty makes it probable that the hunting grounds north and east of their present seats on Sprague River were shared in common by both, and that the Snake Indians frequently

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*Alex. S. Taylor, "California Farmer," May, 1859.

† Report of the Secretary of War, 1868–'69, Part I, p. 69, dated August 22, 1867. Stephen Powers refers to this fight in Contributions III, p. 268.

‡ One of the Texts, p. 28, shows that the Snakes in one instance attacked and massacred in a very cowardly way some women near the outlet of Williamson River.

changed their settlements, as hunting nations are in the habit of doing. Thus Pauline Marsh, near Silver Lake, and Pauline Lake, on one of the head springs of Des Chutes River, were both named after the Snake chief Panaína of our Texts. The bands established upon the Reservation since the treaty was concluded are called Walpapi and Yahushkin. At first they ran off and committed depredations in the vicinity, whereupon the Government was compelled to force them back. General Crook made several expeditions in the execution of the task. These campaigns were short and decisive, and the Klamath Lake scouts engaged in them did good service, as evidenced by General Crook's reports * and Dave Hill's Text, pages 28–33. Upon the defeat and killing of Panaína, the Walpapi chief, the tribe finally quieted down and remained neutral in the commotion caused by the Modoc war of 1872–'73.

No indications are at hand of the number of Indians formerly inhabiting the headwaters of the Klamath River. Before the first census was taken estimates deserving no credence were made, varying from one thousand to two thousand Indians. In those times the scourges of small-pox, syphilis, and whisky did not inflict such terrible ravages as they do now among the Indians; but instead of these the continual tribal quarrels, family vengeance, the ordeals of witchcraft, dearth of food, and the inhuman treatment of the females must have claimed many more victims than at present. Emigration and intermarriages with other tribes were rather the exception than the rule, and are so even now.

THE TREATY OF 1864.

During the ten years following Wright's massacre the country began to assume a somewhat different aspect through the agricultural and stock-raising settlements of white people that sprung up in Lost River Valley, around Little Klamath Lake and in other places. The cession of lands to the "Oregon Central Military Road Company" from Eugene City, in Willámet Valley, through the Cascade range, across the Klamath Marsh, to

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* Contained in the Report of the Secretary of War, 1868–'69, Part I, pp 69, 70, dated September 2, 1867, and March 19, 1868. The troops killed twenty-four Snake Indians in the expedition of 1867. See also Texts, Note to 28, 14.

Warner Lake, and thence to the boundary of Idaho, with its "six miles limit" grants on both sides, took place before the conclusion of the treaty.

In order to subject the troublesome Snake and Modoc tribes to a stricter control, and to secure more protection to settlers and the immigrants traveling through Oregon, Fort Klamath was established north of Upper Klamath Lake, in Lake County, and garrisoned with several companies, who were of great service in preserving order in these sparsely inhabited tracts. The Klamath Lake Indians were more inclined to keep up friendship with the white people than the other tribes, nevertheless some turbulent characters among them necessitated military restraint.

The Superintendent of Indian Affairs of the Northern District of California, Judge E. Steele, adjusted some grave difficulties between the Shasti and the Máklaks Indians, which threatened to break out into a terrible war of devastation against the Shasti and the white settlers alike. Some of the Máklaks "braves" had been killed upon the lands of white settlers, and the injured Indians had begun retaliation already. Colonel Drew, stationed at Fort Klamath (who fought marauding bands of Shoshoni and Bannocks during the summer of 1864), had arrested and executed "Captain" George, a Klamath Lake chief, for criminal acts, and killed an Indian commonly known as Skukum John. The chiefs and some representative Indians of the contending tribes met Judge Steele near Yreka, California, on February 14, 1864, and for some trifling consideration agreed to forego all further hostilities among themselves, to allow free passage to anybody traveling through their territories, and to maintain terms of friendship with all whites, negroes, and Chinese. The Modocs also made the special promise to harass no longer the Pit River Indians by annual raids. It also appears from Mr. Steele's allocution to the Indians that they had been selling to whites and others Indian children of their own and of other tribes, and also squaws, the latter mainly for the purpose of prostitution.*

The establishment of Fort Klamath, the increase of white men's settlements, the possibility of Indian outbreaks on account of the greater vicinity of the farms to the Indian villages, and the desire of the Indians themselves to obtain rations, supplies, and annuities brought the opportunity of a

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* Report of the Commissioner of Indian Affairs for 1864, pp. 84, 85 and 108–110.

treaty with these Indians more forcibly before the Government than ever before. In compliance with instructions from Indian Commissioner William P. Dole, Superintendent J. W. Perit Huntington, accompanied by Agent Logan, went through the Des Chutes Valley to Fort Klamath, and found there a large number of Indians of both sexes assembled, seven hundred and ten of whom were Klamath Lake, three hundred and thirty-nine Modoc people, and twenty-two of the Yahuskin band of Snake Indians. They unanimously concurred in the desire that Lindsey Applegate, a settler of Jackson County, Oregon, be appointed as their agent. The treaty was concluded on the 14th of October, 1864, and duly signed by the contracting parties, including twenty-six chiefs and principal men of the tribes. Huntington's estimate of funds necessary for fulfilling treaty stipulations and subsisting the Indians the first year amounted to a total of $69,400. The text of the treaty being too long for insertion entire, I restrict myself here to the contents of the principal paragraphs:

Article 1 stipulates the cession of the territory described above (p. xvi), and sets apart as a *reservation* for the tribes referred to the tract included within the limits following: Beginning upon the Point of Rocks, about twelve miles south of the mouth of Williamson River,* the boundary follows the eastern shore north to the mouth of Wood River; thence up Wood River to a point one mile north of the bridge at Fort Klamath; thence due east to the summit of the ridge which divides the upper and middle Klamath Lakes (now called Klamath Marsh and Upper Klamath Lake); thence along said ridge to a point due *east* of the north end of the upper lake; thence due east, passing the said north end of the upper lake to the summit of the mountains on the east side of the lake; thence along said mountain to the point where Sprague's River is intersected by the Ish-tish-ea-wax Creek (probably Meryl Creek); then in a southerly direction to the summit of the mountain, the extremity of which forms the Point of Rocks; thence along said mountain to the place of beginning. The tribes will remove to this reservation immediately after the ratification of the treaty and remain thereon. No whites, except employés and officers of the United States Government, are allowed to reside upon this tract, and the Indians have

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*At the foot of Nílakshi Mountain.

the exclusive right of taking fish and gathering edible roots, seeds, and berries within the reservation. Provision is made by which the right of way for public roads and railroads across said reservation is reserved to citizens of the United States.

Article 2. As a payment for the ceded lands the Indians shall receive $8,000 per annum for a period of five years, $5,000 per annum for the next five years, and the sum of $3,000 per annum for the five years next succeeding.

Article 3 provides for the payment of $35,000 for removing the Indians to the reservation, subsisting them during the first year, and providing them with clothing, teams, tools, seeds, etc.

Articles 4 and 5 provide for the establishment of a saw-mill, a flouring-mill, a manual-labor school, and hospital buildings, all to be maintained and supplied with working material at the expense of the United States for the period of twenty years. Employés for running these establishments shall be paid and housed by the Government also.

Article 6 reserves the right to the Government to provide each Indian family with lands in severalty to the extent of forty to one hundred and twenty acres, and to guarantee possession to them. Indians are not allowed to alienate these lands.

Article 9. The Indians acknowledge their dependence upon the Government of the United States, and pledge themselves to be friendly with all citizens thereof, to commit no depredations upon the persons or property of said citizens, and to refrain from carrying on any war upon other Indian tribes.

Article 10 prohibits the sale and use of liquors upon the Reservation, and Article 11 permits the Government to locate other Indian tribes thereon, the parties to this treaty not losing any rights thereby.

The treaty was proclaimed February 17, 1870.

Like most of the treaties concluded between the United States Government and the Indian tribes, this compact was made much more to the advantage of the white man than of his red brother. Not only were the stipulated annuities rather small for a body of Indians, which was then considered to number about two thousand people, but these annuities were

to be paid only after the ratification of the treaty by the President and the Senate, which did not take place till five years after the conclusion, viz, February 17, 1870. Meanwhile the Indians were always subject to the possibility of being removed from the homes of their ancestors by the stroke of a pen. The bungling composition of the document appears from the fact that a grave mistake was committed by inserting the term "east" instead of *west* (italicized in our text above), and by not mentioning the land grant made to the Oregon Central Military Wagon Road Company before 1864, which, when insisted upon, would, with its twelve-mile limits, take away the best parts of the Reserve, the Sprague River Valley, for instance. At the time when I visited the country, in the autumn of 1877, the Klamath Lake Indians showed much animosity against the settlers establishing themselves within their domain. The company having left many portions of their projected wagon road unfinished, Congress, by act approved March 2, 1889, directed the Attorney-General to cause suits to be brought within six months from that date, in the name of the United States, in the United States Circuit Court for Oregon, to try the questions, among others, of the seasonable and proper completion of said road, and to obtain judgments, which the court was authorized to render, declaring forfeited to the United States all lands lying conterminous with those parts of the road which were not constructed in accordance with the requirements of the granting act. (Cf. on this subject Ex. Doc. 131, House of Representatives, Forty-ninth Congress, first session, and Ex. Doc. 124, Senate, Fiftieth Congress.)

The first representative of the Government, Subagent Lindsey Applegate, erected some buildings at the northwest point of Upper Klamath Lake, called Skohuáshki (abbr. Koháshti); but as early as 1866 he called attention to the fact that the place had no suitable water-power, but that three miles above the little creek at Beetle's Rest was a most excellent motor for driving a saw-mill and a grist-mill, and, being on the edge of the pine woods, was a well-fitted and shady place for the agency buildings. This advice was followed in 1868, two years before the ratification of the treaty. In the same year the old practice of cremating dead bodies was abandoned and inhumation introduced. The grave-yard was established around the ash-pile of cremation, still visible in 1877, and in 1878 a second

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cemetery was inaugurated between the Williamson River and Modoc Point, one mile and a half south of the bridge.

President U. S. Grant's peace policy in regard to the Indians was inaugurated by act of Congress dated April 10, 1869. The supervision of the Indian agencies was placed in the hands of the authorities of religious denominations, a board of commissioners appointed,* and the spiritual interests of that reservation turned over to the Methodist Church.

SCIENTIFIC RESEARCHES ON THESE INDIANS.

The study of the ethnography of a tribe usually precedes that of its language; sometimes both are pursued simultaneously, and this is undoubtedly the correct method. In the case of the Máklaks, Horatio Hale,† the linguist of Ch. Wilkes's United States Exploring Expedition (1838–1842), and still holding forth as a pioneer in his lines of research, took down a vocabulary from a Klamath Lake Indian whom he met on the Columbia River in 1841. No ethnographic remarks upon the tribe accompany this vocabulary, probably because information obtained from interpreters, who speak the Chinook jargon only, is notoriously unreliable.

Next in time follow the extensive explorations of John Charles Frémont‡ of the interior basin west of the Rocky Mountains and of the Pacific coast from 1843 to 1844, and again from 1845 to 1846, during which the Klamath Lakes and Klamath Marsh were visited and explored. His reports contain graphic sketches of all that was seen and observed by his parties; but scientific accuracy is often wanting, and many countries are described without giving the Indian local names, which are indispensable to identification.

The acquisition of the Pacific coast by the United States (California in 1846, Oregon in 1848) naturally suggested projects of connecting the two oceans by a transcontinental railroad, starting from the Mississippi River and reaching to the Bay of San Francisco. The Central Govern-

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* Cf. Revised Statutes of the United States, second edition, 1878, p. 359.

† Born in Newport, New Hampshire, in 1817.

‡ Born at Savannah, Georgia, January 21, 1813; candidate for the Presidency of the United States in 1856; died in New York City, July 13, 1890.

ment sent out in different directions army officers and engineers to survey the proposed routes, and to publish the results in a series of volumes.*   For this purpose the Thirty-second Congress appropriated, by an act passed May 3, 1853, the sum of $150,000, which was by two later appropriations in 1854 increased to a total of $340,000.   A branch of this railroad was to run up the Sacramento Valley to the Columbia River.   In this portion the Klamath headwaters were principally concerned, and it is that which was surveyed by Lieut. Robert Stockton Williamson,† assisted by Lieut. Henry Larcom Abbot, both of the Corps of Topographical Engineers.   Their joint report, together with the reports of specialists on zoölogy, botany, geology, etc., is contained in Vol. VI (1855) ‡   These reports are valuable and on a level with the condition of science as it was in those days; but the use of the volumes is inconvenient when reference has to be made to the bulky maps, all of which are contained in other volumes than the reports themselves.   Lieutenant Williamson, assisted by Lieutenant Crook, when on the border of Klamath Marsh (August 22, 1855), obtained one hundred and two terms of the Klamath Lake dialect, which are published in Vol. VI, Part I, pp. 71, 72.   This vocabulary is brimful of mistakes, not through any want of attention of these officers, but because they questioned their interpreter through the imperfect mediums of gestures and the Chinook jargon.

The vocabulary taken in 1864 by Dr. William M. Gabb at Koháshti shows the same defects, and was obtained through the "jargon" also; other collections were made by Dr. Washington Matthews, W. C. Clark, and Lewis F. Hadley.   The words of Modoc as quoted in the publications of A. B. Meacham are misspelt almost without exception.   From Stephen Powers we possess a short Modoc vocabulary, as yet unpublished.

Whosoever inspects these word collections will see at once that the study of the Klamath language had never gone beyond the vocabulary

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* Reports of explorations and surveys to ascertain the most practicable and economical route for a railroad from the Mississippi River to the Pacific Ocean, made in 1853 and years following. Washington, 1855–1860. Quarto; illustr. with plates and maps. Thirteen volumes.

† Williamson was born 1824 in New York, and died 1882 in San Francisco. Abbot, a native of Beverly, Massachusetts, was born in 1831.

‡ The first part of Vol. VI contains Abbot's report, and is chiefly topographical.

stage before the publication of the present volume. Even the author experienced considerable difficulties before he could pass beyond that limit. When he reached the reservation agency he found not over three or four individuals who were able to speak a tolerable English, and the knowledge of this tongue is absolutely necessary to any one who aspires to the position of an interpreter of his own language in those parts. The Indians were nearly all pure bloods, and most of them knew scarcely more than a dozen English terms. Many could converse in Chinook jargon, but the majority, especially the females, were not acquainted even with this precarious means of intercourse. Indeed, these people must be slow in acquiring an Aryan language like English, for it presents so many characteristics entirely opposite to those of Klamath. English is not provided with reduplication, prefixes of form, nor with the multiple suffixes of Klamath; it differs from it also by its more complex syntactic structure, its imperfect nominal inflection, by its distinctive form for the nominal plural, the gradation of the adjective and adverb effected by suffixation, its personal inflection of the verb, and a long array of irregular and auxiliary verbs.

· Thus it will be easily perceived that the obtaining of correct and reliable ethnographic and linguistic information in such a tribe is fraught with many difficulties. Sometimes it is practicable to get the terms for visible objects by making gesture signs or by pointing at the objects, but it just as often misleads; and if the investigator has to do with people who know no other language than their own, he must revise his notes with many of them before he can place any trust in what he has written down from dictation. The Indians and mixed bloods who have made some progress in the acquisition of English pronounce *f* as *p*, *v* as *b*, *r* as *l*—are modeling English after their own language, using *he* for our *he, she, it, they, him, her, them;* all this being hû′k, hû′t, hû′nk for them. They do not know how to use our conjunctions, a defect which makes all the tales, myths, and other textual information unintelligible. The only means of obtaining results is to pick out the best people from the crowd and to train them for awhile for the purpose wanted, until they are brought so far as to feel or understand the scope of the investigator. Women will be found more useful than men to inform him about myths, animal stories, the gathering of vegetable food, house-

hold affairs, and terms referring to colors; men more appropriate than women in instructing him about their hunts, fishing, travels, their legal customs, wars and raids, house-building, and similar work. Omit asking them about the deceased, for it makes them angry and sullen. They do not as a rule willfully lead the investigator into error when they see that he is in earnest. Errors often originate in preconceived notions or theories and inappropriate questions of the investigator, sometimes also in the want of abstract terms in the interpreter's language. To insure correctness in an Indian myth, animal story, or any relation whatever, it should first be taken down in Indian, and of this a verbatim translation secured.

Ethnographic sketches of both tribes, but chiefly of the Modocs, were published in the newspapers of the Pacific coast at the time of Ben Wright's massacre, but they were not accessible to me; more circumstantial were those written at the time of the Modoc war (1872–'73), and specimens of these may be seen in A. B. Meacham's publications, in the "Overland Monthly" of San Francisco, and in Stephen Powers's "The Modok," in Contributions III, pp. 252–262.

Ethnographic objects manufactured by and in actual use among both tribes were purchased at different periods by collectors. The National Museum in Washington owns several of them; but the most complete collection is probably the one made in 1882 by the Swiss naturalist, Alphons Forrer, a native of St. Gall, which was partly sold to the Ethnographic Museum of St. Gall, partly (eighty-five articles) to that of Berne, the capital of Switzerland. Forrer lived several months among the Klamaths, and thus was enabled to secure the best specimens. There are two hänäsish or "magic arrows," an implement which has probably become very scarce now. The majority of these objects are manufactured from wood, fur-skin, and basket material. There is no suitable clay found in the Klamath River Highlands, hence these Indians never made any pottery.

The report of Lieutenants Williamson and Abbot contains a large array of astronomic positions and of meteorologic observations made during the expedition, which will prove useful to later observers. The zoölogic, botanic, and geologic reports made by different scientists were considered of high value at the time they were first published. It will be remembered

that these explorations were the starting-point of all further researches upon the Pacific coast, and as such they are creditable to the men with whom and the epoch at which they originated.

The topographic map of the Klamath headwaters is now being prepared by the U. S. Geological Survey. It is laid out upon a scale of 1 to 250,000, with contour intervals of 200 feet, the rivers and water sheets in blue. The sheets are named as follows: Ashland, Klamath,* Shasta, Modoc Lava Bed, Alturas—the last three belonging to California. The surveys were made from 1883 to 1887 by Henry Gannett, chief geographer, A. H. Thompson, geographer in charge; triangulation by the George M. Wheeler survey, by Mark B. Kerr; and topography, by Eugene Ricksecker and partly by Mark B. Kerr.

THE MODOC WAR OF 1872–1873.

The well-known maxim, "it is cheaper to feed the Indians than to fight them," has forced itself upon the governments of all American countries in such indelible characters that it has become a rule for them to conclude treaties with the different "nations" to keep them at peace, feed them by rations or annuities, and confine them within the limits of certain territories. The treaty of 1864 was not attended by all the favorable results expected. The Snake Indians ran off from the Reservation during April, 1866, the Modocs in 1865. The latter tribe were not compelled to leave their old domain, now ceded to the United States, till 1869. Moreover, it always takes several years to gather straying Indians upon a reservation after a treaty has become an accomplished fact. The Superintendent of Indian Affairs in Oregon, Mr. Meacham, on December 30, 1869, after a long and excited "talk," succeeded in bringing two hundred and fifty-eight Modocs to Modoc Point, upon the reservation allotted to them. On April 26, 1870, the supply of rations was exhausted, and the more obstinate half of the tribe left the Reservation again for the old domain upon Lost River and the lakes, whereas the other half, under Skóntchish, went to Yáneks, on Sprague River, where the Superintendent located them. All Modocs

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* The name for the sheet east of Klamath has not yet been determined.

had become disgusted at the close neighborhood and secret enmity of the Klamath Lake Indians, their congeners.

The presence of the Modocs in their "old country," though contrary to the letter of the treaty, was tolerated by the Government until the autumn of 1872, when the complaints of the white settlers against the Indians became too frequent and serious to be further disregarded. A struggle to secure the enforcement of the treaty could no longer be postponed. The Modocs' open defiance to the authorities could no longer be endured, and this brought on the Modoc war.

Space does not permit me to give more than an outline sketch of this bloody contest of a small, sturdy people of mountaineers against the regular army and a large body of volunteers; but many references in detail have been made to it in the Texts and Notes, to which the reader may refer. A monograph of the Modoc war doing full justice to the importance of this event and to its ethnographic features would alone fill a volume of considerable size. Here, as well as in all other Indian wars, the result was that the strong conquered the weak, which is always the case in the end, especially when the former has the law on his side.

According to the war chronicle obtained by me in the Modoc dialect from the Riddle family the war originated in a petition sent by the settlers to the President to have the Indians removed from their old homes to the Reservation, in fulfillment of the treaty stipulations. The President agreed to this, and sent an order to the commander at Fort Klamath to have them removed—"peaceably if you can; forcibly if you must!" In the morning of November 29, 1872, Major Jackson surrounded the Modoc camp upon Lost River, near its mouth. When he tried to disarm and capture the men they escaped to the hills. The soldiers and the settlers of the neighborhood then fired upon the unprotected women and children of another Modoc camp farther north, for which brutal act the Modoc men retaliated in the afternoon by killing fourteen settlers upon their farms. Hereupon the Modocs retreated with their families to the Lava Beds, south of Tule Lake, the home of the Kúmbătwash, and there they strengthened some select positions, already strong by nature, through the erection of stone walls and earth-works. Kíntpuash or Captain Jack, who now was not the

chief only but also the military leader of the Modocs, selected for his head-quarters the spacious cavern called Ben Wright's Cave, and there the tribe remained, unattacked and unharmed, until the 17th of January of the year ensuing.

The wintry season and the difficult condition of the roads, or rather trails, in these mountainous tracts delayed the concentration of the troops and provisions to the Lava Beds for nearly two months. On the day above mentioned Colonel Frank Wheaton, then in command, resolved to attack from two sides the seventy* sturdy warriors in their stronghold. Many of the troops were fresh from Arizona, and had fought against Apaches armed with bows and lances only. The Modocs carried the old octagonal small-bore Kentucky rifle with the greased patch and small ball, which within its limited range had a very flat trajectory, and consequently a large dangerous space.† The fog was so thick that men could not see their right or left hand comrades, but *in spite of this* the commander ordered the attack. Scarface Charley, a leader possessed of the best military and engineering capacity in this war, claimed that he held his station, with three squaws to load, against a platoon of cavalry. The troops counted in all about four hundred men. One corps had to attack from the north, viz, the shore of Tule Lake, the other from the west, and *without* connecting both by a field telegraph the commander ordered them to unite upon the top of the hills after storming the Indian positions. The fog annihilated these plans entirely, and the decimated troops were in the evening with-drawn to Van Bremer's farm, west of the Lava Beds.

After this signal discomfiture another officer, General Alvin C. Gillem, was assigned to the command, and the troops were reinforced by four com-panies of the Fourth Artillery from San Francisco. Instead of attacking the Modocs again on a clear day and bombarding their positions, it was deemed proper to negotiate with them for peace. There was a party of extremists for war in the Modoc camp and another inclined to listen to peace overtures, and upon the latter the body of the Peace Commissioners‡

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* For the later period of the war, beginning April 16, Frank Riddle states the number of the Modoc warriors to have been fifty-one; 42, 20.

† Captain Fields, "The Modoc War."

‡ Appointed by the Secretary of the Interior, C. Delano. The particulars in Texts; note to 38, 1, page 48.

principally relied. Several attempts at parleying were unsuccessful, but finally the parties were appointed to convene on April 11, 1873. The capture of Kíntpuash's ponies by the troops, in spite of General Canby's promise of a total suspension of hostilities, had exasperated the chief to such a degree that he and his aids resolved upon murder by treachery. The dark deed was successfully perpetrated upon two members of the Peace Commission. The others fled, and henceforth, after the dastardly murder of General Canby, a new plan was adopted for a speedy termination of the war.

Wright's Cave and surroundings were bombarded with heavy shells on April 16, 17, and 18, and attacks made by the troops simultaneously. By this time about ninety Indian scouts had joined the Army, two-thirds of whom were Warm Spring, one-third Wasco Indians, all under the command of Donald McKay. The Modocs vacated the cave on April 19, and were met by a detachment of regulars and thirty scouts at Sand Hill, four miles from the cave, on April 26. This engagement was more disastrous to the troops than to the Modocs; but at the Dry Lake fight, May 10, the latter were forced to retreat. This was the beginning of the dissolution of the Modoc forces; their provisions commenced to give out, and one portion of the warriors became dissatisfied with Kíntpuash's leadership. This party surrendered May 25 to the commander-in-chief, General Jefferson C. Davis, who had on May 2 relieved Colonel Gillem, the intermediate commander. Soon after this, on June 1, Kíntpuash, with the few men who had remained true to him, gave himself up to a scouting party of cavalry, led to his hiding place by the treacherous Steamboat Frank,* who, it must be acknowledged notwithstanding, had been one of the most valiant defenders of the Modoc cause.

The captured Modocs, numbering with their women and children about one hundred and forty-five persons, were for awhile fed at the expense of the Government, and then brought to the northeastern corner of the Indian Territory, where their remnants live at the present time. Before their departure a number of them, while being conveyed in a wagon to some place near Tule Lake, were fired upon and some females killed by the revengeful settlers. The murderers of General Canby and Dr. Thomas

* Cf. Texts 55; 14, 15, and Note.

could not remain unpunished. Brought before a jury at Fort Klamath, Kíntpuash, Chief Skóntchîsh, Black or Húka Jim, and Boston Charley were condemned to the gallows and hung at the Fort October 3, 1873, while two accessories to the deed—Bántcho and Slû´lks (now George Denny)—were condemned to incarceration at Fort Alcatraz, San Francisco Bay.*

Thus ended the long-contested struggle of the little Modoc band against the Oregon and California volunteers and the regular troops of the United States Army. Certainly the heroism and ingenuity displayed by the Modocs would have been worthy of a better cause, and would have passed down to posterity in the brightest colors of patriotism had not the murderous "entreacte" and Canby's death deprived the struggle of its heroic luster. The unworthy termination of this war is well typified by the fact that the skeleton of the Modoc captain is now dangling as an anatomical specimen in the museum of the Surgeon-General's Office, at Washington, District of Columbia.

STATISTICS.

From the end of the Módoc war to the present year the condition of affairs has not changed much in the Klamath Highlands. The reports of the United States agent repeat the same story of progress towards civilization every year; but in view of the difficulty of bringing a hunter tribe into the high road of Christian culture and industrial progress we can not attach much credence to such reports so long as they are couched in generalities and do not contain special facts attesting mental improvement by schooling.

In agriculture success is possible only in the Sprague River Valley, but pasturing will succeed almost on every spot of the Reservation. The report of 1888, compared with that of 1880, shows a considerable improvement in this direction. The 2,500 horses and mules counted in 1880 had increased to 4,532 in 1888; the 200 head of cattle to 2,201. In the latter year the number of swine figured 208, of domestic fowl, 1,000. Of the 20,000 tillable acres of land 1,400 were cultivated by the Indians in

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* Slû´lks was released, and stays now at the Modoc Reservation, Indian Territory, with Scarface Charley and some other warriors of that war.

1888 and 500 broken by them; 10,000 acres were inclosed by fences. The crops of 1888 amounted to 8,000 bushels of wheat, 4,000 of oats and barley, 1,000 bushels of vegetables, 3,000 tons of hay; and 500 pounds of butter were manufactured. Of lumber 100,000 feet were sawed. The Indians transported with their own teams 500 tons of freight, and thereby earned $1,500. The two boarding-schools, one at the Klamath Agency and the other at Yáneks, in the same year boarded 215 pupils at a cost to the Government of $18,764—about $10.40 a month per capita.

The number of acres contained within the Klamath Reservation is 1,056,000, and of these only about 20,000 acres are considered to be tillable land. The rest is occupied by woods, marshes, rocks, and other hindrances to cultivation.

The school and church interests are in the hands of the Methodist Episcopal Church, which also has a vote in the appointment of the United States agent.

The statistics of population have furnished reliable data only from the time when annuities were first distributed among these Indians. This necessitated an annual count of each family, giving the number of the individuals belonging to each. One of these was made during my presence on the reserve on October 30, 1877, before the winter supplies were dealt out to the tribe. The summary is as follows:

David Hill, chief, at Agency and on Williamson River 225
P'lú, head chief, at the bridge, Williamson River 122
Long John, chief 103
Jack, chief 92
Lílo, chief 23
                                                                            ————
    Total 565

The census taken in the Sprague River Valley, Yáneks subagency, furnished the following figures, Klamath Lake Indians and Modocs being indiscriminately included:

Littlejohn, chief 14
Skóntchish, chief 18
Modoc Johnson, head chief 71
Ben, chief 61
Brown, chief 30
                                                                            ————
    Total 194

The Snake Indians were not counted at that time, but were assumed to have the same population as in 1876 : 137. This gives a total of Indians for the Reservation of 896. This count included about eight mixed bloods and seven Warm Spring Indians from the Des Chutes River. The boarding-school at the Klamath-Agency then had eighteen pupils of both sexes.

The reports of the Indian Commissioner for 1880, 1881, 1882, 1883, and 1884 can not be fully relied on, since they give the same figures for *each* of these years with an unvarying total of 1,023 Indians—Klamaths, 707 ; Modocs, 151 ; Snake Indians, 165.

The report of 1888, Joseph Emery agent, gives 788 Klamath Lake and Modoc Indians and 145 Snake Indians, a total of 933 individuals.

Probably the most reliable data were furnished by the Indian census made in 1881 for the United States Census Bureau, from March to August :

	Klamaths.	Modocs.	Molale.	Snakes.	Totals.
Total of tribes on Reservation	676	122	55	165	1,018
Number of males	286	58	30	80	454
Number of females	390	64	25	85	564
Unmarried at fourteen years and upwards	109	6	9	11	135
Number married	286	55	14	65	420
Number of full bloods	664	122	53	165	1,004
Number of mixed bloods	12		2		14
Number below twenty-one years	291	58	35	89	473
Number above twenty-one years	385	64	20	76	545
Supported one half or more by civilized industries	36	6	7		49
Supported one-half or more by Government	38	3		2	43
Number wearing citizens' dress	630	112	55	165	962
Acres under cultivation	2,249	140	36		2,425
Number attending school	36	1		3	40

This enumeration is remarkable on account of the large number of Molale Indians mentioned in it, an element of the population which is nowhere else designated as such in the periodical reports made by the agents.

NATURAL PHILOSOPHY.

In the manner of considering the transcendental world and in viewing the problems of the supernatural we perceive enormous differences among the various races of mankind. These differences mainly arise from the degree of animism and anthropomorphism applied to the deities supposed to represent the powers of nature and to rule the world. The primitive man regards everything showing life or spontaneous motion as animated by a spirit and endowed with certain human faculties; whereas among the more advanced nations these same gods and genii appear more fully anthropomorphized, and their moral and intellectual attributes more accurately defined. In monotheism all the physical and moral powers supposed to rule the universe become unified into one "Supreme Being."

A people's religion always rests upon a basis laid down in remote ages, and faithfully depicts the intellectual and moral qualities of its spiritual leaders at that period. Were they ferocious and cruel, the gods whom they imposed upon the people are barbaric also; were they kind and mild-mannered, then their deities show these same mental qualities. Deities act by miracles, and are miracles themselves; for a miracle or act contravening the laws of nature is the only causality which the mind of primitive man is able to imagine to solve the difficult problems of physics, meteorology and other processes of nature. As there is no connected system in any of the savage religions, it is by no means difficult to overthrow the beliefs of a primitive people and to substitute others for it, provided the new ones are resting upon the same fundamental principle of spirits, deities and miracles. Dreams are to the savage man what the Bible is to us—the source of divine revelation, with the important difference that he can produce revelation through dreams *at will*. The more thoughtful religions of Asia establish a thorough distinction between spirit and matter, and thus dualistically establish idealism as opposite to materialism; but in America no religion goes any further than to *attempt* such a distinction. The higher Asiatic religions establish priesthoods, idols, ceremonial worship, divine oracles, prayer and sacrifice, and attempt to elevate man's character by moral teachings; here in the western hemisphere ceremony is magic and

witchcraft only, religious feasts are orgies, divine revelation is human hallucination, and the moral element, when present in religion, is not urged upon the community. While in the religions of the white man the gods originally representing nature's powers gradually become teachers or examples of morality and mental improvement, those of the other races remain the stern and remorseless deities of the sky, the atmosphere, and the earth, whose good will has to be propitiated by sacrifice.

As zoodemonism is the most appropriate form of religion for man in the animistic stage, the majority of the mythic characters in American religions are animals, especially quadrupeds; and even the fully anthropomorphized deities sometimes assume, in Oregon and elsewhere, the masks of animals. The earlier Indians firmly believed that such animals as were the prototypes of their own species had human faculties, and talked and thought as men do; in whatever tribe there are totemic gentes or clans the members of these are supposed to have descended from that prototype of a bear, deer, alligator, eagle, or whatever animal a gens is called after. Certain qualities of man, physical and intellectual, found their closest analogies in those of animals, and the animal world is much nearer akin to man in the mind of the Indian than in the white man's mind. Scurrilous and grotesque acts ascribed to so many Indian deities were not intended for derision, as with us, but for faithful portrayings of the habits of typical animals; and zoodemonism—not exactly zoolatry, as in Egypt—is the form of religion existing among the *wild* Indians of America.

The large amount of mythologic and transcendental material obtained among the Indians requires subdivision into several chapters. I present it under the following subdivisions: *a.* Elementary deities; *b.* Spirit deities; *c.* Animal deities.

Of the mythologic data embodied in the present article the larger part were obtained by myself, but not all. The others were gathered by Messrs. Stephen Powers and Jeremiah Curtin, mainly by the latter, who obtained over one hundred Modoc myths in 1883 and 1884, now forming part of the unpublished collection of the Bureau of Ethnology.

THE ELEMENTARY DEITIES.

In the Klamath theology the deities of the elements have preserved almost intact their character as representatives of the powers of nature. Imperfectly anthropomorphized as they are, they appear rather as spirits than as gods; all of them, the Earth perhaps excepted, are of the male sex. Like the animal genii they assume the adjectival suffix -ámtchiksh, abbr. -amtch *bygone, ancient, belonging to the past,** though less among the Modocs than in the northern chieftaincy. The splendor, power, and awe-inspiring qualities of these superhuman beings is not diminished in the least by the grotesque exterior and acts ascribed to some of them. The sky gods were more plastically defined by popular imagination than the subterranean deities, and hence we begin our sketch with the former.

K'MÚKAMTCH.

Ille mihi par esse deo videtur,
Ille, si fas est, superare divos.

The chief deity of the Klamath people, the creator of the world and of mankind, is K'múkamtch, or the "Old Man of the Ancients," the "Primeval Old Man." The full form of the name is K'muk=ámtchiksh, and Modocs frequently use the shorter form Kĕmúsh, K'músh, an abbreviation of k'mútcha, *he has grown old, he is old*, or of its participle k'mutchátko, *old*. He is also named P'tísh=amtch nálam, *our old father*. He was also designated P'laitálkni, *the one on high*, though the term is now used for the God of the Christians. In every way he is analogous to the "old man above" or the "chief in the skies" of the Indians of Central California.

What the Indians say and think of their chief deity I have outlined in the Dictionary, pages 138–140, and what follows here will substantiate the data given there. Though K'múkamtch is reputed to have created the earth, what is really meant is only the small portion of the globe known to and inhabited by this mountaineer tribe, and not the immense terrestrial globe, with its seas and continents. Neither have these Indians an idea of what the universe really is when they call him the creator and

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* In Nahuatl we may compare the reverential suffix -tzin, and in Shoshoni dialects the parallel one of -pitch, -bits; e. g., múbu *owl* in Bannock is mú'mbits *owl* in the Shoshoni of Idaho.

maintainer of the universe. The Indians do not claim that he created
the world with all in it by one single and simultaneous act, but when he is
creating, metamorphosing, or destroying, his acts are always special, directed
towards certain objects only.   After making the earth, the lakes, islands,
prairies, and mountains he gave a name to each locality (p. 142, 1 sqq.).
Some of these names must be regarded as giving indications as to the ear-
liest places inhabited by these Indians, especially when they designate fish-
traps and ceremonial sudatories.   Thus on Upper Klamath Lake we find
Kû'mbat, Túkwa, Tulísh, Koháshti as fishing places, Ktá-i=Tupáksi and
Yulalóna as fish-traps, the special gifts of the deity to the people.   Other
places of this kind are Shuyakē'kish and Ktá-i=Tupáksi.   In the old Modoc
country, on Lower Klamath Lake, there is a rock shaped like a crescent
and called Shapashχē'ni, because "sun and moon once lived there." On
Sprague River there is a hill called "at K'múkamtch's Lodge"—K'mútcham
Látsashkshi.   Other legendary residences of the deity were at Yámsi,
"Northwind's residence," a high mountain east of Klamath Marsh; others
on Tule Lake, at Nílakshi Mountain; and finally K'múkamtch was changed
into the rock Ktá-iti, which stands in the Williamson River (q. v.).   The
old people of both chieftaincies remember many localities alleged to have
been the theater of his miraculous deeds.

K'múkamtch creates the Indians from the purplish berry of the service-
tree or shad-bush (*Amelanchier canadensis*, in Kl. tchák), and the color of
both has evidently suggested this idea.   He also provides for man's suste-
nance by supplying him with game and fish and the means to capture them;
also with the necessary vegetal products.   Objects noticeable through their
peculiar shape are called after him, e. g., the *thistle*, the piercer of K'mú-
kamtch, K'mukámtcham ka̱'k.   A peculiar haze sometimes perceptible in
the west or northwest, shnúish, is regarded as his precursor or that of his
son Aíshish.

Although but a passing mention is made of a wife or wives of his,
K'múkamtch has a family.   The myths speak* of a father, of a daughter,
and of Aíshish, his son "by adoption," as members of it.   The name of his

* Cf. Texts, pg. 100, 2: skäkí'sh p'tís-lûlsham.   Mention is made of one-eyed wives
of Skē'l and of Tcháshkai.

daughter is not given, but she represents the clouded or mottled evening sky. When she leads him to the under-world they meet there a vast crowd of spirits, who for five nights dance in a large circle around a fire, and on each of the intervening days are changed into dry bones. K'múkamtch takes with him some of these in a bag, and when reaching the horizon at daybreak throws the bones around the world *in pairs* and creates tribes from them, the Modoc tribe being the last of these. Then he travels in the path of the sun till he reaches the zenith, builds his lodge, and lives there now with his daughter.

K'múkamtch also figures as the culture-hero of his people; but since he does so only in *one* of the myths which came to our knowledge, this myth may be borrowed from some neighboring tribe. In that myth the primitive arts and practices, as hunting and bow-and-arrow making, are taught by him to men, as was done also by Quetzalcoatl, by Botchika, and in Oregon by the Flint-Boy of the Kalapuyas, in whom the sun's rays were personified.

What the national myths relate of him is not of a nature to make him an object of divine veneration. He resembles men in every particular, is born and dies, acts like other Indians, travels about with companions, starts on gambling jaunts, is indigent and often in want, and experiences more misery throughout his eventful career than Zeus ever did on account of his illicit love-making. Like the chief gods of other Indian nations, he is the great deceiver and trickster for all those that have dealings with him, is attacked and drubbed repeatedly for his meanness and crimes; but after coming out "second best" or being killed over and over he recuperates and comes to life again just as if nothing had occurred to disturb him. Compared with other fictions representing powers of nature, he is fully the equal of such characters as Nanabozho and Gluskap, or of the Kayowē demiurge Sínti, "the Deceiver." Some of the most attractive fictions describe the various tricks and stratagems by which K'múkamtch allures his son Aíshish into perilous situations, from which rescue seems impossible. Prompted by him to climb a tall pine-tree, he would have perished on it by hunger had not his charitable wives, the butterflies, succored him in time. The general conflagration by which the earth and its inhabitants

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were consumed through a rain of burning pitch was also brought about by K'múkamtch's hatred for his son. Aíshish escapes from this inhuman persecution, and subsequently seeks to revenge himself upon his father. Aíshish's son jerks off the glowing tobacco-pipe from his grandfather's neck and throws it into the fire; Aíshish pushes it farther into the flames until burnt, and thereby K'múkamtch's death is brought about.

It is singular that when he and his son Aíshish are expected to join social or gambling parties the other participants always experience some difficulty in recognizing the one from the other. The camp-fire which K'múkamtch made on approaching the meeting-place was burning badly, the smoke seeming almost to stifle the flames; but that of his son, purple-blue in color, sent the smoke straight up, while the fire of Silver Fox, the companion of K'múkamtch, was yellow. When shooting at the mark, Aíshish's arrow hit it every time, but the arrow of K'múkamtch struck the ground short of the mark. While gambling, Aíshish became the winner of all his companion's stakes.

Assuming the mask of the Marten (Skē'l, Skē'lamtch), K'múkamtch sends out his younger brother, Weasel (Tcháshkai), to look out for one-eyed women and to bring them home as wives (Texts, pp. 107–118). Both try to stop the Northwind and the Southwind at the very orifice whence they are blowing. Weasel loses his life in the attempt, but Marten kills both winds. After Weasel has come to life again, both proceed to the lodge of the five brothers, the Thunders. When inside of the lodge Marten puts on the head-cover of the dead Northwind, and the Thunders feel his gigantic power. At night an internecine fight takes place between the brothers, and while their lodge is on fire their hearts explode in succession.

From the almost infinite wealth of Klamath folklore many more particulars about this chief deity could be adduced, but what stands above is amply sufficient to indicate the powers of nature which he represents. The facts that Wán or Wanáka, *the sun-halo*, is his constant companion* and that the seat in the sky which he constantly holds is that of the sun at

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* The sun-halo is an important factor in some Indian mythologies. The Zuñi Indians say that when a storm is brewing the sun retreats *into his house*, which he built for his safety, and after the storm he leaves it again. Among the Zuñis the sun is the principal deity also.

noontime, would alone suffice to show that he represents the *sun*, the most potent, we may say unique factor in giving life, nourishment, and health to living organisms, the most important of the sky-gods, and the great center of myth production among all nations of the world. In one of the Modoc myths it is stated that "at the call of the morning star K'músh sprang from the ashes (of the fiery sky or aurora) as hale and as bright as ever, and so will he continue to live as long as the (solar) disk and the morning star shall last, for the morning star is the 'medicine' (múluash?) of the disk." In other myths he appears in the form of the golden or bright *Disk*, inhabiting the higher mountain ridges and becoming the suitor of females afterwards deified. Thus, like Hor, Rā, and Atum, he appears sometimes as the morning sun, at other times as the noonday and evening sun, and in the myths referring to weather he is either the summer or the winter sun. The burning pipe which Aíshish's son takes from his grand-father and destroys in the camp-fire represents the sun setting in a glowing red evening sky. As the summer sun with his gigantic power he brings on a conflagration of the world and as a cloud-gatherer he causes an inun-dation. In the warm season he appears wrapt up in haze and fogs, which the myth in its imagery represents as "a smoky camp-fire," almost impen-etrable to the sun-rays: "his arrows fall to the ground before they reach the mark."* To typify his sagacity and omniscience, K'múkamtch appears under the symbolic mask of a quadruped, the *pine-marten* or Skē'l, in Modoc Tchkē'l, which changes its black winter fur to a brown coating in the hot months of the year, and thereby became a sort of portent to the Indian. Similar changes occur with all the fur animals, but with the marten the difference in the color appears to be greater than with others. Skē'l sends his brother Tcháshgai, or *Weasel*, to obtain one-eyed women for both, these being sun and moon, which the Eskimos also represent as one-eyed, deified persons.† The North wind, which is blowing in alternation with the South wind, is attacked and killed by Skē'l. Here Skē'l represents the sun of the summer months, for the summer's heat defeats the cold blasts of the wintry

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* Texts, pp. 99, 4 (shláyaks ak), and 5.

† Cf. the Maidu myth of Kodo-Yampē in Stephen Powers's "California Tribes;" Contributions to North American Ethnology, III, 293.

and equinoctial seasons; when he places the North wind's hat upon his head he puts an end to the noise of the Thunder brothers and then represents the wintry sun.

The attitude which K'múkamtch observes toward his son Aíshish will be spoken of under the next heading. It is necessary to add that the former's position is by no means restricted to that of a solar deity; several of his attributes make him also a god of the sky, or at least of the clouds, for clouds and the weather's changes are due to the sun's agency. When the sun is environed by lamb-clouds, or a mottled sky, this is figuratively expressed by: "K'múkamtch has taken the beaded garments of Aíshish and dressed himself in them." A peculiar red smoke or haze appearing in the northwestern or western sky, shnúish, announces his arrival; he is also recognizable by his bulky posteriors, or, as the Modocs say of him: "K'mú-kamtch múnish kutúlish gítko." By this they evidently refer to the white and heavy, mountain-shaped summer clouds.

Greek mythology depicts the fecundation of the earth by rain showers and thunder storms as the illicit amours of the sky-god Zeus with the wives and daughters of mortal men. Exactly in the same manner K'múkamtch, as sky-god, seeks to approach illicitly the numerous wives of Aíshish, of whom the majority refuse him, though he has by some stratagem previously removed their husband from the scene.

In the aboriginal mind the creation of organisms, vegetal and animal, seems to be in connection with the fecundation of the earth, whereas the creation of the earth, world, or universe implies an act entirely different. All the names of Klamath localities are said to come from K'múkamtch. The manner in which he created plants and animals was, as we are told in one Modoc myth, by *thinking* and by *wishing*, this probably implying that after forming an idea of some creature he made that idea a reality by the strong energy of his will. Many creatures, especially birds and quadrupeds—even men—the myths tell us, were brought forth by him in this manner. The moral qualities ascribed to this deity are in keeping with what is known of his physical and intellectual powers. He provides for mankind, which he has created, but does not tolerate any contravention of his will; for he punishes bad characters by changing them into rocks or by

burning them.   Our ideas of justice, equity, protection, or love towards men do not and can not enter into the spiritual range of a god whose prototype is constituted of physical powers only.

AÍSHISH.

Φαίνεταί μοι κῆνος ἴσος θεοῖσιν.

Aíshish, or Aíshishamtch, the second in importance among the Klamath deities, and certainly the most popular of all, is the son of the world-creator, K'múkamtch, and also his companion and rival.   He is beautiful in appearance, beloved and admired by men, and is the husband of many wives, selected by him among the birds, butterflies, and the smaller quadrupeds. His name signifies *the one secreted* or *concealed*, and was given him at the time of his birth; and since "The Birth of Aíshish" myth explains the nature and position of this deity better than any other myth, I translate it in full from the Indian text obtained from a Modoc woman at the Modoc Reservation, Indian Territory.*   The name of Aíshish's mythic mother, as other natives informed me, is Le=tkakáwash.   This is an Oregonian bird of the size of the tchō′kshash, or blackbird, with a brilliant red or yellow plumage, colors rarely found in birds of that western State.   Ornithologists identify it with the Louisiana tanager: *Pyranga ludoviciana.*   Thus the bird is an appropriate symbol of the bright sky at moonrise or sunrise, which phenomenon Aíshish's mother is representing.   The myth runs as follows:

In order to cremate the body of an old sorceress, Le=tkakáwash gathered wood while carrying her baby son on the back, piled up the wood and set up the ceremonial mourning wail.   Proposing to leap into the fire herself, she was uncertain what to do with her son.   She fastened him tightly to her back, and when she had applied the fire K'múkamtch perceived that she was in tears and ready to leap into the burning pile.   "What on earth is this pretty woman going to do?" said he to himself; and when he saw her retreat more than once before accomplishing the dangerous leap he approached, intending to reach her in time to restrain her; but she rushed

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* The myth of Aíshish's birth forms a portion of a long cyclus of related myths, with the title: Aíshisham shapkalä′-ash wiulamnúlashti.   I obtained them from Lucy Faithful, wife of Stutílatko, or "Faithful William;" cf. Dictionary, p. 412.

into the fire, and K'múkamtch, regretting to have arrived too late, managed, however, to withdraw from her back the baby, and to rescue it. He wept as he carried the child off in his arms. But where should he place it? If he placed it on his forehead it would look quite ugly, thought he; therefore he placed it on his knee and went home. He complained that he had an ulcer upon his knee, and asked his daughter to open it, for it pained him excruciatingly. She spread a sheet under the knee and another over it, to squeeze the ulcer open. He exclaimed: "It hurts me terribly! Go easy! Be careful!" Then she replied: "What is the matter with you? Something like hair comes out in a bunch from the core. Why does it look like hair?" And when the baby appeared on the surface and began to cry she said: "What have you been doing? I have suspected you for quite a while before!" And the babe cried and cried, until the "father" proposed to give a name to him. None was found to answer, for the child cried on and on. Then he proposed to call it Aishílam'nash ("the one secreted about the body"). This stopped its cries somewhat, but not entirely; so he proposed the name Aíshish, and then it became restful and quiet. So the child grew up with this name, then lived in the company of K'múkamtch, became an expert in making shirts, and when gambling won all the stakes, even from his father, who became jealous on account of his superiority.*

This is the extent of the myth so far as needed for our purpose. The jealousy of the grim and demoniac K'múkamtch against his more popular son forms the subject of a considerable number of Aíshish myths, which are highly imaginative and interesting. By various stratagems based on low cunning he brings his son into perilous positions, from which he is rescued only with the utmost difficulty by others, or is perishing in the attempt to save himself. Meantime he is robbed of his garments by his "father." These constant persecutions finally force Aíshish to revenge himself upon his father, who is killed by him repeatedly, but not by any means so often as he is killed himself.

*The connection of the mythic *pyre* of self-sacrifice with the *dawn* is not only based on similarity of nature, but also on etymological grounds; for the verb nī'lka, *it dawns*, with slight vocalic change turns into nélka, nélχa, *to be on fire*. Cf. the Latin *aurora*, which is a derivative of *urere*, *to burn*, and Appendix VI to Grammar, pp. 706. 707.

Aíshish's camp fire is of a clear, bright purplish-blue color (yámnash-ptchi); he makes his shirts with his own hands and ornaments these and his leggings with all sorts of beads   As a marksman he excels all his companions, whose arrows do not even strike the target (Texts, pag. 99, 4–6).   According to the Modoc story his wives are Mole, Badger, Porcupine, Bitch, Crane, Mallard, two Maídiktak-birds, Wren, Tchektiti-bird, Yaulíliks or Snowbird, Butterfly, and a host of others; the Klamath Lake myth (Texts, p. 99, 9. 10) names five: Coot, Long-tailed Squirrel, Crane, Mallard, Chaffinch.   Tcháshkai or Weasel, the younger brother of Skḗ'l, scmetimes plays the part of Aíshish, but he is not found in this quality so constantly as his brother Skḗ'l is in that of K'múkamtch.

The various attributes ascribed to this deity by the myths show Aíshish to be in many respects similar to Quetzalcoatl of Nahuatl mythology, who has been made alternately the genius of the morning star, of the calendar and of the atmospheric changes.   As to Aíshish and the personal beauty invariably ascribed to him, it may appear doubtful, in view of so many other complex attributes, which idea was the starting-point that created this mythic figure, and subsequently gathered other but less material attributes about this son of the sun.   He could represent originally the morning star, or the rainbow or the moon, but after mature reflection upon his complex attitudes I now believe him to be a lunar deity.   The splendor of the full moon is of a yellow hue, like Aíshish's camp fire (käkä'kli) and the shadow of the famished Aíshish, as seen from below through the pine-trees of the forest, is the narrow crescent of the waxing moon following its disappearance at the new moon period.   At the new or "dead" moon Aíshish is famished or dead, to revive again on the days following, and this, like other phases of the moon, which result from her changeable position in regard to the sun, are represented to be the result of the jealousy and enmity of K'múkamtch against Aíshish—and whenever Aíshish succeeds in killing his father, this implies the decrease of sun-heat during the winter season.   No myth shows a more striking analogy to the "Birth of Aíshish" than that of the birth of Bacchus from the thigh of Zeus after the destruction of his mother Semele by a thunder-stroke caused by Zeus, the Sky-god.

The moon is the originator of the months, and the progress of the

months brings on the seasons with the new life seen sprouting up every-where during spring and summer. So the quadrupeds and birds which are the first to appear after the long winter months are considered as the wives of Aíshish, and the flowers of summer vegetation are the beads of his gar-ments. He enjoys more popularity than his father, for the moon's light is mild, not burning nor offensive, nor does it dry up vegetation and make men and beasts drowsy like the rays of the midday sun. Many nations also believe that the changes of weather are partly due to the phases of the moon. Although the "Birth of Aíshish" myth obtained by me represents Aíshish rather as the adopted than as the real son of K'múkamtch, other myths state him to be his son resulting from the union of the sun-disk to the red sky of the morning or evening, symbolized by the woman Le=tka-káwash. We must recall to mind that the term for *father*, p'tíshap, in Modoc t'shíshap, is really the *nourisher*, *feeder*, and not the progenitor, for it is a derivative from t'shín *to grow*.* Most other mythologies consider the relation of sun to moon as that of man to wife, or of wife to man (cf. Deus Lunus), but here the thing is different. There are no female characters of importance in Klamath mythology, nor does the language distinguish grammatically between the sexes.

The difficulty which we experience to distinguish solar and lunar dei-ties from each other in some of the American religions is caused by the circumstance that in many languages of this western hemisphere the term for *sun* and for *moon* is the same. In such languages both orbs are distin-guished from each other by being called day-luminary, or night-sun, night-luminary, and with some tribes the belief has been found, that both are actually the same celestial body, one being merely the image or shadow of the other. In the Maskoki languages hási answers for both, but the moon is commonly called ní'li hási or "night sun." In the Tonica language táχ-tchiksh, abbrev. táχtchi stands for sun, moon, and star, but the moon is usually named lá-u táχtchi "night luminary," the stars táχtchi tipulá, while the sun is either áχshukun táχtchi, "day luminary" or simply táχ-tchi. Of the Tinné languages many have tsā, sā, of the Algonkin languages kísis or parallel forms for both celestial bodies, separate distinctions being

* Cf. the Grammar, in Appendix VI, p. 710.

added for "day" and "night." In the Tsimsián and in some of the Selish dialects the terms for both also agree, but in the Shoshonian and Pueblo languages they differ entirely. In Utah and other Shoshonian dialects the term for moon shows the archaic or reverential suffix -pits, -püts previously noticed (ma-atáwa-pits in Utah), which closely corresponds to παλαίφατος as used in the Homeric poems.

While the sun divides time into days, seasons, and years, our sections of time called weeks (quarters of the moon) and months (lunations, moons) are due to the revolutions of the moon. This is what caused the Klamath Indians to call both orbs by the same name: shápash *the one who tells*, which signifies: "which tells the time," or "time measurer." For the moon a parallel form exists in the Timucua, once spoken in Florida: acu-hiba *star which tells*, viz: "star measuring the time" and in the name of the Egyptian moon-god Tehuti, called Thoth by the Greeks,* also in our Germanic *mân*, English: *moon*, Germ. *Mond*, "the measurer."

Here as elsewhere the moon appears under different names, for in Klamath she is also called ukaúχōsh "the one broken to pieces." This term never applies to the sun, but only to the moon in the four phases, as a changeable body.† Originally this was only an epithet of the moon, but in course of time it gave origin to a separate deity, for Ukaúχōsh distinctly appears as moon-god in a myth, which relates his marriage to Wekétash, a frog-woman living with ten beautiful sisters on the west side of Upper Klamath Lake. Ukaúχōsh now carries her, the frog, in his heart, and this is what we are wont to call "the man in the moon." Should only a little bit be left of him when in the bear's mouth (referring to eclipse), she would be able to bring him to life again.

LÉMÉ-ISH OR THUNDER.

All elementary deities in the Klamath religion, except K'múkamtch and Aíshish, are mysterious, shadowy beings, not sufficiently anthropomor-

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* Various functions are assigned to Tehuti; his symbol is the *ibis-crane*, whose long, pacing steps evidently suggested to the myth-makers of Egypt the idea, that he was measuring the earth. The name Tehuti is derived from the Egyptian verb teχu *to be full*, for the measuring of liquids, grains, etc., is effected by *filling vases* possessed of certain cubic dimensions.

† Derived from uká-ukua *to knock to pieces*.

phized and too dimly defined to deserve the name "gods." Those among them that are most frequently mentioned in myths and popular stories are the genii of the Thunder and of the Winds.

The genius of the Thunder, Lĕmé-ish, is sometimes mentioned as a single person, or abstract mythic being, but more frequently as a company of five brothers, the Thunders or Lĕmelĕmé-ish. At times they make themselves formidable, for their terrible weapon is the lightning or thunderbolt; they cleave the mountains, rocks, and trees, kill, roast, and devour human beings, in which character they are called máklaks=papísh. The interior of their lodge is dark, for a sky obscured by a thunderstorm is lacking the full daylight. K'múkamtch entering the lodge, disguised as the "strong man" under the mask of Skĕ'l or pine-marten, annihilates them, for the winter sky with its cold blasts is antagonistic to the display of celestial electricity. The eldest of the Thunders is married to Skúle, the meadow lark, who is the sister of pine-marten. After having made themselves thoroughly odious upon the earth, they were, as the myth tells us, relegated to the far-off skies, where they can frighten the people by their noise only and do no further harm.

The parents of the Thunders are supposed to live in a small hut or kayáta, and in their stead two dogs are often mentioned as accompanying the Thunders. Of these there are five, because the thunder rolling along the mountains is heard in *repeated* peals, and these peals are in the myths likened to repeated explosions of the Thunders' hearts. The shooting up of lightnings from the earth to the skies gave rise to the idea that their home is underground, and that the lightnings coming down from the skies are simply the Thunders returning to their homes. As the spirit of the Thunder Yayayá-ash is mentioned in a mythic tale.

The *Thunder-bird*, which plays so prominent a part in the myths of the Eastern and Northwestern tribes, does not appear here under this name, but is represented in some stories by the Raven or Kák.*

* The belief in the Thunder-bird is found more frequently among Northern than among Southern Indians. Cf. "The Thunder-bird amongst the Algonkins," by A. F. Chamberlain, Amer. Anthropologist, Jan., 1890, pp. 51–54; and my "Migration Legend of the Creek Indians," vol. 2, 49.

YÁMASH AND MÚASH.

North wind (Yámash) and South wind (Múash) are more important to the inhabitants of the Klamath highlands than any of the other winds, and therefore are mentioned more frequently. Winds always appear in connection with K'múkamtch or his representative among the animals, Skḗ'l. Thus when Skḗ'l visits his sister, Meadow Lark, who is married to the oldest of the Thunders, he is accompanied by Kák (the Raven, or storm-bird), Yámash, Tchákinksh, Yéwash, Múash, Tkálamash, and Gû'pashtish. The Thunder receives and feeds them with the blood of the people slain by him.

The conflict between Skḗ'l and Tcháshkai on one side and the Winds on the other is related on page 111 of the Texts and is purely meteorological. The South Wind obscures by clouds the face of the moon, and thus kills him temporarily; but when the summer sun appears in the form of Skḗ'l both winds disappear at once to make room to an unclouded sky. The hat of the dead Yámash afterwards serves to frighten the Thunders, as related on the same page. Which was the southern home of Múash is not pointed out in the myths, but that of Yámash was Yámsi Mountain, which is called after him. Yámash corresponds to some extent to the Kabibonokka or Northwind of the Ojibwḗ Indians, and is as much an object of folklore as he is. In other mythologies of America the winds are the blasts of monsters or big beasts; for the animism prevailing in all the ancient myths requires them to be the manifestation of some living being.

KÄÍLA OR THE EARTH.

The Earth is regarded by these Indians as a mysterious, shadowy power of incalculable energies and influences, rather mischievous and wicked than beneficial to mankind. The Indians ascribe anger and other passions to it, but never personify it in clearer outlines than the ancients did their "Epα and *Tellus;* and it never appears as an active deity in the numerous mythic tales gathered by Mr. Curtin for the collection of the Bureau of Ethnology. I know of it only through the song-lines gathered by myself from individuals of both tribes.

Among all nations of the world we find the idea, which is real as well

as poetical, that the Earth is our common mother. "She is dealing out her bountiful gifts to her children, the human beings, without envy or restraint, in the shape of corn, fruits, and esculent roots. Her eyes are the lakes and ponds disseminated over the green surface of the plains, her breasts are the hills and hillocks; and the rivulets and brooks irrigating the valleys are the milk flowing from her breasts." This is the poetical imagery in use among the Eastern Indians when the Earth is mentioned to them.* The idea that earthquakes and unaccountable tremors or noises within the body of the earth, also the malarial fevers, are the utterances of threat or displeasure at the misdoings of mankind, is as general among Indians as among other nations, and a consequence of the animistic tendency of primitive nations. The Indian prophet Smúᶎale at Priest Rapids, on Middle Columbia River, and his numerous followers, called the "Dreamers," from the implicit faith these Sahaptin sectarians place in dreams, dissuade their adherents from tilling the ground, as the white man does; "for it is a sin to wound or cut, tear up or scratch our common mother by agricultural pursuits; she will revenge herself on the whites and on the Indians following their example by opening her bosom and engulfing such malefactors for their misdeeds." This advice was probably caused by the common observation that ground recently broken up exhales miasmas deleterious to all people dwelling near.

That the Earth was regarded as an animate if not personified being is shown by the form käílash of the objective case (125, 1), this case being formed in -ash only in terms applied to man and quadrupeds. Their myth of the earth's creation of course does not refer to the whole globe, but only to the small part of North America known to these Indians. The earth's interior is also the home of the Thunders, because lightnings are often observed to shoot up from the earth into the skies.

Special songs referring to the Earth are contained in 175; 16: käíla nû shuinálla; 176; 3 käíla ai nû wálta; 158; 48 käílanti nû shílshila—

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* After Tecumseh had delivered a speech to Governor Harrison at Vincennes, in 1811, he was offered a chair by the interpreter, who said to him: "Your father requests you to take a chair." To this Tecumseh made, with great dignity of expression, an answer which has since become classical: "*The sun is my father, and the earth is my mother; and on her bosom will I repose*," and immediately seated himself, in the Indian manner, upon the ground.

the two latter alluding to rumblings below the earth's surface. In the song 192; 3 the term hämóla should be changed to t'hämóla, temóla, *was covered with haze* or *mist*, a phenomenon often producing malarial and other fevers, and therefore regarded by these Indians as of bad augury. Other passages mentioning the Earth, personified or not, are quoted in Dictionary, p. 123; in one of these, K'múkamtch is threatening to "whirl the earth around" in a dance, and probably this song forms part of some mythic story. (Texts, pg. 192; 9.)

MUNATÁLKNI.

Besides the Earth there is another chthonic deity known to the Klamath people, Munatálkni or the Genius of the Underworld. I have met his name in one story only, which is that of the creation and first sojourn of the people around Wood River, between Fort Klamath and the Upper Klamath Lake. English-speaking Indians readily identify him with our *devil;* but no wicked or immoral qualities are ascribed to him, as morals enter into the religious ideas of the hunter tribes but sporadically. There is something of the aboriginal in him, and he is also called Lĕmunákni, the signification of both names being analogous.

He appears in the following tale: When K'múkamtch created this world, he made one man, and one woman intended to be the man's sister. The creator placed them in a garden (háshuash) studded with trees producing sweet fruits and built a house for them. The adjoining stable contained domestic animals for their use. All this was upon the prairie watered by Wood River. Man and woman were both blind, and had to remain so until the fruits would be ripe. K'múkamtch told them he would visit them on a Sunday and would knock at the top of their house. Should anybody knock at the door, the knocks would be those of Munatálkni and they must not open. Munatálkni came and knocked at the door, informing them that the fruits were ripe and that he brought them all kinds of berries. The woman said to the man: "Open the door, K'múkamtch is here!" but the man said: "Don't open; it is not K'múkamtch who stands at the door!" The woman opened; Munatálkni put one sweet berry in her mouth and she tasted it. He was wearing a long head-dress of feathers tied to the top of his hair, his emblem as conjurer, and this string of feathers was so long as

to touch the ground. He then stole all the fruits in the garden and went with them to his underground abode.

Then K'múkamtch, who had observed all this from a distance, arrived and knocked at the top of the house. This time it was the man who opened. When asked what had become of the fruits he excused himself by stating that Munatálkni had taken all of them. This put K'múkamtch into such a rage that he threw the woman out of the house and whipped her to death. Then he cut open the eyelids of both, which previously had been fastened together, and the man said: "I can see the sun." K'múkamtch then instructed the man how to make his livelihood by using the bow and arrow, and how to manufacture sinew-strings and obsidian arrow-heads. Upon this he brought the man's sister into life again and both went into the mountains to hunt, for they had nothing to eat. Ever after this K'mú-kamtch remained angry with them.

This is but the commencement of a long tale designed to show the miraculous growth of the family which sprang from the first man and woman, and their progress in the life-sustaining arts and manufactures. There is no doubt that the above is a singular distortion of the Bible tale concerning Adam and Eve in paradise. The question which remains to be solved is this, whether or not Munatálkni himself is borrowed also from the Jewish story. If he is, then in connection with him we may recall Aíshish, who, according to some Modocs, is nobody else but Jesus Christ, who two thousand years ago passed through Lost River Valley and dug a deep well there which he presented to the Modocs—all this on account of a phonetic similarity between the names Aíshish and Jesus.

The remainder of the story is exactly like what other Oregonian myths relate concerning the origin of mankind and is incontestably of Indian origin. No further mention is made in it of Munatálkni.

SHŪ'KASH OR WHIRLWIND.

Another of the numerous elementary deities is the Whirlwind or Shū'kash. An interesting mythic tale about it, which I have obtained among the Modocs in the Indian Territory, makes of the Shū'kash an engine brought into play from time to time with tremendous effect by the

genius presiding over it.   This genius is called Tchitchatsχä′-ash or "Big Belly;" he is represented to be an old man whose vigor of life is on the decrease.   When he leaves his lodge, his appearance embodies the rain-laden, dark-hued, thick nimbus clouds overhanging the earth.   When his engine* comes into action, he attracts by it all the objects within reach, he oppresses the earth with his weight, and forces wayfarers to walk in other paths than they intended to travel lest they may incur danger to life. When he has spent his force by this wanton display, he is rent by a stroke of lightning or a strong gust of wind; he is dissolved into atoms, and the bones filling his big paunch, which had produced the rattling noise attending the course of whirlwinds, fall down to the ground.   Tsáskai, the Weasel, the brother of Marten, wrestling with the old man and conquering him after a hard struggle, is the mythic agent who brings about his final discomfiture.

SPIRIT DEITIES.

Ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων.

No people has ever been discovered that did not believe in the return of human souls after death to their former homes in the form of ghosts. Ghosts or spirits hovering through space are invisible and may inflict damage to anybody without danger of being recognized; therefore they usually inspire awe and terror, and wherever the existence of these fanciful beings is recognized imagination fills the earth, the atmosphere, and the waters with such spooks.   Not all of these are necessarily supposed to be the souls of the deceased, but they may also represent the souls of animals, the spirits of mountains, winds, the celestial bodies, and so forth, for animism has its widest sway in this sort of superstition.   Very different qualities are ascribed to each of these hobgoblins or spooks.   They are either gigantic or dwarfish in size, powerful or weak in body, attractive or repulsive, of beneficial or wicked influence.   They chiefly appear at night or in stormy weather; some are seen single, others in crowds, and a few of their number

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* Shū′kash is the substantive of sh'hū′ka *to whirl about*, this being the medial distributive form of húka *to run about*: sh'huhóka, sh'hú-oka, sh'hū′ka "to run about by itself in various directions."

can be perceived only by the trained eye of such as are initiated into the conjurer's profession.

The classes of specters mentioned more frequently than others in mythology are the spirits of the dead, and giants, dwarfs, and fairies.

The Skō′ks, or spirits of the deceased, occupy an important place in the psychologic marvels of the Klamath Indian, and are objects of dread and abomination, feelings which are increased by a belief in their omnipresence and invisibility. The popular idea of a ghost is suggested in all climates and historic epochs by that of a *shadow* of somebody's former self, and in several Indian languages the same word is used for *shadow, soul*, and *ghost.** The proper signification of skō′ks, shkū′ksh is "what comes out of;" like skó′hs, skó *spring of the year;* it is derived from skóa *to come out of, to emerge from, sprout up.*

In the mind of the Indian the appearance of a skō′ks comes pretty near the popular idea of a witch or spook as held by the uneducated classes of our population. The soul of a man becomes a skúks as soon as the corpse has been buried or consumed by fire. It hovers in the air around its former home or the wigwams of the neighbors and at night-time only. Its legs hang down and produce a rattling noise, and the whole appears in a white or a black shade of color. Usually nobody sees them, they do not harm anybody, nor do they produce any dreams; they appear to the senses and sight of the living only when they come to presage death to them. They undergo no metempsychosis into animals or plants; after hovering awhile around their former homes they retire to the spirit-land in the sky, "somewhere near K'mùkamtch." Their arrival there is afterwards revealed by dreams to the surviving relatives, who express in songs what they have seen during their slumbers.

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* In the Tonika or Túniχka language of Louisiana télia or télia'htch signify *shadow, soul*, and *reflection in the water;* in the Cha'hta, State of Mississippi, shilámbish is *shadow* and *soul*, while a *ghost* is shílup. The Egyptian ka and the Greek εἴδωλον, the *soul* after death, really signify *image*, and to this we may compare the use made of the Latin *imago*. The Cherokees, as Mr. James Mooney informs me, distinguish between adántă *soul* in the living being, uⁿdalí′ secondary soul of an animal killed once before, and asgína an ordinary *specter, ghost* of malevolent disposition, which last term served the missionaries for transcribing the word "devil."

The common belief of the Oregonians is that after death the soul travels the path traveled by the sun, which is the westward path; there it joins in the spirit-land (ē′ni) the innumerable souls which have gone the same way before.* If the deceased was a chief, commander, or man of note, his "heart" can be seen going west in the form of a shooting star. The Egyptian belief was that the soul of the dead was following Atum, the sinking sun, to the west; and since then innumerable nations and tribes have adhered to the same belief.

From the Texts obtained from Dave Hill, pp. 129, 130, we learn that other abodes of dead men's spirits are the bodies of living fish. Perhaps Hill learned of this belief among the maritime and river Indians with whom he lived on the Columbia River, where the idea of fish eating corpses could suggest itself more readily than upon the lakes of the Klamath highlands. The *Notes* which I added to these curious texts give all the explanations which it is at present possible to give. It appears from them that such spirits can enter the bodies of "spirit-fish," that one skúks can see another, and that Indians, not white men, sometimes see the skúks, but at the peril of their lives. A distinction is also made between good and bad skúks, the latter being probably those who render the Indian's sleep uncomfortable by unpleasant dreams.

Some natural phenomena often appear to these Indians in the form of specters or hobgoblins, as clouds, water-spouts, snow-storms, columns of dust, etc Noisily and rapidly they pursue their lonely path, and their gigantic, terrific frames reach up to the skies; whoever meets them unawares is knocked down senseless or killed outright, or must exchange his body for another. Some of these specters look dark on one side and light on the other.

In northern latitudes, where polar lights are frequently visible, they are supposed by the Indians to represent the dance of the dead, and whenever Christianity is introduced among them they identify this beautiful spectacle with the last judgment, when the spirits of the deceased move about in the expectation of the coming Christ.

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* Cf. Dictionary, sub voce ē′ni and Grammar, Appendix VI, p. 702. The Warm Spring Indians call the spirit-land: ayayáni. See also Texts, p. 174; 11.

vii

From a Klamath myth we gather the information that there is a guardian over the spirits wafting through the sky, called Wásh k'músh, or the *gray fox*. This name is evidently borrowed from the coloring of the sky, as it appears before or during a polar light, and must be compared with another beast name, the wán or wanáka, the *red fox*, which is the symbol of the sun-halo.

Another class of spirits embodies the spirits of those animals which have to be consulted by the kíuks or conjurer when he is called to treat a case of disease. Such persons only who have been trained during five years for the profession of conjurers can see these spirits, but by them they are seen as clearly as we see the objects around us. To see them they have to go to the home of a deceased conjurer, and at night only. He is then led by a spirit called Yayayá-ash appearing in the form of a one-legged man towards the spot where the animal-spirits live; this specter presides over them; there the conjurer notices that each appears different from the other, and is at liberty to consult them about the patient's case. Yayayá-ash means "the frightener," and by the myth-tellers is regarded as the Thunder or its spirit.

Giants.—The imagination of every primitive people has been busy in producing monsters of all qualities and shapes, human and animal, even walking mountains and trees. What we call giants are generally personifications of irresistible powers of nature, which are supposed to perform feats impossible for man's utmost strength; by dwarfs are symbolized powers of nature which achieve great and wonderful things by steady and gradual work unnoticed by the generality of human beings.

Giants are often the originators of geological revolutions of the earth's crust. Thus the giant Léwa represents the circular, lofty island lying within the waters of Crater Lake or Gíwash. He went by an underground passage (fissure?) from his seat over to Yámsi Mountain to wrestle with Skĕ'l, the all-powerful pine-marten, whose home is at Yámsi. After conquering him, he carried him through the same passage again to Crater Lake for the purpose of feeding him to his children, and his daughter, Léwam pé-ip, struck him with a heavy flint-stone.

Like the walls of that lake and the whole Cascade range, the island in

question is of volcanic origin. The natives avoid going near the lake or even ascending the surrounding heights.* Earthquakes are often ascribed by foreign nations to giants stretched out below, who are shifting their underground position. Giants often appear also as ravishers, ogres, and man-eaters, like the Scandinavian Yättur, and two giant-women of the Elip tilikum or "Primeval People," were changed into two columns of sandstone, near the Yákima country, on Middle Columbia River, for having preyed upon the human race.†

Dwarfs.—A miraculous dwarf is mentioned under the name of na'hnias, whose foot-prints, as small as those of a child, are sometimes seen upon the snow-clad slopes of the Cascade Range by the natives. But the dwarfish creatures who make them can be seen only by those initiated into the mysteries of witchcraft, who by such spirit-like beings are inspired with a superior kind of knowledge, especially in their treatment of disease. The name is derived either from néna *to swing the body from one to the other side,* or from naináya *to shiver, tremble*

Another dwarf genius, about four feet high, *Gwinwin,* lived on Williamson River, where he habitually sat on the top of his winter lodge and killed many people with his black flint hat. He is now a bird.

The Klamaths appear to know about certain spirits having bodies of a diminutive size, but the characteristics of such are not distinct enough to permit identification with the *fairies,* Erdmännchen or Kabeiroi of European mythologies.

ANIMAL DEITIES.

The deification of animals in the primitive forms of religion is highly instructive, and instances are so numerous that it would take a series of volumes to comprehend its details. Animal stories and shamanism are

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* Among the summits of the San Juan Mountains, New Mexico, there is to-day a lake bounded by precipitous walls, and there is a little island in the center of the lake with a hole in it, and something sticks out of the hole that looks like the top of a ladder, and " this is the place through which our ancestors emerged from the fourth into the fifth or present world." The Návajos never approach near to it, but they stand on high summits around, and view from afar their natal waters. (From Návajo Creation Myth, Am. Antiquarian, V, 1883, p. 213.)

† G. Gibbs in Pacific Railroad Reports, I, 411.

chapters of ethnology which afford us the deepest insight into the thoughts which guide the untutored reasoning of the so-called savages.

Wherever we find deities in the stage of imperfect anthropomorphism we are likely to find also deified animals in the stage of zoodemonism and not in that of zootheism or zoolatry. Where gods and goddesses have reached a fully anthropomorphic shape, which occurred in a few American nations only, there we also find priests, temples, ceremonies, oracles, sacrifices, and prayers; but where deities remain in the undeveloped condition of spirits and demons, propitious or malevolent to mankind, we may expect to see the natives deifying quadrupeds, birds, or snakes, instead of giving their gods the human form, which is the most perfect form of this world's creatures. For in many physical qualities animals surpass the human being. This excites the admiration of man in his ruder stages; he wonders at their cunning and shrewdness, and thinks them his equals in more than one respect. Why should he not express such feelings as these by reverencing them and including them in his unpolished and naïve, but pictorial and candid folklore stories?

It would be a mistake to assume that the animals which the folklore of the Indian in the hunter stage chiefly celebrates are game animals or such as are of material advantage to him. Folklore selects for its purpose such beasts which the hunting and fishing Indian, with his great practical knowledge of animate creation, admires above others for such qualities as their surprising sagacity, their wonderful agility, the love for their offspring, the help afforded by them by discovering the hidden causes of disease, the beauty of their skin or other covering, and the change in the coloring of their fur-skins wrought by the alternation of the seasons—or such animals as he dreads on account of their ferocity, their nightly habits, their power of bringing about storms, thunder, or rain-fall, and last, but not least, for their demoniac power of presaging future events, especially war, disease, and death. The great *scarcity* of certain animals is also a sufficient cause for introducing them into the popular stories.

The animals which form the subject of mythic stories and beast tales are pretty much the same as those mentioned in the magic songs of the medical practitioners, of which I have brought together a considerable collection in Texts, pp. 153–181. The birds get an unusually large share in

these curious song lines; the loon (táplal) is noticed there for being the best diving bird of these upland waters; the yellow-hammer, or tché-ush, a woodpecker, for its beautiful red plumage; the kilíwash, another woodpecker, for its precious scalp. The ducks are well remembered in these songs on account of their ubiquity, their numerous species, the elegance of their exterior. Birds renowned for their influence upon the weather are the wíhuash and the tsiutsíwäsh, who can produce snow-fall; the kā′ls or kálχalsh, who possesses the power of making fogs (166; 22. 23).

The amphibians, insects and the organisms standing below these in the zoogenetic scale, are also reputed to possess magic powers; the songs of the toad and of the spider are supposed to be especially effective. That the plants did not impress the mental capacity of these Indians to such a point as to make them objects of reverence can not be wondered at, as the mind of the Indian in cold climates is not turned in this direction Plants in which the Klamaths were interested are all mentioned, p. 180; 19, and the pond-lily, with its seeds, stands at the head of them. Even among the totem names of Eastern tribes only a few plant names are represented, *maize* being the most frequent among these; but in tropical countries, with their luxuriant vegetal growth, many trees, bushes, and stalks become objects of worship, like the copal and the ceïba tree of Central America.

The deified animals of Klamath mythology are all capable of assuming the predicate ámtchiksh, abbr. -ámtch, -amts *primeval*, of which mention has been made previously, and many also appear collectively, as *five* (or *ten*) brothers or *five* sisters, sometimes with their old parents (titchka-ága). This is the case only with gregarious animals, and also applies to the Thunders. Many of the larger quadrupeds appear constantly with *two* young only.

The personified animals which receive the most frequent attention in Klamath Lake and Modoc myths are the marten, the weasel and the prairie-wolf or coyote.

Marten or Skē′l, Skē′lamtch always appears in connection with *Weasel* or Tcháshkai. Weasel is reputed to be the younger brother (tápiap) of Skē′l and acts as his servant and errand-boy. In the execution of the dangerous errands he is intrusted with, Weasel is often killed, and Skē′l

sometimes also, but they manage to revive again and to revenge themselves on their enemies. What brought these two beasts into mutual connection in the popular mind has been already pointed out: both change their furs, more than other animals, from a darker hue in summer to a lighter one in winter, when the weasel's fur becomes white. They are both supposed to live at Yámsi, "Northwind's Home," a high peak east of Klamath Marsh. To act like Skḗ'lamtch is to do something not meaning to do it apparently. Skḗ'l is a great wrestler, and like K'múkamtch has the faculty of changing himself into a bird, beast, dog, old woman, etc., at will. To a certain extent he is the counterpart of K'múkamtch and performs the same deeds as he does, it appearing as if K'múkamtch acted under the mask of Marten and Tcháskai under that of Aíshish, in whom we recognize a lunar deity. But there are other acts by which the two pairs differ considerably, and where Marten and his brother appear to represent the wintry season only and the rough weather attending it.

Another deity of the same type, and far-famed over all the Pacific coast, is the *prairie-wolf*, little wolf, or coyote. This quadruped belongs rather to the genus *jackal* than to the wolves, looks as smart as a fox, carries a beautiful fur, and does not attack people unless united in packs of a dozen or more. His habit of living in earth-holes, and his doleful, human-like, whining ululation, heard especially during moonlit nights were probably what set him up in the esteem of certain Indians, like the Eastern Selish and the Central Californians, so high as to make of him the creator of the world and of man. In Modoc stories he appears more frequently than in Klamath Lake folklore, and at present there are but few of these animals left on the headwaters of Klamath River. Wásh, or Wáshamtch as the Klamaths call him, always appears in sun and moon stories, and is, like Skḗ'l and Tcháshgai, a substitute for the sun-and-moon deities. When he ran a race with the clouds he thought at first that there were two of him, for he always saw another person, his shadow, going by his side. When he stayed in the lodge of the Firedrill brothers he took the fire-sticks of these in his hands and they all blazed up. In the lodge of the ten Hot-Water Basket brothers he was burnt terribly by the inmates, and when repairing to the Ants' lodge the inmates punished him fearfully by their

savage bites.   Once when caught in the act of "stealing" a woman, he was captured by the two husbands of the same, who skinned him and hung up the skin to dry, after which the woman was abducted by the five Bear brothers.   The female prairie-wolf also appears in folklore with her progeny, e. g., in the tale of the "Creation of the Moons," page 105, which exists in several variations.   Such stories and others represent the coyote-wolf as a being which has many points of contact with K'múkamtch, but is distinct from him.   Both are regarded simultaneously as sky-gods and as funny clowns.   As traits distinguishing the one from the other, we notice that the wolf's body is believed to harbor wicked spirits (Texts, page 128, 4) and that his lugubrious voice is the presager of war, misfortune, and death (133, 1. 2).   A distinction has to be made throughout between the coyote as an animal and the coyote as representing powers of nature in a deified, abstract form

Of the three varieties of the *bear* species, the *grizzly bear* is the most popular, but also more dreaded than the others on account of his enormous physical force.   What makes him popular is a peculiar bonhomie which he exhibits in his behavior, and which forms a peculiar contrast to his bodily strength.   In the myths he, or rather the female bear, is called Lúk, Lúk-amtch, Sháshapamtch, Sháshapsh, and her two young Shashápka, the latter name probably referring to the fact that this beast was at one time more than other quadrupeds made the subject of mythic and folk-lore tales (shapkéa, shapke-ía, shashapkaléa *to narrate a story*, shapkaléash, distr. shashapkĕléash *legend, tale*).   The tale of the "Bear and the Antelope" is perhaps the most attractive of our collection of Texts.   Generally the bear is the aggressive party in these stories, and he also gets generally worsted whenever a fight occurs or a stratagem is played on him.   Sometimes there are five bear brothers acting in unison.   In the "old yarn," narrated p. 131, this bear is killed by Gray Wolf near Modoc Point, and in his magic song (157; 46) he is made to say that he has five springs which are all dried up. He is often mentioned in the song-lines, but always under the name Lúk, not as Sháshapamtch.

Gray Wolf or Ké-utchish, Ké-utchiamtch is another of the carnivores which sometimes appear prominently in folklore stories.   Gray Wolf is

reputed to be a relative (shá-amoksh) of Marten, and consequently of K'múkamtch; he stayed at the lodge of the five Thunders at the time when it was burnt down, pp. 112. 113.   One of his residences is at Mount Shasta.

Other quadrupeds frequently mentioned in these stories are the *skunk* (tcháshash), the three different kinds of *deer*, the *antelope* (tché-u), the *elk* (vū′n), the *mole* (mû′nk, Mod. mû-úe).   Men or Indians appear but incidentally in beast stories, as pshe-utíwash, a plural noun, and are engaged only as a passive element in every occurrence where they are mentioned.

Among the *birds* the most prominent part is assigned to the *raven* (Ḵák, Ḵákamtch), for he is *Fate* personified, and his office is to punish by death all those who act antagonistically to his or his allies' interests.   This is done by changing them into rocks.   In all nations the croaking, doleful cries of the raven leave a deep impression on the human mind, and hence in mythology the raven fulfills the function of a soothsayer and messenger of woe.   In British Columbia and farther to the northwest he is (as Yehl) considered the creator of all organisms, and almost all the folklore centers around him as the main figure.

The *golden eagle* or the one "floating in the skies" (P'laíwash) is in the Klamath lore mentioned as often as the raven, either alone or as a family of five brothers, but does not command so much respect as the raven does.

The *water birds*, as cranes, ducks, geese, coots, form the light infantry of the mythologic make-up, and mostly figure in crowds of five or ten, the coot representing the Ojibwē Shíngibis so well known through Longfellow's Hiawatha.   Some of the *lower organisms* rise to an unexpected dignity, like the woodtick or shḵō′ks, which becomes the wife of the tricky Marten, and a caterpillar of beautiful colors, whose exterior makes him the rival or "master of the sun" (shápsam ptchíwip).   Aíshish counts among his plural wives two butterflies of the gayest colors.

PRINCIPLES OF MYTHIFICATION.

The idea that every phenomenon and every change observed in nature and mind is caused by some spirit, ghost, genius, god, or other mysterious, generally invisible agent, embodies what we call animism, and forms the foundation of all religions of the world, however abstract they may have

become in course of time. The working of animism can best be traced in polytheism and polydemonism, in the shamanistic ideas as well as in the religious. The principles traceable in the myth-making of the Klamath Indians, which differs in some points from those of other Indians, may be summed up as follows:

The sky-gods, as sun, moon, winds, thunder, etc., here as elsewhere surpass in importance and strength the other deified powers of nature, for "theology is meteorology." Some of these chief gods assume the mask of animate beings and inanimate things when they appear among men.

Creation myths do not generally mention the material from which or the mode by which objects were created, but simply state that K'múkamtch produced them by his thinking and will power.

The spirit, life, or heart of a deity is made distinct from the deity itself and can live at a distance from it. Cf. the pipe of K'múkamtch burnt in the fire, which in another myth figures as a small ball (ké-iks) and is his spirit or life.

The burlesque element, which the religions of Asia and Europe have banished almost entirely, appears here as an almost integral attribute of a god or genius. This appears to form an offset for the dire cruelties ascribed to the same demons, and is also characteristic of the religions studied east of Mississippi River.

The element of obscenity is only incidental to the burlesque element, but is sometimes very pronounced, especially in the beast stories. It was added to cause merriment only, and not for such immoral purposes as we see it applied to in the Decameron of Boccaccio and other products of a corrupt age.

The deified beings of a lower order, as animals, etc., appear sometimes as *one* person, but just as often in the mystic number of *five*, if not of *ten*. Fire, waters, springs, and plants are not deified, but lakes are sometimes. Clouds do not appear here deified as witches, as they do among the Eastern Indians.

Certain miracles are here achieved by bodily contact and symbolic acts; so dead animals are brought to life again by jumping three or five

times over them or by blowing at them, an act which is supposed to impart life.

CONCLUDING WORDS.

The limited space allowed for this ethnographic sketch forces me to suppress the larger part of the matter for the present and to relegate it to a future volume. A few points characteristic of the two tribes may, however, be added on the last page of this Report.

The Klamath Indians are absolutely ignorant of the gentile or clan system as prevalent among the Haida, Tlingit, and the Eastern Indians of North America. Matriarchate is also unknown among them; every one is free to marry within or without the tribe, and the children inherit from the father. Although polygamy is now abolished, the marriage tie is a rather loose one. This tribe is the southernmost one of those that flatten their infants' skulls, this practice continuing about one year only after birth.

Cremation of the dead has been abolished since 1868, though during the Modoc war these Indians burned several of their dead. The custom of suppressing the personal names of the dead is rigidly kept up at the present time. Art never had any encouragement or votaries among the Klamaths, and the only objects seen that could be regarded as art products were a few rock paintings and a head-board on a grave near the Agency buildings, which was painted in the Haida style and represented a human face flattened out to the right and left. Some baskets are artistically formed. As there is no clay to be found on or near the reservation, pottery could never become an art among these Indians. Their songs and poetry are also artless, but nevertheless instructive, and several songs have beautiful tunes that should be preserved. The musical and sonorous character of the language fits it well for poetic composition; but a national poetry, to be of success, would not have to adopt the rhyme as a metrical factor. Alliteration, assonance, or the prosody of the ancients would be more suitable to this upland language, with its arsis and thesis, than the artificial schemes which poets are devising for the modern European tongues. Who will be the first to teach the Muses the Klamath language?

TEXTS OF THE KLAMATH LANGUAGE,

WITH EXPLANATORY NOTES.

THE KLAMATH INDIANS OF OREGON.

BY ALBERT S. GATSCHET.

INTRODUCTION TO THE TEXTS.

The most important and valuable monument of itself which a people can transmit to posterity is a national literature. But to answer the requirements fully, the literature of a people must possess a certain degree of completeness in portraying the national peculiarities. It should embrace not only sketches of contemporaneous history, of national habits, customs, and laws laid down in the native idiom, but we expect from it also a truthful rendering of the spiritual side of national life, of its physical and metaphysical speculations as we find them embodied in its myths, beliefs, superstitions and conjurers' practices, and of speeches and discourses of its representative men held on solemn occasions. The most fragrant flowers in any national literature are certainly the poetic productions, if a full account of their origin and purport is added to make them easily comprehensible.

While cultured nations are constantly engaged in perpetuating the memory of their thoughts and achievements by means of some alphabetic or syllabic system of writing, the uncivilized hunting or fishing tribes possess none, or only the most imperfect means of recording their affairs. All of them possess mythic tales, traditional history, and songs for various incidents of life; not a few are even originators of didactic folklore, of proverbs, and of versified rhythmic poetry. Many of these mental productions are remarkable for artistic beauty, others for a most interesting variety of detail; but all of them will, if collected with accuracy and sound

judgment, throw a profusion of light upon the physical and mental charac-teristics of the natives and on their past and present condition.

The task and care of fixing the unwritten mental productions of un-cultured races and tribes thus devolves upon the white man. It is by no means an easy undertaking, and success can be attained only when the investigator is favored by circumstances. Ethnologic texts taken from an uncivilized people are of much intrinsic value only when the scientific collector is lucky enough to secure the services of intelligent and well-informed individuals whose veracity is above suspicion, and who have constantly resided among their own people.

Considerations of this nature guided me when I endeavored to commit to writing the strange mythology of Oregonian tribes, replete with the most fantastic stories of their elementary deities and tricksy animal daimons; and when the weird and unearthly strains of their war-whoops and dance-yells first struck my ear, I considered even these worthy of notation. I have not hesitated to assign the first and foremost place in this linguistic volume on the Klamath language to the "Texts" obtained from trustworthy Indians of the Klamath Lake and Modoc tribes, for I know that they faith-fully portray the characteristic features and idiosyncrasies of these dusky denizens of a secluded upland region. These literary specimens are the foundation and basis upon which I have rested my investigations.

The language of these specimens, as the organ of transmission of the national ideas, had to be carefully sifted and overhauled before it could become the basis of linguistic and ethnologic investigation. Numerous revisals and comparisons were needed to eliminate involuntary mistakes of Indian informants, who never elevate themselves above a purely empiric mastery of their native idiom. That an accurate grammar can be composed upon the solid foundation of faultless texts only, nobody will contest. Nei-ther will it be doubted that the more copious the specimens are the safer the conclusions of the linguist will be concerning the principles governing the forms of speech.

Literary productions enlarging upon national and ethnologic matters are of much greater importance for the scientific study of the language in which they may be composed than any other texts. How poor and frag-

mentary would our knowledge of Latin and Greek be, if the poets, orators, and historians who wrote their compositions in these sonorous idioms were lost, and if nothing in them had come down to our age but versions of foreign books and reproductions of foreign speculations and ideas! A writer or informant is most capable of acquainting us with matters concerning his *own* people, country, and epoch, because he feels more interested in these topics than in any others, and he will select from the national stock of words the proper term for each object or idea he desires to express. Investigators will therefore, when they address themselves to intelligent natives for national, tangible and concrete topics of every-day life, generally obtain correct and trustworthy information on their objects of research, but will meet with disappointment when inquiring for equivalents of terms or ideas totally foreign to the simple understanding of the native population.

An experience of short duration will convince any linguistic investigator that a multitude of characteristic, quaint, and unfrequent expressions, idioms, phrases, and inflectional forms can never be obtained by mere questioning. The natives must be allowed to speak out their own free minds, without bias or trammelling; after a short acquaintance they can easily be induced to recount popular stories, myths, incidents of history, or intertribal wars, to reproduce speeches and national songs from their own reminiscences, and thus they will spontaneously use peculiar forms of language which often yield a deeper insight into the genius of their vernacular idiom than pages of information gathered after the usual method of the scholarly lexicographer or the pedantic verbal translator.

Legends, myths, and lyric productions, when obtained in their original shape from unsophisticated relators, furnish us with the best material for inquiries into a far remote antiquity, even when the historic horizon of the informant's tribe does not exceed the limit of two generations. If facts and dates do not, words and radical syllables will tell us a tale, and may enable us to trace ancient migrations or intertribal connections, teach us the origin of certain customs, habits, or national ideas, and inform us of the shaping, the material, or uses of old implements. In some instances they will guide us into remoter periods than prehistoric archæology can, and supply us with

more useful dates and facts. Such results as these may be confidently looked for when several dialects of one linguistic family can be compared; and a careful comparison of one language with others spoken in the vicinity, belonging to the same or a different family, will always be attended with beneficial results for the increase of our scientific knowledge.

The aboriginal literary monuments printed below are authentic national records of a brave and industrious mountain tribe of Indians. Ethnologic notices have at a comparatively early period been gathered concerning the Modocs and Klamath Lake Indians, but most of them were of doubtful scientific value, because the information was gathered from them in the English language, which they understood but very imperfectly. Even now, the dates and facts recounted by them, as well as by Indians of many other tribes, in English, are so extremely confused, that only texts written in their own language can give us a clear insight into their traditions, myths, and mode of thinking.

No Indian tribe possesses a history of itself reaching back further than two or three generations, unless it has been recorded by whites at an early date, and what goes beyond this limit is tradition, on which we must be careful not to place any implicit reliance. But mythology records in a certain sense the intellectual history as well as the metaphysical ideas of a people, and thus by the gathering of the numerous mythic tales and legends of the Máklaks a start at least is made for the investigation of their intellectual development. A very moderate estimate puts at several hundred the more generally circulated myths of the Klamath Lake or É-ukshikni alone, and the number of their popular song-lines, so interesting and unique in many respects, may be called infinite, for their number is increased every day by new ones. The bulk of their mythic folklore is of great poetic beauty, freshness, and originality, and, like that of other tribes, full of childlike "naïveté." This latter characteristic forms one of their greatest attractions, and the animal myths of every uncultured people will prove attractive, because they were invented for religious or poetic and not for didactic purposes. To some of the myths given below we may confidently ascribe an antiquity of over three centuries, for their archaic terms

and locutions, repeated from generation to generation, are not always understood at the present day by the young people, who most attentively listen to the aged rhapsodists, when they expound these miraculous stories in the lurid glare of the nocturnal campfire. Nothing in them indicates a migration of these upland tribes from any part of the country into their present homes, and hence the Máklaks must have had undisturbed possession of the headwaters of Klamath River for some centuries prior to the advent of the white population.

The various texts obtained clearly exhibit the character of the language actually spoken and the difference existing between the two dialects, but they do not all possess the same linguistic value. The texts of Dave Hill and others are worded in the conversational language of the tribe, which in many particulars differs from the more elaborate and circumstantial mode of speech which appears in the mythic tales given by Minnie Froben. The "Modoc War" and some of the shorter pieces could be obtained only by putting down the English first and then getting sentence for sentence in the dialect, whereas the best worded stories and specimens were written in continuous dictation. All texts obtained were carefully revised first with the informants, then with other natives, and all the necessary explanations added at the time.

From a purely linguistic view the popular songs or song-lines are the most valuable contributions. The melodies of some of their number deserve to be called pretty, according to our musical taste. To the natives all of them appear harmonious; but when the Western Indian calls some melody "pretty," guided by his musical principles, he very frequently does so in opposition to what our ear tells us to call by this predicate.

The Klamath Lake dialect was spoken by the majority of the contributors to my linguistic anthology. I obtained these specimens, with the exclusion of the Modoc texts, in the autumn of 1877, at the Klamath Reservation, Lake County, Oregon. Though many of these natives speak the Chinook jargon more fluently than English, I never availed myself, for obtaining any information whatever, of that imperfect and hybrid medium, through which the Indians of the Northwest carry on so much of their intercourse.

The following is a list of the most important contributors :

1. *The Riddle family*, consisting of Frank Tazewell Riddle, a native of Kentucky, born about 1836; his wife Toby, a pure-blood Modoc woman, who was, as stated in her biographic notice, born in 1842, and their son Jeff. C. Davis Riddle, born about 1862. Among several texts of linguistic importance I obtained from them a circumstantial chronistic account of the Modoc war of 1873, in which Mr. and Mrs. Riddle had served as interpreters of the Peace Commission. Having been introduced to them in December, 1875, in New York City, by Mr. A. B. Meacham, late Superintendent of Indian Affairs in Oregon, when they travelled with him in the eastern States in connection with the Meacham Lecturing Company, I took down the contents first in English from Mr. Frank Riddle, then added the translation from the other members of the family. Mr. Riddle had no intention of giving a full and authentic account of that desperate struggle, but merely wished to render his own impressions, and to relate in the plainest words the events witnessed by himself. Here we have the opportunity of hearing also the Modoc side of the contest.

The wording of the other Modoc texts was the almost exclusive work of the boy Riddle, who speaks the language perfectly well, and only in the more difficult portions was he assisted by his mother. From the Riddles I obtained also several hundred sentences, over sixty songs, and about two thousand three hundred vocables, which were twice revised with their assistance in New York City, and twice again with the efficient help of such natives at the Klamath Lake Agency as were conversant with the Modoc dialect.

2. *Dave Hill*, a dusky, pure-blood Indian, subchief of the Klamath Lake tribe and interpreter, born about 1840. Having been a prominent warrior of his tribe up to the treaty of 1864 and a scout in subsequent expeditions against hostile Indians, he has also seen much of the white man's ways by staying for years in Northwestern Oregon and by traveling East with Mr. A. B. Meacham on his lecturing tour in 1875. How he was then kidnapped in New York City, confined in a cellar, restored to liberty, and how he worked his way home, is related with full particulars in Meacham's *Winema*, pages 95–102. In the Modoc war (1872–73) he was put in command of the auxiliary forces of his chieftaincy, which were detailed to observe the

belligerent Modocs and to check any dangerous movements which they might have undertaken against the settlers or the Indian Reservation. Hill's father, Skaítitko, or the "Left-Handed", was for some time a guide to General Frémont on one of his expeditions through Oregon, Nevada, and California.

Readers of Hill's texts will notice that his diction is very concise, pregnant and to the point, and so is the speech of these Indians generally. But since that conversational language, or popular jargon, as we may not improperly call it, moves along in contractions, elisions, metatheses and ellipses, I have had to revise his texts many times with him and other Indians before I could make them practically available. In the myths, Dave Hill is not so pictorial and graphic as Minnie Froben, but in narrating his feats of war he readily furnished all the points that could be expected. Concerning the conjurers' practices and national beliefs, he was more communicative than the majority of the Klamath Indians, whom superstitious awe still deters from revealing all that the investigator desires to know. Hill's list of topographic names is a very important addition to aboriginal topography, since he has added the correct etymology to the majority of these local designations.

3. *Minnie Froben*, born about 1860, the daughter of a pure-blood Klamath woman, who lives on the Williamson River, and of a (deceased) French settler Froben or Frobine, was, at the time of my visit, the assistant of Mrs. Nickerson, the matron of the boarding-school for native children at the Agency. She and the subchief Hill were the most important contributors to my mythic and other ethnologic anthology, and the pieces dictated by her excel all the others in completeness and perspicuity. Moreover, I obtained from her a multitude of popular songs, the names and uses of esculent roots and plants, the Klamath degrees of relationship, a large number of words and sentences, a good deal of grammatic information, and revised, with her assistance, the whole of the Modoc contributions, as well as the majority of Klamath Lake texts.

If any further books should be composed in or about the Klamath Lake dialect, her assistance would perhaps be preferable to any other native help to be found at present in the tribe; for during her stay with white people

she has succeeded in acquiring more mental training than Indians usually acquire on reservations.

4. *Charles Preston*, a pure-blood Klamath Lake Indian, born about 1840, is now stationed as interpreter at the subagency of Yaíneks. Preston had previously sojourned five years at Oregon City on the Willámet River and vicinity, and there he learned to converse in English quite fluently, acquiring also the idiom of the Wasco Indians, of which he has furnished me over three hundred of the most usual terms. During a stay of three weeks which he made at the Klamath Lake Agency, I obtained from him valuable grammatic and lexical information, texts, popular songs, and proper names, and revised with him the Modoc dictionary.

5. *Sergeant Morgan*, a pure-blood Indian, living at Koháshti, born about 1830, and jocosely called "*Sergeant*" on account of his wearing an old sergeant's uniform which he had obtained from soldiers at Fort Klamath. From this good-natured, intelligent old Indian I obtained a few short texts and some ethnologic information especially relating to mythologic and shamanic subjects.

6. "*The Captain*" or "*Captain Jim*", a pure-blood Indian, living at the junction of Sprague and Williamson Rivers, about five miles from the Agency buildings. When I saw him he was about fifty years old, and as he spoke but Klamath and Chinook jargon, all the mythology which he remembered was obtained through Minnie Froben. He received his nickname "*Captain*" from having been a help on a steamboat plying on the Willámet River, Oregon.

7–11. Other informants of whose assistance I have availed myself are mentioned at the head of the texts. They were *Johnson*, the head chief of the Modocs at Yaíneks; the conjurer *Kákash* or *Doctor John*; and several young Indians then scarcely over twenty-five years of age: *Pete, Frank*, and *Long John's Ben*. All of them are pure-blood Indians.

To facilitate the study of the Klamath language, and to increase the popular interest in the acquisition of Indian languages in general, I have inserted with the texts an interlinear translation, and subjoined to them a variety of commenting notes of linguistic, ethnographic, and historic import. The large majority of the Indian words could be rendered in their literal meaning; but in some instances, where literal translation was nearly

impossible, the *sense* of the word or phrase was reproduced as faithfully as could be done within the narrow space allotted. Words in brackets were inserted only to render the sentence complete.

But to the student striving after a thorough understanding of the texts all these helps will prove of partial assistance only. A thorough study of the Grammar ought in fact to precede their perusal, and reference to all the three portions of the work will frequently be necessary.

The material portion of a language can be faithfully conveyed to our understanding only by the correct pronunciation of its words, sentences or texts. Hence all that is said of Klamath *phonetics* must be studied first, and more especially the alternating processes, the proclisis and enclisis, the sounds not occurring in English (as the linguals, the aspirate χ, the vowel *ü*), and first of all the pronouncing list of alphabetic sounds, which is subjoined. To initiate readers into the distinction, empirically obtained from the mouths of the natives, between the clear vowels *a, e, i, u*, and the dumb or deep-sounding *â, ĕ, î, û*, the earlier pages of the texts contain more indications than are given in the later. In certain terms long vowels can turn into short, and short into long ones. Special attention must be paid also to the study of elisions, apocopes, metatheses, etc.

In the *morphologic* part of the Grammar, the verbal and nominal paradigms are particularly recommended to the student's attention, and a previous knowledge of the mode of forming the distributive reduplication from the absolute form is indispensable to the reader of my Texts, not only for their full comprehension, but even for the use of the Dictionary. The suffix of the future tense is written -*uapka*, to distinguish it from a homonymous form -*wapka*, of different signification. The apocopes occurring in the conversational style of language will soon be recognized as such by the reader; for example, -*tk* for -*tko*, -*ks* for -*kshi*, dropping of -*a, -ash*, etc.

To make the study of the Texts too easy by a flood of notes would be as obnoxious to the true interests of science, as to present unsolved too heavy grammatic difficulties to intellects yet untrained in the modes of Indian speech. Scholars may decide to what degree I have succeeded in avoiding both extremes.

LIST OF SOUNDS OCCURRING IN THE KLAMATH LANGUAGE.

a   as in *alarm, wash;* German, *Mann, hat;* French, *pas, gras, flanc.*

ā   longer sound of *a*, as in *far, father, smart, tart;* German, *schaden, lahm, Fahne.*

â   as in *law, all, fall, tall, taught.*

ä   as in *hat, man, fat, ass, slash.*

b   as in *blab, bold;* German, *beben;* French, *barbe.*

d   as in *dread, did;* German, *das, dürfen;* French, *de, darder.*

dsh   as in *judge, julep, George, dudgeon.*

e   as in *then, swell, met;* German, *schwebt;* French, *belle, selle.*

ĕ   as in last syllable of *preacher, butler, tippler;* German, *Bücher;* French, *le, je, me.*

ē   as in *they, fade, jade, shade;* German, *stehlen;* French, *chaire, maire.*

g   as in *gig, gull;* German, *gross;* French, *gros, grand, orgueil.*

 g̱   lingual guttural produced by bending the tip of the tongue backward, resting it against the palate, and when in this position trying to pronounce *g* in *gag, gamble, again.*

h   as in *hag, haul, hoot;* German, *haben, Hals.*

i   as in *marine;* German, *richten;* French, *ici, patrie.*

ī   longer sound of *i*, as in *bee, glee, reef;* German, *spiegeln, Stiefel.*

î   as in *still, rim, whim, split;* German, *finster, schlimm, Wille;* when *long*, it is *i* in German *ihn, schielen.*

y   as in *year, yolk;* German, *Jahr;* French, *yeux;* not used as a vowel.

k   as in *kick, kernel;* German, *Kamm, Kork;* French, *soc, coque, quand;* Spanish, *quedar, quizá.*

ḵ   lingual guttural produced like g̱ by bending the tip of the tongue backward, holding it against the palate, and then trying to pronounce *k, c,* in *kindness, killing, cool, craft.* The tongue must be placed more firmly against the fore portion of the palate than in the g̱, in order to allow less breath to escape.

χ   the aspirate guttural in *lachen, trachten, Rachen, Sache,* as pronounced in Southern Germany; not occurring in English, French, or Italian; Spanish, *mujer, dejar;* Scotch, *loch.* It has nothing in common with the English *x.*

l   as in *lull, loon, lot;* German, *Lilie;* French, *lance.*

m   as in *madam, mill, mimic, mum;* German, *Memme.*

mb   as in *ramble, gamble, nimble.*

mp   as in *sample, thumping.*

n   as in *nun, net, noose;* German, *nein;* French, *nuire.*

ng   as in *ring, bang, singing;* German, *singen, hangen.*

nk   as in *prank, rink, spunk;* German, *Schwank;* French, *cinquante.*

n<u>k</u>   a combination of n with <u>k</u>.

nχ   a combination of n with χ.

o   as in *home, lonely, most;* German, *Molken;* French, *sotte.*

ō   longer sound of *o,* as in *note, rope;* German, *Floh, Boot, roth;* French, *sauter.*

ö   as in *bird, burn, surd;* German, *blöde, Römer;* French, *deuil, cœur.*

p   as in *pipe, papa;* German, *Puppe;* French, *pied.*

s   as in *sad, sale, soul, smell;* German, *Seele, Sichel;* French, *sauce, seul.*

sh   as in *shaft, shingle;* German, *Schale, schön;* French, *chercher.*

t   as in *trot, tell, tiptop;* German, *Tafel;* French, *tour.*

tch   as in *church, chaff, choke;* German, *hätscheln;* Italian, *cicerone;* Spanish, *chaparral, chicha.*

u   as in *smooth, truth;* German, *Fuss;* French, *loup, poutre, outrage.*

ū   longer sound of *u,* as in *crude, flume, fool;* German, *Stuhl, Ruhr, Blume;* French, *lourd, sourd.*

û   as in *full, pull;* German, *Flucht, Kluft, Russland;* Italian, *lungo.*

ü   not in English; German, *kühl, Gefühl;* French, *lune, puce.*

v   as in *valve, veer, vestige;* German, *Wolke, Wasser, weben;* French, *vautour, veut.*

w   the û before vowels; *water, waste, wolf, wish, wayward;* in German it corresponds nearest to short *u,* not to *w;* nearly as French *ou* in *oui, ouate.*

z   as in *zeal, zone, frozen;* German, *Hase;* French, *zèle, rose.*

The English *x* is rendered by *gs* or *ks,* the German *z* by *ds* or *ts,* all being compound articulations. The two points on *a, o, u* (*ä, ö, ü*) are not signs of diæresis; they mark softened vowels.

The pronunciation of the *diphthongs* may be easily inferred from their component vowels; it is as follows:

ai   as in *life, mine, sly, die, dye.*

au   as in *mouse, loud, arouse.*

ei   a combination of *e* and *i* resembling the vowel sounds in the word *greyish,* united into a diphthong.

yu *or* iu   as in *pure, few, union.*

oi   as in *loin, groin, alloy.*

wa *or* ua   as in *watch, wash;* French, *loi, roi.*

wi *or* ui   as in *squid, win, switch.*

All the diphthongs being of an adulterine character, they can generally be separated into two vowels, and then are hyphenized, as in *i-u, o-i, á-i, a-ú.*

GRAPHIC SIGNS.

�   arrested sound: skó⸱hs, *spring time;* tchú⸱ka, *to swim up stream.*

ʼ   apostrophe marking elision of a vowel, of ĕ or any other sound: heshuámp'li for heshuámpĕli, *to recover one's health.*

-          hiatus, separating two vowels as belonging to two different syllables: pála-ash, *flour;* lĕmé-ish, *thunder;* or two consonants: tsiäls-hä′mi, *at salmon-time.*

=   separates the parts of compound terms: skúks=kiä′m, *spirit-fish* or *letiferous fish.*

′   acute; the only accent used for marking emphasized syllables.

ˉ   vowel pronounced long: mū′ni, *large, great.*

˘   vowel pronounced short, except ĕ, to which a distinct sound is given: yúmăltkă, *to return from berry-harvest.*

EARLY TRADITIONAL HISTORY OF MODOCS AND CAPTAIN WRIGHT'S MASSACRE.

GIVEN IN THE MODOC DIALECT BY TOBY RIDDLE.

É-ukshîknî Mōdokî′shash sheggátχa lapgshaptánkni taúnäp illō′la at;
The Klamath Lakes   from the Modocs   separated   seven times   ten   years now;

tánktchîkni ká-i pēn nadshā′shak tchía.   Gúmpatûash E-ukshîknî′shash
(they) since then   not   again   together   lived.   The Kómbatuash   from the Klamaths

sheggátχa vûnépni taúnäp illō′la at.   3
separated   forty   years now.

Ká-iu máklăkshash shéllualsht, tû′mi Bóshtin Yā′matala médshantko
Before   the (Modoc) people   had fought,   a number of Americans   to Oregon   emigrating

kó-idshă welekápkash Mōdokíshash shnúka, yówish ktéktaknan túntîsh
an ugly   old woman   Modoc   caught,   (both) heels   having cut through   a rope

shtúnka, topítan wäg′n shlítchta, shpukû′gatchnan shiúka, Shátash Bóshti-   6
passed   behind   a wagon   tied (her),   by dragging   killed (her),   Snakes   Ameri-

nash shuénksht pallō′tan hû′nkĕlam Bóshtinäm sha-ámakshash.   Bóshtin
cans   having murdered (and) robbed   of this   of Americans   party.   Americans

tánkt lūpidána hûn weléksăm tchékĕli kítitchna.
at that   firstly   of this   old woman   the blood   spilled.
time

Shálam 1852, nāsh Bóshtîn Capt'n Wright shéshatko shû′ldshash   9
(In the) fall   (of) 1852   one   American,   Captain   Wright   named,   soldiers

í-amnatko Mō′doka käíla gátpa, máklăkshash shana-ulióka shishókash.
having with him   (to the) Modoc   country   came   to the (Modoc) people   because he desired   to make war.

Ká-i máklăkshash shléa.   Mōdokíshash snawédshash lutatkátki písh
Not   (any) Modocs   he saw,   A Modoc   woman   going to interpret   for him
    found.

shā′tĕla; shā′tĕla hûnk snawédshash: máklăks gatpántkî, shu-utánktgi pi′sh   12
he hired;   he instructed   this   woman (to say):   that the   should come   to meet in council   with
    Modocs   him

giúga máklăks; shapíya, máklăkshash nāsh mû′nish wúshmûsh shiukiéstka.
the Modocs;   he announced   (for) the Modocs   one   large   ox   he would kill.

Máklăkshash shapiyúlan Tá-uni shpaútîsh shniáktcha.   At tû′m Mō′dokni
The Modocs   having notified,   to Yreka   poison   he sent for.   Then   many   Modocs
    town

gátpa; at tchēk hûnk wúshmûsh shiukúlan shpaútîsh itá.   Nā′sh tchē′k   15
arrived;   then forthwith   the ox   having butchered   the poison   he put on.   One   then

hûnk Yámakni Bóshtinash tchawínatko Mō′dokishash shapíya ká-i
Warm Spring Indian   the Americans   having lived among   the Modocs   notified   not

tchû′leksh pátki, shpaútîsh itámpkash gi′sht.   At tánkt ká-i tídsh hem-
(any) meat   they should   poison   put on it   having been.   Now   at that   not   well   it was
   eat,   time

kánka, Mō′dokni at gä′mpĕle.   18
talked,   the Modocs   then   left for home.

Pēn snawédshash hû′nk shgúyue: "at nû k'léwi shishû′kash, shû′-
Again   woman   this   he sent: "now I   quit   fighting,   meet

ûtanksh shaná-ulî p'laikí′shăm palpálish shîl k'-hi′ulĕχan."   Vûnépnî taúnäp
in council   I desire   God's   white   flag   raising.   Forty

3 pēn nādshgshápta máklăks shû-ûtánktpa.   Lakí p'ná hûnk shû′ldshäsh
  and   six   Indians   met (him) in council.   The com- his   soldiers
                                                      mander

hihashuálχan shû′ldshäsh shapíya: "stalálashtak a nûsh páksh, máklăk-
placing in ambush,   to the soldiers   said: "having filled when I   the pipe,   the Mo-

shash tashuítak!"   Máklăks hûnk nánuk wawápkan shû-ûtankō′tkîsh=
docs   you attack!"   The Modocs   all   seated   of general council=

6 páksh páka, shlishlûlû′lan î-álχa nánuk ntē′sh.   Bóshtin lakí pákshtga
  the pipe smoked   having unstrung   had laid   all   bows.   The   com-   with (his) pipe
                                       down   American mander

lákpeks shuyéga; pákshtga shuyegótan shikĕnîtkí′shtka shúldshash yûte-
ashes   lifted up;   with the pipe   while lifting up   with pistols   the soldiers   com-

támpka, at nánuk máklăks ngē′sha.   Bóshtin nánuk máklăkshash shuénka;
menced to then   all   Modocs   (they) were   The Americans   all   Modocs   killed;
fire,   wounded.

9 túnep toks kshí′ta.
  five   however escaped.

NOTES.

13, 1. There is no pretense that the number of years given here is accurate, and the slight difference existing between the two dialects proves that the separation of the tribes is of recent date. The separation never was a thorough one, for even the latest raids made on the Pit River Indians were made by Modocs joined to Klamath Lake Indians under the same war-chief. The Kúmbatuash lived on southeastern end of Tule (or Rhett) Lake, California.

13, 1 and 3. For illóla at, "years elapsed now", Klamath Lakes would say: illolóla, or illolólatko.

13, 4. Ká-iu m. shéllualsht refers not only to a period anterior to the Modoc war of 1873, but to the massacre of a party of eighteen white settlers, emigrants to Northwestern Oregon, by Modoc warriors, who had watched them, lying in ambush, on the eastern beach of Rhett Lake. This terrible wholesale butchery of defenceless whites was the immediate cause of Captain Wright's massacre in the ensuing year.

13, 6. Shátash, etc. The informant intends to say: Americans, immigrating to the Rogue River or Willámet River Valley, dragged to death an old Modoc squaw behind their wagon, thinking her to be a Snake squaw; they did so in retaliation for a robbery committed by Snake Indians on their party, and for murders perpetrated on immigrants by the same Indian tribe.

13, 9. An article in the "*Overland Monthly*" of San Francisco, July, 1873, page 21, signed Wm. M. Turner, gives the following particulars concerning Wright's massacre:

In 1852 a train of eighteen emigrants attempted to reach Oregon by the Rhett Lake route. They had encamped for dinner at the eastern shore of Rhett Lake, under a bluff since called "Bloody Point". Suddenly the sage-brush around them stood in a blaze of fire; they started up in terror, and were at once surrounded by swarthy and painted savages, who greatly outnumbered them, and dealt out the deadly blows, which destroyed their whole numbers in inconceivably short time. One man alone

escaped on horseback to Yreka, which is over eighty miles distant, to tell of the disaster. The general indignation aroused by his recital prompted Capt. Ben. Wright to organize a force of fifty-one volunteers at Yreka into an independent company in the ensuing spring, and to make the tribe atone for the bloody deed. The spot selected by Wright for the council was on the north bank of Lost River, a few hundred yards from the Natural Bridge (Tilhuántko), and this was also the scene of the massacre.

Concerning the time of Wright's massacre, Turner differs from our informant about one year.*

13, 13. For the Modoc wúshmush, ū'shmush, the Klamath Lake dialect has the original Sahaptin term, múshmush, the primary signification of which is, "lowing like cattle." The Lower Chinook has emúsmus, the Kalapuya, amúsmus. The Nez Percé dialect of Sahaptin has mú for *ox, cow, cattle*.

13, 13. shiukiéstka is the verbal desiderative of shiukía, to kill for somebody, to butcher for somebody's benefit.

13, 14. tû'm Mō'dokni instead of: tû'mi Mō'dokni. This language favors elisions of short and single vowels standing between two consonants pronounced with the same vocal organ.

13, 16. Yámakni is "Northern Oregonian, Northern man", in general. But this informant was, in fact, a Warm Spring Indian from Des Chutes River.

13, 17 and 18. tídsh hemkánka means: to discuss an arrangement resulting in good to both parties; this is, in most cases, equivalent to "conclude peace".

14, 4. shtalálashtak is a contraction of shtalálasht tak, both particles *tak* being correlative to each other, and referring here to the future.—shtalálasht is verbal conditional of stalála, *to fill*, derived from stáni, *full*, through assimilation of consonants: shtalála for stanála.

14, 6. î-álχa, distributive form of the verb ílχa, élχa: every one had unstrung and laid down his *own* bow.

14, 7. The lifting-up of ashes from the council-fire by Wright was the signal for the soldiers to fire at the forty-six Modocs. Forty-one were killed on the spot.

14, 9. kshíta not in use among the Klamath Lakes.

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* Captain Wright was shortly afterward killed by the bullet of an Indian, who saw him standing under the door of his house, near the outlet of Rogue River, Oregon.

É-ukshkni shéllual Walamskí'shash.

FIGHTS BETWEEN KLAMATH LAKE AND ROGUE RIVER INDIANS.

GIVEN BY WAWÁLIKS, OR DAVE HILL, SUBCHIEF, IN THE KLAMATH LAKE DIALECT.

Lap'nï' sha shéllual Walamskí'sas É-ushkni.   Tîná sha luluágsla
Twice   they   fought   the Rogue Rivers the Lake tribe. One time they   enslaved

tû′m, tínatoks a ká-i luluágsla, puedsă′mpĕli sa hû′nk.
many, but the second not they made slaves, put to flight they.
       time

3   Tîtná É-ukskní ktaklî'sh géna Wálamsî; tsúi släá tû′ma tchî′pksh.
     The first time the Lake tribe arrayed for war went to Rogue River and found many encamped.
                                              Valley

Tsúi gakiámna tchî′sh (nï′shtāk gákiamna), tsúi nï′lka, tsúi Wálamsknî
Then they surrounded the lodges (the same night they surrounded) then it dawned, and the Rogue Rivers

papátkal shûshû′dshapĕlîsh. Tchúi É-ukskní shuï′lpka, tsúi tï′ntkal sa,
rose from sleep (and) built their fires again. Then the Lake men laid themselves then started up they
                                                                       on the ground,

6   yō′ta sha, tchúi ngä′-isa tû′m Walamskí'shash, lákiash a sî′ûga; "Taktáklî"
   shot they, and wounded many Rogue River Indians (and) the killed "The Red"
                                                             chief

tchî′huk sä′satk Wálamsknî lakí. Tsúi sa nelï′na lákias hû′nk, nánχatch
so   was called the Rogue River chief. Then they scalped chief the some others

sha nelï′na; tû′m tánkt hushtchóka sa, lúluagsla tû′m wéwanuish ndénd-
they scalped a good many killed they, made slaves of many women chil-

9 gan's tchî′sh. Tsúi gépgap'l É-ukskni, tsúi gatpampĕlí sa; tsúi sûkû′lki
 dren   also.   Then withdrew the Lake men and home went they, after- they assem-
                                                                     wards   bled

yákanuapkuk lák hû′nk, tsúi sa yä′ka, tsúi sa wálas tsí's täwá lák ipmā′-
for dancing over the and they sang and and they a pole also set up the sticking on
            scalps   danced   scalps

tsank, tátχĕlam tálaag tû′shtoks gakî′ma sá-atchûk. Túnepni sá-atsa
its top, in the midst just of the place where they moved scalp-dancing. Five (nights) scalp-
                                in a circle   danced

12 sa nï′shta, gä′tak hû′nk sa lû′luags wä′k shnû′shnĕχank shnîkshû′lχa
they all night finally them they slaves by the seizing forced to dance
                                           arms

lóloks wîggáta
fire   close by.

Titná lû′ks t'shï′n spû′ntpîsham; tsúyuk gúikaka gä′mpĕle. Tsúyuk
Some a slave grew up in the power of his then escaped (and) returned. Then he
(other) time   abductors,

15 sapíya gatpámpalank, tsúi sas hû′k ä′pka sayuáktant hû′k käíla gíug.
made dis- after getting home, and (his that man brought well acquainted this with being.
closures   tribe)   country

Tsúi gátpa tumí′ máklaks Mbû′saks=sáwals tsiäls-hä′mi, tsúi gákua Kóke,
And arrived many Rogue Rivers to the "Obsidian-Place" at salmon-time and they crossed Willam-
                                                                                      son River,

tsúi gákiamna látchas. Kä′gi híhassuaks tánkt; géna sa nánuk Ä′-uksi
and surrounded the lodges. There warriors (there) had gone all of them to Klamath
              were no   that time   Marsh

gĕlédanktsuk Yámakisas. Tapí′ta sha gátpa Wálamskni tchí′shtat. Tsúi
to bid welcome   to Des Chutes   Afterwards (they)   came   the Rogue Rivers   to the camps.   Then
              River Indians.

nē′lka: tsúi sa gû′lkî, at sa senótank.   Tánkt hushtsóka; tû′nipni hak
it dawned, then they attacked, now they   fought.   That time they killed (some); five   only

mák̲lĕka Nî′lakskni tánkt, tsûi hû′k sa senótank kpû′tsampĕli sas kiklō′s 3
were encamped men from Nilakshi that time, and these they   fought,   put to flight   them in their
                                                                                        war-fury

hû′k tû′nepni.   K̲á-i hû′nk vû′sa tumá mák̲laks kakaknólatk gíug.
these   five men.   Not   they feared many Indian (foes) elkskin-cuirassed being.

      Tsúi gátpampĕli nánuk E-ukskní′ hûk, at sa haítsna Walamskí′sas.
      After this   returned   the whole   Lake tribe,   now they   pursued   the Rogue Rivers.

Tsúi sa slää hû′nk tû′nipnis híbassuaksas, tsúi sa wû′la hû′nkiast tû′nipäns, 6
And they met   those   five   men,   and they asked   those   five men,

kát hûk tánkt mák′lĕχa: "tatátuk mák̲laks gátpa?"   Tsúi huk sä′gsa nû
who there that time had encamped   whereto the Rogue had gone?   And   huk   replied I:
                                            Rivers

"k̲á-i nî vû′ssa; shawígank gäká nî mû′msh tumí′."   Tchúi nî ná-ash gî sa-
"not I am afraid; in my fury start out I (even against) a large   Then I   so   spoke to
                                              number."

walinä ash gé-u: "gäkán a nā′t! û′tch nā′lsh hushtchō′k̲tgî! gekuánapka 9
fellow-fighters mine: "will start out we! never us   they may kill.   I will proceed

kaní!" A nā′t gä′ka, at nā′lsh sha ngé-isha, tsúi nát shawî′ga ká-a,
outside   And we proceeded, now us   they wounded,   and we became furious very,
(our camp)."

tsúi nát kpû′dsa hû′nkiash Walamskí′shash.
and we drove back   those   Rogue Rivers.

      Tsúi vûssá nā′lsh, kokä′tat gewá sa, udodámkua sa; tsúi sa sä′ksa 12
      There- they took at us,   into the river leaped they, swam over   they; and they reported
      upon   fright

ná-ast hû′ksa tû′nepnî. Tsúi É-ukskni ná-asht gî: "haítsnat sas pä′n,
thus (to us) these   five men.   Then the Lake men   thus   said: "pursue ye   them once more,

hushtchók̲tat haítsnank." Tsúi sa penō′dsa, tsúi nánka gaggiáha penō′-
kill ye (them)   pursuing."   And they   pursued,   and   some   hid themselves before the

dsasam, tiä′mishtka tsúi nánka hátkak tsóka, nánka toks gä′mpĕle. Ngeísätk 15
pursuers,   by starvation then some right there perished, some however returned home. Wounded

hû′nk sa shléshla tsók̲apks tcha.
(on s) they found   dead ones   also.

      Tchíssa Walamskísh séllual tîtná a. K̲á-i sa tuá siúka E-ukskí′sas,
      In this man- the Rogue Rivers made war- at one   Not they any killed   Lake men,
      ner (they)   fare   time.

tánkakak siúka wewalä′ksas k'mutchápkas tchí′sh. At gä′tak nî sáyuakta, 18
only a few (they) old women   old men   too.   That is all I   know
         killed

hû′masht sä′llual Ä′-ukskní Walamskí′shash; k̲á-i tatá lû′luagsla Ä′-ukskí′-
how   fought   the Lake tribe against the Rogue Rivers; never they made slaves of the Lake

shash wuiní′χiank sellólok nánukash=käílakni, É-ukskní pî′la lû′luagsla
tribe   conquering   by war   those from tribes all-around; the Lake men alone   enslaved

nánukash=ki′sas gä′nta käílatat, k̲á-i tatá yuyálks=sîtk sû′ta mák̲laks 21
all surrounding Indians   in this   country,   never   sorry=alike   rendered the Indians

Ä-ukskí′sas.
the Lake tribe.
2

Sá-adas tsi's Moatuásas tsi's ûdúyua, Sastiásh tsîs Walamskí'sh tsîs
The Snakes   too,   the Pit Rivers   too (they) whipped   the Shastis   too,   the Rogue Rivers   too,

Mókeash tsi's ûdúyua Ä'-ukskni.   Wäitängi'sham tsî's tî'tatna těméska
the Kalapuyas   too   whipped   the Lake tribe.   From the Warm Spring   also   at various   took away
                                                        Indians   times

3 wáts É-ushkni.
horses the Lake men.

NOTES.

16. Dave Hill took part himself in one of these skirmishes. His historical accounts are all given in the conversational style, which almost throughout substitutes the simple *s* for *sh.* I have not been able to determine the exact dates of these Rogue River raids; but they must have occurred before the end of 1855, when the Oregon war broke out, for after its termination most of the Rogue River Indians were removed from their old homes to the coast reservations of Northwestern Oregon. The raids occurred in the early youth of Dave Hill, who was born about 1840; so they may be placed between the years 1848 and 1855.

16, 2. tínatoks forms antithesis to tína of the preceding clause. The literal meaning of both is: "one time . . . . . the other time."

16, 3. Wálamsî. The suffix -i, -î, is the adverbial particle hí, and forms a *locative case*, mainly found in local and topographical terms, as in Yámsi, Kakágosi, Ktaíwashi; also in a few generic nouns designating localities, encampments, mountains, etc.

16, 5. shûshû'dshapělish. The suffixed -sh is the pronoun sha, *they*, and in this suffixed form also appears as -tch, -s. This verb stands in the distributive form; shúdshapělî, to rebuild a fire, being the absolute form.

16, 7. nánẓatch, for nánẓa tchîsh, "others also".

16, 10. yákanuapkuk, verbal causative of the future of yákna. The forms yä'kna, yä'ka, yékna, yéka, are preferable to yákna, yáka.

16, 11. sá-atsa. It is a common custom among western, and some eastern, wild tribes to force their captives to dance in honor of the victory gained over their own tribe. This is done especially during the scalp-dances.

16, 14. Titná lû'ks, etc. Here begins the account of a raid made by the Rogue River Indians upon the Klamath Lake settlements. It may have occurred one year after the raid previously narrated.

16, 15. sapíya, etc. After escaping, he informed his own countrymen of all the local conditions of the Klamath Lake people and their country, and used all his topographical knowledge in guiding their warriors to the attack.

17, 1 and 2. Tsúi ně'lka. Indians and uncivilized races in all portions of the world begin their raids upon the enemy before dawn, or at the earliest appearance of daylight.

17, 9. gäkán and gekuánapka, inflectional metathesis for gäkná and gekánuapka.

17, 14. hushtchō'ktat for hushtchō'kat ät, ät (ye) being repeated twice.

17, 16. tsókapks tcha is a contraction from tsokápkash tchî'sh a.

17, 17. Tchíssa, for tchí sha: thus they.

17, 20. sellólok: synizesis of the longer form shéllualuk, shellualúga: through fighting.

17, 21. yuyálks=sîtk, abbreviated from yuyálkish = shítko, looking like persons mourning over their lost companions, or made sorrowful by bondage to Indians of a foreign tribe.

É-ukskni séllual Moatuáshash.

PIT RIVER INDIANS RAIDED BY KLAMATH LAKE WARRIORS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

E-ukskni títatna séllual Sástias; tsússak toks séllual, tû′m hû′shtchoχ
The Lake men not often warred against the continually how- fought, (and) killed
Shasti; ever many

Móatuashash.   Ä′-ukskni lû′luagslats tû′m nánuk skō′²hs.   Ká-i hû′k
Pit River men. The Lake men enslaved also many every spring-time. Not they
(are)

kî′llitk, ká-a wō′sĕs shläō′tak Ä-ukskí′sas tî′nsna, ká-itat sa nellî′nat 3
bellicose, very despondent at the mere sight of Lake men they ran away, never they scalped

hû′stchok-huya hak sa; tû′m tát sa hustsóka Móatuash. Ká-itata sî′ukat
killed only they; many then they killed Pit River men. Never massacred

Ä-ukskísas Móatuash.
the Lake men the Pit Rivers.

WAWÁLIKS LUPÎ′ SHÉLLUAL MOATUÁSHASH.

DAVE HILL'S FIRST FIGHT WITH THE PIT RIVER INDIANS.

Kitchkánin tánkt nû géna sikĕnitgî′k pî′la úyamnatk. Tsúi nād 6
Being a boy I that time I went a small pistol only carrying. And we

É-ukskni gelō′la pá-uk Kokáksakshi, nā′sh nā′ds Bóshtin tû′la. Tsúi
Lake men dismounted for repast at Little River, one with us American (coming). Then

hishtchákta hátakt; wáts mbá-uta na-ä′nam; sawíka híshuaksh hunkánti
they had a contest there; (one man's) was by another became angry the man thereat
horse wounded (man);

wátch m'na mbá-utisht, tsúi hushtópakta sha lóloksgîsh: tchí sha hátokt 9
horse his having been shot, and pulled out they (their) guns: so they there

gelō′lank shewátχastka. Tsúi géna, tû′ pē′n mákĕχa sha, tsúi sa mbû′-
dismounted about noon-time. Then traveled, far again camped they, then they in the

sant géna pä′n, tsúi sa mák'lĕχa Wû′ksalks, tsúi sa pä′n géna mbû′sant,
morn- trav- again, and they camped at Wókas-Place, then they again went on next morning.
ing elled

tsúi pä′n sa mák'lĕχa Tiûnō′lsh; gítaks p'laíkishtka sáppash. Tsúi sa 12
and again they encamped at Tiunolsh; then (was) near culmination the sun. And they
point

kákta, tsúi sa mû′lua lî′tχi, tsúi sa psín géna, ní′shta sha génə
held siesta, then they made ready in the and they at night travelled, all night they went on
evening,

tûkláktsnank.
stopping at intervals.

Tsúi mbû′sant shläá Móatuashash tchî′pksh, tsúi gû′lki nād, tchúi 15
And next morning we saw the Pit Rivers encamped, and attacked we, and

tî′nsna Móatuash, russō′k sas tillî′ndsa wéwanuish; tsúi sa lû′luagsla.
ran away the Pit Rivers, frightened them they abandoned (their) women; then they (them) made
slaves.

Nā′sh nî lû′gsla snawä′ds. Shlä′popkan hátakt shänótanksht ndánni
One I captured female. Noticed I there engaged in fighting three

bíhassuaksh Móatuash; É-ukskni toks lápîk. Tsúi wigábănî shenótank-
men Pit Rivers; Lake men but two were. And a short while skirmished

3 húya shash, tsúi kä′ktsna sha, tsúi hō′pelitsnank ámbutat géna; kú-idsi
with them, then fled they, and dodging missiles into the water went; impracti-
cable

ámbu hátakt híuhiuatk. Tsúi nîsh ká-a kä′dshîka, tsúi nî kakî′dsapĕle, at
the water there giving way. And me greatly it fatigued, and I went by turns,

tchúi kĕlĕ́wi; tû′ géna Móatuash k'läwísham at. Tsúi É-ukskni gä′pgapĕli
then I made halt; away went the Pit Rivers when (shooting) Then the Lake men returned
had ceased.

6 káhhiank tchípkash wéwanuish, tsúi sa shlää yástat lî′ukaipksh. Tsúi sa
looking out for the assem- women, and they found (them) in crowded. And they
bled the willows

shnû′shnχa, nû′ts nāsh shnû′ka, tsúi gepgápĕli É-ukskni ká-i shash tuá
seized them, I also one took, then withdrew the Lake men and of them none

shlít, Móatuashash pí′la sa síûga tánkak.
was shot Pit Rivers only they killed a few.

9 Nāsh sē′gsa tánkt É-ukskni sûkō′lkipăluk. Tsúi Tiunō′leshtat mák'lak-
All of ordered then the Lake men to reassemble. Then at Tiunolsh they camped
us

pĕle, tsúi sa pä′n shnikshō′lχa lû′luags hátakt maklaksksáksi. Tsúi
again, and they also made dance each slave there before the Indians. And

gépgapĕli sha mbúsant, tsúi sha Móatak mák̲lakpĕle, tsúi hátokt maklaks-
went away they next day, and they at Modoc encamped, and just there Indians
Lake

12 ksáksi gûkî′kak lúluags. Ká-i sa hû′nk haítchant; unák tā′ds mû′luapĕle
(away from) ran away captives. Not they them pursued; early however got ready again.

Tsúi sa guhuáshktcha, tsúi sa gelō′la Kokä′ksaks; tsúi sa sakatpampĕlé-
And they started out, and they dismounted at Little River; then they wanted to perform

astka gi: "Kálăm málăm tîdsî′ wáts gî, hû′k āt lupî′ gátpampĕli-uapk!
a race: "To whom of ye fleet horses are, those ye first shall return home!

15 ksî′utăkiank āt génuapk!"
faster (than we) ye travel!"

Tsúi sa géna, tsúi luélualχ nánka wátch, nánχatoks gátpampĕle
Then they went and gave out some horses, some others returned
ahead,

É-uksi lî′tχî. Tsúi sa tchía gátpampĕlank, tsúi gé-u gúikak hû′k lû′gs
to Klamath at night- Then they stayed after return, then by me ran away the slave
Marsh fall (there)

18 spunî′sh; ná-ens hissuáksas spunî′n hû′nk. Tsúyuk hunkĕlámskni gúikak,
the transferred to another man I had given her. And she from his lodge ran away,
one;

nánχatoks sa éna Ampχä′ni sésatui tchû′k wátchat; tsúi sa î′tpa tû′m
but others they brought to the Dalles, traded there for horses; and they brought many
(them)

wátch hû′nk lû′gs sesatuî′tkuk.
horses those slaves having sold.

21 Tsín sáyuakta tî′na Móatuashash séllualst É-ukskni.
Thus I know (how) once with the Pit Rivers fought the Lake men.

WAWÁLIKS TAPÍ' SHÉLLUALSHA MOÁTUÁSHASH.

DAVE HILL'S SECOND FIGHT WITH THE PIT RIVER INDIANS.

Ná-äntka skō'shtka nû géna; tánkt nté-ish ni í'-amnatk géna lóloks-
Next   spring-time   I   set out;   then   bow and   I   carrying   started   a ri-
                                              arrows

gîsh tchîsh. Tû' nād máklĕχa; tsúi nád hátokt mû'shmûsh lúela, Bóshtin
fle   also.   Far off   we   camped;   and   we   there   an ox   butchered,   an Ameri-
                                                     can

tpä-ók nā'lsh hishtcháktnuk Moatuáshash. Tsúi nat shenotankákska hátak. 3
inviting   us,   for he had become angry   at the Pit Rivers.   Then   we   almost fought   there.

Nánka tchíllúk Nûshaltχagakí'shash kaknō'ls tĕméshka; nāt hûnkantí
Some men   siding   with the Headwater-Modocs   cuirasses   abstracted;   we   thereat

sawíkank lā'p nat kaknō'ls shlétχa. Tsúi nat ká-i hû'nk slé-ipĕle
getting angry   two   we   cuirasses   took away.   And   we   not   them   returned

ne-uχálp'lish gí'ntak lákiăm E-ukskí'sham; tsúi nat mā'ns-gîtk slä'-ipĕle. 6
the repeated orders   in spite of   of the chief   of the Lake men;   but   we   at last   returned them.

Hû'masht nat hátokt máklĕχank; tchúi nat géna mbû'sant, tchúi nat
Thus (did, acted)   we   there   while camping;   then   we   traveled   next day,   and   we

tû' máklĕka Mû'atak. Tsúi nat mbû'sant géna, tsúi nat tû' máklĕk'
over   camped   on Modoc Lake.   And   we   in the morning   started out,   and   we   over   camped
there   there

Tiunō'lsh. Móatokni nánka sá-ulantchna, tsúi sa ksí'ulĕχ kî'uks suawínuk 9
at Tiunolsh.   Modocs   some   went with (us),   and they   danced   a conjurer   when examined

sas kánts sliuápkst: "hä sliuápkst, tchä mā'lsh ngátuapk ná'hlis"; tsúi
them   who   might be shot: "if   ye will be shot,   then   to you   will snap   the bowstring";   and

lā'p ngáta ná'hlis. Tsúi nāt mbû'sant géna, tû' nat atî' géna lupî' nálam
two   snapped   bowstrings.   Then   we   next morning   started   far   we   off   travelled   first   our
                                                     out,

hû'nk séllaluish guní'ta. Tsúi nat waíta yaínatat télhapkank kmákok 12
war-expedition   further.   Then   we   passed   from a mountain   overlooking   to spy
                                   the day

Moatuáshash; tchúi nat shlää tchí'pksh; kúitsant tchía ktáyat.
the Pit Rivers;   and   we   saw   encamped   inaccessible   they   in rocks.
                               (them)   stayed

Tsúi nád pä'ktgist gákiamna, tsúi gû'lki; tsúi nā'ts shlää Móatuash,
And   we   at dawn   surrounded,   then   attacked   and   us   discovered   the Pit Rivers,
                                   (them);

tsúi wetō'li lalí'shtat; kokálam hûk pálkuish mûná tû. Hátokt gakáyapguk 15
and   slid down   the slope;   of a river   there   the dry bed   deep-down.   At that place   entering the woods
                                         (was)

nánχa Móatuash lí'wank i-ō'ta; tû'm shash ngä'-isha Moatokí'shash, Lank=
some   Pit River men   gathering   shot (at us);   many   (them)   they wounded   Modoc men,   Long=

Tsánash tchîsh slí'ksga nχak-ksaksí'na; ngä'-ish hû'k ngak-ksáksh
John   also   they came near   on head-top right there;   bullet   that   on the head-top
                   wounding

ntí'kshtcha. Ná-ends tchîsh nû'sh shlín Móatokish. Tsúi nat lé wak ká-a: 18
grazed.   Another   too   in the   was shot   (a) Modoc man.   And   we   (were) un-   very:
                                 head   decided

lí'wa hû'k tû mû'na sha lĕméwaliēkshtat î-utíla; nánuk wéwansni hátokt
were   those   down-below   they   driftwood-heap   under;   all   women and all   there
crowded

lí'-upka tû' mû'na.   Tchúi nî tû' hátokt p'léntant tchí'wishksaksi gî; tchúi
were lumped deep below.   Then I just there above their camping-place was; and
together

hátokt ní'sh a gishî':   "Lä' a nat wák ka-á; lä' nat wák galdsawiá-a!" tsí sa,
there I while stayed: "Not we know what to not we (know) to approach closely!" so they
do, how (said),

3 hátokt ní'sh gi'shî.   Tsúi nî hû'tχî, tsúi láp nîsh nté-isalta hû'tχipsh.   Tsúi
there I while was.   There-upon I leaped down, then two men me shot arrows as I leaped.   Then

nî hû'tsna tû', tsúi nî hû'tpa híhassuaksas hátokt li-uká-îsî hátakt tchúyunk
I ran over and I reached the (Lake) men there collected there then
there, running

senótankash.   Tsúi ní'sh sa läwä'-ûla hû'kuapksht kû'kalam palkuí'sham;
fighting.   But me they not allowed to run across the river's dry bottom;

6 hátakt guní'gshtant nánka É-ukskni lé-uptcha; senótank ktáyat lí'uptsank.
that spot opposite some Lake men had gathered; they were fight- rocks hiding behind.
ing

Tsúi nîsh nánka: "ká-i gî; ká-i hû'tsa, shliuápka m'sh!" tsí n's sa
And to me a few: "Don't do it; don't run, they will shoot you!" so to me they

hátaktk.   Tsúi nî: "hû'tchanuapk" tchí nî kî', "wiká an' gáldsuish sána-
there said.   Then I: "I shall rush over" so I said, "closely I to approach I

9 hōli" tchín hátaktk   "Ká-i kî'lank pî'la î-ū'ta, tû'm at ngä'-isha; ū'ts
want" thus I there said.   "Not in quick they shoot, many are wounded; never
succession

gint, shlî'tki nûsh!" tsín at gî.   A nî hō'tsnan at, tsúi nîsh káki'ha, tsúi
mind, let them me!" so I now said.   Then I ran towards (them), and me they missed, and
shoot

hutapĕnō'lshi n's náyĕns Móatoknî shlî'n pä'n núsh; tsúi káhaha shlî'shäm
after I had reached another Modoc was shot also in the and he ached through his
there running head; wounding.

12   Tsúi nat léwak nä'-ulĕka, tsúi nî ná-astg: "hággi! î'sh ktîyuiakî'at!"
Then we were at a for arranging, and I so spoke: "look here! me lift up there ye!"
loss

tsí' nî gi.   Tsúi ní'sh sha ktîwî'χi, tsúi nî ktsî'tsā, tchúi nî gíta Moatuáshash
so I said.   And me they placed on top, and I crept forward, then I there the Pit Rivers

nî télshapka wiká lî'wapksh; nánuk nî tíds shlä'popka shash.   Tsúi nî
I perceived close by crowded in one all I perfectly saw (of) them.   And I
body; well

15 ktchîgî'dsapĕli tû' stîldsampĕlók sas; tsúi nî: "ktíwalχat nā-éntch
crept back over to report to them; and I: "post ye up another man
yonder

tchkash" tchî' nî gî.   Ktchî'tpampălank shapíya sas, tchúi sa: "wák
besides" so I said.   Having crept back I reported to them, and they: "how

haítch i gî?" tchi n'sh sa gî.   Tchúi "nî nánukash shlä'shki" tchî' nî gî;
there is it?" so to me they said.   Upon this "I all of them can see" so I said;

18 shapíya shash, tsúi sa ktîwî'χi na-ä'nds tchkash.   Tsúi nat lā'p k'lĕ'ka, tsúi
I told them, and they lifted up another (man) too.   Then we two were there, and

nat ktsî'ktsa, tsúi nat sas tû' shlä'popk, a nî ná-asht gî: "hágga shlä'k!"
we crept along, and we them down perceived, and I so said: "let me shoot!"
there

Tsúi hû'k ná-as hátokt, tû'shtûk Móatuash lî'wa, nánuk sa hû'nk ngä'-is
And to one man there, where the Pit Rivers were all (others) to him (their)
gathered, arrows

21 säwána, ná-adsiak hû'nk î-ū'ta satslχámitk lû'paks.   Tsúi tchín a nî
handed, none but he was scratch-painted with chalk.   And thus I now I
shooting

shléwal lóloksgish, tsúi nî shlín hû′nk, kát hûk yū′ta, tsúi ndéwanga; tsí
cocked (my) gun, and I shot him, the one who was shoot- and he fell; thus
ing,

tánkt at nat síuga hû′nkst.
at last we killed that fellow.

At hû′ksa líwatk tû′m wáltka tánkt. Tsúi Múatokni nánχa tû′mĕnatk 3
Now they, crowded much talked then. And Modocs some understood
together,

Móatuasam hémkanks; tsúi hû′k tû′mĕna at Móatuasam wáltoks. Hû′k
of the Pit Rivers the language; and they understood of the Pit Rivers the discourse. They

shapíya nā′tch: "átĕnen gakáyōluapka, nen sa skuyokayō′la wewáni-
notified us: "presently they will get away, they send out of the bush the fe-

shash; ná-asht nen wáltka." Tsúi gakayúluk É-ukskni shíshatχa 6
males; so they say." Then leaving the woods the Lake men picked out

wéwanuish, tsúi hû′k kî′nualk sa; nánχa huhashtlína kaítua shnû′kuk.
women, then went on the they; some quarrelled none having obtained.
hill

Tsúi núts häméχe: "shnû′kshtkan nā′sh siwák hû′nk atî′nsh hûk lák gîtk!";
And I too said: "want to get I one girl this long hair wearing!";

tsúi nî′sh sha ká-i wä′-ula. Tsúi nî ká-i sãm wä′walsh shlín, tsúi hûk 9
but to me they not allowed (her). Then I not they conceding shot, and she

nde-ukuä′lap'l; hû′nk n'únk shlín siwága.
rolled down (the hill); that I killed girl.

Tsúi tánkt at híhassuaks at tinkayúla, tsúi nî shlín pä′n nás hátakt,
Thereupon the (Pit River) ran out of the and I shot another (man) there,
men bush,

tsúi at nánχa tiní′χi. Shtá tok sa É-ukskni hashámpka; tsúi sas gawî′na 12
when some went up Compactly they the Lake men encircled (them); then them rejoined
hill.

hû′ksa, kák at tiní′χi tsa, ndánni híhassuaks, nā′sh gitsgánits hissuákga.
those, who just had gone (viz:) three men, one young also boy.
up the hill,

Tsúyunk vû′ssa É-ukskni, tsúi hû′k Móatuash tí′nχansha; tû′ atí′ yaínatat
Then were fright- the Lake men, as the Pit Rivers ran out of the cir- over-yon- to the moun-
ened cle; der tains

tûshtámpkank ä-óho=uátchna, tsúi shnûshnáta. Tchúi nî nû hû′lipĕli, tsúi 15
coming near they hallooed while run- and built fires. Thereupon I I entered again and
ning, (the cañon),

nî hōpĕlánsa, tsúi nî hupáklĕχa láp-a híhassuaksas. Tsúi nî′sh hû′k
I followed up (the and I encountered two men. And at me they
dry creek),

lápukantka shlatámpk, tsúi nā′s téwi, ḵáhhia n's; wiggá n's hû′nk ḵáihha,
both at a time drew the bow, and one shot, (but) missed me; by a hair- me he missed,
breadth

ná-äns tsi′n shlín nepnî′ni nguldshótan, nté-ish tchîsh nχä′wa. Tsúi 18
the other then I hit, about the hand I struck (him), the bow also broke. And
man

gútalχa hûk ngä′-ish tókstala; tsúi ndé-ulχ. Náshtoks hukáyapk, tsúi
entered the bullet in the navel; and he fell. The other rushed into the and
thicket

ti′ntpa sa É-ukskni tánkt, tsúi sa hû′nk síuga kándan hû′nk shlín. Tsúi
arrived (they) the Lake men at last, and they him killed whom I had shot. Then

hû′k nā′s hukáyapk mā′ns hû′k tchakáyank i-û′ta; tsúi sa shlín tû′kni 21
the one who went into the for some (he) sitting down was shoot- then they shot (him) from
woods time ing;

p'lä′ntankni kínshakpkank. Tsní′pal sa shlín; ná-äns shlín, hû′k tchaká-
the hill-top   pointing guns downward.   In the   they shot (him);   another   he had   he who   sitting in
                                           shoulder   (Lake) man   shot,   was   the

yan, wä′k E-ukski′shas.
woods,   in the   a Lake man.
         arm

3   Tsúi nat at gä′tak, a nát sukû′lkip′l′ tû′shtok spuká shli′tk É-ukskni.
     After this   we   ceased (fighting), and   we   reassembled   where   lay   a wounded   Lake man.

Nátak hû′nk hí′shlan Móatuashash ksápok; láki ngû′mshka ngä′-ish hû′k.
Ourselves   him   we shot at   a Pit River man   thinking (him   (his)   had fractured   bullet   the.
             each other,   to be);   forehead

Tsúi nat wátsat shutä′la má-i skû′lhash pet; tsúi nat ksä′lapk hû′nk shlípks;
Then   we   upon a   prepared   a tule-mat ambulance-bed;   and   we   lifted into (it)   that   wounded
             horse   men;

6   kayúds hûk klä′kat. Tsúi nat guháshktcha shewatχû′lsî; tsúi nat gä′-ûna
     not yet   he   had died.   And   we   started out   in the afternoon;   and   we   slowly

géna hû′nk ngä′-isapksh ä′nok ndánna: nās nû′sh shli′tk Móatokni
went on   those   wounded   carrying   three (men):   one   in the head   wounded   a Modoc

ngä′-ishtka, náshtoks wä′k shli′tk hû′mtsantkak, náshtoks hû′k luluksgä′-
by an arrow,   another   in the   shot   in the same manner   another one   this   with a
                          arm   was,

9   ishtka, kánda nat hû′nk wátsat shutä′lank ä′na. Tchúi nat mák′lakp′l′
     gun,   whom   we   upon a horse   imbedding   brought.   And   we   camped on our
                                                                                 return trip

hí′uhiush tχálamta.
of the marsh   westward.

Tsúyuk pä′ktgîsh lû′pia wénga; tchúi nat mbû′sant at ksi′utakiank
Then they   daylight   before   died;   and   we   in the early   now   fast-going
                                                             hours

12   gépgapĕle, láp′ni hak gátpampĕle É-uksi. Nā′sh nat hátaktak kókĕlam
      returned,   in two   from   we returned   to Klamath   One   we   right there   of river
                   days   there   Marsh.

ntû′ldsanuish wigáta gáwal híssuaks; tsû′tskam snû′lash säkälalō′nank
the dry bottom   close by   found   a man;   squirrel's   a hole   having covered up

kshû′sha taluálχan. Käbatχō′le sa, tchúi wétta híssuaks käbatχō′lsham;
he lay inside   lying on back.   Uncovered   they   then   laughed   the man   while they unearthed
                                               (him),   him;

15   tsúi sa shpî′tkal, tsúi sa spû′nshna wikáhak; tsúi sa nánka Ä′-ukskni
      and   they   raised (him)   and   they   took (him)   to a short dis-   then   some   Lake men
                     up,   tance;

lûgsálshtkak, nánχa síukstkak (lä′witchta sha mû′ns lû′gsalsh), nánχa
make a slave wanted,   some   wanted to kill   (not wanted   they   an adult   to enslave),   a few (were)
                                                                          man

mā′sa nát staínas hîshlá-uk. Tchí nánχa gî′ank síukshtka; tchúi sa síuka,
sor.owful (of)   at heart   to have shot at   Thus   some   saying   wanted to kill   and   they killed,
us   companions.   (him),

18   at kléka hûk. Wák tchíhuk pä′tch gítk! stíkshui-shitk hû′k tutî′la stákĕlins-
      and   died   he.   How so (curious) he   feet   had!   boot=like   they projected   at the

ksaksî. Tsíssa hû′nk hátokt tánktĕ nát hû′nk tatátĕnat sukō′lkip′l spû′ks-
heel.   Thus they   at that   when   we   that time we   formed a crowd   where the
                     place

ksaksi, tánkt sa hû′nk gáwal kîkaskánkatk.
man lay,   then   they   that (Pit River man)   while walking about.
                    found

21   Tsí nî tamĕnō′tka tiná tapî′ a nî tchúi tánkskni ká-itata gē′nt
      Thus   I   was out there   once   for the   I   from   that time   never   went
                                         last time,

selluálshuk.　Ndánnitaksni tamĕnō'tka;　tiná nat ḵáyak shenótankatk,
fighting.　　Three times　　I was there;　　once　we　not at all　were fighting,

kînkák i nat lúluagsla.　Tchín at nat at gä'tak ndáni támĕnotk.
few only there we　enslaved.　So I,　when we　quit (fighting),　three times had been there.

NOTES.

19. The long and fertile valley of the Pit River, an eastern affluent of the Sacramento River, is inhabited by several tribes of Indians who speak dialects of the same language family. Of the peculiarities of these tribes, Stephen Powers has given the first comprehensive sketch in the Overland Monthly, 1874, pp. 412–416, and in Contributions to North American Ethnology, vol. III, pp. 267–274. The various tribes greatly differ in their physical and mental qualities. The Pacamallies, on Hat Creek, at the lower end of the valley, were much dreaded by peaceable travellers on account of their sudden attacks from an ambush. The Indians in Big Valley are a fleshy, stout, and physically well-made people, while the Hot Spring Valley people has become deteriorated through prolonged national misfortune. Against both of these the slaving raids of the Klamaths and Modocs were mainly directed.

19, 2. The raids were undertaken by the Klamaths and Modocs just before wókash-time; that is, in April and May. They had no other purpose than to make slaves of the females and children of the unwarlike, poor, and suffering Pit River Indians, and to keep them either at their homes or sell them for ponies, provisions, beads, etc., at the Dalles to the Columbia River tribes. Adult men were not enslaved, but killed outright if captured. Similar instances of suppression of weaker tribes of the West by warlike Indians who were their neighbors are those of the Kayuses on Middle Columbia River, of the Yuki between Sacramento River and the Pacific Ocean, of the Húpa on Trinity River, Cal., all of whom were, at the advent of the whites, the terror of the districts surrounding their homes.

19, 3. shläótak for shläóta ak; the Pit Rivers ran away at the *mere sight* of the Klamath men; ḵá-i tata siúkat, the Pit Rivers never killed any Klamath men. Both statements are exaggerations; Hill's own account and Toby Riddle's biographic notice tend to prove the contrary.

19, 3. nellínat, or neli'nat. When they had killed an enemy, they did not follow the custom of the Oregonians of taking the scalp. This custom is not found among any of the Central Californian tribes.

19, 4. hû'stchoḵ-huya; by the suffix -huya, -uya, the action of the verb is shown to take place at intervals, or in a small degree. "They did only little damage by killing or massacring." Cf. shenótank-huya, **20,** 2, and -uya in the "List of Suffixes".

19, 4. tû'm tát sa. Change of the subjects introduced by the pronoun sha, sa, in consecutive sentences, is sometimes observed, as here and in **19,** 16; **20,** 3. Hill often uses sha when speaking of the Klamath Lake men, where nat, *we*, would be more appropriate.

19, 6. Kitchkanin nû for kitchkáni nû (or nî) nû. Pronouns and particles are repeated quite frequently.

19, 11. Wúksalks is a camping-place distant about six miles from Linkville. It was not possible for me to obtain definite information about the trail followed most generally in those raids, but Dave Hill said that from there they went due south. He

was born about the year 1840, and since he was a boy then, carrying only a pistol, this raid may have taken place about the year 1858. His second raid, which was undertaken the year afterward, was made when he was nearly twenty years old. After this he stayed five years in Oregon City, on the Lower Willámet River.

19, 16, and 20, 1. What is said here up to the word snawä′ds is evidently an anticipation of what follows in 20, 6. 7.

19, 16. sas tillindsa, or shash tilíndsha: shash is apposition to wéwanuish, which stands here, as frequently, for wewanuíshash; 23, 5, we find: wewánîshash.

20, 2. lápîk for lápi gî: "two are, two were."

20, 9. Tiunō′leshtat. The distance between Klamath Marsh and the Pit River country was estimated at three days' Indian travel; but it often took four days to reach there on horseback.

20, 10 and 11. maklaksksáksi refers to the encampment and immediate surroundings of the Indian captors, the Klamath Lake men and the Modocs, who had gone with them.

20, 13. guhuáshktcha. They seem to have returned home over the same trail which they had followed in going south. They passed between Little Klamath and Rhett Lake, which latter is also called Tule and Modoc Lake.

20, 17. tsúi gé-u, etc. This sentence has to be construed as follows: tsúi gúikaka hû′k lû′gs spunísh gé-u: "hereupon that slave, transferred by me, ran away."

21, 2 and 3. Bóshtin tpä-ók. This man was an American settler on Lost River, who, with other settlers, had previously attacked one of the Pit River tribes, in punishment for depredations committed. In the fight which took place, some whites were killed by the Pit Rivers, and this prompted the abovementioned settler to slaughter an ox for the Lake men, in order to raise their spirits for deadly revenge on the common enemy. The beef was slaughtered and eaten at his farm.

21, 5. Tsúi nat, etc. This incident was explained to me by Dave Hill, as follows: The famous Captain George was at that time war-chief both of the Klamaths and the Modocs. He had ordered Kiukamtch, the head-man of the Nushaltkága=Modocs, to join the expedition against the Pit Rivers. His refusal to go prompted Dave Hill and others to deprive him of his elk-skin cuirasses; but finally, to secure success to the expedition, the parfleshes were returned to their owners.

21, 7. Húmasht nat. A verb like gî or shúta has to be supplied.

21, 12. séllaluish, translated here by "war-expedition", still retains its verbal nature; for it is connected with two temporal *adverbs:* lupî′ and hûnk. More circumstantially the sentence can be rendered: "we rode far beyond the terminal point of our previous raiding campaign."

21, 18. léwak, a verb composed of two particles. Gétak and kánktak, formed almost in the same manner, are also used as verbs. Below, léwak is separated into its two components by a pronoun: lä nät wák ka-á; lä′ nät wák galdsawiá-a.

21, 19. wéwansni. The terminal -ni turns the wéwanuish into a kind of adjectival phrase. See the peculiar use made of this ending in the Dictionary and in the Grammar.

22, 8. hátaktk. The final k is the verb gî, kî, "said"; tchín hátaktk is: tchí nû hátakt gî.

22, 21. shatchlχámia is one of the various modes of painting face and body in use among the western Indians. White paint was put on in this manner (see Dictionary) only when the Indians were on the war-path. From the same verbal base is derived

shatchṓlgi, to contract the half-opened hand or fingers. Compare also: shatχā́dsha, shátuaχa, shátĕlakish.

23, 6. gakayúluk refers to the women, not to the Klamath men. These latter retired with the captured females to the top of a hill, to secure themselves better against further hostile attacks. shíshatχa, distributive form of shíatχa.

23, 11. tinkayúla. The Pit River men ran out of the timber to flee from further attacks, and some ran up the steep bank from the dry river-bed. While they did so, the Lake men surrounded them and completely closed the circle (shtá hashámpka). Nevertheless, some of them managed to break through the intervals; this frightened the Klamath men, and then the other Pit Rivers also escaped towards the hills.

23, 12–14. The three men and the boy who went up the hill belonged to the Pit Rivers. The Klamath Lake warriors were so surprised at their sudden return to their surrounded companions, that the Pit Rivers had an opportunity to escape during the confusion.

24, 4. Nátak. The sentence has to be construed: nátak híshlan hû́nk, Moatuá-shash hû́nk ksápok. "None others but ourselves shot at him; though he was one of our men, we thought him to be a Pit River man".

24, 4. láki. He had been shot in the eye-bone.

24, 6. klä́kat stands for klä́ka at; cf. **28, 12.** gátpant for gátpna at.

24, 6. shewatχû́lsî: for shewatχṓlash î, or shewatχṓlish î; the î appearing here not as a local, but as a temporal case-suffix. shewátχa, *noon*; lit.: the day divides itself in two; shewatχṓla, *afternoon*, the day has divided itself in two *a while ago*.

24, 8. luluksgä́-ish, uncommon form for lúluksgîsh, lóloksgîsh, *rifle, gun*, lit. "fire-maker".

24, 17. síukshtka stands for the full form síukshtka gi.

24, 18. tutî́la. By inadvertence the distributive form is used here instead of the absolute form tuíla, for the Pit River man spoken of had an abnormal fleshy excrescence on *one* foot only.

25, 1. shéllualshuk: he means fighting with the Pit River Indians.

25, 1. ndánnitaksni, incomplete grammatic form for ndannitánkshni.

25, 2. kínka-ak i, only a few; meaning females of the Pit River tribes.
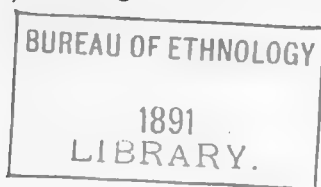
É-uksni séllual Sátas.

HOW THE LAKE MEN FOUGHT THE SNAKE INDIANS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

LUPÍ SÉLLUAL. THE FIRST FIGHT.

Sā′t gátpa tiná tû É-uksî; Kóketat släá wéwanuish E-ukskí′sas
Snake　went　once　over　to Klamath；on William-　they saw　females　of the Lake tribe
Indians　　　　　　　　Marsh；son River

vû′nshatk gépkapsh. Tchúi sákatlank gépka wewanuíshash mák′lakuapkst;
in canoes　approaching.　Then　going along　they came　(waiting till) the　had gone to their camp;
　　　　　　　　　　　the trail　　up　　　　women

3 tsúi mák′lĕka wéwanuish, tsúi hátakt gátpa Sā′t, tsúi ngä′-isa wéwaläks
then　went to camp　the women,　and　near (them)　came　the　and　wounded　the old women
　　　　　　　　　　　　　　　　　　Snakes,

pí′la. Tánkt Ä′-ukskni, húktoks híssuaks gépka, k′lewidshápka lúela gíug
only.　That time　the Lake tribe,　(when) these (hostile) men　arrived,　had gone away　for killing

kiä′m.
fish.

6 Tsúi at hushtsóχ hû′nk wewalä′ksas Sā′t, tchúi gämpĕle; tánktak
And　　massacred　those　aged females　the Snake　then　returned;　pretty soon
　　　　　　　　　　　　　　　men,

tchúi Ä′-ukskni híhassuaks gasáktsna. Tsúi mák′lĕχ hûk Sā′t lakí Nχîtsá=
after this　the Lake　the men　pursued.　And　encamped　that Snake　chief　Dried-

Tsû′ks (nā′sht hû′k sésatk Sā′t lakí kilû′s); tsúi É-ukskni släá mák′lĕχapks.
Leg　(so　he　was　Snake (the) chief-hero);　then　the Lake men　espied him to be encamped.
　　　　　　called

9 Tsúi gû′lgî sha, tsúi tí′nsna Sā′t, tsúi síuka hû′nk Nχîtsá-Tsû′ksas Sā′tas
Then　charged　they,　and　ran away　the　and they killed　him　Dried-Leg　the Snake
　　　　　　　　　　Snakes,

lákias. Tchúi nánka Sā′t gämpĕle, nánχatoks hû′shtchōk.
leader.　Upon this　some　Snake　went home,　but others　were killed.
　　　　　　　men

Tchí séllual tîtná Shā′tash. Kpudsámpĕli sha hû′nk Sā′tas, tchúi
Thus　they fought　one time　the Snakes.　Drove back　they　those　Snakes,　and

12 ká-itata gátpant Shā′t; at vushá E-ukskí′shash.
never again　came　the Snakes; (for)　they　the Lake tribe.
　　　　　　　　　　　feared

Lû′LDATKÎSH Bóshtinash tû′la shenótanka Shátash.

DAVE HILL FIGHTS THE SNAKE INDIANS ON THE SIDE OF THE AMERICANS.

Shiúlka nā′lsh ká-ag Mr. Huntington; Sá-atas î′tpa Moadokí′sh tchîsh
Collected　us　long ago　Mr.　Huntington;　the Snakes　he　the Modocs　also,
　　　　　　　　　　　　　　　　brought,

nā′lsh tchî′sh î′tpa gî′ta, tchúi tchiá nat nā′dsag Tchúi tí′na illólolatk
us　likewise　he　here,　then　lived　we　in one spot.　Then　one　year-elapsed
　　　　brought

Shā′t gúikak. Hû′k lápi laláki: Sā′t ná-as Tchatcháktchaksh ná-asht
the went away. There two chiefs: Snake one Tchatcháktchaksh so
Snakes   (were)   man

sésatk, nā′sh tchîg: Panaína tchî′ sésatk. Tchúi sō′ldshas shawíga, tsúi
named, one (man) besides: Panaína so named. Upon this the military was aroused, and

géna; tû′ Spá-ish Valley gátpa shō′lsash hû′k, tsúi sakemáwank hátokt 3
set out; far off to Surprise Valley marched the soldiers, and rendez-vousing there

mû′lua; lā′p mépoks géna shū′ldshash; nā′sh Lieutenant Oatman ná-asht
got ready; two companies went (of) soldiers; one Lieut. Oatman thus

shéshatk lakí shû′ldshash, nā′sh tchík Lieutenant Small ná-asht shéshatk
named (was) chief of soldiers, one besides Lieut. Small thus named (was)

lakí shû′ldshash. Tû′ nat tálaaks yámtîtal géna. 6
chief of soldiers. (From) we straight northwards proceeded.
there

Tsúi nat é-ushtat géluandsa, tsúi náts shlä′pka Shā′t; kî′lilks shlää;
Then we a lake went around, and us noticed the Snakes; the dust they per-
ceived;

tchúi yaínatal kakólakpka, nánχa é-ushtat gä′-upkapk (Warner Lake, tchí
then Warner Ridge we climbed, some through the waded (Warner Lake, so
lake

hûk nā′sh hû′k sésatk é-us). Tchúi Camp Warner mák′lĕk tiná nat waíta; 9
that one named lake). Then at Camp Warner camped one we day and
one (was)   night;

tsúi nat guháshktcha tálaat tχalamtî′tal. Tchúi nat telō′li "Tchéwam
then we started out directly towards west. And we looked down "Antilope's

Stû′", tchíhuk sésatk käíla; tsúi nat lápî gulî′ndsa (skuyû′i natch hû′k
Trail", so this named (is) locality; then two of us went down (detached us the
                                      (into it)   (two)

laláki), tsúi shnä′-uldsha nat. Tchúi nat tälō′li; gälō′la nat k′makuápkuk 12
commanders), and galloped off we. And we scouted; dismounted we to reconnaitre

Sátas máklaksas, tsúi nat wawápk k′makká nat, tsúi mā′ntsag gî′tk lā′pi
the Snake Indians, and we sat down (and) spied we, then shortly afterwards two

Sā′t tû′kni gepgápĕle: kokagtálkni gépgap′l′. Tsúi tilō′dshipk nat, tsúi
Snake from a returned: over a rivulet they came back. And saw them coming we, then
men distance

tálaak gutî′lapkap′lî nats; tsúi nat wál′hha kawaliä′kuapk sä′-ug. Tchúi 15
towards they descended while us; and we watched they would ascend believing. But
(us)   rounding a hill   (them)

ká-i gawaliä′ga, hî′tok tû′ gátpampĕle tchî′-ishtat m′na; nat mā′nts=gî′tk
not they came up, but from away they returned to camp theirs; we after a while
             there

gä′lapgapĕle shtilshampĕli-uápkuk. Tsúi nat gä′mpĕli, tsúi nā′ts gayá-
rode back   to report again. When we came back,   (in front) had
                                            of us

itsampk shū′ldshash huk, lúpiak nats gälχalgî′pka. 18
advanced the military, before we had fully descended
                              from the hill.

Tsúi tû′=hak náts a gépksi at shlä′pka, tsúi tássuipk, tsúi ktaítal
Then a long way when we came down they saw (the and charged (them), and to the rocks
behind (the   Snakes)
soldiers)

ti′nshampk Sá-at hûk. Sänótanksi nat sash gátpa, tsúi tû′ shlíkshgan's
scampered off the Snakes. At the moment of we them reached, and nearly shot me
                       fighting   (the soldiers)

a Sā′t. Tû′taks hûk shō′ldshash nánuk ga-ólĕka kpū′lχuk Sā′tas; li-mî′l= 21
the Far up the soldiers all climbed up to dislodge the Snakes; the packer
Snakes.

män pî′la yána shláka wátch hû′nk.　Tsúi sa senótank; wátch nā′sh hátakt
<small>of army alone　below　guarded　horses　(theirs).　Now they　fought;　horse　a single　over there
baggage</small>

tkálamna, tsúi nā′sh É-ukskni shnuktsástkak hû′nk wátch.　Tsúi ni
<small>stood on a hill,　when　one　Lake man　started to catch　that　horse.　And　I</small>

3 lewé-ula : "shli-uapkám′sh sha, liukáyank a î-û′ta!" tchín gî ; "huíya!"
<small>tried to dissuade　"will shoot you　they,　lying in ambush　they are　so I　said;　"don't go!"
(him):　　firing!"</small>

nā′st ni hémkank : "huíya!"　Tsúi géna kî′llikankank, tsúi Sā′t hûk téwi
<small>so　I　spoke:　"don't go!"　And　he went　speeding off,　and　the　at him　fired
　　　　　Snakes</small>

gatpánkshkshi hû′nk wáts.　Tsúi kädsûksaksína lä′kshktsa gä′-ish hû′k.
<small>when he had almost　the　horse.　And　right on the chin　took (his) skin off　bullet　that.
reached</small>

6 Tsúi nat ká-i hû′nk snû′kat wátch hûnk; tsúi hûk Sā′t tî′nsna kát hû′k
<small>And　we　not　caught　horse　that;　and　the Snakes　ran away　who　him</small>

shlî′kshga.　Tsúi nat kpû′laktsa tû′ atí ga-û′lχa; nánuk hûk Sā′t gáktsui
<small>had almost shot.　Then　we　pursued (them　high up　we ascended;　all　the　Snakes　went into
　　　　and)　(in the hills)</small>

walî′shtat, kû′mets hátakt gulî′ tû′mi híhassuaks.　Tsúi hátokt gî′ank
<small>the rock-cliffs,　the caves also　there　entered　many　men.　And　in there　staying</small>

9 sawî′ka hûk Sā′t, suashuála sa hû′nk ktá-i, tsúi vû′ssa shū′ldshash.　At
<small>became　the　Snakes, (and) piled up　they　rocks,　and　became　the troops.　Then
angry</small>

yána tî′lχa sháppash, tsúi nat gémpĕle.
<small>down-　inclined　the sun,　and　we　returned
wards　　(to camp).</small>

Káyaktsná shúldshash wéwanuish; u-i′tsna sha, tsúi nû shläá
<small>Pursued　the soldiers　women;　they marched in front file,　then　I　perceived</small>

12 hissuákshas ktáyat tsutî′la.　Mû′ni kä′lo hátakt túya; húnkant tsíg
<small>a man　the rocks　underneath.　A tall　juniper-tree　there　stood below;　against it　then</small>

ts'hálamnank láyipk lû′luksgishtka.　Tsúi ndé-ulχan shlä-ánk hû′nkt layí-
<small>sitting close　he pointed　with his gun.　And　I let me fall　seeing　him　point-
（at me)</small>

pakst, tsúi ni sî′ktsaslan wiká ; tsúi ni shlî′wal nánuyank tχä′lχa; tchúi
<small>ing,　and　I　crawled aside　a little;　and　I　cocked　making ready　(and) stood up; and</small>

15 ni′sh lés′ma gē′tal tā′ds, láyipk tû′shtal lupî′ shlä-ō′lan′s.　Tsúi ni shlî′n;
<small>me　he did not　at that　he　where　at first　he had seen me.　Then　I　fired;
　　see　spot,　pointed</small>

pató n shlî′n, tsúi ndéwanká ; tsúi ni hō′tχe, tsúi ni pä′n shlín nû′sh
<small>in the　I　hit (him),　and　he fell;　then　I　sprang to-　and　I　again　shot (him)　in the
cheek　　　　wards (him),　　　head</small>

sikĕnî′tkstka.　Tsúi sō′ldshash tî′ntpa, tsúi nelî′na nû, tsúi kúiχan Sā′tas
<small>with a pistol.　Then　the soldiers　arrived,　and　scalped　I　and　recognized　Snake
　　　　　(him),　I　man</small>

18 hû′nk, kándan hû′nk shî′uga.　Gitákni hû′k P′laíkni; E-ukskíshash
<small>that,　whom I　had killed.　Hailing　he　from Sprague　to a Klamath Lake
　　　　　River;　(woman)</small>

mbushéaltk ; ná-asht hû′k shésatk Lápa=Kíu-gî′tk ; tchíhuk shésatk.　At
<small>he was married;　so　he　(was)　Two-Rumps-having;　thus he　(was)　Now
　　　called　　　　named.</small>

nat nelî′nulank at gémpĕle mak′láktsûk, at tî′nnäga.　Tsúi nat mák′lĕχ;
<small>we　having done scalp-　returned　for encamping,　and (the sun) was　Then　we　camped;
ing (him)　　　setting.</small>

21 kókag hátakt tû′nsna, saígataks hátokt kî ; hû′nkant tchî′k hû′k kokág
<small>a brook　there　was running　a prairie　right there was;　through it　then　that　stream
　　by,</small>

tû′nsχantsɐ yáshaltk. Tchúi kissä′mi shû′dsha Sā′t; tû′ wali′sh î-utíla
was running *studded with willows.* *Then* *at nightfall* *made a fire* *the Snakes;* *there* *the cliffs* *below*

tû′shtuk kû′mme. Mû′ ská tánkt slä′wi; tsúi psín gátpa Sā′t î-úta.
there (was) *a cave.* *Very* *cold* *that time* *(the wind) blew;* *and* *in the night* *came* *the Snakes* *the (and) fired.*

Tsúi shúldshash vû′ssa, tsúi nat mû′lua, ɐ nat guhuáshktsa, psínak 3
And *the soldiers* *took fright,* *and* *we* *got ready,* *and* *we* *marched,* *the same night*

mû′atan nat géna; nîshtá nat géna. Tû′ nat yaínatat pä′ktgî, tsû′i nat
southwards *we* *went;* *the whole night* *we* *marched.* *Far away* *we* *on the mountains* *were at dawn,* *then* *we*
ni′lka.
stopped there in the early hours.

Lû′luagslash tánkt lápksapt wéwanuish; äná nat hû′nk, tsúi nat pän 6
They enslaved *that time* *seven* *women;* *brought* *we* *those,* *then* *we* *again*

mák̲′lĕχ Nä′wapksh yámakstan gä′dsa tχálamna. Tsúi kok̲ág hátakt
encamped *from Goose Lake* *north side of* *a little* *to the west.* *And* *a brook* *there*

tû′nsna; tsúi psín gátpa Sā′t, tsúi ká-i nat káktant; nî′shta nat ká-i
is running; *and at night* *came* *the Snakes,* *and* *not* *we* *slept;* *all night* *we* *not*

káktant. Tsúi mbúsant pän gátpa Sā′t; yaína-ag kúita nats hûk tû′pka, 9
slept. *And* *next morning* *again* *came* *the Snakes;* *a hillock* *back of* *us* *stood,*

tsúi hátakt lî′wal Sā′t, tsúi kakî″hha shō′ldshash; atí hû′nk kakî″hha.
and *there* *gathered* *the Snakes,* *and* *missed (them)* *the soldiers;* *by a long way* *them* *they missed.*

Tsúi nat watsátka täluak-húya; tsúi gáya-a nā′ts hû′k Sā′t. Mbúsant
Then *we* *on horseback* *rode after them;* *and* *were hiding before us* *the* *Snakes.* *In the morning*

nat gépgap′lî; at gä′tak Sátas slää, tsúi nat gátpampĕle. Tsúi shû′ldshash 12
we *returned;* *no longer* *any Snakes* *found* *we,* *and* *we* *went back home.* *And* *the military*

hû′k shäwána wewán′sh nā′ls hû′nk, Sā′tas wáts tchîsh lā′p. A nat gat-
gave *women* *to us* *those,* *of the Snake tribe* *horses* *also* *two.* *Then we* *re-*

pámpĕle gî′ta E-ukák; hû′ktoks Lieutenant Small tû′ shîpî′tk Nä′wapksh
turned *here* *to Fort Klamath;* *but he* *Lieut.* *Small* *over there* *separated* *Goose Lake*

guni′gstant gémpaluk Spá-ish Valleytála. Lā′p Sátas wéwanuish ä′na. 15
opposite *for returning* *to Surprise* *Valley.* *Two* *Snake* *females* *he took with him.*

NOTES.

28. The various bands of Snake Indians inhabiting Oregon east of the Cascade Mountains are gaining their sustenance chiefly by the chase. This accounts for their constant wanderings and ubiquitous presence sometimes at Camp Harney, or the Owyhee and Snake River, at other times near Warner Lake, or the Klamath Marsh.

The date of this raid could not be determined; it may have preceded the fight related below by ten or twenty years.

28, 1. É-uksi, "to Klamath Marsh"; on Williamson River (Kóke), which forms the outlet of the Marsh, the Snakes saw women of the Lake tribe crossing or passing down the river in their dug-out canoes, which they use for gathering wókash (the seed of the pond-lily) on the Marsh.

28, 2. gépkapsh, formed by syllabic elision from gepkápkash; cf. **29**, 19.

28, 2. sákatla, to come up, to arrive by the trail.

28, 3 and 4. wéwaläks pí'la, the old women only; the younger ones, on whom prin-cipally devolves the work of wókash-gathering, found time to escape in their canoes from the raiders.

28, 4. k'lewidshápka. The men had gone fishing to distant places, leaving their females in the camp, not apprehensive of any hostile attack.

28, 8. kilō's, or kilû's, is the epithet given to "Dry-Leg", the Snake chief; it means a bold fighter, leader of a fighting band; literally: "irate, wrathful", and may be here taken as an equivalent to "war-chief" (sessalólish lakí).

28, 13. Moadokí'sh, apocopated for Moadokíshash; also **28**, 1: wéwanuish (wé-wan'sh) for wewanuíshash (shläá gépkapsh). Nā'lsh tchí'sh, *us* also; that is, we of the Klamath Lake tribe, were gathered by Mr. Perit Huntington into one district, the newly established Klamath Reservation. A large number of the Lake People were then scat-tered about Klamath Marsh, which is visited by them now in summer only for fishing, gathering wókash and berries, and for hunting.

28, 14. Dave Hill, now interpreter (lúldatkish) at the Klamath Lake Agency, took a part in this short but interesting expedition, in the capacity of an Indian scout. He fixes himself the date of it by the words "tína illolólatko", or a *full* year after the Indians had been gathered on the Reservation by Mr. Perit Huntington. The treaty was concluded on October 14, 1864, and the campaign was undertaken in 1866 by a small body of American troops for the purpose of bringing back to the Reservation a band of Snake Indians who had run away from it. This unruly tribe, jealous of its former independence, has left the Reservation even since then, and could only after much exertion be induced to return. The fights took place west of Warner Lake, and north of the border-line between California and Nevada, within the former haunts of these western Shoshonis.

The Report of the Acting Commissioner of Indian Affairs for 1867, page 99 sq., mentions this expedition in the following laconic terms: "October 27, 1866, troops consisting of 21 men, First Oregon infantry, and five Indian Klamath scouts, under Lieutenant Oatman, and 27 men, First Oregon cavalry, under Lieutenant Small, had a fight with a band of hostile Snake Indians near Lake Abbott [should read: Abert], in the Klamath country, Southern Oregon. The Indians had so chosen their position that the troops were obliged to dismount to attack them. The fight lasted one and a half hour, and 14 Indians were killed and many wounded."

On page 100 of the same Report, another fight against Snake Indians is spoken of: "Late in November, 1866, in a conflict between the troops and Snake Indians near Fort Klamath, 10 Snake Indians were killed by the troops, and three more by the friendly Klamath and Moadocs who accompanied them." This may have been the same fight as the one above, reported with much less accuracy of detail.

29, 3. Spá-ish Valley, name corrupted from Surprise Valley. This valley is situated in the northeastern angle of California, and on the shore of its two alkali lakes several American settlements have sprung up. A few Snake Indians live peaceably around Fort Bidwell, which is located at the northern extremity of the valley.

29, 10. tálaat tχalamtí'tal, consonantic assimilation for tálaak tχalamtí'tal, due west.

29, 17 and 19. nā'ts, natch, for nā'ls, nā'lsh, nā'lash, *us*; náts a gépksi, for nā'lash a gépkash í.

29, 17 and 18. gayá-itsampk. The advance of the troops was ordered in consequence of Hill's report that Snake Indians had been seen by him and his fellow-scout.

29, 19. tû'=hak; hak means: on this side of something or somebody, referring to an object located between the speaker and something more distant.

29, 19 and 20. shlä'pka (for shlä'apka) and tássuîpk (for tássui-apk) "they saw and attacked them in Hill's absence"; tínshampk "they scampered off unseen by Hill". If the simplex verbal forms shlä'a, tássui (or táshui), tínshna were used, they would imply that Hill then saw the Snake Indians himself, that he was among the troops charging them, and that he had seen them *in person* scampering off.

30, 3. lewé-ula really means: not to permit, not to allow, to forbid.

30, 3. tchín gî, short for tchí nî gî: "so I said."

30, 5. Instead of gatpánkshkshi could also stand in the text: gatpanuápkshi; the final -i being used in a temporal sense in both terms.

30, 8. kû'mets, contr. from kû'mme tchîsh, or from kû'metat tchîsh.

30, 9. suashuála, etc. They piled up rocks to serve them as barricades to shoot from behind.

30, 11. u-î'tsna, distributive form of ó-itchna; see Dictionary.

31, 7. Nä'wapksh, etc. Transcribed into the fuller and more explicit grammatic forms, this phrase would read: Nä'wapkash yamakíshtana kétcha tχálamna, "to the northwest of Goose Lake." For Nä'wapksh, Né-uapksh, see Dictionary.

31, 13. This campaign terminated in a decided victory over the runaway Snake warriors, but failed to accomplish its real purpose of bringing them back to the Reserve. Nevertheless, these Indians had been severely chastised by losing quite a number of men killed and wounded, and seven women of their tribe captured by the military.

MŌ'DOKNI MÁ<u>K</u>LAKS SHÉLLUAL.

THE MODOC WAR.

OBTAINED FROM THE RIDDLE FAMILY IN THE MODOC DIALECT.

Shálam 1869 A. B. Meacham shuashuláliampkîsh nánuk má<u>k</u>lăkshash
In the au-   of 1869 A. B.   Meacham   the superintendent   over all   Indians
tumn

shualaliámpka Tχálamtala; Mōdokí'shăsh hushtánka ne-ulákshgîshî <u>K</u>ó<u>k</u>e-
kept watch   in Oregon;   the Modocs   he met   at the council-ground   on Lost

tat wigátan tchussní'nish slánkosh; nûsh snawédshăsh gé-u túla shátĕla 3
River near   the Natural   Bridge;   me   wife   mine together he hired

lutatkátkî.
to be interpreters.

At nā nánuk ne-ulakgîshχē'ni gátpa; nánuk máklaksh wawápka,
Then we   all   to council-ground   went;   the whole   tribe   was sitting there,

vûnî'pni hundred pēn ndā'ni tá-unep pēn vúnîp pé-ula hihashuátchχăsh, 6
four   hundred besides three   tens   besides four   men,
    3

we-ulékăsh tatâ′ksni tchí′sh. Meacham shapi′ya tuá gatpamnóka: "at
old women   children   also.   Meacham   told (them)   what   he had come for;   "now

mā′lash nû shiûlkishχéni itchanuápka É-ukshitala."
ye   I   to the reservation   I shall remove   to Klamath Lake."

3   Capt'n Jack, máklăksăm lakí, heméχe: "Ká-i nû táta gé-u käíla
   Captain   Jack,   of the Indians   the chief,   said: "Not   I   ever   my   country

sheshä′tuî; hemkánka nû Bóshtinash, hä shaná-ulî medshápkash, tchía.
did sell;   have said   I   to Americans,   if   wished   to emigrate (there),   they could live (there).

Ká-itoks nû gén táta käíla sheshä′tuî, hû′toks Skóntchîsh sheshä′tuî."
Not   I   this   ever   country   did sell,   but he   Skóntchîsh   sold (it)."

6   Meacham kaí hû pípa ítpa shû′-ûtanksh hamĕniúga, héshl'a hû pēna
   (Then) Meacham   himself   the paper   brought   an arrangement   wishing,   showed   (that)   his own he

shĕ′shash shúmăluash; pēn nánukash tû shaná-uli itchámpĕlîsh shiû′lkish-
name   had written on it;   again   all people   over there   he wanted   to take back   to the reserva-

käíla. Kí-uks ká-i shaná-ulî gémpĕlîsh; hû gé-u léwitchta tpéwash. At
tion.   The conjurer   not   wanted   to go back;   he (to) mine   objected   talk.   Then

9   máklăks léwitchta ké-îsh shiû′lkîsh=käíla. Meacham killétana nálăsh géntge;
   the tribe   refused   to go   to the reservation.   Meacham   forcibly told   us   to go;

at tineä′ga mákloks i-amnán lóloksgîsh. Bóshtin tchî′sh. Toby hotámsχa
then sprang up   the Indians   seizing   (their) guns.   The Americans   also.   Toby Riddle   rushed between

hemkánka kíe: "Hî-îtókāt! ké-u hémkanksh matchátkat, ká-i ā hûn pi-
(and) spoke   thus: "Ye be quiet!   to my   speech   listen ye,   not   ye   this   on thing

12   pĕlángshta samtchátka. Meacham mā′lăm hû shî′tchlîp, hemkánka tídsh,
both sides   understand well.   Meacham   yours   he is   the friend,   he spoke   to your benefit,

māl tídsh tchítki giúga. Kánktak gi′n wawálkan matchátkat; ká-i kíluat,
ye   comfortably   to live   for the purpose.   Quietly here   sitting down   listen (to him);   not   be wrathful,

Bóshtin, at nû tálaak shû′ta! Nánuk wawálχan î′lkat mā′lăm lóloksgîsh!
ye Americans, then   I   straight   will make (it)!   All (of ye)   sitting down   lay ye down   your   guns!

15   at toks mā′l pē′n shaná-ulî máklăks hassasuákîsh."
now   with ye (whites)   again   desire   the Indians   to debate."

Kédsha pēn hemkankátko tinō′lî; at nánuk hémkanka, mbū′shan
For some time   again   after talking   the sun went down;   then   all   agreed,   next day

genuapkúga shiûlkishχéñî=käíla.
to remove   to the reservation.

18   Mbû′shan nánuk shiûlkîshχéni géna Mō′dokni; Meacham túla géna.
Next morning   all   to the reservation   went   the Modocs;   Meacham   with   traveled. (them)

Shiûlkîshχéni "Mō′dok Point" shéshash gîshî gátpa; at Meacham Mō′dokî-
Within the reservation   to "Modoc   Point"   (its) name   they went;   then   Meacham   to the

shash shulō′tîsh nanukénash shéwana shapíya, tídsh p'nálăsh shualaliampa-
Modocs   the clothing   to every one   distributed   (and) said,   well   for them   he would

21   kuápgasht. At Mō′dokni E-ukshikíshash tû′la wawáltka; at hátak hish-
provide.   Then   the Modocs   the Klamath Lakes   together   conferred;   now   here   they

tálta at ḵáyak hishtcháktnan nadshā'shak tchi-uapkúga, Bóshtinash shitch-
promised at no getting incensed in a common home they would live, (and) to the Ameri- they would
time cans

laluapkúga. At lápi lálaki shátashi hishtaltnúga. Meacham Capt'n Knáp-
keep friendship. Then the chiefs shook hands for promise. Meacham to Captain Knapp
two

păsh shénuidsha máḵlăkshash shualaliampátki giúga.   3
turned over the Indians to be their agent.

At Mō'dokni ktchínksh ntchayetámpka shtîshtnaō'tan; ndankshap-
Upon the Modocs rails to split-commenced to build houses; eight
this

tánkni tousand ktchínksh shûsháta. At hûmashtgiûlan É-ukshíkni ḵó-i
times thousand rails they made. Now after achieving this the Klamath Lakes wick-
edly

né-ulχa, nánuk ktchínksh Mō'dokishăsh tĕméshka, hemkankóta: "käíla   6
acted, all the rails from the Modocs they took away. declaring: "the land

p'nálăm", kshápa; "Mōdokíshash lóloaksh", kshápa; "Bóshtin kléksht",
to them (be- so they said; "the Modocs (are) boundsmen", so they said; "white people they will be-
longs)", come",

kshápa. Mō'dokni laḵí ḵá-i yáuntkîn Meachalăm hémkanksh, Bóshtinash
so they said. The Modoc chief not forgetful of Meacham's word, (that) the Ameri-
(was) can government

(hûnk hû Meacha shapíya), tídsh shlepakuápkasht Mōdokíshăsh, Bóshtin   9
(that he Meacham said), well would protect the Modocs, the Ameri-
thing can

láḵiash shléa shapíya, E-ukshikíshăm ktchínksh tĕméshkash ḵá-i Mō'-
agent visited (and) told the Klamath Lakes the rails had taken away (and) to the
(him), not

dokîshash shewanápĕlish shaná-uli. É-ukshikni hémkank: "nā'lăm ā hûn
Modocs (them) to return wanted. The Klamath Lakes said: "our ye

käílati ktchínksh vulō'dsha." Bóshtin laḵí ḵá-i tpéwa E-ukshikíshăsh Mō-   12
from the the rails (ye) have cut." The Ameri- agent not ordered the Klamath Lakes to the
land can

dokíshash ktchínksh shewanapĕlítki, ḵá-i E-ukshikíshash tpéwa tála gin
Modocs the rails to return, not the Klamath Lakes ordered money
(he)

Mōdokíshash shewanátki. Pēn Bóshtin laḵí Mōdokíshăsh wénni shiáshla;
to the Modocs to pay (for them). Again the Ameri- agent the Modocs elsewhere removed;
can

pēn Mō'dokni ktchínksh tunépni tousand shû'ta, pēn É-ukshikni gátpam-   15
again the Modocs rails five thousand made, once the Klamath Lakes coming to
more their lodges

nan Mōdokíshash nánuk ktchínksh papálla.
the Modocs of all rails robbed.

Mō'dokni laḵí pēn géna Agency lúldam, pēn heshégsha E-ukshíkíshăm
The Modoc chief again went to the agency in winter, once complained the Klamath Lakes
more

ktchínksh pēn pállash, ḵá-i shaná-ulî E-ukshiki'shash pĕlpéliash hunáshak;   18
the rails again to have not (did he) want for the Klamath Lakes to work gratuitously;
stolen,

shaná-uli kitchákĕlan pí'sh ktchínksh shnû'ktgî. At agent pēn nádshash
he wanted to be paid to himself rails for having taken. Then the agent again in one batch

shiáshla Mōdokí'shash, at Mō'dokñî ndā'nash pēn pelpeltámpka. Pēn
removed the Modocs, now the Modocs at a third place again to work-commenced. Once
more

É-ukshíkni ktchínksh Mō'dokishăsh nánuk papálla, Capt'n Jack pēn   21
the Klamath Lakes the rails from the Modocs all stole, (and) Captain Jack again

Bóshtin lákiash shapíya E-ukshikíshash píʼsh tála shewanátkî ktchínkshtat.
the Ameri-   agent   told   the Klamath Lakes   to him   money   should pay   for (his) rails.
can

Bóshtin lakí at kílʼhuan heméχe: "Hä î ûn pēn gépktak, tchûʼi mish nû
The Ameri-   agent   now   getting en-   spoke: "If   you   again   come here,   then   you   I
can   raged

3 ûn tûsh shpuláktak ká-i mîsh E-ukshikíʼshash shnumatchkátgî." At Mṓ-
there   will lock up   (where)   you   the Klamath Lakes   will bother (any longer)."   Here-   the
      not   upon

dokni lakí gémpĕlan pʼna shne-ipákshtat, nánuk pʼna mákloksh shiûʼlagian,
Modoc   chief   returning   to his   hearth,   all   his   people   (he) collected,

Kóketat ámtch tchíshtat gémpĕle lapkshaptánkni taúnepni miles móat. At
to Lost River, (to the) old   settlement   he returned   seventy   miles   south.   Then

6 tχálampankî mákloks sheggátχau lákiash tchûʼi lûpítala médsha Yaínakshî
the half   tribe   separating   from the   subse-   eastward   migrated   to Yáneks
              chief   quently

sheshápkash gaptchétka tχalampáni 1870, hátaktok tchía Mōdokíshash
so-called   in May   the middle   1870,   at that place   stayed   the Modocs

shéllualsht.
while fought.

9   Captʼn Alʼpa Yaínakshi=gîshíʼ Mōdokíshash máklăkshash Kóketat
  Captain   Applegate   at Yáneks   the Modoc   Indians   on Lost River

shlédsha itchámpelîsh shaná-uliuga. Mōʼdokni lakí heméχe: "Hä nish ûn
visited   to take (them) back   wishing.   The Modoc   chief   said: "If   me

Bóshtin lakí tídsh shualaliampáktak, géntak nû ûn Agency; hä tchîsh ûn
the Ameri-   agent   well   will protect,   would go   I   to the agency;   if   also
can

12 Tchmûʼtch lakí gítak." Shayuákta hûʼnk, Tchmûʼtchăm tálaak shlepa-
Frank Riddle   agent   would be."   He knew,   (that)   Frank Riddle   with justice   would ad-

kuápkash. Bóshtin lakí léwitchta humáshtgîsh, Mōʼdokni lakí léwitchta
minister.   The American agent   refused   to assent,   the Modoc   chief   declined

géʼsh, ndáni Bóshtin lákiăm kíyan ne-ulkíash; shaná-uli kánash dálaak
to go,   three   the Ameri-   Government   deceiv-   having compacted;   he wanted   somebody   rightly
   times   can   ingly

15 pûsh shlepáktgi; hû shayuákta Tchmûʼtchăm dálaak shlepakuápkash.
for him   to care;   he   knew   Frank Riddle   rightly   would protect him.

Pʼnátak käílatat tchíʼsh hámĕne shúldshash píʼsh shiukátki; ká-i pûʼsh
His own   in country   to stay   he preferred   the military   him   in order to kill;   not   him

shpûʼnshnan shiûlkishχéni, hashtáwan shiukátki píʼsh.
taking forcibly away   to the reservation,   by starvation   in order to kill   him.

18   Kaítua shûʼta tchíʼsh pánî shálam 1872. Bóshtin hatak=tchíʼtko
  Nothing   was done   further   till   autumn   1872.   The white   settlers

shanáhuli máklăksham käíla, máklăkshash shaná-uli käíla tpûlínash tûʼm
desired   the Indians'   land,   the Indians   they wanted   from the   to drive off   wide
                    land

kshunálpash käíla shana-ulióga. Máklăksăm wewaníshash kó-i shûʼta
pasture-lands   land   coveting.   Of Indians   the females   bad   outraged.

21 Bóshtin. Kóketat=tchîtko Bóshtin pípa shumáluan mûʼni lákiash shnigóta,
the whites.   On Lost River=settled   Americans   a peti-   setting up   to the President   sent (by mail).
                 tion

ká-i shana-ulióga máklăkshash hî tchí'tki.　Mû′ni lakí wálχa : "Idshá
not　wanting　the Indians　there　to remain.　The President　replied :　"Remove

máklăkshash Agency káyak hishtcháktnan ;　ká-i gé-isht, tpûdshántak."
the Indians　to the agency　not　boisterously ;　not (they) going,　drive (them there)."

Vûnépni taúnep shû′ldshăsh, Capt′n Jackson lakí, lápĕni taúnep Bóshtin 3
Forty　soldiers,　Captain Jackson com-　twenty　white
　　　　　　　　　　　　　　　　manding,

hatak=tchítchîsh túla ûnā′k gakiámna.　Bóshtin lakí heméχe : "î lakí gépkî!"
settlers　with　early　surrounded (the　The Ameri-　com-　cried :　"you, chief, come here!"
　　　　　　　　camp).　can　mander

Scarface Charley géknan heméχe : "Jack ká-iu pátkal!"　Bóshtin lakí Bar-
Scarface　Charley　coming out　said :　"Jack　not yet has got up!"　Lieutenant　Bar-

tell heméχe : "î pûshpúshlî watchágălăm wéash, lóloksgîsh mî hûn élk!" 6
tell　said :　"you　black　of a bitch　the son,　rifle　yours this　lay
　　　　　　　　　　　　　　　　　　　down!"

Scarface Charley heméχe : "nû′toks ká-i watchága gî ; hishuákshash=shítko
Scarface　Charley　said :　"I　not　a dog　am ;　to a man-alike

îsh hémkank!"　Bartell heméχe : "î pûshpúshlî watchákălam wéash, ló-
to me　speak!"　Bartell　said :　"you　black　of a bitch　the son,　ri-

lokshgîsh mî élχ!"　Jackson heméχe : "lóloksgîsh húnkîsh û′tχî."　Lápok 9
fle　yours lay　Jackson　said :　"the gun　from him take away."　Both
　　　down!"

nadsháshak shikĕnítkîsh shushpáshkan shétui ; lápok shakí′ha.　Tánk hûn
at the same mo-　revolver　drawing　fired ;　both　missed.　Hence
ment

shellualtámpka.
the war commenced.

Tánktak Bóshtin tû′gshta Kóke yutetámpka ; at nánuk shellualtámpka. 12
Just then　the whites　on opposite　of Lost　to shoot-commenced ;　then　all　to fight-commenced.
　　　　　　shore　River

Tánkt lápi taúnep máklăks tchía, tunépni taúnep shû′ldshăsh Bóshtin tchí′sh
That time　twenty　Modoc war-　stayed　fifty　soldiers　American　settlers
　　　　　　riors　(in camp),

shûkáltko.　Lapgshápta shû′ldshash lúela, kánktak ngē′she-uiya.　Máklăk-
mixed with.　Seven　soldiers　were　as many　were wounded.　Of the In-
　　　　　　killed,

săm wewánuish tátoksnî nā′sh taúnep kshíkla shuénka ngē′she-uiya.　Kí- 15
dian　women　(and) children　eleven　were killed　(and) wounded.　Of the

uksăm máklăksh Kóke gunígshta yámat tamĕnuō′ta hátakt=tchitchíshăsh
conjurer　the band　Lost River　across　northwards　while running　the settlers there

shuénka, ká-i nā′sh gîn snawédshash tatákiash ká-i lúela.　Máklăks lakí
massacred,　(but) not　one　there　woman　children　not they killed.　The Modoc　chief

ktayalshtála géna, pēn nánka gaptóga géna túla ; hátaktok tchía 17th Jan- 18
to the lava-beds　went,　then　others　joined (him and) went　with　there　they　January
　　　　　　　　　　　　　　　　(him) ;　stayed

uary 1873 tchē′k.
17th　1873　until.

Tánkt vûnépni hundred pēn vúnîp shû′ldshash, Bóshtin shûkáltko,
That day　four hundred　and　four　soldiers,　with settlers　mixed,

gutámpka.　Waíta shéllual, keliánta ké-ishtat, tinōlō′lish tchĕk kĕléwi ; 21
attacked (them).　All day　they fought,　without　snow (on the　at sundown　finally　they ceased ;
　　　　　　　　　　　　ground),

shû′ldshăsh gémpĕlîn at vûnî′pni taúnep stéwa luelótan ngēshótan
the military　retreating,　then　forty　they missed　(in) killed　wounded

tchísh.   Túnep tulína keshgûga îdshí'sh káyak wenggápkash; tánkt
also.   Five   they left being unable to take not yet dead; after
         behind,   (them)

shû'ldshăm génuish máklăks shuénka hû'nk.
the soldiers' retreat the Indians killed them.

3   At mû'ni lakí né-ûlχa: Mōdokíshăsh shutankuapkúga, A. B. Meacham-
    Then the President published a with the Modocs to conclude peace, A. B. Meacham
        decree:

ash tpéwa máklakshash shutánktgî; General Edward Canby túla shûshû-
he ap- with the tribe to confer; General Edw. R. S. Canby along the Peace
pointed   with

tankî'shash géna, túla Meachăsh Toby, Tchmû'tcham snawédshash, lu-
Commissioners went, with Meacham Toby Riddle, Frank Riddle's wife, in-

6 tátka. Shûshutánkish nánuk John Fairchildámkshî gátpa Vûlálkshi
terpreted. The Peace Commissioners all (to) John Fairchilds' farm came at Cottonwood

gîshí', nā'lăm käílătat, Febr. 20, 1873. At máklăks Bóshtinash hemkank-
Creek, in our country, on Febr. 20, 1873. Then the Indians to the Americans to talk-com-

támpka, Tchmû'tch Toby tchí'sh lutátka. Bóshtin máklăkshash ne-ulχía,
menced, Frank Toby Rid- also interpreted. The Ameri- with the Modocs convened,
        dle   cans

9 ká-i Bóshtin shellualuapkúga máklakshash shû'-ûtanksh né-ulaksh panî'.
not the whites should make war with the Modocs the peace-contract was being made while.

Máklăksăm lakí shewé-ula hemkankóta Bóshtinash ne-ulχía ká-i pi lûpí
The Modoc chief agreed (and) declare l, (while) the Ameri- were making not he first
                    cans   peace

lóloksgîsh tewiuapkúga. At nánka máklaks gátpa Fairchildámkshî; at
a gun would fire off. Then some Indians arrived at Fairchilds' farm; then

12 hassasuakitámpka.
negotiations began.

    Tánkt Skuä' Stîl, Atwell, nû tchîsh Toby tchîsh géna Mô'dokisham
    Then Squire Steele, Wm. Atwell, I also Toby also went of the Modoc

lákiam tchí'shtat shushotankî'sham né-ulaksh shtîltchnû'ka; mákl'χa tchúi.
chief to the camp, of the Peace Commissioners a message to carry; (we) passed then.
                          the night

15 Máklăksh nāl tidshéwan tilótpa, hemkánka: "palpal-tcholeks=gítko lûpí kû'-i
The Indians us friendly received, (and) said: "the palefaces at first outrage

shûsháta, Bóshtin tchúshak gî'yan máklakshash shtî'lshga, shû'ldshash hûnk
committed, the whites continually lying on the Indians reported, troops

máklakshash hûnáshak gûtámpka, máklăksh ká-i kópa tû'sh p'nálăm kû'-i
the Indians for no reason (had) attacked. the Indians (did) not think over there their folks wrongly

18 gíwish; Bóshtin máklăkshăsh ktáyat tpûlí' yutetámpka ktáyat gípkash."
had acted; The Ameri- the Indians into the drove (and) firing-com- in the them staying."
        cans   rocks   menced at rocks

Máklăksh hémkanka: "hä ā tídsh shutankuápka nā'lash, k'lewiuápka nā
The Indians declared: "if ye will negotiate peace with us, stop will we

shéllualsh; hä pēn nā shellualuápka, Bóshtin lûpí shellualtampkuápka;
fighting; if again we should fight. the Ameri- first war-start-would;
                    cans

21 máklăks ká-i lûpí' tewiuápka."
the Indians not at first will fire."

    Stîl at heméχe: "Mā'lam nénap Bóshtinăm tchékelî nánukash ginta-
    Steele then said: "Your hands of the whites' blood all over stained

natkó gi   Canby mā′lash ḵilletanuápka gékîsh tchēk ḵ'lewiuápka; Canby
are.   Canby   on ye   will insist   to him   until ye will give it up;   Canby

mā′lash tchúi tidshantála käíla idshanuápka gen welî′tan, tû′sh māl ḵû′-
ye   then   to a good   land   will remove   from   distant,   where ye   the
                                                  here

idsha Yamakî′shash ḵá-i shuénktgî.   Hä ā gíta tchiuápka, shuénktak māl 3
wicked   Oregonians   not   will murder.   If ye here   would remain,   they would kill   ye

ûn nanukä′năsh."
every one."

        Mō′dokni laḵí heméχe: "Ḵá-i nû shaná-ulî gé-u käíla ḵĕlewídshăsh,
        The Modoc   chief   said: "Not   I   want   my   country   to leave,

ḵá-i kûn pēn käíla shayuaktnû′ga tchī′sh.   Gé-u t-shî′shap, pgíshap, 6
not   any   besides country   as I do know   to live in.   My   father,   mother,

tχé-unap tchîsh gíta vûmî′, shanáhulî p'nátak käílatat tchían ḵĕléksh.
brother   also   here   are buried,   I desire   in my own   country   living   to die.

Nû′toks ḵaítua ḵó-i gíta shû′ta, ḵá-i tchík lîsh kaní′ tat shpûnshanuápka;
Myself   nothing   wrong here have done,   not   so that   any one hence   should take away (me);

gétak mîsh nû vû′la wákaktoks hû nánuk tchía."   9
this only of you   I   request, in the same manner as   all   to live."

        Hemkankûlótak Capt. J. Biddle nánuk wátch Mōdokíshăm láḵiăm pálla.
        Just after that talk   Captain James Biddle   all   horses   of the Modoc   chief   captured.

Nād Cámbiămgshî géna shana-uliû′ga wátch Mōdokíshăm shewanapĕlítki
We   to General Canby   went   (and) requested   the horses   Modoc   to return

láḵiăm túbakshăsh.   Canby léwitchta shewanápĕlîsh hemkankóta: "tidsh 12
the chiefs'   to the sister.   Canby   refused   to return (them)   declaring: "very

toks nû ûn hûn wátch shualaliampáktak, shû-ûtankû′lash tchēk Mōdokí-
well   I   those   horses   will care for,   (and) after making peace   then   to the Mo-

shăsh wátch shéwanap'lishtka gî."   At Meacham heméχe: "tpé-u î she-
docs   the horses   (I) intend to return."   Here-   Meacham   said: "give   to re-
                                                  upon   orders

wanap'lítkî shash máklaksăm wátch! ni′a î hémkanka ḵáitua ḵó-i ne-ul- 15
turn   to them   of the Indians   the horses!   just you   promised   nothing   outra-   to
                                              now   (to them)   geous

ḵuapkúga, ḵaítua ḵó-i shûte-uapkúga."
order,   nothing   outra-   to perform."
              geous

        Canby shiáshna shû′ldshăsî túnepni hundred tinōlishχénî, tinēχîsh-
        Gen. Canby   moved   soldiers   five hundred   on west side,   on east

χénî pēn túnepni hundred lāp miles pipelángshta Mōdokíshăsh láḵiash; 18
side   again   five hundred   two   miles   on both sides   of the Modoc   chief;

gíta pēn hemkanktámpka.
there   again   negotiating-commenced.

        Toby láḵiash shtíltchna, túmĕna tû shushutankî′shash shuénkuapkasht;
        (While) to the chief   reported,   she learned there   the Peace Commissioners   were to be assassinated;
        Toby Riddle

tchúi láḵiash shapíya: "hä î ûn shû′tanktak, tí′dsh mîsh ûn shualaliampák- 21
then   to the chief   said: "if you   make peace,   well   of you   will take care

tak Canby."   Laḵí heméχe p'nána p'na: "tāt gé-u máḵlăkshăm ḵóχpash
Canby."   The chief   said   to cousin   his: "where   of my   people   the heart

genuápka, nû túla genuápka." At mákloks né-ulχa; ndā'n pé-ula shû'-
goes, I with it shall go." Then the tribe took a vote; thirteen to make

tanksh hámĕne, ndā'ni taúnep shéllualsh hámĕne. Lakí heméχe hû'nkîsh:
peace wished, thirty warfare wished. The chief said to her:

3 "Shápî mî lákiash: Gíta nîsh shle-uápka ktáyat, kaítoks nî'sh tû'-una
"Tell your general: Here me he will find in the rocks, (and) not for me around

Lĕmaikshína káyaktgî, ká-i Yainakshína káyaktgî. Gíta hak nî'sh ûn
Shasta Butte he must hunt, not about Yáneks he must hunt. Here only me

shlétak; ndiuláksht nî'sh ûn tû'mi shû'ldshash gintî'ltak."
he will find; after having fallen I many soldiers under (me) will lie."

6 At shûshotankishámgshî gatpámpĕlan shapíya mákläksham hemkánk-
Then to the Peace Commission having returned she related of the Indians the utter-

uîsh. Toby pēn heméχe: "tuá nû mîsh nen shapíyăsh hámĕne." Meacham
ances. Toby then said: "some- I to you to tell wish." Meacham
thing

heméχe: "nû ûn ká-i kánash shapítak", Dya tchîsh né-asht gî ká-i kánash
said: "I not to anybody will divulge", Dyar also agreed, not to anybody

9 shapi-uapkúga. Doctor Thomas heméχe: "mû'ni lákiash, nā'lam t'shísha
to divulge (it). Doctor Thomas said: "the great Ruler, our Father

shaná-uli nû neásht gî; nā'lăm t'shísha nû hushtankuápka; ká-i nû ûn
desire I to agree with; our Father I have to meet; not I

kánash shapítak tuá mî shapíyash." At Toby túmĕnash p'na shapíya shash.
to anybody will relate the you will tell (me now)." Then Toby, what she had heard, told them.
thing

12 Ká-itua shû'tan mbû'shan tchēk. Bogus Charley shuldshámkshî
Nothing was done next morning until. Bogus Charley to the soldiers' camp

gátpa; Doctor Thomas vûnî'pni taúnepni yards hushtánkan hémkanka:
came; Doctor Thomas forty yards (away) meeting (him) said:

"Wák lîsh ā nāl shûshotankíshash shuénksh hámĕne? Nā'lăm mû'ni
"Why ye us Peace Commissioners to kill want? Our

15 t'shíshap nāl shgúyuen māl shûtánktgî tidshántala käíla mā'läsh idshántkî,
President us sent with ye to make peace (and) to a good country ye to bring,

Bóshtinash shítko māl tchî'tki. Gátpa nā tchékĕli vudshoχalkítki mā'lăm
to the whites alike ye to live (in). Come we the blood to wash out on your

néptat gintanápkash, Óregînknî Bóshtinash māl ká-i shuénktgî." Bogus
hands sticking, (and) the Orego- settlers ye no to kill." Bogus
nian (more)

18 Charley vû'la: "kanî' shapíya, mā'läsh nā'läm shuenkuápkash?" Thomas
Charley asked: "who says, ye (that) we are going to murder?" Thomas

hémkanka: "Toby, Riddlăm snawédshash, shapíya." Bogus Charley
said: "Toby, of Riddle the wife, says (so)." Bogus Charley

hémkanka: "hû lish snawédshash kíya." Kĕmutchátko kí-uks hémkanka:
said: "this woman lies." The old doctor said:

21 "kī' shéwa nû hû'nkesh."
"to tell thought I her."
lies

At Bógush pélak makläkshámkshî gä'mpĕlĕ, pélakăg pän mákloks
Then Bogus quickly to the Indian camp returned, in a short again an Indian
while

shtíltpa shûldshámkshî, Tobiäsh shana-ûliúga makläkshámkshî gatpántki:
brought a into the soldiers' camp, Toby bidding to the Indian camp to come:
message

"kánăm, mi hû'nk shapíyash lalákiăsh, shapíya?"   At gátpîsht vûlá: "kaní'
"who,   you   what (you) reported to the officers,   told?"   Then after arrival they asked "who
                                                                                      (her):

mish shapíya?"   Toby heméχe: "Ká-i nû ûn mā'lash shapítak!"   At
to you   told (of this)?"   Toby   said: "Not I   to ye   will tell!"   Then

gakiámna shlishlolólan: "he î nāl ûn ká-i shapí'tak, shíuktak mish nā 3
they surrounded   cocking guns: "if you to us   not   will tell,   will kill   you   we!"
(her)

ûn!"   Toby vûlá: "Nû tchísh Mō'doknî gî; ī, nû shapíya shûshotankí-
          Toby   replied: "I   also   a Modoc   am; yes, I   told (it)   to the Peace Commis-

shash; ká-i nû ûn māl tatá shapí'tak.   Shlí'sh haměniúga, î'sh shlā't!"
sioners;   not I   to ye whence will tell.   To shoot   if you want,   me   shoot ye!"

Lakí ká-i shaná-uli kí-ukshäsh snawédshash shiukátgi: "snawédshash hû'-û 6
The   not   wanted (that)   the conjurer   (this) woman   should kill: "a woman   she
chief

gi, kaítua sháyuaksh."
is, nothing she knows."

At lítχi gémpĕle, shuldshámkshî gatpámpĕli; pän lalákiash shapíya,
Then in the she returned, to the soldiers' camp she came back; again the Commis- she told,
evening   sioners

ká-i mákläkshäsh hushtánktgî.   9
not   the Indians   to meet in council.

Mbû'shan Meachash kélianta mákläksh gátpa.   Doctor Thomas Canby
On the next day Meacham being absent some Modocs came.   Dr. Thomas (and) Gen. Canby

mákläkshäsh shenō'lχa mbū'shan hushtankuapkúga.   Tunépni máklaks
with the Indians   arranged   the next day   to meet.   Five   Indians

hushtankuápka mbū'shan, nánuk kéliak lóloksgîsh.   Pshín hû at gatpám- 12
were to meet   the next day,   all   without   rifles.   That even- when had re-
                                                                            ing

pĕle Meacham, Doctor Thomas shapíya p'ná shenólakuîsh.   Meacham
turned Meacham, Doctor Thomas mentioned his   promise.   Meacham

heméχe: "Doctor, hä î ûn nen hak né-ulaktak, ká-i î ûn pēn táta né-
said: "Doctor, if you (ever) this compact-keep, not you again ever will

ulaktak.   Tóbiash nû lóla, mákläksh nāl shuenkuápka; ká-i kăní mîsh ûn 15
compact-keep.   Toby I believe, the Indians us intend to kill;   nobody to you ever

shapítak, Tóbiash kí'-îsht."   Doctor Thomas hämé χe: "hû mish mákläks
will tell,   Toby   to have told   Doctor   Thomas   said: "this you   Indian
                  lies."

snawédshash hushpátchta; ká-i î p'laikíshäsh lóla tídsh."
woman   has frightened;   not you in God   trust enough."

Mbū'shan lā'pi mákläksh shûshotankishámkshi gátpa vûlá: "tamû' lîsh 18
Next morning two   Indians   to the Peace Commissioners' tent came (and) in-   "(are)
                                                                            quired:

ā mulō'la mákläkshäsh hûshtankuapkúga?"   Hû'dsha hemé'χe: "î-î."   Ná-
ye ready   the Indians   to meet in council?"   They   replied: "yes."   All

nuk laláχi shugû'laggi at, Tchmû'tch hämé χe: "shaná-uli nû nen shápiyăsh
the Peace Com- gathered then, Frank Riddle said: "want I   to tell
missioners

māl, ká-i génat, shuénktak māl ûn mákläks, ká-i nû shanáhŭlî nûsh sha- 21
ye, do not go,   will kill ye   the Modocs, not I   wish   me to have

akaktántgî."   Doctor Thomas vûlá: "nû'toks p'laikí'-îshäsh lolátko gî";
a blame cast upon."   Doctor Thomas said: "as for me,   in God   I am trusting";

gûhuáshktcha.
he started.

At nā′lash gátpîsht ndā′nkshaptanî máklăks wawápka. Meacham lûpí
When   we   had come,   eight   Indians   were sitting   Meacham   first
                                                 there.

hémkanka: "Mû′na gen shû′tanksh hemkankelgî′." Lakí at hémkankă:
spoke: "Important   this   peace-treaty   we will talk over."   Capt'n then   said:
                                                     Jack:

3 "at nû kédshika hémkanksh; nû′shtoks mā′lash nû tídsh shlépaktgî wákak-
"now I   (am) tired   of talking;   myself   ye   I   well   to care for   same

toks ā hûn nanukénash Bóshtinăsh; shaná-ulî nû Canby shkuyuepĕlítki
as   ye   these   all   Americans;   want   I   Gen. Canby   to move away

shû′ldshăsh, tánkt nû ûn shútanksh hemkánktak." Gen. Canby heméχe:
the troops,   after-   I   the peace-treaty   will talk over."   Gen.   Canby   said:
         wards

6 "késhga nû hûn humásht kîsh."
"cannot   I   to this   assent."

      Máklŏks lakí heméχe: "ká-i nû shanáhulî pēn hémkanksh!" tgo-úlχan
      The Indian   chief   said: "not   I   want   further   to talk!"   rising up

at Cánbyash shlín; skétish lû′lp shlín. Tánkt nánuk huhiégan máklăksh
then   at Canby   he fired;   on the left   eye   he shot   Simulta-   all   springing up   Modocs
                                         (him).   neously

9 yutetámpka. Canby wigá hû′tchna, pēn nûsh tapí′tan shlín; nde-ulχáp-
to fire-commenced.   Canby   not far   ran,   then   in head   back-side   was shot;   after he

kash idshí′pa shûlō′tish láktcha. Boston Charley skétigshta vushó Dr.
fell   they stripped   coat   (and) cut his   Boston   Charley   in the left breast   Dr.
                               throat.

Thomasăsh shlín; hû′tchna wigá, máklăks shnukán vutō′lχa, hémkanka:
Thomas   shot;   he ran   a short   the Indians   seizing (him)   threw (him)   (and) said:
                       distance,   down,

12 "kó-idshi ué î Sunday kî-úks gî!" Skóntchîsh Meachăsh lupí kaíha;
"not good   now you a Sunday   doctor   are!"   Skóntchîsh   Meacham   at first   missed;

Toby hûtámsχan shásh ktēleshkápka Meachăsh Skóntchîsh, híshtchîsh
Toby   rushing between   them,   pushed away   from Meacham   Skóntchîsh,   to save

hamĕniúga Meachăsh. Pēn lápantka Meachash yúta, lapkshaptánknî shlín.
intending   Meacham.   Again   twice   at Meacham   they shot,   at seven places   he was
                                                         shot.

15 Meachăsh ndî-uleχápkash máklaks shaná-ulî nelínash, Toby toks hû′tchnan
Meacham   when fallen   the Indians   attempted   to scalp,   Toby   but   running

nkéna: "Shû′ldshăsh gépka!" At máklăks hû′tchna. Tchmû′tch Dya
halloed: "The soldiers   are coming!"   Upon   the Indians   ran away.   Frank Riddle (and)   Dyar.
                                       this

shuashualiámpkîsh kshíta nkî′llan hûhō′tchna.
the agent   escaped   quick-mov-   ran away.
                                 ing

18   Shuktámpkan ndáni waíta shéllual; pipelántan lákiăm tchí′sh shû′ld-
   To fight-commencing   for three   days   they battled;   on both sides   of the chiefs'   quarters   the

shash wiwálχa, pipelántan kû′mme lalaúshaltko. Shaná-uli kakiámnash
troops   took position,   on both sides   of the cave   rocky.   They tried   to surround

tunépni taunepánta nāsh kshîklápkash, ámputala kayáhia. Wewánuish ta-
the fifty   one,   the water-from   cutting off.   The women (and)   the

21 tâ′ksni kû′metat tchía; huk wewánuîsh tatâ′ksnî kû′meti kēktchanuápka.
children   in the cave   were;   the   women   (and) children   from the   will be withdrawn.
                                                  cave

Mŏ′dokni ndā′ni waíta shelluáltko lā′p häshχē′gî hishuátchχash ; mú′ne
Modoc   for three   days   waging war   two   were killed   men;   a big

sháwalsh mbáwan shuénka.
shell   bursting   killed (them).

Kē′kga mbū′shan kû′metat; kē′ktgal û′nash, wigá ktaítala géna, wigá 3
They went   next morning   from the cave;   vacated (it) early they,   not far   into the lava   they   not far
out   beds   went,

gîn pēn tchía. Pēn tánkni waitō′lan lápi lálaki máklaksash kayaktcha
from   again   they   Again   (in) a few   days   two   officers   the Indians   hunted
there   stayed.

nadshaptánkni taúnäp shû′ldshăsh í-amnatko. Ndā′ni taúnäp Yámakní
sixty   soldiers   having with them.   Thirty   Warm Spring
                                                            Indians

shû′ldshăsh túla géna. Bóshtin Yámakní Mōdokíshăsh shléa wigátan 6
the troops-with   went.   The Ameri-   (and) the Warm   the Modocs   found   a short dis-
                        cans   Springs   tance

kû′metat. Scarface Charley lápĕni taúnep pän lā′p pé-ula Mōdokíshăsh
from the cave.   Scarface   Charley   twenty   and   two   Modocs

íyamnatko, taktaklánta hushtánka Wrightăsh shenotánka. Măntch sheno-
having under him,   in an open field   encountered   Lieut. Th. F.   (and) fought.   Long time   they
                                                Wright

tánka. Charley nā′sh máklăks stánodshna; nánka Bóshtinăsh lúela, nánka 9
fought.   Charley   one   man   lost;   some   Americans   they   some
                                                             killed,

ngé-îshe-uya; lápĕni taúnep pēn ndā′n pé-ula shúldshash nashksháptani
they wounded;   twenty   and   three   soldiers   six

lálaki tchísh ká-i shuénka. Máklăks wálhh′kan yaina-ága-gîshî Bóshtinăsh
officers   also   not   were killed.   The Modocs   standing on   a little mountain near   the Americans
                                      watch

wawapkápkash gû′lki. Gitá hû shéllual K′laushálpkash Yaina-ága-gîshî. 12
seated on ground   charged.   Here they   fought.   Sand-covered   Hill   at.

Lápĕni sundē kaítua shû′ta. Capt′n Hasbrouck máklakshăsh haítchna.
For two   weeks   nothing was done.   Captain   Hasbrouck (then)   the Indians   followed.

Shléa máklakshăsh Pahápkăsh É-ush=gî′shî. Hádokt shenótanka, Bósh-
He found   the Indians   Dried-up   Lake   at.   There   they fought,   Ameri-

tinăsh lapkshápta máklaks shiúka, ndā′n Yamakí′shăsh; túnep pé-ula 15
cans   seven   the Modocs   killed,   three   Warm Springs;   fifteen

ngēshe-úya. Mōdokíshăsh hûtchámpkăsh nāsh stanótchna.
they wounded.   The Modocs   on their flight   of one   they deprived.

At Mŏ′dokní sheggátka tánkt. Lápĕni waitólan Pahátko É-ush
    The Modocs   separated   then.   Two   days after   Dried-up   Lake

shellûlō′lash, Capt′n Hasbrouck taunepánta túnep pe-ulápkash Mōdokíshăsh 18
fight,   Captain   Hasbrouck   fifteen   Modocs

shléa wigátan Fairchildăm (Pädsháyăm) shtinā′sh; mā′ntch shishō′ka tak-
found   near   Fairchilds′   farm-house;   a long time   fought   on

taklánta käílatat lā′p′ni taunépni taúnep shû′ldsbăsh pēn nadshksaptánkni
level   ground   two   hundred   soldiers   and   six-

taúnep Yámakní. Ká-i kánash nā′sh snawédshash shiúka, Yámakni nelî′na. 21
ty   Warm Springs.   Not   anybody   (but) one   woman   they killed,   the Warm   scalped
                                                              Springs   (her).

Hû snawédshash stíltchna shû′tanksh hámĕnîsht Mōdokíshăsh.
That   woman   had reported,   to surrender   that desired   the Modocs.

Lápĕni waitólan nadshgshápta taúnep pé-ula Mō′doknî Gen. Davis
Two   days after   sixteen   Modocs   to Gen. Jeff. C. Davis

gawína; húnkiăsh tunepä′năsh shā′t'la káyaktcha máklăksăm lakí. At tína
surrendered;   of them   five   he hired   to hunt   of the Modocs   the chief.   One

3 sundē kíulau shnû′ka Nûshaltkága p'lá-itan; shnepä′mpema: "hä ká-i
week   over   they caught   the head (of Willow   above;   they entrapped (him):   "if   not
     (him)   Creek)   (longer)

shishúka ká-i mish kshaggayuápka."
you fight,   not   you   they will hang."

Nánuk máklăks at Fort Klamath ídsha. At hashuátko lákiăm shti-
All   Indians   then to Fort   Klamath   were   A talk was held   judge's   in
                                 brought.

6 nā′sh; hû laláki hémkank tchēks, nadshksáptanni: lakí, Skóntchîsh, Black
house;   the judges   declared   after a while,   six: Captain   Skóntchîsh,   Black
                                     Jack,

Jim, Boshtinága, Slû′lks, Bā′ntcho máklăks kshaggáya. Lā′p íshka atí
Jim,   Boston Charley,   Slûlks,   Bántcho   Indians   to hang.   Two   they took   in a
                                       distant

käíla illiuapkúga tchúshnî; vûnî′pa at Fort Klamath Yamatála íggaya.
land   to imprison   for ever;   four   then at Fort   Klamath   in Oregon   they hung.

9 At atí käíla nánka éna máklăks tû Máklăksăm Käíla, Quapaw mák-
Then to a   land   a portion   they   of Modocs   far off   to the Indian   Territory,   (to) Quapaw   In-
distant   brought   there

lăksăm shiû′lkîshgîshî; nánka Yáneks Yámak tchía wigátan mā′ntchnish
dians'   reservation;   some   at Yáneks   in Oregon   live   close by   the former

Mōdokíshăm käíla. Kánk she′sha nánuk máklăkshăm shéllualsh vúnepni
Modoc   country.   So much   did cost   the whole   Modoc   war   four

12 millions tála.
millions of dollars.

NOTES.

33, 1. Shálam, etc. The return of the Modocs to the Klamath Reserve was not accomplished by Meacham before winter (lúldam); but he had located about 300 Snake Indians on Sprague River in the latter part of November, 1869. Ind. Aff. Rep. 1870, p. 68.

33, 2. shualaliámpka means, in official parlance, to administer or superintend a district; to be agent for.

33, 2. Kóketat. This appears to be the same locality where Ben Wright had met the Modocs in council (1852) and where his volunteers, placed in ambush, massacred over forty of their number. The Natural Bridge, or, as the Modoc has it, the "Perpetual Bridge", is a low and flat natural arch overflowed during a part of the year by the swelling waters of Lost River. Mr. A. B. Meacham, then superintendent of the Indian reservations of Oregon, met the Modocs on that spot to induce them to settle again within the limits of the Klamath Reservation, a large tract of land assigned to the tribes of this section by treaty of October 14, 1864. They had left the reservation in 1865, and in April 1866 the Walpápi band of Snake Indians, under their chief Paulini, followed their example.

34, 4. The treaty of October 14, 1864 shows the names of twenty Klamath chiefs and headmen, of four Modoc, and of two Snake chiefs and subchiefs as signers. The Modoc names are: Schonchin, Stakitut, Keintpoos, Chucke-i-ox. Keintpoos is Captain

Jack, and the original forms of the other three names are Skóntchish, Shlakeítatko, Ndsákiaks. (See Dictionary.) Captain Jack denied having put his name to the treaty of sale, his refusal being from repugnance to quitting the ancient home of his tribe on Lost River and on the lakes, where the remains of so many of his ancestors had been buried. Moreover, the Modocs abhorred the vicinity of the Klamath Indians at Modoc Point. That Jack should have himself signed his name to the treaty is simply an impossibility, for none of the Modocs was able to write. The treaty preserved in the agent's office at Klamath Agency does not even show crosses, other marks, or totemic signs, as substitutes for signatures; but the proper names are written by the same clerical hand which engrossed the text of the treaty.

34, 6. The words kaí hû, ítpa and hû pē'na would in the Klamath Lake dialect be substituted by: a hû't, épka, hû'k p'na.

34, 8. The conjurer (kí-uks), who objected to the presence of Riddle (gé-u) in the capacity of an interpreter, was Skóntchîsh, called John Schonchin by the whites. He was the brother of the present Modoc subchief at Yáneks, seems to have exercised more influence over his tribe than Jack himself, and through his unrelenting fanaticism was considered the leader of the faction of extremists in the Modoc camp.

34, 9. géntge stands for the more commonly used géntki.

34, 10. í-amna, íyamna, to seize, grasp, refers to a plurality of objects of *long* shape, as guns, poles; speaking of one long-shaped object, úyamna is used.

34, 11. kie, *so, thus,* stands for kēk or kē' of the Klamath Lake dialect.

34, 16. kédsha, kítcha, the adverb of kitchkáni, little, small, refers to hemkank-átko, and not to tinō'li.

34, 18. Mbû'shan, etc. The return of the Modocs is referred to in Agent Knapp's report in the following terms (Ind. Aff. Rep. 1870, p. 68): "On Dec. 18, 1869, the superintendent (Mr. Meacham) and myself, accompanied by Dr. McKay, J. D. Applegate and others, visited the Modocs off the reservation at their camp on Lost River, for the purpose of inducing them to return to the reserve. After talking for ten days they consented to return, and on Dec. 30 we returned to the reserve with 258 Indians. Blankets, &c., were issued to them, the same as to the other Indians, on Dec. 31. They remained quietly on the reserve until April 26, when I stopped issuing rations; then they left without cause or provocation; since that time they have been roaming around the country between Lost River and Yreka . . . . . The old Modoc chief, Schowschow [should read: Skóntchish], is still on the reserve, and has succeeded in getting 67 of his people to return and I have located them at Camp Yia-nax . . . . . The Klamaths have made a large number of rails for their own use, also 5,000 for fences required at agency." The old Modoc chief alluded to is the brother of John Skóntchish.

34, 19. The locality assigned as the permanent home of the Modocs was near the base of a steep promontory on the eastern shore of Upper Klamath Lake, since called after them "Modoc Point". It is an excellent spot for hunting water-fowls and for fishing in the lake, but the compulsory presence of the rival Klamath tribe made it hateful to the Modocs. Many excavations made for the Modoc lodges are visible there at present. Here they lived first *in the lodges* of the Klamath Indians, after Meacham moved them to this spot in 1869. After the first complaint made by Kíntpuash or Capt. Jack, Agent Knapp removed them about 400 yards from there, away from the lake; and the third locality assigned to them was about one mile further north. Then, after

Jack's band had run off, the remainder went to Yáneks, over thirty miles inland, to settle there.

34, 19. shéshash is here placed between Mō'dok Point and the adessive case-postposition -gìshì, which corresponds to -ksáksi in the northern dialect. We have here an instance of incorporation of a whole word into a phrase, and the whole stands for: Mō'dok Point=gìshì sheshápkash gátpa.

34, 20. shulō'tish. Articles of clothing, blankets, etc., form a portion of the annuities distributed to treaty Indians before the commencement of the cold season.

35, 2. lápi instead of lápĕni, láp'ni; also **41**, 18.

35, 3. shénuidsha, etc. Captain O. C. Knapp, U. S. A., had assumed charge of the Klamath Agency, under the title of subagent, on Oct. 1, 1869, relieving Mr. Lindsay Applegate.

35, 5. ktchínksh. The timber-land lies north of Modoc Point on Williamson River, and hence was regarded by the Lake People or Klamath Lake Indians as their exclusive domain. This served them as an excuse or justification for taking to themselves the rails which the Modocs had split. In addition to this, they taunted them with the remark that they were in the power of the Americans as their bondsmen, and would soon adopt all the customs of the white population.

35, 8. Mō'dokni lakí. My Modoc informants constantly avoided giving the name of Captain Jack by which his tribe called him. Western Indians regard it as a crime to mention a dead person's name before a certain number of years has elapsed. The Kalapuya Indians, who never cremated their dead, are allowed to speak out their names fifteen years after their decease, for then "the flesh has rotted away from the bones", as they say. The real name of Captain Jack was Kíntpuash, which is interpreted as "one who has the waterbrash".

35, 15. gátpamnan, coming to their camps, stands for the Klamath gátpĕnank.

35, 18. pélpeli (first syllable short) means: to work; pĕ'lpeli (first syllable long): to work in somebody's interest.

35, 19. kítchakla, to pay a sum owed, to repay a debt, cf. sχû'kta, to pay cash.— pî'sh : to himself, as the chief of the Modoc tribe.

35, 21. papálla. The subchief Dave Hill positively denies that such an amount of rails was ever abstracted by his people from the Modocs, and declares it to be a gross exaggeration.

36, 4. shné-ipaksh and shné-ilaksh are two terms for "fire-place, hearth", differing only little in their meaning.

36, 5. ámtch, *former, previous*, is not often placed in this manner *before* the substantive which it qualifies.

36, 5. gémpĕle, etc. The former Modoc encampments on the lower course of Lost River were distant from Modoc Point about 25 to 30 miles, those on its headwaters about 50 miles, and those on Modoc Lake and Little Klamath Lake about the same distance.

36, 6. tχálampanki, or -kni, Modoc for tatχalampáni in Klamath.

36, 9. Yaínakshi=gìshì' implies that Applegate was living at Yáneks at that time; the Klamath Lakes would say instead : Yaínaksaksi, or Yaínakshi, Yaínaksh. Superintendent Meacham had then temporarily divided the reservation, leaving the Klamath Lakes under the control of the acting agent at Klamath Agency, Captain O. C. Knapp,

and placing the Modocs and Walpápi under the management of Commissary J. D. Applegate at Yáneks. This was done to prevent further broils and stampedes of the tribes. On account of his tall stature, which exceeds six feet, the Modocs called Applegate "Grey Eagle" (p'laíwash), this being the largest bird in the country.

36, 11. géntak nû ûn Agency; Capt. Jack meant to say: "I would go on the reservation again with all my Modocs to settle there, if I had the certainty of being protected."

36, 14. A verb like shayuáktan, "knowing", has to be inserted between gē'sh and ndáni, from which ne-ulkíash is made to depend: "he declined to go, knowing that the government had compacted with the Modocs deceivingly", etc.

36, 15. shlepáktgi could be connected here with pi'sh just as well as with pû'sh.

36, 17. Subject of shpû'nshnan and of shiukátki is shúldshash.

36, 19 and 20. tû'm kshunálpash käíla, "land producing plenty of grasses (kshún)" for the cattle. The Lost River country contains the best grazing lands in all Lake County; this explains the unrelenting efforts of the American settlers to get rid of the roaming and sometimes turbulent band of Captain Jack. Could also read: käíla tû'm kshunálpkash gí'sht shana-uliúga.

36, 20. wewaníshash syncopated for wewanuíshash.

37, 1. hî implies the idea of vicinity to their settlements; "on this ground here".

37, 2. káyak h.: not through arousing their anger.

37, 3. Major John Green, First Cavalry, was then commander of the troops garrisoned at Fort Klamath, which consisted of Company B, First Cavalry, and Company F, Twenty-first Infantry; aggregate present, 4 commissioned officers, 99 enlisted men. Major Jackson, of Company B, left Fort Klamath on Nov. 28 for the Modoc camps, near mouth of Lost River. In the attack on the Modocs, Lieutenant Boutelle, who tried to disarm Scarface Charley, had his coat-sleeves pierced by four balls.

37, 7. The Klamath Lake form hishuákshash=shítko is here used instead of the Modoc form hishuátchȝash=shítko.

37, 10. All the verbs in this line are reflective verbs. shakíha for Klamath shash-kíhan; tánk for Klamath tánkt.

37, 12. tû'gshta Kóke. The Modocs had a camp on each side of Lost River, one of them quite a distance below the other. On Nov. 29, the soldiers and settlers fired across the river at the unprotected lodges of the northern Modoc camp, thus killing about 15 squaws and children, while the Modoc men first retreated to the hills, but returned in the afternoon and recommenced the fight. The "doctor's" band (**37, 16**), also called Black Jim's band, visited the farms of the vicinity and killed 14 settlers, but did not molest women and children. On the Tule Lake settlement three men were killed.

37, 15. Eleven may be expressed also by násh kshíkla taunepánta.

37, 17. lúela can only be used when a plurality of objects is spoken of, and therefore in a better wording this sentence would run thus: ká-i nä'sh gin snawédshash shíuga sha, tatákiash ká-i lúela.

37, 18. ktayalshtála. Captain Jack with his warriors and their families retreated to the lava beds. They quartered themselves in the spacious subterranean retreat called Ben Wright's cave, or, since the war, "Capt. Jack's cave", and began to fortify their stronghold.

37, 21. gúta means: came near (them); hence gutámpka: attacked (them).

37, 21. shéllual. The battle of Jan. 17, 1873 was the result of a combined attack of the troops on the lava beds from two sides. Owing to a thick fog, which prevailed through the whole day, the troops had to retreat with heavy losses and without gaining any advantages.

38, 1. tánkt, although adverb, has here the force of a pre- or postposition in connection with génuish.

38, 4. shutánktgî. The Peace Commission, as appointed by the Secretary of the Interior, Hon. C. Delano, consisted of A. B. Meacham, Superintendent of Indian Affairs in Oregon; of Jesse Applegate and Samuel Case. They met in Linkville on Feb. 15, and were rejoined there by Brigadier-Gen. Edward R. S. Canby, commanding the Department of the Columbia, as the representative of the army in this commission. O. P. Applegate was appointed clerk of the commission.

38, 6. Vûlálkshi. The Klamath Lake Indians call that rivulet Kawé-utchaltko kokága, or: Eel Creek.

38, 7. nä'lăm käílătat: on Californian territory; the place being a few miles south of the Oregon State border.

38, 12. hassasuakitámpka. This interview had not the desired result, and no other authority mentions the conclusion of an armistice. From the second peace-meeting Steele, Fairchild, and the Riddles returned on March 1; they had been in Jack's headquarters in the cave and found the chief sick. No result could be obtained then nor by any of the subsequent negotiations.

38, 13. Squire, or Judge Elijah Steele, a pioneer, and citizen of Yreka, Siskiyou Co., Cal., in 1864 Superintending Indian Agent for the Northern District of California, a steady protector of the interests of the Indians, and therefore most popular among the Klamath Lakes, Modocs, Pit Rivers, Shastis and Wintoons.—Mr. William Atwell, of Sacramento, Cal., correspondent of the "*Sacramento Record*" at the time of the Modoc war.

38, 15. The term palpal=tcholcks=gítko is very little in use among the Klamath Lakes and Modocs, for the Americans are most generally named by them Bóshtin, Bóshtin máklaks.

38, 17. kópa for the Klamath Lake term hushkánka.

38, 18. Other forms for ktáyat are: ktá-itat, distributive: ktaktíyat, ktaktíyatat; in the Klamath Lake dialect: ktaiksáksi, distributive: ktaktiksáksi.

39, 1. gékish or gékiash k'lewiuápka: until you will yield to his entreaties; until you will give yourself up to him.

39, 3. Yamakíshash: "The wicked Oregonians" are the white settlers on Lost River. **40**, 17, they are called Óregînkni Bóshtin. Yamakíshash, being the subject of shuénktgî, has to stand in the objective case.

39, 10. pálla. The location of the possessive case *after* the governing substantive (here: wátch, *horses*) is rather unfrequent. The horses, 34 in number, were captured during a raid or reconnaissance, which Capt. Biddle, of Camp Halleck (Nevada), made with fifty men of Troop K, First Cavalry, on March 13, 1873. His men met four Indians herding the horses. While bringing the horses to Van Bremer's ranch, on Willow Creek, the troops were not attacked.

39, 11. shewanapĕlítki. The language likes to form inverted sentences like this,

where a more regular position of the words would be: shewanapĕlítki wátch Mōdokí-sham lákiam túbakshăsh.

39, 15. nía: quite recently, a short while ago.

39, 15. shash refers to tpé-u and is at the same time the grammatic subject of shewanap'lítki, though standing in the objective case: "give orders to them (viz. to your soldiers), that they return the horses of the Modocs!"

39, 17. shiáshna. The troops located on west side were only half a mile distant from Jack's camp. The army took up these positions on April 1st and 2d, 1873 (Meacham, Winema, p. 45).

39, 17 and 18. The numbers of men stated here are not quite correct, since there were at no time more than 600 soldiers on duty around the lava beds in the Modoc war, exclusive of the Warm Spring scouts.

39, 22. p'nána p'na, to his cousin. Toby was the cousin of Captain Jack, as both descended from brothers.

40, 1. ndā'n pé-ula. tá-unep is sometimes through neglect omitted in numbers running from eleven to nineteen, pé-ula, or any other of the "classifiers", supplying its place.

40, 3 and 4. Notice the local suffix -na in these names and in tú-una.

40, 4. kayáktgi is not here verbal intentional, but exhortative form of ká-ika, ká-iha, kaíha, to hunt, pursue.

40, 5. nĭ'sh ought to stand after gintî'ltak also: "will lie under *me.*"

40, 6. A new Peace Commission had been formed, composed of the following gentlemen: A. B. Meacham; Rev. Elder Eleazar Thomas, D. D., of Petaluma, Sonoma Co., California; Leroy Sunderland Dyar, acting Indian Agent at Klamath Agency (assumed charge of agency May 1, 1872); and Gen. Edw. R. S. Canby.

40, 6. hémkankuish, the spoken words; -u- infixed gives the form of the preterit.

40, 8 and 11. shapítak stands for shapíya tak.

40, 9, 10. né-ashtgî for the Klamath ná-asht gî, nā'sht gi, "to agree with"; nā'lam t'shísha shanáhuli nŭ ne-asht gî: I desire to go with God, to act in harmony with his will, to agree with him.

40, 12. The participle shû'tan answers to our English: "Nothing doing that day", since both stand for the passive form.

40, 12 etc. To bring on the desired opportunity for the murder of the Peace Commissioners, Bogus Charley was shrewd enough to avail himself of Meacham's absence, for he knew him to be opposed to a meeting with Indians when unarmed and unattended by troops. He succeeded in capturing the mind of the good "Sunday-Doctor" or minister, who was unacquainted with the wily and astute character of the savage, by declaring that: "God had come into the Modoc heart and put a new fire into it; they are ashamed for having attempted intrigue, were ready to surrender, and only wanted assurance of good faith." (Meacham, Winema, pp. 52, 53.) Upon this, Dr. Thomas promised that another council of peace should be held, and thus, unconsciously, signed his and General Canby's death-warrant.

40, 13. 19. 20 etc. A quotation of spoken words in *oratio recta* is more correctly introduced by heméχe than by hémkanka, as it is done here.

40, 15. ídsha, ídshna, is in Modoc used only when many objects are spoken of.

40, 20. kíya, kĭ'a, gía. This verb is pronounced in many ways widely differing from each other; cf. kī, **40,** 21.

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41, 3. shlíwala: to cock a gun; shliwalólan, after having cocked his gun; distr. shlishloalólan, contracted: shlishlōlólan, each man after having cocked his gun. Shliulóla means to take the string off the bow; to uncock the gun.

41, 4. 5. According to Meacham (Winema, p. 50), Toby delivered these plucky words, pistol in hand, from the top of a rock, which raised her above the heads of the angry mob.

41, 5. tatá, "whence, from whom", is composed of táta? where? and the interrogative particle há. The sentence is incomplete, though intelligible to the Indians; the full wording would be: tatá nû tû'mĕna, or: tat há nû tumĕnátko gî: "from whom I have heard it".

41, 7. ḳaítua sháyuaksh: "she has not the ability or intellectual disposition to do us any harm."

41, 14. hak, short for hûk; although rendered here by "this", it has to be taken in an adverbial sense: "this time". The adverb corresponding to the hak of the incident clause is the táta in the principal one.

41, 18. tamû' lish etc.: "have ye made yourselves ready?"

41, 20. shugúlaggi. See Dictionary, s. v. shukû'lki.

41, 21. After nûsh kánash may be supplied: "I do not want that anybody cast a blame upon me."

42, 1 etc. The party, on arriving, were greeted by the Indians with extreme cordiality, and General Canby gave to each a cigar. Eight men were there, instead of the five unarmed leaders, as promised by Boston Charley. The parts for the bloody work had been allotted as follows: Skóntchish had to kill Meacham; Boston Charley, Dr. Thomas; Black Jim, the agent Dyar; Bantcho, Riddle; and if Gen. Gillem had been present, Húka Jim would have fired on him. Chief Jack had undertaken the assassination of Gen. Canby. The two other Modocs present, completing the number eight, were Shacknasty Jim and Ellen's man. Scarface Charley also appeared on the scene, but not with hostile intentions. The date of the assassination of the Peace Commissioners is the 11th day of April.

See full account of the massacre in Meacham's Wigwam and Warpath, and (much shorter) in his Winema, pp. 57–62.

42, 2. hemkankelgî' is probably: hemkankō'la gî: "has to be talked over to the end."

42, 3. After shlépaktgî there is ellipse of shanáhuli, "I desired", or "desire". The rights alluded to were such as would be equivalent to American citizenship. The sentence has to be construed as follows: nû shaná-uli mā'lash tídsh núsh(-toks) shlépaktgi, wákaktoks, etc.

42, 4. shkuyuepĕlítki. Capt. Jack's condition for further peace-negotiations was the removal of the troops from the Modoc country by General Canby.

42, 7. Modoc tgo-úlχa for Klamath tgélχa.

42, 9. When Gen. Canby had been killed and stripped of his uniform, he was turned with his face downwards and his scalp taken. The scalp was raised on a pole in the lava beds and dances performed around it, which lasted several days.

42, 11. Dr. Thomas was killed by a second bullet, which passed through his head; he was stripped of his garments and turned upon his face, after his murderers had taunted him with not believing Toby's statement.

42, 12. A "Sunday kí-uks", or Sunday Doctor, stands for preacher, and the meaning of the sentence is a mockery, contrasting Dr. Thomas' vocation of preacher and mediator between the two contending powers with his ignoble death brought on by cowardly murderers.

42, 12–16. Skóntchish's bullet passed through Meacham's coat- and vest-collar; he retreated forty yards, while walking backwards; Toby in the mean time tried to save him by grasping the arms of his pursuers. He fell from exhaustion on a rock, and there was shot between the eyes by Skóntchish and over the right ear by Shacknasty Jim.* This Indian despoiled the unconscious man of his garments, and prevented another from shooting him in the head, declaring that he was a corpse. These two left, and Toby stayed alone with him. Then Boston Charley came up, holding up a knife to scalp him. Toby prevented him by force from doing so, and in the struggle which ensued she received a heavy blow on the head from the end of his pistol. Boston Charley had completed one-half of the scalping operation, when Toby, though stunned by the blow, shouted "Shúldshash gépka!" Though no soldiers were in sight, this caused the desperado to take to his heels immediately and Meacham's life was saved. Riddle escaped the Indian bullets, being covered by Scarface Charley's rifle, and agent Dyar was rescued by running fast, though hotly pursued by Húka Jim.

42, 18. After the massacre of the Peace Commissioners, the services of the Riddles as interpreters were no longer required. From this date, the report given by them becomes meagre in details, because they withdrew from the immediate vicinity of the battle-fields.

42, 18. One of the two divisions was commanded by Colonel Mason, the other by General Green, and the three days' fight took place on the 16th, 17th, and 18th of April. A heavy bombardment of Capt. Jack's headquarters in the cave (kû'mme lalaúshaltko) went on at the same time.

42, 19. kû'mme lalaúshaltko, the rocky cave, forms epexegesis to lákiam tchī'sh, 42, 18: the refuge, or stopping place of the Modoc chief.

42, 20. ámputala. The troops cut the Modocs off from the waters of Tule Lake, the only water they could obtain to quench their thirst.

42, 20 and 21. Wewánuish, etc. The meaning which the author wanted to convey by this sentence is: "the women and children remained in Ben Wright's cave, though a portion of them were to be moved out from it." See kä'ktsna (in Dictionary).

43, 1. Mō'dokni is here an *adjective*, qualifying the substantive hishuátchχäsh, and shelluáltko is participial phrase determining the verb temporally: "two Modoc men, after the fight had lasted three days, were killed."

43, 1. häshχē'gi is a "plural" verb used only in the Modoc dialect; Klamath: hushtchóχa. To kill *one*, the singular form, is shíuga in both dialects. The two Indians killed by the explosion were boys, who were playing with an unexploded shell which they had discovered on the ground. One of them was named Watchnatati.

43, 3. kē'ktgal, etc. The Modocs vacated their cave in the lava beds on April 19 on account of the terrible losses experienced by the three days' bombardment, and retreated, unseen by the troops, to the vicinity of Sand Hill, about four miles SSE. of Ben Wright's cave. The two officers who followed them with about 75 regulars and 30 Warm Spring scouts were Capt. Evan Thomas, Battery A, Fourth Artillery, and

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*This is indicated in the text by the instrumental case of láp'ni: lápantka, by two shots, which were fired *by two men*. The five other wounds he had received before.

First Lieut. Thomas F. Wright, Twelfth Infantry. The Sand Hill fight took place on April 26, and lasted about three hours; the troops were surrounded by the enemy and lost 21 men killed, 18 wounded, and 6 missing. The Modoc loss amounted to four men, as supposed.

43, 3. wigá gǐn for wiká gēn: not far from there they made another stand.

43, 4. tánkni waitólan can also mean: "the next day" in the Klamath dialect.

43, 5. Yámakni. The Warm Spring Indians occupy, in common with Wasco Indians, a reservation on Lower Des Chutes River, Oregon, and are congeners of the Nez Percés, both being of Sahaptin race. Being the inveterate enemies of the Shoshoni or Snake Indians, the U. S. Government formed a corps of scouts from able-bodied men of that tribe, which did good service in the numerous hard-contested fights with the Snake Indians. At the outbreak of the Modoc war, these useful allies naturally suggested themselves as the best auxiliaries against the revolted tribe. Donald McKay organized a corps of 72 scouts and rejoined with them Col. Mason's camp April 10, 1873. A few later accessions carried them up to an effective force of about ninety men.

43, 8. To taktaklánta supply käílatat.

43, 10. lápěni taúnep, etc. Instead of giving the numbers of killed and wounded, our informant simply gives the number of the survivors. The Warm Spring scouts are not included.

43, 13. Capt. Hasbrouck, of the Fourth Artillery, was then in command of a mounted battery, and accompanied by Capt. Jackson, in command of B troop, First Cavalry, and by sixty Warm Spring scouts.

43, 14. The fight at Dry Lake or Grass Lake occurred on May 10. Thirty-four Modocs attacked the troops at dawn, but were forced to retreat. The troops sustained a comparatively trifling loss.

43, 15. túnep pé-ula stands for taunepánta túnep pé-ula: fifteen. Cf. **40**, 1 and *Note*.

43, 16. Changes of grammatic subjects, and even their omission, are not unheard of in incoherent Indian speech. Thus Bóshtin has to be supplied here between näsh and stanótchna, and the meaning is: "the troops killed one of the retreating Modoc warriors."

43, 17. Pahátko É-ush stands for the more explicit form Pahápkǎsh É-ush=gî'shi; cf. **43**, 13.

43, 22. shútanka properly means: "to negotiate", but stands here euphemistically for "to surrender". The same is true of gawína, **44**, 2, the proper signification of which is "to meet again".

44, 1. General Jefferson C. Davis was the officer whom the President had, after Gen. Canby's assassination, entrusted with the conduct of the Modoc war. He assumed command on May 2, relieving the intermediate commander, Col. Alvin C. Gillem, of Benicia Barracks, California.

44, 2. shát'la káyaktcha stands for shátěla kayáktchtki and was preferred to this form to avoid accumulation of consonants.

44, 2. lakí for lákiash. When speaking fast, Klamaths and Modocs sometimes substitute the subjective for the objective case in substantives which are in frequent use, as máklaks for máklaksash, **44**, 9. **55**, 4.; wéwanuish for wewannishash, etc.

44, 3. sunde=gíulan, over a week; lit. "a week elapsed". On June 1, 1873 Capt.

Jack and his last warriors surrendered to a scouting party of cavalry, not to the five Modocs sent after him.

44, 5. Fort Klamath ídsha, or better: Fort Klamathₓē′ni ídsha. The national name for this locality is I-ukáka, I-ukák, E-ukák.

44, 5. hashuátko, uncommon Modoc form, contracted from hashashuakítko, by elision of two syllables.

44, 6. stinā′sh for shtinā′shtat. Generic nouns of places, dwellings, etc., easily drop their locative case-suffixes and case-postpositions; cf. käíla for käílatat, **44**, 8 and 9. Yámak, **44**, 10, is an abbreviation of Yámatkshi or Yámat=gìshi.

44, 7. kshaggáya is incorrectly used here instead of iggáya, which is said when a plurality of long-shaped objects (including persons) is referred to.

44, 8. íggaya. The execution of the four malefactors took place at Fort Klamath on the 3d of October, 1873, under an immense concourse of Indians and whites living in the vicinity. It is estimated that the whole Klamath Lake tribe was present, men, women, and children. The gibbet constructed for this purpose, of enormous magnitude, stands there at the present day. Bantcho and Slúlks were sentenced to imprisonment for life. Bantcho died some time in 1875 in the fortress and prison of Alcatraz Island in the harbor of San Francisco, California, and Slúlks is serving his term there at the present time.

44, 9. atí käíla. The approximate number of Modocs brought to the Indian Territory for having participated in the revolt, was 145, women and children included; they were first placed on the Eastern Shawnee reserve, and afterwards removed to that of the Quapaw Indians. Owing to the moist and sultry southern climate of their new home, many of their children died during the first years after their arrival, and the Report of the Indian Commissioner for 1878 states 103 as the whole number of the Modocs remaining in the Territory.

To facilitate a prompt reference to the historical events described in this long article, I present the following division of its contents:

33, 1. Negotiations terminating in the return of Capt. Jack's Modocs to the Klamath Reservation.

34, 18. Difficulties causing a split in the Modoc tribe. Capt. Jack returns to the Lost River country with one half of the Modocs.

36, 9. The Government of the United States called to the rescue by the Lost River settlers.

37, 3. The massacre on Lost River, and the attack on the lava beds.

38, 3. President Grant appoints a Peace Commission. Negotiations progressing.

39, 10. The capture of Modoc horses makes further negotiations impossible.

39, 20. Toby Riddle reveals her terrible secret.

40, 12. A Doctor of Divinity among the Modocs.

40, 22. Toby Riddle tried by her countrymen. Last warnings given to the Peace Commissioners.

42, 1. Assassination of the Peace Commissioners.

42, 18. Bombardment of the lava beds and the Sand Hill fight; the fights at Dry Lake and near Fairchild's farm.

44, 1. The closing scenes of the tragedy.

BIOGRAPHIC NOTICES OF MODOC CHARACTERS.

I. TOBY RIDDLE.

Toby ketchkáne máklăksh gátpa Ya-ága kóke Yamatkní′shăm käíla
Toby a little Indian became on Wilham- River of the Oregonians in coun-
  son try

pä′dshit skō′ 1842. Húnkĕlăm t′shi′shap T′shíkka; húnkĕlăm p′ki′shap
just then in spring 1842. Her father (is) T′shikka; her mother

3 k′léka hû ndā′ne illólatko. Hû p′ná t′shísha té-unápni illólash túla tchía,
died she three years-old. She (with) father ten years together lived,
(being) her

at tû génan Tá-uni wigátan p′χádsha p′na túla tchía.
then far going Yreka close by cousin her own with she lived.
off

Ndankshaptánkni té-unip Móatuash máklăks Mōdokíshăsh wátch 1857
Eighty Pit River Indians from the Modocs the horses 1857

6 illō′lash pálla. Mō′dokní wátch haítchna, at pshi′n máklĕka; mbû′shan
in the year stole. The Modocs the horses pursued, and at night they camped out; next day

pä′ktgîsht Móatuash gû′lkî. Mō′dokni tchámptakian hûhátchna; Toby
in the dawn the Pit Rivers attacked The Modocs frightened started to flight; Toby
(them).

hemkánka: "ká-i hûhátchantgî", ndā′ni té-unepni Mō′dokni shellual-
cried: "not they must run", (and) thirty Modocs to fight-

9 támpka. Mā′ntchtoksh shishō′ka, at Móatuash tpûdshá, lû′luagshla vû′nîpni
recommenced. For a long time they fought, then the Pit Rivers they repulsed, (and) captu·ed for

té-unep Moatuáshăsh í′pkan lû′lûagshlan. Pän pshi′n Móatuash gû′lki,
ty Pit Rivers keeping (and) enslaving (them). Again at night the Pit Rivers attacked,

tû′mi tchúi Móatuash. É-ukshîkni at Mōdokíshăsh shídshla, pēn vúiχe
many (more) Pit Rivers. Klamath Lakes then the Modocs helped, again they con-
quered

12 yîmeshgápalan p′nálam wátch, Móatuashăm tchi′sh wátch ídsha. Lápĕni
taking back their own horses, of the Pit Rivers also the horses they drove Twen-
away.

té-unep pän túnep Móatuash shuénka, tû′m ká-i shléa; lāp Mōdokíshăsh
ty and five Pit Rivers were killed, many not found; two Modocs

shuénka, ndán shlíuiya, túnep E-ukshîkíshash ngē′she-uiya. At máklăks
they killed, three they wounded, five Klamath Lakes they wounded. Then the Indians

15 Tóbiash sheshalolí′shăsh sháyuakta.
Toby a fighter knew her to be.

Shálam illólash 1859 at hû hishuatchkáshla Tchmû′tchash. Illólash
In the autumn in year 1859 then she married Frank Riddle. In the year

1862 at sha′hmū′lgi Sháshtiăsh E-ukshikíshas Mōdoki′shash tchi′sh, at
1862 she called together the Shastis the Klamath Lakes the Modocs also, when

18 lápĕni waitō′lan hemkánka nánuk máklăks: "at nánuk tchékĕli vûmí′
after two days declared all the tribes: "now all blood is buried

p'nálam shelluáluîsh".   At shû-utánka Tá-unî Skuä' Stī'lămgshî, Skuä'
of their   hostilities".   Then they made the treaty   at Yreka   in Squire   Steele's office,   Squire

Stīl nā'lăm lakí.
Steele   our   manager (being).

Tá-uni hûnk hushtánkan máklăksh Oregon Dick shéshätko hû'tnan 3
Near Yreka   encountering   an Indian   Oregon   Dick   by name   attacking

shishóka palpal=tchû'leks=gítkäsh J. Hendricks shéshapksh; hû máklăks
fought   a white-skinned (man)   Hendricks   by name;   he   the Indian

vutō'lχa. Máklăksăm snawédshăsh shikĕnî'tkîsh uyamnátko hûtchípke
threw down.   The Indian's   wife   a pistol   holding   ran towards

Hendricks shliuapkúga. Toby shnúka shikĕnítkîsh û'tχa, hûnk kuáta 6
Hendricks   to shoot (him).   Toby   seized   the pistol   (and) wrenched   her   firmly
    (it from her),

shnukpápka máklăkshăsh shiukólăsht, tchēk táshka.
she held   the Indian   until was killed   then   let (her) go.
   (or beaten),

II. STEAMBOAT FRANK.

Tchimä'ntko shellualshē'mi lápĕni ta-unepánta lāp pé-ula illō'latko gî.
Steamboat Frank   at the time of the war   twenty   two   years-old.   was.

Hû'nkelăm t²shíshap Sháshtî máklăks gî, húnkĕlăm p'gî'shap Mō'dokni gî. 9
His   father   a Shasti   Indian   was,   his   mother   a Modoc   was.

Mû lítchlîtch shishóka shellualshē'mi; hûk ndā'ni kekó-uya shiû'lkishχēni
Very   bravely   he fought   during the war;   he   thrice   tried   into the reservation

géshtga giû'ga Fairchildăm käíla gîshî'kni, ta-unepánta túnep kshîklápkash
to enter   Fairchild's   from farm   (coming),   ten (and) five

máklăksh hishuátchχash î'-amnatko; tchû'î hûnk tpugîdshapĕlîtámna. 12
Indian   men   having with him;   (but)   him   they drove back every time.

Ká-i hûk lalákiash shuénksh hámĕnî, shéllualsh tads hî shaná-uli. At
Not   he   the Commissioners   to kill   wanted,   to make war   however   he wanted.   Then

hû'kshin sháyuakta hûnk lalákiăm shtíltîsh ká-i kshaggayuápkash hûk
surrendering   he was informed   of this   of the officers'   promise   not   they would by hanging   him

shiû'ga, Mō'dokni lákiash kaigiúga shû'ldshăsh. Káiliaktoks hû tupáks 15
execute,   the Modoc   chief   if he hunted   for the soldiers.   Without   he   sister

gî t'χäúnăp tchîsh, wewesháltko pí'la; lápĕni hû snawedshála. Lupî'ni
is   brother   also,   having children   only;   twice   he   married.   First

húnkĕlăm snawédshash shéshatko Steamboat, mû'=stûtχámpkash gîsht.
his   wife   was called   Steamboat,   of strong voice possessed   being.

Lupî' hûnk kuihégshash shítko shpunkánka, tchû'i lakialá. 18
Firstly   him   orphan-alike   she kept,   afterwards married (him).

III. SCARFACE CHARLEY.

Tchígtchīggăm=Lupatkuelátko Mōdokí'shăsh shîshukshē'mi láp'ni ta
"Wagon-Scarfaced"   Modoc   at the war-time (was)   twen-

unepánta lāp pé-ula illólatko. Húnkĕlăm p'gî'shap t'shî'shap ketchkani-
ty   and two   years-old.   His   mother   (and) father   in-

énash ō' gisht wéngga. Hû'nkĕlăm t'shî'sha Bóshtîn kshaggáya. Ketch- 21
fant   he   being   died.   His   father   the American   hung.   When a

ganiénash ō wäg'n lupatkûéla.　Shellualshē'mi hûk kaá shéllual; hûkt
small boy　　he　a wagon　passed over the face.　　In the war　　he　bravely　fought;　　he
　　　　　(was)

nanukénash lalákiash wi'niaχian shéllual.　Mōdokí'shash shuénksht lalá-
all the　　　　chiefs　　surpassing　he fought.　(When) the Modocs　murdered　the Peace

3 kiash Tchigtchí'ggäm=Lupatkuélatko ká-i shaná-uli tûlá shuénksh.　Hû
Commis-　　　　"Wagon-Scarfaced"　　　　not　　wanted　along　to assassinate.　　He
sioners　　　　　　　　　　　　　　　　　　　　　(with them)

lā'p Bóshtin lalákiash vû'iχin Kĕla-ushálpkäsh=Yainákishî, lápĕnî tá-unep
two　American　officers　defeated　Sand-covered　　　Hill-at,　　　　twenty

pän lā'p pé-ula mákläks í-amnatko; lápûk Bóshtin lalákiäsh shuénka.　Pēn
and　two　　Indians　having with him;　both　American　commanders　he killed.　Again

6 nā'dshash shelluálshgîshî p'ná mákläkshäsh hí'ushga ká-i nánuk shû'ld-
(on) one　(of the) battle-fields　his　Indian men　　he ordered　not　all　the sol-

shäsh nā'sh waítak shuénktgî.
diers　　on one　　day　　　to kill.

NOTES.

54, 1. ketchkáne or kitchkáni m. g. is a queer way of expression for the more common giúlχa: "was born".

54, 1. Yá-aga kóke is the present name of the locality on Williamson River where the Government bridge was built since her infancy, about one mile from the mouth of the river.　Williamson River is simply called Kóke, "river", and on its lower course resides the largest portion of the É-ukshikni or Lake People.

54, 1. Yamatkní'sham, E-ukshiknísham, etc., are forms often met with, though ungrammatic; the correct forms are Yamatkísham, E-ukshikísham, Mōdokísham, etc.

54, 2. T'shikka means simply "old man".　He was still living in 1876.

54, 5 etc. The event described in these lines took place on one of the raids which the Klamaths and Modocs undertook every year before the gathering of the pond-lily seed against the California tribes on Pit River, for the purpose of making slaves of their females.　If the numbers of Indians enslaved, wounded, and killed are correct, the raid of 1857 must have been of unusual magnitude, as will be seen by comparing the statements of Dave Hill in another portion of our texts.　Among the horses stolen was a fine saddle-horse belonging to Toby, and this theft may have stirred her personal feelings of revenge to the utmost degree.　After her successful charge at the head of her braves, she did not allow the fallen Pit River Indians to be scalped.

54, 9. tpûdshá.　The accent rests on the last syllable because the particle há has coalesced with the terminal -a: tpû'dsha há.　Há is equivalent to "with their own hands"; há lúyamna, I hold in my hand.　Many other verbs are occasionally accented in the same manner, as îtá, shnûká, lakialá.

54, 12. yîmeshgápalan; through a difference in the prefix, the Klamath Lake dialect would say t'meshgápalank.

54, 13. See Meacham, Winema, p. 32 sq., who speaks of *three* dead enemies only.

55, 1. 2. Mr. Elijah Steele, Superintending Agent of Indian Affairs for the Northern District of California, met in council the Klamath Lakes, the Modocs, and three tribes of Shasti Indians, with their chiefs, near Yreka, on April 14, 1864 (not 1862), and to his mediation was due the peace-treaty between these tribes, including also the Pit River Indians (who had not sent any deputies), published in Ind. Aff. Report for 1864, pp. 109, 110.　Toby does not figure among the interpreters at this council; but there are

two other names of "interpreter for the Modocs": H. K. White and T. S. Ball. The raids on the Shasti Indians were mainly undertaken for horse-stealing, and the hostile feeling between them and the Klamaths and Modocs was never very intense, since frequent intermarriages took place. Cf. Steamboat Frank's biographic notice: **55, 9.**

55, 1 and 3. Tá-uni. Every *town* is termed so, as Linkville, Ashland, Yreka; San Francisco or Portland would be mû′ni tá-uni. In this connection, Yreka, Siskiyou Co., California, is meant. Cf. also **54, 4.** Tá-uni has the inessive postposition -i suffixed, and means *in a town, near a town,* or: *the country around a town.*

55, 4. =gítkash is an ungrammatic form standing for =gípkash.

55, 3–7. Meacham, Winema, p. 34, speaks of an affray in which Toby interfered in a perfectly similar manner, though the names of the combatants differ, and the end of the fight was not extermination, but personal friendship.

55, 8. Tchimä′ntko means " widower ".

55, 10. Had Steamboat Frank, with his fifteen warriors, succeeded in entering from the south across Lost River into Klamath reservation, near Yáneks, and in surrendering there, this would have saved him from further prosecution, as he thought.

55, 12. For úyamnatko and íyamnatko, see *Notes* to Modoc war, **34, 10.**

55, 13. The sentence shéllualsh tads etc., refers to the vote taken by the tribe a few days before the ominous eleventh day of April. Thirty warriors voted for continuation of the war, thirteen voted for peace; cf. **40,** 1. 2.

55, 13. hî means in the interest of the tribe and its independence. See *Notes* to Modoc war, **37, 1.**

55, 14. He went with the American troops in the quality of a scout. Nothing illustrates the real character of some Indian wars as well as this instance: an Indian who has fought with the most decided bravery against the enemy of his tribe, is ready, as soon as the chances of war run against his chief, to sell himself for a few coins to the enemy, body and soul, and then to commit upon his own chief the blackest kind of treason. Cf. Modoc war, **44, 2.**

55, 14 etc. From the verbal stíltish depends the sentence: ká-i kshaggayuápkash hûk shiû′ga (or: shiugátki), and from ká-i shiû′ga depends kaigiúga. This is the verbal causative of kaihía, to hunt for or in the interest of somebody, and the indirect object of it is shû′ldshash: " for the troops ". Hûk in hûk shiû′ga refers to Steamboat Frank, not to Captain Jack; were it so, hûnk would be the correct form, pointing to somebody distant.

55, 17. stûtχámpkash, to be derived from stú, stó: way, road, passage; meaning passage-way of the voice through the throat.

55, 21. **56,** 1. The pronoun hû′, *he,* appears here under the form of ō′.

56, 1. Scarface Charley was run over by a mail-stage, and obtained his name from the scar resulting from that casualty. For shellualshē′mi there is a form shelluashē′mi just as common.

56, 1. 2. Scarface Charley surpassed all the other Modoc chiefs in skill, strategy and boldness; he was the engineer and strategist of the Modoc warriors, and furnished the brains to the leaders of the long-contested struggle.

56, 3 etc. Hû lä′p etc. The two commanders referred to were Capt. Thomas and Lieut. Wright. Cf. Modoc war, **43,** 7–12 and *Notes.*

56, 7. nä′sh waítak for: nä′sh waíta ak: on one day *only,* on a single day.

E-ukshikÍsham mÁḵlaksam nÉ-ulaks.

LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

GIVEN BY SUBCHIEF DAVE HILL IN THE KLAMATH LAKE DIALECT.

I.

E-ukskni nā′d tchí tchía gitá: P′lú laḵí tútasχēnini, nû′ds Dave
Lake-people   we   thus   live   here: Blow   is chief   general,   and I   Dave

Hill laḵí P′lúash tapí′tan, Lánk=Tchān Dávîsh tapí′tan, tchē′k tchîsh Link
Hill   am chief   to Blow   second,   Long John   Dave   after,   then   too   Link

3 River Jack Lánk=Tchánash tapí′tan, Lílu ts.
River   Jack   Long   John   after,   and Lilu.

Pit River Charley Móatuasham laḵí E-ukshî′.
Pit   River   Charley   of Pit River people   is the chief   at the Lake.

Ben Littlejohn lálaḵi, Skóntchiesh laḵí Yainakskíshăm máḵlaksam.
Ben   (and) Littlejohn   are the chiefs,   Skóntchish   is (sub-) chief   of the Yáneks   people.

6 Johnson laḵí Moadoknísham Yaínakshi.   George Kuatî′lak ts Módokni
Johnson   is chief   of Modocs   at Yáneks.   George   Kuatîlak   also   is Modoc

laḵí tapí′tan Jóhnsonash.
chief   after   Johnson.

Tcháktot Sátam laḵí.
Tcháktot   of Snake Indians   is chief.

II.

9 Nánuk laláḵi Ä′-uksi nā′dsant shiû′lgishtat tsí sa hémkank:
All   the chiefs   on Klamath Lake   on one and same   reservation   thus   they   speak:

Ḵá-i î shlí-uapk shash: ksaggayuapká m′s nî; ḵá-i î palluápk sas
Not   you   shall shoot   each other: would hang   you   I;   not   you   seduce   each other's

snáwedsh: spûlhi-uapká m′s nî, hä′ î sas pálluapk.   Ḵá-i î wátsam tchî′k-
wives: would imprison   you   I,   if   you   them   seduce.   Not   you   a horse   shall

12 luapk wänníkí′sham; hä′doks î tchíkluapk, spulhi-uapká m′s nî.   Ḵá-i î
ride   of another man;   but if   you   should ride,   would imprison   you   I.   Not you

pálluapk sas nánuktua, hä′doks î pálluapk sas spûlhi-uápka m′s nî.
shall steal   from each other   anything,   for if   you   should steal   from each other   would imprison   you   I.

(Nánuktua ḵá-i î pálluapk; hä′doks î yekä′-uapk nä′-ulaks, hunkantí′
(Nothing   you   must steal;   for if   you   should break   the laws,   thereat

15 m′s nî shetcháktanuapk.)   Hä′doks î snawä′dsh Bóshtinash shä′tolakuapk,
at you   I   would get angry.)   If   you,   as a female,   with a white man   should sleep,

któtchkuapka m′s nî.   Hä′doks î hä′sχalp′luapk nánuktua shéshatuish m′na,
will cut off hair   to you I.   If   you   should have returned to yourself   the whole   marriage fee   his.

sχóktnank î häsχálp'luapk, hunkantchä′ mîsh nî ká-i né-ulakuapk: waké-
paying   you   should reobtain it,   on account of that   you   I   not   shall try;   per-

anhua spû′lhi-uapk.   Hä î híshuaksh pálluapk snawä′dshash, hä′doks
haps   (I) will imprison.   If   you, as a married man,   seduce   a married woman,   if

î ná-änt snawä′dshash shetō′lakuapk, nä-ulakuapká m's nî.   Hä î kí′- 3
you another   with wife   cohabit,   shall punish   you   I.   If you should

uapka ts, nä′-ulakuapka m's nî.
lie   also,   would punish   you   I.

Hä′toks î nä′s lúlûksaluapk k'lä′kapksh, mû′ mîsh nî nä′-ulakuapk.
And if   you a per-   should cremate,   who is dead,   heavily   you   I   shall punish.
son

Hä′ î kiúks tsîs táwi-uapk, mû′ mîsh nî nä′-ulakuapk.   Hä î shishókuapk 6
If   you   as a   should bewitch,   hard   you   I   shall chastise.   If you   have a fight
conjurer

illí-uapka m's nánukäns; hä î snawä′dsh mî sissókuapk, ilhí′-uapka m's
I will lock up   all of ye;   if you   (and) wife   your   should fight,   will lock up   you

nî lápuk sumseálĕmamks.   Hä î shuhánk=sitk sissókuapk, lápuk mîsh nî
I   both   married folks.   If you   evenly   whip each other,   both   of ye   I

nä′-ulakuapk; hä′toks snä′wedsh î mî udópkuapk, tchúi mîsh ká-i sekák- 9
will punish;   but if   wife   you your   beat,   and   to you   not   returns

tsuapk hûk snáwädsh, ká-i nî nä′-ulakuapk snawä′dshash, mí′sh nî hissuák-
blows   the   wife,   not I   will punish   the wife,   you   I,   the hus-

shash spû′lhi-uapk.   Hä î tuánksî wudsháyuapk hû′nkst, mí′sh nî mû′ak
band,   will imprison.   If you   anywhere   bruise   her,   you   I   more
heavily

nä′-ulakuapk; hä′toks lakí û′dopkuapk snawä′dsh m'na, snäkĕluápka nî. 12
shall punish;   but if   a chief   bruises   wife   his,   shall remove (him)   I.

Hä′toks î hí′hashuaksh shishókuapk, lápuk mîsh nî ilhí-uapk.   Hä′toks
If   you   with men   should fight,   both   of ye   I   will lock up.   If

î shnä′lχuapk látchash mû′ mish nî nä′-ulakuapk.
you   set on fire   a lodge   hard   you   I   will chastise.

Hä lakí shishókuapk humáshtak nî shnäkĕlui-uápka; hä′ tchik lakí 15
If   a chief   starts a fight,   in the same man-   I   shall remove (him);   if   a chief
ner

húntsak a máklaksas shishókuapk, lápĕni, ndánni, tánkni shishókuapk,
for no reason   people   should beat,   twice,   thrice,   many times   should beat,

tánkt nî snä′kĕlui-uapka nî.   Hä′ tchik í′-alhish tchîsh kúi gí′uapk, shnä-
then   I   shall remove (him)   I.   If   a guardian   wrong   does,   shall

kĕluí-uapka nî; hä nánuktua kúi gí′uapka, tánkt nî shnäkĕlui-uápkan 18
remove (him)   I;   if   in everything   wrong   does (he),   then   I   will remove   (I)

í′-alhishash; hä′toks í′alhish tíds, nanuktuánta tídsh gí′uapk, ká-i nî shnä-
the watchman;   but if   watchman   well,   all through   well   shall act,   not   I   will

kĕluí-uapk.   Lakiásh tchîsh tídsh gîsht ká-i nî shnäkĕlúi-uapk; hä Bóshtin
remove (him).   A chief   also   doing his duty   not   I   will remove;   if   white-man-

yálank nä′-ulapkuapk, ti′dsh hûnk gí′uapk, ká-i nî hûnk wutódshanuapk. 21
alike   he deals,   right   he shall act,   not   I   him   will cast away.

Ká-i î hussí′nuapk; hä′toks î hussí′nuapk nû hû′nk í′-amnuapk í′χaks
Not you   must run horse-   but if   you   run horse-races   I   the   will take away   gain
races;

mî.   Tchí lakí nä′-ulχa.
your.   So   the   orders.
chief

Hä′ î ka̱′liak híshuaksh ná-änds sätólakuapk, hû′k tchîsh híssuaks
If you, not having a husband, with another should cohabit, this also man

ka̱′liak snáwädsh, spû′lhi-uapka nu ka̱′lish snáwedsh. Hä hû′ksa heshtó-
(is) without a wife, shall imprison I the unmarried (man). If they should live

3 lakuapk, hû′nk nî túmĕnuk nä′-ulakuapk spúlhi-uapka nu hishuáks hû′nk.
in concubi- of it I hearing will punish (and) will imprison I man that.
nage,

Tchî′ Ä′-uksknî laláḵi nä′-ulĕka tchî′ huk ka̱ílatat m′nálam; tsúi ḵi̱′llitk
So the Klamath chiefs order so they in district their; and severe (is)
Lake

nä′-ulaks laláḵiam.
the law of the chiefs.

6   Hä′toks î sû′msealstka gíuapk sî-î′huapk î lápuk, snawä′dshash
And if you on the point of mar- should be and should agree you both, female
riage

hissuáksh tchî′sh, tsúi î gépkuapk lakiámksi; tsúi mî′sh laḵí snû′mpsä-
male also, then you must come to chief's house; and you the will unite in
chief

aluapk, tû′nep î n′s tála skû′ktanuapk hû′nk pîl mû′yäns pî′la láḵiash;
wedlock, five you to me dollars shall pay only to the principal only chief;

9 hä′toks î yúalks, tsi hû′k î ndán tála, wakiánhua lā′p tála skû′ktanuapk.
but if you (are) poor, then you three dollars, may be two dollars have to pay.

Hä î yuálks tsi gíuapk súmsä-aluapk, gä′t î n′s skû′ktanuapk. Häts î
If you poor should be (and) intend to marry, that you to have to pay. And if you
much me

skû′ktish hámĕniuk tû′ma wátch gitk, túnîp î skû′ktanuapk snawä′dshash;
to pay want of many horses pos- five you can give in payment for the wife;
sessed, (horses)

12 hä′toks yúalks tsi î lápi wátch skû′ktanuapk, wakiánhua ndán wátch,
and if poor you two horses can pay, or perhaps three horses,

tû′ma=kans wátch gî′tkiug.
many horses when having.

    Hä′ tchi m′s snawä′dsh gû′skuapk, ḵá-i î wátch shnû′kp′li-uapk
And if you (your) wife should leave, not you the horses can take back

15 ḵá-i tch snawä′dsh hûk wátch spuni′-uapka m′sh; î pî′l î hissuáksh pîl
and not (your) wife a horse need transfer to you; you alone, you husband only

shä′wanuapk snawä′dshash gû′shkank.
must give (them) (your) wife when leaving.

    Ḵá-i î láp snawä′dsaluapk; nä′sak î snawä′dslank gíuapk; hä′toks î
Not you two wives shall marry; one only you marrying must live; but if you

18 láp snawä′dsaluapk, nä′-ulakuapka m′sh. Hä′ tchik wéwanuish lā′pi gíug
two wives marry, shall punish (I) you. If the wives double for being

hishtcháktanuapk, tánkt mî′sh nî skuyû′shkuapk snáwädsh nä′sh; tsûshnî′
should quarrel, then from you I shall divorce wife one; forever

m′sh nî skuyû′shkuapk, ḵá-i î tatá mbushäälp′luapk. Hä′toks î mbuseál-
from you I shall sever her, not you ever can marry her again. And if you associate again

21 p′luapk spúlhi-uapká m′sh nî. Häts nä′dsiak mî snawä′ds tsû′ssak î
(with her) shall imprison you I. And if monogamic your with wife constantly you

hishtcháktanuapk, tánkt mîsh nî skuyû′shkuapk, ampkáak î hishû′kat;
should quarrel, finally from you I shall separate (her), or else ye may kill each
other;

hû′masht mîsh nî giug skuyû′shkuapk.   Hä nî skuyû′shkuapka m′sh,
therefore ye I   will separate.   If I   should separate (her) from you,

tsû′shnî m′sh nî skuyû′shkuapk.
forever from you I   shall divorce (her).

Ḵá-i mîsh ni hû′nk ḵi′tgik; nánuktuanta káktak píla m′s n hû′nk hém- 3
Not you I   that to tell lies about everything to tell the alone to you I that to
                     told;   truth

kanktgîk; nä′-ulakt gî′tki î snawä′dshash tchî′sh káktak pil.   Ḵá-i n
tell said;   to observe the laws you wife   also to tell the only. Not I
                                                          truth

hû′nk gî′tkik m′s píla, hihashuákshash tchîsh nánukänsh.
this to do tell to you only, (but) to men too all (others.)

III.

Snáwedsh tchîk shû′ldshash shetólχa, tsúi nát któktatska; at hûnk 6
A female (if) with a soldier copulates, then we cut her hair off; she

yakä′wa nä′-ulaks, ḵá-i hû′nk tû′měna shunû′kanksh nálam lalákiam.
broke the law, not she listens to the behests of our chiefs.

Tchúi tchîk titátna heshsχálpěli sésatuish m′nálam, tsúi sχō′ktnank tchä′k
Also   sometimes she reobtains the price paid to them, and by paying
                 through barter (for her)

héshsχalpěli.   Tsúi snawä′dsh tchîsh nash híshuaksh wutódshîsh m′na pä′n 9
she reobtains it. And wife   one husband who repudiated his again

hû′nk snúkp′la, tsúi nä′-ulěkan titátnan hû′masht=gîsht shnû′kp′lisht lä′p
her takes up, then chastise I (him) sometimes I because he took her back for two

sháppash spû′lhî, titatnatóks nî ndán sháppash, títatna tchîn nash sháppash
months imprison, but sometimes I for three months, at times and I for one month

spû′lhî.   Tsúi tch′ hishtchákta hû′k kat lalápa wä′wans gîtk; tsúi tsin nä′- 12
imprison   And quarrel they who two wives have; and thus I or-
(him).

ulḵa skuyû′shkan.   Ḵá-i nî nä′-ulěχa, sguyushkuyá nî; gä′tak.   Títatna
der (and) separate (them) I. No more I try (them) in separate just I; that's the Sometimes
                                          court,   end of it.

tch pálla shash ná-änts hihassuáksas snáwädsh, tchúi nî nä′-ulkan ndán
also seduces (them) other married men a female, then I try (her) I (and) for
                                                                    three

sáppash spû′lhi.   15
months imprison.

Tchúi shishóka títatna, tchúi náyäns wudsáya; hû′nkst nî násh sû′ndē
And they fight sometimes, and others they injure; him I one week

spû′lhi, kát sas hû′k wudsháya.   Títatna tch shishóka shipapělánkstant hak,
imprison, who them has whipped. At times also they have among each other only,
                                          fights

ḵá-i shû′tka, sissukúya hak; tsúi nî né-ulěka hû′nkiasht kákat hûk sissóka. 18
not injure, but scuffle merely; then I try those who had the row.

Láp sû′ndin lapukáyäns ilhî′.   Títatna udü′pka hissuáksh snawä′dsh m′na;
For two weeks I both parties lock up. Sometimes whips a husband wife his;

hû′nks nî hissuáksas spû′lhi ndán sû′ndē; hä káa udópkpakuapk snáwedsh
that I husband lock up for three weeks; if roughly he should whip wife

m′na, hû′masht n′unk gíug ndán súndē spû′lhi.   Títatna tch snáwädsh 21
his, on that account I him for three weeks imprison. Sometimes also a wife
                              (other?)

hishuáksh m'na wudópka, tsúi nî snawä'dshash hû'nk nä'-ulχ, ká-i hû'nk
husband   hers   whips,   then I   wife   that   punish,   not   the

hishuákshash, láp súndē.
husband,   for two weeks.

3   Tsúi tchik kíuks tchí'sh títatna tawí shash, tsúi hûk k'lĕká tawí'sh.
         Then   a con-   also   at times bewitches them,   and   dies   the bewitched
                 jurer   one.

         Tsúi nî nä'-ulχa, tsúi tû'nip sháppash spû'lhi síukst; tsúi tchik wátch nish
         Then I   try (him),   and for five months   imprison for man-   and (if) horses   to me
                                                                  slaughter;

         sχókta tû'nip, tsúi nî ká-i spû'lhit sχoktî'sht nîsh.   Tsúi tch lakí ts ktû'pka
         he pays five,   then I not   may imprison he having paid me.   And (if) a chief   beats
                                              (him),

6   m'na snáwädsh, tsúi nî snä'kĕlua; gä'tak lakí gî hûk.
     his   wife,   then I   remove (him); no longer chief re- he.
                                                                  mains

NOTES.

58–62. The legal practices, regulations, and ordinances given here by a subchief of the Klamath Lake tribe are observed by all the chiefs, and are apparently fashioned after American models. The principle which seems to guide most of the judicial decisions of the chiefs, is given in one (**59,** 20. 21) of these regulations: "If a chief makes law like white people, that will be right."* This article is composed of three parts:

Part I. List of the chiefs acting as judges on the reservation in 1877.

Part II. Legal customs governing the Klamath Lake people.

Part III. Instances of application of these legal customs; amount of fines, terms of imprisonment, etc. These are the "*novellæ*" of Klamath legislation.

58, 1–3. P'lú, Lilu, and some other headmen mentioned here have signed the treaty of Oct. 14, 1864.

58, 4. Móatuash. There are only two Pit River *families* living on the whole reservation.

58, 8. Tcháktot belongs to the Yahúskin tribe of Snake Indians. Cf. Ind. Aff. Report 1873, p. 324.

58, 10 etc. The future tense employed in these behests, regulations and defenses recalls the French future used in an impressive manner instead of the imperative: *tu ne tueras point, tu ne déroberas point.*

58, 10. shlí-uapk shash. The pronoun shash has here almost the force of a reciprocal pronoun, for the meaning of the sentence is: "do not shoot at people of your own tribe." The same is true of sas in palluápk sas, **58,** 10; **58,** 13 (twice); pálla shash, **61,** 14.

58, 10. ksaggayuapkámsni is pronounced as one word, as the removal of the accent from the syllable -uápk demonstrates; and so in many of the following verbs standing in the future tense. For the sake of clearness, I have preferred to resolve these forms graphically into their component elements.

58, 11. wátsam, etc. The possessive wátsam stands here instead of the instrumental case watsátka through attraction from wännikísham. Tchíkla here means to ride away on another's horse, the horse being missed by his owner.

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* Dave Hill introduces himself in the first person as chief; but many of these decisions can be given by the headchief only, not by any of the subchiefs, to whose number Dave Hill belonged. The Modocs at Yáneks claim to observe these regulations; the Snake Indians do not.

58, 15. shetcháktanuapk stands for the more common form: shitcháktanuapk

58, 16. nánuktua shéshatuish m'na: "all what your husband has transferred to your parents to obtain your hand"; m'na stands for hishuáksham. Cf. **61**, 8.

59, 7. mish, *you, to you*, is often used in this article for málash, málsh, *ye, to ye*, in allocutions to two or more persons. This is a way of expressing what may be called the "inclusive plural of the second person". This mode of speaking is observed in m's lápuk, **59**, 7; lápuk mîsh, **59**, 7. In the same manner î stands for āt, **59**, 8: î sissók-uapk, if ye whip each other; also **60**, 22.

59, 9. î mî stands for mish mî.

59, 17. hä k̲úi gî'uapk: if he should fail to do his duty; **59**, 19. hä tídsh gî'uapk: if he does his duty well; nanuktuánta: in every respect.

59, 22. î'χaks mî: what you may win by betting on the horses engaged in the race.

60, 2. kä'lish is the objective case of kä'liak, kéliak, "not having", the simple form of which, without -ak, would be kä'li or kä'liu (kä'li hû).

60, 11. túma wátch gitk. The horses have, of course, to be transferred to the parents of the bride and not to any of the chiefs.

60, 12. wátch. The horses owned by the Klamath Lake and Modoc people are valued from 20 to 25 dollars each; they descend from the hardy, enduring race of Cayuse ponies, and were originally obtained by bartering commodities with the Columbia River Indians at the Dalles, Oregon.

60, 15. wátch spunî'-uapka; wátch refers to *one* horse only, for the verb spunî', to transfer, is used of one (living) object only; shäwána is: to give *many* objects. "Not even one horse your wife has to give to you, if she leaves you; but if you leave her, you must give her several."

60, 17. láp snawä'dshla. Polygamy was abolished by the headmen of the tribe shortly after the establishment of the reservation, and this ruling was one of the greatest benefits ever conferred upon that tribe by the progress of civilization. But those who had several wives then were not compelled to dismiss all but one, and so in 1877 two or three men were still polygamists. The irascible and excitable disposition of the Modoc and Klamath females must have produced many chin-music intermezzos with their husbands at the time when polygamy was predominant.

61, 3. K̲á-i mî'sh etc. In this paragraph, in: k̲î'tgik, káktak, hémkanktgìk, gîtkik, the terminal k contains the abbreviated gî, which joined to the foregoing nû, n means *I said*. The construction runs as follows: Hû'nk ni gî k̲á-i mîsh k̲î'tgi; nánuktuanta káktak gi píla m's n hû'nk hémkanktki gi; nä'-ulakt gî'tki î snawä'dshash tchî'sh káktak gi pîl. K̲á-i etc.

61, 6. tchîk. This particle does not mean *if*, but cannot be rendered *here* (and below) with a more appropriate word. It is identical with tchēk, *then*. A subordinate clause is here expressed by a co-ordinate one. Cf. **61**, 9. 10. 12. **62**, 4.

61, 6. któktatska: "we clip their hair in every instance", is the distributive form of któtchka, któtska, occurring in **58**, 16.

61, 9. Tsúi etc. This inverted sentence has to be construed as follows: Tsúi tchîsh násh híshuaksh wutódshish snawä'dsh m'na pä'n hû'nk snúkp'la, tsúi nä'-ulĕkan etc.

Húmasht laláḵi né-ulakta Ḵaḵáshash.

DOCTOR JOHN TRIED BY THE CHIEFS.

Obtained in the Klamath Lake Dialect.

I. ACCOUNT OF DAVE HILL, SUBCHIEF.

Shíllalsh hû′t gûʹta.   Tchúi sa tchûʹta nánka kukíaks, Tätĕmatchíʹsh
A disease him invaded.   Then they treated several conjurers, (and) Aunt Susie

tchúta; tchúi sämtsálχa Doctor John a gén táwi; tûʹ táwipk, tatá Doctor
treated   then (she) discovered (that) Dr. John him bewitched; over he bewitched when Doctor
(him);   there   (him),

3 Johnam snáwedsh shíʹla.   Tánkt tawiʹpk; tchí hûnk sémtsalχ Tétĕmatsis,
John's wife was sick.   That time he had be- so it found out Aunt Susie,
                           witched (him);

ná-ast sémtsalχ.   Tsúi Doctor John: "ḵî-î-á a nen Tétĕmatsis", ná-ast
thus she discovered   And Doctor John (said): "this lies Aunt Susie", so
(it to be).

Doctor John hémkank.   Sákamka: "hûʹnk ká-i mat píʹsh siúkat; ḵíʹya
Dr. John spoke.   He denied it: "that man not him I killed; lies

6 mat hûʹnk Tetĕmátsis!" ná-ashtak Doctor John hémkank.
this Aunt Susie!" so again Dr. John said.

Tsúi sa spûʹlhî láp'ni illólash; nánuk hûʹnk máḵlaks lóla Tetĕmatsí-
Then they locked (him) for two years; about all the Indians believed Aunt
up

shash   Tsúi vûlá laláḵi, tsúi hémkank Doctor John, tûʹm hémkank ná-asht:
Susie.   Then inquired the chiefs, and said Dr. John, at length he spoke thus:
of (him)

9 "Tuá nî wák giug shíukuapk?   Tídshi a hûʹt híshuaksh, ka-ituálash shish-
"I wherefore should have killed   Honest cer- that man (was), with nobody quar-
(him)?   tainly

tchákt'nish; wák lîsh îʹk lóli a nen Tetĕmatchíshash?   At laláḵi hûʹntsak
relling;   how is it ye all believe Aunt Susie?   Now (ye) chiefs without rea-
sons

î nen lóla, kĕlámtsank síʹtk lûʹdshna; ká-i nû hûʹnk siúgat.   Kátak nî nen
ye believe, closing your eyes-alike walk along; not I him killed.   With vera- I
city

12 hémkank, p'laítalkni nûʹsh shlä′popk häʹmkankst.   Tuá nî shutä′-uapk
speak, the Most High me sees, as I speak.   What I would have profited

shiúgok? nû yá ká-i nî a kúkamtchish gî′-uapk shíugok; tuá nî tála íʹshka?
by murdering I cer- never I an old man would become, had I killed what I money made?
(him)? tainly   (him);

tuá nî a tála ya íʹshka shíugok?   Tidsä′wank tchía, ká-i nî kánts shíuksh
what I money ever made by killing (him)?   I am glad to be liv- not I anybody to kill
ing,

15 sanahō′li; häʹ nî ḵlä′kuapk, húmashtak î tsóḵuapk ḵläkui′sh gint nûʹsh.
desire; if I shall perish, equally ye will perish as I have died.

Ká-i nāʹd tchûssuíʹni máḵlaks nánuk käíla-nákant.   Hûʹndsak tchî íush
Not we (are) immortal men all world all over.   For no cause thus me

spû'lhi: ká-i tchín wák ō'skank. Undsä' nî né-ulakuapk; lä'nwak nä'-
(ye) im-   not   I   about it   am angry.   Some time   I   shall arraign (her);   not I know   to have
prison;   hence   how

uléχa Tétmatchishash wák hû'nk nen sémtsalka; lä nî wák nä'-ulaktanuapk
tried   Aunt Susie   for the manner by   she found out;   not I   know   how to proceed against
                        which   (her)

sheshamtsalχíshash hû'nk. Tánkt málsh nî shä'gsuapk málash lalákiash. 3
for discovering all about   it.   That time   to ye   I   will speak out my   to ye   chiefs.
                                                     mind

Ká-i nû shayuáktant Tetĕmatsí'sas; hû'nk p'läitélkni shayuákta Tetĕmat-
Not   I   know   about Susie;   it   the Most High   knows,   Aunt Su-

sísas wák gîsht sä'mstsalkst, wák ta nû'sh tchîsh kátak shä'gshasht
sie   in which manner   discovered (it),   (but) how   me   also   the truth   to have told

slä'popka n'sh hû'nk. Sakámkst pi tsí n'sh hû'nk né-ulakuapk, hä nî 6
has seen   me   (he).   For having   she thus   me   must punish,   if   I
                         denied it

sikî'tnank sä'gsuapk. Kátok nî gé-u sägsä'wa; tchí nî hû'skank."
falsely reporting   should speak.   Truth   I   my   think I say;   thus   I   think."

Tétĕmadshish hû'nk ná-asht k'lékuish at gî: "Kátak am'sh nî sémt-
Aunt Susie   so   after the death   had said: "Truly   you   I   have
                                  (of Púkish)

salχa, suís mí'sh gé-u slää; î' hûn síuga, nä'nsak toks î nen sakámka. 9
found out, tamánu-   you   my   has seen;   you   that   murdered,   in vain   you   give a denial.
ash song   man

Ná-asht kukíaks tsû'ssak síukûk; kíya hû'nk ná-asht gíug; tíds taks mí'sh
Thus   co jurers   always   after killing;   lie   when so saying;   pretty well   you
    (say)   (they)

nî kuiχá m's nî. Gáhak hû'k nä'-ulaks K'mukámtsam: ná-asht hû'nk
I   know   you   I.   Long years   this   (was) the law   of K'múkamtch: in this manner
                since

hä'mkanktgî síukuk máklaksas. Húmasht tchí nen hémkanka î', Doctor 12
to speak   after mur-   a person.   That way   so   talk   you,   Dr.
       dering

John!" Tsí hä'mkank Tétĕmatsis shapúk.
John!"   So   spoke   Susie   when speak-
                             ing (about it).

Tsúi laláki wáltka. "Síuga î'", tchí nánka wáltk laláki; nánχa ts
Then   the chiefs   deliberated.   "Killed   you",   so   some   uttered   chiefs;   others
                          (him)

"ká-i shíuk î'" sä'wa; tsúi tchî'k sa wáltakuapk. 15
"not   killed you"   thought;   and   afterward they   were to deliberate
      (him)   again.

II. ACCOUNT OF MINNIE FROBEN.

Tétĕmadshîsh hû'nk shiunû'tnuk shémtchalχa tawî'sht Doctor Johnash
Aunt Susie   by singing tamánuash-   discovered   that had be-   Dr.   John
                      songs   witched

É-ush guní'gshta máklakshash tchî'pksh. Tékmal géna Doctor Jóhnamksh
Upper Kla-   on opposite   an Indian   living.   Tékmal   had gone   to Dr.   John's lodge
math Lake   shore

shuákîdshuk tchû'tantki gíug hû'nk shíllalpksh, kánt sha Doctor Jóhn- 18
cailiug (him)   to treat   that (man)   who fell sick,   whom they   Dr.   John

ash táwiank shí'uks gishápa. Tchúi hû'nk Doctor John tchútanhuya;
to have be-   (and) killed   said.   And   him   Dr.   John   treated a while;
witched

káyak tídsh wémpĕlank k'leká, tchúi sa shúina k'lékuish tutí'ks m'nálam.
never   recovering   he died,   then they   sang   after his death   dreams   their.

5

Tsúi Tétĕmadshish hû′nk shemtchálχa tawī′sht Doctor Johnash k̲′lekáp-
Then   Aunt Susie   discovered   that had be-   Dr.   John   the de-
                                     witched

kash; tsúi mbû′shant waitólank ná-ent waítashtka i′lktcha; Doctor Johnash
ce ase !; and   next day   being over   on other   day   buried (him);   Dr.   John

3 tchī′sh sha shpúnshna, at k̲léwiank sha Doctor Johnash shpúnshampĕlank
    also   they   conveyed,   now   after their return   Dr.   John   taking along

shpúlhi, tchúi sha k̲á-ishnank skúkum-house mpámpatkia tchíkĕminatka.
imprisoned,   and   they   locking   the strong-house   nailed (it) down   with (iron-) nails.

Tchîkéskni Shkélaksh tû′la shpúlhi Doctor Johnash. Tchúi tchiwī′χa
Tchikéskni   Skélag   with   imprisoned   Dr.   John.   And   he sat in

6 hátokt, tchúi hû′ksha gä′mpĕle spulhi′tkuk. Pän ndā′ni tchēk waitólank
therein,   and   these men   went home   after imprisonment.   Again   three   at last   days past

Shχélag gátpa ktû′tp′nuk pā′sh; tchúi Sχélag gä′mpĕle káyak hassasuákiank
Skélag   came   to bring (him)   food;   and   Skólag   returned   not at all   having spoken

Doctor Johnash. Pän géna Sχélag ndáni waitólank pásh äníyuk; shû′lip-
to Dr.   John.   Again   went   Skélag   three   days elapsed   victuals   to bring;   hand-

9 kank p′laíkni hak shéwana Doctor Johnash, P′lú toks lápĕni shéwana
ing   from above   there   he gave (them)   to Dr.   John,   Blow   however   twice   gave

náyant waítashtat. Hû′kt pîl nā′dshek; hû′ksha toks, nánka k̲á-i hû′masht
another   on day.   This one   (was) the only one;   those (men)   (did),   other (men)   not   like (him)

shéwanat shî′ukshtka gíug Doctor Johnash. Tchúshak lápi sha shíkĕnitksh
gave (any food)   kill   in order   Dr.   John.   Constantly   two   they   a pistol
              to   (men)

12 shishî′tilatk shlíutuapkug hû′nk. Agency tchúi gépksht tapí′ tî′ta shash,
were carrying in   to fire on   him.   To the Agency   (they) had   after   a while   they,
their dress   gone

ktîugíulank k̲á-ishtish, tchúi wátch hátokt tkû′tkapksh shláank gé′hlap-
he kicked open   the door-cover,   and   a horse   there   standing   finding   (he) mounted

tchapka, m′na únakam gatpĕnótash. Tchúi gî′ta hushótpa agency, tchúi
it,   his   son   having come (with   Then   here   he rode up   to the agency,   and
                   the horse)

15 yá-uks=mĕnámksh gátpĕnank gulî′. Tchúi agencí′nish lákiash hashashu-
in the physician's house   coming   entered.   And   to the agent   he ap-

ákia, Mínnĭash shahamúyank shnû′ntatka lákiash hashashuakítki gíug.
pl ed,   for Minnie   sending   to interpret   the agent   for conversing with.

NOTES.

64, 1. In September 1877 Púkish, an elderly Indian, died after a very short illness on the western side of Upper Klamath Lake. The rumor that he had been bewitched and thereby feloniously killed by K̲ákash, one of the conjurers who treated him, soon gained credence, and the excitement in the tribe ran high. The first account of the occurrence was obtained by one of the subchiefs, who, with his colleagues, passed sentence over the unfortunate K̲ákash.

64, 1. hû′t, "this one", forms one of the substitutes for names of deceased persons, which no Indian dares to pronounce. Hû′t refers to a person standing visibly *before* the speaker, and it is remarkable that the dead are referred to by this pronoun, and not by a pronoun marking distance out of sight, like hûkt, hû′kta etc. Cf. hû′t híshuaksh, **64,** 9., gén, **64**, 2., hû′nk pî′sh, **64,** 5., **68,** 11. etc The subject nánka kukíaks does not exclude the use of the subject pronoun sha, *they*, the account being worded in the conversational style.

64, 1. Tetĕmádshish or Aunt Susie is one of the numerous female "doctors", who eke out a scanty living from some patients of the Klamath Lake tribe. She received the above name for having been a washerwoman to the soldiers stationed at Fort Klamath, and the nickname Wúya-ak was bestowed on her on account of her predilection for small sucker fish.

64, 2. sämtsálχa. The means employed by her to discover that Dr. John had cast upon the patient a spell of a deadly character, were the singing or recital of tamánuash songs, and the *dreams* which she had on that subject. Her tamánuash songs had *seen* those of the accused conjurer. See **65,** 9. The great majority of the tribe still believes in the possibility of witchcraft.

64, 7. The two sentences contained in this line anticipate the result of the whole trial, and the popular verdict. The proper place for them would be after **65,** 15.

64, 9. Tuá ni etc. The defense made by Dr. John in his own case is not an unable one, nor is it devoid of oratorical powers. But if the arguments were delivered in the order as given by Dave Hill, they ought to have followed each other in a more logical order to attain their full effect.

64, 10. wák lish etc. The logical connection existing between this sentence and the foregoing has to be supplied by: "why should he have been my personal enemy?"

64, 10, 11, 15 etc. î, îk stands here for āt (*ye*); because, when the headchief is addressed in council, all the others are addressed also. Lóli stands for lóla î. The trial took place on Williamson River.

64, 13. kúkamtchish. The distributive form is used here instead of the absolute verbal k'mû'tchish, because old age comes on *gradually, by degrees.*

64, 16. tchî însh instead of tchî nish; the language likes juxtaposition of two short equal vowels, even when a metathesis is required.

65, 8. Kátak etc. Aunt Susie's opinion, given just after Púkish's death and some time *before* the trial, did not fail to have a striking effect on the superstitious judges and tribe, for her arguments perfectly agree with the national ideas. But to us the arguments seem so weak, that no conviction seems justified, if not based on other evidence.

65, 9. nä'nsak etc. "Your defense does not disprove any of the points advanced against you."

65, 11. K'mukámtsam nä'-ulaks: "the old customs of the people."

65, 16. The second account of this tamánuash-case was obtained a few weeks after the trial; Dr. John was present at the agency buildings at the time of the dictation, furnishing the facts to my informant.

66, 4. ká-ishnank etc. This underground jail was in such an unhealthy condition that Dr. John could not have lived in it through the tenth part of his long term of imprisonment.

66, 5. Tchikéskni and Skélag, names of two watchmen (i-álhish); the chiefs appoint watchmen from time to time. Skélag is "the young weasel" and Tchikéskni "man living at Tchikési camping-place". They were armed with pistols to foil any attempt at escape.

66, 10. nä'dshek for nä'dsh ak: "the only one". Compare nádshiak, **60,** 21; waítak, **56,** 7. and *Notes.*

66, 12. shishí'tilatk. The past participle often stands for forms of periphrastic conjugation: shishítilatko gi, they *were* carrying in their dress. Cf. illólatko, **55,** 20.

66, 13. gé'hlaptchapka. The verb gelápka means to step on, to mount, ascend; with 'h infixed, to mount upon something by using one's hands; ge'hláptcha is to perform this while on the way, while going or travelling; gé'hlaptchapka, to perform this at a distance from other people and unseen by them. Doctor John escaped, aided by his son, in the midnight hour.

66, 14. m'na únakam gatpĕnótash. Gatpĕnóta is a derivative of gátp'na with a durative signification, the suffix -óta pointing to an action performed while another is going on. "His son having arrived close by, while he was imprisoned."

66, 16. shnû'ntatka, verbal intentional of shnû'nta, the suffix -tka being sometimes substituted for the usual -tki, -tki gíug.

PUNISHMENT OF MANSLAUGHTER THROUGH WITCHCRAFT.

OBTAINED FROM "SERGEANT" MORGAN IN THE KLAMATH LAKE DIALECT.

Tína máklaks mā'ntch=gí'tk ná-asht gî: "tû salχí'ta snawédsh gé-u
Once man long ago thus spoke: "over is bewitched wife my
there

shíllalsht! î a-i táwi!" Tsúi tchíkash skúyui suákitsatki gíug; tsúi géna
having fallen you bewitched Then an old man he sent out to call a conjurer; and he
sick; (her)!" started

3 tchíka suákitsuk, tsúi shuákiuk ndéna, tsúyuk túmĕna shuíshuk, kíuksam
the old to fetch the con- and to call him out halloed, and he heard the magic songs, conjurers'
man jurer,

yaínatat shuī'sh; áti ha shuíshuk. Tsúi géna kíuks tsutánsuk, tû'shtaks a
on the moun- songs; far (are) songs Then goes the con- to treat (her), to the spot
tain away these. jurer where

salχíta. At shû'ta hû'nk, tchúi hántsna. Gétpa mû'ns súmmatka, shuī'shuk
she lies Now he works on her, and sucks. Comes out a big thing through (his) to sing
bewitched. mouth,

6 tpéwa, summátka hántsantkiug. Tsúi hántchipka, tsúi putá, tsúi húsatchip-
he orders with (his) mouth while he would suck Then he sucks out, and feels and throws up
(those present), on. choked,

gapĕle hánshish m'na; sχû'dχa lútatkish. At hû'k sχótka, kú-i hukî' tsutísh
again sucked-out his; swallows (it) (his) expounder. Now he has swal- worse that being
article (after) lowed (it), (patient) treated

gî'ntak, kú-i gî, wigá telsámpka k'lä'ksh. Kiúks hû'k tché-ulχa shû'kpal-
in spite of, worse is, almost she looks towards the Conjurer the starts to leave wanting to
(she) spirit land.

9 takiug kú-i gî'sht ká-i gî'lχisht pásh; tchúi hû'k ná-asht gî kálamtak
retire worse because (and) passing through the food; hereupon he thus speaks whose own
she turned not (bowels)

snéwedsh shi'la shalχí'tnuk, kíukshash: "î a-i táwi húnksh." Tchúyuk
wife is sick for being bewitched, to the conjurer: "you have her." But
bewitched

sakámka kíuks: "ká-i a nû táwit! shī'laka hût!" kíuks tchúi nā'sht
opposes denial the con- "not I did bewitch had become she!" conjurer then so
jurer: (her)! sick (before)

12 hémkank. At k'léka snawédsh.
said. Now dies the woman.

Wudoká hushtsóχa sha kíuksas sálχitnuk kléksht húnk snawédshash.
Struck   (and) killed they the conjurer for being be- having died this   woman.
                                            witched (and)

Tsúi sa lúluksla snawédsh kíuksam síuks; hû′nk sa kíuksas ä′mpĕle
And   cremated   the woman by the conjurer killed;   him   they the conjurer brought back

tchī′shtal, tsúi sa lúluksla máḵlaks.   3
to (his) lodge, and   cremated   the people.
                        (him)

NOTES.

68, 1 etc. This is a pretty good illustration of the method of doctoring by suction adopted in similar tamánuash cases. Persons sent out to call for the conjurer do not enter his cabin, but loudly halloo outside till he appears; in this instance he is supposed to sing his medicine songs amidst the solitary wilds of the mountain slopes.

68, 1. mā′ntch=gî′tk. This temporal adverb places the mode of punishment described by the informant among the *ancient* customs of the people. Compared to what is stated here, the trial of Doctor John shows a material modification in the dealings with suspected conjurers, attributable to the influence of the white population.

68, 1. 10. salχíta is always used in a passive signification, "to be afflicted with the tamánuash spell or bewitching power", which conjurers can send out at will.

68, 1. 2. The words inclosed in quotation marks *anticipate* all that follows up to **68**, 10.

68, 2. 8. a-i. This particle has the signification: "undeniably, evidently".

68, 5. shû′ta hû′nk. The "working" of a conjurer on a patient's body consists in rubbing, pressing, magnetizing, in blowing on it, and in pouring water over the face or other parts. Sucking out the object which caused the disease is of course the principal operation called for to effect a cure.

68, 5. mû′ns; it is not stated whether this hánshish was a frog, a worm, a small stick, or any such thing; this is immaterial, for the Indian strictly believes that the article was removed from the patient's body and that it caused the disease.

68, 6. hántsantkiug and **68**, 8: shúkpaltakiug stand for hántchantki gíug and shukpalítki gíug; cf. shû′kpĕli.

68, 6. hántchipka properly means: "he sucks towards himself"; husatchipgápĕle "he throws up again to himself"; viz. into his mouth, so as to be able to take it out with his hands.

68, 7. lútatkish is the conjurer's assistant. His office is to repeat his tunes or speeches before those present in the lodge, to expound or explain his sayings, to start songs and tunes in his stead, and to perform such manipulations as mentioned here.

68, 8. ḵ′lä′ksh, contracted from ḵ′läkápkash, the dead, the deceased; ḵ′lekápkash telshámpka, to be on the point of death.

68, 8. tché-ulχa: he rises from his seat on the ground, or on a blanket near the patient's couch, for the purpose of leaving.

69, 1. hushtsóχa. The killing of a doctor or doctress by the relatives of the patient who died under his or her treatment was nothing unusual in the Columbia Basin until quite recently. In some tribes the third failure in curing brought certain death on the conjurer, especially when he had received his reward in advance.

SHAMANIC DANCE-DIRECTIONS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

"Wálok mat tû′nepni waitólat nát génuapka kshiulăktsuápkuk we-
"For sweating   during five   days   we   shall go   to have a dance   the

walä′ksh tchîsh.   At géntak í′lksat pán a.   Wû′sa nî lúskuapkug.   Kílank
old women   also.   Ye   shall go   on a feast to eat.   I fear   I   may get too warm.   Loud
     (men)

3 āt tsuínuapk; túnepni āt nûtísh tsuî′nuapk.   At tchîsh híhashuaksh ksíu-
ye must sing;   at five   ye   fires   ye have to sing.   Ye   too   (women and) fellows   begin

laktampka lítstakiank; untsä′g nä′tnag pá-uapk tû′m mbû′shant.   "Sílalsh
to dance   with exertion;   by and by   then   ye shall eat plenty   to-morrow.   "Disease

mat nä′bakuapk" kíuks ná-asht shápa, yayayá-as mat ná-asht sápa; "kû′t-
will come on"   the sha-   thus   says,   some tamánuash- (to him) "it is so" says; "of small-
   man   medicine

6 kaks mat síssalaluapk" yayayá-as mat ná-ast shápa.   Suássuaktch mák-
pox   it says will suffer (the peo-   the tamánuash   just so   says.   Are weeping   peo-
        ple)"

laks nánuk wussóga kû′txaks.   Ná-ast kíuks wálok sápa: "Tánni ílksh
ple   all   afraid of   smallpox.   So   the sha-   before   speaks: "How many   food-
              man   sweating   buckets

shä′tu āt? tánkĕni at í′lksh?   Lápni tá-unepanta pä′n túnep pé-ula;
do ye count?   how many already buckets?   Twice   ten   and   five;

9 kánk a nî sä′tû."
so many   I   count."

NOTES.

70, 1 etc. This is a fair specimen of the careless, jargon-like conversational style in vogue among the É-ukshikni, and without commentaries and glosses it would be impossible to get at the true meaning.

These directions are intended to gather the people at the communal dance-house for a dance lasting five nights. The dance is performed around the fires with almost superhuman exertions, in order to produce profuse perspiration and to prevent thereby any infection by disease. The conjurer or shaman is charged with the inauguration of all dances, most of which are of a religious character. This kind of sweating is called "wála", while sweating in a temazcalli or sweat-house is "spúkli". The kíuks is introduced as speaking all these words. The particle mat indicates that the words given are those of another than of the narrator.

70, 1. waitólat; in common parlance: túnepni waítash gî′ulank, or: túnepni gíu-lank, or in Modoc túnepni waitólan.

70, 1. kshíulaktcha different from ksiulĕχa; see Grammar (List of suffixes). These dances take place in winter time and are held from two to four times every season.

70, 2. wewalä′ksh. This is one of the festivities from which old women are not excluded; they often take part in the dance themselves.

70, 2. î'lks (from élχa, ílχa, *to lay down*) is the full dish, basket, or bucket (kála), on which the victuals are brought in ; but it means also the food itself, and the dance-feast on which they are eaten. Locative case : î'lksat.

70, 3. shuína is often incorrectly pronounced tsuína.

70, 3. nutî'sh ; verbally : while burning fivefold ; while five fires are blazing.

70, 3. At tchî'sh : the young men, who strip themselves naked down to the hips during the performance, begin their dance after the women have had one turn.

70, 5. nä'bakuapk : see népka, in Dictionary.

70, 5. yayayá-as means a certain tamánuash witchcraft which inspires the conjurer : the conjurer tells the people just what (ná-ast) the yayayá-as said to him.

70, 6. 7. *s, sh* is here in three words doubled to *ss* : shíshalaluapka, shuashuáktcha, and wusóga ; kû'tχaks forms the indirect object of the first of these verbs.

70, 7. wálok sápa. The kíuks gets the inspiration from the yayayá-as only after sweating ; then he can tell (sápa) the people, *when* the disease will come.

70, 8. tánkĕni : after tánkĕni at î'lksh supply ítpa? (did ye bring in?).

70, 8. 9. shä'tu, sä'tu for the more usual form shä'tua ; pä'n after tá-unepanta is incorrect and unnecessary ; this conjunction should stand there only after ta-unépni or tá-unep.

DETAILS OF A CONJURER'S PRACTICE.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

Máklaks shuákiuk kíuksash ká-i gû'l'hi húnkĕlam ládshashtat, ndéna
Indians   in calling   the conjurer   not   enter   his   into lodge,   they halloo

sha'hmóknok; kíuksh toks wán kiukáyank mû'luash m'na kaníta pi'sh.
to call (him) out;   the conjurer   red fox   hanging out on a pole.   as sign   his   outside   "of him".

Kukíaks tchû'tanish gátp'nank wigáta tchélχa mā'shipksh. Lútatkish 3
Conjurers   when treating   approaching   close by   sit down   the patient.   The expounder

wigáta kíukshĕsh tcha'hlánshna. Shuyéga kíuks, wéwanuish tchĭk winóta
close to   the conjurer   sits down.   Starts choruses   the con-jurer,   females   then   join in singing

liukiámnank nadshā'shak tchûtchtníshash. Hánshna mā'shish hû'nk
crowding around him   simultaneously   while he treats (the sick).   He sucks   diseased   that

hishuákshash, tátktish î'shkuk, hantchípka tchī'k kukuága, wishinkága, 6
man,   the disease   to extract,   he sucks out   then   a small frog,   small snake,

mû'lkaga, káko gî'ntak, káhaktok nánuktua nshendshkáne. Ts'û'ks toks
small insect,   bone   afterwards,   whatsoever   anything   small.   A leg

ké-usht tchékĕle ítkal; lúlp toks mā'shisht tchékĕlitat lgû'm shû'kĕlank
being frac-tured   the (bad) blood   he ex-tracts;   eyes   but   being sore   into blood   coal   mixing

kî'tua lû'lpat, kû'tash tchish kshéwa lúlpat pû'klash tuiχámpgatk 9
he pours   into the eyes,   a louse   too   introduces   into the eye   the white of eye   protruding

ltúiχaktgi gíug.
for eating out.

NOTES.

71, 1. shuákia does not mean "*to call on somebody*" generally, but only "*to call on the conjurer* or medicine man".

71, 2. wán stands for wánam nī'l: the fur or skin of a red or silver fox; kaníta pî'sh stands for kanítana látchash m'nálam: "outside of his lodge or cabin". The meaning of the sentence is: they raise their voices to call him out. Conjurers are in the habit of fastening a fox-skin outside of their lodges, as a business sign, and to let it dangle from a rod stuck out in an oblique direction.

71, 3. tchélχa. During the treatment of a patient who stays in a winter-house, the lodge is often shut up at the top, and the people sit in a circle inside in utter darkness.

71, 5. liukiámnank. The women and all who take a part in the chorus usually sit in a circle around the conjurer and his assistant; the suffix -mna indicates close proximity. Nadshā'shak qualifies the verb winóta.

71, 5. tchûtchtníshash. The distributive form of tchû't'na refers to each of the *various* manipulations performed by the conjurer on the patient.

71, 5. mā'shish, shortened from māshípkash, mā'shipksh, like ḵ'lä'ksh from ḵ'läkápkash, **68**, 8.

71, 6. 7. There is a stylistic incongruity in using the distributive form only in kukuága (kúe, *frog*), káhaktok, and in nshendshkáne (nshekáni, ndshékani, tsékani, tchékĕni, *small*), while inserting the absolute form in wishinkága (wíshink, *garter-snake*) and in ḵáḵo; mû'lkaga is more of a generic term and its distributive form is therefore not in use.

71, 7. káhaktok for ká-akt ak; ká-akt being the transposed distributive form kákat, of kát, which, what (pron. relat.).

71, 8. lgû'm. The application of remedial *drugs* is very unfrequent in this tribe; and this is one of the reasons why the term "conjurer" or "shaman" will prove to be a better name for the medicine man than that of "Indian doctor".

71, 9. kû'tash etc. The conjurer introduces a louse into the eye to make it eat up the protruding white portion of the sore eye.

KÁLAK.

THE RELAPSE.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

Hä náyäns hissuáksas mā'shitk kálak, tsúi kíuks nä'-ulakta tchután-
When　another　　man　　fell sick　as a relapse, then the conjurer　concludes　　to treat

uapkuk. Tchúi tchúta; tchúi yá-uks huk shlää kálak a gēk. Tchí huk
(him).　　And　he treats;　and　remedy　this　finds out　(that) relapsed he.　Thus the

3 shui'sh sápa. Tsúi nā'sh shui'sh sáyuaks hû'mtcha kálak, tchúi nánuk hûk
song-rem- indicates.　And　one　song-rem- having found (that) of the kind of re- then　all　those
edy　　　　　　　　　　　edy　　　out　lapsed (he is),

shui'sh tpä'wa hû'nksht kaltchitchíkshash heshuampĕlítki gíug. Tchúi
remedies indicate (that) him　the spider (-remedy)　　　　would cure.　　　Then

hû'k   káltchitchiks   yá-uka;   ubá-us   bûk   káltchitchiksam   tchutĕnō'tkish.
the   spider   _ treats him;   a piece of   of the spider   (is) the curing-tool.
                                     deer-skin

Tsúi   húnkantka   ubá-ustka   tchutá;   tätáktak   huk   kálak   mā'sha,   gä'tak
Then   by means of that   deer-skin   he treats   just the size   that   relapse   is infected,   so much
                                     (him);   of the spot

ubá-ush   ktû'shka   tä'tak   huk   mā'sha.   Tsúi   hûk   káltchitchiks   siunóta   3
of deer-skin   he cuts out   as where   he   is suffering.   Then   the "spider" song   is started

nä'dskank   hû'nk   ubá-ush.   Tchû'yuk   p'laíta   nétatka   skútash,   tsúi   sha   hû'nk
while applying   that   skin-piece.   And he   over it   he stretches   a blanket,   and they   it

udû'pka   hänä'shishtka,   tsûi   hû'k   gutä'ga   tsulä'kshtat;   gä'tsa   lûpí   kiatéga,
strike   with conjurer's arrows,   then   it   enters   into the body;   a particle firstly   enters,

tsúi   tsulē'ks   k'läká,   tchúi   at   pushpúshuk   shlē'sh   hûk   ubá-ush.   Tsúi   mā'ns   6
then   (it) body   becomes,   and   now   dark   it   to look at   that   skin-piece.   Then   after a
                                                                                              while

tánkĕni   ak   waítash   hû'k   pûshpúshli   at   mā'ns=gîtk   tsulä'ks-sitk   shlä'sh.   Tsí
after so and   days   that   black (thing)   at last   (is) flesh-like   to look at.   Thus
so many

nî   sáyuakta;   túmi   hû'nk   sháyuakta   hû'masht=gîsht   tchutī'sht;   tsúyuk
I   am informed;   many men   know,   (that) in this manner   were effected   and he then
                                                                    cures;

tsúshni   wä'mpĕle.
always   was well again.

NOTES.

72, 1. náyäns hissuáksas: another man than the conjurers of the tribe. The objective case shows that mā'shitk has to be regarded here as the participle of an impersonal verb: mā'sha nûsh, and mā'sha nû, it ails me, I am sick.

72, 1. kálak, relapse. Relapse is not substantive, but adjective in the sense of a person having fallen back into the same disease by which he was afflicted before; kálkĕla, to fall sick.

72, 2. yá-uks is remedy in general, spiritual as well as material. Here a tamánuash song is meant by it, which, when sung by the conjurer, will furnish him the certainty if his patient is a relapse or not. There are several of these medicine-songs, but all of them (nánuk hû'k shuí'sh) when consulted point out the spider-medicine as the one to apply in this case. The spider's curing-instrument is that small piece of buckskin (ubá-ush) which has to be inserted under the patient's skin. It is called the spider's medicine because the spider-song is sung during its application. A spider-song in use among the Modocs is given below.

73, 5. hä'näshish appears as the subject of an incantation song in the song-list of Sergeant Morgan.

73, 5. gutä'ga. The whole operation is concealed from the eyes of spectators by a skin or blanket stretched over the patient and the hands of the operator.

73, 5. kiatéga. The buckskin piece has an oblong or longitudinal shape in most instances, and it is passed under the skin sideways and very gradually.

73, 7. tánkĕni ak waítash. Dave Hill gave as an approximate limit five days' time.

THE MONTHS OF THE YEAR.

OBTAINED FROM "PETE" IN THE KLAMATH LAKE DIALECT.

Gáptsatka   É-ukshikni   máklaks   páha   udsáks;   lúela   kápto   Yá-ag;
In the month of   the Lake   Indians   dry   the large   kill   gudgeons   at the
the small finger   sucker;   Bridge;

Ktaí=Túpakshi tkálmakstant otí'lks lúela hō'ank.   At sa kó-iχaktchuapka,
of Standing-Rock   to the westward   fish-dam   kill   when jump-   Now they   will leave home (soon),
                                                    ing.

3 at kámals pahá; kó-iχaga, kä'shla sa, kolálsuapk mat sa, tawiksálsuapk
and   dry fish   they pre-   they leave,   go after ipos they,   will gather köl   they,   will gather tawíks
                   pare;

mat s at, pō'ksalsuapk mat sa, at sa pópakuapk sátnalhuapka sa, suaítlal-
they,   will dig camass   they,   they   will bake (it),   roast it (3 days)   they,   roast it

uapk; saká a pō'ks.
(1 day);   eat raw   camass.

6   Tχópowatka pahá at pō'ks iwídshat, at É-uksi génuapka woksalsuap-
In the thumb-month   dried   then   camass   they put un-   now   for Kla-   they will start   to gather
                                                der ground,   math Marsh

kátki giug; káyudsh nû'ka wókash.   At nû'ka wókash, wóksalsha at túnepni
lily-seed;   not yet   is ripe   pond-lily seed.   Now   has   lily-seed,   they gather (it)   for five
                                              ripened

waítash, kánktak wókslat Eúkshikni.   Sníkanua nadshgshaptánkni waítash;
days,   so long   may gather   the Lake people.   They let it ripen   during six   days;
         (it)

9 nadshgshaptánkni waítash wókash shutä'shlat, awō'lat, péksat, shîulína,
during six   days   the nuphar-   they grind,   cook,   rub fine,   winnow,
                      seed

lulína.   Nā'sh wíllishik pálasham=wáχoksh láp tála, lχálχamnishti lulínash
make flour.   One   sack   of the flour-bags   two   dollars,   in a long, heavy sack   the ground-up
                                                                                              wókash

túnep tála.   Nû'χatk wókash iwiχi'e ká-itua nû käíla.   "Tánk a íwíχa î?
five   dollars.   Roasted   lily-seed   filled in   none   in the   "How many   did fill you?
                                              sacks   country.

12 lápkshapta kán îwí'χa willíshik?" "nû té-unip willí'shik iwí'χa!"   Wé-
seven   who   did fill   sacks?"   "I   ten   sacks   have fill•d   Wo-
                                                                                   up!"

wan'sh pí'la wō'kshla, hí'hassuaks gánkanka paχō'les, tchä'-u.   At sa héwi-
men   only   gather wókash,   the men   hunt   mule-deers,   antelopes.   Now they will haul

uapk, skúya wókash.   At a sha î hí'wi-uapk; áwalues skéna, máktsina
(it) home,   crush   lily-seed.   Just   they home   will bring it;   to the island   they row,   camp there

15 Nû'shkshi, wō'ns í'lktsat Lëmé-isham Nutē'ks, Vushí'nkam Tínuash, Lál'läks,
at Skull-place,   canoes they put away   at Thunderbolt,   at "Snake-Drowned",   at "Slope-
in lake bottom   steps"

Lkō'm Ä'-ush; kákokîsh lóloksgîsh ktélχa, Stópalsh=Tamā'dsh, Tó-ilkat
at Black Lake;   at the ford   the rifle   drop,   at Peeled-Pine,   at Rail-Pyra-
                                                                                  mid

pí'la wî'hla; tchía nánuk Kák=Ksháwaliäksh; nánka tchía Tchíkass=
stops   every one   at Raven's Place;   some   (will) stop   at Bird's

18 Walákgishtat.
Lookout.

Spéluishtka at héwi, iwí-idsha wókash. Nāt a génanuapk! nánuk
In the index-month   they haul,   take home   the lily-seed.   We   will go there!   all

nat éna! nátoks waítuapk, wewálha wátch, hû'masht nat gî waíta wéwal-
of us carry it!   but we   will wait one   are sore   (our) horses,   therefore   we   wait one   because
   day,   day

hasht wátch kä'mat. Nad gitá piénuapk pólŏkuantch, ktälowalshuápka 3
are sore   horses   on back.   We   there   will scrape up   moth-chrysalids,   gather pine-nuts

nād. Tchatchápĕlu, hóllaksh, tûtánksham, hahashkemólsham, lolóloisam,
we.   Sweet resin,   winged pine-nuts,   blackberry,   black cherry,   wild gooseberry,

tsinéχam, klá-ads, wáshlalam íwam nā'd stá-ila. Kó-idse, shtéaltk ktä'lo.
sort of wókash,   prunes,   squirrels'   huckle-berries   we   gather.   Of bad taste,   full of resin   pine-nuts. (are)

Tχópowatka í-umämi wátch lalá-a; gépgapéle máklaks kĕlä'wiank, 6
In the thumb-month   at berry-time   mares   foal;   return   the Indians   having done (gathering),

at wéwanuish o-olalóna, at sa í'-umaltka. Bû'nuapka tchä'kĕle í'wam,
the females   dry berries by the fire,   they   return from berry-gathering.   They will drink   red juice   of huckle-berries,

tchilálat hûn í'wam. Ánshat ánika shash í'wam; wí'dsika nánka í'wam.
boil   the berries.   You may go and ask them   for huckleberries;   retentive   some (are)   of berries.

Túpeluish aní'k tĕlû'ks, tchákĕla n's skaí tak; tsákĕlatka n's skaítki stá. 9
To next lodge   I send   tule-basket,   willow-basket   to me to give in;   in the basket   to me   to give it   filled.

Pahápk tchîsh íwam lúitki n's léwitchta á. Kā-i sheshätuí'shtka.
Dried   too   huckleberries   to give   to me they did not want.   Not   I intend to sell them.

Spéluishtka spû'klishtat kshíwalχa, papiä'na luldamalákstat. At hû'k
In the index-month   in the sweat-house   they dance,   inaugurate by feast   the winter-house.   Now   such a man

kshū'n híwidshuapk, at hû't hí'wi; túnepni nā'd shópelakuapk. "Tû'sh 12
hay   will haul home,   and that man   hauls (it) in;   in five (stacks)   we   will stack (it) up.   "Where

nû shópelakuapk"? "lápash í'lχat, atí'sh shuí'nshnank í'lχat; í' tchkash î
I   shall stack it"?   "in two stacks   heap it ye,   in a long-stretching   (stack) stacking   heap it ye!   you   also   you

nû'sh shatuáyuapk mbúsant. Únîpni waítash î n's shatuáyuapka."
me   must help   to-morrow.   Four   days   you   me   must help."

Tátχĕlam hehátχe tápak. 15
In the midfinger-month   fall   the leaves.

Gáptchĕlam shináktishtka kä'na.
In the ring-finger month   it is snowing.

Gáptsatka mû kä'na.
In the month of the small finger   heavily it snows.

Tχópowatka wétko é-ush; kéna. 18
In the thumb-month   is frozen   the lake;   it is snowing.

Spéluishtka ktō'tsa mû; wála kshiúlgishtat.
In the index-month   it rains   much;   they dance   in the dance-house.

Tátχĕlam tsuám lúela Nílaksi Tsuyakē'ksni.
In the midfinger month   large suckers   kill   at Nílaks   the Linkville Indians.

Gáptsĕlam shináktishtka udsáksalsha Kókĕtat, kä'shla sa. 21
In the ring-finger month   they take large suckers   in Lost River,   (and) get ipos.

NOTES.

This text intends to give a sketch of the various occupations of the northern tribe or É-ukshikni in every month of the year, and is partially worded in a form which may be called dramatic. These statements are not always arranged in logical order, but a profusion of ethnologic details gives intrinsic value to them.

The months of the Máklaks year do not coincide with the months of our calendar, for they extend from one new moon to the next one, and therefore should be more properly called *moons* or *lunations*. Twelve and a half of them make up the year, and they are counted on the fingers of both hands. The first moon of their year begins on the first new moon after their return from the wókash-harvest at Klamath Marsh, which is the time when all the provisions and needful articles have been gathered in for the winter. Work is then stopped and the communal dances begin, the doctor-dances as well as those conducted by the chiefs, and everybody participates in them except those who are out hunting in the mountains during the latter part of the year. This mode of counting the moons on the digits was once popular, but on account of its imperfections it is now forgotten by the majority of the tribe. Instead of it they reckon time by the seasons in which natural products are harvested, as: udsaksä′mi, "in the big sucker time"; i-umä′mi, "in the berry season", or they use our calendar months.

The first moon mentioned in our text, gáptche, answers generally to our May. The two next moons are counted on the thumb and forefinger of the hand not used immediately before; with this last moon their year has come to an end. The next five moons are counted again on the digits of the first hand, and so forth. The half moon making up their full year is not accounted for in this text.

74, 2. Ktaí-Túpakshi is a locality of renown in the folklore of the Klamath tribe. It lies near the confluence of Sprague and Williamson Rivers, on the property of an Indian named Tchéloχins. The otilks is the fish-dam (from utíla), where the Indians wade in the water with their dip-nets and catch the fish while it ascends the river in spring-time in enormous quantities. This fish-dam does not reach the water's surface.

74, 2. The direct object of lúela is kápto, its subject máklaks hŏ′ank.

74, 3. kámalsh pahá means: they dry the fish which they have just caught by exposing it to the sun on limbs of trees, and then make kámalsh by pounding it. Kámalsh is a derivative from gáma, to pound.

74, 3. kó-iχaga is identical with gúikaka; derived from kúi, "away, far off"; gui-χátchka is: to start out annually to the prairies where roots etc. are harvested.

74, 5. saká a pŏ′ks: they eat *sometimes* the camass raw, but only at the time when digging it. Bulbs, roots, pods, chrysalids and berries are gathered by women only.

74, 6. pahá at p.; this is equivalent to pahátko pŏ′ks iwídshat. They bake the camass and put it in their cachés at the place where they intend to stay next winter.

74, 8. shníkanua. During the time when a pause is made in the gathering-process, the conjurer carefully watches the ripening of the pods not yet harvested and arranges public dances. When the sun has done its work, he solemnly announces it to the women, and they go to work again in their canoes.

74, 9. shiulína. From the preceding we should expect shiulínat, lulínat.

74, 10. wíllishik is the generic term for larger kinds of provision-sacks; it means here a sack of fifty pounds seed or grain, while the wáχoks holds hundred pounds. In pálasham-wáχoksh, however, the latter word is taken in its *generic* sense of sack, bag.

All these different kinds of sacks or bags were originally made of bulrush-stalks (**tule**) and the táyash was made of straw.

74, 11. ḳaítua nû kä′ila. The sense is incomplete. Probably sháyuakta is left out: "I do not know of any in the whole country", käíla often standing for käílatat.

74, 14. áwalues. There are several islands in the shallow waters of the vast extent of Klamath Marsh, but only *one* is meant here.

74, 15. wō′ns ílktsat. They submerge their dug-outs at several places on the beach, where they are certain to find them in the next wókash-season.

74, 17. pî′la wî′hla (or píla wíllash) contains perhaps a proper name of a locality, or stands in connection with Tóilkat, "at the Rail-Pyramid"; wílhaslash means top, apex. The stations from the "Ford" to "Bird's Lookout" are passed by the tribe when they return home with the lily-seed harvest-crop. "They drop the rifle" is: they take a rest. All these localities are either on the open waters of Klamath Marsh or on Williamson River, which forms its outlet.

75, 1. iwí-idsha wókash. The distance between Klamath Marsh and the Williamson River is from 20 to 25 miles, and horses carrying wókash can make it in one day. The next day they return to carry another load.

75, 2. nátoks waítuapk: we will lie over one day to let our horses rest, or recover from the swellings on their backs. Nátoks stands for nát toks.

75, 5. klá-ads is probably a kind of wild prunes. See Dictionary: kĕlátch.

75, 8. wídsika íwam. "Some are economical with their own berries, and prefer not to scatter them in the hands of others"; íwam, huckleberry, has become the generic term for all berries, and i-umä′mi is "*berry-season*".

75, 11. spû′klish here means the large communal sweat-house; it is used frequently for dances and kshiuwálχishtat, contr. kshiū′lχishtat might stand instead of spúklishtat.

75, 11. papiä′na, vocalic dissimilation for papa-éna; derived from pán, to eat.

75, 13. atí′sh etc. "Heap ye up that hay in two stacks, which must have a lengthy, long-stretching, and not a high, cone-shaped form!" For heaping up long stacks one verb is here used, and another for making the high, round ones.

PÛ′LAM SHUMSHE-ÉLSHTAT SHASHAPKĔLÉASH.

A SKETCH OF BALL'S MARRIED LIFE.

GIVEN BY DAVE HILL, SUBCHIEF, IN THE KLAMATH LAKE DIALECT.

Póluk kä′liak snáwäds t'shín. Tsúi snawä′dshla Pámpiam pä′-ia lupí′;
Ball he without a wife grew up. Then he married Pámpi's daughter at first;

tsúi wä′kala, tsúi tatá mántsak mbusä′lan gî. Tsúi kä′tsa, tsúi mbusä′-
and she had a babe, and then quite a while he lived with (her). Then he left (her), and lived with

alpĕli pän, tsúi pän kétsa sissû′kuk tsû′ssak. Nash wä′ka sham klâká, nä′sh 3
(her) again, and again left (her) quarreling continually. One babe to them died, another

tchía; at sa sipî′tχa, tsúi nä′s shnawä′dshla pän Látsam pä′-ia; wáts säwána
lived; still they separated, then one he married after Látchash's daughter; horses he gave
(woman) (this)

sas tánkak.   Tsúi wiggátak tchía, tsúi wä'kala, tsúi hûk mukák k'läká.
to them not many.   Then   together   they lived, and   she became   and   the   babe   died.
                                                        mother,

Tsúi hû'nk pän wutódsna, tsúi pän mbusé-alpĕle.   Kú-idshi hû'k snawéds;
Then   her   again he gave up,   and again   lived with (her).   Mischievous (is) that   woman;

3 tsû'ssak sû'la sha, hissuáks hû'k wû'lantana: "tám mi'sh setû'lχa kaní?
constantly haggled they,   husband   the   used to ask (her):   "(did)   with you   consort   anybody?

sä'gs' îsh, ká-i sa-i'shiank."   Tsí sa hû'n kî nánuk spunä'ks; tsúi sí'ssûka
tell me,   not   concealing."   So they   said   every   night;   then   they fought

ná-asht gíug.   Tsúi sa kú-i sû'ta pipĕlángshtan staínas, tsúi sa kú-i tchía.
for saying so.   And they embittered   mutually   hearts,   and they wretch-   lived.
                                                                        edly

6   Hû'masht=gíug tû'mĕni laláki nä'-ulχa, túmĕni huskiû'tankpĕle.   Tína
    On this subject   often   the chiefs   ruled,   many times made them live together   Once
                                                                        again.

snáwäds hûk pálla hishuáks m'na shû'ldsisas shätō'lχ; vû'nsatka hûnk
woman   that deceived   husband   her   (and) with a soldier copulated;   in canoe   (she)

skä'na pállank sas sûldsámkshi.   Tsí hûk shû'ta titná huk snawä'ds; tsúi
rowed   abstracting from   to the troops.   Thus   acted   at a time that   woman;   and
away   (it)   them

9 laláki nä'-ulχa hû'nksht Pû'lam snawä'dsas; ktû'tsga sa hûk laláki sätó-
the chiefs   tried   that   Ball's   wife;   cut hair off they the   chiefs   for hav-

lakst sû'ldsisas.   Tchúi pän kédsa Paúl; Waitängî'shash tsí's setō'lχ tánkt.
ing slept with soldier.   Then   again left (her)   Ball;   with a Warm Spring man too   he lodged   then.

Tsúi pän mbusé-alpla, tsúi sas wáts skókta pän, tsúi sha pän ak sissō'ka;
And   again he lived with (her),   and   to   horses   he paid   once   and   they again   quarreled;
                                            them   over   more,

12 at sa kú-i hak tsía tsússak, tsúi laláki pänak hû'skiûtka.   Tsúi pän
they   wretchedly   lived   always,   and   the chiefs once more   made them live   And   again
                                                        together.

mbû'se-alp'l, tû'sh spungátgapĕle É-ustat tchî'pkshi hûnk snawä'dsas.   Pû'l
he lived with (her),   over   he brought back   on Lake shore   home   the   wife.   Ball
            there

toks hí'wî hímboks tánkt, tchúi hí'-i lélktcha tchî'ktchik spû'nktchapaluk.
hauled   logs   then,   and   there   abandoned   the wagon   to bring (her) back.

15 Tsúi spû'ntpampĕle, tsúi nä'-ulχa sha pä'n, spû'lhi sa Pû'lash, tsúi sa
And   he brought (her) back,   and   tried   they   again,   imprisoned they   Ball,   and he and
                                                                        she

sχókta sas pä'n wátch, tsúi sa spunkámpĕle pän, tsúi sa pän hû'nk
paid   them   once   horses,   and they   set (him) free   again,   and   they again
        more

sumsä'-alank tsía.
marrying   lived.

18   Wakák tsik sa tchía, ká-i nî tû'mĕnat.
    How   since they have   not   I   learnt.
            lived,

NOTES.

Matrimonial reverses like the one given in this narrative are by no means un-
common among the Klamaths of the present day. They are one of the unavoidable
consequences of the gradual emancipation of the females from the former rule of their
brutal husbands through the advent of the whites, and also of the obnoxious and
corrupting neighborhood of the soldiers at Fort Klamath.

77, 1. The name Púl is pronounced in very different ways, and most people think it is the English name Ball; Póluk is Pŏ'l hû'k; tchía, "lived", would be preferable to t'shín in this connection.

77, 2. 3. kä'tsa, kétsa properly means to cast away; here: to abandon, leave; almost identical with wutódsna occurring below, **78,** 2.

77, 4. säwána sas: he did not give many horses for her to her parents.

78, 8. pállank sas. This shash properly refers to Pámpi and his family, for Púl's wife took the dug-out canoe of Pámpi and rowed with it to the soldiers. This was in the northeastern part of Upper Klamath Lake, and occurred in the winter of 1876–'77.

78, 13. É-ustat is the location of the old agency buildings at Koháshti, in northeast corner of Upper Klamath Lake.

78, 14. hî'-i. On that occasion Ball left his wagon in the midst of the woods; hi, hí-i means "on the ground".

78, 15. nä'ulχa sha pä'n. About the middle of September 1877 a strong escort of Indians brought Ball and his wife to the "law-house" at the Klamath agency to be tried by the chiefs. A delay of several days occurred before he was confronted with the judges, and during the time he was imprisoned at the "skúkum-house", a strong log cabin at the agency serving as jail. He is still a very young man, and on being brought there he was allowed to ride on horseback with a rifle on his shoulders. His father is an Indian from the Spokane tribe, and Spúkän is his name.

78, 16. sχókta, to pay a fine; to be fined (by the chiefs). See: "Legal Customs", **62,** 5.

GAMES OF THE KLAMATH LAKE PEOPLE.

I.

É-ukshikni shákĕluk shî-i'χaga yámnash, wátch, skútash tchîsh.
The Lake people   in gambling   win from each other   beads,   horses,   blankets   also.

Vû'nip shulshéshlank; láp mû'mĕni, sχû'tash tchish lápi ndshekáne.
With four (sticks)   they play the stick-game; (there are) two   thick (sticks),   skin-covered sticks   also   two   slender.

Ndshékansh sha sχétchashtka shlín, mû'mĕnish toksh a yû'shakĕnank 3
At the slender (sticks)   they   with index and middle finger   guess,   at the thick (ones)   however (they)   with index finger

shlín; vû'ish sha klátchnank shlín, tχopowátka tch lénank shlín. Wû'ishtka
guess;   at the vúish   they   moving hand sideways   guess,   with the thumb   also   making a side move   they guess at.   By the vúish

toks sha nā'shak kshē'sh wí-uka; sχétchashtka sha láp wí-uka kshē'sh,
they   only one   counting-stick   (can) win;   with index and middle finger   they   two   win   counting-sticks,

yû'shχish spélshisht. Tchúi sa kĕléwi udúiwisham i'χaguk nánuk. 6
the index   having put forward.   Then   they   stop,   from the losers   when they have won   all (stakes).

II.

É-ukshikni wéwanuish sḵû′sha pû′mam tútatka lĕmátchat kē′ltamank.
The Klamath Lake   females   play a game   beavers'   with teeth,   on a rubbing stone   letting (them) drop.

Shúshmalua=kĭpksh p'laítala tút nánuk ní′kualksht lā′p kshē′sh yánkua.
Where they are marked   upside   teeth   all   having fallen,   two   checks   they win.

3 Kukaluák taksh takanî′lkuk gélχa, tsúi sha nā′sh kshē′sh wí·uχa.
Both female (teeth) only   (if)   falling right side up   come down,   then   they   one   check   win.

Lálaḵiak tchîsh takanî′lχuk gélχa, hû′nkant tchîsh a nā′sh wí-uka kshē′sh.
Both male (teeth) only   (if)   falling right side up   come down,   on that account   also   one   (they) gain   check.

Kshawínasht tûksh ḵaítua wí-uχant; tchúi sha nánuk héshkûsh shî-î′χaguk
Falling unequally   however   nothing   they win;   and   they   all   the stakes   having won from each other

6 kĕléwi. Wéwanuish pîla sḵû′sha, híhashuaksh pîl shákalsh.
quit.   Women   only   play (this game),   men   only play the stick-game.

III.

É-ukskni wéwanuish tchî′mma-uk tínkanka nánuk shuékûsh shésham-
The Klamath Lake   women   in playing tchim-ma-ash   run forth and back,   every one   (willow-) poles   hold-

tchantk. Pípĕlangshtant yû′ashblank tátχĕlam shalχuétgîsh téwa ánku,
ing.   On either side   for fixing bases   in the middle   of the starting-places   (they) plant   sticks,

9 tchúi sha wutû′walχa shuekō′shtka tchímma-ash. Kawû′tank sha vu-
then   they   throw up   with (their) poles   the game-string.   Having caught (it)   they   throw

tû′dshna, tchúi sha tínshna hátoktala, shû′dshnuk tchímma-ash shútualsha.
(it to others),   then   they   run   over there,   while chasing each other   the game-string   they throw.

Túkni wá′hlkīsh wûtû-ípĕle shiwákuash m'na; tchúi sha kíudshna léna,
One party   the poles   throw back   to the girls   (on) their (side);   and   they   run off   run aside,

12 shû′dshna yû′ashtala sha tchúi.
chase each other   to the bases   they   then.

NOTES.

I. The game described in this paragraph is played with four shúlshesh-sticks. From this term is formed a denominative verb, shulshéshla: to play the stick-game. It is a guessing game, and the guesses are made known by putting fingers forward, a gesture which is called spélshna. Hence spélshna, sometimes corrupted into spéldshna, is used as a term equivalent to shulshéshla, to play the stick-game; and a third verb for this pastime is shákalsha. More minute descriptions of the three games will follow elsewhere.

79, 1. shî-î′χaga is the reciprocal form of î′χaga to *win, gain*, occurring below. These terms mainly refer to gains made in gambling.

79, 2. shulshéshlank stands here for the periphrastic shulshéshlank gi, or the simple shulshéshla. Derived from shúlshesh, and this from shúla, to hand over, to pass to another.

79, 2. sχû′tash, not to be confounded with skútash, *blanket*, forms apposition to lápi ndshekáne. The two slender game-sticks are wrapped in narrow strips of buckskin leather (skúta, to wrap in).

79, 3. sχétcha, to extend two fingers, viz. the index and the middle finger; the instrumental case of the verbal substantive, sχétchashtka: by extending these two fingers.

79, 3. shlín, to shoot, to shoot forward, to hit; figuratively used for the rapid motion of the hand in guessing at the location of the sticks lying under the tray or pá'hla. yû'shakna, yúshkĕna, or yû'sχa, to put forward, to use the index finger. In this game that finger is called yû'shχish, and not by its usual name, spéluish.

79, 4. vû'ish is the location of the thicker sticks coupled on one side, and of the thinner ones on the other; the gesture for guessing at it is to make a side motion with the hand, thumb included. In the text, the sense would become clearer by wording it thus: vû'ish sha népatka tχopowátka tch lénank shlín, "they guess at the vúish, whirling around with the hand, thumb included." Léna is to perform a circular motion; klátchna, a side motion.

79, 5. sχétchashtka sha láp wí-uka. Sχétchashtka collides here apparently with yû'shχish spélshisht; it seems to stand for: "they win two checks, if they have guessed right at the slender sticks".

79, 5. wí-uka. They win one (nā'shak) of the six checks or counting-sticks, if the party opposite did not guess correctly.

II. To play at dropping beavers' teeth (shkū'sha) is the subject of this paragraph; the game itself is skúshash. The four teeth of the beaver are marked for this game by the incision of parallel lines or crosses on one side, and a small piece of woolen or other cloth is inserted into the hollow to prevent breaks in falling. The two longer or upper teeth of the beaver are called the *male* (lakí), the pair of lower and shorter the *female* teeth (gúlo, kúlu; distributive form: kúkalu). The teeth are dropped on a hard, level substance, as a metate or grinding stone, to make them lie flat. The marked side of the teeth wins, if it is turned up after dropping. The teeth of the woodchuck (mú-i, mói) serve for the same purpose.

80, 2. Shúshmalua=kîpksh stands for shúshmaluash=gípshtka or =gípkashtka, the instrumental case of the participle gítko, possessed of: "(if they fall down) on that side, where each is possessed of marks" (shúmaluash).

80, 2–4. kshē'sh. In this game of beavers' teeth (púmam tút), or woodchucks' teeth (múyam tút) they use twelve check-sticks to count their gains with. The game is played by two persons, or by two partners on each side.

80, 5. Kshawínasht tûksh. Kshawína means several teeth to fall down, but, as the prefix ksh- indicates, only *one* tooth with the marked or winning side up.

III. The tchimmá-ash game is played almost exclusively by females. The tchimmá-ash is a string about 2–3 feet long, to the ends of which sticks or pieces of cloth are tied; it is taken up and thrown forward by two flexible willow rods (shuékûsh, wá'hlkish) to playmates, who divide themselves into two parties. Before the commencement of the game, two limits (yúash) are meted out on the ground, which serve as bases. Both of them are located between the lines of starting (shalχuétgîsh).

80, 7. shuékûsh: *two* poles; players hold one of them in each hand.

80, 9. Kawû'tank refers to the playmates of the opposite party, who are bound to catch the flying tchimmá-ash.

80, 11. shiwákuash seems to be a dissimilation of shiwáka-ash.

80, 11. kíudshna léna, or better: kíudshnank léna.

SWEAT-LODGES.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

É-ukshkni lápa spû′klish gítko.   Kúkiuk kĕlekápkash spû′klishla yé-
The Lake people   two   sweat-lodges   have.   To weep over   the deceased   they build sweat-   dig-
(kinds of)   lodges

pank käíla ; stutílantko spû′klish, käíla waltchátko.   Spû′klish a sha shû′ta
ging up the ground;   are roofed   (these) sweat-   with   covered.   (Another) sweat-   they   build
                         lodges,   earth   lodge

3 kué-utch, kítchikan′sh stinága=shítko ; skû′tash a wáldsha spû′klishtat tata-
of willows,   a little   cabin looking like;   blankets   they spread   over the sweating-   when
                                                                   lodge

ták sĕ spûkliá.   Tátataks a hû′nk wéas lúla, tatátaks a híshuaksh tchímĕna,
in it they   sweat.   Whenever   children died,   or when   a husband   became wid-
                                                                          ower,

snáwedsh wénuitk, kû′ki kĕlekátko, spû′klitcha túmi shashámoks=lólatko ;
(or) the wife   (is) widowed,   they   for cause of death,   go sweating   many   relatives   who have
                           weep   lost ;

6 túnepni waítash tchík sa hû′nk spû′klia.   Shiúlakiank a sha ktái húyuka
five   days   then they   sweat.   Gathering   they   stones,   (they) heat
                                                                          (them)

skoilakuápkuk; hútoks ktái ká-i tatá spukliû′t′huïsh.   Spúklish lúpïa
to heap them up (after   those   stones   never   having been used for   Sweat-lodge   in front
use);   sweating.   of

húyuka; kélpka a át, ílhiat átui, kídshna ai î ámbu, kliulála.   Spû′kli a
they heat   heated (being) when,   they bring   at once,   pour   on water,   sprinkle.   Sweat then
(them);   (them) inside   them

9 sha túmĕni "hours"; kélpkuk géka shualkóltchuk péniak kō′ks pépe-udshak
they   several   hours;   being quite   they   (and) to cool them-   without   dress   only to go bathing
                           warmed up   leave   selves off

éwagatat, kóketat, é-ush wigáta.   Spukli-uápka mā′ntch.   Shpótuok
in a spring,   river,   lake   close by.   They will sweat   for long hours.   To make them-
                                                                          selves strong

i-akéwa kápka, skû′tawia sha wéwakag knû′kstga.   Ndshiétchatka knû′ks
they bend   young pine-   (they) tie together they   small brush-   with ropes.   Of (willow-)bark   the ropes
down   trees,   wood

12 a sha shúshata.   Gátpampĕlank shkoshkî′lχa ktáktiag hû′shkankok kĕle-
they   make.   On going home   they heap up into   small stones   in remembrance   of the
                           cairns

kápkash, ktá-i shúshuankaptcha í′hiank.
dead,   stones   of equal size   selecting.

NOTES.

No Klamath or Modoc sweat-lodge can be properly called a sweat-*house*, as is the custom throughout the West.   One kind of these lodges, intended for the use of mourners only, are solid structures, almost underground; three of them are now in existence, all believed to be the gift of the principal national deity.   Sudatories of the other kind are found near every Indian lodge, and consist of a few willow-rods stuck into

the ground, both ends being bent over. The process gone through while sweating is the same in both kinds of lodges, with the only difference as to time. The ceremonies mentioned **82**, 4–13., all refer to sweating in the mourners' sweat-lodges. The suda-tories of the Oregonians have no analogy with the *estufas* of the Pueblo Indians of New Mexico, as far as their construction is concerned. Cf. *Notes* to **70**, 1. 75, 11.

82, 1. lápa spû'klish, two sweat-lodges, stands for two *kinds* of sweat-lodges.

82, 5. shashámoks=lólatko forms *one* compound word: one who, or: those who have lost relatives by death; cf. ptísh=lûlsh, pgísh=lûlsh; hishuákga ptísh=lúlatk, male orphan whose father has died. In the same manner, ḵĕlekátko stands here as a par-ticiple referring simultaneously to híshuaksh and to snáwedsh wénuitk, and can be rendered by "*bereaved*". Shashámoks, distr. form of shá-amoks, is often pronounced sheshámaks. Túmi etc. means, that many others accompany to the sweat-lodge, into which about six persons can crowd themselves, bereaved husbands, wives or parents, because the deceased were related to them. Cf. lĕ'pḵ'leχa, lĕ'pḵ'lekatko.

82, 6. Shiúlakiank etc. For developing steam the natives collect only such stones for heating as are neither too large nor too small; a medium size seeming most appro-priate for concentrating the largest amount of heat. The old sweat-lodges are sur-rounded with large accumulations of stones which, to judge from their blackened exterior, have served the purpose of generating steam; they weigh not over 3 to 5 pounds in the average, and in the vicinity travelers discover many small cairns, not over four feet high, and others lying in ruins. The shrubbery around the sudatory is in many localities tied up with willow wisps and ropes.

82, 10. Spukli-uápka mā'ntch means that the sweating-process is repeated many times during the five days of observance; they sweat at least twice a day.

LUÁTPÎSHLA SNÉWEDSH M'NA.

LAMENT OVER A WIFE'S LOSS.

OBTAINED FROM DAVE HILL IN THE KLAMATH LAKE DIALECT.

Snáweds ḵ'leká. Tsúi tsik shpótû hissuáksûk, pä′wa tsúi, pä′nĕ
A wife   dies.   Upon this   strengthens (her) husband alone, plunges   then,   again
          himself

mákual, sta-ótank ḵaítua pát; tsúi tûtî′χ yaínatat tû′tshna. Tsúi shlaá
camps out, famished nothing eats; then (he) dreams, on the mount- he dozes.   Then   he sees
          (and)   ains

máḵlaks, tûtî′χ hûnk ná-asht; tsúi gä′mpĕle ládsashtat, tsúi psín hûshtî′k- 3
people, dreams (he) thus; then he returns to (his) lodge, and at night he frequently

tamna, tsúi shlä′popk, tsúi at shlä′popk siunotî′sh tchkash. Tsúi at shuí′sh
dreams, and has visions, and then he has halluci- of (female) also.   And   magic songs
      nations   choruses

hû′k nā′sht kî: "tchä′kĕli gékanuapka, súmat tsúk at géka tchákĕle"! tsúi
these thus say: "blood will come up, to the in time comes up blood"! then
      throat

huk tchékĕl' a gépka.   Tsúi wéwan'sh gûlí' winō'tnîsh; shashuaki'sh tchí'sh,
the   blood   comes up.   Then   women   enter who form chorus; people who call the   too,
                                                                              conjurer

lutatki'sh   tchîsh,   shuashuáktchîsh   matchatgî'sh   tchîsh   gulí'   látchashtat
the song-repeater   too,   bewailers,   listeners   also   enter   lodge

3 m'na.
   his.

NOTES.

The ascetic performances and ceremonies here described are going into disuse at the present time. When they were fully observed, the bereaved husband wandered alone through the woods and wilds (spótu) for five days, but to the widow these observances extended over a shorter time. For this purpose both sexes wore warm clothing, but took to worn-out blankets or old articles of raiment, and used wisps of the serviceberry-bush as belts.

83, 1. shpótû: strong and unusual bodily exercise, running up hill, plunging etc. was and is still considered beneficial to the body, and is much in favor with the Indians. Cf. **82**, **10**. **11**.

83, 1. hissuáksûk for híshuaksh ak; the husband *alone*, not in company of others; pä'nĕ for pä'n a, pēn a, cf. átĕnen for át a nen; and sĕ for sha, they, **82**, 4.

83, 2. ka-ítua pát or p'át: he eats nothing at the time while wandering; páuk, p'ánk might stand here instead of pát; tû'tshna: for dozing they did not lie down, but tried to catch a little sleep while walking and wandering.

83, 2. shlaá, and tchákĕle **83**, 5, forms sometimes used in conversation instead of shläá, shleá; tchä'kĕle, tchékĕli. Cf. yáka for yä'ka, yéka: *Note* to **16**, 10.

83, 3. hûshtî'ktamna; the suffix -tamna shows that pshín stands for nánuk pshí'n gî'sh: "nightly, every night."

83, 4. siunō'tish and shuí'sh are both tamánuash-songs, but of a different character. See Dictionary. Shlä'popka: he sees in his dreams what he has heard mentioned in the songs. To sing or repeat songs started by the conjurer devolves almost exclusively on the women present at the ceremony.

83, 5. súmat: into the mouth; their blood, disturbed by the constant excitement produced by the night rambles, ascends to the throat, and is sometimes spit out by them.

84, 2. shuashuáktchîsh. By their loud and noisy lamentations (shuáktcha, to cry, to weep) they expect to avert from the bereaved husband the effects of the tamánuash-spell (shuí'sh) which he has seen in his dreams.

84, 2. matchátgîsh: those listening to the words uttered by the conjurer and his repeater or expounder; they are of both sexes and also act as bewailers.

CREMATION OF THE DEAD.

É-ukshĭkni Mō'dokni tutenépni waitólan kĕléksht vûmi'. At îdshi'sht
The Klamath (and) Modocs on the fifth day after decease bury. When bringing out
Lakes (the bodies)

lā'pi géna tídsh shutedshnóka. At gátpamnan käilatat wawálχa wawaíha
two go (ahead), well to make (all) ready. Then having arrived on the ground they sit down (and) wait
(men)

kĕlekápkash itpanō'pkasht. Skentanápkash at itpanō'pkasht kshet'läχíp- 3
the dead person to be brought. Sewed up for transportation (and) tied trans-

kash wátchtat at tchpînû'tat ítpa. Hekshatlēkítko k'leχápkash lûpî' wátch
versely on a horse to the burying- they Carrying transversely the deceased ahead the horse
ground bring.

géna; k'leχápkăm nánuk shá-amoksh tâpî' gálampaga.
marches; of the deceased all relations behind follow in a file.

Tánkni máklăks kshélχa k'lekápkash, wátch shiúka, ksháwal at hûnk 6
The ancient Indians laid down the corpse, the horse they killed, deposited then the

k'lekápkash ánko kedshlákstat, wátch hûnk tchúi ktēdéga, wátchăm
deceased of wood on a pile, the horse then cut up, the horse's

tchû'leks nánukash k'lekápkash i'dshχa. Lákiăm tpéwash vunî'pî hihas-
flesh all over the corpse strewed. Chief's by orders four

suátchχash lóloksh shnuitámpka. Pipĕlántan luelualóyan shnuitámpka 9
men the fire were keeping up. On both sides standing by they kept (it) up

tchû'shak pítchash tchēk, tchúi sha k'léwi. Lû'lûksh shpítcht tchúi tχálăm
constantly, it went out until, then they quit. The fire being out then in the midst

lûkslákshtat hibéna, lûksláksh néwisht tchi'sh shekē'lke, käíla kē'la-unan
of the ashes (a hole) they the ashes, the remains also they raked into earth throwing over
dug, (it),

tchúi ktá-i lkáppa. Vûmî-û'lan nánuk tchi'shtala kikantchámpĕle. Ge- 12
then stones (they) piled After burial all towards home they marched back single Hav-
up. file.

luipgáp'lĭn p'nā'lăm tchi'-îshtat k'lekápkăm tchi'sh shnélχan tchúi nánuk
ing returned to their settlement, of deceased the lodge burning down then all

máklăks shemáshla. K'lekápkăm tchíwishtat ktái lélktcha; k'leχápkăm
Indians removed elsewhere. Of deceased on the late dwell- stones they left; of deceased
ing-place

shá-amoksh hádaktna genō'ga ktá-i hádâkt nutolā'ktcha. 15
(any) relative by this spot passing a stone on it threw.

Hä kaní tû'ma wewesháltko k'léχa, pēn húnkĕlam wé-ash k'léka
If somebody much offspring-having died, again his children after death

hatóktok hûnk vûmî'; nánka atí' ídshnan hatâ'ktok pēn vûmî'.
right there them they buried; some from bringing at this very again they buried.
afar (them) spot

NOTES.

Cremating the dead is a practice which was abolished by the chiefs on the territory of the reservation in or about 1868. At the Indian graveyard north of the Williamson River a hill of 12 feet altitude, where the corpses of Indians of the Klamath Lake (not Modoc) chieftaincy were burnt, is still visible and untouched since then. With the exception of the sentence from Skentanápkash to ítpa, the first paragraph refers to the present as well as to the former mode of funeral, while the second describes the ancient mode of cremation. Cremation prevailed also among the Snake and Pai-Uta Indians, living in the vicinity of the Máklaks; cf. Dr. W. T. Hoffman, Pahute Cremation; Cremation among the Digger Indians, in Proceedings of the Am. Philosophical Soc., Philadelphia; vol. XIV, p. 297 sq., 414 sq., (1876). According to Stephen Powers, cremation prevailed among the Pomos of Northern California, west of the Sacramento River, and the Erío, a tribe living at the mouth of Russian River, believe that all deceased Indians will become grizzly bears if not disposed of in this manner. The Indians inhabiting the shores of Middle and Lower Columbia River placed their dead on platforms erected on hills, or into the canoes of which they had been the owners; the Kalapuyas on both sides of the Willamet River buried their dead by inhumation.

Our notice makes no mention of the mourning ceremony among the Modocs, by which widows had their long hair cut off at the funeral of their husbands, then dripped the resin from the pyre, liquefied by the heat, upon their bared heads, vowing not to marry again before this ghastly head-cover had worn off by length of time. The Modocs cremated their dead on any day *from the first* to the fifth day after decease, according to choice.

85, 1. tutenépni. Here we have again the sacred number five occurring so often in the traditions, myths and customs of the Oregonian tribes. Cf. **70**, 1. 3. **82**, 6. **88**, 4.

85, 1. Instead of ídsha may be used Klamath Lake ílχa (*or* éna) luluksháldshuk, to bring out for cremation. The northern dialect uses vumí only in the sense of putting dried provisions into the ground. A funeral is ílktcha in the Modoc dialect.

85, 2. shutédshna: they remove obstacles upon the road or trail, such as fallen trees or logs; they clear the passage. käílatat means here the same as tchpinû′tat, **85**, 4.

85, 2. wawaíha. Another form of the verb waíha is said to exist in the Modoc dialect: wawaíha; its distributive form: wawawaíha.

85, 3. itpanō′pkasht is the synizesis of itpanuápkasht.

85, 6. Tánkni; the term mä′ntchni is often used instead.

85, 7. ánko for ánkuam kedshlákstat.

85, 10. pítchash for Klamath Lake pítchkash, "until it has gone out".

85, 11. Modoc hibéna or ipéna for the Klamath Lake yépa, yépona: to dig a hole.

85, 11. néwisht. Of this term the original meaning seems to be "thrown by hand into the air", a manipulation resorted to by some Indians, though not here, with the burnt ashes of the deceased.

85, 12. lkáppa. These piles of stones evidently were, as well as the piles erected on the spot of the burnt lodge, intended as monuments of the deceased. These cairns are of considerable size, and can be seen in the old Modoc country at the present time.

85, 16. pén húnkĕlam etc. Pén introduces the verb vumí′, and k'léka is a verb co-ordinate to vumí′: "his children die, right there again they bury them."

PRESENT MODE OF INHUMATION.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

Hishuákshash snawédshash gíntak k'lē′ksht tchúi sha hû′nk bóxtka
Male   or female   upon   having died   then   they   (him *or* her)   in a coffin

ísha húnkantka waítashtka ámpka waitólank tchîsh. Pápkashti shû′tank
bury   on the same   day   or   one day past   also.   Of lumber   they are making

box, shnutchlû′ktagiank káyak tadsh tálakank Bóshtinam=shítko. Pú- 3
a coffin,   planing (it),   not   however   they are painting (it)   in the American shape.   Small

pakuak gî′ntak a sha nánuktua îlχóta, shulótish gíntak, kmă′ tchî′sh,
drinking-cups   thereupon   they   of every kind   bury with (him),   clothing   hereupon,   skull-caps   too,

yámnash tchîsh, tálatoks ká-i. Hä′ nen wä′g'n kä′git, wátchatka sha hû′nk
beads   too,   but money   not.   If   a wagon   is not on hand,   on horses   they   them

énank î′lχtcha. Tû′mi shashā′moks îlksχē′ni shash, túmi wéwanuish 6
carrying out   bury.   Many   relatives   to the grave   them,   many   women

tchî′sh, hihassuáksh tchî′sh, ká-i tatáksni, gasháktsîna shash îlksχē′ni.
too,   men   also,   (but) no   children,   follow   them   to grave.

Îlksgîsh yépontk tû′nep nádshgshapt pē′tch atí gintégatk.
The graves   are dug   five   (or) six   feet   deep   into the ground going.

Wä′g'n a lû′pi géna ílksχēni, sháshamoks tchî′k ki′nshaksna; hû′d- 9
The wagon   first   goes   to the grave,   relatives   hereupon   walk in file;   those

shatoks atíkni gátpa, wátchatka gátpa. Ilkshχē′ni a sha shnúka nē′p
who   from afar   come,   on horses   come.   At the grave   they   seize   by the hand

k'lăkápkash, a tchíks hû′nk unégank kélua käíla ílχuk, tánktak tchiksh
the deceased,   then   him   lowering   fill up   the earth   to bury (him),   simultaneously   also

a hû′nk luátpishluk shúina. Gakiámnank tû′k sha tχálamtana gû′′hliank 12
over him   for mourning   they sing.   Forming a circle   from it   they   through the middle   passing

shnû′ka stélapksh nē′p, lupî′tal tchík sha gékampële; télishtoks wudámatko
shake   (his) right   hand,   to the first place   then   they   return;   (his) face   is covered

handkerchipátka: "Tchá shékug mí′sh nû shnúka nē′p; tchá at tchî′ m'sh
by a handkerchief: "Now   to bid good bye   to you   I   shake (seize)   hand;   now   thus   to you

nû shéka gēn waítash; géna mî at hukî′sh!" 15
I   bid farewell   this   day;   gone is   your   spirit!"

Títatnatoks flags máklaks kî′utchna ílksχēni wä′ginat; shashámoksh
Sometimes   flags   an Indian   sticks up   at the grave   on the wagon;   the relatives

láp kí′mbaks gasháktchna, wéwanuish násh kí′mbaks, híhashuaksh tchî′sh
in two   files   follow,   the women   in one   file,   the males   too

násh túnshish.   Nā′sh käñlatoks nādsháshak tchpi′nualank, nánuk titads-
In one   row.   On one   ground   all together   they are burying,   every   provided

χátko pîl ílktch spûshpaktchámpka, shushtedshχátko wáshash wuwatuáp-
with boards   grave   they make mound-shaped,   fenced in   prairie-wolves   to keep

3 kasht ké-utchîshash tchi′sh.   Ká-i mā′ntch gítko sha hû′nk spû′klitcha
off   grey wolves   also.   Not   long after this   they   go to sweat

túten䊊pni waítash.   Wátch a lúluagsh tchi′sh ká-i tatá mā′ntch gínkanka
for five   days.   Horses   slaves   also   no   longer   they bring
                                                                                     there

luélkish, m′nátoks sha wátch shéshatui shkútashtat i′lχûtchlûk.
to kill,   but his own   they   horses   trade off   for blankets   to bury him in.

<div align="center">NOTES.</div>

This short notice describes a funeral (ísha) of the Klamath Lake tribe in the mode as adopted from the Americans not long after the treaty of 1864, when cremation of bodies was abolished. Whatsoever of the ancient customs in disposing of the dead is still observed, the reader will easily gather from the present sketch.

87, 3. tálaka means to go forth and back with the hand; hence to rub with the palm of the hand, to rub paint on, to paint.

87, 5. Hä′ nen wä′g′n. In this connection they can also say: hä′ nem wä′g′n; and for wátchatka: wátchetka.

87, 11. tánktak, in this connection, is a compound of tánkt and ak, not of tánk and tak: "just at that time."

87, 17. láp kímbaks gasháktchna: they follow the corpse, which is placed on the wagon, in two files *on horseback;* kímbaks is apposition to shashámoks.

88, 1. Nā′sh etc. The appearance of their graveyard (tchpínû) near the Williamson River does not differ much from that of our cemeteries; it lies in the midst of the woods. For titadsχátko see Dictionary.

<div align="center">FUNERAL OF WARRIORS.</div>

<div align="center">GIVEN IN THE KLAMATH LAKE DIALECT BY "SERGEANT" MORGAN, AN INDIAN FROM KOHÁSHTI.</div>

6   Ní′shta hä′ma mû′kash tχû′tχuk: "máklaks k'lä′k!"   Tsúi gátpa
      All night   screeches   the big owl   presaging: " people   die!"   Then   come
      long

máklaks ktaklí′sh, tsúi shneshnalχō′ta hushtsóχok.   Nā′s wípka hû ámbotat,
men   parflesh-   and   while burning down   murder they.   One   escaped   into the water,
             cuirassed,   lodges   (man)

tsúi shti′ldshna tû′ sa-amoksámkshi m′na ; gená shti′ldshnuk.   Tsúi gépka
and   reported   over   at relative's house   his;   he went   to announce.   Then   came
                         there   (there)

9 tumí′ máklaks wa-u′htákiug; tsúi shenótank gē′kshta túnîp hushtsóχ shenó-
  many   people   to disperse (them);   and   while fighting   on one side   five   were killed   in

tankok.   Gē′kshta tchkash hushtsóχa túm, nánka géna kä′ktsnuk vû′shuk;
battle.   On other side   also   were killed   many,   some   started   to run away   from fear:

tsúi sha shiū′lgip′l tsóχapksh, tsúi sa ánkuala tû′m, tsúi sa kshû′iwal lû′-
then they collected the fallen, and they cut limbs many, and they laid on the pyre to
(of trees)

lukshaluapkug. Tsúi sa nutá hû′k, nánuktua núta; pualála sha hû′nkĕlam
cremate (him). Then they fired it, the whole they cast into they his
fired;

tû′kanksh. Stútχishla sha yutátkug; k′léksht shtútχishla. At hû′k nánuk 3
quiver. Sorrowfully wept they in mourning; at his death they wept. Now that whole

nátspka tchulä′ks, at sa nánuk gä′mbĕle lólokshaltkuk. Gátpampĕle
was burnt up body, then they all returned from cremating. They came back

tchī′shtat shisháshka sha lák hû′k snáwedsh hû′nkĕlam wenóya; hissuáksh
to homes (and) cut off they hair to wife his, who was husband
widowed;

m′na k′léksht wenóya. Shtĭĕ shupĕlóka nû′ss wenóyuk, tsúi spúklitch. 6
her having died she became Resin she laid on (her) because widowed, then went sweating.
widow. head

Túnîpni spúkĕli, k′lä′wi at; at gä′mbĕle, kiä′m pán. At gä′tak.
Five (days) she sweated, stopped then; and returned home, (and) fish ate. That's the end.

NOTES.

The style of this little piece is far from what we would call accomplished, and of incongruencies and unnecessary repetitions there are a score. The fight in which the five warriors were killed is imputed to the presaging, night-long cry of an ear-owl, and in ancient times Indians seem to have been justified by universal custom in attacking and killing their neighbors if an owl or raven was vociferating at night in close proximity to the lodge or lodges of these unfortunate people.

88, 7. hushtsóχok for hushtsóχa hûk.

88, 9. 10. hushtsóχa is used here in an active sense, but is better translated by the passive form.

89, 1. kshúiwala has for direct object tsóχapksh, the dead body. For the same operation the verb ksháwala, ksháwal is also frequently used: **85**, 6. From here the informant begins to speak of *one* body only, as if only one warrior, not many, had been killed in this battle. Cf. *Note* to **80**, 5.

89, 2. húnkĕlam stands in this line for hunkĕlámsham or p′nálam: "their, theirs".

89, 5. lák. After their return they cut off the hair of the widow and then she put pitch or resin on the head. In most tribes they did it *at the time* of cremation, while they witnessed the action of the flames upon the body.

89, 5. hûk snáwedsh: one widowed wife only is mentioned here instead of many: "*pars pro toto*"-construction. This sentence, if built regularly, would run as follows: shisháshka sha lák hû′nkĕlam snawédshash, kát hûk wenóya; hissuákshash m′na k′léksht wenóya.

89, 7. spû′kĕli, to sweat in the sweat-lodge, viz. in one of the three sweat-lodges given by K′múkamtch to the Klamath Lake people: spû′klitcha, spû′klidsha, to start out for sweating there. Cf. lumkóka and wála. To eat fish only, and no meat, means *to fast* on fish.

VARIOUS ETHNOGRAPHIC NOTICES.

I.

É-ukshikni vunépni laláki gítko. Tiná hundred ndankshaptánkni
The Lake people   four   chiefs   have. Once   hundred (and)   eight times

té-unip hihashuátchχash pé-ulatko É-ushtat, túnepni tá-unep máklaks
ten   men   (are)   at the Lake, five times   ten   persons

3 É-ukshikni Yaínakshi. Tiná hundred pēn láp pé-ula látchash. Tumántka
of the Lake people at Yáneks. Once   hundred and two (are) lodges. By the crowd

shute-uápka lakí.
will be elected a chief.

É-ukshikni hushmō′kla hushmoklō′tkishtka; kinkán' smō′k gî′tk,
The Lake men   remove the beard   with hair-pincers;   spare   beard   they
                                                                          have,

6 atínsh lák gi′tko. Shiáshgatko lák; snawédshash kaílish pan lák gitk. Hä
long   hair having.   Is cut   (their)   a woman   belt   down hair wears.   If
                       hair;   to

snáwedshash hishuátchχash mbû′shni, hûnk ktû′tchka; hishuákshash wátch
a female   with a man   consorts,   they crop (her) hair;   the man   for horses

sχókta: tû′m wátch wuχó-we.
they fine: many horses he has to give up.

9 Shû′dsha lóloks slikuíshtka; tsússak m'nálamtana látchash shû′dsha.
They kindle the fire by fire drill; constantly close to their   lodges they have a
                                                                          fire.

Lakí kshiulakgishχéni géna nanukä′nash ndéna: "tíds ul wéwal-
A chief   to the dance-house goes   (and) to all   cries out: "straight   stand

χat! tchä′lχet nánuk! wawálχat! shúinat! híshuaksh pil shúinat! Nû
up!   sit down   ye all!   stand up!   sing!   the men   only must sing! My-
                                                                          self

12 tchúinuapk! î tchuî′n! túla shuín! Tiä′mantk shuī′sh. Átĕnish ewá
I will sing! you sing! with (me) sing! (I am) hungry for songs. Now I   have
                                                                          enough

shuī′sh; átĕni kĕléwi shuī′sh."—"Slámuapk î nánuk! shuáktchuapk î nánuk!
of songs; now I quit singing."   "Stop singing ye all!   cry and weep   ye every one!

Ká-i î shlámuapk, shuínuapk î nánuk. Nánuk tíds wawálχat! shlä-uápkat
Not ye cease to sing,   but sing all of ye. All straight stand up!   (and) look at

15 k'lekápksh!"
the corpse!"

II.

Ká-iu Bóshtinash gátpish, Mō′dokni mbá-ush shulō′tantko, pupuit-
Before   the Americans arrived,   the Modocs in buckskins (were) dressed,   with

lantchámpkash ka-ilalápsh-kitko, vúnăm mbá-ush tchutchi-esháltko.
fringes on   in leggings dressed,   (of) elk's skin   dressed in caps.

18 Shelóluka shtétmashtka ngē′shtka shenótanka; tchiktchikáshtka sna-
(When) fighting with poisoned   arrows   they fought;   for hatchets   a wo-

wédshash shkéa. Hä′ tchilloyága lō′k shiúka ámka táslatch, át hûk
man   they bought. If a young man   a   killed   or   a cougar,   then
                                        grizzly

sheshalólesh kĕléχa.
a warrior   he became.

Nkā′kgiuga t'shí′shap p'kí′shap taúnäpni waíta ká-i tchû′leks pán,
After a childbirth   the father (and) the mother   ten   days   no   meat   eat,

shápĕle máklăksăm tchí′sh pásh pán; túnepni wäíta lomkóka, nadshksap-
bread,   the Indians   also   food   eat;   five   days   they sweat,   sixth

tánkni at wäitólan shulótish p'nálăm nánuk púedsha.   3
then   day over,   garments   their own   all   cast away.

Tishiwápkash wä′k gítko shuentchága p'gî′shap hû′nkĕlăm wä′k tkuyá;
Crooked   limbs   having   a babe   mother   its   the limbs   rubs;

hä lish kaá kalkálish lû′lp gítko hû′nkĕlăm p'gî′shap lû′lp tkuyá nepátka,
if   too   rounded   eyes   having   its   mother   the eyes   rubs   with hand,

kikannéga lû′lpût nepátka, tchúi shishatchĕlō′tka; at tídsh tchĕk shûtû′lan 6
applies   to the eyes   the hands,   then   spreads (them) apart;   then   well   finally   after arranging

kĕléwi. Húmasht taks hû Mō′dokni giúga ktaktanapátko shítko shlé-ish
she stops.   Therefore   the   Modocs   sleepy-   alike   to look at

nánuki. Hä lish kó-idshi wawákîsh gî suéntchăm, p'kí′shap taks tídsh
all are.   If   misshaped   the ears   are   of the babe,   the mother   aright

shû′ta, patádsha suéntchăm wawákash, nenpága, peptchága. Naishlashlák- 9
shapes (them),   she stretches   the babe's   both ears,   little hands,   little feet.   Toads-

gîsh=gítko ktcháyash tchí′sh wéktat itá ní′sh tchí′sh.
horned   beetles with fangs   also   on the arms   she lays,   on the neck   also.

NOTES.

With the exception of the first, these ethnographic notices concern the people composing the southern chieftaincy as much as those of the northern.

I. The four items of section I are worded in the Klamath Lake dialect, and were obtained from Frank, a young Indian settled at Kuyamskä′-iksi, "the Crab's River-Trail," on the Williamson River.

90, 1 etc. The census figures given in the first paragraph refer to one of the latest counts made of the individuals in the tribe, probably to that of 1876.

90, 1. vunépni laláki gítko. Correctly worded, this phrase would read vunepä′nash lalákiash, or vunépnish, or at least vunépni lalákiash gítko.

90, 2. pé-ulatko ought to be used only when units are mentioned after the decads of figures. If the relator wanted to say, 180 men were counted, the verb shä′tui, shétui would be the proper term. Cf. *Note* to 70, 8. 9.

90, 3. Tumántka, "by the many", by the crowd: by the majority of the men in the tribe.

90, 7. hishuátchȥash is a form for the word *man, male*, common to Klamath Lakes and Modocs, but more frequently used among the latter. The reverse is true of the form híshuaksh.

90, 10–13. Part first of the fourth notice refers to dances at the communal dance-lodge, organized and directed by chiefs. The chief starts the songs; sometimes the men, sometimes the women sing in chorus; or a song may be sung by all present. When the chief sees one, who does not sing, he cries out: "î tchuín; túla shuín î!" All dances are accompanied by songs or other music.

90, 10 ul probably stands for ûn, û′n, û′na, a conjunction more frequently used in the Modoc than in the Klamath Lake dialect.

90, 11. tchä′lχet for tchä′lχat! sit ye down!

90, 11. 14. wéwalχat, wawálχat. Wálχa means: to look out for, to be expectant; the dancers are commanded to make ready for the next song, which implies that they have to rise upon their feet.

90, 12. tchúinuapk. See *Note* to 70, 3.

90, 13–15. The words from Slámuapk to k'lekápksh are commands of the chiefs or subchiefs heard at the solemn ceremonies held in or around the lodge of a deceased person the day before the funeral. Chiefs are entrusted with the leadership of choruses sung by those who mourn over the defunct, and in presence of the corpse.

90, 13. 14. shlámuapk for shlámi-uapkat, or shlámi-uapk' î! See Dictionary.

II. The items contained in section II were obtained from J. C. D. Riddle, and are worded in the Modoc dialect.

90, 17. The Klamath Lakes wore a kind of elk-skin hat, wide brimmed, high and painted in colors, which they called púkalsh tchuyésh. Leggings were called kailá-lapsh, because they reached to the ground (käíla).

90, 18. 19. Shelóluka and sheshalólish; both derived from the verb shéllual, to make war, to fight.

90, 18. shtétmashtka. All Indian tribes of the border region between California and Oregon are reported to have fought with poisoned arrows in early times.

91, 1. Nkä′kgiuga, literally: on account of a childbirth. That the father denies to himself the use of meat during ten days is a custom not unlike the world-renowned *couvade;* the sweating has the effect of keeping him at home in such a time when his family stands most in need of his protection.

91, 2. shápële is flour of any kind of grains and the bread made from such; mák-laksam pásh, Indian food: edible roots, berries, wókash etc.; lomkóka for the Klamath Lake: spúkli: to sweat in a sweat-house. Cf. *Note* to **89,** 7.

91, 3. p'nálam shulótish, the dress which they wore at the time of the childbirth.

91, 4. Tishiwápkash. The Modoc tishíwatko, crooked, stands for Klamath Lake tishílatko, to which compare tikíwatko and tísχantko.

91, 5. kalkálish. This adjective is variously pronounced kálkali and kólkoli.

91, 6. In its signification lúlpût approaches very near to lúlpat, as the Klamaths would say; lúlpût, however, involves the idea: she *raises* her hand *up* to the eyes. This manipulation probably contributes to some extent to the oblique convergency of both eyes towards the nose or mouth and approaches the Oregonians to the Mongolian type of mankind. All the manipulations described are frequently repeated by mothers and other females inhabiting a lodge, and they often do it without any necessity.

91, 8. nánukî stands for nánuk gî. suéntchăm: in the Modoc dialect suéntch means a baby, infant, while carried on the baby-board; the Klamath Lakes, however, use this word in its original sense of baby-board, cradle-board, to which the infant is strapped or tied.

91, 10. ktcháyash. The application of insects etc., is certainly done for the purpose of rendering children fearless against danger and unmoved by sudden fright in after-life.

ÁMPꭓÄNKNI MÁ<u>K</u>LAKS.

AN OPINION ABOUT THE WASCO INDIANS.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM CHARLES PRESTON.

Ámpꭓänkni gátpa mû shanáholiuk snáwedsh, <u>k</u>á-i spûní vushúk;
One Wasco   came   very   desiring   a wife,   (but) not gave from fear;
much

Ámpꭓänkni shawígatk; <u>k</u>íya Ámpꭓänkni. Génuapk túmi É-ukskni
the Wascoes   are irritable; liars are the Wascoes.   Would go many Lake men

Ámpꭓäni sheshatuíkuapk lû′ksh mā′ntch=gítko; skútash shanáholiuk 3
to the Dalles. would trade off slaves formerly;   blankets (they) wanted

pä′niak, skútash í′ktsa Ámpꭓäni yámnash tchîsh. Nāsh sápash gépgapĕ-
being un- blankets they at the Dalles beads also.   In one month they would
clothed,   fetched

liuapk, tsíalsh épkuapk, káwi tchîsh épkuapk. Tánni sha géna? té-unipni
return, salmon they would lamprey- too bring. How many of did go? ten men
bring,   eels   them

a-i sha géna, snáwedsh tchîsh géna, <u>k</u>á-i sha i-a vû′sha Ampꭓänkníshash. 6
they went, (a) woman also went, not they of feared   the Wascoes.
course

Ámpꭓänkni ak sas hushtsóꭓuapk; sasságank î gî! <u>K</u>á-i nû shtínta
The Wascoes them might kill; imperilled ye are! Not I like

Ampꭓänkníshash, <u>k</u>á-i tídshi, <u>k</u>á-i tídsh hû′shkank. Hä′ tidshí gîtk
the Wasco people, not good (they not well intentioned. If good-hearted were
are),

má<u>k</u>laks Ámpꭓänkni, tánkt nî gē′nt, sasságuk <u>k</u>á-i géna. Tídshi hä′k 9
people the Wascoes, then I may go being in peril I will not go. Good if to be
there,

túmĕnank génuapka nû.
I hear (them) shall go I
(there).

NOTES.

The Wasco Indians form a portion of the Upper Chinook Indians of Columbia River. Their ancient homes were around and at the Dalles, and a few of them still live there, while others now inhabit a section of the Warm Spring Indian reservation on Des Chutes River, Oregon. The Dalles formerly were, and are still to a certain extent, the locality, where all the tribes of the Columbia River Basin sold and bartered their products and commodities. The Warm Spring Indians call the Wascoes: Waskopam, "men of the grass region"; the Klákamas-Chinooks call them Guithlasko. The Klamath Lake and Modoc Indians also were among the frequenters of the intertribal market, exchanging there the slaves caught on their raids for ponies, provisions etc., when they went down to the Dalles on their annual trips. My Indian informant, Charles Preston, had lived long at the Dalles, and also gave me a list of Wasco words and sentences.

93, 1. ḵá-i spûní vushúk: the subject of spûní, É-ukskni máḵlaks, is left out by inadvertence. Some Wascoes wanted to marry into another tribe; for "one Wasco man" stands here for "some men of the Wasco people."

93, 3. 4. Ampχä′ni, contraction of ambuχē′ni "thither, where the water is", where the waters rush down in a cataract, or in rapids. The rapids of the Columbia River at the Dalles impede navigation.

93, 7. sasságank î gî! ye are in peril, when going to the Dalles and being Indians, therefore take care of yourselves! i stands for ät; cf. **64,** 10 and *Note;* **90,** 13. 14.

93, 7. 9. Instead of ḵá-i nû shtínta may be said also, in this connection, ḵá-i nû shanáhole; instead of tánkt nî gēnt: gē′ntĕni, gē′nt a nî; instead of Tídshi hä′k: tídshäk, tídshi hä gî.

K′MUKÁMTCHAM AÍSHISHAM TCHÎSH SHASHAPKĔLÉASH.

K′MÚKAMTCH ATTEMPTS THE DESTRUCTION OF HIS SON AÍSHISH.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

Lûpí nā′lsh hûnk K′múkamtch shutäyéga; ná-asht nā′lsh hûnk gá-ag
At first   us   K′múkamtch   began to create;   so   to us   long ago

kĕmûtchátk shashapkĕlî-i′a génta käílatat Tchía hû′k lā′pi shá-ûngaltk
an old man   told the myth   this   world about.   Lived   the   two   related as son and father,

3 Aíshîsh K′mû′kamtchish; né-ulχa hûnk gē′n, nánuktua ká-akt hû′k gäg,
Aíshish   (and) K′múkamtch;   resolved   this one, (that) all things, whichever (are) here, (and)

nánuktua kiä′m ámbutat wá, gítki gíug. Tchúyunk pä′n I-ulalónan
all kinds of   fish,   in the water (which) should come into existence.   Then   again   at the outlet at Linkville
     live,

tchkash né-ulχa páplishash gî′tki gíug, mû′ gint nḵî′llipsh tí′wish ndû′l-
also   he caused   a dam   to come into exist- very   there   rapidly   the rushing   running
     ence,   waters

6 shampksh páltkî, mû′ash shlé-uyuk, tchúyunk máḵlaksash kiä′m í′tklank
down   to leave   the south   when blows,   and hereupon   the Indians   the fish   scooping up
     dry,   wind

pálshtat pátki gî.
on the bottom   should feed
left dry   upon.

Tchúi pän húmasht gíulank K′mukámtch únaka tchkash m′na Aíshi-
Hereupon   having performed this   K′mukámtch   son   then   his   Aíshish

9 shash shtílta p′laíwasham shnû′lash, shléank kĕnáwatat shkúlelam wewéka
sent after   an eagle's   eyrie,   perceiving   up on a kĕnáwat- of a lark   the young
                            stalk   ones

hû′nk shû′kayank, shnepē′mpemuk vunaká m′na. Snáwedsh spû′ntχashtka
hanging (on it),   in order to entrap   son   his.   A wife   to abduct (from him)

gíug tchúyunk K'mû'kamtch spû'nshna.   K'mû'kamtch heméχe shí'ash-
then   K'múkamtch   took (him) along.   K'múkamtch   told (him)   to take

kank hû'n tchûlísh, ḵaílish tchîsh shûkatonolō'tch.   Tchúi Aíshish gû'ka
off   (his) shirt,   belt   also   (and) hair-ribbon.   Then   Aíshish   climbed

kapḵágatat; tchúyunk ḵû'ga, atí ḵédsha.   Aíshish shataldî'ldamna gûkĕ-   3
on the low tree;   and (while)   he climbed,   high   it grew.   Aíshish   steadily looked down   while

nû'ta, atí at ḵédshîsht; at hû'nk tchúi shlää tchitchîlî'lĕka pä'-ulapksh
climbing,   high until   it had grown;   and   then   he saw   little birds   lying

shnû'lashtat shkû'lelam.   Tchúi Aíshish gé'hlapka shnû'lashtat ḵä'shgug
in the nest   of the lark.   Then   Aíshish   went into   the nest   being unable

gû'tgapĕlish; hí'-itak tchúi tchî'-uapk.   6
to climb back;   there   then   he was going to
stay.

   K'mû'kamtch toksh hû'nk nánuk Aíshisham shûlótish shnúka; shû'-
   K'múkamtch   however   the whole   of Aíshish's   clothing   took away;   dressing

luatchnank gä'mbĕle k'léwidshnank m'na únaka.   Snéwedsh páldshapĕluk
himself in it   he returned   relinquishing   his   son.   (His) wife   to abduct

hátokt gátpampĕle Aíshisham tchî'shtat; tchúi Aíshisham wéwanuish   9
over there   he went back   of Aíshish   to the dwelling;   then   Aíshish's   wives

kaíχema K'mukámtchish; "ḵá-i a hû'k gēg nálăm híshuaksh" tchî' hûnk
suspected   K'múkamtch;   "not (is) this   here   our   husband"   thus

hû'ksha gî.   Nā'dshak hûk híshuákshlank K'múkamtchash, nánka toks
they   said   One only   consorted   with K'múkamtch,   but the others

ḵá-i shanahō'li.   12
not   wanted (him).

   Át toks hûk Aíshish shû'isha, nánuk ḵáḵo pîl k'lĕká tiä'muk kaítua
But now   Aíshish   became lean,   all over   bones nothing he became   for starving   (and)
                                                    but   nothing

pá-uk.   Tchúi lápî wä'kwak=wéwanuish gépkatk shléä Aíshishash shnû'-
eating.   Then   two   butterfly-females   soaring by   saw   Aíshish   in the

lashtat kshî'klapksh.   Ná-iti m'nálam sha skáyamtch pásh ámbutch   15
nest   lying.   In basket   their   they   carried on back   food   water also

í'kugank, tchúi sha Aíshishash shéwana pásh, ámbu tchî'sh sha tchíya.
putting into,   hereupon they   to Aíshish   gave   food,   water   also   they   gave.

Kû'shga tcha, p'lû' í'tchuank shulótish sha pä'n lĕ'vûta.   Aíshîsh heméχe:
They combed   oil   putting on him   in clothes   they   again dressed (him).   Aishish   inquired:
(him)

"wák haitch āt nûsh gí'-uapk a?" tchúi hû'ksha ná-asht gî: "génta a-i   18
"what   ye with me   intend to do?"   then   they   thus   said: "into this

mí'sh nä'd hîshtchaχû'gank skatχîpĕli-uápka."   Aíshîsh tóksh shash hû'nk
you   we   placing into   (we) shall carry down."   Aishish   but   to them

nánuk shē'gsha: "pí' nû'sh gén géntch né-ulakta p'tî'shap gé-u K'mukám-
all about it   explained: "he   me   in this manner   treated badly   father   my   K'múk-

tchiksh!" hû'nk na-ā'sht gî Aíshish.   21
amtch!"   thus   said   Aíshish.

   Tchúi yapalpûléash mû'lua skatχîpĕli-uápkuk Aíshishash käílant;
Hereupon   the butterflies   got ready   to take down again   Aíshish   to the ground;

wéwanuish toks hû'k Aíshisham méya lā'pi, Klétiamtch tchî'sh Tchî'ggash
(and) wives   of Aíshish   dug roots two,   (called) old   also   Tchika
                                        Klétish

tû′la. Wä′kaltk hû′kt ki. Tchúi Aíshish géna me-ishχéni, tapí′tankni
withal. Child-having this was. Then Aíshish went to the digging- keeping behind
prairie,

gáldshuĭ Tchíkash; Tchíkalam wä′ka shléa máhiash Aíshisham, tchúi
he walked up to Tchíka; of Tchíka the child perceived the shadow of Aíshish, and

3 p'tí′shalpka. Ktû′pka Tchí′ka m'na wéka shlámiuk; tchúi Aíshish häméχe:
cried: "father!" Slapped Tchíka her child in wrath; whereupon Aíshish said:

"wák ĭ′ ûn giúg′ ktû′pka?" Shatalkiámna Tchí′ka, shlaá Aíshishash
"why you (it) slap?" Looked around Tchíka, saw she Aíshish

huyégank, hû′tan ku-ishéwank shlä′pele; tchúi Aíshish spûnshámpĕle
sitting down, ran she rejoicing to meet (him) again; then Aíshish took home again

6 Tchĭ′kash stíya pí′l nû′sh gí′pksh Kletíshash pē′n galdshúyank shatmá-
Tchíka pitch on her head having. Klétish also approaching he called (her)

pĕle; tchúi shash lápok ä′mpĕle tchī′shtal' m'na. Tchúi shash tchī′shχeni
home; then them both he brought towards home his. Then to them to his home

í′tpampĕlank yámnash shéwana, tchélîsh hû′nk lúelank yámnashla; ndan-
having brought back neck-wear he gave, porcupines killing he made necklaces; to

9 nē′ntch hû′nk wéwanshîsh yámnash shéwana.
three (of his) wives neck-wear he gave.

Tchúyuk K'mû′kamtch túmĕna m'na únaka tchí′sht, mû′lua génuapkug
Upon this K'múkamtch heard (that) his son was (still) (and) pre- to proceed
alive, pared

hátaktala. Tchúi Aíshîsh unakáka m'na shtûlí pā′ks nutolalolátkiuk lû′-
there. Aíshish to little son his enjoined the pipe to swing off into

12 lukshtat K'mukámtcham. Tchúi K'mûkámtch gátpanank tchélχa; Aíshisham
the fire of K'múkamtch. Then K'múkamtch arriving sat down; Aíshish's

hû′k wéka ku-ishé-uk hûlladshuitámna p'lukshá m'na. Tchúi hû′nk pā′ksh
son rejoicing ran forth to and back from his grandfather. Then the pipe

pakakóleshtka K'mûkámtcham; pén hûlládshui K'mûkámtchash. Hû′nk-
he tried to jerk off of K'múkamtch; again he ran up to K'múkamtch. For

15 anti K'mukámtch kä-ashtámĕna: "tchítchiks a hû′t gî." Pä′n hû′ktag
that K'múkamtch reprimanded: "stop that matter!" Again that child

hû′llatchuyank pakakólank pā′ksh nûtolála lû′lûkshtat; tchúi Aíshish
running up to him jerking off the pipe threw it into the fire; then Aíshish

ke-ulálapka nádshpâksht, tchē′k kĕléwi. K'múkamtchash shí′uga tchúi
pushed (it) further until burnt, then he quit. K'múkamtch he killed

18 hû′masht gînk, tchúi medshá.
by so doing, then he moved away.

Mā′ntch-gîtk pén K'mû′kamtch wémpĕle; pí′ tchkash né-ulakta m'na
Long after again K'múkamtch became alive; he then proceeded against his

únaka. Gén hûnk nánuk shtí′ya pîtlí′ga káluat; tchúi shnatgálka kálo
son. There (he) all over pitch daubed on the sky; then he set on fire the sky

21 hû′masht giúlank. Hû′nkanti Aíshish tía kíuyäga; häméχe: "ká-i nû′sh
so after doing. For this reason Aíshish a tray held extended; he said: "not me

shí′ugat táta," wéwanuish m'na shí′namshtisht Stí′ya ä′-usheltkal hû′k
he may kill ever," wives his being afraid. The pitch turned into a lake

nánukash käíla, Aíshishamksh pí′l pahá. Tchúi Tû′hûsh talpatkóla, stí′ya
all over the world, Aíshish's home only remained Then Mud Hen put its head out, the pitch
dry.

tchík hû'nk nχi'-ulîga láḵi; kat húk hû't tchúi lalî'ga Tûhû'shash.   Hû'n
then   to it   dripped   on fore- which thing   since   stuck   on Mud Hen.   This one
                          head;

gétak hû'nk shkálkĕla.
only   was hurt.

NOTES.

This is one of the most popular myths current among the É-ukisbikni, and we shall find it partially repeated in another myth, recounted by Dave Hill.   Aíshish and his father K'mukámtchiksh represent powers of nature engaged in everlasting strife for mutual extermination.   In this myth K'múkamtch resorts to the following trick to destroy his offspring.   Seeing young larks in a nest on the top of a sorrel-stalk, he informs him, that if he climbs up there, he can obtain a nest of eagles with all its inmates.   Gladdened with the prospect of this capture, Aíshish climbs up, but the insidious father causes the plant to grow miraculously fast under him, so that descent becomes impossible, and Aíshish comes near perishing by hunger and exposure.

In the recollection and wording of some portions of the myth my informant was assisted by "Captain Jim."

94, 1-7. The short fragment of a creation myth preceding the Aíshish tale stands in no causal connection with it, and could as well be inserted elsewhere.   Myths entering upon the *details* of the creation of the world by K'mukámtchiksh do not, as far as ascertained, exist among this people, but in their stead we have many myths for special creations (of man, animals, islands, mountains etc.).   A grammatic analysis of the terms occurring in this fragment (from Lûpí nā'lsh to pátki gî) was inserted by me in the *American Antiquarian*, Vol. I, No. 3, pages 161–166, under the heading: "Mythologic Text in the Klamath Language of Southern Oregon."

94, 1. Lûpí shutäyéga is not to be considered as a repetition, for it means: when K'múkamtch began to create the world he made *us* before he made the fish, other animals, and the dam at Linkville.   This is, of course, only a small fragment of all the creation myths of this people.

94, 2. shashapkĕlía: to tell or count stories, myths or fables in the interest or for the pleasure of somebody; the i is here doubled to obtain a rhetorical effect.

94, 3. K'mû'kamtchish is a contraction of K'mû'kamtch tchîsh; Aíshish, K'múkamtch also.   The longer form of the name of the deity occurs 95, 20.

94, 3. ká-akt, metathetically for kákat; kát is pron. relat. which, what, the thing which.   nánuktua ká-akt gäg comprehends all animate and inanimate creation.

94, 4. wá, uá, to stay, exist, live in; is always connected with an indirect object indicating the place, spot, locality or medium where the subject lives or exists.

94, 4-6. The construction of the sentence runs as follows: Tchúyunk (K'mukámtch) né-ulχa gî'tki gíug páplishash I-ulalónan, páltkî ti'wîsh gînt ndûlshámpkash mû' nḵillipkash, mû'ash shlé-uyuk; "when a south wind blows, it will stop the waters from rushing down rapidly over the cataract."   The outlet of Upper Klamath Lake, called Link River, runs from north to south, over the falls at Linkville; hence a powerful south wind will stem the current of Link River above the falls, leave its bottom dry or almost dry, and enable the Indians to catch the fish swimming in the shallow water or wriggling in the mud.   The rocky ledge under the cataract is supposed to be the gift of K'múkamtch.

7

94, 4. I-ulalónan or Yulalóna is the Indian name of the cascade of Link River above the town of Linkville, and for that town itself. The origin of this name is explained in 94, 5. 6, for the verb i-ulalóna means to move forth and back, referring here to the waters of the river receding under the pressure of the south wind.

94, 6. ítklank, partic. pres. of ítkal, means here: obtaining by basketfuls.

94, 9. The kĕnáwat is a plant growing high in the warm climate of Northern California, especially in the ancient habitat of the Shasti Indians, and in this myth it suggested itself to the Indians on account of its property of growing very fast.

95, 5. gé'hlapka: he swung himself into the nest by climbing over the rim. Cf. *Note* to 66, 13.

95, 10. kaíɀema K'mukámtchish for the regular form K'mukámtchash. Cf. 91, 8.

95, 15. skáyamtch etc. More plainly expressed this sentence runs as follows: sha skáyamna pásh tchish ámbu tchish; the first tchish being placed before pásh and appended to the apocopated skáyamna.

95, 16. shéwana here used differently from tchíya, which applies to liquids only.

95, 17. p'lŭ' ítchuank seems to be a quite modern interpolation, for it smells of pomade and hair-oil; but it is as ancient as the myth itself.

95, 23. 96, 2. 3. 4. Tchíka. I have rendered this bird-name elsewhere by "Chaffinch," and Klétish by "Sandhill Crane".

96, 3. shlámia, to feel insulted. She resented it as an insult that the child called her deceased husband by name; for it was a capital crime among the ancestors of the present Klamaths to call a dead person's name for many years after his demise.

96, 5. hŭ'tna is changed to hŭ'tan on account of being followed by a word commencing with k.

96, 6. stiya. The custom of widows to put pitch or resin on their heads at the death of their husbands was abolished only at the time when cremation became a thing of the past.

96, 6. galdsha-úyank is a more explicit form of the participle; the verb gáldshui being the contracted form of galdsháwi.

96, 8. ɀámnashla. He used the bristles of porcupines to make necklaces of.

96, 11. unakáka m'na was the son of Aíshish and of the above mentioned Tchíka.

96, 11. 12. K'mukámtcham qualifies pä'ks, not lúlukshtat.

96, 14. pakakóleshtka, verbal desiderative of pakakóla, to jerk away from. The suffix -óla indicates that K'múkamtch wore his tobacco-pipe tied to his body; he wore it on his neck.

96, 15. tchítchiks is used when speaking to children. It signifies *so, so!* and means: be quiet, shut up, stop!

96, 17. tchē'k kĕléwi. In similar connections this phrase very frequently ends a whole narrative in Modoc and Klamath. Here it means that Aíshish ceased to poke the pipe into the fire. Cf. 85, 10. 89, 7.

96, 18. medshá: he removed from that spot with all his wives and children. Ancient customs forbid the offspring to stay where the father had breathed his last.

96, 20. Gén húnk nánuk etc. This portion of the myth describes the destruction of all the living organisms on earth by a general conflagration caused by K'múkamtch. Myths of this kind are suggested by intense heat experienced in summer. This mode of destroying life on earth is less frequently met with in myths than the drowning in a general flood.

96, 21. **kíuyäga**. Aíshish held the tray over himself, his whole family, and his lodge. The same prefix ki- reappears in a nasalized form in nχî'-ulîga: **97, 1**. It is nasalized there on account of the preceding -k in hû'nk.

96, 23. **käíla**. Where I have rendered this term by "world", as here and elsewhere in creation myths and myths of a similar character, it does not signify the whole surface of the earth as known to us, but only that section of country which is known to that tribe of Indians. Thus ancient creation myths only describe the creation of that part of country where these myths originated; the creation myths of coast tribes will include the ocean in their term for "world".

96, 23. **Túhush talpatkóla**. Mud Hen, one of Aíshish's five wives, looked out from under the roof of Aíshish's lodge or shed to see what was going on. This fiction explains the round dark spot visible on the mud-hen's head; its *round* form is indicated by the prefix la- in lalíga.

AÍSHISHAM SHASHAPKĔLÉASH.

A MYTHIC TALE ABOUT AÍSHISH.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

Shashapkĕle-uápkan Aíshishash:
I am going to tell a story   about Aíshish:

Aíshish mat sákla tû'ma máklaks íyamnatko; shuédshnuk mat sha
Aíshish, they say, gambled   many   people   having with him;   when gambling on   so they they
       their way,   say,

shnéna lû'loks.   Yámnashptchi mat lû'loks Aíshisham, Wanákalam käkä'kli 3
built   fires.   Purple-blue (was),   as re-   the fire   of Aíshish,   of Silver Fox   yellow
             ported,

lû'loks, K'múkamtcham shláyaksak.   Tsúi sa slō'kla;   Aíshish shlín tálaak,
the fire   of K múkamtch   (it wa) smoke only.   Then they shot at the   Aíshish   hit (it)   stra'ght,
(was),   mark;

Wanáka yû'tlansna.   K'mukámts tû' hak yû'l'ka, nánka toks tû' hak a-áti
Little Silver   missed the mark.   K'múkamtch   this side of   struck,   the others but   far th s side of
Fox   mark   the mark

hak yû'l'ka; tuí sa húmasht gíulank sákaliäga.   Túm sa héshkû, tsúi sas 6
struck;   right they   after so doing   commenced gam-   Many they   bet on,   then   over
     then   bli g.   things   them

Aíshish i'kak; sćwatkashtka nánuk wátchpka, tsúi sa gü'mpĕle.   At tû'
Aíshish   won;   about noon   all men   had lost all they   then they   went home.   Ever
                       had,

tsússak i'χak nánuk sas.
since   he won   them all.

Tû'nipnish wéwan's gitk Aíshish: Tûhû'sh nash snáweds Aíshisham, 9
Five   wives   had Aíshish;   Mud Hen   (was) one   wife   of Aíshish,

Stókua nash snáwedsh, Kli'tish nash, Wä'ks nash, Tsi'ka nash snáwedsh.
Long-tail   one   wife,   Sand-hill   one,   Mallard   one,   Chaffinch   one   wife,
Squirrel   Crane

Tsúi K'múkamts nä'-ulakta; at unák nä'-ulakta Aísisas. Tsúi
Then K'múkamtch plotted secretly; after day- he plotted against Aíshish. Then
            break

K'múkamts suáktsa, skäkí'sh m'na hû'shûk p'läíwash p'tí's=lûlsham m'na
K'múkamtch wept, inherited his remembering eagles dead father his
       place

3 luélks. At sapí'ya Aíshishash K'mukámts: "at tû' luélkish p'laíwash
where had Now declared to Aíshish K'múkamtch: "far away the killing- of (young)
killed.   place eagles

yayákia nû'; ká-i lúela yáyakiuk", snáwedsas kû'ktakiuk K'múkamts
afraid of I (am); not I killed being afraid", a wife coveting K'múkamtch
     (them)

Aísisam, Stokuá'ks hû'nk. At géna lápuk: Aísis K'mukámts tchish géna.
of Aíshish, Little Squirrel. Then set out both: Aíshish K'múkamtch also went
            (there).

6 Tchúi slää p'laíwash, tsúi aláhia K'mukámts kokántki giúg; tsúi
Then saw the eagles, and pointed out K'múkamtch (the pine) to climb up; then

p'laíwash hunkáya kápkatat. Aísis kokántsa tû'; tsúi kedsá hûk; átû
the eagles flew on the pine. Aíshish climbed up; then grew it; far up

kaló kapáta at kápka. Tsúi hûnk gû'knank slää tchíliliks skû'lelam,
the sky touched now the pine. And (it) having climbed he saw the young ones of a lark,

9 shnúlas toks hû'k p'laíwasham. Átûnk at suáktcha Aíshish shnûlástat
the eyrie though it (was) of the eagle. There now wept Aíshish in the eyrie

tchí'klank; K'mû'kamts gä'mpĕle at, sûlû'tantsa Aíshish=shitk slä's. Gát-
sitting; K'múkamtch went away, dressed himself to Aíshish alike to appear. He

pampĕle tû' tchí'shtat; tchúi shpónäk, tchúi shä'tûpk Stû'kuaksh; tchúi
came back far to dwelling; then it was late, and he slept with Little Squirrel; then

12 kaíkĕma Stukuág. Tsúi nánuk wéwan's ká-ikĕma, tsúi sa kó-ika.
suspected (him) Little Squirrel. Thereupon all the wives became suspicious, and they found out.

"K'mukámts a hõ't ki!" tsí sa hû'n ki hû'ksa Aísisam wéwanuish.
"K'mukámts this one is!" thus they said those Aíshish's wives.

Tsúi shash at shuä'tsna mbû'sant, tsúi sa nánuk géna túla, kat
Then from them departed for next morning, and they all went with those
    gambling   (him) who

15 Aíshish túla shuetsantámĕna. At sha shnéna lû'loks suétsnuk sas. Tsúi
with Aíshish were in the habit of And they built fires while on their And
  gambling.   gambling tour.

K'mukámtsam sláyaksak lû'yäga, at sa káyek'ma, at sa: "ká-i a kē'k
to K'múkamtch smoke only curled up, now they suspected, and they "not (is) this
         (said):

Aísis!" hû'ksa ná-ast sa-ulankánkatk. "K'múkamts a kē'k gî!"; nä'sht sa
Aíshish!" those (in the thus (his) followers. "K'múkamtch this is!"; so they
 distance) (said)

18 hû'ksa tû'kni; "ká-i a Aísis gä'pkat, ká-i hû't lû'loks Aíshisham nû'ta".
(said) those far off; "not Aíshish came, not (here) the fire of Aíshish is burning"

Hû'ksa tû' nä'shtk täli'tankpkuk: "ä't gen slókalsht hí shlä'papakuapk;
Those afar thus said seeing him coming: "ye this after he has shot at will find out then;
       man the mark

Aíshish toks shli'tam'na tálaak!" At gátpa at shlõ'kla, tû' hak yû'l'ka
Aíshish however always hits straight!" Then they arrived and they shot, (but) far this side struck

21 K'múkamts; Wanák tads yû'tlansna. Tsúi sha sákaliäg, tsúi sa K'múkam-
K'múkamtch; Silver Fox missed a little. Then they commenced and they over K'mú-
      gaming,

tsas î′kak;　waítash a tû′m　i′kak,　tsúi sa gä′mbĕle,　tsúi sa gátpampĕle
kamtch won;　all day long　many　they won,　then　they　returned,　and　they　went back
　　　　　　　　　　　　　　　stakes

látsastat.　At sa tsúi gä′tak sákla salákiuk Aísisas.
to the lodges.　Then they　quit gambling,　for they　Aishish.
　　　　　　　　　　　　　　　missed

　　Tsúi　Aísisam　wéwanuish　suásuaktsa　tsû′ssak,　k'lewídsha　m'nálam 3
　　And　Aishish's　wives　wept　constantly,　(and) left　their

látchash stä-íldshuk.　Shti′a sa nû′shtat shi′dsho wenépî wéwanuish; násh
lodges　to dig roots.　Pitch they　on heads　put　four　wives;　one

toks Wä′-aks ḵá-i hli′la Aísisas.　Tsúi luátpislals Klîti′sam Aísis tû′mĕna,
but　Mallard　not mourned Aishish.　Then the weeping cries of Sandhill Aishish heard,
　　　　　　　　　　　　　　Crane

tsúi Aíshish shuáktsa tû′mĕnank.　At Aísis tû′ ḵálo wikā′t, at k'léknapk 6
and　Aishish　wept　hearing (them).　Now Aishish (was) sky　close to,　then he was mori-
　　　　　　　　　　　　　far away　　　　　　　　　bund

kaḵó bĕla;　at shî′tsa lápi wékwak tû′ ḵálo wikáta;　at shlää Aísisas.　Tsúi
bones nothing　then soared up two butterflies far the sky close to;　and (they) Aishish.　Then
but;　　　　　　　　　　　up

shitshatχépĕle shla-ólank,　tsúi gatpampĕlíssa,　tsúi sápa,　p'tisá m'na sapíya:
they flew back　having seen (him),　and returned home they,　and told,　to father their saying:

"tídsî ḵ'lä′kuapk hi′ssuaks;　tû′ nî ḵaló wigáta shlää hû′nk hissuáksas kaḵó 9
"a good will (soon) perish　man;　far off I sky　close to saw　that　man　bones

bĕlat;　ti′dsî hû′k k'lä′kuapk!"　Tchíssa shapíya p'tísa m'nálam.
nothing good this　will perish!"　So they said　to father their.
but;　(man)

　　Hû′k p'tíssap sam shkúyui shash mbû′sant at ûnák gá-ulakuapk yákî
　　The father their ordered them on next morning early to soar up a basket

shléyamĕnank.　Tsúi sha géna saptálaltk, tsúi sa tû′ gátpa pás a i′yamnatk 12
strung around (them).　And went the sisters, and they up arrived food carrying
　　　　　　　　　　　　　　　　　　　　　　there

ámbûts i′yamnatk.　Tsúi Aísisas lîwátkal shnû′lashtat hû′nkant, tsúi wû′la
water also carrying.　Then Aishish they raised in eyrie that, then inquired
　　　　　　　　　　　　up

hû′ksa wékwak:　"wák î gén gítk?"　ná-asht sha wû′la.　Tchúi Aísis
these butterflies:　"what are here doing?"　so they inquired.　Then Aishish
　　　　　　you

häméχe:　"K'mukámts an'sh p'laíwash shtí′lta; tsúi nî kóka kapka-ágatat, 15
said:　"K'múkamtch me after the eagles sent; and I climbed on the small pine,

tsúi ḵedsnû′tan's;　ḵédsha kápka kokî′sh gé-u.　Tsúi nû hû′nk shlää
then it grew up under me;　grew up the pine during climb-　my.　Then I (those) saw
　　　　　　　　　　　　　　ing

p'laíwash, skû′lälam tä′ds n'û′nk shlää tsî′liliks."　Tsíhunk Aísis hä′mkank
eagles,　of the lark only I found the young."　So Aishish said,

sä′gsuk hû′nkies.　　　　　　　　　　　　　　　　　　　　　　　18
giving ex-　to them.
planations.

　　At sa hû′nk slánkok shlóa tchakĕlátat ksékoga sha Aíshishas shewanó-
　　Now they　spreading a wild-　in the willow-　placed into they Aishish after giving
　　　　　　　　cat's skin　basket

lank pä′s ámbuts, tsúi sa skátχîdsa, käílatat at gatpámpĕle.　Tsúi î′pka
(him) food water also, then they took him down on the ground he returned.　And he lay
　　　　　　　in the basket　　　　　　　　　　　sick

mā′nts, at wä′mpĕle.　　　　　　　　　　·　　　　　　　　　　　　21
a long time, then he recovered.

NOTES.

Portions of the same myth, though differently connected, will be found in the mythic tale: K'múkamtch attempts the destruction of his son Aíshish. Both narratives are complementary to each other in some important details.

99, 3. shnéna. It is the custom of gamblers to build fires at every place where they stop on their road or trail. Any party of travelling Indians will do so when stopping on their way. Cf. **23**, 15.

99, 3. Yámnashptchi. Several adjectives designating colors are taken from articles of dress in both dialects: tolalúptchi, green; tchχé-utchχe-ushptchi, a shade of blue; and spálptchi, light-yellow, is called after a face-paint made of a kind of clay.

99, 3. Wanákalam lú'loks. The fire of Young Silver Fox was yellow or yellowish, not only because the fur of this fox-species turns from silvery white into yellowish by the change of seasons, but, also, because this animal represents in mythic stories the halo around the sun. Cf. shakatchálish in Dictionary. Wanáka always figures as the companion of the principal national deity, K'múkamtch.

99, 7. wátchpka: to stake everything in one's possession and then lose it all; wí-uka, to win all the stakes lost by the others.

99, 10. **100**, 5. Stókua or Stúkuaga was, according to another of my informants, a fish of this name, and not a squirrel. The other wives of Aíshish all have names of birds.

100, 3. luélks: K'múkamtch had inherited a locality where his father was in the habit of hunting and killing the giant-eagle (p'laíwash). Thinking of this place, K'múkámtch went there with his son Aíshish, after scheming a stratagem to let him perish there. To kill the eagles, it was necessary to climb a pine-tree; this K'múkamtch was afraid of doing, and wanted to send up there his son instead.

100, 9. shnúlas toks etc. The lark had her young in the nest of an eagle.

100, 10. sûlû'tantsa. He dressed himself in Aíshish's garments, as appears from the foregoing mythic tale.

100, 15. sas. Dave Hill often uses shash, sas in an almost reciprocal sense: while (or: for) going to gamble among themselves. This pronoun does not depend here on shnéna, as we might assume. Cf. *Note* to **58**, 10. It refers to the playmates of Aíshish, who set out with K'múkamtch, whom they thought to be their beloved Aíshish on account of the dress he had abstracted from him. In **100**, 14 shash was explained to me by "from them", viz. from the wives of Aíshish, in whose lodge K'múkamtch had passed the night.

100, 18. gä'pkat for gépka at: did not come now, or: has not come yet.

101, 2. gä'tak. This adverb gives to understand, that they were loth or too tired to play any longer for stakes, because their beloved Aíshish was not present. "To cease or stop gambling" simply, would be expressed by saklóla.

101, 4. shtí'a etc. Cf. *Notes* to **89**, 5; **96**, 6; and general *Note*, on page **86**.

101, 4. shí'dsho wenépi, rather unusual forms for shí'dsha hû vunépni. Hû, "up, above, on head," has coalesced with shí'dsha into one word.

101, 5. Klití'sam. Aíshish heard the cries of Klétish only, because of all the birds which are believed to be his wives, the long-necked sandhill crane is the loudest and noisiest.

101, 8. gatpampĕlíssa for gatpámpĕli sha, as tchíssa for tchí sa.

101, 8. p'tisá m'na for p'tísha m'nálam.

101, 10. ḵaḵó bĕlat for: ḵaḵó pîl at.

101, 11. p'tíssap sam. Sham, sam "their", is found standing instead of m'nálam, p'nálam, or húnkĕlamsham in the conversational form of language. Cf. 107, 13. 108, 4.

101, 13. liwátkal. They lifted up the famished Aíshish, almost reduced to a skeleton, and seated him upright in the nest; they imparted new strength and life to him by feeding him.

101, 16. ḵédsha, to grow, forms ḵédshna, ḵedshnúta; n's is: nû'sh, to me, with me, under me; a sort of *dativus commodi*.

ORIGIN OF HUMAN RACES. DURATION OF HUMAN LIFE.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

K'mû'kamtch hû'nk at né-ulχa ná-asht gén: Hû'nk E-ukshikíshash
K'múkamtch   ruled   as follows: The   Klamath Lake

tchák máklaks shû'ta; tchúi pén Ḵä'kakîlsh tchágsh máklaks shû'ta;
from a service- people   he made;   hereupon   the Ḵäkakilsh   from skunks   people   made;
berry bush

yámatală génûta shûshtédshna. E-ukshkíshash ktchálχishtat î'lχa, Bósh- 3
northwards   while he   he created (them) on   The Klamath Lakes   in the sun-heat   he laid   the white
had gone   his way.   down,

tinash toks shûtólank máhieshtat î'lχa; húmasht gíug nā'd máklaks mû'-
people   however   after creating   in the shade   laid down;   therefore   we   Indians   (are)
           (them)

makmûkli, Bóshtin toksh papálpali. É-ush guní'ḡshta käilalí'a.
dark,   the white race   but   light-com-   The sea   beyond   he made a
               plexioned.   world for them.

At sha pä'n ne-ulakiéga, K'múkamtch mû'nk tchí'sh shkîshkí'sh tchîsh 6
Then they   began to legislate,   K'múkamtch,   mole   also,   fly-bug   also,

wishí'nk tchîsh. Mû'nk häméχe: "Nû a gû'ggamtchîshash máklakshash
garter-snake   also.   Mole   said: "I   of old age   the human beings

gî'tki gî!" Húnkanti wíshink ná-asht häméχe: "nû'toks gémptcha
to become want!"   On that subject   garter-snake   thus   spoke: "and I   thus-made

máklakshash gî'tki gî!" Tchíhunk wî'shink shkîntchishχagóta: "gá-ash 9
the men   to become order!"   Thus   garter-snake   while shedding its skin: "this way

nû hû'nk máklakshash ḵ'léktgî: tí'dshok nétnäk gît k'mû'tchatk gíntak
I   the men   to become   having grown   then   to be   of old age   though
              (want):

tchíltgipĕletám'nûk." Húnkanti mû'nk ná-asht heméχe: "nû a gémptcha
always to grow young again."   On that subject   mole   thus   said: "but I   thus-made

pshe-utíwashash gî'tki gî: gû'ggamtchishash!" Pî muimû'yuk: "gá-asht 12
the human beings   to become want: decrepit by age!"   (And) it shivering (said):   "thus

nû pse-utíwashash gî'tki gî!" Skî'shkîsh tchish ná-asht tok nä'-ulχa
I   the human beings   to become want!"   Fly-bug   also   thus   voted

mû′nkash túlak.   Pî ski′shkish ná-asht: "ḵúi tádsh ak hû′k túmi pshe-
mole   along with. It   the fly-bug   thus (said):   "very cruelly   many human

utíwash gíug kî′shtchkank hiétalt nûsh".
beings   acting,   when stepping   (will) crush me".
                      (on me)

3   Tchî′hunk pā′t háshtaltal né-ûlχûg.   Tchúi sha pälpeliéga;   mû′nk
           Thus   they mutually disputed   for action.   Then   they began working;   the mole

yaína shuteᵥéga;   shtû′ya yaínaluk.   At pi′pîl húnta né-ulχa K'mukám-
mountains began to make;   it made   to throw up   Now alone   thus   (it) made after K'mûkamtch
                     gang-ways   mountains.

tchăm shutólash.
had finished creating.

NOTES.

103, 3. tchák. There is evidently a *jeu de mots* intended between tchák and tcháksh.
Which northern tribe the Käkakilsh were, my informant and other Indians were unable
to say; it is a nickname, derived from ḵä′ḵ, of some Oregonian tribe held in contempt
by the Máḵlaks, and any reference to it causes great merriment to the Klamath Lake
Indians. Máḵlaks is in both places separated from the tribal name by inversion;
tchák and tchágsh form apposition to these tribal names and to máḵlaks, and for
tchágsh we would expect tcháshîsh, which is the usual form of the word.

103, 5. É-ush. The sea or ocean, which is meant here, is múni é-ush, while é-ush
means a lake, lagoon or large pond.

103, 6. ne-ulakiéga. Three of the lower animals are here brought together to confer
with K'múkamtch to determine the duration of man's life, and every one voted according
to its own experience. Stephen Powers mentions a mythic story comparable to this,
heard by him among the Pit River Indians (Contrib. to North Amer. Ethnology, vol.
III, p. 273): "The coyote and the fox participated in the creation of men and animals,
the first being an evil spirit, the other good. They quarreled as to *whether they should
let men live always* or *not*. The coyote said: "if they want to die, let them die"; but
the fox said: "if they want to come back, let them come back." But nobody ever
came back, for the coyote prevailed."

103, 9. 10. After shkîntchishχagóta supply heméχe, and after ḵ'léktgî: gî.

103, 10. ti′dsok, or tít′shok, distributive form of t'shók, of the verb t'shín to grow.
Cf. tít′sha, 107, 12.

103, 12. pshe-utíwash, abbreviated pshé-utuash, an archaic word used only in the
collective sense of people, human beings. It occurs only in mythic stories. Cf. 105, 8.

104, 4. shtû′ya. This fiction was suggested by the manner in which moles throw
up mole-hills and shows that the ancient myth-makers were not without a humoristic
vein.

104, 4. pi′pîl. Every mountain was thrown up by the mole alone, each one sepa-
rately. The special creation of K'múkamtch was *man*, and whatsoever stands in direct
connection with his existence, welfare and customs, as fishing-places, islands, funereal
sweat-lodges etc.

104, 4. húnta, abbreviation of húntala: by proceeding in *this* manner, in the *same*
manner.

HÛ′MASHT SHÁPASH LÛ′PI SHUTEYÉGATK.

CREATION OF THE MOONS.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

Wásh hûnk lápĕni té-unepant wû′nip pé-ula shápash shû′ta. Lálap
The (female) twenty- four moons made. Two at a
coyote time

gé-upkatki gíug sha shipátχûkank; tchúi at vû′nank îggá-idshnank gékan-
when coming up they covered each other; then finishing suspending (them) she went

sha. K'mû′kamtch gû′hlî′ kä′liant wáshash, wewéga pil tchî′shî; vû′la 3
out. K'múkamtch entered, being absent the coyote, (her) children only in the lodge; he asked

shas: "tát′ né gémpka?" "Gē′t a genû′la!" K'mû′kamtch heméχe: "tû′sh
them: "where did she go to?" "There she went!" K'múkamtch said: "where

haítch málăm p'gî′shap tchía?" "Hitá tchía!" Tchúi K'mû′kamtch hátakt
(does) your mother sit?" "Here she sits!" Then K'múkamtch there

tchélχank shû′shamka: "hä hä! hä hä?" wákash tétalχok hähä′tamna. 6
sitting down hummed: "hä hä! hä hä?" bone-awls sticking (into he went on grunting.
the ground)

Pä′n shash vû′la: "wákaitch hû′n gíug nä′g tû′m haktch shápĕsh shusháta?
Again of them he inquired: "why then the absent too many altogether moons did make?
(mother)

wákak hûnk psé-utiwash tchí-uapk lû′ldam? tchókat ak huk lû′ldam hak;
how then the people could live in winter? they would in such (a long) winter;
perish

atí hûk lû′ldam gî′t tû′mi shápash gíug." Washa=wéka tχä′wag häméχe: 9
too long this winter would too many moons existing." Coyote-child the oldest said:
be,

"wakaí lálap a hûn shnekû′pkashtkak î?" Tchúi K'múkamtch heméχe:
"why not two at a time shining up there do you need?" Hereupon K'múkamtch said:

"ká-i nû shanahō′le tû′ma shápash gî′tki gíug."
"not I want too many moons to exist."

Tgélχa î′tχe tátχĕlampani shápash, tchúi pekéwa K'mûkámtchiksh, 12
Started up, took down one-half (of the) moons, then smashed (them) K'múkamtch,
to pieces

tchúi gémbĕle. Mä′ntch=gîtk wásh gátpampĕle; tχä′wag shapíya p'gî′sha
then left again. Long after this the (mother-) returned home; the oldest told mother
coyote (child)

m'na: "K'mû′kamtch a gatpanû′la gî′ta." Wásh vû′la: "tû′sh haítch
its: "K'múkamch has been here." The coyote asked: "where (did he)

tchä′lχa?" "Hî′t a tchä′lχa", shapíya m'na p'gî′sha. Tchúi hátokt tchél- 15
sit down?" "Here he sat down", said (it) to its mother. Then right there sitting

χank tî′lankanka tálke-ug K'mûkámtchiksh. Kîtî′ta pîták nkásh.
down she rolled forth and joking about K'múkamtch. (Then) burst her own bowels.
back

NOTES.

In preference to any other beast, the prairie-wolf, small wolf, or coyote (as he is called in the West after an Aztec term meaning "digger, burrower") became connected in the mind of the Indian with the creation of the moon and the origin of the months or moons, because in moonlit nights he is heard howling from nightfall to dawn; sometimes alone, sometimes in packs of several dozen at a time. His querulous, whining howl is likened by the Indians with a "speaking to the moon". Our tale above is based upon the double sense of *moon* and *month*, in which the term shápash (the "indicator," from shápa to tell, indicate) is used. The idea of the creation of twice twelve moons originated in the delusion that in every period called *new* moon, moons were really made or manufactured *new* by the creator. The number twenty-four was perhaps suggested by the observation of lunar eclipses, or mock moons appearing in hazy weather. The coyote as the creator of the moons (and the creator of the universe among the Central Californians) naturally desired to have as many moons as possible, while K'múkamtch, as the wolf's antagonist, thought it better for the benefit of his own creation, the human beings, not to make the year too long. If the winter had to last twelve months instead of six, how could they collect roots, bulbs, seed, fish, and game enough to live through such a length of time?

105, 2. shipátχûkanka. Two moons being on the sky simultaneously would necessarily often cover and thereby eclipse or hurt each other.

105, 2. iggá-idshnank. The mother-coyote had hung up the twenty-four moons made by herself around the walls and ceiling of her winter-lodge, which in this myth signifies the sky. The suffix -ídshna points to her walking from one spot of the lodge to another while busy in suspending the moons.

105, 3. gû'hli'. A great deal of shrewdness is ascribed to the principal deity of the Klamath Lake people as well as to those of other *hunting* tribes. He manifests his astuteness in entering the coyote's lodge in her *absence* only, and to prepare a trick for her there.

105, 4. tát' né for táta nen.

105, 5. Hitá tchía! is pronounced as if it was *one* word only: hitátchia.

105, 6. shû'shamka, distributive form of sh'û'mka, to hum, grunt, to make hä hä. He grunted every time he planted another awl, sometimes in an interrogative tone of voice, and did it to disguise their secret planting into the ground.

105, 7. wákaitch composed of wák haitch; wásha-wéka composed of wásham wéaga; tχéwag or tχéwaga, diminutive of tχé-u first, first in order, eldest; cf. hû'ktag.

105, 7. tû'm haktch. This language has a term corresponding to our *too much* (tû'm tchátchui), but none which renders our *too* with accuracy. Adjectives or adverbs qualified by *too* are therefore pronounced with a higher pitch of voice and the quantity of their main vowel is increased when the Indian intends to express this adverb.

105, 10. wakaí, "why not," a combination of wák and ká·i.

105, 14. gatpanû'la gî'ta: he has come here and has left again.

105, 16. Kìtî'ta. The coyote-wolf, while rolling forth and back on the ground, as these animals are in the habit of doing, ran her belly into the bone-awls insidiously planted there by K'múkamtch, so that the entrails shed their contents on the lodge-floor.

Skélamtcham Tchashgayákalam Shasгapkĕléash.

MYTH OF THE MARTEN AND THE WEASLET

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

K'mukámtch Yámsî tchía. Sátapealtk Tcháshgayaks; lápiak tchía
K'múkamtch — in the North — lived. — His younger brother — Weaslet; — only two — they
m't'n — (was) — lived

käíliak wä′wans. Tsúi sa saíkän géna wéwansh î′ktcha; tû′mi saíkän tchía
without — wives. — And they — to the — went — wives — to bring in; — many — on the field — were
prairie

máklaks tánkt. Tchúi sgúyue Skä′lamts Tsásgayaks î′ktchatkî snáweds: 3
Indians — then. — And — dispatched — old Marten — Little Weasel — to fetch — a woman:

"ká-i î labĕ=lû′lp=gipksh shpû′nshipk, shtchokápsh î ä′pka!" Tsúi géna
"not you — a two-eyed one — bring along. — a one-eyed one — you bring!" — Then — went he

nádshiak î′ktchuk wéwans, tsúi tû′ mé-ipks gáldsui. Saígatat tû′mi
alone — to fetch — women, — and — far off — digging (roots) — he met (them). — On the prairie — many

wéwanuish méya; shtá saíka; híhashuaksh kä′gi, gánkanka sha. At 6
females — were digging; — full — the prairie — the men — were away, — hunted — they. — Now
was — (of them);

wéwanuish ikáyula tî′tatsa pi′la, ká-i hû′shkank K'mukámtsam stû′leōls:
women — he picked out — pretty ones — only, — not — minding — of K'múkamtch — the order:

shtchû′shtsχapksh K'mû′kamts épkatkî gi′ulatkî; at î′tpa tû ládsastat
one-eyed ones — to K'múkamtch — to bring — enjoining; — then brought — over — to the lodge
(them)

Tsáskai: "gén m's nî spûnshipkía." At hämé χe K'mukámts: "kaní ná-asht? 9
Weasel: "this one for you I — brought." — And — said — K'múkamtch: — "who — (said) so?

kaní ná-asht tidsá ä′pkatki? shtchû′shtskapksh mí′sh nû ä′pkolatkîk; kaítoks
who — so (said) — pretty — to bring? — one-eyed (ones) — you — I — to bring told; — and not
ones

mí′sh nî tî′dsa ä′pkatki gi!"
you — I pretty ones — to bring — told!"

Tchúi at wä′wanslank shash, tsúi pálakak nχákgî lápuk; tchúi tít′sha 12
And — took as wives — them, — and — pretty soon — became — both; — and — grew up
mothers

wewéas, at mat sa waslalá. Tchúi sí′ssok hû′k wewéas sham; tsúi stulí′
the children, and, — it is they — hunted — And — quarreled — boys — their; — and — advised
said, — chipmunks.

Tsasgáyak: "shlí′t î hû′nks!" taltsiágatat sa-ûlí′a. At slä′popk hû′nitak
Weaslet: — "shoot you — him!" — (and) on the little — he put stone — And — was aware — by himself,
arrows — heads.

K'mukámts stúli′sht pi′ts. K'mukámts stúli′ wä′ka m'ná: "shlí′sht m'nálsh 15
K'múkamtch — that had ad- — him. — K'múkamtch — ordered — son — his: — "in case he — him
vised — shoots,

î shlín!" At lä′-udsha hû′k tátaksni, tsúi shlí′n Tsasgayákalam vû′nakag;
you shoot!" — Then — went to play — the — children, — and — shot — Little Weasel's — little son;

shlí'n K'mukámtsăm hû'nk únakag; tchúi sa híshlan. Tsaskayákalam
shot   of K'múkamtch   the   little son;   then   they shot at each other.   Little Weasel's

vúnak hûnk shlín lû'pi K'mukámtcham vunáka; tchúi hû'nk hû'tkalpalank
boy   shot   first   at K'múkamtch's   son;   then   (that one)   jumping up again

3 shlín Tchashgáyam únaka, tchúi tsóka lápuk.
shot   Weasel's   son,   then   perished   both.

At sălĕki ptîssísap sham. Tsashgái at káyaktsa, K'mukámts ká-i
Then   missed   fathers   their.   Weasel   went searching,   (but) K'múkamtch   not
      (them)

káyaktcha, skû'lχa tā'dsh sá-utamank; slä'bopk hû'nitak tû' sas hishō'kst.
searched (for them), laid himself   but,   wrapped up;   he knew   by himself,   out   them   to have killed
      on bed   there   each other.

NOTES.

Compare with this myth the first part of the "Mythic Tale of Old Marten" (Skélamtcham shashapkĕléash), which contains the same subject-matter.

107, 1. Yámsî, contraction of Yámashî. This is the name given at present to a mountain North of Klamath Marsh; from this direction the cold winds (yámash) blow over the highlands on Upper Klamath Lake.

107, 1. 3. 9. Tcháshgai sometimes occurs in the diminutive form Tchashgáyak, because the Weasel is regarded as the *younger* brother of the Marten.

107, 2. saíkän, a contraction of saigaχē'ni: they went *to* the prairie, where the women were digging the edible roots.

107, 3. Skä'lamts. I have given this myth elsewhere in a longer relation, where the part played here by K'múkamtch is played by Skélamtch. Even in Dave Hill's relation the Marten is called, but once only, by its real name Skélamtch; K'múkamtch and Skélamtch are mentioned *here* as identical. The term skē'l, when not employed in its mythologic sense, means a long piece or strip of tanned otter or marten skin, used for tying the hair, or for other purposes.

107, 3. 4. î'ktchatki snáweds etc. One woman only is mentioned here, instead of the two, whom Weaslet was ordered to bring home as wives for his brother K'mú-kamtch and himself.

107, 5. wéwans a very common elision for wéwanuish.

107, 9. kaní ná-asht? ellipse for kaní ná-asht gî?

107, 10. nû ä'pkolatkîk. Instead of this may be said also, ä'pkatki gíula nû: "I strictly told (you) to bring in."

107, 13. sa waslalá. The two boys went together hunting chipmunks.

107, 14. sháwala to adjust stone-heads; shawalia, sa-ulía to adjust stone-heads for or in the interest of somebody. Flint-, obsidian- or iron heads are placed only on war-arrows or on arrows used in killing large game (ngé-ish, ngä'-ish); but the táldshi or lighter arrow, used in hunting birds, and the taldshiága, arrow used as boy's plaything, are usually provided with wooden points only.

107, 15. K'mukámts stûli sht pî'ts stands for K'mukámtchash stuli'sht pi'sh, the pronoun referring to the little son of K'múkamtch.

107, 15. shli'sht. In this sentence m'nálsh is the subject of shli'sht, and the direct object of shlín is not expressed.

107, 16. lä -udsha: they went out to play, from léwa, lä'wa to play.

SKÉLAMTCHAM SHASHAPKĔLÉASH.

MYTHIC TALE OF OLD MARTEN.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

Wéwanuish mat tû′mi méya ká̲sh shaígatat yákî shkä′shkatgaltk.
Women, they say, many were dig- ipo on prairie, baskets carrying on back.
ging.

Shkä′lamtch mat tchía shetχé-unaltχ Tchashgáyaks. Shkä′lamtch shtûlí
Old Marten, so they lived as the older brother of Little Weasel. Old Marten sent
say,

tâ′pia m′na Tchásgayaks î′ktchatki gíug kmă′ shtchû′shtchχapkam. Tchúi 3
younger his Weaslet to obtain the skull- of the one-eyed ones. And
brother caps

Tcháshgayag géna; gátpnank î′tχa shash nánuk kmă′ ká-i shtchû′shtch-
Weaslet went; coming there, he took from them all skull-caps, (but) of the one-
away not

χapksham tchi′sh, ítpampĕli Tchashgáyak, shéwana Skélamtchash kmă′.
eyed (women) also, brought Little Weasel (and) gave to Old Marten the caps.

Skélamtch hämé̲χe: "táta mî′sh nû tpéwa ká-i shtchûshχápkam epkátki 6
Old Marten said: "when you I ordered not of the one-eyed to bring?

giug? lápûk mîsh nû épkatki gî′ula shtchû′shtchχapkam pi′l." Wéwanuish
of both you I to bring had told of the one-eyed only." Females

nánuk gátpa Skélamtchamkshi shkashkátkaltk ká̲sh. Skélamtch shewaná-
all came to Old Marten's home carrying on back ipo. Old Marten re-

pĕle kmă′ wéwan′shash, puäkámpĕle ladshéshtat, hä′mĕta Tchashgáyaksh: 9
turned the caps to the women, threw (them) back out of his lodge, (and) said to Weaslet:

"táta mîsh nû tpä′wa tûm kmă′ ä′pkatkî gíug? lápok ámsh nî ä′pkatki!"
"when you I ordered many caps to bring? of both you I to bring (told)!"
(only)

Wéwanuish tchík tchúi gémpĕle, lápuk shtchû′shtchχatk tchi′dsha.
The women after this returned, (but) both one-eyed ones remained.

Tchúi hûk shtchû′shtchχatk wéwanuish wewä′kala. Shû′hank=shitk 12
Then the one-eyed women bore children. At the same time when

mû′mkak gî′ulχa Skélamtch nteyakalíya, m′na ū′nakag mû′ak t′shî′sht.
the infants were born Old Marten made a little bow, for his little son, taller when he would
grow.

Tchashgáyak tchi′sh nteyakali′ya m′nátak únakag. Tchúi tchatchákiag
Little Weasel also made a little bow for his own little boy. And the little boys

lé-utcha; hi′shla nté-ishtka tatáldshiak. Léwatkuk tátakshnî gatpámpĕli; 15
went to play; they shot with their bows little arrows. From the play the boys returned;
at the mark

Tcháshkayagalam únakag hemé̲χe: "hût án′sh tû′ shlí′kshga." Tchash-
Little Weasel's boy remarked: "he me out well nigh shot." Little
there

gáyag wû′la m′na únakag: "tám hai tchí′ m′sh hû′nk láyank téwi?"
Weasel asked his young son: "really thus at you taking aim he shot?"

Tchákiak heméχe: "hûshûtánkapksh pû'sh nûsh hû'n gî" (msháshaltchatk
The boy   said: "approaching on the sly   me   it was"   (squirreling were

sha hû'nk, shléank mshásh hishlákshka).   Tchúi Tchashgáyak shtulí'
they,   discovering a squirrel they almost shot   Then   Little Weasel   advised
                                      each other).

3 únakag m'na shlí'tki Shkélamtcham únakag, "hä hû't mîsh pän shlí'shtka
little son his to shoot of Old Marten the son,   "if he at you again   shooting

gî'uapk."   Shkélamtch sháyuakta hûnk nánuk Tchashgáyakalam hém-
should be."   Old Marten   became aware (of the) whole   of Little Weasel's   dis-

kanksh; tchúi pí' tchîsh shtulí' m'na û'nakag shlítki gíug Tchashgáyam
course;   and he also ordered his little son to shoot   Weasel's

6 únaka: "hä' mîsh shlí-uapk, klä'χatk gî'ntak i hû'tkalpalank shlí-uapk
son;   "if you he kills, dead   though, you rising up again   must kill

hû'nksh."
him."

     Tchúi mbû'shan pä'n géna wáshlaltchuk; shláa sha wáshla, gánta sha
     Then   next day again they to hunt chipmunks; saw they a chipmunk, crept they
                          went   (at it)

9 at. Skélam únakag téwi, ká'hhian wáshla; wiggáta i-úlχa Tchashgáyam
then. Marten's little son shot,   missing the chip- close to he struck   Weasel's
                                            munk;   the ground

û'naka. Tchashgáyam únak häméχe: "wák ta i gíug shlí'kshga nûsh?"
to the son. Weasel's   little son said: "wherefore you almost shot   me?"

Skélam únak hémtchna: "shni'ulatchgankan hû'n gî."   Guháshktcha pēn
Marten's child   replied: "glancing off   it was."   They started (and)
                                                                             again

12 géna sha, shláa sha wáshla.   Lápuk pí'pĕlantana gánta shawaltánkank
travelled they, saw they a chipmunk.   Both   from opposite sides crept up moving along the ground

ti'wi; Skélăm únak shlí'kshga Tchashgáyam únaka.   Tchashgáyam vúnak
shot; Marten's little son almost hit Weasel's   little son.   Weasel's   little son

shlínk shíuga Shkélam vúnaka; tchúi shpóka mántchak Tchashgáyam
(then) killed Marten's   child;   then lay on ground for some time Weasel's
shooting

15 únakag. Tgî'tsχank shlépapka, kékalmâsh wewatkuéla lû'lp, k'máka tgû't-
little son. Standing near he looked (at)   tears   flowed from (his) he looked while
                      him),   eyes,   around

gank hátkok. Skélam û'nak hû'tkal, shlín at Tchashgáyam vúnaka
standing there. Marten's son jumped up, shot then Weasel's   child

û'shûtal; lápuk tchúi k'léklχatk î'pka.
in the breast; both then   dead   lay there.

18   Tcháshgai hém'ta Skélash: "wák ta mä'nshaktch tátaksni kä'gi waíta?
        Weasel   said   to Marten: "Why for so long   the children are ab- the whole
                                                                           sent   day?

tû'sh ak nen hû'k wák kä'la?"   Skélamtch ká-i kéktchank hû'nksh, shkō'l-
where (are) they some- doing?"   Old Marten not answering him,   recum-
                        what

pkank ktána Tcháshgai géna káyaktchuk tátakiash, ká-i shléank gatpám-
bent slept. Weasel went to look out for the children, (and) finding returned
                                                          not

21 pĕle Mántch-gitk Skélamtch guháshktcha tû gawálpĕli.   Tchóχapksh
home. After a while Old Marten started out far to find (them).   Murdered
                                   out

tátakiash gáwalpălank itpámpĕlĕ; shuashuaktchóta lû'lukshalshok mû'lua,
the children discovering he carried them with mourning cries to cremate (them) they got
                           home;   ready,

túnip wuíllishik í'-amnash Skē'l éna, Tcháshgai tchí'sh túnepanti wuílishik
five · bags · of neckwear · Marten took, · Weasel · too · five · bags

î-ámnash éna. Tchúi sha lû'luksla, tû'tĕnipní' sha lápuk îwálpĕle. Skä'lam
of beads · brought. · And they burnt (them), · each five (bags) · they · both · emptied on them. · To Marten

tchī'k í'amnash wewilína. Tchúi sha gémpĕle tchīshχē'ni k'léwiank. 3
finally · beads · were left over. · Then they · returned · to their lodge · after performance.

Skélamtch hém'ta Tchashgáyash géntkî gíug Mû'shamkshi, pî gé-
Old Marten · said · to Weasel, · he should go · to the South Wind's house, · him-self · pro-

nuapkug Yám'shamkshî. Tcháshgai ḵá-i shaná-ul' Yámshamkshî gé-ishtka
posing to go · to the North Wind's home. · Weasel · not · liked · to North Wind's lodge · to travel.

gíug. Skē'l heméχe: "ḵá-i î génuapk Yámshamkshî, nû'tak gésh shaná- 6
Marten · said: · "not you shall go · to the North Wind, · myself · to go · want

ulî Yámshamksh'; mí'sh nû géntki Múshamkshî." "Ḵá-i an Mû'shamkshî
to the North Wind; · you · I (want) to go · to South Wind's house." · "Not I · to South Wind

gē'sh shaná-ul'", at pî hém'ta ná-asht. Tchúi géna Tcháshgai Yám-
to go · desire", · now he · said · so. · And · went · Weasel · to the

shamksh; gátpa hátokt eiχa Múash; eiχishtok Mû'shash k'léka Tchásh- 9
North Wind's lodge; · he came · there, (when) · put the head out · the South Wind; · while had put the head out · the South Wind, · died · Little

gayak. Tchúi Skélamtch Mû'sham nû'sh lalkádsha; pä'n Yámshamkshi
Weasel. · And · Old Marten · of the South Wind · the head · cut off; · again, · to the North Wind's lodge

géna Skélamtch, lalkádsha Yámshamtcham nû'sh.
went · Old Marten, · (and) cut off · the North Wind's head.

K'léwiank guhuáshktcha Lĕmé-ishash géluiptchuk Tchashgáyaksh 12
Hereupon · he set out · the Thunders · to visit, · Little Weasel

haksháktchuitk. Lĕmé-ish hushtánka Skélamtchash, snéwedsh tû'tash
carrying in his dress. · One Thunder · fell in with · Old Marten, · a woman · long shells

haháshtamnipksh shû'litanka. Snáwedsh hém'ta Skélamtchish: "wák îsh
having as ear-ornaments · he pursued. · The woman · cried · to Old Marten: · "somehow me

shû'tä, gé-u shá-amoksh!" Tchúi Skélamtch heméχe: "wák hai tchî' m's 15
protect, · my · friend!" · And · Old Marten · replied: · "how · then · you

nû shuté-uapk?" pniudaktán tcha kátchannat, tchúi guhuáshktcha. Tapítak
I shall protect?" · blew (her) · instantly into a pitch-pine log, · and · continued his way. · Right after (him)

Lĕmé-ish petégank hí'mboks kshatgatnû'lank shíuga snáwedsh.
the Thunder · tearing up · the log · (and) extracting (her) · killed · the woman.

Skélamtch tû' at gátpa Lemé-isham ládshashtat. Lápi títsga-ak Lĕmé- 18
Old Marten · then · arrived · of the Thunders · at lodge. · Two · decrepit old · Thun-

ish tchía shukí'kash hû'nkimsham. Skélamtch wā'shî gulí' tchuyétk Yám-
ders · lived · the parents · of them. · Old Marten · into the room · stepped · having as hat · of North

sham núsh; wayálpa nánuk wā'shîn, wákish tchîsh lákĕlaka. Kä'-utchish
Wind · the head; · froze to icicles · everything in the lodge room, · the inside · too · became slippery with ice. · Gray Wolf

gánkanktka, Skä'lam shá-amoksh, wawä'kalam pî'l hû'k tchî'sh ḵá-i wétk. 21
returned from the hunt, · Marten's · kinsman, · of his children · alone · the place in the lodge · not froze up.

Lĕmé-ish gatpámpĕle, máḵlaks tû'm í'tpa. Titská-ak Lĕmé-ish stí'llidanka
The Thunders · returned home, · Indians · many · they brought. · The Old · Thunders · reported

shapíya m'na wanúnga: "wennini a tuá gátpa wā'shĭ atí' nálsh wíniχitk!"
(and) said   to their   sons: "stranger   some has come into the largely to us superior!"
                                                            room,

Tχé-u Lĕmé-ish heméχe: "gá tuáta shkaínihaktch gátpa, nŭ' ak ya hûn
The oldest Thunder said: "whosoever stronger (man) has come, I (can) cer-
                                                                            tainly,

3 shkáyent gî'ntak gu'hlĭ'plît." Gékansha at, ga-ulapgápĕle pätchō'le nā'shak
strong   though   enter (where he   He went out then, climbed up,   stepped on one step only
         (he is),   is)."

wákish, kĭ'shtchnank huĭ'χipĕle. "Tútutu!" hûtchampĕlúta Lemé-ish
of inside stepping on he hurried out (Crying:) "tútutu!" after running homewards (this) Thunder
ladder,   again.

ná-asht giúta, pén nā'sh heméχe: "tuátal shkaíniaks tcheχóga." Gékan-
so   reported, and another said: "some kind stronger one is sitting inside." Going
            one   of a

6 shănank tû' gá-ulapgapĕle pä'patchle lápok wakĭ'sh; pétchtnank húiχipĕle.
out   over   he went on op (of   put his feet on two of inside ladder; stepping on he ran out again.
      there   winter lodge),   steps only

"Tútutu"! huiχipĕlúta, gúlipĕlánk shash kátni shapíya: "wenníni tuá
"Tútutu"! he skipped away, entering again, those being in   he told: "stranger some
                                       the káyata

gátpa." Tatχĕlamní' tchkash heméχe: "ká tuák shkaíneaksh tchîwíχa?"
has come." The one intermediate too said: "what sort of a stronger (man) is inside!"
          in age

9 gekaushĕnû'nk tû' ga-ulapgápĕle pépatchle; tátχĕlam-páni gû'tχîtkt lû'lula
(and) running out he   went on lodge-top (and stepped down;   half-ways   having climbed he rattled
                                                                          down   up

hû'kantchämpĕlok. Stĭ'lhipĕli shash kátnĭ; nā'sh tchkash gékansha tû',
to run out again.   He reported to those in the (another) also   went out   out
                                       káyata;   one   there,

gá-ulapgapĕli, gulĭ'pĕle, gélχalgitk hû'kanshampĕle tútutu-û'ta. "Ya! atí'
mounted up the ladder, went in, having climbed he hurried out again while tútutu-crying. "To be by far
                              down   sure!

12 a nā'lsh winnĭ'χitk tuâ' ki." Tapî'ni tchkash gékansha: "ká tuáta
than we stronger (ne) some it is." The last one also   rushed out: "what kind of

shkaíniaktch?" gûlhĭ'pĕlank sháhiashtalá m'na tchē'lkpĕle hû'tkalshnank
a stronger one?" entering (the lodge) on couch his he sat down,   (then) starting up

hû'kampĕle.
rau out again.

15   Tchúi mā'ntch=gîtk tchē'k Ké-udshiamtch gatpámpĕle; lĭ'lhankshti
Then   some time after   finally Old Wolf   came home;   some venison

î'tpa. Lemé-ish hém'ta Kä-utchíshash: "atí' a nā'lsh tuá winnĭ'χitk gátpa".
he   The Thunders said to Gray Wolf: "by far than we some stronger (one) has come".
brought.

Kä'-udshiamtch gá-ulapgapĕle, tchúi hä'mĕle Skélamtchîsh: "shanatch-
Old Wolf   climbed the lodge,   then shouted to Old Marten: "take

18 vû'lĭ tchúyesh!" Tchúi Skélamtch shanatchvû'lank nélχa m'na tchúyesh;
off (your) hat!"   And Old Marten, unhatting himself, laid down his   hat;

nánuk hû'k wayálapsh kä'gîpĕle. Kä'-udshiamtch gulhípĕle tchúi, Lĕmé-
all   the   icicles   disappeared   Old Wolf   entered (the upon this, Thun-
                    again.   lodge)

ish tchîsh hû'k nánuk gulhĭ'bĕle, tchúi sha shû'tchapĕlank pashōta.
ders too they all   entered again, and they rebuilding a fire had a meal.

21 Hû'yuka sha hû'nk ktá-i at, tchúi sha máklaks pûelhĭ', mû'nish sha kála
Heated they   stones now, and they people threw in, a large they flat
                                                                  bucket

shláltpa táluodsh máklaks. Tchúi sha ktái kélpokshtak i'kagank i'wa
gave for use. to stew the people.   And they the stones as soon as heated took out (and) dipped
                                                                              (them)

kálatî ámbo tchî'pgank; î'wa sha tchúi Nókshtak sha ktái i'χakpĕle,
into a kála water containing; put in they then. As soon as stewed they the stones took out again,

Lemé-ish háshpa shash Skélamtchash, gaptchátka Lĕmé-ish tchî'lχia Ské- 3
the Thunders handed them to Old Marten, with the small the Thunders placed on the for
         as food   finger   floor (the kála)

lash. Skélamtch gáptchatka shîtchálshue máklaks kálati. Tchúi Skélamtch
Marten. Old Marten with the little moved (more) Indians towards Then Old Marten
                      finger   the kála.

pátampka; Tcháshgayag tchligátchktcha Skélamtchash shakō'tkug mák-
began to eat; Weaslet pinched Old Marten insisting for human

laksti tchûléksh. Tchúi Shkélamtch ká-i shéwana; "kúidsha gîsht", leklek- 6
flesh. (But) Old Marten not gave (any); "it being bad", he

tchámpka Tchatchgáyash; "undshē'k mîsh nî tchulē'ksh li'lhankshti tchē'k
whispered to Little Weasel; "by and by to you I meat of venison at last

shéwanuapk." Tchúi nánuk wû'ta káyak hû'nksht shéwanank. Shlé-ipĕle
will give." Then all he ate up not any to him giving. Returned

shash kála, Ké-udshiámtchkash nûkaltámpka tchulē'ks. Tchúi nû'kst 9
to them the bucket, Old Wolf also began roasting meat. When it was done,

tî'atat i'kĕlank shéwana Skélamtchash, tchúi pî hû'nkanti tchē'k shéwana
on a pad- putting it he gave (it) to Old Marten, and he of it then gave
dl

tchulē'ksh Tchashgáyaksh. Tchúi sha lû'lalχa pá-ulank; Skélamtch.ktán-
meat to Little Weasel. And they went to bed having done eat- Old Marten fell
                                              ing;

shan nánui shχolχótak.   12
asleep as soon as lying down.

    Lĕmé-ish sheshnû'lχa shiúkuapkuk Skélamtchash; ka-uloktantk-
    The (5) Thunders plotted (how) to kill Old Marten; walking up and down

tám'na sha. Tchékag pî'l télshampka Lĕmé-ishash káyak ktánshna. Pén
continued they. Blackbird only looked towards the Thunders (and) not was asleep. And

Lĕmé-ish gákua shlē'dshuk Skélamtchash, tamû'dsh ktánshisht, shî'uguap- 15
the Thunders approached to look at Old Marten, whether he was asleep, proposing to

kug hû'nk. Tchékaksh Lĕmé-ish mbû'shaksh yî'yuχoga lû'lpat; tchúi
kill him. To Blackbird the Thunders arrow-heads pushed into the eyes; then

hû'nk ká-i ktánuapkug ktámpsh=shítk shléash gî'-uapk. Pshín tátχĕlam
he not going to sleep, asleep-alike appearing would be. At midnight

Lĕmé-ish káktansha; Skélamtch skîshkshō'lank pî' tchkash kakō'dsha 18
the Thunders went to sleep; Old Marten awakening he then went over

Lĕmé-ishamksh, hihashlûtchtánka lák Lemé-isham, tĕ'kish shash huhashlî'-
to Thunders' place, tied together the hair of the Thunders, swords to them handed over

amna; heshamkankō'ta: "Skélam tápia gēn lúelat". Tchúi Skélamtch
to each; they ordered each other: "Marten's younger him kill ye". Then Old Marten
                                            brother,

gékantgî Kä-utchî'shash tpä'wa; tchúi Kä'-utchish géka, wewéka m'na 21
to go out Gray Wolf ordered; and Wolf went out, children his

î'ka. Skélamtch shnélχa Lĕmé-isham látchash, tgá-ulank wálχa hû'kĕn-
took out. Old Marten set on fire of the Thunders the lodge, (and) standing on he waited to rush
                                                              its top

8

uksht Lĕmć-ishash; shtéyakĕlakpa tgatí'dnank; mû tchä'k nûtísht sχi'sh-
out   the Thunders;   ho hearkened   standing outside; strongly at last when (the awoke
                                                 fire) blazed,

kshōla Lemć-ish. Huhashtápka tĕkî'shtka; "Skélam tópia gēn lúelat"!
the Thunders. They stabbed each with the long "Marten's younger him kill ye"!
            other   blades;   brother,

3 pátak huhashtápkuak.
they stabbed each other only.

Tchúi nánuk nû'natank tchû'ka; mbáwa steínash nû'dshnuk. Ské-
Then all by blazing up perished; exploded (one) heart while flying off. Old

lamtch wá'hlχank wi-ulalápĕle steínash lû'lukshtat; pä'n nā'sh mbáwa.
Marten looking on struck (one) heart in the fire; again one exploded.

6 Skä'lamtch wi-ulalápĕle; pä'n nā'sh mbáwa, pä'n wi-ulalápĕle Skélamtch.
Old Marten struck again; and another burst, again (when) struck Old Marten.
                      one

Tchashgáyak hämérχe: "Skélamtch! nû' tchkash nā'sh wí-ulalek!" tchúi
Little Weasel said: "Old Marten! I also one will strike!" then

pä'n mbáwa nā'sh. Tchúi Tchashgáyak ká'hhian, tchúi steínash hû'k nu-
again burst one. (But) Weaslet missed, and heart that went

9 wálχa; Wékweks shû'waltktcha Tchä'kaksh tû'la, shlû'shlakshga shualχóta.
to the sky; Magpie flew after it Blackbird with, and picked (it) to pieces, while it flew.

Shkélamtch hämérχe: "ká-i î tuá sháyuaksh kiuápka, hû'nshak î pshe-
Old Marten said: "nothing you good for will be, in vain you the

utuáshash shnulû'kuapkak."
people will frighten only."

12 Tchúi Skélamtch shnélχa Lĕmé-ish titská-aksh.
Then Old Marten burnt Thunders the Old.

NOTES.

This relation of the myths is more circumstantial than the corresponding one obtained from Dave Hill, which omits some of their characteristic features. We have here an interesting and probably the most popular part of the whole cycle of *marten-myths* known to the Klamath Lake people; the above is not a single myth, but a series of myths, some of them thrown together in a rather loose connection. What connects them all is the fact that Weaslet is the constant companion of his older and more sagacious brother Old Marten, who combines the qualities of Reineke Fox with that of an elementary power of irresistible force (shkaíni). The Skélamtch myths present themselves in the following order:

1. Selection of the one-eyed females as wives.
2. The children of the two brothers destroy each other.
3. The fathers cremate their children's bodies.
4. The Winds are exterminated by Skélamtch.
5. Skélamtch hides a woman before one of the five Thunders.
6. Skélamtch enters the lodge of the Thunders; the hat on his head acts as a spell and prevents them from entering it.
7. Old Gray Wolf, Marten, Weasel and the five Thunders are feasting on human flesh in the lodge of the Thunders.
8. Skélamtch sets the lodges of the five Thunders and of the two Old Thunders on fire and kills the inmates.

109, 1. shkä′shgatkaltk. A verbal adjective of shkátkĕla, to carry on back; kä, ka is the radical syllable, found also in kä′mat, *back*. This distributive form is apparently due to vocalic dissimilation. Women carry conical baskets (yáki) on their backs when digging roots or bulbs, and throw them over their shoulders into these receptacles.

109, 2. 6. 8. Skélamtch. See Dave Hill's relation of the same myth; *Note* to 107, 3. In speaking of somebody who acts on the sly, and differently from what he professes and means to do, the Klamath Lake people will say: "He acts like Skélamtch." This is one of the few proverbial locutions, or at least figurative modes of speech that can be traced in this tribe.

109, 3. kmă′ is the rounded light cap usually worn by females, fitting tight to the skull. It is made of the stalks of aquatic plants, several species of them entering into the manufacture of each cap. The taking away of the skull-caps was intended as a signal for the women to go to their new homes.

109, 6. táta. The words of reprehension addressed by Old Marten to Weaslet are: "Did I ever order you to bring the caps of any other than of both the one-eyed women? I told you to get the caps of both one-eyed women only." Lápuk belongs to shtchûsh-χápkam, though separated from it by the inversion of the sentence; kmă′ is left out.

109, 6. shtchûshχápkam. The distributive form of shtchû′χa is so difficult to articulate, that abbreviations of it like the above and others, have resulted. Shtchúχa is evidently the medial form of tchóχa, and its meaning is therefore "to suffer destruction on oneself." Cf. shtchúyampka.

109, 10. nî ä′pkatki. After ä′pkatki supply gî: "said, told."

109, 11. The text forgets to mention the calling in of the two one-eyed women.

109, 12. Shû′hank=shîtk. In many mythic stories the newly-born children are made to grow miraculously fast, so that when a few days old they handle bow and arrows, and after a month or two they are adult people.

109, 13. ntéyăla, to make a bow or bows (nté-ish), nteyákăla, to make little bows (nteyága), nteyakalía or nteyakalíya, to make little bows *for somebody*.

109, 13. únak, *son*, is variously pronounced û′nak, vúnaka, wúnak; and so is its diminutive únakag, únakaga, vúnakak, *little son*, "*sonny*".

109, 15. híshla has two meanings, both *reciprocal:* to shoot at each other, and to shoot at the mark, *rivalling to outdo each other* in markmanship. Cf. 24, 17.

109, 15. Léwatkuk for léwatko hûk: they, after having played; participle of léwa to play.

110, 1. hûshûtánkapksh etc. "This was an approaching himself on the sly towards me" is the literal rendering of this sentence, in which the first term is a *nomen actionis*, a verbal indefinite. The two pronouns are governed by it.

110, 3. mîsh shli′shtka gî′uapk, if he should want to shoot you; if he should shoot at you purposely.

110, 4. Sháyuakta, "he knew." Omniscience and prescience are among the characteristic features of Old Marten, who is the personification of K'múkamtch. Cf. 107, 1. 3. 14. 108, 5. and *Note* to 107, 3.

110, 6. hútkalpĕli, to rise up suddenly, to jump up again (though killed beforehand). Cf. 108, 2.

110, 11. "shnî′ulatchgankan hû′n gî." Marten's son said, that his arrow, when

dispatched after a chipmunk, struck a log or tree, glanced off from it and came very near killing Weasel's little son.

110, 11. 21. guháshktcha instead of guhuáshktcha, cf. Dictionary.

110, 17. vû'sho, breast, chest, is also pronounced wû'shu, û'shu; û'shutala, in the chest. k'leklχátko is the distributive plural of k'lekátko; k'léka, to die.

110, 18. mā'nshaktch, so long; stands for mā'ntchak tchí. The terminal -ak has to be taken here and in 110, 14. in the sense of the diminutive suffix: "a little long".

110, 19. kä'la to *do* or *act* in the sense of amusing oneself, playing, gesticulating, or acting in a loud, noisy, or grotesque manner.

111, 1. túnepanti. The partitive case in -ti, if it stands for túnepanta, is used here, because the bags of neckwear brought by Skélamtch were counted on the digits of one hand, while those of Weasel were counted on the fingers of the other.

111, 3. wewilína. Beads were left over to Old Marten, because he had brought more than five sacks full to the tchpínû or family burying ground, emptying only five sacks on the child's pyre. This was a fabulously extravagant expenditure, the beads standing high in price and the sacks or wíllishik being rated at more than one bushel each.

111, 4. Mû'sh and Yámsh, syncopated from Mû'ash and Yámash.

111, 9. eíχishtok Mû'shash. The South Wind had put his head out; that is, a south wind had been blowing when Little Weasel died and hence was supposed to be the real cause of his death.

111, 12. Lĕmé-ishash. From the following it appears, that the five Thunders represent more the flash of the lightning (lúepalsh) than the roll of the thunder. There are many of them, because the thunder, when rolling over mountains and valleys, often increases again in loudness after having almost died out, and five is the often recurring "sacred" number of the Oregonian and other Northwestern Indians. The radix of lĕmé-ish is *lam*, which indicates a circular, whirling motion. The five Thunders are brothers, living in a winter-lodge or earth-house: Lĕmé-isham tchí'sh, thought to be a dark cave; their parents, the two Old Thunders, live in a káyata or low, small hut covered with bulrush mats. The short episode 111, 12–17 does not refer to all the five Thunders, but only to one of their number.

111, 13. tû'tash is the long white marine shell, known as dentalium; it is one of the most common Indian body-ornaments. The white resin flowing out of pine-trees seems to be symbolized in this myth by the dentalium-shell.

111, 14. wák ish shû'tä, for wák shúta î nîsh: "somehow do (something) for me."

111, 20. In wā'shîn are combined two locative particles: *i* and *n* (for na).

111, 22. máklaks tû'm (for tû'ma). The Thunders brought home as food many human beings struck by lightning.

112, 1. wanúnga, the distributive plural of û'nak; explained in the Dictionary.

112, 1. wenníni a tuá gátpa etc. Here and throughout this paragraph tuá means "some kind of."

112, 2. 3. shkaíni combines the meaning of strong with that of bad or mischievous, and answers to our *demoniac;* shkaíniak or shkaínihak stands for our comparative: stronger. The -tch, -s, -sh appended is an abbreviation of tcha, *now*, and shkáyent stands for shkaíni at.

112, 3. Gékansha. Old Marten had entered the solid "earth-house" of the Thun-

ders, while the Thunders stopped in the small kayáta which was the abode of their parents. To enter such an earth-lodge a high ladder called ga-ulúlkish must be climbed on the outside, and another ladder, as long or longer than the other (wakísh) leads into the interior Pätchō'le nā'shak, pépätchle (for pépätchōle) lápok wakísh: "he had stepped once", "twice" down on the inside ladder; that is, he had made one step, two steps on it commencing from the top. Each one of the Thunders, when trying to penetrate into their own lodge, gets a little further down than the previous one, but all are driven out by the *chilling*, powerful spell of Skélamtch's headdress.

112, 7. gúlipĕlánk. The second of the Thunders, frightened at the ill-success of his experiment, retired again to the low hut or kayáta, where the other Thunders were and where their parents dwelt. This word has two accents on account of shash being enclitic; cf. **111**, 2. **112**, 13. **113**, 9.

112, 8. Tátχĕlamni refers in this connection to the relative age of the brothers: "the third in age of the five Thunders."

112, 9. gekanshĕnû'nk: for gékanshna hû'nk. Cf. **113**, 12. ktánshan nánui sχolχótak, for: ktánshna nánui shχolχóta ak.

112, 9. gû'tχitkt, a contraction of gû tkitko at.

112, 11. 12. "Ya! atî' a nā'lsh winnî'χitk tuā'ki." This was said by all the five Thunders simultaneously and *unisono*. In tuā' ki, á is altered into â', almost ó. The inserted particle hû, û "in the distance, out there, over there" seems to have produced this change.

112, 15. li'lhankshti î'tpa "he brought some venison," a phrase corresponding exactly to the French: "il apporta *du gibier*"; both nouns standing in the partitive case. These partitives are governed by another noun in **113**, 6 (máklakstî) and **113**, 7.

112, 21. pûelhî': they threw the dead Indians down into the lodge from its roof. The suffix -l- indicates a downward direction, like -íla, -kuéla etc., and occurs also in **112**, 17, hä'mĕle, to speak in a downward direction, to shout to somebody standing below. The suffix -hi means down to the ground, or on the ground, earth, soil, and since the lodge-floor is the soil itself, it also means "into, or in the lodge or wigwam".

113, 2. íwa sha tchúi. They put into the bucket the bodies of the dead Indians to stew or boil them up.

113, 2. Nókshtak etc. The gray wolf, the marten and the weasel all being carnivores, there is nothing extraordinary in the fact that mythic fiction lets them participate in a meal consisting of human flesh.

113, 3. háshpa shash. Shash stands for máklaksash, the dead Indians.

113, 8. nánuk wû'ta. Marten ate up all the human flesh which he had taken out of the kála.

113, 8. shéwanank. The verb shéwana refers to a plurality of objects, the objects being sometimes expressed by a collective noun, as here (tchulē'ksh).

113, 9. Ké-udshiámtchkash stands for Ké-udshiamtch tchkash; nû'kla is to roast on coals; tchulē'ks is here venison meat.

113, 13. ka-uloktantktám'na. The verbal suffix -tám'na, which marks an action often repeated, or continued for a long time, is not here, as usually, appended to the simple form of the verb, but to its derivative in -tka.

113, 14. Tchékag. The blackbird has yellow eyes shining bright in the darkness,

and on that account the myth makes it watchful at night. This is another bird-species than the *Merula*, known in Great Britain as blackbird.

114, 3. huhashtápkuak. They suspected each other of the trick, by which they had been tied together by the hair when in danger of being consumed by the raging flames, and in revenge stabbed each other. Huhashtápkuak is vocalic dissimilation for huhashtápka ak; cf. shiwákuash, **80**, 11.

114, 8. ká'hhian. Weaslet missed the heart in the fire when striking at it.

114, 10. sháyuaksh: "You will not be able, or not be powerful enough, to do mischief." The last heart that flew up is a meteor going through the skies, while the four other hearts indicate successive thunder-claps. When a meteor is seen flying west, the tribes of the Columbia River will say: "That's a deceased big man's heart going to the Great Sea." Cf. *Note* to **41**, 7.

SHÁSHAPAMTCHAM TCHÉWAMTCHAM TCHÎSH SHASHAPKĒLÉASH.

THE MYTH OF THE BEAR AND THE ANTELOPE.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

Sháshapamtch Tchéwamtch tû'la tchía.   Sháshapamtch lápa wewéash
Old Grizzly   Old Antelope   with lived.   Old She-Grizzly   two   children

gítko, Tchéwamtch tchîsh lápa wewéash gítko.   Mbû'shant unák sha géna
had, She-Antelope also two children had.   One morning early they went

3 mé-idshuk kä'sh, kléwidshnank m'nálam wewéash tchî'shχēni.   Tchúi Tché-
   to dig   ipo-roots,   leaving   their   children   at home.   And   Old

wamtch shtági m'na yă'ki lû'piak Sháshapamtchash káyutch tuá kä'sh
Antelope filled her seed-basket sooner than She-Grizzly (not) yet any ipo

mé-isht.   Sháshapamtch hû'nk shpé-ukitchna; tchúi sha gē'mbéle tchî'shtal.
had dug.   Old Grizzly (them) kept on eating up;   then they returned homewards.

6   Pä'n sha mbû'shant géna mé-idshuk kä'sh; tchúi pä'n lû'piak Tché-
      Again they next day went out to dig ipo; and again sooner Old

wamtch yă'ki shtági, Lû'kamtch gî'nka méya; pä'n sha gä'mpéle.   Gát-
Antelope (her) basket filled, Old Grizzly little dug; again they returned (home). After

pampélank sha kä'sh shéshuan' a m'nálam wewéka.   Tchúi sha lû'lalχank
return they the ipo each gave to their children.   And they when going to bed

9 shtûlí' m'nálam wewéka; Sháshapamtch ná-asht shtûlí' m'na wewéka: "ká-i
   left orders to their children; Old Grizzly thus enjoined to her cubs: "not

ā't shuhû'lule-uapk látchashtat: steínash mā'lsh ndî'-ushkuapk! ká-i ā't·
ye shall skip down from the lodge: the hearts to ye would get loose! not ye

shampatiaχié-uapk: hû'walakuapk ā't ánkutat; ká-i ā't shikí'kiuapk
shall jump over the logs: would run against ye (some) sticks; not ye shall dive

12 ámbutat: pû'tank ā't k'lä'kuapk."
    under the smothering ye might die."
    water:

Tchúi pä′n Sháshapamtch mbû′shant Tchéwamtchash tû′la géna mé-
Then again Old Grizzly next morning Old Antelope with went to

idshuk. Tchéwamtch lû′piak shtági, Shashapamtchash gî′nk mé-îshî kä′sh;
dig roots. Old Antelope sooner filled Old Grizzly a little having dug ipo-roots;
(the basket),

tchúi Sháshapamtch gáldshui Tchéwash. Vû′la: "gû′tash nū′sh kū′pga 3
then Old Grizzly went to meet Antelope. She begged: "lice me bite

nū′sh; kuatcháki wē îsh!" Tchéwamtch heméχe: "ûntchék nû mî′sh
on the bite in the hair for me!" Old Antelope said: "a while from I you
head; awhile now

gû′tchaluapk tchî′shχen tchē′k gátpampĕlank." Pēn Shashapamtch shátĕla:
will bite, homeward when (we) have returned." Again Old Grizzly declared:

"kíllank î′sh gû′tash kuatcháki!" Tchúi mántch=gitk Tchéwamtch kua-
"very hard me the lice bite in the hair!" And after a while Old Antelope bit into

tchága Shashapamtchash. Pä′n pí tchkash kuatchágash hámĕni Tché-
the fur Old She-Grizzly. Then she also to bite the hair wanted to Old

wamtchash. Tchéwamtch heméχe: "kä′gi nûsh gútash." Tchúi Shashap-
Antelope. Old Antelope said: "none are to me lice." And Old Grizzly

amtch kä′sh tchákiank kuátchaguk pū′pkuka, tchúi kowáktcha nî′sh, Tché- 9
ipo-roots putting in mouth biting cracked, then bit through (her) neck, the

wash shíuga humasht=gî′nk, tchúi ktetéga nánuk. Tchúi hûnk nánuk
Antelope killed in this manner, then cut (her) up wholly. And all the

kä′sh Tchéwamtcham î′kuga m′nátant yä′kitat, tchúlēksh p′lē′ntant ipĕnē′χî.
ipos of Old Antelope placed into her basket, the meat on the top she placed.

Hû′nk toksh nánuk iggá-idsha, tchû′lēksh gî′lît tchi′sh laggá-idsha, kínkag 12
Those but all she stuck on a pole, the meat the anus too she hung on a stick, a small
portion

tchû′lēks émpĕle tchî′shtal, tchúyunk m′na wewékash shewána. Tchéwam
of the meat she took home, and it to her children gave. Antelope's

tchîsh wewékash tchiléya tchû′lēks. Tapínkani heméχe: "pgî′sham=shítko
also to the children she gave meat. The younger said: "to mother alike

toksh nálam mā′sha"; tχéwag hûk ktí-udshna: "tchî′tchiks! ká-i ná-asht 15
but our it tastes"; the elder (it) pushed: "be silent! not so

gî!" Tchilä′lχa sha tchúlēks mbû′shant tchē′k pá-uapkuk. Shashapamtch
say!" Saved they the meat next day until to eat. Old Grizzly

häméχe: "tû′hak toks nég máklĕχa, tû′m nē′gsh p′gî′sha málam máklaks
said: "where (she) passed the night, much absent to mother yours the Indians

tchû′lēks shéwana, nū′sh toks sha gî′nkak shéwana. Mbû′shant pē′n nû 18
meat gave, to me but they a little only gave. To-morrow again I

génuapk nē′gsh málam p′gî′sha haítchnuk." Hû′nk tchî′sh shash shapíya
shall go absent for your mother to look out." Also to them she said

ná-asht: "hû′t málam p′gî′shap máklĕχuk shû′dsha, killî′t hûnk laggáyapksh,
thus: "there your mother for passing the built a fire, the anus suspending,
night

shû′dshash hûnkiámsham, p′gî′sha;" gishápa, pän û′nak guhuáshktcha 21
while had a camp- these (Indians), mother;" said so, (and) again early she started out
fire

î′ktchuk tchû′lēks.
to fetch the meat.

Tchúi wíwalag vûʼla shasháshapkash: "shuhûluléna nāt?" Shashá-
Now the young asked the grizzly-cubs: "shall skip down from we?" The bear-
antelopes the house

shapka heméχe: "p'gî′shap nálam ḵá-i shanáhûle nálsh shuhûluléatki gíug,
cubs said: "mother our not wants us to go and skip down,

pála nálsh tchíshkuapsht." Wílag pē′n vûlá shash: "haggát nat shampa-
the liver us to have hurt." "A young again asked them: "look here! we will jump
    antelope

3 tiaχiéna!" Shasháshapka heméχe: "nálam p'gî′shap ḵá-i shanahóle nálsh
over logs!" The cubs said: "our mother not wants us

shampatiaχiéatgî, húalakuapksht nálsh ánkutat." Pē′n wíl′ag vû′la: "hág-
to jump over logs, to run against us tree-limbs." Again a young asked: "look
       antelope

gat nát shiḵi′χiena!" Lû′ḵag häméχe: "nálam p'gíshap ḵá-i shanahō′le
here! us let dive!" A cub said: "our mother not wants

6 nálsh shikiχieátki ámbutat; pû′tank nálsh k'lekuápksht." Wil′hág vû′la
us to plunge in the water; smothering us to expire." The young asked
       antelopes

pē′nak: "hággat nád lepleputä′na." Luḵág heméχe: "nen nálam p'gíshap
only once "look here! us let play "smoke out." The cub said: "our mother
more:

ḵá-i nálsh shapíya; tchá-u hátak nád lä′una hû′masht!"
not us told presently here we will play thus!"
  (about this);

9 Tchúi wiwalág mû′lû wétli látchashtat, tsúi lû′pi gulî′, tchúi shashá-
  And the young rotten threw into the lodge, and first went into, and the bear-
    antelopes wood

shapka vutátchkia. Wíwalag ná-asht gî: "pálakag ā′t hutátchkiuluapk!"
cubs put the cover on. The young so said: "pretty soon you must open again!"
    antelopes

"ī′", a lû′lχag; tchúi wíwalag "lepleputéa, lepleputéa, lepleputéa . . . .
"yes," (said) the cubs; then the young cried: "two smoke in, two smoke out, two smoke in . . . .
    antelopes

12 putā′, putā′, ā′, ā′." Tchúi lû′lχag kaishnóla, wíwalag tû′shkampĕle; pén
smother, smother, ō, ō!" Then the cubs opened up, the young went out; then
    antelopes

lû′lχag tchkash gûlî′: "pálakag ā′t kaishnû′luapk." Tchúi lû′lχag "lep-
the cubs also went down: "pretty soon ye must uncover." And the cubs cried:

leputéa: pudshá, putā′-ā." Pén wíwalag vu′léliank: "lepleputé leplepūté
"smoke in: smother, smother." Again the young went into: "two smoke out, two smoke in
    antelopes

15 . . . . . . putā′, putā′ā′′"; lûlχág kaishnóla, tchúi wíwalag tû′shkampĕle, lulχág
. . . . . . smoke, smoke"; the cubs uncovered, and the antelopes came out, the cubs

tchkash vu′lé′lî: "lepleputé, lepleputé . . . . putā′, putā′." Wiwa'hlág ḵá-i
also ran into: "two smoke in, two smoke in . . . . . smother, smother." The young ante- not
    lopes

kaishnûlí′at lû′lχagsh; tchúχasht tchē′k kaishnû′la. Tchúi í′kampĕlank
would uncover for the cubs; after their death then they uncovered. Then taking out

18 lûlkágsh ḵ'lä′pki í′pχa télishtat; tχéwaksh ánkutka shû′m tákuank shnát-
the cubs red paint they lined in (their) faces; to the elder with a gag the snout gagging they raised

kual látchashtat, tapinikáyentch tchish ánkutka tákuank shû′m ga-ulû′l-
(it) up on the lodge-top, the younger too with a prop gagging the mouth on lodge-

kishtala shnátkual. Tchúi sha shné-ilakshtala gutéktcha, nanuktuálash
ladder they fastened. And they to the fire-place went in, to every article

21 sha shtulí′dsha ḵá-i sháptki giug Lúḵash gátpampĕlisht; wákash pí′l sha
they enjoined not to report (to) the Grizzly having returned; the bone-awl alone they

yámtki ággaipksh.
forgot as it stuck in the
  ceiling.

Tchúi mā′ntch=gîtk Sháshapamtch gátpampĕlank shataliáyapkuga;
Then after a while Old Grizzly returned, looking ahead of herself;

shawígank k'lepgí′ kekewélaksht shash heméχe: "hûn ak sha gé-u k'lépgi
angried red paint at their having wasted she said: "they my red paint

kekéwelχa, pshe-utíwashash gé-u anulî′pkūtch"! Tchúi wikátant galtchá- 3
have wasted, from the Indians I which filched"! Then nearer approach-

wiank shléa lû′lχag tchû′χapksh léggūta häméχe: "at nî′sh tátaksni Tché-
ing she saw the cubs to be dead (and) sobbing she said: "now me the children of Old

wamtcham ne-ulaktámpka!" Tchúi wiwál′aāksh hamóasha: "tát ā′t
Antelope have punished!" And the young antelopes she called: "where ye

tatákshni gî?" tsúi tátaksni vuálχa Sháshapamtchash: "gî′n at a nád 6
children are?" and the children replied to Old Grizzly: "right here we

wawatáwa ktchálχishtat." Sháshapamtch hokánsha tû′sh hai at tátaksni
are sitting in the sunshine." Old Grizzly ran out to where now the children

wawatáwa. Pän tátakshni wáshital häméχe vuálχuk Sháshapamtchash;
were sitting. Again the children towards the mud-house spoke in reply to Old Grizzly;

pä′n Sháshapamtch hulhí′pĕle: "tátatataksni!" Pén wíwalag kaní giánk 9
again Old Grizzly ran into it: "children!" Again the young antelopes out doors being

wálχa Sháshapamtchash: "gî′n at a nát kátnî léwa; léshma ai î′ nálsh."
replied to Old Grizzly: "here we out-doors play; not find you us."

Pēn Sháshapamtch hókansha.
Again Old Grizzly ran out (of the house).

Tchúi hû′k mántch=gîtk m'nátak shákta shapíya: "genû′l a hû′k uná 12
Then some time after her bone-awl said: "went away long ago

tátakshni, kákiash li′sh i ká-iga." Tchúi Sháshapamtch vû′la: "tû′shtal
the children, whom you look out for." And Old Grizzly asked: "which way

haítch sha géna?" Tchúi shákta shapíya Shashapámtchash: "gî′tal a
then they travelled?" And the awl told Old Grizzly: "through here

sha gutéktcha, gén lgû′m sha shálgidsha gutekuî′shtala. Tchúi Shásha- 15
they crawled, here coals they placed opening against. Then Old

pamtch hátaktal kūtéguk tchuktχakánka; késhguk gutéksh. Tchúi guté-
Grizzly through it to crawl in attempted; could not she crawl in. Finally getting

gank géna ámnadsha: "mû′lû mû′lû te-utéwa, mû′lû mû′lû te-utéwa,"
in she went crying on her way: "rotten wood rotten wood breaks easy, rotten wood rotten wood breaks through,"

genúta shuáktcha ná-asht hû′k Sháshapamtch; pén heméχe: "tûsh gînt 18
walking wept so Old Grizzly; then she said: "where

málash nû géntak shléta tatákiash?" hémkankatchna génuk.
ye I am going to find the children?" she said repeatedly while walking.

Tchúi wíwalāksh pinû′dsha mákleχapksh kû′mĕtat; mû′ shúdshank
Then the young antelopes she overtook while they camped in a cave; building a large fire

skû′lχa. At tátaksni shémtchalχa Sháshapamtchash pinódshasht m'nálsh; 21
she lay down. Now the children became aware, (that) Old Grizzly had overtaken them;

tχéwag tapí′nkayentch wil'hágsh skishû′la; "at a nā′lsh hû′ktakag pinū′dsha;
the elder the younger antelope woke up; "now us 'she' caught up with;

skishúlî!" hémta m'na tápîa. Tchúi sχíshûla hû′ktag. Sháshapamtch
wake up!" it said to its younger. And woke up this little one. Old Grizzly

ktána kshéluyank lû'lukshtat.   "Mbû'shant tchēk málsh nû tatákiash shákĕ-
went to   lying near   the fire.   "To-morrow   at last   with ye   I   children   will play

miyuapk pshépsha lû'lpatka tchēk";   tchúi ná-asht gíulank skû'lχank
a game   in day-time,   seeing sharp   then";   and   so   speaking (and)   lying down

3 ktándsha.   Tchúi wi'wal'hag ktánhuish shûtûyakiéa ánkutka; tamû'dsh
she got asleep.   Then   the young antelopes   the sleeping one   bombarded   with sticks;   whether

ktándshi shéwuk shutuyakiéa.   Tchúi sha ká-i shí'ktgisht tû'shkansha
she was asleep   trying,   they threw (them).   And   they   not   she moving about   ran out of

kû'mĕtat, tû'shtchna sha palakmálank; vû'shuk Sháshapamtchash m'nálsh
the cave,   ran away   they   at a quick pace;   afraid   (that) Old Grizzly   them

6 pînódshuapksht Shû'kamtchash sha hamĕkúpka, kû'tagsh stû'kapksh galali-
might overtake   Old Crane   they   hallooed at,   minnow-fish   gigging   skirting the

nóta: "nkî'llank nálsh, kúkui, skō'tki, hû'ktakag nálsh kpû'dshapka pî'nod-
water: "very fast   us,   uncle,   cross over,   'she'   us   is chasing   (and) will

shuapk nálsh at"   Tchúi Shû'kamtch skû'tχa shash; wíwalag hähégsha
overtake   us   now."   And   Old Crane   crossed over   them;   the young   explained
                                                                                                antelopes

9 Shû'kshash.   Tchúi Shû'kamtch pníutakta shash shlólushtat, ka-ukawá
to Old Crane.   Then   Old Crane   blew   them   into a whistle stick,   (and) rattled

sha látchashtat aggáyank shi'namshtnuk.   Wiulágalam shapíyash Tché-
they   in the lodge   being hung up   for fear.   Of the young ante-   upon the message   (that) Old
                                                                                    lopes

washash shiúgsht Sháshapamtchash, Shû'kamtch ndshenshkáni tchîsh
Antelope   was killed   by Old Grizzly,   Old Crane   the young ones   too

12 shuashuáktcha.   Shû'kamtch shuáktcha: "é-ush tchiwá, é-ush tchiwá!"
wept.   Old Crane   wept (crying):   "lake   water,   lake   water!"

Ndshenshkáni tchîsh shuashuáktch: "é-ush tchí'tchû tchí'tchû."
The young (cranes)   also   wept: "lake   wa- wa-   wa-ter."

   At hû'k tchúi Sháshapamtch mántch-gîtk sχishû'lank tē'lhî kû'mĕtat:
Now   then   Old Grizzly   after a time   awakening   looked   in the cave:

15 "ga tuá nink tatákiash shakemíyuapk pshépsha lû'lpatka; û'nagîn shash
"rather hard   myself with the children   I shall play a game   in the day-time   when able to see;   long ago,   after they

génuish tû'toks hû'ksha gátpa Shû'kamtchamksh."   Tchúi pén guhuá-
left (the cave),   out there   they   reached   to Old Crane's home."   Then   started

shktcha Sháshapamtch haítchnuk wíwalagsh; kueísh sham haítchna.
out   Old Grizzly   to follow   the young antelopes;   the tracks   of them   she followed.

18 Gátχapshank kókĕtat vû'la Shû'kamtchash: "tám tatákiash shlē'sht?"
Reaching   to the river   she asked   Old Crane: "if   the children   he had seen!"

Shû'kamtch häméχe: "ká-i nû shläá tatákiash."   Gé a kuéntχapsha tátakiam
Old Crane   said: "not I   saw   the children."   Here (were) the out-going   of the children
                                                                                        tracks

gátχapshuish; hä'mtchna ná-asht Sháshapamtch: "aishíug tā'dsh î shásh
having reached (there);   hallooed   so   Old Grizzly: "to conceal   then   you   them

21 nen; kí'llank îsh sχû'tki!" Shû'kamtch häméχe: "kägi gé-u vû'nsh"; pän
(want);   quickly   me   set over!"   Old Crane   said: "None is   to me   canoe";   again

Sháshapamtch: "kíllank skû'tgî îsh! kíllank í'sh skû'tki!"   Tchúi mántch-gîtk
(said) Old Grizzly: "quickly   cross   me!   fast   me   set over!"   And   after a while

Shû'kamtch spû'kua m'na tchû'ksh, máksha néklank (kä'liak hû'nk vû'nsh
Old Crane   spread out   his   legs,   a skull-cap carrying (on leg)   (without   (he)   canoe

gíug) tchû′kshtka shχû′tka.   Sháshapamtch gélapka tchû′kshtat; tátχĕ-
being)   on the leg   he crossed (her).   Old Grizzly   stepped   on the leg;   to the

lampani gággūtk ámpû pû′nua mákshatka.   Tchúi wudû′pka mákshatka
midst (of river)   coming   water   she drank   from the skull-cap.   And   she struck   with the skull-cap

Shû′ksham tchû′ksh punû′lank u′hlítchug.   Shû′kamtch shawíguk Shásha- 3
Crane's   leg   after drinking,   to shake out (the water).   Old Crane   angried   Old

pamtchash shnindû′wa ámbutat; tchúi nté-ish i′ktchapĕli Shû′kamtch,
Grizzly   doused   into the water;   then   a bow   fetched at home   Old Crane,

ngé-ishan Sháshapamtchash.   Wiwalága tchûk géknank shlû′lûshtat, Shō̆′k-
shot   Old Grizzly,   The young antelopes   then   came out   of the whistle,   Crane's

shăm wewékalam sha hû′nk táldshitko ngé-ishan Sháshapamtchash; tchúi 6
of the children   they   armed with the arrows,   shot   Old Grizzly;   then

sha shiúga.
they killed (her).

NOTES.

The myth of the Bear and the Antelope is one of the most attractive and best stylicized of this collection.   It forms a whole mythic story by itself, and not a series of myths like the preceding article.   The Grizzly Bear's figure is drawn in very natural and characteristic outlines, and the same may be said of the other animals of the story.   Some archaic words seem to prove that the myth has been handed down for many centuries to the present generation, which repeats it to the offspring with the *same* expressions as used by the parents.   The archaic terms alluded to are Sháshap-amtch, psépsha, pshe-utíwash, kúkui, tchitchû; probably also lepleputéa.

118, 1. 7. Sháshapamtch alternates in this tale with Lû′kamtch, the "Grizzly Bear of the Ancients," and so does lû′kaga with shashápka.   -ámtch, -ámtchiksh is the usual attribute "old" appended to mythologic characters.   In the mythologic stories of the Indians bear-cubs always appear *two* in number, the older and the younger one. The same may be said of the majority of the other quadrupeds; cf. the two young of Old Antelope, in this story, and tχéwag, 105, 9, as well as of many of the personified powers of nature.   Cf. the term lepleputéa.

118, 7. 119, 2. gĭ′nk or kínka: a little, not much; mé-ishî contains the particle î or hí: "on the ground".

119, 9. pū′kpuka: she cracked hard ipo-roots, feigning to crack lice which she pretended to have found on the antelope's body.   Picking lice from each others' heads (gútash kshíkla) and eating them is a disgusting practice which travellers have observed among all Indians of North and South America.

119, 10. nánuk: the whole of her body.

119, 11. ipĕnē′χi: to place something into a basket or receptacle which is already filled to the brim.

119, 20. 21. bû t málam etc.   The construction is as follows: "málam p'gĭ′shap hû′t máklĕχuk shû′dsha, p'gĭ′sha laggayápkash hû′nk killî′t, hûnkiámsham shû′dshash": your mother made a fire out there because she must have passed the night there, and because she hung up this anus on a stick, while the Indians (who gave meat to both of us) had a camp-fire.

120, 2. tchíshkuapsht instead of tchishkuápkasht.

120, 10. vutátchkia is also pronounced utátchkia, hutátchkia. Earth-lodges which open on the top can be closed by means of a large cover placed over the smoke-hole.

120, 11. lepleputéa or properly: leplep=putéa, "to play the smoke out game with two on each side," is a compound of lápĕni *two* in the shorter form láp, and púta to be smothering. Láp has changed its vowel into a shorter vowel, *e*, on account of removal of accent, and is here redoubled by iterative, not by distributive reduplication. Cf. lepχléks from láp and k'léka. A series of points after lepleputéa indicates that the animals repeated this word an indefinite number of times, while the others were inside the lodge, and while pronouncing putā′, they opened again to let them out.

120, 17. tchúχasht tchē′k kaishnû′la. Literally rendered, this means: having perished finally, they uncovered. The subject of tchúχasht, lû′lχagsh, has to be supplied from what precedes. The smoke of the burning rotten wood killed the cubs.

120, 19. ga-ulû′lkish, from ga-ulóla to go out, is the outside ladder of the Indian "mud-house" or winter-lodge, averaging in length from 10 to 15 feet; the inside ladder, wákish, is somewhat longer to reach the excavated floor.

120, 21. The complete wording of this sentence, in which sháptki stands for shápatki, would be: ká-i sháptki giug Lúkash, gátpampĕlisht hû′nksh (hû′nkiash).

120, 22. ággaipksh, contraction of aggayápkash: aggáya to be hung up, or to be stuck into; said of long-shaped articles only.

121, 3. anulípka to take away something from another's lodge or house without asking for it; the suffix -ipka expressing the idea of "towards oneself." Anulípkuish, "what was once abstracted from others" appears here in the contracted form anuli′p-kūtch; gé-u "by me, through me."

121, 9. tátatataksni shows repetition of the two first syllables of tatáksni children, but at the same time means "where are the children?"

121, 15. shálgidsha; the antelopes placed the coals there to secure their flight from the Bear; had the coals been put there by somebody else, lákidsha would be used.

121, 22. **122**, 7. hû′ktakag: familiar diminutive name given to the Grizzly Bear; hû′ktag, **121**, 23., stands for one of the young antelopes.

122, 1. 2. Mbúshant tchē′k etc. The sense of this exclamatory sentence is as follows: "To-morrow at last I will play a sharp game with ye children, when in the day-time I can use my eyes to advantage." Lúlpatka is: lúlpatko a; "possessing eyes" is the primary signification of lúlpatko, but here it means "enabled to make use of the eyes". Cf. múkasham nû lúlpatko: I see as sharp as a horned owl. The distributive form pshépsha, of pshé, "during day-time" means "any time when the sun shines bright." Cf. pshéksh, noon-time.

122, 9. This blowing of personified objects of nature into sticks etc., is a fiction of which we have another instance in **111**, 16.

122, 11. ndshenshkáni. See *Note* to **71**, 6. 7.

122, 12. 13. tchiwá, tchî′tchu: tchi is a syllable found in many words referring to water and liquids, as tchíya to give water; tchiéga to overflow. This radical is no doubt an obsolete Klamath word for water and recalls the term tchû′k "water" in Chinook jargon: tltsuk in Lower Chinook, tl'tchuku in Clatsop; tchaúk in Nútka. It also occurs under various forms in the Sahaptin dialects. By this lake undoubtedly Upper Klamath Lake is meant. Cf. tchíwa in Dictionary.

122, 15. ga tuá nink for ká-a tuá ni gíank; ká-a means here "vehemently, cruelly, sharply", tuá: "in some way or other".

122, 16. shash génuish: after they had left the cave.

122, 20. "aishíug tā'dsh î shásh nen". Here nen stands for some finite verb; either shaná-uli î: you want to conceal them; or for ná-asht î shapíya: "you speak so, in order to conceal them".

122, 23. spû'kua. The spread-out legs of the Crane had to serve as a bridge to the Grizzly Bear, for there was no dug-out canoe at their disposal to cross the river.

122, 23. máksha néklank. Old Crane carried on his leg a vase or skull-cap that belonged to a dug-out canoe, but did not possess a canoe himself.

123, 3. u'hlítcha. Grizzly shook out the remainder of the water to let the skull-cap become dry. Skull-caps are used throughout as drinking vases.

123, 6. táldshitko. This sentence has to be construed: wíwalag, shō'ksham wewá-kalam táldshitko, ngé-ishan, and táldshitko stands for táldshi gítko: "the young antelopes, armed with the arrows of the Crane's children, shot" etc.

K'MUKÁMTCHIKSHĀM SHASHAPKĔLÉASH.

THE MYTH OF K'MÚKAMTCH, THE FIVE LYNXES AND THE ANTELOPE.

K'múkamtchiktch hûnk géntko käílatat, käílash shutólan, túnep shléa
K'múkamtch   walking   earth upon,   the world   having created,   five   he saw

shlóa ánkotat wawakayápkash. Kaílio skútatko K'mukómtchigsh shpakága
lynxes   on trees   sitting.   In a rabbit-blanket clad   K'múkamtch   tore to pieces

p'ná kaílio-skútash, hemézen: "tidshí' ûn gé-u skû'tash gítak shlû'a lue- 3
his   rabbit-skin robe,   (and) said: "a good   to me   robe   will be   the lynxes   when

lóka." Ktái pe-uyégan shlóa kai'hhō'ta; nāsh shlóa hûtᶻídshnan húdshna.
I kill."   Stones   picking up   the   he missed;   one   lynx   jumping down   ran away.
                      lynxes

Hemézen: "ē, ká-i tídshi skútash gi-uápka!" Pēn kai'hhō'ta ktayátka,
He said: "oh!   not   a good   mantle   it will become!"   Again   he missed   with a stone,

pē'n nāsh shlóa hûtᶻídshnan hû'dshna. K'mukómtchigsh hemézen: "pē'n 6
another   lynx   jumping down   ran off.   K'múkamtch   said: "again

nāsh hûtᶻídsha; at gé-u ketchgáne skútash gi-uápka." Ndáni shlóa wawag-
one   skipped away;   now   my   small   mantle   will become."   The three   lynxes   sitting on

gáyan K'mukámtchäsh shushaluákta; pén ktayátka shlóa kaí'hha. Nā'sh
(trees)   at K'múkamtch   scoffed;   again   with a stone   the   he missed.   Another
                                      lynxes

pēn hûtᶻídshna húdshna. K'mukómtchiks hämézᶒ: "kémat pi'la nish 9
one   jumped down   (and) ran away.   K'múkamtch   said;   "the back   only   to me

ûn wáldshtak." Pēn ktái luyégan shlóa ḳaí'hha, lápuk hûhatχídshnan
it will cover." (Another) stone picking up the lynxes he missed, both skipping down

hûhátchna. K'mukómtchiksh shuaktchtámpka :
ran away. K'mûkamtch crying-commenced :

3   "ló-i lóyan lóyak, ló-i lóyan lóyak,"

pēn kaílio ndandkalkánkan hahashtatchmáyan ánkûtka kaílio p'na, pēn
again (of his) gathering the pieces he pinned together with splinters blanket his, then
       blanket

skû'tan kûháshgdsha.
putting it   started off.
around himself

6   Wigá hak génan tché-u ḳimádshăm pátko kládshat gshî'kla. Kaílio
       Not far   having   an antelope   tooth-aching   on a clearing   lay.   Mantle
              walked,

p'ná tché-u wáldshan tchéwash hûnk îdû'pka tchékĕli tílktgî. Mbúshaksh
his over the spreading, the antelope he kicked to make it bloodshot. For a stone-knife
    antelope

kayaktámpka nashgiû'tna ; tché-u tapitánna hû'dshna; lē'ltki hûnk tchúi
he began to search to skin (it) with ; the antelope behind (him) ran off ; looking at it forth-
                                                                                      with

9 heméχen : "gé-u tchî'sh hûmtchí kî." Tché-u K'mû'kamtchăsh huyá-
   he said :   "mine also like this is." The antelope of K'mûkamtch ran in

edsha. K'mukómtchiksh kaílio tchéwat shleklápkash shlća, heméχe : "tgélχ,
front. K'mûkamtch (his) on the ante- lying perceived, (and) said : "stop,
              blanket lope

tgélχ ! Pshe-utíwash mîsh ûn shushaluaktántak, ḳó-idsha mîsh kaíliu
stop !   The people you will deride, the miserable you rabbit

12 ámptchiksh gé-u skútash skutápkash."
old   my   garment   wrapped in."

NOTES.

125, 1. käilash is one of the few instances where inanimate nouns assume the
ending -sh in the objective case. This is, however, no instance of personification. Cf.
páplishash 94, 5. Concerning the signification of käila, cf. *Note* to 96, 23.

125, 2. kaílio, kaíliu, rabbit skins sewed together to form a garment, mantle or
blanket. As the name indicates, it was originally made from the fur of the kaí-rabbit.
Skútash may be rendered here by different terms, since many Indians used their skin
robes, in which they slept at night, as garments or cloaks during the day.

125, 3. luelóka. The plurality of the lynxes is indicated by the verb lúela, which
can be used only when *many* are killed; its singular form is shiúga. A similar remark
applies to pe-uyégan and to wawaggáya. Lynxes are usually spoken of in the West
as *wild cats.*

126, 3. ló-i lóyan lóyak is probably an interjectional and satiric variation of the
verb lualuíχa : "they make fun of me", the distributive form of luaíχa.

126, 6. Wigá hak: *only* a little way. Subject of génan is K'mûkamtchiksh.

126, 11, 12. Pshe-utíwash etc. This sentence shows the following structure : The
human beings will laugh at you, dressed (as you are) in my miserable, good-for-nothing
rabbit-fur robe. ámtchiksh here means worn out, old, good for nothing. This word is
phonetically transposed from ámtch gish : "old being", "long existing". As such it
appears also in K'mûkamtchiksh, a Modoc form for K'mûkamtch.

KTCHÍDSHUAM, TCHÁSHAM, GÚSHUAM, WÁSHAM SHASHAPKĔLÉASH.

THE STORIES OF THE BAT, THE SKUNK, THE HOG AND THE PRAIRIE-WOLF.

OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIALECT.

I.

Ktchĭ'dshŏ únāk skálaps shûltĭ'latko tcháwal ktáyat.   Mo-ówe hûnk
A bat   early   a hat   holding under its   sat   on a rock.   A mole
                                    arm

hûtápĕnan; mo-ówe hûnk heméχe: "hágga mî skálaps shlé-i-ek".
ran past;   the mole   (to it)   said: "well, your hat   let see".

Ktchĭ'dshŏ vûlá: "ká-i nû shaná-ulî sχálaps shlé-etkî."—"Hágga ta 3
The bat   replied: "not I   want   the hat   to show (you)."   "Well,

shlé-ek".   Ktchídsho heméχe: "ká-i tche nû mîsh nen."—Mo-ówe ktchí-
show it".   The bat   said: "not   I you as you say."   The mole on the

dshuash hû'tnan skálapsh lû'tχa; lû'tχan kawakága, tchúi wā'shtat hû'lhe.
bat   leaping   the hat   took away; having   ripped (it) with   then into a den ran.
                              taken (it) its teeth,

Ktchĭ'dsho hûnk ánko tûm shiù'lagian, tchúi wā'shtat yankápshtian wí-uka. 6
The bat   wood   much   gathered,   thereupon the den putting (it) before blew on the
                                                                              smoke.

Mû'-ûe pû'tan hûkánsha, pēn náyanta wā'shtat hû'lhe.   Ktchĭ'dsho tchúi
The mole smothering ran out,   and another   into a hole ran.   The bat   then

ķéshga hushákîsh.
could not drive it out.

II.

Tcháshăsh tû'ma watcháltko nā'sh waíta nánuk wátch ktchínkshtat 9
A skunk   many   horses-owning   one   day   all   horses   into an inclosure

ní-ûle.   Nāsh tchā'shăsh tchókăsh nkéwatko gátpa.   Tcháshăsh=láķi nánuk
drove.   Another skunk   (with) a leg cut off   arrived.   The skunk-owner   all

p'na wátch ní'-uknan shtútka ní-udshna ķúķe yulalína, ķúķetat tchúi níwa.
his own horses driving out on the road drove (them) a river alongside, into the river then drove
                                                                                        (them)

Nánuk wátch tchlā'lχa, pitakmaní.   12
All   horses   were drowned,   itself too.

III.

É-ukshĭkni Mō'dokni lóla ķó-idsha skû'ksh gû'shûtat wáshtat tchîsh
The Klamath (and) Modocs believe a wicked   spirit   in the hog, in the coyote also
Lakes

wénkogsht.   Tatátaks gû'shu nánuk mû'ni é-ushtat gé-upgan wéngga,
to reside.   That time, when hogs all   into the sea   running   perished,

nā′shak pûshpû′shli gû′shû kshī′ta, tánktchik hûnk gû′shuash ḵó-idshi
one only   black   hog   escaped,   that time   into hogs   a wicked

shkû′ksh gátkta.   Ḵá-i tádshitoksh hû máḵläksh pupashpû′shlish gû′shû
spirit   entered.   Not therefore the Indians   black   hogs

3 lúela.
kill.

IV.

Tína máḵläks wásh shléan shiúkash shanáhulî, shkū′ks wáshash yu-
Once a Modoc man a coyote finding to kill (it)   wanted,   a demon   the coyote   in-

hiéna gi′sht lólan ; wásh padsháyămat gakayápkan kä′kin.   Pélakag mû′ni
side   to be   thinking; the coyote into a manzanita- entering   disappeared. Suddenly a large
                                 thicket

6 wítäm ktchikayû′la.   Késhga kaní hûnk witä′m shiúkash, shtû′îshtat gát-
brown bear came out of it.   Could not anybody (this) brown bear   kill, a (gopher's) den en-

pamman at ḵä′kin   Nánka gakankánkîsh shíshala.
tering   he disappeared. Several   hunters   became sick.

Tiná máḵläksh tû′ma wásh shléa kshiûlχápkash wigatán tchīsh ; tchá-
Once   an Indian   many coyotes saw   dancing   near (his) camp; he be-

9 wika mä′ntch shle-úga.   Tanktchi′kni ḵá-i wásh luélsh hámĕni.   Hû′k
came   for some time for seeing   Since then   not coyotes to kill they tried.   These
insane   (them).

wásh máḵläks=shítko shlésh gî, tapî′tni tchû′kash nûsh pâ′ni.
coyotes   men-alike   to look at are, from behind the hip   the head up to.

NOTES.

I. In mythology the bat is sometimes regarded as a symbol of watchfulness at
night, and this is expressed here by the adverb únāk.

127, 2. 3. 4. shlé-i-ek for: shléa î gî, "you cause to see;" shlé-etki for shléatki in a
passive signification: "to be seen, in order to be seen"; shlé-ek for shléa gî: "make
it to be seen, let it see."

127, 2. sḵálaps, a Modoc term for a hat of some kind. The verb lútχa, used in
connection with it, indicates its rounded shape.

127, 4. ḵá-i tche nû mîsh nen. Tche is abbreviated from tchēk, particle pointing
to the future, or to the termination of an action or state; the verb gî *to do* or shléa to
see or to be seen is omitted: " I will not at all show (it), as you say."

127, 6. yankápshtia, to place into the entrance in order to impede or prevent
egress. The radical in this term is tkáp, stalk, straw, little stick; yána, "down, down
into", serves as a prefix.

II. This story of the skunk is manifestly a mere fragment of a longer one, for the
omission of motives renders it as silly as can be. I have inserted it here to show the
various verbs formed from niwa, "to drive into the water, or upon a level ground".
This is a verb applying to *many* objects only; speaking of *one* object, shúwa is in use.
For all the derivatives of both verbs, see Dictionary.

127, 12. pitakmaní stands for pi tak m′na hî′.

III. This hog story is evidently the result of the consolidation of aboriginal super-
stitions with the evangelist's relation of the Gergesene swine throwing themselves into
the Lake of Galilee from the headlands of Gadara. In Chapter XVII of his "*Winema*",

Meacham has given several of these concretionary products of the uncultivated Modoc mind. In making a study of aboriginal mythology and folklore such fictions must be disregarded, though they may be of interest to psychologists.

IV. Races in an undeveloped, primitive state of mind are prone to regard living animals as the abodes of spirits, and most frequently the wild and carnivorous quadrupeds are believed to harbor wicked spirits. These are either elementary spirits, or the ghosts of deceased persons. To see a spirit means death, and in their terrified state they often behold, as here, the spirit in a half human, half beastly appearance, when coyote-wolves, gray wolves, bears, cougars etc. come in sight. Such a sight can cause the instant death of the hunter, or deprive him of his reason, or make him sick for months. In Greek and Roman mythology, Pan, the Satyrs and the Fauns retain something of these primitive notions (in the panic terror etc.), though these genii were largely idealized in the later periods of national development. In every nation a relatively large amount of superstitions refers to hunting and the chase of wild beasts.

128, 9. Tanktchî′kni is in fact an adjective, not an adverb; literally, it means "those who existed, or hunted since that time", and is composed of tánk, a while or time ago, tchēk, finally, and the suffix -ni. Cf. **13**, 2. **128**, 1.

<div align="center">

Skū′ks=kiä′m.

HUMAN SOULS METEMPSYCHOSED INTO FISH.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

I.

</div>

Ḵá-i hû′nk shlä′ at kaní kiä′mat skû′kshash.   Hû′k pîl únk shlā′t
Not   can see   anybody in a fish   a dead man's spirit.   Dead men only   can see

shkū′ks; pîl máḵlaks hû′k shlā′t skū′ks.   Hushtí′χak tsä′taks nî′sh, sí′uks
spirits;   only   dead Indians   can see   spirits.   He makes dream   but if   me,   to kill
                                                           only (about deceased)   (me)

tchē′k sanahō′li hûk, wakíanua shuisháltki tchä bants′ gíug nûsh.   Hä′toks 3
then   he wants,   or perhaps   to keep the song- because   he   wants   me.   If
                                                                medicine

nî′ shläát ḵ'läḵátak nî; hä n' û′nk shläát skū′ks=kiäm, hä n' û′nk shläát
I should see   might die   I;   if   I   it   should see,   the spirit-fish,   if   I   him   should see
(the dead),

máḵlaks hû′nk skō′ks tchí′sh, ḵ'laḵát n' û′nk shlä-ók; wakiánua hissúnuk
the dead person   the spirit   also,   may die   I,   him for having seen;   or perhaps if song-medicine
                                                                                                     is applied,

tchätch nî′sh ḵá-i siû′gat.   Hû′masht hû′nkash shlä-úkit nā′d máḵlaks, 6
then   me   not   he may kill.   Therefore   him   if should see   we   Indians,

hû′k tchîsh kiä′m, kat gēk wá; ḵá-i hû′nk shläát hû′nkesh kiä′mat
the dead   also   (would appear which there lives;   not   I can see   it   in the fish
                       as) a fish,

skókshash.
the dead man's
spirit.

9

II.

Kiä′m k'leká tchû′shni; tsúyunk hû′ksa tsóχatk pî′l kiä′m, nánuktua
Fish   remain   forever;   therefore   those   dead   (exist)   as fish,   as all kinds of
        dead   (people)   only

kiä′m, nánuktua máklaksnî tsókatk.   Hä′ n' hû′nk hû′nkiash shläät skû′k-
fish,   all kinds   of Indians   dead.   If ' I   (of a deceased)   should behold   the

3 shash, k'läkát nî hû′nk släók; hä′toks nî shuíshaltk, tchēk gíug ká-i
spirit,   would die   I   it   through   but if   I   recur to magic   then   not
                              seeing;   songs,

siúgat nîs.
he may   me.
kill

NOTES.

My efforts towards obtaining exhaustive texts from the natives concerning their belief in the transmigration of human souls were not crowned with entire success. Of the two items obtained, No. II is intended as a commentary of No. I, both treating of the presence of human souls in fish. The cause why so many Indian tribes shun the flesh of certain fish lies in the fact that these species were seen feeding upon the bodies of drowned men and swimming around them. This induced the belief that man's soul will pass into the organisms of these finny inhabitants of the wave, even when death has resulted from other causes than from drowning. According to Hill, the Máklaks believe that the souls or spirits of the deceased pass into the bodies of living fish; they become inseparably connected with the fish's body and therefore cannot be perceived by Indians under usual circumstances. But in *one* status only they become visible to them; when Indians are bewitched by the irresistible, magic spell of a conjurer or of a wicked genius. Then they enter into a tamánuash-dream, and when they see a dead person's spirit in such a dream, they are almost certain to die from it. Only the intervention of the conjurer and of his song-medicine can save them from perishing; rigorous fasting and ascetic performances cannot be then dispensed with, and with all that no certitude of his final rescue is to be had.

Here as elsewhere the pronouns hûk, húnkiash etc., are inserted instead of the unpronounceable name of the deceased, and mean: *dead person, spirit*.

129, 2. pîl máklaks; only dead Indians, not dead white men, because during their life-time these did not believe in the skû′ks; this belief is a privilege of the Indians.

129, 2. Hushtí′χak etc. This sentence runs as follows: Tchē′ktoks hushtí′χa ak nîsh, hûk tchē′k nîsh síuksh shanahō′li, wakiánhua tchēk p'násh (or pû′sh) nû′sh shuíshaltki gíug shanahō′li: "if he (the bad genius) makes me only dream in that manner, then he intends either to kill me, or perhaps he wants me to keep the song-medicine for myself." To keep the song-medicine, shuíshla, is to undergo fasts and ascetic performances under the supervision of some conjurer for an almost unlimited time, five years at least.

129, 3. 4. Hä′toks nî′ shläát etc.: if I should see (the dead) while I am *awake*.

129, 4. Skū′ks-kiäm, a compound word, may be rendered by spirit-fish, letiferous fish.

130, 1. Kiä′m k'leká etc. The rather obscure sense of this statement may be made comprehensible by the following: "When fish are dead, they are dead forever; hence

the souls of all dead Indians continue to exist in the living fish, in all kinds of *living* fish only."

130, 2. tsóχatk. This refers to Indians who have perished by a violent death, as well as to those who died in the natural way.

THE SPELL OF THE LAUGHING RAVEN.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

I.

Shúyuχalkshi tchúyunk É-ukshikni máklaks hátokt shuyúχĕla, túmi
At "dance-place"   when   the Klamath Lake people   there   pilpil-danced,   many

hûk hátokt máklaks gî.   K'múkamtch hátokt a géna.   Tchúi Ká-akamtch
there   people   were.   K'múkamtch   there   went.   Then   Old Raven

shash hátokt wétanta shúyûχalpksh, tchúi hû ktá-i k'lä'ka nánuk máklaks   3
at them   there   laughed   when they danced,   and   rocks   became   all   people

shúyukaltk hátokt.
dancing   there.

II.

Yámakni hû'k Káyutchish gátpa Kî'uti kúitit; tchúyunk î'-uag
From the North   Gray Wolf   arrived   Kíuti   above;   then   he stopped

shkû'lχa káyak tchî'sh gátpĕnunk, nánuk shûlû'tamantk hátkok yámnash   6
(and) lay down   not yet   home   having reached,   in full dress   at that spot   beads
(to sleep),

wáwakshnatk tchish; túla tchish hû'k gákatpantk î'uag sha hû'nk tû'kĕlχa.
with moccasins on   too;   together with   (him)   those coming   stopped   they   (and) rested.

Tchúi Sháshapamtch hû'nk gáldsha-uyank Ké-utchiamtchash skû'lpkank
Then   Old Grizzly   approached   Old Gray Wolf   lying (and)

ktámpsh.   Tchúi Sháshapamtch pálla Ke-utchíshash wákshna yámnash   9
asleep.   And   Old Grizzly   stole   from Gray Wolf   the moccasins   beads

tchish shûlû'dshnank wû'kshχēn génuapkug.   Tchúi Ke-utchíamtch
also,   (and) put them on,   to the fishing-place   for going.   Upon this   Old Gray Wolf

sχishû'lank ktî'ukuela Sháshapamtchash; vud'hitakuéla ktáyat pállapksh
waking up   threw down hill   the Old Grizzly;   he rolled (him) down   over the rocks   for having robbed

pásh wákshna yámnash tchish.   Tchúi hû'nk shíuga pî Sháshapamtchash,   12
him   of moccasins   neckwear   also.   Then   killed   he   the Old Grizzly,

tchúi É-ukshikni máklaks shellualtámpka Yámakishash, Sháshapamtchash
where-upon   the Klamath Lake people   commenced fighting   the Northerners,   (because) Old Grizzly

hûnk Kä'-utchishash shíugsht.   Tchúi Ká-akamtch wétanta shash shél-
by Gray Wolf   had been killed.   Then   Old Raven   laughed   at them   when

lualpksh, ktá-i sha k'léka.   15
fighting,   and rocks they   became.

III.

K'múkamtch hû'nk nákosh hû'nk táplalash né-ulχa shnc-uyalátki
<small>K'múkamtch   a dam   the loon   ordered   to destroy</small>

shash.   K'múkamtch hû'nk pî tpä'wa táplalash shnewî'tki gíug, pî ká-i
<small>to them.   K'múkamtch   he   ordered   the loon   to destroy (it),   (but)   no</small>

3 tuá kiä'm lúeluak.   Hû'ksha hû'nk nakushkshákshni kú-idsha kiä'm
<small> fish   to kill.   Those   hû'nk who dwelt at the dam   rotten   fish</small>

nutuyakía nákosh gä'tant, K'mukámtchish shíuguk, kú-idsha kiä'm pátki
<small>threw over   the dam   to the other (for) K'múkamtch   to kill,   rotten   fish   (he) go-
                             side of,</small>

gíug.   Tchúi K'múkamtch sháwiguk kú-i sham nákûsh shû'ta; tchúi
<small>ing to eat.   Then   K'múkamtch   in wrath   their   dam   spoiled;   upon this</small>

6 nákushχēnkni shlámiuk shtî'ya shishí'dsha shû'ktaldshank lák.   Tchúi
<small>the dam-neighbors   in mourning   pitch   put on head,   cutting off (their)   hair.   Then</small>

Ká-ag wétanta shash, ktá-i sha k'léka.   Tchúyunk K'mukámtch lúpaksh
<small>the Raven   laughed   at them,   rocks   they   became.   Hereupon   K'múkamtch   chalk</small>

shna-ulámna taplálash.
<small>spit over   the loon.</small>

NOTES.

I. This myth intends to explain the existence of the large number of rocks found at the locality called Shúyuχalkshi.

131, 2. Ká-akamtch.   The adjectives -amtch, -ámtchîksh appended to animal names designate mythologic characters.   Adjectives of an equal meaning occur in all the western languages, as far as these have been studied.   Cf. *Note* to **126, 11. 12.**

II. In this myth, as well as in other grizzly bear stories recorded in this volume, this bear is always killed, conquered or cheated by his quicker and more cunning adversaries.   Nevertheless his clumsy form and narrow, ferocious intellect are very popular among the tribes, who have invented and still invent numerous stories to illustrate his habits and disposition.

131, 5. Kíuti is the name of an Indian camping-place situated a short distance north of Modoc Point, on eastern shore of Upper Klamath Lake.

131, 6. hátkok qualifies shkû'lχa and yámnash is the indirect object of shûlû'tam-antk.   Shkû'lχa, nánuk yámnash shûlû'tamantko, wawakshnátko tchîsh: "he lay down to sleep, keeping all his neckwear on himself, and not taking off his moccasins." Shûlû'tamna can in other connections refer to the clothing, but here it has special reference to the beads.

131, 11. ktî'ukuela.   Tradition reports, that Old Grizzly was pushed over some of the high rocks at Modoc Point.

131, 13. Yámakishash etc.   In these words may be recorded the reminiscence of an ancient fight between the Klamath people and some Northern tribe which had come South on a hunting expedition.   A Klamath song-line given in this volume also recalls an ancient inroad made by the "Northerners".   The grizzly bear represented the Klamath tribe, the wolf the Northern Oregonians, perhaps as ancient totem signs; the bear having been killed by an intruder, the Klamaths had to take revenge for the insult.

III. The object of this myth is to explain, among other things, the origin of the white spots on the head and back of the loon (táplal).   But the myth as given in the

text is far from being complete. It refers to a locality above the confluence of Sprague and Williamson Rivers, called Ktaítini, or "Standing Rock". A high rock stands there at the edge of a steep hill, and, according to the legend, the Indians who put pitch on their head were changed into that rock. Near by, a lumber-dam looking like a beaver-dam, across the Williamson River, partly resting on rocks projecting from the bottom of the river. K'múkamtch longed for the destruction of this dam, muddied the water to prevent the Indians from fishing and hired the loon to destroy the objectionable structure. The loon dived into the waters and forced its way through the dam by main strength. The Indians dwelling on the shore depended for their living on the fisheries, and seeing their existence at stake tried to gig the loon, but succeeded only in hitting its tail-feathers. When the loon had accomplished his task K'múkamtch offered to reward him in any manner wished for. The loon then wished to have white spots on its back, and K'múkamtch satisfied the request by spitting chalk upon the downy surface of its body.

132, 3. lúeluak; formed by vocalic dissimilation; cf. *Note* to **114**, 3.

BELIEFS AND SUPERSTITIONS.

I.

Wásh tχû′tχatkish; tsúi sa lû′la wásham tχû′tχash.
Prairie-wolf is soothsayer; and they believe in wolf's prophecy.

Máklaks hû′nk lû′la wásham pákluipkash k̲'lékuapksht tchē′k; tχu′-
Indians believe, prairie-wolf when howls, they will die after a while; pre-

tχuk pákluipka.   3
saging he howls.

Máklaks hû′nk lû′la púshish hä′masht î-unégshtka, tχû′tχuk héma;
Indians believe, the cat when cries just after sunset, for presaging it mews;
death

tchîkî′n tchish hä′masht î-unégshtka gû′lu, tχû′tχuk tchēk hä′ma.   Wátchag
the chicken also when crows just after sunset the female, for presaging then it crows.   The dog
death

tchî′sh wawá-a î-unégshtka, k̲ú-i tchämlûk.   6
also (when) whines right after sunset, the signs are bad.

Watság tchī′shtat tχótχa î-unä′gshtka; tsúi gátpa máklaks, gû′lki ngé-
A dog at a lodge howls just after sunset; then comes an Indian, attacks, wounds
prophetically

isha at hustsō′χa.   Sa-ámoks hátokt tchía tû′sht hushtchō′χa, k̲á-i hûnk
and kills (the owner).   A relative, (who) there lived right where the murder was, did not him

shiúga; tsúi tû′tûk spû′nshna lû′gshla vû′nsh sχéna witsū′ls éna tû′tuk 9
kill;   then seizing (him) they arrest, enslave him, the canoe row away, fishing-net carry taking
with them

ktsî′k, snáwedsh spû′nshna híssuaks shíukaluk.   Kilû′sh at kétak a
oars,   his wife they abduct, (her) husband being the murderer.   Furious he quits and

tsā′wik.
is demented

K̲ák tχû′tχatkish; tsúi sa lúluk sa k̲ákam tχû′tχatkash, tsúi sa
A raven is a soothsayer; and they believing the raven's repeated prophecy, they

shenótanka; pîts hû′nk pán k̲ák mák̲laks.
fight each other; it also eats, the (dead) men.
                                raven,

3   Tutíksh mák̲laks shuína tchû′χapkam m'nálam shashámoksham;
     Dreams the natives sing about dead their relatives;

húmasht sháhunk gíug kíukayunk flags.
for this same reason they stick out flags.

Tmélhak gítko shaklō′tkish tídsh tínχa; tû′m íχaga.   Tmélhak tā′dsh
A tmélhak- having, the gambler well succeeds; much he wins.   The tmélhak (is)
squirrel   certainly

6 sháyuaks; shakálshtat lak̲í, tíds sualaliámpkatko.
of much account; in the game (it is) well managing (it).
                   chief,

Tcháshash mû′na lushántsnank mbáwa skî′s; tsúi mák̲laks nánuk
The skunk deep down while scratching a hole emitted a blast; upon this people all

hushtsóga tsáshash-kíuks.   Snáwedsh shanahóliuk spû′nshna p'laiwásham
killed the skunk-conjurer.   A wife seeking he carried off the eagle's

9 tû′paks ktanápkash.   Shléank tchawíka p'laíwash, wí-udsna ánkutka
sister when asleep.   Seeing (this) became furious eagle, beat with a club

tchásĕs, wí-udsish k̲'läká, tsúi k̲ó-i pílui.   Ndopóg ktsō′l hämetsípka:
the skunk, the beaten one died, then badly stunk.   Smelling (it) the stars said:

"pátkal!" at p'laíwash pátkalp'le, stópatchka, tsúi gémpĕle túpakshash
"get up!" and eagle rose up again, washed the face, then went home sister

12 m'na énank.
his taking with
     him.

II.

Hä shaklō′tkish pî′sham shnû′lash ntággal, shaklō′tkîsh tídsh vumí′,
If a gambler of humming- the nest finds, (and) the gambler well hides (it)
                  bird   away,

k̲aítoks kaní vuiní′χî.   Hä k̲ó-e shléa pahápkash, pē′tch ktákta sk̲ä′tîsh
not any one conquers (him).   If a frog he finds dried-up, the leg he cuts off left

15 tapî′dshnîsh vumí′; húmashtak shû′ta shaklō′tkish, k̲aítoks kaní vuiní′χî.
hind (leg), hides away; (if) thus acts the gambler, (then) not any one beats (him).

Hä kaní tchatchlaíptcha shlä′-a (kink̲áni tût wá), tídsh ti′nχa.   Hä kaní
If any one a kind of fire-bug finds (scarce, there they are), good luck it If any one
                                                                      brings.

mā′ntchnîsh mák̲läksăm shtáp shuálka, pahápkash käíla=shushatí′shash
old-fashioned Indian arrow-head saves, dried-up a mole

18 tchi′sh, hû′kt humáshtak tídsh ti′nχa tchi′sh.
also, he in the same way well succeeds also.

É-ukshikni Mō′dokni lóla p'laikí′shash lák̲iash, shtínta tchîsh wengáp-
The Klamath Lakes (and) Modocs believe in the heavenly ruler, revere also of the de-

kam shkō′kshash.
ceased the spirits.

21   Mō′dokni shtûpuyúka túnäpni wäíta túnäpni pshín gshiúlak̲a káyak
The Modocs at first menstruation five days (and) five nights dance never

ktákt'nan; wewánuish ta-unä′pni wäíta k̲á-i tchû′lēks pán.
sleeping; the females for ten days no meat eat.

Hä' î shma-htcháktak yaínatat, ká-i î ûn ḵésh shlé-etak; hä'-atoks
<small>If you let your shadow fall on the hill, not you ípo will find; but if</small>

î ká-i shma-htcháktak, tû'm î ûn ḵésh shlé-etak.
<small>you not let your shadow fall, much you ípo will find.</small>

Móatuash, k'le-ugtkiuápkasht tchíalash Móatuashăm ḵóketat, ḵá-i mhû' 3
<small>The Pit River (lest) would cease to come the salmon up the Pit River, not grouses
Indians,</small>

lúela skó; Mō'dokni tchí'sh lóla shuátash kíăm tchûḵá shátma, humásht=
<small>they kill in spring the Modocs also assume, sage-hens the fish to swim up invite, there-
time; stream</small>

gisht ḵá-i lúela.
<small>fore not they kill
(them).</small>

NOTES.

I. What is contained in these short items refers equally to the Klamath Lake and to the Modoc people, although those contained under I. were obtained from various informants belonging to the former chieftaincy.

133, 2. páka to howl, bark; pák'la to howl repeatedly, to howl for a while; pák-luipka to howl for a while in the distance towards somebody.

133, 4. 5. The cat and the chicken being but recently introduced among these tribes, this superstition must have been transferred to them from other animals. By inversion, the words tchíkin gû'lu, *the hen*, appear here widely separated from each other.

133, 6. Ḵú-i tchämlûk has to be resolved into: ḵú-i tchē mál (for málash) hú'k: "bad then for you this is!" Cruel fights will follow.

133, 7–11. This story is not clearly worded, but we are taught by it how these Indians are conversing among each other with laconic breviloquence. An Indian living in the vicinity has heard the whining of the dog which means death to his owner. He goes there, shoots the man and takes to his heels. A relative of the murdered man comes up and is mistaken by others for the murderer. They deprive him of his wife, his property and his liberty; he becomes a madman on account of the injustice done to him.

134, 1. 2. The raven (ḵák) is supposed to·be a bird of fatal augury, because he was seen devouring the flesh of dead Indians. Compare: General *Note* on page **130**.

134, 4. kíukayunk. They adjust a rag or piece of skin to a pole and stick out that improvised *flag* on the top of the lodge to notify neighbors that they had a dream last night and desire an interpreter for it.

134, 5. One of the legs of a dead black tmélhak-squirrel is cut off and laid under the gaming-disk or the pá'hla to insure luck to the player.

134, 7–12. Tcháshäsh etc. This is a fragmentary extract of a scurrilous skunk-myth, which I have not been able to obtain in full from my informant, the Modoc chief Johnson, who speaks the Klamath dialect. This myth is well known through the whole of Oregon, for parts of it are embodied in a popular and melodious song of the Mólale tribe, whose ancient home is the country east and southeast of Oregon City and Portland.

134, 7. 8. máḵlaks nánuk is the direct object of hushtsóga; the skunk killed them by his stench.

134, 9. tû'paks stands for tû'pakshash; túpakship, abbreviated túpaksh, is properly the younger sister, as called by or with reference to an elder brother, while pa-ánip

is the elder sister, called so by or with reference to a younger brother. Two other terms exist for the relative age of sisters among themselves.

134, 11. pátkalp'le. The myth adds, that the eagle got up again at dinner-time and that after washing the face he took a nap before taking his sister home.

II. These items were all obtained in the Modoc dialect from J. C. D. Riddle. Many of the articles mentioned as gamblers' amulets are supposed to bring good luck to the gambler on account of their *scarcity*, which must have made them more interesting to the aboriginal mind than other objects of a brighter exterior.

134, 13. ntággal, ndákal: to find accidentally; shléa: to find, generally, after a search. vumí' is to hide away either on one's own person or in the ground.

134, 16. 18. tídsh tínχa is to succeed, to be lucky; without tídsh in: hútoks tín-χantko gî, that man is lucky.

134, 17. shtáp is a black arrow-head made of obsidian, a volcanic rock found in several places in these highlands.

135, 1. hä'-atoks is formed from hä toks with intercalation of the declarative particle a.

135, 3. k'le-ugtki-uápkasht is a periphrastic conjugational form composed of gi-uápkasht, of the verb gî, and of k'lé-utka, the usitative of k'léwi, to cease, stop, termi-nate; -utka has turned into -ugt- by metathesis. Literally: "would habitually cease to be in the Pit River." mbû', the grouse, is called by the Klamath Lakes tmû'.

REFLECTIONS OF EVERY-DAY LIFE

MONOLOGUES IN THE KLAMATH LAKE DIALECT BY JOHNSON, CHIEF OF THE MODOCS

Ká-i mîsh nû ó-it nû tidsä'wa nté-ish, shliútuk mä'makla pá-uk shlínk
Not   you I to let I   like (my) bow, for shooting ducks to eat killing
         have   (them)

ndektí'shtka. Tidsä'wa ká-i mîsh úya, tû génuapka úyamnank nté-ish
with arrows.   I like   not to you to give over I will go taking along bow and
                                       (it), there   arrows

3 gé-u, hishlátsanuapka. Yó-ishi! tatála kä'gi, ká-i shláa tatákni yû'lχ;
  my,   (and) will amuse myself Are lost! right they are not I found where they went
        by shooting.   (ahead) not,   (them)   down;

yó-ishin, mā'ns ká-ika. Únds mbúsant pēn káyakuapk.
they are lost, for a long I searched. Some- to-morrow again I will look out (for
        time   time   them).

Shikútchipk tchiká kĕmutsátk; undsē'ks séwanuapk pátki giúga
Walks on stick an old decrepit (man); some time I will give (him) to eat

6 mĕhiess; yuyálks tsi pá-uk hûn tchē'k tídsh kî'-uapk. Ki'shtchĭpk huk
  trout; being poor thus through of it then at ease he will feel. Comes to me this
                           eating

snéwedsh; oni'sh kíäm shéwant î; tû'm nû'sh shewantamnuápka sáwalktko.
woman;   to her fish you may give; plenty to me she will continue to give having received
                                                                               presents.

Kámp'kuk kéliak pásh tiä'ma. Undsē't kátchkal pa-uápk gé-utala steínash.
The indigent without food is hungry. By and by tobacco I will chew to my heart's content.

Sanáhole kátchkal titchéwank;   û′nds pēn mbúsant pá-uapk kátchgal
I like   tobacco   well enough;   by and by again to-morrow   I will chew   tobacco

pátkĕlank.   Kaní shlé-uapka ū′ns stoyuápka; tóla pákuapka ū′ntch; pēn
while getting up.   Outdoor   should I see,   then   I'll cut off   with (me) he will smoke   then;   again
(anybody)   (some for him);   (it)

wutuápka kinkáni kátchgal; kinkáni, ká-i túmi, tchē′k pēn túmi pákuapka, 3
I shall spend   a little   tobacco;   (but) little, not much, afterwards again much   I will smoke,

pakólank sχólakuapka.
(and) after smok-   go to bed.
ing

NOTES.

Of the two paragraphs of "Reflections" submitted, the first refers to the loss of some hunter's arrows, which had been loaned to somebody together with the bow. The second speaks in a rather egotistical sense of the pleasure which is afforded by succoring helpless and indigent people.

136, 3. ḵä′gi. This refers to some arrows, which cannot be found at the spot, to which they seemed to fly.

136, 4. 5. Untchēk, abbreviated undsē, ū′ntch, únds, ûns, points to some undetermined epoch in the *future:* by and by, after a lapse of time, some time from now; undsē′t, **136, 8.**, through apocope and synizesis, stands for untsē′k at; undsē′ks for untchēk tchîsh.

136, 5. Shikútchipk tchiká kĕmutsátk, grammatically incomplete forms standing for skikutchípka t′shíka kĕmutsátko. The word *stick* is not expressed in the text, but the suffix -ipka, united to shikútcha, expresses the idea of "walking while leaning oneself upon something or somebody". Cf. láyipka, to point the gun at the one speaking; tilō′dshipka, to see somebody coming towards oneself.

136, 6. kî′shtchipka, to step towards the one speaking; cf. *Note* to **136, 5.**

136, 7. oní′sh for húnîsh, cf. ō′skank for hû′shkanka, **65, 1.** Húnish is the objective case of hû′n; but this pronoun is not regularly used when speaking of animate beings; hû′nkiash would be grammatically correct.

136, 7. shéwant î. The words oní′sh kiäm shéwant î are supposed to be directed to one belonging to the speaker's household.

136, 8. The term kátchkal, tobacco, expresses the idea of an *intermixture* of several kinds of weeds or leaves for the purpose of smoking them.

136, 8. pa-uápk. A more appropriate term than this for masticating tobacco is: kátchkal kpû′yumna.

137, 1. titchéwank. This is in fact the participle of a verb: "I like tobacco, being fond of it."

137, 2. stoyuápka: I shall cut off a piece from a stick of pressed tobacco and give it to him. Cf. stuyákishka, to clip the hair.

137, 3. kinkáni kátchgal. If this and the following were not worded in the conversational slang, it would read: kinkánish kátchgal; kinkánish, ká-i túma, tchē′k pēn túma (or tû′m) etc.

137, 3. ká-i túmi. Indians are not often seen to smoke continuously as we do; those inhabiting the Klamath Reserve take a few whiffs from their small, often home-made pipe, then pass it to the neighbor and emit the smoke through the nose. Sometimes they swallow the smoke for the purpose of intoxication, and the elder women smoke just like the men. Cigars offered to them are cut small and serve to fill up their tobacco-pipe.

WAILINGS AT THE APPROACH OF THE FATAL HOUR.

"Ngä'-ish a ni tä'lχapksh, gé-u tä'lak, shlín antsa; shkék antsa nû'sh,
"An arrow   me   striking,   my   arrow,   shot they;   they broke   (my) head,

shlín nîsh.   Kán îsh shlín?   Tsuyä'sh nî shlín, gén îsh tsuyä'sh mpáta,
they shot me.   Who   me   shot?   Through the cap I was struck,   this   me   cap   kills,

3 másha n'sh, shlín îsh nû'sh, ká-a n's mā'sh', guhuá nîsh, a nîsh ká-a mā'sha!
it pains   me,   they shot me   in the   intensely me   it pains,   am swollen   I,   now   me   hard   it pains!
head.

Pásh îsh shéwan î; k'lékuapkan pánuk; pálak shéwan î, a nîsh ká-a mā'sha,
Food   me   give you;   I will die   after eating;   quickly   give   you,   me   very   it pains,
hard

tiä'matk ká-a, pálak shä'wan î."   At shéwana nû, at pán; shnuk' át mí'dsû.
(I am) hungry very,   quickly   give   you."   And give (him)   I,   and he eats;   he takes now the spoon.

6 "At k'léka, áteni k'léka; tsía at, k'leká taks nû; shlín nîsh nû'shtat.
"Now   I expire,   now I   die;   I live   yet,   dying   but (am)   I;   they shot me   in the head.

A ni k'léka, ā'teni k'lekála."   At k'leká.   Shû'dsha lúluksla sa lû'lokshtat
Now I   die,   now I   am sinking   Then   he dies.   Kindle a fire   (and) cremate they   in the fire
fast."

hû'nk k'lékapksh.
the deceased man.

NOTES.

This short incident of war is full of the most dramatic interest, and gives some idea of the oratorial powers of the average Indian. It was obtained from a man who undoubtedly had witnessed more than one similar scene during the numerous raiding expeditions made by his tribe before the conclusion of the treaty in 1864.

138, 1. ngä'-ish a ni tä'lχapksh shlín antsa, forms of the conversational language standing for ngä'-ish a nîsh tälχápkash shlín a sha. gé-u tä'lak "my arrow," a poetic symbolism for the arrow that causes my death.

138, 1. shkék antsa for shkéka a sha, but nasalized like shlín antsa. Shkéka properly means to pierce, but is used in a medial sense.

138, 2. mpáta properly means to dry up by heat. The cap or hat is said here to kill the man by exciting an intolerable fever heat within him.

138, 3. mā'sha n'sh. Some impersonal verbs can also assume the personal form of intransitive verbs: mā'sha nû and mā'sha nîsh: "it pains me"; kédshika nû and nîsh: "I feel tired". The Modoc dialect prefers the personal form.

138, 6. 7. ateni for at a nî. Cf. sě, **82**, 4. tehä'lχet **90**, 11. átěnish, atěni **90**, 12. 13. gě'ntěni, *Note* to **93**, 7. 9.

THE LORD'S PRAYER.

I.

Nálam p'tíshap, kat p'laí tchía: Nánuk nā′d hû′nk mî shéshash kátak
Our   father,   which on high lives: All   of us   thy   name   truly

shtí′nta.   Mî húshkanksh gû′ta nā′lsh.   Î hû′nk vû′nhuapk génta käílatat,
worship.   Thy   mind   come   to us.   Thou   wilt achieve   on this   earth,

wákaktak p'laítalkní gî.   Shéwan î nálsh gē′n waítash nálam pála-ash 3
equally as   (thou) on high dost.   Give   thou   us   this   day   our   bread

nánuk waítashtat.   Hä nálsh tuá ḵó-idshi gíntanuapk, ḵá-i hûn, p'laítalkni,
every   on day.   If on us any-   wicked   should stick on,   not   it,   thou on high,
                    thing

hû′shkank î! húmashtak nā′d ḵá-i hû′shkankuapk, hä kaní nálsh ḵú-i
mind   thou!   just as   we   not   would mind it,   if somebody   us   wrong

gî′uapk.   Ḵá-i nálsh î tuá shutétki ḵú-idsha, î ínúhuashkpak hak nálsh 6
should do.   Not   to us thou any-   let do   wicked,   (but) keep away   only   from us
                   thing   thou

tuá ḵú-idsha.   Húmasht giúg mî né-ulaks, nḵi′llitk tchí′sh, ktchálshkash
any-   wicked.   For   thine (is) the rule,   force   also,   glory
thing

tchîsh tchúshniak.   Húmashtak an hûn gîtk gi!
also   forever.   Thus   I   it   to be   say!

II.

Nálam t'shî′shap, p'laí tchía: Mî shéshash nánuk stínta; mî ḵóχpash 9
Our   father,   on high (who) Thy   name   all   revere;   thy   mind
                   livest:

gáltchui nanukä′nash nā′l.   Gitá tchí′sh käíla humashták gî, wákaktoksh
come   to every one   (of) us.   Here   too   on earth   in the same   be   just as
                                     manner   done,

p'laí ki.   Nálash gēn waítash shápĕle shéwan î.   Ḵá-i nálash ḵó-i shû′tä,
on high is   To us   this   day   bread   give thou.   Not   us   wicked   render
done.   thou,

húmasht nálam máklaks=shítko stínta.   I huáshgi nálamtant ḵó-idsha 12
equally as   our   men-kindred   (we) love.   Thou   keep off   from our   bad

steínashtat ḵóχpash; tídsh nálam steínash shútä.   Mî tála litchlítchli, mî
(from) heart   thoughts;   good   our   heart   make thou.   Thine alone   (is the) power,   thy

steínash litchlítchli tchússak, mû′ni láḵiam steínash.   Húmasht toks tídsh.
heart   strong   (is) perpetually,   great   of the Lord   the heart.   Thus   (it will   well.
                                                                     be)

NOTES.

These versions of the Lord's Prayer are good instances of what can be attained, without using too many circumlocutions, in rendering religious, moral and other abstract ideas in a language deficient in many of them.

For reign and kingdom no words exist, and they had to be rendered by hû′shkanksh, or in Modoc ḵóχpash, "mind", né-ulaks, "rule, law"; sin and forgive were

rendered by "something wicked" and "not to mind"; for "thy will be done" stands "achieve thou". Power and glory become "force, impetuosity" and "radiance", and daily bread: "flour on every day". In the Modoc version, the wording of which is inferior to that of version I, the use of similar expedients will be observed.

I. In the Klamath Lake dialect; by Minnie Froben.

139, 6. inúhuashkpak, phonetic inversion for inuhuashkápk' î; see Dictionary.

139, 7. ktchálshkash, from the word ktchálχa, to shine, to be radiant, resplendent.

139, 8. gitk, in an hûn gîtk gi, is the verbal intentional gítki.

II. In the Modoc dialect; by the Riddle family.

139, 10. Gitá käíla is equivalent to gē′nta käílatat; in humashták gî the verb gî has to be taken in the *passive* sense.

139, 11. kó-i shû′tä: "do not render us wicked." For shútä compare **111,** 15. and *Note.*

139, 12. húmasht nálam. Between these words and the preceding ones there is a lacune in the text. máklaks=shítko, "our kindred": those who look like ourselves.

139, 13. 14. In mî tála litchlítchli the adjective strong stands for "strength, power", while in mî steínash litchlítchli it is used in its adjective signification. In this language abstract ideas are sometimes rendered by adjectives and by verbal adjectives in -tko.

DIALOGUES

I.

TSÉMATK.   Tatá lîsh sha ksíulakuapk?
<small>When   they   will dance?</small>

SKÄ′LAG.   Pá-ak ká-i an sháyuakta! uná a sha ná-asht she-édshtat mat
<small>   Not   I   know!   once   they   so (said),   on Saturday</small>

3   sha nánuk shûkû′lki-uapk kshí′ulχish.
<small>   they   all   will assemble   for the dance.</small>

KÁPUAK.   Tátai tchî′k sha kshíulakuapk?   Plē′nkamkshî á? tám hak
<small>   Where after all they are going to dance?   At Frank's house?   perhaps</small>

           haítch î hû′nk shläátk? kúi a sha nen hûnk máshish gîsh shápa.
<small>   (did) you him   see?   seriously they   him   diseased to be   say.</small>

6 SKÄ′LAG.   Káyak an hátokt gátpautk, ná-asht tā′dsh toks nû tû′měna gén
<small>   Not   I there   was going,   thus   however I   heard   this</small>

           mbû′shant pîl, mat pá-ula: gät tóks nû wátch káyaktgûk, kúinag
<small>   morning   only, (that) he was eating: out   I   of my   while returning   away from
                                                        there   horses   from the search,   any house</small>

           gépgapěle.
<small>   I returned.</small>

9 KÁPUAK.   Tám haítch î nä′gsh shíwaksh shlää gúnî, gémpktch Kúy-
<small>   (Did) you   absent   the girl   see over there, who went   to
                     from home</small>

           amtsχēksh, Ellen Débidam mû′kag shétaltchapksh mā′shisht?
<small>   Kúy am Skä′ikshi, of Allen David   a baby   to visit   having fallen sick?</small>

SKÄ′LAG.   Ká-i an tû′sh shleá pûsh.   KÁPUAK.   Î.
<small>   Not   I anywhere saw   her.   Is that
                                                                so?</small>

Skä′lag guhuáshktcha; Käptinámkshi tchkash sha vûlánkìa: "Tát î
Skélak   left;   at the Captain's lodge   also   they   inquired   "where you
                                                               (of him):

tamnû′tka?"
come from?"

SKÄ′LAG.   Gē′t an wátch káyaktka, ksíulakshχēn genû′tuapkuk.   3
         Through   I   of (my)   returned from   towards the dance-   while intending to go.
         there   horse   the search,   house

CAPTAIN.   Táta haí tchî′k sha kshî′ulaktchuapk?
         Where   finally   they   are going to dance?

SKÄ′LAG.   Mbû′shant a sha she-édshtat kshíulaktchuapk Mbû′shak=Shi-
         To-morrow   they   on Saturday   will dance   the dwellers at Mbú-

wáshknî, ák tchîsh nánuk gépkuapk.   6
shak-Shíwash, prob-   too   all   will come.
ably

Tchúi guhuáshktcha gémbaluk.
Then   he started off   to go home.

II.

HLÉKOSH.   Tát lîsh mî û′nak?
         Where (is) your   son?

PÉPAKLI.   Le-utchólan kanî′ úna geknō′la; le-utchólan tunepä′nish 9
         For playing   outdoors   a while   he went out;   for playing   five
                        ago

tatákiash túla.
children   with.

HLÉKOSH.   Wakaítch gé-uga kaí gépgaple?
         Why   not   returns he?

PÉPAKLI.   Tútaks atí léwa; hótaks tatáksni waíta léwapka; lítki gat- 12
         Away   far   they play;   those   children   the whole   will play;   in the   they
                                     day   evening

pampēli-uápka.
will return home.

NOTES.

I. Dialogue about a dance to be held on the Williamson River; in the Klamath Lake dialect, by Minnie Froben.

140, 2. Pá-ak ká-i an sháyuakta! is interpreted by "what do I know!"

140, 9. nä′gsh shíwaksh gémpktch stands for négsh shiwákash genápkash. It is very rare that diminutive nouns, like shíwak, shíwaga, assume the ending -ash in the objective case; cf. **23**, 10. But shíwak means not only a little girl; it means an adult girl also, and is therefore inflected like snáwedsh.

140, 9. Kúyamtsχēksh. For this local name cf. Page **91**, first *Note*. Frank and Allen David live both at that place, close to the steep western bank of the Williamson River, while the communal dance-house, a spacious, solid earth-lodge, lies further to the northeast.

141, 5. Mbû′shak=Shiwáshkni, term corrupted from Mbû′shaks=Shawálshkni: "the one who lives, or those who live at the locality of the obsidian arrowheads." Mbû′-shaks=Sháwalsh lies on the eastern shore of the Williamson River. Cf. *Note* to **134**, 17.

II. Dialogue in the Modoc dialect; by Toby Riddle.

141, 9. Léwa, to play, forms the derivates lé-utcha to go to play; lé-utchna to play while going, to play on the way, cf. shuédshna **99**, 2.; le-utchóla to go to play in the distance.

141, 11. gé-uga for the more common gíuga, gíug.

141, 12. léwapka to play in the distance, out of sight, or unseen by us; but here this term is more probably a synizesis of léwnapka, the future tense of léwa.

NAMES BESTOWED ON UPPER KLAMATH LAKE LOCALITIES.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

K'mukámtch mat käíla shû′ta.   Tsúyunks ä′-alk käíla shutólan:
K'múkamtch, so they the   made.   The following names gave the   after creating:
         say, country   he,   country

Tuli′sh käila E-ukski′shash shúta K'mukámts kiäm-luelkshi′a; Tuli′sh tsí-
"Tulísh" place   for the Lake people made K'múkamtch to be their fish-killing   Tulísh,
                                                              place;

3 hunk ä′lχa. "At hû′nk käíla gît ktaíksi Shúyakēksh tchín ä′lχa; gíti
   thus he named "And that spot there where the "Jumping-Rocks" so I name; here
   it.   rocks are,

   shuyéakēks gi-uápka".   E-ukskísas K'mukámts né-ulχank heméχe:
   a leaping place shall be".   To the Lake people K'múkamtch ordering   said:

   "Tû′kua ná-asnî kä′la nä′sni élχa gî′ta Tû′kua; Gû′mbat nä′sni gît élχa;
   "Túkna so I a spot, so I name here Túkua; Kúmbat so I there give
                                                                          name;

6 gíta Kä′lalksi nä′sni élχa gi′ta. Wakáksi spû′klishtat gî′t i spû′kle-uapk;
   there Dirt-hauling so I give there. At Wáka in the sweat-house there you shall sweat;
          place,   name

   hä′ me wéash k′lä′kuapk gî′t i spû′kle-uapk, hä′ mi snáwedsh kĕlákuapk
   if your child should die, there you shall sweat, if your wife should die,

   gît i spû′kle-uapk túnepni gitá; túnepni spû′kle-uapk snawédsh, hä′ mi
   there you shall sweat five (days) there; five (days) shall sweat (you) wife, if your

9 hishuáktch kĕlä′kuapk. Túnepni spû′kle-uapk, tsúi kíllitk tsulä′ks gî′-
   husband should die. Five (days) you shall sweat, then strong (your) body will

   uapk, ká-i pálak i kĕmútchuapk."
   become, not fast you will become old."

   "Nāsht mî ne-û′lχa Á-usmi shéshuapk; nā′sni élχa gēn käíla.
   "Thus I ordain Á-ushmi to be called; thus I give to this spot.
                                                             name

12 Koháshti ná-ast nî élka gi′ta. E-ukalkshi nā′sni élχa gi′ta; gi′tats spû′kle-
   "Set out" thus I call that E-ukalkshi so I name this here also you shall
            place.   place;

   uapk, tuni′pni i spukle-uápka wéas k′lekáluk, tû′nipni snawédshĕsh kĕle-
   sweat, five (days) you shall sweat a child after losing, five (days) a wife after

   káluk hishuáksh tchish; ká-itoks mî sa-ámoks kĕlékst ká-i i spû′kle-uapk,
   losing, a husband also; but not, your relatives having died not you shall sweat,
                                                                      (then)

15 hä′ mi sa-ámoks nánuktua tsókuapk. Ká-i i gitá spû′kle-uapk ndānnántak:
   if your kinsmen of all degrees shall have died. Not you there will sweat but for three:

   snawédshtat, hishuákshtat, wéashtat."
   for wife,   for husband,   for child."

"Nakótk Wî′tlas kokétat hî tchí′sh luélks=kiäm gî′-uapk; na-ást shé-
"By (its) dam   Witlash   in William- there   also   a fish-killing place   shall be;   thus
                            son River

shash élχa nî: Ktá-i=Tupáksi.   Mbû′saks nā′st shéshatk máklaks gî′-uapk;
name   give I: Rocks-where-stand.   "Obsidian"   so   called   a people   shall exist;

Smā′k nā′st sésatk gî′-uapk máklaks gî′ta.   Kä′katîls nā′st sésatk gí-uapk 3
"Hairy" so   named   shall exist a people   there.   "Armpit-hairy" so   called   shall exist

gî′ta máklaks."
there   a people."

NOTES.

All Máklaks admit that K'múkamtch created their country, the earth and the universe, but as to the special process by which he created them they seem to have no definite idea, though they possess a multitude of myths for special creations.

Most of the places mentioned in this item are situated around Upper Klamath Lake. That they are localities inhabited for centuries past, and identified with the history of the tribe is proved by the fact that their naming is ascribed to K'múkamtch. The most noticeable of them are no doubt the three sweat-houses, all of which are of remote antiquity, and were put to use only when families were mourning the loss of one of their members. Two of them are quoted here: Wakáksi or Käilalkshíni spúklish on west side of Lake and É-ukalksi, a short distance south of Fort Klamath. The third lies about three miles south of Modoc Point; it is called Ká-ashkshi spúklish.

142, 1. käíla. About the meaning of this term in creation myths, cf. *Note* **96,** 23. In other connections, in the present text, käíla or kä′la means spot, locality.

142, 2. 3. Tulísh. To enable the Indians to catch fish at that place, K'múkamtch built for them, as tradition has it, an obstruction resembling a beaver-dam. Cf. nakótk, **143,** 1.; gítî for gíta hî.

142, 3. 5. Túkua and Koháshti are camping- and fishing-places on the eastern shore of the Lake. At Shuyakē′kish the Indians leap over rocks for amusement.

142, 5. ná-asni, nä′sni stands for ná-asht nî: "thus I".

142, 5. 11. Gúmbat is called Rocky Point by the white population, and lies on the western shore of Upper Klamath Lake. A-usmi is an island of the Lake.

142, 6. Wakáksi or Wáka is named after the tuákish-fowl whose cry is wáka wáka.

142, 6–10. 12–16. These mourning customs are gradually disappearing at the present time. One reason for this is the progressive assimilation of the tribes to American customs, another is the circumstance, that all of the three ancient sweat-houses are situated outside of the reservation limits.

142, 15. ndānnántak is composed of ndánnanti or ndánnantat ak: "only for three (kinds of relatives)".

143, 1. Nákotk is the instrumental case of nákōsh, lumber-dam: "on account of its dam Witlas will be a fish-killing locality." A loon destroyed that dam by forcing its way under it; one of our texts gives this myth. Cf. **132,** 1–8 and *Note* to **74,** 2.

143, 2. 3. Mbû′saks, Smā′k and Kä′katils are names given in contempt or derision of the respective tribes; the latter to Indians living at the Dalles of Columbia River, Smā′k to a tribe living south of that locality. Cf. **103,** 2. 3. Mbû′saks is a name for the Snake Indians.

MISCELLANEOUS NOTES ON ANIMALS.

Nī′l   wéksa   pû′l′hka   máklaks   shū′lhashluk   sχō′lhok;   ktánuapkuk
The   of mallard-   pull out   the Indians   to make pillows   to lie on;   for sleeping
down   duck

sχō′lhank   nī′l   íkúgank   willishī′kat.
(and) resting   the   they are put-   pillow-cases.
            down   ting into

3   Mbû′shant   nílaksht   wísχak   hä′ma.
In the morning   at dawn   the wisχak-   sings.
                              bird

Wátsak   wáwa   a   gulíndshîsham;   le   génug   wáwa.
Dogs   howl   because left behind;   for not   going   they howl.
                                              (with them)

Yá-ukal   tchaggáya   ánkutat   ä′-unank;   untsä′g   ä-unólank   húndshan-
Bald eagle   sits   on tree   replete with   after a while   after depleting   he will
                                        food;   himself

6   uapk,   tó-ugshtant   húndsanuapk   Ä′-ushtat.
fly off,   to the opposite   he will fly   of Upper Kla-
             shore   math Lake.

Tché-u   gankánkatchuapk;   tí′tnāk   máklakuapk,   wakiánua   lápĕni;
Antelopes   (people) are going to hunt;   once only   they will camp out,   or perhaps   twice;

shlíuk   gépgapluapka   pálak.   Úndsh   mbúshant   pä′-uapk   sχóläkok.
after shoot-   they will return   at once.   Some time   next day   they will take   to induce sleep.
ing (antelopes)   a cold bath

9   Kó-i   shû′ta   wásh,   pálla   n′sh   wásh;   kó-idshi   wásh.   Múatch   kpē′l
Wickedly   acts   prairie-   steals   from   prairie-   mischievous   prairie-   A long   tail
              wolf,   me   wolf;   (is)   wolf.

gî′tko,   tidsá   nē′l   gítko   wásh.   Kinkáni   wásh   É-ushtat.
(be) has,   delicate   fur   has   prairie-   Scarce   prairie-   at Upper Kla-
                                        wolf.   (are)   wolves   math Lake.

Kaí-udshish   nîsh   kópka;   kílōs   ké-udsis;   shlá-a   nîsh   tslatskágantko
Gray wolf   me   bites;   impetuous   is gray wolf;   (when)   me,   jumps on my throat
                                                                  sees

12   ké-udshish.
gray wolf.

NOTES.

144, 1. nī′l wéksa stands for nī′l wéksam ; pû′l′hka for púlχa or púlka: -′h-, "by hand."

144, 9. 10. These characteristics of the prairie- or coyote-wolf, which is so highly reverenced by the California tribes, place him between the wolf and the fox. Nē′l stands for nī′l and múatch for múnîsh. Tidsá is tídsha a.

144, 11. tslatskágantko; the verbal adjective of tchlakága stands here in the distributive form: "each time when he sees me, he jumps on my throat." The l of the second syllable is suppressed.

CLASSES OF ANIMALS AND PLANTS.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

Quadrupeds: hohánkankatk lílhanks; nánuktua hohánkankatk; wunípa tsō′ks gi′tk käílatat tchía nánuktua lílhanks wíkts nákanti.

Birds: lásaltk nánuktua. 3

Forest birds of small size: tchíkass.

Forest birds of smallest size: tchíliliks, tchílilika.

Ducks and geese: mä′mäkli. 6

Night birds: psín húntchna.

Water birds: nánuktua huhánkankatk é-ushtat, ámbutat tchía.

Swimming animals: nánuktua udúdamkanksh sáyuaks; nánuktua udó- 9 damkankatk.

Fish: kiä′m.

Jumping amphibians, toads and frogs: skáskatkankatk. 12

Snakes: wíshink; wámĕnigsh.

Lizards; lit. *"walking straight out":* uli-ulátchkankatk.

Reptiles and worms: skískankankatk. 15

Flying insects: mánk.

Creeping insects, snails, some mollusks etc.: mû′lk, mû′lkaga.

Grass, seed-grass: kshún. 18

Berries: íwam.

Edible roots, bulbs and seeds: máklaksam pásh; lutísh.

Trees: ánku; kō′sh. 21

NOTES.

These generic terms are quite characteristic, but by no means systematic. These Indians classify animals otherwise than we do, for they regard the mode of loco-motion as a criterion for their subdivisions of the animal kingdom, thus sometimes placing in the same class animals which widely differ in their bodily structure. The Indian mind likes to specify and is averse to generalizations; there are a few Indian languages only that contain comprehensive generic terms for "animal," "carnivore,"

"reptile," "amphibian" or "plant." Even the English language had to borrow these terms from Latin. The Klamath Lakes often use kō′sh (pine) generically for "tree," and wíshink, "garter snake" for "snake," the Modocs wámĕnigsh (black snake) for the same order of reptiles, these species being the most frequent of their kind in their respective countries. Birds are hohánkankatk as well as quadrupeds, because they fly "in a straight line".

ALIMENTARY SUBSTANCES.

LIST OBTAINED IN THE KLAMATH LAKE DIALECT FROM "SERGEANT" MORGAN AND MINNIE FROBEN.

Yántch kálkali, tχópo=pátpan, pakí′sh; kak tán: 18″; käílatat lû′sha,
<small>cylindric, thumb so large as, eatable; so long: 18″; on ground it lies,</small>

ktaíyatat lushá. Shláps pushpúshli, lā′pi shlápsh.
<small>on rocks it lies. The flowers (are) dark, two flowers (to it).</small>

3 *Kápiunksăm* ḵédsha saígatat; lû′k pûpashpúsh=tkani, lúiχitk tchí′pshash.
<small>grows in the prairie; the seeds (are) blackish, larger than tchípash.</small>

Wéwanuish hûnk shtä′ila wékank yákitka páta=gíulshēmi. Pék-
<small>The women gather (it) by beating (it) into seed- at summer's end. By</small>
<small>baskets</small>

shank sha hû′nk gápiunks shúta; tchilála sha títatna. Wû′kash=
<small>grinding they kápiunks prepare; boil (it) they sometimes. Wókash-</small>

6 shitk máshetk kápiunks.
<small>like tastes kápiunks.</small>

Káshma ḵédsa walídsat, käílatat ushá; pálpal shlápsh, tsmō′k pi′luitk.
<small>grows on rock cliffs, on the ground lies; white (is) flower, after fish smelling.</small>

Kĕlátch ḵédsha wí-ukayant kĕládshamat; kĕládsh ntchekáni mämätch-
<small>grows on the low keládsh-bushes; keládsh-berry small blue</small>

9 mä′tchli lálkaya. Wéwanuish kĕládshla wâkslólank; shpahá sha
<small>grow on The females collect (it) after wókash- dry (it)</small>
<small>bushes. season; they</small>

tchúi ishkû′lank, í′lχa sha shpáhank í′lkshlûk lúldam, tchilálank
<small>then after gathering, keep they (it) by drying to preserve (it) for winter, boiling (it)</small>

tchēk sha pán.
<small>then they eat (it).</small>

12 *Kĕnáwat* ḵédsha saígatat, tsélas ka tánni 1′, pakí′sh; p'lái shláps pushpúshli,
<small>grows on prairie, stalk so long 1′, eatable; on top the flower is dark,</small>

tídsh piluítko.
<small>good smelling.</small>

Klána pálpalish shlápshaltk p'laí, ḵédsha ḵóḵetat, pákish, tíds másitk; má-
<small>a white flower having on top, grows in rivers, is eatable, well tasting; the</small>

15 ḵlaks pán.
<small>Indians eat (it).</small>

Klápa kálkali, pakî'sh; ka tánni 3″; taktákli pû'dshak, tápaχ kitchkáni.
is cylindric, eatable; so long: three inches: red (is) the púdshak- (its) leaves small.
grass,

Klû' kálkali lutî'sh; kedshá Móatok; pakísh.
is a rounded root; grows in Modoc country; (it is) eatable.

Ktû'ks wókash=shítko, ḵédsha táletat; ktû'ksam shlápsh pû'pash, pálpali, 3
nuphar-alike, grows on straight stalk; of the ktúks the bud (is) (its) top, is white,

pakî'sh.
is eatable.

Kú'ktû û'sha käílatat, pakî'sh; gémtchi tsélas: O.
lies on the ground, eatable; so shaped (its) stalk:

Ḵā'ls kálkali, pakî'sh; mû'na lû'sha ámbutat; kitchkáni shlápsh witch- 6
globular, eatable; deep down it lies in the water; small is (the) flower of the

payam.
witchpai.

Ḵä's wé-uχalks tsélash gî'tk, shlápsh gítk; pakî'sh.
a forked stem having, flower having; palatable.

Ḵō'l. Táktakli tchélash gû'lam nû'kuk. Í-ukak máklaks hû'mtcha gû'l 9
Red (is) the stalk of the kol when ripe. Around Fort the Indians this kind of kol
Klamath

shtä'-ila túm, gítatoks ḵá-i tuá ḵōl. Ámtatka sha méya pû'kgu-
gather in quan- but here not there is kol. With a stick they dig (it) to their
tity, (at agency) any

ishamtat shiû'lagiank, tchúi sha pû'ka; i'kagank pä'n shtápka
roasting-place bringing it, then they roast (it); taking it out again they pound
(it)

ktáyatka. Ḵó-i pî'luitk, tídshi tadsh pā'sh; hä kaní ḵō'l ē'nt, 12
with stones. Badly flavored, good however a food; if anybody kol carries
on him,

lû'k hû'nksh shtî'kok vû'shat.
a grizzly him smelling will flee.
bear

L'bá. Lupî' sha'hlmalχō'tchtat shápashtat l'bá nóḵa; wéwanuish stä'-ila
At the first autumn-commencement in (that) month l'bá ripens; the females gather (it)

yákitka wékank tíatka. Tsúi sha ítpampalank shpáha, shutéshluk 15
in baskets, beating (it) with a And they bringing it home dry (it) for cooking
paddle.

sha gáma; skátka gáma gā'mkishtat. Wíllishikat sha ikû'ga
they pound (it); with a pestle (they) in a mortar. Into sacks they fill (it) in
pound

pā'sht, tchúi sa vûmí vumî'shtat wíllishikat îkúgank.
after drying, and they bury (it) in cachés, in sacks after putting it.

Léhiash ḵedshá Móatok; gî'tatoks É-ukshi ḵá-i léyash ḵédshant. Tánapsh= 18
grows in Modoc land; but right here in Lake not léyash is growing. Turnip
(at agency) country

shítko shlē'sh léyash; wí-uka lē'ntk léyash; tchélash toks lé-isham
alike to look at (is) léyash; not very lies léyash; stalk of léyash
deep

nā'sh pétch atí taktákli shlápsh gî'tk. Móatokni shnîtchi'χa
(is) one foot tall, red flower having. The Modocs fry (it)

lépuinatk pálāsh shû'tank léhiash. Ḵú-i mā'shetk. 21
in frying pans into bread making léyash. Badly tasting (it is).

Má-i. E-ukshikni máyalshuk vū'nshatka sχéna shléank é-ushtat. Tché-
The Lake people　for tule-gathering　in canoes　row out　finding (it)　in lakes.　The

lash sha shnû'kank íshka, yánansh pîl p²ánk púedsha. Yánakänîn
stalks they　seizing　pull up, their lower　only　eating throw away　Each at the lower
　　　　　　　　　　　　　ends　　(the rest).　　end

3　pálpalî gî nép pánani. Stá-ila sha kshunē'mi, ḵá-i mā'nsh î'pka
white　is　hand-long.　Gather (it) they　at grass-time,　not　long　(can) lie

má-i; pā'shtak sha púedsha ḵú-i kléksht.
tule;　as soon as dried they　cast (it)　bad　having be-
　　　　　　　　　　　away,　　come.

Nû'tak ḵédsha ntchékayant kshû'nat shaígatat; lû'k tchípashptchi gî.
grows　on small　grass-stalks　in prairies;　seeds　tchipash-alike　are.

6　Kápiunks=shítko stä'-ila nû'tak wéwanuish wékank yákitka.
Kápiunks just like　gather　nútak　the women,　by beating (it) into baskets.

Páwash a ḵédsha aitχámĕnash ḵō'l, ḵá-i ḵú-i pî'luitk ḵû'lam=shítk, lúiluyatk
grows　smaller than　kol,　not　stinking　kól-like,　sweet

toks kpápshash. Yaínakshi pîl sha túm shléa. Tchélash pá-usham
but　to taste.　At Yáneks　only they　much　find.　Stalk　of páwash
　　　　　　　　　　　　　(of it)

9　wí-ukani, mû'kmukapsh pálpalsh shlápsh gî'tk. Pû'ka sha hû'nk
is low,　feathered (and)　white　flowers　having.　Bake they

páwash, tchúi sha gáma, shpáhank sha î'lχa lû'ldam páshluk.
páwash,　then　they pound (it), after drying (it) they preserve for winter gathering in.

Pû'ks nánukash=käíla ḵédsha tû'm, títatna ḵá-i tû'mi. Pû'ks ḵédsha
everywhere　grows　in quanti-　sometimes　not　in profu-　Camass　grows
　　　　　　　　　ties,　　　　　sion.

12　Óregon saígatat, tchékĕnish metsmétslish lelé-usam gî'tk tchélash;
on Orego-　prairies,　minute　blue　flowers　having (its) stalk;
nian

pû'ks tchék'ni ónions=shítko shléash pálpali shánkitk gíug, pukátk
camass　small　onions-similarly　looking,　is whitish　raw being,　when baked

tchēk luíluyatk mā'sha nóχuk. Pahátko mā'ntch gî'ntak î'pakt
then　sweetly　tastes　when it is　When dried,　a long time　afterwards　it may
　　　　　　　　　done.　　　　　　　　　　　　　remain,

15　túmĕni illólash ḵá-i ḵó-i k'lékant. Shláps tsmō'k píluitk.
for many　years　not　spoiled may become.　The flower　fish-stink　smells after.

Pû'lχuantch. Píena máḵlaks pû'lχuantchluk pienû'tkishtka; pû'ka a sha
Scrape up　the Indians　for gathering the chry-　with a paddle;　roast (them) they
the ground　　　　　　　salids

ktáyatat ḵélpokshtat kshū'n puetílank, wáldsha tchík sha kshún,
with stones　heated,　grass　putting under,　lay on top　then　they　grass,

18　kné-udshî lokáptchχa, tchúi sha käíla kä'lua pû'kûg púlχuantch.
rough bark　pile up on top,　then　they　with　fill up　for roasting　the chrysalids.
　　　　　　　　　　　　　earth

Stópalsh. Máḵlaks kiamä'mi guiχakshä'migshta stópalsha pûkshämi' tch. Ḵa-
The people in fishing-season,　at home-leaving time　peel trees,　in camass-season　also.

kowátka sha kiulō'la stópalsh; kápka sha stópĕla. Lúiluyatk stóp-
With bones　they　peel off　the inner bark; small pine-　they　peel.　Of sweet taste　(is)
　　　　　　　　　　　　trees

21　alsh; shánks hak sha pán. Ḵánt i hûn shlää shtopalhuí'sh ḵû'sh
the bark;　just raw　they　eat it.　So many you (of them) find　peeled off　pine-trees

î támĕnug. Ḵá-i ḵū'sh nánuk tchû'ka stópaluish; nánka tchúka.
you when traveling.　Not pine-trees　all　perish　which were peeled;　some　dry up.

Táksish kálkali, pakí'sh; láwal ka tánian slápshtat; kä'ilatat lû'sha, ká-i
cylindric, palatable; is wide that much at the bud; on the ground it lies, not
pî'luitko.
has smell.

Tók pä'lpali kshū'n, ḵédsha é-ushtat. 3
is a whitish grass, grows in Lake.

Tsî'kal atíni kshū'n, ḵédsha é-ushtat.
(is a) high grass, grows in Lake.

Tchî'psam ḵédsha kshū'n=ptchi páta tchî'k nóka Tchúi máḵlaks tchípash
grows grass-like (and) in summer-time ripens. Then Indians tchípash

shtä'ila, wéwanuish wéka ulä'χuga yákitat. Lúlukshtka tü'ksh a 6
gather, the women beat (it) haul (it) in seed-baskets. In the hot coals in a fire
into

tchípash shnū'χa, tchúi tchî'k sha humashtgíulank péksha lem-
the tchípash they parch, and after they having thus done grind (it) on the

atchátka shilaklgî'shtka yî-ulalónank; a tchî'ksh hû'nk pekshólank
metate with the rubbing-stone rubbing; now then having done
grinding

pän éwa pálatka ámbu kîtuínank, tchúi sha hûmasht=gî'ulank 9
again they upon a water pouring into (it), then they after thus doing
empty (it) matted dish

patámpka wawálχank népatka hlópa. Gî'ta tchípash ká-i tû'm
begin to eat (it) sitting around with hands sop it up. Right here tchípash not in quan-
tities

ḵédshant, Móatok pî'la toksh tû'm wawáwish gi.
(is) growing, the Modoc only however much productive is
country (of it)

Tchuá kálkali: tχopó=shitko, gét pi tchuá; ḵédsha ámbutat; ntchendshkáni 12
cylindric: thumb-like, so it (is) wápatu; grows in waters; rather small

tchuá, tchúyunk máḵlaks íshka tchúi tchilálank pán; kúkanka sha
(is) wápatu, and it the Indians pulling and boiling eat; masticate they
out

tútatka. Taktä'kli tchuálam shlápsh; kinkáni tchuá.
with (their) Purple (is) of wild-potato the flower; scarce wápatu
teeth (is) (here).

Tsuák käílatat lû'sha, pakí'sh; ka tánni tsélas: láp pē'tch; kakálkalish shláps 15
on ground extends, (is) eatable; so long is the two feet; round flowers
stalk:

p'lái gî'tko.
on top having.

Tsunî'ka ḵédsha käílant, é-ushtat, walí'dshat; pakí'sh. Shlápsh 2″ lawá-
grows on ground, on Lake, on cliffs; eatable. The flowers 2″ are

latk, tídsh piluítko, mû lbû'ka gítk; kä'latat lû'sha. 18
wide, nicely smelling, a large bulb having; on ground it lies.

Wátksăm mû'na û'sha kä'latat, pakí'sh; ḵédsa walídsat, pä'lpali shlápsh.
deep lies in ground, eatable; grows among cliffs, white (is) flower.

Wî'wî atíni, ḵédsha táletat; pakí'sh shlápsh; ḵétsa pálpali.
is tall, grows on straight eatable (is) the bud; grows white.
stalks;

To THE ABOVE ARE ADDED A FEW NON-ALIMENTARY SUBSTANCES:

Kú'lχamsh tû'sh a tû'pka käílatat, ká-i pakí'sh, ptchî'nk: kiä'm=luelō'tksh 21
upwards stands from ground, not eatable, thus looking: as a fish-killing-article

witsólslank vû'nsat tamádsank téwas; kitchkáni shláps.
while net-fishing, in the canoe they fasten (it) the forked small (is) the flower.
in bow net;

Skáwanks pushpŭ′shlish shlapsháltko, ḵlä′kots, ḵédsha táletat; ḵú-idshi, ḵá-i
has a dark   flower,   (is) a poisoner, grows   on straight (tastes) bad, not
                                                                stalk;

pákish.   Pû′shχam kápkălam sχáwanks ḵó-idse k'lä′kotk'sh.
eatable.   The limbs of the young (and) wild pars- (are) bad   poisoners.
           pine   nips

3 *Slē′ds* ḵá-i pakí′sh, múkmukli shláps, kiä′m=luelō′tksh; witsólslank é-ushtat
    not   eatable,   downy   flowers,   a fish-killing-article;   while not-fishing   in Lake

shtí′lχa.
they put it
into (the net).

Tí′lĭhash k'lûtsuō′tch=ánku vû′nshtat shtákla.
as a "swimming-sucker"- on canoe   they stick up.
wood

6 *Wákinsh* a ḵédsha pánût.   Máḵlaks íshka pánût lultámpkash shutelomá-
             grows   on the pan-   The Indians pick it on pan-tree sticking   to smear themselves
             tree.

shluk, lúshnank sha shnē′lakshtat.   Tchúi tchík sha núksht wá-
with,   roast (it)   they on fire-place.   Then   they after baking with
                                                                            (it),

titka vukútank shushatelóma télish, p'nā′sh ktcháłχishtka shkuk-
knives scraping (it),   smear it on   faces,   themselves from sun-burns   to pre-

9 luápkasht; p'lû′ tak sha îwínank shtéwa.
  serve;   grease   they putting into   mix up.

NOTES.

Several plants in this list appear, according to grammatic rule, in the possessive
case -am, while their fruits or edible portion are introduced in the subjective case.   To
the fòrmer the substantive ánku or tsélash has to be supplied.   Small grasses are
alimentary plants on account of their seeds only, while the larger aquatic grasses con-
tain nutritive matter in their stalks.   Of these notices the shortest and most laconic
were obtained from Morgan, who did not enter into particulars cencerning the prepa-
ration of aliments.   By this list the articles on which these Indians feed are by no means
exhausted; they eat almost everything found in nature which is not positively obnox-
ious to health and which contains a particle of nutritive matter, and hence a full list of
their kitchen *répertoire* would be at least three times as long as the one obtained.

146, 1. kak tán for ká ak tánni "so long only"; the length being shown by gesture
of hand.   Also expressed by ka taniáni, 149, 1. and *Note*.   The yántch-plant grows to
a length of 18 to 20 inches, the height of the camass- or pû′ks-plant.

146, 3. Kápiunksăm.   The kápiunks-seed grows on a prairie-*grass*, like the tchí-
pash- and nŭ′tak-seed.

146, 7. 14. pálpal stands for pálpali (originally pálpal-li), having lost its terminal
-i by apocope; pálpalish shlapsháltko incorporates the adjective *white* into the verbal
adjective "having flowers".   This phrase may be circumscribed by pálpalish shlápsh
gítko.   Cf. 123, 6. and *Note*, and 150, 1.

146, 8. wí-ukayant kĕládshamat.   Here the adjective in its locative case, used
attributively, is united with the partitive case of the substantive, the original form of
both being wi-ukáyantat kĕládshamti; the subjective case: wi-ukáni kĕládsham.

146, 12. Kĕnáwat or horse sorrel is mentioned in an Aíshish-myth and does not

grow so tall in the cold Klamath highlands as in the Californian and Oregonian valleys adjoining them to the southwest and west, where its height attains sometimes three feet. Cf. *Note* to **94**, 9.

146, 14. Klána, an aquatic or tule-grass, of which they eat a portion of the young stalk. The term "tule," from Aztec *tolin*, serves in the West to designate all kinds of rushes, stalks, and grass-like plants growing in the water and wet grounds. By kókĕtat are meant the Williamson and the Sprague Rivers.

147, 1. Klápa is the name of the eatable bulb or root growing on the púdshak-plant. The púdshak-grass becomes red in the autumn, when dry.

147, 3. Ktû'ks is the eatable root of a species of the cat-tail plant; táletat, locative case of tálish (or tálesh?), straight stem, from táltali "forming a straight, unbroken line." The ktû'ks grows in the water, like the wild parsnip (skáwanks); the natives dry the tender roots of the ktû'ks and bake them into a sort of bread. The epithet: "like wókash" probably refers to the *taste* of this kind of food.

147, 5. Kû'ktu. This plant attains a length of about 6 inches.

147, 6. 7. Káls is the globular bulb of the wítchpai water-plant.

147, 8. Kä's, kä'sh. This plant produces a hard, whitish, farinaceous bulb, which is commonly spoken of as ípo, a Shasti term, and is one of the most important food-articles of the Oregonian Indians. To dig or collect kä'sh: kä'shala, kä'shla.

147, 9–13. Kō'l, also pronounced kū'l, gû'l, gúl, is a kind of Aralia. The root is eaten only when roasted, and is then very nutritious, though spreading an abominable smell. This odor is so penetrating that, as alleged, the grizzly bear will attack nobody who smells after roasted kōl; to this we may add the restriction: "if he is not very hungry." John D. Hunter mentions in his "Manners and Customs of Indians," etc. (Phila. 1823, page 370) that the Osages ascribe to the plant washoba-pesha the power of scaring away the black bear. This plant is an annual growth possessing sudorific and cathartic properties. Washobe is the black bear, mitchú the grizzly bear in that Southern Dakota dialect.

147, 9. hû'mtcha gû'l: "the kōl in this condition," viz: in the ripe state. The kōl-plant is ripe when the stalk becomes red or reddish.

147, 10. méya. Speaking of *many* women digging bulbs or roots, stá-ila, stä'-ila is the regular form; its proper signification is: "to fill up" "to fill" (the conical root-basket worn on back, yáki).

147, 10. 11. pû'kguishamtat: "to their old roasting place"; púkuishamat might stand instead. The locative suffix -tat, -at is here appended to a verbal substantive of púka, to roast, standing in the possessive case -am, and -u- is the infix marking past tense. The guttural k has become distended into kg.

147, 12. ē'nt or ē'nd for énat, conditional of éna. Instead of ē'nt, ídshant (for ídshnat) may stand in the Klamath Lake dialect.

147, 14. Lupî' etc. The import of this sentence is: "L'bá ripens in the month when autumn begins."

148, 1. Má-i is the common reed or tule-grass growing sometimes to the height of 8 to 10 feet. The shallow borders of the lakes in the headlands of Klamath River are full of this growth, which is one of the most important economical plants for the Indian. Women manufacture from it mats, dishes, baskets, lodge covers, nets, sacks, bags, and the young stalk yields in its lower part a palatable marrow.

148, 2–4. Yánakänín for yanakäníni; cf. suffix -ni, -nini in Dictionary. mā′nsh for mā′ntch. pä′shtak for páhasht ak, cf. pä′sht, **147**, 17. for páhasht.

148, 5. Nú′tak. This grass belongs to the genus Glycerium, as identified by Dr. E. Foreman, and produces a tiny, grayish bright seed of tchípash size. The flowers are of a light red color. The grass is found around the agency buildings and grows about one foot high.

148, 7. Páwash properly means *tongue.*

148, 11. Pû′ks or *camass.* Its bulb is one of the principal food-articles of all the northwestern Indians, but does not grow in profusion in the warmer portions of California. It is of the magnitude of the walnut, very saccharine and nutritious, ripens in May and June, and by the roasting or baking process described in the text becomes as hard as stone. The Máklaks call it after pû′ka *to roast,* the Shasti name is sók, the Pit River name ähualé, while the name kamas, "sweet," is of Nutka origin. The botanists call the plant Scilla or Camassia esculenta. Cf. *Note* to **146**, 1.

148, 14. ípakt, metathesis of ípkat, the conditional of ípka to lie there, to remain.

148, 16. púlχuantch. The gathering of this pupa or chrysalid and of its caterpillar, the sχeshī′sh, is chiefly done by the women of the tribes, who find them imbedded at no great depth in the sandy ground around pine trees. Another chrysalid, the kûlī′gs, is collected and roasted by them in the same way and tastes like eggs. kshū′n puetí-lank: putting grass under the chrysalids, not under the heated stones. The stones are replaced by other heated ones, as soon as they have cooled off; the larva assumes a black color after roasting and tastes like eggs. See púlχuantch in Dictionary.

148, 19. guiχakshä′migshta. The season of the year, when the exodus of the whole tribe to Klamath Marsh takes place, where pond-lily seed is collected for the winter, is about the middle of June. The ending -ta is an abbreviation of the case suffix -tat. Three seasons are stated in the text, when the peeling of the inner or fibre bark of small pine trees is performed; of these the camass-season precedes the exodus to Klamath Marsh by a few weeks only, and the fishing season lasts from February to the end of the summer. Of course, the peeling of the kápka-pine coincides with the season when the sap ascends through the young tree. The bark is removed from about five feet to fifteen or twenty feet above the ground, and most of the beautiful pines treated in this manner are doomed to premature decay, though many survive the operation. The aspect of a forest with some of the pine trees peeled is rather singular.

148, 21. shánks hak, contraction of shánkish hak or ak.

149, 1. ka tánian for ka taniáni "so much in width or extent." The bud of the táksish has a width of about half an inch. Cf. *Note* to **146**, 1.

149, 3. 4. tók. This aquatic grass grows about two feet high; by é-ushtat is meant, here and in tsī′kal: Upper Klamath Lake.

149, 3. pä′lpali, vocalic dissimilation of pálpali or pä′lpäli; cf. taktä′kli **149**, 14.

149, 5. Tchí′psam is a prairie grass on which the brown tchípash-seed grows. This seed is extremely small, and it takes a long time before a sufficient quantity of it is gathered to afford a meal for a family. Still smaller is the nútak-seed, and both are striking instances of the persistence of the Indians in keeping up their old mode of living, when by agriculture and stock-raising they could procure provisions with infinitely less trouble and in much shorter time.

149, 6. tü′ksh is probably the adessive case of tóke (ŏ) fire-place, hearth: tók-kshi.

149, 12. Tchuá is the long, cylindric root of the Sagittaria sagittifolia, an aquatic plant common in the West and East of the United States. In Oregon the term *potato* or wápatu (Chinook jargon) is most commonly heard for it. The name of Chewaukan Marsh, a sink and low ground situated east of Upper Klamath Lake, is a corruption of Tchuaχē′ni: "where the arrow-leaf is found." The flower of the wápatu varies between red, reddish and whitish.

149, 17. Tsunî′ka. The flower has a diameter from two to three inches.

149, 21. Kû′lχamsh is put on strings by the women and thus serves to attract the fish.

149, 21. ptchî′nk: after this word ought to be seen the picture of a tiny vegetal cylinder, about one inch long and slightly curved.

150, 1. Skáwanks or wild parsnip, a poisonous plant growing in wet places to the height of three feet.

150, 8. p′nā′sh, contracted from p′nálash, is the direct object (reflective) of shkukluápkasht: to guard themselves against becoming chapped by sun-burns. The wákinsh seems to be a kind of resin and furnishes a red paint, as does also the k′lépki.

E-UKSHIKÍSHAM KÍUKSHAM SHUĪ′SH SHUINŌ′TKISH TCHÎSH.

INCANTATION SONGS OF THE KLAMATH LAKE PEOPLE.

1. *Introductory song:*
   Yä′ka ní, yä′ka ní, yä′ka ní *etc.*   ⌣ ⌣ ⊥ | ⌣ ⌣ ⊥ | ⌣ ⌣ ⊥
   I sing, I sing, I sing (in chorus).

2. *Song, reference unknown:*
   Wiwiwá! nî sháwalsh wítnank!   ⌣ ⊥ | ⌣ ⌣ ⌣ ⊥ | ⊥ ⌣
   Blown off! the plume-crest has disappeared from me!

3. *Song of the wind:*
   Kanítala m′sh û shlewitaknû′la?   ⌣ ⊥ | ⌣ ⌣ ⊥ | ⌣ ⊥ | ⌣ ⊥ ⌣
   népaksh a-i nî′sh shlewitaknû′la.   ⌣ ⊥ | ⌣ ⌣ — | ⌣ ⊥ | ⌣ ⊥ ⌣
   Who, I wonder, is blowing out of my mouth?
   The disease is emanating from my mouth.

4. *The conjurer's song:*
   Tuá kî nû shatashtaknû′la?   ⌣ ⊥ | ⌣ — | ⌣ ⊥ | ⌣ ⊥ |
   nä′paks nû shatashtaknû′la.   ⊥ | ⌣ — | ⌣ ⊥ | ⌣ ⊥ | ⌣
   tuá kî′ nû shatashtatχî′sh?   ⌣ ⊥ | ⌣ — | ⌣ ⊥ | ⌣ ⊥
   nä′paks nû shatashtatχî′sh.   ⊥ | ⌣ — | ⌣ ⊥ | ⌣ ⊥
   What do I remove from my mouth?
   The disease I extract from my mouth.
   What is the thing I take out?
   It is the disease I am taking out.

5. *Song of the woodchuck:*

　　Käíla nû gutî′la nû　　⏑‾ | ⏑‾ | ‾⏑ | ⏑

　　　　I am descending into the ground.

6. *Little girl's song:*

　　Shmashmáyalti, shmashmáyalti　⏑⏑‾⏑ | ⏑⏑‾⏑

　　　　In quill-fringed buckskin dressed,
　　　　In porcupine-fringed buckskin dressed.

7. *Song of the washpálaks-fox:*

　　Ä′kalä′kĕla nû, ä′kalä′kĕla nû　‾⏑ | ⏑⏑ | ‾ ⏑ ‖ ‾⏑ | ⏑⏑ | ‾⏑

　　　　Long and slim I am, long and slim I am.

8. *Song of the fire-mantle:*

　　Lû′luksash nû shkutíya　‾⏑⏑‾ | ‾⏑ | ⏑

　　　　In fire-flames I am enveloped.

9. *Song of the tuákish-crane:*

　　Nû shnû′lashtat nû tgelî′wa　⏑⏑‾ | ⏑⏑ | ⏑‾⏑

　　　　I stand upon the rim of my nest.

10. *Song of the blind medicine-girl:*

　　Tchatchĕlushkánka nû tchíutchiûsh shneχī′tko

　　　　　　⏑⏑‾ | ⏑⏑⏑‾ | ⏑⏑‾ | ⏑

　　　　I search the ground with my hands, find there the feathers of the yellow
　　　　hammer and devour them.

11. *Another song of the same:*

　　Palák! îsh hû lûlpalpalíat!　⏑‾ | ⏑⏑‾ | ⏑⏑‾ | ⏑

　　　　Quick! make ye eyes for me!

12. *Bird's song:*

　　Nû′sh pí′lan tiláluansha　‾⏑ | ‾⏑ | ‾⏑⏑⏑

　　　　As a head only, I roll around.

13. *Song, reference unknown:*

　　Tuá pash nû? tuá pash ă nû?　⏑‾ | ⏑‾ ‖ ⏑‾ | ⏑⏑‾

　　　　What am I? what am I?

14. *Song, reference unknown:*

　　Há lúyam'na, nû lúyam'na　⏑‾ | ⏑⏑‾ | ‾⏑⏑

　　　　This round thing I hold in my hand.

15. *Song of the long-tailed black marten:*

　　A wálχatchăka nû gatáml'χa　‾⏑ | ‾⏑⏑ | ‾⏑ | ‾⏑

　　　　I the black marten, I travel around this land.

16. *Song of the skunk:*

    Yámashtka nû tuituigídsha   —◡|◡—|◡—|—◡

        In the north wind I dance around, tail spread, festive and gay.

17. *Chorus song:*

    Tuá kî nû k̲óga?   ◡|—◡◡|—◡

    nä′paks ai nû k̲óga.   —◡◡◡|—◡

        What do I suck out? The disease I am sucking out.

18. *Song of the boards:*

    Pápkash huálta   —◡◡|—◡

        Lumber-boards are rattling.

19. *Song of the lizard:*

    Kī! kî′ya nû aíkana   —◡|◡—|—◡—

        Lo! thus I the lizard stick my head out.

20. *Song, reference unknown:*

    Yámash ai nû′sh wílamnapka   —◡|◡—|—◡|◡◡

        The north wind has followed me.

21. *Song of the black mouse:*

    Tuá kî nû tashulóla?   ◡—|◡—|◡◡—|◡

    nä′poks ai nû tashulû′la.   ◡—|◡—|◡◡—|◡

        Through what do I pass with my paws?
        My paws glide over the hair of the disease.

22. *Song of the washpálaks-fox:*

    L′ékîsh, l′ékîsh gená   —◡|—◡|◡—

        Crazed I am wandering.

23. *Song of the weasel:*

    Shä′ka nû, shéka nû   —◡◡|—◡◡

        I am squealing, I am squalling.

24. *Song of the dog:*

    Wátchag ai nû nû′kanka,   —◡|◡—|—◡◡

    yámashtka nû nû′kanka.   —◡|◡—|—◡◡

        I the dog am straying,
        In the north wind I am straying.

25. *Song, reference unknown:*

    Shlä′wish á-i nîsh wílhua   —◡|◡◡◡|—◡◡

        The storm gust dashes right on me.

26. *Song, reference unknown:*

 Mû′mĕni gé-u stû′kish gî ⏑⏑|⏑⏑|⏑⏑|⏑⏑
     Heavy hailstones I possess.

27. *Song, reference unknown:*

 Naínaya! nî′sh shléwish wítnank! ⏑⏑⏑|⏑⏑⏑|⏑⏑⏑
     I am shivering! the wind blows down on me!

28. *Song of the bug:*

 Shaíχish a-i nî k̲óga ⏑⏑|⏑⏑⏑|⏑⏑
     I the bug, I bite and suck.

29. *Song of the mink:*

 Mû′ashtka nû udumulípka ⏑⏑|⏑⏑⏑|⏑⏑⏑|⏑⏑
     I am swimming out while the south wind blows.

30. *Song of the young silver-fox:*

 Wánam wéash nû wilamnápka ⏑⏑|⏑⏑⏑|⏑⏑|⏑⏑
     The young red fox I follow up.

31. *The incantation sings:*

 Shuî′sh hátak nû géna nû
     I the song I am walking here.

32. *Fox's song:*

 Lalálashtala wiká nû ⏑⏑|⏑⏑⏑⏑|⏑⏑
     I am blowing air from my flanks.

33. *Song of the tuákish-crane:*

 Tuánχî, tuánχi, tuánχî, tuánχî . . . . . nû. ⏑⏑|⏑⏑|⏑⏑|⏑⏑

34. *Songs, forming refrains to song No. 33.*

 a-ahahíya, a-aha-a-ahíya ⏑⏑⏑|⏑⏑⏑|⏑⏑⏑⏑⏑|⏑⏑⏑
 a nû hé-e-i, a nû hé-e-i ⏑⏑|⏑⏑⏑‖⏑⏑|⏑⏑⏑

35. *Song of the disease:*

 Tuá nû shlewílam'na? ⏑⏑|⏑⏑⏑⏑|⏑⏑
 népaks an shlewílam'na. ⏑|⏑⏑⏑⏑⏑|⏑⏑
     What thing do I blow around?
     The disease I am blowing around in the air.

36. *Song of the grizzly bear's cub:*

 Yaínatat nû eitaktnúla, ⏑⏑⏑⏑|⏑⏑⏑|⏑⏑
 lû′k̲am nû wéash gî. ⏑⏑⏑|⏑⏑⏑
     On the mountain top I am peeping out,
     Of the grizzly bear I am the child.

37. *Song of the female wolf:*

Kä'-utchish gû'lû h'lílantana ⏑⏑⏑ | ⏑⏑ | ⏑⏑ | ⏑⏑

I, the she-wolf, am rolling against (a tree?)

38. *Spoken by the conjurer while manipulating:*

Netá, netá . . . . hahayí-ía

Nenû', nenû' . . . . hahayí-ía

39. *Song of the tchiwititikaga-bird:*

Kú-i witíla, kú-i witíla ⏑⏑– | ⏑⏑ || ⏑⏑– | ⏑⏑

Fearfully the wind blows underneath here.

40. *Song of the blind girl:*

Lúashtka nû lû'tchipka, ⏑⏑⏑⏑ | ⏑⏑⏑

käíla nákant nî lúyapka. –⏑ | ⏑⏑⏑ | ⏑⏑⏑

In the fog I am straying blind,
All over the earth I am wandering.

41. *Song of the water-bug:*

Ádshi ádshi tcháya, ádshi ádshi tcháya ⏑⏑ | ⏑⏑ | ⏑⏑ || ⏑⏑ | ⏑⏑ | ⏑⏑

42. *Song of the grizzly bear:*

Käíla nû hû shlû'tila ⏑⏑⏑⏑ | ⏑⏑⏑

I am scratching up the ground.

43. *Song of the little gray tchikass-bird:*

Yaínash a-i nû shlulóla ⏑⏑ | ⏑⏑⏑⏑– | ⏑⏑

I am wafted off from the mountain.

44. *Song of the skō'ks or spirit:*

Kakó pîla nû la-uláwa

Reduced to mere bones, I rattle through the air.

45. *Sung by the disease, found to live in water:*

Shléwishash nû tilutaknû'la

Breath I am emitting.

46. *Song of the grizzly bear:*

Tunépni gé-u wélwash gî, ⏑⏑ | ⏑⏑ | ⏑⏑ | ⏑⏑

páltko gé-u wélwash gi. ⏑ | ⏑⏑ | ⏑⏑ | ⏑⏑

I have five water springs and (all) my springs are dry.

47. *Song of the black snake:*

Wámnaksh ai î' nû tûnûlúla ⏑– | ⏑⏑ | ⏑⏑⏑ | ⏑⏑

I the black-spotted snake am hanging here.

48. *Conjurer's own song:*

Käílanti nû shí'lshíla   ⌣́ ⌣ ⌣ ⌣ | ⌣́ ⌣ ⌣

I, the earth, am resounding like the roll of thunder.

49. *Bird's song:*

Nená nû, nená nû   ⌣ ⌣́ ⌣ | ⌣ ⌣́ ⌣

I flutter along the ground (while walking).

50. *Song of the grizzly bear:*

Yaínalam shulúyualsh   ⌣́ ⌣ ⌣ ⌣ | ⌣́ ⌣ ⌣

51. *Woman's song:*

Shutpashuítk gûn snewédshash gî,   ⌣́ ⌣ ⌣ | ⌣́ ⌣ | ⌣́ ⌣ | ⌣́ ⌣

shutpashuítk a nî snewédshash gî.   ⌣́ ⌣ ⌣ | ⌣́ ⌣ | ⌣́ ⌣ | ⌣́ ⌣

Painted I am on the body,
I, a woman, am painted black.

52. *Song of the weasel:*

Gaíkash, gaíkash nuyámna   ⌣́ ⌣ | ⌣́ ⌣ | ⌣́ ⌣ ⌣

Fooling, fooling I run around.

53. *Song of the gray fox:*

Nánuktua nû papí'sh gî   ⌣ ⌣́ | ⌣ ⌣ ⌣́ | ⌣ ⌣́ ⌣

Everything I can devour.

54. *The conjurer speaks as follows:*

Hû'masht hûk gēk lupí' kálkĕla, hût hûnk tchí'ka-ag tutiχólatk
Therefore this (patient) first was hurt, that (his) mother after dreaming

unák pápka. At tchīk hûnk kē'k k'lékshashtala télshampka.
early ate. Then this (patient) to the spirit-land turned his face.

55. *Conjurer speaks:*

Kágga waktála î nûshχē'ni nía hémkanksh wáshi liwátchamp-
What (and) why then you towards me a while were speaking indoors to hold up (the
                                    ago

kîsh?
patient)?

56. *Conjurer's song:*

Tuátala nîsh hû lχetknúla?   ⌣ ⌣́ | ⌣ ⌣ ⌣́ | ⌣ ⌣ ⌣́ | ⌣

gû'pal a-í nîsh lχetknúla.   ⌣́ | ⌣ ⌣ ⌣́ | ⌣ ⌣́ | ⌣́ ⌣

What is coming out of my mouth?
Black substance is hanging down from my mouth.

57. *Song, reference unknown:*

Lúash ai nû'sh a lû'lamnapka   ⌣́ ⌣ ⌣ | ⌣́ ⌣ | ⌣́ ⌣ ⌣

Fog followed drifting after me.

58. *Song of the turtle:*

Tuá kî nîsh lé-ula?   ⌣ ⌣́ | ⌣ ⌣ ⌣ ⌣́ | ⌣

Which game did you play with me?

NOTES.

This long series of shamanic songs in use on the Williamson River was obtained from *Mary*, a young pupil of the boarding school of Indian children at the Klamath agency. When living among the Indians on the Williamson River she had heard all these songs very frequently, and in an interesting evening entertainment she faithfully reproduced the manipulations of the male and female conjurers upon a little rag baby lying on the floor on a bed made up of old blankets, the figure representing some poor suffering Indian patient. The other Indian girls of the school joined in a lively chorus every time when she had fairly started any of these incantations, and given the signal by clapping hands.

On the day following these incantations were dictated, translated and explained to me by *Minnie Froben*, assisted by Mary, and though both persisted in the statement that the order in which the songs are sung was quite immaterial, I present them here in the order in which I obtained them.

Each of these song-lines is sung many times by the conjurer, then *repeated* by the chorus a dozen times or more. The chorus varies the melody somewhat each time, but this musical variation is so slight and insignificant that the general impression of monotony is not dispelled by it. Quite a number of these songs have very pretty melodies, but by long repetition even these must of course produce tediousness and disgust; other songs have weird and strange tunes, others are quaint, but almost repulsive by their shrill accents; these may be said to form the transition to the mere howls and imitations of animal voices, which are frequent also in doctoring ceremonies, but more frequent in the war-shouts and funereal cries and wailings.

The animal or object of nature to which the conjurer attributes each of the song-lines was not remembered in every instance. Where this reference was obtained, it was added at the head of the song or song-line. The animals mentioned in these songs are all supposed to have been sent out by the conjurer to look out for the whereabouts of the *personified* disease, from which the patient is suffering, and whatever the conjurer sings about the animals refers to what he sees them doing while on their errand. On the distinction made between shuī′sh and shuinŏ′tkish cf. *Note* to song 9.

Kiúksam shuī′sh is not merely a conjurer's song, but a mysterious agency connected with a spell of preternatural power. This spell is not exclusively attached to a song sung by a conjurer, but it may be borne also by a dream, disease, by some drug, or by that kind of witchcraft which is called elsewhere the evil eye. Kiúksam shuī′sh is therefore a beneficial or destructive tamánuash agency, which when applied to a patient can cure him or make him worse; when appearing under the shape of a dream, it is a dream of good or one of bad augury.

The conjurer sometimes diversifies his songs, all of which are sung in the *minor* keys, by inserting spoken words relating to the condition of the patient and the effects of his treatments; specimens of this are given in 38. 54. 55. Parts of them are also repeated by the chorus.

Many Indians do not understand all these songs, which contain many archaic forms and words, and the conjurers themselves are generally loth to give their meaning, even if they should understand them. Some songs are of a stereotypic application in the treatment of all or the majority of the maladies. A close familiarity with the habits of animals of the forest manifests itself throughout, as well as in the mythic tales.

The translations added by me are **not** literal; they render the meaning of the songs in a free and paraphrastic manner. In the metrics the accentuated syllables designate a higher pitch of the singing voice.

153; 2. Literally: "I blew off the feather-crest."

153; 3. To read: shléwi witχnû'lank, seems preferable in this connection. Cf. 35.

154; 6. On grand occasions young women were in the habit of dressing in buckskin robes, fringed with porcupine quills (shmáyalsh). In a myth the bull-frog was reported to wear constantly this kind of dress, and hence originated a sort of proverbial locution: kó-e shmashmáyalti: "the bull-frog in the shmáyalsh-dress." Cf. shmáyam. Zoologists call this frog: Rana pipiens.

154; 7. This is called washpaláksam shuî'sh, the medicine-song of the washpálaksfox species, Vulpes velox. The exterior of this fox may be sketched by the words: ä'kelä'kĕla wátchag hû'tchnuk, a long-bodied dog is running or trotting. Cf. song 22.

154; 9. This is called the tuáksham shuinō'tkish or incantation sung by the crane itself through the mouth of the conjurer. Nobody could hear the bird's voice if the conjurer did not sing its song. A song, which the conjurer sings for himself and by which he does not interpret any animal or other object of nature, is called kiúksam shuî'sh and is endowed with magic powers. In the West of the United States the tuákish is popularly known as shitepoke, in the East as fly-up-the-creek.

154; 10. The feathers of the yellow hammer are worn on neck as an ornament.

154; 12. This refers to a certain large bird not specified, which contracts its body, so that the head seems to be its largest part. When walking, the bird seems to roll around on the prairie. Pílan for píla nû.

154; 14. The object to which song 14 refers is not known.

154; 15. Walχátchaga is very probably, though not certainly, a kind of marten. Mantles were made of its fur. This rimed incantation is called walχátchkalam shuinō'tkish.

155; 16. Called: tcháshisham shuinō'tkish; melody very pretty. The diphthong ui is pronounced here as *one* syllable. Skunks, while running around, are in the habit of holding straight up their bushy tails, which are almost as long as their bodies.

155; 17. This pretty song is chanted by the choristers while the kíuks feigns to suck out of the body the tiny object which is supposed to have caused the disease, and before he gets it out. kóga, kóka means originally *to bite*; bite first, then suck the disease out.

155; 18. Pápkash is pronounced almost like pávkash; **144**, 11. kópka like kóvka.

155; 19. Alludes to a peculiar nodding observed in lizards when running out of their holes and stopping at the issue.

155; 20. The animal to which this song refers is not known. Compare No. 16. 24. The literal meaning is: "The north wind blows around me from the distance."

155; 21. This song, with a beautiful melody, is the shuinō'tkish of a mouse species with pig-like proboscis.

155; 22. l'éksh, léksh, distr. léleksh crazy, maddened, intoxicated. This song is sung also: lĕ-ē′ksh, lĕ-ē′ksh gená: ⌣ ⊥ | ⌣ ⊥ | ⌣ ⌣ Cf. **154**; 7.

155; 23. The weasel is squealing, because hunters have caught or trapped it.

156; 26. Probably refers to one of those birds to whom the power is attributed to bring about storms, fog, snow, or any change of the weather.

156; 27. Compare songs 2 and 3.

156; 28. This bug, perhaps a scarabee, bites the skin to suck out the disease from the wound.

156; 30. This is probably a song of the wind, not of the young silver-fox (as I was told), and I have translated it as such. The song No. 20 is analogous to it in every respect; the winds, which the Indians constantly compare with the spread of the disease, are frequently mentioned in these songs as blowing upon some animal or other object sent out by the conjurer to discover the whereabouts of the disease. Cf. No. 16. 20. 24. 25. 29. 39. 43. and 57.

156; 32. This song is said to allude to the circumstance that one fox's howl seems to sound like the cries of many foxes howling together. Lalálash are both sides of one and the same beast.

156; 33. With these monotonous sounds the tuákash or tuákish calls itself by its own cry: tuák, wák, tuák. Tuánχi is: tuák nî gi "tuák I am crying." Cf. **154**; 9. Two refrains to this line are formed by the two lines of No. 34.

156; 35. The *personified* disease spreads the germs of sickness through the atmosphere. This song is comparable to songs 3 and 45.

157; 37. The signification of h'lílantana could not be disclosed, but it seems to be similar to that of tílantana.

157; 39. This small bird is dark, and has a red or yellow neck.

157; 43. Speaks of a fog drifting away from the mountains and turning into a cloud, which is drifting also.

157; 44. The bones of a dead person's skeleton are supposed to rattle against each other, the spirit being here identified with the skeleton.

157; 46. Often sung wélwashi gî; epenthetic syllables are frequent in these songs, *e. g.* walχátchika in song 15.

157; 47. The wámĕnigsh or wámn'aks, a species of Pityophis, has large black spots and frequently occurs in the Klamath country. Tunulúla means to hang down over something as over a rock.

158; 48. This is sung when water is poured over the patient. A more literal translation would be: "I am resounding within the ground."

158; 50. Yaínalam shulúyualsh means round, cylindric or globiform objects standing in a row on a mountain. The den of the grizzly bear is supposed to be in the mountains or on a mountain top. Cf. song 36. My informants did not know what the objects were which stood in a series, but if any religious notions were connected with them, we may compare the three sacred rocks standing on a mountain top in Peruvian mythology. These rocks were fetishes indicative of stone worship, representing a mother with two sons. Another myth mentions four of them, representing Catequil (the god of thunder), Viracocha, a sun god and a fire god. The song No. 50 is sung by the chorus while the kíuks is dancing.

11

158; 51. The paint was put on expressly for the dance and smeared across her breast or anywhere on body; gûn for kē nû, gē nû, vowel û inverted.

158; 54. These spoken words are also repeated by the choristers. The repetition is very long and noisy and winds up in a howling. tutiχólatko, after having ceased to dream. This would imply, that after dreams fasting must be observed as a religious custom. k'lékshashtala for the correct form k'lekápkashtala. This phrase occurs in **68**, S., and is explained in *Note*.

158; 55. The meaning is rather obscure, probably owing to omissions.

KIÚKSHAM SHUĬ′SH.

CONJURER'S INCANTATIONS.

OBTAINED FROM CHIEF JOHNSON AND SUB-CHIEF DAVE HILL.

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1. *Song of the disease:*

> Nä′pakshtka hínui nû; kaluáshtat nû
>
>> By sickness I am prostrate; I am (now) up in the clear sky.

2. *Song of the woodpecker:*

> Kóshash ká-a nû pìupìutánna   ⸺ ⌣ | ⸺ ⌣ ⌣ | ⸺ ⌣ | ⸺ ⌣
>
>> I am picking hard at the bark of a pine tree.

3. *Song of the túktukuash-hawk:*

> Kuáta nû tchiliká nû   ⌣ ⸺ | ⌣ ⸺ | ⌣ ⌣ ⸺ | ⌣
>
>> I am pinching hard.

4. *Song of the white-headed eagle:*

> Kaluáshtat nû tchutchúa   ⌣ ⸺ | ⌣ ⸺ | ⌣ ⌣ ⸺
>
>> I am croaking high up in the skies.

5. *Song of the weasel:*

> Käílash nû shuína a ni yána   ⌣ ⸺ | ⌣ ⸺ | ⌣ ⌣ ⸺ | ⌣ ⸺
>
>> From under the ground I am singing.

6. *Song of the mink:*

> Atín tcheliä′wash géna   ⌣ ⸺ | ⌣ ⸺ | ⌣ ⌣ ⸺
>
>> Ripples in the water-sheet I am spreading far and wide.

7. *Song of the skunk:*

> Té-i, té-i, ksiúlχa   ⸺ ⌣ | ⸺ ⌣ | ⌣ ⸺ ⌣
>
>> With shortened steps I am dancing.

8. *Song of the quiver:*

Yáhiash nû tadsí tadsí   ‒ ◡ ◡ | ‒ ◡ | ‒ ◡ | ‒

9. *Song by a companion of the old frog:*

Kú-e welékash nû wélwash tchalekíya   ◡ ‒ | ◡ ‒ | ◡ ◡ ◡ ‒ | ◡ ‒ ◡ ◡

An old frog-woman I sit down at the spring.

10. *Song of the gáwi-bird:*

Sháwalish haí nû shlataníya   ‒ ◡ ◡ | ‒ ◡ ◡ ◡ | ‒ ◡

A flint-headed arrow I am ready to dispatch.

11. *Song of the eagle-feather:*

Mû'kash a gî nû, gená nû, hō   ‒ ◡ | ◡ ◡ ‒ | ◡ ‒ | ◡ ‒

I am the eagle-feather, I am going down, hō!

12. *Song, reference unknown:*

Ḵú-i hai nen ksíul'ka

I feel too bad for dancing.

13. *Song of the dwarf:*

Na'hnías naní naní naní-a a a nanía . . . . . . nanī, nanî-î-ā

14. *Song, reference unknown:*

Käíla nû spî'amna   ‒ ◡ ◡ | ‒ ◡ ◡

I am dragging out dirt.

15. *Song, reference unknown:*

Sháppashti nû laḵí gî

I am the lord of the sun.

16. *Song of the shaiχish-bird:*

Shaiχî'sh gúluaga lulamnóla   ◡ ‒ | ◡ ◡ ‒ | ◡ ‒ | ◡ ‒ | ◡

I the little black female bird am lost and strayed.

NOTES.

162; 1. By others this song was given as follows: Nä'paks kînuína ḵalowát nû: "I the disease am meandering through the skies." This variant is evidently preferable to the one above.

162; 2. In the Sahaptin language of the Yákima, Washington Territory, a certain bird is called piúpiu; the Klamath Lakes call a spotted kind of woodpecker shpíu'bpush. Both terms are derived from an onomatopoetic radix piu, imitating the picking at the bark by the woodpecker.

162; 3. The túktukuash or fish-hawk, Pandion carolinensis, occurs in large numbers on the lakes of the Klamath highlands. Like that of many other birds, its Indian name is derived onomatopoetically from its cry.

162; 4. Of the yaúχal, white-headed or bald eagle, Haliaetus leucocephalus, another conjurer's song was obtained. Cf. **165**; 5.

162; 5. The wording of this song could not be obtained with certainty.

162; 6. Stands for: atí tchelä'wash nû géna.

162; 7. té-i, té-i has no meaning, but simply serves to beat the measure when dancing with short steps.

163; 8. This song is said to be that of the quiver (tókanksh) and its purport the same as that of No. 7. Yáhiash is a kind of aquatic bird.

163; 9. A similarly worded song is in the Modoc collection, given by Toby Riddle.

163; 10. Sháwalsh is here lengthened into sháwalish for metrical reasons.

163; 11. This is a favorite song of a kíuks on the Williamson River, called Skúkum Doctor (stout doctor). Given by Dave Hill, also 12 and 13.

163; 13. Foot-prints not larger than those of a baby are sometimes discovered in the higher mountains of the Cascade Range. The Indians refer them to a dwarf called na'hnías, whose body can be seen by the conjurers of the tribe only. The dwarf gives them his advice for curing the sicknesses of others and inspires them with a superior kind of knowledge.

163; 14–16 were dictated by an Indian whom I found at Linkville.

163; 15. The name of the animal, probably a bird, to which this conjurer's song refers was not obtained. Cf. shápsam ptchíwip in Dictionary.

E-UKSHIKÍSHAM KÍUKSAM SHUĬ'SH.

INCANTATIONS OF THE KLAMATH LAKE CONJURERS.

OBTAINED FROM "SERGEANT" MORGAN.

1. *Song of the Lake:*

> Ktsálui gé-u é-ush
>
> > My lake is glittering in azure colors.

2. *Song of the rain-storm:*

> Gé-u a-i népaks népka,
>
> gûlkásh gé-u hû shuísh.
>
> > The disease produced by me has arrived,
> > I am the storm and wind and this is my song.

3. *Song of the conjurer's arrow:*

> Gé-u a hû't hänä'sish
>
> > This here is my long magic arrow.

4. *Song of the North wind:*

> Yámsam gé-u gē'-ish kápa   ´ ⌣ _ _ ⌣ | ´ ⌣ _ _ ⌣
>
> > I am the North wind, and in my path I am irresistible.

5. *Song of the yaúkal-eagle:*

   P'laína nû kshakí'dsha   ⏑́ ⏑ | ⏑́ ⏑ | ⏑́ ⏑

   High up in the skies I describe my magic circles.

6. *Song of the little sucker:*

   Yénash ai nîsh sléwish wíta   ⏑́ ⏑ | ⏑́ ⏑ | ⏑́ ⏑ | ⏑́ ⏑

   Now the wind-gust sings about me, the yēn-fish.

7. *Words sung by the East wind:*

   Yéwa, yéwa, yéwa, yéwa   ⏑́ ⏑ | ⏑́ ⏑ | ⏑́ ⏑ | ⏑́ ⏑

   Easter, easter, eastern, eastern.

8. *Song of a black snake:*

   Kámtilagam gé-u génhuîsh   ⏑́ ⏑ | ⏑́ ⏑ | ⏑́ ⏑ | ⏑́ ⏤

   This is mine, the black snake's, gait.

9. *Conjurer's kat'hiáwash-incantation:*

   Gé-u hût ké-ish kat'hiáwasam

   Thus I walk when I tie up the hair.

10. *Song of the black ground-mouse or kĕláyua:*

   Munána nû shuiná

   Down in the dark ground I am singing my strain.

11. *Conjurer's song of the rope:*

   Kĕnúks a-i nû stû'nχî-uapk   ⏑ ⏑́ | ⏑ ⏑́ | ⏑ ⏑́ | ⏤ ⏑ ⏑

   I will pull a rope from my entrails.

12. *Gray wolf's song:*

   Ké-utchish ai nû shui'sh gî   ⏑́ ⏑ ⏑ | ⏑́ ⏑ ⏤ ⏑ | ⏑́ ⏑

   I am the gray wolf magic song.

13. *Song of the female lizard, kî'a kúlu:*

   Skû'lala gé-u kä'la kíalam ké-ish

   The land on which I, the female lizard, am treading, belongs to the lark.

14. *Song of the male lizard, kî'a laki:*

   Ktsálui kî'alam gé-u ké-ish

   When I the lizard am walking, my body is resplendent with colors.

15. *Song of the kilídshiksh-duck:*

   Tseléwa gé-u é-us   ⏑ ⏑́ | ⏑ ⏑́ | ⏑ ⏑́ ⏑

   In my lake ripples I am spreading.

16. *Song of the yellow jacket or kî'nsh:*

   Nû' ai nen nûtû'yamna

   Here I am buzzing around.

17. *Song of the young deer's claws:*

    Kodsí'ngs a gé-u wálta

                 My deer-claws are rattling.

18. *Song of the kshĭ'kshnish-hawk:*

    Wéash á-i nû kshûkátkal   ⏝ ⏝ ⏤́ | ⏝ ⏤́ | ⏝ ⏤́ ⏝

                 I carry my offspring with me.

19. *Song of the pelican or kúmal:*

    Há wíshtkak nû núyamna   ⏝ ⏝ ⏤́ | ⏝ ⏤́ ⏝ ⏝

                 Noisily I am blowing around.

20. *Song of the swan:*

    Kû'sham gé-u wítchtaks

                 By me, by the swan, this storm has been produced.

21. *Woman's song:*

    Kutchí'ngshka hû' mû'luesh

                 The feet of a young deer are my medicine-tools.

22. *Song of the male ḵáls or ḵálχalsh-bird:*

    Ḵā'lsam gé-u lúmalaks

                 This is my song, the kālsh-bird's, who made the fog.

23. *Song of the female ḵáls-bird:*

    Ḵálsam kû'lo gé-u lû'malaks

                 Like my consort, the kālsh-bird, I produce fog at will.

24. *Song of the otter or kólta:*

    Conjurer: Gútkaks gé-u népk

                 The small-pox brought by me, the otter, is upon ye.

    Chorus: Ḵillí'lga kóltam génuish

                 The otter's tread has whirled up the dust.

25. *Conjurer's song:*

    Ḵó-idsi ai nû shuí'sh gî

                 I am a conjurer's fatal song.

26. *Funeral song:*

    Lû'luksam nû skû'tchaltko

                 I am now wrapped in the garments of fire-flame.

27. *Song of the mámaktsu-duck:*

    Gutitgúlash gé-u népka   ⏝ ⏤́ | ⏝ ⏤́ | ⏝ ⏝ ⏤́ | ⏝

                 Belly-ache is the disease which I carry along with me.

28. *Song of mpámpaktish-duck:*

Gutî′tkuls gé-u nä′paks

> Belly-ache is the disease I am bringing on.

29. *Song of the South wind:*

Mû′ash ai nû′ shuî′sh gî,   ⏜⏝⏝|⏜⏝|⏜⏝

käíla nû wikánsha.   ⏜⏝⏝|⏝⏜⏝

> I am the South wind's magic song and sweep over the earth.

30. *Song of the conjurer's implements:*

Tchí hû tché-us mû′luash;

kóltam gé-u hû mû′luash,

sχ̣ī′l gé-u hû mû′luash.

> So looks the medicine-tool taken from the yellow hammer;
> This is my curing-tool, that of the otter;
> This is my curing-tool, that of the otter-skin belt.

31. *Song of the black náta-duck:*

Nû ai náta shuî′sh

> The náta-duck is now singing about itself.

32. *Song of the nû′sh=tilansnéash-bird:*

Lû′paksh gé-u mû′luash   ⏜⏝|⏜⏝|⏜⏝⏝

> White chalk is my medicine-tool.

33. *Song of the pipe:*

Kátchkalam mû′luash,

pā′ks gé-u mû′luash.

> The smoking pipe is my medicine-tool, the implement for the tobacco.

34. *Song of the scoop:*

É-usam mû′luash,

pála hû gé-u mû′luash hû.

> This scooping-paddle is my curing-instrument, that tool used on the lake.

35. *Song of the póp-tchikas bird:*

Póp=tsikas nû′ shuî′sh gî   ⏜⏝⏝|⏜⏝|⏜⏝

> I am the incantation of the little póp-tsikas bird.

36. *Song of the shkä′-bird:*

Nû ai nen nû shuî′sh gî,   ⏜⏝|⏜⏝⏝|⏜⏝

p'laína nû kakî′dsa.   ⏜⏝|⏜⏝|⏜⏝

> I am a magic song and circle high above the earth.

37. *Song of Old Marten or Skélamtch:*

Nû′ ai nen aggî′dsha   ‐ ⌣ | ‐ ⌣ | ‐ ⌣

> I go up and stick fast to the tree.

38. *Song of spirits' walking-stick, or skú′ksam hä′kskish:*

Skû′ks ai nû sî′kamba í

> Leaning on a staff, I the dead man's spirit am traveling.

39. *Song of the large black woodpecker:*

Skû′kashak nû nä′pka

> I the young woodpecker have brought on sickness.

40. *Song of the strap made of otter skin (sχī′l):*

Sχī′l ai nû mû′luash,   ‐ ⌣ ⌣ | ‐ ⌣ ⌣

sχī′l ai nû shuî′sh gî.   ‐ ⌣ ⌣ | ⌣ ‐ ⌣

> I the skin-strap am a conjurer's tool, I am a magic song.

41. *Song of the sχî′b-bird:*

Sχî′pa nû shuî′sh

> Of the sχíb-bird I am the song.

Or, in other words:

> I the sχíb-bird am singing about myself.

42. *Song of the storm-blast:*

Sléwish ai nû wuyámna

> I the storm-wind I wind around.

43. *Song of the lark:*

Nánukash gé-u nä′paksh,

Skólälam gé-u nä′paksh.

> The disease brought on by me, the lark, spreads everywhere.

44. *Song of the spú′m or female shkä′-bird:*

Käílash nû shnolóka

> I am snapping at the ground.

45. *Song of the sweat-lodge stick-hole:*

Stsaúsawalks gé-u shuî′sh gî   ‐ ⌣ ⌣ | ‐ ⌣ ⌣ | ‐ ⌣

> This is my song, that of the stick-hole.

46. *Song of the loon or táplal:*

Tseléwash nîsh shiálamnû taplálas

> I am the loon and my waves follow me.

47. *Song of the bodily pains:*

Tatktí′sh ai nû nä′pka

> I the painfulness have come upon ye.

48. *Song of famine or hunger:*

    Tiä′mish ai gé-u nä′pka

               The pangs of hunger I carry about.

49. *Song of the West wind:*

    Tχalamtálkni ḵú-idsi nû

    sléwish hû widsápka.

           I the West wind, high above the earth I blow as a pernicious wind-gust.

50. *Song of the túktukuash fish-hawk:*

    P'laína nû kshakédsha,

    ḵaló nî kshékansha.

           High up in the skies I soar and turn my circles.

           Through the clear skies I am carrying my prey.

51. *Song of the tsákĕnush, an aquatic bird:*

    Kä′lash ak nû wúya tsákĕnûsh

           I the tsákĕnush would like to fly over the country.

52. *Song of a gray aquatic fowl, called tchákiuks:*

    Shaíkish ai nû yû′ta   ́ ͜ | ́ ͜ | ́ ͜

           I the shaíkish I walk with ponderous steps.

53. *The little boy's song:*

    Tsákiag a-i nû shuî′sh gî,

    lĕmé-ish a-i nû shuî′sh gî.

           This is my own, the little boy's, song;

           About the thunder I am singing now.

54. *Song of the tsántsan-hawk or kingfisher:*

    Tsála-esh nû ḵóḵa tsántsan   ‒ ͜ ́ ͜ | ́ ͜ | ́ ‒

           I the tsántsan-bird am eating up the salmon.

55. *Song of the weasel or tsásgai:*

    Ktsálui nû génhuish

           While walking I shine in my multiple colors.

56. *Weasel's magic song:*

    Tsaskáyam gé-u kä′la,

    guyúma ké-u kä′la.

           Mine is this ground, the weasel's,

           Muddy is my ground, the weasel's.

57. *Song of the tcháwash-fish:*

    Tsáwas ai nû shuî′sh gî

           I the tsáwas-fish am singing my own song.

58. *Song of the tsĭ́ktu-hawk:*

Yámash a nû shuî′sh;

yámash a gé-u shuî′sh.

> About the north wind I am singing,
> About the cold winds I am singing.

59. *Tsísχiχi-bird's song:*

Nû ai nen nû shuî′sh gî

> I am singing about myself.

60. *Song of the tsiutsíwäsh-bird:*

Tsiutsiwä′sam kē′sh múlua

> The snow made by me, the tsiutsíwäsh-bird, is ready to arrive.

61. *Song of the blue jay, or tsχä-utsχä′-ush:*

Sankáwaltk ai nû shuî′sh

> High-crested I sing my song.

62. *Song of the large black vulture:*

Tchuaísh ai nû naggî′dsa

> I the vulture describe my circles in the air.

63. *Song of the wákash-crane:*

Wákas nî tchekléla

> I the wákash-crane crouch on the water's edge.

64. *Song of the young wákash-crane:*

Wakáshak nû nä′pka

> The disease brought on comes from me, the young wákash-bird.

65. *Woodpecker's song:*

Wákwakins wínta wálashtat

> I, the woodpecker, am holding fast the tree-stem.

66. *Song of the wá'hlas-tree:*

Walásh ai nû wawíkanka   ‿⏜ | ‿‿ | ‿‿ | ‿‿

> I the pole-tree am shaking my crown.

67. *Song of the wá-u'htuash-duck:*

Wa-u'htû′ssam gé-u nä′pka   ‿‿⏜ | ‿‿⏜ | ⏜‿

> A sickness has come, and I the wá-u'htuash-duck have produced it.

68. *Song of the mallard-duck:*

Wä′-aks ai nî tchéwa   ⏜‿ | ⏜‿ | ⏜‿

> I the mallard float on the water's bosom.

69. *Song of the weíwash-goose:*

Gé-u ai hû′t wítchtaks

> This tempest is my work.

70. *Song of the little wipĕlí'wash forest-bird:*

Wipĕlí'wash nû shuî'sh gî,   •

wuipléwĕsh nû shuî'sh.

> My own song I sing, I the wipĕlíwash-bird.
> I the wuipléwash am singing about myself.

71. *Song of the witkatkish-hawk:*

Gé-u aí hû tû' sáwals,   ⌣⌣|⌣⌣⌣|⌣⌣

witkatkísam gé-u sáwals. ⌣⌣|⌣⌣|⌣⌣|⌣⌣

> My head-crest this is, it is that of the wítkatkish-hawk.

NOTES.

The incantations obtained from Morgan are mostly of the kind called shuinō'tkish, an·l a large number of them are attributed to birds. Some of them probably exist in a more explicit form, which was not remembered, and the rhythmic or musical form was obtained of a part of them only. A literal translation of these song-lines is an impossibility in most instances, if their sense has to be rendered in full; I have therefore furnished only paraphrastic interpretations. The list is alphabetic, and was arranged after the names of the animals, or other personified objects, to which the incantations are attributed. Many of these songs are referred to in the "Subject List of Incantations" given by Morgan.

164; 1. Ktsálui, to be resplendent with colors, is mainly said of objects showing a blue or purple tinge: pû'ksam shláps ktsáluitko, the camass-plant has a bluish color. This verb is also used when speaking of the rainbow; of the lizard: **165; 14.**, also of the weasel's fur-skin: **169; 55.**

164; 3. The use of these conjurer's arrows is mentioned 73, 5.

164; 4. Yámsam for Yámasham; cf. *Note* to **111, 4.** Of the personified North wind the Indians say "he lives up in the mountains". On the north side the basin of the Williamson River is closed up by high mountains. Gé-ish and génuish, génhuish means the action of going and that of having gone, or the present and the past going; both were translated by "*gait*", "*tread*", a term which does not differ much from the real meaning. Both terms also occur in the songs obtained from "Doctor" John, and are mainly used of quadrupeds, amphibians, and reptiles.

164; 4. kápa probably for gátpa (nû), "I have come".

165; 6. The yē'n sucker-fish is quite abundant in the lakes of the Klamath highlands and has been identified by Prof. E. D. Cope as the Catostomus labiatus.

165; 7. yéwa. In Morgan's series of incantations there are song-lines on wind-gusts, tempests, rain-storms and on the winds blowing from each of the four cardinal points of the compass. These latter are not positively stated to be producers of disease, though they are dreaded on account of their force and violence. The East wind (yéwash) blowing over the alkaline or volcanic, arid lands of Southern Oregon sings: yéwa, yéwa (nû) which does not only signify "I blow from the East", but also "I am howling".

165; 11. Feigning to draw a rope or string from their own posteriors is a trick sometimes resorted to by doctoring practitioners to make a disease disappear.

165; 13. It is by no means certain whether the above is the full wording of this song or not.

165; 16. neu involves the idea: "you hear it yourselves." Cf. **167**; 36. **170**; 59.

166; 17. kódsinksh was in this connection explained by lílhanksam stē′ksh. Conjurers' rattles are made of deer's claws.

166; 18. This hawk is a kind of sparrow-hawk, Falco sparverius.

166; 20. Compare the song of the weíwash-goose: **170**; 69.

166; 21. This song of a female conjurer or "doctress" is quite analogous to the song **166**; 17.

166; 22. The ḵáls flies around in cold nights followed often by foggy mornings, hence the belief that it makes the fog.

166; 25. Compare the gray wolf's song, **165**; 12., which forms alliteration to this.

166; 26. Refers very probably to the cremation of the dead.

167; 30. In line 2 the same object is alluded to as in line 3, kóltam sχī′l. This is a broad strip of dressed otter skin, ornamented in various ways with shells, feathers, bird-scalps, etc. To all these objects a magic power is attributed severally, and as they are now all united on one strip of skin, this strip must unite the magic powers of them all. The conjurer suspends the sχī′l on his neck and lets it dangle over his chest or back, according to the manipulations in which he is engaged at the time. It is considered as one of the most powerful of all the curing tools or múluash.

167; 32. Alludes to the grayish-white color of this bird, which burrows underground. This bird is also mentioned in **154**; 12. and *Note;* cf. also **132**, 7. 8.

168; 41. Sχī′pa is the abbreviated form of the possessive case in -am, as in wásha wéka **105**, 9. and *Note* to **105**, 7.; in: nī′l wéksa, **144**, 1. cf. **165**; 13.

168; 44. Interpreted by others: "I am scolding and threatening the earth".

169; 50. Another túktukuash-song is contained in **162**; 3. cf. *Note.*

169; 52. Shaíkish is another name given to the tchákiuks.

169; 54. The kingfisher or Ceryle alcyon is called in Klamath Lake tchántchan, tsántsan, tchánshan after its cry: tchătchătchă, and chiefly feeds on salmon.

169; 56. The second line was referred by "Sergeant" Morgan to the otter. Cf. **177**; 13.

170; 58. This alludes to the name of the bird, which imitates its twittering.

170; 62. This bird circles in the air to discover fish on the lake's surface and to pounce upon them. The tchuaísh is the red headed vulture or black buzzard: Cathartes aura. The Indian name is an imitation of the bird's cry.

170; 63. 64. The wákash-crane is identical with the tuákish, the name being derived from its cry. These birds creep along the edge of the water in search of small fish. Compare the tuákish-songs **154**; 9. **156**; 33. 34.

170; 65. This song is much better expressed in the series of Modoc incantations: **174**; 13. Here as well as there alliteration is perceptible.

170; 67. After gé-u, the subject of the sentence, näʹpaks or the disease, is omitted. In the name of the duck the final -s, -sh is geminated here in the possessive case, to stand for wa-u′htû′asam.

170; 68. In the onomatopoetic word wäʹks the dissimilation of the vowel into wäʹ-aks is frequently observed. Also pronounced wékash.

170; 69. The weíwash- or waíwash-goose is a long-necked white bird, commonly known as snow-goose: Anser hyperboreus.

Modokísham kíuksam shuí'sh.

INCANTATIONS OF MODOC CONJURERS.

Obtained from Toby Riddle in the Modoc Dialect.

1. *Shkŏ'ks or spirit's incantation:*

   P'laitalántnîsh nû shuína   ‿‿⏤|‿⏤|‿⏤‿

   I am singing to the heavens above.

2. *Another of the same:*

   Nulidshá nulidshá nulidshá   ‿‿⏤|‿‿⏤|‿‿⏤

   ko-idshántala käilátala kailpákshtala,—tchiá.

                            ‿‿⏤|‿‿⏤⏤|‿‿⏤⏤|‿‿⏤⏤

          I am sliding, slipping, sliding,
          Towards that wretched land, towards that burning region, to remain there.

3. *Another of the same:*

   Tuá hak tála? tuá hak tála?

   hû'-ûtak tála, hû'-ûtak tála!

          What was it? what was it. It was he, it was himself!

4. *Song of the dry water-spring:*

   Wélwash kaí nîsh palálla   ⏤‿|⏤‿|⏤‿|⏤‿

          Indeed my spring has dried up.

5. *Song of the old frog:*

   Kó-e welä'kash nû tchalekíya,   ‿‿‿⏤|‿⏤|‿‿⏤‿

   welwáshtat nû tchalíka.   ⏤⏤|‿⏤|‿⏤‿

        I, the decrepit she-frog, sit down here by the water spring.

6. *Song of the wind:*

   Shléwish nû vuyámna,   ⏤‿|⏤‿|⏤‿

   nánukash nû vuyámna,   ⏤‿‿|⏤‿|⏤‿

   p'laína nû vuyámna.   ⏤‿|⏤‿|⏤‿

         I the wind am blowing,
         Everywhere I am blowing,
         In the skies I am blowing.

7. *Song of the five female elks:*

    Wáti lelíwa, lelíwa; wáti lelíwa, lelíwa

                          –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ‖ –́ ⏑ ⏑ | – ⏑ ⏑ | –́ ⏑

           The knife lying at the end of the knife range.

8. *Song of the fisher, a species of otter:*

    Tuátala nîsh î shudshí'pka? niniá, niniá

                    ⏑ ⏑ –́ | ⏑ – – –́ | ⏑ – ‖ ⏑ ⏑ –́ | ⏑ ⏑ –́

    tuátala nîsh î shudshí'pk î? neineyá, neneá

                    ⏑ ⏑ –́ | ⏑ – – –́ | ⏑ – ‖ ⏑ ⏑ –́ | ⏑ ⏑ –́

       Why then do you pursue me so?   You flutter and beat your wings.

9. *Young otter's song:*

    K̲óltalam nû wéash géna ámputka;

    at ké-u guíχish käíla nilíwa,

    at kaí lemléma käíla.

              The otter's offspring, I plunged into the water,
              When I emerged from it, the ground blazed up,
              The earth was shaken to its foundations.

10. *Weasel's song:*

    Tcháshgai nû géna,   –́ ⏑ ⏑ | –́ ⏑

    käíla nû gak̲ála,   –́ ⏑ ⏑ ⏑ | –́ ⏑

    tcháshgai nû gak̲ála. –́ ⏑ – ⏑ | –́ ⏑

            I the weasel am starting;
            On the soil I draw my circles;
            I the weasel I travel in circles.

11. *Song of the weasel:*

    É-eni nû wítka shko͞'ksam steínash –́ ⏑ ⏑ ⏑ | –́ ⏑ | –́ ⏑ | –́ ⏑

       In the spirit-land I blew out from me the heart of the sko͞'ksh.

12. *Mink's song:*

    Klî'pa nû genálla   –́ ⏑ | –́ ⏑ | –́ ⏑

             I the mink am starting off.

13. *Song of the woodpecker:*

    Wákwakinsh nû wínta,   –́ ⏑ | –́ ⏑ | –́ ⏑

     p'laí télshnan wapálatat;   –́ ⏑ | –́ ⏑ | –́ ⏑ | –

    wákwakinsh nû wínta,   –́ ⏑ | –́ ⏑ | –́ ⏑

     nû yána télshnan wínta.   –́ ⏑ | –́ ⏑ | –́ ⏑ | –

          The woodpecker, I am sticking fast,
           Upwards looking I stick to the tree-stump:
          The woodpecker, I am sticking fast,
           Downwards I look, and hold myself.

14. *Horned owl's song:*

Mû′kisham nû lû′lpatko,   ⏓⏑⏒⏑ | ⏓⏑⏑

ude-událkatko ké-u wakî′sh gî.   ⏓⏑⏑ | ⏓⏑⏑ | ⏓⏑⏑ | ⏓⏑

I possess the horned owl's sharp vision; my roof-ladder is of speckled wood.

15. *Spider's incantation:*

Káltchitchiks nû luyámna,   ⏓⏑⏒ | ⏓⏑ | ⏓⏑

p'laína nû luyámna.   ⏓⏑ | ⏓⏑ | ⏓⏑

I the spider am going up; upwards I travel.

16. *Patient's song:*

Käíla nû shuinálla   ⏓⏑ | ⏒⏑⏓⏑

I am singing my Earth song.

17. *Another of the same:*

At gé-u steínash wakídsha!

Now my heart has returned.

18. *Another of the same:*

Átûtû huggî′dsha!

Now it has turned!

19. *Another of the same:*

Gé-u hû gépkash käíla shuáktcha

After I had arrived (in the spirit land) the Earth wept and cried.

NOTES.

The Modoc series of conjurer's songs obtained from Mrs. Riddle is one of the most valuable of the collection of songs, because it gives them all in their full length and original shape. The majority are in use among the Klamath Lake conjurers also.

The songs 3. 9. 17. 18. 19. are delivered rather in a speaking than in a singing modulation of the voice.

173; 1. Sung by a "doctress" who has sent out into the air a deceased person's spirit to search after the disease of her patient.

173; 2. Rime, alliteration and assonance are combined in this interesting song, which is said to be sung by female conjurers. A spirit is sent underground to prospect for the disease. A tripartite division of the song-line is found in none of the other incantations obtained. Kailpákshtala is a dialectic form for kélpōkshtala; after this word a short pause is made in singing.

173; 3. The conjurer asks the returning spirit: "what did you find to be the cause of the disease, when going below the ground?" The answer is: "he was the cause of it"; *he* is some subterranean deity, or genius, probably Múnatalkni.

173; 4. Probably attributed to a grizzly bear; cf. **157; 46.**

173; 5. The frog is prospecting for the disease around and within the water. Cf. **163; 9.**

173; 6. The wind, while entrusted with the search for the disease, is blowing through the skies and sweeping over the earth.

174; 7. The mythic elks who sang this were said to be endowed with human faculties. Allusions not traceable.

174; 8. This is an incantation which would seem to proceed rather from a duck or goose beating its wings while chasing another, than from a fisher. First line Modoc, second, Klamath Lake.

174; 9. The animal had found the *disease* in the water and chased it out to the shore; when there it set the shore on fire and the ground was shaken up under its destructive, ravaging steps.

174; 11. The weasel, returning from its errand, reports to the conjurer, that having found the cause of the patient's disease to be a wicked skû′ks's heart, this was brought by the weasel to the spirit land and breathed out, to be left there. This is the most probable interpretation of all those suggested, for song 11. is said to form a sequel to the weasel's song 10.

174; 13. The kíuks had sent the red headed woodpecker to prospect for his patient's disease in the atmosphere. Alliteration and assonance in profusion.

175; 14. *Meaning:* My eyes are well fitted for the discovery of the patient's disease, hovering in the air, for they are acute, being those of the owl; I am just stepping up my lodge-ladder, the speckled bark of a tree, on the search for the disease. Alliteration is a prominent feature in this incantation. Cf. *Note* to **122**, 1. 2.

175; 15. Sent by the conjurer, the spider goes up in the web to prospect for the disease. The verb shows the prefix l-, because the body of the spider is round-shaped.

175; 16. On falling sick, a spirit orders the patient to sing and repeat this Earth-song line for hours.

175; 17. "I have recovered the use of my senses."

KÁKASHAM KÍUKSAM SHUÍSH.

INCANTATIONS.

GIVEN BY KÁKASH OR "DOCTOR JOHN" IN THE KLAMATH LAKE DIALECT.

Kálo. Kálo nû na shä′shatk, slä′wish nû na shä′shatk, nû kálo p'lái nû wítsa.

3 *Käíla.* Käíla ai nû shuī′sh gî; käíla ai nî wálta, käíla nû ai shawálta.

Lû′k. Sháshapsh na shä′shatk; sháshapsham génuish, gé-u génhuish nû géna.

6 *Witä′m.* Nû ai witä′m gî, nû ai shúina witä′m; nû ai na shä′shatk an, at an géna: géna an atí, gémpŏle an.

Witä′m ḳúlo. Witä′m ai nî géna; nû a ḳû′luak, ḳû′luak ai n géna.

Witämága. Nû a wî′tämak, hótchna n wî′tämak; witämák a n; lápi ai nû
witä′mak. 3

Wátsag. Nû ai hû wátsag; shuî′shank, nû ai shuîná u wátsag.

Wî′hlág. Nû ai wîl′hág, hótchna n wî′l′hag; géna an wî′l′hag, atî′ ni géna
nû; ná-asht shä′shatk wilhága n. 6

Walχátchka. Nû ai walχátchka, walχátchka n géna; käíla nî géna, nû wal-
kátchka.

Ḳû′lta. Nû a ḳû′lt gî; ḳû′lta i ni géna, ḳû′ltam at hûk génuish. 9

Pē′p. Pä′p a nû gî; pä′p an a nû shéshatk; nû a gátpa pä′p, atí nî hû′dshna,
nû a hû′dshna.

Tcháshgai. Tcháshgai nû ká-ika, tcháshgai nû géna. 12

Klî′pa. Klípa nû ai shuî′sh; koyóma klî′pam génuish.

Gî′wash. Nû ai gî′wash, p′laína nû ai hō′tsna; lā′pi ai nî gî′wash, shéshatk
nû gíwash. 15

Ḳáḳ. Nû ai ḳā′ḳ gî; sáwals gé-u yá-uya.

Wékwekash. Wékwekash ai nî shahuáltampk; nû wékwekash slû′ka, shá-
waltchnîsh slû′ka wékwekash. 18

Tsántsan. Nû ai tsántsan shuî′sh gî; nû na shä′shatk tsantsaná-ag, nû ai
tsántsan shä′wa n.

Shké. Nû ai shgé gî, hû′ntsna a nû, tiä′muk a hû′ntsna, nû a hû′ntsna, mä′- 21
makla nû shnû′kuapk, huntsámpĕluapk a nû; nû a ḳĕlä′wi,
tchaggáya nû.

Nanî′lash. Ḳálowat shidshî′yamna nanílash. 24

Pî′shash Nû ai pî′shash, píshash ná-asht shä′shatk; hût nā′sht shä′shatk
pî′shash; guyántsa pî′shash, nû guyántsa.

Shné-ish. Shné-îsh an nā′sht shä′shatk. 27

Táplal. Nû a-i taplál gî, nû′sh a-i shläwî′ta, kä′mat a-i shläwíta.

Mpámpaktish. Mpámpaktîsh an shiunóta nû, ḳ′lekátk an shnayä′na.

Káwiaga. Nû a-i káwiag, skî′ntsn an káwiag. 30

Tsíalsh. Tsíalsh nû a hû′tsna; gé-u nû káluish.

Tseléyash. Nû a tseléyash shuî′sh gî; tselä′yash mîsh ḳóḳa.

Tchû′pksh. Ná-asht tchkásh tsû′pkish, nû a na shä′shatk, nû ai mû′ni kiä′m gî. 33

Nχáka. Nû kitchkán nû an nχáka géna.

12

Kû'tcha-aga. Wínua nû a kû'tsag, shéshatk kû'tsag; pákish wák kû'tsag.

Wekétash. Nû ai weketásh gî; wéketa nû shahualtámpka, nû shahualtámpka,
3 nû wekétash shéwa.

Mánkaga. Ná-asht shä'shatk, mánkag shä'shatk.

Kaknólsh. Gä' a gé-u káknûlsh, gé-u hût káknûlsh; nû shlä-ípĕle káknulsh,
6 p'laíwash káknulsh.

Pápkash. Pápkash wálta gé-u a gé-ish; wálta gé-u gé-ish pápksham lû'lp;
kä'gi gé-u pápkash gé-ish.

9 *Spû'klish.* Nû ai spû'klish, ná-asht shä'shatk.

Shläkótkish. Gé-u a shläkō'tksh, gä' ki hû shlakō'tkîsh; wudsi'tsî ánku, túm
udsî'tsî; túm í'lχî, túmi ánku, túmi gé-u ánku gî.

12 *Pā'ksh.* Shuí'sham gé-u pā'ksh; kátchgal gé-u shuî'sh.

Welékag. Nû ai welä'kag; nû a tchía welä'χatkank; gē'k a lû'lp, gē'k a mú-
muatch.

NOTES.

The majority of these songs are destitute of any interesting and characteristic features, and being of easy interpretation I gave them without translation, adding, however, the necessary remarks in the Dictionary. These phrases are common-place repetitions of some shamanic ideas current in the tribe, and are given in a low jargon or technical slang redundant in elisions and contractions. Only a few of their number are rhythmical. The pronoun nû, I, is often repeated three times in one sentence, in the form of nî, nû, an (a nû), ank (a nû gî), na (nû a).

Of the thirty-seven objects which have given origin to these songs sixteen do not occur in the shamanic songs given by other informants and two are given here under other headings: the *sky*, paíshash (under kálo), and the *marten*, Skélamtch (under pē'p). I have arranged all the songs in categories of natural objects.

Kákash also furnished a series of limbs and organs of certain animals which were supposed to exercise supernatural powers, and therefore were made the subject of a shuî'sh, shuinótkish, or incantation. They are as follows: of the *black bear*, the head, snout, paws, fur and heart; of the *dog*, the head, hair, fur, ears, tail and paws; of the *weasel* (tcháshgai), the head, eyes, snout, nose, chin, long hair, paws and tail; of the *mink*, the paws, snout, fur, tail and heart; of the *shné-ish-duck*, the head and legs; of the *salmon*, the head and fins; of the *fly*, the wings (lás, black or white) and legs. About the *young antelope* and *old woman's spirit* (wil'hag and welékaga) see below.

176; 2. wítsa. When the clear sky is said to blow with a shrill sound (wítsa), and thus "to sing its own song", this means that the winds are blowing fiercely through the air, high above the ground.

176; 3. This song on the grumbling or rattling earth (wálta, huálta) was made by Doctor John on the subject of his own imprisonment, the cause of which I have related elsewhere.

176; 4. Sháshapsh, Sháshapamtch is the mythologic name of the grizzly bear: 118, 1.

177; 2. "There are two of us black bear cubs" refers to the circumstance that in mythologic tales **two** cubs only are found to belong to one bear family. Compare what is said of the gíwash, **177**; 14. and *Note* to **118**, 1. 7.

177; 5. The name of the young antelope is very differently pronounced. Its ears (mumû'atch wil'hágam) form the subject of a shuí'sh.

177; 13. Koyóma. The same idea is met with in **169**; 56. **166**; 24.

177; 14. gíwash (the *i* pronounced short) is the long, gray-colored squirrel.

178; 7. Pápkash. This song of the lumber-boards was more completely remembered than the one quoted **155**; 18.

178; 12. Pā'ksh. A similar tobacco-pipe song is to be found **167**; 33.

178; 13. welékag. Here as well as in all other portions of the globe the idea of sorcery and witchery is associated with that of old women (welékash, old woman; welekága old woman's spirit). Welä'χatka, to travel around or appear as an old woman's spirit.

NÁNUKTUA KIÚKSAM SHUÎ'SH.

SUBJECT LIST OF VARIOUS KINDS OF INCANTATIONS IN USE AMONG THE KLAMATH LAKE PEOPLE.

OBTAINED FROM "SERGEANT" MORGAN.

Yámash kiúksam shuí'sh, mû'ash, tχálamash, yéwash, slä'wîsh,
North wind   has an incantation-song,   south wind,   west wind,   east wind,   gust of wind,

paíshash, lĕmé-ish, lúepalsh, któdshash, gulkásh.
cloud,   thunder,   lightning,   rain,   rain mixed with snow.

Sáppas kiúksam shuísh, sháp'sam stutí'sh; yaína, wálidsh, ktá-i sû'- 3
Sun   has a tamánuash-song,   mock-sun;   mountain, rock-cliff,   rocks

smaluatk, hä'nuash, yatî'sh, sámχa-ush, é-ush, wélwash, káwam, wäyá-
spotted,   upright rocks,   upright rocks smaller,   rocks in river,   lake,   water-spring,   eel-spring,   floating

lapsh.
ice.

Snáwedsh kiúksam shuî'sh, welékag, tsákiag, tsákiaga tsû'χatχant; 6
Woman   has a tamánuash-song,   old woman's spirit,   little boy,   little boy   restless;

k'mutchä'witk: k̲ó-idshi shuí'sh génti kä'ilati.
the old man: (is) an unto-ward   song   in this   country.

Gû'tkaks kiúksam shuí'sh, gudítguls, shíllals, tátktîsh, lulúlish, tiló-
Small-pox   is an incantation,   belly-ache,   chronic sickness,   pain,   cramps,   cause

takna, tiä'mîsh.   9
of sickness,   hunger.

Munána tatámnish kiúksam shuí'sh, kĕláyua, múkukag, wáshlaag,
Mole   has a tamánuash-song,   ground-mouse,   field-mouse,   chipmunk,

gi′wash, tsásgai, tsáskaya wéash, kólta wéas, Skélamtch, wálχatska, kútch-
squirrel,   weasel,   weasel's   young,   otter's   young,   Old Marten,   black marten,   deer's

ingsh, wán, ké-utchish, witä′m, lû′k.
claw,   silver-   gray wolf,   black bear,   grizzly.
      fox,

3   Yaúkal kiúksam shuî′sh, tchuaísh, tsásχĩbs, skólos, p'laíwash.
     Bald eagle   has a medicine-song,   black vulture,   a black night-   turkey-   gray eagle.
                                          bird,   buzzard,

     Ndukî′sh kiúksam shuî′sh, wítkatkish, tsíktu, tsántsan, túktukuash,
     Pigeon hawk   has an incantation,   small hawk,   mice-hawk,   little fishing-   fish hawk.
                                                                    hawk,

shkä′, spû′m.
gray hawk species.

6   Wákwakinsh kiúksam shuî′sh, shpíu′hpush, skaúkush.
     Red-headed wood-   has an incantation,   spotted woodpecker,   large black
     pecker   woodpecker.

     Kákan kiúksam shuî′sh, tsóks, tchiutchíwäsh, nä′-ulinsh, shuā′t.
     Crow   is a medicine-song,   blackbird,   "snow-producer,"   black forest bird,   sedge-cock.

     Wíhuash kä′-ishalsh sháyuaksh kiúksam shuî′sh, kä′kak-tkaní tsíkka,
     Snowbird   in snow making   expert   is a conjurer's medicine,   yellowish   bird,

9   kálχals (káls), tchíkass kshíkshnîsh, wuiplé-ush, skúlä, tsísχîχî, tchä′-ush,
     a spotted night-bird,   a mountain forest bird,   little forest bird,   lark,   tsísχiχî,   yellow-hammer,

núsh=tilansnéash, tsχä-utsχä′-ush, póp=tsikas.
"rollhead",   blue jay,   póp-tsikas.

     Kû′lla kiúksam shuî′sh, wéaks, náta, mpámpaktish, tsáolaks, mámak-
     Red-headed   has an incantation,   mallard,   little   small duck,   red-eyed duck,   black and
     duck   black duck,

12   tsu, kílidshiksh, wá-u'htush, túiti, múläläk, póp=wäks.
     white   large duck,   long legged duck,   young   shoveler-duck,   póp-wäks.
     duck,   duck,

     Weíwash kiúksam shuísh, kû′sh, kúmal, tsákĕnush, tchákiuks, táplal.
     White goose   is a doctor's   medicine,   swan,   pelican,   tsákĕnush,   a gray fowl,   loon.

     Méhiäs kiúksam shuî′sh, yä′n, tsuám, tsû′lpas, tcháwash, kû′tagsh,
     Trout   is a conjurer's   medicine-   small   large sucker,   tsúlpash-   a little sucker,   minnow-fish,
                              song   sucker,   fish,

15   tsálayash.
     salmon.

     Wámĕnags kiúksam shuî′sh, kámtilag, wíssink, ké-ish.
     Black snake   is a song-medicine,   a black snake,   garter snake,   rattlesnake.

     Lä=a-ámbotkish kiúksam shuísh, wä′kätas, kóä, kía, skû′tigs;   lakí
     "Never-Thirsty"   is a conjurer's   song,   green frog,   toad,   lizard,   lizard;   chief

18   shuísham kó-ä.   Kínsh kiúksam shuísh, ámpuam lák.
     (is) of songs   toad.   Yellow-   is a conjurer's medicine,   horse-hair.
                           jacket

     Wû′kash kiúksam shuî′sh, wássuass, ktséämu, sā′l, waktä′lash, wá′hlas.
     Pond-lily seed   is a medicine-song,   lacustrine grass,   aquatic grass,   arrow   shaft-wood,   pole-tree.
                                                              reed,

     Wû′ns kiúksam shuî′sh, ktsík, sákuas, kî′sh;   sχī′l, k'nû′ks, ndû′ks,
     Dug-out   is an incantation,   oar,   fish-spear,   harpoon;   otter-skin   rope,   pestle,
     canoe   strings,

21   pála, kátchgal, sáwals.
     scoop,   Indian tobacco,   arrow-head.

     Tánt wakí′sh kiúksam shuî′sh, shashtanû′lōls, wásh, shánhish, pápkas,
     Of sweat-   inside ladder is a conjurer's   song,   outside ladder of sweat-   excavation,   rafter,   lumber,
     house floor   house,

stsä-usa wálks, lû′loks, slû′kops, slû′mdamd=wash.
stick-hole,   fire,   cavity,   remains of old sweat-house.

Lû'baks, klépki kiúksam shui'sh, tsé-usam skû'tatk, tsé-usam tsúyätk,
White chalk,   red paint   are doctors'   songs,   tché-ush-dressed,   tché-ush-head-covered.

tsé-usam lā'sh, witkakísham lā's.
tché-ush-feather,   hawk's feather.

Kat'sitsutsuéas kiúksam shuísh, kat'hiáwash, lû'luks=skû'tchaltk, 3
Snow-flake witchcraft   is a doctor's   song,   hair-tying,   in fire-robed,

skû'ksam hä'kskîsh, hä'näsish.
spirit's   walking-staff,   conjurer's arrow.

NOTES.

All these subjects of tamánuash songs were obtained pell-mell and jotted down in a confusion. A clear insight into the quality of the songs known to this Indian could be attained only by classifying them into categories, as those of natural agencies, the winds, rocks, genera of animals, plants, tools and articles of native dress. Morgan had heard all these songs sung in former years, but when I met him he could remember the texts of those 71 songs only, which are to be found from page **164** to page **171**. Many songs of this subject list are sung by the Modoc conjurers also.

Certain names of uncommon species of animals could not be rendered in English for want of information; to others the Dictionary will afford the best clue.

179; 4. káwam or ḵáwam is a possessive case, requiring as its complement ámpû or ḵóḵe, ḵoḵeága. To bathe in eel-springs is deemed to be of great influence on character and personal courage, for the constant peril of being bitten by crabs, snakes and other reptiles must necessarily make the bathers scornful against sudden pains.

179; 6. tsû'χatχant, or in its full form: tsûχatχántko, has to be connected attributively with the foregoing word: tsákiag tsû'χatχantko "a restless boy, a little boy unable to keep quiet on his seat."

180; 1. tsaskáya wéash, kólta wéas show the apocopated form of the possessive before a vocalic sound. This is another example of the rule that Klamath seeks rather than avoids *hiatus*. Cf stsá-usa=wálks **168**; 45; **180**; 23, and *Note* to **168**; 41.

180; 5. spû'm; said to be the female of the fat shkä'-bird. There exist conjurers' songs about both, which I have given in this volume, page **167**; 36. **168**; 44.

180; 10. póp=tchíkash seems to mean the "drinking *or* sipping bird" (cf. pópo-i).

180; 17. Lä=a-ámbotkish, "the one which refuses to drink" seems to be a newt, Amblystoma, according to the description given of it by the Indians.

180; 17. kóä. The toad or bull-frog tamánuash song is reputed to be the most efficient of all these incantations.

180; 18. Ámpuam lák is a film-like organism moving rapidly in spirals or meanders through the water, and supposed by rustics to originate from the long hair of horses. The primary signification of ámbutka, to be thirsty, is "to return to the water", and the distributive form a-ámbutka here indicates repetition.

180; 19. The list of *plants* is very small when compared to that of the animals, and embodies economical plants only.

180; 22. wásh means *place of residence* in general; but since all the objects in this category refer to the sweat-house, it may be referred to a removal of earth in the floor of this structure; lúloks is the fire burning in the centre of it.

181; 1. tsé-usam skû'tatk: "dressed with feathers of the yellow hammer or red shafted flicker."

COOING AND WOOING.

I.

1. Yuyulinnē, yuyulinnē, yuyulinnē
   I have passed into womanhood.

2. I-unēksχē'ni a yulína
   After sunset I get unwell.

3. Gä' lîsh kaní hudshótchipka?
   Who comes there riding towards me?

4. Génu í gít', o-ólka, kinhiä'na!
   My little pigeon, fly right into the dovecot!

5. Ginála hólakank; átûtû pä'χtgî
   This way follow me, before it is full daylight!

6. At mîsh mbushä'aluapka lákiam wéashash gî'sht

   I want to wed you, for you are the chief's son.

7. Ká-a mísh nû ká-a nî mbushéaluapka,
   hûmámasht túma tuá gî'tkuapka.

   Very much I covet you for a husband,
   For in times to come you will live in affluence.

8. *She:* Tatá î n'sh tuá woχówe, woχówe, woχówe?
   He: É-ukīk pí'la éwank, éwank, éwank!

   She: And when will you pay for me a wedding gift?
   He: A canoe I'll give for you half filled with water.

9. Wéwanuish kahiéwuk tála kékekanka
   He spends much money on women thinking to obtain them easily.

10. Múshmush shû'dshipka káwantk tchilloyága
    The poor youngster, he is driving one cow only.

11. Géntala ká-i gaíkanka púshpushlish hishuákshash!

    It is not that black fellow that I am striving to secure!

12. Í-u nénak yan'wán î,   ⏑ | ⏑ | ⏑ ⏑

    í-u nénak lólalχ' î.   ⏑ | ⏑ | ⏑ ⏑

          They say, that you are abandoned,
          They say, that you are homeless.

13. Nánuk kalí'napka wéwan'sh, nā'dshek 'mutchéwatk tut'hiéna

        All women are dead; only an old man is tottering about.

14. Ká-a tídshi snawédshash nî'sh shû'-uashipk!

                         ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑

        That is a pretty female that follows me up!

15. Wák î núsh gítk vulálat inotílă? ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑

        Why do you send me to sleep under the shadow of the cottonwood-tree?

16. Nû'sh ak gî'ntak î wítchnoka   ⏑ | ⏑ ⏑ | ⏑ ⏑

    lúlula wítchnoka   ⏑ ⏑ | ⏑ ⏑

        That's because you love me that you rattle around the lodge.

17. Tcháki mîsh gunî'ta,   ⏑ ⏑ | ⏑ ⏑

    tcháki mîsh gunî'ta,   ⏑ ⏑ | ⏑ ⏑

    huwaliéga lulú-uash skútatk,   ⏑ ⏑ | ⏑ | ⏑ ⏑ | ⏑

    lulú-uash skútatk huwaliéga. ⏑ ⏑ | ⏑ | ⏑ ⏑ | ⏑ ⏑

        A youngster beyond your home, a young man beyond your lodge
        Ran up the hill, wrapped in fogs, ran up the mount while robed in **mists**.

18. Kayáta hû'lhe, hû'lhekanka tcháki, (*bis*) ⏑ ⏑ ⏑ | ⏑ | ⏑ ⏑ ⏑ | ⏑

    kayáta lû'li, lû'likanka tcháki. (*bis*)   ⏑ ⏑ ⏑ | ⏑ | ⏑ ⏑ ⏑ | ⏑

        Into many of the little houses ran the boy,
        Roughly he touched many of the little houses, the boy.

19 Gé-u lak̲í wayō'sham stû't̲χantk hû't

        My husband has the voice of the white goose.

20. Gé-u lak̲í yókikam shkutántki

        My husband is dressed in the feathers of the jay-bird.

21. Yúkikam stû't̲χantk gé-u lak̲í   ⏑ ⏑ | ⏑ | ⏑ ⏑ | ⏑

        My husband has the voice of the mocking-bird.

22. Pálpali watsátka hushólalχa

        He is bouncing around on a white horse.

23. Tatsā'lka wáts snukátkank   ⏑ | ⏑ | ⏑ ⏑

        He pets the horse before he grasps him.

24. Táplal wó-a hû'nûank mû stû't̲χantko

        Loudly cries the spotted loon while skimming the waters.

25. Wí-uka hulí'lχank skû'le huntchípka ⏑ ⏑ | ⏑ | ⏑ ⏑ | ⏑ ⏑

        The lark flies towards me grazing the ground and stopping every little while.

26. Wák î nûsh gíug wetû′, wetû′,   ‿‿‑́|‿‿‿‑́|‿‑́
    i-á-uka hû′lhiank wetû′, wetû′.   ‿‿‑́|‿‿‿‑́|‿‑́

> Why did you become estranged, estranged,
> By running in neighbors' houses estranged, estranged?

27. Wák wenníluta nûsh gî′tk?
    wák î nûsh gî′tk wennílota?

> Why have you become so estranged to me?

28. Kó-idsi máklaks hō′lalk tchawĭ′k sanáholiug

> A wicked man approaches fast, desirous of a fight.

29. Shenúyatko nî wáti luyä′nitki

> I flee before the man who tramps around in the lodge, knife in hand.

30. Kó-idshi wátsag shkanákapka kókuapkug,
    ká-i nî shanáhual nû kóktkinshkiuk.   ‿‿‑́|‿‑́|‿‑́‿‿|‑́‿‿
                                            ‿‿‑́|‿‑́‿|‿‑́‑|‿‿

> That vicious dog assails me and will bite,
> But I prefer not to scold him for it.

31. Kä′-udshish topínkan wókanka,   ‑́‿‿|‿‑́‿|‑́‿‿
    yámat téluitgank wókanka.   ‑́‿|‑́‿‿|‑́‿‿

> The younger brother of the gray wolf is howling,
> After having gone North he is howling.

32. Wásh a léka gî′tk gû′ n'sh húyaha   ‑́‿|‿‿|‑́‿|‑́‿|‿

> The prairie-wolf full of anger runs away from me.

33. Wásh leká gîtk washólalχ tchíkĕlank wátsat
                        ‿‿‑́|‿‿‑́|‑́‿|‿‿‑́|‿

> The maddened prairie-wolf gets away riding on his horse.

34. Wásh léggatχ nî′sh húyaha,
    wásh í léggatk' kú nîsh húyaha! hu-í-yăhă!

> Crazy-minded the prairie-wolf flees me;
> Maddened in his senses he runs away to a far-off distance.

35. Kó-idshi wátch genuála,   ‑́‿‿|‑́‿‿|‑́‿
    hai yóshinko, yó-osink!   ‑‑́‿‿|‑́‿‿

> A vicious steed has gone out; he is lost, he is strayed!

36. Tatá mîsh kaní lápukni gĕnálla?

> Who has touched you at both places?

37. Á nû toks shiwága shéwa,   ‑́‿‿|‑́‿‿|‑́‿
    káyutch mîsh pátchnam palaléant.   ‑́‿|‑́‿|‑́‿‿|‿‿

> I hold you to be an innocent girl, though I have not lived with you yet.

38. Támûdsh pásh nû túmĕna,　　　　　　　　‿ ‑|‿ ‑|‿ ‿
　　wátchagalam wéash shä′walsh túmĕna.　‿ ‿ ‿ ‿|‿ ‑|‿ ‑|‿ ‿

> Over and over they tell me,
> That this scoundrel has insulted me.

39. Gétala stû′ newálχa!　　　　‿ ‿ ‿|‿ ‑|‿ ‿
　　tuátala tséyalalχ′ î？　　　‿ ‿ ‿ ‿|‿ ‑|‿ ‿

> Right ahead I follow the uphill path!
> Why then do you swing the body around?

40. Waíwash gandíla shiwákshash,
　　shíwamptchash waíwash gandíla.

> White geese saw a woman hiding,
> Saw an old maid hiding in the grass.

41. Túhush ō wíllaslīna,　　　　　‿ ‿ ‿|‿ ‿ ‿ ‿
　　wílhaslasna, wíllaslīna.　　‿ ‿ ‿ ‿|‿ ‿ ‿ ‿
　　túhush ō wíllaslā,　　　　　 ‿ ‿ ‿|‿ ‿ ‿
　　wílhaslasna, wíllaslā.　　　‿ ‿ ‿ ‿|‿ ‿ ‿

> The mud-hen sprawls on the top;
> On the top it rests, it slides from the top.

42. Wī-iltí nû shotelō′la,　　　‿ ‿|‿ ‿|‿ ‿|‿ ‿
　　púmam nû u-ásh goyéna.　　‿ ‿|‿ ‿|‿ ‿|‿ ‿

> I am rolling up the wī′l, and shall walk around in the beavers' den.

43. Kû′lsh kuleótank kî′ nak ĕn gî′,　　‿ ‿ ‿|‿ ‿|‿ ‿ ‿ ‿
　　múne kuleótank kî′ nak ĕn gî′.　　‿ ‿ ‿ ‿|‿ ‿|‿ ‿ ‿ ‿

> The badger entering his den makes nak, nak, nak,
> The fat (badger) entering makes nak, nak, nak.

44. Ḵá-i welí′sht î mîsh shmákalpsh gî′sh shápa;　‿ ‿ ‿|‿ ‿ ‿|‿ ‿ ‿|‿ ‿
　　wéwanuish gíntak shéwal, shéwal.　　　　　　‿ ‿ ‿|‿ ‿|‿ ‿|‿ ‿

> Just now you affirmed that hairless you were,
> But the women say, that hairy you are.

45. Nápal ai nā′d shuntówa-udsha　‿ ‿|‿ ‿|‿ ‿|‿ ‿ ‿

> We are throwing eggs at each other.

46. Ē antléya máyas ā

II

47. Yuyulinē′pka, yuyulinē′pka　‿ ‿|‿ ‿ ‿‖‿ ‿|‿ ‿ ‿
48. Yunigshχē′ni yulína

49. **Wénni taína, wénni teína,**   ⏑ ⏑ — ⏑ | ⏑ ⏑ — ⏑
    wénni taína . . . . . . íhī'-u- i- ī- ī- ū!
    A different young woman I am now; ihf-u!

50. **Tát i wáktch hûk a télak shayantíldsha?**   ⏑ — | ⏑ — | ⏑ — | ⏑ — | ⏑ —
    Whence have you carried off that (man's) waistcoat?

51. **Uná mîsh sha luelóla tchaggágatat netílapkash**
    ⏑ — | ⏑ — | ⏑ — — | ⏑ — ⏑ | ⏑ — ⏑ | ⏑ — ⏑
    Long ago they killed you when you lay under the serviceberry bush.

52. **Tchítchaluish kintála,**   — ⏑ ⏑ | — — | — ⏑
    wéwanuish ka-igóga.   — ⏑ ⏑ | — ⏑ ⏑ | — ⏑
    Young chaps tramp around;
    They are on the lookout for women.

53. **Hinawála! hinawála!**   ⏑ ⏑ — ⏑ ‖ ⏑ ⏑ — ⏑
    wátchagam wéash, wátchagam wéash,   — ⏑ ⏑ | — ⏑ ‖ — ⏑ ⏑ | — ⏑
    mû'at genō'ga, mû'at genō'ga.   — ⏑ ⏑ | — ⏑ ‖ — ⏑ ⏑ | — ⏑
    Shake your head! you son of a bitch, and go South.

54. *Girls to boys:*
    Ká-i mîsh nû wítchta tchilluyágash
    hû'kank kailéak skútash;
    ká-i nû shanáhuli hû'mtcha hishuátchχash.
    Boys to girls:
    Ká-i nû shanáhuli kó-eptcha snawédshash,
    kókuapkash lû'lp gípkash.
    Girls: Young man, I will not love you, for you run around with no blanket on;
         I do not desire such a husband.
    Boys: And I do not like a frog-shaped woman with swollen eyes.

55. **Kánî lakí! gíuga shlóa shlaníya!**   ⏑ — | ⏑ — | ⏑ ⏑ — | ⏑ — | ⏑ — |
    You say you are rich! and you don't even spread a wild-cat's skin!

56. **Kō'pe bunû'tchatko stû'pat wintíla;**
    nû'sh shana-úlitko nû'toks mîsh ká-i shaná-uli.
    *Lying near the stove you are going to drink coffee; although you wanted me for
    a wife, I do not want you for a husband.*

57. **Shínuitko húyaha,**   — ⏑ | — ⏑ | — ⏑ | —
    wénuitko húyaha.   — ⏑ | — ⏑ | — ⏑ | —
    After c— she went to hide; the widow, she hid herself.

58. **Mū'ni wenuítko gélash shipalkánka**   — ⏑ | — ⏑ ⏑ | — ⏑ | — ⏑ | — ⏑
    The stout widow is stalking around intent upon the business.

NOTES.

I. Erotic songs obtained from Chief Johnson, Minnie Froben, and others, in the Klamath Lake dialect. The twelve songs obtained from Minnie Froben are among the prettiest and most melodious, as for instance 9. 16. 17. 18. 25. 26., and the eighteen songs dictated by Johnson are of importance for the study of manners and customs, viz: 6. 7. 8. 10. 11. 19. 20. 28. 29. 41. 42. 43 etc.

With the Indians all of these and many other erotic songs pass under the name of *pilpil* or puberty songs. They include lines on signs of womanhood, courting, love sentiments, disappointments in love, marriage fees paid to parents, on marrying and on conjugal life. Some love songs have quite pretty melodies. A few songs of the present interesting series of song-lines seem to treat of commonplace subjects only, as 22. to 24.; 28. to 31., while others apparently contain nothing but heartless mockeries and satiric strictures, like 9. 28. 40. 44. But they all refer in fact to love-making and kindred sentiments, the satiric lines confirming the proverbial inclination of lovers to fight among themselves. I have deemed appropriate to gather all these songs under a heading which unmistakably expresses their real purport.

182; 1. The accent is laid sometimes on first, sometimes on second syllable. This word is abbreviated from yuyulinē′pka, as it occurs in the Modoc pilpil song. The event mentioned here is followed by a dance-feast; cf. shúyuχalsh, and **134**, 21.

182; 4. ginhiéna "inside" means into a secluded spot, lodge or enclosure. O-ólka, ō′laka is the diminutive of ō′lsh, the grayish pigeon with the plaintive voice.

182; 7. gítkuapka, a contraction of gítko gi-uápka î.

182; 8. Pay a wedding gift is equivalent to purchasing a girl from her parents for a handsome consideration.

182; 11. Sung by women. The original as given to me does not contain the negative particle: Géntala nû haíkanka púshpushlish hishuákshash.

183; 12. yan'wán î stands for yanhuáni î.

183; 13. kali′napka: they are not only "dead but out of sight", as the suffix -apka indicates. This being an erotic song-line, kalínapka simply means that the females looked for are either asleep or absent, and not deceased, as kalína would seem to indicate. 'mutchéwatk for kĕmutchéwatko; cf. **136**, 5.

183; 14. 15. These two songs follow a purely anapæstic metre, No. 15 adding two acatalectic syllables to its three anapæsts. Compare also the first line of **182**; 7. with one supernumerary syllable. As for the contents of **183**; 15. compare the analogous Modoc song **186**; 51.

183; 17. Melody very engaging. In lúluash the second *u* is redoubled for metrical reasons. Dactylic rhythm prevails here, in 16, and in **182**; 11.

183; 18. That is, while he was seeking young girls inside the kayátas. Melody very beautiful.

183; 19. wayósham, possessive case of waíwash, *q. v.*

183; 20. shkutántki stands for skútatko gî or shkutanátko gî: "he is wrapped in."

183; 21. The much more so, because he is in his festive garb, the pátash and lás stuck on his headdress.

184; 26. Melody very pretty. A young woman addresses these words to a lover.

184; 27. Sung by young women who have fallen out with their beaux.

184; 28. Said to be an erotic song.

184; 29. luyä′nitki contracted from luyä′nitko gî. Cf. *Note* to **183**; 20.

184; 30. kókِtkinshkiuk. The proper meaning of this verb is "to set upon like a dragon-fly". Shanáhual is an uncommon form for shanahō′li, the long ō being resolved into its component sounds. Cf. náwal, and **184**; 35.: genuála for genō′la.

184; 31. Why did the wolf howl? The reason given is that he could not meet any-body. This wolf is a loving young man who was looking out for women.

184; 32. Sung by one woman and repeated by a female chorus. This song-line treats of the abandonment of a female by her husband or lover for some reason.

184; 33. Pretty melody. The song refers to a lover disappointed in his affections.

184; 33. tchíkla wátsatka is preferable to and more frequent than wátsat, wátchtat, cf. **183**; 22. Alliteration is perceptible in this song-line.

184; 34. The wásh is the lover of the girl who sings this song; the lover is com-pared to a prairie-wolf on account of his importunity and lack of moderation. Com-parisons of lovers with quadrupeds and birds are frequently met with.

184; 35. yóshinko for yó-ishiank ō, yó-ishink hû: he is running astray.

184; 37. shiwága. In the objective case sometimes inflected like snáwedsh *woman* **80**, 11. sometimes as a diminutive noun, as here, and **33**, 10. In **185**; 40. shiwákshash stands incorrectly for shiwágash, through phonetic analogy with shíwamptchash in the same song

185; 39 to 44, perhaps including 45, have a literal and direct meaning, and besides this are intended to convey an indirect meaning, which is of an obscene character. The same may be said of songs 15 and 51.

185; 41. This melodious song alludes to the habit of mud-hens to rest and sprawl on the top of the waves; wílhaslasna depicts their motions while on the wave-top, willaslína the sprawling observed while they sail down from it. With slight phonetic variations, this same melody is also sung as follows: Tóhosh ō wíllaslīn; willaslasna, willaslína; wíllaslī īn.

185; 42. wī′l seems connected with the diminutive word wíl′haga, *young deer*.

185; 43. kî′ nak ĕn gî′, stands for gî′ nak, nen gî: "he cries nak, so he cries"; assuming that ĕn is abbreviated from nen.

185; 45. This is a "dream" song.

185; 46. Pilpil song worded in another than the Máklaks language.

II. Erotic songs obtained from Toby Riddle and J. C. D. Riddle in the Modoc dialect. The Modoc pilpil songs obtained are all of a satiric character.

185; 47. See Klamath Lake pilpil songs **182**; 1.

185; 48. See Klamath Lake collection of pilpil songs **182**; 2.

186; 49. Pilpil tune sung by girls. Taína is equivalent to t′éna, teíniwá-ash etc.

186; 50. A song repeated for hours by young Modocs; it is of the true pilpil kind.

186; 51. Originally a pilpil song, but sung now by children playing hide and seek.

186; 52. This is a very popular and prettily tuned Modoc song.

186; 53. Sung by Modoc girls who feel themselves importuned by their lovers. Often the boys join them by singing it in chorus. This well-meant advice of sending the boys to the South, no doubt to the Pit River country, is to keep them at a distance, for the song refers to the appearance of the first signs of puberty. Watchágalam is full form of watchágam, for which wátcham is sometimes incorrectly substituted.

186; 54. This satiric *carmen amœbæum* is one of the longest pieces in the collection and contains words of reprobation addressed by disappointed girls to their admirers. Sung in chorus by both sexes, with frequent dacapos after different tunes. The suffix -ash repeats itself at the end of every line and in kókuapkash.

186; 55. This little iambic improvisation is very aphoristically and indistinctly worded, but is endowed with perhaps the prettiest tune of all songs in this collection. It is an apostrophe of a newly married wife to her husband, seeing herself deprived even of the most common comfort, a small tanned fur-skin, to repose on and to avoid the dampness of the bare soil.

186; 56. A lover is taunted on account of his predilection for the white man's habits. The Modocs say this is a song of the Klamath Lakes.

186; 58. Admits of no literal translation.

SONGS OF SATIRE.

I.

1. Kátchkal û′yank amníyamna   ⌣ ⌣ | ⌣ ⌣ | ⌣ ⌣ | ⌣ ⌣

    He goes around giving away sticks of tobacco, and is very noisy about it.

2. Gēt genō′la tsiálash patsō′k Yamakî′shamkshi

    — ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣

    This man has started out to feed on salmon among the northern Indians.

3. Tû′sh hu wiká nénu shésha waíwash tchílamnu ?

    ⌣ ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣

    Where is it, that close by on a hill waíwash-geese are crowding together?

4. Gé-u káni vû′lkashti wátch hushótchipka?   ⌣ ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣

    Who rides up to me on my horse, borrowed of me ?

5. Tidshá kókatk î shéwa, hashuátan′ î!   ⌣ ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣

    You think you are finely dressed; then mind your own dress!

6. Vû′lχashti kîlí′wash shkútatk u′hlutuína

    He dresses in a borrowed woodpecker-blanket and trails it along on the ground.

7. Ká tal hû′k mû shétaluatk?   ⌣ ⌣ | ⌣ ⌣ | ⌣ ⌣ ⌣

    Kē′ lish tok walχátchkatko gûlí   ⌣ ⌣ | ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣

    Who is he, the alleged wealthy man ?
    She has entered the house of a poorly dressed husband.

8. Lelahówitko wátch wuχóyi   ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ ⌣ | ⌣ ⌣

    Slow-running horses he paid for his wife.

9. Áměta téwank vû′ya teíniwash   ⌣⌣⌣|⌣ ⌣|⌣ ⌣|⌣ ⌣⌣

The young girl shakes her body when planting the camass-stick into the ground.

10. Áměta yä′kuank vúyamna   ⌣⌣⌣|⌣⌣⌣|⌣ ⌣

Shaking her body she broke the camass-spade.

11. Lákiam pé-ia mat sha käíla kîwalapáta

⌣⌣ ⌣|⌣⌣ ⌣|⌣⌣ ⌣|⌣⌣ ⌣|⌣⌣ ⌣⌣|⌣⌣ ⌣

The chief's daughter, they say, was dragged along the ground.

12. Î haktchámpesh wénni tchikólalχa,   ⌣⌣ ⌣|⌣⌣ ⌣|⌣⌣ ⌣⌣|⌣⌣ ⌣

klítisham wéash wénni tchikolálχ′ î.   ⌣|⌣⌣ ⌣|⌣⌣ ⌣|⌣⌣ ⌣⌣|⌣⌣ ⌣

You always strangely stride on on your long legs.
The crane's progeny, you walk strangely long-legged

13. É-ukshiwash tenuyága hā′la-a hála   ⌣⌣⌣|⌣ ⌣⌣|⌣ ⌣|⌣⌣ ⌣|⌣⌣

A young woman from Klamath Marsh is swallowing, swallowing.

14. Wika⸗télantko tchä′lish páwạ hû   ⌣ ⌣|⌣ ⌣|⌣ ⌣|⌣ ⌣|⌣⌣

Short-faced like a porcupine that fellow is eating.

15. Lúelat hû′nksh hî′t; yánta, yánta   ⌣⌣⌣|⌣⌣ ⌣|⌣⌣ ⌣|⌣ ⌣

Kill ye that fellow on the spot! down with him, down, down!

16. Kä′utchîsh gû′lo sáměnaki′ wō′n lakí   ⌣⌣ ⌣|⌣⌣⌣ ⌣|⌣⌣⌣⌣ ⌣|⌣⌣

When the female wolf has devoured the elk-buck she cries for more.

17. Shunuí-uya shuáktcha   ⌣⌣⌣ ⌣|⌣⌣⌣⌣ ⌣|⌣

I feel unwell and hence am sobbing.

II.

18. Ledshántak wiwaknî′ka; gaígaikanka   ⌣⌣ ⌣|⌣⌣ ⌣|⌣⌣ ⌣|⌣⌣⌣ ⌣|⌣⌣

They whipped a telltale; he is now sobbing.

19. Bī′nash mût hû hlívash tilankánsha!   ⌣⌣|⌣ ⌣|⌣⌣⌣ ⌣|⌣⌣ ⌣

The root-basket, they say, is swinging to and fro on Bī′ns back.

20. Ló-i lóyan lóyak, ló-i lóyan lóyak

21. É-ukshikni tenuyáash halá, halá-a   ⌣⌣⌣⌣ ⌣|⌣⌣⌣ ⌣ ⌣|⌣ ⌣|⌣⌣ ⌣

A maiden of the Klamath Lakes is swallowing, devouring.

22. Níggă heúě héyo, ni′ggă héyo héwe   ⌣⌣|⌣ ⌣⌣⌣‖⌣⌣|⌣ ⌣⌣

túmi níggă, túmi níggă   ⌣⌣|⌣⌣‖⌣ ⌣|⌣⌣

NOTES.

The feelings which dictated these sarcastic song-lines are those of derision, satire and criticism. The majority are of a drastic, some even of a crude and very offensive character, scourging mercilessly the infirmities observed on fellow-men. Many of them

also pass as puberty songs, but I have preferred to class these under the heading of songs of satire. Some are sung with melodies, others are spoken and recited only.

I. Satiric songs obtained in the Klamath Lake dialect from Chief Johnson, Minnie Froben and others.

189; 1. û′yank. In this term the prefix u- gives the shape in which the tobacco was given away.

189; 2. Refers to somebody going to the Dalles or other place along the Columbia River. Cf. page **93**, *Note.*

189; 3. In this verse there are four particles pointing either to distance or to elevation (altitude): tû′sh, hu, the -u suffixed to nen (nen hu) and to tchîlamna. This song is sung by a woman, who hears (nen) for the first time of this assembling of geese; shésha waíwash stands for shéshash waíwash, or shéshatko waíwash: birds called waíwash=geese.

189; 5. A young woman is the object of this song-line.

189; 6. Woodpecker-scalps of shining colors are still in use for ornamenting various articles of dress, implements, &c. u′hlutuína: he flaunts it and parades in it.

189; 7. Ká tal? who then? who after all? abbreviated from kaní tala. Dresses made of walχátchka-skins passed for the poorest and meanest of all garments.

190; 9. This is sung by men only.

190; 13. A satire on feminine voracity. Sung by Klamath women from Klamath Marsh. Cf. below, **190**; 21.

190; 12. haktchámpesh; -pesh is the suffix ptchi phonetically altered, the word introducing a comparison of the "striding one" with the young klítish=crane in the same song. A sarcasm on a long-legged person with swinging gait.

190; 16. Regularly worded, this proverb-like verse would read as follows: Kä′-utchîsh gû′lu wō′n=lákiash shaměnakía.

II. Satiric songs obtained in the Modoc dialect from Toby Riddle and J. C. D. Riddle.

190; 18. A tatler has received the deserved bodily punishment for his gossip-tales. Of the first word no grammatic analysis could be obtained in either tribe.

190; 19. The business of gathering edible roots devolves exclusively on women, but here an old man, Bin, who still lives among the Modoc at Yáneks, is indulging in this useful pastime. That's where the point of the satire lies. Hlívash is a word unknown to the Klamath Lake people in the signification of "basket".

190; 20. Sung by the national deity when foiled in the attempt of killing five lynxes by throwing stones at them; repeated from the shashapkěléash, page **126**, 3. Cf. *Note.*

190; 21. To be found in another version among the Klamath Lake songs; there it refers to a female living on Klamath Marsh, not on Klamath Lake.

190; 22. This tune was with many similar ones improvised by the Modocs, who visited the East a short time after the Modoc war, on seeing crowds of blacks filling the streets. All Indians feel *at first* a peculiar very strong aversion against the Ethiopian race, though subsequently they often become friends and intermarry.

MISCELLANEOUS SONGS

OBTAINED IN THE KLAMATH LAKE AND MODOC DIALECTS.

1. Kó-i ak a nä′pka Yámatkni gatpam′nóka

   Disastrous times we had when the Northern Indians arrived.

2. Nä′nu wíka=shítko múkash hä′ma

   I hear the owl's cry and very near it seems to be.

3. Mbû′shant käíla hämō′la,
   shitchákta nā′ts käíla,
   shiukuapkúka nā′ts kä′la.

   In the morning the Earth resounded,
   Incensed at us was the Earth,
   For to kill us wanted the Earth.

4. Wákaptch nen hî′tksh É-ukshi nē′pka,
   nû′ kam hî′tksh telû′līt.

   To see how Klamath Marsh appears from there,
   I wish to look down on it from that height.

5. Kú-idshi nû kî′pash nû lulína

   Dressed in poor garments I stray around.

6. Tutíχash nû lulína

   I am going astray while dreaming.

7. Kapkáblandaks! ō′kst a tkaléga ndéwa

   Be silent! her body arises from the dead to scream!

8. Mû′ni nû lakí gî, ká-i kánam shlékîsh;
   kó-idsha ne-ulχóga käíla tilangédsha.

   I am a potent chief, nobody controls me;
   The mischief-doing world I upset.

9. "Käíla nû shulĕmokē′dsha",
   kē′nta käílatat tgî′kĕlan shuína.

   "I take the Earth up in my arms and with it whirl around in a dance";
   On this soil I am standing and singing [the above words].

10. Aíshish kaí nû sha-ûlõ′la,   ́◡|́◡＿＿◡|́◡
    yuhanéash kaí nû sha-ûlõ′la.   ◡◡|́◡＿|́◡＿＿◡|́◡
    I Aíshish I shall brandish, I shall brandish my huge sword.

11. Aíshishash hûn gáldshui,   ́◡◡|◡́◡
    hû′ mîsh hû′ shnekshituápka.   ́◡◡|＿◡◡́|◡
    Go to meet Aíshish; he will save you.

12. Tídsh hûn liulekán tchiálash shakatchóāla!
    Halloo! let us form a circle and screen the salmon against sun-heat!

13. Kilidshí′ga shépolamna   ́◡＿◡|́◡◡◡
    They carry long-necked ducks on their backs.

14. Kaukátsi Yaína wō′n a shû-û′dshant î!   ́◡◡|́◡◡|́◡◡|́◡◡|́◡
    Follow up the elk and chase him upon Kaukátsi Mountain!

NOTES.

The first eight songs are worded in the Klamath Lake dialect, the third is of a mythic character. Songs 7–12 are worded in Modoc; 8 and 9 are K'mukámtchiksh songs. A few songs or fragments of such, which would come nearest to what we call nursery or Mother Goose's songs, will be found in the Myth of the Bear and the Antelope: **120**, 11. 12. 13. **121**, 9. 17. **122**, 12. 13.

192; 1. This song is sung by women only, and seems to point to an ancient invasion of the country by tribes from the North or from Columbia River.

192; 2. The owl's cry is of fatal augury.

192; 3. Girls' song. When at sunrise a haze or fog extends over the country, this is supposed to be a sign of the Earth's wrath against men.

192; 5. kí′pash is no word at all, but seems to stand for gítko=ptchi.

192; 7. The Indians were reticent about the meaning of this song, and hence I presumed that ō′k was intended to mean some deceased person, since these are spoken of as hû′k, *he, she.* Then the sense would be: "Be silent! that dead squaw is arising to sing a loud song." One Indian informed me that ō′ksta meant a squaw, and pronounced it ō′ksht (húnkisht?). Cf. *Note* to **35**, 8 and page **130**, second *Note.*

192; 8. These trochaic verses are called the K'mukámtchiksh-song, and a variant, tuálam, exists for kánam. The alliteration of the k's and n's is very conspicuous. The meaning waš given as follows: "I the omnipotent and unseen ruler of the universe will chastise and turn it over for the manifold crimes committed in it by Indians and men of other races."

192; 9. This is another K'múkamtch-song, in which he menaces to destroy the world for its misdoings. I have put the first line in quotation marks, because it forms the words or text of the song. The first line is sung about a dozen times before the second is sung once.

193; 10. Christian song, referring to the day of last judgment. Aíshish, who is a deity representing the powers of nature with animal attributes, has been in the mind of some Modocs identified with Jesus.

13

193; 11. Song of Christian origin, in which Aíshish is also identified with Jesus for no other reason than a fancied similarity of names.

193; 12. When of a party of fishing girls one catches a salmon or other large fish, all the others quit their lines, arrive on the spot, roast the fish while singing these words and eat it up.

193; 13. This song is common to Modocs and Klamath Lakes and is descriptive of children amusing themselves with ducks. Pretty melody.

TUNES AND SONGS WITHOUT WORDS.

WAR WHOOPS.

wéaha wea wéyaha, kawē′ha kaweíha, kawē′ha
    kä′ kä′ kä′, wéha wea wéyaha
3 nóke nóke nóke . . . . . .
    howienā′ howienā′, tchálam tchálam wiéna wiená
    howienā′ howienā′, tchálam etc.
6 hí ellová hí ellová hí ellová
nkeíha nχeíha nχeíya, nkeíya . . . . . . nχé-u.
ä′-oho ä′-ohō e-ohó . . . . . . í-ihi, i-ihi-ī, í-uhu

HUMMING TUNES.

9 diainaíni diananána, diataínia diatanána
tánanani nannanani, taninananí tanni naninananí
tainánni taninánna, tainaína taninaíni, tánanana
12 täni tayanáni tani nä′něnani
nanaté téannana nanaté nanatéana natéana
kanenaténa nenankanéna tenanénate
15 nianainán kianainán, kianainía nainan nainían
kalena tená, kalena tená, kalena tená
nawetana nawetíya, nawetana nawetía
18 líggaiha líggaiha, hā′hai líggaiha,
    ē bi tchúima, líggaiha líggaiha.
wídshiggaya hí′a, wídshiggaya hí′a
21   hä′ hō wídshiggaya hō; hä′ hō hä′ hō, wídshiggaya hō.
yuhilí′ yuhalí′ gáya, yuhilí′ yuhalí′ gáya

tä'-inánnăn nä'-innánnăn, tä'-innánnăn nä'-innánnăn
tá naniánai nániana, tá naniánai nániāna
walwiléga palpiléga, walwiléga palpiléga   3
pálpilēga pálpilēga, pálpilēga etc.

DANCING TUNES.

A. *Tunes heard during Puberty-Dances.*

hō'-wina wē'na tchálam tchálam wéna
úha u-ai hai hai hévĕlălî,   6
    háhai u-ai hehai hévĕlălî.
witcha kenná, wítcha kéna kenō', wítcha kenna kenó
nû kĕno kĕno kéno, n'ō kĕno n'o kĕno kénō   9

B. *Tunes adopted from Shasti Indians.*

huĭ'no hō hotino hû-û huino hû'tnino kû'ino hō-o
wínna hádina háwina, há-ina ā-ā, háwina ná-ina
tóyo wínno hoyo wínna nó, weyawinna nó, heyowinná   12
ho-owínno heyä'nlia kina ho-owínna heyä'nlia kena
he-ännowinná, innatá lowinna, he-eänno wínna
hewä' iwinnaná ō wí'nna óhō häna wínna óhō   15
hännanáwiya ná-uya náyua hännaná-uya ō-uya
héwa enna hé-au wennéā hé-aunné heyawenné
ha wennō hahiyó wennó wennó ha wenna, awenó hewō   18
hó ninu henú henó înû' ho-înú hóninō-u henû'

C. *Dance and war tunes adopted from Snake Indians.*

háwinna haú-inna nō', í'nna hawínna háwinna nō'
hé-a wennē, a héa, heahē, héa wennē   21
haweā' wennā, hau-á, hawenná ē'nna, hawá

D. *Dancing tune heard from Warm Spring Indians.*

kaní luya . . . . . . uya tasí wene nāsi

E. *Modoc dancing tunes.*

héo héo héo héo, héo heo héo heo

haúdidusä haudidúsä haudídusä haúdidusä

3 stán stán stáni assi stáni assi

hoyó-inna hoyó-inna,

   hoyó winna hoyó winna, hoyó winnā'-ā'.

6 háwĕnĕn-î' hawĕnnĕnáha, hawĕnnĕnáha háwĕnĕn-î'

íwop tcharlē kómtuhō'

TUNES HEARD AT FUNERALS.

kélakennu kélakennu kélakennu kélakenu . . . . . . kēlayá-a

9 láhaha láhaha láhaha láhaha . . . . . .

hihihi . . . . . . yuyaya yuyaya . . . . . . hihihi . . . . . .

héya heúa héya heúa héya heúa

NOTES.

194; 1–8. These whoops and tunes were sung by Modoc warriors when on the war-path, or after their return in remembrance of their exploits. The whoops were chanted and howled while going round in a circle for one to two hours; even now they are heard on solemn occasions. This uniform performance was, however, interrupted sometimes by feigned attacks on a supposed hostile force lying in ambush or marching past. A scalp-dance tune, beginning with nkeíha, is added, also battle cries.

194; 2. The kä' kä' kä' refrain serves as an incidental interruption of the wéaha- and other whoops. They pronounce it almost voicelessly by tapping their hands upon the blown-up mouth or cheeks in a quick measure.

194; 3. The nóke nóke is sung either as an introduction to the howienā'-whoop, or as a conclusion to it. It is pronounced in a similar manner as the kä' kä', and often accentuated nokē'.

194; 7. This scalp-dance tune is one of the many heard at these dances during the earlier Modoc wars. A peeled tree, sometimes twenty feet high, was planted into the ground, otter and rabbit skins fastened on or near the top, and below them the scalps of the enemies killed in battle. Forming a wide ring around this pole (wálash) the tribe danced, stood or sat on the ground, looking sometimes at solitary dancers, moving and yelling (yä'ka) around the pole, or at others, who tried to shake it, or at fleet horses introduced to run inside of the ring. Circular dances are of course performed by joining hands.

194; 8. These are the war-whoops alluded to in **23,** 15. Cf. ä-oho-û'tchna in Dictionary.

194; 9 etc. I include under the heading "humming tunes" lively tunes of short, ever returning periods of words whose signification is generally obliterated. Some of them may include archaic words and forms no longer understood by the present

generation, while others contain words of the language actually in use but ground down or defaced in such a manner as to make them unintelligible. The variations in which these songs are sung are infinite in number, since they are fancifully produced at the will of the singer. I thought it sufficient to give a few of these variations only, and took care to mark the higher pitch of the voice, a sort of musical arsis, by the accentuation. The majority of them form an accompaniment to the motions made while gambling.

194; 9–17 were obtained from a young Indian, Frank, living on the Williamson River. Cf. page 91, second *Note*.

194; 16. kalena tená is rendered by: "ye are all dead at once"; which means: all of you have lost in the game.

194; 18–195; 4. Playing tunes sung by Modoc and Klamath Lake Indians when sitting at a spélshna or other game, also while musing, travelling or working; given by Jeff. C. D. Riddle. The person who deals the sticks in the spélshna-game is the one who sings the tune.

194; 18 and 19. 20 and 21. 22. Melodious tunes sung by Modocs and recently introduced among these Indians.

195; 2. 3. These are among the most frequent tunes hummed while playing the spélshna-game. Like 3 and 4, 1 and 2 are often sung alternately.

195; 3. 4. These words are made up from the terms by which butterflies are called: walwilégash, yapalpuléash.

A. These dance-tunes, 195; 5–9, are in use among the Klamath Lake people and were obtained from Minnie Froben. The first of them sounds almost like 194; 4. 5. Little bells are often rung while dances are performed and dance-tunes are sung. Women and girls of the Modoc tribe end their songs with a protracted ī-ū, while the men habitually conclude them with a loud u-ō'hu.

B and D. Obtained from Dave Hill; sung among the Klamath Lake people.

C. Given by Long John's Ben. They begin with the sound h-, like the majority of the Shasti tunes.

E. All obtained from Jeff. C. D. Riddle.

196; 1. Repeated indefinitely, as soon as dancing assumes a *quicker* measure. Compare with it the song of the skunk 162; 7, that of the quiver, 163; 8, and *Notes*.

196; 3. stáni, *full*, seems to allude to the formation of a ring for dancing. Cf. stá hashámpka 23, 12. and what is said of 196; 7.

196; 4. 5. The last group in this tune, hoyó winnā'-ā', serves sometimes as a refrain, sometimes as a stop.

196; 7. Of foreign introduction, as shown by the sound r. Sung in alternation with stán, stán 196; 3 and said to come from Warm Spring Indians. 196; 2 sounds very much like: "how do you do, sir?"

196; 8. Probably contains the words: k'leká a hû, "he, she is dead"; kēkayá-a serves as a refrain, sometimes as a stop.

196; 9. The day before the funeral of Púkish, mentioned in Doctor John's trial, I heard his aged mother sing this tune. Other mourners in the funeral tent sang what is contained in 196; 8. 10.

196; 10. Funeral tune heard from Snake Indians at Yáneks, on Klamath reservation. They join hands and sing this melancholy tune for hours; the higher the deceased stood in his tribe, the longer lasts the wailing.

GRAMMAR OF THE KLAMATH LANGUAGE.

GRAMMAR OF THE KLAMATH LANGUAGE.

INTRODUCTION.

A few remarks on the structure of American languages, and on the difficulties encountered in their study, will, I presume, be acceptable to the studious at a time when the first grammar of the Klamath language ever composed is presented to them.

Students entering into the vast domain of American languages find themselves puzzled and bewildered by many facts and peculiarities which never occurred to them during their study of the classic tongues in which Demosthenes and Cicero delivered their orations. Like other illiterate languages, those of America bear within themselves phenomena which appear to us as strange peculiarities and mysterious fancies, but also present a grand and fascinating aspect like any product of nature undefiled and unaltered by the artifice of man.

Superficial minds are easily repelled by the oddities of Indian sounds, some of which are croaking or strongly nasalizing, partly faucal or otherwise unpronounceable, and disagreeing in their phonetic rules and peculiarities from all their former notions of language. But the educated, who at once perceive that they have to deal with a problem of natural science, readily comprehend that these freaks of human speech are worth a penetrating study. The phonetic side of an Indian language, in fact of any language whatever, can be but very imperfectly acquired from books, and what I offer below under "Pronunciation", "Mode of utterance", in the phonologic section of the Grammar, should be considered as only an attempt to do justice to the real utterance of this upland language.

More diversity may be discovered in the morphologic structure than in the phonetics of the languages of America. This variety is so bewildering, so disagreeing with our old-time notions of language, that the classifying tendency of our age has endeavored to simplify this apparent chaos by imagining a general category under which all American languages could be classed. Fr. Lieber styled them holophrastic; Du Ponceau called them incorporating, but applied this characteristic only to those languages of America the verbal inflection of which he was able to investigate. The truth is, that no general characteristic can be applied to them that would clearly distinguish them from many other tongues spoken in both hemispheres; like these, they are all agglutinative, many of them polysynthetic, though in very different degrees; their transitive verb is governed by its object, the intransitive by its subject; the distinction between noun and verb is morphologically but an imperfect one, though this imperfect distinction varies in degrees between the various linguistic families. Many American tongues do not possess any form for the plural in nouns, while others have one regular plural ending or a variety of such, or a distributive form answering to some extent to a plural. Some languages have no adjectives, strictly considered, but use participial forms instead; others possess real adjectives, and to form their plural reduplicate the latter part of the term. Synthesis is carried to an extreme wherever the verbal inflection is no longer the vehicle of purely relational categories, but associates with them material ideas as those of beginning, continuation, distance and proximity of the object spoken of, negation, desire, approximation, and others which do not properly belong to the sphere of verbal inflection. The verb with its incorporated subject- and object-pronoun then becomes a whole sentence, and its derivational affixes often accumulate in a degree which is quite perplexing. Other languages run exactly in the opposite direction, that of analytic development. They separate the pronouns from the verb governing them, possess only two tenses, but very few modes and voices, express by separate terms what other languages indicate by derivation, and reject the apparent luxury of nominal cases, of the dual and of the various forms for the plural.

The diversity of American languages shows itself in their syntax not

less than in their morphology. Generally the structure of a sentence is simple, being based only on the coordinative and adversative principle. But where there is a lack of the relative pronoun, or an inadequate supply of conjunctions, as in the dialects of the Maskóki family, verbals are necessary to supplant them. This produces encapsulated sentences, which, by the frequent repetition of the verbal, soon become tiresome through monotony, and diminish the perspicuity and comprehensibility of the spoken word.

A continued study of the Klamath language has convinced me that it occupies a middle position between the extremes of synthetic and analytic structure just referred to, but that, nevertheless, it shows very plainly all the characteristics of agglutinative tongues. The distinction between the noun and the verb is made pretty clear, although most substantives can be considered as *nomina verbalia;* the verb is not overloaded with forms pointing to material ideas, neither with tenses, modes, nor voices, and possesses no real personal conjugation. As to derivation, Klamath is undoubtedly polysynthetic in its affixes, the suffixes preponderating largely over the prefixes, and differing from them in their functions. Outside of Klamath and the dialects of the Dakota stock, but few languages have been discovered in which the prefix indicates the exterior form of the verbal subject or object, or even the quality of the verbal action. Reduplication for inflectional purposes is as well developed here as it is in Pima and Selish and forms one of the characteristic features of the language. As to its syntax, Klamath may be called analytic; a profusion of conjunctions relieve it of the too frequent use of participial and similar constructions, as does also the relative pronoun *kat,* and the use of the substantive verb *gî* simplifies the verbal inflection to a great extent.

These and other characteristics impart to the language of the Máklaks a well-defined type, and approach it to some of the tongues of modern Europe, in which analysis has not preponderated over synthesis. An attentive study of the numerous texts obtained from the Indians, paired with constant comparison of Klamath structure with the structure of many foreign and American languages, could alone furnish a solid basis for establishing the grammatic rules of this upland tongue. The rhythmic, stately, and energetic tenor of its periods, especially those of the larger

mythologic pieces, will please every student who has ever lent his attentive ear to the well-poised periods of Roman historians, and will even evoke comparison with them, not as to their contents, but as to the flow of the well-constructed sentences, which appear in these narratives.

Oral language is formed of voiced and audible units of thought, called words, which consist of sounds grouped together and possess definite and conventional meanings. To be understood by the tribe, people, or race which converses in it, a language must necessarily follow certain laws, which are partly of a logical, partly of a conventional nature.

The scope of a scientific grammar therefore consists in presenting these laws: (1) as they manifest themselves in the present status, or some given historic stage of the language, in a systematic form; (2) to deduce these laws from the previous historic status of that language, and from its cognate dialects, as well as from the comparative study of other tongues, viz., from the science of linguistics.

Not only does every language possess a stock of words and idioms peculiar to itself, but also a peculiar character in its phonetic rules, pronunciation, and mode of thought, which impresses itself upon the senses and memory even of persons who have never become familiar with the language, and prompts them to distinguish it readily from other tongues. The causes to which every language owes its peculiar stamp are the omnipotent climatic influences of the country which the forefathers of the people have inhabited, and also, wherever migrations have occurred, of the country presently occupied by it.

Grammars are usually made up of a large number of laws or rules, restrained by an equally large array of exceptions. Many of the latter are only apparent and not real exceptions; when they are real, they generally show that conflicting phonetic laws have been at work, or that the principle of grammatic analogy or some other conventional element has prevailed over the logical formative principle of language. Had all languages been evolved through the logical principle alone, grammar would contain rules only and no exceptions. More real and perspicuous regu-

larity can however be claimed for the large majority of American languages than for those of the Indo-European family, for the simple reason that the former are of the agglutinative type, while the latter are built up after the principles of the inflective tongues. This distinction is founded upon the difference in degree, by which the fusion of the affixes to the radix has taken place in the earlier stages of linguistic evolution; a fusion which has been much less energetic in agglutinative languages, as the name itself of these latter purports.

A "Grammar of the Klamath or Máklaks language of Southwestern Oregon" must hence be defined as a scientific or systematic exposition of the natural laws which have been active in forming and evolving the above Western American language, in its whole as well as in its two dialects, that of the Klamath Lake and that of the Modoc people.

The subject-matter I divide as follows:

The first and fundamental part treats of the *Phonology;* it enumerates the sounds composing its phonetic material and expounds the laws presiding over the composition and alteration of the sounds.

The second part treats of the *Morphology;* it enters into a statement of the laws, logical and conventional, observed in the inflection and derivation of words, and of the application of the phonetic laws to these elements of speech.

The third part deals with the *Syntax;* it defines the laws according to which words are arrayed into sentences or units of speech; it also explains the relations of words among themselves and to the sentence, and of one sentence to another.

The abbreviations of the Grammar are those indicated on the first pages of both dictionaries.

PHONOLOGY.

The sounds or phonetic elements of language are either vowels or consonants or clicks. The former two are uttered by expiration of air through the vocal tube. The *vowels* or voiced breaths are either simple or compound. Compound vowels may either combine by passing into diphthongs or triphthongs, or when coalescing into one vocalic sound, become softened vowels, "Umlaute." *Consonants* are sounds uttered without voice; they are either checks, momentaneous sounds, or breaths, sounds of duration. *Clicks*, or sounds produced by inspiration of air, do not occur in the Klamath language as parts of words, though they are occasionally introduced in the form of interjections. Cf. o, o' in Dictionary and Note to 194; 2.

VOWELS.

The five *simple* vowels of the Klamath language given in the order as they increase in pitch of voice, are: u, o, a, e, i; each of them can be pronounced short and long, and this makes up in all ten vowels. Only three of them, however, are primary vowels when pronounced short: the guttural vowel a, the palatal vowel i, and the labial vowel u. They are called primary vowels because the large majority of the radical syllables in Klamath contain one of them, which may also be said of a large number of affixes. When pronounced long, the five simple vowels are often the product of synizesis or other sort of vocalic coalescence. In pitch, o stands between a and u, e between a and i; a rapid pronunciation of au and ai has produced o and e, as we observe it also in French.

The *softened* vowels or *"Umlaute"* are ü, ö, ä, as in German, and can be pronounced short and long. They originated through a coalescence of different vocalic components into one sound, as can be shown in many, though not in all, instances. Only one of them, ä, is of frequent occurrence, and is observed to alternate constantly with e, both being a product

of a+i: a-i, ai, ä or e. Concerning the occurrence of ö and ü, cf. below: Frequency of Sounds.

Nasalizing of the vowels, as in the French *an, in, un*, is unknown in *pure* Klamath speech, although consonants are frequently nasalized. At times it occurs, however, in the conversational form of Klamath speech. Where words from other Indian languages are quoted for comparison in this volume, the nasal utterance of their vowels is indicated by n superior, as: u^n ü^n o^n ö^n a^n ä^n e^n i^n.

The *deep*, obscure, hollow *pronunciation* of the simple and softened vowels should be sharply distinguished in this and in other languages from the *clear*, high-pitched, or ringing utterance of the same sounds. It is produced by opening the glottis to a wider passage of the voice than for the clear pronunciation, and is as common in Klamath as it is in English unaccented syllables, or in syllables closing in consonants; compare: a in *father* (clear pron.) and in *water* (deep), i in *marine* and in *fill*, u in *shoe* and in *lung*. To call these deep vowels *short* will do for English only, where these sounds usually are met with in syllables brief in quantity. But it would be a misnomer in the terminology of other languages, for they can be protracted to any length as well as the clear-sounded vowels. With ä and ö this distinction cannot be made; a deep utterance of the other vowels was marked in this volume by circumflexing them. The vowel â (in *fall, tall*) coincides with ô, and ô was hence omitted. The spontaneous or primitive vowel, "Urvocal", was given the letter ĕ instead of ê (the deep e). Thus I use the circumflex only on a, i, u (â, î, û); it may be used also on the softened vowel ü. Examples:

> tâpíni *second to, subsequent.*
> shtî'lta *to announce, report.*
> bû'nûa, pû'nua *to drink.*

To obtain a full insight into the phonetic character of Indian languages, the difference between the clear and the deep pronunciation must never be lost sight of; i and u are generally sounded deep in final syllables followed by one or more consonants. Cf. Alternation of Sounds, Quantity, and Introduction to Texts, p. 9.

The genesis and mutual relations of the vowels are set forth in the following table:

$$\begin{array}{ccc} \bar{a}\ \hat{\bar{a}} & \bar{\imath}\ \hat{\bar{\imath}} & \bar{u}\ \hat{\bar{u}} \\ a\ \hat{a} & i\ \hat{\imath} & u\ \hat{u} \end{array}$$

e ē ä   ui = ü

o ō
oi = ö

DIPHTHONGS.

The vowels i and u placed before or after a vowel and pronounced in one and the same effort of the vocal organs, form diphthongs. In a true diphthong the position of the organ necessarily changes when passing from one component to the other, and when it stands at the commencement or in the midst of a word, the i- and u- component assumes the consonantic nature of y and w. The word-accent may rest either on the first or second vocalic component, and when the two are pronounced separately the combination changes from a true to an adulterine diphthong.

Thus, Klamath possesses a series of diphthongs which can be uttered in two different ways:

(*a*) as dissyllables or adulterine diphthongs, with hiatus intervening. This pronunciation bears an archaic type and can be best observed in the Spanish language. Ex.: spá-utish *poison*

(*b*) as monosyllables or true diphthongs. Ex.: spaútish.

In a limited number of terms diphthongs always remain adulterine, and sometimes insert even an h between the two components: kné-udshi *outside bark of tree;* shaná-uli, shana-óli, and shanáhōli *to desire;* muimúya and muhimúya *to shiver.* A few other terms are constantly pronounced with the genuine or true diphthong, as staínaksh *heel,* while the large majority may be pronounced in both ways: ktá-i, ktaí *stone,* ḵú-idshi, ḵúidshi *mischievous.* The simple hyphen, e-i, a-u, etc., was used instead of the usual mark of diæresis (eï, aü) to mark the hiatus in adulterine diphthongs. In some grammatic forms of the language the two parts of a diphthong become separated from each other, a fact which will be observed especially in the study of distributive reduplication.

The series of diphthongs is as follows:

ui, oi, ai, ei; in writing they often appear as uy, oy, ay, ey.

iu, io, ia, ie; appear more frequently as yu, yo, ya, ye.

au *or* aw, eu *or* ew; ou coincides with au, aw.

uo, ui, ua, ue; appear more frequently as wo, wi, wa, we.

äi (in stäíla, stä′-ila *to collect*).

üi (in tchüitchúili *sorrel*).

Triphthongs are not frequent, since Klamath has a greater tendency to accumulate consonants than vowels. Ex.: shuíuχa *to drive out of*, shué ush *angling line*, wewesháltko *having offspring*, géwa, tχéwaga, tchúyunk, aggáya, tchuaísh, wäíta, etc. Some of these terms contain adulterine groups which cannot properly be called triphthongs.

CONSONANTS.

Consonants are divided in two classes: checks, or mute, explosive consonants; and breaths, semivowels or fricative consonants.

MUTE CONSONANTS.

Their full list is as follows:

Gutturals: k, g, χ	Dentals: t, d
Palatals: tch, dsh	Labials: p, b
Linguals: k̲, g̲	

Here the surd sounds are placed first; follow the sonant checks or "*mediæ*" mutes, then the aspirate class, represented by one sound only (χ). The surd checks or "*tenues*" are equal in number, though more used than the sonant checks. As for the series of the aspirates, the two dental aspirates of English (Anglo-Saxon þ and đ) and the labial aspirate f are wanting here, and are rather scarce also in the other American languages.*

The two lingual sounds are k̲ and g̲. The former is produced by resting the tip of the tongue against the middle or fore palate, by bending it either back or forward when in that position and then trying to pronounce k; g̲ is brought forth in the same manner, though the tongue has to be placed less firmly against the palate in order to let pass more breath. Both sounds

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* *Th surd* occurs in Sháwano, in some western dialects of Yuma (Mohave, etc.), and in Tehua dialects, New Mexico.

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are uttered with difficulty, the latter especially, by strangers, and when first heard, seem to proceed from the lower throat. A short stop of the voice always follows them, and they usually stand before vowels or the "Urvocal" ĕ. Modocs use them more frequently and pronounce them, like the Warm Spring Indians on Des Chutes River, more forcibly than Klamath Lake Indians. These sounds may be called just as well palatalized gutturals.

Nasalized mutes; see Semivowels.

Of *mute palatals* there are two only, tch (Eng. and Span. ch) and its sonant, dsh (Eng. j). They alternate in every instance with ts and ds. In some terms they have originated from s, sh, and at times alternate with these spirant sounds.

SEMIVOWELS.

The semivowels, breaths, or consonants of duration are, but for a few exceptions, identical to those found in English. While the trills are represented by one sound only, the nasal series is fully developed.

	Spirants.	Nasals and nasalized mutes.	Trills.
Gutturals	h	ng, nk, nχ	
Palatals	y	ndsh, ntch	
Linguals	sh	n<u>k</u>	l
Dentals......................	s, z	n, nd, nt	
Labials	v, w	m, mb, mp	

Among the *spirants* the laryngeal class is represented by h, which is often pronounced with great emphasis, like hh. Scientific alphabets, like the one used by me, employ no silent letters, and hence I have placed an apostrophe before each h, when closing a syllable, to remind readers that it has to be sounded. V often passes by alternation into the consonantic w (in *wire*) and the more vocalic w (in *water, wall*); it sounds like our v, but has evidently a different origin, for Klamath Indians pronounce *David* as Débid, and v is found only in the combination vu. Y is used by me as a consonant only; zh, the sonant of sh, does not occur. Ts and ds, which are compound sounds, may be classified with the dentals.

Nasals. In many of the nasalized mutes mentioned in the table above, the nasalization is often scarcely audible; cf. Alternation of Sounds. The ny or Spanish ñ is so seldom heard, and only resulting from alternation with other sounds, that I have preferred not to burden the alphabet with a separate type ñ. With initial mutes nasalizing is observed extensively, but in certain words only; púka *to roast* may be pronounced mbúka, túlshna *to run through*, ntúlshna, tchétch *bark*, ndshédsh; páta *cheek* is also pronounced mpáta, but páta *summer* is always pronounced in the same manner, and ndáni *three* is never pronounced dáni, tánni. Vu- and the vowel u- can be supplanted in a few terms by a nasal, if standing before a mute: ubá-ush *skin:* mbá-ush; udúyua, vudúyua *to beat*, ndúyua.

An instance of a medial mute becoming nasalized is sanká-a for saká-a *to be raw*.

PHONETIC TABLE.

The following classification of the vocalic and consonantic sounds occurring in Klamath, tabulated after the quality of their tone and the organs producing them, will largely facilitate the comprehension of the numerous phonetic figures, contractions, and alternating processes to be described hereafter. For the classification of the vocalic sounds, see: Vowels and Diphthongs.

	CONSONANTS.								VOWELS.
	Momentaneous or mute sounds.				Breaths or sounds of duration.				
	Not aspirated.		Aspirated.		Spirants.		Nasals.	Trills.	
	Surd.	Sonant.	Surd.	Sonant.	Surd.	Sonant.	Sonant.	Sonant.	
Gutturals	k	g	χ	----------	------	h	ng, nk, nχ	----------	ā a ⎫ o ē ä
Palatals	tch	dsh	------	--------	------	y	ntch, ndsh	----------	ī i ⎬
Linguals	k̲	g̲	------	--------	sh	----------	nk̲	l	⎬ o ō
Dentals	t	d	------	--------	s	z	n, nd, nt	----------	⎪
Labials	p	b	------	--------	v	w	m, mb, mp	----------	ū u ⎭

PRONUNCIATION OF THE SOUNDS.

My scientific alphabet is based on the *original* pronunciation of the letters, which is still in use in some countries of the European continent. The English pronunciation of the letters is entirely unfitted for transcribing unwritten languages, and readers of this volume will have to discard it and adopt the value of the alphabetic signs as given below. The consonant y had to be placed after the vowel i, its usual position in the continental alphabets.

a   as in *alarm, wash;* German *Schwamm, Tatze;* French *flanc, sang.*

ā   longer sound of a, as in *smart, tart;* German *Krahn, Schwan;* French *sage.*

â   as in *fall, tall, taught.*

ä   as in *chat, fat, slash;* French *pin, saint.*

b   as in *blab, bulk;* German *bald;* French *beau.*

d   as in *did, do;* German *dass;* French *dieu.*

dsh   as in *jealous, junk, George.*

e   as in *met, sell, tell;* German *erst, es;* French *selle.*

ě   as in last syllable of *lodger, bungler;* of German *dieser, Männer;* French *ce, que.*

ē   longer sound of e, as in *fade, main, trail;* German *Speer, Wehr;* French *frêle, maire.*

g   as in *gig, gore;* German *gelb;* French *gras;* never has the palatal sound of dsh.

ǥ   pronunciation given on p. 209.

h   as in *house, hui;* German *hoffen;* never used as a silent letter.

i   as in *marine;* French *abri, ici;* Italian *lido;* Spanish *gridar.*

ī   longer sound of e, as in *fee, stream, sleep;* German *kriechen, siech.*

i   deep, as in *fit, grit, mitten;* German *rinnen, Sinn;* when *long*, it is i in German *ihn, Siegel.*

y   as in *yoke, beyond;* German *Jahr, jucken;* French *yeux;* Spanish *ayudar, yerno.* Used as a consonant only.

k	as in *kick, kettle, core;* German *kennen, Köter;* French *coque, soc;* Spanish *cavar, quedar, querir.*
ḵ	pronunciation given on p. 209.
χ	not occurring in English, French, or Italian; German *ch* after a, in *Dach, lachen, flach, Nacht;* Scotch *loch;* Spanish *brujo, dejar.* This sound has nothing in common with the English x.
l	same in all languages.
m	same in all languages
mb	as in *nimble, stumble;* German *Stammbaum.*
mp	as in *imp, thumping;* German *Rumpf;* Italian *stampa.*
n	same in all languages.
nd	as in *stand, asunder, squander;* German *Runde;* French *amende.*
ndsh	the palatal dsh nasalized.
ng	as in *cling, rang, singing,* not as ng in *finger;* German *hangen, springen.*
nk	as in *prank, spunk;* German *tränken;* French *cinquante.*
nḵ	the lingual ḵ nasalized.
nχ	the aspirated guttural nasalized.
nt	as in *rent, want;* German *drunten, Lunte;* French *crainte, éreinter.*
o	short and clear, as in *oracle, proxy;* German *Hopfen, Stoppel;* French *folle, sotte;* Spanish *pelota, rodilla.*
ō	longer sound of o, as in *note, roast, rope;* German *Koth, Moor, roth;* French *eau, ôter, sauter.*
ö	as in *bird, burn, surd;* German *lösen, strömen;* French *fleur, seul.*
p	same in all languages.
p'	explosive p, described on p. 216.
s	as in *seek, sore;* German *Sack;* French *salle.*
sh	as in *shell, shingle;* German *schicken, Schutz;* French *chercher, échoir.*
t	same in all languages.
t'	alveolar and explosive t; explained on p. 216.
tch	as in *charred, chicken, catch;* German *hätscheln, Klatsch;* Italian *cicerone, cielo;* Spanish *hacha.*
u	as in *forsooth, truth;* German *Gruss, muss;* French *loup, sous, écrou;* Spanish *luna, uno.*

ū   longer sound of u, as in *nude, bloom, loom;* German *Uhr;* French *cour, sourd.*

û   deep, as in *pun, ruff, slum;* German *krumm, Schuft, Stunde;* Italian *lungo.*

ü   not in English, Spanish, or Italian; German *Düne, sühnen;* French *lune, nu, sucre.*

v   as in *velvet, vivid;* German *Wesen, wirken;* French *veau, vont.*

w   is the û before the vowel a, as in *water, walk, watch;* in German it corresponds to short u before vowels; nearly *ou* in French *oui, ouate.*

z   as in *zinc, frozen;* German *Hase;* French *zero, zigzag.*

The English x is rendered by gs or ks, the German z by ds or ts; according to the nature of their components

More examples for the pronunciation of the above sounds will be found in Dictionary, pp. 6–8.

For the pronunciation of *diphthongs* see the statements made on p. 208, and the examples given in Dictionary, p. 8. The difference between ai and ei can be shown to best advantage by quoting German words:

ai   as in *Kaiser, Rain, Haiduck.*

ei   as in *heiser, leise, reiten, schleichen.*

The pronunciation of the other diphthongs not mentioned in Dictionary, p. 8, can be easily inferred from that of the vowels which compose them. Adulterine diphthongs are hyphenized, as in ä-i, í-a, i-á, i-u, u-i.

GRAPHIC SIGNS.

ꜣ   *arrested sound,* a pause brought about by the altered position of the vocal organs; t'épa *species of fish,* k'lewídsha *to quit, depart.*

'   *apostrophe* marking elision of a vowel, of ĕ, or any other sound: k'léwi *to cease,* for kĕléwi; 'mpetlalóna *to float down stream,* for ampetlalóna; met'támsχa *to excavate between* or *near,* etc. The apostrophe also stands before h, when not beginning a syllable.

-        *hiatus,* separating two vowels as belonging to two different syllables: me-útkish *digging tool,* sha-apá-a *to provoke.*

=   separates compound words into their components : wika=télantko *short-featured,* lóloks=wä′gĕnam=stú *railroad,* lit. "fire-wagon's road."

′   *acute accent;* the only sign used for emphasizing syllables: télish *face,* tíla *and* tilá *to roll, to flood.*

—   vowel pronounced long: tā′χtki *to blush,* tchlā′lχa *to be drowned,* wō′ksla, etc.

˘   vowel pronounced short: mä′sh *species of plant,* sálkăkĭsh *necktie.*

LARYNGEAL MODE OF UTTERANCE.

The phonetics of the majority of American languages cannot be fully understood without taking in consideration their mode of pronunciation from the throat. It may be defined as an utterance produced by a powerful gush of breath emitted from the lungs and forming its sounds, through the glottis widely opened, in the rear portion of the mouth rather than in its fore parts. The war-whoops and dance-songs of the Dakota and other Mississippian tribes are but a series of vocal strains due alone to the action of the lungs and windpipe, and ejected through the open glottis. This gives a peculiar, weird character to their vocal music. Of the Cayapó Indians, who inhabit the Brazilian province of Goyaz, travelers report that their language sounds "as coming from the upper throat, and that they speak with the mouth closed."* The real cause of these peculiarities has to be sought for in the Indian mode of living, and may also in part be attributed to assumed habits of pronunciation.

The pectoral or laryngeal pronunciation of the Klamath Indian is attended by the following phonologic consequences:

1. Guttural and laryngeal (h, arrested sound) sounds preponderate in frequency over dentals and labials, being formed in the rear part of the vocal tube. The palatal and alveolar sounds, which by the lifting of the tongue to the roof of the mouth tend to confine the sound to the rear, are not unfrequent in this and other languages, while in most of them f, th, r, and others, which are produced in its fore parts only, do not exist. The

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* Dr. Phil. von Martius, "Beiträge zur Ethnographie Amerikas"; Vol. II, p. 134.

Shasti, Snake, and Modoc tunes printed in Texts, pp. 195. 196, are fair specimens of a thoroughly laryngeal substratum to Indian song-music.

2. Interchangeability or alternation of the sounds pronounced with the same vocal organ is naturally favored by the pectoral-laryngeal pronunciation, and is observed as well among vowels as among consonants. Cf. Alternation of Sounds.

3. Diæresis of vocalic sounds into two vowels forming or being parts of different syllables; the frequent insertion of the laryngeal h, and of the "arrested sound," between these two vowels, and between a consonant and a vowel;* the prothetic h- figuring as initial in certain terms; the existence of the "explosive" mute consonants, as p', t'. A curious parallel to this inserted h is found in Pit River and Northern California generally; the natives often interrupt their speech by inserting, often in the midst of words, a sigh or melancholic-sounding breathing, seemingly produced by inspiration of air. In Tuscarora I heard the inserted h distinctly accompanied by the same noise. Examples from Klamath: yainága *and* yaina-ága; Sā't *and* Shá-at; gúa, gú-ua, gúhua; shálam, shá'hlam; skō'sh, skō''hsh; klála, klálha; léyash, léhiash; wálta, huálta; lá-a, hlá-a; ibéna, hipéna.

4. The *arrested sound*, or "sound-catching," consists in a sudden interruption of the voice while speaking, and leaves the impression of a momentaneous deficiency in breath. It is heard in the commencement, midst, and end of words, and after mute consonants only. It is always heard after the linguals (which in the Modoc dialect sometimes disappear before it), and frequently after t and p; it always follows the explosive t' and p', well known through grammars of Central American languages. Dr. Wash. Matthews describes in his manuscript Modoc vocabulary his "marked t" as being uttered like English t with an extra pressure of the tip of the tongue against the gums or teeth, and mentions the following terms in which he distinguished it after the initial t: tápak, tólalui, tulísh, t'sín, tsúleks. This t is therefore an alveolar sound. The Indians of many western tribes often apply the arrested sound when vocabularies are taken, and Aztec grammars describe it as the *saltillo* accent, marking the syllables, where it is heard, with the *gravis* accent: ﹀. This curious peculiarity

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* This epenthetic use made of h should not be confounded with the affix 'h *by hand*. Cf. below.

has been noticed by travelers among the rude and hunting tribes of other parts of the globe; it seems to have a physiological cause, and not to be intended for rhetorical effect.

FREQUENCY OF SOUNDS.

The frequency of each alphabetic sound or class of sounds in a given language largely depends on their mutual phonetic relations with neighboring sounds within the body of the word, and will be treated of elsewhere. A few hints on this subject are as follows:

The three primary *vowels*, short u, a, i, are the most frequent of all vocalic sounds; then follow ä and e (both interchangeable), ĕ, o; the softened vowels ö and ü are rather scarce: tö'dshitödshi, and Modoc pö'sh, stelópgösh; utüssusá-ash, tü'ksha.

Of all vowels, u commences most words, and a terminates a much larger number of them; it is the most frequent of all vocalic sounds in this upland tongue. Of the *diphthongs* ai, au, ua (wa), ui (wi), ia (ya) occur much oftener than ei, yi, yu, *or* wo, and oi may be called a rarity.

The most ubiquitous of all *consonants* is probably s, sh· then follow the gutturals, g, k, k̲, χ, the laryngeal h, the palatals tch, dsh, y, the surd mutes p, t, the nasals m, n, and the trilling sound l. Unfrequent are g, b, d, z; also v in the midst of words. None of the Klamath words end in g, y, ng, nk̲, v, mb, mp, z, and a very restricted number in b, d, 'h; cf. sχī'b, ē'nd (for énat), nād (*or* nāt). Every sound of the alphabet can begin words, but initial dsh, χ, and z are rather exceptional. Over one fourth of the terms in our Dictionary begin with s, sh.

On the phonetic structure of the syllable, see below.

GROUPING OF SOUNDS.

We are prompted to call a language harmonious when the quality and intonation of the sounds strikes our ear agreeably, and, when the grouping of the several sounds in the word-unit appears to be even, rhythmical, and musical. In due time high-pitched vowels have to follow those of a lower pitch, consonants produced with one vocal organ should vary at short

intervals with consonants pronounced with another. We also expect that consonants do not crowd upon each other in dense clusters, but that they be supported, upheld, and separated by the true vocal element of the human voice, the simple and compound vowels, and we deprecate the presence of croaking, clicking, or whirring sounds or sound-clusters.

Americans may be prejudiced in calling such vocalic languages as Italian, Odshibwē, Tarasco, Arawak harmonious in preference to consonantic ones. For if a tongue replete with consonantic clusters groups its component sounds in such a manner as not to offend the ear by too abrupt transitions and freaks, and subordinates them closely to the vowels or diphthongs as is done in Russian, Creek, Aztec, Kechhua, and in numerous other languages, we have no palpable reason to deny to these the predicate *harmonious*. A large portion of the Indian languages spoken within the United States answers to this description, and one of their number is the Klamath of Southwestern Oregon.

Considering all the various elisions, diæreses, syncopes, and apocopes subsequently occurring, the *syllables* of this language were originally built up on the following fundamental types:

1. Vocalic sound only (vowel or diphthong).
2. Vocalic sound preceded by one or several consonants.
3. Vocalic sound preceded or not preceded by one or several consonants, but followed by *one* consonant only.

These items typify only the present state of the language, and refer in no manner to the structure of its radical syllables. Phonetic processes have altered the primitive aspect of this and all other tongues considerably, and many sound-groups now make up one syllable which previously formed two or three of them. In some words vowels largely preponderate, as in lewe-uóla, le-u-e-u-óla *to cease to prohibit*, yayayá-as *bewitching power;* while in most others consonants exceed in number the vocalic elements, excessive groups occurring in ldíglχa *to kneel down*, shléshltcha *to go visiting*, shtchúshtchχapksh, d. obj. case of shtchû′katko *one-eyed*.

Gemination of simple vocalic or consonantic sounds frequently occurs, and with vowels it is produced through a sort of emphasis or the distributive reduplication (ánku *tree*, d. á-anku), with consonants through the prece-

dence of a short vowel, as in genă′lla *to start*, kmă′kka *to look about,* udĭ′tta *to whip.* More about this under: Phonetic Figures.

The collision of sounds of a different character, produced by two different parts of the vocal tube, is a fruitful source of phonetic alterations, whenever the natives find it difficult or impossible to pronounce them in succession. No language, we may safely say, is exempt from phonetic changes produced by immediate collisions of this kind. Thus the Klamath suffixes -tka, -tki will frequently appear as -tga, -tgi, but never as -dga, -dgi *or* -dka, -dki.

In the following table I have disposed various clusters of sounds after their initial sounds, without taking notice of the fact whether the components belonged to one or more syllables; y and w being counted as vowels. Many of these clusters form parts of distributive reduplicated forms.

CLUSTERS COMPOSED OF VOWEL SOUNDS.

u clusters: wawákogsh, wawawaíha, tchuaísh, luelualóya, wu-utchéwa, shué-usham, wäíta, wéwalēks, vuívui.

o clusters: kuloyä′na, óya, o-óakgi.

a clusters: uχai-iχítko, skáwanksh, káwantko, ka-uká-uli.

ä clusters: ä-äálχa.

e clusters: wewilína, shewána, léyash.

i clusters: yúkiaka, shítiaika, tsliuyagótkish.

CLUSTERS COMPOSED OF CONSONANTS.

k clusters: shlepáktgi (*or* shlepáktki), shaktáktχa, kmă′kka, kpákpa, tsä′ktsika, ktchídshû, tchligáktchktchka, ktcháktchak, ntíkshktcha, bóxtka (*for* bókstka), pníuksla, utchíklχa, shektlälóna, hishtcháktna.

χ clusters: mpétlaχsh.

ġ clusters: pipĕlángshta, lû′gshla.

t clusters: tlóχo, tχópo, tkáp,tgakiámna, Tmókila, tátktish, léshuatχsh.

tch and dsh clusters: litchlítchli, vulakátchktcha, tchvû′ntka, kítitchna, tslats[l]kágantko 144, 11, tsχe-utsχé-ush; ndshóndshχa, shúdshna, vuggídshlin.

p clusters: ḵ'lékapksh, gépktak, tápsχoya, lapkshápta, nshíptchpa.

s and sh clusters: hunáshtgi, läikáshtka, ga-ishtnúla, shtchiaχíχa, shtchi-
        shtcbák'lχa, shnû'shnχa, shushpáshka, tgashä'shgish.
h clusters: sha'hmóka, hláhla, tsu'hltsú'hli.
n clusters: shutánktgi, médshantko, nd'húltχaga, nténtiag, ndshíndshalo,
        nχínχtcha.
m clusters: shnumpséla, wámla, hutámsχa, udúmtchna, ámtchiksh.
l clusters: sχúlpka, tmélhak, tálsχa, yáshaltko, ndúltχaga, lkáppa, lshíklχa,
        ltchamā'shka.

The inspection of this list, which is by no means exhaustive, shows
the great adaptability of sounds in this language, and the limit for the
clustering of consonants is a very wide one. Some of the terms are real
"jawbreakers", but none of the group is unpronounceable for us, for they
are all subordinated to one vowel or diphthong and are not discordant among
themselves, so as to offend our ear. Some sounds appear more apt to
begin clusters as initials, while others prefer to stand second or third in
order The language shuns *initial* clusters of more than two consonants,
three being a rarity; but it favors their clustering *after the vowel* to any
pronounceable extent.

FOREIGN TERMS AND THEIR PRONUNCIATION.

The pronunciation of words by the natives, from the investigator's
own tongue, or from other foreign languages, gives a valuable clue to the
physiology of their sounds. Many Klamath Lake and Modoc individuals
converse with tolerable fluency in English, and a difference may be per-
ceived between the English pronunciation of the pure-blood and that of
the mixed-blood Indians.

The Máklaks learned a few French and English terms through the
Chinook Jargon, a medley speech from the Northwest, in which these
Indians are far better versed than in English They obtained the know-
ledge of this jargon from the Indian population on the Lower Columbia
and Willámet Rivers and on the Pacific coast, where it had been in vogue
for the last hundred years. According to G. Gibbs, who wrote a mono-
graph of it*, two-fifths of its vocabulary was taken by the Indians from

* G. Gibbs; a Dictionary of the Chinook Jargon, or Trade Language of Oregon. New York, 1863.

Lower Chinook, one-fifth from English, less than one-fifth from the Canadian traders' French and the Missouri patois, and the rest from Chehali, Kalapuya, and other tongues. The sounds χ and the palatalized l in Lower Chinook terms were the only ones materially altered by the Klamaths. In every section of territory where Chinook Jargon is spoken dialectic differences can be distinguished. Thus the French *sauvage* became saúvash on Columbia River, but changed to saívash in the southern parts of Oregon.

Distinction must be made between the European terms introduced at an earlier date into Klamath, through the use of the Chinook Jargon, and the more recently (chiefly since 1864) adopted English terms, for they differ slightly in their phonetics. Of English and French words the language forms inflections, derivatives, and reduplications almost as easily as from its own words, as will be seen from the lists following:

FRENCH TERMS OBTAINED THROUGH CHINOOK JARGON.

kápo *coat, dress;* F. capot *overcoat;* kapópĕle *to dress oneself,* and other derivatives.

lílapai *ribbon;* F. le ruban; Ch. J. lilobe (G. Gibbs).

limī'l *mule;* F. le mulet *or* la mule; limī'lman *mule-driver, packer.*

mítash, mítas *legging,* d. mímdash; F. mitasse.

shúggai *sugar;* F. le sucre; Ch. J. lisúk, shúga, shúkwa.

ENGLISH TERMS OBTAINED THROUGH CHINOOK JARGON.

Bóshtin (d. Bobóshtin, rarely used) *American, white person;* E. Boston. Cf. Dictionary, p. 26.

King Dshúdsh, Mod. Sking Dshúdsh, *Englishman;* E. King George.

kópe, E. *coffee.*

pōt *boat, vessel, ship;* E. boat.

shī'l *cloth,* especially *cotton cloth, calico;* G. Gibbs derives it from *sail.*

sō'lt, shō'lt, shūl, E. *salt.*

stick *stick, wood, pole, tree;* E. stick; stíckshui *boot,* stíckmän *carpenter.*

súndē *week; Sunday;* E. Sunday.

tála *dollar, cash, coin;* E. dollar; tálaltko *having money, rich, wealthy*

ENGLISH TERMS OBTAINED DIRECTLY FROM AMERICANS.

ä′plĕsh, ä′puls, poss. ä′pulsham *apple*.   bī *bee*, bī′sam wax *beeswax*.
box, instr. bóxtka *box, coffin*.   Débid, E. *David*.   Dö′tchman, Mod. Dötch-
mal, *German;* from vulgar E. "Dutchman".   Dshiēp, nom. pr., *Jefferson;*
E. Jeff.   hä′nkĕrtchip, instr. hänkĕrchipátka 87, 14., *handkerchief;* cf. kítch-
kam.   huít *wheat, grain, cereals;* E. wheat.   yaúksmän *physician;* a hybrid
term.   kápa *cup, teacup, saucer,* dim kapága; E. cup.   kítti *domestic cat;* E.
kitten, kitty; Mod. for púshish Kl.   kuáta *quarter of a dollar,* 25 cents; E.
quarter.   lákish *in* lákish=shúshatish *locksmith* may be as well the E. *lock* as
the Kl. lákish *knob* on door—doubtful.   lípin, E. *ribbon;* lílapai is also used.
Lánktchän, nom. pr., *Long John.*   our *hour* (of the day).   pī′nsh, E. *beans*
pípa *tobacco-pipe;* from E. pipe, not from Ch. J. lapíp.   plē′k, plä′g *flag,
banner;* E. flag.   Plēnk, nom. pr., *Frank.*   Pōt Klámat, nom. pr., *Fort
Klamath;* for Kl. Í-ukak.   púshish *domestic cat,* Kl ; E. puss, not from Ch.
J. pússpuss.   sháwĕl, E. *shovel.*   shílba, E. *silver.*   shō′p, sōp, E. *soap.*
Spaniō′lkni *Mexican,* obtained probably from California.   stéginsh, E.
stocking; stéginshala *to knit stockings.*   shūp, instr. shúpatka, E. *soup*
shúldshash, poss. shúldsham, E. *soldier.*   shúshap, E. *jewsharp.*   tánapsh,
E. *turnip.*   tá-uni, E. *town.*   taúsĕn, E. *thousand.*   tébul, loc. tébullat, E.
table; not from Ch. J. latā′b.   tú=pitch *quarter of a dollar;* E. "two bits".
tchíkĕn, obj. tchíkinash, E. *chicken.*

It appears from this list that Klamath drops the final r of foreign
words, converts f into p, v into b, r into l, and sonant mutes generally into
surd mutes.

ALTERNATING OF SOUNDS.

Permutation of sounds of the same phonetic class has been observed
to exist in the two classic languages, which belong to the same linguistic
family, several centuries ago.   It was plainly seen that a connection ex-
isted, with mutation of certain sounds, between δύω and *duo,* τέτταρες and
quatuor, ἐσϑής and *vestis,* ἑκυρός and *socer,* and some suspected even affinity
with the corresponding terms in the Germanic and Slavic languages.   After
J. Grimm had formulated his law of sound-shunting, the process of permu-
tation became a matter of evidence for the Germanic and Indo-European.

languages, but only as far as the transition of words from one dialect to another is concerned. *But in illiterate languages the same interchange, often a more extensive one, takes place within one and the same dialect.*

So much did this fact contradict the time-honored, ancient ideas of grammar lodged in the heads of missionaries and school-teachers, and so little did it conform to Latin, Greek, and Hebrew models, that the puzzled grammatical writers on American, African, or Oceanic languages bluntly denied the existence of certain sounds which they knew to be in the language, but found to alternate with others for no apparent causes. This relieved them from the necessity of accounting for this puzzling phonetic fact. The existence of the sonant mutes was flatly denied to many American Indian tongues, and the Mohawk-Iroquois* alphabet was proclaimed to possess sixteen sounds (or "letters", as they were called) only, while in reality it has over twenty-four, all of which are easily expressed by the Roman alphabet.

I have observed alternation of sounds in all the North American languages which I have studied personally with the aid of natives, and have also hinted at one of its hidden causes. viz. the laryngeal or pectoral pronunciation of the red man. Even those Indians whose languages have been reduced to writing for fifty or one hundred years back, and in whose books all traces of this interchangeability were suppressed by the missionaries, etc., as the Creeks, Cha'hta, and Iroquois, permute their consonants and vowels with the same liberty as if these books had never appeared in print. It would be exactly so with us if our ancestors had not had a literary training for the last thousand years at least.

I have recorded the alternations observed by me in the Káyowē (or Kiowa) language in a monograph published in the American Antiquarian, IV, pp. 280–285, under the title: "Phonetics of the Káyowē Language", the results obtained there being almost identical to those to be given below

This permutability of cognate sounds forms one of the prominent phonetic features of Klamath, and occurs in initial as well as in medial or final sounds. Still there are words in which certain sounds do not interchange with others. This is especially observed in *homonyms*, where permutation

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* This dialect of Iroquois lacks b, p, and f.

would cause confusion; shkóks *ghost* is never pronounced shḵóks, which means *tick;* gíwash is kept distinct from gíwash, úsha from vúsha, shikantéla from shikantíla.   Cf. Homonymy.

Vowels alternating:

u with wu, vu, hu: udúmtchna, vudúmtchna; u-ún, vún, wún; utátchkia, vutátchkia, hutátchkia.

u with o: lúḵ, lóḵ; lápuk, lápok; hútchna, hō'dshna; púlχuantch, pólŏkuantch; lúloks, lóloks; támĕnu, tám'no, but not húyĕχa with hóyĕχa.

u with a: putpútli, patpátli; kû'lkûli, kálkali.

u with â: múkash, mâ'kash; cf. nāt, nût.

u with ü: udúyua, udiï'yua (by dissimilation); shúyuχalsh, sü'yüχalsh.

ua with ō, ū: genuála, genō'la, genū'la.

a with ŏ: máḵlaks, máḵloks (Modoc); kálkali, kólkoli *and* kû'lkûli; skánshna, skóntchna; hishplámna, hishplómna; suffix -uápka, -uópka.

a with ä: taktákli, taktä'kli, and in many other adjectives of color (by dissimilation); yáka for yä'ka, is considered vulgar slang; cf. shláank for shléank 66, 13.

e with ä: nép, näp; pén, pē'na, pä'n; tchélχa, tsä'lχa; heméχe, hämeχe; shláyaks, shlá-ika, shlä'yaksh, shlä'-ika.

e with i and ä: élχa, ílχa, ä'lχa; kétcha, kídsha, gä'dsa; shetchákta, shitchákta; Á-ushme, Á-ushmi.   Cf. also: múkasham, múkisham 175; 14.

ē with ī: nē'l, nī'l; ē-ē, ī-ī.

i with iy, y before vowels: shlanía, shlaníya; í-amnash, yámnash.

The circumstance that many of these alternations occur in *accented* syllables proves that they constitute a fundamental law of Indian articulation. In diphthongs very few, if any, changes of this kind are noticed, neither do long vowels alternate often.   The most frequent alternating processes are observed between a and o, e and ä, u and wu, vu, u, and o.   In many words vowels can be attenuated into ĕ.

Consonants alternating:

k with g, gg: ké-u, gé-u; kitchkáni, kitchgáni, gitchgáni; wakáya, waggáya; lutatkátki, lutatgátki; kē′k, gē′g.

k with k̲: kaítua, k̲aítua; máklaks, mák̲loks. This permutation is usually attended with a change in signification. Cf. Pronouns.

k with χ: hushkálka, hushkálχa; hishkalúlχa, hishχĕlúlχa.

k̲ with χ: k̲émk̲em, χémχem, cf. Dictionary, p. 176; lkán, lχán. Initial k̲, omitted by aphæresis, is replaced in Modoc by the arrested sound: k̲ók̲e, ʼók̲e. A similar process is observed in some Polynesian languages when k is elided.

k, g with h, hh: gaíkanka, haíkanka; taktá-ash, ta'htá-ash.

k̲ with g: k̲ō′l, gū′l; k̲úlu, gúlû.

k, k̲ with nk, nk̲, nχ and other nasals: k̲íla, nkíla, nk̲íla, nχílla; kéwa, nkéwa, nχä′wa; káta, ngáta.

tch with dsh, when not initial, and with ts, ds: títchi, tídshi, tídsi; tcháshish, tsásis; nútch (for nû tchúi), núts, núds; geluántcha, géluandsha, géluandsa.

tch, dsh with sh: ntúltchna, ntúldshna with ntúlshna; tádshui, táshui; nā′dsh, nā′sh; willatslína, willashlína. Wálidsh for wálish, and páwatch for páwash are considered vulgarisms. Tapinikáyentch for tapinikayénash 120, 19. 121, 22 ; kúshga tcha for kúshga sha 9‾, 17. Changes from one dialect to the other: ská, Mod. tchgá; shgúmla, Mod. tchgúmla; shō′ksh, Mod. tsĕō′ksh; spál, Mod. tchpál.

tch with ntch, ndsh: tchékani, ndshékani; tchétch, ndshĕ′dsh; tchíshlχa, ntchíshlχa, ndshíshlka.

ts with ds, in every instance except when beginning words: kétsa, kédsa.

t with t', d: télish, t'élish, délish; ē′nt (for énat), ē′nd; shataltíltamna, shataldíldamna; tánkatch, dánkatch.

t with nt, nd: túnshna, ntúnshna; nté-ish from téwi; téga, cf. ndéga, but not ndéwa *and* téwa; ndópa, cf. túpesh.

p with p', b: páhalka, p'áhhalka, bahálka; púpanuish, búbanuish.

p with mp, mb: pákuish, mpákuish, mbákuish.

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p with m: suffix -ptchi, -mtchi, -tchı; suffix -pĕna, -mna; pronouns p'ná,
          p'nálam, Kl. m'ná, m'nálam

p with w: páklkish, wáklkish.

s with sh, in *every* instance: steínas, shtaínash; stē′ks, shtē′ksh; nā′s, nā′sh.

s with z, chiefly initial: saíga, zaíga.

s, sh with ss: sháshaplamtch, sássaplamtch; shishóka, sissóka.

m with u, before labials: mbá-ush, ubá-ush.

n with u, before a dental or palatal: ndúpka, udúpka; ndúka, vudúka,
          udúka; ntcháya, utcháya.

ndsh with ntch: ndshóka, ntchóka.

n with t: natnápĕnapsh for nan'nápĕnapsh; netnólχish for nen'nólχish.

l with n: ntúlshna, túnshna; kíldshna, kíntchna, kínshna, Mod. kílshna;
          ltchamā′shka, ntchamā′shka; heshelióta, sheniúṭa; tslípal,
          tchnípal; tchíkĕmän, Mod. tchíkĕmal; pníukshla, pníuksna;
          but not tiunóla *and* tiulóla.

l with hl: lá-ə, hlá-a; laklákli, hlakhlákli.

A few more of these alternating processes will be found mentioned,
with examples, in the Dictionary, pp. 9–11.

As to their *frequency*, consonantic alternations differ very largely. S
interchanges with sh in every instance, and the permutation of k with other
gutturals, especially g, gg, χ, and of tch with ts, ds, dsh is extremely fre-
quent. The substitution of k̲, g for other gutturals, though frequent, is not
exactly the rule, for these sounds are linguals while the rest of the k-series
are pure gutturals. About the difference in signification produced by this
change, cf. Pronouns. H becomes frequently disconnected phonetically
from vowels or consonants preceding it, by the arrested sound ꞌ, and when
pronounced with emphasis, undergoes gemination: ꞌhh; cf. hlílantana,
sha-ꞌhmóka, kaíha *and* kaíꞌhha. S and ts are heard much oftener than sh,
tch in the conversational form of language, and before χ the assibilated sh
scarcely ever occurs: széna *to row*, hutámsza *to rush between*. Words with
initial t and p that can pass into d and b, may also change these initials
into explosive sounds: pꞌ, tꞌ. The whole series of consonants through
which a term as tchálamna can pass is: tch, ts, tꞌsh; a word like patádsha

may also be pronounced patátcha, patátsa, patádsa, but padátcha *or* ba-
dátsa is scarcely ever heard from natives. Some terms, as pípa *paper*,
ndáni *three*, undergo no vocalic or other changes whatever, while others
cannot assume certain alternations without a change of signification. Cf.
Homonymy.

All these conversions of cognate sounds often impart to certain words
a quite different appearance, which renders them unrecognizable to the
unexperienced. Still the interchange of sounds is more extensively devel-
oped in some dialects of the Carib or Galibi, as well as in Káyowē, Hi-
datsa, and other languages spoken on the Mississippi plains.

Like all phenomena in nature, this interchangeability is not produced
by the fancy or option of the natives, but is based on natural laws, and as
language is one of the effects of nature, we must look to physiology and
not to psychology to discover its latent causes. One of these is the tend-
ency of rendering pronunciation easier; this we perceive, e. g., in the
dropping of the laryngeal sound h in: mí-ut for mi hût, átunk for át hûnk,
n'unk for ni (*or* nû) hûnk, and also in áχut for a hû't. It will be remem-
bered that h can be dropped even when belonging to the body of the word.
In 97, 1, hûnk kíuliga has probably been nasalized into hûnk nχíuliga to
avoid the collision of two identical sounds. Another cause of these permu-
tations is the laryngeal utterance of the Indians, which I have discussed
under that heading (pp. 215–217); it also accounts for the circumstance that
permutation among sounds originating in the rear mouth are much more
frequent than those produced by the action of the lips and the fore part of
the vocal tube.

PHONETIC FIGURES.

Besides the phonetic changes spoken of in the foregoing section, there
are other alterations in the sounds of words which generally affect the
body of the words more thoroughly, and occur in all the languages ex-
plored. These alterations are produced by various causes, as the shifting
of the accent from one syllable or word to another, the attenuation or
increase in quantity, the habit of fast speaking, etc., and chief of all, the
desire of saving vocal exertion. The tendency for retrenchment is more

energetic in this upland language than that for the increase of sounds, and thus the chapters on elisions and contractions will be more extended than that on phonetic additions.

I have classed the phonetic figures into the following distinct groups:

A.—*Addition of phonetic elements other than affixes, to the word.*

1. *Prothesis*, or the addition of vowels or consonants at the commencement of the word: v in vuhupiéga, vudúka, etc., for u-upiéga, udúka; Sking Dshū′dsh, Mod. for King Dshū′dsh. Yíkashla for íkashla may be considered simply as alternation of sound.

2. *Epithesis*, or the addition of vowels or consonants at the end of the term: tá-uni, from English *town.*

3. *Epenthesis*, or the insertion of vowels or consonants in the midst of a word. Some of the inflectional affixes are epenthetic, and will be considered under the heading of affixes. The insertion of n in tuánkshi for tuákshi, käilántala for kailátala, tiä′mantko (a verb tiä′mna does not exist) for tiä′matko had better be considered a nasalizing than an epenthetic process. Epenthetic v is observed in lĕvúta for lĕ-úta, l′úta. Epenthetic h has to be carefully distinguished from the -h- of the verbal suffix -ha, as in skúlha *to lie on* something, compared to skúlχa *to lie, to sleep,* and from the ′h which indicates an act done *by hand* (see below). We find the epenthetic h in:

tsials′hä′mi *in the salmon season,* for tsialsä′mi, tsialsē′mi.

gáhipa *to catch air with a grunt,* for gá-ipa.

shawalhinä′a *to accompany* somebody, for shawalinä′a.

muhimúya *to shiver, tremble,* for muimúya.

4. *Nasalizing* or nasal pronunciation takes place in regard to certain consonants only, when initial or medial. Nasalization of vowels in the manner as observed in French and Dakota does not belong to the features of the Klamath language. The deep pronunciation of â, î, û has nothing to do with nasalizing. The gutturals g, k, k̲, χ are thereby transformed into ng, nk, nk̲, nχ; the dentals d, t into nd, nt; the palatals dsh, tch into ndsh, ntch; the labials

b, p into mb, mp. This process was discussed under the heading: "Alternation of Sounds," and examples from the Dictionary will be found there to illustrate it more fully. Instances where no alternation takes place are shempéta *to argue*, for shepéta; shikámba *to walk on a stick*, for shikápa (radix: kap in tkáp).

B.—*Dropping of phonetic elements from the word.*

All the causes that are productive of decay will also operate in favor of sound-removals, as: fast and indistinct pronunciation, shifting of the accent, etc. Elisions of all sorts are especially frequent.

Elision, or removal of a phonetic element within the word, is frequent in all languages. In Klamath it is chiefly brought about by the tendency to bring vowels into close contact with vowels, even identical ones, and consonants with consonants, whether identical or not; a tendency which causes elimination of intervening sounds. Cf. Assimilation. The various kinds of elision make a subdivision desirable into *syncope, ekthlipsis*, and *elision of a whole syllable*.

5. *Syncope*, or elision of a vowel before a consonant. Ex.:
   ítkla *to collect, gather up*, for ítkăla.
   lúlpaltko *provided with eyes*, for lulpálatko.
   húnsak, nénsak *to no purpose*, for hunáshak, nénashak.
   télshna *to look out*, for télishna.
   tchkásh *also, too*, for tchē'kash.
   k'lekápksh *dead*, for k'lekápkash; k'lē'ksht for k'lékasht.
   É-ukshkni *Klamath Lake Indian*, for É-ukshikni.
   tatámnish *traveler*, for tatámnuish.

6. *Ekthlipsis*, or dropping of a consonant from the midst of a word.
   (*a*) When standing before one or more consonants. Ex.:
   shelluashē'mi *in the war time*, for shellualshē'mi, cf. 56, 1 and Note.
   puekámpĕle *to throw out again*, for puelχámpĕle.
   ktchák *avlone shell*, for ktchálk; basis, ktchálχa.
   shlátpampĕli *to return, bring back*, for shláltpampĕli.
   shtchûshχápkam; cf. Note to 109, 6.

(b) Before vowels consonants are elided in the following terms:

nté-ish *bow with arrows*, for ntéwish.

hushútanka *to approach on the sly*, for hush'hútanka.

samĕnakía *to wish for oneself*, for sh'hamĕnakía.

sákuash *fish-gig, spear*, for shtchákuash.

múătch *large, tall* (obj. case), for múnish.

7. *Elision of a syllable*, accented or unaccented.   Ex.:

pä'patchle *to step down from*, 112, 6. 9, for pepatchóle.

kshulō'tch *mowing scythe*, for kshulótkish.

shalállish *Pan's flute, jewsharp*, for shalalálish.

húnkimsham *theirs*, abbr. from húnkĕlamsham.

wéwanshash, wéwansh *women*, for wewanuíshash.

méssäm *in the season of trout*, for mehiashä'mi.

nákanti *everywhere*, for nánukanti.

vul<u>k</u>áshti *borrowed* 189; 4, for vulχápkashti *or* -tat.

Cf. also púksla, wō'ksla with their longer forms, and stélapksh 87, 13,
     for stelápkishash.

8. *Aphaeresis*, or the retrenchment of an initial sound.   Ex.:

káp, Mod. for tkáp *stalk of plant;* dim. kápka, Kl. for tkapága.

mhú, Mod. for tmú Kl., *grouse*.

'mutchága *little old man,* 'mutchéwatko *old*, for k'mutchága, k'mutché-
     watko.

'mbutē'χe, for himbutē'χe *to jump over* something.

²óke, ²ólkoli, ²ō'sh, Mod. forms for <u>k</u>óke *river*, <u>k</u>ólkoli *round*, <u>k</u>ō'sh *pine-
     tree*   This aphæresis before the lingual <u>k</u>, which substitutes ², is
     heard in the Modoc dialect only.

ûk, ûnk, pron. *that*, and adv., for hûk, hûnk; cf. hū'ksht *and* ō'ksht.

9. *Apocope of sounds.*—Nothing is more frequent than the retrenchment of
     single sounds at the end of words; the quality of the initial syl-
     lable of the word following is sometimes the cause of this, though
     more frequently it is brought about by the location of the accent
     upon a distant syllable:

shítk, sitk *alike to*, for shítko, sítko.

tchī'shtal *towards home*, for tchī'shtala.

ná-ash, nāsh, *thus, so*, for ná-asht, nā′sht.

nā *we;* ā *ye*, Mod. for nā′t, nā′d; āt.

kálo *clear sky*, for kálo-u, as seen by the inflection.

Cf. im for i mi, 59, 9; túm before consonants, 13, 14. 19, 1. 20, 19.

10. *Apocope of syllables.*—In the conversational form of language these apocopes are frequent and often very puzzling, as lχálχam lulínash instead of lχalχamníshti lulínash in 74, 10. Ex.:

nákant *coming from everywhere*, for nákantkni.

gunígshta *on opposite side of*, for gunígshtana, with many other pre- and postpositions, as wigā′t, etc.

pahá, nχitsá *dried*, partic. pass. for pahátko, nχitsátko.

máklaks lakí *tribal chief*, for máklaksam lakí.

yúyalks=shítk *wretched-looking*, for yuyalkíshash=shítko.

C.—*Contraction and dilatation of phonetic elements.*

Here, as well as in other tongues, contraction is chiefly limited to vocalic sounds, and although Klamath seeks rather than avoids hiatus, there are instances enough of two vowels becoming contracted into one. A special sort of vocalic contraction is the weakening of a vowel into the primitive vowel ĕ, generally when unaccented. Instances of consonantic synæresis are Móatokish for Móatok=gish, tatátli for tat-tátli, kä′käkli for käk-kä′kli, shuluáktcha for shuluákt-tcha, etc.

Dilatation or expansion of the vowels of a word is called diæresis; that of consonants is usually gemination or redoubling.

11. *Synaeresis*, or "gathering up," as the name has it, is a figure drawing together vowels into one sound (eventually into a diphthong) to avoid hiatus. This coalescence of distinct vocalic sounds is quite frequent and *usually* produces long vowels, whether accented or not.

gā′shtish *door of lodge*, for ká-ishtish.

tálāk, d. tatálāk *straight out*, for tálaak etc.

kē′sh *rattlesnake*, for ké-ish, χé-ish.

ngē′sh *arrow*, shengē′sha *to shoot at oneself*, for ngé-ish, shengé-isha.

shenótatko *confluence*, for shenuátatko, shenewátatko.

panópka *to desire to eat*, for panuápka.

nákōsh *stoppage of waters*, for nákuash.

shū'dshna *to chase each other*, for shú-udshna, shúhudshna.

wé-ulta *to permit*, for wéwalta.

gággūtko, 123, 2, *crossed over*, for gákuatko.

liukiámna *to gather around*, for liwakiámna.

12. *Krasis* or "intermixture" is the union of vowels forming part of differ-
        ent syllables into one vowel sound (or diphthong) to avoid hiatus.
        The sound h is easily dropped if it stands between the vowels.

shéa *they of course*, for sha i-a, sha ya, 93, 6.

tídshäk *good if to be*, for tídshi äk, tídshi hä gi, 93, 9. and Note.

míut *yours that*, for mî hût.

13. *Vocalic attenuation* or shortening, weakening of unaccented syllables
        into the primitive vowel ĕ forms the transitory stage to the figure
        called syncope.   We find it in :

skátkĕla *to carry on back*, for skátkala.

shulĕmokédsha *to swing around*, for shulamokédsha.

shúkpĕli *to withdraw*, for shúkpali, cf. 68, 8 and Dictionary.

Weakening of an accented syllable: tĕ'kish *sword*, for tékish.

Attenuation taking place between words is observed in : gē'ntĕni *I
would fain go*, for gē'nt a nî; átĕnen for at a nen ; tatátĕnat *wherever we*, for
tatát a nāt; tatátáksĕ spûkliá *when they sweat in it*, 82, 3. 4., for tatátak sha
spûkliá.   To this may be added the weak pronunciation of -ăm, -lăm, the
suffix of the possessive case, especially frequent in the Modoc dialect, and
almost equivalent to -ĕm: máḵlaksăm, suéntchăm, etc.

14. *Diaeresis* or vocalic diremption takes place when a vowel, which is gener-
        ally a long one, is redoubled or even tripled, and when a diphthong
        is pronounced with hiatus, that is, as an adulterine diphthong.

        a. Diaeresis of a vowel:

kí-intch *wasp*, for kī'ntch, kī'nsh.

mo-ówe *woodchuck*, for mówe, múwe.

ná-as *one, a single one*, for nā's, nā'dsh.

shlé-eta *to discover, find*, for shléta.

ḵi-i-ía *to tell lies*, for ḵía, ḵíya 64, 4.

These examples involve simply rhetorical emphasis, but there are instances implying a change of signification as a consequence of the diæresis: sha-apá-a *to dare, provoke,* from shápa *to tell, count;* i-iulína, yi-ulína *to send over the edge,* compared to yulína *to menstruate.*

> *b. Diphthongic diaeresis,* as in í-uta for yúta, né-i for néya, É-ukshi for Eúksi, has been fully discussed in the article on Diphthongs, p. 208.

15. *Gemination* or doubling of consonants occurs only after vowels short in quantity:

sessalólish *warrior,* for sheshalólish; vússa *to fear,* for vúsha; genálla *to start,* for genála; nellína *to scalp,* for nelína; wétta *to laugh,* for wéta, cf. wétanta; udítta *to whip,* for udíta; limlímma *to be dark,* for limlíma; tchímma-ash *string-game,* for tchíma-ash; kû′mme *cave,* for kû′me; súmmatka *with the mouth, bill,* for shúmatka; tchaggáya *to sit upon,* for tchakáya.

D.—*Phonetic changes through contiguity.*

These changes mainly occur in unaccented syllables, and are produced by the influence of sounds either preceding or following immediately, or forming a part of the syllable preceding or following. It is generally the subsequent sound which tries to weaken and then to assimilate or dissimilate its predecessor. The altered position of the accent sometimes produces a similar result. In Latin we find similar changes accomplished in *meridies* for *medidies, medius fidius* for *me Dius filius, occupare* for *obcapare, occiput* for *obcaput, exultare* for *exsaltare, appono* for *adpono, doceor, audior* for *doceo-se, audio-se.*

16. *Assimilation*—Vowels and consonants of the same vocal class, either standing beside each other or belonging to adjoining syllables, assimilate more closely or become identical. This process forms just the opposite of the dissimilation to be described below, both of them being the result of pronounced tendencies of the language wayálapsh *icicle, piece of ice,* for wéalapsh.

Wäitä′ngish *Warm Spring Indian,* for Waitä′ngish.

yíyuχoga *to shove into,* for íyuχoga, í-uχoga.

shukatonólótkish *skin-strap tied into the hair*, for shukatanolótkish.

tálaat tχalamtítala *due west*, 29, 10, for tálaak etc.

tsuítsam láwish *urine-bladder*, for shuídsham láwalsh.

tillíndsha *to abandon*, for tinlíndsha.

ntulshámpkash *flowing down* (obj. case), for ntulshántkash, ntulshán-
pkash; cf. gémptchi for gén=ptchi.

hä nem (for nen) wä'g'n kä'git, 87, 5. and Note.

17. *Dissimilation.*—This phonetic law, which is directly opposite to that of
assimilation, consists in avoiding the repetition of a vowel or con-
sonant standing in contiguous syllables, and converts one of the
two, generally the first one, into a cognate sound pronounced
with the same organ of the vocal tube.   Dissimilation is more
frequent than assimilation, but applies only when the sounds
referred to *do not stand* in the *same* syllable.   It operates also from
one word to the next one, as in:

huhashtápkuak *they stabbed each other only*, for huhashtápka ak, 114, 3.

Vocalic dissimilation is frequently observed in terms formed
by iterative reduplication:

lámlemsh *dizziness, inebriation*, for lámlamsh.

heíhai *red fox, silver fox*, Mod. for heíhei.

kétchkatch *little gray fox*, derived from ketchkétchli *rough-furred*.

kä'lkali *round*, for kálkali, kólkoli.

kä'kakli, kakä'kli *yellow*, for käkä'kli, and all other adjectives of color,
in the absolute as well as in the distributive form.

Instances of vocalic dissimilation in distributive reduplication:

wewä'kala, for wewékala, d. of wékala *to give birth*.

pepuélχa, for pupuélχa, d. of puélχa *to throw down*.

shkä'shkatkala, for shkáshkatkala, d. of skátkala *to carry on back*.

käkakä'kli *yellow*, for käkäkä'kli, d. of kakä'kli; also all the other adjec-
tives of color, and many of those descriptive of surface-quality.

Other instances, where vowels become dissimilated, are as
follows:

wä'-aks, wé-aks *mallard duck*, for wé-eks; cf. wékash.

yanakäníni *being at the lower end*, for yanakaníni, 148, 2.

kiamä'mi *in the fishing season*, for kiämä'mi.

shiwákuash *to the girls*, for shiwága-ash, 80, **11**.

udü′yua *to beat, whip*, for udúyua.

Consonantic dissimilation is observed in the following terms formed by iterative reduplication:

kedshamkedshalkéa *to wheel around on one's feet*.

palakmálank *with rapid gait*, for palakpálak; cf. pálak.

tchíptchima, Mod. *to drizzle down*, for tchímtchima *or* tchíptchipma.

18. *Metathesis* is an inversion or transposition by which a vowel or consonant mutually exchange the position which they normally occupy in the word. This may take place in one and the same, or in contiguous syllables, and is a figure of euphony, since it renders the pronunciation easier in that connection where the word is applied. Vowels can exchange their location with other vowels or with consonants, and consonants with consonants.

shiunóta *to sing in chorus*, for shuinóta.

shuíla, shuílla *to shake oneself*, for shiúla.

ínsh, însh *me, to me, for me*, for nîsh, nísh.

shnewádshka *little girl*, for shnawédshka.

kmókumka *to growl* (dogs), for kmókmuka, d. of kmúka.

samtchákta *to comprehend*, for samtchátka.

wál'hka *to look out for*, for wá'hlka.

ámtchiksh *old, former*, for ámtch=gish, this probably for mā′ntch=gîsh.

shuipúklash *small cushion*, for shuipkúlash Mod.

shakptáksha *to cluck with the tongue*, for shakápshtaka; from kapáta.

tχû′tχa *to presage death* or *mischief*, for tû′ktχa, from túka *to frighten*.

léshuatχash *fun, sport, joking*, for léwashtχash.

ne-uχálpĕli *to order again*, for ne-ulχápĕli.

lúshgapĕli *to go and take off*, for lúktchapĕli.

There is another form of phonetic inversions taking place through the agency of verbal or nominal inflection and derivation; examples of it are as follows:

ká-akt for kákat, d. of kát *who, which*, pron. relat.

sháyuaksh for shayúkash *knowing, shrewd*.

wáltaksh *promiscuous talking*, for wáltkash Mod.
háshtaksh *perforation of earlobe*, for háshtkash.
ípakt *it may stay, remain*, for ípkat, 148, 14.
wiulálek! *strike it!* for wiulálχ' î!
hútan, ngé-ishan *they ran, they shot*, for hútna, ngé-ishna.
shulútamantk *being dressed in*, for shulutámnatko.

These inverted forms may be explained by metathesis, but it is probably more correct to derive them from supposed forms as ká-akat, sháyua-kash *or* -kish, wáltakash, háshtakash, ípakat, wiulálak i! hútana, ngé-ishana, etc., which, under the weight of the receding accentuation or other influences, lost their second vowel (a). This explanation is sustained by forms like né-ulakuapka, fut. of né-ulχa *to order*, which, compared to genuápka, fut. of géna *to go*, pekshuápka, fut. of péksha *to grind*, shows that the ending -a of the "infinitive" does not appear in the future, but that the first -a- in né-ulakuapka existed there previously, and induces us to presuppose an ancient form né-ulaka, né-ulăχa.

19. *Anathesis* is a new grammatic term, by which I call a sort of vocalic metathesis, almost entirely confined to derivative verbs and inflectional verbal forms with their derivatives. Numerous instances of it are found among the verbs beginning with the prefixes sh- and h-sh-. This subject will be developed in full in *Morphology*, Section: Radical Syllable.

ACCENTUATION.

I.—LOCATION OF THE ACCENT.

The accented syllable of a word is uttered with a stronger effort of the voice, and frequently with a higher pitch than the syllables surrounding it.

Long words have a principal accent and a secondary accent. The only sign used in this volume for accenting syllables is the acute accent, ', as in ibéna, túpka.

A curious difference is observed in American languages as we proceed from the South to the North. For in many parts of South America, especially the eastern and northern, the accent is placed towards the end of the

word and accentuation of the penult and final syllable must be considered as the rule. In Central America the emphasized syllable begins to shift towards the radix, and in most North American languages, which are rather suffix- than prefix-languages, the accent has a tendency to rest on the root or at least on the first syllables of the word.

In Klamath the emphasizing of the radix is the natural and fundamental law of accentuation, but it is so often interfered with by other agencies that it seems rather to be the exception. Many short particles have no accent of their own, and in terms formed by iterative reduplication each of the doubled radicals has an equal right to the accent; so the accentuation is here decided by rhetoric convenience.

To obtain an insight into the mutual conflict of the accenting principles and the variability of accentuation, distinction must be made between:

(1) accenting the radical syllable.

(2) accenting by means of the secondary accent.

(3) accenting through quantity.

(4) accenting through syntactic emphasis.

In polysyllabic terms the root or radical syllable alone is invested with an intrinsic notative signification, while the other syllables or sounds of the word, verb or noun, express only its relations to other parts of the sentence. Hence the root is the most appropriate place for the word-accent; nevertheless we find it constantly shifting in American and other illiterate languages under the guidance of certain phonetic, logical, and rhetoric considerations. This establishes a great contrast with the accentuation of English, German, and the classic languages, but in French we see the accent shift to and fro with almost the same liberty as here. Thus we find in Klamath, e. g.: túla, tulá *in company of;* táwipka, tawípka *to bewitch;* shnúka, shnuká *to grasp;* vúnepni, vunépni *four times;* hémkanka, hemkánka *to speak;* ítpampĕli, itpámpĕli *to carry home;* ktáyalshtala, ktayálshtala, ktayalshtála *into the rocks;* shewánap'litki, shewanap'lítki *in order to restore.* In the readings placed first, the accent rests on the radix, and in the second readings shifts toward one of the formative syllables of relation. Very often a prefix is invested with the accent, as in híshuaksh *husband,* d. hihashuaksh.

In words of four syllables or more, our ear is not satisfied by the subordinating of so many unaccented syllables under one syllable, but seeks relief by accentuating another of their number by what is called the secondary accent. In the same way as the spoken sentence hurries towards its end, the main accent of long words will also follow this forward rush; thus the secondary accent increases in strength and tends to bring down the main accent to the level of the other unaccented parts, unless its quantity offers resistance to this leveling process. Thus shlíutuapkuga *in order to shoot with*, with the secondary accent on -ug-, may under the influence of the following words become shliutuapkúga, the vowel i of the radix being short. The same holds good of terms like shníulatchganka *to glance off from*, lúlukshaluapkuga *for the purpose of cremating*. Shifting of the accent can also take place when proclitic and enclitic words crowd around accentuated words, especially verbs.

Long vowels are not always accented; that is, quantity exercises no decisive influence on accentuation. Cf. vúkshχeni *toward the angling place*, where -u- is a contraction of -uya-; but in saigaχéni *to the prairie*, the suffix has the accent. Níshtāk *during the same night* (from níshta ak) is just as possible as nishtā'k.

The syntactic accent, as determined by the sense of the clause or sentence, constantly interferes with the other principles of accentuation and imposes its own laws. There are two sorts of syntactic accentuation; one lays the stress of the voice on that term of the sentence which seems of paramount weight to the speaker, while the other lets it fall *on certain syllables* of one, two, or several words of one sentence. This latter accent is the one to be studied more carefully, the other needing no commentary.

In using the terms *friendly, plurality, selfishness* we think of them as *whole* words only, and do not concern ourselves about the real meaning of their roots or suffixes. Indeed, very few of us know, that in *friendly* the radix fri- means *to love, cherish*, that -end- represents the old Saxon form of the present participle, and that -ly is our *like, alike to*, originally lîc *body, flesh, form*. But in Klamath this is different, for these and many other Indians possess an intuitive if not a real knowledge of the functions of their affixes. A verb like gutilapkápĕli *to make turns while descending* suggests at

once many ideas to the native.   Gu- recalls the radix ga-, ge- *to go*, -tila *a motion downward*, -apka *an occurrence taking place in the distance*, -pĕli *return, repetition, redoubling*.   Shnahualpákta *to cause echo* is composed of the medial sh- "for somebody, or for oneself, or by itself", -n- in shn- forms causatives, -a- is a vowel repeated from the syllable following, -hual- is the radical syllable *to sound, resound, be noisy* (huálta, wálta *to sound, rattle*) -pka, the simplex of -pákta, is a suffix of verbs indicating repetition, iteration.

Still better is the Indian acquainted with the meanings of inflectional endings, and though unable to give abstract names to the grammatic categories as we do, the correct use of innumerable simple and compound prefixes and suffixes is constantly present to his mind and guides him through this labyrinth of forms which can be joined to every radical syllable of his agglutinative language.   Now he has it in his power to accentuate every syllable or affix, which, as he thinks, exceeds in importance the other components of the word for expressing his idea.   If in the first example given he lays stress on the *distance* from himself, then he accentuates gutilápkapĕli; if *descent* is more important to him, gutílapkapĕli; in the second example shnáhualpakta would express *strength* of the effort to cause echo.   Cf. heshsχálpĕli 61, 8 with héshsχalpĕli 61, 9; kíuyäga 96, 21 with kiuyéga; skuyû′i 29, 11 with the usual skúyui.

Even monosyllabic particles can be lengthened into two syllables by diæresis, and either of them may receive the accent with a shade of difference on the meaning: ha-á, há-a; hí-i, hi-í′; or pronouns: î, i-í, î′-i.

This feature adds largely to the natural expressiveness of the tongue, and saves many circumlocutions which the less pliant languages of modern Europe would have to specify by words.   It is the idea of actuality, of being done right then and there, that distinguishes shléa, shlá-a, *and* shla-á *to see, find*, géwa *and* gewá *to go into water*, gúka *and* gukᶏ *to climb up*, gúhua, gúha, guhá *to swell up*, etc.   Verbs in which the last syllable usually bears the accent are: shió *to bet*, stulí *to report*, vumí *to bury*, vulá *to inquire;* gulí *to go into*, is always oxytonized, but its d. form kílhi is not.

In terms where no syntactic or rhetoric influences affect the location of the word-emphasis, a shifting of the accent is often caused by the increase of the word through inflectional or derivative affixes.   In short

words the accent may then settle upon a prefix; when the term becomes lengthened by suffixation, the accent may shift towards its final syllables. Examples:

héshla *to show itself,* from shléa *to see.*

híshlan *to shoot at each other,* from shlín *to shoot.*

laḵiámkshi *at the chief's house,* from laḵí *chief.*

shuktámpka *to begin fighting,* from shúka *to fight.*

yamatála *eastward,* from yámat *east.*

tataksníptchi *childlike,* from tatáksni *children.*

skukluápkasht *from possible chapping,* from skúkla *to be chapped.*

In the four last examples the secondary accent has entirely eclipsed the accent originally laid on the radical syllable.

Oxytonized terms, as gulí and others given above, will not shift their accent unless increased by two or more syllables.

When a word of more than one syllable is increased by distributive reduplication, the accent will usually shift away from the initial syllable *by the length* of this increase:

híklχa *to shatter, split,* d. hiháklχa.

ngúmshka *to break, fracture,* d. ngumgámshka.

lĕmewílχa *to drift away,* d. lĕmēlĕmewílχa.

uláksha *to lap, lick,* d. ula-uláksha.

Instances where the accent gravitates back upon the beginning of the word, respectively upon the radical syllable through apocope, contraction, or elision:

méssäm *in the trout-season,* for mehiashä′mi.

pállapksh *the stolen one,* for pallápkash.

ḵ'lä′ksh telshámpka *to be moribund,* for ḵ'lekápkashtala telshámpka.

The appending of enclitic pronouns and particles, which form a phonetic whole with the term governing them, sometimes effects a shifting of the accent, but at other times has no effect whatever. Examples of shifting:

nä-ulapkuapká m's nî *I shall punish you,* 59, 3.

stîldsampĕlók sas *in order to announce to them,* 22, 15.

tχopó=shitko, tχopó=sitk *like a thumb*, 149, 12.

shliuapká m'sh sha *they will shoot you*, 30, 3.

gepgapĕlíssa *they returned home*, for gepgápĕli sha.

Cf. ki-úks gî, 42, 12; ka̱ḵó bĕla, 101, 7; humtchí kî, 126, 9; siunotísh
    tchkash, 83, 4.

Instances where enclitic terms have not affected the position of the
accent are as follows:

shnä′-uldsha nat *we galloped off*, 29, 12.

tchî′-îshtat m'na *to their camp*, 2:), 16.

tsû′shnî m'sh nî *I forever from you*, 61, 2; but: tsûshní m'sh ni, 69, 20.

In hä nî skuyû′shkuapka m'sh *if I should separate* (her) *from you*, 61, 1,
the proclitic hä nî may have retained the verbal accent in its usual place.

II.—PROCLISIS AND ENCLISIS.

A number of particles, mostly conjunctions, some pronouns and adjec-
tives, or rather adjectival suffixes, are liable to lose their accent if placed in
certain positions, while others among them always appear unaccented.
These are monosyllabic; those composed of two syllables are capable at
any time of reassuming accentuation, and hence can be classed here only
under restrictions.

These unaccented terms may be said to lean either forward on the
coming accented word—*to be proclitic;* or to lean backward on the accented
word just spoken—*to be enclitic.* Their influence on the accentuation of the
main word is only a casual one; cf. Accentuation, pp. 237, 240.

PROCLISIS is less frequent than enclisis; all proclitic words are capable
of assuming the accent. A list of them reads as follows:

at *now, then;* mu, mû *greatly, largely* (not when apocopated from múni
large); hä *if, when;* tam, interrogative particle; wak? *how? how so?* A few
personal pronouns in their subjective cases, as nû, nî, î, pi, hûk, hû, etc.,
and the possessive pronoun mi *thy, thine.*

ENCLISIS is frequently observed and generally appears when a personal
object-pronoun is connected with a transitive verb. Two enclitic monosyl-

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lables can be placed after an accented word, and one of them frequently elides its vowel. Enclitic terms may be classed as follows:

Suffixed adjectives are unaccented terms of an adjectival function qualifying a noun attributively, not predicatively; two of them, gítko *and* shítko, possess a non-enclitic distributive form and are inflected through all cases.

ámtchiksh *ancient, old, used up,* in its abbreviation: -amtch.

=gîtko, =gîtk, d. =giggátko *possessed of.*

=kani *some one, any one;* cf. 60, 13, and the Dictionary.

-ptchi, -mtchi, -tchi, -tch *alike to, appearing like.*

=shîtko, =sîtk, d. =shishátko *alike to, resembling.*

=tkani *a little, somewhat.*

More will be found concerning these forms under "Adjective," below.

Pronouns. All the monosyllabic personal pronouns, subjective and objective, are appended enclitically to the verb which they govern or upon which they depend. Subjective personal pronouns: nî, nû *I;* i, ik *thou;* huk, hun, hu, pi *he, she, it;* nad, nat, nā *we;* āt, ā *ye;* sha, pat *they.* Objective personal pronouns: nîsh, nûsh, n'sh, n's *me, to me;* mîsh, m'sh, m's *thee, to thee;* hûn, hû, pîsh, pûsh *him, her, it; to him, to her, to it;* nálash in the form nash, nats, n's *us, to us;* málash in the form malsh *ye, to ye;* shash, sas *them, to them;* sham, sam *of them.* Enclitic possessive pronouns are mi *thine, thy;* p'na, Kl. m'na *his, hers, its;* sham, sam *theirs.* Demonstrative and relative pronouns generally preserve their accent, but among the indefinite pronouns, tuá *some kind of,* loses it in compounding words: nánuktua *every kind of;* cf. =kani *any one.*

Particles, when monosyllabic, are enclitic unless some particular emphasis is laid on them in connection with the whole sentence. The more frequent of them are: a; aka, ak, ka; at; ha; hak; ya, yu; -la, -lĕ; lish; mat; neṅ; pil; tak, tok, taksh, toks; tchä, tche, tsi; tchísh, abbr. -tch, -ts; tchkash; un, ûn. Their signification and use will be indicated below.

The verb gî, *to be, do, say,* has several monosyllabic inflected forms which may become enclitic, as gî, gínk, gîsh, gîsht, and the participle gîtko, which will then usually cast off the ending -o. The simple gî often abbreviates into -k, -g: nā'stg *so he said;* É-uksni toks lápik *but of the Klamath Lake men there were two.*

Instances of enclisis of various descriptions are as follows:

shnekĕluapká m'sh ni *I will remove you from your position.*

túmi hûk hátokt má<u>k</u>laks gî *many persons are there.*

únaka tchkash m'na shtílta *he also informed his son.*

pállank mish *robbing thee;* vússok sas *afraid of them.*

wewéga pîl tchíshi *the children only were in the lodge.*

kä′ktsnash; lúluagslash *they fled; they enslaved* (-sh for sha *they*).

pí tchish *he also;* nánχatch *some also,* 16, 7.

K'múk-amtch *the Old Man of the Ancients;.* Shû′k-amtch *Old Crane.*

kä′käk=tkani *a little yellow, yellowish.*

A term may become accented on two syllables, as in Greek, by enclisis; the first being the natural accent, the second the accent thrown upon the word by the existence of the enclitic term: tû′tĕnipní′ sha, 111, 2; sháhiashtalá m'na, 112, 13.

QUANTITY.

The language clearly distinguishes between long and short syllables or vowels. Two stages may be distinguished in short syllables: very short and short; two also in long ones: long and very long. The usual sign of brevity, ˘, and of length, ¯, was added to the vowels only when they were uttered very short or very long Thus monosyllabic nouns ending in a vowel pronounce this vowel very short in Kl.: kmă′ *skullcap,* tmŭ′, mhŭ′ *grouse,* lbă′ *seed species,* kpĕ′l *tail,* kpă′ *poker,* skă′ *pestle,* skă′ *to blow cold or strong;* and also in yă′ki *seed-basket,* kŭ′itsiă *duck species,* ndshĕ′dsh *shell, pod,* gă′t *sage brush.* Many of these are pronounced *longer* by Modocs. The vowel is still short, though longer than in the terms above, in lχásh *billow,* shlín *to shoot,* núsh *head.* As to long syllables, a difference may be observed between mántch *long ago,* múni *great, large* (radix long in both terms), and their emphatic pronunciation: mā′ntch *quite long ago,* mū′ni, mū-úni *very large, enormous.* A difference exists also between tánk, tánkni, *and* tā′nk, tā′nkni, and between wáshla *and* wā′shla. Cf. Homonymy. The quantity of words is often added in parenthesis: yutetámpka (– ˘ ˸ ˘), tchmúksh (˘), kä′mat (˴ ˘).

Almost any short syllable may be made long when a strong rhetoric emphasis is laid upon it: pă′s *and* pā′sh *food,* cf. 101, 20; gă′ma *and* gā′ma

to crush with a stone. Words with long vowels are nĭ′l, nē′l *fur, feathers,* nĭ′lka *to dawn,* mā′sha *to be sick,* nā′dsh, nā′dshak *one, at one time.*

For the quantity of each word the Dictionary may be consulted.

The character of the language prompts the Indian to distinguish between long and short syllables, and no other phonetic figure is so productive of long vowels than vocalic contraction (synæresis, etc.). In nákōsh *dam,* the synæresis of ua into ō is remembered, and though the accent rests on the first syllable, the second is pronounced long. Many syllables with ē, ō, and other long vowels are not pronounced short, because the people use the uncontracted form besides the contracted one: genō′la *and* genúala, hlékōsh *and* hlékuish, nō′kla (from nókala), shukatonolō′tch, tchĭ′sh *and* tchí-ish.

A vowel does not, as a general rule, alter its quantity through *position,* viz., through a cluster of consonants gathering after it. The short a in ktúpka remains short even in ktúpkantko and in ktupkápksh. But before -dsh a vowel generally sounds longer than before -tch: tamā′dsha *and* támátcha, lakā′dsha *and* lakátcha.

Nor does a vowel, generally speaking, alter its quantity through becoming emphasized by accentuation: in hémkanka *to speak,* e is pronounced as short as in hemkánka, i in híta as short as in hitá *at this spot;* but becomes long through apocope: hĭ′d, hĭ′t.

Syntactic or rhetoric emphasis sometimes modifies syllabic quantity: gēn *him,* 114, 2; na-ā′sht gî *so said,* 95, 21; sä′gs′ ish! *tell me!* (ä *long*), 78, 4; lalā′ki *chiefs,* 65, 14.

Neither quantity nor emphasis by accent is necessarily associated with a higher pitch of the voice.

HOMONYMY.

Homonyms are terms sounding exactly alike, but having a different signification; paronyms are terms which seem to sound alike to inexperienced ears, but in reality differ in accentuation, quantity, or pitch of voice when uttered by natives, and also differ in their meaning.

Some Klamath homonyms are the following:

kísh *fish-spear,* kísh *sundown.*

nā′sh, nā′s *species of bulrush,* also: *one, single;* also: *thus, so.*

skă′ *pestle*, skă′ *to blow cold* or *strong*.

tchĭ′sh *settlement, lodge*, tchī′sh *inhabitant*.

wásh *prairie-wolf*, wásh *hole, den, excavation*.

wíka *near*, wíka *to blow*.

líuna *to stand, crowd inside*, líuna *to produce a noise*.

Paronyms differing in quantity only:

kísh *fish-spear*, kī′sh, ḵī′sh *a lie*.

shúina *to run a race*, shuī′na *to sing*.

tchîsh *also, too*, tchī′sh *lodge, inhabitant*.

nî, ni *I, myself*, nī′ *snowshoe*.

Paronyms differing in one or more sounds of the alphabet:

gíwash *bluish squirrel*, Gíwash, nom. pr., *Crater Mountain*.

laḵí *chief*, láḵi *to be stolen, gone*, láki *forehead*.

lû′k *seed, kernel*, lúḵ, lók *grizzly bear*.

p'húshka *to tear off by hand*, púshka *to cut*.

shikantéla *to pile upon each other*, shikantíla *to show* something *on feet*.

yulína *to menstruate*, yiulína *to send over the edge*.

skútash *mantle*, sḵútash, sχútash *bunch, string*.

shúlχa *to tie together*, shúlĕχa *to roar, growl*.

shkō′ks *ghost, spirit*, shḵóks *sheep-tick*.

ḵä′sh *ipo-root*, ḵē′sh *rattlesnake*, kä′sh *excrement*.

ḵóḵa, ḵóḵe *river, stream*, ḵóka *to bite*.

néwa *to extend*, v. intr., néwa *to drive into the water*.

géna *to go away, walk*, kéna *it is snowing*.

vudúka *to strike with a stick*, vutóka *to swing around*, v. trans.

Some of the above terms (yulína etc., skútash etc.) are etymologically identical, but, because differentiated in their meanings, they now differ in their pronunciation. This we observe also in English: *to pat* and *to pet, secure* and *sure, loyal* and *legal, leal; disk, dish, desk; warrantee* and *guarantee;* as well as in the French: *naïf* and *natif, Noël* and *natal, entier* and *intègre.*

MORPHOLOGY.

Morphology is a part of grammar which gives a systematic account of the changes experienced by its material units or words through becoming parts of a sentence.   Morphology in its descriptive portion has to present the word in its forms altered by *inflection*, as they occur in the language; in its systematic part it has to explain the origin and function of these forms. The phonetic changes considered under "Phonology" are largely brought about by the changes which the words are undergoing through being placed into mutual relations to each other in forming parts of a sentence.   *Derivation*, a process analogous to inflection in many respects, is another important part of linguistics to be dealt with systematically by morphology.

Languages greatly differ among themselves in the degree of the energy which unites or binds together its elementary parts.   Where the parts do not unite, the position of the words in the sentence alone points out their mutual relation, and few or no phonetic changes occur.   These are the monosyllabic languages.   In the agglutinative tongues, certain syllables which indicate relation cluster around other syllables which retain the accent.   After gathering up the other syllables to be their affixes, and uniting them into one body, the accented syllables gradually become radical syllables, and phonetic laws begin to manifest themselves in the alteration of colliding sounds, in the abbreviation of the affixes, etc.   Here the original function of the relational or affix-syllables is still recognizable in the majority of instances, but in languages reaching a third stage, the inflective languages, the affixes become so intimately fused with the radix, that they serve as mere relational signs and may be considered as integral parts of the whole word.   Through this accretion, or by other causes, the root itself becomes modified, chiefly in its vocalic part, for inflectional purposes.

The structure of Klamath is decidedly agglutinative; nevertheless, in some particulars, to be considered later, it approaches the tongues of the inflectional order. An important characteristic of it, syllabic duplication, is observed in the prefix- and radical syllables. Two other features pervading every part of Klamath speech are the *pronominal* syllables used as radicals and as affixes, and the figure called *anathesis*. Compound words are in fact the result of a syntactic process and will be discussed in the Syntax.

In subdividing the affixes into prefixes and suffixes according to their location before or after the radix, and into inflectional and derivational affixes according to their functions, we obtain the following general scheme for our morphology:

I.—*Radical syllable.*

1. Its structure. 2. Its origin and classification. 3. Its phonetic alterations. 4. Its increase by the reduplicative process. 5. Anathesis.

II.—*Radical syllable connected with affixes.*

1. Inflectional affixes; suffixation. 2. Derivational affixes: A. Prefixation; B. Suffixation. 3. List of prefixes. 4. List of infixes. 5. List of suffixes.

III.—*Inflection and derivation.*

1. Verbal inflection; verbal derivation. 2. Nominal inflection; nominal derivation: *a*, of substantives; *b*, of adjectives and participles; *c*, of numerals; *d*, of pronouns; *e*, of postpositions.

IV.—*Particles or words without inflection.*

I.—THE RADICAL SYLLABLE.

A root, radix, or radical syllable is a sound or group of sounds possessed of an inherent signification. By the processes of inflection and derivation affixes cluster around the radix, which may undergo phonetic changes; the meaning of the radix then remains either unchanged or passes into another signification cognate and closely related to the original meaning. Languages have been studied in which the radix is composed of two

syllables; in Klamath monosyllabism is the only form in which radicals exist, just as in the literary languages of Europe, although some Klamath terms seemingly attest a dissyllabic origin.

With a few onomatopoetic exceptions, the roots are no longer traceable to their origin; hence we do not know why such or such sound-groups have been conventionally assigned certain functions in the different languages of the world. Grammatic affixes are roots also, whether they be still recognizable as such or be ground down from syllables to single sounds, mostly consonantic, and mere fragments of what they had been once. When used as signs of relation, they belong to the class of pronominal roots and are recognized as such with less difficulty in agglutinative than in inflectional languages.

The roots are the microcosmic cells from which the macrocosmos of language is built up; for it results from the above that all elements in language are either radical syllables or fragments of such. Formation and quality of sounds are no secrets to us, but how and why they came to be selected for their present functions in each linguistic family is beyond our conception. The cause why linguistic families differ among themselves in grammar and dictionary is the disagreeing of their pronominal and notative roots.

Root-inflection or *regular* alteration of the root-vowel to indicate change of relation is most prominent in the Semitic languages and also in the Germanic branch of the Indo-European family. In America only traces of this "Ablaut" are discovered in a few languages, and what could be considered analogous to, or resembling it, will be discussed under "Phonetic alteration of the root." See pp. 253 et sqq.

1. PHONETIC STRUCTURE OF THE ROOT.

Three fundamental forms are traceable in the elementary composition of the Klamath radix; it consists—

Of one vowel:

a in ána *to carry off.*
i in íka *to extract,* íta *to put on,* ī'wa *to be full.*
u in úya *to give,* wá *to be seated,* wē'k *arm, limb,* útish *long-shaped fruit* (cf. lútish *round-shaped fruit*).

Of a single or double consonant followed by a vowel:

> hä-, he- in hä′ma *to emit voice;* ka- in káta, ngáta *to break,* v. intr.; ḳu- in ḳúḳa *to bite;* kta- in ktá-i *stone, rock;* mu- in múni *great,* múna *deep down.* A diphthong appears in tchuitchúili *sorrel,* kaukáuli *brown.*

Of a vowel preceded by a consonant and followed by a consonant:

> ḳal- in ḳálo *sky,* ḳálḳali *round;* tak- in taktákli *red, scarlet,* tā′χtgi *to blush;* tip- in tiptípli *dark-colored;* yal- in yályali *limpid.*

It is appropriate to call this third category of roots ending in consonants *thematic roots.* The terminal consonants bear great analogy to some nominal and verbal affixes, and a number of words formed in a similar manner can be actually reduced to roots of the second class: vowel preceded by consonant, as laklákli *slippery,* not to lak-, but to la- in lála *to be steep, to slope downwards,* cf. hlá-a *to foal,* lelédshi *brood;* lushlúshli *warm, hot,* not to lush-, but to lu- in lúloks *fire,* lúkua *to be warm, hot;* pushpúshli *black,* not to push-, but to pu-, po-, in pō′ksh *mud* In the terminal consonant of pal- in pálla *to steal,* íla *to lay down,* the analogy with the suffix -la, -ala is obvious. It is therefore highly probable that all these roots of the third class are formed by accretion, and those containing diphthongs seem to have been formed by a similar process.

Some radical syllables commencing with mute consonants are nasalized occasionally, as káta: ngáta *to break,* pátash: mpátash *milt, spleen.*

There are radicals found in certain letters of the alphabet, as k, t, u, which reduplicate the two initial syllables when placed in their distributive form, and thus may be suspected of being originally dissyllabic. But neither of the two kinds of reduplication proves anything for the condition of the radix, for all the prefixes invariably reduplicate with the root, although they do in no manner belong to it. Compare, for instance:

> Prefix k- in kmélχa *to lay down,* d. kékmelχa *and* kmékmalχa, rad. e-.
> Prefix l- in lawála *to place upon,* d. lalawála.
> Prefix sh- in ská *to blow strongly,* d. shkáska, rad. ka.
> Prefix u- in ulágsha *to lap up,* d. ula-ulágsha.

Some radical syllables, chiefly pronominal, are found to figure in two

capacities: as roots of predicative signification, and as roots of relation forming affixes. This is true, for instance, of i, hi *on the ground*, in íta *to put on*, ílχa *to lay down into;* of u, hu *he, she, it* and *above, far*, in húta *to run at*, húwa *to jump up in the water*, úya *to give a long object*.

2. ORIGIN AND CLASSIFICATION OF ROOTS.

Although we are precluded from unraveling the origin of the majority of radices it is preposterous in our present state of linguistic knowledge to derive all the radicals of a language from onomatopoetic attempts to imitate the sounds and noises heard in outdoor life, like the note of birds, the rustling or blowing of the wind, or the roll of thunder. To ascribe a pronominal origin to all the roots which do not represent, or do not seem to represent, natural sounds has been a favorite theory of some scientists who have studied languages of the so-called savages. As to the Klamath language, the most appropriate classification of roots will distinguish four sources for their possible origin: onomatopoetic, interjectional, pronominal, predicative.

RADICES OF ONOMATOPOETIC ORIGIN.

They have formed a large number of bird names, a few names of other animals and objects of nature. They also occur in verbs denoting sounds and disturbances.

Birds: ahá-ash, ḵáḵ, túktukuash, tuákash *or* wákash, ō'lash, takága, udékash.

Other objects: heíhai, mbaubáwash, bámbam, tíntan, cf. udíntĕna.

Verbs: ka-ukáwa, kúshkusha, túshtusha, tödshitö'dshi, udíntĕna.

RADICES OF INTERJECTIONAL ORIGIN.

ä'-oho, i-úhu, ä-ohútchna, i-uhéash; hä', hä'ma; kapkáblantaks, ḵémḵem, kapkapagínk î!

RADICES OF PRONOMINAL ORIGIN.

Pronominal roots originally indicate location in space, proximity, distance or motion in space and subsequently in time, then relative location, and, finally, *relation* in general. They appear, therefore, as well in pre-

fixes and suffixes, pronouns and pronominal particles, as in predicative significations, which have gradually evolved from the pronominal ones and make up a large portion of the vocabulary. These roots, which are in fact demonstrative pronouns and demonstrative adverbs, have in the present stage of the language become devoid of any special significations, and this quality eminently fits them for expressing relations between the different parts of speech. Whenever they form derivatives, the meaning of these radices becomes more specialized; thus *hu-* forms a large number of verbs with the signification of running, *tu-*, *ti-* verbs and nouns referring to motions of liquids, water, as spreading, dripping, soaking, *ti-*, *tin-* to motions performed by a plurality of subjects. All roots consisting of one vowel only belong here, and a number of lengthy words are entirely composed of pronominal roots.

On account of the importance of this class of radicals, I subjoin specimens of them and their derivatives, but do not claim any completeness for the list:

a, ha, há appears in particles a, at, átui; in suffix -ha; in ána, ánsha.

h- connected with all the vowels forms reciprocal, reflective, causative verbs and their derivatives.

hu, hú, u, ō in prefix u-, suffixes -u, -ui (-uya), -wa, -uish; in pron. and adv. hû, hût, hûn, hûnk, in pron. húnksht, húkag; in wá, wē′k, utísh *or* ōtísh; úna, unā′k, húta, húdshna, húntchna, húwa.

i, hi, hí in suffixes -i, -ía; in íwa, iwíχa, íta, ídsha, í-a (ya), yána, yaína, i-u (yu), yúta.

k- appears in three forms: ka, kē, ku; kē being originally ki.

ka, ga in suffixes -ka, -ga, -lχa, -támpka, etc., in demonst.-relat. pron. kat *who;* interr. kaní *who?* in gät, ká-a, ká-ag, shká, kátak, gáyue.

kē, ge, gē, yonder, reduplicated in kēk, gēg, kéku, forms prefix ki-, k-, and the verb gî; géna *to go away*, and its numerous derivatives, as gékansha, gémpĕle, seem to point to the radix ga, for some of them begin with ga-, ka-: gáyaha, gakē′mi, ga-úla, ka-ulóktana; in kéka, tkéka.

ku, gu in kú and kúi *far off,* kúinag, ḳó-i, ḳó-idshi, skúyui.

la, l- in suffixes -lĕ, -lam, -la, -ala, -lχa, -lámna.

ma in prefix m-, suffix -ma.

na, n- in the locative suffix -na; in nû, nî, nāt.

p- appears in several forms: p, pa, pi, etc.

        pa, in prefix p- and suffixes -p, -pa, -ap; pron. pash; particles pa, pash, páni, -pĕli, shepálua, p'laí, hishplámna, pána, pē'ntch, p'nána.

        pi, demonstr. and reflect. pron.; in the prefixes pe-, p'-, sp-; in the suffixes -pĕna, -tpna; in p'na, Kl. m'na.

sha, sh-, s- in pron. sha *they;* also of reflective function; in medial prefix sh- (sha-, she-, etc.); in suffixes -sha, -asha, -ansha, etc., -sh, -ash, -tch; in shápa.

t- appears in three forms: ta, ti, tu.

        ta in prefix ta-, t-; in suffixes -ta, -tala, -tana; in táwi, stáwa, stá, stáni; stú, sténa, stá-ila, tápka, tápak.

        ti in prefixes ti-, te-, t'- and suffix -ti; in tína, tíla, tilaluánsha, tílχa, shtílta.

        tu in prefixes tu-, tush-, suffix -tu; in particles tu, túla; in ntúltpa.

RADICES OF PREDICATIVE SIGNIFICATION.

This class comprehends all roots which cannot, from our present knowledge of the language, be referred to one of the three categories preceding. Their signification is more concrete and specific than that of the pronominal roots, and points to some action or quality. We include here, also, the thematic or secondary roots, as lak in laklákli, etc. Cf. p. 249.

Instances of predicative roots are as follows:

    pat in patpátli, mpáta.   *kta* in ktá-i.

    shu in shum.   *le* in shléa, léltki, etc.

    litch in litchlítchli, lítchtakia.   *mets* in metsmétsli.

The adjectives formed by iterative reduplication and by the suffix -li probably all contain thematic roots, ultimately reducible to shorter forms; cf. "Phonetic structure", pp. 248 sqq., "Phonetic alteration of the root", pp. 253 sqq.

A remark upon the alleged priority of the verbal over the nominal roots may be appropriately inserted here. In many languages, especially the monosyllabic, noun and verb do not distinguish themselves from each other in their exterior form, and even in Klamath we find words like páta, petíla, ndshíshlχa, which are verbs and nouns at the same time, and verbal suffixes which are nominal suffixes also. In many other languages the distinction between the two categories is at least an imperfect one, and must have been more so in their earlier stages of development. When the sentence had reached a stage in which the predicative idea in the verb began to distinguish clearly between subject, object, and verb, noun and verb commenced to assume distinctive affixes, and the *position* of these parts *in the sentence became more free.* Noun and verb therefore originated simultaneously, not successively.

A single instance taken from the present status of the Klamath language may give us an idea how in its earlier stages the two categories could have differed. Ktchálχa means *to shine* and *to emit heat*, ktchák (for ktchálka) *mother-of-pearl shell*, ktchálui *to be resplendent* and *to be hot*, ktchálta *to reverberate*, ktchálua *to shine* and *to reflect sunrays*, ktchálχish *sunshine* and *heat of sunrays*, *sunburn*, ktchálshkash *radiance*, ktchō'l *star*, etc. Evidently the root, either simple or thematic, is ktchal (*a* short), and the idea of heat is secondary to that of light, radiance; but nobody is able to decide whether its original meaning was the nominal one of *ray, radiance*, or the verbal one of *to radiate*, or of both at the same time, for both the derivatives are equally long or short in their affixes. If in the minds of the earliest people who formed this language a distinction has existed between the two as a vague feeling, we can no longer follow its traces. Even nouns, to be considered as having been substantives from a very early epoch, as *sun, moon, water, fire*, were in some languages shown to be derivatives of radicals, but not of radicals of a distinct nominal *or* verbal signification.

3. PHONETIC ALTERATION OF THE ROOT.

Of some languages it has been said that their consonants were comparable to the skeleton and bones of the animal organism, while their

vowels, as the fluid and variable element, were likened to its soul. This furnishes a graphic picture of the structure observed in the Semitic family of languages, and in a less degree applies also to the languages of the Indo-European family. The permutability of consonants and vowels among themselves in unwritten languages has been described above ("Alternating of Sounds"), and does not, generally speaking, alter the signification of the terms in which it is observed. But the case is different with the radical vowels of Klamath under certain conditions, for here we observe something analagous to Semitic vocalization, when vocalic changes occur.

A few similar instances from other American languages are as follows:

In the Nipissing-Algonkin, *I love him* is rendered by ni sākiha; in four "modes" of the verb the long vowel ā changes into -aya-, -aia-: sayaki-hak *I who love him*, sayahakiban *I who did love him*, sayakihak *the one loved by me*, sayakihakin *when I just happen to love him*. In the same manner verbs with the radical vowels ă, e, ĭ, ī will alter them respectively into e, aye, e, a. In Chá'hta we meet with vocalic changes in radical syllables like the following: tcheto *to be large*, tchito *to be quite large*, tchieto *to be decidedly large*. In other instances of the kind the vowel becomes nasalized. In Creek some verbs lengthen their radical vowels almost imperceptibly to form a preterit from the present tense.

The study of alterations observed in the Klamath roots is highly important for illustrating the formation of the language, and also throws light upon the radical changes occurring in the inflectional languages of the eastern hemisphere. The vocalic changes are of greater importance than the consonantic, and are brought about in various ways.

VOCALIC ALTERATION OF THE RADIX.

Vocalic changes occur only in certain words of the language and *without* any *apparent regularity*. They are produced either by the intrusion of another sound into the radix, or by an independent, as it were spontaneous change. Some of these changes appear only from one dialect to the other, while the majority occurs in words belonging to the same dialect, and then they are always attended by a change in the signification of the term.

1. *Change by substitution.*

The primitive vowels a, i, u are sometimes substituted to each other to indicate a change in the local or temporal relation of the words of which they form a component part. They represent the pronominal roots:

a, há *here, on hand, by hand;* temporally: *now, just now.*

i, hí *on the ground, at home, for* somebody; temporally: *at the time of.*

u, hú *up, above, far off, on the person, in the water;* temporally: *in the past, previously.*

Thus the personal pronouns ni, nish, pash change to nû, nush, pish, push and in particles and suffixes the change through all the three vowels is sometimes observed:

-ksáksi, -kshákshi, a locative nominal suffix of the northern dialect, is altered to -ksíksi in Nakósksiks(i), nom. pr., *"right where the pile-dam is";* to -ksû'ksi in Slankoshksû'ksi, nom. pr., *"where the old bridge once was."*

tchá *now, presently,* tchī'k (or tchē'k) *at last, finally, until;* tchúk *at last out there.*

We may also compare the changes observed in the pronominal roots ka, ki (kē), ku; ta, ti, tu.

Vocalic changes in predicative and pronominal roots are the following:

kpádsha *to extinguish by hand,* kpítchtchna, Mod. *to spit,* kpútcha Kl. *to squirt from the mouth.*

spátcha *to tear asunder,* spítcha *to pull to the ground, extinguish the fire,* spútchta *to cause* somebody *to part* or *lift the legs: to frighten.* Cf. pádsha, pítcha, púedsha.

spatádsha *to stretch out,* spitádsha *to stretch out a part of the body.* Cf. putóga, putóya, sputúya.

páha *to be and to make dry;* púka *to roast, bake.*

smā'k *hair on belly,* smō'k *hair of beard,* múkash *down, downy feather.*

lítki *evening,* viz. *"decline;"* lútχi *to come down to the ground.*

ská *cold,* adv., sgû'mla *hoar frost forms;* cf. skúkla.

tchak- in tchaktchákli *sharp, pointed;* tchíχtchiχa *to tickle;* cf. tchákĕla, shtchiyakéka, shtchī'ktχish.

wálχa *to be sitting*, wílχa *to squat down*.

tátkta *to feel pain*, tíka *to cause pain;* cf. tékteka.

íka *to remove*, trans.; eíχa (for é-ika) *to put out the head*, spúka *to put out the feet;* shnúka *to take away.* Cf. níka.

kídsha *to dive*, kídshash *fin*, kúdsha *gudgeon*.

shlín *to shoot*, shlō'kla *to shoot at the mark*.

k̲álk̲ali *round*, kílχa *to become humpbacked*.

Cf. also líla with lúla, ptcháklχa with Kl. ptchíklχa, shlátchka with shlítchka. Of vocalic changes observed in suffixes the following may be added for comparison:

hínua *to fall on, upon*, hínui *to fall to the ground*.

tchálamna *to sit on*, or *against*, tchálamnu *to sit high up, above*, or *at a distance*.

tútash *stump of tree;* tutísh *stump of tail* or *limb*.

sha kiukáyank *they are sticking out*, sha k̲iukáyunk *they are sticking out above*, 134, 4.

2. *Change through addition of a vowel.*

When the vowel of the radical syllable is joined by another vowel suffixed to it, the result of the combination may be either (1) vocalic synæresis or lengthening of the vowel, when both are coalescing; or (2) a softened vowel, Umlaut.

The intruding vowels, which become suffixed to the radical vowel, seem to be no other but *a, i, u* mentioned in the preceding article; *i* added to *a* produces *e*.

Vocalic synæresis:

látcha *to build a lodge*, viz., "to intertwine", létcha *to knit*.

ána *to abstract*, éna *to bring, carry;* cf. ánsha, anúlipka.

láma *to be dizzy*, lemléma *to whirl about*.

shátma *to call to oneself*, Mod. shétma

náwal and néwal *to lie upon*.

Lengthening of the vowel:

pélpela *to work*, pē'lpela *to work for* (oneself or another).

kteléshka *to push away*, ktēleshkápka *to push away forcibly*.

Softening of the vowel:

yá-a *to howl*, yä′ka, yéka *to howl while dancing.*

stá *to be full*, stáni *full*, stä′-ila *to fill down into, to gather* (roots, etc.).

3. *Change through accretion.*

Accretion takes place when the radix or basic syllable is increased by prefixes, suffixes, through syllabic reduplication or through the formation of a compound word. The usual consequence of accretion is the removal of the emphasis from the radix to another syllable, the secondary accent becoming often preponderant over the primary one; another consequence is the weakening or shortening of the radical vowel. The frequent change of *u* (*o*) to *a* in the radical syllable has to be ascribed to this cause.

shnúka *to seize*, shnákptiga *to seize with pincers.*

tchúka *to expire*, tcháklĕχa *to lose children by death.*

ḳóḳa *to bite*, ḳa-úldsha *to erode, gnaw.*

núta *to burn*, trans. and intr.; shnuitámpka *to keep up the fire*, nilíwa *to blaze up*, nátkolua, Mod , *to burn in the distance*, shnatkálka *to set on fire*, nátspka *to be charred*, shnćka *to burn, to shine.*

núka, nóka *to be, become ripe*, shníkanua *to let ripen.*

shlín *to shoot*, shlataníya *to make ready for shooting.*

tchía *to remain, sit*, tchélχa *to sit*, tchekléla *to sit on the side of*, tcháwal, tchaggáya *to be seated upon*, tchawáya (from tchía *and* waíha), *to wait, expect.*

héma, hä′ma *to emit voice*, hamóasha *to call to oneself.*

tédsha *to wash*, shatashpapkía *to make the gesture of washing* (the face).

pélpela *to work*, lulpalpalía *to make eyes for* somebody.

This shortening or weakening also occurs in prefixes; cf. shálakla, Mod. shélakla; shnapémpema, Mod. shnepémpema; and in suffixes: yutetámpka for yutatámpka.

4. *Elision of the radical vowel*

Is brought about by the same causes as the change through accretion, and hence is but another form of No. 3:

núka *to roast, bake*, nχúta, nχútagia *to burn at the bottom of the cooking utensil* (for nukúta, nukútagia).

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láma *to reel*, viz, "to move in a circular line"; lĕména, l'ména, lména
  it thunders, lĕmátch, lmátch *mealing stone*, the motion made on it
  being circular.

hä'ma *to emit voice*, sha'hmúlgi *to call together*.

kál- in kálkali *round*, hishχĕlúlχa, hishklúlχa "*to measure all around*,"
  to make of the same length, width.   Cf. skilulχótkish.

5. The change of a radical vowel into a cognate vowel has been fully
treated in the chapter on "Alternation of Sounds," and requires no further
discussion.   Examples: yéka, yä'ka; é-una, ä'-una; ō'lash, û'lsh; steínash,
staínas.

CONSONANTIC ALTERATION OF THE RADIX.

Changes occurring in the consonantic components of the radix are
caused by the interchangeability of cognate consonants, cf. "Alternation of
Sounds," and do not usually imply any change in the signification of the
radix.   Examples: búnua and púnua, délish and télish.

Instances of a radical consonant becoming nasalized are páta, mpáta;
saká-a, sanká-a.

A change in the signification is, however, produced by the changing
of a guttural k, g into k: kilχántko *humpbacked person*, kilχántko *humpbacked
person*, when imitated by children, etc. (radix kal- in kálkali *round*).

4. REDUPLICATION.

The repetition of syllables in immediate succession within one and the
same word is technically called reduplication, and forms one of the most
effective means for emphasizing or otherwise individualizing ideas expressed
in words, in the same manner as the orator repeats twice or three times in
succession certain words to be emphasized above all others.   Reduplication
has been recognized as an efficient grammatic figure from the earliest times;
in rude and illiterate tongues we see it more frequently applied than in the
refined speech of cultured nations, and in the earlier periods of European
languages much more than in their present stages of development—facts
which point with certainty to a high antiquity of this special mode of gram-
matic synthesis.   If we except the monosyllabic languages, reduplication is

a feature common to all languages of the globe, although they may greatly differ in the mode of applying it.

Thus, in the English terms *gewgaw, riffraff, tiptop*, syllables were doubled for some augmentative purpose; the Sahaptin family reduplicates for forming diminutives, as muχlimuχlí *fly*, kussikússi *dog*. English and German show traces of syllabic duplication to designate a preterit tense, a feature once common to all the dialects of the Indo-European family: *fell, held, slept*, are forms of an imperfect tense which are the remnants of ancient forms parallel to the Gothic *faifal, haihald, saislep*.

Some languages reduplicate their radical syllables for the purpose of forming onomatopoetic, iterative, frequentative, or usitative verbs and nouns, indicating gradation in the adjective and adverb, or of forming certain derivatives; other tongues, again, indicate in this manner the ideas of severalty, plurality, totality, or collectivity, and purposely modify the reduplicated terms phonetically for each of the several morphologic functions to which they may be applied.

Syllabic duplication has exercised a thorough-going influence on the development of the Klamath language of Oregon, giving origin to delicate and ingenious grammatic and lexical distinctions. Its workings can be studied to more advantage in a few languages only, although linguistic development has taken a similar turn in the Malay-Polynesian family and in the forms of speech disseminated along the western coast of North America, especially in the Nahuatl and Selish stocks of languages.

The reduplicative process has originated in the idea of repetition or iteration, applied to space, surface, intensity, time, and other categories. The stage immediately preceding syllabic reduplication was that of repeating the entire word, as we see it in the Hebrew tób tób, "*good good*," for *very good*, and in Mohave, where the adverb accompanying the adjective is repeated to indicate gradation: váltaye *great, large;* váltai tahána *larger;* váltai tahán tahán tahána *the largest one.* Although the latter is a triplication, a twofold mention of the adverb is just as frequent in Mohave, where the elements have not yet coalesced into a single word. All the different and most varied shapes of reduplication of the radix can be brought in two classes: *iterative* reduplication, when used for the derivation of words; *distributive* reduplication, when used for inflectional purposes.

A.—ITERATIVE REDUPLICATION.

In Klamath iterative reduplication redoubles the *entire* radical syllable without any consonantic alterations, and serves in forming from simple or thematic roots various sorts of derivative terms, as onomatopoetic, iterative, and frequentative verbs and substantives, also adjectives descriptive of exterior form, surface-quality, color, intensity.

This sort of reduplication differs from the distributive (*a*) by being derivational and not inflectional; (*b*) by duplicating the radix in its totality and not partially; (*c*) by duplicating always the radix and not the first syllable only, although the radix may become reduplicated with its prefix, when this prefix consists of a vowel or single consonant only. No word reduplicates more than two of its initial syllables; words which do so usually begin with the initials k, l, n, t, and u (*or* vu, w), and some contain an adulterine diphthong: te-ukté-uksh, kaukáuli.

Western languages offer sundry parallels to this sort of reduplication. It prevails in the adjectives of color in Pomo, Cal., in Olamentke and Chú-mĕto, dialects of Mutsun, Cal., in Cayuse and several Oregonian languages. When applied to color, surface-quality, exterior shape, etc, this mode of synthesis is evidently equivalent to: "red here and red there," "prickly here and prickly there, and prickly all over."

Examples of derivatives formed in this manner could be gathered in large numbers and from every language spoken by the Indians of the Union. We confine ourselves to the mention of a few terms of the Tonto dialect, Yuma family (Arizona), most of which show a dissyllabic radix or base:

toltol *guitar*, toltolia *flute*	tibitivi *pregnant*
solsoli *to scratch*	midimidi *straightways*
ogi-ogi *to yawn*	dubbidubbi *button*
topitope *circle, circuit*	yudiyudi *blanket*
wiliwilíva *pulse*	yudiediedui *checkered*

In Klamath several terms are met with which are compounded from two words, word-stems, or roots, and of which only the second is undergoing iterative reduplication. The first component is very frequently a prefix, as sh-, u-, etc., and vocalic dissimilation is often observed here   This class of

terms will be more properly spoken of under "Composition of Words"; it embraces terms like yapalpuléash, káltchitchiks, uláplpa, etc.

Words formed by iterative reduplication possess, just like other terms, a distributive form to mark severalty; they form it by undergoing another kind of reduplication to be described below. Thus, kálkali *round*, becomes kakálkali, tiptípli *dusky:* titaptípli.

Many terms formed by this means of synthesis have the power of dissimilating the vowel of one from that of the other syllable, as kä'käkli *green, yellow,* which may be also pronounced kä'kakli and kákäkli, while the distributive form would be kakä'kakli *or* käkákäkli. The change from the normal vowel, which is *a* in this example, is more frequently heard in the second part than in the first: taktákli *red:* taktä'kli; kétchkatch *little gray fox,* from ketchkétchli *rough.* Dissimilation is a figure which was spoken of at length on pages 234 and 235.

The following list of terms is classified after categories of origin, and exhibits all the various forms of iterative reduplication:

1. *Onomatopoetic terms* produced by imitating peculiar noises perceived on objects of nature, or the cry of some bird or other animal: kaíkaya *to sob, snore,* lálak *brant,* túktukuash *fish-hawk,* wawá-ush *little bell,* wekwékash *magpie,* yauyáwa *to be noisy.*

2. *Iterative, frequentative, usitative terms,* mostly verbs:
   lemléma *to reel, to be dizzy, drunk;* dissimilated in lä'mlemsh.
   muimúya, muhimúya *to tremble, shiver.*
   pélpela *to work, to busy oneself at.*
   pópo-i *to drink,* said of babies.
   shiákshiaga *to shake up,* v. trans.
   tuéktueka *to stare at,* from tuéka *to pierce.*
   tushtúshla *to shiver from cold;* cf. Lat. titubare.
   útk'utka *and* wankwánka *to nod.*
   wítwita *to writhe, struggle.*

   Dissyllabic reduplication occurs in:
   kokalkokáltko *weak in the joints.*
   lotelótash *greenish excretion of snakes.*
   nidshonídshua *to make faces, to grimace.*
   ulagshulágsha *to lap up,* as water.

3. *Adjectives of color.*   The original color adjectives terminating in -li are, for the largest part, formed by the reduplication of a radix terminating in a consonant (an exception is ka-uká-uli, Mod. ke-uké-uli *brown*).   Thus we have käkä′kli (for käk-kä′kli) *green, yellow*, pushpúshli *black*, metsmétsli *sky-blue, purple*.

4. *Adjectives descriptive of surface-quality*, with their **adverbs**:
  kitchkítchli *rough to the touch*, from kétcha *a little.*
  láklakli, hlákhlakli *smooth, polished, even.*
  putpútli *of level but coarse surface;* adv. pútput.
  tátatli (for tát-tatli) *flat, level, planed off.*

5. *Adjectives describing external shape, form:*
  kálkali *spherical, circular, cylindric.*
  mukmúkli *downy;* cf. múkash *down, plume.*
  wakwákli *conical, high-pointed;* cf. wakalwakálsh, wékwak
  witchwítchli *rigid, stiff.*

B.—DISTRIBUTIVE REDUPLICATION.

Characteristics and function.

The phonetic characteristics of the distributive reduplication are the following :

It redoubles the first or the two first syllables of a term.   The vowel and all the sounds preceding it become reduplicated, but the reduplication does not extend beyond the vowel.   In monosyllabic distributive reduplication the initial syllable only is redoubled, whether it represents or includes a prefix or not.   In regular monosyllabic duplication the vowel of the second syllable is a, if the vowel of the initial syllable is a short one.

This grammatic form pervades all parts of the language, for it exists not in nouns and verbs only, but also in a large number of particles.   Substantives not possessing this form are either collective terms or are prevented by phonetic laws from duplicating.   This feature, so characteristic of the language of which we treat, expresses the idea of *severalty* or *distribution*, and not primarily that of plurality or collectivity; this accounts for its existence in all the abstract nouns.   Wherever this form is indicating plurality

it does so only because the idea of severalty happens to coincide with that of plurality in the peculiar instances which will be specialized below.

Thus nép means *hands* as well as *hand, the hand, a hand,* but its distributive form nénap means each of the two hands or the hands of each person when considered as a separate individual. Ktchō'l signifies *star, the star, a star, the stars, constellation* or *constellations,* but d. ktchóktchōl means *each star* or *every star* or *constellation* considered separately. Shenólakuish is *engagement, compact,* or *compacts* in general, d. sheshnólakuish the *compacts made with each party.* Ktékna means *to cut a hole into one object* and *to cut holes into many articles by one cut* or *turn of the instrument;* d. ktektákna points to *cutting holes into different* or *separate objects by cuts repeated at different times* or *for every object separately.* Pádsha î: *you became blind of one eye;* d. papádsha î: *you are totally blind, you lost the use of each of your eyes.* Lutátka means *to interpret one sentence* or *to serve as interpreter at one council* or *sitting;* but d. lultátka *to interpret repeatedly at councils* or *interviews, to serve as a regular interpreter.* This also applies to the *nomen verbale:* lutátkish, d. lultátkish. A regular interpreter, lultátkish, can be spoken of as lutátkish also, when he is referred to as having interpreted just at a certain day, or some special meeting. The sentence: kaní gé-u wátch pálla? means either *who stole my horse?* or *who stole my horses?* and when used in the latter acceptation would imply that they were all stolen at once by one person; but kaní gé-u wátch papálla? implies that some person stole my horses severally or that thefts had been committed on single horses at different times, or that the one and single horse which I possess was repeatedly abstracted. Shektákta is *to cut in two,* d. sheshaktákta *to cut the two pieces in two again,* or *into smaller portions.*

Inflectional reduplication.

In order to give a full illustration of that kind of reduplication which serves for inflectional and not for derivational purposes we mention a few instances from other American languages. Phonetically they are parallel to the distributive form observed in Klamath, for the radical does not redouble *beyond its vowel,* but the grammars of these languages declare this form to be a plural and not a distributive form, as we have it here.

In the extensive Nahua family, which embraces Aztec, Tarahumara, Tepeguana, Cora, Cahita, Ópata, Eudeve, and Pima, we can trace it through the nominal and verbal portions of every language, although other plural forms occur there also.   When we meet Aztec vocables like the following, we remark that the idea of severalty is the ruling idea in at least some of the Aztec reduplicated verbs:

intchan oyakê *they went into their house* (all having one house only); intchatchan oyayakê *they went into their several houses* (every man entering his own).

kotōna *to cut*, kokotōna *to cut in many pieces*, ko'-kotōna *to cut many articles in pieces.**

The dialect of Pima spoken on the Yaqui River, State of Sonora (Pima bajo), reduplicates in the same manner, as does also the Pima alto spoken on the Gila River, Arizona.   The Nevome, a dialect of the Pima bajo, inflects, e. g , maina: mamaina *palmleaf mat*, bava: bavpa *cliff, high rock*, tucurhu: tutcurhu *owl*, stoa: stostoa *white.*†

Plurals of nouns and verbs are formed by duplication of the radix in some, perhaps in all, the dialects of the Shoshoni or Numa family.

This holds good also for the dialects of the Santa Barbara family, whose tribes reside on the coast of the southern part of California.   On Santa Cruz, e. g., substantives were forming their plurals as follows: pu: pupu *arm, hand*, alapami: alalapami *body*, tupau: tutupau *bow*.   Duplication of the consonant after the vowel also occurs: ulam: ululam *river*, wutchu: wutchwutcho *dog.*‡

In one of the dialects of the wide-stretching Selish family, that of the Flatheads of Idaho and Montana, we find that the reduplicated verb indicates severalty and not plurality.   If our knowledge of the other numerous Selish dialects was more thorough, we would probably discover there the same fact.   Rev. Gregory Mengarini gives the following instances in his "Grammatica Linguæ Selicæ:"

ieskòm *I receive many things at once*, ieskmkòm *I receive many things at different times.*

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* Quoted from H. Steinthal, Characteristik, page 212.
† Arte del idioma Pima ó Nevome, in Shea's Linguistic Series.
‡ Contributions to North American Ethnology, vol. iii, pp. 560–565.

iès' à azgam *I look at all* (of them) *at once*, iès' az'azgam *I look at each* (of them) *separately*.

That Selish dialect is able to reduplicate its nouns and verbs in two different ways, thereby conveying different meanings.*

Similar forms appear in dialects of the Dakota family. In Omaha sábĕ is *black*, said of an object near by and seen distinctly, shábĕ of a distant object; sásabĕ, sháshabĕ when the black objects differ among themselves in size or other qualities; so also dshíde: dshidshíde *red*, dshiñga: dshiⁿdshiñga *small, little*, gȼezé *striped*, gȼezáza *striped here and there* or *all over*, gȼezhé *spotted*, gȼeháha *spotted all over*.

There are examples of another sort of reduplication observed in the languages of North America, that of duplicating the last syllable of the word or its basis, either in part or in its whole length. In this manner are made distributive forms of the adjectives in the various dialects of the Sahaptin and Maskoki families. As this feature does not occur in the Klamath language, a simple mention of it will suffice.

Judging from the facts enumerated, it becomes quite probable that inflectional radical reduplication is in many *other* languages of the West a mark to indicate distribution or severalty, not plurality. Closer investigation alone can give an ultimate decision concerning this obscure point in Indian linguistics.

Terms with twofold reduplication.

A closer study of the reduplicative process in Klamath reveals the fact that several terms, especially verbs, can reduplicate in a twofold manner. They have to be divided in two classes; the first embracing the terms of which the reduplicated forms are identical in their origin, and phonetically reducible upon each other; the second class embodying the terms of which the reduplicated forms differ in their function and point to a different phonetic origin.

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*Mengarini, Gramm. p. 84: Unica res pluribus pertinens, reduplicatur tantum vocalis substantivi, non aliter ac in tertia persona plurali verborum dictum est. Vel agitur de rebus pluribus ad singulos pertinentibus, tunc tantum radix etiam nominis duplicabitur juxta naturam substantivorum in plurali.

Of the first class we give the following instances:

kmáka *to look out*, d. kák'mka *and* kmák'mka.

kmélχa *to lay down*, d. kékmelχa *and* kmékmalχa.

ktána *to sleep*, d. kákta *and* ktákta.

púedsha *to throw away*, d. pepúdsha *and* puépudsha.

tméshka *to abstract*, d. tetmáshka *and* tmetmáshka.

tchlíka *to pinch with nails*, d. tchítchlχa, Kl., *and* tchitchláka, Mod.

wá-ish *productive*, d. wawá-ish, Kl., *and* wawáwish, Mod.

No difference in signification is stated between the two reduplicated forms of the terms above given, except for kmáka *and* kmélχa; here kák'mka *and* kékmelχa refers to a few objects only, from two to four, but the second, more complete forms refer to many objects.   The same is stated of the verbs:

láktcha *to cut, sever*, d. lálaktcha *and* lalkátcha.

tékua *to break*, d. tetákua *and* tetkéwa.

Here the second form is evidently derived from lakátcha *and* tekéwa, verbs which through the shifting of the accent gradually became láktcha, tékua.   Hence the difference in the functions of the two reduplicated forms is a purely conventional one and not founded on etymology.   Kékmelχa has originated from kmékmelχa, kmékmalχa by the ekthlipsis of the sound m from the first syllable.

Other verbal forms are as follows:

kawakága *to rip up with the teeth*, d. kakaukága *and* kawakaukága.

ulágsha *to lap*, d. ula-uláksha *and* ulakshuláksha.

utcháya *to split* (as wood, etc.), d. u-utcháya *and* utcha-utcháya.

With these and others formed in the same manner it is evident that the first form alone is a distributive and the second an iterative verb, and therefore a *derivative* of the radix or stem and not an inflectional form of it. Numerous terms beginning with u-, vu-, exhibit both modes of duplication

The second class of terms showing a twofold reduplication are those which possess two distributive forms, of which the second is formed from the first one.

shiúkish *fighter*, d. shishókish, 2d d. shish'shókish.

shálgia *to put* or *place against*, d. shashálgia, 2d d. shash'shálgia *to quarrel*, viz., to lay to the charge of.

hlá; d. hláhla, lála *to slope downwards*, 2d d. lalā′la.   The original mean-
ing of hlá (see Dictionary) must have been that of *putting* or
placing on the flank of, to the side of, or intr. *to be on the slope, flank.*
Cf. hlá-a, lál′laks.

tína *once*, d. títna *some time*, 2d d. títatna *a few times.*

shétalkāsh *one who stands on his head*, d. shéshtalkāsh; 2d d. shesháshtal-
kāsh *funny fellow, wag.*

élχa *to lay down*, é-alχa, ä′-alχa *to read*, d. ä-ä′-alχa.

upiéga *to sweep*, vuhupiéga *to stir up*, said of winds; d. vuhuhapiéga

shína, d. shíshna *to enter the flesh*, 2d d. shisháshna.

The difference between the two distributive forms as to signification
follows from the nature itself of these forms; shiúkish is *one who is or has
been a fighter* on one occasion, shishókish, on several occasions, or *a habitual
fighter*, shish'shókish *one who fought many times* or *habitually* on many occa-
sions.   Instances like these show that the language has the power of form-
ing two (or perhaps more) distributive forms, one from the other, for every
term in the language, as it is done in Flathead-Selish.   But experience
shows that the second form occurs but in a few instances in the spoken
language, and that wherever it could be formed it often becomes phoneti-
cally unwieldy, and is therefore replaced by some adjective, numeral, or
pronoun; cf. sheshálkōsh *spectacles*, pl. túmi sheshálkōsh.   This is not a dis-
tributive but simply a plural form.   Cf. also shúshatish, shushutánkish.

There is a limited number of terms which reduplicate distributively
only after the prefix, and therefore have to be considered as compound
terms:

hiapátχoksh *stocking*, d. hiapaípatχoksh.

húmasht *thus, so*, d. humámasht, Kl.

naishlákgish *beetle-species*, d. naishlashlákgish.

shekáktcha *to return blows;* a term which is a d. form by itself, and
assumed the above form instead of sheshkátcha to avoid being
confounded with sheshkátcha, d. of shékatcha *to become divorced.*

u'hlútua *to let reach the feet*, d. u'hlúlatua.

Different modes of reduplication.

Of all words of the language not debarred from distributive reduplication through phonetic or other causes perhaps not one-third shows this feature in its regular form.   Phonologic causes will account for the fact that so many terms have deviated from the regular standard form through elision, contraction, accent-shifting, and the like.   As to the accent, it usually remains in the distributive form as many syllables remote from the word's end as it was in the absolute form.

There are but a limited number of terms in which the two dialects of Klamath differ as to their distributive form.   But many terms of both dialects, owing to the fluctuating phonetics of the language, use an uncontracted and a contracted or apocopated form for it simultaneously and without any difference in their meaning or functions.   Examples:

gúka *to climb*, d. gû′kaka *and* gúg′ka.

kídsha *to dive, crawl*, d. kikádsha *and* kíktcha.

néta *to fix on*, d. nénĕta *and* nénta.

shulótish *garment*, d. shushalótish *and* shushlótish.

t′shín *to grow*, d. t′shít′shan *and* tít′shan, tít′sha.

tú *there, yonder*, d. túta *and* tû′t.

Compare also atíni *long, tall*, d. a-atíni *and* a-itíni, and its abbreviated form áti (in Dictionary).

It will be seen that many of these are formed from terms which even in their absolute forms are not always pronounced in the same manner.   In the examples given below we will make it a rule to mention only the most frequently used distributive forms.

There are many terms of which the distributive form is but rarely used, being generally replaced by the absolute, accompanied by some term indicating plurality.   Instances are the distributive forms of géna, lalágo, máḵlaks, nánka, tkáp, etc.

Two different modes of reduplication have to be distinguished throughout, the monosyllabic and the dissyllabic.   The latter is less frequent than the former

Monosyllabic reduplication, on account of the intricate phonology

manifested by its forms, necessitates a careful and minute classification into several categories. Terms with prefixes almost invariably belong to the classes No. 1 and No. 2 below.

1. Reduplication in a.

The regular and most frequent form of monosyllabic distributive duplication takes place when the vowel of the first syllable is short (or was so originally), and is marked by *a* short in the second syllable of the reduplicated form. The vowel of the first syllable, provided it is short, is of no influence; the accent usually remains on the same syllable. In case the vowel is a diphthong, cf. Diphthongic reduplication.

háshtχa *to pierce the nose*, d. haháshtχa.

héshla *to appear*, d. heháshla.

ílχa *to lay down*, d. i-álχa, yálχa.

kpók *gooseberry*, d. kpókpak.

kúpkash *torchlight*, d. kukápkash.

ldíglχa *to kneel down*, d. ldildáglχa.

nép, nē'p *hand*, d. nénap.

púnua *to drink*, d. pupánua.

tiptípli *dusky*, d titaptípli.

tchúnua *to vomit*, d. tchutchánua.

2. Reduplication with syncope of a.

When the short *a* of the duplicated or second syllable, as described under No. 1 above, remains unaccented, and is left standing between two consonants, it becomes easily elided. No syllabic increase taking place, the accent keeps the place it occupied in the absolute form.

heshémesh *jewsharp*, d. heh'shémesh, instead of hehashémesh.

hóyeka *to leap*, d. hóhieχa, instead of hóhayeχa.

kátak *truly*, d. káktak, instead of kákatak.

lalágo *pine-gum*, d. lal'lágo, instead of lalalágo.

mbû'ka *to raise dust*, d. mbû'mbχa, instead of mbû'mbaχa.

níto *to suppose*, d. nínto, instead of nínato.

shnikóa *to hurl*, d. shnishnkóa, instead of shnishnakóa.

stáwa *to starve*, d. shtáshtua, instead of shtáshtawa.

tŏ′ke *fire-place*, d. tŏ′tχe, instead of tŏ′taχe.

Shléa *to see, find*, forms shléshla and not shléshla-a, because the suffix -a, as a particle, does not really form a part of the verb. In shléshla the -a is therefore the product of the reduplicating process and not the final -a of shléa. It must be observed, however, that many verbs in á-a keep this suffix in their distributive forms, it being secured there by the accent resting on it.

3. *Reduplication without vocalic change.*

The vowel of the first syllable is long through synizesis or other causes, though it is not pronounced long in every instance. The vowel of the second or reduplicated syllable becomes long also, for it is the repetition of the preceding vowel. Many terms beginning with a vowel reduplicate in this manner, and I know of no instance of this sort of reduplication in which the first syllable is *not the radical* syllable.

ilína *to take down*, d. i-ilína.

íta *to put on* (long obj.), d. í-ita.

kédshna *to sprinkle* (for ké-idshna), d. kekédshna.

klípa *mink*, d. kliklípa.

kû′shka (for ku-íshka) *to brush*, d. kukû′shka.

k̲íwash *whippoorwill*, d. k̲ik̲íwash.

lókanka *to go astray*, d. lolō′kanka.

lū′sh (for lúash, cf. lushlúshli) *wild goose*, d. lúlosh.

mhû′, Kl. tmû′ *grouse*, d. mhû′mhû, Kl. tmû′tmû.

nī′sh (from níwa) *neck*, d. nínīsh.

nō′kla *to roast on coals*, d. nónūkla.

shō′dshna (for shu-ídshna) *to carry in hand*, d. shoshō′dshna.

shû′dsha *to build a fire*, d. shushû′dsha.

shútanka (for sh'hútanka) *to come together*, d. shushútanka.

t'épa *sunfish*, d. t'etépa.

túdshna *to carry on head* (for tú-idshna), d. tutúdshna.

wóa, vu-úa *to howl*, as wolves, d. wowóa, vu-u-úa.

4. *Reduplication of diphthongic syllables.*

Several modes are observed in the reduplication of diphthongs which are very instructive for the study of the real nature and origin of diphthongs in this language. Diphthongs do not occur in prefixes, but when reduplicated they are so only because they stand in radical syllables.

a. The whole diphthong reappears in the second syllable, but the second component undergoes a change into a, as follows:

luelóya *to stand around*, d. luelualóya.

shuipkúlish *head-flattening cushion*, d. shuishuapkúiish.

Compare: kuánka *to limp*, d. kuakuánka.

b. The whole diphthong reappears in the second syllable, but in an unchanged form:

hiuhíwa *to be elastic*, d. hiuhiuhíwa, abbr. hihiuhíwa

tuéktueka *to stare at*, d. tuetuéktueka.

Cf. shúi *to give in a cup*, d. shúshui for shúishui.

c. The whole diphthong reappears in the second syllable, but in a contracted form:

shuikína *to drive away from water*, d. shuishūkína.

tuágga *to evaporate*, d. tuátūga, instead of tuátuăga.

túeka *to perforate*, d. tuétō𝜒a, instead of tuétuă𝜒a.

d. In the distributive form the diphthong of the absolute form is separated into its two component parts, of which the first stands in the initial, the second in the following syllable:

yaúyawa *to be noisy*, d. yayóyawa, yayúyawa.

ká-i, kaí *white rabbit*, d. káki.

ktíukish *latch, bolt*, d. ktíktukish.

méwa *to miaul*, d. memúwa.

p'laíwash *gray eagle*, d. p'lap'líwash.

p'téwip *niece, aunt*, d. p'tép'tuip.

té-ini, teíni *recent*, d. tetíni.

tchúyesh *hat, cap*, d. tchótchiesh.

tchuyómash *idler*, d tchutchi-ómash.

waíwash *snow-goose*, d. wáwiwash (*and* waweíwash).

wiulála *to strike*, d. wiwulála.

e. A similar process is observed also in some distributive forms, in which a diphthong beginning with a semi-vowel (y, w) is reduplicated:

yáhi *beads*, d. yáyahi, contr. into yá-ihi.

yáki *seed-basket*, d. yáyaki, contr. into yá-iki.

wákish *inside ladder*, d. wáwakish, contr. into wá-ukish.

wikáni *short*, d. wiwakáni, contr. into wi-ukáni.

This sort of reduplication properly belongs to No. 2 above.

5. *Reduplication with vowel inverted.*

This mode of reduplication is not frequent; it mainly occurs in terms containing a combination of vowels which are not real diphthongs.

kuatcháki *to bite, itch*, d. kakutcháki; cf. kuátcha

mbutē′χe *to jump over*, d. mbambutē′χe, for mbumbatē′χe.

púedsha *to cast away*, d. pepúdsha *and* puépudsha.

puélχa *to throw down*, d pepuélχa, for puepuélχa.

shewokága *to wag*, d. shashewokága, for sheshawokága.

tiä′ma *to be hungry*, d. tetiä′ma, for tiätiä′ma.

tchuaísh *buzzard*, d tchátchuish, for tchútcha-ish.

Cf. shashuakísh, 84, 1, and Dictionary.

It will be seen that this class is made up of several different modes of forming the distributive, and that púedsha, puélχa, tiä′ma properly belong to No. 4 *b.*

6. *Reduplication with elision of consonant.*

Terms reduplicating in this manner do not change the position of their accent from the absolute to the distributive form; it remains at the same distance from the end of the word. They drop in the first syllable their second initial consonant; in several of them the first consonant does not belong to the radix of the word, but is a prefix after which a vowel or ĕ has once been standing.

I have found this sort of reduplication only in terms beginning with k-, p-, t-, and tch- (ts-), followed by consonants like g, l, m. Many terms

beginning with the same groups of consonants reduplicate in other ways. Cf. List of Prefixes.

kmutchátko *old, decrepit,* d. kuk'mtchátko.

ktána *to sleep,* d. kákta *and* ktákta.

p'léntant *on the top of,* d. pepléntant.

tlóχo, tĕlóχo *brain,* d. tótlχo.

tmoyéga *to begin,* d. tot'myéga.

tmókil *green lizard,* d. tót'mkil.

tmólo, tĕmólo, tomólo *wild plum,* d. tót'mlo.

tchgû′mla, shgû′mla *to form hoarfrost,* d. tchutchgámla, shgushgámla.

tchmóya *to taste sour,* d. tchotchmóya.

tchlóχatko *smooth,* d. tchutchlóχatko.

7. *Reduplication with apocope of suffix.*

In a limited number of terms the suffixes -na and -a after vowels are dropped in their distributive forms. The cause of this is the tendency of pronouncing words as short as possible and hence of dropping unaccented final vowels and syllables.

a. Verbs in -na, when this suffix is not abbreviated from -ĕna, -ina, as in gasáktchna *to follow,* usually drop the -na; the suffixes -mna, -pna, being contractions from -mĕna, -pĕna, do not lose the -na in the duplicating process.

géna *to go away,* d. gáka, for géka, gégga.

kshéna *to carry on the arms,* d. kshéksha, for kshékshana.

ktána *to sleep,* d. ktákta *and* kákta.

léna *to move in a circle,* d. léla.

pána *to dive, plunge,* d. pápa.

To these may be added the verbs in -n, which drop the -n (originally -na) even in the absolute form: pán *to eat,* pát, pátko; shlín *to shoot,* shlā′t, shlítko, etc. Cf. Verbal inflection.

b. Verbs in -a preceded by a vowel.

méwa *to camp out,* d. mémû, mé′mû; cf. méwa *to mew,* d. memúwa.

néya, né-i *to hand over,* d. néni.

shléa *to see, find,* d. shléshla.

18

DISSYLLABIC DISTRIBUTIVE REDUPLICATION.

The terms which duplicate two initial syllables to form a distributive are composed with prefixes, as i- (yi-), and chiefly with u- (vu-). These prefixes have coalesced with the radix so firmly as to become inseparable, and are now reduplicated with it without any alteration in sound.

There are as many phonetic modes of reduplicating dissyllabically as there are of monosyllabic reduplication; to be brief, we will treat of them as belonging to two classes only, as follows:

1. *Reduplication in* a.

Instances of it are:

udélgatko *checkered*, d. ude-událgatko.

udíta *to chastise*, d. udi-udáta.

udshíklχa *to fall while stumbling*, d udshi-udsháklχa.

udúpka, vudúpka *to whip, beat*, udūdápka.

udúmtchna *to swim on surface*, udūdámtchna.

úlal, vúlal *cottonwood tree*, d. úla-ulal.

uláplpa *to flicker about*, d. ula-uláplpa.

utchín *to fish with net*, d. utchi-utchán.

2. *All other modes of reduplication.*

Gathered under one head, this list contains instances of the phonetically altered modes of distributive reduplication described under "Monosyllabic distributive reduplication."

Reduplication with syncope of *a:*

udáma *to cover a vase*, d. udá-udma.

udoχótkish *whip*, d. udo-udχótkish.

Reduplication without vocalic change:

hilúdshna, yilódshna *to push away*, d. hilu-hilúdshna.

yimē'shka *to abstract*, d. yime-imē'shka.

uyoχátko *striped, streaked*, d. uyo-uyoχátko.

Reduplication of diphthongic syllables:

uláyue *to scatter*, d. ula-ulíwe.

uláwa *to spear through a hole*, d. ula-úlhua.

utáwa *to shake off*, d. utá-utua.

Reduplication with apocope of suffix:

ibéna *to dig*, d. ibépa, hipépa (for ibé-ipa).

Distributive forms in -ishap.

Contrary to the linguistic principle of reduplicating the initial syllable, or part of it, to indicate severalty, a class of nouns comprehending terms of relationship by consanguinity or marriage appends the terminal -ishap. These forms, which in many instances seem to have also the function of *plurals*, are formed in this manner: *To the terminals -ap, -ip, of the absolute form is substituted the uniform ending -ishap.* There are even a few terms in -sh, which through the law of analogy have adopted the above ending in the distributive, simply because they belong to the terms of relationship, as pā′ktish *brother's child*, d. pā′ktishap.

The suffix -shap is evidently a compound of the nominal ending -sh and the suffix -p; the intervening vowel -a- seems duplicated from -i- in -ishap and altered to -a- by dissimilation. The suffix -p points to intransferable ownership; cf. List of Suffixes.

Instances of these forms are:

múlgap *brother- and sister-in-law*, d. múlgishap.

pa-ánip *elder brother or sister*, d. pa-ánishap.

p'kíshap *mother*, d. p'kishishap.

pkúlip *grandmother* etc , d. pkúlishap.

plúgship *grandfather* and *grandchild*, d. plúgshishap.

psháship *stepmother, stepchild*, d. psháshishap.

tχé-unap *elder brother*, d. tχé-unishap.

Other terms possess two distributive forms; one in -ishap, the other being formed in the regular manner:

mákokap *aunt, niece* etc., d. mákokishap, mámkokap.

ptéwip *grandmother* etc., d. ptéwishap, pteptéwip.

ptíshap *father*, d. ptí'shishap, ptiptáshap.

ptchû'kap *brother-in-law* etc., d. ptchóptchashap, ptchúptchkap, and
others, like ptútap, etc.   Ptchóptchashap is the result of a combi-
nation of both forms of reduplication.

The ending -ni is another instance where the language reduplicates the
end and not the initial parts of a term to form distributive reduplication, as
in nepníni, yanakaníni.   Cf. Suffix -ni.

Nomina verbalia formed by distributive reduplication.

By appending -ish to the stem or basis of a verb generally of the tran-
sitive voice, verbal nouns are formed indicative of animate beings, persons,
animals, or personified things performing the action enunciated in the verb.
When -uish is appended, the substantive noun thus formed indicates that
the subject in question has been performing the action in time past.   The
forms in -ish and in -uish may undergo the process of distributive redupli-
cation, like the verb itself, and then indicate an animate being that *is* or
was performing the action at different times or occasions repeatedly, habit-
ually, or gradually.   A few intransitive verbs like támĕnu form similar
derivatives, but with transitive verbs this feature is much more common.

Examples:
lutátkish *one who interprets* or *expounds.*
lutátkuish *former interpreter, one who was expounding.*
lultátkish *habitual interpreter* or *expounder.*
lultátkuish *former habitual interpreter* or *one who employed himself regu-
larly in expounding.*
támnuish *one traveling* (here -u- belongs to the verb itself).
tatámnuish *constant, habitual traveler; tramp;* käíla=tatámnuish *mole*, lit.
"*walker in the ground.*"

Many nouns of this class, called *nomina agentis*, or "performer's nouns,"
are found to occur in the absolute form, as shnantátchlχish *trapper;* but
they are used more frequently in the distributive form, and then should be

called *nomina actoris*. Indeed, the larger portion occurs only in the redu-plicated shape; thus we have:

láldsish *house-builder, architect*, from látcha *to build.*
pápish *devourer*, from pán *to eat;* cf. máklaks=papísh.
papátalish *parasite*, cf. patádsha *to stretch the hand out.*
pápalish *thief*, from pálla *to steal.*
pépuadshnish *prodigal, spendthrift*, from púedsha *to throw away.*
shashapkĕlé-ish *rhapsodist, narrator*, from shápa *to narrate.*
shúshatish (*and* shútesh) *worker, maker*, from shúta *to make.*
tetádshish *launderer, laundress*, from tédsha *to wash.*
tetĕmáshkish *pilferer*, from tĕméshka *to abstract.*

Exactly in the same manner are formed a number of substantives desig-nating inanimate objects (or abstractions), which are the result of reiterated acts and appear in the distributive form. They are formed by means of the suffix -ash, and are *nomina acti:*

pápkash *lumber, club*, from páka *to break.*
kóχpash *mind*, from kópa *to think* (Mod.).
shashapkĕléash *narrative, story*, from shápa *to narrate.*

The form of the preterit in -uish also occurs:
shutédshanuish *plow's furrow;* from shutédshna *to perform on one's way.*

Like this word, the largest number of the *nomina acti* do not show the reduplicated form of the first syllable.

Distributive reduplication also occurs in the absolute form of a few *verbs*, which are suggestive of collectivity, severalty, or distribution. Some of them show phonetic irregularity in their formation.

ä'-alχa, d. ää'-alχa *to read*, from élχa *to lay down.*
lelíwa *to stand at the end of*, from láwa *to project.*
papiä'na *to have a picnic*, from pán *to eat.*
sheshχē'la *to act extravagantly*, from kä'la *to disport oneself.*
shéshatui *to barter, sell*, from shétua *to count.*

ANATHESIS.

Another change affecting the vocalic element of the radix in verbs and their nominal derivations occurs when the verbs pass over into their reflective and reciprocal forms, and it may be sometimes observed also in their causative and medial derivatives. These forms are produced by prefixing either *s-*, *sh-*, *shn-*, the medial prefix, or *h-s-*, *h-sh-*, *h-shn-*, which is the medial prefix increased by the pronominal demonstrative particle *hu* abbreviated to *h-*, and pointing to an object in close vicinity or contiguity.

The process of vocalic anathesis consists in the following: Whenever a verb forms derivatives by means of the above compound prefix *h-sh-*, these derivatives are vocalized like the distributive form of that verb; the first syllable assumes the vocalic sound of the radix (diphthongs have their own rules), the radical syllable assumes the vocalic sound of the second syllable of the verb's distributive form. Many derivatives formed simply by the medial prefix *s-*, *sh-*, *shn-* do not show this anathesis, but merely exhibit the vocalization of the simple verb, as shálgia from lákia, spítcha from pítcha, shtálaka from tálaka, shtchúχatko from tchúka.

I.—*Anathesis in terms formed by the medial prefix s-, sh-, shn-:*

kĕléwi *to stop*, d. kékĕlui, caus. shnékelui *to remove from position.*

kílua *to be angry*, d. kíkalua, caus. shníkalua *to irritate.*

kshiúlχa *to dance*, d. kshikshúlχa, caus. shnikshúlχa *to make dance.*

kélpka *to be hot*, d. kekálpka, caus. shnekálpka *to heat.*

kóka *to bite*, d. kokóka, refl. shukóka *to bite oneself.*

ndsháma-a *to look on*, d. ndshandsháma-a, caus. shnándsh(a)ma-a *to amuse by tricks*, lit.: "to cause to look on."

ngē′sha *to shoot arrows*, d. ngengē′sha, refl. shengē′sha.

pníwa *to blow*, d. pnípnu, refl. shípnû *to be full of air*, cf. shípnush.

ptchíkap *sister-in-law*, d. ptchík'shap, refl. shiptchχálaltko *related as brother-in-law or sister-in-law.*

tédsha *to wash*, d. tetádsha, refl. shetátcha *to wash one's head.*

túpakship *younger sister*, d. tútpakship, refl. shutpaksáltko *related as brother and sister.*

II.—*Anathesis in terms formed by the compound prefix h-s-, h-sh-, h-shn-*:

hínui *to fall down*, d. hihánui, caus. hishánui *to fell.*

kíntchna *to travel in file*, d. kikántchna, recipr. hishkántchna.

núta *to burn*, d. núnata, núnta, refl. hushnáta *to burn oneself.*

shíuga *to kill*, d. shishúka, recipr. and refl. hishû′ka.

shlín *to shoot, hit*, d. shlíshlan, recipr. and refl. híshlan.

shmō′k *beard*, refl. hushmō′kla *to shave oneself*, from an obsolete shmō′kla.

shnúka *to seize*, d. shnúshnχa, recipr. húshnχa *to shake hands.*

spulí *to lock up*, d. spúshpăli, refl. húshpali *to lock oneself in.*

stínta *to love, cherish*, d. stistánta, recipr. and refl. hishtánta.

II.—RADICAL SYLLABLE CONNECTED WITH AFFIXES.

In polysyllabic languages we do not often meet with radical syllables in their original and nude shape, and forming words for themselves. When the process of word-formation increases in energy and extent, the radix is beset and preyed upon more and more by its affixes through shifting of accent, vocalic and consonantic alterations, elision of sounds, and other necessary concomitants of advanced agglutination. In languages where the phonetic laws have great sway it often becomes difficult, as to certain terms, to recognize the elements belonging to the radical syllable.

Affixes are the links of relation connecting the radical syllables of the words which compose a sentence. They are real or altered radicals themselves, and when they no longer appear as roots it is because they were phonetically disintegrated into fragments by the continual wear and tear of the process of word-formation. Their function is to point out the various relations of the radix to the words it is brought in contact with; thus being exponents of relation they derive, for the largest part at least, their origin from pronominal roots or roots of relational signification. In Klamath some of them exist also as independent radicals, and figure as pronouns, pronominal particles or conjunctions (hí, hú, ka, ka-á, etc.).

Affixes do not always express pure and simple relation, or strictly *formal* connection between the various parts of the sentence, as, e. g., the idea of possession, of subject and object, of person, number, and tense; but

many of them, in American languages especially, express categories, as that of exterior shape, dimension, and proportion of the object or subject spoken of, of its distance from the speaker, or of the special mode by which an act is performed. Such particular notions qualifying the function of the radix are of a material or concrete import, and frequently result in polysynthesis or triple, quadruple, etc., compounding of the affixes. These combinations of several affixes may contain only relational affixes of a purely grammatic character, but in Klamath more frequently contain affixes of both classes—the relational and the material. A few examples will illustrate this.

A word composed of a radical and of purely formal or relational affixes only is, e. g., shílalsht *when having fallen sick*. Here i- in íla *to lay down* represents the radix, sh- is the medial prefix which makes out of íla: shíla *to lay oneself down*, though used only in the sense of *to be* (chronically) *sick*. The suffix -al-, -ala, implies the "becoming", "falling into a state or condition", and is here of an inchoative signification; -sh is a suffix forming nouns and verbals, -t the suffix of the conditional mode.

Terms composed of a radix and of material and relational affixes are as follows:

Lupatkuéla may be translated by *to produce a scar*, but the term has its special use. The radix pat appears in mpáta *to beat, strike upon* with a tool, upáta *to wound*, u'hlopátana, patpátli, etc., and the prefix lu- shows that the blow is inflicted with a round article. The suffix -ka (here -k-) is that of factitive verbs, -uéla adds the idea of *downhill, downward* to verbs of motion, and thus the full import of the above verb is that of *producing a wound*, or more frequently *a scar*, being forced *downward* or *to the ground by a round* article, as a wheel.

Né-upka *to empty into* is said only of the influx of a watercourse into an extended sheet of water, as a lake, not of the confluence of two rivers unless very wide. The radix of né-upka or néwapka is éwa *to be full*, as of water, the prefix n- is indicative of something spread out, level, or extending to the horizon, and the suffix -pka usually refers to distance.

Shlelχtchanólatko *left behind while walking*. The radical is here e, of pronominal origin, which we also find in íla (éla), d. i-ála *to lay down*. With the suffix -lχa, which generally points to a downward motion, e- forms élχa

to deposit, to lay down. The compound prefix shl-, sl- referring to garments or other flexible articles for personal use, and the derivation-suffix -tchna (here inverted as tchan) pointing to an act performed while marching, moving, are joined to shlélχa and make shlélχtchna of it. To this is added -óla, the completive suffix, which can be fitly rendered here by "altogether", and the participial suffix of the passive -tko, so that the whole term, for accurate rendering, necessitates a circumscriptive phrase like the following: *dropped and left behind altogether something garment-like while walking.*

Taluálχank *lying on ground face turned upward.* Radix ta-, thematic root tal-, occurring with change of vowel in télish *face,* télshna (for télishna) *to behold;* basis tálu-, u- meaning *upward;* -alχa, compound word-formative suffix of a factitive nature (-ka); -ank, inflectional termination of the participle, usually referring to the present tense.

In the examples given the affixes pointing to round articles, sheet-like objects, distance, and downward direction are of the material order; all others I call relational affixes. The perusal of the words in the Dictionary affords the best method of distinguishing the two.

An affix is called a *prefix* when placed before the radical syllable, an *infix* when inserted into it, and a *suffix* when appended to it. Affixes fulfill two purposes of grammar: that of inflection, nominal and verbal; that of derivation or formation of derivative words. Not always can a strict line be drawn between these two processes of forming the units of speech, and in Klamath there are affixes which are in use in both categories. Some pronominal roots figure at times as prefixes, at other times as suffixes, as hi (i), hu (u), ma, p, and others, while nominal affixes like -tana are verbal affixes also, a fact which is partly due to the imperfect distinction between verb and noun.

But a thorough distinction between the prefixes and the suffixes of this language lies in the circumstance that the former are used for derivation only, while the suffixes possess either derivational or inflectional functions, or both simultaneously. I therefore present the affixes of Klamath in two alphabetic lists, that of the *prefixes* and that of the *suffixes.* More facts concerning them will be considered under the caption of "Verbal Inflection."

LIST OF PREFIXES.

The function of Klamath prefixes is to form derivatives, not inflectional forms, from radicals.   Prefixes are not so numerous as suffixes, nor do they combine into compound prefixes so extensively as suffixes.   There is no safe instance on hand where a combination of more than three prefixes occurs. A triple-compound is, e. g., ktchiutchátchka *to trample upon*, said of one subject; it stands for kshiutchátchka (ksh-, ya-, u-), cf. yúshtchka *to put the foot* on something.   Another is shu-ishtcháktchka *to turn the head for a bite*, from hishtchákta *to be angry*.   The prefix ino-, inu- may be considered as triple also; but such combinations are rare.   Suffixes, however, are found to combine into groups of four or five.

The remarkable fact is presented by the vocalic prefixes, preceded or not by a consonant, that they often become the radical syllable of the word (verb or noun).   Thus in lúta *to be suspended*, said of a round subject only, lu- is as well the prefix (not l- only) as the root.   This may be observed in words beginning with a-, e-, i-, ksh-, t-, and with other prefixes.

A large number of intransitive verbs change their initial syllable or syllables to indicate a change in the number of the subject, as húdshna *to hurry, run*, speaking of one; túshtchna, speaking of two or three, tínshna of many subjects.   The syllables undergoing the change should rather be considered as radical syllables than as prefixes, as may be shown by the analogy of many transitive verbs which undergo similar or still more thorough changes when passing from one number to another.

All the prefixes will be found classified below under the caption "Recapitulation of the Prefixes."   The function of each prefix found in verbs extends also to the *nomina verbalia* formed from these verbs.   The categories of grammar which are chiefly indicated by prefixation are the *genus verbi; number, form* or *shape, attitude* and *mode of motion* of the verbal subject or object.[1]

a-, verbal and nominal prefix referring to long and tall articles (as poles, sticks), also to persons when considered as objects of elongated shape

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[1] A short stay in the Indian Territory, Modoc Reservation, has supplied me with a new stock of Modoc terms.   Many of these have been inserted as examples in the Grammar *from this page o nward*, and, though obtained from Modocs, the majority of them form part of the Klamath Lake dialect as well.

Like u-, the prefix a- originally referred to one object only, plurality of objects being expressed by i-; but this now holds good for a few terms only. It differs from tg-, tk-, now occurring only as part of a radical syllable designating immobility of one subject standing upright, by pointing to long things which need not necessarily be in an erect position.

aggáya *to be suspended* and *to hang up*, pl. of long obj. iggáya; cf. its
derivatives aggá-idsha etc.
aggédsha *to describe a circle,* as the hand of a watch.
akátchga *to break,* as sticks, poles.
amníamna, ámnadsha *to speak, cry aloud on one's way.*
aláhia *to show, point out,* as a tree.
átpa, pl. of obj. ítpa *to carry away.*
atchíga *to wring out, twist.*

Prefix a- occurs in the following substantives:
ámda *digging-tool,* from méa, méya *to dig.*
adshagótkish *violin, fiddle.*
awálĕsh *thigh of a quadruped's hind leg.*

The prefix a- also appears in *ai-* or *ei-*, a-i-, e-i-, the initial syllable of verbs referring to a motion performed with the head. In ai-, ei-, the vowels a-, e-, point by themselves to a long or tall object.

aíka, eíχa, and aíkana *to stick the head out,* from íka.
aitχámna *to be* or *grow smaller than,* said of plants only, the tops of which
are considered as heads; from ítχamna.
eílaka *to lay the head down upon;* from íla, cf. ílχa.
eítakta *to hide the head under, to place it between two* things, as blankets etc.

e-, prefix pointing to long-shaped objects, sometimes when single, but more frequently when in quantities. Cf. also ei-, ai-, under prefix a-.

élktcha *to leave behind,* as a rope.
élχa *to lay down, deposit,* as a rifle.
émtchna *to carry,* as an infant tied to its board.
épka *to fetch, to bring,* as arrows.
etlē′χi *to lay crosswise,* as logs; pl. of obj. itlē′χi, Mod.

There is difference in signification between édsha *to suck* and ídsha *to cause to go*, épka *to bring* and ípka *to lie upon, to keep*, éwa and íwa etc.

Substantives with prefix e- are: élhuish *backbone*, épat *a tall grass*

h- is a prothetic sound found in many words beginning in vowels and consonants, which is *deciduous* and without any distinct grammatic functions, except that of emphasizing.   Cf. hlá-a and lá-a, hiwídsha and iwídsha, hutátchkia and utátchkia.   Therefore h- cannot be considered as a prefix, unless connected with the medial prefix sh- in the form of h-sh, q. v.   Cf. -h-, under "Infixes."

h-sh-, *h-s-*, *h-shn-*, compound prefix serving for the derivation of reflective, reciprocal, and causative verbs and their nominal derivatives. The intransitive verbs formed by means of this prefix are but few in number. The derivation is performed by means of the vocalic *anathesis* described, pp. 278, 279.   As stated there, the prefix h-sh- is composed of the demonstrative radix h in hu, pointing to contiguity, and of the medial prefix sh-, q. v. The vowel standing after h- is that of the radical syllable, and no instance occurs where a diphthong occupies this place.   In the majority of instances the medial form in sh , from which the other originated, is still preserved in the language; but there are a few where the stem without prefix has survived alone.   These few verbs are all of a causative signification:

háshpa *to feed*, háshpkish *fodder*, der. pán *to eat*.   Cf. spalála.
héshtcha *to suckle*, der. édsha *to suck*.
heshuámpĕli *to restore to health*, der. wémpĕli *to recover*.
hishánui *to fell, cut down*, der. hínui *to fall*.
hushpánua *to give to drink*, der. púnua *to drink*.

The following verbs and nouns, classified according to the *genus verbi* to which they belong, form an addition to the examples given above, p. 278 sq.:

CAUSATIVE VERBS:

hashlá-iχa *to smoke* (meat), der. shlá-ika *it smokes*.
hásh'ka *to perforate* the nose, ear, der. stúka *to stab, pierce*.
hashpánkua *to ford a river on horseback*, der. pánkua *to wade through*.

héshla *to show, exhibit*, der. shléa *to see.*

heshē′gsha *to complain*, der. shē′gsha *to report.*

hishtádsha *to bring up, educate*, der. t′shín *to grow*

hishúnua *to apply song-medicine*, der. shuína *to sing*

hushnóχa *to bake, cook*, der. shnúχa *to parch, dry.*

hushpátchta *to scare, frighten*, der. spútchta *to scare.*

hushtíχa *to make dream*, der. túiχa *to dream.*

husháka *to drive out of* a den etc., der. shúka *to drive out.*

RECIPROCAL VERBS:

héshkû *to make mutual bets*, der. shió *to bet.*

heshtō′lχa *to live as man and wife*, der. shetō′lχa *to cohabit.*

hishamkánka *to tell each other*, der. hemkánka *to speak.*

hushtchóka *to kill each other*, der. tchóka *to perish.*

hushtíwa *to prick each other*, der. téwa *to drive into.*

hushpántchna *to walk arm in arm.* der. svúnshna *to take along.*

REFLECTIVE VERBS:

hakshgáya *to hang oneself*, der. kshaggáya *to hang up;* presupposes a
    longer form hashkshgáya.

hushkaknéga *to besmear oneself*, der. kaknéga *to soil.*

hû′shtka *to stab oneself*, der. stúka *to stab;* cf. háshtka.

hushtápka *to prick oneself*, der. stúpka *to prick, puncture.*

hushpáli *to lock oneself up* or *in*, der. spulí *to lock up.*

i-, *iy-, y-* (No. 1), prefix of transitive verbs and their derivatives, re-
ferring to an act performed with or upon a plurality of persons or elon-
gated objects, or on objects referred to collectively, when not in a stand-
ing, immovably erect position; when the object stands in the singular, the
prefixes corresponding to i- are a-, e-, ksh-, u-, q. v. In the distributive
form this prefix often appears as i-i-, instead of showing the regular form
i-a-, as in i-iggáya, í-idshna.

    ídsha *to make go, carry off;* one obj., éna.

    ítpa *to carry, convey, take along with;* one obj., átpa.

    iggáya *to suspend, hang up;* one obj., aggáya, kshaggáya.

idúka, idúpka *to strike*, as with a club; one obj., udúka, udúpka.
íyamna, í-amna *to take along with;* one obj., úyamna.
i-áni, yáni *to give long articles;* one obj., úya, ó-i.
itlē′χi *to lay crosswise;* one obj., etlē′χi (Mod.).

Terms in which this prefix relates indiscriminately to *one* or *many* persons or long articles are the derivatives of íka and ítpa; cf. the Dictionary.

i-, y- (No. 2), locative prefix referring to the ground, soil, is identical with the locative adverb i, hi, and the suffix -i. It composes the suffixes yan-, yu-, and appears as i-, y-, only in a limited number of terms as the radical syllable.

ibéna, Kl. yépa *to dig in the ground, to mine.*
ína, d. yána *downward, down;* yaína, etc.

This prefix refers to the individual or "self" in íha *to hide, secrete, conceal,* and to the lodge or home in íwi, híwi, iwídsha *to fetch, bring home.*

ino-, *inu-*, triple prefix composed of the adverb ína (í *on the ground,* -na demonstrative particle) and the prefix u-, which in one of the two terms below points to singular number, in the other to distance. Cf. the prefixes i- and yan-, which latter is the distributive form of ina-.

inotíla *to put* or *send below, underneath;* cf. utíla.
inuhuáshka *to keep off, prevent;* cf. huáshka.

yan-, *ya-*, compound prefix indicating an act performed with the feet, or upon the ground, underground or underneath, below some object. This prefix is nothing else but the adverb yána *downward, down below,* which represents the distributive form of ína, q. v., composed of í *on the ground,* and the demonstrative radix and case-suffix -na. Etymologically related to ína, yána are: yaína *mountain* (from yáyana), yépa *to dig, scratch up,* yé-ush *den of burrowing animal.* The prefix yan-, ya-, often becomes the radical syllable of the verb.

yadshápka *to mash, mangle;* cf. ndshápka, tatchápka.
yatáshlχa *to press down;* cf. yétsχaka.

yána *to hand* or *bring from below.*

yánhua *to be quite sick,* lit. "to be down": yána, wá.

yankápshti *to bar an entrance, den.*

yántana *to put down into;* from yána, ítana, or ítna.

yakā′sha *to press down with the foot.*

yáshtchka *to step on* something.

The prefix ya-, y-, combines also with initial e-, i-, into one diphthong, as in yéwa *to burrow,* yitchíχua *to squeeze down from* with the *foot,* as some fatty matter.

yu-, a prefix analogous in its functions to *yan-, ya-,* pointing to an act performed in a downward direction, or upon the ground, or below some object *upon* or *by means of a long article,* as the *foot.* It is a combination of i-, y-, with the prefix u-, q. v. The prefix yu- generally becomes the radical syllable.

yúa (for yúwa) *to strike the ground* or *water.*

yudshláktkal *to slip with the feet.*

yulalína *to fall over an edge, rim.*

i-unéga, yunéga *to be below the horizon,* as sun etc.

yumádsha *to be at the lower end.*

i-úta, yúta *to be heavy, ponderous.*

yutálpĕli *to twist,* as paper, cloth.

yúshtchka *to put the foot on.*

yuwet'húta *to kick with both feet.*

k-, *gi-,* prefix formed from the adverb ke, ki, Mod. kíe *thus, so, in this manner.*

kishéwa, gishéwa *to think so, to be of the opinion,* der. shéwa, héwa *to believe.*

kshápa, gishápa *to say so, to state, to suppose,* der. shápa *to declare.*

ki-, *ke-, ge-,* abbreviated k-, g-, is a prefix occurring in transitive and intransitive verbs and their derivatives, pointing to an act performed obliquely,

laterally, or a motion directed sidewise toward an object.— Forms several compound suffixes; not to be confounded with ki- appearing in radical syllables as gi-, gin-, kin-, etc.

kiápka *to recline sidewise;* cf. ípka *to lie.*

kiulíga, nasalized nχiulíga *to fall down upon sidewise, to drizzle;* cf. lalíga.

kiatéga *to go in laterally.*

kiuyéga *to raise, hoist up obliquely, sidewise, to lift above oneself.*

kiukáya *to hang out sidewise;* kíuks *conjurer,* cf. Dictionary, p. 135.

kíutchna *to hold up* while moving, traveling.

kiákuga, kianéga *to move, rub laterally.*

kídsha *to creep, crawl, swim;* cf. ídsha, kídshash.

kimā′dsh *ant,* viz., "moving, traveling laterally."

klátcha, gelátsa *to move the hand sidewise.*

knéwa *to put out obliquely* the fish-line; der. néwa.

kpél *tail, tail-fin;* der. p'laí.

kléna, gléna *to hop, walk on one leg.*

knanílash *small bat species;* viz., "fluttering down obliquely."

km-, a prefix resulting from the combination of the prefix k- (abbreviated from ki-) and ma- (abbreviated m-), the latter indicating a curvilinear motion or object; km- therefore refers to a lateral and curvilinear motion or to the winding shape of an object, such as a rope, thread, wrinkle, etc.

kmapat'hiénatko *wrinkled, furrowed.*

kmélχa *to lay down,* said of thread, ropes, etc.

kmúyulatko *shaggy.*

kmukóltgi *to become wrinkled* by wetting.

kmúltkaga and kmutchō′sha *to bubble up in water.*

ksh-, *ks-* is the verbal gish, kish of the verb gi *to be,* in the signification of *being there,* and as a suffix it appears, augmented with -i, as the locative suffix -gishi, Kl. -kshi, redupl. -ksaksi. The prefix kshi- is found only in terms conveying the idea of placing, laying upon, holding, or giving,

also in a few intransitive verbs of a locative import. Originally it referred to *one animate being* only, and still does in the majority of terms, though kshéna, kshawína, and others apply to inanimate objects of *long* shape also. The vowel following the prefix generally points to the exterior form of the object or subject referred to, although in many cases it is no longer a prefix, but has become a radical vowel, and undergoes a change whenever plurality of the verbal object or subject has to be indicated. Many of the transitive verbs refer to one or a collective object carried upon the arm or arms. Not to be confounded with kish-, which forms verbs of "going" in the singular number.

kshaggáya *to hang* somebody; cf. aggáya, iggáya, shuggáya.
ksháwala *to fix, tie,* or *deposit above;* cf. iwála.
kshélktcha *to leave behind, quit;* cf. lélktcha, shlélktcha.
kshélχa *to lay down;* cf. élχa, lélka, nélχa, etc.
kshíkla *to lay down* and *to lie on, in;* der. íkla.
kshíulĕχa *to dance;* der. yúlχa.
kshúya *to give, transfer;* cf. úya, lúya, néya, shúi.
kshutíla *to lie below;* cf. utíla, i-utíla, gintíla.

kt-, prefix combining k- (cf. *supra*) with t-, which is indicative of length or tallness, upright attitude, and usually refers to *one* person or object only. The combination kt- therefore refers to a lateral motion observed on *one* standing, long subject or object, but in some instances is so intimately fused with the verbal radix that it becomes difficult to distinguish it from this.

ktáshlχa *to press down by hand.*
ktáwal *to strike upon the head* laterally.
ktélχa *to let down, drop* a long object, der. élχa.
ktíudshna *to push aside,* der. húdshna or yúdshna.
ktiuyéga *to push open,* der. uyéga; cf. luyéga, shuyéga.
ktíulĕχa *to make descend,* der. yúlχa.
ktíwala, ktíwalχa *to lift* or *to post upon,* der. íwala.
ktúka, ktúyua *to hit with the hand.*

kui-, *gui-, ku-, gu-,* prefix representing the adverb kúi *away from, far, distant, on the other side,* ku-, gu-, being its apocopated forms. It is prefixed
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to the verbs of traveling, leaving, departing, and sometimes becomes the radical syllable. The terms derived from géna *to go* present themselves for comparison.

> guhuáshka and guhuáshktcha *to depart, to set out from;* cf. inuhuáshka.
> gúikaka *to leave home, to run off.*
> guikínsha *to start out from.*
> gúiχi, guikídsha *to cross over, to pass.*
> kuyántcha *to fly at a great distance.*
> kúshka, gû′shka *to leave, abandon;* der. íshka.

l-, prefix occurring in verbs and nouns descriptive of or referring to a round or rounded (globular, cylindric, disk- or bulb-shaped, annular) or bulky exterior of an object, to an act performed with such an object, and to circular, semicircular, or swinging motions of the person, arms, hands, or other parts of the body. Thus this prefix is found to refer to the clouds, the celestial bodies, rounded declivities (especially of the earth's surface), to fruits, berries, and bulbs, stones and dwellings (these being mostly of a round shape); also to multitudes of animals, rings, and crowds of people, for a crowd generally assumes a round shape. It originally referred to *one* object or subject only, and does so still in many instances; it occurs in transitive as well as in intransitive verbs with their derivatives, often forms part of the radical syllable and composes other prefixes, as lχa-, lu-, shl-. The manifold applications of this prefix necessitate subdivision.

(*a*) *l-,* when referring to one round object and forming part of a transitive verb, frequently occurs accompanied by the vowel u- (referring to *long* articles) in the form lu-, lo-. When a plurality of round objects is spoken of, pe- often takes the place of lu-:

> ludshípa *to take off from;* udshípa a *long* object; cf. idshípa, shulshípa.
> luyéga *to lift* or *pick up;* pe-uyéga many *round* objects.
> lúyamna *to hold in hand;* cf. pé-ukanka.
> lúya *to give; to pay in coin;* cf. péwi, úya, néya.
> lushántchna *to scratch a round hole.*
> lútχa *to take away, to wrench from;* û′tχa a *long* object; cf. lútkish.

(*b*) *l-* occurs in intransitive verbs and their nominal derivatives, and then points to several, but more frequently to *one* subject of rounded or bulky shape.

laggáya *to be hung up, to stand on the sky;* cf. aggáya, iggáya.
lawála *to be on, to spread over the top of;* cf. lawálash, nawálash, íwal.
lbéna *to dig a round hole;* lbá *seed* or *grain.*
lbúka *bulb* or *round fruit* growing on the ground.
ldúkala *to pick up* a round object; cf. ndákal, ítkal.
léna *to move in a round line, to ride on wheels;* cf. éna.
lúa *it is foggy, misty;* lúash *fog;* lúldam *season of fogs.*
lúdshna *to drift,* as clouds, fog; from húdshna *to speed off.*
lúta *to stick* or *hang on;* lútish *round fruit;* útish *ear-shaped fruit.*
lutíla *to be underneath, to stand below;* cf. utíla, i-utíla.

(*c*) *l-* sometimes refers to slopes, declivities of the ground, or motions observed, acts performed *along* such. The original form of the prefix appears to be in this case la-; it is the uneven or *rounded* irregular configuration of the slope which is indicated by l-.

láwa *to project,* as a cape, promontory; laláwash *slate-rock.*
lála *to slope downward;* lálash *flank* of animal.
hláa *to foal, breed,* viz., "to come down the flank"; cf. lalá-ish.
lápka *to protrude,* as cheekbones.
lĕmúna *bottom, depth in the earth* or *water;* cf. mû′na.

(*d*) **lu-**, *lui-, lue-, le-, li-.* Terms beginning with these syllables form a distinct class of *intransitive* verbs. They refer to a crowding together into a bulk, ring, crowd, or multitude, all of which when viewed from a distance look like a circular or *round* body, a form which is pointed at by the prefix l-. The above syllables embody the radicals of the terms in question as well as the prefix. The verbs thus formed will be mentioned below as involving the idea of plurality, the singular being formed in various ways. To them belong luílamna, lúkantatka, liutíta, liúpka, lólua, lé-uptcha; only one of these has a transitive signification, lúela *to kill, massacre.*

(*c*) **lχa-**, *lχe-*, *lke-* is a radix with the prefixed l- occurring in words which indicate wave motion or articles of a wavy, striped, undulating exterior.   The radix χa-, χe-, ke- is a reflective form of ka-, ga-, ke-, ge- occurring in gákua, gánta, géna, géwa; it points to a *moving, proceeding, going* of the subject.   In this connection the function of the prefix l- approaches closely to that of (*c*) above mentioned.

> lχán *to undulate;* lχásh *billow, wave.*
> lkakimítko *striped horizontally;* lkelkatkítko *striped vertically.*
> lχalχámnish *long bag* or *sack, grain-bag.*
> lχet'knúla *to hang down from mouth* in wavy lines.
> lχáwaltko *provided with antlers.*
> lkápata *to form surf;* from lχán, q. v.
> u-léχatko *flexible and long, pliant.*

le-.   *Le* is the putative negative particle *not*, and answers to Latin *haud* and Greek *μή,* e. g. in the compound word *μήποτε* "lest at any time." Thus it forms not only privative nouns, but also prohibitive verbs.   Under the heading "Particles" will be given examples where *le* is used as a separate word for itself, and in some of the terms below it could be written separate also.

> lewé ula *to forbid, not to allow.*
> lehówitko *slow-going;* i. e. "not racing."
> léshma *not to discover* or *find, to miss.*
> letaláni *stupid, foolish;* i. e. "not straight."
> letelína *to annoy, meddle with.*
> letúměna *to be excited, half-crazed.*

m-, prefix referring to a motion going on in curvilinear form or zigzag lines *along the ground.*   It appears chiefly before a- and e- in radical syllables of intransitive verbs and their derivatives, which refer to the unsteady, varying directions followed by travelers, root-diggers, to the roamings of Indian tribes on the prairie etc.   Cf. Suffix -ma.

> máktchna *to encamp while traveling.*
> mák'lěχa *to encamp, to pass the night;* cf. máklaks.

mákuala *to encamp in* or *upon the mountains.*

mákuna *to encamp at the foot of a mountain.*

médsha *to remove, to migrate;* cf. ídsha.

méwa *to encamp* away from home, *to live on the prairie.*

méya *to dig* edible roots etc., said of one person; cf. mé-ish *digging ground,*
    mé-idsha etc.

n-, prefix frequently occurring in transitive and intransitive verbs and their nominal derivatives, and referring to sheet-like, thin, smooth, pliant, and thread-like articles, or to objects having a level, horizontal surface, or to acts and motions referring to the above or to some distant spot on the line of the horizon. It composes the prefixes nu- and shn-, the latter having causative functions.

In its various uses this prefix may be classified as follows:

(*a*) It is prefixed to terms descriptive of or relating to thin, sheet-like, string-like articles, as cloth, mats, hats, ropes, handkerchiefs, paper, paper money, soles, skins, and especially the wings and flight of birds.

nákia *to patch, mend,* as garments.

nī'l, nē'l *fur-skin; tiny feather of bird;* from nē'l: nelína *to scalp.*

néya, né-i *to give, hand over, pay in paper money.*

nép *palm of hand, hand;* nápĕnapsh *temple-bone.*

nē'dsχa *to lay on top* a thin article; cf. nétatka.

nélχa *to lay down, deposit;* cf. léḻka, élχa, shlélktcha.

ní *long snow-shoe; buckskin sole.*

ndshakwéta *to hang, drop down,* as curtains.

ná'hlish *bowstring.*

néna, nínia, naínaya *to flap, move the wings, to flutter.*

naggídsha *to float, circle in the air;* cf. aggédsha.

néta *to fix, paste,* or *put on.*

(*b*) n- occurs in terms referring to places of wide and level extent, as prairies, water-sheets; to phenomena observed above the ground, as weather,

or invisible, as sickness wafted through the air; to words, songs, and noises traveling through the air.

nā′g, Kl. nē′g, pl. nē′gsha *who is absent, departed.*

nen, particle referring to spoken words, sounds, noises.

nē′pka ḳú-i *it is bad weather;* nē′pka (shílalsh) *to bring sickness.*

ndshakwéta *to hang, drop down,* as curtains.

ne-úpka *to run into a lake,* said of rivers.

néwa *to form an extension, sheet.*

níwa *to drive on level ground* or *into water.*

(*c*) **nu-** is prefixed to terms relating to motion in sky or air, as the flight of meteors, the throwing of stones, the swinging of round and bulky objects, the humming noise made by bulky insects.

núyamna *to hum, to make noise all about.*

nulakiúla *to cut out a hole* in the ice to spear fish.

núlidsha *to be wafted downward.*

nutódshna *to hurl, throw away.*

nutúyamna *to fly around.*

nuwálχa *to take an aërial flight.*

p-, proprietary prefix indicating inalienable, intransferable ownership of an object. In the same function, but more frequently, p occurs as a suffix, q. v., and is identical with the p in the personal pronoun of the third person: pî, písh, pash, push, p'na, pat, etc. The prefix p- is found, accompanied with the suffix -p, chiefly in terms of relationship derived from consanguinity as well as from marriage, and occurs as such also in Sahaptin and Wayíletpu dialects. In Klamath there are but few terms of relationship which do not exhibit this prefix: mákokap, túpakship, t'shíshap (Mod.), vúnak.

ptíshap *father,* Kl., from t'shín *to grow up.*

pgíshap *mother,* from gî in the sense of *to make, produce.*

pé-ip *daughter;* ptútap *daughter-in-law.*

pa-alámip *husband's sister* and *brother's wife.*

psháship *step-mother; step-children.*

pkátchip *female cousin* and *her daughter.*

There are also a few terms designating classes of human beings who are not relations:

pshe-utíwash, archaic term for *people.*

ptchíwip *master, mistress of slave.*

A prefix p- of a similar import, referring to the personality of the subject, is embodied in the following terms:

Nouns.

pshísh *nose, snout;* písh *bile;* pítiu *dew-claw.*

pē'tch *foot;* pílhap *sinew.*

Verbs.

péwa *to bathe, plunge, wash oneself;* cf. éwa, tchéwa, pána, pánkua.

piéna *to scrape sidewise;* from éna.

putóya *to remove sod;* cf. vutóya *to dig with a spade.*

ptchíklχa, Mod. ptchá'hlka *to stroke, pat;* cf. shatálaka.

pníwa *to blow, to fill with air;* cf. p'ní, shípnu.

púedsha *to reject, scatter, expend;* cf. ídsha.

Cf. the compound prefix sp-, shp-.

pe-, a prefix occurring only in transitive verbs with *plural* or *collective* object, which is either of a round, rounded, or of a heavy, bulky form; sometimes the prefix also refers to sheet-like objects and to animate beings.

pé-ula *to lay down, deposit;* one obj., líkla.

péwi, pä'wi *to give, hand over, pay;* one obj., lúya, lúi.

pe-uyéga *to lift, gather up;* one obj., luyéga.

pe-ukánka *to hold in hand;* one obj., lúyamna

petéga *to tear to pieces,* as cloth; from ndéga.

pekéwa *to break to pieces, smash up;* from kéwa.

sh-, *s-.* This prefix, the most frequent of all, is used in forming *medial* verbs, as they may be appropriately termed after their correlatives in the Greek language. The medial prefix sh-, s- is the remnant of a personal pronoun of the third person, now extant only in its plural form: sha *they,*

shash *them, to them,* sham *of them.*   Its original meaning seems to have been reflective, *oneself,* like that of Latin *sui, sibi, se,* because sh-, s-, places the verb into relation with its logical or grammatical subject; the idea expressed by the verb may be said to revert or to be turned upon the subject of the verb and centering in it.   This medial function will appear more clearly in the following examples, made up of transitive as well as of intransitive verbs:

> shá-ishi *to keep as a secret;* from aíshi *to hide.*
> sχéna *to row* a boat; from géna *to proceed.*
> shéka *to squeal, whine;* from yéka *to howl, cry.*
> skíntchna *to crawl, creep;* from kíntchna *to walk in single file.*
> shuína *to sing solo;* from wína *to sing.*
> skă′ *to blow strong,* said of winds; from ká-a *strongly.*
> spítcha *to go out* (fire); from pítcha *to extinguish.*
> shipapĕlánkshtant *against each other;* from pipĕlángsta *on two sides.*

Some of the medial verbs now extant make us presuppose a verbal base from which they are derived, but which exists no longer in the language as a verb; cf. skă′.   Others have changed their prefix sh-, s- into tch-, ts-, especially in the Modoc dialect.

In the majority of medial verbs the mode of derivation observed is that of vocalic *anathesis,* a phonetic process spoken of previously.

The medial function does not always remain such in all the verbs formed by the medial prefix, but easily turns into (*a*) *a reflective one* when the subject of the verb is also its object: she-álχa *to name, call oneself;* or (*b*) when the object is a person or other animate being, a *reciprocal verb* may result: samtchátka *to understand each other;* or (*c*) the medial verb turns into a *causative* verb when the verbal act passes over entirely to the verbal object: shkálkĕla *to hurt, injure,* viz., "to make fall sick."   A few of these verbs are reciprocal and reflective simultaneously: shákual (from radix gáwal) *to find oneself* and *to find each other.*

More examples are given under "Anathesis", pp. 278, 279, from which becomes apparent also the general conformity of the uses of this prefix with that of its compound h-sh.   Other prefixes compounded with sh- are shl-, shn-, sp-, st-, shu-, q. v.

shl-, *sl-*, composed of the medial prefix sh- and the prefix l-, refers in nouns as well as in verbs (which are almost exclusively transitive) to objects of a thin, flexible, or sheet-like form, as cloth, blankets, hats, and other garments or other articles serving *to wrap oneself in;* also to objects which can be spread out flat, and to baskets, because flexible. Sometimes the Modoc dialect changes shl- into tchl-.

shlélχa *to leave behind, deposit;* from élχa.

shlémpĕli *to take home;* from ē'mpĕli.

shlékla *to lay down, to dress in;* from íkla.

shlaníya *to spread out for,* as a skin; shlá-ish *mat.*

shlánkua *to spread over, across;* shlánkōsh *bridge.*

shlaúki *to close the door;* the door of the lodge being a *flap.*

shlítchka *to pass through a sieve;* cf. látcha.

shlétana *to be loose, not tight-fitting;* from íta.

shlápa *to open out, to blossom;* shlápsh *bud.*

tchléyamna *to hold in hand* something soft, flexible, Mod.

tchlékna *to take out of,* Mod.; from íkna.

tchléwiχa *to place into* a basket etc., Mod.; from iwíχa.

shn-, *sn-*, a compound prefix formed of sh- and n-, which forms a class of causative verbs and their derivatives. Cf. prefix n-, nu- There are, however, several terms not belonging here, in which the n- of the initial shn- forms a part of the radix: shníkanua from nóka, shnayéna from néna, shnápka from nē'pka. Shn- is causative in:

shnámbua *to make explode;* from mbáwa *to explode.*

shnáhualta *to make sound, to ring;* from wálta *to resound.*

shnékĕlui *to remove from position;* from kĕléwi *to cease.*

shnikshúlχa *to force to dance;* from kshiúlĕχa *to dance.*

shnumpshéala *to unite in marriage;* from mbushéla *to consort.*

shnuntchχóla *to curl;* from the verb of ndshokólatko *curly.*

shnáwedsh *wife,* viz., "one made to bear offspring"; from waíshi *to generate.*

sp-, *shp-*, a combination of the two prefixes sh-, s-, and p-, pointing to an act or motion, especially of drawing or pulling, performed upon an animate or inanimate object of long form. The original function of this prefix is causative, but some intransitive verbs also show it. I do not refer here to such verbs as are formed by prefixing sh- to verbs beginning with p-, as shpáha *to dry* something, from páha *to be dry*.

spélaktchna *to cut*, said of sharp blades of grass; from láktcha.

spépka *to pull the bowstring*; from épka.

spídsha *to drag behind;* from ídsha.

spiéga *to assist in getting up;* cf. ktiuyéga.

spíka *to draw, pull out*, as a rope ; from íka.

spíkanash, Kl. spekanótkish *sewing needle;* from spíka.

spítkala *to raise, make stand up;* from ítkal.

spúlhi *to place inside, to lock up;* cf. ílhi.

spúnka *to let out of, to let go;* lit.: "to cause to move the legs."

spulóka *to rub* something *glutinous upon oneself;* cf. ulóka *to rub together* long objects.

st-, *sht-*, compound prefix made up of the medial sh-, s-, and ta-, abbreviated t-, and hence referring to one object (sometimes several) placed in an upright or stiff, immovable position upon or within something. The medial sh- suggests that the act is done by or for the logical or grammatic subject of the sentence, or in its own or somebody else's interest, the verbs showing this prefix being almost exclusively transitive.

stéwa *to mix with, mash up;* from éwa *to put upon.*

stítχa *to cheat, defraud of ;* from ítχa *to take away from.*

stiwíni *to stir up*, as dough; from iwína *to place inside.*

stiwiχótkish *baby-board;* from iwíχa *to place on, within.*

stópĕla *to peel the fiber-bark;* from upála *to dry up above.*

stutíla *to cover with a roof on pillars ;* from utila *to place underneath.*

shu-, *su-*, represents the medial prefix sh-, s- united to the prefix u-, and is found in transitive and reciprocal verbs and their nominal derivatives as referring to an act performed on the body of persons or animals, and in

a few intransitive verbs; cf. the simple prefix u-, vu-, wu-.   Some of the terms are directly derived from verbs having the u- prefixed, as shúi *to transfer*, from úya, ú-i, ó-i; shutíla *to hold under the arm*, from utíla; shuyóka *to shave* etc.   In many other words with initial shu-, u- belongs to the radix; in others, as in shuyúχala, shúktakla, u- is the result of vocalic anathesis.

shuítĕla *to gird*, as a horse; from íta.
shulóta *to dress oneself*; shulótish *garment*; from l'úta.
shuéna *to carry upon* a board etc.; shuéntch *baby-board*; from éna.
shuḵóḵa *to bite oneself*; from ḵóḵa.
shu-û'ta *to throw at each other*; from vúta.
shû'pka *to lie in a heap*; from ípka.
shukliχiéa *to compete in hopping*; from kléna.

t-, *ta-*, *te-*, prefix referring to long objects standing erect, as trees, posts, and to standing persons.   When occurring in transitive verbs, this prefix points to acts performed with elongated objects not included under the uses of the prefixes a-, i-, u-; for instance, to what is performed with the arms or hands outstretched or put forward, with a knife, etc.   In intransitive verbs t- refers to *one* person or animate being in an upright position, and when combined with the radix -ka-, -ga- points to *one* person, etc., standing or moving.   T- is abbreviated from ta-, te-, tĕ-, the pronominal particle and radix ta.

takī'ma *to stand out as a circle, rim*; cf. gakī'ma.
tamádsha *to stand at the end* of a row etc.; cf. lamádsha.
tĕméshka *to abstract, take away*; cf. yiméshka.
tkáp *tall grass, reed,* or *stalk*.
tkána *to stuff*, as an animal; cf. shnátkuala.
tkéka *to make a hole* with knife or clasped hand; cf. kéka.
tká-ukua *to knock* with the hand, fist; cf. uká-ukua.
tgá-ulĕχa *to arise, get up*; from ga-û'lχa.
tgakáya *to stand, remain on, upon*; from gakáya.
tkéwa *to break* a long article *in two*.

tu-. This prefix is either (1) the preposition tu *out there, out at a distance*, in which case it expresses horizontal and vertical distance or remoteness of the verbal act from home or from the one speaking, or tu- is (2) a compound of t-, the prefix spoken of above pointing to what is erect, and u-, a prefix indicative of long articles or articles placed above, on the top of (see below), on one's back. This compound prefix is in some respect comparable to shu-, q. v.

Examples of (1):

túkĕlχa *to halt, stop on the way.*
túklaktchna *to stop at times on one's way.*
tuitchéwa *to hollow out by pressure.*
túyamna *to move about with knees bent.*

Examples of (2):

tudshō′sha *to smear on, line upon;* cf. ludshō′sha, shudshō′sha.
túila *to converge at the top; to stand out.*
túdshna *to carry on the back;* from tú=ídshna.
tuítchχash *choke-cherry;* cf. yétsχaka *to choke.*
tuinéga *to cave in;* cf. ína, d. yána *downward.*
túiχa *to swell up, protrude;* from íka *to extract.*
túlamna *to carry across one's back.*
tulúga *to smear on, line upon.*

tch-, *ts-*, prefix occurring in terms which refer exclusively to the motions observed in *water* and other *liquids*, the moving or floating of objects on or in the water, and the flow or motion of the liquids themselves. In sound it presents some analogy with the suffixes -tcha, -dsha, -tchna, which refer to motion in general. It should not be confounded with tch-, ts-, when this is merely an alternation of the medial prefix sh-, as in tchgă′ for skă′, q. v. Words like tchuk occur in several northwestern languages in the sense of *water;* cf. Chin. Jargon salt tchuk *salt water.*

tchéwa *to float,* said of water-birds etc.; from éwa.
tchíwa *to form a body of water;* from íwa.
tchlā′lχa *to sink to the ground*; from élχa.
tchípka *to contain a liquid;* from ïpka.

tchókpa, tchótcha *to drip down from;* cf. tchétchapkatko.

tchíya *to give, present* a liquid; cf néya, úya, lúya, shúi.

tchilála *to boil* water or *in* the water; from ilála.

tchíkamna *to have the water-brash;* from íka.

tchúyamna *to swim below the water's surface.*

tchl-; see shl-.

u-, *vu-*, *wu-*, prefix originating from the pronominal particle hu, u, marking extent and distance, horizontal as well as vertical, and forming transitive as well as intransitive verbs, with their derivatives.

The terms in which this frequent suffix is found may be subdivided into two classes, as follows:

(*a*) Prefix u- pointing to horizontal distance, removal, separation from. These terms generally undergo dissyllabic reduplication when assuming the distributive form.

unéga *to lower, let down;* cf. ína *downward.*

uháktchna *to gallop off;* cf. húdshna, húka.

uláyue *to scatter, disperse;* cf. gáyue.

ulak'kánka *to skate over* a surface; cf. laklákli.

ut'háwa *to shake off,* as dust.

utíla *to place, be,* or *lie underneath;* from íta.

utéwa *to shoot up* perpendicularly; from téwi.

(*b*) Prefix u- referring to one or many animate and inanimate objects of length or tallness, as poles, pieces of wood, implements, parts of the animal body, etc., and to acts performed *by* or *with* them; also to persons, because considered as objects of tallness. They reduplicate distributively in u-u-, or as above, by means of the dissyllabic reduplication. Some of the transitive verbs with prefix u-, vu-, refer to *one* object only, and take the prefix i-, iy-, when a plurality of objects is alluded to. Identical with u- are wa-, we-, wi-, q. v.

udúpka, vudúpka *to whip, beat with a stick;* pl. of obj. idúpka.

udshípa *to strip, pull out;* pl. of obj. idshípa; cf. ludshípa.

úyamna *to hold in hand;* pl. of obj. íyamna.

útχa *to wrench off from;* pl. of obj. ítχa; cf. lútχa.

uyéga *to lift* a log, beam, etc.; cf. luyéga, shuyéga.

uláplpa *to flicker about; to shake the ears,* as dogs.

uká-ukua *to knock with a stick;* cf. tká-ukua.

upatnótkish *hammer, mallet;* cf. mpáta.

uléχuga *to gather into* a long basket; from íkuga.

udí′ntĕna *to beat,* as with a drumstick; from tíntan.

uléχatko *flexible and long, pliant*

wa-, *we-, wi-.* These prefixes are reducible to the prefix u-, and produced by it through assimilation (1) to the vowel of the syllable following in the terms given below:

wapálash *dead tree,* for upálash *dried on the top;* cf. upála, stópĕla, stópalsh.

wekíshtchna *to totter, reel;* for ukíshtchna.

wishíbam *a reed* with woolly substance; from udshípa.

widshíklχa *to stumble and fall;* other form of udshíklχa.

(2) In other words wa- is the result of the reduplication of the prefix u-, hu-:

washolálχa for huhasholálχa; cf. hushólalχa.

wálχa for vuválχa, vuálχa; cf. vúlχa.

walíχish *slanderer,* Mod. for û′lkish; d. u-û′lkish, uwálkish.

<div align="center">RECAPITULATION OF THE PREFIXES.</div>

The following synoptic table endeavors to give a lucid classification of the various functions in which prefixes are employed in verbs and nouns. The majority of them are found tabulated under more than one heading; only a few occur in *one* function only.

A.—Prefixes referring to the *genus verbi*—

Medial verbs: sh- and h-sh-; the prefixes composed with sh-, as shl-, shn-, sp-, st-, shu-.

Reflective verbs: sh-, h-sh-, shu-.

Reciprocal verbs: sh-, h-sh-.

Causative verbs: sh-, h-sh-, shn-

Verbs that are transitive only: i- (No. 1), kt-, l- (No. a), pe-, shn-, shu-;
the object usually an animate being: i-, pe-, shu-, u-.
Verbs that are intransitive only: l- (No. b).
Proprietary verbs: p-.

B.—Prefixes referring to *number*—
Singular number of the verbal object or subject: a-, e-, ksh-, l-, t-, u-.
Plural number of the same: e-, i- (No. 1), pe-.

C.—Prefixes referring to *form* or *shape* of the verbal object or subject—
Round, rounded, or bulky forms: l-, nu-, pe-.
Thin, flat, level, pliant, thread-like forms: n-, pe-.
In the shape of sheets, garments enveloping the body: shl-.
Long, elongated, tall forms: a-, e-, i-, u-.

D.—Prefixes referring to *attitude, position*—
Upright, erect, or immovable attitude: kt-, st-, t-, tu-.

E.—Prefixes referring to *motion*—
Motion through the air: n-, nu-, u-.
Motion downward: yan-, yu-, l- (No. c).
Motion of, in, or upon the water or liquids: tch-.
Motion performed obliquely, laterally: ki-, km-, kt-.
Motion performed in zigzag upon the ground: m-.
Motion performed in wave form: lχa-.
Motion performed with the head: a- (in ai-, ei-).
Motion performed with arms, hands: shu-, t- (tk-).
Motion performed with the back: tu-; with the feet: yan-, yu-.

F.—Prefixes embodying *relations* expressed by *adverbs*—
Locative prefixes: i- (No. 2), ino-, yan-, yu-, kui-, l- (No. c), tu-, u-
(No. a).
Modal prefixes: k- *thus;* le- *not* (some being negative verbs).

INFIXES.

Infixation of sounds into the radical syllable, producing a change in the signification of words, is not so frequent in American as in some Caucasian and other Asiatic languages; although inflection of the radix may

have been effected by infixes, all traces of this fact have afterward dis-
appeared.   In the preterit of Creek verbs an infixed 'h produces a shorten-
ing of the radical vowel preceding it.

Of infixes of the Klamath language we cannot speak as a *class* of
affixes, as we can of its prefixes and suffixes.   Thus the -u- appearing in the
dual and the -i- of the plural form in the verbs for *running*, e. g. húdshna
to run (one subject), túshtchna (two to four), tínshna (many subjects), which
form the radical vowel, are rather the result of a substitution for each other
than of infixation, and may find parallels in the chapter on "Vocalic Alter-
ation of the Root," pp. 254–257, and "Epenthesis," p. 228.   The only sound
which could be regarded at times as an infix in the radix, though it is
mostly a prefix or a suffix, is 'h, when it stands for ha *by hand, with hands*
or *extremities*.

'h, an affix which emphatically refers to the use of one's *hands*, and
gives a peculiar stress to the verbs in which it occurs   We find it in:

> ge'hlápka *to step on, ascend* by using hands; gelápka *to tread upon,
>   mount.*
> gu'hlí *to help oneself into;* gulí *to enter, go into.*
> p'húshka *to tear off by hand;* púshka *to cut off* with a sharp tool.
> púl'hka *to tear out by hand,* and shupá'hlka *to tear out from one's body;*
>   púlka *to tear, pluck out.*
> wa'htákia *to disperse, put to flight* by using weapons etc.; watákia *to
>   scare off, scatter.*

We may also compare k'hiúlĕχa with kiúlĕχa, l'hútkala with lō'tkala,
and many other verbs.   In muhimúya *to shiver*, h stands infixed in the radix,
though not referring to the use of hands.   Cf. "Diæresis," p. 216, and "Epen-
thesis," p. 228.

LIST OF SUFFIXES.

In the language of the Mák̲laks we observe a large numeric prepon-
derance of suffixes over prefixes.   Not only is the whole system of verbal
and nominal inflection carried on by suffixation, but also in derivation this
element is more powerful than prefixation.   A combination of more than

two prefixes is rarely seen, but one of four suffixes is not uncommon, and the manifold ways in which they combine into *novel* functions are quite surprising. The list of suffixes, simple and compound, which we give below, is already more than triple the full list of simple and compound prefixes, although the suffixes of the language are not fully enumerated in the list, for the good reason that they are practically inexhaustible in their combinations. Thus in regard to *suffixation* this upland language can be called *polysynthetic* in an eminent degree.

Suffixation prevails in the large majority of all the languages explored and some languages are known to possess no prefixes at all. On the other side, the Ba'ntu languages of South Africa *inflect* by prefixes only. The same cause has prompted the dark races of the Ba'ntu to prefix their pronominal roots to the radical syllables, which has prompted most Europeans to place the articles *the* and *a* before and not *after* the noun. The power of largely multiplying pronominal roots under the form of suffixes, which appears in many Asiatic and American tongues and also in the Basque (Pyrenees), seems extraordinary to us, because we are accustomed to the analytic process in thought and speech. The Klamath Indian has no special words corresponding to our *about, concerning, to, on, at, in, upon, through,* but expresses all these relations just as clearly as we do by means of case suffixes or case-postpositions; he has not our conjunctions *while, because, but, as, than, when, that, since, until, before, after,*[1] but all the relational ideas suggested by these are expressed by him just as distinctly by conjugational suffixes.

The Klamath Indian employs derivation-suffixes to express the following material ideas, which English can express by separate words only: commencing, continuing, quitting, returning from, doing habitually, frequently, or repeatedly, changing into, moving at a long or short distance, moving in a zigzag or in a straight direction, going upward, along the ground or downward, circling in the air, coming toward or going away from, seen or unseen, moving within or outside of the lodge, on or below the water's surface; also an infinity of other circumstantial facts, some of which we would not observe or express at all, but which strike the mind of the Indian more powerfully than ours.

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[1] *Before,* lupítana, and *after,* tapítana, are known to him only as prepositions or rather postpositions, not as conjunctions.

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For the study of the mechanical part of suffixation the following rules will prove useful:

There are two classes of suffixes, inflectional and derivational. Most suffixes belong either to one or the other of the two classes, but a few belong to both: -úga, -óta.

Inflectional suffixes always stand after the suffixes of derivation, in the absolute as well as in the distributive form. The former are identical in both dialects with very few exceptions (Kl. -ank, Mod. -an), but among the latter small dialectic differences are perceptible.

There are pronominal roots which figure as prefixes as well as inflectional and derivational suffixes; while others occur only as suffixes or component syllables of such, or belong to one class of suffixes only. Some verbal suffixes also figure as nominal suffixes: -ága, -tana, -tka, etc.

A few suffixes show a wide range in their signification and use, for their meaning varies according to the basis to which they are appended; cf. -ăla, -tka, -úga. In this respect compound suffixes vary less than simple ones. The purport of such compound suffixes as we observe in hulladshuitámna *to run continually back and forth* can be inquired into by looking up severally in the list below all the suffixes following the radix hu-: -ăla (-la), -tcha, -ui, -támna, and then combining their significations into a whole.

Most suffixes originally were of a *locative* import, and the few temporal suffixes in the language trace their origin to some locative affix. The concrete categories of location, position, and distance are of such paramount importance to the conception of rude nations as are to us those of time and causality.

The accumulation of suffixes in one word is sometimes considerable, but never exceeds the limits of considerate measure (five suffixes), so that the mind always remains capable of grasping the totality of some polysynthetic form. Cf. in the Dictionary such vocables as: hópelitchna, kauloktantktámna, klutsuótkish, shuntoyakea-ótkish, spungátgapĕle, sputídshanuish, tpugidshapĕlitámna, tchī'ltgipĕle. The best method of studying the workings of suffixation is to compare with one another the derivatives of such roots as are most productive in derivational forms by transcribing them from the pages of the Dictionary.

There are some suffixes which in fact are verbs of the language closely agglutinated to the *basis* of the preceding term, and thus form a transition between suffixes, auxiliary verbs, and verbs forming compound verbs: -kakua, -kakiámna, -kédsha, -támna, -wápka.   In southern languages, as Atákapa, Káyowē, etc, this sort of grammatic combination is much more frequent than in Klamath.

There are a large number of other compound suffixes which were not mentioned in the following list on account of the small number of terms known in which they occur.   Such are -ini, -kiéni, -mla, -tchla, etc.; but the majority of these may be understood by analyzing them into their components and comparing them with suffixes formed in a similar way, as -ina, -χiéa, -m'na, -tchna.

-a, the most frequent of all suffixes, is appended to consonantal as well as to vocalic stems or bases, occurs in almost every part of speech, and forms compound suffixes.   The different uses made of this ubiquitous suffix necessitate subdivision.

1. *Verbs in -a.*   A large majority of verbs shows this suffix or a suffix composed with -*a*.   It is in fact the particle *a* of the declarative mode, which sometimes appears as a word for itself.   Being usually unaccented when appended to the word, it becomes so closely connected with it as to turn into a true suffix, and in inflectional forms is often replaced by other endings.   With other vocalic suffixes it forms a contrast of a locative import: hínua *to fall on something;* hínui *to fall on the ground;* tchálamna *to sit on, against something;* tchálamnu *to sit on an eminence* or *at a distance.*   The great frequency of the suffix -*a* is accounted for by its general, wide, and indistinct signification.   We find it in transitive and intransitive verbs, and among the latter in impersonal and attributive verbs.   In most of the verbal suffixes it occurs as the final sound, alternates at times with the suffix -ha, as in téla, télha *to look upon, to resemble;* sometimes assumes the accent (guká, etc.), and in the verb hlă′ seems even to form a part of the radix.   This is done, however, to distinguish it from hlá-a, q. v.   Free from all connection with other suffixes, -a does not occur frequently except in verbs with iterative reduplication.   We find it in:

k̓íla *to be in a hurry, to be excited.*
ltók̓a *to make a round dot;* subst. ltók.

múka *to menstruate;* cf. múksh *babe.*

péta, pét'a *to disrupt* something; cf. lepéta *to indent.*

skía *to fizzle;* cf. kíu *anus.*

skóa *it is springtime;* also subst.

tíla *to make a noise,* as by stamping with the feet; cf. tíltila.

Examples of verbs formed by iterative reduplication:

hiuhíwa *to be elastic, soft.*	púkpuka *to crack with the teeth.*
yályala *to be limpid, clear.*	shiákshiaga *to balance on the arms.*
ka-ukáwa *to rattle.*	shúkshuka *to shake one's head.*
múlmula *to lower the eyebrows.*	tíltila *to make a noise,* as by rapping.

2. *Nouns in -a.* Substantive nouns in -a exist in considerable numbers. Some of them are abbreviations from -ap, -ash, q. v., while others, and the larger part of them, have been verbs in -a or are still so, having without any phonetic change assumed the function of a noun, the distinction between verb and noun being less marked in most Indian languages than in our own. The examples below contain substantives partly formed with compound suffixes:

kía *lizard,* and kúdsha *field-rat;* cf. kídsha *to creep, crawl.*

năka *cinnamon bear.*

pála, pá'hla *wicker plate* or *paddle,* from pála *to dry.*

páta *summer season;* cf. páha *to be dry.*

klípa *mink;* kĕláyua, species of *long-tailed mouse.*

pā'ka *grandfather's brother,* for pā'kap.

skóa and skó *spring season.*

shtía *pitch, resin,* and tía *seed-paddle.*

saíga *grassy plain, prairie.*

káptcha *fifth finger,* and *to go* or *hide behind.*

nkíka *dust, atoms,* and *to be full of dust.*

wípka *overshoe* made of straw.

wekéta and wekétash *green frog.*

ktúshka *slice, clipping,* and *to cut off, slice off.*

mbúka and mbúkash *earth crumbling into dust.*

Also a large number of botanic terms, especially food-plants, as: káshma, klána, klápa, l'bá, tchuá, tsuníka, etc.

3. *Participles with -a oxytonized* (**-a′**) are abbreviations from -átko, -atko. Examples to be found in the Texts and Dictionary are nχitsá(tko) *atrophied*, pahá *dried up*, kewá *broken, fractured*.

4. A number of *adverbs* also end in *-a*, most of which are or have been formerly verbs:

ká-a *very, very much;* cf. ská.
ké-una (and ké-uni) *slowly, loosely, lightly.*
ḵuáta *tightly;* also adj. *hard, tight.*
níshta *all night through.*
ská, shká *coldly; strongly,* and *to blow cold, strong.*
stá, shtá *to repletion; entirely,* and *to be full.*
wäíta *all day long,* and *to pass one day.*

Of *postpositions* ending in -ta the majority are abbreviations from -tana or -tala.

An inflectional suffix *-a* occurs in the oblique cases of nouns in -a, as p'gíshap *mother,* p'gísha (obj. case). Cf. " Nominal Inflection."

-a′, see -a No. 3, -tko.

-a′-a, a suffix which is the combination of the last vowel of the base with the suffix -a preceding, analogous to -éa, -ía, -ua. The accent always rests on the penultima, a rule from which the verb ndsháma-a and its medial form shnándshma-a form perhaps the only exceptions. Sha-apá-a *to dare, provoke,* is formed by vocalic diæresis from shápa *to speak, tell.* The word shukeká-ash *parents,* in Kl. shukíkash, presupposes an obsolete verb shukeká-a. Examples:

hlá-a *to lay eggs, to bear young.*
kupkupá-a *to knock at* something *hollow;* cf. kupkúpli *concave.*
yá-a *to scream, vociferate;* Mod. kayá-a *to cry aloud.*
shalkiá-a *to put on airs, to swagger.*
shapkuá-a, Kl. shápkua *to strut about.*

stiná-a *to build a house,* or *willow-lodge.*

saká-a *to be raw; to eat raw.*

-ăga, *-ak, -ga, -ag, -ka, -k.* This nominal suffix is formed by the particle ak *"only, just only, but,"* and in the form -ăga by the particles ak a, of the same signification. Words showing this suffix are *diminutives,* and, although the majority are substantives, a few adjectives and pronouns form diminutives by means of the same suffix.

1. *Substantives in -ăga.* Substantives form their diminutives either by appending -ăga in full or by syncope of the short ă of -ăga into: -ga, -ka, -g, -k. Nouns composed of two or more syllables and ending in -sh in the subjective case, drop that terminal to assume -ăga instead, which then undergoes all the phonetic changes produced by the collision of vocalic and consonantal sounds. The diminutive function results from the signification *"just only"* of the particle ak: pē'tch *foot,* pétchaga *"just a foot only",* *little foot.* The language forms no augmentative nouns like Italian, only diminutives. In many languages the diminutives assume the signification of endearment or praise, especially in the terms of relationship; in Klamath nothing of the kind is perceptible, except in the pronouns mentioned below and perhaps in the terms with double diminutive ending.

ánkuaga *little stick* or *tree,* from ánku *stick, tree.*

lúlpaga, lúlpag *little eye,* from lúlp *eye.*

kápka *small pine tree,* from tkáp *stalk.*

ndshíluaga *young female* (animal), from ndshílo.

táldshiag *little reed-arrow,* from táldshi *reed-arrow.*

ntéyaga *little bow,* from nté-ish, ntē'sh *bow.*

wé-aga, wē'ka *little child,* from wéash *offspring.*

awalóka *little island,* from áwaluash *island.*

sháplka *small seed-paddle,* from sháplash *paddle.*

núták *glyceria grass seed,* from nút (verb: núta *to crack in the fire*).

kilidshíga *little duck,* from kilidshíwash *long-necked duck.*

shikenitgíka *little pistol,* from shikenítgish *pistol.*

spúkliga *little sweat-lodge,* from spúklish *sudatory.*

kítchka, kítchga *small fin*, from kídshash *fin*.

shuplúga *little play-ball*, from shúpluash *ball*.

A few diminutives accentuate the penultima, though they may emphasize one of the syllables preceding it as well:

leledshiága and lelédshiak *very young cub, puppy*.

nepága and népaga, népag *little hand, paw*.

nushaltkága and nusháltkaga *headwaters of river*, from nusháltko *springing from*.

The diminutive Shastiága, Shastíka, Sástiak, signifies a little person of the Shasti tribe or a *half-Shasti*, one of the parents being a non-Shasti.

Diminutives in which the ending -ăga occurs twice are the pronouns húktakaga (from húktak) and vúnakaga, únakak *little son* or *offspring*, from vúnak.

2. Among the *pronouns* and *pronominal adjectives* susceptible of this ending we mention:

húktag and húktakaga *this little one*.

nékag *the little absent one*, from nég *absent*.

tánkak *a few only*, from tánk *so many, so much*.

túmiaga *few, not many*, from túmi *many*.

Adverbs often assume this syllable, but then *ak* is no longer to be considered as a suffix, except perhaps in mā'ntchaga *a while ago;* it is the particle ak, ak a, *just only*, and the transitory stage from this signification to that of a diminutive is often plainly perceptible. Examples: kíutak, lápiak, nénak, pänak, nishtā'k, pálak (Mod. pélak), pálakak, psínak, tinā'k, tchússak, wigá-ak.

The adjectives k̲éliak *deprived of*, péniak *undressed*, also contain this suffixed particle.

-ăga. The verbal suffixes -ăga and -ága, although of similar origin, have to be distinguished from each other. The first contains the factitive suffix -ka, -ga appended to verbal stems ending in short, unaccented -a, while in the latter suffix, -ága, this same factitive terminal is appended to

verbal stems accented upon the ultima.   The signification of both suffixes is *factitive;* cf. -ka, -ga.   In the same manner we observe verbs formed by the suffixes -ala and -ála, -iga and -íga, -uga and -úga.

The verbs in -ăga are intransitives, those in -ága transitives, as will appear from the lists below.   Some of them show the compound suffix -tχaga, -tkaga, the -tχ- of which marks repetition or return; and -ăga seems to occur only as the final part of compound suffixes.

gálampaga *to walk behind, to follow in a file.*
kmúltχaga *to bubble up in water.*
kétχaga *to begin to grow again;* cf. kédsha.
ntúltχaga *to run down from its spring.*
ntúptchmaga *to form bubbles in water.*

-a′ga.   For the origin of this verbal *factitive* suffix, see -ăga.   It occurs in transitive verbs only and always forms a compound with other suffixes, as -tch-, -tχ-, etc.   Alternates at times with -áka; cf. -iga, -ka, -úga.

hakshkága *to carry about an infant* on the breast; cf. haksháktchui, kshéna.
kuatchága and kuátchaka *to bite into;* from kuátcha.
shχuluága *to punch with a pole, to run a stick into.*
shkintchishχága *to shed the skin,* said of amphibians.
shma'htchága *to project one's shadow* while moving.
shvuyushága *to remember, study at.*
tchuktχága *to try, attempt repeatedly.*

-a′i, see áya.

-a′ya, -*ái*, verbal suffix composed of the particle i (hí) *on the ground,* joined to -á (emphasized), which here stands in the sense of *on, upon* something.   From this combination results the function of -áya as that of doing or being *upon, on* something, and the secondary function of doing or being *in the woods, thickets, recesses, in the timber, or in marshes, upon cliffs.*   The locality is generally added to the verb in the locative case in -tat, -at: tchíkass ánkutat tchaggáya *the bird sits upon the tree.*   The majority of the verbs in -áya are intransitive and the few transitives seem to have originated from intransitives.   When the terminal -áya becomes abbreviated into -ái

the accent sometimes recedes upon a preceding syllable, as in gelkáya, gelkái, gélkai *to erect a platform upon a scaffold.* Substantives like tchátchlai *fire-fly*, tcháshkai *weasel*, seem to embody the same suffix, -áya. Examples:

> kshaggáya, íggaya, lággaya *to hang down from* something, and *to hang up, suspend on* something.
>
> ktchikáya *to climb, creep, crawl on, upon,* ana *to creep upon* a tree, or *through* the timber.
>
> hukáya, gakáya *to run, to go into the woods.*
>
> tgakáya, liukáya *to stand* or *remain on ; to stay in the woods.*
>
> shualáya *to be idle ;* cf. wálχa *to sit waiting.*

-ak, see -ăga.

-akia, see -gien, -tki.

-akie′a, see -χiéa.

-akla, see -kla.

-akta, see -ta.

-aχia, see -χiéa.

-aχie′a, see -χiéa.

-al, see -ăla.

-ala, verbal suffix related to -ăla and composed of the same elements, but differing from it by the location of the emphasized syllable. The verbs composed with both terminals are almost exclusively of a transitive nature, and the verbs in -ăla and in -ála are in part *verba denominativa,* but more generally derivatives of *other verbs.* The suffix -ála composes many other suffixes, as -alχa, -alsha, -alshna, -alsh, etc. The origin of this suffix seems to have been the same as that of the prefix *l-* No. 2, pointing to a *downward motion along* something, which is also embodied in the words lásh, hlă′, hlála, q. v., the roots of which are made up by the sound *l.* Some of their number can geminate the *l* of the suffix, and they do so especially in song lines: shuinálla, genálla. Cf. -altko, -éla, -íla.

> Derivatives from other verbs:
>
> spalála *to feed the young ;* for spanála; cf. pán *to eat.*

stalála *to fill, fill up;* for stanála; cf. stáni *full.*

shuinála *to accompany in singing;* cf. shuína *to sing.*

ndok̲ála *to be kinky, curly.*

genála *to start off* and *to approach;* from géna *to walk.*

washlála (and wáshlala) *to hunt ground-squirrels,* from subst. wáshla.

yauχalála (and yaúχalala) *to hunt bald eagles,* from subst. yaúχal.

shne-uyála *to destroy almost.*

shleála *to perceive, look at;* from shléa *to see.*

-ăla, *-ĕla, -al, -la.*   This verbal suffix is of great frequency and various import.   It also forms quite a number of compound suffixes.   The similarity of origin with -ála and other analogies were pointed out when speaking of that suffix.   The circumstance that the accent rests upon the base of the word, and not on the suffix, causes a weakening and falling off of vocalic parts of the suffix; thus -ăla changes into -ĕla, -'la, -al, and into -la, which is more frequent than the other forms.   Many of these are denominative verbs.   It will be best to divide these verbs into intransitives and transitives and to subdivide the latter into verbs formed (*a*) from substantives in -sh, (*b*) from substantives having other endings, (*c*) from verbs.

1. Intransitive verbs in -ăla etc., formed from other verbs apparently.

shákatla *to come up the road* or *trail.*

tchíkla *to sit on, upon, within.*

skútchala *to dress in a mantle, blanket.*

pákla *to bark at.*

múluala *to rot, to become rotten.*

spunē'kla *it is getting late at night.*

2. Transitive verbs in -ăla etc.

(*a*) Formed from substantives having the usual suffix of substantives, -sh (-ash, -ish, etc.); therefore these verbs all end in -shla or -shala.   They indicate that the object represented in the noun, of which they are derivatives, is collected, manufactured, made into something or turned to account.

A special class of these is formed by the verbs referring to the harvesting of food-articles and crops.

> itíshla *to use for embroidering;* from ítish, íta.
> lû'gshla *to capture in war, to enslave;* from lúgsh.
> shílkshla *to dig a well;* wā'shla *to dig a hole.*
> spúklishla *to erect a sweat-lodge;* from spúklish.
> luldemáshla *to build a winter-lodge;* cf. luldamaláksh.
> shlánkōshla *to construct a bridge, bridges;* from shlánkōsh.
> witchúlashla *to make a witchólash-net.*
> tchulíshla *to make a shirt,* and *to wear one.*
> wókashla, wō'ksla *to collect pond-lily seed ;* from wókash
> kĕládshla *to collect the kĕládsh-berry crop.*

(*b*) Formed from substantives ending in another suffix than -sh; some of their number are diminutives in -aga, -ak.

> unákala and unakákala *to give birth to a son;* from vúnak, únakak.
> péyala *to give birth to a daughter;* from pé-ip.
> wē'kala *to bear offspring;* from wéka, dim. of wéash.
> nteyákala *to make a little bow;* from ntéyaga.
> na-íla for na íala *to make a nái-basket.*
> lákiala *to take as a husband;* from lakí.
> shnawédshala, snawédshla *to take as a wife;* from shnáwedsh.

(*c*) Formed from verbs or verbal bases.

> shéllual *to make war, to fight.*
> ndákal, ítkal *to pick up, find* something long; cf. ldúkala.
> pátkal *to rise from sleep.*
> shéwala *to aver, state;* cf. shéwa *to be of opinion.*
> shúkĕla *to mix into,* said of liquids.
> shálakla *to cut* or *slash oneself;* cf. láktcha.
> shaktákla *to wound by a single cut.*
> wépla *to tie with straps* etc.
> pákla *to eat upon, on* something; from páka *to feed on.*

-a'lamna, see -lamna.

-alpka, the combination of the suffixes -ăla and the iterative -pka. This suffix appears in connection with the terms of relationship, and then signifies *to call* somebody *father, sister,* etc., or *to call the father, sister,* etc., *by his* or *her name:* p'tíshal'pka, túpakshalpka. Usually -al- in -alpka is not emphasized, and the verbs are all transitives.

p'tíshalpka, Mod. t'shíshalpka, *to call* somebody *father.*
péyalpka *to call* somebody *daughter;* cf. péyala *to bear a daughter.*
pshéyalpka *to call* somebody *uncle.*
pshákalpka *to call* a person *maternal aunt.*
pkúmalpka *to call* a person *paternal grandmother.*
vunakálpka *to call* somebody *son, child;* cf. vúnakala *to bear a son.*

-alpkash, see -altko.

-alsha, *-altcha,* verbal suffix produced by combination of the suffixes -ăla, -sh and -a, q. v. Like the verbs in -sha the large majority of the verbs in -alsha are transitive; they are formed from the verbal in -sh, which I call the *verbal indefinite,* by the addition of the declarative and verbifying suffix -a. The derivation is as follows: wókash *pond-lily seed;* wóksăla *to gather pond-lily seed;* wókashalsh, contr. wóksalsh, *the act of gathering pond-lily seed;* wóksalsha *to be in the act of gathering pond-lily seed,* to gather that seed *for a time.* The verbal in -sh represents the act or state expressed by its verb as a lasting one, and therefore easily assumes the function of a substantive. Several of the verbs in -alsha possess another form in -altcha, which I regard as a phonetic corruption. The verbs in -alsha have the accent upon the word-stem or at least before the ending, and many of them refer to the hunts of game or to the annual gathering of crops, without being *real* usitative verbs for all that. Hútkalsha *to rise up suddenly,* is an example of an intransitive verb having this suffix; another is: tchalá′lsha (for tchialá-ălsha) *to stay at home.*

shútualsha *to throw at each repeatedly;* from shu-úta.
shákalsha *to play the four-stick game;* from shák'la.
plaíwashalsha and plaíwashaltcha *to be on a bald-eagle hunt.*
wáshlalsha *to be on a chipmunk hunt;* from wáshlala.
stópalsha *to peel off the fiber-bark* or stópalsh.

ktélualsha *to gather pine-nuts for a time.*
ḵólalsha *to be in the act of gathering the ḵō'l-bulb.*
máyalsha *to gather tule-stalks in seascn;* cf. má-i, máyala.

-alshna. This suffix, not of frequent occurrence, is -alsha increased by the suffix -na, q. v.

hútkalshna *to get up precipitately.*

-alta, see -ta.

-altko, in the oblique cases -álpkash, -álpkam, etc., is the form of the past participle of verbs in -ăla, transitive as well as intransitive. When derived from transitive verbs, the form in -altko, which in the northern dialect is rarely accentuated on the penult in the subjective case, has as well an active as a passive function, though of these two generally one prevails.

No special mention would be made of these participles as *regular* inflectional forms if they did not at times pass into the condition of *verbal adjectives.* This is the case when the parent verb is no longer in use or when the signification of the form in -altko shows an alteration from the form of the verb. Many of the "comprehensive" terms of relationship through blood and marriage belong here. Cf. -tko, -antko.

shétχe-unaltko *related as brothers;* cf. tχé-unap *elder brother.*
shaptálaltko *related as sisters* or *female cousins;* cf. p'tálip.
lúlpaltko *provided with eyes;* from a supposed lúlpala *to obtain eyes.*
shunuíshaltko *possessed of;* cf. shúnuish *property.*
ō'lshaltko *gray-haired;* from ólshala *to resemble the ólash-dove.*
petchákaltko *having little feet;* from a supposed petchákala.
shmókaltko *wearing a beard;* from a supposed shmókala.
tchuyesháltko *wearing a hat, cap;* cf. tchúyesh *hat, cap.*

-altcha, see -alsha.

-am, *-lam,* the suffix of the possessive case in the absolute and distributive form; -lam is placed after the vowels -a and -e of the nominal base, -am after consonants and the vowels -i, -o, -u, which in that case are considered as consonants (y, w). Both suffixes are pronounced very short,

almost like -ĕm, -'m, -lĕm, -l'm. The origin of this suffix will be shown under the heading of "Substantive."

This possessive case form becomes in many nouns a *subjective* case, undergoing an inflection similar to that of the real subjective case. We subdivide these as follows:

I.—Names of *plants*, especially *fruit-bearing trees, shrubs*, or *herbs*. The possessive suffix composes the majority of vegetals furnishing berries, nuts, and soft fruits to the list of Indian provisions, and a few only, like the serviceberry bush, tchakága, have other endings. The pine-tree, kō'sh, furnishes only the resinous, ill-tasting pine-nut, and does not show the possessive form, but some of the seed-grasses, as tchípsham, exhibit it. Many of the plant names in -am exist in the distributive form. Besides the form in -am exists the other form in the subjective case, to designate the fruit, nut, or berry of the plant. The plant-name is the fruit-name placed in the pos· sessive case, and the term ánku *tree, stem*, or tchélash *stalk*, has to be supplied: kpók *gooseberry*, kpókam (ánku) *gooseberry bush*. Bulb plants, weeds, and low stalks with flowers often have the same name as their fruits, standing in the subjective case, like kō'l, wókash, léhiash, though even in moss-names the possessive case occurs, presumably through the law of linguistic analogy. The generic terms íwam *berry*, lé-usham, d lelé-usham *flower*, and some terms referring to animal food: káwam *eel spring*, núksam *dried fish*, also take this suffix.

> hútchnam *white-oak tree;* húdsha *acorn.*
> äplsam *apple tree;* ä'pulsh, ä'pul *apple.*
> luluíluisham *gooseberry bush;* lúiluish, species of *gooseberry.*
> tuítchχsam *choke-cherry tree;* tuítchχash *choke-cherry.*
> ípshunalam *swamp dogberry bush;* ipshúna *blue swamp dogberry.*
> pû'shχam *bough of coniferæ;* pû'shak *little whorl.*
> kápiunksham the *grass* producing the *kápiunks-seed.*
> Add to these padsháyam, pánam (and pán), pátchnam, skáwanksham, shléshlaptcham, shué-usham, tútanksham.

II.—A few nouns indicating *seasons* of the year and *phenomena of nature* also show the terminal -am, -lam. Tχálam *west wind* is an abbreviation of tχálamni (shléwish) and does not belong here.

lúldam *winter-time;* cf. lúash *fog, mist.*

shá'hlam, shálam *autumn.*

yálχam *tempest, storm.*

III.—Of *manufactured articles* showing this suffix I have met the following:

kítchkam *handkerchief,* tchû'ksham or tchû'kshûm *coffee-pot,* lám=púnu-isham *glass bottle.*

-amna, *-ámna.* This verbal suffix, the final portion of which, -m'na, is a phonetic alteration of -mana, -amana, which is composed of -a, the common ending of verbs, -ma and -na, two suffixes marking direction and distance, q v. The idea conveyed by -amna, -ám'na is that of *being* or *coming around, upon, on* or *above, near* somebody or something, and that of *surrounding,* of *covering.* It forms transitive and intransitive verbs from other verbs, *not* from nouns, and has to be kept distinct from the suffix -lamna, -álamna. Cf. the suffixes -ma and -na.

tchílamna *to be crowded together, around;* cf. tchílla.

gátpamna *to approach near, to come to the lodge.*

tchúyamna *to swim about.*

túyamna *to swim around below* the water's surface.

nutúyamna *to hum, buzz, whirl around buzzing.*

núyamna *to whirl around, to skip about.*

skáyamna *to hold, carry about* oneself *in a basket.*

liukiámna *to go around, to surround;* cf. liuká-a *to collect.*

stunkiámna *to go around,* v. intr ; *to encompass,* v. trans.

shléyamna, lúyamna *to hold, carry in the arms, hands.*

Cf. also í-amna, kshúyamna, shíamna, tchíamna, úyamna. In the verbs ending in -kiámna the syllable -ki- belongs to the stem of the word: shuhakiámna *to dodge around* (stem: húka or húkia), shatalkiámna *to look around* (cf. téla, télish); compare also shashknakiámnish *mitten,* Mod.

-ampka is the suffix -pka appended to verbs of motion terminating in -na, -ăna, -ĕna, by the same phonetic assimilation as observed in gémpĕle, as formed from génapĕle, gén'pĕle. The forms in -ámpka imply remoteness from the one who speaks or is supposed to speak or relate, and they often

combine therewith the idea of being unseen by him.   They are transitive
as well as intransitive verbs.   Not to be confounded with the suffix -támpka.
Cf. -ápka.

> hutámpka (for hutánăpka) *to run into distance;* der. húta *to rush upon.*
> ne-ulaktámpka *to punish without being present;* ne-ulákta *to punish.*
> tinshámpka *to run away unseen* by the speaker; tínshna *to run away.*
> gaya-idshámpka *to pass in front of into distance.*
> shualaliámpka *to administer, provide for.* ’
> steyak'kámpka *to listen outside of* a lodge, building.
> shnuitámpka *to keep up a fire away from* people; cf. núta *to burn.*

-anka, *-ánka* is a frequent suffix, composed of *-ank*, the ending of the
present participle, and the *-a* of the declarative mode.   Thus it verbifies the
act or state expressed by the participle, and expresses its *duration.*   This
may best appear from the following instances:

> kókanka *to masticate;* der. kóka *to bite.*
> húshkanka *to reflect, think over;* húshka *to think.*
> shnikanuánka *to make pauses in gathering crops;* shníkanua *to let ripen.*
> ndéwanka *to fall* when *sitting* or *standing;* ndéwa *to topple over.*
> stillitánka *to report, bring news;* stílta *to announce.*
> shakpát'tanka *to compress* or *pin together.*
> shulítanka *to move* an object *down and up.*
> spúkanka *to move the feet quickly;* spúka *to put out the feet.*
> spúnkanka *to take as one's companion;* spúnka *to let go.*

-ansha.   Like the verbs in -alsha, -ampka, -anka, -antko, etc., those
in -ansha are the result of a verbifying process to which an inflectional form
is subjected.   Here the verbal indefinite in -sh of verbs ending in -na, -ăna,
-ĕna becomes verbified by the apposition of -a, and -ansha conveys the idea
of *locomotion away from* somebody or something, of *starting out into distance,*
and sometimes that of *passing through* or *out of.*   The word-accent sometimes
passes upon the suffix itself (-ánsha), and -ansha is preferable to the form
-ántcha, -andsha, which is sometimes used instead of it.   Gékansha *to start
from* is therefore derived from géknash *the act of starting from,* this from
gékna.   Géknash, by becoming lengthened into géknasha, inverts *n* and *a*

and becomes gékansha. The majority of these verbs are intransitive. Cf. -insha. -ansha re-enforced by -na occurs in yútlanshna *to hit*, or *shoot aside of the mark.*

> húkansha, túshkansha, tínkansha *to run out of.*
> huíχansha *to run along* a river, *along its current.*
> gátpansha *to come near* some place.
> kokánsha, kókantcha *to climb up* to a distance.
> ḵiluánsha *to hurry away.*
> hukiétansha *to pass quickly by* somebody.
> kshékansha *to fly* or *soar up.*
> ktchíkansha *to crawl through* a hole.
> shlétansha *to go to see, to visit* somebody.
> ník'kansha *to put the arm out of* or *through* an orifice.
> tilankánsha *to roll* something *away.*

-anshna, see -ansha.

-antko, *-ántko* forms participles and verbal adjectives from verbs in -na, -ăna, -ĕna in the same manner as -altko from verbs in -ăla, -la. Analogous in derivation with these two participial forms are the adjective suffixes -li and -ni. The suffix -antko forms its oblique cases: -ámpkash, -ámpkam, etc.; it conveys a passive and sometimes a medial signification. In some of the examples below, the original verb in -na exists no longer, and in others like káwantko the -n- seems to be the product of a nasalizing process only.

> kintchántko *passable, pervious;* kíntchna *to march in a file.*
> kilkántko *humpback;* cf. kílχa *to become humpbacked.*
> shulútantko *dressed, clad;* shulótana *to dress oneself.*
> tilhuántko *submerged;* tílhua *to overflow.*
> káwantko *poor, indigent;* káwa *to be poor.*

-ap, see -p.

-a′pka, *-apka.* The suffix -pka forms verbs in -ápka from verbs in -a in the same manner as it forms derivatives in -ū′pka, -ō′pka from verbs in -wa, -ua, or derivatives in -ámpka from verbs in -na, -ĕna. Verbs in -ápka describe an action performed or state undergone at a distance from the person speaking or supposed to speak or relate, and are intransitive as well as trans-

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itive; other verbs in -ápka are usitatives or iteratives.   From the verbs in -pka they differ only by the presence of the basal -a.

I.—Verbs expressing *distance* from the one speaking:

   (*a*) Distant, when lying on the ground or within reach.

   ilápka *to charge, load* by placing the load on the *bottom* (of boat).

   kíapka *to recline sidewise.*

   shnukpápka *to hold down on the ground.*

   tchiápka, wawápka *to sit on the ground.*

   (*b*) At a distance from the one speaking, but still visible:

   gelápka *to climb into, step upon* at a distance.

   telhápka *to survey, overlook,* as a country.

   tinolénapka *to set,* said of celestial bodies.

   (*c*) Removed out of the usual position, or at a distance sufficient to
          prevent contact:

   klämtchápka *to keep the eyelids closed.*

   shatashtχápka *to seize* an object *with the hand* so that the fingers do not
          touch the thumb in grasping.

   shmuktchápka *to pout the lips.*

   (*d*) At a distance out of sight:

   k'lewidshápka *to leave behind* in the lodge.

   kpúdshapka *to pursue* an object out of sight.

II.—*Iterative* verbs are as follows:

   shkanakápka *to assail repeatedly.*

   shuktápka *to strike oneself repeatedly.*

   vutikápka *to draw the tongue in and out.*

-as, see -ash.

-ash, *-as, -sh.*   The most frequently occurring nominal suffixes are -ash, -ish, -ush, all formed by the connection of the vocalic stem-endings of verbs with the noun-making suffix -sh, -s.   All of them differ in their functions, and it is therefore preferable to treat of them in separate articles.   The suffix -ash is pre-eminently a suffix for names of inanimate objects, while -ish

is the suffix forming names of animate beings chiefly.   The difference is best shown by examples:

shashapkĕlćash *story, narrative, myth.*

shashapkĕlé-ish *narrator, story-teller.*

shlélaluash *upper eyelid*, or "cover" moving by itself.

shlélaluish *cream of milk*, or "cover" to be removed by hand; the real meaning of shlélaluish being *cover.*

tchĭ'sh (from tchíash) *settlement;* tchĭ'sh (from tchí-ish) *settler.*

The vowel -*a*- in -ash is often elided by syncope, especially when preceded by a consonant, or suffers contraction, as -á-ash into -āsh.

As an inflectional terminal, -ash forms the *objective case* in the adjective, and also in the majority of names of animate beings in the absolute as well as in the distributive form.   In the numerals, -ash has the function of a locative suffix; cf. "Numerals."

It also forms the *verbal indefinite* of the verbs in -*a*: shiyúta *to exchange, barter*—tuá î shaná-uli shiyútash? *for what will you barter this?*   The verbal signification is still perceptible in the nouns ḵó-i piluyéash *onion*, viz., "bad smeller", and in ḵó-i túmĕnash *noise*, viz , "disagreeable hearing".

1. *Denominative nouns* in -ash.   I mention a few instances in which the primitive term is still in use at the same time with the derivative, so that there cannot be any reasonable doubt of a derivation having occurred:

käíla *earth, ground;* käílash *mud, dirt, semen.*

lō'k *kernel, seed;* lúkash *fish-roe.*

múksh *down;* múkash *owl,* "downy bird."

múlu, something *rotten;* mólash *phlegm.*

shĭ'l *cloth, tissue;* shílash *tent.*

tóḵe *horn, prong;* tóḵsh *navel; fish-bladder.*

2. To the above may be added a few nouns formed through *onomatopœia:*

túktuk (cry of hawk), túktukwash *fish-hawk.*

wä'k (note of duck), wä'kash, a *duck* species.

wékat (cry of frog), wéketash *green frog*

3. *Nomina verbalia concreta* or substantives in -ash, formed from transi-

tive or intransitive verbs in -a and designating *inanimate* things of a *concrete* signification, among which are included all animals of a lower order.   By syncope or elision -ash may dwindle down to *-'sh, -'s*, or may be pronounced -ish incorrectly.   In many instances the verb from which the nouns in -ash are derived has become obsolete, as in yapalpuléash *whitish butterfly*.   Some of these nouns in -ash are of an active or instrumental, like shápash, others, as tútash, of a passive signification.   This is easily explained by the fact that the transitive verbs of this upland tongue undergo no change in their form when passing from the active to the passive voice.

> háshuash *vegetable, maize;* from háshua *to plant, sow.*
> któdshash *rain;* from któdsha *it rains.*
> lálash *side* of animal; from lála *to slope down.*
> léwash *play-ball, globe;* from léwa *to play.*
> shápash *sun, moon, clock;* from shápa *to indicate.*
> shétaluash *glass, mirror;* from shétalua *to reflect.*
> shlitchíχash *comb;* from shlítch'ka *to sift.*
> tínuash *drowning-place;* from tínua *to fall into water.*
> tútash *trunk of tree;* from túta *to remove.*

Some of the nouns mentioned under -a have lost their -sh: skóa for skó'hs, nkíka for nkíkash, mbúka for mbúkash, wekéta for wekétash, both forms now existing simultaneously; probably also páta *summer heat,* pá'hla *tray, dish,* pála *liver.*

4. *Nomina verbalia abstracta,* or substantives in -ash, formed from verbs in -a (mainly transitives) and designating abstractions.   Their signification approaches very nearly that of a verbal indefinite in -ash.

> húshkanksh *thought, mind;* from húshkanka *to think.*
> kpápshash *sense of taste;* from kpápsha *to taste.*
> kóχpash (Mod.) *thought, mind;* from kóχpa, d of kópa *to think.*
> sha-íshash *a secret;* from shá-ishi (here from shá-isha) *to hush up.*[1]
> shéshash *name, price;* from shésha *to name, call.*

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[1] There are a few *nomina actoris* and other nouns in -ash (short a) which I presume have all origi- nated from -a-ish, and formerly had their *a* long (-ásh): ká-ikash *one who acts strangely,* from ká-ika; sheshχeilá-ash *noisy fellow,* from sheshχéla; utüssusá-ash *clown, jester;* pópamkash *hairy on body,* absol. form pómkash not being in use.

-āsh. This nominal suffix is the result of a contraction either of -á-ash or of á-ish:

(*a*) Contracted from -á-ash, and therefore pointing to some object of the inanimate class; cf. -ash:

stinā′sh *willow-lodge;* Mod. *lodge,* from stiná-a.

pálāsh, pálaash *flour;* from pála.

(*b*) Contracted from -á-ish, and therefore pointing to a *nomen actoris:*

sheshtálkāsh *wag, funny fellow.*

uláktchnāsh *one whose head is not flattened.*

-atch, a nominal suffix which is a corruption of -ótkish, the instrumental suffix, as in—

shúmaluatch, from shumaluótkish *implement for writing, painting* or *drawing;* from shúmalua.

lĕmátch *mealing-stone,* prob. for lamótkish.

-ä, see -e.

-äga see -éga.

-äiχi, see -χiéa.

-äm, see -m.

-bli, see -pĕlí.

-dsh, see -tch.

-dsha, see -tcha.

-dshna, see -tchna.

-e. The terminal -e occurring in *verbs* is but a part of a suffix, as -tχe, -ue, and in every instance alternates with -i; therefore it does not require to be treated separately. Verbs belonging here are húlhe, gáyue, gútχe, skúyue.

Of the substantives in -*e* some are derived from verbs. In a few the ending also alternates with i, as in tchékele *blood,* tóke *horn,* lítke *evening,* kné-udshe *coarse bark of tree.* In others -e alternates with -ĕ and -ä:

káwe *eel, lamprey-eel;* poss. case, káwam.

kóye, kó-i *lobster, crab.*

kúmme, kúmmĕ *cave, cavern.*

shkúle, skúlä, Mod tsχúle *lark;* poss. skúlälam.

tále, tálĕ *little lake, pond.*

-ĕ, see -e.

-e'a, verbal suffix related to -ía. ` It refers to acts performed with or on one's own body or that of another person, and generally is found with intransitive verbs only.   It sometimes alternates with -ía, íya, which is a more frequent suffix; but when -ia is the original form it does not frequently alternate with -éa.   Thus, Kl. and Mod., shashapkelía *to recount stories to somebody* is in Modoc shapke-ía and shapkéa.

kedshamkedshalkéa *to wheel around on one's feet.*

palaléa *to pull out by the roots.*

shakatpampeléa *to have a horse* or *foot race.*

shetalχéa and shutapkéa *to stand on one's head.*

tilampudshéa *to roll oneself about.*

tilanshnéa *to contort, turn about one's limbs.*

tchikualχuléa *to turn somersaults.*

-e'ga, -ä'ga, -iéga, a suffix forming inchoative or inceptive verbs, and identical in its function with -támpka, but more frequently occurring in Klamath Lake than in Modoc, where -támpka preponderates.   There are verbs which assume both endings indiscriminately, as—

ktudshiéga and ktudshtámpka *it begins to rain.*

tchutchäyéga and tchutchä-itámpka *it begins to melt* (as ice).

After the consonants *l, tch, dsh,* and after all the vowels, -éga appears in the form -iéga, -iä'ga, -yéga, which is perhaps the original shape of this suffix.   Like the Latin verbs in -are and the Greek verbs in -$\check{\alpha}\nu$, -$\bar{\epsilon}\bar{\iota}\nu$, which once were inchoatives also, the verbs in -éga have dropped the function of inchoatives to express the act or state *itself* indicated by the base of the verb.   The suffix forms verbs from other verbs only, not from nouns, and they are transitives as well as intransitives.

(*a*) Verbs of inchoative import in -éga, -iéga:

i-unéga *to become dark* at night.

tinéga, tinnä′ga *to set,* said of celestial bodies.
gutéga *to penetrate,* lit. "to begin to enter"; cf. gúta.
guhiéga *to begin to swell up;* cf. gúhia.
shakaliä′ga *to commence gambling;* cf. shákla.
shuteyéga *to make, create first;* cf. shúta.
liwayéga *to begin to lift; to lift at one end.*
luyéga *to ascend,* said of fog, clouds, etc.
shuyéga *to start a song;* cf. shuína.
tmuyéga *to begin at one end.*

(*b*) Verbs in -éga, -iéga, no longer inchoative:
huwaliéga *to run uphill;* cf. húwala *to run upward.*
shlatchiéga *to splash.*
tpualiéga *to drive up to the top.*
witchuyéga *to blow* something *up.*
kshawaliéga *to transport, carry uphill.*
ndiunéga *to fall, roll into.*
tchiéga *to flood, overflow.*
spiéga *to assist in getting up, rising.*

(*c*) A number of verbs belong to neither of the two categories above, but are applicative verbs in -ga, -ka, with accentuated -e- before it, which points to an act or state of the subject's own body.

kiuyéga *to hold over* somebody *obliquely;* cf. uyéga.
ktchiéga *to help oneself up* by using the arms
ktutéga *to sink down* in water, sand, mud.
tinéga *to snort.*

The verbs ktetéga, powetéga are derivatives of téga, and hence do not properly belong here.

–e′-iχi, see -χiéa.

–ĕka, see -ka.

–ē′χi, see -íχi.

–e′la, an unfrequent verbal suffix, pointing to superposition or to a raising up above *other* objects.

shikantéla *to lay one thing upon another;* cf. shikantíla.

tchekléla *to sit down on the side, edge of.*

vutukayéla *to throw up* a long object.

-ĕla, see -ăla.

-ē′ltko, a Modoc form occurring in a few words and in every respect parallel to Kl. -altko. The Modoc dialect shows a tendency to substitute sometimes *e* for *a* in radical as well as in derivational syllables, when they stand between consonants, as in shétma for shátma, néshki for náshki, métkla for mátkla, uléplpa for uláplpa. Cf. -altko.

weweshē′ltko, Kl. wewesháltko *having offspring.*

-e′na, *-iéna*, two verbal suffixes closely connected in their origin and functions. The former, -éna, is also pronounced -ä′na, -héna, and refers to an act performed or state undergone *within, inside of* something, while the latter, -iéna, also pronounced -yéna, -iä′na, -yä′na, -hiéna, -hiä′na, refers to an act performed *inside the lodge* or *house, indoors.* The -i- composing this suffix is the particle í, hí, which means (1) *on the ground* and (2) *in the lodge;* for the suffix -éna, see -na, its component.

(*a*) Verbs in -éna:

shleyéna *to line* a garment enveloping the body; cf. shléya.

neyéna *to place a lining into,* as into a hat; cf. néya.

shikpualhéna *to roll in the mouth* an object *not* protruding from it; Kl. shikpualkána.

kuloyéna *to stir up a liquid* in a vase.

(*b*) Verbs in -iéna:

goyéna, pl. ginhiéna *to go into, intrude into the lodge.*

huihiéna *to run around within a building.*

kiwalhiéna *to cohabit indoors.*

luyä′na *to go in a circle inside* a wigwam.

payä′na, d. papiä′na *to go around eating indoors.*

shnayéna *to fly, flutter around,* as a captive bird.

-e′nash, see -ni.

-ēsh, the result of a contraction from -á-ish and -é-ish; forms concrete and abstract nouns from verbs, as follows:

shútēsh *maker, creator;* from shuté-ish, shutä′-ish.
ngē′sh for ngé-ish, nkéwish *arrow, missile,* from nkéwa *to break.*
tíkēsh (Mod.) *argillaceous soil.*
tchikēsh *land overflowed;* cf. tchíχi *to be overflowed.*
shlum-dúmtēsh *grass filling gaps in the lodge-walls.*
lótesh, piece of *matting;* from lúta *to hang down.*

-ĕsh, see -ash, -ish.

-e′ta, see -wéta.

-g, see -ăga, -k.

-ga, see -ăga, -ka.

-gakia′mna, see -kakiámna.

-ga′nka, see -kánka.

-gi, see -ki, -lki.

-ggi′dsha, see -kídsha.

-ggī′ma, see -kī′ma.

-gi′anki, see -gien.

-gien, *-akia, -kia,* a terminal appearing under many various forms and representing in fact not a suffix, but an agglutinated pronoun gíanki *for oneself, in one's own interest.* This pronoun originated from the participle gíank of gi *to do, perform, act,* and the particle *i,* having reflective signification, appearing also in suffixes like -ía; thus it really means "doing for oneself." The more frequent abbreviations of -gíanki, -gianggin, are -gink, -kink, -ginggi, -kinki, -gin, -kin, and when fully reduced to the shape of a verbal suffix combined with the verbal ending -a: -akia, -ăgia, ăki, -agi, etc. Appended to verbs in -ala, -la this suffix appears as -lki, -lgi, q. v.

(1) The suffix is appended to the emphatic form of personal pronouns in both dialects:

nu *I*, nútak *myself*, nutagiánggi *for myself*.
āt *ye*, ā′tak *yourselves*, ā′takianki *for yourselves*.

And also appears in certain adjectives:

tídshi *good*, tidshkiánki *careful*, viz., "acting well for oneself."

(2) In verbs the suffix mostly appears in the form -agia, -akia, -agi, etc:

shiúlagia and shiúlagien *to collect for oneself*; Mod. shiólagianki, con-
    tracted into shiū′lki, shiō′lχi.
shnókakia *to detest, hate*.
hashashuákia *to converse with*.
sálakia *to miss from one's company*.

(3) In a series of verbs in *-kia*, *-gia* the function of the suffix is simply that of a factitive -ka, -ga, with the particle *-i-* inserted. This particle gives it the locative meaning of *in place* or *at that place, on the spot*.

lákia, shlákia *to lay, spread against* a wall etc..
nχútagia *to burn at the bottom* of a cooking-vase.
shnúikia *to build a fire on the spot*.
shúiχia *to carry on one's shoulder*.
tchákia *to put into the mouth*.

-gin, see -gien.

-gish, see -kish.

-gsh, see -kish, -ksh.

-guish, see -kuish.

-h-, see Infixes.

-ha, verbal suffix forming intransitive and transitive verbs from verbal roots or bases. In some instances the -h- may be an epenthetic sound, as in páha *to exsiccate*, for pá-a; but in the majority of verbs the suffix points to an act etc. being done *upon, on the top of* something, and -h- can be thrown out, especially when standing after a consonant. This terminal is especially

frequent after l- and t-, and seems to be a contraction of -hia, -a being the declarative, verbifying suffix, and hi the particle hi, i, "on the ground."

télha, téla *to look upon, to overlook.*
ílha, íla *to lay down upon;* cf. ílhi *to carry inside.*
skúlha *to lie on the top of;* cf. skúlχa *to be prostrate, to sleep.*
stílha *to put* a string, rope, belt, etc. *on oneself.*
tchíaha *to heat over the fire* (liquids only).
shatnálha *to heat the cooking-stones* for baking.
klálha, klála *hail is falling.*
nét'ha, néta *to place, put* something sheet-like *upon.*
shlét'ha *to cover with,* said of mantles etc.

-hi, suffix forming transitive and intransitive verbs from verbal stems. It has the same origin as the suffix -i, and often alternates with it by losing -h-, but is not quite identical with it. The function of -hi may be specified as pointing to an act or motion *toward* or *into the lodge, dwelling, house* of somebody or of oneself, that of *homeward;* the location upon the ground indicated by the particle hi, i being also the floor of the Indian lodge. This suffix often becomes emphasized, and is chiefly appended to verbal stems in -l, -t, like the suffix -ha. Cf. -i.

spúlhi, spulí *to lock up,* said of *one* person; cf. ílhi.
télhi *to look* or *peep into* a lodge, a house, etc.
gúlhi, gulí, plur. kílhi *to enter, pass into, go into.*
húlhi, húlhe *to run, rush into, inside of* the lodge.
stílhi *to report, announce at* one's house.
puélhi *to throw down into* the lodge.
skílhi *to crawl into* a hole, den.

-hiä′na, -*hiéna*, see -éna.

-huya, see -uya.

-i, -*i*, a suffix frequently found in verbs as well as in nouns and adverbs. Its function is not well defined or circumscribed, but may be generally described as *localizing* or *locative.* When appended to nouns it is simply the particle i, hi; cf. hí in Dictionary; when suffixed to verbs it is derived from

it. The original function of -i, however, is not always apparent in the derivatives given below, for many of them refer, for instance, to the human or animal body. Cf suffix -hi.

1. *Locative suffix -i* occurs chiefly in topographic terms and local names, and forms the locative case of substantives designating settlements, islands, rocks, rivers, brooks, islands; also composes locative case-postpositions, as -kshi, -ksaksi, and many particles. Appended to the nominal forms of the verbs it assumes temporal function; cf. 29, 19. 20. Examples: tchī′shi *in the camp;* stékishi *where the door is;* Mbákualshi, Néwapkshi, etc.

2. *Substantives* in -i. Some are derived from verbs or are verbs made into nouns. They form the oblique cases in -am, -at, or -tat, etc. Those in which -i alternates with -e were mentioned under suffix -e. Several of their number are terms for parts of the animal body; others are animal and plant names.

(*a*) Parts of the animal body: láki *forehead,* ä′pakli *hip,* tchä′-i *posteriors,* tóḵi, Mod. tsónki, tsónχi *horn.*

(*b*) Names of animals: mú-i *woodchuck,* shuá-i *white-tailed deer.*

(*c*) Names of plants: klä′pi, species of *rush,* pä′ni, species of tall *grass,* lúlsi, species of *Sagittaria,* widshípi Mod. for widshíbam Kl., species of *lacustrine reed,* má-i *bulrush.*

(*d*) Other nouns: ktá-i *rock, stone,* vumí *cache,* klä′pki *red paint,* tchúyi *bottom* of vase, mállui *rabbit-net,* kúkui *brother of grandparent,* mét'hli *key-hole.*

3. *Adjectives* in -i are:

tchmuyúksi *unkempt,* pumúksi *having frizzy, crisped hair.*

Pronouns in -i are:

huní and hukí *he by himself, she by herself.*

4. *Adverbs* in -i are not frequent, but show throughout a signification which was originally locative:

atí, áti, á-ati *distantly, far off; high up.*
kú-i *away from, on the other side.*
ḵú-i, ḵó-i *badly, mischievously.*

pélui *down, down in, further away;* cf. túpělui.
plá-i *up, high up, above, on high.*

5. *The verbal suffix* -i in some instances alternates with -e, q. v., forms transitive and intransitive verbs from other verbs, and also occurs in several compound suffixes, as -lgi, -óli (-úli, -óle), -pělí (-p'lí), -ui (-wi), etc. We have to distinguish between—

(*a*) The -i equivalent to -hi, as in gulí etc.; cf. -hi.
(*b*) The -i as an abbreviation of -ya, -íya, as in gélkai for gelkáya, né-i for néya, shúi for shúya; cf. -áya, -ya.
(*c*) The suffix -i used with reference to an act or status of the human or animal body. Examples:

aíshi *to secrete;* refl. shá-ishi *to keep as a secret.*
äwísi *to digest food.*
kaíli *to gird oneself.*
kuatcháki *to bite in the hair.*
púi *to cut in fringes, to fringe.*
tchulí *and* tchulía *to put a shirt on.*

A few verbs are inflected simultaneously in -a and in -i, there being a shade of difference in the signification of the two: hínua *to fall upon something,* hínui *to fall on the ground, soil;* gélχalka and gélχalgi, vulína and vulíni, péksha and pékshi, q. v.

Other verbs change their -a to -i in some of the verbals, as núta *to burn,* nutī′sh *the burning,* nutī′sht *having been burnt;* mā′sha *to be sick,* etc.

-i′a, -*iya*, a verbal suffix not to be confounded with -ia, because always accentuated upon the -í-, which is the particle *i* used in a personal sense: *for somebody, or in the interest of somebody.* It is confined to transitive verbs only, and alternates with -éa only when that suffix is appended exceptionally to transitive verbs. The "somebody" or indirect object pointed at by -*i*- is not always made mention of in the sentence in which the verb is used.

elktchnía *to lay down for* somebody *on one's way;* cf. élktcha.
kinshipkía *to beckon* somebody *to come;* kinshípka *to point at.*
nutuyakía *to throw for* and *toward* somebody.

shapía, shapíya *to inform* somebody *of;* shápa *to tell, apprise.*
shlaníya *to spread out for* somebody.
shnukía *to seize for* somebody; shnúka *to seize.*
shuinía, dissim. shuinéa *to sing for* somebody; shuína *to sing.*
shutía, shutíya *to make for* some one; shúta *to make.*
vutikapkía *to stick out the tongue at* somebody; cf. vutikápka.

A special class of verbs in -ía are those pointing to doing something in sight of another to deceive or fool him, or to indicate an act by gesture.

shakĕmía *to play treacherously* or *deceptively;* cf. shákĕma *to play.*
shatashpapkía *to make the gesture of washing one's face;* cf tédsha *to wash.*
shelaktchía *to indicate throat-cutting by gesture;* cf. láktcha *to cut the throat.*

–ia, *-ya* (No. 1), verbal suffix, unaccented, but of the same origin as the accented -ía, -íya   Among the great variety of verbs exhibiting this suffix the only characteristic which they have in common is that they refer to the subject of the verb.   These verbs are transitive as well as intransitive and are derived from other verbs.   One of them, tchílχia, means *to place upon the ground;* the adverbial idea *upon the ground* being expressed by the i of the radix, and not by the -i- in the suffix -ia.

(*a*) *Intransitives* in -ia, -ya:
kimália *to feel pain, to smart.*
máhia and smáhia *to cast a shadow.*
mékia *to be* or *become a dotard.*
nínia *to flap the wings.*
shlámia *to be a mourner.*
smúkia *to take a mouthful.*
shnéya, tchnéya *to run straight out.*
tchúya *to melt;* cf. tchókpa, tchutchéya.

(*b*) *Transitives* in -ia, -ya:
aláhia, álaya *to point out, to show.*
íhia *to pick out, choose, select.*
lgúya *to pick berries, to shuck.*
ndsákia *to close up,* as an opening.
shatchlχámia *to paint* one's face or body *white.*

tkúya *to rub slightly with fingers.*

tchiléya *to give, hand over* something liquid or soft.

utátchkia *to place a cover upon.*

-ia (No. 2), a nominal, unaccented suffix which seems to form diminutives and to be an abbreviation of -iaga, -iag, -iak, though only a small number of bird-names proves its existence.

kúitchia, kúitsia, probably species of *grebe.*

titákia *swallow;* Mod. for títak Kl.

túitia *young duck.*

-iä′na, see -éna.

-ie′ga, see -éga.

-ie′na, see éna.

-i′ga, *-íka.* The verbs in -íga, -íka stand in the same relation to those in -ĭga, -ĭka as the verbs in -ága, -úga to those in -ăga, -uga; cf. suffix -ăga. The suffixes -íga, -ĭga are combinations of the factitive -ga, -ka with -i-, which is either (1) the locative or (2) the personal particle *i*, reflecting upon the subject of the verb. In sheshatuíka the -í- belongs to a suffix now forming part of the word-stem; -ka is the real derivational suffix. The verbs in -íga are formed from other verbs and are transitives as well as intransitives; cf. -líga.

-i- personal:

shawíga *to be irate, in a wrath.*

shiukíga *to kill,* as birds etc.; cf. shiukía *to kill for* somebody.

-i- locative:

lshiklakuíga *to frame* a shed, lodge by means of rods etc.

shluyakíga *to whistle,* as a tune.

spatchíga *to twist; to ring a door-bell.*

-iga, *-ika.* For the origin of the unaccented suffix -iga, see -íga. It forms transitives and intransitives, often forms compounds with other suf-

fixes, cf. shnákptiga; and -ga, -ka gives a factitive signification to the verbs composed with it.

> ániga, ánĭka *to advise one to help oneself to;* cf. ána.
>
> ḳédshika *to tire out, to become tired;* cf. ḳédsha *to be unable.*
>
> shínshiχa *to crowd each other.*
>
> skä́-ika *to walk backward.*
>
> shnákptiga *to seize with tongs.*
>
> utchá-ika *to grasp by the handle* or *long end.*
>
> wídshĭka *to be stingy, avaricious.*

–i′ya, see -éa, -ía.

–iχi, -ē′χi, a compound verbal suffix conveying the idea of local super-position, location above, and answering to our *over, above, on,* or *over the top of,* resting or remaining above somebody or something, or moving over the top of some object.   The suffix has the penult long through accentuation and forms transitive and intransitive verbs from other verbs.

> etlē′χi *to lay across* and *on top* of another long object.
>
> heshlíχi *to put* or *wear a garment over* or *on one's shoulders.*
>
> huyíḳi *to jump* out *upon* the shore from the water.
>
> ipenē′χi *to lay on the top* of a receptacle already *filled.*
>
> ktiwíχi *to lift* or *post up above, on the top* of.
>
> 'mbutéχe (for himbutéχe) *to jump over a log* (hímboks).
>
> ngangatíχi *to play leap-frog.*
>
> shiwíχi *to increase, become stronger,* as winds.
>
> spíχi *to pull, draw* out *upon* something.
>
> telíχi, luḳantíχi *to look over* something.
>
> tiníχi *to rise* (sun, moon); *to go uphill.*
>
> winíχi, Mod. vuíχin *to surpass, excel.*

–iχie′a, see -χiéa.

–iχia, see -χiéa.

–i′na, a suffix of transitive and intransitive verbs implying departure, separation, or removal of the verbal subject or object from the one speaking or from the indirect object.   It is a compound of -na, q. v., and the par-

ticle i, hi *on the ground*, and points therefore to a motion either *along* the ground or *downward to* the ground. The suffix is frequently used to form derivatives from verbs in -la (-ala) and in -li, -lí, although to establish a suffix -lína would hardly be justifiable. Cf. -wína.

iwína *to place, put down into;* cf. íwa.
yiulína *to send over the edge, push off from.*
ḵituína *to pour down on, into;* cf. ḵítua *to pour on.*
ndé-ulína *to fall down from;* cf. ndé-uli.
nelína *to scalp, flay;* from nī′l, nē′l *fur, animal skin.*
nge-ishlína *to make arrows from;* ngé-ishla *to make arrows.*
tpulína *to drive off, oust from;* tpulí *to drive out.*
tulína *to leave behind* many objects; cf. túlha.
vutokĕlína *to fall down from* when hurt, shot, or drunk.

-insha, a suffix verbifying the verbal indefinite in -sh of verbs in -ina, -ína exactly in the same manner as -ansha does the verbal of verbs in -na, -ăna, -ĕna. The functions of both suffixes are the same, except that -insha gives the additional idea of starting away from the water, or prairies, open places.

guíkinsha *to start away* from water etc.
huikínsha *to run away from* the river etc.
hushlínsha, tilíndsha *to leave at home, in the camp.*

-ip, see -p.

-i′pa, suffix occurring mainly in transitive verbs. It is composed of the suffix -i as found in the verbs in -ía, and of the verbal suffix -pa intimating a motion toward the verbal subject. The function of -ípa is to show removal from somebody or some place toward the one speaking or acting, or supposed to do so.

gahípa, ga-ípa *to catch breath with a grunt.*
pudshípa *to pull out.*
shulshípa *to take off,* as a ring, *from one's own* finger.
udshípa, idshípa, ludshípa *to strip, take off from;* cf. ídsha.
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-ipka, -*ipka*, a suffix chiefly found in intransitive verbs; it conveys the idea of approaching, coming toward, nearing the verbal object, often the one who speaks or is supposed to speak.   It may refer to acts or processes performed at a distance, in close contiguity or vicinity, or on some person's body.   Sometimes, however, the ending -ipka is the result of a contraction, and then -pka is the suffix, not -ipka; cf. gaká-ipka from gaká-yipka (Dictionary, p. 33), and shne-ípka *to kindle a camp-fire habitually*, which presupposes a verb shméya.   Cf. -pka.

The forms -ípkam, -ipχēni, etc. and -ípkash, -ípχash are sometimes oblique cases of the participles or verbal adjectives of verbs in -i, sometimes of verbs in -a.   Cf. -tko, which is the form of their subjective case.

> hantchípka *to suck out of* a person's body.
> huntchípka *to fly toward.*
> ḳídshipka *to have the waterbrash.*
> láyipka *to take aim at* somebody.
> pakluípka *to bark, howl at* from a distance.
> shikúdshipka *to lean on a support.*
> tilō′dshipka *to see* somebody *approaching*
> tínshipka *to rise;* said of sun, moon, because they seem to come nearer
>   after rising; cf. tínshna.

-ish, -*is*, -*sh*.   The real function of the suffix -ish, abbreviated -sh, has been pointed out under the heading of -ash as that of forming active or animate nouns from verbs.   This suffix is appended directly to the verbal basis of verbs in -a, and usually remains unaccented.   When the suffix is accented, -ísh has the vowel long, and in the two following instances at least is the result of a contraction from -iash; it therefore belongs to -ash and not to -ish:

> gukī′sh *act of climbing;* from gukí *to climb up.*
> nutī′sh, nútīsh *conflagration;* cf. núta *to burn.*
> A shortened pronunciation of -ish is that of -ĕsh.

The suffix -ish produces nominal forms which may, according to their signification, be classified as follows:

1. *Verbals* descriptive of *quality*, which are either verbal adjectives or adjectives, formed from attributive verbs:

pákish *eatable, serviceable as food;* from páka *to feed on.*
shánχish *raw, uncooked;* from shánki *to be raw.*
shkóntchish *pole-necked;* from skóntchna *to stick the head out.*
vúshish *coward;* from vúsha *to be afraid.*
wawíshish *productive of offspring;* from waíshi *to generate.*

To these may be added the adjectives sḵétish *left, left-sided;* stelápkish *right, right-sided;* vultchíkish, contracted: vúltchiksh *dolichocephalic.*

2. *Substantive nouns*, or names of inanimate objects, which are (1) either produced by the action of the verb from which they are derived (*nomina acti*), or (2) serve as instrument, tool, or means to the one performing the action of that verb.

hukísh *breath, spirit;* from húka *to breathe.*
kaílish *belt, girdle;* from kaíli *to gird oneself.*
kílkish *hump, gibbosity;* from kílka *to become humpbacked.*
lĕmé-ish *thunder;* from lĕména *it thunders.*
lútish *round fruit, berry;* from lúta *to hang down.*
shléwish *wind, blast;* from shléwi *to blow,* v. intr.
spúklish *sweat-lodge;* from spúkli *to perspire.*
shulótish *garment;* from shulóta *to dress oneself.*

Since the main function of -ish is an active and personal one, the above nouns can be regarded as things personified and acting. Indeed in English we can fitly render kaílish by "*girder*," lutísh by "*hanger-down*," shléwish by "*blower*," and spúklish by "*sweater.*"

3. *Substantives* in -*ish*, called *nomina actoris*. These nouns designate animate beings which perform the act described by the verb more than once, constantly, repeatedly, or habitually. When they are frequentative or usitative nouns they generally stand in the distributive or reduplicated form.

búnuish *drinker*, bubánuish *drunkard;* from búnua *to drink.*
ndéndinish *prattler;* from ndéna *to prattle, speak.*

pepuádshnish *spendthrift;* from puédsha *to throw away.*

shéshatuish *store-keeper;* from shéshatui *to sell.*

sheshtólkish *prostitute;* from shetólχa *to consort.*

shishúkish *fighter, bully;* from shiúka *to beat, whip.*

Besides these are several terms of zoölogy in -ish, the roots of which have become obsolete, viz: ḵé-ish *rattlesnake,* híshtish *sucker fish,* tcháshish *skunk,* tchélish *hedgehog,* and others.

4. A few *abstract nouns* end in *-ish:* lushlúshlish *warmth,* from lushlúshli *warm.*

-ita, see -ta.

-i′ta, accented verbal suffix occurring chiefly in intransitive verbs, and indicating location away from or a motion toward the outside. That function of its component -ta which indicates *distance* is perceptible in it.

guníta *to go* or *be beyond, on the other side of.*

ḵítita *to burst, explode.*

kshíta *to escape* by running etc. (Mod.).

nitíta *to be open, sore,* as from a wound.

shnekshíta *to save, deliver out of.*

tgatíta, tgutíta *to stand outdoors.*

-ya, see -áya, -ia, -ía.

-ye′ga, see -éga.

-ye′na, see -éna.

-yua. The verbs in -yua are derived from transitive verbs in -ka, -ga (-úka), and are used when the action refers to a *few* objects only. In the Dictionary a *reciprocal* function was given to some of them, but this appears to be secondary to that of a *few.*

idúyua *to give kicks to a few;* from idúka *to kick.*

ḵo-úyua *to bite a few,* or *each other.*

ktúyua *to hit a few, to hit each other;* from ktúka *to strike.*

stúyua *to stab a few;* from stúka *to stab.*

udúyua *to whip a few* or *each other;* from vudúka *to beat*

-k, -χ, -*g.* Whenever gutturals appear as final sounds of a word, this is very often due to the dropping of a vowel-sound at the end of the word or to the transposition of sound within the final syllable. The various instances where gutturals figure as final sounds may be classified as follows:

1. *Verbal forms* sometimes drop the declarative -a, as in gánkank, hushtsō′χ, shíug, especially in the Klamath Lake dialect.

2. The *participle of the present* has the terminal -ank, -ink, -unk in the Klamath Lake dialect.

3. *Transposition* from -ka, -χa, as in tápaχ *leaf,* for tápka; verb tápka *to stand out, project.*

4. The gutturals are final sounds of a *thematic root,* as in láklak, adverb of laklákli *smooth, level.*

5. The *diminutive* nominal suffix -ága, -ak, -ag in an abbreviated form. Instances of this will be seen under -ăga; but we can add ktchítchok *little bat,* for ktchítchoaga.

6. Sometimes the demonstrative *pronoun* kē is abbreviated into -k, as in ik *thou,* or the verb gî *to be, to do, to say* into the same sound; cf. lápīk *there were two* (of them), kátak *to tell the truth,* etc.

7. Substantives in which the final -k could possibly represent a real derivational or formative *suffix* are the following:

ktchák *mother-of-pearl shell* (abbreviated from ktchálka).

ktchīk *oar, paddle.*

k͟ä′k͟ *penis;* from kéka *to pierce.*

lák *hair on head;* cf. lála.

lχák *canoe-pole.*

lúk͟ *grizzly bear.*

mā′nk *fly.*

múlk *worm, maggot;* cf. múlû *rotten wood.*

nē′k, nég, plur. nē′gsha *absent;* cf. níwa, níukla.

stámk *wasp.*

tápsnēk *brain,* Kl.

tók, species of *plant.*

tsuák, species of *plant.*

tsúk, species of *grass.*

wä′k, wék *arm, limb of tree;* from wá *to be productive* (cf. wéka *child, off-spring*).

-ka, -χ*a,* verbal suffix occurring sometimes also in the shape of -ĕka, -ga. Like -aga and -ága it forms *factitive* verbs, this term to be taken in its

widest, most general sense, and not to be limited to transitive verbs. From the other verbal factitive suffixes -aga, -ága, the suffix -ka differs only by having no vowel or syllable between it and the radix; -ka mainly occurs in short verbs of two or three syllables and forms usually verbs from other *verbs*, rarely from nouns or particles. The power of the suffix -ka can best be defined as directing the action expressed by its radix to a certain object, or as specializing the action or state. Verbs like these are called by Spanish grammarians *verbos aplicativos*. The origin of our suffix lies in the pronominal radix k-, which appears as *ka*, *kē* and *ku*, some of its derivatives having been enumerated on page 251.

géka *to set out from* one's lodge etc.

íshka *to extract;* cf. ídsha *to cause to go.*

kédshka *to remove out of,* v. trans.; from kédsha.

kílka *to become humpbacked;* from radix of ká̲lkali *round.*

kúiχa *to recognize;* from kúi *far off.*

lápka and tápka *to project,* as cheekbones.

nī′lka *the day dawns;* cf. nilíwa.

níuχa *to drive out of* an inclosure; cf. níwa.

nχámka nîsh *it aches, hurts me.*

pä′ka *to dry out, to make dry,* as the throat (Mod.).

púka *to roast;* cf. páha *to dry.*

shílăka, shílχa *to fall sick;* from shíla *to be sick.*

shláka *to watch, keep guard;* cf. shléa *to see.*

shnéka *to burn through;* cf. núta *to burn.*

spúka *to put the feet out;* cf. íka *to put out.*

stápka *to pound, mash up;* from stáp *stone implement.*

stúka *to shout through the hands;* from stú *passage.*

tílχa *to drizzle down;* from tíla *to overflow.*

-kakia′mna. Words showing this terminal should be called *compound* words, for -kakiámna is not properly a suffix, but a verb, and the first component is a verbal base or a particle. Only when these compounds are not used as verbs, but as particles, may -kakiámna be regarded as a suffix. As a verb, kakiámna, gakiámna means *to go around, to encircle, surround* (see

Dictionary, p. 33); hence in the words below it has the sense of *moving*, *traveling*, or *going around* an object or objects, and occurs in transitive and intransitive verbs.

> ginkakiámna (1) *to encircle as a hollow body;* (2) postp. *all around.*
> i-ukakiámna, adv. and postp., *around, about, in the vicinity.*
> ipekakiámna *to dig while going all around.*
> kuakikakiámna *to go around* here and there *while eating, munching.*
> ntultakakiámna *to flow around.*
> shalkakiámna *to go* or *climb around* an object.
> shatashkakiámna *to pass around while touching, grasping.*

-ka′kua, verbal suffix appended to verbs of motion. It indicates a movement or swaying back and forth, to and fro, and is nothing else but the verb gákua, kákua *to cross over*, appended in suffix form to verbal bases.

> nutókakua *to swing to and fro*, referring to the heavy disk on the pendulum.
> stílkakua *to send* somebody *forth and back*, e. g., as messenger; cf. stíl-kakuish, Dictionary.
> vutókakua *to swing to and fro*, referring to the long shape of a pendulum, stick etc.

-kani, *-gani* is a terminal appended to some adjectives, referring to an *indefinite*, uncounted number of objects, and differing from -kni. -kani is not always a suffix, but sometimes it is the adjectival suffix -ni appended to bases ending in -ka; therefore the adjectives in -kani are found variously accented. The adjective yanakaní, e. g., *some one below*, forms a plural yanakaníni. Others belonging here are kitchkáni (from kítchka), ndshékani, tχalampánkani, túmikani, etc., and some of the numerals. Cf. Dictionary, pp. 116. 117.

-ka′nka, or *-gánka* is a formative suffix found only in intransitive verbs or transitive objectless verbs. It points to an act or status undergone while *walking* or *moving*, and thus forms a class of *ambulative* verbs implying a single act, or the repetition, continuance, and steady succession of acts performed while in motion. These verbs describe the various modes of walk-

ing, running, traveling, rolling, etc.; -kánka is the verbified participle -kank
of the verbs in -ka, -ga, q. v.

> gánkanka *to be on a hunt;* cf. géna *to go.*
> killikánka *to speed off;* from nkíla *to be in a hurry.*
> lókanka *to go astray;* cf. lúa *to drift about.*
> ndakalkánka *to pick up while walking.*
> sha-ulankánka *to follow constantly.*
> shniulatchgánka *to glance off* while in motion.
> shipalkánka *to go about stinking;* from pílui *to smell.*
> tilankánka *to move onward by rolling oneself.*
> vushókanka *to go about while afraid of;* cf. vúshish *terrified.*

–ki, *-gi.* This is the verb gî used in its various acceptations of *to be,*
exist; to do, perform, and closely connected with an adverb or noun preced-
ing it.   In most of these words gî could be written as a separate word.

> (1) gî *to be, exist,* occurs in:
> kä′gi, käíki *to disappear, be absent;* from ká-i *not.*
> láki *it is stolen, gone, missing;* from lé, há, gî.
> lushlúshki *to feel warm;* from lúshlush.
> p'laíki or p'laí gî *to be at the culmination point.*
> shä′tki *to be tired, exhausted.*
> stági *to fill, to make full;* from stá, adv.

> Perhaps kä′ltgi and tä′χtgi belong here also.

> (2) gî *to do, perform,* occurs in:
> ngä′sgi *to have the diarrhea;* from ngásh *belly.*
> nkákgi *to give birth to;* from nkák *top of head.*

It also forms the substantive p'gíshap *mother,* which I take to have the
literal meaning of "generator."

–ke′dsha, see -kídsha.

–kia′mna, see -amna.

–ki′dsha, *-kē′dsha,* or *-ggídsha,* suffix found only in intransitive verbs
and the causatives formed from them.   It indicates a special *circular* motion,

that of veering or revolving around a real or assumed center, as we observe it in the motion of eddies, wheels, slings, or the circling of the birds of prey. The syllable ki- in -kídsha appears as a radical syllable in aggédsha and some other verbs, and in an iterated form in kedshamkedshalkéa. As for its etymology, it represents the verb kídsha *to crawl*, as snakes, lizards, *to swim* like fish. This verb really means *to move sidewise;* it is composed of the prefix ki- and the verb ídsha. From a large number of verbs in -kídsha we select:

kiuggídsha *to describe circles, to cause to turn.*
ktiwalkídsha v. intr. *to veer around;* v. trans. *to make revolve.*
muigídsha *to form eddy.*
nakídsha, naggídsha *to circle, float in the air.*
niulgídsha *to whirl around.*
shtchukalkídsha *to form a bend* or *bends turns.*
talkídsha *to rotate, gyrate.*
tunkídsha *to form a circle,* as the rings in tree-trunks.
tchishgídsha *to form a whirlpool, vortex.*
wakídsha *to make a complete revolution.*

-kie′a, see -χiéa.

-kī′ma, or -*kē′ma,* -*ggi′ma* forms intransitive verbs only, and points to something *going around* or *encircling* some round object in a level plane, as a rim encircles a basket, vase, etc. The syllable ki-, which expresses the idea of the circle, is the same as in the suffix -kídsha. In some instances the verbal suffix -kī′ma also serves for the nominal form, or the word may be used as a postposition. Cf. the suffix -ma.

aggī′ma *to encircle,* as inanimate things.
gakī′ma, plur. ginkī′ma *to move around in a circle.*
takī′ma *to form a ring, to stand in a circle.*
tunkī′ma (1) *to follow the edge,* as of a plate, book; (2) postposition, *all around,* e. g., along the line of the horizon.

In compound suffixes -kī′ma also occurs in the words lχakī′mitko *having wavy lines,* ktakimúla *to cut off a round portion.* A suffix -kē′mi appears in gakē′mi *to describe a turn* or *bend.*

-kish, *-gish*, or, in contracted form, -ksh, -gsh, -ks, is a nominal suffix forming substantives and adjectives from nouns and from verbs. It is composed of the radix *ki, gî* of the verb *gî to be, exist*, and *to make, do, perform,* and the nominal suffix -sh, -s, and has to be carefully distinguished from another suffix -ksh, -gsh which forms substantives also, but has a different origin. Cf. -kish No. 4 and -ksh. Our suffix -kish appears in the following functions:

(1) *-kish, -gish*, in the sense of *dwelling at, living in, existing in*, is the verbal indefinite of *gî to exist, live*. It forms some adjectives and names of tribes or *nomina gentilicia*. In the latter the oblique cases are formed from -kish, but in the subjective case -kish is usually superseded by -kni. Chiefly refers to animate beings.

> ámtchiksh *old, ancient;* inverted from māˊntch=gish.
> p'laíkish *living above;* for the more frequent p'laíkni.
> shkíshgish *tumblebug;* lit. "living in the dung."
> Móatokgish, contr. Mōˊdokish *inhabitant of Modoc Lake*, and *Modoc Indian.*
> Nushaltkágakish *dweller at the head-waters* (of Lost River).

(2) *-kish*, when derived from *gî to exist* and referring to inanimate things, is found in substantives descriptive of the place, area, or locality where an act is performed or a state undergone. The case-postposition -kshi, Mod. -gishi, lit. "where it exists, lives", is one of the oblique cases of -kish. Cf. kuish.

> Aíshishamksh, for Aíshisham kísh *lodge of Aíshish*, 96, 23; cf. 122, 16
> hashuákish *vegetable garden;* lit. "sowing place", from hashuá-a.
> luélkish *slaughtering place;* from lúela *to kill.*
> otílks *dam below water;* from utíla *to lie below.*
> pálkish *dry river bed;* from pála *to dry up.*
> pánkōksh for pánkuakish *ford;* from pánkua *to wade through.*
> stókish *gate;* from stú *passage.*
> shúdshgish *fireplace;* from shúdsha *to build a fire.*
> shumálkish *mouth of river;* from shumálka *to empty itself.*

(3) -*kish* when derived from gî, in the sense of *to make, do, perform,* forms nouns which indicate that the action of the verb is done *by means* of them; that they serve to fulfill the purpose expressed by the verb, though not being exactly tools or instruments in our sense of the terms. The suffix for these is -ō′tkish, which is a compound of -kish. In some instances -kish can be rendered by "maker."

bunō′kish *beverage;* lit. "drinking object."
ímnaksh, for i-ámnakish *neckwear;* lit. "thing for wear."
háshpkish *fodder;* lit. "feeding-thing-for."
lóloksgish *gun, rifle;* lit. "fire-maker."
né-ulakgish *council-meeting;* lit. "decree-maker."
shípkgish *nose-ring;* lit. "used for wearing."
ská̱′kish *heirloom;* lit. "thing placed apart."
sχólakgish Kl., sχúlkish Mod., *Indian bed;* lit. "thing to lie down upon."
tchúnukish *vomitive;* lit. "vomit-causer."

(4) There is a number of substantives in -*ksh*, the origin of which is not exactly known. In sháyuaksh, wáltkish, widshíkish the ending is not -kish but -ish, and túpaks *younger sister* is abbreviated from túpakship. The following may possibly owe their ending to a transposition of sounds:

hímpoks *fallen tree, log;* cf. hínui.
knúks *thread, string.*
tchulē′ks *meat, flesh;* cf. tchilála.

-kla, -*akla*. This verbal suffix is a combination of -ka, -ga which forms factitive verbs, and -ăla, the meaning of which is very indefinite now, though originally it must have pointed to a downward motion along the body or other object. Most verbs in -kla are transitives and have the emphasis on the antepenultima.

émtakla (for émtkala) *to carry a baby on one's back.*
hashuákla *to stay in company of.*
nílakla (for nílka-ăla) *to appear,* said of daylight.
níukla *to confer through another;* from néya *to give.*

shítuakla *to wrestle with.*

shlukútakla, spukútakla, stíntakala *to carry a child on the back,* not tied
    to the baby-board.

-kni, nominal suffix forming adjectives and tribal names from nouns
indicative of places, regions, localities, rivers etc., and from adverbs of loc-
ative signification.   The suffix can be circumscribed by "living or staying
there, inhabiting that locality, to be found in that locality", and from this
is derived the secondary function of "proceeding, coming, arriving from
there, being a native of that spot or country", which we also find in the
Latin ending *-anus,* the Greek *-ιος,* the German *-er.*   -kni is appended more
frequently to the case-suffixes and case-postpositions of nouns than to their
subjective case, and when the adjectives in -kni occur in their oblique cases
-kni is superseded by the oblique cases of -kish.   Tribal names, names in-
dicating citizenship, *nomina gentilicia,* are adjectives in all languages, and so
are they here.   A subdivision of the nouns in -kni are those in -tkni, q. v.

(1) Formed from nouns and particles:

atíkni *stranger, alien, foreigner.*

gitákni *coming from, native of a place.*

yánakni *inhabiting lowlands* or the *lower course of a river.*

kokagtálkni *coming toward, from,* or *across the stream.*

nákushχēnkni *living near the dam,* nákūsh.

tapítankni *staying in the rear of.*

túgshtakni (for túgshtalakni or túgshtatkni) *coming from* or *native of the
    other side.*

Also in three numerals of the cardinal and adverbial series; cf. Nu-
merals.

(2) Formed from local names:

É-ukshikni *Indian* (or *settler*) *living on Upper Klamath Lake.*

Kúmbatkni *person living in* or *near the rocky caves.*

Lókuashtkni *Warm Spring Indian;* lit. "Indian of the Hot Springs."

Móatokni (for Móatok-kni) *Indian living on Móatok Lake: Modoc Indian.*

Óreginkni *inhabitant of Oregon State.*

Plaíkni *highlander; uplander* on Sprague River.

Tchakä′nkni *Indian of the service-berry tract,* for Tchakχē′nikni.

-ks, see -kish, ksh.

-ksh, *-ks, -gsh*, with vowel preceding. A number of words, chiefly substantives, exhibit this terminal on account of a transposition of sounds, by which the vowel coming after the guttural was placed before this sound. All of them are derivatives of factitive verbs in -ka, -ga, chiefly intransitives. Not to be confounded with -kish, -ksh.

gútaksh (for gútkash) *minnow;* from gúta *to adhere.*
kátagsh (for kátkash) *chill* and adj. *cold;* kátka *to be cold.*
ḵélpoksh *boiling heat,* and adj. *hot;* ḵélpka *to be hot.*
mépoks (for mépkash) *company;* mépka *to live together.*
shlä'yaks (for shlä-ikash) *smoke;* shlä'-ika *it smokes.*
shákpaksh (for shákpkash) *plait of males;* shákpka *to braid one's hair.*

-ksh, see -ash, -kish.

-kshka, *-ksga,* verbal suffix composed of the verbal factitive suffix -ka, -ga appended to the verbal indefinite suffix -kish, -gish, -ksh. It can be rendered by *to come near, to attempt, to do almost,* forms transitive verbs only, and is of rather frequent occurrence. In its function it approximates -uya, -huya, q. v.

élχakshka *to attempt to give a name;* from élχa.
hishlákshka *to come near killing each other;* from híshlan.
któktakska *to crop the hair;* cf. któktcha.
kuakákshka *to tear off only a piece with the teeth.*
shlíkska *to come near hitting, shooting;* from shlín *to shoot.*

-kta, suffix forming chiefly transitive verbs, compounded of the factitive suffix -ága and -ta, which forms applicative verbs and usually refers to persons or long objects standing upright. All the verbs in -kta had better be considered under -ta; some of them are nshákta *it is sticking,* shitchákta *to quarrel,* shnuyákta *to singe,* etc. The verb shnahualpákta *to raise an echo* is inverted from shnahuálpka-ta.

-kue'la, a suffix forming transitive and intransitive verbs of motion, with the idea of a *downward motion in an oblique direction,* in direct contrast with the verbs in -wála, q. v. The suffix contains the adverb kui or ku, which

implies distance, and the verbs in -kuéla mainly refer to falling or moving down hill or down stairs.

gekuéla *to go downhill, to descend.*
ktekuéla *to slide downhill.*
ktiukuéla *to kick downhill* or *downstairs.*
makuéla *to encamp on the hill-slope.*
nde-ukuéla *to fall* or *roll downhill.*
shektakuéla *to play at sliding downhill.*
wetkuéla *to flow, run, drip down.*

-kuish, *-guish,* the preterital form of the nominal suffix -kish No. 2, describing place, locality.

máklakuish *former camping-place;* from máklak-kuish.
pálkuish *ancient river-bed;* from pála *to dry up.*
púkuish, abbr. from púkguish *former roasting-place;* from púka *to roast.*

-χie′a, *-kiéa,* is the verbal suffix -íχi, -ē′χi preceded by one of the vowels *-a-* or *-i-* and amplified by the additional suffix -éa, -ía. This compound suffix therefore appears in the forms: -aχiéa, -akiéa, -aχía, -aχia, and -iχiéa, -iχia, -e-iχi, -äíχi and others; it forms transitive and intransitive verbs, and points to an act performed *on, over,* or *on the top of,* refers to a location *above* another, to a pre-eminence or surpassing in height, position, or other quality. It also forms the substantive shuntoyakea-ō′tkish *play-ball.*

ktiwiaχía *to post upon, lift upon* something.
ngankatíχi (for ngankatiχiéa) *to play leap-frog.*
shampatiχiéa *to jump over logs.*
sheatataläíχi *to tilt* or *ride at seesaw.*
shekliχiéa *to hop on one foot.*
shukliχiéa *to compete, rival in hopping.*
shuteliχía *to carry on one's shoulder.*
shutuyakiéa *to throw at, upon, on the top of.*
winíaχia Mod. for winíχi Kl. *to surpass, excel.*

-l, suffix found in substantives, especially names of animals; it is probably the remnant of a longer suffix (-ala, -ála), when it does not form part

of the root, as in spál *ocher*, from pála *to become dry*.   We find it as follows:

yaúχal *white-headed eagle;* cf. yauyáwa, yä'ka.
kátchkal *tobacco*, lit. "mixture", from katchága *to mix.*
kpél *tail;* cf. kpá *poker.*
skē'l *mink*, Mod. tchkél; probably from skílhi *to creep into.*

Other nouns are: ḳó-il *mountain sheep*, yámal or kúmal *pelican*, nápal *egg*, ngû'l *jackass-rabbit*, táplal *loon*, tmókil *green lizard*, tchnípal *shoulder.*

-la, see -ăla.

-la'la, suffix forming transitive as well as intransitive verbs, referring to an act performed at, in, or near the *fire.*   The word lúlukshtat *in, at the fire*, may be added or omitted, but originally the verbs in -lála referred to other things also besides fire, and seem to have implied *nearness, close contact* only.

galála *to reach the camp-fire*, or *place in which to pass the night.*
hulála *to run into the fire.*
ilála *to set to the fire*, as meat.
kshalála *to lie near the fire*, or *to place near* it.
ktululála *to push into the fire.*
nutolála *to throw into the fire.*
tchilála *to boil water*, or *in the water.*
wiulála *to strike a blow into the fire.*

-lali'na, compound verbal suffix implying contiguity or contact and, as the particle -*i*- indicates, referring also to a motion *downward* or *on the ground* (hí, i).

galalína *to walk on the water's edge.*
yulalína *to fall over an edge*, said of water; *to form a beach;* also postposition: *along the brink of.*

-lalo'na or -*lalúna*, a suffix combined from -lála and -óna, -úna which implies contact or close contiguity, and by the particle -*u*- refers either to

distance or elevation above the surface.   This suffix, like -lála, is generally preceded by a vowel, and forms transitive and intransitive verbs.

ayulalóna *to dry by the fire;* cf. awála.
ilalóna *to have something around the fire;* cf. ilála.
yulalóna *to move forth and back, to rub.*
kshelalúna *to stand along* the shore, said of plants.
ktchi'hlalúna *to creep around,* or *toward.*
'mpetlalóna *to float on the water's surface.*
shekelalóna *to cover up, fill in,* as a hole.
shektlälóna *to skate.*
tilalhalúna *to roll* something *over and over.*
udumlalóna *to swim away on the water's surface.*

-lam, see -am.

-lamna, *-lámna, -álamna,* a suffix composed of -ála and -amna, which forms almost exclusively transitive verbs.   It conveys the idea that the action of the verb is performed *upon* or more especially *across, all over one's* or *another's back.*   A distinction is made between túlamna *to carry about across one's back* and túdshna *to carry on one's back.*

aishílam'na *to secrete about* one's *back* or *body.*
galám'na *to follow behind* another.
hashupat'lámna *to strap, tie to* one's *back.*
hishplámna *to lead, drag, tow* by means of a rope slung over the *back.*
piligalámna *to smear on* somebody's *back.*
shépolamna *to carry on* one's *back.*
shiálamna *to rub, smear on* one's *back.*
shna-ulámna *to spit all over* another's *back.*
tchálamna *to sit with the back against* something; cf. tchía *to sit.*

-lga, see -lχa.

-lgi, see -lki.

-li.   Together with -ni, -li is the most frequent suffix employed in forming adjectives.   But while -ni is appended to the simple root or stem,

-li is affixed to adjectives formed almost exclusively by iterative reduplication of the root which invariably ends in a consonant (exception, see p. 262). This consonant has coalesced with -*l*- of the suffix in pálpali *white*, which thus stands for pálpal-li. The adjectives in -li describe color, surface-quality, temperature, or external shape, and the word, when the -li is retrenched from it, is an adverb. Many color adjectives exist showing other suffixes, but those in -li are the true and original color adjectives. The accent usually rests on the penult, though it often recedes to the antepenult. To the numerous instances of adjectives in -li given on p. 262 we add the following:

litchlítchli *strong, robust, powerful.*
lushlúshli *warm* (of animal heat).
mäkmä́kli *gray.*
patpátli *smooth, even, level.*
taktákli, taktä́kli *red, scarlet, crimson.*
táltali (for táltal-li) *running straight.*

-li′ga, -*lika*, verbal suffix forming intransitive verbs, some of which have passed into the condition of transitives. This terminal is a compound of three suffixes: -ala, the locative -i-, and the factitive -ga, -ka. it forms verbs pointing to a *remaining on, upon,* or *near,* especially near the *water,* on the beach or shore; or to an *act* or *motion* performed *on, upon,* or *near* something, especially near, on the brink of the *water.*

kiulíga, nχiulíga *to drip* or *drizzle down, to fall upon.*
lalíga *to stick upon; to be, remain on; to be on the water's edge.*
pitlíga *to smear, daub on,* as pitch.
shatelíka *to stick up on one's forehead;* cf. tálka.
talíga *to be in contact with; to be near the water.*
tgalíga, liulíga *to stand at the water's edge.*
tchalíga, wawalíga *to sit near, at the water, river.*

-li′na, see -ína.

-lka, see -lχa.
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-lki-, *-lgi*, verbal suffix composed of -ala, -la, and the abbreviated -gien, -giánggi, -kianki *for oneself.* Verbs showing a vowel before -gien were spoken of above, cf. -gien; some of the verbs belonging here are as follows:

> galtchuílki *to go and meet* somebody.
> gélχalgi *to reach the ground* when descending, climbing.
> gílχi *to pass through oneself.*
> hushtō′lki *to heap up, accumulate for oneself.*
> klukálgi *to haul, fetch, come for* something.
> shiō′lki, shiū′lki, shiō′lχi *to gather,* contracted from shiúlagien.

-lχa, *-lka, -lga* or *-lĕka, -álχa* is a frequent suffix of verbs, transitive as well as intransitive, the former being chiefly of the objectless class. Many of them have to be considered as verbs in -ka, -ga, which suffix is appended to verbs or stems in -ala, -al, -ála; others are in fact verbs in -uálχa, q. v. In gatámlχa *to go around* something, -lχa stands for -nχa (gatámna-ka). The form -lχa is more frequent than -lka and the others above mentioned. The rather indefinite function of this suffix is to *direct the action* of the verbal basis upon a *distinct object* upon the same ground or level, a downward motion being implied in many instances.

> élχa, nélχa etc. *to lay down upon, to deposit.*
> gílχa *to pass over a spot while stepping on it.*
> gútalχa *to pass into, to enter;* cf. gúta.
> yúlχa *to strike, come down,* said of missiles.
> kítlĕka *to pour down,* as rain; cf. k̲itíta.
> kpúlχa *to drive off;* cf. puélχa *to throw down.*
> máklĕχa *to strike camp for the night.*
> mbútlχa *to jump* or *leap down.*
> ptchíklχa *to caress by patting.*
> shemtchálχa *to find out, discover.*
> shnalílga *to blow noisily against, upon, above,* said of the wind.
> stipálĕχa *to turn upside down.*
> udshíklχa *to fall when stumbling.*

-lsh, *-ls* forms *nomina verbalia* by means of the universal nominal suffix *-sh, -s* from verbs in -ăla, -la, which have partially become obsolete. The words belonging here may be classed as well under -sh as under **-lsh.**

> kaknō′lsh *parflesh, skin-armor.*
> luátpishlalsh *death-lament;* from luátpishlala *to mourn over.*
> sháwalsh *arrow-head;* from sha-úla *to place at the end of.*
> shéllualsh *warfare, war;* from shéllual *to make war.*
> shuä′kalsh *sleeve.*
> túpalsh *persimmon;* cf. túpesh *dough, soft substance.*

-m. Substantives in -m̐ preceded by a vowel other than a, ä (-am, -lam, -äm) are not frequent and seemingly all monosyllabic. This suffix seems to be the remnant of a longer one, and in the case of lgúm is a possessive case (for lgúam). We add two terms in -äm with difficult etymology.

> kiä′m *fish;* cf kídsha *to swim,* kä′mat *back.*
> lgúm *coal, burnt wood;* from lgú *black paint.*
> púm *beaver*
> spúm *female of the skä′-bird.*
> shúm, súm *mouth;* cf. sí *mouth, tooth* in Californian languages.
> witä′m *black bear.*

-ma, suffix occurring frequently in transitive and intransitive verbs, and pointing either (1) to an act performed or state undergone *upon the ground* or *on a level plane*, as lying about, spreading around; or (2) to a *curvilinear motion* made upon the ground, on the body or some other object, or in the air. This suffix forms many compound suffixes, as -kī′ma, -maga, -mā′shka, -máwa, -mĕni, -mía, -mla, -m'na, etc. Ma also occurs in substantives, as in káshmà (a plant-species); with -i- inserted in shatchlχámia *to paint oneself white.*

(1) éma *to hand over,* as a babe tied to the board.
> kē′ltama *to let fall, drop* upon the ground.
> ktuyúma *to cut into many pieces.*
> kuyúma *to be muddy.*
> léshma *not to discover* on the spot where sought for.

skúpma *to vanquish, conquer.*

tchuyóma *to be idle, to lounge about.*

udáma, vudáma *to cover with* something *thin.*

(2) gáma *to grind, to crush, to mash fine.*

shá-utama *to wrap around oneself.*

shuadshámtchma *to wag the tail.*

shutelóma *to smear upon one's body.*

tchatchákma *it is hazy weather,* Mod.

tchéma *to fracture, break,* as a limb.

tchíptchima *to drizzle down* in atoms.

wapíl'ma *to wrap, tie, wind around* an object.

-m'na, *-mna* or *-měna*, with another vowel than *a-* preceding, has been analyzed under -amna, q. v , and like this, points to the act of *coming* or *being around, upon, above,* of *surrounding* etc.   Cf. also -lamna; their distributive form, see p. 273.

hishplâ′mna *to drag* by means of a string *over the shoulder;* refl. of shepolámna.

kpúyumna *to revolve in the mouth, to masticate.*

-měni, *-m'ní,* suffix composed of *-ma* and *-na,* the locative suffix *-i* being substituted to the *-a* of *-na;* -měni expresses a *winding around something,* and is also met with in the substantive <u>k</u>ém'ni *vine, creeping plant.*

gáměni *to wind around, climb by going around, to dodge.*

háměni *to attempt, to try;* lit. "to try around."

hunúměni *to fly up by turns,* kō′shtat *upon a pine tree.*

The same suffix also composes the verb hushamnitámna *to shrug the shoulders continually.*

-mtch, *-mtcha, -mtchi,* see -ptchi.

-n is a suffix occurring in a restricted number of verbs and nouns, all short and mostly monosyllabic.   This suffix -n is preceded by a vowel, and is probably in most instances the rest of an apocopated -na, -ana, -ina etc.

Ndán *three* is abbreviated from ndáni; té-in *recently*, from té-ini *new, recent;* tapítan, wigátan and other postpositions in -tan stand for tapítana, wigátana.

1. *Verbs* in *-n* are chiefly intransitives, and lose this suffix in several of their inflectional forms, like the verbs in -na; cf. pá-uk *for eating* (from pán), shlā′t! *shoot ye!* from shlín, ā′t.   See Paradigm below.

ktchán *to masticate.*	shlín *to shoot, wound.*
ḳápen *to cool down.*	t′shín *to grow up.*
lχán *to form waves.*	ukídshlin, v. intr. *to blow, pass, or*
pán *to eat, feed upon.*	*waft through.*
p′lín *to become fat.*	vulán *to watch fish* at ice-holes.
shnípĕlan *to make fat.*	wē′n *to freeze.*

2. *Substantives* in *-n.*   A few of the nouns below appear to be participial forms, but of the majority the derivation is unknown.

kā′n *urine-bladder.*	tíntan *bell,* from udíntĕna.
kä′nkan, kénĕkan *gray squirrel.*	vū′n *elk,* from vu-úa *to halloo;* lit.
kshún *hay,* from kshéna.	"hallooing (deer)."
ḳáḳan *a bird-species.*	wán *yellow* or *red fox.*
pshín *night-time.*	

-na, a suffix of a more abstract nature than most others in Klamath, forms nouns and verbs, and as a verbal suffix is very frequent.   It is derived from the same radix as the prefix n-, the verbs néya, néwa, naináya etc., all of which refer to something thin, sheet or string like, or to something extending along the ground into distance as far as the horizon.

1. *-na* as a case-suffix expresses direction, and is called by me the suffix of the transitional case: *to, toward, in the direction of.*   Cf. Inflection of the Substantive.   It also serves as a suffix to particles: ína, yána, múna, túna, etc.

2. *-na* as a nominal suffix is related to the adjectival -ni, and occurs in the following substantives, some of which have probably been verbs at first:

klána, species of a *root* or *tuber.*
yaína *mountain,* yaina-ága *hill;* cf. yána.

lĕmúna *ground, bottom, depth.*

tchuákĕna *cotton-tail rabbit.*

wákshna *moccasin.*

3. -*na* as a verbal suffix is appended only to transitive and intransitive verbs describing or considered to describe motion, and there are many instances where the simple form and the form in -na occur simultaneously. Verbs of motion in which -na is found are those of taking, throwing, giving, conferring, walking, flying, traveling by water or land, etc., and also those expressing motion of the air produced by sound, as calling, hearing, thundering. This suffix also composes a large number of other suffixes, as -kna, -tana (-tna), -tchna.

In many instances the function of -na is to point *to a distance*, or *to a short distance*, away from the subject of the sentence or from the one speaking. This will appear from the following examples:

hémta *to call* somebody, hémtana *to call* somebody *to come.*

húta *to rush at,* hútna *to rush some distance at* somebody.

kpútcha *to expel, oust,* kpútchna *to spurt from mouth.*

léwa *to play,* lé-una *to play at some distance.*

k̲édsha *to grow,* k̲édshna *to grow on, to continue to grow.*

k'léka *to die, expire,* k'lékna *to be moribund.*

ndé-uli *to fall* or *roll on the ground,* nde-ulína *to fall, roll a short distance.*

wélka *to produce a blaze,* wélkana *to blaze up.*

There are many other parallel forms of this sort to be found in the Dictionary:

húnta and húntna *to fly.*   vutódsha and vutódshna *to reject.*

íka and íkna *to extract.*   wíudsha and wíudshna *to beat.*

líwa and líuna *to assemble.*

Other verbs in -na occur only in the suffixed form, because with them the object of the verbal motion is always removed at some distance, large or small, from its subject, or the subject is supposed to be in progress from place to place, as in lĕména *it thunders.*

génana *to travel uninterruptedly.*

húntchna *to fly* or *soar in a straight line.*

yúshakna *to use the index-finger* (yúshχish).

kuéna *to make* or *leave footprints.*

lχáwana *to move the fingers, toes.*

pána *to plunge under the water.*

shewána *to give, hand over.*

spélshna *to put fingers forward;* cf. spéluish.

stútχna *to emit sound* or *voice,* stútχish.

wákĕna *to change the voice at maturity.*

Many verbs in -na lose this suffix in the distributive form; cf. p. 273.

-ni, nominal suffix related to -na, and especially frequent in adjectives and numerals.

1. Among adjectives those in -ni are among the most frequent, and describe qualities of an abstract or immaterial sort, while those in -li are of the concrete order. This suffix is almost invariably preceded by a vowel, and in the oblique cases changes to or adds -énash, -ä′nash, -yä′nash etc., as will be seen in the chapter "Adjective." When the suffix -ni is retrenched, the stem or radix remaining is *usually*, not always, the adverb. Cf. Suffix -tani.

ké-uni *slow, easy;* adv. ké-una and ké-uni.

kinkáni *few, scarce;* adv. kínka, ginka.

komû′shni *runaway, wild.*

letaláni *mischievous, vicious;* cf. tála *straight.*

lupíni *first in rank* or *age;* adv. lupí.

múni *great, large, bulky;* adv. mû′.

stáni *full, replete of;* adv. stá.

tapíni *coming next, subsequent;* adv. tapí.

2. Certain *substantives* can be transformed into a sort of adjectives by the affixation of -ni, in the distributive form -níni, with the definition of: *"all that sort of, all that refers to* or *is connected with him, her, it, them."* Thus wéwanuish *women* forms wéwansni *women and all, women and their families;* mákḻaksni *Indians and all connected with them.* Tátaksni *children* occurs in

that form only; obj. case tatákiash. The adjective yánakani *lower* forms a distributive yanakaníni. Example:

> népni nû shlín *I was shot in the hand.*
>
> nepníni nû shlín *I was shot in my hand* or *hands at more than one spot.*
>
> nepníni nû shlíshlan *I was shot in my hand* or *hands at different places by several shots.*

3. In the *numerals* there is a series in -ni corresponding to our adverbial numerals, and another giving the series of cardinals in the non-apocopated form. Ex. vúnepni *five* and *five times.* More about this see under "Numerals" and suffix -kni.

-ni'ni, see -ni.

-nsh, *-ntch*, see -tch.

-o, see -u.

-odshna, see -utchna.

-oi'χi, *-úiχi*, a compound suffix approaching nearest in signification and origin to -wíχa, q. v.; but it differs from it by pointing to something being *turned up* or *inside out.* The particles composing this suffix, even the final -i, are all of a locative character. Cf. -íχi.

> ndshindshoíχi *to turn up,* as a hat's brim.
>
> pletó-iχi *to purse up* the lips.
>
> tchlitóiχi *to turn inside out,* as sleeves, the eyelid etc.

-ok, see -úga.

-o'la, *-úla*, originally -úala, -wála, a verbal suffix emphasized upon the penult, which is long by contraction of the u-, hu-, pointing to distance, with a- of the suffix -ala. It can be appended to the majority of verbs in Klamath, and generally points to discontinuance. No verbs in -óla, except perhaps kapóla *to doff one's coat,* are *verba denominativa.*

(1) *-óla, -úla* implies cessation or termination of the act, condition, or state expressed by the verbal basis. They are so easily formed that dictionaries need not mention all of them.

búnua *to drink,* bunúla *to cease, stop drinking.*
hushákia *to lock,* hushakióla *to unlock.*
ktō′dsha *it rains,* ktodshióla *the rain is over.*
wítcha *to blow,* witchóla *to cease blowing.*

(2) -*óla* often imparts to the verb the idea of taking off, depriving, departure or abandonment; and in consequence these derivatives often mean just the contrary of the simple verbs. Thus -óla often corresponds to our *un-* in *unyoke,* to *dis-* in *dismount,* or to the particle *off.*

gelóla *to dismount* from horse, wagon etc.
illóla *to take off a load, to unload.*
ktchikayúla *to come out of the woods.*
shataknúla *to remove from the mouth.*
tchelóla, Kl. ktchelóla *to husk, to peel.*
witχnóla *to blow out from mouth.*

(3) A third class of verbs in -*óla* embodies the notion: *on the surface, on top of,* and will be discussed under -wála, q. v., of which -óla is the contracted form.

-o′li, -*óle,* -*úli,* a verbal suffix formed like -óla, with the penult long and with substitution of the locative -i (-hi) *to the ground* for -a. It occurs only in verbs of motion and imparts to them the idea of *downward, downhill.* Thus kukóle *to undress* possesses the literal meaning "to let the kû′ks=gown fall to the ground."

histanúli *to cause to go down.*
ndé-uli, wetóli *to fall, slide down on the ground.*
shanahō′li *to wish, desire, want.*
shutúli (and shutúla) *to unloose, to unfetter.*
telóli, telúli *to look down upon.*
tinóli, tinúle *to run* or *go downward.*
tpékūle *to stoop, to bend one's body.*

-ōpka, -*ūpka,* verbal suffix, in which the long vowel ō, ū is the result of a synizesis of *ua-, wa-.* This long vowel is sometimes accented, sometimes not; the verbs from which the derivatives in -ōpka are formed are of a dif-

ferent character, and so the suffix itself of the derivatives assumes different meanings.

1. *Desiderative verbs* in -ōpka formed from the original form of the future tense, -uápka:

> panō'pka nûsh *I want to eat;* from pán *to eat.*
> shlä'pōpka *to observe,* lit. "to want to see"; from shléa *to see.*

2. *Derivatives* in -ōpka pointing to distance or height above the ground; derived from verbs in -ua, -wa or from nouns in -o, -u :

> kapō'pka *to put another's* (absent) *coat on;* from kápo.
> líupka *to sit in a circle* or *crowd;* from líwa.
> né-upka *to discharge itself into a lake;* from néwa.
> shnekúpka *to be lit up above;* from shnéka.

3. *Usitative* and *iterative verbs* in -opka, -upka have their -o-, -u- short; see -pka.

-ōsh, -*ūsh* (vowel long), a nominal suffix formed by synizesis from -uash, -wash. It forms derivatives of verbs in -ua, -wa, which are either adjectives or substantives. In héshkush *game-stake*, *u* is short, because derived from héshku *to bet.*

> héshtchûsh *decoy, snare.*
> kílōsh, nkílūs *angry, audacious;* subst. *fighter.*
> lalá-ūsh and laláwash *slate-rock.*
> lélosh for leléwash, d. of léwash *ball, globe.*
> lkólkōsh, Mod. hlekohlékōsh *flank of quadrupeds.*
> nákōsh, nákūsh *dam;* from nákua.
> nta-u'htūsh *pulsation of heart;* from ntá-u'htua.
> skaúkush, ska-ukōsh species of *woodpecker.*
> ukaúkōsh *moon* in all phases; for uka-ukáwash, this from ukéwa *to break into pieces.*

-o'ta, see -úta.

-o'tkish, -*útkish,* nominal suffix extensively used in nouns, with penult long, and in the conversational style often contracted into -ō'tch, -ū'tch,

-atch. This suffix is a compound of the durative suffix -úta, -óta and of -kish, -gish, q. v. (-ōtch occurs also as a contraction of -uish.)

1. In personal names, -ótkish forms *nomina actoris*, describing the habitual employment or every-day occupation of persons. The component -kish can be rendered here by *maker*, from gî *to do*, *perform*.

> shaklótkish *player, gamester, gambler.*
> shashχótkish *beggar.*
> shūteótkish *player in a throwing game.*

2. In names of inanimate things, -ótkish forms *nomina instrumenti* descriptive of tools, instruments, as things used repeatedly, habitually, customarily. The component -kish is here -kish No. 3, q. v.

> hushmoklótkish *razor; beard-pincers.*
> kshulótkish, Kl. mulinótkish *scythe.*
> pienútkish, contr. pienúatch *scraping-paddle.*
> shumalótkish, contr. shúmaluatch *pen, pencil* etc.
> shutoyótkish, Kl. sputoyótkish *plow.*

-ōtch, see -ótkish, -uish.

-p, a suffix marking inalienable property, which now occurs in substantives only, but at an early period of the language may have been a possessive pronoun, *his, her, its, theirs,* or *somebody's,* for it is evidently related to pi, p'na, p'nálam, pāt, pish, pash, and to the prefix p-.

1. *Terms of relationship* in -p, usually -ap, -ip. They mark relationship by kin and by marriage; and here we find also the prefix p- in extensive use in the ascending and in the descending line. In the oblique cases and in forming compounds and derivatives the terms in -ap, -ip lose these terminals: ptísh=lûlsh *deceased father,* for ptíshap=lúlish; shiptchχálaltko *related to each other as brothers-* or *sisters-in-law,* from ptchíkap *sister-in-law.* Distributive plurals are formed from -p by substituting -ishap to it, and a few of these terms possess another distributive form created by reduplication:

> makókap, d. makókishap and mamkókap *sister's son* or *daughter,* said
>   by aunt.
> pgíshap, d. pgíshishap *mother;* pgish=lúlatko *bereaved of the mother.*

ptálip, d. ptálishap *elder sister;* said by younger sister.

ptéwip, d. ptéwishap and pteptéwip *son's son* or *daughter*, said by grand-
    mother; and *grandmother*, said by son's son or daughter.

skúksap *mother whose children are all alive.*

túpakship, abbr. túpaksh, d. tútpaksh *younger sister.*   Cf. p. 275.

2. There are a few other generic terms in -p in use to designate persons
as "belonging to somebody":

ptchíwip *master, mistress of slave.*

shítchlip *friend;* from shítchla *to associate with.*

3. Some *parts* or *limbs of the body*, human or animal, show this propri-
etary suffix -p; here it is not dropped from the words when oblique cases
or compounds are formed: lúlp *eye;* nép *hand*, cf. néya *to give;* pílhap *sinew,
ligament;* shुuakáp *omoplate;* also káp in kapkápo *wristbone;* tχóp in tχópo
thumb.

4. Other terms in -p, some probably formed through apocopé, are as
follows: lép *bran;* pä'p *marten;* sχī'p *a bird-species;* stáp *stone implement;*
tkáp *plant* with upright stalk; cf. tχópo *thumb.*

-pa, verbal suffix pointing to an act directed toward the subject of the
verb.   It is related to the pronoun of the third person pi, pish, pāt.   Other
suffixes are composed with it, as -ípa and -tpa, q. v.; in the latter the above
function of -pa becomes still more apparent.

hlópa *to lap, draw into the mouth.*

ktétspa *to tear* or *cut particles from* the rim.

ndúpa *to smell* something; *to be rotten.*

shnúkpa *to take to oneself;* cf. shnúka *to seize.*

tchókpa *to drip down*, said of water, snow, ice.

The meaning *toward oneself* is not so plainly marked in verbs like
kshápa, ntúptpa, ndshíptchpa, shápa, shninsháptchpa and udúpkpa; cf. -tpa.
In háshpa *to feed*, -pa, from pán *to eat*, represents the radix.

-pali, see -pĕli.

-pa'ta, verbal suffix marking *contact* and occurring in the verbs of
touching, reaching up to, pushing etc.   Being composed with the suffix -ta,

q. v., it refers to long objects, as canoes, poles, persons, hands, etc., these being either the objects touched or the objects through which other objects are touched, pushed etc.

> kapáta *to touch;* skapáta *to touch oneself.*
> kiupáta, sχapáta *to land, disembark.*
> kshapáta *to lean against.*
> l̲kapáta, ndakalpáta *to make surf.*
> stapáta *to stand against* something.
> tapáta *to hold* something *by means* of an intervening substance.
> tchapáta *to reach the shore,* Mod.

-patch, see -ptchi.

-pĕli′, *-p'le,* or *-p'l, -bli,* various forms of one and the same verbal suffix, whose original *a* re-appears after *p* in several inflectional forms: sukō′lkipa-luk *in order to re-assemble.* This suffix marks *return, repetition, re-instatement* in all kinds of verbs, and can often be rendered by the English preposition *re-;* its primary meaning was that of replacing into the former condition or location. When appended to verbs in -na, -pĕli becomes -mpĕli by assimi-lation: wémpĕli *to recover one's health.*

1. *Verbs* in *-pĕli* denoting motion in zigzag lines or voltas, thus impress-ing one's vision with the idea of return to an earlier position or place:

> gutilapkápĕli *to make turns while descending.*
> húlipĕli *to run into* or *through a tortuous road* or *valley, cañon.*
> huíχipĕle *to run, jump out of again.*
> hópĕli- in hópĕlitchna *to dodge.*
> yutálpĕli *to twist,* as paper, cloth etc.

2. *Verbs* in *-pĕli* denoting re-instatement often express the idea of taking or going *home,* doing a thing *again* etc.:

> émpĕli *to take* or *bring home;* from éna *to bring.*
> gémpĕle *to return home, to one's camp;* from géna *to go.*
> gutgápĕli *to climb down;* from guká *to climb up.*

hashpáχpĕli *to rub oneself dry;* from spáha.

kilíbli *to retire to the den;* from kílhi *to enter.*

kúkpĕli *to put on the kúks-gown,* as done every morning.

na'hlípĕli *to string the bow,* even when not strung before.

népĕli *to turn over, upside down.*

waltákpĕli *to debate, to talk over and over.*

-pka. The verbs in -pka preceded by a consonant, a few verbs in -ípka, and those ending in -opka, -upka (*o* and *u* short) when *i, o, u* belong to the stem of the word, are :

(1) *Iterative* verbs, and have the penultimate accented. They are formed from transitive as well as from intransitive verbs, and some of their number are *usitatives,* indicating habitual practice. A compound suffix -ámpka is made from verbs in -ána, -ana; -ánkpka is made from verbs in -anka; another, -alpka, q. v, from verbs in -ăla, and here the accent sometimes recedes further. The suffixes -alpka, -ápka, -ípka, -ōpka, -uápka were spoken of separately.

ktúpka *to strike repeatedly with clasped hand.*

léklekpka *to whisper.*

mákpka *to encamp many nights away from home.*

sha-ámokpka *to call* somebody *of one's kin.*

shahuálpka *to send the echo back, to form echo.*

shä′tupka *to consort with, cohabit.*

shuktúpka *to push repeatedly.*

vudúpka, udúpka *to strike repeatedly* with a stick etc.

wátchpka *to win all the stakes.*

(2) Other verbs in -pka, with consonant preceding, point to distance, and belong to the class of -ápka, -ípka, q. v. For instance: skúlpka, shuílpka, telitánkpka, telshákpka, túpka.

-p'l, *-p'li,* see pĕli.

-p'na, *-pĕna, -pna,* suffix appended to verbs of motion and marking contact, approach or going past, passing beyond some object; is composed

the two suffixes -pa and -na. Their distributive form is made after the rule pointed out p. 273. Cf. -na.

gátpna *to go, come near;* gátpnunk *passing by.*
hutápĕna *to run near, to rush past.*
kinyátp'na *to form an angle;* also subst. *angle.*
ktútpna *to bring near or to somebody.*

-ptchi, *-tchi, -tch, -mtchi, -mtch* is a nominal suffix forming adjectives from substantives, pronouns, and adjectives, with the signification of *like, looking like, resembling.* This suffix of comparison forms adjectives of a concrete, palpable signification, while those formed with shítko, Mod. shútka, are of an abstract meaning. Through phonetic fusion of the word and the suffix the labial of the latter is often altered and the last vowel dropped, and in the oblique cases we have -ptcha, -tcha, -mtcha; in shípatch *adapted to,* inversion takes place for shí=ptchi. Ptchi seems to have been once a term for *body* or *face;* it shows the prefix p- and seems related to pshísh *nose,* ptcháklχa *to pat, caress.* Some nouns in -sh lose, some preserve this suffix, when they assume the suffix -ptchi.

1. Derived from pronouns and adjectives:

haktchámptchi *one who looks or behaves that way.*
húmtchi *such-like,* one of that kind; for hû'n=ptchi.
ḳó-idshiptchi *ungainly, hateful.*
shuhánkptchi *similar to, of same shape.*
tídshiptchi *pretty good, laudable.*
wákaptchi *how shaped, how formed.*

2. Derived from substantives:

Aíshishtchi *Aíshish-like, beautiful.*
yámnashptchi *bead-like, of blue color.*
kó-eptchi *toad-like, looking like a toad.*
tulalúptchi *light green, looking like a swamp-grass mantle.*
vunshákaptchi *long and hollow-shaped,* lit. "small-canoe-like."

-sh, *-s,* is the regular and most common nominal suffix, the substantive-forming suffix *par excellence.* Through it a large number of roots and bases

assume nominal functions. It occurs in the great majority of substantives in their subjective case, forms the objective cases of the generic terms for persons and proper names of persons, of the names for the higher animals, of adjectives, numerals, and pronouns, and composes several of the verbals. In all these forms it is preceded by a vowel, generally *a*, though this is frequently elided. It composes the majority of the nominal suffixes, as -ash, -ish, -kish, -lsh, -ō'sh, -ótkish, -uash, -uish, etc. The final -s is more archaic than -sh, and is chiefly used in the conversational form of language.

1. The *verbal indefinite* and *verbal conditional* are formed by adding -*sh*, -*sht* to the full form of the verb, though phonetic laws sometimes effect changes and inversions of sounds.

> ká-ika *to act extravagantly;* ká-ikash "the extravagant acting"; also, "one who acts extravagantly."
>
> shéllual *to make war;* gé-u shéllualsh "the making war of mine", *my warfare.*

Only the syntax can convey a full understanding of all the meanings of these and other verbals. Cf. -ash (Note).

2. *Adjectives* in -*sh*, -*s* are those in -ish, a few in -ash (pópamkash *hairy*), the numeral nā'dsh, then ḵélpoksh *hot*, kátagsh *cold*.

3. *Substantives* in -*sh*, -*s*. Terms where this suffix is joined to the radix without any intervening sound, or where the quantity of the radical syllable points to a contraction of some kind, are mostly monosyllables.

(*a*.) Parts of the human and animal *body:*

kólansh *knee*, nísh *neck*, nkásh *belly*, nû'sh *head*, písh *gall*, pshísh *nose*.

(*b*.) Other objects of a concrete signification:

é-ush *lake* (from éwa), héshkush *game-stake*, kō'sh *pine tree*, kúlsh *badger*, lā'sh *wing*, lō's *a goose-species*, wē'sh *ice* (from wén).

In a few terms -sh alternates with -tch, as in kí-insh, kí-intch *yellow jacket-wasp;* but this change has to be ascribed to phonetic corruption; cf. suffix -tch.

-sa, see -sha.

-sha, *-sa*, a suffix forming almost exclusively transitive verbs from other verbs. They refer to acts performed with one's own body or upon one's own body, or parts of it, some of them being iteratives, as kpudshō'-sha, ulágsa. Some analogy exists between the suffix -sha and the medial prefix sh-, and in a number of terms *both* affixes are found simultaneously; -sha is sometimes heard as -tcha through faulty pronunciation.

> génasha *to follow* or *to go pell-mell;* cf. géna.
> hamóasha *to shout at* somebody.
> hushásha *to threaten with a blow.*
> kpápsa *to taste, degustate.*
> kpudshō'sha *to suck at.*
> ndílsha *to knock, produce a thud.*
> shatχásha *to put paint on body, face.*
> shégsha *to inform, report, apprise;* cf. shéka.
> shlépĕsha (and tchlépeshi, tchlépshi) *to cover with ashes.*
> ulágsa *to lick, lap, lap up.*

> A few intransitive verbs in *-sha* are as follows:

> kmutchō'sha *to bubble up in water.*
> shúisha *to become lean, meager.*

-shka, *-ska*, suffix forming transitive and a very limited number of intransitive verbs from other verbs by imparting to them the idea of departure, separation, divergence, or removal. When removal is expressed it is usually a sudden removal by the hand.

> guhuáshka *to depart, leave, quit;* cf. gúshka.
> húshka *to run* or *swim away.*
> inuhuáshka *to prevent, keep away from.*
> ktúshka *to cut out from, to cut through.*
> ntchamā'shka *to wipe off.*
> skínuashka *to creep away from.*
> sχowáshka *to keep away from the shore.*
> shuilálshka *to shake off from one's body.*

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-sχa. This verbal suffix, sometimes pronounced *-shχa*, is usually appended to verbs ending in -na, -ta, -dsha or -tcha, and therefore has a consonant before it (excepted tósχa, túsχa *to shove, introduce into*) which is preceded by a short vowel. This suffix conveys the idea either (1) of close proximity, and then answers to our *near to, through, between;* or (2) that of superposition, and then corresponds to *over, upon, on the top of.* Cf. -tchka.

(1.) hutámsχa *to run, rush, jump between;* from hútna.

i-utámsχa *to be among, between;* postpos. *between.*

ntúltchχantcha *to flow through* or *between.*

tálsχa *to see, look through* a tube.

tgítsχa *to stand near* or *between.*

(2.) hínsχa *to fall upon* or *near* something.

ídsχa *to deposit* long objects *on the top of;* from íta.

shlédsχa *to spread* a sheet-like object *over;* from shléta.

tílansχa *to roll upon* or *to move the hand over* something.

-shla. The verbs ending in -shla are, the majority of them at least, derived from nouns in -sh, and therefore belong to the verbs in -la, -ăla, q. v. Of these *verba denominativa* we have given examples under -ăla No. 2, p. 315.

-t frequently terminates words, especially when preceded by a vowel. Final -*t* is an inflectional ending or part of such, and often appears in an apocopated form in the following two kinds of suffixes:

1. *Verbal conditional* mode in -*t:* shnúkat, from shnúka *to grasp;* pát, from pán (for pánat) *to eat;* ídshant, from ídshna *to carry off* etc. Cf. Verbal Inflection.

2. *Suffix* -*t,* apocopated from -tat, -ta, -ti, -tu, is frequently met with, especially in the oblique cases of adjectives, numerals, and of pre and post positions; cf. Nominal Inflection and suffix -ta.

käílant, käílat for käílanti, käílatat *on* or *in the ground.*

lápkshapt for lápkshapta(ni) *seven.*

nágshtant, túgshtant for nágshtanta, túgshtanta.

3. *-t* appears as a derivational suffix in a few substantives, though in monosyllables we are uncertain whether it forms part of the radix or not (kû't, tút):

gilít, kilít *hole, fissure, anus.*

kĕnáwat *horse-sorrel.*

knā't *rocky, dry land.*

kû't, sort of *flour.*

néwisht *remains.*

Sā't, Shā't *Snake Indian.*

tút, d. tútat *tooth.*

tchkû't, species of *bitter cabbage.*

The points of the compass, as yámat *north*, lúpit, múat, tχálamt are abbreviated forms from yámatala etc.

4. There are a few particles ending in *-t*, as—

āt, át *at the time, then;* gént *thereabout;* húmasht *thus;* mbúshant *to-morrow;* pä'dshit *to-day;* pä'ktgisht *after daylight;* pshē'ksht, pshíksht (and pshē'ksh) *at noon-time.*

The two last-mentioned clearly bear the stamp of verbal inflectional forms. Cf. also the postpositions ending in -ant.

-ta, a suffix chiefly occurring in transitive verbs, also in a few nouns which probably were verbs before. The function of -ta is that of forming *applicative* verbs analogous to -ka, but differing from this by referring more exclusively, like the prefix ta-, to persons and to erect objects of an elongated form. Originally, *ta* is a radix of demonstrative signification, which still appears in táta *at that time*, tánk *then*, and in pronouns *-t* refers to animates and inanimates as being *at a distance:* hû't, hû'kt, húkta, hû'nkt, etc. There are, however, some verbs in which a reference to tall, erect, or distant things as *direct* or *indirect* objects are no longer to be detected. Composes several suffixes, as -alta, -ita, -tchta and -kta (from verbs in -ága), and others, all of which we treat here under the one heading of -ta.

1. Verbs in *-ta;* a person is the direct or indirect object:

hémta *to speak, tell to;* from hä'ma *to emit sound.*

hishkíta *to give a false report to;* from kíya *to lie.*

yúta *to shoot at* (plurality of objects).

matcháta *to listen attentively to.*

sheä'ta *to pay off, distribute to;* cf. shétu *to count.*

skúkta *to reward, repay to.*

shléta *to show, exhibit to;* from shléa *to see.*

tchímta *to have eruptions on skin.*

wétanta *to laugh at, deride;* from wéta *to laugh.*

2. Verbs in *-ta;* the direct or indirect object is inanimate and standing upright. Some verbs refer equally to persons and things, as gánta, gúta, húta, núta:

húta *to run, rush up to.*

ká-ishta *to shut the door-flap* or *door.*

mpákta *to break upon, on* something.

núta *to burn,* v. intr., originally referring to long objects, sticks, etc.

pélta *to put the tongue out.*

pétchta *to touch with the feet;* pétch *foot.*

shlákta *to saw a log crosswise.*

shlápshta *to close, clinch the hand.*

shmukálta *to wet, moisten* (persons or things).

shnikíta *to lose, let fall,* as from one's pocket.

wukétchta *to strike the flint* for sparks.

3. Verbs in *-ta,* in which a reference to persons or long objects is no longer traceable with distinctness:

shátakta *to make a screen of sticks* for camp fire.

shúta *to make, produce, create.*

waíta, wäíta *to lie over one day and one night.*

4. Nouns in *-ta* of uncertain origin:

kúlta *otter;* cf. kû'lsh *badger,* gulí *to creep into.*

sákta *peg, awl, nail.*

-ta′ki-, *-tákia,* see -tki No. 2.

-ta′kna, see -tka No. 5.

-taknu′la, contr. *-tknúla, -tχnóla,* is a compound verbal suffix, the elements of which are -tka No. 5 (q. v.), -n- (or suffix -na) and -úla, -óla. It expresses *removal from the mouth.*

lχet'knúla *to hang down from the mouth.*

shataknúla *to remove from one's mouth.*

shlewitaknúla *to blow breath from one's mouth.*

tilutaknúla *to see* somebody *spitting, removing from mouth.*

witχnóla (for wit'taknúla) *to blow out from mouth.*

-ta′ktana, see -tka No. 5.

-ta′kua, see -tka No. 5.

-ta′mna, -*tamna,* suffix forming *iterative* verbs, transitive and intransitive, which imply not repetition only, but also continuance, persistence, and steadiness of action. This suffix differs from -alsha, -ăla (-la; cf. -shla), which form similar verbs, and from -kánka, which is appended exclusively to verbs of locomotion, as going, coming etc., by marking acts performed steadily, successively, or repeatedly, while locomotion of the subject is not necessarily implied. In verbal form -támna reappears in the verb táměnû *to travel,* in which -*û* points to distance.

hähä′tamna *to continue shouting hähä.*

hushtī′ktamna *to dream every night;* from hushtíχa.

shetaltíltamna *to look down steadily;* from shetaltíla.

shlítamna *to hit every time;* from shlín.

shuetchantámna *to go gambling every time;* from shuétchna.

telshantámna *to look at persistently;* from télshna.

-ta′mpka, verbal suffix involving the idea of beginning or commencement, and forming *inceptive* or *inchoative* verbs. It differs from -éga, -iéga, -ä′ga by being more frequently appended to transitive than to intransitive verbs, and by being used oftener by Modocs than by Klamath Lakes, who prefer -éga. Some verbs show both endings, while others, like shuimpatámpka *to lean on the back of chair,* are in fact not verbs in -támpka, but in -ámpka, q. v.; compare shuimpáta *to recline.*

hemkanktámpka *to commence talking, discussing.*

yutetámpka *to begin shooting.*

patámpka *to commence eating.*

shuktámpka *to begin the fight.*

tchutche-itámpka (and tchutcheyéga) *to begin to melt.*

-tana, pronounced at times *-tna*, *-tánna*, is a compound suffix used for inflection in nouns and postpositions and for derivation in verbs. In both it signifies *alongside of, on the side of, by, beside, along*, and is a compound of -ta and -na, q. v. Generally the accent does not rest upon it.

1. *Verbal* suffix *-taná*, forming transitive and intransitive verbs from other verbs:

> hesχátana *to become rusty the whole length.*
> hlilántana *to roll toward, to the side of.*
> pélχatana *to lick from end to end.*
> piupiútana *to pick all along* a tree etc.
> shikántana *to show* something *on one's body, side.*
> shokótana *to bite one's tongue, lip* etc.
> ulokátana *to rub up and down.*

2. *Nominal* suffix *-tana;* forms a case-postposition, though not every noun can take it. Cf. Inflection of Substantive, Adjective, Pronoun; also the chapter on Postpositions, where this suffix is in extensive use.

-tani, a suffix of adjectives, which is formed from -tana, a case-postposition, q. v. It occurs in a few adjectives only; in the numerals for six, seven, eight it is abbreviated from -tankni.

> kanítani *being on the outside of;* adv. kanítana.
> lápkshaptani *seven.*
> nágshtani *what is on one side only; one of two.*
> p'laítani *who, what is above, on high;* adv. p'laítana.

-ta′nna, see -tana.

-tgi, see -tki.

-ti, a verbal and nominal suffix with an originally *locative* significa-tion, the ending *-i* pointing to something lying *upon, on* some object, or *upon the ground.* In nouns, *-ti* is either inflectional or derivational.

1. Nominal *inflectional* suffix *-ti* serves as a case-suffix in generic terms for animate and inanimate objects (partitive case), and in the inflection of the verbal indefinite. Details will be found below.

2. Nominal *derivational* suffix -*ti*.   When used as a derivational suffix -ti indicates substance, quality, material, or locality; this also belongs to its functions when a case-suffix, and make of it a *genetive* (γενικὸν) suffix.   In the oblique cases the case-terminals are then appended to the subjective case in -ti.

> käílanti *ground-snake;* from käíla *ground.*
> pokóti *kettle-metal, sheet-iron;* from póko *bucket.*
> wáti *thorn, spine; straight knife;* from wá *to grow upon.*
> wátiti *metal;* lit. "knife-substance."
> wíkam=wáti, abbr. wíkamua *glass.*

3. Verbal *derivational* suffix -*ti;* it is apocopated sometimes from -tia; cf. kpátia *to poke in the fire.*

> yankápshti and yankápshtia *to place into an opening.*
> kmákapshti *to put* a stick *into an orifice.*
> ndá-iti (and ndaítia) nûsh *I feel cold.*

-ti′la, compound verbal suffix occurring chiefly in intransitive verbs, and involving the idea of *under, beneath, below.*   The verbs in -tíla express a staying, *remaining* below or under, or a placing or an *act* performed below, underneath, while those in -kuéla point to a downward *motion.*   Several of the intransitive verbs in -tíla are used also as postpositions.   The verb petíla *to act as midwife* contains the base pét'a *to disrupt,* with a suffix -íla.

> gutíla *to go underneath, to take shelter.*
> i-utíla, yutíla *to be* or *lie underneath;* also postposition.
> kshutíla *to exist below, to lie in the shadow of.*
> liutíla *to be crowded underneath.*
> puetíla *to put, throw under* something.
> shikantíla *to show something on one's feet,* as moccasins etc.
> witíla *to blow underneath.*

-ti′ta, verbal suffix referring to an act performed outside of a house, lodge, inclosure etc.   This suffix seems to occur in intransitive verbs only.

> gatíta *to walk along the outside of the lodge.*
> liutíta *to crowd, to gather up outside of.*
> sχultíta *to lie down, to sleep outside the lodge.*

-ti'tana, verbal suffix differing from -títa only by the circumstance that the act is performed at a short distance (-na) outside of the lodge, inclosure etc. It is sometimes contracted into -títna. Here and in the foregoing suffixes the locative function of -ti is clearly shown.

> gatítana, kishtítana *to walk around the lodge* etc.
> liutítana, or liutítna *to crowd outdoors at a short distance;* plural form of
>   tgatítana, or tgatítna *to stand* (as above).

-tka, nominal and verbal suffix having various functions.

1. Nominal *inflectional* suffix *-tka;* forms the instrumental case in substantives and adjectives, sometimes assuming a temporal meaning. Combined with -sh to -shtka it forms the verbal desiderative, q. v.

2. Verbal *inflectional* suffix *-tka* sometimes stands for the -tki of the verbal intentional on account of neglectful pronunciation. Modoc often uses -tka and -tku for the participial ending -tko, q. v.

3. Verbal *derivational* suffix *-tka* most frequently expresses *a return from*, or an act of locomotion repeated in a direction *opposite* to the act preceding it. When standing in the participial form of -tkank, Mod. -tkan, it therefore often corresponds to our pluperfect tense.

> gankánktka *to return from hunting;* gankánktkank *after having hunted;*
>   lit. "after having returned from the hunt."
> ítka, lútχa, útχa *to take back, wrench off from.*
> yumáltka *to return from the berry-harvest.*
> luluksháltka *to return from cremating.*
> shitchátka *to fly back.*
> taměnútka *to return from a place visited, from travel.*

4. Verbal *derivational* suffix *-tka* sometimes adds to the radical verb the idea of *above, over* somebody or something.

> ítatka *to hold long-shaped* objects *above.*
> lútatka *to hold round* things; nétatka *flat* things; shlétatka *sheet-like*
>   things *above* an object etc.
> stútka *to be standing* (animals).

5. Verbal *derivational* suffix -*tka*, -*tk*, often inverted as -*tak*, is found in verbs which express *a passing into* or *from one's mouth*. It chiefly appears in compound suffixes, as -tákna, -táktana, -takua, and in -taknúla (separate item above); it excludes the acts of eating and sucking.

ámbutka *to be thirsty.*
hántakua *to stand open continually;* Lat. *hiare.*
pniutáktana *to blow into a tube, hollow body.*
tilótakna *to see* somebody *putting* (food) *into his mouth.*

6. Some other verbs in -*tka* do not properly belong here, being derivatives of verbs in -ta through suffix -ka, -ga; matchátka, tgútka, wáltka. In háshtka *to pierce one's nose,* -tka contains the radix.

-tki, a verbal suffix somewhat analogous to -tka, q. v., although the final -*i* gives to it a *locative* signification, which is recognizable in the majority of the verbs.

1. Verbal *inflectional* suffix -*tki*, usually followed by the causal verbal gíuga, gíug *in order to do*, and called by me *verbal intentional*. Sentences dependent on certain verbs on Klamath are always expressed by this verbal: ḵá-i wé-ula gulítki hít gíug *I do not allow* anybody *to enter here.*

2. Verbal *derivational* suffix -*tki*, also pronounced -tgi, -tχi, -tχe, -taki, -takia, refer to a motion onward, or a going to the place of the first start (like -tka); but the final -*i* points to the ground, earth, or soil as the place toward which the motion is made, which implies the idea of *downward, down.*

hō′tχe, hútχi *to run downhill; to rush down.*
húntakia *to rush, pounce, fly down upon.*
lútki *to go downward*, as fog, clouds.
kmukō′ltgi *to wither, fade, become decrepit.*
ndí-utχe *to fall down;* also other verbs of *falling, rolling.*
ndshátchtχi and ntúltki *to form a waterfall.*
tílantχe, v. intr., *to roll down.*

3. Verbal *derivational* suffix *-tki*, also pronounced variously like No. 2, forms verbs which mark an effect or return upon somebody or upon *oneself*, a reversal upon *one's own body*, this being here indicated by *-i*:

kā′ltki *to become round, hard, dry, strong*; from ḵálḵali *round*.
lē′ltki *to look* or *to peep at*.
kúktakia, kū′χtgi *to covet, to be enamored of*.
lítchtakia *to try hard, to endeavor*; from litchlítchli *powerful*.
tā′χtgi *to become red, to blush*; from taktákli *red*.
tchámptki, Mod. tchámptakia *to be frightened*.

-tkni is a suffix of adjectives, in which the ending -kni, q. v., is appended to one of the locative cases (-tat, -ti) of substantives, adjectives, or pronouns. Hence the nouns in -tkni-form but a subdivision of the ones in -kni. Besides Kúmbatkni (from kúmme *cave*, locat. kúmmĕtat or kúmbat) and Lókuashtkni mentioned there, we have:

gē′tkni *coming from out there, from abroad*.
hatáktkni *coming from that place*.
nákantkni *coming from the places all around*.
Skítchueshtkni *name of a tribe* in northwestern Oregon.
Téaχtkni *Indian from Tygh Creek*.

-tko, *-tk*, in Modoc *-tko, -tku, -tka, -tk*, in the oblique cases -pkash, -pkam etc. in both dialects, is a suffix forming the participles of verbs, mostly indicating the preterit tense. Verbs in -ăla form their participles in -altko; those in -na, -antko (q. v.) This suffix is susceptible of inflection just like nouns, and corresponds in many respects to the Old English prefix *y-* in *yclad, yclept*, which is the German *ge-* in *gekleidet, gefangen, gescheidt*. When derived of transitive verbs, the participles in -tko are either of active or of passive signification, sometimes both. Some are derived from impersonal verbs, and of others the parent verb has become obsolete or never had any existence. Many terms in -tko have become verbal adjectives, or substantives either of a concrete or abstract signification. In the conversational language -tko is often thrown off: pahá for pahátko *dried*, 74, 6.

1. Participles in -*tko* of *active* and preterital signification are not frequent. They are sometimes connected with personal pronouns:

hemkankátko *one who has delivered a speech.*
nû ḵä′ḵotko *after I had tried.*
shaná-ulitko *having wished for* 186; 56.

2. Participles in -*tko* of a *passive* and preterital function. These are the *real* participles in -tko, and a reference to the present tense is rather exceptional.

idukátko *one who was* or *is kicked.*
kutólitko *one whose pimples were squeezed out.*
pátko *eaten up, consumed.*
shnúkatko *seized, grasped, apprehended.*

3. Participles in -*tko* formed from *intransitive* and *attributive* verbs; many of them are verbal adjectives, and in English have to be rendered by adjectives. Cf. Texts, page 110, 1.

gútχitko *one who has climbed down from.*
hiuhiuwátko *marshy;* from hiuhíwa *to be elastic.*
ḵ'lékatko *dead, deceased.*
nḵíllitko *brave, robust, impetuous.*
p'lítko *fat, fattened, well-fed.*
shítko, Mod. shútka *alike to;* from shí-iha *to agree.*
tchípkatko *contained in a pail, vase.*

We may add here, as formed from an *impersonal* verb:

gélχatko *accustomed;* from kélχa nîsh *I am in the habit of.*

4. Adjectives in -*tko*, derived from nouns and signifying "provided with, wearing, having on oneself, making use of," are the result of a contraction with gítko *having*. From this we may except lúlpatko *provided with, using one's eyes*, which seems contracted from lúlpaltko. The accent rests either on the penult or on the antepenult.

kapútko *wearing a coat*, for kápo gítko.
kókatko *clad in a gown*, for kû′ks gítko.

shnawákitko *wearing a necklace*, shnawā′kish.

táldshitko *provided with reed-arrows*, táldshi.

tchuyétko *wearing a hat* or *head-cover*, tchúyesh.

walχátchkatko *poorly dressed;* from walχátchaga, q. v.

5. Substantives in *-tko*, which formerly were adjectives or participles, and have gradually developed into concrete or abstract substantives without assuming the nominal suffix -sh, -s.   Among their number we have:

knáklitko *shore-line.*	p'lítko *fat, grease.*
ktáklitko *wound, gash.*	sheggátχatko *interdigital membrane.*
mulmúlatko *quagmire.*	shenō′tatko *confluence.*
nkíllitko *power, force, energy.*	sheshalχakánatko *woven tissue.*
píltpantko *fat of deer.*	

-tknu′la, see -taknúla.

-tku, see -tko.

-tχi, see -tki.

-tχno′la, see -taknúla.

-tna, see -tana.

-tpa, a combination of the two verbal suffixes -ta and -pa, which implies motion toward some object standing erect (-ta), men or people being generally understood.   Forms transitive as well as intransitive verbs; cf. -pa.

gátpa *to come, march toward.*

hushótpa (for hush'hótpa) *to ride up to.*

hútpa, hótpa *to run up to* the one speaking.

kshítpa *to crawl toward.*

shláltpa *to surrender to* somebody *for use.*

spúntpa *to bring, accompany homeward.*

tilótpa *to see* somebody *coming.*

-tch, *-dsh*, nominal suffix rarely found in adjectives (tchmû′tch *lean, meager*), but oftener in substantives, and preceded by a vowel.   When preceded by n- it alternates with -sh (-ntch, -nsh), and is identical in function with -sh, -s.   It has originated in several of the terms below from the verbal

suffix -tcha, -dsha. The suffix -ō′tch, -ū′tch, sometimes -ătch, is a contraction of -ō′tkish, q. v.

> yántch, species of *root* or *bulb.*
> kíadsh *yolk of egg.*
> kí-intch, kí-insh *yellow-jacket wasp;* from kíntchna.
> kimā′dsh, kimátch *ant;* lit. "sidewise-goer."
> lχawáwintch *finger, toe.*
> mbúitch *sinew, ligament, tendon.*
> nshĕ′dsh *shell, pod, outside bark.*
> páwatch, páwash *tongue;* from páwa *to eat* (?)
> púlχuantch *eatable chrysalid.*
> sgútch *father of a first child.*
> shuéntch *baby-board* Kl.; *baby* Mod.

Verbs in -tcha, -dsha sometimes lose their final -a by rapid or negligent pronunciation, like some other suffixes.

-tch, see -ptchi.

-tcha, *-dsha*, also pronounced *-tsa, -dsa;* two verbal suffixes identical in their functions, and differing only in this, that -dsha usually follows after syllables long by themselves or pronounced long by reason of the accent being laid on them, while -tcha is suffixed to short syllables. We find them forming transitive as well as intransitive verbs, and implying motion at a distance, or away from the real or supposed speaker. They enter into the composition of many other suffixes. According to their signification they may be subdivided into three groups:

(*a*) With the meaning of "in the course of events, as a part of other acts."

(*b*) With the meaning of "to go to, to be on the way to."

(*c*) With the meaning of "to do, perform while traveling, moving, or going."

Examples:

(*a*) ktándsha *to fall asleep;* from ktána *to sleep.*
> ka-úldsha *to gnaw through;* cf. kóka *to bite.*
> vulódsha *to split, chop.*

(b) haítchantcha *to set out for a hunt;* from haítchna *to pursue.*

iwídsha *to go and haul;* from íwi, híwi *to haul home.*

ksiuláktcha *to go to dance;* from kshiúlĕχa *to dance.*

shlē'dsha *to visit, to go to see;* from shléa *to see.*

shualkō'ltcha *to go and cool oneself off.*

(c) élktcha, nélktcha etc. *to leave behind when departing.*

ktchikayúltcha *to crawl, creep out of woods* etc.

ktchitíltcha *to crawl to* or *in the distance.*

ḳ'lewídsha *to quit, leave;* from ḳ'léwi *to stop, cease.*

sá-atcha *to dance a scalp-dance.*

shuwálktcha *to fly after* something; from shuwálχa *to fly.*

-tcha, see -ptchi, -sha.

-tchi, see -ptchi.

-tchka, verbal suffix composed of -tcha in its various acceptations and of the factitive -ka, -ga, -χa. The forms -tchka, -tchχa occur after consonants and short vowels The suffix forms transitive and intransitive verbs from verbal bases. For -dsχa, see -sχa.

1. Suffix -tchka referring to an act performed *above, on the top of* something, when this act is done in the sequel of other acts, or as a part of such:

hashkátchka *to stick upon oneself,* as feathers.

yáshtchka *to step on.*

yúshtchka *to put the foot on.*

ktchiutchátchka *to trample on, upon,* Mod.

2. Suffix -tchka marking repetition of an act usually performed in the distance:

mpatchítchka *to crackle,* said of burning wood.

shnumátchka *to annoy, tease;* from mútchka.

shuishtcháktchka *to bend, turn the head for a bite.*

utchkátchka *to weave a pole repeatedly in one direction.*

-tchna, *-dshna* are suffixes differing merely in phonetics, as -tcha does from -dsha, q. v., and not in their meanings. They form transitive and intransitive verbs from verbs, not from nouns, and represent a combination

of the verbal suffixes -tcha and -na, q. v.; they are also pronounced, by
.lternation of sounds, -tsna, -dsna, and some of these verbs simultaneously
exhibit a form -ĭna, -ăna:

> gasáktsina and gasháktchna *to march behind, to pursue.*
> máktsina and máktchna *to encamp while traveling.*
> tchaluítchana and tchaluítchna *to go to* somebody's *house, lodge.*

The function of the suffix -tchna may be stated as either referring:

(*a*) To an act performed at a distance (which is expressed by *-tch-*,
-dsh-), or while going, walking, traveling, moving; the suffix also implies a
motion of the verbal subject away from (not toward) the one speaking, or
from the verbal object; or referring:

(*b*) To an act performed or a state undergone in continuity, whether
moving, walking or not; whenever motion is implied, it is motion away from
the one speaking or from the object of the verb.

> Examples of (*a*):
> aggá-idshna *to hang up while going;* from aggáya *to suspend.*
> gúlatchna *to recede into on being reached;* cf. gulí *to enter.*
> kítitchna *to spill while going, walking on.*
> kpútchna *to spurt from mouth;* cf. kpúdsha *to expel.*
> shnigō'tchna *to send by mail,* as letters.
> shnindúdshna *to lose,* as from one's pocket.
> spidshúdshna *to uncoil* a string fastened *at one end;* cf. spídsha *to drag*
>   *behind oneself.*
> stilántchna *to let go, run, drop along* something.
> shúptchna *to travel,* said of a loaded wagon etc.
> vutúdshna *to throw away from oneself.*

> Examples of (*b*):
> hóntchna *to fly in a continuous* straight *line.*
> ktulódshna *to push away continually* or repeatedly.
> níudshna *to drive* (cattle) *into* a prairie etc.
> ntúltchna *to run continuously,* said of water.
> ó-idshna *to advance in front file* or *line.*

shiktū'dshna *to push oneself.*

stíntchna *to go with* an object *from place to place.*

wíudshna *to inflict blows* in *continuous succession.*

-tchta, see -ta.

-u, -*o*, verbal and nominal suffix occurring mainly in dissyllabic and other short words, the pronominal radix -u (hu) in this suffix pointing either to distance or to elevation above the soil.

1. Verbal *derivational* suffix -*u*.   Some verbs have a form in -*a* and another in -*u;* the former expressing an act performed close by or upon the ground, the latter an act in the distance or above:

támĕnû *to march, travel;* suffix -támna, which forms continuative verbs.

tchílamna *to be crowded together.*

tchílamnu *to be crowded high up,* or *far away.*

2. Verbal *derivational* suffix -*u*, apocopated from -ua, -wa, q. v.

kpéto *to taste, to sip.*

kä'ko, kéku *to try, to endeavor.*

mému for mémua, d. of méwa *to camp away from home.*

nítu *to guess, conjecture.*

shéto and shä'tua *to enumerate, count.*

shió *to bet;* héshkû *to make mutual bets.*

shípnu *to blow* something *up;* from pníwa *to blow.*

shpótu *to fortify oneself,* for shpá-utua "to plunge into the water."

tchítu (1) *to be sterile;* (2) *childless woman.*

3. *Substantives* in -*u*, -*o*.   These are generally names of objects of nature possessed of a tall, long form, as trees, plants, weeds, many of the smaller animals, also some inanimate things and parts of the human and animal body.

(*a*) Plants, weeds etc.:

ánku *tree, stick, piece of wood.*   ktséämu, species of *aquatic grass.*

klû' *species of root.*   tchákĕlu *greasewood.*

ktä'lu *pine-nut.*   wáko *white-pine tree.*

(b) Animals, inanimate objects:

yuhó *buffalo.*

kaíliu *skin-robe, fur-dress.*

kálo *sky.*

kúktu *dragon-fly.*

ktchídshu *bat.*

mámaktsu, species of *duck.*

mhû´, Kl. tmû´ *grouse.*

ndshílu and nkúlu *female animal.*

póko *bucket, vase, cup.*

stü´yu *wood-rat.*

tchpínû *burial-ground.*

(c) Among the parts of the animal and human body we mention:

káyedshu, kä´dsho *chin.*

kapkápo *wristbone.*

kíu *anus.*

kóto *loin.*

ngénu *lower belly.*

páto, mpáto *cheek.*

p'lú *fat, grease.*

tlóχo *brain,* Mod.

tχópo *thumb.*

vúshu *chest.*

-ua, *-wa,* compound verbal suffix of frequent occurrence. As may be inferred from the first component, which is the particle hu, u, the verbs in -ua relate to acts done at a distance or at an elevation above the ground. Many nouns in -u, -o express portions of the animal and human body, and in the same manner some verbs in -ua refer to acts or conditions of the whole body or parts of it, especially to motions performed in the water. The verbs formed by means of suffix -ui, -wi present many analogies.

1. Suffix *-ua,* indicative of distance:

lólua *to sleep outdoors.*

méwa *to camp away from home, to live in the prairie.*

níwa *to drive upon level ground.*

núyua *to shine from a distance.*

shnátkolua *to build a fire away from the camp.*

tpéwa *to give orders to.*

2. Suffix *-ua,* indicative of elevation above the ground:

hínua *to fall upon* something, as trees, logs.

mbáwa *to burst, explode.*

nilíwa *to blaze up, to burst into a light.*

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3. Suffix -*ua*, referring to acts performed *by means of* or *upon* the human body or parts of it; includes transitive and intransitive verbs:

antchílua *to press forward, to crowd on.*
hlékua *to drink out of the hand; to lap.*
kitéwa *to squeeze down,* as with the finger.
ldúkua *to hug, caress;* cf. shúldakua.
múlua *to prepare oneself, make ready.*
ńdéwa *to laugh demoniacally.*
ntá-u'htua *to pulsate,* said of heart.
púnua *to drink.*
shápkua *to put red paint on one's face.*
skäyádshua *to yawn.*
shuatáwa *to stretch oneself.*
shúmalua *to wear a necklace of bird-bills.*
tákua *to apply a gag.*

4. Suffix -*ua*, referring to motions performed in the water by animate beings; here the particle -u- means *up to*, pointing to the water *reaching up to* a certain level on the body.

húwa, hó-a *to leap into water.*
yátchua *to step into water, dip the feet;* from tchéwa, q. v.
kílhua *to reach up to* on the body.
ktúlua *to rush under water.*
ḵélua *to bathe in hot water.*
níwa *to drive into the water.*
pánkua *to wade through;* cf. hashpánkua.
shnindúwa *to dip, douse, let fall into the water.*
tcheléwa *to produce ripples, waves.*
udúmkua *to cross by swimming.*

-ual, -*uála*, see wála.

-ualχa, verbal suffix indicative of a continuous upward motion, the "upward" being expressed by the particle -u-; in some verbs, as in shlatchuálχa, distance may be expressed by it. This suffix is a compound

of -wála, and the verbs in -ualχa are originally transitives and factitives of those in -wála, q. v.

> kínualχa *to go uphill in a file* or otherwise.
> múlkualχa *to send up smoke.*
> nikuálka *to extend one arm, hand.*
> shlátchualχa *to splash up,* or *out.*
> tálualχa and telíkualχa *to turn the face upward;* cf. télish *face.*

-uash, see -wash.

-ug, *-uk,* see -úga.

-u′ga, *-uka, -óga, -oka,* a suffix forming transitive and intransitive verbs, generally accented upon the penultima, and either derivational or inflectional. When derivational, this suffix implies the idea of *within, inside;* or that of *upon, on the surface of;* or that of *away from;* when inflectional, it points to the cause or reason of an act or condition, and therefore implies causality. There are, however, many verbs in -úga which properly belong under -ka, -ga, the syllable -u belonging not to the suffix but to the *basis* of the word: shuá-uka *to squeal,* sha'hmóka *to call out, assemble,* and others. On the difference between -úga and -uga, cf. suffix -ăga.

1. Suffix *-úga,* corresponding to our *inside, within, indoors.*

> íkuga *to place inside of, to load,* as a gun etc.
> kshíkoga *to put* or *place into.*
> shluyúga *to whistle;* lit. "to blow inside."
> skulχóka *to lie down, sleep indoors.*
> tgíχuga *to stand indoors.*
> tchiχóga *to live* or *stay within, indoors.*
> uléχuga *to gather* or *place into a long vase.*

2. Suffix *-úga,* pointing to an act performed *upon* or *on the surface* of an object; or to the removal of an object *from the surface of.* Cf. the suffix -íga.

> nutchúka *to burn, singe off* somebody's hair.
> putóga *to tear out, pull out;* cf. shuptóga.

shipatχúga *to-shield, cover oneself.*
shiúluka *to fan* somebody.
shnuyóka *to cause to burn off, to singe off.*
shnulóka *to snap at; to scold* somebody.
shúdshoka *to wash one's body* or *part* of it.
shuyúka *to clip one's hair;* cf. ktuyúga.
shupelóka *to lay on, heap upon.*
telúga, telúka *to assail, pounce upon.*
tulúga *to smear on, to line upon.*

3. Suffix *-úga,* forming the verbal causative in the inflection of all verbs;
cf. below.   It is often pronounced -uk, -ok, -ug, -og, and then the accent
recedes toward the initial syllable:

kák̲ tχútχuk hä′ma *the raven cries for the purpose of presaging.*
k̲élpkug ámbu wákwaka *water vaporizes by heat.*

-ui, *-wi,* suffix forming transitive and intransitive verbs from verbal
bases, and implying *motion toward* an object.   Its component -u- points to
distance in space, to altitude etc.; while -i, which represents the pronominal
radix i, hi, refers to the soil or ground, to the house, home, or lodge, the
floor of which is the ground itself, or to the person speaking.   It is analo-
gous in many points to -ua, q. v.

1. Suffix *-ui,* implying motion *toward the ground,* or *over, along the
ground,* or *toward the home* or *lodge.*

gáktchui *to go into the rocks* or *woods.*
hínui *to fall to the ground.*
híwi *to haul* or *fetch home.*
skúyui *to send out, dispatch;* from kúi *far off.*
shléwi *the wind blows.*
téwi *to shoot at* with arrow, gun etc.
tilalhálui *to roll* something *long.*
uláyui *to bend downward,* as trees in the wind.
wawíwi *to lean over head forward.*

2. Suffix *-ui*, implying motion *toward a person*, generally toward the one speaking.

gáldshui *to approach* somebody or one's lodge.

pékalui *to be an accomplice.*

sháhamui *to call* somebody *to come.*

shéshatui *to sell ;* from shésha *to value, prize.*

shtchíkui *to drag after oneself.*

shuánui *to be in love with, to covet.*

táshui *to touch ; to attack with weapons.*

táwi *to bewitch by magic spell.*

3. Suffix *-ui*, in the adverbs átui *now*, gétui *over yonder*, is simply a combination of the two well-known particles *u* and *i* with the particles at, gét, gē′t, q. v.   Cf. also tchúi, tchúyunk.

-u′iχi, see -oíχi.

-ui′na, see -wína.

-uish, compound suffix simultaneously verbal and nominal, and always pointing to something performed or achieved in the past.   The first comdonent -u- is the particle u, hu, which refers here to distance also, but to distance *in time;* the second component -ish forms *nomina acti*, sometimes *nomina instrumenti* (cf. -ish No. 2).   Though often pronounced -wish, -uish is distinctly dissyllabic in its origin.

1. *Verbal inflectional* suffix *-uish* forms the verbal preterit, which is not inflected for case : hémkankuish *the act of having spoken ;* from hémkanka *to speak.*   Cf. Verbal Inflection.

2. *Nominal derivational* suffix *-uish,* sometimes contracted to -ōtch, forms *nomina acti*, some of which possess parallel forms in -ish, as pálkuish and pálkish, q. v.   The nouns in -uish all designate *inanimate* things, inflect for case, and the -u- of some of their number can be rendered by *previous, former, early.*   This does not always imply that the object mentioned does not exist any longer.

gutékuish *aperture, passage-way.*

hémkankuish *speech delivered* in the past.

mbákuish *broken piece;* from mbáka *to smash.*

mulínuish *stub, stubble;* from mulína *to mow.*

sha'hmálχuish, contr. sha'hmálχōtch *beginning of autumn.*

sháktakluish *scar;* from sháktakla *to wound by cutting.*

tchelóluish *peeling;* from tchelóla *to peel.*

wetékuish *earth caved in;* cf. wetóla.

3. There is a limited number of nouns in *-uish* in which the -u- has no temporal function, but signifies *above, on upper part* of the animal or human body. Some are derived from verbs in -ua or -ui:

láktchuish, contr. láktchūsh *adhering-place;* from láktchui.

shakpáklaluish and shélaluish *plait of males* on temple bone, Mod.

shúkatuish *nape-plait.*

wakáluish, apher. káluish *leg below knee; shin-bone.*

wámĕlhuish, kshéluish, élhuish and shuámshtchakluish *mane* of horse.

To these we may add shlélaluish *cream* of milk.

-uya, *-huya*, verbal suffix of a minuitive function, and not always accented. It is the particle húya *near, close to*, agglutinated to verbs, and etymologically connected with wíka, wigáta *low, near the ground*, the original meaning of the particle being shown in túya *to stand below the level of.* Huya may stand also as a separate word in the sentence; as a suffix, it refers to space, time, and to degrees of intensity. In shahamúya, -úya stands for -wi, -ui, and nánuya is derived from nánui, q. v.

1. Suffix *-uya*, indicative of limited space: *near, near by, close, closely.*

geluipkúya *to approach close to.*

kshéluya *to lie close to the camp-fire.*

teluak'húya *to pursue closely.*

2. Suffix *-uya*, referring to a limited lapse of time: *for a while, for a time, not very long.*

ke̱ko-úya *to attempt for a short while.*

shenotank'húya *to skirmish for a while.*

shkuyushkúya *to part one from the other temporarily.*

tchutanhúya *to treat for some time.*

3. Suffix -*uya*, indicative of a smaller degree of intensity or stress: *somewhat, partially, not seriously.* In a few verbs it may be replaced by -kshka (q. v.).

élkuya, élk'huya Mod., *to attempt to give a name;* for Kl. élχakshka.

'mutchúya *to try to imitate one's parents* (kmútchish, "elders").

ngē'she-uya *to wound but not to kill.*

shiukúya *to have a small fight, scuffle.*

shlíuya *to inflict a shot wound not fatal;* from shlín.

shlúihuya *to trot on horseback*

-u'la, see -óla.

-u'li, see -óli.

-upka, see -pka.

-ūpka, see -ōpka.

-ūsh (vowel long); see -ōsh.

-u'ta, -*óta*, verbal suffix of a *durative* meaning, and almost always emphasized on the penult. It is either inflectional or derivational, and composes the suffix -ótkish and others; it forms transitive and intransitive verbs from verbal, not from nominal, bases. The form -úta is more frequent than -óta.

1. Inflectional suffix -úta corresponds to our *during, pending, while, whilst,* sometimes to *after,* and forms the verbal durative, which undergoes no inflection.

gukenúta *while climbing;* sta-óta *while fasting, starving.*

2. *Durative* verbs in -úta. They indicate that an act or condition lasts during a certain time, or that it lasts while something else is performed or occurring.

ilχóta *to bury along with.*

shnigóta *to send by mail.*

shkiúta *to owe a debt.*

tchúta *to treat for sickness;* contr. from tchi-úta.

winóta *to accompany in singing.*

3. *Usitative* verbs in -úta, descriptive of personal habits, of customs, occupations, as—

ledshnúta *to be in the habit of knitting.*

pashúta *to be a cook; to cook for a time.*

shiyúta, sheniúta, heshelióta *to follow the bartering trade.*

4. *Instrumental* verbs in -úta. They refer to the use of a certain article, tool, instrument for accomplishing an act. The suffix -ótkish is a compound of the ending -úta when used as an instrumental suffix.

yuwetúta *to kick with both feet.*

kawúta *to catch, get hold of what is thrown.*

spukliúta *to use during* or *for the sweating process.*

stina-óta *to build lodges with.*

shulóta *to dress oneself with.*

vukúta *to scrape by means of.*

-u′tkish, see -ótkish.

-ū′tch, see -ótkish.

-utchna, *-ódshna*, a combination of the verbal suffix -tchna, q. v., with the particle and suffix -u, -o (in -ua, -wa etc.), which points to a motion away from, performed either in the distance or at an elevation above the ground. The verbs in -utchna have all been entered under -tchna.

-wa, see -ua.

-wal, see -wála.

-wa′la, *-uála*, a compound verbal suffix which, after vowels, often contracts into -ō′la or -ū′la (with long *o, u*), and is usually accented on the penultima. When the accent recedes, it often abbreviates into -wal, -ual. This suffix points to a position or motion *at the head* or *end* of, *above,* or *upon* an object, and is composed of the pronominal particle u, hu *up there* and the suffix -ala. It composes other suffixes, as -ualχa, -waliéga etc., and appears as a radical syllable in wálish *rock* or *cliff standing upright.* It forms transitive as well as intransitive verbs.

hashátuala, háshtual *to place upright upon* somebody's *head.*

hashlwála *to place* a blanket or sheet *over one's head.*

húnūla *to fly on the top of.*

huwála (in huwaliéga) *to run, rush uphill.*

kshawála *to tie to the top* of a pole standing upright.

ktáwal *to fall* and *to strike on the top of the head.*

ktiwála, ktíwal (and ktiwálχa) *to lift, post upon, above.*

mákuala *to encamp upon* or *in the mountains.*

shampatuála *to nail* or *fasten one* object *to* another to make it longer.

shupatchuála *to put one foot before the other.*

sté-ula *to put one* cover or sheet *over* another.

tga-úla, tka-óla *to stand upon the top of.*

-walie′ga, see -wála and -éga.

-wa′lχa, see -ualχa.

-wash, *uash*, nominal suffix of various functions.

1. *Tribal names* in -wash, calling the Indian tribes after their residence, country, or point of compass. Here -wash is derived from the verb wá *to live, to exist, stay, remain,* a plural verb always accompanied by the locality or medium where the subjects are staying: kiä′m ámputat wá *fish live in the water.* The nouns in -wash are adjectives and synonyms of those in -kni, which are adjectives also; in some of these names the Klamath Lake dialect prefers -kni.

É-ukshiwash *Indian living on Klamath Marsh.*

Kúmbatuash *Kúmbatuash Indian* on Modoc Lake; Kl. Kúmbatkni.

Móatuash *Pit River Indian;* lit. "southern dweller."

Wálamswash *Rogue River Valley Indian;* cf. wálish.

2. To these may be added the following *generic* nouns, in some of which the -wash is derived from wá *to stay:*

katogíwash (1) *hill-spur;* (2) *Sacramento Valley Indian.*

kilíwash *red-headed woodpecker.*

p'laíwash *gray eagle;* lit. "living on high."

pshe-utíwash *human beings* (archaic term).

teíniwash *young woman;* from teíni *young.*

3. Nouns, adjectives as well as substantives, derived not from wash *dweller*, but from verbs in -wa, -ua.   Some of these are being used as names for persons.

> gukíwash *one who goes up hill.*
> hushtéwash *portrait;* in Kl. hushtétish.
> skakáwash *bony, raw-boned.*
> shlélaluash *upper eyelid;* lit. "the coverer."
> vuipelíwash, species of *forest bird;* lit. "the flutterer."

4. To these add the contracted form of wash (-ūsh, -ōsh), of which I gave numerous instances under -ōsh, q. v.

-we′la, see -kuéla.

-we′ta, *-uéta*, verbal suffix occurring in intransitive verbs, and pointing to motions observed upon straight, long, or elongated articles, as the arms, a swing etc.; the long shape of these is indicated by -ta.

> kuéta (for kuwéta) *to make signs, to beckon.*
> ḵiwewéta *to ride upon a swing*, Mod.
> ndshakwéta *to drop down, be suspended*, as wax, curtains.
> sχínueta *to ride on a swing.*
> shulakuéta, shulakuawéta *to ride upon a swing.*

-wi, seé -ui.

-wia, suffix of uncertain origin, occurring in a few verbs only and probably connected with -ui, -wi, q. v.   It points to the idea of uniting, gathering.

> galdsháwia *to come close to, approach.*
> skíwia *to let the hair hang down.*
> skútawia *to tie, fasten together;* from sχúta.

wi′χa, *-wiχa*, suffix of intransitive and transitive verbs, composed of the locative u-, the locative -i-, and the verbal factitive suffix -ga, -ka.   The import of this suffix is that of being *within, inside of* a receptacle or vase,

which, as the particle -u- indicates, is *standing* or *erect*.   Cf. -íχi, -oíχi.   This suffix appears also in the substantive stiwiχótkish *baby-board*, Kl.

> iwíχa and iwíχi *to fill up*, as sacks; cf. íwa.
> m'háwiχa, máwiχa *to put a little* of something into a vase.
> tkiwíχa, luiluíχa *to stand within*, as in a pit.
> tchiwíχa *to fill* a vase *about half up*
> tchléwiχa *to place* something *flexible* or *soft* into a vase.

-wi'na, *-uína*, a verbal suffix, composed of -wi, -ui and the suffix of motion -na.   It points to a motion at short distance toward or along the ground, and occurs in transitive as well as in intransitive verbs.   Iwína *to place inside* and its derivatives (kshawína etc.) have to be classed with verbs in -ína.

> gawína *to join, rejoin; to meet again.*
> kinuína *to go single file*, or *in zigzag line.*
> shiwína *to move* or *stir about.*
> shuawína *to look over, to examine.*
> tchawína *to live among, to mix with;* from tchía.
> u'hlutuína *to trail on the ground while walking.*

-wish, see -uish.

The large number of simple and compound suffixes of the Klamath language requires a broad and comprehensive classification of them.   It will be best to subdivide them into inflectional and derivational suffixes and to make two classes of each—verbal suffixes and nominal suffixes.

<div align="center">A.—<i>Inflectional suffixes.</i></div>

Verbal suffixes.

> Mode in verbs: -a, -t (-at).
> Tense in verbs: -ólank, -uápka.
> Suffixes forming verbals: -ēmi, -i, -ola, -sh, -sht, -ti, -tka, -tki, -úga
>   (-uk, -ok).
> Suffixes forming participles: -n (-an), -nk (-ank); and -tko (-tku, -tk).

Nominal suffixes.

Case-suffixes: -am (-lam), -ant, -ash, -ēmi, -χēni, -na, -sh, -tat, -ti, -tka.
Case-postpositions: -i, -kshi (-gishi), -ksaksi, -tala, -tana.
Tense in noun: -u-.

B.—*Derivational suffixes.*

Verbal suffixes.

GRAMMATIC CLASSIFICATION.—Considered from a purely grammatic point of view, a part of the suffixes may be subdivided as follows:

Suffixes which are verbal and nominal simultaneously: -a, -ăga, -i, -tana.
Suffixes made from verbs; they become agglutinated to the other component part of the compound verb, and some change their last sound: -kakiámna, -kakua, -ki (-gi), -kídsha, -támna.
Suffixes stating the number of the object: -ta, -yua.
Suffixes forming denominative verbs: -ăla, -ála, -alsha, -shla.
Suffixes used for verbifying various nominal forms of the verb: -alsha, -anka, -ansha, -insha, -kánka.
Suffixes forming factitive verbs: -ăga, -ága, -ăla, -ála, -éga, -íga, -ka, -tka No. 6.

FUNCTIONAL CLASSIFICATION.—For this mode of classifying the verbal suffixes of derivation, their material functions have to be considered mainly under the categories of mode of action, motion, or rest. These categories are visible, and therefore of more importance to the Indian than tense and mode. They also form a contrast to the *form* categories expressed by the *prefixes* of the language. We present the following list of them, while recalling the fact that many suffixes are used in more than one function, and therefore may occur in more than one place below:

1. *Suffixes describing motion.*
a. Motion in a direct line, or motion to a short distance: -n, -na, -tcha, -tchna, -wína.
b. Motion toward the ground, soil: -hi (-i), -ípa, -ui.
c. Motion toward some other object, or toward the subject of the verb: -hi (-i), -ía, -ípa, -ípka, -pa, -ta, -tpa, -ui, -uya, -wía.

d. Motion away from, or separation: -ansha, -ína, -ípa, -íta, -na, -óla, -shka, -tcha, -tchna, -utchna.

e. Motion upward, or above something: -íχi, -lalóna, -ualχa, -wála.

f. Motion in a level plane: -ína, -lalína, -lχa, -ma, -na, -tchna, -ui, -wína.

g. Circular motion: -éna (indoor), -kídsha, -kī′ma, -títana (outdoor).

h. Motion of going around some object: -amna, -kakiámna, -mĕní.

i. Serpentine or winding motion: -kídsha, -ma, -mĕní.

j. Swaying, vibratory motion: -kakua, -wéta.

k. Motion downward: -ína, -kuéla, -lalína, -lχa, -ǫ́li, -tki (cf. also *b*).

l. Motion in the water: -ua.

2. *Suffixes descriptive of staying* or *resting.*

a. Staying indoors, within a lodge, or other limited space: -áya, -éla, -éna, -úga, -wíχa.

b. Staying outdoors, outside of certain limits: -íta.

c. Staying upon, on the top or surface of: -amna, -ha, -i, -íχi, -χiéa, -lalóna, -líga, -m'na, -sχa, -wála.

d. Staying around, about something: -amna, -líga, -m'na, -ua.

e. Staying below, underneath: -tíla, -tka.

f. Staying between: -sχa.

g. Staying away from, at a distance: -íta.

h. Staying in the woods, cliffs, marshes: -áya, -ui.

i. Staying in the water: -ua.

j. Staying around, near the water: -líga.

3. *Suffixes describing the mutual position* of two objects to each other in space, when in motion or at rest.

a. Close contact: -lalóna, -páta, -sχa, -tana.

b. Nearness, proximity: -amna, -lála, -líga, -m'na, -p'na, -sχa.

c. Distance, so as to be visible or not visible: -ampka, -ápka, -ípka, -ōpka, -tcha, -tchka, -tchna, -u, -ua, -wála.

4. *Suffixes describing acts* performed by *animate beings* or by parts of their bodies.

a. Frequentative suffixes: -anka, -pĕli, -tchna.

b. Iterative suffixes: -kánka, -pĕli, -támna, -tchka.

c. Usitative suffixes: -ăla, -alsha, -ōpka, -pĕli, -pka, -úta.

d. Act performed while moving, going: -kakiámna, -kánka, -kídsha, -támna.

e. Act performed on the outside of: -títa.

f. Act performed on the inside of: -éna (-iéna), -úga.

g. Act performed on the top, surface of: -ha, -íχi, -χiéa, -sχa, -tchka, -úga.

h. Act performed below, underneath: -tíla.

i. Act performed with a tool, instrument: -úta.

j. Act performed with or on one's body: -éa, -ua

k. Act performed with the mouth: -takna, -taknúla, -taktana, -takua.

l. Act performed with the back: -lamna.

m. Act performed near or in the fire: -lála.

n. Act of removal from: -íta, -óla, -shka, -úga.

o. Act indicated by gesture: -ía.

p. Act performed in somebody's interest: -éa, -gien, -ía.

q. Act of calling by name: -alpka.

r. Suffix of desiderative verbs: -ōpka.

s. Acts considered in regard to degree of accomplishment:

　　aa. Inchoative suffixes: -ăga, -ăla, -éga, -támpka.

　　bb. Continuative suffixes: -kánka, -támna, -tchna, -uya.

　　cc. Act accomplished only in part: -kshka, -uya.

　　dd Completive suffix: -óla.

　　ee. Durative suffixes: -anka, -úta.

Nominal suffixes will be discussed in separate sections on derivation, under "Substantive", "Adjective", and "Numeral", q. v.

III.—INFLECTION.

The process of thinking is the application of the rational principles of logic in considering concrete or abstract matters. Logic is a principle presiding also over the formation of language, but it is not the only principle. If language embodied nothing else but logic expressed by sound, then all languages would be embodiments of the same logical or metaphysical principles; or, in other words, all languages and dialects would agree in their

morphology, or, at least, in their syntax. Changes in language through historic development would then be excluded; there would be no distinction between languages poor and rich in affixes, or between the various kinds of verbs which now differ so much morphologically.

In language as a product of nature, we can distinguish the effects of physical (phonetic) laws and of psychological principles; what is created or formed by these is finally subjected to rational logic, or the principles of reasoning, by which grammatic categories are established. The degree in which human intellect succeeds in molding the sound-groups, words, or conventional signs of language to suit requirements, differs with every people inhabiting the globe, and also with every successive period of the development of its language. Thus we have, outside of the logical or reasoning principle, other principles in language, all of which we may comprehend under the name *conventional*.

The logical principles at work in forming languages are clearly put in evidence in the *various degrees* in which we see the various parts of speech *differentiated* among themselves. The more precisely the subject is made distinct from the predicate or from the attribute morphologically, the better we can at once recognize each of them, and also the object, by the grammatic form or position in the sentence. The most highly organized of all, the Aryan family of languages, clearly distinguishes not only the verb from the noun and the substantive from the adjective, but also the different uses of the noun by suffixes indicating number and case. In the inflection of its words, affixes of a relational import are prevailingly employed, while the agglutinative languages use both, relational and material, almost indiscriminately, and by many of them the inflections are overloaded with additions of a concrete, material nature, which by other languages are relegated to separate parts of speech. Exactly the same may be said of the mode of deriving words from other words; in some languages this mode is a simple and sober one, in others it is cumulative, holophrastic, and so polysynthetic as to obscure the sense.

In the following pages I intend to show the method which the Klamath language of Oregon has followed in its morphologic aspects As to grammatic terminology, many new terms had to be invented to do justice to the

peculiar laws governing this language and its idiomatic features. Connoisseurs will readily acknowledge that for certain forms in American languages, especially the verbals, it is exceedingly difficult to invent new terms satisfactory in every respect. The best method would be to establish terms taken from the language itself.

The noun-verb, which I call *verb* for the sake of brevity, has the most varied inflection of all the parts of Klamath speech, combining nominal with verbal forms. A sketch of the verb will, therefore, most appropriately stand at the head of the inflectional section of Klamath morphology.

THE VERB.

Structure of the verb.

The verb is a word of the language which predicatively announces an act performed or a state or condition undergone by its subject. It is composed of a basis or stem, and of one or several affixes. The naked basis by itself possesses no distinct nominal or verbal character; the affixes generally determine its quality as noun or verb in the sentence. Bases or stems are composed of a radical syllable and of affixes, mainly of a pronominal origin, which are intended to form derivatives from the radix. The final syllable or syllables of the verb are made up of inflectional affixes. The radix and its qualities and changes are described at length on page 247 sq. Examples of the mode of connecting affixes with the radix are given under each of the prefixes and suffixes, and also page 280 sq.

Some verbs, formed without any suffix of derivation, will be found under suffix -a; the larger part of them show thematic roots.

In Klamath, no formal or phonetic distinction is made between the inflection of transitive and of intransitive verbs. Not only is the passive voice like the active, but in the noun the direct object has the same suffix as the indirect object, viz., -ash.

The root, connected with its affixes of derivation, constitutes the simple form of the verb; to this are appended the inflectional suffixes to form tenses, modes, verbals, etc. The simple form of the verb terminates more frequently in consonants than in vowels. The enormous majority of all

verbs end in the inflective ending -a, which I call the suffix of the declarative mode; it is the universal verbifier, and most verbs of the Dictionary appear with it. This -a is dropped in a few verbs only, which terminate in -la (ăla) and in -na, and even of these the large majority preserve the full endings -la and -na. A limited number of verbs end in -i (-e) and -u (-o), which are derivational affixes; some of these were shortened from -ia, -ua, and some are emphasized upon the last syllable.*

From all these various phonetic processes result five varieties of inflection in the Klamath verb, which differ little from each other. From the final sound of the verb, I have named them as follows:

1. The A-inflection.
2. The U-inflection.
3. The I-inflection.
4. The L-inflection.
5. The N-inflection.

By appending a nominal ending to the simple form of the verb *nomina verbalia* are formed. Cf. "Substantive."

INFLECTION OF THE VERB.

Compared with the lengthy paradigms of other North American languages, especially of those spoken east of the Mississippi River, the inflection of the Klamath verb is very simple and poor in forms. It has no special form for the passive and impersonal voice, does not possess the category of number except in intransitive verbs, and a *few* transitives, has no real personal inflection, possesses two tenses only, and a quite limited number of modes. It incorporates neither the pronominal nor the nominal object into the verb.

The conjugation of the *finite verb*, viz., the verb connected with a pronominal or nominal subject, is brought about by a personal pronoun standing usually before the verb and separated from it. The two participles can also become connected with separate personal pronouns, but when the verb appears as a verbal it connects itself with possessive pronouns. Participles

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* Instances where even the suffix -a becomes deciduous in a continuous narrative are frequent. Cf. Texts 70, 6; 78, 7; 122, 3. It frequently falls off in the infl. suffix -uga, -óka: -ug, -uk, -ok, etc.

and verbals, again, connect with the auxiliary verb gî *to be, to exist*, and thus form a quite extensive array of forms constituting a periphrastic conjugation. Finally, the large majority of verbs possess a distributive form, the use and meaning of which differs essentially from that of the absolute form. The same tenses, modes, and verbals exist here, being formed by the same phonetic processes as in the absolute form.

TENSE INFLECTION.

Tense, as a distinct grammatic form, is very little developed in Klamath. Here, as well as in many other languages, there are only two tense-forms, one for the completed and the other for the incompleted act or state expressed by the verb; and in Klamath both forms, whether appearing in the verb or in some substantives (cf. -uish, suffix), originally had a locative character now pointing to distance in time only.

The tense of the completed action usually terminates in -a, and stands for the present as well as for the past or preterit of other languages. I call it the PRESENT TENSE in the following pages, and in the Sioux-Dakota, where it also occurs, the grammarian STEPHEN R. RIGGS has named it *aorist*, which means *unlimited, indefinite* in regard to time. When the Klamath Lake or Modoc Indian places no temporal adverb before or after the verb to specify the time of the act or state, it is supposed to occur at the present time, or at the time being; when he adds to it hû′nk, ûnk, hûn, in Modoc hû, the act is placed in the past tense, and the verb may then be called a preterit. This particle may also be replaced by some other temporal adverb, or the context may unmistakably point to an act performed in the past, and then no temporal particle is needed. The language possesses a large number of these particles to express the distance in time, corresponding to our *to-day, now, recently, a while ago, years ago*, etc. To the verb in the present tense the Northern dialect sometimes prefixes the particle: a, *now*, which can be identified with há *at hand, in hand;* whereas hûnk, though intranslatable, corresponds best to *yonder, then*, and is often coalescing with tchúi *then:* tchúyuk, tchúyunk for tchúi hûk, tchúi hûnk. This particle hûnk, ûnk has to be kept clearly distinct from the pronoun demonstrative hûnk, hûn, hûk, and also from ûn, úna (for ûn há), also a temporal particle, "sometime from

now", which we often meet after verbs in the present and the future tense-form. Hûnk, hûn has entirely lost its former nature of an objective pronoun *that*, for it connects itself with intransitive as well as with transitive verbs:

> nû tïä′ma, nû a tïä′ma *I am hungry.*
> nû hûnk tïä′ma *I was hungry.*
> î a shuáktcha *you are weeping.*
> î unk shuáktcha *you were weeping.*
> nāt shléa, nād a shlä′a *we see.*
> nāt hûnk shléa HÛNK, *we saw* HIM.

The tense-form of the uncompleted act or state terminates in -uápka, in rare instances contracted into -ōpka, -ūpka (which is a homonymous suffix distinctly differing), and is called by me the FUTURE TENSE. Its functions are not always strictly temporal, for nû genuápka may stand for *I shall go, I will go, I have to go, I must go, I could go.* If a verb in the future tense stands in a principal clause preceded by an incident clause, the future act is expressed, though more in Modoc than in Klamath Lake, by the present tense followed by tak, taksh.* Hûnk, hûk may also accompany the future tense, as it does the conditional mode, but then it points to distance in future, and not in the past. Cf. 105, 8. Tchēk, tchē often precedes the future tense, frequently only for the purpose of emphasis; ûn, ûna does so too, but more in Modoc than in Klamath Lake. The future in -uápka is inflected through all verbals like the present form; and, as far as *form* is concerned, can be considered as a derivative of it. Its ending is composed of the verb wá *to live, exist, grow, sit,* and of the distancial suffix -pka. Cf. the suffixes -ápka, -pka.

The Klamath language has no means of distinguishing clearly between the tenses called in Greek Aorist and Perfect, or between the French Passé défini and Passé indéfini, nor can it express the Second Future by a separate form The Latin and Greek Imperfect, when referring to length of time or to the continuance of an action or state while another act is performed, can often be expressed with accuracy by the suffixes -kánka, -támna, -úta. The

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* Examples will be found in the Syntax.

participial ending -ólank, -úlank corresponds pretty closely to our pluperfec
tense when introduced by the particle *after:* pa-ólank *after having eaten;*
from pa-óla *to quit eating,* pán *to eat.*   In the verbs of moving, going, trav-
eling, a circumscriptive form for this same tense exists in the suffix -tka:
gánkanktkank *after returning from the chase, after having hunted;* from gánk-
anktka *to return from hunting,* gánkanka *to hunt.*   But the past-present tense
is used just as often to express the pluperfect, e. g., spunín *I had given,* 20,
18.   For other means to express that tense, cf. Syntax.

A list of sentences embodying the circumscriptive temporal inflection
of the verb runs as follows:

nû pán, nu a pán *I am eating.*

at a nû pán *I am eating now,* or *was, had been eating at the time.*

nû a hû′nk pán *I did eat, I ate, I have eaten.*

hía a nû pán *I ate recently, a few days ago, this week* (Mod.), *sometime
     ago* (Kl.).

û′na nu pán *I ate a while ago.*

mā′ntchaga nu pán *I ate a good while ago.*

mā′ntch a nû pán *I ate several months ago,* or *last year, long ago.*

tánk, mā′ntchtoks, níatoks mā′ntch nû pán *I ate at a remote period.*

nû pa-uápka, nû a pa-uápka *I shall* or *will eat* or *have to eat.*

nû a ûn pa-uápka *I shall eat by and by.*

tchē′k nû a pa-uápka *I shall eat after a while.*

nu a pán tak, pántak *I shall then eat* (Mod.).

MODAL INFLECTION.

In contradistinction to the "Nominal forms of the verb", the infini-
tive, verbals, and participles, I call *modes* only the inflected forms of the
finite verb.   Modes are not inflected here in the same manner as in European
languages for person and number; but, like the tenses and verbals, they
assume the reduplicated or distributive form.   Only one of the verbal forms,
the verbal indefinite, can take one of the modal forms (-t) observed in the
finite verb.

Three modes exist in this language: (1) the declarative mode; (2) the
conditional mode; (3) the imperative mode.

1. *The declarative mode* is the simple form of the verb; it usually terminates in the declarative particle a, which now becomes an inflectional suffix. In the future tense, this mode terminates in -uápka. Its functions nearly correspond with those of our indicative mode.

2. *The conditional mode* appends -t to the simple form of the verbs following the A- inflection, and -at to those following the U-, I-, L- and N- inflec tion. Some verbs in -na will syncopate the vowel between n- and -t, as shuína *to sing*, pî shuínt *he may sing*, for shuínat. Sometimes the ending -t becomes nasalized, as in kókant hûk, for kókat *he may bite*. One of the nominal forms of the verb, the verbal indefinite, forms a conditional by suffixing -t (not -at) to suffix -sh: k'léka *to die*, k'léksh *the act of dying*, k'léksht *for having died, after dying, when dying*.

This mode wholly differs from our subjunctives or optatives; it expresses *by one term* a whole conditional sentence, which we would introduce by such conjunctions as *when, if, after, on account of, for.* The suffix -t is nothing but the abbreviated: at, *now, then, at the time being;* and if it had to be paraphrased, -t as a suffix would correspond to "under these circumstances." The whole of its functions will be developed in the Syntax. The same particle is sometimes appended to other words than verbs, exactly in the same manner as we see it done in the conditional mode: kakó bĕlat *nothing but bones now*: 101, 10, which stands for kakó pîl at.

The future in uápka has no conditional mode, for here the declarative mode itself is often employed in that sense. Readers should take care not to confound the conditional mode with the second person of the plural in the imperative: lúelat *may kill*, and lúelat! *kill ye!*

3. *The imperative mode*, or mode of compulsion, appears in two forms— the imperative proper and the exhortative mode.

a. The *imperative* proper, jussive, or mode of behest, command, is formed of the simple form of the verb, or base, increased in the singular by i, î, ik! *thou!* and in the plural by āt! *ye!* These personal pronouns of the second person are loosely connected with the verb, and may stand before or after it; they never form a part of the verb itself, and are often pronounced separately.

The verb can even preserve its usual ending in -a, when the pronoun stands before it.   Examples:

shápa *to say:*

shap'î! shápi! shápa ik! *say thou! say!*
sháp'āt! shápat! *say ye!*

shnúka *to hold fast:*

i shnúki! î-î shnúki! shnúki! î shnúka! shnúka î! *hold thou fast!*
āt shnúkat! shnúkāt! āt shnúka! *hold ye tight!*

shuína *to sing:*

shuín î! shuíni! î shuín! *sing!*
shuín' āt! shuínat! āt shuín! *sing ye!*

Sometimes, by addressing one representative person, as a chief, a whole multitude is addressed simultaneously; then î, ík, íkē, íki *thou* may be used instead of āt, ā *ye:* í shuin! *sing ye!*   Cf. 90, 12–14.

b. The *exhortative* form in -tki, tgi is identical in form with the verbal intentional to be considered below; it puts the command in a mild, affable form, and sometimes stands for the imperative proper, and so does the future in -uápka.   The exhortative often nasalizes the final -t, and throws off the -ki, -gi for the sake of brevity, as huhátchantki *they should run on,* 54, 8, or huhátchant.   Cf. 40, 4.   In this mode -tki is contracted from -tko gî and a finite verb of command, desire etc. is omitted: shaná-uli nû huhátchantko gî *I want* (them) *to be running on.*   The exhortative goes through all three persons of the singular and plural, and in the first and third persons may be rendered by húdshantki nû *let me run,* húdshantki hûk *let him, her run.* The future in -uapka has no exhortative form, because that function is embodied in its declarative mode.

The three modes just discussed are also reproduced in what I call the periphrastic conjugation with the auxiliary gî *to be.*

A *potential* mode is formed by adding the particle ak, ák a, ka to the finite verb—a process which properly belongs to the Syntax.

NOMINAL FORMS OF THE VERB.

What I call the nominal forms of the verb are all inflected for severalty, but not all for case. They are: (*a*) participle; (*b*) verbals. Two of the latter can form a periphrastic conjugation with the auxiliary verb gî, also both participles.

a. Participles.

The language forms two participles, which in their functions correspond somewhat to our participles in -*ing* and -*ed, -t.* They occur in every verb, and end in—

(1) -n (Mod.), -nk (Kl.).
(2) -tko, -tk (Kl.), -tko, -tku, -tka, -tk (Mod.).

1. *The participle* in -*n*, -*nk* I call, for short, the participle of the *present*, although it is indefinite in regard to tense and only applies to the time referred to by the finite verb of the sentence or clause to which it belongs. Thus it may be said to refer *to the time being.* When appended to verbs in -a, the suffix is -an, -ank; to verbs in -u, either -ūn, -ūnk, or -uan, -uank. The other three inflections in -i, -l, -n run as follows:

gî *to be, exist*, Mod. gían, Kl. gíank.
ítkal *to pick up*, Mod. ítk(a)lan, Kl. ítklank.
shlín *to shoot*, Mod. shlían, Kl. shlíank.

The participial suffix -n, as it appears in Modoc, is more archaic than the -nk of Klamath Lake, in which the -k is probably the agglutinated verb gî *to be.* But even in Klamath Lake the -n form occurs frequently enough:

tchakáyan *staying in the bush*, 24, 1. Cf. 23, 21.
taluálχan *lying on his back*, 24, 14.
shulatchtílan tchélχa *to be on one's knees.*
Pálan É-ush *Dry Lake*, and other local names of both dialects.

This participle is not susceptible of inflection, except through reduplication. The phonetic irregularities occurring in the participle of the verbs in -n, -na will be considered under the heading of the N-inflection.

When joined to the personal pronouns nu *I*, î *thou* etc., this participle also forms a sort of a finite verb, which occurs but seldom in our Texts, and has to be considered as a *usitative* form. Cf. kiukáyank *is in the habit of sticking out obliquely*, 71, 2 ; also 87, 2, 3. In some instances this form in -ank may be an abbreviation of the verbal suffix -anka, q. v.

2. *The participle* in *-tko*, abbr -tk, in Modoc -tko, -tku, -tka, -tk, is not so indifferent in regard to tense as that in -n, -nk, for it refers mainly to the *past*. Through its inflection and position in the sentence it is invested with the qualities of an adjective noun, and as such it describes quality, ownership etc. acquired in the past. When formed from transitive verbs, it usually assumes *passive* functions, though there are many exceptions to this. The concrete and abstract nouns, verbal adjectives, and other words formed by -tko have all been considered under Suffix -tko, q. v.

There are many instances when participles in -tko refer not to the past, but to other tenses, especially the present.

Instances where intransitive verbs have formed participles in -tko are: gítko *been*, or *possessed of;* gē′ntko *having walked*, 125, 1 ; tsúχatχant(-ko), 179, 6 and Note ; snáwedsh wénuitk *a widow*, 82, 5 ; shashámoks-lólatko *who have lost relatives*, 82, 5 and Note ; gulĭ′tko *having crept into*, etc.

In the conversational form of language, the ending -tko is sometimes cut off, and what remains is the verb with the last syllable emphasized: kewá for kewátko *broken*, pahá for pahátko *dried*, k̲′leká for k̲′lekátko *deceased*.

The auxiliary gî *to be* connects itself in all its forms with the participle in -tko : nû lólatko gî *I am a believer*, 44, 22 ; wē′tko gíug *for being frozen*.

This participle is formed by appending -tko, -tk, in the oblique cases -pkash, -pkam etc., to the full, suffixed form of the verb, as mbákatko, d. mbambákatko *broken down*, from mbáka *to break down*. Verbs ending in -ala, -la, -ana, -na, however, elide *a* after -l and -n into -altko, -antko ; for which process cf. List of Suffixes. The suffix -tko inflects for case and severalty just like any other adjective, and a full paradigm will be given below. The various forms in that paradigm can be well understood only after a thorough study of the nominal inflection.

b. Verbals.

For want of a better term, the name *verbal* is used here to comprehend a second class of nominal forms of the Klamath verb, containing: (1) the infinitive, (2) the verbal indefinite with its case-inflection, (3) the verbal conditional, (4) the verbal preterit, (5) the verbal causative, (6) the verbal durative, (7) the verbal intentional. The verbal forms corresponding to these in English are the infinitive and the participles in -*ing* and -*ed*, -*t* when connected with various conjunctions and prepositions. In Latin they correspond to the infinitive, the gerund, gerundivum, supinum, and to some of the participles. . The English infinitive is expressed by the simple form of the verb in -a; sometimes and more frequently by the verbal indefinite and other verbals. No verbal, except the verbal in -sh, has any nominal inflection; when verbs in -tki, -úta, -úga, -óga are inflected, they are real verbs, and not verbals.

1. *The infinitive*

Is formed of the simple form of the verb, with the declarative -a usually suffixed. It resembles in its function the English infinitive, but differs from it by its rare occurrence in the spoken language. Still, in quoting a verb for itself or for insertion in a vocabulary, the Indian always uses this grammatic form. The Latin and German infinitive is originally a *dative* of an inflected verbal, but in Klamath this form shows no inflection except for severalty. The following examples may give an idea of its functions:

shā′t′la káyaktcha *he employed to pursue* (them), 44, 2.

sha gén′ a mat shläá *they then went to see, as reported.*

ká<u>k</u>′ ûn ítklan tpéwa shewána pátgiuga *he told* (her) *to pick up bones and to give them* (to others) *to eat.*

ku-ishéwank shlä′pĕle *rejoicing to meet* (him) *again*, 96, 5.

mā′shishtat shí-ûsha shátĕlakish *salve to rub on sores.*

tídshi häk (for hä gî) túmĕnank *if I hear* (them) *to be good*, 93, 9.

shahamúyank shnúntatka *sending for* somebody *to act as interpreter*, 66, 15.

hû lalá<u>k</u>i hémkank kshaggáya *the judges ordered to hang them*, 44, 6.

It has long been disputed whether Indian languages have a real infinitive, and therefore I have given a number of passages referring to the question. Some of these infinitives could be explained by the principle of co-ordination of sentences, others by apheresis of -tki, as in the first sentence: káyaktcha for kayaktchátki, because the verbs embodying an order, message, announcement usually have the verbal in -tki or -sh after them.*   But, nevertheless, the form exists as a verbal distinct from all other verbals.

2. *The verbal indefinite.*

This verbal ends in -sh, -s, and is the only verbal undergoing inflection for case in the absolute and distributive form   Like the other verbals, it is dependent on some finite verb (predicative personal verb), and the sentence in which it is embodied would be expressed in English by an incident clause.   The verb on which verbals depend is either gî *to be* or some other temporally inflected verb; if it is gî, this gî is often suppressed for brevity.

When the logical subject of the verbal indefinite of a transitive verb is a noun, it sometimes stands in the possessive case in -am; if a pronoun, it is expressed by the possessive and not by the personal pronoun.   Thus we have to say: máklaksam shishúkash *the fight of the Indians,* gé-u gé-ish *my departure;* lit. "the warring performed by the Indians", "the going away by me."   These verbals indefinite have hence to be understood in a passive sense, and the same holds good of the *preterit* verbal in -uish, which does not inflect for case unless it turns into a substantive noun.

But when the subject stands in the subjective case and the pronoun in the personal form, the transitive verb is in the active voice, and has to be translated as such.   Examples of both constructions will be found below.

There are two verbals indefinite: (1) one in -ash, referring to the act expressed by the verb, the action *in abstracto* in present or past; (2) another in -ish, referring to a person as grammatic or logical subject of the act expressed by the verb in the present or past.   On account of rapid pronunciation, slurring over, or syncope of the vowels -a- or -i-, both verbals often become indistinguishable, and are easily confounded.   Many verbs

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* Cf. what is said under " Verbal Intentional," p. 416.

have only one of the two forms, especially those ending in -í. Thus we have:

shléa *to see, to be seen;* shléash, contr. shlē'sh, slē's *the act of seeing, having seen, being seen, vision,* the "looks of something"; d shléshlash *the act of seeing each object;* shlé-ish, contr. shlē'sh *one who sees* or *has seen, is seen;* d shléshla-ish *each of those seeing* or *having seen, being seen.*

kédsha *to sprout,* kédshash *the fact* or *act of sprouting,* present or past; d. kéktchash (of each plant); kédshish *the sprouting of it,* the *having sprouted,* d. kéktchish (of each plant).

These two endings, -ash and -ish, occur again in the nominal derivatives from verbs or *nomina verbalia,* and are discussed at length in the list of suffixes. The verbs in -n usually drop the -n in forming them: pán *to eat,* pásh, pā'sh for pá-ash and for pá-ish.

The mode of rendering these verbals in English is very different, and generally a dependent clause has to be formed. We thus obtain two parallel inflections of the two verbals indefinite:

(1) shléash *the act of seeing, having seen, being seen, having been seen.*
shléasham *the seeing by others* than the subject of the sentence.
shléashti *for seeing, on account of seeing, being seen.*
shleashē'mi, shleashä'm *at the time of seeing, being seen.*
shléashi *while, when seeing, being seen* at a certain spot.
shléashtka *going to see, on the point of seeing, being seen.*

(2) shlé-ish *one who sees, saw, is seen,* or *has been seen.*
shlé-isham *others seeing,* or *being seen by others* than the subject of the sentence.
shlé-ishti *for, on account of one seeing, being seen.*
shle-ishē'mi *at the time of seeing, being seen.*
shlé-ishi *while, when one is seeing, being seen* at a certain spot.
shlé-ishtka *one going to see,* or *on the point of being seen.*

The above paradigm, compared with that of a substantive, shows that the objective and several of the locative cases are not represented, and that the idea of *time* is prevailing.

It will be seen that these two parallel inflections of the verbal (-ash, -ish) coincide almost entirely as to their function or signification in the *oblique* cases, and materially differ only in the subjective case. At any rate, the difference in the oblique cases is too slight to be kept up by the natives, and thus they use only one form for the oblique cases, which is formed either from -ash or from -ish, but more commonly from the latter. When the suffixes are appended to vowels contraction usually takes place, as shlē′sh for shlé-ash and for shlé-ish.

Subjoined are a few examples of verbs standing in the *subjective* case of the verbal indefinite: (*a*) intransitive verbs, then (*b*) transitive verbs, in the active and passive voice.

(*a*) máḵlaks léwitchta ké-îsh, or gē′sh, *the Indians refused to go*, 34, 9; 36, 14. Cf. 165, 9.

kíuks ḵá-i shaná-uli gémpĕlîsh *the conjurer did not want to return*, 34, 8.

túnepni nûtísh *having kindled fire five times*, 70, 3.

ḵä′shgug gû′tgapĕlîsh *for being unable to climb back*, 95, 6.

sha nánuk shûkû′lki-uapk kshi′ulχish *they will all assemble to dance*, 140, 3.

(*b*) nû ḵ'léwi shishû′kash, shú-utank(a)sh shaná-uli *I quit fighting* (and) *wish to parley*, 14, 1. 2.

nä′paks nû shatashtatχi′sh *the disease I am removing from my mouth*, 153; 4.

Mō′dokni ktaktanapátko shítko shlé-ish *the Modocs look sleepy;* lit. "the Modocs sleepy-alike to be seen", 91, 7. Cf. 73, 6.

pû′ks ónions=shîtko shléash *camass is like onions to look at*, 148, 13. Cf. 113, 17.

snawédsh kíuksam síuks (for shiúkish) *the woman killed by the conjurer*, 69, 2.

wiulágalam shapíyash *upon the message sent by the antelopes*, 122, 10.

wíudsish ḵ'läká *the beaten one died;* lit. "he died after having been beaten", 134, 10.

ḵú-i hukí′ tsutísh gíntak gî *in spite of being doctored she gets worse*, 68, 7.

ndáni Bóshtin láḵiam ne-ulḵíash *three contracts having been made by the American Government*, 36, 14.

E-ukshikísham ktchínksh těméshkash *the rails having been abstracted by the Lake Indians*, 35, 10.

mî hu gé-u stíntish *you are dear to me;* lit. "yours is the being loved by me."

A combination of two of these verbals in one sentence is found in: sha nen máshish gîsh shápa *they say he has become* or *is diseased*, 140, 5.

The *verbal indefinite* in *-sham* represents the possessive case. But the -am is not simply appended to the -sh of the verbal; it is a combination of the pronoun sham, sam *of them* and the verbal indefinite. This will be shown more at length in the Syntax, and I consider it sufficient to give here *one* example to show that the subject referred to by sham (-am) always stands in the plural number and differs from the subject of the main sentence: P'laíwash shléa spû'nsham (for spunísh sham) túpakshash m'na *the Eagle saw that they had kidnapped his younger sister;* lit. "the Eagle saw the act of theirs to kidnap his younger sister."

The *verbal indefinite* in *-shti, -sti* is not often used, but is originally of a locative import, and hence can be used in an additive function. Cf. Syntax. It is used in a causative sense in the following sentence taken from a Modoc text: vudópka sha û'nk Kě'mushash nánuk ûnk tchulísh Aíshisham tútashti *they beat Kěmúsh for having taken away all the shirts belonging to Aishish.*

The *verbal indefinite* in *-shě'mi, -shäm* is purely temporal; will be discussed in Syntax.

The *verbal indefinite* in *-shi, -si* is temporal and local simultaneously; will be discussed in Syntax.

The *verbal desiderative* in *-shtka* (or *-shtkak*) expresses a tendency toward, a wishing for, a "going to be", a "being on the point of" the act or state embodied in the verb, and occurs in intransitive as well as transitive verbs. Grammatically speaking, it is the instrumental case of the verbal indefinite. It is generally connected with the auxiliary gî *to be, exist;* gî either stands separately after it, or becomes affixed to it in the shape of -k, or is omitted altogether. Thus we can say: nû a punuáshtka gî *I want to drink,* or nû a punuáshtkak, or nû a punuáshtka, all of these forms being equivalent to: nû a púnuash shanahóli. The verb gî is necessary to com-

plete the sense of the verbal; and when gî or inflectional forms of it are omitted, this has to be considered as an irregularity.

To the examples to be found in Syntax, I add here:

Wakaí lálap shápash a hûn shnekúpkashtkak î? *why do you want to have two moons going to shine up there* (simultaneously)? 105, 10; from shnéka *to be lit up, to shine;* shnekúpka *to shine from a distance,* or *from above, up there.*

3. *The verbal conditional.*

The verbal conditional in -sht is formed from the verbal indefinite by appending the suffix -t, which is also the mark of the conditional mode in the *finite* verb. Its function is to indicate the condition or supposition under which the action or state expressed by the finite verb of the sentence may become a reality. In most instances we have to express it by a clause dependent on the principal clause, and its subject has to stand in the *objective* case, whether it be a noun or a pronoun. Though in its temporal function it is indefinite like the verbal in -sh, -s, it refers more frequently to the past than to any other tense. Unlike the two forms of the indefinite in -ash and in -ish, there seems to be one form only for each verb, either the one in -asht, or that in -isht. The subject of the verbal conditional is always another than that of the principal clause; and this verbal, if not always strictly conditional, sometimes expresses possibility, supposition, conjecture. More concerning it will be found in Syntax.

This verbal is formed:

patádsha *to strain, stretch out;* patádshasht, d. paptádshasht *for having stretched out; when, after, on account of having strained, stretched out.*

shapíya *to tell somebody;* mîsh shapíyasht *because, after you said or told;* mîsh shashapíyasht *on account of your saying* or *telling at various times* or *sundry places.*

tchúka *to perish;* tchúχasht, d. tchutchóχasht *when, after perishing.*

4. *The verbal preterit.*

This verbal is constructed from the simple form of the verb by appending -uish. It is not susceptible of inflection like the verbal indefinite, or like the substantives in -uish, but always refers to acts performed or states

undergone in the *past* or *preterit tense.* According to the contents of the sentence, it may stand for our pluperfect, and in English rendering has, in most cases, to be expressed by a dependent clause. It forms no conditional verbal in -uisht, because the form in -sht is most frequently found to express a preterit tense, which makes a form in -uisht unnecessary. Examples:

géna *to go away;* génuish *the having gone, retreated; after going.*

hémkanka *to speak;* gé-u hémkankuish, d. hehámkankuish, "my having spoken", *the fact of my speech* or *speeches having been delivered.*

shnápka *to flatten;* shnápkuish *the former flattening process, the past act of flattening;* d. shnásh'npkuish *each* of the above acts.

5. *The verbal causative.*

The primary function of the suffix -óga, -úga, -ok, -uk is a *causative* one, being appended to the simple form of the verb to state the physical cause or the reason why the act or state expressed by the finite verb of the sentence is, has been, or will be performed. Modocs prefer the full forms -óga, -úga; Klamath Lake Indians, -ok, -uk (with accent receding). Forms in óga etc. are not periphrastically conjugable with gî *to be,* nor do they show any inflectional change. In English, this verbal has to be often circumscribed by a sentence; its subject is the same as that of the principal clause.

shápa *to declare, tell;* shapóga, shápuk *for the purpose of telling;* d. shashpóga.

shléwi *to blow,* as winds; shle-úyuk *because the wind blows* or *blew;* d. shleshlúyuk *because every one of the winds blew,* or *because the wind blew at different times.*

wenóya *to be* or *become a widow;* wenóyuk *on account of having become a widow.*

A secondary function of -óga is that of forming a verbal with a *temporal* signification, resulting from the causative one and expressed by our conjunction *when:*

núka *to be ripe;* núkuk *when ripe;* lit. "because ripened."

támĕnu *to travel, march;* támĕnug î *when you go* or *travel.*

Readers should take care not to confound the verbal -óga, -úga with derivative verbs formed by the homonymous suffix -óga, implying the idea of *location inside, within,* and other meanings; nor with the enclitic pronoun hûk, ûk *this one, he, she,* or the adverb hûk (for hûnk) which points to the past tense, as in léwatkuk *after playing,* 109, 15, for léwatko hûk. In some instances huk, uk even stands for ak, hak *only, but;* cf. 83, 1, and Note.

6. *The verbal durative.*

It is formed by appending -úta, -óta to the simple form of the verb, a suffix which corresponds to our *while, whilst;* or, if the verbal is rendered by a noun or participle, to our *during, pending.* So this verbal intimates that the action or state which they express lasted during the time of the act expressed by the finite verb of the sentence. When the act or state expressed by the verbal continues longer than that of the main verb, the suffix -úta, -óta corresponds to our *after.* This suffix is neither conjugable with gî *to be,* nor susceptible of inflection; it has therefore to be kept distinct from -úta forming derivative verbs as we find them in 35, 4. 83, 2. 185; 43. Cf. List of Suffixes, under -úta.

> géna *to go, walk;* genúta *while walking.*
> gúkna *to climb;* gukĕnúta *while climbing up,* 95, 3.
> gulí *to creep into;* kule-óta *while creeping into.*
> hémkanka *to speak;* hemkankóta *during* (his) *speech.*
> stáwa *to starve, fast;* sta-óta *while fasting.*

7. *The verbal intentional.*

This verbal ends in -tki, -tgî, which is sometimes mispronounced -tka, -tga, and gives the purpose, aim, or intention by which the action of the finite verb, from which the verbal depends, is performed. Thus it answers to our *in order to, for the purpose of,* and in its form does not differ from the exhortative form of the imperative mode. More frequently than Modoc does the Klamath Lake dialect connect it with forms of gî *to be,* especially with its causative form giúga, gíug. In this connection the infinitive is often substituted for the form in -tki. In a few instances -tki is found to

stand for -tko gî; for instance: tchē′ks nû gatpántki *I shall come very soon;* then, of course, it is not the verbal intentional.

> lúela *to kill;* luéltki, luéltki gíug, and lúela gíug *in order to kill.*
>
> tchútna *to go and treat;* tchútantki gíug *for the purpose of treating, doctoring, for medical treatment,* 65, 18.
>
> gé-upka *to ascend;* ge-upkátki gíug *on account of* (their) *ascent,* 105, 2.

It is important to observe that the combination -tki gíug is often contracted into -tkiuga, -tgíug; luéltki giúga becomes luéltkiug; meyátki gíug: meítgiug, pátki giúga: pátgiug.

<center>PERSONAL PRONOUNS CONNECTED WITH THE VERB.</center>

The personal pronoun, whether used as subject or object of a verb, is *not incorporated into the body of the verb.* At the choice of the one speaking these pronouns may be placed before or after the finite verb, separated or not separated from it by particles or other words intervening. Most pronouns, especially when monosyllabic, are accentless, and therefore either proclitic or enclitic; but, in spite of such deceptive appearances, the *body* of the verb does not incorporate these pronouns within itself, and a genuine verbal inflection for person does not exist. This analytic feature greatly facilitates the acquisition of the Klamath language, and distinguishes it clearly from many other languages of North America.

<center>*The subject-pronoun.*</center>

The subject-pronoun can either precede the absolute form of the verb, which generally terminates in -a, or follow it, and in both instances the declarative particle *a,* though it is in the verb already, may be inserted between pronoun and verb. When the pronoun follows the verb, and the verb stands in the present tense, the particle *a* is generally inserted between them; but when a preterit tense is intended, it is usually replaced by hûn, hûnk, hû′nk, ûnk. Thus we obtain four modes of conjugating the subject-pronoun with the absolute form of the verb. A fifth one is added to these, which is produced by omission of the particle *a,* retrograding of the accent, syncope, apocope, or other phonetic causes, and extends over the plural and first person of singular only. Except in the first person of the singular,

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this fifth mode occurs *very rarely*. In all these five series ídsha may be accentuated also on the ultima: idshá. The intercalation of the declarative particle *a* is more frequent in the northern than in the Modoc dialect.

The series of subject-pronouns will be fully discussed under "Pronouns." The first persons are nû, nî, and nāt; the second, î, āt; but for the third persons, *various* pronouns are in use which in reality are demonstrative pronouns (*sha* excepted), expressing the degrees of distance from the speaker at which the objects spoken of are supposed to stand. For the third person singular, I have selected for the paradigm *pi, pî*, which points to a *he, she,* or *it* at some distance. No inclusive and exclusive forms for *we* are in existence, nor is there a dual for any of the pronouns.

The above will give us the following paradigm for the past-present declarative form of ídsha *to remove*:

	ANALYTIC FORMS.				SYNTHETIC FORM.
I remove	nû ídsha	nû a ídsha	ídsha nû	ídsha a nû	ídshan
thou removest	i, î ídsha	î a ídsha	ídsha î	ídsha a î	
he, she, it removes	pi ídsha	pi a ídsha	ídsha pi	ídsha a pi	
we remove	nād ídsha	nāt a ídsha	ídsha nāt	ídsha a nāt	ídshna
ye remove	āt ídsha	āt a ídsha	ídsha āt	ídsha a āt	ídshāt
they remove	sha ídsha	sha a ídsha	ídsha sha	ídsha a sha	ídshash, ídshatch

The distributive form í-idsha, í-îdsha *to remove many* objects *individually, severally,* or *at different times* follows the same paradigm:

    nû í-idsha   nû a í-idsha   í-idsha nu   í-idsha a nû   í-idshan   etc.

The same may be said of the conditional in -t, as far as the four analytic series are concerned. For phonetic causes, the synthetic series is not in use in this mode, and in the declarative mode it is used only in rapid conversational speech.

In the second and fourth analytic form, the declarative particle *a* is often replaced by a more emphatic one, like a-i, ha-i, haí, haítch. Like *a*, these are also particles of actuality, and moreover show that the act is or was performed in the presence of the speaker, or of the one spoken to.

The imperative observes another method in forming its two persons, as shown above; the exhortative shows the uniform ending -tki.

The object-pronoun.

The same freedom used in placing the subject-pronoun before or after the verb exists concerning the object-pronoun, and in combining the object-pronoun with the subject-pronoun, or separating both by interposing the verb or other terms. Here a good deal depends on the importance of both as parts of the sentence.

The object-pronoun of the direct object is identical with that of the indirect object, and often becomes syncopated, or otherwise shortened, in rapid speech. If both pronouns are placed after the verb, they often combine into a synthetic phrase, and the object-pronoun of the second person then precedes, invariably, the subject-pronoun of the first.

Paradigms of these pronominal combinations will be found under "Pronouns."

In reflective and reciprocal verbs, the object-pronoun is expressed synthetically by the prefix h-sh of the verb. See "Voices of the Verb."

VERBAL INFLECTION TO MARK SEVERALTY.

To the observing mind of the primeval Klamath Indian the fact that sundry things were done repeatedly, at different times, or that the same thing was done severally by distinct persons, appeared much more important than the pure idea of *plurality*, as we have it in our language. This category of severalty impressed itself on his mind so forcibly that he rendered and symbolized it in a very appropriate manner by means of the *distributive reduplication* of the first syllable. As will be seen by referring to the chapter on Reduplication, this grammatic feature is made thoroughly distinct, as far as phonetics are concerned, from the iterative reduplication, which serves for word-formative or derivational purposes only.

From what is said in the chapter referred to, the grammatic importance of the distributive reduplication may be studied in all its details. It extends over all parts of speech—not only over the finite verb, but also over all temporal, modal, participial forms of the verb—over all the verbals and voices of the verb and their derivatives. All its various functions are related to each other, whatsoever may be the form we may select in translating them into English or other languages.

Only a few verbs and nouns are exempted from reduplicating, and they are so from purely phonetic causes. It is easy to understand that words like shnikshókshuka *to smell around* can not reduplicate, on account of their unwieldiness appearing even in the absolute form; and the delicate sense for linguistic proprieties of the Klamath Indians refrains from phonetic impossibilities, as well as that of other nations. Cf. also what is said on page 267. With such terms, severalty has to be indicated by a circumscriptive sentence, or by túmi *many*, túm *much*, nánuk *all*, nánukash *everywhere*, etc.

THE VOICES OF THE VERB.

While the modern languages of Europe choose the analytic method for expressing such voices of the verb, or *genera verbi*, as the passive, causative, reciprocal, and reflective forms, the classic languages of antiquity, the Semitic dialects, and a large number of the American languages prefer to express them in *one* word. The single and comprehensive terms which they use are derivatives of the active form of the transitive verb; some languages add to this a medial form, purporting that an act is done with reference to or in the interest of the verbal subject. All these comprehensive forms are true expressions of the incorporating principle innate to those languages.

For deriving the *voices*, the Klamath language uses *prefixes*, either sounds or whole syllables. They are placed before the active verb, or before the intransitive verb, wherever it can form derivatives of this kind (causative and medial verbs). This change is attended with vocalic anathesis (q. v.) in some of the voices. Every one of these derivatives *is inflected like the primary verb* from which it is derived, though there may occur a difference in the accentuation of the two. We have seen that prefixes form derivatives only, not forms of verbal inflection.

Here the inflection of the transitive verb does not differ from that of the intransitive, as it does in so many other languages, and it is only on account of the peculiar formation of duals and plurals that I made a separate voice of the intransitive verb. The passive form is identical with the active form. In many instances the same verbal derivative serves as a reflective and reciprocal verb, and causative verbs show the same prefix, h sh-. These three usually differ from the medial form, a voice which is character-

istic for this upland language. The impersonal verb is usually without pre-
fix, and inflects like the other voices; some of their number also occur in
the active form.

We reserve to the verb gî *to be, exist,* which answers to our verb *to be*
when used in periphrastic conjugation, the last place in this chapter, and
enumerate the *eight voices of verbs* in the following order:

1. Active voice.
2. Passive voice.
3. Reflective voice.
4. Medial voice.
5. Reciprocal voice.

6. Causative voice.
7. Intransitive voice.
8. Impersonal voice.

9. The verb gî.

1. *The active voice.*

Transitive verbs, in their active voice, have with them a direct object
or complement, either animate or inanimate, upon which the act performed
by the subject of the verb is directed. There are, however, many object-
less verbs, which do not require constant mention of their object in distinct
words, e g., *to ride, to pay;* here the adding of to ride *a horse,* to pay *money,*
is unnecessary in most cases. But with others the sentence becomes defect-
ive if the object is not named, as with *to smash, to throw, to press.* The direct
object stands in the objective case, whether nominal or pronominal: nû a
shulótish shmukátana *I am wetting a garment.* A number of verbs can add
an indirect object to the direct object, the objective case in -sh being the
same for both: knúks îsh hûn né-i! *hand over that string to me!* In this
volume the objectless and the objective active verb are both classed as
transitive verbs. The natural position of the object is after the subject
and before the verb, which, in declarative and interrogative clauses, usually
concludes the sentence.

2. *The passive voice.*

Active verbs turn into passives when the sentence is reversed so tha
the direct object of the active verb becomes the subject, and the former
subject, losing the quality of grammatic subject, becomes its logical subject,
and is pointed out as such by some preposition. Thus the sentence: Títak

lúḵash shlín *Títak shot a grizzly bear*, becomes, when turned into a passive sentence, lúḵ shlín Títakam *a grizzly bear was shot by Títak.*

The English language usually resorts to the auxiliary verb *to be* when expressing passivity, but in Klamath the active verb remains unchanged. The same grammatic form exists for the active and for the passive voice; when no logical subject is added, it is impossible but for the *context* to find out which voice was intended.   Cf. the following examples:

> máḵlaks É-ukak ídsha *the Indians brought* or *were brought to Fort Klamath.*
>
> máḵlaks ngē′shtka shiúka *an Indian killed* (somebody) or *was killed by an arrow.*

The different modes of expressing the logical subject of the passive verb will be discussed in Syntax, and it may be added now that the transitive verb is not very often used in a passive sense.

Another mode of expressing passivity is to connect the *past participle* in -tko with the auxiliary gî, and to inflect both through all tenses, modes, and verbals of the latter:

> ktúka *to strike with fist:*
> nû a ktúkatko gî *I am struck.*
> nû a ktúkatko gí-uapk *I shall be struck.*

> ḵóḵa *to bite:*
> nû a ḵóḵatko gî *I am bitten.*
> î a ḵóḵatko gī′t *you may get bitten.*
> ḵóḵatko gíuga *in order to be bitten.*

In forms where gî is found, and not an inflectional form of it, as gī′t, gítki, gíug, gî′sh, gî′sht, this auxiliary is frequently dropped: nû ḵóḵatko *I am bitten.*

There are some verbs in the language which can not be used in another but a *passive* signification, e. g.: shalχíta *to be bewitched, to lie sick under the tamánuash-spell*, from shíla *to be chronically sick;* but it is more logical to consider verbs like these as intransitives.

3. *The reflective voice.*

In reflective verbs, the direct object is also the subject of the verb. To express this relation the English language has no means but that of adding *myself*, *himself*, *oneself*, etc.; but in Klamath prefixation of sh- or of h-sh is resorted to, so that the reflective voice is formed synthetically. If peculiar stress is laid upon the *myself*, *himself*, nútak, pítak etc. may be added. Some grammarians call these verbs *pronominal* verbs. The function of the prefix sh- as a reflective pronoun is to form reflective verbs with a direct object (reflective verbs properly so-called), and other reflective verbs with an indirect object (medial verbs). The latter are now formed exclusively by this prefix, while the former show sh- and its compound h-sh-. The pronoun sha *they*, now used in the plural only, gave origin to this prefix, for it must have once signified *oneself* and *themselves*. Examples:

shaláktcha *to cut one's throat;* from láktcha *to cut another's throat.*
shataláka *to rub oneself;* from taláka *to rub.*
shuptóga (lák) *to pull out one's hair;* from putóga *to tear out.*

And several others mentioned on page 278.

The compound prefix h-sh- also forms reflective verbs, and some of these are reciprocal at the same time, like histánta. Besides the verbs given on page 279 we mention:

histánta *to love oneself;* from stínta *to love.*
híshlan *to shoot oneself;* from shlín *to shoot.*
háshtχa *to perforate one's nose-wall;* from shtúka *to pierce.*

4. *The medial voice.*

Transitive and intransitive verbs assume the form of what I call the *medial voice* by prefixing sh-, s- when the act embodied in the verb is done upon or for the subject *by* or *in reference to* this same subject of the verb. It is in fact a reflective verb, but a special kind of it. To the reflective verb proper the verbal subject serves as a direct object, and therefore only transitive verbs can give origin to this verb; but to the medial verb the verbal subject serves as an indirect object, hence this verb may originate from intransitive as well as from transitive verbs. The medial verbs of

Klamath may be most fitly compared in their functions, not in their external form, with the *media* of Greek; those which are formed from intransitive verbs correspond exactly to the French *s'en aller*, *se mourir*, and to the Spanish *irse*, *morirse*.

a. Medial verbs derived from transitives:

shak̲íha *to miss the mark while shooting;* from k̲aí'hha *to miss the aim.*

shálamna *to carry on the back;* radix a- in ána *to carry off.*

shálgia *to place, deposit against for oneself;* from lákia *to place against.*

shámĕni (for sh'hámĕni) *to claim for oneself;* from hámĕni *to desire.*

shámpatuala *to nail, fasten one object to* another to make it longer; from mpáta *to pin fast to.*

shik̲íta *to make a false report;* from k̲íya *to tell a lie.*

shlánkua *to spread out over the water;* from nákua *to dam up.*

shuyéga *to lift up for oneself;* from uyéga *to lift* a *long* object.

b. Medial verbs derived from intransitives:

shaktíla *to take under the arm;* from gutíla *to go below.*

shalaggáya *to ascend, climb up* (spiders); from laggáya *to hang down from.*

shalála *to scratch, rub one's sides;* from lála *to slope downward.*

shaláma *to call saucy names;* from láma *to be wild, bewildered.*

shetálpĕli *to look back at;* from télha, téla *to look upon, on.*

stúnka *to pass, run through,* as ropes; from túnka *to come out.*

A special kind of verbs, which should be classed with the medial verbs, are those in which a consonantic or vocalic change indicates some relation to the subject itself. Not many instances of this are on hand, but we may mention:

k̲il̲χántko *humpback,* when imitated by children etc.; from k̲íl̲χa (not k̲íl̲χa) *to become humpbacked.*

pä́dsha *to simulate sickness;* cf. pā́dsha *to become dry* (originally), *to fall sick; to become blind.*

pḗlpela *to work for one's own* or *somebody's benefit;* from pélpela *to work.*

tχä́l̲χa *to rise upon one's feet* (emphatic; ä is long); tgél̲χa *to stand up.*

5. *The reciprocal voice.*

Verbs expressing a mutual act, done by each to the other, are called reciprocal verbs, and presuppose a double subject, which is usually expressed by pronouns. Either these pronouns are added to the verb as separate words,* or they are represented by some affix appended to or incorporated into the verb. In the language of the Máklaks this latter synthetic mode is alone in use, and reciprocal verbs are able to form nominal derivatives also. Like the reflective voice, the reciprocal voice is formed by the medial prefix sh- or its compound h-sh-, and attended by vocalic anathesis:

(*a*) *Reciprocal verbs with prefix sh-.* This form of the voice is not so frequent as the one to be given under (*c*).

shakíha *to miss each other;* from kaíhha *to miss the aim.*
shatáshta *to touch each other;* from táshta *to touch by hand.*
shétui *to fire at each other;* from téwi *to shoot.*
shenō′lχa *to compact, agree;* from né-ulχa *to arrange.*

(*b*) *Reciprocal verbs with prefix sh-,* formed by the distributive form of medial verbs. This mode of deriving reciprocal verbs is only accidental.

shashálgia *to quarrel;* from shálgia *to lay* something *against.*
shashtáshta *to touch each other;* from táshta *to touch by hand.*

(*c*) *Reciprocal verbs with prefix h-sh-.* Some verbs formed in this manner are simultaneously reflective and reciprocal, and the original active form of others no longer exists in the language.

heshamkánka *to tell, order each other;* from hemkánka *to speak.*
hushútanka *to meet each other secretly;* from hútanka *to run up.*
hushpántchna *to walk arm in arm;* from spúnshna *to take along.*
hushtíwa *to scratch, stab each other;* from téwi *to pierce, stab.*
hushtchóka *to kill each other;* from tchóka *to perish.*

And many others on page 279.

(*d*) *Reciprocal verbs in -yua.* Modoc verbs of this terminal have been discussed under Suffix -yua.

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* Sometimes accompanied by prepositions, as *inter* in Latin, *entre* in French.

6. *The causative voice.*

This is a form of verbal derivation which adds to the transitive or intransitive verb the idea of prompting, causing, or compelling to perform the act or enter the state or condition expressed by the original verb. The Klamath language forms them by means of vocalic anathesis, and by prefixing sh- or compounds of it: shn-, sp-, st-, h-sh-. In the Germanic languages, causative verbs are frequently formed also by a vocalic change, here called "Umlaut"; so we have in English *to drench, to fell, to raise* derived from *to drink, to fall, to rise.*

a. Causative verbs formed by the medial prefix sh-:

shkálkĕla *to hurt, injure;* from kálkĕla *to fall sick.*

shnélχa *to set on fire;* from nél̲k̲a *to be burnt up.*

shuénka *to kill, slay,* plur. of obj. (Mod.); from wénka *to die.*

shúka *to drive out from;* from húka *to run at.*

b. Causative verbs formed by compound prefixes of sh-:

shnáhualta *to cause to sound, to ring;* from wálta *to sound.*

shnékshita *to save, deliver;* from kshíta *to escape* (Mod.).

shníkanua *to let ripen;* from nóka, núka *to ripen.*

spídsha *to drag behind;* from ídsha *to carry along.*

spíka *to draw, pull out;* from íka *to remove from.*

stópĕla *to peel the bark off,* lit. "to make dry above"; from u- *above,* pála *to dry up.*

hashtáwa *to starve out;* from stáwa *to be famished.*

héshla *to exhibit, show;* from shléa *to see.*

hushnóχa *to bake, cook;* from shnúχa *to parch.*

More examples will be found under "Anathesis", pages 278. 279, and List of Prefixes.

7. *The intransitive voice.*

Verbs which cannot take a direct object or complement, and therefore are not susceptible of being used in a passive sense, are called intransitive. In this language they are inflected in the same manner as transitive and other verbs as to tense and mode, and some can assume a causative and a medial

voice. There are a number of verbs which are transitives and intransitives at the same time, as ḵ'lekála *to lose children* and *to be at the point of death.*

The distributive form of intransitive verbs may refer to severalty or repetition of the act, state, or quality expressed by the verb, but it does also, and much more frequently, refer to verbal acts performed or states undergone by a plurality of subjects, and in this latter case it corresponds to the plural of the English verb.

A special class among the intransitive verbs is the attributive verbs which indicate some quality or attribute of the subject, and in the languages of modern Europe are generally circumscribed by the substantive verb *to be,* accompanied by an adjective noun. In a large number of agglutinative languages attributive verbs are a prominent feature, since they make a predicative verb of what we consider to be simply an adjective or attribute joined to the verb *to be,* and express by a single term what we can render only by a combination of two or three words. What we call an adjective is, in those languages, a verbal or participle of that attributive verb. So, in the Creek, *the grass is green,* páhit lánis, is, literally, "the grass greens", or "the grass is greening"; while *green grass* is páhi láni, which comes nearest to a term like "grass greened," or "grass greening." Here the adjective, whether used predicatively or attributively, is always a form of a verb; but in Klamath there are true adjectives, recognizable by their endings (-kni, -li, -ni, -ptchi, etc.), and liable to become connected with the verb gî; and, besides, there are attributive verbs of the sort just pointed out by an example from the Creek language. These attributive verbs appear in a verbal finite form when used predicatively, and in the participial form in -tko when employed attributively.

The two classes of the intransitive verb present themselves in the following manner:

A.—The *non-attributive* intransitive verb describes an act performed by an animate subject, or a state undergone by, a quality belonging to an animate or inanimate subject. If connected with an object, this object is always an indirect one.

ḵédsha, d. ḵéḵ'tcha *to grow* (plants).
ḵ'léka *to reach, to turn into; to die.*

nóka, d. nónuka *to ripen, mature.*
tiä′ma, d. tetiä′ma *to feel hungry.*

B.—The *attributive* or *qualitative* intransitive verb of the Klamath language corresponds to the English adjective connected with the verb *to be*, though it can be rendered in other ways.   Some of this class even combine a transitive with an intransitive signification, as gínka *to be hollow* and *to perforate* something.   Examples:

tcháki mā′sha *the boy is sick.*
mā′shitko tcháki *the, a sick boy.*
tcháki mamā′sha *the boys are sick; boys are sick.*
mamā′shitko tcháki *sick boys.*
ktá-i yúta *the, a stone is heavy.*
yútantko ktá-i *a heavy stone.*
k̲élpka ámbu *the water is hot, boiling.*
á-ambu k̲ek̲álpka *waters are hot, boiling.*

Adjectives, accompanied by the verb gî, can drop this verb whenever no doubt can arise through its absence about their meaning; in that case the adjective is predicative, *just like* the attributive verb.   K̲ó-idshi wásh *the mischievous prairie-wolf;* wásh k̲ó-idshi gî, or wásh k̲ó-idshi *the prairie-wolf is mischievous.*

When indicative of location or position, attributive verbs can fulfill the office of postpositions: i-utíla *to be, to lie under;* Mod. yutílan; postp. *below, underneath.*

The subjoined small list of attributive verbs goes to show that many of their number have other significations besides, which are sometimes transitive and more original.

gímpka, gínuala, gínsχa *to be empty, vacant, hollow.*
gúhua, guhá *to be swollen* and *to swell up.*
kuánka *to be lame;* kuankátko *lame, halting.*
k̲íla, nχílla *to be angry, strong,* and *to make haste.*
mā′sha *to be sick, smarting,* and *to taste like.*
ndshóka *to be deaf* and *not to understand.*
nóka *to be ripe, to ripen,* and *to cook, boil, stew.*

pála *to be dry*, and *to dry up*.

shípnu *to be full of air, wind*, and *to be haughty*.

skúya *to be crooked, humpbacked*, and *to mash, bray*.

8. *The impersonal voice.*

Impersonal verbs have for a formal subject the indefinite, neuter pronoun *it*, for which no equivalent exists in Klamath. Here the impersonal verb is, therefore, expressed by the simple form of the verb, which inflects for tense, mode, verbals, and severalty. There are two distinct series of impersonal verbs—such as take no direct object, and such as possess a direct or indirect personal object.

A.—*Objectless impersonal verbs* chiefly refer to phenomena of nature, to the changes in the atmosphere, of the seasons etc.

yéwa *the north wind is blowing;* lit. "it is howling."

lĕména *it is thundering;* lit. "it is rolling."

lúa *it is foggy, misty, hazy.*

múa *the wind blows from the south* (múat)

paísha, tgíwa *it is sultry weather.*

páta *it is summer, it is hot weather.*

sha'hlmálχa *the fall of the year is at hand.*

shgû′mla, Mod. tchgû′mna *it is freezing, frost is forming.*

skóa *it is spring-time;* lit. "it is sprouting."

shvû′ntka, Mod. tchvúntka *hoar-frost is forming*

wē′n *ice is forming, it is freezing* or *frozen.*

The following objectless verbs are compounds of gî *to be, exist*, and do not indicate natural phenomena. They may connect with an indirect personal object:

kē′gi, ḵä′gi *there is nothing, it disappears, it is scarce* (Mod. ḵä′gi and ḵä′ka).

láḵi (for lē há gî) *it is gone, it is missing.*

B.—*Impersonal verbs with personal object* chiefly describe bodily sensations of temperature, hunger or thirst, health or infirmity, and a few also refer to mental or moral qualities. A few also simultaneously appear as

intransitives, with the personal pronoun in the subjective case, especially in Modoc, while the majority have the personal pronoun or noun preceding or following them in the objective case.

ámbutka nû, î; ámbutka n'sh, m'sh *I am, thou art thirsty.*
húshlta nû; húshlta n'sh *I am in good health.*
ḵä′dshika nû; ḵä′dshika nîsh *I feel tired.*
mā′sha nû; mā′sha nûsh, n'sh *I am sick.*
tiä′ma nû; tiä′ma n'sh *I am hungry.*

Other verbs seem entirely confined to the impersonal form:

guhuá nish, mish *I am, thou art swollen.*
ḵélχa a nûsh, ḵélχa ansh *I am in the habit of.*
kátka nûsh, kátgans *I am cold.*
lushlúshki nîsh *I feel warm.*
nχámka nîsh *it aches, hurts me.*
ndá-iti an's *my hands or feet are cold.*
ndshóka mîsh *thou art deaf.*
panō′pka nûsh *I am hungry;* lit. "I want to eat."
pä′ka nish, pä′kansh *I am thirsty;* lit. "it makes me dry."
púpa nûsh, púpans *I bleed from the nose.*
tapsχoyá an's *my fingers are numb from cold.*
tchäkĕlíla an's *I bleed* (elsewhere than from the nose).

Compare also the following sentences:

ḵú-i an'sh húshlta paíshuk *sultriness oppresses me.*
ḵä′gi a n'sh tchō′ksh *I am lame in one leg;* lit. "to me a leg is deficient."

9. *The verb gî* TO BE.

The Klamath verb gî corresponds in a certain measure to our substantive verb *to be,* but besides this it is used in a much wider signification. It unites the functions of an intransitive to those of a transitive and substantive verb, forms with some verbs what I call "periphrastic conjugation," and in its various forms also enters as a component into the formation of words. This verb gî is, in fact, the demonstrative pronoun gē, kē *this one, this here*

in a verbified shape; and, having assumed the verbal form, it came to signify *to be here, to be at this* or *that place, to be at this time* or *at such a time.*

Thus the *original* verbal signification of gî is that of accidental existence—*to exist*, not by nature, but *by chance: to happen to be.* In this function it is comparable to the Spanish verb *estar, to be accidentally;* but it soon assumed also the function of designating *real, essential* existence, like the Spanish verb *ser: to be by nature, to be essentially, in reality*, and not by chance or accident. Outside of these, the verb gî has taken other significations— *to become, to have, possess, to do* and *to say*—all of which will be treated in their respective order Gî is often abbreviated into -g, -k, and its *shorter* forms are used enclitically.

I have elsewhere discussed this verb at length,* and have here extracted some of the examples given there. More examples will be found in the Dictionary, pages 44. 45.

Presented in their order of grammatic evolution, the six different functions of gî are as follows:

(*a*) *To be here, to be at this* or *that place, to be at such a time, then.* In this function, gî points to casual or accidental existence, occurrence by chance, and, like the pronoun gē, generally implies close proximity to the grammatic or logical subject of the sentence. It comes nearest to our verb *to exist.* Examples:

kaní gî *he, she, it is outside, outdoors.*

lápi gî *there are two* (of them).

tídsh gî *to feel well;* ḵú-i gî *to feel unwell.*

kúmmĕtat gíank *staying in the rocks.*

gítî shuyéakēks gi-uápka *here shall be a leaping-place,* 142, 3.

To this definition must be traced the gî composing some of the attributive and impersonal verbs above mentioned, as ḵä′gi, láḵi, lushlúshgi, p'laíki, shā′tki, etc.

(*b*) *To become, to begin to be.* This definition appears, e. g., in the following example: ḵá-i nî a kúkamtchîsh gí-uapk *I would never become old,* 64, 13.

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* "On the Substantive Verb in some North American Languages;" Proceedings of the XVIth Annual Session of the American Philological Association, July, 1884, pages 26–33.

(c) *To be really, essentially, intrinsically; to exist by its own nature.* In this definition gî represents the substantive verbs *to be* of English, *être* of French, *sein* of German, and, as an auxiliary verb, is employed in conjugating verbs periphrastically through their verbals (in -tki, -shtka) and their participles.

nútakam lúk ḵálḵali gî *the seed of the nútak-plant is round.*
î a tála gî *you are right.*
î a ḵú-i gî *you are wrong.*

It appears as an auxiliary verb:

p'laíkishtka gî sháppash *the sun was near the noon-point.*
nî nánukash shlä'sh ki *I can see everywhere,* 22, 17.

(d) *To be possessed by, to belong to, to be provided, endowed with.* When used in this sense, gî takes the owner or proprietor in the possessive case (*to be somebody's*), and the object possessed in the subjective case. If the owner is expressed by a possessive pronoun, this pronoun stands in the subjective case. Gî appears very frequently in the participle of the past: gítko *possessed of*, with the object in the objective case.

tánna î wewéash gítk? *how many children have you?*
kánam kēk í-amnash gî? *whose beads are these?*
kánam gē látchash gî? *who owns this lodge?*
tunépni gé-u wélwash gî *I have five water-springs,* 157 ; 46.
kókuapkash lúlp gítko *having swollen eyes.*
kailálapsh gítko *dressed in leggings.*
túma tuá gî'tkuapka î *you will possess many things,* 182 ; 7.

(e) *To do, to act, to perform.* Here the verb gî becomes a transitive verb, though there are no examples on hand of its being used in a passive sense also. Evolved from gî, signification (a) of casual existence: *to be at something.*

tídsh gî *to do right, to act well.*
ḵú-i gî *to act wickedly, to do evil, to be obnoxious.*
wák î gén gîtk? *what are you doing here?*
húmasht gíulank *after having acted thus.*

tuá î wák gí-uapkug tēbl shánahōli? *what do you want to do with the table?*

Gî *to act* also composes some *verba denominativa*, as nkā′kgî, nkáshgî, mentioned above.

(*f*) *To say, to speak.* Gî is used in this sense (instead of hémkanka) only when the spoken words are quoted either *verbatim* or in part. This use of gî has evolved from gî *to do, to act*, viz., "to do by words", and in French we often hear *il fit* instead of *il dit*.

ná-asht gî, nā′shtk, nā′shtg *so I say, said; so he said* etc.

tsí sha hûn gî *so they said;* hátaktk *there he said.*

nû gítki gî *I say they must become.*

INFLECTION FOR NUMBER.

There are some grammatic categories which have remained in a state of rudimentary development in the mind of the Máklaks Indian, and seem to have been too abstract for him. Among these is the category of number, or what we call, grammatically, the *singular, dual,* and *plural;* for these do not exist here in the sense expressed in European tongues. As to verbal inflection, this would necessitate the incorporation of the pronoun into the body of the verb, or of particles marking plurality. This we observe in many American languages, but not in Klamath, where only a faint commencement was made toward incorporating personal pronouns into the verb. But this language uses several other means to express number in a more indirect manner. One of these is the use of a different *radix* when the subject or object changes from the singular to the dual or plural; but this is not verbal inflection for number, for the term *inflection* implies rule and regularity extending over all verbs, whereas here the choice of the radix is sometimes arbitrary. Such a change in the radix always implies also a change in signification, however small; and if this change is no longer perceptible, it was so in the earlier history of the language. Moreover, the assumed term for *dual* does not mean here two subjects only, as with us.

At an early period the genius of this upland tongue seems to have left unnoticed the expression of number in verbs, as well as in nouns, and found no more necessity to define it than to define sex. Only a little more attention was paid to the categories of mode and tense, for what was done in all

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these belongs to later periods of linguistic development.   Concrete categories alone were then accounted of importance, for all relations bearing upon locality, distance, and individuality or severalty are distinguished with superior accuracy, and even tense is marked by means of particles which were originally *locative*.   Nowhere is the female sex made distinct from the male by linguistic forms, although several Columbian and Oregonian languages exhibit this distinction, some in the pronoun only, as the Atfálati, of the Kalapúya stock, some in the verb also, as the Chinook.

In order to make our subject-matter clear, I have divided this chapter into two parts:

I. Number in the transitive verb.
II. Number in the intransitive verb.

I.—THE CATEGORY OF NUMBER IN THE TRANSITIVE VERB.

In the languages of Aryan and Semitic stock, all verbs are governed exclusively by their grammatic subject.   But it is different in the agglutinative languages.   Here the intransitive verb is governed by its subject, this being the grammatic and logical subject of the sentence; but the *transitive* verb, or rather noun-verb, is governed for number by its direct object, and not by its subject.   The subject remains in its quality as grammatic subject, but the grammatic object becomes the logical subject of the sentence, and as such it rules the noun-verb.*   Example:

Lelékash wátch shíuga *Lelékash killed a horse.*
Lelékash túma wátch lúela *Lelékash killed many horses.*

In a few transitive verbs a distinction is made in the number or quality of the verbal object, one form being employed when *a few* only are concerned, and another when *many* objects are acted upon.

When the direct object of a transitive verb is plural, it will be expressed in the verb under certain circumstances   When the subject of this verb is plural, the verb is usually not affected by it.   If the plurality of the object

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* Something that slightly reminds us of this structure is found in the *compound* transitive verb (not the simple) of Romance languages, which varies the participle when the object *precedes* it in the sentence.   Thus in French: "les hirondelles que j'ai *vues* étaient perch*é*es," compared to "j'ai *vu* des hirondelles perchées"; derived from Low Latin: habeo *risas*, and habeo *risum*.

is indicated through the verb, the object itself is not required in all instances to bear the mark of plurality.   Iterative reduplication of the verb may also at times imply a plurality of the object, though it is only intended to mark frequency or repetition of an act.   More about all this will be seen in the Syntax.

Plurality of the direct object evidences itself in the transitive verb : (1) by distributive reduplication ; (2) by change of prefix ; (3) by change of the radical syllable ; (4) by change of suffix.

1. *Distributive reduplication* is the means most frequently resorted to for the purpose, but only when the action of the verb is repeated or performed specially for every one of the objects.   There must be action in severalty by one and the same individual, or one act performed by each individual separately upon the objects or each object; whereas the absolute form will be used when the act is performed by one or more subjects, *collectively* or *at once* upon the object, or objects.

î a élχa shéshash *you give a name.*

î a eálχa shéshash *you give different names* to one or various objects.

skútash sha wáldsha *they spread a blanket over.*

skútash sha wawáldsha *they spread blankets over* different objects.

2. *Change of prefix* is observed in certain transitive verbs when there is a change from a *single* direct object of a certain exterior or shape, as round, long, flat, to a plurality of direct objects.   Here the signification of the verb lies more in the radical and in the *suffix* than in the prefix, and each of these verbs has also its distributive form.

As may be inferred from the List of Prefixes, a- refers to one long object; ksh-, ks- to *one* long object, to a bunch of long articles, or to *one* animate object that can be carried on the arm or arms; sp-, see "List of Prefixes"; t-, ta-, te- points to one long or animate object standing upright; u- to a long object direct or indirect.   All these prefixes are generally changed to i-, iy-, y-, yi- when the object of the verb is placed in the plural number.   To the examples mentioned in the "List of Prefixes" we add the following :

átpa *to carry, to bring;* pl. of obj. ítpa.

kshalála *to place near the fire;* pl. ilála (also intrans.).

ksháwala *to fix* or *tie on the top of;* pl. of obj. íwala, ihuála.

kshémpĕli *to carry back, bring home;* pl. émpĕli.

kshíwiχa *to put, place into;* pl. íwiχa.

kshúyamna and úyamna *to take along;* pl. í-amna.

kshuyéga and uyéga *to lift up, raise;* pl. iyéga.

spúlhi *to place inside, lock up;* pl. ílhi.

tméshka, tĕméshga *to abstract;* pl. yiméshka.

udúka *to beat with a stick;* a few objects, idúyua; many, idúka.

udshípa *to take off from, strip;* pl. idshípa.

uyéga *to lift up* a long object; a few, yaniéga; many, iyéga.

The verbs with l- or lu- prefixed, referring to one object of round, rounded, or bulky exterior, exchange this prefix for p-, pe-, or pe-u- when more than one object is spoken of, sometimes with alteration of the suffix also. In the examples below the prefix syllable also serves as radical syllable.

líkla *to deposit;* pl. pé-ula.

lúya, lúi *to give, hand over;* pl. péwi, päʹwi.

luyéga *to lift, gather up;* pl. pe-uyéga.

The verbs kéwa, ukéwa *to break to pieces* also use the prefix pe- (pekéwa) when a plurality of objects is spoken of.

Verbs with prefix shu-, when referring to the *driving* of many objects, as horses, cows etc., assume the prefix n- ; when only a few objects are concerned, the prefix tp- is used, at least in the Modoc dialect.

shūʹdshna *to drive off, chase;* a few, tpúdshna; many, níudshna.

shukídsha *to drive in a circle;* tpukídsha; niukídsha.

shúli *to drive into;* tpúli, Kl. kpúli; ní-uli.

shuí-uχa *to drive out of an inclosure;* ní-uχa.

shúwa (for shúiwa) *to drive into water;* tpéwa, tpúa; níwa.

3. *Change of the radical syllable* is resorted to only in verbs of a certain class, like those of giving, breaking, cutting, killing, digging, etc. This grammatic process stands outside the limits of any law or rule, and a slight difference of signification can usually be discovered through careful analysis

of the terms used for one object and for many.   This feature is common to many North American languages of the West, especially for the intransitive verb.   Cf the Latin verbs *ferre, tollere* and the English *to be* in regard to their tenses.

kéwa *to break, smash;* pl. ngáta, ngúldsha.

kshúya *to transfer* a long or animate object; pl. shewána.

néya, né-i *to give* one thin object; pl. shewána.

shéχkanka *to take along;* pl. ímnega or í-amna.

shiúga *to kill;* pl. lúela, Mod. lúela, shuénka (lúela "to lay low a crowd").

shlín *to shoot, wound;* pl. yúta, i-ō′ta.

spuní *to transfer* one person ; pl. shewána.

téwa *to run one* post *into the ground ; two* posts, stálχa ; *many* posts, tetálχa.

ukáta *to chop, split;* pl. ulódsha, vulódsha ; ugúltcha.

4. *Change of suffix,* to indicate the change from one to two or more objects, occurs chiefly in such verbs as adopt the ending -yua to point out that the action of the verb extends over a *few* objects only.

ktúka *to strike by hand;* a few, ktúyua.

stúka *to stab, wound, cut;* a few, stúyua.

shúka *to drive out;* a few, shúyua.

shúkanka *to run after;* a few, tpúyamna.

The verb méya *to dig roots* differs entirely from the above by forming stá-ila "to fill up (the root-basket)" when many *subjects,* not objects, are referred to.   It can be considered as an intransitive verb.

II.—THE CATEGORY OF NUMBER IN THE INTRANSITIVE VERB.

The four modes observed in forming this category in transitive verbs also occur in the intransitive verb when there is a change from *one* to *many* subjects, though with some restrictions.   A large number of verbs substitute one radical syllable for another, with or without change of the formative suffix.   Most of these verbs possess three numbers, instead of two, like a majority of the others.   Of these three numbers,

The singular is used when the verb has one subject ;

The dual is used, when the verb has two, three, sometimes four subjects;
The plural is in use when the verb has over three or four, or a multitude
    of subjects.

Perhaps the term *dual* is not quite appropriately selected for a gram-
matic number which points to *very few;* but in the majority of cases when
this form is employed two subjects only are meant.   Those wishing to con-
vey the idea that not more than two are meant, have to add to the subject
the numeral lápi, láp *two*, or lápiak *two only*, or lápuk *both*.

1. *Distributive reduplication* is the means to show plurality in the ma-
jority of intransitive verbs.   It is used wherever more than one subject
governs the verb, and thus exactly corresponds to the plural of verbs in
European languages.

    tídsh nû tchía *I live contented;* tídsh nāt tchítchia *we live contented.*
    shiwága a ktána *the girl is sleeping;* shiwága *or* shishuága a ktákta *the
        girls are sleeping.*

2. *Change of prefix* only is chiefly resorted to in verbs which are trans-
itives and intransitives simultaneously:

    kshalála *to be* or *lie near the fire;* pl. ilála.
    kshíkla *to be* or *lie within;* pl. íkla.
    kshutíla *to be* or *lie underneath;* pl. i-utíla.

3. *Change of radical syllable* without change of suffix occurs extensively
in verbs embodying the ideas of standing, sitting, lying, running, and leap-
ing, falling and rolling down, hiding, going, coming.   A majority of these
verbs have three numbers—singular, dual, and plural—each one marked by
a special radix, mostly formed from pronominal roots, which are distinctly
recognizable as such, and also enter into the formation of prefixes.   In some
of the verbs the two dialects differ considerably in the formation of their
duals and plurals.   The *new* terms introduced in the list below, which are
not found in the Dictionary, are all taken from the Modoc dialect, and most
of them are intelligible to the Klamath Lake Indians as well, and used by
them.   It will be seen that the distributive form of some verb representing
one of the three numbers is sometimes used as the dual or plural of that
verb.   The radix hu-, which forms the largest number of verbs in this list

(cf. Dictionary), and tu- (in the dual form tush-), are pronominal roots point
ing to distance; the radix tin- occurs also in words referring to one subject
only: tínuash, tinkuéla, tinóla etc   The radix lu-, lui-, and liu- is derived
from líwa *to form a cluster, crowd*, and the prefix l- points to the circumfer-
ence of a standing, sitting, or lying crowd or multitude, as it does also in
klush-, found in some of the plural verbs.   These latter refer to aggregation
or gathering in a *row, line*, or *file*, which is indicated by prefix k- pointing
to lateral action.   In the verbs of standing, t- points to persons in an erect
position; in those of *sitting*, tcha-, tch- embodies tchía *to sit*, wa- *to sit* or *exist
in a certain place* or *medium*.   The radical kish- differs from ksh-, which also
appears in some dual verbs as kshu-, and are probably used as plural verbs
also.   Verbs with the radix ga- are extensively used as duals for the verbs
of the radix hu-, of which the regular dual form begins with tush-.   But
there is a difference in signification between the two, for the verbs in hu-
and tush- refer to the quicker motion of *running*, while ga- points only to
walking, going.   Examples:

Verbs of going, walking, coming:

> gakī'ma *to go around;* du. gag'kī'ma, pl. ginkíma, ginkéma.
> galála *to reach a place;* du. gakalála, pl. kilála.
> gálampaga *to go behind;* pl. kínlampaga (Mod.).
> géna *to go away, depart;* du. géka, pl. (Mod.) tchéna (in Kl. géna for all).
> gépka *to come toward;* du. gegápka, pl. (Mod.) tchépka.
> géwa *to go into water;* du. gékwa, gékû, pl. tchéwa.
> goyéna, (Mod.) kishiéna *to walk around indoors;* du. (Mod.) goyéna, pl.
>   lukanhiéna.
> gulhí, gú'hli, gulí *to go into, enter;* pl. kílhi.
> kishgiúladshna *to disappear by going out;* du. gakiúladshna, pl. kingi-
>   úladshna.
> kishtítana *to walk along the lodge on its outside;* du. gutítana, pl. lukantítana.
> telíχi *to go up, to ascend;* pl. lukaníχi.

Verbs of running, leaping, flying:

> huíkinsha *to run away from;* du. tushíkinsha, pl. tiníkinsha.
> huyá-edsha *to run past;* pl. gayá-idsha.

húyiḵi *to run out from water;* du. tushíḵi, pl. tutashíḵi.

hukámpĕli *to run, leap out again;* du. tû'shkampĕle, pl. tínkampĕle.

hulála *to rush, run into fire;* du. tushlála, pl. tilála

hû'nua *to fly into the water;* du. túshua, pl. tínua.

hutitgúla *to run away from under;* du. tushtitgúla, pl. tintitgúla.

húwa *to run, leap into water;* du. túshua, pl. tínwa.

Verbs of falling, rolling down:

nde-ulína *to fall down,* as from a wagon; du wetĕlína, pl. helína.

ndí-ule *to fall* or *roll down;* du. wetóle, pl. hätóle and hé-ule.

ndí-ulχa *to fall* or *roll down from;* du. wetélχa, pl. hélχa.

ndí-utχe *to fall* or *topple over;* du. wetútχe, wet'tχe, pl. hétχe.

ndíwa *to fall into the water;* du. wétwa, pl. héwa.

ndíwanka *to fall* or *roll from a standing* or *sitting attitude;* du. wétwanka,
    pl. héwanka, klúshwanka, or héwankan klúshtchna.

tílantχe *to roll down;* pl. híhaktχe.

Verbs of lying, sleeping:

kshíkla *to lie in bed, on the ground;* du. kshúila, pl. lúkla, íkla.

kshítchχa *to lie on, upon* something; pl. liútchχa.

púka *to lie on the ground;* du. yámpka, pl. wétpka.

sχolχóka *to lie, sleep indoors;* du. klushχóka, pl. lulχóka.

sχultíta *to lie, sleep outdoors;* du. kshuitíta, pl. lutíta.

Verbs of hiding:

húyaha *to go and hide;* pl. gáyaha.

shuílpka *to hide behind;* pl. wiwámpka.

Verbs of standing:

tgatíta *to stand outdoors;* du. luatíta, pl. lualutíta.

tgélχa *to stand, stop short;* pl. lueluálχa, (Mod.) lualō'lχa.

tgiχóga *to stand indoors;* du. luiχóga, pl. luiluχóga.

tgútga *to stand;* du. lĕvúatka, pl. lúkantatka.

tkiwíχa *to stand inside of;* du. liuχóga, pl. huilu-íχa.

Verbs of staying, sitting:

tchalā'lsha *to stay at home;* du. wawalā'lsha, pl. liulā'lsha.

tchálamna *to sit on* or *against;* du. wawálamna, pl. liúlamna.

tchalíga *to sit on the edge of;* du. wawalíga, pl. liulíga.

tchía *to live, stay;* du. and pl. wá *to live* in a certain medium.

tchī´pka *to live with others;* du. wawápka, pl. líupka.

tchutíla *to sit* or *be underneath;* du. wawatíla, pl. liutíla.

4. *Change of the radix and suffix* occurs but in a few verbs, of which has already been mentioned tkiwíχa (see its *dual*).

k'léka *to die* (not in the other definitions of this verb); pl. kalína, lúli; (Mod.) kalína, wénka.

skû´lpka *to lie on* something, or *in bed;* pl. lólua, lólumi.

tchawína *to live, dwell among;* pl. shúkla.

VOCALIC AND CONSONANTIC INFLECTION. PARADIGMS.

The evidence contained in the previous pages suffices to show that there is no external distinction perceptible between the inflection of the active, passive, or intransitive and other voices of the verb, their modes and tenses   Still we observe some few inflectional differences, all of which are of a phonetic origin, and are caused by such figures as ellipsis, syncope, or synizesis.   These are always observed upon the point of contact of the basis with the inflectional suffixes, and depend on the question whether the verb ends in a consonant or in a vowel, and on the quality of that terminal sound.   This gives us two different kinds of inflection—

1. Verbs ending in vowels: *Vocalic inflection.*
2. Verbs ending in consonants: *Consonantic inflection.*

The vocalic inflection appends the bare inflection-endings to the verbal ending -a, -u (or -o), -i (or -e).   Thus the participle in -tko is formed for hémkanka, hemkankátko; for támĕnu, tamenútko; for gulí, gulítko.   Verbs in -a, in which this -a is preceded by a vowel, present some alterations, and synizesis often takes place.   Some of the verbs in -na will lose the consonant -n.   We thus obtain three vocalic inflections:

1. Inflection of the verbs in -a, or *A-inflection.*
2. Inflection of the verbs in -u (or -o): *U-inflection.*
3. Inflection of the verbs in -i (or -e): *I-inflection.*

The consonantic inflection appends the bare inflectional suffix to the basis by placing -a- between the two, though there are exceptions to this. Among the consonants there are two only that can terminate a verb. -l and -n. While the former often elide the vowel before the -l, those in -n (and -na) frequently transpose it by metathesis, so that -na becomes -an. Hence we have two consonantic inflections:

4. Inflection of the verbs in -l, or *L-inflection.*

5. Inflection of the verbs in -n, or *N-inflection.*

More special points on the phonetic side of these five modes of inflection will be given below.

PARADIGMS OF VERBS.

The substantive and auxiliary verb gî *to be, to exist,* which by itself belongs to the I-inflection, being of frequent occurrence and a factor in the periphrastic conjugation of every verb, I prefix a succinct paradigm of it to those of the other verbs. The form gî is more frequent than ki or χi. The abbreviations of gî will be found in the Dictionary.

THE VERB Gî *to exist, to become, to be, to have, to do, to say.*

Declarative mode.

Present tense: nû a gî, kî *I am, I exist.*

Preterit: nû hûnk gî *I was, I have been.*

Future: nû a gí-uapk *I shall be, exist.*

Conditional mode.

Present tense: nû a gī′t, gît *I would be, may be.*

Imperative mode.

î gî! *be thou!* gî āt! *be ye!*

Participles.

Present tense: gíank, gínk, kink, Mod. gían, gin, kin *being, existing; having been.*

Preterit: gítko *been; done* etc.; oblique cases: gípkash etc.

Pluperfect: gíulank *after having been, done* etc.

Verbals.

Infinitive: gî *to be, to exist* etc.

Indefinite: gísh, kī'sh *the fact of being, existence;* inflected: gísham, gíshi, gíshtka, etc., the latter being the desiderative verbal, *on the point of becoming, being;* also gíshtka gî, gíshtka gíug.

Conditional: gīsht, kisht *on account of being, for having been.*

Preterit: gí-uish, gíwish "*the having been.*"

Causative: giúga, gíug *for being, because* (he, it) *is, was.*

Durative: giúta *while being* (rare).

Intentional: gítki *in order to be, become, exist;* periphrastically: gítki gi, gítki gíug, gítkiug.

The *verbals of the future tense* are as follows:

Infinitive: gi-uápka.

Indefinite: gi-uápkash, gí-uapksh *the fact of "going to be";* inflected: gi-uápkshi, gi-uápkshtka (gíug) etc.

Conditional: gi-uápkasht *for becoming at a future time.*

Causative: gi uapkúga, gi-uápkug *because* (he, it) *is going to be.*

The preterit, durative, and intentional verbals do not exist in this tense; instead of the latter, gítki, gítki gî is used.

PARADIGM OF THE A-INFLECTION.

This paradigm being typical for all the various inflectional forms of the Klamath verb, I present it in all its details, and shall often refer to it in treating of the other inflections, which are to a great extent reproductions of it Some verbs in -na follow the N-inflection. Many forms of the paradigm, especially of the distributive, are not in use on account of their length and unwieldiness, but for the sake of completeness all of them had to be presented.

The transitive verb ktúka *to strike* or *hit with the hand, to strike with the fist* or *clenched hand,* which was selected to serve as a paradigm, becomes in its distributive form ktúktka or ktúktga *to strike, hit with the hand each* object *separately,* the full form ktúktaka being syncopated into ktúktka. For the sake of brevity, the addition "with the hand" is omitted. When pē'tchtka, the instrumental case of pē'tch *foot* (distr. pépatch) is added to ktúka, it means *to kick.* The paradigm of ktúka combines *throughout* the above active

signification with the passive one of *to be struck, hit with the hand*, though for want of space the latter was inserted in a few places only.   The form ktúkan, ktúktkan shows the *synthetic* modus of connecting the subject-pronoun with the verb.

ACTIVE AND PASSIVE VOICE OF KTÚKA.

Declarative mode.

Present tense, absolute form :

(Personal pronouns connected analytically and synthetically.)

I am striking or *struck* nû ktúka, nû a ktúka, ktúka nû, ktúka a nû, ktúkan.

thou art striking i, îk ktúka, î a ktúka, ktúka i, ktúka a î.

he, she, it is striking pi ktúka, pi a ktúka, ktúka pî, ktúka a pî.

we are striking nāt, nād ktúka, nāt a ktúka, ktúka nāt, ktúka a nāt, ktúkna.

ye are striking āt ktúka, āt a ktúka, ktúka āt, ktúka a āt, ktúkat.

they are striking sha ktúka, sha a ktúka, ktúka sha, ktúka a sha, ktúkash *or* ktúkatch.

Present tense, distributive form :

I am striking or *I struck severally* or *each* nû ktúktka, nû a ktúktka, ktúktka nû, ktúktka a nû, ktúktkan.

thou art striking severally i, îk ktúktka, î a ktúktka, ktúktka î, ktúktka a î.

he, she, it is striking each pî ktúktka, pî a ktúktka, ktúktka pî, ktúktka a pî.

we are striking each nāt ktúktka, nāt a ktúktka, ktúktka nād, ktúktka a nād, ktúktkna.

ye are striking each āt ktúktka, āt a ktúktka, ktúktka āt, ktúktka a āt, ktúktkāt.

they are striking each sha, pāt ktúktka, sha a ktúktka, ktúktka sha, ktúktka a sha, ktúktkash *or* ktúktkatch.

Present tense, usitative form :

I strike habitually nû ktúkank, nû a ktúkank (as above); Mod. nû ktúkan.

I strike each habitually nu ktúktkank, nû a ktû′ktkank, etc.

Present tense, simultaneous or immediate form :

I am striking just now nû ktuká, nû a ktuká, etc. (as above).

I am striking each just now nû ktuktká, nû a ktuktká, etc.

Preterit tense, absolute form:

(h., abbreviation of hû, hûn, hûnk.)

I struck, have struck nû hûnk ktúka, nû a hûn ktúka, ktúkan hûn.

Preterit tense, distributive form:

I struck, have struck severally or *each* nû hûnk ktúktka, nû a h. ktúktka, ktúktkan hûn.

Other particles than hû, hûn, hûnk may be inserted to point with accuracy to the time of the act

Future tense, absolute form:

I shall strike nû ktúkuapka *or* nû ktúkuapk; nû a ktúkuapka, ktúkuapka nû, ktúkuapka a nû, ktúkuapkan.

Future tense, distributive form:

I shall strike severally or *each of them* nû ktúktkuapka *or* nû ktúktkuapk, nû a ktúktkuapka, ktúktkuapka nû, ktúktkuapka a nû, ktúktkuapkan.

Conditional mode.

Present tense, absolute form:

I may strike, I may have struck nû ktúkat, nû a ktúkat, ktúkat nû, ktúkat a nû, ktúkatn'.

Present tense, distributive form:

I may strike, I may have struck severally, or *each of them* nû ktúktkat, nû a ktû'ktkat, ktúktkat nû, ktúktkat a nû, ktúktkatn'.

Imperative mode.

(*a*) Imperative proper.

Present tense, absolute form:

strike thou! ktúk' î! ktúkî! í ktúka! í ktúki! î-î ktúki!

strike ye! ktúk' āt! ktúkāt! āt ktúka! āt ktúkāt! á-at ktúkāt!

Present tense, distributive form:

strike thou severally! ktúktk' î! ktúktki! î ktúktka! i ktúktki! î-î ktúktki!

strike ye severally! ktúktk' āt! ktúktkāt! āt ktúktka! āt ktúktkāt! á-at ktúktkat!

(*b*) Exhortative.

Present tense, absolute form :

I ought to strike nû ktúktki *or* ktúktki nû, abbreviated also into: nû ktúkat, nû ktúkant, ktúkant nû.

thou oughtest to strike î ktúktki *or* ktúktki î, etc.

he, she ought to strike pî ktúktki *or* ktúktki pî, hûk.

we ought to strike nād ktúktki *or* ktúktgi nād.

ye ought to strike āt ktúktki *or* ktúktgi āt.

they ought to strike pāt ktúktki *or* ktúktgi pāt.

Present tense, distributive form :

I ought to strike severally nû ktúktktgi *or* ktúktktki nû, abbreviated also into: nû ktúktkat, nû ktúktkant, ktúktkant a nû.

thou oughtest to strike severally î ktúktktki etc. (as above).

he, she ought to strike severally pî ktúktktki etc.

w· ought to strike severally nād ktúktktgi etc.

ye ought to strike severally āt ktúktktgi etc.

they ought to strike severally pāt ktúktktki etc.

(*a*) Imperative proper.

Future tense, absolute form :

thou shalt strike! ktúkuapk' î! î ktúkuapk! î-î ktúkuapk!

ye shall strike! ktúkuapk' āt! āt ktúkuapk!

Future tense, distributive form :

thou shalt strike severally! ktúktkuapk' î! î-î ktúktkuapk!

ye shall strike severally! ktúktkuapk' āt! āt ktúktkuapk!

(*b*) Exhortative.

The future tense shows no exhortative form, but its declarative mode may be used in that function.

Participles

Present tense, absolute form :

striking, having struck, being struck ktúkank and ktúkan, Mod. ktúkan.

Present tense, distributive form :

striking, being struck severally ktúktkank, ktúktkan, Mod. ktúktkan.

Future tense, absolute form:

going to strike ktukuápkank, ktukuápkan, Mod. ktukuápkan.

Future tense, distributive form:

going to strike severally ktuktkuápkank, ktuktkuápkan, Mod. ktuktkuápkan.

Preterit tense, absolute form:

having struck; transitive verbs mostly used passively: *struck, hit, having been struck.*

ktúkatko *the one struck;* pl. *the ones struck.*

ktukápkash *the one struck* and *to the one struck.*

ktukápkam *of the one struck.*

ktukápkamti *about* or *on the one struck.*

ktukápkatat, contr. ktukápkat *in, on, upon the struck one* (inanimate).

ktukapkamkshiχē'ni *toward* or *at the lodge of the one struck.*

ktukápkamkshi *where the one struck lives.*

ktukapkamksáksi *right where the one struck is.*

ktukapkashtála *toward the one struck.*

Preterit tense, distributive form:

having struck severally; more frequently *having been struck severally,* or *hit singly,* but at different times or by different individuals:

ktuktkátko *the one struck;* pl. *the ones struck severally.*

ktuktkápkash *the one struck,* or *to the one struck s.*

ktuktkápkam *of the one struck s.*

ktuktkápkamti *about* or *on the one struck s.*

ktuktkápkatat, contr. ktuktkápkat *in, on, upon the one struck s.* (inanimate).

ktuktkapkamkshiχē'ni *toward* or *at the lodge of the one struck s.*

ktuktkapkámkshi *where the one s. struck lives.*

ktuktkapkamksáksi *right where the s. struck one is.*

ktuktkapkashtála *toward the ones struck severally.**

Pluperfect tense, absolute form:

after having struck (and passive), ktukólank, ktukúlank, ktukólan, ktukúlan, Mod. ktukólan, ktukúlan.

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* ktukátko and its d. form are also inflected with the auxiliary verb gi; cf. below.

Pluperfect tense, distributive form:

after having struck severally ktuktkólank, ktuktkúlank, Mod. ktuktkólan, ktuktkúlan.

The form -ólank, -úlank with its proper meaning—"ceasing, or having ceased"—is of more frequent use than the form -tkank, Mod. -tkan; cf. Suffix -tka.

Verbals.

Infinitive, absolute form:

to strike, to be struck or *hit* ktúka.

Infinitive, distributive form:

to strike, to be struck or *hit severally* ktúktka.

Verbal indefinite (past-present) in -ash, absolute form:

the act of striking ktúkash, syncop. ktúksh, ktúks.

the father's striking p'tísham ktúkash.

my striking gé-u ktúkash, *or* ktúksh ké-u.

thy striking mî ktúkash, *or* ktúks mî.

his, her, its striking ktúkash m'na, p'na.

our striking nálam ktúkash, ktúksh.

your striking málam ktúkash.

their striking m'nálam, p'nálam ktúkash.

the striking by others than the grammatic subject of the sentence: ktúkasham, syncop. ktúksham.

for, on account of, about striking ktúkashti, ktúkshti.

at the time of striking ktukshē′mi, ktúkshäm.

while, when striking ktúkashi, ktúkshi.

going to, on the point of striking ktúkashtka, ktúkashtka gî.

Verbal indefinite in -ash, distributive form:

the act or *acts of striking severally* ktúktkash, syncop. ktúktksh.

the father's striking sev. p'tísham ktúktkash.

my striking s gé-u ktúktkash, ktúktk'sh ké-u.

thy striking s. mî ktúktkash.

his, her, its striking s. m'na, p'na ktúktkash.

our striking s. nálam ktúktkash.

your striking s. málam ktúktkash.

their striking s. m'nálam, p'nálam ktúktkash.

the striking severally by others than the grammatic subject of the sentence:
ktúktkasham.

for, on account of, about striking s. ktúktkashti.

at the time of striking s. ktuktkashē'mi, ktúktkashäm.

while, when striking s. ktúktkashi.

going to, on the point of striking s. ktúktkashtka, ktúktkashtka gî.

Verbal indefinite (past-present) in -ish, absolute form:
(The syncopated forms are identical with those of the verbal in
-ash.)

one who strikes or *is struck* ktúkish, syncop. ktúksh, ktúks.

others striking than the subject of the sentence: ktúkisham.

for, on account of, about one striking ktúkishti.

at the time of one striking ktukishē'mi.

while, when one is striking ktúkishi.

one going to strike ktúkishtka, ktúkishtka gî.

Verbal indefinite in -ish, distributive form:

one who strikes severally ktúktkish, syncop. ktúktksh.

others striking s. than the subject of the sentence: ktúktkisham.

for, on account of striking s. ktúktkishti.

at the time of one striking s. ktúktkishē'mi.

while, when one is striking s. ktúktkishi.

one going to strike s. ktúktkishtka, ktúktkishtka gî.

Verbal conditional in -sht, absolute form:

when, after, on account of striking, having or *being struck* ktúkasht, sync. ktúksht.

when the chief has struck láḵiash ktúkasht.

when, after I have struck nûsh (nîsh) ktúkasht, ktúksht.

when thou hast struck mîsh ktúkasht.

when he, she, it has struck pîsh ktúkasht.

when we have struck nálash (nā'lsh, nā'sh) ktúkasht.

when ye have struck málash (mā'lsh) ktúkasht.

when they have struck shash ktúkasht.

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Verbal conditional in -sht, distributive form:

when, after, on account of striking, having or *being struck severally* ktúktkasht.

when the chief has struck s. lák̲iash ktúktkasht.

when, after I have struck s. nûsh (nîsh) ktúk̟tkasht.

when thou hast struck s. mîsh ktúktkasht.

when he, she, it has struck s. pîsh ktúktkasht.

when we have struck s. nálash (nā′lsh) ktúktkasht.

when ye have struck s. málash (mā′lsh) ktúktkasht.

when they have struck s. shash ktúktkasht.

Verbal preterit in -uish, absolute form:

the fact of having struck, the past act of striking or being struck ktúkuish.

Verbal preterit in -uish, distributive form:

the fact of having struck severally; the past act or *acts of striking severally* ktúktkuish.

Verbal causative in -óga, -uk, absolute form:

for striking, in order to strike, because striking ktúkuga, ktúkug, ktúkok, ktúkog, ktukóga, ktúkuk.　Future tense: ktukuapkúga, etc.

Verbal causative in -óga, -uk, distributive form:

for striking, in order to strike, because striking severally ktuktkúga, ktúktkuk, ktúktkug, ktuktkóga, ktúktkog, ktúktkok.　Future: ktuktakuapkúga.

For forms like gítkiug, meítgiug, see Verbal intentional.

Verbal durative in -úta, absolute form:

while striking ktukúta, ktukóta.

Verbal durative in -úta, distributive form:

while striking severally ktuktkúta, ktuktkóta.

Verbal intentional in -tki, absolute form:

in order to strike, for the purpose of striking ktúktki, ktúktgî; *when pronounced indifferently,* ktúkĭkă̆, ktúktk.

Verbal intentional in -tki, distributive form:

in order to strike severally ktúktaktki, ktúktaktgî.

The absolute as well as the distributive form undergoes periphrastic conjugation through the addition of the auxiliary gî in all its inflectional forms: gî, giúga, gíank, giúla, gîsh, gîsht, etc.

in order to strike ktúktkî gî, d. ktuktáktki gî.

in order to strike ktúktki gíug, d. ktuktáktki gíug; in the contracted form, ktuktgiúga, ktúktgiug etc.

THE PASSIVE VOICE.

Although the passive voice is in form identical throughout with the active voice of the transitive verb, there is a periphrastic conjugation which has exclusively a passive signification.　It is the participle in -tko connected with the auxiliary gî.　Thus we have nû a ktúkatko gî *I am struck;* literally, "I am the struck or hit one"; "I am the one who was struck."　The striking subject, whenever mentioned, is added in the possessive case, as with all other passive forms: î a kilō'sham ktúkatko gî *thou art* or *hast been struck by an angry* (person), or is expressed by a possessive pronoun. The paradigm for the past-present tense is as follows:

nû a ktúkatko gî *I am struck.*
î a ktúkatko gî *thou art struck.*
pî a ktúkatko gî *he, she, it is struck.*
nād a ktúkatko gî *we are struck.*
āt a ktúkatko gî *ye are struck.*
sha, pāt a ktúkatko gî *they are struck.*

Thus the periphrastic conjugation goes on through the distributive form, ktúktkatko, and through all the tenses, modes, participles, and verbals of gî (gī't, gíank, gíug etc.):

nû a hûnk ktúktkatko gî *I was struck at different times.*
pî a ktúkatko gí-uapk *he will be struck.*
ktúkatko gî'sht *on account of being struck.*

The *medial, reflective, reciprocal, causative voices* are inflected just like the active voice.

THE INTRANSITIVE VOICE.

Its inflection differs from that of the active voice only by the fact that the subject standing in the singular number governs the absolute form of the verb, the subject in the plural the distributive form, which performs the same function here as the plural of *our* verbs. Of course this applies only to verbs on which the dual and plural are not formed by a radical syllable differing from that of the singular, as in húwa, túshua, tínua. It is sufficient to give the present tense of *one* intransitive verb as an example:

I sit in a circle	nû a líupka	líupka nû	líupkan
	î a líupka	líupka î	
	pî a líupka	líupka pî	
we sit in a circle	nād a lílupka	lílupka nād	lílupkna
	āt a lílupka	lílupka āt	lílupkāt
	sha a lílupka	lílupka sha	lílupkash

THE IMPERSONAL VOICE.

The impersonal verbs, as seen above, are either verbs with personal object or objectless verbs. It will suffice to show the inflection of the former only, since it is identical with that of the latter with the object omitted. The object, if a personal pronoun, is usually placed *after* the verb. I have selected the verb tiä′ma nûsh *I feel hungry*, which shows only one irregularity, that of forming its distributive as tetiä′ma instead of tita-ä′ma. The plural is formed as in the intransitive verbs, and although the distributive form is more expressive tiä′ma nálash, málash, shash may be used also.

PARADIGM OF TIÄ′MA NÛSH *I feel hungry.*

Declarative mode.

Present tense:

I am hungry:	tiä′ma nûsh, nîsh	nûsh a tiä′ma	tiä′mansh
	tiä′ma mîsh	mîsh a tiä′ma	tiä′mamsh
	tiä′ma pîsh, húnkĕsh	pîsh a tiä′ma	———
we are hungry:	tetiä′ma *and* tiä′ma nálash, nā′lsh, nā′sh	nā′lsh a tetiä′ma, tiä′ma.	———
	tetiä′ma mā′lash, mā′lsh	mā′lsh a tetiä′ma	———
	tetiä′ma shash	shash a tetiä′ma	———

Preterit tense:

I was, have been hungry tiä′ma nûsh hûnk; tiä′mansh hûn.,

we were, have been hungry tetiä′ma, tiä′ma nā′lsh hûnk.

Future tense:

I shall be hungry tiämuápka nûsh.

I shall be hungry tiä′ma tak nûsh (Mod.).

we shall be hungry tetiämuápka, tiämuápka nálash.

we shall be hungry tetiä′ma tak, tiä′ma tăk nálash (Mod.).

<p align="center">*Conditional mode.*</p>

I may be hungry tiä′mat nû′sh.

we may be hungry tetiä′mat, tiä′mat nálash.

<p align="center">*Imperative* and *exhortative mode* (wanting).</p>

<p align="center">*Participles and Verbals* (used in the sense of an *active* verb).</p>

tiä′mantko, tetiä′mantko *hungry* or *hungering*, 90, 12.

tiä′mash, tetiä′mash *the condition of being hungry.*

tiä′masht, tetiä′masht *having been hungry* etc.

tiä′muk, tetiä′muk *for being hungry*, 95, 13.

A few verbs in -a, like mā′sha *to be sick,* are using forms derived from verbs in -i. Cf. the "I-inflection."

<p align="center">THE U-INFLECTION.</p>

The vowel -u, which terminates these verbs, alternates in almost every instance with -o; and there are two classes of these verbs: (1) such as show -u, -o as a constant terminal vowel; (2) verbs in -ua, -wa, which occasionally suppress the final -a, though it re-appears in some forms of conjugation. The first class shows but a small number of verbs, but there are several verbs which are apt to substitute -u (and -i) for -a whenever the meaning of the verb is required to undergo alteration: gátpna *to arrive;* gátpnû *to arrive at a distant place.* Cf. Suffix -u.

Verbs following the U-inflection add the usual inflectional suffixes, as -úga, -óta, -tki, -tko, -ash, -ank, -an, -uish to the verbal stem, which ends in -u, -o. When the suffix begins with a vowel, this vowel forms synizesis

with the u foregoing in the No 1 class of verbs; but in the No. 2 class it is optional for the speaker to contract the two vowels or to pronounce them separately.

Class No. 1: gátpnû *to arrive out there:* gátpnûnk for gátpnuank; támenû *to travel;* tamenótka *to return from travel;* támĕnug for támĕnu-ug, verbal causative.

Class No. 2: mémuatko or mémũtko *camped in the prairie;* héshkuank or héshkunk *betting with each other;* shä′tuank or sä′tunk *counting.*

A full paradigm seems unnecessary.

THE I-INFLECTION.

There are several classes of verbs following the inflection in -i or -e: (1) verbs having no other suffix but -i, -e, which is the suffixed pronominal particle hí, hî; (2) verbs ending in the compound suffix -ia, -ea (not the emphasized -ía, -íya, -éa), of which the final -a is sometimes suppressed in the absolute form to re-appear in other forms of inflection; cf. álahi and aláhia, spúkli and spúklia; (3) verbs in -i, which have a parallel form in -a, as kúki and kúka; (4) verbs in -a, of which some inflectional forms show -i, -e, where -a is expected.

The verbs in -i subjoin to themselves the inflectional endings in the usual way; and when the suffixes begin with a vowel, synizesis takes place but exceptionally, as in gī′nk, gī′n for gíank, gían *existing.* The -i is elided, however, in the verbs ending in -úli (-óli) and in -pĕlí (-p'lí, -plí), as follows:

gatpámpĕli *to return home;* gátpampalank, not gátpampĕliank.
wetóli *to fall down;* wetólank, not wetóliank or wetólink.

Of classes 3 and 4 the following instances may suffice:

mā′sha *to be sick;* máshitko, máshetko *sick, suffering.*
núta, v. intr. *to burn;* nutísh *the fact of burning.*
shnúta *to dry by the fire;* shnutétko *parched, dried.*
spekpéla *to squint;* spekpelítko *squinting.*

shnawakítko *wearing a necklace,* from shnawáka, has to be explained as a contraction of its longer form, shnawákash gítko.

The verbs following this inflection terminate in -al or -la, and were originally verbs in -ăla (not -ála). Their paradigm differs from that of the verbs in -a only by the occasional dropping of the short a before or after the l, which dropping is caused by the shifting of the accent, and this by the length or bulk of the suffix appended. The verbs in -al inflect as follows:

Declarative mode.

nû a pátkal *I rise from bed* or *sleep.*

nû a papátkal *I rise at different times.*

nû patkaluápka, Mod. nû pátkal tak *I shall rise.*

Conditional mode.

nû pátklat (for pátkălat) *I may rise.*

Imperative mode.

pátkal î! *arouse!* pátklāt! *arouse ye! get up!*

Participles.

pátklank *rising;* páklatko *risen.*

Verbals.

pátkalsh gé-u *my rising;* nûsh pátkalsht *after I had risen;* pátkaluish gé-u *my previous rising;* patkălúga, pátkĕluk, pátkluk *in order to rise;* patkalóta *while rising;* pátkaltgi *for the purpose of rising;* pátkalshtka *on the point of rising.*

The distributive form is inflected in the same manner.

The verbs in -la, -shla re-instate the short a before -l when suffixes beginning with a consonant are appended, vocalic suffixes producing no change from the paradigm of the verbs in -a. Example: spúklishla *to erect a sweat-lodge.*

Participles.

spuklisháltko *a sweat-lodge having been erected.*

Verbals.

spúklishalsh, spúklishalsht, spuklisháltki, spuklishálshtka.

This mode of inflection embodies the verbs in -n and those in -na (formerly -ăna); the same phonetic laws control it as the previous inflection.

The only difference from this lies in the circumstance that in some verbs in
-n, -na the n is deciduous, while in others it maintains itself through all the
verbal forms.   To these latter belong those verbs which have a simple form
besides the form in -na: húdsha *to run*, húdshna *to run to some distance;* gúka
to climb, gúkna *to climb some way up,* etc.; also the verbs originally ending in
-īna, as gasáktchna *to follow.*

1. *The verbs* in *-n.*   They are very limited in number and terminate
in -an or -in (utchín **to fish with net,** and others on page 357); they preserve
the -n in the declarative mode of the absolute and distributive form, present
tense, but drop it in the future tense, the conditional mode, the participles
and verbals of both forms.

We subjoin the paradigm of pán *to eat,* d. pápan *to eat at different times*
or *to eat various kinds of food,* as characteristic of this class of the N-inflection:

Declarative mode.

nû a pán *I eat;* nû a pápan.
nû a hûnk pán *I ate, have eaten;* nû a hûnk pápan.
nû a pá-uapka *I shall eat;* nû a pápa-uapka.

Conditional mode.

nû a pā′t, pát; nû a pápat.

Imperative mode.

pán î! pán āt! d. pápan î! pápan āt!

Participles.

pá-ank, pā′nk Kl., pá-an, pā′n Mod.; d. pápānk, pápān.
pátko *eaten, consumed;* d. papátko.

Verbals.

pā′sh, pásh; d. pápash.
pā′sht; d. pápāsht.
pá-uish; d. pápā-uish.
pá-uk, pa-úga; d. páp′uk, pap′úga, papúga.
pa-óta, pa-úta; d. pap′óta, pap′úta, papóta.
pátki, pátgi; d. papátki, papátgi.
pā′shtka; d. pápashtka, papáshtga gî.

2 *The verbs* in *-na with deciduous suffix* retain the -n in the absolute, but drop it in the distributive form. Except for this small difference, their inflection is regular, and follows the A-inflection.

ktána *to sleep;* d. ktákta and kákta.

kshéna *to carry on the arm;* d. kshéksha.

sχéna *to row, paddle;* d sχésχa.

wína, shuína *to sing;* d. wíwa, shuíshua.

Even in the derivatives of the verb shuína the dropping of the -n occurs: shuinála *to sing repeatedly;* d. shuishuála.

The inflection of the verbs retaining the -na, -n throughout does not differ from that of the verbs in -la, but for the change of this consonant. A few verbs show both forms, e. g., kléna *to hop on one leg;* d. klékla and kléklana.

3. *Derivatives of verbs* in *-na*, which are formed by means of suffixes beginning with -p, as -pka, -pělí, and also the oblique cases of the past participle of verbs, which retain their -na, change n into m before the -p following:

géna *to go:* gémpka, gémpěle, gémpkash (for génapkash).

hútna *to run some distance:* hutámpka, hútampěle.

stíltchna *to report:* stíltchampěli, stiltchámpkam etc.

This nasalization is also observed in the inchoative verbal suffix -támpka and in the oblique cases of many participles in -ntko, -antko, which cannot be derived from any existing verb ending in -na. Thus we have tínχantko *obtaining by chance,* obj. case tinχámpkash; tilhuántko *flooded,* obj. case tilhuámpkash (with others to be found under suffix -antko), although there are no verbs tínχna, tilhuána, but only tínχa, tílhua. Facts like these have to be ascribed to a certain tendency prevailing in the language to nasalize explosive sounds, surd and sonant, especially when they stand at the end of words.

PARTICLES USED AS VERBS.

In the previous pages I had no opportunity of mentioning an extraordinary method of forming verbs observed in the Klamath language—that of using particles as verbs. Particles used in this way are not susceptible of

inflection, and participate of the nature of the verb on.y through their con-
nection with personal pronouns.   We are almost compelled to assume ellip-
sis of gî or some other verb; but if we do so, why are not many other par-
ticles used in the same way?   These particles are as follows:

g é t a k , gä′tak, at kä′tak *so far, enough*, in Modoc kánktak; used as a
verb in the sense of *to stop, cease, quit.*   Tsúi nat at gä′tak *after this we ceased*
(fighting), 24, 3; tchín at nat at gä′tak ndáni táměnotk *so I, when we quit*
(fighting) *I had returned* (from there) *three times*, 25, 2.   kánktak shápěle
ktetég′ i! *stop cutting bread!* Cf. kánktak gî′n wawál̲kan *sitting down quietly,*
34, 13; lit. "doing just so much as sitting."

h í - i t o k *down, on the ground* (emphatic); verbified into: *to sit* or *lie down.*
In 34, 11, hi-itók āt corresponds to the English "down with ye and be still!"

k á t a k , d. káktak *truly;* kátak and kátak gî *to tell the truth.*   At káktak
píla! *tell ye nothing but the truth!*   The Modocs have kána, katchán, and
kána tchēk for *truly, certainly, surely.*

l é w a k , lé wak ka-á, lä′ uk ga-á *to be undecided, irresolute* about some-
thing; tsúi nat lé wak ka-á, or tsúi lä a nat wák ka-á *then we were quite*
undecided what to do, 21, 18; lä nat wak galdsawiá-a! *we do not know whether*
we should approach or not! 22, 2; lé hai ně mish nen û′k! *I do not know how*
to call you! (Mod.) where nen stands for *to call* and û′k for wak.   The
Modocs also say: k̲á-i wak, k̲á-i uk gá-a, or simply uk gá-a, wak ká-a.
These particles are placed in connection with a verb (né-ul̲a) in 22,
12; 65, 1, 2.

n e n , oral particle referring to what is or was said or heard, is some-
times used instead of shéshatko *thus named*, or shésha, él̲a *to give name:*
nen Aíshish tché ha? *shall I call you Aishish?*   nént nént (for nen át)!
call me thus! right so! (Mod.)

IV.—DERIVATION.

Although the Klamath language can be considered to be built up rather
upon analytic than upon synthetic principles, there are two departments in

it in which it is not only synthetic, but polysynthetic—the inflection of the noun and the derivation of verbs by prefixes and suffixes.

The great complexity perceptible in the derivation of verbs and verbal nouns is sufficiently apparent from the long lists which I have devoted to prefixation and suffixation, to both kinds of reduplication, to vocalic anathesis, and other contrivances for verb-deriving. It would be useless to repeat this here; and all I can do is to give some general points of view upon the synthetic powers of the language, and to refer readers to the derivation of the substantive, adjective, and numeral noun, where cognate matters are spoken of.

In our Klamath Lake and Modoc texts short words are the rule and polysynthetic words the exception. But the mere fact that these can occur forces us to consider them, and to account for the laws presiding over their formation. Prefixes aggregate only to the number of three, and suffixes to the number of five, though this number of derivational suffixes may be increased by inflectional suffixes. Prefixes either indicate the voice of the verb, or the number or external shape of the verbal object or subject. Suffixes are either of a material or a relational character, as pointed out on page 280. Those of a material function chiefly point to location or different modes of motion, and are much more numerous and polysynthetic than the relational ones; their great number being largely due to the circumstance that what we express analytically by certain adverbs and prepositions these natives express synthetically by suffixation to the verbal base. In the inflection of verbs suffixes only, no prefixes, are employed.

Verbal derivatives are formed from all the four species of roots discussed on page 250 sqq.—onomatopoetic, interjectional, pronominal, and predicative, although the two first-named occur in very few verbs only. In some verbs it is difficult to distinguish between the sounds forming the prefix and those constituting the radix, as may be gathered from the List of Prefixes, under e-, i-, yan-, yu-, ma-, and others.

In intransitive verbs we meet initial syllables, like hu-, tush-, tin-, he-, we-, klush-, kish-, lu-, luk-, which cannot be considered as prefixes, but must be taken for roots employed to distinguish number. The signification of the verbs formed by these often differs somewhat from that of parallel verbs

formed with roots pointing to another number of the verb. Thus wénka, e. g., when applied to more than one subject, means *to die*, like k̲'léka (used for *one* subject), but its real meaning is *to stretch the legs*.

A few suffixes, like -óga, -tka, -úta, are used for both derivational and inflectional purposes, but these may be easily distinguished from each other, as the former necessarily *precede* the latter. Both kinds of affixes may be studied in their variety of combination from the Dictionary, and in their simpler forms and true functions from the "Recapitulations" contained on pages 302 and 303 (Prefixes), and pages 395–398 (Suffixes).

Nothing can give a better idea of the Indians' vivid and natural manner of considering objects or phenomena of nature and acts of man than the study of these affixes and their combinations. A motion performed in a straight line is referred to differently from another done in a zigzag, curvilinear, or interrupted line, or from a motion performed sidewise or obliquely or at a distance from the one speaking, circumstances which it would seldom occur to us to express in European languages. A large number of instances could be adduced to show the pictorial tendency of the language in expressing form or appearance, the conditions under which an act is performed, etc The description of the *exterior* of the verbal subject or object is an especially graphic and interesting feature, and as this feature has been dwelt upon at length in the chapter on Prefixes, it will suffice to give some examples taken from the northern dialect:

nā′sh nû mish né-i tála *I pay you one dollar* (in the form of *one* note).
nû mish pápkash úya *I give you a club.*
léwash nû lúya hû′nkiĕsh *I give him a play-ball.*
túma nû mish ánku yáni *I give you many sticks* or *clubs.*
lā′p léwash nû mîsh péwi *I give you two play-balls.*
wátsag nû kshúya mā′lsh *I give a dog to you.*
lû′gs nû hûnk spuní hû′nkiash *I gave* or *transferred a slave to him.*
ámpû î tchíya nîsh *you give me water.*
tchulē′ks nû tchiléya hû′nksh *I give him meat.*
íwam nû skáya mîsh *I give you whortleberries in a basket.*
pála-ash nû shúi málsh *I give you bread on a plate.*

shewána nû mā′lsh tála, wátsag, lû′gs, ámpû, tchulē′ks, íwam, pála-ash *I give you money, dogs, slaves, several cups* or *pails of water, several pieces of meat*, a quantity of *berries, bread.*

Form or exterior is described not only in the verb, but in the noun also in the sentences following:

lutísh nû lútχa *I pick a berry, round fruit.*
utísh nû útχa *I pick a long-shaped fruit.*
lúash luyä′ga *the fog lifts.*
lúash lúdshna *the fog is moving.*

THE SUBSTANTIVE.

The substantive belongs to that division of speech which we call the noun, and is the most important representative of it. Outside of the substantive noun, the other nominal forms are the adjective noun, which in the Klamath language also embodies the indefinite verbal in -sh and the past participle in -tko, the numeral noun, and the pronoun. A few postpositions are also formed by means of nominal cases. The Klamath verb, which is a noun-verb, partakes more of the quality of a noun than the noun does of the nature of the verb. In fact, only a limited number of Klamath substantives (no adjectives) can assume a temporal character through the suffix -uish; these are all derivatives of verbs, *nomina verbalia*, and we are free to consider them as verbal forms or as nouns, though, in English, substantives will render their meaning more accurately than any verbal form. In the substantive of the Algonkin languages the verb-character is more apparent.

The grammatic categories which we distinguish in the Klamath noun are case, gender, and number (in the form of severalty). But gender becomes apparent only in the substantive and a few pronouns; severalty is not distinguished in a portion of the pronouns and substantives. Case alone appears in all the four species of the noun.

In regard to the classification of the various kinds of substantives, I intend to use the same terms as the English grammarians. Substantives are either concrete or abstract; the concrete are either generic or specific.

Proper names and names of species will be included in the specific class; collective nouns mainly belong to the class of generic terms.

As regards derivation, a majority of the substantives are derived from the same bases which form verbs, by means of the universal noun-making suffix -sh (-ash, -ish etc). The prefixes occurring in substantives are identical with those occurring in the verb.

I shall consider the morphology of the substantive under the following headings: (1) Gender; (2) Absolute and distributive form; (3) Inflection for case; (4) Derivation.

I. ANIMATE AND INANIMATE GENDER.

The language makes a general distinction between what I call animate beings and inanimate objects of nature, but does not draw the limit between the two with accuracy. Both classes show the same affixes in the subjective and in most of the other cases, and resemble each other largely, the main point of distinction being in the objective case. To form this case, *the animate gender appends -ash to the subjective case, while the inanimate forms it like the subjective case.* Other points of distinction are that the animate gender lacks the suffix -tat, -at as a *locative* suffix, and seldom uses the suffix -tka.

The *animate gender* is made up, grammatically speaking, of the following classes of substantive nouns: Generic terms for and proper names of men and women, quadrupeds, the genii and miraculous beings of Indian mythology, and many inanimate objects when mentioned in mythic tales. Terms of relationship ending in -p do not assume the mark of the objective case.

The *inanimate gender* includes the generic and specific names for birds, fishes, and the lower animals; for all plants, as trees, weeds, bulbs, etc.; for the objects of inorganic nature; for the portions and limbs of the human and animal body; as well as all collective nouns, whether applied to inanimate objects or not, and the abstract nouns.

When adjectives, numerals, or participles are joined to substantives to qualify them, their ending -sh remains the same in the objective case, whether the noun they qualify represents an animate or an inanimate object.

Some exceptions to the above rules occur, to be mentioned under the case-ending -ash, which are not easily accounted for. The more general

use of the suffix -ash in the mythic stories may be explained by a sort of personification, or, in poetry, by the requirement of the rhythm.   Plú forms plú in the objective case when it signifies *fat, grease ;* but used as the proper name of a person, it forms Plúash; shlóa *lynx,* though a quadruped, has no form shlóash, neither has yuhú *buffalo :* hû tûm yuhú luelólish gî *he killed many buffaloes,* though both belong to the category of quadrupeds, which is inflected like that of persons.   Here the reason may be that these nouns were made from finite verbs without change or suffixation, and finite verbs being unable to take nominal endings, these substantives remained as they were.

The inflection of the Klamath verb contains no forms relating either to animate or inanimate objects or subjects by making distinctions between the two, as we see it done in Nahuatl by the objective incorporated particles te-, tla-, tetla-.   The prefixes relating to *shape,* as ksh-, i-, ta- (t-), u- and others, refer to one or several long objects or subjects without discriminating between animate and inanimate.

I have called the two genders by the names *animate* and *inanimate,* but leave it to others to invent more appropriate designations, if any can be found, as "noble and ignoble", "personal and impersonal", etc.

Neither the Klamath pronoun nor the verb or substantive distinguishes between the *male* and *female sex* by grammatic forms.   Klamath does not belong to the sex-denoting languages, and, indeed, the class is rather small upon the Western Continent.   Wherever a distinction of this sort is made in the substantive, it is made by agglutinating some sexual distinction (cf. 95, 14) to the noun, as is done in some Tinné and Mayá languages and in the Tonica.   The Carib alone seems to have a real suffix for the feminine.

II. ABSOLUTE AND DISTRIBUTIVE FORM.

Like the substantive of many other agglutinative languages, the Klamath substantive possesses no special forms to indicate number, either for the singular or dual and plural, and the plural number requires to be pointed out by special words, as pronouns, adjectives, or numeral adjectives.   When the substantive is the subject of an intransitive verb, its dual and plural

number can be declared by the distributive form of the verb. The same may be done when it is the object of a transitive verb, in case each one of the objects is acted upon separately.

With a few exceptions, to be pointed out below, the distributive form of substantives marks *severalty, not plurality*, as shown by several instances on page 262 sq. It follows from this that the absolute form of the substantive points to the singular no more than to the dual or plural, and that the distributive stands also either for the singular or for the dual or plural. Thus tút is *one tooth* or *many teeth*, d. tútat *each of the single teeth* or *each collection of teeth;* pétch *the foot, a foot, one foot,* or *the feet, feet, many feet,* d. pépatch *each foot, each pair of feet, each pair* or *lot of pairs,* or *lot of feet;* tápaχ *leaf* or *leaves,* d. tátpaχ *each leaf, every leaf for itself, each lot of leaves.*

Connected with this is another peculiarity of the language—the lack of any term that could be construed as representing our definite and indefinite article. Only the run of the sentence can teach us whether *a* tooth or *the* tooth, whether squirrel or *the* or *a* squirrel is meant, but usually there is no doubt about this matter. Thus the very use of the distributive form points to certain objects held in view or mentioned in the context, and suggests the use of our *the;* demonstrative pronouns and particles also point to definite objects. The numeral nā′dsh, nā′sh means *one,* d. nánash *every single one,* and sometimes corresponds to our indefinite article. If quantity or number has to be specified, a numeral or adjective will serve the purpose. Thus duality is indicated by lápi, lā′p *two,* lápuk *both;* plurality by any numeral above two, or by túmi *many,* tumiága *a few only,* nánuk *all, every one,* nánka *some, a few.*

Among the almost countless number of substantives in the language, there is a class which does not reduplicate at all, another that appears only in the distributive form, another embodying the names of relationship, etc. All these special classes will be discussed hereafter.

We can distinguish the following different modes of reduplication in substantives:

1. The *regular form* occurs in substantives of an abstract as well as of a concrete signification: ánku *tree,* d. a-ánku; búnuish *drinker,* d. bubánuish; ḵísh *untruth, lie,* d. ḵíḵish.

2. *Substantives* occurring in the distributive form *alone* are few in number and unite both functions—that of a real plural and that of indicating severalty.

> lúlp, contr. for lúlap *eyes;* nā́sh lúlp *one eye*, though lúlp is used for *one eye* also.
>
> mä́makli, generic term for *wild ducks* and *geese.*
>
> múmuatch *ears, both ears*, the hearing apparatus; ná-ighstani or nā́sh múmuatch *one ear* (Mod.).
>
> tatáksni, obj. case tatákiash *children;* wéash *one child.*
>
> wéwanuish, contr. wéwansh *women;* snáwedsh *one woman.*

3. *Substantives* which occur in both forms and in the distributive may be used as well as real plurals for all forms marking severalty. This class is composed of such terms for *persons* as most frequently occur in conversational language.

> híhashuaks *men, husbands*, and *each man* or *husband.*
>
> laláki *chiefs* of a tribe, and *each chief.*
>
> shashámoks *relatives* and *each relative.*
>
> shishuága *girls* and *each girl.*
>
> titsga-ága *old parents* and *each old parent.*
>
> wéwanuish *women* and *each woman.*

4. *Substantives* occurring in *one form only*, either the *absolute*, or the *distributive form.* Some lack the latter form for several causes, chief of which is the difficulty or impossibility of pronouncing a reduplication of the initial syllable, or the iteration of which would be repugnant to the native ear. Many of these nouns are the products of *iterative* reduplication. Thus we have: áha-ash *species of crows*, lχelχatánash *harness*, nánashgish *butcher*, nkánkatuish *fetlocks*, shtchishtchággĕdshnish *trotting-horse*, shtoshtótish *gopher*, vushú *chest*, wátch *horse.* With these and many other terms severalty has to be indicated by an adjective or numeral serving as an attribute, or by the *verb* of the sentence, plurality by adjectives like túmi *many*, etc.

Collective nouns, generally speaking, do not reduplicate distributively, but prefer syntactic means to express severalty and large number. There are, however, some which do so reduplicate, and in fact there is no strin-

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gent reason why they should not.   Terms adopted from foreign languages make no exception.   Kiä'm *fish* rarely takes the d. form kékiäm, and such terms as kō'l, a species of *bulb,* íwam *berry,* shmáyam *bristle* rarely use their distributive form as collectives.   To this series belong terms like kshuksh-iéχash *grease* of animals, lúk *seed* and *marrow,* kĕlá-ush *sand,* lóχash *roe,* múshmush *cattle,* pála-ash *flour* (pála-ash líklatko *loaf of bread*), shápĕle *flour,* shúgga-i *sugar,* tchíkĕmen *metal, iron, copper* etc., wē'sh *ice.*

Some nouns indicating a homogeneous solid or liquid mass, like ámpu *water,* kē'sh *snow,* shtíe *pitch, resin* form a-ámbu, k̲é̲k̲ēsh, shtíshtie.

4. *The terms of relationship* in *-p* (-ap, -ip) for the larger part reduplicate only the suffix into -ishap to indicate severalty; only a few of them show both modes of reduplication.   The whole process is spoken of at length on pp. 275. 276.

5. *Nouns* adopted from *foreign languages.*   No rule can be established determining which of these will reduplicate and which will not, although the Klamath language has a considerable faculty of transforming foreign terms according to its own phonetic rules and forming derivatives from them. Terms exhibiting the distributive reduplication are the following: ádak *salt,* d. á-adak; etchmúna *purple salmon,* d. i-atchmúna; ipshúna *swamp-dogberry,* d. i-apshúna (all from the Shasti language); Bóstin *American,* d. Bobóstin; kápo *coat, dress,* d. kákpo; mítash *leggings,* d. mímdash; stíkshui *shoe, boot,* d. stíshakshui; tála *dollar, money,* d. tatála.

III. INFLECTION FOR CASE.

Klamath may be counted among the languages of America which have reached the most extensive development in regard to case-inflection.   Many relations of the noun, expressed in other languages through the verb, are rendered here by a supply of nominal cases, and thereby a thorough-going differentiation is brought about between the noun and the verb.   Like the Basque language, Klamath possesses the faculty of forming *compound* or polysynthetic suffixes in its inflection.   This profusion of cases forms a striking contrast to the entire lack of case-inflection observed in many of the agglutinative families, especially when we consider the circumstance that every noun has a double inflection on account of being inflected also

distributively.   The inflection of the adjective and numeral adjective is not quite so rich in forms as that of the substantive.

CASE-SUFFIXES AND CASE-POSTPOSITIONS.

The numerous forms of nominal inflection, called cases by grammarians, may be divided into two categories: (*a*) the purely *grammatic cases*, expressing mere relation of one noun to another, and being only three in number, the subjective, direct-objective, and possessive case; (*b*) *all the other cases*, as instrumental, inessive, adessive.   They are either locatives or take their origin in some locative relation of the noun to the verb.

But this purely logical division of cases does not always work well when practically applied to existing languages.   It cannot be rigidly applied in a grammar of the Klamath language, for here the case of the direct object is also that of the indirect object, and the possessive case is also that which corresponds to the Latin ablative when connected with *a*, *ab* and a verb in the passive voice.

It is best to divide the cases of Klamath inflection into cases formed by case-suffixes and cases formed by case-postpositions.   The former I call, for convenience, suffix-cases, the latter postposition-cases.

Suffix-cases are formed by nominal inflectional suffixes having no independent meaning for themselves *as words*.   They are usually unaccented, and only two of them are dissyllabic in their *unabridged* form.   Besides the subjective case, which is not always made distinct by a suffix, there are the cases in -ash, -am (-lam), -ti, -tka, -tat, -χēni, -na, -ēmi.

Postposition-cases are formed by means of particles having an independent signification for themselves *as words* of the language, but when connected with a noun are never placed *before* it.   They are all of a locative import, and frequently take the accent.   Their list is: -i, -kshi, -ksaksi, -tala, -tana.

The function of *some* of the case-suffixes is of a very general nature, and should be illustrated by a large array of quotations to be made clear. No noun of both dialects will be found which is in possession of all the case-suffixes and case-postpositions, and of the fourteen found in the paradigms hardly ten can be said to be in constant use.   Temporal suffixes, for

example, can be affixéd to some of the abstract substantives only; i- and -na are of rare occurrence, -tka, -ksaksi etc. will be found chiefly in substantives of the inanimate gender.

Klamath shows a large number of other postpositions than case-postpositions, mainly of a locative signification, which are connected with substantives. They differ from the case-postpositions, because (1) they keep their accentuation and thus appear as independent words, and (2) they can be placed, at the speaker's option, *before* or *after* the noun they govern. They never coalesce into one word with the noun.

The only direct case, or *casus rectus*, is the subjective case, otherwise named "nominative"; all others are oblique cases. A *vocative case* cannot be said to exist, and the subjective case intonated on the last syllable will answer for it, especially when followed by the interjection ē: tidsí mukā′k! *or* tidsí mukā′k ē! *O that nice baby!*

Many words taken from English or other languages foreign to Klamath inflect like those of Klamath origin for case and for severalty: Bóshtin, ipshúna, lám, mítash, shō′p, tá-uni.

Up to this point we have considered only the simple form of nominal inflection, by which a case is formed by one suffix or postposition only; but Klamath also possesses a *composite* inflection of the absolute and distributive noun, since some of the cases can assume the functions of the subjective case and form inflections for themselves by means of other case-suffixes and case-postpositions. These polysynthetic nominal forms do not exceed the number of three suffixes or postpositions, and thus the inflections may be classified as binary and ternary ones. The case-suffixes capable of forming new substantives in this way are: -ash, -am, -ti, -ēmi; and the case-postpositions, -i, -kshi, -ksaksi. The suffixes which each of these can append, and a further discussion of the composite case-inflection, will be found below.

FORMATION OF THE CASES.

According to the nature of the final sound of the substantive to which the case-endings are joined, all modes of inflection may be divided into two classes, which, however, do not largely differ among themselves: (1) Consonantal inflection, and (2) Vocalic inflection.

A majority of all the Klamath substantives preserve throughout their case-inflection the final sound which they possess in the subjective case. Those which do not conform to this rule are some nouns in -sh (-s) and -p (-ap, -ip); they drop this final consonant, or place a vowel between the ending and the case-suffix. Substantives ending in -u (-o) and in -i (-e) frequently insert the semivocalic w or y between the two. Substantives whose subjective case ends in -am, -lam have this ending unchanged through all cases, except those mentioned on page 476.

Instances of these changes are as follows:

pé-ip *daughter*, obj. péya, poss. péyalam.
p'tíshap *father*, obj. p'tísha.
édshash *milk, breast*, poss. édsham.
látchash *lodge, house*, poss. látcham, cf. 77, 4; loc. látchashtat, 83, 3.
paíshash *cloud*, poss. paísham.
túpakship *younger sister*, obj. túpakshash, poss. túpaksham.
tcháshish *skunk*, poss. tchásham.
ḵálo, ḵálu *clear sky*, loc. ḵalówat and ḵalówashtat.
ktá-i *stone, rock*, instr. ktáyatka and ktá-itka.
ḵáḵo *bone*, instr. ḵaḵówatka.
lépuinsh (for lépuinash) *frying-pan;* instr. lépuinatka.
nép *hand*, instr. népatka (as if from népa or népash).
pétch *foot*, instr. pétchtka and pétsatka.
shū′p, shō′p *soap*, instr. shúpatka.

In the possessive case, the nouns terminating in -a, -ä, -e assume the suffix -lam instead of -am, while the others, following either the vocalic or consonantic inflection, take -am. Thus all the diminutives in -ága, -ak, -ka, -k show -lam in their possessive case, and this is even found exceptionally in kaíliu *feather-mantle, fur-dress*, poss. kaíliulam. Thus we inflect:

ḵó-e, ḵó-a *toad*, poss. ḵóalam.
skúle, skúlä *lark*, poss. skúlelam.
tála *dollar, money*, poss. tálalam.
watchága, wátchag *dog*, poss. watchágalam.

Nouns in -wash, -watch show in their oblique cases a synizesis of the -wa into -ō, -ū aside of the regular form:

páwatch *tongue*, poss. páwatcham and pá-ūtcham.
waíwash *white goose*, poss. waíwasham and wayō'sham.

Abbreviations of case-suffixes and of case-postpositions are very frequent, especially in rapid conversation. Thus we observe -tk, -t for -tka, -ta, -at, -t for -tat, -a for -am, -äm for -ē'mi, -ä'mi, -χän for -χēni, -tal, -ta for -tala, -tan, -ta for -tana. In the inflection of the adjective the deterioration of the endings has progressed still further, and in the composite nominal inflection as far as in the simple case-declension.

Suffixes occurring only in the inflection of topographic terms and proper names of localities are -i, -na.

LIST OF NOMINAL CASES.

Before entering into details concerning each of the suffix- and postposition-cases, I give a list of all the fourteen case-endings, reserving their abbreviations for their special headings. All the cases of a locative character or origin follow each other in immediate succession. Some of these, even of the monosyllabic ones, are composite, the second pronominal element being formed by the demonstrative radicals -i, -la, -na.

I.—*Suffix-cases.*

subjective: (-sh, -s).
objective: -ash.
possessive: -am.
partitive: -ti.
instrumental: -tka.

locative: -tat.
illative: -χēni.
transitional: -na.
temporal: -ē'mi.

II.—*Postposition-cases.*

inessive: -i.
adessive: -kshi, Mod -gishi.
emphatic adessive: -ksaksi.

directive: -tala.
juxtapositive: -tana.

There is probably no substantive in the language which forms more than ten or eleven cases. Thus nouns designating persons, animals, or

plants cannot form the transitional and the temporal cases, and the locative, instrumental and adessive are wanting with many of them also.

1. *The subjective case.*

The subjective and only direct case most frequently terminates in -sh, -s, the universal noun-making suffix, which we have found to occur also in the nominal forms of the verb. The vowel usually preceding it has frequently been elided, as in terminals like -ksh, -lsh, -ntch, and others. The identity of this most frequent of all nominal suffixes with that of the verbal indefinite conclusively proves that the majority of all substantives are but the nominal expression of the verbal idea that they are either *nomina actoris* and *agentis*, or *nomina actionis* and *acti*. Cf. Suffixes, pages 323, 339, 362, 368.

But there are many other suffixes than -sh capable of terminating substantives, for almost every sound which can close a word can also terminate a noun in its subjective case. We have seen that the nouns in -p and a few of those in -sh drop these endings when they become inflected; a few nouns, as páta, mpátash *milt*, show two forms, the one with and the other without the -sh. All this testifies to their immediate derivation from *verbs*. These same suffixes are also dropped before certain affixes of an adnominal or participial nature agglutinated to them, e. g.:

shúks *crane*, Shúk=amtch *Old Crane* of mythic fame.
p'tíshap *father*, p'tísh=lúlsh *deceased father*.

2. *Objective case in -ash.*

The *direct object* or complement of the verb, as well as its *indirect object*, is expressed by the objective case in -ash, abbr. -ĭsh, -ĕsh, -'sh. This case therefore corresponds to the accusative and to the dative case of the classic languages, sometimes to others of their cases besides. In its origin it is nearly identical with the suffix of the subjective case -sh (-s), and in this regard we may recall the fact that some of the Romanic languages have formed their subjective case from the Latin accusative: homem (Portuguese) from hominem *man*, rien (French) from rem *thing*; in German we have Namen, Samen, together with Name, Same, the former representing in fact an objective case. In the Klamath a remnant of this sort is found in

the circumstance that the southern dialect has híshuakshash *man, husband,* snawédshash *wife* in the subjective and objective cases, while the northern or Klamath Lake dialect oftener shows híshuaksh[1] and snáwedsh, appending the -ash in the objective case only. The same can be said of the two verbs *to marry,* which are derived from these terms.

But -ash, as pointed out above, forms the objective case of such substantives only as designate *persons* and *quadrupeds,* and in rapid conversation or narrative is sometimes dropped even in these; cf. wátch for wátchash *horse,* 127, 9; híhassuaksh Móatuash, for híhassuakshash Moatuáshash *Pit River men,* 20, 2. The objective case is identical with the subjective case in collective and in abstract terms, and in the names for birds, amphibians, fish, and the animals inferior to these; in the names for plants and their organs, for inanimate things, for limbs of the body, human or animal. Nevertheless frequent exceptions to the rule here established may be met with in the more archaic form of speech noticed in mythic stories and in song-lines, in which the rhythm of the verse at times produces them. The form tchípshash in 146, 3 (instead of tchípash) is exceptional.

Diminutive nouns of the animate class, except when designating persons, do not append -ash in the objective case, whether mentioned in archaic texts or not,[2] nor do the terms for relationship ending in -p (-ap, -ip). As instances we mention only mantchákash *old man,* múkaksh (also múkak) *babe,* to which may be added: watchágash *dog.*

Túpakship *younger sister* forms túpakshash, because it is usually abbreviated to túpaksh in the subjective case. The regular form for these nouns in -p is: p'gíshap *mother,* p'gísha (obj) *the mother* and *to the mother.* Wáshla *chipmunk* does not change in the objective case, though we would expect wáshlash, 110, 8. 9.

EXAMPLES OF DIRECT OBJECT expressed by -ash or its abbreviations:

　　a. Persons and quadrupeds:

Títak máklakshash ktúpka *Titak slapped an Indian.*
mû'tchga nû hûn hishuákshash *I hate that man.*

---

[1] Cf. Note to Texts, p. 90, 7, and Texts 90, 7. 10.
[2] Hence the genius of the language considers them as of the inanimate order.

nā'sh nî lúgshla snáwädsh *I captured one female*, 20, 1; cf. 95, 8.

wéwanuish kaíχema K'mukámtchish *the wives did not recognize Kmú-kamtch*, 95, 10, and Note.

tchéwash îdúpka *he kicked an antelope*, 126, 7.

Shû'kamtch Sháshapamtchash shnindû'wa ámbutat *Old Crane doused Old Grizzly in the water*, 123, 3. 4.

hä' tchilloyága lō'k shiúka ámka táslatch *if a young man killed a grizzly bear or a cougar*, 90, 19.

b. Objects of the inanimate order:

nép húshnχa *to shake hands.*

kiä'm ítkal, yuhú lúela *to scoop up fish, to kill buffaloes.*

wudû'pka Shū'ksham tchû'ksh *she struck Crane's leg*, 123, 2.

pî unk shnóka yúkiak *he caught a mocking-bird.*

shnepē'mpemuk vunaká m'na *in order to beguile his son*, 94, 10; cf. 95, 8.

Aíshisham shulótish shnúka *he took away Aishish's garments*, 95, 7.

shuína sha tutíks m'nálam *they sang their dream-songs*, 65, 20.

wéwanuish nû'tak stä'-ila *the women gather nútak-seed*, 148, 6.

tchíkĕmen=mpámptish *blacksmith*, lit. "iron-beater."

nû'sh=tilansnéash, species of *owl*, lit. "twisting the head."

c. Objects of the inanimate gender when occurring in songs and mythic stories:

né-ulχa páplishash gi'tki gíug *he caused a dam to come into existence*, 94, 5.

käílash shutólan *after creating the earth*, 125, 1.

kóshash ká-a nû piupiutáñna *I am pecking hard along the pine-tree*, 162; 2.

shléwishash nû tilutaknúla *breath I am emitting*, 157; 45.

lû'luksash nû shkutíya *I wrap flames around me*, 154; 8.

EXAMPLES OF INDIRECT OBJECT expressed by -ash or its abbreviations:

a. Persons and quadrupeds:

shápi mi lákiash! *tell your general!* 40, 3.

E-ukshiki'shash pĕlpelíash ká-i shaná-ulî *he did not want to work for the Klamath Lake Indians*, 35, 18; cf. 35, 11.

Bóshtinash shítko tchía *to live after American customs.*

tcheléya nû hûṇ mantchákash shápĕle *I give bread to this old man.*

shapíya m'na p'gísha *she said to her mother.*

nû a wátchash ámbu húshpanua *I give water to the horse to drink.*

ḵá-i kaishnûli'at lû'lχagsh *they would not uncover* (the lodge) *for the bear-cubs,* 120, 17.

Mō'dokishash ktchínksh papálla *they stole the rails from the Modoc Indians,* 35, 21.

> *b.* Objects of the inanimate order:

páwash ḵédsha aitχámĕnash ḵō'l *the páwash-root grows smaller than ḵō'l,* 148, 7.

stíya nχi'-uliga láḵi *pitch trickled down on the forehead,* 97, 1.

nä'poks ai nû tashulû'la *I pass my hand over the disease,* 155, 21.

spúlhi lápni illólash *to imprison for two years.*

túnepni waítash wóksalsha *they gather lily-seed for five days,* 74, 7.

áwalues sha sḵéna *they row over to the island,* 74, 14.

a n'sh p'laíwash shtílta *he sent me after the eagles,* 101, 15.

> *c.* Objects of the inanimate gender when occurring in songs and mythic stories:

hûk lalī'ga Tûhû'shash *it remained sticking upon Mudhen,* 97, 1.

pî táplalash tpä'wa *he gave orders to the loon,* 132, 2.

yénash a-i ni shléwish wíta *I, the wind, am singing about the yén-fish,* 165 ; 6.

mo-ówe ktchídshuash hû'tnan *the mole leaping upon the bat,* 127, 5.

Tchékaksh mbû'shaksh yíyuχoga lúlpat *to Blackbird they pushed arrow-heads into the eyes,* 113, 16.   Cf. 114, 9. 122, 9.

<center>3 *Possessive case in* -am, -lam.</center>

This suffix is always pronounced short (-ăm, -lăm), and it takes the accent in composite cases only.   In Modoc it is often pronounced -ĕm, -lĕm, or still shorter, -'m, -l'm.   The longer form, -lam, is the original one, but occurs only in nouns terminating in -a, -ä, -e, though there are a few instances of other vocalic suffixes taking -lam also: kaíliu, poss. kaíliulam *feather mantle,* as if derived from a term kaíliwa.   The suffix was originally

locative, as may be inferred from its being related to the suffixes -äla and -lamna, q. v., and from the syntactic use often made of it, which proves that *about it, around it* was its original meaning. When the Indians speak rapidly they often drop the -m of -am: wásha wéka *the young of the coyote*, kō′lta wéas *the otter's offspring*, nī′l wéksa *the down of the mallard duck*.[1] When words in -am become independent nouns, with -am in the subjective case, this -am also drops the -m in some instances: sχíba *a bird species*, widshíba *lacustrine reed*, for sχípam, widshípam (in Modoc also widshípi).

Among the substantives which show an elliptic form, besides the full one, we mention:

klípa *mink*, poss. klípalam, more frequently klípam, 177, 13.
kō′lta *fish-otter*, poss. kō′ltalam and kō′ltam.
watchága *dog*, poss. watchágalam and watchágam.

Cf. also wáwa=tutúksh *ear-wax*, instead of wawákasham tutúksh.

A curious fact worth noticing is that the Mólale language of northern Oregon marks the possessive case by the same suffix, -am, and so does also the Pit River language of northeastern California. The possessive suffix -nmi, -mi of several Sahaptin dialects of the middle course of Columbia River seems related to it. The Maidu dialects of the Sacramento Valley mark this case by the suffix -ki.

1. The possessive case in -am, -lam corresponds to several of our English case-prepositions. Usually it has to be rendered by our *of* of the genitive (or, better, *genetive*) case [ή πτῶσις γενική], and then forms a possessive case corresponding to the Saxon case, -'s, in *the father's work, the mother's care*, which is sometimes turned into an adjective. Examples:

ḵóḵelam pálkuish *former bed of the river.*
máḵlaksam wákshna *Indian moccasins.*
tálalam wáχoksh *money-purse.*
Pámpiam, Látsam pé-ip *the daughter of Pámpi, Látchash*, 77, 1. 4.
tchéwam (or tché-uti) tóḵe *the antelope's horn.*

From these examples it will be gathered that when a substantive in the possessive case qualifies another substantive attributively, it is placed

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[1] See Note to Texts, 168; 41.

before the noun qualified.   But since the position of words is rather free in
Klamath, anteposition of the possessive is *usually* but not universally ob-
served.   Cf. nī'l wéksa (above), tchíliliks skúlelam *the young of a lark*, 100,
8; cf. 100, 5. 9. 18.

2. The case in -am, -lam corresponds to our *for, to the benefit of*, and is
then intended as a *dativus commodi*, answering sometimes to a possessive,
sometimes to a dative case.

Skä'lam i'-amnash wewilína *beads were left over to Marten*, 111, 2, 3.
ḵä'kitak kshún wúshmusham *there will be no grass for the cattle.*

3. When connected with a passive verb, frequently represented by the
participle in -tko, it corresponds to our *by, through*.   Several examples of
-am connected with passive verbs are given under *Passive voice*, pp. 421,
422, 451; many others are found in the "Texts", e. g., 35, 10. 17; 36, 12.
15.   An instance is also contained in the proper name of Scarface Charley:
Tchíktchikam=Lupatkuelátko, lit. "scarred by wagon wheels."

The possessive case of substantives often becomes a subjective case—
that is, a noun independent of others and capable of forming an inflection
of composite cases.   These have been fully treated under the heading of
Suffix -am.   The case-endings which they can take are -ti (-at), -tka, -tat,
-χē'ni, -kshi   Among the nouns which assume this suffix to form composite
inflections are: terms (*a*) for fruit-bearing trees and shrubs, sometimes of
other plants also and of their parts; cf. pû'shχam.   Here the possessive
case must be considered as an elliptic form, caused by the omission of
ánku, tchélash, tkáp, or some other noun designating a plant.   Plants bear-
ing no eatable fruit or bulb usually do not show this terminal.   (*b*) for
natural phenomena, the seasons; (*c*) for a few articles of manufacture.

4. *Partitive case in -ti.*

This suffix bears many analogies to -am and -tat, and has several syn-
tactic functions; from one of the more important of these I have called it
the suffix of the partitive case.   It is but another form of the prefix ta- (in
-tat), and *originally* both referred to objects standing erect, as men, animals,
trees, etc., the suffixed -i pointing to location *on, upon* something.   Nouns

in the -ti case usually precede the substantive which they qualify.   By rapid or neglectful pronunciation, -ti often becomes -'t, -ăt: tatákiamti and tatákiam't, tatákiamăt *about children*, padsháyamat *made of the manzanita bush*.

The various uses of this suffix are:

1. It refers to a *location on, upon, at;* a sticking upon, resting on or against, a connection with, a belonging to.   It is often used interchangeably with the case in -am, -lam; but the difference is this, that -ti points to something sticking or sitting upon an object, but not necessarily connected with it, -am to an object *essentially* belonging to some other object, or considered as a product of it.

> ánkuti or ánkuam tchíkass *the bird of the forest.*
> yaínati or yaínalam tiggága *mountain quail.*
> yákiti stílash *basket-string.*
> yákiti wókash stáni (gî) *lily-seed fill the basket.*
> lχalχamníshti lulínash *pond-lily seed put in long sacks.*
> nánuktua shtináshti pálla *to steal everything in the house.*
> shaígati, d. shashiágati shlápsh *flower on the prairie.*

2. It refers to the *substance* or *material* of which an object is made or manufactured, and thus represents a real *genetive* case, exactly corresponding to French *de bois, de fer, d'or*, etc.

> pápkashti box shútank *they make a coffin of lumber*, 87, 2.
> tókiti mídsho *horn-spoon, horn-ladle.*

On account of this "genetive" function, the -ti case may also be used adjectively, as in: pókshti, tupéshti, which correspond to our *turbid, muddy;* ámpu tupéshti *muddy water.*   Either -ti or -tat figures also as -t in the adjectival suffix -tkni, q. v.

When used in this acceptation, substantives in the -ti case can become subjective cases and form inflected nouns.   Thus wáti *thorn, spine*, from wá *to grow upon*, also means *knife*, and from this signification wátiti, or "knife-material," has finally come to signify *iron, steel, metallic substance, wire, metal.*[1]

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[1] Cf. käkä'kli wátiti "yellow metal": *gold, copper;* pálpali wátiti "white metal": *silver, silver-plated ware.*

Póko *bucket* has likewise formed pókoti *bucket-metal, tinned sheet-iron;* ánku *tree,* ánkuti *wood-substance.*

3. In the phrases and sentences following, a purely *partitive* function is found inherent to the case in -ti :

ndshíklχa ámputi *a drop of water.*

ḵá-i gitánish ámputi búnui! *do not drink of this water!*

nā'lam āt hûn käílati ktchínksh papálla *ye have abstracted rails upon our land,* 35, 10.

lû'k shewána sháplashti stáyanti *to give away seeds from a full seed-paddle.*

kudshá shliushlíwa kä'lanti *the mole throws up earth;* lit. "some of the earth."

4. This case-suffix has an *additive* function in the following instances :

kē'ktoks topíni kiä'm gé-u shnukshtí gî *this is the second fish I caught.*

snáwedshga gíulχa léluidshishti *a girl born after the father's death.*

Although these are instances of *verbals,* they may illustrate the use which is made of this suffix in substantives also. Cf. the numeral túnepanti in 111, 1, and Note to it, p. 116.

5. The suffix -ti may also correspond to our preposition *about, concerning, on account of,* and then assumes a causal function in verbals as well as in substantives. It is then often replaced by -tat, q. v.

Sháshtiamti húdsha shashálkia *they quarreled about a Shasti Indian.*

welékshti î hémkanka *you speak about an old woman.*

6. We find it occurring in some *local names* of the Klamath country, as in Kí-uti, Ktá-iti, Luyánshti, Shuawáti, Súmde (Súmti), perhaps also in Kúmbat, Túilkat, and some others. A purely locative signification is probably not the only one inherent in these names.

5. *Instrumental case in -tka.*

This case-suffix appears in several forms, as -tka (the most common), -tga, -tk, -atka, -átka, -at, and when nasalized, as -ntka : túmi *many,* tumántka *through* or *by the many.* In the "List of Suffixes" -tka also appears as a terminal forming verbs.

1. The primary function of -tka, which is also the most characteristic and most frequently occurring, is that of forming an instrumental case, thus corresponding to *with, by means of, by the aid* or *help of, through.* All the other functions of -tka are reducible to the idea of instrumentality. Its use is almost entirely restricted to nouns of the inanimate order.

pák̲shtga lákpeks shuyéga *he lifted ashes with* (his) *pipe,* 14, 6.
shikeníkishtka yutetámpka *they began to fire with pistols,* 14, 6.
wátchatka (and wátchat) hushō'tchna *to ride on horseback.*
k̲ak̲óatk sáktatk skä'ntsna *to sew with a bone-awl.*

Connected with a passive verb, it stands for -am in :

tumántka shute-uápka lak̲í *the chief shall be elected by the many, by the majority,* 90, 3.

2. A *locative* meaning, resulting from the instrumental one, appears in sentences like the following :

núshtga túpka *to stand on, upon one's head.*
gatchéshtka géna *to pass through the brushwood.*
shtútka wátch níukna *to drive horses on the road.*
nû géna ámputka *I go into* or *through the water.*

3. A *temporal* function corresponding to that of the case-suffix -ē'mi, which is more of a verbal character and is chiefly appended to verbals, appears in the following *nominal* forms:

yámashtka *while the north wind blows,* 155 ; 16. 24.
gelóla sha shewátχastka *they dismounted at noon,* 19, 10.
gáptsatka, tχópowatka *in May, June* (and in the other month-names), 74, 1. 6.

6. *Locative case in -tat.*

We begin the long series of locative case-endings with that which has the most comprehensive bearings, and is also the most frequent. The suffix -tat is an abbreviation of táta *where, there,* and this is a reduplication of the pronominal radix ta, as tû't, túta is of tú ; cf. táta, tú in Dictionary. It also appears in the form of -ta, -t, -at, -ut, or is suppressed altogether, as in

käíla, for käílatat *upon the ground, earth.*   When -tat appears as -ta, it is not always easily distinguished from the abbreviated -tala, -tana; when as -at, it will be remembered that -ti and -tka, -atka abbreviate in the same manner. The form -ut may be a transposition of -tu, or an abbreviation of -utat; in each case the -u- marks either distance from the speaker or height above the ground.   Some subjective cases are formed by -tat, -at, especially in local names and in such terms as kä′mat *back.*   The sound -t in the adjectival suffix -tkni is, as remarked previously, a remnant either of the case-suffix -ti or of -tat.   As will be gathered from the List of Prefixes and Suffixes, the t- in -tat *originally* referred to something standing erect, either animate or inanimate; but -tat is now referring almost exclusively to things of the inanimate world, and rarely to persons.   In the nasalized form of -anî, -nt it appears in adjectives, pronouns, postpositions, and adverbs.

The functions to which this suffix may be applied are quite varied and numerous.

1. It marks a stay *within*, a resting *inside of,* or *on, upon, by* something; it implies no motion, and corresponds exactly to the Latin *in* with the ablative case.

págashtat mû′lk wá *worms live in wet ground.*
welwáshtat nû tchalíka *I sit here by the water-spring,* 173; 5.
ktáyat gítko *staying in the rocks*
kä′sh méya shaígatat *they dug ipo-bulbs on the prairie,* 109, 1.
kaluáshtat nû tchutchúa *I am croaking up in the sky,* 162; 4.
kládshat tché-u gshíkla *an antelope lay in the clearing,* 126, 6.
sué-ushtat takeléas gî *there is cork on the fish-line.*
pákshtat tulísh *stem of tobacco-pipe,* lit. "handle in the pipe."

We observe it also in postpositions, like ginátant *on this side of,* guník-shtant *on the opposite side of.*

In several proper names of localities -tat has assumed the function of a subjective case:

É-ushtat *Tule* or *Modoc Lake.*
Kóketat *Lost River;* any *large water-course.*

The form -ut we find in:

lû'lpût p'gíshap k̲ikannéga *the mother applies* (the hands) *to the eyes*, 91, 6.
pánût a wákinsh k̲édsha *red paint grows on the pán-tree*, 150, 6.

2. The suffix -tat marks a *motion into, toward* or *upon, on* some object, and then corresponds best to the Latin *in* with the accusative case. We see it frequently connected with all verbs referring to locomotion: going, pushing, driving, and also regularly with the verbs of paying, selling, trading.

mo-ówe wā'shtat húlhe *the mole ran into* (its) *den*, 127, 5.
ktáyatat (*or* ktáyat) tpulí *he drove* (them) *into the rocks.*
wátch ktchínkshtat níûle *he drove the horses into a corral*, 127, 9.
gä'mpĕle látsashtat *he returns to his lodge*, 83, 3.
wetóli lalî'shtat nád *we slid down the slope*, 21, 15.
käíla (for käílatat) kîwalapáta *to push sidewise over the ground*, 190, 11.
tchpînû'tat ítpa *they bring* (the corpse) *to the burying-ground*, 85, 4.
skiulákshtat shewán' î! *pay what you owe!* lit. "pay into, upon (your) debt!"
tánk î wátchtat pä'wi? *how much did you pay for the horses?*
sésatui tchû'k wátchat *they sold them out there for horses*, 20, 19.
nû wátch spuní kítchakluk tálatat *I gave a horse to repay the money I owed.*

In the passage 60, 11 we find snawä'dshash where we would expect î skû'ktanuapk snawä'dshtat *you can give in payment for a wife.* Cf. page 482.

3. Our suffix further stands to mark a motion *out of* or *from* an object, a driving or going, moving, throwing *away from*, a falling, rolling or dripping *down from.*

tû'shkansha kúmĕtat (two) *ran out of the cave*, 122, 4.
käílatat gatpámpĕle *he returned down upon the ground*, 101, 20.
shuhû'lulea látchashtat *to jump down from the lodge*, 118, 10.
shlítchgapĕle kō'shtat *to unhitch from a pine-tree.*
puäkámpĕle ladshéshtat *he threw* (them) *out of the lodge again*, 109, 9.
ámpu a tílχa látchashtat *water drips from the house.*
tchékĕli ntû'lsna psí'shtaʳ *blood flows from the nose.*
wû'tχi hû'k kō'shtat *he fell down from the pine-tree.*
31

Very frequently the direction of the act *from, out of, away from* is expressed by the verb itself and its suffix, and in that case other cases than the locative in -tat may be joined to the verb as well. Cf. huikínsha *to run away from*, ktulódshna *to push, force away*. The same applies to the function *through, across.* (No. 4.)

4 The suffix -tat may be used also to express a passing *through*, a going *across* or *through the midst of*. In this function it approaches nearest to the one mentioned as No. 2, of going or moving *into*.

> tínua wéshtat *to fall through the ice.*
> wéshtat yíkashla *to spear through an ice-hole.*
> kóketat gákua *to cross* or *ford a river.*
> shápash nû lúashtat shléa *I see the moon through a fog.*

5. There are a few instances where -tat is used in a *temporal* sense. In these we find -tat appended to derivative nouns, in which the former concrete signification is still apparent as well as the abstract one. The few examples are as follows:

> guiχakshä′migshta(t) *at the home-leaving season,* 148, 19.
> smauyóleshtat *when the rain is over.*
> tinoluléshtat *at sunset.*

6. The suffix -tat occurs also in the sense of our preposition *about, concerning, on account of.* In this acceptation it is entirely like -ti, No. 5, and can alternate with it.

> génta käílatat shashapkĕlía *to narrate myths about this world,* cf. 94, 2.
> ká-i î gîtá spû′kle-uapk snawédshtat, hishuákshtat, wéashtat *you shall not sweat there* (in mourning) *for a wife, husband, or child,* 142, 16.

7. *Illative case in -χēni.*

The suffix of this case is -χēni, which frequently becomes abbreviated into -χēne, -χän, -χén, -kän, and usually has the accent upon the syllable -χē. This composite suffix contains gén, gîn, or kén, a demonstrative pronoun and adverb, referring to objects in close proximity to the speaker, the pronoun referring to inanimate things in preference to animate beings, and the particle i, hi *here, right here, here on the ground,* or *in the lodge.* The

initial g of the suffix was changed into χ or k̲ for the purpose of referring the noun, to which -χēni is appended, to that suffix more closely than the mere g (*in* gén) could do it. The suffix also shows analogy with the verb géna *to go away, start*, because -χēni and géna are both formed from the same basis, ge, kē.

The suffix marks as well (1) a motion or direction *toward* an object or *into* a place or country, as (2) a stay or rest *at* or *in* a place, region, country. It is more frequently used in the former sense, and hence I have called the case the *illative case*. It differs from -kshi, -ksi by being connected much more frequently with inanimate objects, while -kshi, Mod. -gishi, is appended as a rule to nouns of the animate class: *at the home of*, or in the habitations of men.

(1) Suffix -χē′ni, -χän employed in the sense of *to, toward, into:*

nāt Shástχēni géna *we went to the Shasti country.*

shiáshna tinōlishχéni, tinēχishχéni *he removed* them *to the west, to the east side of*, 39, 17.

shiulkishχē′ni ídshna *to remove* somebody *to the reservation.*

nā ne-ulakgîshχē′ni gátpa *we went to the council-ground*, 33, 5.

sa saíkän (*for* saigaχē′ni) géna *they went to the field*, 107, 2.

(2) This suffix marks stay, rest, sojourning, or location *at* some place, *in* a tract or country:

k̲léwidshnank wewéash tchī′shχēni *leaving her children in the lodge*, 118, 3.

awaluashχē′ni *on, upon, at the island.*

It also enters into the composition of the adjectives nákushχēnkni *living near a log-dam*, 132, 6; Tchakχē′nkni, etc.

The suffix forms a large number of local names, which assume the function of subjective cases, and thus form composite inflections. Thus we have Kawamχē′ni *Eel Spring*, Laláwashχēni *at the Slate Rock*, Shástχēni *the Shasti country*, Tchakχē′ni *at the Service-berry Grove*, Saíkän *Thompson's Marsh*, Waptashχē′ni *Pond Outlet.*

(3) An instance of a *temporal* function of -χēni is found in the song-line: i-unēksχē′ni a yulína *after sunset*, 182, 2.

8. *Transitional case in -na.*

This locative case-suffix occurs but in nouns of the inanimate order, as in the parts of the human or animal body, in terms of topography, in local names, and in a number of particles. It corresponds to our *to, toward, into, in,* and is of the same origin as the verbal suffix -na, which is found in verbs of motion, and points to short distances reached in succession, or to spots reached on the passage to other places. It enters into the composition of composite case-suffixes, as -tana, -ksaksína, and then is often shortened to -n. It also stands in the subjective case of a few nouns, as lĕmúna *bottom* etc. Cf. List of Suffixes, under -na.

kaítoks nîsh tû′-una Lĕmaikshína, ká-i Yainakshína káyaktgi shápī!
tell them not to pursue me around Shasta Butte (nor) *toward Yáneks!*
40, 3. 4.

kädsûksaksína lä′kshktsa gä′-ish hû′k *right upon his chin that ball took the skin off,* 30, 5.

nχak-ksaksína slí′ksga *they came near wounding him on the skull,* 21, 17.

nχashksaksína shlín *he was shot in the bowels.*

kídsa ámbutat lĕmunána *to dive to the water's bottom.*

The suffix -na occurs, e. g., in the particles: hátaktna *by that spot,* múna *down below,* p'laína *upward,* túna, tú-una *around,* tuána, tuán Mod., *at all times,* tína *once,* tχálamna *to the west.*

9. *Temporal case in -ēmi.*

The suffix -ēmi, -ämi, -hämi, abbr. -em, -äm, is usually emphasized, when the final -*i* is not retrenched, upon the penult. Like the final -i which composes it, it has *temporal* functions only, and can best be rendered *at the time of, during.* We find it appended chiefly to nouns indicative of time and seasons of the year; also to indefinite verbals pointing to acts or performances belonging to certain periods of the year only. While the temporal suffix -i appended to verbals refers to incidents occupying a short lapse in time only, -ēmi points to periods, epochs of some length, seasons,

etc. This suffix can also stand as a subjective case in the sentence and form a composite inflection, as appears from the following instances:

átu lulaḷkshē'mi gî *now it is time to go to bed.*

guiχakshē'migshta *at the home-leaving season, at exodus-time,* 148, 19.

This temporal suffix is observed in:

i-umä'mi, í-umäm *in the whortleberry season;* from íwam *whortleberry.*

kishē'mi, kíssäm *at sunset.*

kshunē'mi *in the haying season.*

ḳolalshē'mi, vuksalshē'mi *in the ḳōl, in the pond-lily season.*

mehiäshē'mi, contr. méssäm *in the trout-fishing season.*

shishukshē'mi *during the fight, battle, war.*

skó-ēmi and skó'hshēmi *in spring-time.*

tánkt gatpanuapkshē'mi *at a future time.*

temololä'mi *after the wild-plum season;* from temolóla *to finish collecting wild plums.*

tsiäls-hä'mi *at salmon-time,* 16, 16 ; from tchiálash *salmon.*

10. *Inessive case in -i.*

As the first of the five postposition-cases, I have placed the one formed of the pronominal element i, hi, which has been discussed several times before. It occurs in nominal inflection as a case-terminal by itself, and also enters into the composition of several others, as -ti, -χēni, -ēmi, -kshi, -ksaksi; besides this it forms verbal suffixes mentioned in List of Suffixes. From its primary signification *upon the ground* have developed those of *within, at home, in the lodge, for one's* or *another's benefit* or *disadvantage*, and the temporal one *when, at the time when.* In rare instances -i alternates with -e.

1. Used in a *locative* sense, -i means *inside of, in, within, at,* when appended to substantives designating cavities or hollows (the floor of the Indian lodge often forms a cavity), inclosures, and also to names of localities. It is found suffixed to inanimate nouns only, and to the pronouns gúni, huní, hukí.

stékishi *at the door, entrance.*

tchī'shi *inside the lodge, habitation.*

wáshi *in the hole, cavity, den, lodge.*

Yámsi (for Yámàsh-i) *at the North Wind's lodge, home.*

Yaúkĕlam=Láshi *at the Eagle's Nest.*

Lgúm=Ä-ushi *at Coal Lake.*

Wálamsi *at Rogue River Butte.*

Witämámtchi *where the old Black Bear was.*

Á-ushmi, an island in Upper Klamath Lake, is also pronounced Á-ushmē; cf Sumdē for Shúmti, Súmti, in Dictionary.

2. Used in a *temporal* sense, -i occurs only when appended to the verbal indefinite, and will be discussed in the Syntax under the heading of the Verbal indefinite in -shi. Shewatχū′lsi *in the afternoon* shows the -i appended to a *nomen verbale* also. The suffix -i in lítχi, lítχe *in the evening* has to be regarded as a locative, not as a temporal suffix, since lítχi is originally a verb *to hang down to the ground, earth,* or *horizon,* which refers to the sun. It is comparable in every way to hínui, ndé-uli etc.

11. *Adessive case in -kshi.*

The terminal -kshi, -ksi marks the residing, staying, or presence at some spot or locality, is appended to substantives of the animate and inanimate gender, and occurs in the simple as well as in the composite case-inflection. In the latter we usually find it appended to nouns designating persons or personified beings.

This case-postposition is a compound of kish, gish, ksh *home, residence* (cf. Aíshishamksh *Aishish's lodge,* 96, 23) and the postposition -i. This word kish is also the verbal indefinite of gî *to exist, to be,*[1] and we also find it, though in various functions, as a nominal derivational suffix. In Klamath -kshi appears in various forms, mostly unaccented: -kshi, -gshi, -ksh, -gsh, -ksi, -ks, -gs; in Modoc as -kíshi, -gîshi, -ksi, -gshi, -gsi.

This case-postposition frequently assumes the function of the subjective case, in local names especially, and with the adnominal suffix -kni appended forms tribal names or *nomina gentilitia:* É-ukshikni mák̲laks *Klamath Lake Indian,* and others. It is found to fulfill two functions only—that

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[1] Compare the Modoc phrase: hátokt nish a gíshi *when I am there* or *while I was there,* 22, 2. 3.

of marking (1) a *rest* or *stay* at some place, and (2) a *motion* toward an object. This latter function is not real, only apparent. Cf. also -ksaksi.

(1) -kshi marks rest, existence, sojourning, dwelling, living at a certain spot, locality, in some district or tract of land. When appended to a person's proper name, or to a generic term for person or man, it points to the lodge, house, or dwelling of; it is then appended to the possessive case in -am, -lam, and closely corresponds to the French preposition *chez*, which also represents a word for *house, home, residence* (casa).

> Cámbiamgshi *in General Canby's tent*, 39, 11; cf. 38, 6, 7; 41, 8.
> K'laushálpkash Yaina-ága-gîshî shéllual *they fought upon the Sand-covered Hill*, 43, 12 (Mod.).
> kō'shkshi *by* or *close to the pine tree.*
> ktaíkshi, ktaíks *by the rock, at the rock-ledge.*
> lákiamkshi *at, in the chief's lodge.*
> ne-ulákshgîshi hushtánka *he met* them *upon the council-ground*, Mod.
> > (contr. from ne-ulákgish-gî'shî; cf. Dictionary, page 239); 33, 2.
> watságaksi *where the dog lives.*
> welékamksh *at the old woman's lodge.*

Names of localities formed by -kshi:

É-uksi *the country east of Upper Klamath Lake;* Yaínakshi *Yáneks;* Mĕlaíksi *Mount Pitt;* Moatuashamkshíni kóke *Pit River* in California; Nä'wapkshi *Goose Lake*, Wúksalksh *Pond-lily place;* also the two mythical places Aíshishamksh and Lĕmé-ishamksh, in the form of a subjective case.

(2) -kshi apparently marks in some passages a *motion toward*, in the direction of, a going or coming to an object, as if standing for -tala. But in the mind of the Indian -kshi indicates not motion, but rest only, and a sentence like shuldshámkshi gátpa *he came to the soldiers' camp*, 40, 12 (cf. 40, 22) must be interpreted as "he went to the place *where* the soldiers' camp or home *is* or *was*." Other instances are:

> shûshotankishámgshî gatpámpĕlan *having returned to the Peace Commissioners' tent*, 40, 6.
> maklăkshámkshî gatpántki *to come to the Indian camp*, 40, 23.

A parallel to this grammatic structure are the Latin verbs of *placement* (ponere, collocare etc.), which are construed with *in* and the *ablative* case, although they are verbs indicating motion.

12. *Emphatic adessive case in -ksaksi.*

This case-postposition is the result of a reduplication of the foregoing terminal -kshi, with a change of vowel.   It corresponds to the English *right there, just where,* and usually refers to a spot more limited in extent than -kshi.   It does not refer to the residence of persons, for lakiámkshi means *in* or *at the chief's lodge,* but lakiamksáksi *just where* the chief *sits* or *stands, sat* or *stood.*   Used as a subjective case it may append postpositions, though we have only the instance of the case-suffix -na.   The accent usually rests upon the syllable -ksa-.   The terminal -ksaksi appears chiefly in connection with parts of the animal body, terms of topography, local names, and other narrowly circumscribed areas.   While -ksaksi, -kshakshi, -ksaks seems confined to the northern or Klamath Lake dialect, the form -ksíksi, -kshíksh, occurring in *local* names, appears in the Modoc dialect as -kshi gíshî in the same function.   Another form with -u- in the first syllable embodies a temporal relation to the past; cf. Grammar, p. 255.

> Instances of the -a- form:
>
> ktaíksaksi, kō'shksaks *right by the rock, pine.*
> nî tchí'wîshksaksi p'léntant gî *I was above their former camping-place,* 22, 1.
> kĕlá-ush îsh íktchi e-ushksákshi! *get me some sand at the lake!*
> sa shnikshō'lχa maklaksksáksi *they made them dance in the presence of the Indians,* 20, 10; cf. 20, 11.   Cf. also 21, 17; 30, 5.
> Awalokáksaksi *at the Little Island.*
> Kokáksakshi, Kokä'ksaks *at Little River,* 19, 7; 20, 13.
> Tchpinúksakshi *at the Burial Ground.*
> Welékag=Knûkleksáksi *at the Stooping Old Woman.*
>
> Instances of the -i- form:
>
> Yaínakshi=gîshî' *at Yáneks,* Mod., 36, 9.
> Kawamkshíksh *at the Eel Fishery.*

Nakósksiks *at the Dam* or *River Barrage.*
Vulálkshi=gîshí′ *at Cottonwood Creek,* Mod., 38, 6. 7.

Instance of the -u- form :

Slankoshksû′ksi *at the Old-Bridge site.*

13. *Directive case in -tala.*

This case-postposition, abbr. -tal, -ta, is a combination of the two pro-
nominal elements ta and la, which we find to be the components of a large
number of affixes. It is most generally connected with verbs of motion,
and corresponds to our *to, toward;* the name *directive,* which I have applied
to it, referring only to direction in space. It is connected with the names
of the cardinal points of the horizon, and also with names of tall or large-
sized objects, and the original use made of this particle seems to have been
that of pointing to objects visible at long distances. Herein it differs from
-χē′ni and -kshi, which refer more frequently to objects upon the ground.
It also forms adverbs and postpositions. Nouns inflected with it may be
used as subjective cases, especially when they become the names of dis-
tricts or countries, and then they can form derivatives. Tála, in the d. form
tatála, also occurs as a word for itself: *right ahead, straight out,* and, *correctly.*
A derivative of it, tálaak, d. tatálāk, has the same adverbial signification. The
adjective p'laitalántni is formed from the *locative* case of p'laítala *upward, sky-
ward.* The substantives múat *south* and yéwat *east* are originally abbrevia-
tions from múatala and yéwatala.

> ámputala kayáhia *to cut off from water;* ellipsis for "to preclude *from
> going to* the water", 42, 20.
> É-ukshitala *toward the Klamath Lake settlements.*
> hátaktala *toward that spot;* túshtala ? *in what direction?*
> yámatala *northward;* contr. from yámat-tala.
> ktaítala wigá géna sha *they went a short way into the rocks.*
> lalálashtala *on, through both flanks,* 156, 32.
> lupítala *eastward;* cf. lupitaláni *eastern.*
> tχálamtala *westward; the west portion of Oregon.*

14. *Juxtapositive case in -tana.*

This terminal is frequently abbreviated into -tan, -ta, and occurs more in pronouns, postpositions etc. than in substantives, being also a verbal suffix. It is a combination of the pronominal roots ta and na, both being short syllables; -tana generally remains unaccented, and has to be rendered by *along, alongside, on the side* or *sides of, beside, by.* Instead of classing -tana as a case-suffix, since it does not occur as a separate word, I have set it down as a case-postposition on account of its great analogy with -tala. As a subjective case it occurs in mû′ntana *drawers.*

gē′kshtana, abbr. gē′kshta *on this side* or *part.*
gúnitana, abbr. gúnitan, gûníta *on the opposite side.*
ktaítana *on the side of the stone, rock.*
m'nálamtana látchash *close to their lodges,* 90, 9.
Nä′wapksh yámakstan *along the north bank of Goose Lake,* 31, 7 and Note.
pipĕlántana *from opposite sides, on two sides.*
wáshitana *beside the den, by the excavation.*

COMPOSITE NOMINAL INFLECTION.

Many of the agglutinative languages possess the faculty of forming composite cases by using oblique cases as subjective cases and appending to them the other case-suffixes. Transformed in this manner, these new-formed substantives can be inflected like other nouns. The Klamath language is able to form composite inflections of this kind, in other nouns as well as in the substantive; but here and there this sort of inflection does not go through all cases, but is rather incomplete. Some of these binary case-compounds can be used again as subjective cases, and in this quality they may form ternary compounds, which of course do not occur very frequently, but follow entirely the laws of this language. This polysynthetism in case-suffixes seems quite extraordinary to those accustomed to languages with simple case-suffixes, but it is in no way stranger than the polysynthetism of the verbal derivational prefixes and suffixes. Instances of a quaternary case-compound I have not met with.

The case-endings traceable in the binary composite nominal inflection are as follows:

The objective animate case in -ash (not to be confounded with the derivational suffix -ash) connects with -tala: tuhusháshtala *toward the coot;* rarely, if ever, with -tka.

The possessive case in -am, -lam most frequently of all turns into a subjective case, and connects itself with more case-endings than others. The possessive ending is supplanted by -ti, for -am could not stand twice in the same noun. When used of persons and things, -am becomes connected with all the purely locative case-endings except -i.

The partitive case in -ti connects itself with -am, -tka.

The temporal case in -ēmi connects itself with -kshi.

The inessive case in -i connects itself with -tala, -tana.

The adessive case in -kshi is found connected with -tat, -χēni, -na, -tala, -tana.

The emphatic adessive case in -ksaksi may append the suffix -na.

The locative cases in -χēni, -tala, -tana do not append any nominal endings, except derivational suffixes, whenever they form adjectives: na-koshχē'nkni *staying near a river-dam;* tutashtalikshíni *one going everywhere.*

Specimens of the binary composite declensions will be presented among the inflectional substantive paradigms.

A few instances of the ternary composite declension are as follows:

k'mutchapkamkshiχē'ni *at, toward the old man's lodge.*

guiχakshä'migshta (for -tat) *at the time of the annual exodus,* 148, 19.

Shastiamkshtála *toward a Shasti Indian's lodge.*

p'léntant tchîwî'shksaksam *above their former camping-place;* perhaps for -ksáksi sham; cf., 22, 1.

wewalekshamkshχē'ni *where the old squaws live.*

PARADIGMS.

CONSONANTAL INFLECTION OF SUBSTANTIVE.

Absolute form.	*Distributive form.*
Subjective case: pshísh, psi's *nose.*	pshípshash *each nose.*

Objective case: pshí'sh *nose.*   pshípshash
Possessive case: pshísham *of the nose.*   pshípshasham
Partitive case: pshíshti *about the nose.*   pshípshashti
Instrumental case: pshíshtka *by, through the nose.*   pshípshashtka
Locative case: pshíshtat *in, on, upon, from the nose.* pshípshashtat
Illative case: pshishχē'ni *at, toward the nose.*   pshipshashχē'ni
Transitional case: ———   ———   ———
Temporal case: ———   ———   ———
Inessive case: pshíshi (?) *at the nose.*   pshípshashi(?)
Adessive case: ———   ———   ———
Emphatic adessive
        case: pshishkshákshi *just at the nose.*   pshipshashksáksi
Directive case: pshishtála *toward the nose.*   pshipshashtála
Juxtapositive case: pshishtána *along the nose.*   pshipshashtána

Absolute form.

welékash *old squaw.*   túhush *mudhen, coot.*   sháplash *seed-paddle.*

welékshash   túhush ⎱   sháplash
                         túhushash ⎰

weléksham   túhusham   ———

welékshamti ⎱
welékshti   ⎰   túhushti   { sháplashti (used also for
                                                            poss. and loc.)

———   túhushtat   ———

welékshtka   túhushtka   sháplashtka
weleksχē'ni   túhushχēni   ———
weléksamkshi   túhushamksi   ———
weléksksaksi   tuhushksáksi   shaplashksáksi
welékshashtala ⎱   tuhusháshtala ⎱   sháplashtala
welékshtala   ⎰   túhushtala   ⎰
welékshtana   túhushtana   sháplashtana

Distributive form.

wéwaleksh   tút'hush   sháshaplash, sássaplash
wewalékshash   (not in use.)   sháshaplash
wewaléksham   ———

wewalékshti ⎱
wewalékshamti ⎰   ⎰ sássaplashti (used also for
                         ⎱   poss. and loc.)

___

wewalékshtka   sassapláshtka
wewalekshχē′ni[1] ⎱
wewalekshamkshχē′ni[2] ⎰   ___
wewaléksamkshi
wewaleksksáksi   sassaplashksáksi
wewalékshtala   sassapláshtala

Absolute form.

wā′sh, wásh *excavation.*	shéllualsh *war.*	wátch *horse.*
wásh	shéllualsh	wátch
wásham	shéllualsham	wátcham
wáshti	shéllualshti	wátchti
wáshtat	shéllualshtat	⎰ wátchtat ⎱ wátchat
wáshtka	shéllualshtka	⎰ wátchatka ⎱ wátchetka
wáshna (?)	———	———
washχē′ni	shellualshχē′ni	
	shellualshē′mi	
wáshi	———	———
washksáksi	shellualshgíshi (Mod.) ⎱ shellualshksáksi (Kl.) ⎰ watchksáksi	
wáshitala	———	wátchtala
wáshitana	———	wátchtana

Distributive form.

wáwāsh	shéshălualsh	wáwatch
wáwāsh	shéshălualsh	(inflected like the abso-
wáwasham	shéshalualsham	lute form, but rarely
wáwashti	shéshalualshti	used.)
wáwashtat	shéshalualshat	

[1] At the place where they became old squaws or women.   [2] At the place where the old squaws live.

wáwashtka	shéshalualshtka
wáwashna (?)	———
wawashχē′ni	sheshalualshχē′ni
wáwāshi	———
wawashksáksi	sheshalualshgíshi (Mod.) ⎱
	sheshalualshksáksi (Kl.) ⎰
wáwashitala	———

Absolute form.

tút *tooth.*	lák *hair.*	nép *hand.*	ptéwip *son's child.*
tút	lák	nép	ptéwa
tútam	(lákam)	népam	ptéwam
———	lákti	népti	ptéwa
tútatat ⎱	láktat	néptat	———
tútat ⎰			
tútatka	lákitka	népatka	ptéwa
———	———	———	ptewamχē′ni
———	———	———	ptéwamkshi
tutksáksi	lák'ksaksi	népksaksi	pte-uksáksi
tút'tala	láktala	néptala	ptéwamtala
		néptana	

Distributive form.

tútat	lálak	nénap	ptéwishap and	pteptéwip
tútat	(not in use.)	nénap	ptéwisha	pteptéwa
tútatam		nénapam	ptéwisham	pteptéwam
———		nénapti	ptéwisha	pteptéwa
tútatat		nénaptat	———	———
tútat'tka		nénapatka	ptéwisha	pteptéwa
———		———	ptewishamχē′ni	pteptewamχē′ni
———		———	ptewishámkshi	pteptewámkshi
tutatksáksi		nenapksáksi	ptewishksáksi	ptepte-uksáksi
tútat'tala		nénaptala	ptéwishamtala	pteptéwamtala
		nénaptana		

VOCALIC INFLECTION OF SUBSTANTIVES.

Absolute form.

ámbu, ámpu *water.*	káko *bone.*	ktá-i, ktaí *rock, stone.*	Shásti *Shasti Indian.*
ámbu	káko	ktá-i	Shástiash
ámpuam	kákowam	ktáyam	Shástiam
ámputi	káko-uti	ktá-iti, ktaíti	Sháshtiamti
ámbutat	kákowatat	ktáyatat ktá-itat ktáyat }	————
ámbutka	kákowatka	ktáyatka ktá-itka }	Shástitka
ampuχē'ni	————	kta-iχē'ni	Shashtχē'ni[1]
————	————	————	Shashtiamksi
ampuksáksi	kákoksaksi	ktá-iksaksi	————
ámbutala	kákotala	ktaítala	Shastiashtála
ámbutana	————	ktaítana	————

Distributive form.

á-ampu	kákgo	ktákti	túmi Shásti
á-ampu	kákgo	ktákti	(plural) etc.
á-ampuam	kákgowam	ktáktiam	
á-amputi	kákgo-uti	————	
á-ambutat	kákgowatat	ktáktitat	
á-ambutka	kákgowatka	ktáktiatka	
a-ampuχē'ni	————	ktaktiχē'ni	
a-ampuksáksi	kákgoksaksi	ktaktiksáksi	
a-ámbutala	kákgotala	ktáktitala	
a-ámbutana	————	————	

Absolute form.

skúle, skúlä *lark.*	käíla *earth.*	watchága watcháka } *dog.*	tía *large seed-paddle.*

---

[1] Signifies "toward the Shasti country", or, when used as a subjective case, it means "the country of the Shasti."

skúle	käíla käílash }	watchága wátchagsh }	tía
skúlelam	käílalam	watchágalam	tíalam
————	käílanti käílati }	watchág'ti	tíati
skúletat	käílatat käílant käílat }	watchágătat	tíatat
skúletka	————	————	tíatka
skuleχē'ni	käilaχē'ni	watchagχē'ni	————
————	käílaksi	————	————
skuleksáksi	käilaksáksi	watchágksaksi	tiaksáksi
skúletala	käílatala	watchágtala	tíatala
————	käílatana	————	tíatana

Distributive form.

skúsk'le, shkúshkĕlä	käkäíla	wa-utchága	títa
skúsk'le	(rarely used.)	wa-utchága wá-utchagsh }	(not used.)
skúsk'lelam		wa-utchágalam	
————		wa-utchág'ti	
skúsk'letat		wa-utchágătat	
skúsk'letka		————	
skusk'leχē'ni		wa-utchagχē'ni	
skusk'leksáksi		wa-utchagksáksi	
skúsk'letala		wa-utchágtala	

IV. DERIVATION.

There is considerable analogy between the derivation of the substantive and that of the verb, although that of the latter is more complex. Indeed, the most frequent of the substantive-forming suffixes are also found in the nominal forms of the verb, like -ash, -ish, the preterital formative -uish, and various forms of the verb gî: -kish (-gish, -ksh etc.). Four principal modes of forming the substantive may be set down, as follows:

1. *Derivation from a verb* with all its prefixes and derivational suffixes, adding to it only a substantive-forming suffix.   Ex.: látchash and látchaksh from látcha.

2. *Derivation from a noun* through addition of a substantive-forming suffix.   Ex.: käílash from käíla.

3. *Derivation from a radical syllable,* or a *thematic radical,* through addition of a formative suffix which is not of an exclusively nominal nature. Ex.: vún from wúa, vúa.

4. *A verb becomes a substantive* without any other change save that of assuming case-suffixes.   Ex.: vumí.

Of these different modes of derivation, the first is the one which forms *nomina verbalia,* the origin of which need not be discussed here at length, as it would be a mere repetition of the derivation of verbs.   Some of the *longest* substantives belong to this class, as hishtilankanke-ō'tkish *hoop* as a plaything; shuashulaliámpkish *watchman.*   The verbs to which these nouns belong are either traceable in the language as spoken at present, or, if they have disappeared from it, they can be reconstructed without difficulty; but while doing so, students should always recall what is said on page 253 of this Grammar concerning the formation of verbs and nouns.

The second mode is of less frequent occurrence in Klamath, or in any other language, than the first.   We may classify under this heading the substantives formed by secondary inflection, as wátiti *metal,* from wáti *knife-blade;* all the names of plants and trees in -am, -lam, the diminutives in -aga, -ak, -ga etc; also a number of tribal and local names.

The most *primitive* substantives, as far as their form is concerned, are those formed by mode No. 3, and, but for their case-suffixes, many of them could not be discerned from verbs or other words by their exterior shape. We find among them many nouns that end in -k, -l, -t, or in vowels, -a, -ä (-e), -i, -u, for which instances can be seen in our List of Suffixes.   They are all of a *concrete* signification, a circumstance which testifies to their antiquity.   We may classify under this heading also the nouns formed by *abbreviation* of some verbal basis, unless we choose to make a special class of these.   Ex.: kä'k *male organ,* from kéka; ktchák *mother of pearl shell,* from ktchálk, ktchálχa; shké *gray hawk,* from skédshatko; skē'l *marten,* from

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skélχa *to become dusky;* shlē′dsh *wild hemp,* from shlédsχa; stáp *flint-stone,* from stápka; tchák *service tree,* from tchaggáya.

The substantives formed according to mode No. 4, which cannot properly be called derivation, owe their existence to an apocope mainly due to careless pronunciation, and they have a parallel in the particles which are used as verbs, page 457. In many instances the form in -sh exists simultaneously with the abbreviated form. Examples are as follows: gínshka *slope,* íl'hka *scraper of stone,* iwála *top* or *end,* ísha *funeral,* kinyátp'na *angle, corner,* néwisht *remains,* pála and pálash *liver,* páta *dry season* (pátash is *spleen, milt*), skó, skóa and skō′sh *spring season,* vumí and vumísh *cache.*

DISTINCTION BETWEEN ABSTRACT AND CONCRETE NOUNS.

All substantives are either abstract or concrete in their signification, and abstract nouns are all derived from concrete terms of verbal or nominal origin. No language is devoid of abstract nouns, but in the languages of primitive nations there is a perceptible scarcity of them when compared with their plenty in languages of mentally-developed populations. Many primitive peoples prefer to express abstractions by the verb and adjective rather than by the substantive; in the lexical and morphological portion of their grammar the tendency toward specializing prevails over that of using purely abstract forms. Our intention is to speak with precision, that of the Indian to speak graphically; the Indian individualizes, while we classify; he often expresses by circumlocution an abstraction which we express by one single term. But the power of abstraction varies greatly in degree among the different tribes or nations of uncivilized races in both hemispheres.

1. *Abstract substantives.*

What is said above is well exemplified by some characteristics of the Klamath language of Oregon. The idea contained in many of our more abstract substantives cannot be expressed substantively, but can be expressed by verbs, adjectives, or adverbs. That language possesses no terms for *time, hope, health, haste, friendship, justice, thanks, thankfulness, greediness, vindictiveness, vision, feeling, intellect, sense, learning, manner.* These are, however, rendered with accuracy by some finite verb, or an adjective or adverb, so

that no doubt can arise about their correct rendering. Thus *time* is expressed implicitly by klíkuga nû *I have no time*, and a host of other expressions to be found in the English-Klamath part of the Dictionary; *health* is expressed by tídsh nû húshlta *I am in good health;* *haste* by *hurried, hurriedly* or *to be in a hurry.* The sensitive, moral faculties or feelings of man are all expressed by steínash *heart*, his perceptive and intellectual powers by húsh-kanksh *thought, mind*, or by tídsh shepelpelátko, sháyuaksh *sagacious.* For *soul* and *life* there is but one term here and in many other Indian tongues: *breath* (húkish) like Latin *spiritus*, from *spirare* "to breathe." *Friendship* would be expressed by *to be friendly, to be* or *become friends. Absence* and *presence* are rendered by the pronouns ḵéliak or nē′g, Mod. nā′g, *absent*, kéku *the one standing before me* or *you*, láḵi *to be gone*, etc. Our idea of *substance* can be expressed by tuá *something*, by the verbs gî, wá *to exist*, or by special terms for each substance, as enumerated in Dictionary, page 671. *Color* has to be replaced by the adjectival name of the color referred to, as the language has no other substantive but shnéluash, which means *dye-stuff, coloring matter.*

The abstractions which this language can readily express are mainly of that kind which we call sensations, and form the nearest approach to concrete terms. Thus we have:

háshtaksh *perforation.*	shalatchguálash *junction.*
kpápshash *taste* (of tongue).	shenólakuish *promise.*
ktchálshkash *splendor.*	túmĕnash *noise.*
lushlúshlish *warmth.*	tiä′mish *hunger.*
ndétchkish *blushing, shame.*	tchmû′ksh *obscurity.*
netnólχish *government.*	tχútχash *ill-omen.*
né-ulaksh *law, rule, sway.*	wétish *laughter.*

Many English abstract terms have to be expressed in Klamath by adjectives or verbal adjectives, which then assume the function of substantives:

aíshishtchi *beautiful* and *personal beauty.*
yámkamptch *lazy* and *laziness.*
kátagsh *cold, chilly,* and *low temperature, frost.*
ḵélpoksh *hot* and *heat, fever.*

litchlítchli *powerful* and *power, strength.*

nkíllitko *powerful, strong* and *power, strength.*

It appears from what precedes that wherever abstract terms are rendered in substantive form, as *nomina actionis*, they are formed by the ending *-sh, -s;* when rendered in adjectival form, either by the terminals -li, -tko, or by -ptchi and its abbreviations.

2. *Concrete substantives.*

GENERIC NOUNS, or *nomina appellativa*, is the name given to substantives comprehending all the species or kinds of one class or family of animate or inanimate objects. In regard to their origin, we can establish two sorts of generic nouns: One class, generally traceable to a verbal origin, became restricted from a more comprehensive to a more specific meaning, like English *bird*, which originally meant *brood*, the young of any animal; the second class includes terms which formerly stood for certain definite objects or natural species, but afterward advanced to a wider signification, like English *butterfly*. In Klamath, nouns of this second class are more frequent.

> híshuaksh, in Mod. hishuátchχash *husband*, then *male, man;* originally "one who associates, consorts with."
> íwam *berry, juice-berry;* originally "whortleberry."
> ktchák *marine* and *fresh-water shell;* originally "mother-of-pearl shell."
> stinā'sh *lodge, house;* originally *lodge made of bent willow-rods*, which signification it retains in the northern dialect.
> wámĕnaksh *snake* in Kl., really applies only to the *black spotted snake,* the most frequent snake-species in certain localities.
> welékash *female, woman* in Mod.; originally "old woman."
> wíshink, often used in Kl. for *snake;* real signification "garter-snake."

It is a consequence of the specifying tendency of the Klamath language that many generic terms occurring in European languages find no equivalents in it. There is, e. g., no generic term for *fox, squirrel, butterfly,* and *frog*, but each species has its own name. For *bird* a distinction is made between forest-birds, tchíkass, and aquatic birds, mä'makli, which are called after their color mixed from blue and gray; but kiä'm is a truly generic

term for *fish*. No real term exists for *animal, quadruped*, and *plant*. *Trees* are called ánku by Modocs and Klamath Lakes, kŏ′sh by Klamath Lakes (really "pitch pine"); *shrubs* are ánku also; *weeds*, and other plants growing near the soil, tchélash, "stalk"; all the *grasses* tchélash, and kshū′n "what is carried on the arms." Various terms are used to describe *fruits* by their form: íwam, lbúka, lútish, útish, etc. Generic terms exist for *mountain, river*, and *plain*, but none for our term *valley*. Cf. also the Table on page 145 (Texts).

The *collective nouns* of this language present nothing of special interest, neither are they formed by any special mode of derivation, except those exhibiting the adjectival suffix -ni: "referring to", or "all that kind of", mentioned elsewhere. This suffix reduplicates as -nini, and is a specimen of the brevity of expression so often met with in this language.

Diminutive nouns are derived from other nouns by the special suffix -aga, which appears under varying forms, and in a restricted number of substantives is found duplicated: vunákaga *little son*;[1] -ia is possibly another diminutive suffix. No special suffix forms exist for the formation of *augmentative, intensive*, or *enhancive* substantives.

3. *The names of persons and personified beings.*

These are not sex-denoting, and if sex must be pointed out, it is done by adding the terms for *man, boy, woman, girl*, etc. Neither is the gender marked in the pronoun by special pronouns, and Klamath has this feature in common with many other North American languages. In regard to derivation several classes may be distinguished, some of which possess special suffixes.

a. Substantives naming a person as engaged in some act at the time being: *nomina agentis*. Derived from verbs by means of -sh, sometimes by -ank, -an, and standing in the absolute, unreduplicated form.

b. Substantives naming a person represented as the performer of an action, generally of a repeated or habitual action: *nomina actoris*. Derived from verbs by -ash, -ish, -ótkish. *Nomina agentis*, when changing from the absolute to the distributive or reduplicated form, become *nomina actoris*.

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[1] Other instances of substantives with duplicate diminutive endings are paíshkaga *little cloud*, an nkashkiága *belly*, if this stands for nkashka-ága, transformed by vocalic dissimilation.

c. Substantives indicative of provenience, nativity, tribal descent, or origin of persons or personified beings: *nomina gentilitia.* They are originally and simultaneously adjectives, with the endings -kish, -kni, and -wash.

d. Substantives expressing the degrees of relationship by blood or marriage, in the descending and in the ascending line: *nomina affinitatis* Formed by the prefix p- and by the suffix -p (-ap, -ip), a few by -sh; they exhibit *two* modes of forming the distributive or plural number. They are in fact *verbs,* and this explains it why in some of the oblique cases they are not inflected; only the subjective, the possessive and the postpositional cases have the case-suffixes of substantives.

e. Proper names of persons, male and female: *nomina propria.* No special mode of derivation exists for deriving these names from their parents' or some other appellation, though the name of the father is placed after that of the child (e. g., Wawáliks-Skaítitko) in exceptional cases. Mixed-blood descent is indicated by tχálamni *half,* or by the suffix -aga. Steamboat Frank was called so after his mother, and the children usually get no names before they are able to speak. Many male Indians have more than one name—one given in early years, the others referring to their occupation or to some other circumstance. The personal names of the two tribes often depict the bodily qualities of their owners very drastically, and would make an interesting subject for a separate treatise. Some of them are diminutives, others binary and ternary compounds or embodying whole phrases, and a few are borrowed from languages foreign to Klamath.

4. *The names of animals.*

Though often difficult to trace to their true origin, these are frequently *nomina agentis,* as ndúkish, a species of *hawk,* from ndúka *to hit;* or they are *nomina actoris,* and then are often formed by distributive reduplication, as munána=tatámnuish *a mole-species,* from támĕnû. The numerous *onomato-poetic* forms which occur in so many bird-names, as túktukuash, waíwash, may be classed as *nomina actoris* also. Butterflies are mostly called by reduplicative names, as képkap, walwilékash, wékwak, from the motion or position of their wings, and it will be observed that in the majority of lan-

guages the names for these insects are formed by reduplication. Names of some burrowing animals are formed with initial mu- (cf. múna *deep down*): múi *woodchuck*, múkuaga *field-mouse*, mû-úe *mole*, mû'nk generic term for *mice* and the other smallest quadrupeds. The suffix -aga, -ak designates the *young* of animals, but often applies to specific animals on account of their diminutive size: washla-ága, walχátchaga, watchága, etc.

Male animals are distinguished from *female* animals by a separate term indicating their sex, which is placed before *or* after the animal's name, and hence must be regarded as an attribute, not as an adjective. Male is laḵí; *male dog*, laḵí wátsaga; *male dog pup*, lákiag wátsaga; *male horse*, laḵí wáts; *male deer*, laḵí wí'hle; *young male deer*, lákiaga wí'hle or wí'hlag lákiag; *male eagle*, laḵí yaúχal. For the female two terms are in use, one of which, ndsílo, is applied to the domesticated quadrupeds only: *female horse*, or *mare*, ndsílo wáts; *female dog*, ndsílo wátsag; *female puppy*, ndsíluag wátsag. The following are either names of birds or of wild quadrupeds: *female cat*, ngúlo, ḵúlo púshish; *female deer*, ngúlo wí'hle; *female eagle*, ḵúlo yaúχal; *female black bear*, witä'm ḵúlo; her *young*, witä'm ḵúluak; shaiχísh gúlu (cf. 163; 16); *female lizard*, kía ḵúlu; *the female ḵáls-bird*, ḵálsam ḵûlo; *female wolf*, kä'-utchish gúlu. We also find, in 163, 9: kú-e welékash *the old female frog* or *toad*, and tikága for the male of the *mountain quail*, q. v.

There are very few animals whose males have a name differing from the females. The female of the shké-*hawk* is called spû'm, and the term Sháshapsh, Sháshapamtch applies chiefly to the *female Grizzly Bear* with her two young in mythologic stories, and not to the male. Compare, also, the terms for *ox, steer, cow*.

The terms *young, cub, pup, brood* are rendered either by wéash *offspring*, wéka (for wé-aga) *little offspring*, or by appending the diminutive suffix -aga (-ak, -ka etc.) to the name of the animal. In a few instances the young has another name than the parent animal: *colt* is tχá-ush, not watchága, for this means *dog*; wí'hlaga stands for *young antelope*, instead of tchéwaga, and in fact means *young deer, young fawn*; cf. wí'hla in Dictionary, page 485. Táwalsh *young quadruped* refers to certain animals only: vúnam táwalsh *elk one year old*. When the offspring of animals is referred to whose names end in -aga (cf. above, this page), an adjective for *little* (ndshékani, kitchkáni) is

placed before the name.   Lelédshi and its diminutive leledshiága refer to the young of mammals only.   Cf. lílhanksh, in Dictionary.

To the names of personified animals, occurring in the mythic stories of the two tribes, is appended the adjective ámtchiksh, abbr. -amtch, -amts, *old, ancient, bygone*.   In the conjurer's song-lines, in which the same animals are frequently mentioned, I have not met with this adjective.

Certain animals are known to these Indians under two or several names; one of them is the usual one, the others are mere predicates or epithets referring to individual peculiarities of the species.   This sort of polyonymy recalls the fifteen names for the *elephant* and the twenty appellations for the *sun* formerly in use in Sanskrit literature; also familiar terms of European languages, like *Master Bruin* for bear, *Reginhart, renard* for fox, *Isengrim* for wolf, *Raminagrobis* (French) for cat, etc.   Terms of this description, which I have found to exist in Klamath, are all more or less mythological, as follows:

lúk *grizzly bear :* Sháshaph, Sháshapamtch, Lúkamtch; lúkaga *grizzly bear cub :* shashápka.

wanáka *little silver fox :* mbaubáwash (the "howler"), kenkatílatuash, kenkapshlä'li, ndundótatuash.

tiggága *quail :* takága.

yaúχal *white-headed eagle :* shkû'shki.

With these we may fitly compare pshe-utíwash, the archaic term for máklaks *people, human beings,* which occurs in mythic stories only.

5. *The names of plants.*

Trees, shrubs, grasses, and all vegetal growths bearing edible fruit or berries, are very generally named after their products, and the names are derived from them through the suffix of the possessive case : -am, -lam. The noun to be supplied after this suffix, to make the phrase complete, ánku, tkáp, tchélash, is, except in a few cases, elliptically omitted, so : kpókam *gooseberry bush,* for kpókam ánku, kpók being the *gooseberry* Even the *white oak,* húdshnam, is called after its *acorn,* húdsha.

Terms deviating from this rule are, e. g., kō'sh *pitch-pine tree*, which is not named after its fruit, ktä'lo *pine-nut*, though this is eaten by the Indians. Wókash, nû't, nû'tak, designate the plants as well as their seed. Welē'li *barberry bush* does not show the ending -am. Edible bulbs, roots, etc., generally exhibit some other ending than -am, -lam, and even -ash, -ish is not very common among them. Cf. Texts, pp. 146–149.

Among the terms in -am, íwam designates the *whortleberry* as well as the bush upon which it grows, and lé-usham, distr. lelé-usham, does not designate a plant, but a *flower, blossom*.

Vegetal growths *not* producing edible fruits, berries, or seeds have names formed by a great variety of suffixes from nouns or verbs; cf. gúlk-maks, kĕnáwat, néwal, skáwanksh, shlē'dsh, vúlalksh, etc.

6. *The names of inanimate objects.*

These are difficult to classify as to their derivation, on account of the large number of affixes occurring in their formation. Therefore the list below attempts to give only indications for the classification of some of their number.

a. Nouns expressing the name of the material or substance from which an object is manufactured, or of which it consists, are often formed by the partitive suffix -ti, q. v.

b. Nouns indicating the tool or instrument by which something is manufactured or performed are formed by appending -ō'tkish (-útkish, -ū'tch) or -kish, q. v.

c. Parts of the human and animal body are formed chiefly by means of the suffixes -ash (-atch), -p, -u (-o).

d. Topographic nouns—viz., terms for rivers, hills, prairies, woods, districts, sites, lakes, settlements, towns, etc.—are formed by -sh (-ash, -ish) and -kish, -lχish; proper names of places, sites, hills, etc., by -kshi, -χē'ni, -na, -i and other suffixes. Yaína *mountain* is an instance of a noun originally formed by the suffix -na, and inflected through all cases.

THE ADJECTIVE.

The attributive relation in the sentence is indicated by the adjective more than by any other part of man's speech. Adjectives may be divided

into numeral, indefinite or pronominal, verbal adjectives, and into adjectives designating quality. Only the two latter classes will be considered under this head; the indefinite will be treated under "Pronoun", and the numeral adjective under a separate heading, since numerals are used not only as adjectives, but also as adverbs.

Adjectives qualify substantives in a similar manner as adverbs qualify verbs. In the language of which we treat the adjectival inflection is not so multiform and elaborate as that of the substantive noun, though this does not impair the clearness of sentences. The suffixes -na, -i, -ē′mi do not appear in the inflection of the adjective, and it also lacks special grammatic forms to indicate gradation.

I. GENDER.

Gender, animate and inanimate, is not distinguished in the adjective, for its principal distinctive mark, the objective case, does not differ in its suffix -sh, as the following sentences will show:

múnish wúshmûsh shiúga sha *they kill a large ox;* cf. 42, 2; 112, 21.
atínsh kō′sh guká hûk *he climbed a tall pine tree.*
wátsag mû′měnish wawákash gítk *fox-hound,* lit. "dog having long ears."
yánanish pil má-i pán *they eat only the lower* (part of the) *tule reed.*
pálpalish (*or* pálpalsh) shlápsh gítko *having a white flower.*
litchlítchlish steínash gítko *strong-hearted.*

If a distinction was made between the two genders, the above adjectives would, except in the first example, appear with the suffix -ni, -li. But another suffix, appearing in this and in other cases, is -*a:* túma tuá gítko *possessing many things.* It will be considered further on.

II. ABSOLUTE AND DISTRIBUTIVE FORM.

The distributive form derives itself in the same manner from the absolute as in the substantive and the verb. It is applied in the same manner and inflected by the same case-suffixes and case-postpositions as the absolute is, under stated restrictions. Whenever reduplication occurs, it may occur in the noun *and* in the adjective, or only in *one of the two;* in the latter case, it is usually the adjective which assumes the distributive form.

Even among the enclitic, unaccented adjectives there are some that will assume the distributive form; they resume their accentuation whenever they become joined to a noun showing this grammatic form.

lû'k pûpashpúsh=tkani (gî) *the seeds are blackish*, 146, 3.
kĕládsh mämätchmä'tchli lalkáya *the keládsh-berries grow blue*, 146, 9.

III. INFLECTION FOR CASE.

The adjective inflects for case in a shape not very different from that of the substantive, and in both we find forms of the simple and of the composite declension. Some of the cases do not occur in every substantive, and still less so in every adjective; the paradigms will clearly show this. The linguistic principle effecting alterations like these is that of *agglutination.*

Klamath has a double inflection of the adjectives in *-ni*, which may be compared in some respects to the one observed in German. Of this double inflection the shorter one is an abbreviation of the longer, showing the syllable *-än-* or *-én-* before the case-suffix, and both are used almost indiscriminately, although the longer one is more expressive. The adjective, when used predicatively, does not differ from the one used attributively, except sometimes by the position in the sentence, and in our texts the use of the adjective in either quality is rather frequent. The following examples will show the position of adjectives used *predicatively:*

p'gíshap t'shíshap ketchkaniénash ō' gîsht wéngga (Mod.) *mother* (and) *father died when he was young*, 55, 20.
nā'sh shuī'sh sáyuaks hû'mtcha kálak *a song having pointed him out as relapsed;* lit. "one song having discovered that he is of the kind called relapsed", 72, 3.
yámnashptchi lû'loks Aíshisham, Wanákalam käkä'kli lû'loks *the fire of Aíshish was purple-blue, that of Silver Fox was yellow*, 99, 3.
láp shúlshesh mû'meni, sχútash tchîsh lápi ndshekáne *of gaming sticks there are two thick ones, of skin-covered sticks two slender ones*, 79, 2.

Not in every instance does the principle of agglutination unite the adjective closer to the substantive than the English language does; but

when this occurs one or the other loses its case-sign, and in a few instances both will lose theirs.

A.—Both nouns retain their suffixes in the following instances:

K'la-ushálpkash Yaina-ága-gìshì *at the Sand-covered Hill*, 43, 12; cf. 56, 4.

ḵédsha ntchékayant kshû′nat *it grows on small grasses*, 148, 5.

lúk shewána sháplashti stáyanti *to give away seeds from a full seed-paddle.*

nulidshá ḵo-idshántala käilátala ḵä-ilpákshtala *I am descending to the wretched, the burning land*, 173 ; 2.

ndannē′ntch wéwanshìsh yámnash shéwana *to three (of his) wives he gave necklaces*, 96, 9.

ḵá-i gitánish ámputi búnui! *do not drink of this water!*

pû′ka a sha ktáyatat ḵélpokshtat *they roast them with heated stones*, 148, 16. 17.   Cf. 90, 18.

B.—The preceding term, which is usually the adjective, retains the suffix, while the term standing last loses or abbreviates it:

tidshantála käíla *into a good country*, 39, 2. 40, 15.

skétigshta vushó shlín *he shot* (him) *in the left breast*, 42, 10.

ḵá-i pupashpû′shlish gúshû lúela *they do not kill black hogs*, 128, 2.

C.—The term standing second retains its case-mark, while the one standing first loses or abbreviates it through attraction:

gé-upgan mû′ni é-ushtat *running into the great lake*, viz., "the sea", 127, 14.

kínkan' smō′k gî′tk *they have a spare beard*, 90, 5 ; cf. 90. 17.

únîpni waítash *during four days*, 75, 14; cf. 88, 4.

génta käílatat *about this world*, 94, 2.

pálpal-tchû′leksh gítko *person having a white skin*. 55, 4.

pálpali watsátka *upon a white horse*, 183 ; 22.

múni láḵiash neásht gî *to agree with the great ruler*, 40, 9.

Truncated case-endings occur more frequently in the adjective than in the substantive. This abbreviated form is a consequence of agglutination to other terms to which they become intimately joined, and adjectives showing this form may be joined to substantives with an apocopated form or with a full form. Substantives joined to adjectives or numerals do not always

show the same case-suffixes as these, so that, e. g., -tala in the noun need not correspond to -tala in the adjective, but just as well to -sh, -nt, -ă. The most frequent of these adnominal suffix-abbreviations are -a (-ă) and -nt (-nta, -ta).

-*a* (pronounced short) occurs in some oblique cases of the adjectives in -ptchi, -mtchi, -tchi, in some adjectives like tídshi *good*, k̲ú-idshi *bad*, and in the numerals. We have also found this terminal in the substantives ending in -*p* (-ap, -ip).

-*nt*, case-suffix abbreviated from -tat, -ta, the locative-case terminal, and subsequently nasalized. The same nasalizing process is observed in -ntka for -tka, and in -nti for -ti. It is frequently used as an adjectival suffix whenever the substantive belonging to it stands in one of the locative cases. It also appears as -anta, -ant, -ta, the latter occurring oftener in the southern than in the northern dialect.

The inflection of the adjective is effected by *case-suffixes* only. When in the composite inflection a substantive assumes a case-suffix to which a case-postposition is added, its adjective-attribute shows the same case-suffix without any case-postposition, sometimes another; cf. Numeral.

atiyä′nam welékshamkshi *at the tall old squaw's lodge.*
atiyä′n'sh welékshashtala *toward the tall old squaw.*

To render the study of these correspondencies between the inflected adjective, numeral and substantive easier, I have laid them down in tabular form as follows, in the order of their frequency:

Terminals of substantive:	*Terminals of adjective*:
	correspond to:
-ash and obj. case without suffix	-sh (-ash, -ish), -ă, -anta, -ant, ta.
-am (-lam)	-am (-lam), -nti.
-ti, -ăt	-nta (-nt), -ntka, -nti, -sh (-ash, -ish).
-tat, -at	-nta (-ant, -nt), -ntka, -tat, -sh.
-tka, -tk	-ntka, -ntk, -tk.
-χēni, -amχēni	-sh, -nt, -ă-, am (-lam).
-ē′mi	-ntka, -ntk, -tk.
-amkshi	-am (-lam), -ă.
-ksaksi	-sh, -nt, -ă.
-tala	-sh, -nt, -ă.

Some rules bearing upon the mechanical part of the adjectival declension are as follows:

1. *Adjectives, numerals, and indefinite pronouns* in *-ni* show a double inflection; one of these inserts the syllable *-än-, -en-* between the stem and the case-suffixes, while the other inflects the word without this insertion. Examples of this are:

> ketchkáni *small, young;* obj. ketchkaniénash and kétchkan'sh.
> lápukni (abbr. lápuk) *both;* obj. lapukénash and lápuksh.
> múni *large, great;* obj. muyä′nash (for muniénash), múnish, múatch.
> ndáni, ndánni *three;* obj. ndannénash and ndánash.
> nánuk (for nánukni) *all, whole;* obj. nanukénash and nánuk.
> tunépni *five;* obj. tunepä′nash and túnipa.

The longer form may stand without any substantive accompanying it; cf. húnkiăsh tunepä′nash *five of them,* 44, 2. The short form exists beside the longer one, and has apparently been formed from the latter by contraction. The word atíni *long, tall* forms atiénash and atiyénash, the *-y-* being inserted only for euphony, and so with others ending in *-ini*.

2. *Adjectives* in *-kni* usually drop the *-n-* in the oblique cases. These are formed as if the adjective ended in *-gish, -kish,* and this suffix also appears in the subjective case of many of their number.

> É-ukshikni, obj. case E-ukshikíshash.
> Mō′dokni and Mō′dokish, poss. case Mōdokísham.
> Wálamskni and Wálamskish, obj. case Walamskíshash.

3. *Verbal adjectives* (and *participles*) in *-tko, -ntko.* For the formation of their oblique cases, cf. -tko in "List of Suffixes" and "Verbal Inflection."

Before we pass over to the paradigms, it will be of use to observe a few other examples, largely taken from our Texts, to illustrate further the working of the rules established upon the preceding pages, under A, B, C. They are arranged after the cases observed in the substantive, commencing with the objective case, and include adjectives and pronouns.

> kä′liant wáshash *in the absence of the prairie-wolf,* 105, 3.
> mû nkĭ′llipsh (for nkíllipkash) tí′wîsh *the quickly-rushing waters,* 94, 5.
> gémptcha mák̲lakshash *persons of that description;* cf. 186; 54.

ḳó-idsha skû′ksh *a wicked spirit*, 127, 13.

palpálish shíl k'hí′uléχan *hoisting a white flag*, 14, 2.

túma nánuktuan gisháltko *rich in all kinds of property*.

lîwátkal shnúlashtat húnkant *they raised him up in that nest*, 101, 13.

ḳeliánta ḳé-ishtat *when no snow was lying on the ground*, 37, 21; cf. 41, 10.

wí-ukayant kĕládshamat *on the low keládsh-bushes*, 146, 8.

taktaklánṭa käílatat *upon level ground*, 43, 29.

náyant waítashtat *on one* and *the same day;* cf. 56, 7.

géntka lúldam *this winter;* géntka páta *this summer.*

gaptchétka tχalampáni *about the middle of May*, 36, 7.

géntka skoshē′mi *during this spring.*

nä′dshash shelluálsbgîshî *on one of the battle-fields*, 56, 6.

CONJUGATIONAL PARADIGMS.

As I have remarked previously, *both* nouns, the adjective and the substantive, may be inflected, or only *one of the two*. In the latter case, the endings -li, -ni may remain throughout unchanged: -ptchi, -dshi usually change into -ptcha, -tcha, -dsha in the oblique cases, and when used distributively both may be reduplicated or one may remain in the absolute state. Paradigms of both kinds of inflection are presented below.

Objective cases of adjectives in -li, -ni may be syncopated into -l'sh, -lsh, -n'sh, -ns, just as it is done in the substantive.

Following are completely-inflected paradigms of adjectives:

ADJECTIVE IN -LI.

Absolute form.	*Distributive form.*
taktákli shlápsh *red flower* or *flowers.*	tataktákli shláshlapsh *each red flower.*
taktáklish shlápsh	tataktáklish shláshlapsh
taktákliam shlápsham	tataktákliam shláshlapsham
taktáklanti shlápshti	tataktáklanti shláshlapshti
taktáklantk shlápshtka	tataktáklantk shláshlapshtka
taktáklant shlápshtat	tataktáklant shláshlapshtat
taktáklish shlapshχē′ni	tataktáklish shlashlapshχē′ni
taktáklant shlapshksáksi	tataktáklant shlashapshksáksi
taktáklish shlápshtala	tataktáklish shláshlapshtala
	(*or* tataktáklant shláshlapshtala)

ADJECTIVES IN -NI.

Absolute form.	Distributive form.
atíni kō'sh *tall pine tree.*	a-atíni kō'sh *each tall pine tree.*
atí-än'sh, atínish, atī'nsh kō'sh	a-atínish, a-atínsh kō'sh
atiyä'nam, atiénam kō'sham	a-atiyä'nam kō'sham
atíyanti kō'shti	a-atíyanti kō'shti
atíyantka kō'shtka	a-atíyantka kō'shtka
atíyant kō'shtat	a-atíyant kō'shtat
atī'nsh kōshχē'ni	a-atínsh kōshχē'ni
atī'nsh kōshksáksi	a-atínsh kōshksáksi
atī'nsh kō'shtala	a-atínsh kō'shtala

The *distributive form* of the *adjective* is here conjugated with the *absolute* of the *substantive.*

The cases omitted in the following paradigm are the locative in -tat, -at, which does not occur in names of persons except when used instead of -ti; and -ksaksi, which in personal names must be affixed to other case-endings.

Absolute form.	Distributive form.
múni lakí *great chief, head chief.*	múměni laláki *each great chief.*
muyä'nash, múnish lákiash	múmiän'sh, múměnish lalákiash
muyä'nam lákiam	mumiä'nam lalákiam
muyä'nam lákiamti	mumiä'nam lalákiamti
muyä'ntka lákitka	mumiä'ntka lalákitka
———	——— ———
muyä'nam lakiamχē'ni	mumiä'nam lalakiamχē'ni
muyä'nam lákiamkshi	mumiä'nam lalakiámkshi
———	——— ———
muyä'n'sh, múnish lakiashtála	múmiän'sh lalakiashtála

INFLECTION OF *tídshi* GOOD, AND OF *kú-idshi* BAD.

Absolute form.	Distributive form.
tídshi pgíshap *good mother.*	tídshi *or* titádshi pgíshishap *each good mother.*

Absolute form.	*Distributive form.*
tídshă pgísha .	tídshă pgíshisha
tídsha pgísham	tídsha pgíshisham
tídsha pgísha	tídsha pgíshisha
tídsha pgísha	tídsha pgíshisha
tídsha pgishamχē′ni	tídsha pgishishamχē′ni
tídsha pgíshamkshi	tídsha pgishishámkshi
tídsha pgishamksáksi	tídsha pgishishamksáksi
tídsha(nt) pgíshătala	tídsha(nt) pgishishatála

The *absolute* or *distributive* form in the adjective and the *distributive* form in the substantive; cf. 107, 8. 10. 11 with 107, 7:

Absolute form.	*Distributive form.*
k̲ú-idshi watsága *vicious dog.*	k̲ú-idshi wá-utsag *each vicious dog* (or k̲uk̲ídshi wa-utsága).
k̲ú-idsha watságash *and* watsága	k̲ú-idsha wa-utságash *and* wa-utchága
k̲u-idshä′nam *and* k̲ú-idsham watságalam	k̲u-idshä′nam wa-utchágalam
k̲ú-idsha watságti	k̲ú-idsha wa-utságti
k̲u-idshántka watságatka	k̲u-idshántka wa-utságatka
k̲ú-idshtat (*and* k̲ú-idsha) watságatat, watságat	k̲ú-idshtat, k̲ú-idsha wa-utságatat, wa-utságat
k̲ú-idsha watsagχē′ni	k̲ú-idsha wa-utsagχē′ni
k̲ú-idsha watságaksi	k̲ú-idsha wa-utchágaksi
k̲ú-idsha watsagksáksi	k̲ú-idsha wa-utchagksáksi
k̲ú-idshant watsagtála	k̲ú-idshant wa-utchagtála

The second column contains the *absolute form* in the *adjective* and the *distributive form* in the *substantive*.

Although the suffix -dshi in these two adjectives is not identical with the suffix -*ptchi*, -*mtchi*, -*tchi*, the adjectives and pronouns with this ending are inflected exactly in the same manner, and thus no new paradigm is required.

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ADJECTIVE IN -SH.

Absolute form.

ḵélpaksh ámbu *hot, boiling water.*

ḵélpakshash, ḵélpokshash ámbu

ḵélpkapkam ámbuam

ḵélpakshti ámbuti *or* ámbu

ḵélpakshtka ámbutka *or* ámbu

ḵélpakstat *or* ḵélpoksh ámbutat

kelpakshχē′ni ámbu, *or* ḵélpaksh ambuχē′ni

ḵélpaks ambuksáksi, *or* ámbu ḵélp-kaksaksi

ḵélpakshtal(a) ámbutal

It will be seen that some of the above forms are derived from ḵélpkatko, and not from ḵélpaksh, ḵélpûks.

Distributive form.

Ḵeḵálpaksh, keḵálpoks is not in frequent use, the language preferring to substitute for it ḵeḵalpkátko, the participle of ḵélpka. For its inflection see Participles, and -tko in List of Suffixes.

ADJECTIVE IN -A.

Absolute form.	Distributive form.
kuáta ktá-i, ktaí *hard rock, hard stones.*	kakuáta ktaí *each hard rock.*
kuáta ktaí	kakuáta ktaí
kuátanti ktáyam	kakuátanti ktáyam
kuátanti ktaíti	kakuátanti ktaíti
kuátantk ktáyatka	kakuátantka ktáyatka
kuátant ktaítat, ktáyat	kakuátant ktaítat
kuátant ktaiχē′ni	kakuátant ktaiχē′ni
kuátant ktaíkshakshi	kakuátant ktaíksaksi
kuátant ktaítala	kakuátant ktaítala

The conclusions to be drawn from these various conjugational specimens are that some case-suffixes of the substantive (-na, -ē′mi) and all the case-postpositions, -tala excepted, are not employed in the inflection of the adjective, but that others are substituted for them; that the language rather seeks differentiation than similarity in the endings of both, and that the

inflection of the adjective is rather a matter of convenience than a process following strict rules or observing regularity. It adapts itself much more to the sense of the sentence or phrase than to the exigencies of grammatic rule, and diligently evades combinations obstructing rapid enunciation or injurious to euphony.

IV. RADICAL STRUCTURE. DERIVATION.

In regard to the structure of their radices, the adjectives subdivide themselves into two classes easily distinguishable from each other. *Class A* embodies all adjectives with a simple, mostly monosyllabic radix, while *Class B* comprehends all the adjectives formed by iterative reduplication and the suffix -li. Both classes possess a distributive form derived from the absolute by what I call distributive reduplication.

The adjectives of *Class A* with a simple radix, as tídshi *good*, stáni *full*, ḵélpoksh *boiling*, *hot*, take every ending occurring in adjectives save -li. The sound preceding the derivational suffix is usually a vowel, which sometimes is elided; diminutives take the ending -aga (-ak, -ka, -ga). Their function is to express qualities inferred from observation and of an abstract and immaterial order.

The adjectives of *Class B* with a radix formed by iteration of the whole radical syllable are very numerous, and end in -li without exception. The sound preceding the suffix -li is usually consonantic, and then the radix belongs to the class which I call thematic roots. In pálpali *white* this sound has coalesced with the suffix, the original form being pálpal-li. The function of this class is to express qualities perceived on objects of nature by the sense of *vision* (colored, striped, angular, in motion, etc.), by that of *touch* (smooth, rough, furry, level, etc.), of *smell* and *taste;* thus their signification is always of a material, concrete nature. The diminutives of this class append -aga and -tkani to the radical instead of -li:

lushlushága *a little warm.*
ketchága *rather small;* from ketchkáni *small.*
lúk pûpashpúshtkani *each seed is a little black, blackish,* 146, **3.**
käkä′ktkani tchíkass *a yellowish bird,* 180; **8.**

Some of the adjectives in -li can drop this suffix. The remaining radix then serves for forming compound words, or it represents the adverb corresponding to the adjective:

metsmets=sáwals (for metsmétsli sháwalsh) *obsidian arrow-head;* lit. "dark-blue arrow-tip."

pushpúsh=uk shlē′sh (uk *for* hûk) *it is black to look at,* 73, 6.

The radix of the adjectives of Class B is, in some instances, found to occur in its simple, unreduplicated form, especially in compound substantives and in verbs. Analogous to this is the fact that the adjectives of color in the Sahaptin dialects occur regularly in both forms, the simple and the duplex, as in the Warm Spring dialect lä′mt and lä′mtlämt for *yellow.* In Klamath we have:

kál=kma *half-spherical skull-cap,* for kálkali kmá.

lítchtakia *to try hard,* contains litchlítchli *strong.*

pä′χtgî *to dawn,* lit. "to turn gray", contains päkpä′kli *gray.*

Push=kíu "*Black-Posteriors*", nom. pr. masc., for Pushpúshli kíu.

tā′χtki *to become red, to blush,* contains taktákli *red.*

This is observed in some other verbs in -tki, -tχi, and is true even of some adjectives of Class B, which revert to their adverbial form without losing their adnominal signification: mû=lakí *headchief,* kétcha=lakí *subchief.*

The following table will show the grammatic relation in which almost all the adjectives in -li, and a large number of those in -ni, -kni, -kani etc., stand to their corresponding adverbs. Verbal adjectives in -tko, -ntko of course do not form adverbs. Examples:

lítchlitch *strongly, forcibly;* litchlítchli *valorous, powerful.*

kétchketch *roughly;* ketchkétchli *rough to the touch.*

mû *strongly, much, a great deal;* múni *large, great.*

atí *far, high up;* atíni *tall, distant;* atíkni *stranger.*

mā′ntch *long ago;* mā′ntchni *belonging to the past.*

tánk *then, at that time;* tánkni *belonging to that period.*

tú *over there;* túkni *coming from there.*

gitá *here;* gitákni *coming from here, there.*

ḵó-i *badly, wrongly;* ḵó-idshi *bad, wretched, wicked.*
kétcha *a little, somewhat;* ketchkáni *small, little, young.*

DERIVATION OF ADJECTIVES.

The more important points on this subject having been previously stated, short references to these are all that are now needed for our purpose.

Adjectives are derived from radicals and bases by *suffixation* exclusively. There exists no prefix especially devoted to the formation of these nouns.

As to their derivation from the different *parts of speech*, the adjectives may be classed as taking the following suffixes:

Adjectives of an adverbial, etc. origin: -ni, -kni (sometimes, as in numerals, abbreviated into -ni).

Adjectives of a verbal origin and nature, verbal adjectives, etc: -tko, -a.

Adjectives of a substantive origin: -sh (-ish, -ksh, -gs), -ni, -kni, -aga, -ptchi (-mtchi, -tchi).

Adjectives of pronominal origin: -kani, -kni, -ḵianki, -ptchi.

Adjectives derived from other adjectives: -ptchi.

Adjectives proper: -li, -i.

With respect to their *signification*, the formative endings of adjectives may be subdivided in suffixes conveying a concrete, material meaning (-li); an abstract meaning (-ni, -kianki, -kani); while all the others, even -ni sometimes, form adjectives belonging to both classes.

In the *enumeration of adjectival suffixes* here following, it will be appropriate to distinguish between those ending in -i and those showing other terminal sounds. While the former are of the more genuine adjectival type, the latter are in fact substantives. Compound suffixes are not infrequent, and are often formed from oblique cases of a noun.

- *a*, an exceptional suffix, occurring in wiká (for wikáni) *low*, in ḵuáta *hard*, which are in fact an adverb and verb.

- *a g a*, -ak forms diminutives like tumiága *a few,* and is mentioned in List of Suffixes. Some of the adjectives in -ak are formed by ak *only, but*, and are not really diminutive adjectives: ḵéliak *deprived of*, péniak *unclothed*, tánkak *a few only.*

- *i* appears separately as a suffix only in a few adjectives, as k̲ú-idshi *bad*, tídshi *good*, túmi, *many*.   Áti is abbreviated from atíni, like wénni from wenníni.

- *k a n i* appears in a few adjectives only, as yánakani, ketchkáni, ntché- kani, tχálampankani; in the following it points to an uncounted, undeter- mined number or quality, and is equivalent to our *some:* túmikani mák̲laks *a number of persons, some people;* kínkankani *a few*.   It also forms the suffix -tkani, q. v.   Cf. page 343.

- *k i a n k i*, -gianggîn; "for oneself", in List of Suffixes.

- *k n i* forms adjectives marking provenience or origin from, and hence frequently occurs in tribal names.   In oblique cases the -*n*- is usually dropped after the k-: yámakni *northern*, obj. case: yamakíshash, for the oblique cases are formed from a suffix -kish.   The suffix is a contraction of -kani, although it differs now greatly from it in its function.   Adjectives in -kni have often to be rendered in English by the corresponding adverb:

tû′kni p'lä′ntankni sa shlín *they shot from above in the distance*, 23, 21.
hunkĕlámskni lúgs guíkaga *the slave ran away from this man's house*.

Several adjectives in -kni are derived from the oblique, especially loc- ative cases of substantives and pronouns, and from adverbs or postpositions: kókagtalkni, Lókuashtkni, Shíkueshtkni, nakushχē′nkni, p'laitalántni (for p'laitalántkni?), 173; 1.

- *l i* forms *concrete* adjectives descriptive of surface-quality, or of inten- sity of motion.   Their radical structure and the affinity of -li with -ăla (-la) and the prefix l- have been hinted at elsewhere.   This suffix forms no com- pound suffixes.

- *n i* forms adjectives, most of which are of an abstract or immaterial import; it also forms compound adjectival suffixes, often having an adverbial signification when translated into English.   The ending may be preceded by a vowel, as in atíni *tall*, ké-uni *slow*, tχé-uni *first*, or by a consonant, as in tunépni *five* and the other numerals, tχálamni *middle*, komû′shni *wild*, etc. The insertion of -än-, -en- in the oblique cases, and the forming of collect- ive nouns by appending -ni, distr. -nini, was mentioned above.   Suffixes

composed with -ni are found in shuidshashksaksíni, tutashtalíksini, vusho-ksáksini, yántani, tatχĕlampánkani.

The suffix -ni, used in an adverbial sense, occurs in the ádverbial numerals: lápni *twice;* in tchúshni *always,* túmĕni *often,* and is not inflected then, as may be seen 112, 7. 10, where we find kátni *to those inside the kayáta;* if it was inflected as an adjective, we would expect kátniash, or kayátniash.

-*p t c h i*, abbr. -tchi, -tch, -mtchi, -mtch, marks likeness to, similarity in appearance, and is comparable to our suffix -*like*, -*ly*. It forms adjectives from substantives, adjectives, pronouns and adverbs.

-*s h*, -*s* composes adjectives having the nature of substantives, some of them referring to temperature: ḵélpaksh *hot* and *heat,* kátags *cold,* etc. They appear either with the suffix -ish, -ĕsh, or with -kish, -gish, -ksh, -gs; cf. List of Suffixes.

-*t k a n i*. Mentioned under -kani and elsewhere.

-*t k o* (-tk, -ltko, -ntko) forms verbal adjectives, as spúgatko *gray-coiored,* nḵíllitko *strong, forcible,* etc.

To the above list we add a few adjectives of a rather general significa-tion. Many of them become so closely agglutinated to the substantive to which they belong as to lose their accent, and the shorter ones of them are *postpositive,* whereas the common adjective has its regular position in the sentence *before* the noun qualified. The distributive form, which a few of them have, is scarcely ever used.

Á m t'c h i k s h abbr. -amtch, *old,* is transposed from mā'ntch gí'sh, mā'ntch; the definitions may be gathered from the Dictionary, page 21. When -amtch refers to ancestral belief, it is appended to all mythic beings of the Indian religion, as in Shúkamtch *Old Heron.* It may refer also to old people, and then shows a derisive admixture incident to old age, like the Italian suffixes -accio, -uccio: Wákĕnamtch, nom. pr., *Old Fellow changing his voice.* In the sense of *used up,* or *good for nothing,* it is said of articles of household or daily use, as in shō'pamtch *bad, miserable soap.* Nouns ending in -sh, -s lose this suffix before -amtch.

gítko, abbr. gitk, *being, existing, doing*, but much more frequently *possessed of, having,* and, then construed with the objective case of the object possessed.   This term is treated more in full elsewhere, but it may be remarked that through attraction it often changes into the participle in -tko of another verb; cf klána pálpalish shlápshaltko *the klána has a white flower,* 146, 14, when the correct expression would be: klána pálpalish shlápsh gítko.

y á l a n k alike to, similar to; partic. of yálha *to lay upon,* viz., "to make congruent": Bóshtin yálank *after the fashion of the Americans,* 59, 20.

-p a n i is an enclitic adverb, *up to, reaching as far as* (páni in Dictionary), which occurs in some adjectives, as tχálampani *half, middle,* lit. "up to the middle", and with -kani forms -pankani, -pankni: tχálampankani *forming one-half.*

s h í t k o, Mod. shútka, distr. shishátko, shushátka; enclitic: shitk, sitk *comparable with, looking like;* cf. List of Suffixes.   Differs from -ptchi by giving comparisons of a more reflected, abstract nature.   Modocs usually construe it with the objective, Klamath Lake Indians with the possessive case.

-t u á, enclit. -tua, refers chiefly to inanimate objects: *a thing, something, some kind of;* obj. case tuálash; poss. tuálam.   Laḵí túma tuá gitk *a rich man,* lit. "a chief many things possessed of"; nánuktua *everything.*

V. GRADATION.

The Klamath of Oregon belongs to those languages which resort to circumscriptive methods for expressing gradation; for it does not possess any suffixes to express with exactness our particles *more, the most, less,* or our suffixes *-er, -est.*   Hence this subject belongs more to syntax than to morphology; but we shall see that the means of expressing gradation by particles are not entirely wanting.

Comparatives are expressed as follows: "This boy surpasses his brother in strength", or "this boy is strong; his brother is not"; "this boy is strong; his brother is weak."

Superlatives. For the sentence, "my child is the oldest of these children", they will say "my child is old; the others are not"; or "my child surpasses the others in age."

Minuitives are rendered: "The elk exceeds the deer in size"; or "the elk is large, the deer is small." All this instead of our "the deer is less in size than the elk."

The ideas of *excelling over, surpassing, exceeding* can be rendered by several verbs differing from each other in their radicals and prefixes according to the form and number of the subjects and objects compared. For the selection of these, the Dictionary may be consulted. Kshúiχi, partic. kshuíχitko *to surpass* (one animate subject), luíχitko (round subject), uyé-χitko (tall subjects), winíχi, Mod. vúiχi, partic. winíχitko, Mod. vuíχitko, are the most common terms employed to indicate gradation. When speaking of bodily size or strength, terms designating these qualities are generally omitted, but when objects are compared for other qualities, this quality is added to the verb, generally in the form of an adjective. The objects compared to the subject of the sentence generally appear in the objective case.

ō'sh múni uyéχitk kápka *the pitch-pine is taller than the kápka-pine* (uyéχitko literally means "lifted up", "raised").

géku a kū'sh ká-i winíχitk hû'nu *this pine tree is smaller than that one;* lit. "this pine tree not surpassing-is that."

gé-u a kitchkáni ä'puls, mîtoks múni *my apple is smaller than yours;* lit. "mine is small apple, yours-but large."

páwash a kédsha aitχámĕnash ō'l *the páwash-root grows to less height than kō'l*, 148, 7.

luíχitko kápiunksam lúk tchípshash *the seed of the kápiunks-plant is larger than that of the tchípash* (l-, prefix of luíχitko, points to the round shape of the seed), 146, 3.

î a n'sh winíχî *you are taller than I;* lit. "you surpass me."

wátch kshuiχítk tχá-ushash *the horse is larger than the colt;* lit. "horse is conquering colt."

nû a túma gitk winíχi mish *I have more than you;* lit. "I much-having exceed you."

nánka pupashpúshli má<u>k</u>laks, nánkatoks <u>k</u>á-i *some Indians look darker than others;* lit. "some dusky Indians, some not."

hût a híshuaksh atíni, nánuken'sh hak nálsh winí𝜒î *this man is the tallest of us;* lit. "this man is tall, all of us just he surpasses."

When an adjective is enhanced by our *very, quite, strongly, exceedingly,* this gradation is rendered in Klamath by mu, mû prefixed, or by toks, ká, ká-a, ga-á, ka-á prefixed or suffixed, sometimes proclitic and enclitic; taks, toks refers to something mentioned previously.

mû n<u>k</u>íllitko *very rash, strong.*

ka-á <u>k</u>ó-idshi *very bad* or *mischievous, loathsome.*

ga atíni *very tall.*

tídshi toksh, tídshi ka-á *very good, quite good.*

ká-a kitchkáni, mû kétchkani *very small* or *young.*

Outside of these syntactic means of gradation the language knows of some particles producing the same effect; but their use is rather limited, and this seems to show that their function is not exactly the same.

For the minuitive no particle exists, but *comparatives* may be expressed by suffixing the enclitic ak *only, but* to the adjective. It becomes so closely fused to it that even case-suffixes are placed after it. The signification *only, just, nothing but* enables this particle to express also the enhancive particles *very, quite, greatly:*

kitchkáni *small,* kitchkániak *very small,* <u>k</u>á-i kitchkáni *not so very small, not so small.*

shkaíni *strong,* shkaíniak *stronger, very strong;* obj. case shkaíniaksh.

To express a *superlative,* one of the vowels of the adjective is protracted to a length which is thought to meet the case in question. Mū'ni is *large,* mú-uni *pretty large,* mū-ūni *very large,* and mu-u-u-úni *colossal;* túmi *many,* túmi-i-i *a large number of.* This very effective grammatic feature is observed in the majority of American languages.

In the Modoc dialect, -ptchi, -tchi when appended to *some* adjectives effects gradation: tídshi *good, dear;* tídshitchi *pretty good,* or *the dearest;* atíni *tall;* atínitchi (*or* -tcha) û tcháki *that boy is very tall.*

The particle -*la*, -*lá* expresses our superlative, but only in adjectives referring to certain objects extending in length, as plants, trees etc.: kitchganlá *the smallest* (of them).

THE NUMERAL.

The numeral is either a numeral adjective or a numeral adverb. While in the Klamath language the latter is of two kinds, one in -ni and the other in -ash, the numeral adjective, when in its complete form, shows but the ending -ni, though an apocopated form exists for all the numerals. A distributive form exists for all the four forms just described. The numeral adjective answers to our cardinal numeral; an ordinal numeral corresponding to our numeral in -*th*, as *fifth, ninth*, does not exist in Klamath, but has to be rendered in a circumlocutory manner by some term of the four numeral series existing. An ordinal series is represented in the Maskoki, Algonkin,* Iroquois, and Dakota dialects, but in the Pacific coast languages it is not universally met with. A distributive series, as we find it in Latin, is rarely met with in the languages of the Eastern hemisphere, but in America is not infrequent; and we find it also among the languages which make an extensive use of syllabic reduplication. As an appendix to the numerals we may consider the classifiers, which consist of verbal forms or particles, and are appended to the numeral to indicate the shape or exterior of the objects counted. They seem to belong almost exclusively to illiterate languages, and according to what G. Gibbs and H. de Charencey have written upon the subject, occur in the Polynesian languages, in the Selish and Nahua dialects, and attain their most extensive development in the Maya dialects. Multiplicative numerals generally coincide with the adverbial numeral expressing *times*, and so do they in the Klamath language; other modes of expressing them to be described below.

I. THE NUMERAL SERIES.

The first table contains the series of the first ten numerals in their complete form ending in -ni, which expresses the cardinals when inflected

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* The Sháwano language, Algonkin family, forms its ordinals by prefixing mawi- and suffixing -sene, -thene to the cardinal numeral. Thus nisathuí *seven* forms mawinisuathéne *seventh*. The suffix can also be dropped, and then we have mawinisuathuí *seventh*.

like an adjective, and the adverbial series when not inflected.   It can also be used to express our ordinals, and instances of this use are mentioned below, the numeral then being inflected like an adjective, and consequently placed *before* the noun which it qualifies.

The short or apocopated form of the numeral without the -*ni* represents the cardinal only.   It mostly serves for counting, for rapid figuring, and for forming compound numerals above ten, and is represented in the second table.   The distributive form in both tables corresponds to our *seven to each*, or *seven times for each*, and embodies the idea of severalty or apportionment.

EXPLICIT FORMS OF THE NUMERALS UP TO TEN.

Absolute form.		*Distributive form.*
ná-igshtani, Mod. nā′gshtani	*one-half.*	nánigshtani
nā′dsh, nā′sh, nā′s	*one (once, tína).*	nánash
lā′pĕni, lā′p′ni, lā′pi	*two, twice.*	lā′lap′ni, lálapi
ndánni, ndáni	*three, thrice.*	ndándani
vúnepni, wúnipni	*four, four times.*	vú-unepni
túnepni	*five, five times.*	tútĕnepni
nādshkshaptánkni	*six, six times.*	nanashkshaptánkni
lapkshaptánkni	*seven, seven times.*	lalapkshaptánkni
ndankshaptánkni	*eight, eight times.*	ndandankshaptánkni
nādshskē′kni (Klamath Lake)	*nine, nine times.*	nanadshskē′kni
shkékishkni (Modoc)	*nine, nine times.*	sχesχékishkni
tá-unepni, té-unepni	*ten, ten times.*	tetúnepni

APOCOPATED FORMS OF THE NUMERALS UP TO TEN.

ná-igshta, Modoc nā′gshta	*one-half.*	nán′gshta
nā′sh, nás	*one.*	nánash
lā′p	*two.*	lálap
ndán	*three.*	ndándan
vúnep, ū′nip	*four.*	vú-unep, ú-unip
túnep, túnip	*five.*	tútĕnep
nādshkshápta, nā′sksapt	*six.*	nánashksapt
lāpkshápta, lápksapt	*seven.*	lálapksapt
ndánkshapta, ndánksapt	*eight.*	ndándanksapt

na′dshskēksh, nā′sχēks (Klamath Lake) *nine.*   nánadsχēksh

shkē′kish, skē′ks (Modoc)   *nine.*   sχesχékish

tá-unep, té-unip   *ten.*   tetúnep, tetúnip

THE NUMERAL SERIES FROM ELEVEN UPWARD.

Indians speaking the language correctly never omit adding a classifier to the units of the compound numeral. I have therefore added to each decad a different classifier, thus giving successively the whole series of classifiers in use, with their distributive forms. The classifiers and the special uses made of them will be explained below. To show the different ways of pronouncing each numeral I have varied their mode of spelling:

11 ta-unepánta nā′dsh líkla; d. lilákla

12 ta-unepánta láp pé-ula; d. pépula

13 ta-unepánta ndán pé-ula

14 ta-unepánta vúnep pé-ula

15 ta-unepánta túnep pé-ula

16 ta-unepánta nádshkshapt pé-ula

17 ta-unepánta lápkshapt pé-ula

18 ta-unepánta ndánkshapt pé-ula

19 ta-unepánta nā′dshsχēks pé-ula

20 lā′pĕni tá-unep; d. lálap tá-unep

21 láp′ni ta-unepánta nā′dsh líklatko; d. liláklatko

22 lā′p′ni ta-unepánta lā′p pé-ulatko; d. pepúlatko

23 lā′pni ta-unepánta ndán pé-ulatko

24 lā′pni ta-unepánta vúnep pé-ulatko

25 lā′pni ta-unepánta túnep pé-ulatko

26 lā′pni ta-unepánta nā′shkshapt pé-ulatko

27 lā′pni ta-unepánta lā′pksapt pé-ulatko

28 lā′pni ta-unepánta ndánksapt pé-ulatko

29 lā′pni ta-unepánta nā′dsχeks pé-ulatko

30 ndáni tá-unep; d. ndándan tá-unep

31 ndáni ta-unepánta nā′sh kshíkla; d. ksiksákla

32 ndáni ta unepánta láp íkla; d. i-ákla

33 ndáni ta-unepánta ndán íkla

39   ndáni ta-unepánta nā′dsχeks íkla

40   vunépni tá-unep; d. vu-unépni tá-unep

41   vunépni ta-unepánta nā′dsh kshíklatko; d. ksiksáklatko

42   vunépni ta-unepánta láp íklatko; d. i-áklatko

47   vunépni ta-unepánta lápgsapt íklatko

50   túnepni tá-unep; d. tútĕnepni tá-unep

51   túnepni ta-unepánta nádsh nékla; d. nenákla

52   túnepni ta-unepánta láp níkla

60   nādshkshaptánkni tá-unep; d. nanadshaptánkni tá-unep

61   nadshksaptánkni ta-unepánta nā′dsh néklatko; d. nenáklatko

62   nadshksaptánkni ta-unepánta láp níklatko

70   lapkshaptánkni tá-unep; d. lalapksaptánkni tá-unep

71   lapksaptánkni ta-unepánta nā′dsh shlékla; d. shleshlákla

72   lapksaptánkni ta-unepánta lā′p shlékla

80   ndanksaptánkni tá-unep; d. ndandanksaptánkni tá-unep

81   ndanksaptánkni ta-unepánta nā′sh shléklatko; d. shleshláklatko

82   ndanksaptánkni ta unepánta láp shléklatko

90   nadshskē′ksni tá-unep; d. nanadsχē′ksni tá-unep

91   nadsχē′ksni ta-unepánta nā′sh yála or yálatko, i-álatko

92   nadsχē′ksni ta-unepánta láp yála

100   ta-unépni tá-unep; húndred; tína húndred

101   ta-unépni tá-unep (pēn) nā′sh kshíkla

200   lápĕni ta-unépni tá-unep; láp'ni húndred

300   ndáni ta-unépni tá-unep

400   vunépni ta-unépni tá-unep

434   vunípni ta-unépni tá-unep (pēn) ndáni tá-unep (pä′n) vúnep pé-ula

1000   ta-unépni ta-unépni tá-unep; tína toúsăn

1889   tína toúsăn pen ndankshaptánkni húndred pēn ndankshaptánkni tá-
         unep pä′n nā′dsχēks pé-ulatko

Concerning the mechanical side of the three series just enumerated, a few remarks are necessary.

In the first series, the -nkni of *six, seven, eight* is often abbreviated into -ni: lāpkshaptánkni into lāpksháptani; cf. 44, 6.   Lā′pi is the original form

of the numeral for *two*, and lápĕni means *twice*; cf. the Dictionary, page 181. In the list of the numerals above ten, the ending -anta, -ant in ta-unepánta is a locative case, nasalized from what would appear in a substantive as -atat, or -ata, -at; and ta-unepánta has to be interpreted as *upon the ten,* vunépni ta-unepánta *upon the forty.* Every numeral has its distributive form, corresponding exactly to to the *septeni, deni* of Latin; it is inflected and abbreviated exactly like the absolute form, and shows the same functions, though in a distributive sense. When two or more numerals form a compound numeral, and no classifier is added, as is done in the numbers divisible by ten, the *first one*, not the following, is reduplicated whenever the whole number is spoken of distributively. Thus when I say, *Give me thirty eggs every day*, this will be rendered by ndándan'sh té-unip nápal nánuk waí-tash nîsh lúi; not by ndándan'sh tetúnip, nor by ndánish tetúnip nápal.

The same principle of incorporation of several terms, which are intimately connected together into one phrase, we observe when a classifying term is added distributively to the numeral. It then suffices to reduplicate the classifier, though it would not be incorrect to do the same also with the first numeral of the number in question. The additive particle pēn, pän *again, and,* should be used after tá-unepni with its multiples only (or after tá-unep, *if* this is abbreviated from tá-unepni); but some Indians insert it ungrammatically after ta-unepánta and its decadic multiples as well. In the numerals above one hundred, only the units are inflected by case, not the hundreds nor the decades or tens; cf. the tá-unep standing for ta unepánta, in the numeral series, under 101, 434, and 1889. When units are added to ten and its multiples, the smaller number can also stand first, followed by pän, pēn or not. *Forty-three* may thus be expressed in different ways:

> vunépni ta-unepánta ndán pé-ula
> vunépni tá-unepni pēn ndán pé-ula
> ndán pēn vunépni tá-unep pé-ula
> ndán vunépni tá-unep pé-ula

The fraction *one-half*, ná-igshtani, nā'gshta, is usually placed after the classifier: ta-unepánta láp pé-ula nágshta tála nû péwi *I paid twelve dollars and a half.*

II. INFLECTION FOR CASE.

Like the adjective in -*ni*, the numeral adjective possesses a long form in -*ä'n*-, -*en*- and a shorter one. The longer form appears only in a few cases, however, and instances will be given below.

The numeral may be used attributively, and then usually precedes the noun which it qualifies; or it may be used predicatively, and then its position in the sentence is more free. In both instances the numeral is inflected by case, like the adjective, but may at any time exchange its suffix with the uniform ending -ă, which occurs in so many adjectives and pronouns in their oblique cases, and in rapid speech is dropped altogether. Only case-suffixes—and of case-postpositions only -tala and the inessive -i (in ná-i *on one side*)—are employed in its inflection.

The noun tatáksni in the paradigm following means *children*, and occurs in the distributive form only, though in the sense of a true *plural*:

ndáni. ndánni tatáksni *three children* (subj.).
ndannénash, ndánna tatákiash *three children* (obj.).
ndannénam tatákiam *of three children*.
ndánnantka tatákiamti *or* tatákiamat *about three children*.
ndánnantka tatákiashtka *by means of three children*.
ndánna tatakiamχē′ni, tatakiamkshχē′ni *where three children are*.
ndánna tatakiámkshi *where three children live*.
ndánna tatakiámkshtala, abbr. tatakiámshtala *toward the place where three children live*.

Another paradigm contains a combination with a substantive, in which the possessive case is impossible or unusual, and is therefore replaced by the partitive case:

té-unipni shishílaga *ten shreds*.   té-unipantk shishílagtat
te-unipénash, té-unip shishílag(a)   té-unipant(a) shishilagksáksi
te-unipánti shishílagti   té-unipant shishilagtála
té-unipantk(a) shishilagátka

The case-ending -tka, -ntka, -ntk frequently becomes connected with substantives standing in the locative case.

Other examples of inflection:

tû'nipnish wéwan's gitk Aíshish *Aíshish had five wives*, 99, 9.

ndannē'ntch wéwanshîsh *to three* (of his) *wives*, 96, 9.

nû té-unip willí'shik iwî'χa *I have filled ten sacks*, 74, 12.

lápni tá-unepanta pä'n túnep pé-ula nî sä'tu *I have counted twenty-five*, 70, 8.

wû'la sa hû'nkiast tû'nipäns *they asked those five* (men), 17, 6; cf. 17, 13; 44, 2.

tû'nipni hak mák̲lĕka Nílakskî *five* (men) *only from Nílakshi were encamped*, 17, 2.

The numeral *one*, nā'dsh (radix *na-*), shows a large number of different forms, which necessitate a special paradigm. Besides the meaning *one* it also signifies *other, another, somebody*, and then usually has the longer form, náyentch:

subj. nā'dsh, nā'sh, nás *one*; náyents *another*.

obj. nā'dsh, nā'sh, 72, 3; nayä'nash, náyen'sh, ná-änts, náyäns, 72, 1.

poss. nā'dsham; nayénam, na-ä'nam.

partit. ná-iti.

instrum. náyantka, ná-änt, náyant, 66, 10; ná-ent, 66, 2.

locat. náyantat(?), náyant, ná-änt.

illat. na-itχē'ni *on one end; on the other side* (for na-iti-χē'ni).

iness. ná-i *on one side* (in ná-igshta *half*, ná-iti etc.).

direct. nā'dshtala, ná-itala (cf. ná-ital=télshna).

From lā'pi *two*, many cases of which were given in the Dictionary, is formed lápukni, abbr. lápuk *both*, which is inflected like other numerals.

For the numerals from eleven to nineteen a shorter form exists besides the four forms mentioned above; it consists in omitting the number ten, and the classifier appears to be sufficient proof that the number spoken of is above ten, for numerals below ten never assume classifiers. Thus we have:

12 láp pé-ula, instead of: tá-unepanta láp pé-ula; cf. 40, 1.

18 ndánkshapt yála, instead of: tá-unep pēn ndánksapt yála.

34

What we call an *ordinal* numeral is rendered in Klamath by the adjectival, inflected form of the numeral in -ni. The chief use made of this numeral in -ni is that of a cardinal, and though it is exceptionally used as an ordinal, it is not probable that the Indian considers it in these instances as an ordinal in our sense of the term. If his mind was susceptible for such a category of the numeral, he would probably have established a special grammatic ending for it. Examples:

ishnúla a sha hûnk ndánant (*or* ndáni) waítashtat *they buried him on the third day.*

lapkshaptánkiant waítashtat guíkaka *he started on the seventh day.*

The only ordinals existing in the language are fulfilling other functions besides. They are: lupíni for *first*, tapíni (topíni) for *second* (in rank, order, time, etc.); tχálamni: the *second* of three, or the *middle* one; tχé-u: the first in age, the *oldest;* dimin. tχewága; tχé-u a húk pē′p túma wewéash gítko *her first daughter has many children.*

lupíni kiä′m gé-u shnúksh *the first fish that I caught.*

tapíni kiä′m gé-u shnûkshtí gî *it is the second fish that I caught.*

THE ADVERBIAL NUMERAL.

When numerals are serving to qualify an act or state expressed by a verb, not being joined to a substantive or other noun, they assume the adverbial endings of -ni, -tka, -ash, or the ubiquitous adjectival ending -a.

The most frequently used of these suffixes is the terminal -ni, when indeclinable. We have seen it used in the general list of numerals as composing the tens (decades), hundreds, etc, in the form of multiplicative numerals: vunépni tá-unep *forty,* lit. "four times ten." It closely corresponds to our *times,* and to the Latin *-ies* in *decies,* etc. It is especially frequent when used with verbs referring to sections of time, as waíta *to pass a night and a day,* etc.

túnepni sá-atsa sa níshta *they danced the scalp-dance during five whole nights;* lit. "five times they scalp-danced all night long", 16, 11.

hûk ndā′ni ḳéḳo-uya *three times he attempted,* 55, 10.

nashkshaptánknitoks nû taměnō′tka *I have been there as often as* (-toks) *six times.*

ndáni a nû shué-utka éwakatat gēn waítash *three times I went fishing to the pond to-day.*

lápěni, ndáni wäitólank *after three days*, viz., "laying over three times."

tutěnépni waitólan (Mod.) *after five days in every instance*, 85, 1.

The only numeral differing in its root from the corresponding cardinal (nā′dsh) is tína *once*, tínāk (for tína ak) *only once;* d. títna and títatna *on various occasions, repeatedly, more than once;* cf. the Spanish plural *unos.* Tinā′k shniwátchna *to swallow at one gulp;* tína súndē kíulan *a little over one week.*

Adverbial numerals expressing instrumentality show the instrumental case -tka, -ntka, -ntk, which in the numeral *adjective* is often found to occur in a temporal and locative function.

lápantka hû′ shlín *he was shot twice*, lit. "by two (shots)."

hû′k ní′sh lápukantka shlatámpk *they drew their bows at me both* simultaneously, 23, 17.

The suffix -ash of the objective case is used in adverbial numerals to express the locative idea: *at so many spots, places;* nádshash or nadsháshak *at, to another place;* lápash, ndánash *at, to a second, third place;* cf. nánukash *at any place, everywhere.* The same form is also employed in a special kind of multiplicatives, to which is added some term pointing to repetition, as folding, being together, etc.

lā′psh, lápash pákalaksh *twofold.*

ndánash, ndā′nsh pákalaksh *threefold.*

vúnipsh pákalaksh *fourfold.*

A parallel to this is formed by the following phrase, in which the abbreviated numeral is used:

láp shantchaktántko *twofold*, lit. "two growing together."

ndán shantchaktántko *threefold*, lit. "three growing together."

The term *pair* is rendered by lalápi *each two; bunch* by nánash sχō′-sχatch "united, bound into one." Lápiak means *two only;* tunepántak *or*

tunepántok *five only;* lápok, lápuk *both* has, in the objective case, lapuka-yä′nash; lapä′yala, lápeala *to bear twins,* lapä′yalsh *twins.*

When cases of the numeral inflection appear abbreviated, in the form of the short -*a* in adverbial phrases, this mainly occurs when arithmetic fractions have to be expressed, and a term indicating separation, division, etc., is subjoined to the numeral, as follows:

> ndána shéktatχatko *one-third part.*
> vunípa shéktatχatk *one-fourth part.*
> lápi túnipa shéktatχatko *two-fifths.*
> tá-unepa shéktatχatk *one-tenth.*
> nádsχēks tá-unepa shéktatχatk *nine-tenths.*

But there are also other ways to express fractions:

> ná-igshtani ktúshkuish *one-half,* lit. "one-half slice."
> lápĕni ta-unepánta ndán tála pé-ula pēn nágshta *twenty three dollars and a half.*
> vunipáshat shaktpaktχátko *cut in four quarters* (as an apple), Mod.

The fraction *eleven-fourteenths* was rendered in the southern dialect in the following clumsy manner: vúnip pé-ulatko nánuk nû shnókatko, ndán ḵá-i shnóka; lit. "having taken all fourteen, I do not take three."

Cf. also vúnip kikanyatpátko *four-cornered,* Mod.

III. NUMERAL CLASSIFIERS.

The custom of appending classifying terms of various descriptions to simple and compound numerals is often met with in foreign languages. The six classifiers of the Aztec language describe the exterior of the objects mentioned or counted, as -tetl is appended to *round,* -pantli to *long* articles, etc. In other languages, as in the Penobscot of Maine, the various termina-tions of the numeral adjective act as a sort of classifiers. Among the Maya languages, the Kiché seems to be the most productive in attributes of this kind, and they are not at all limited to numerals.* Other languages ex-

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* GEORGE GIBBS, Instructions for research relative to the ethnology and philology of America, pages 40 sqq. (Smithsonian Miscell. Coll., vol. 7, 1863). H. DE CHARENCEY, Des explétives numérales dans les dialectes de la famille Maya-Quiché, in "Revue de Linguistique," 1880, pages 339–386. THE SAME, Du système de numération chez les peuples de la famille Maya-Quiché, in Le Muséon, Louvain, 1882, vol. 1, No. 2. 8°.

clude them altogether from the numeral, but add them to certain substantives. But all of this largely differs from the mode in which classifiers are applied in the Klamath of Oregon, which is probably unique.

In this language the classifiers are applied to numerals only. They are not suffixed adjectives or particles, as elsewhere, but *verbs* or their *past participles*, descriptive of form, shape, or exterior of the objects mentioned, and invariably standing after the numeral, usually also after the name of the object. *They are appended only to the numerals above ten, and not to the* DECALIC *numbers, or numbers divisible by ten* This gives the clue to their origin and use. These suffixations are intended to classify only the unit or units after the decade, and not the decade itself. Indeed, the unit following immediately the decade in counting, as 11, 31, 71, 151, is in some instances qualified by other classifiers than the units between 2 and 9, as 32 to 39, 72 to 79, etc , because the former can be applied to single objects only, whereas the latter refer to a plurality of objects. When I say: láp'ni ta-unepánta nā'sh lutísh líkla *twenty-one berries*, this literally means, "upon the twenty berries one I lay (*or* you lay) on the top"; and when saying: lápĕni ta-unepánta nā'dshkshapta lutísh pé-ula *twenty-six berries*, I suggest by it "upon twice ten berries six I put (*or* he, she puts) on the top *or* lay down"; *or* "after twice ten berries six I lay down." Líkla and pé-ula both refer to round-shaped articles only; but the twenty berries previously counted are not referred to by the classifier, only the *units* mentioned with the number. The classifying verb may be rendered by the indefinite term *counted, numbered;* before it, some subject-pronoun, as *I, you, he, she,* is elliptically omitted, but not before its participles líklatko, pé-ulatko.

The verbs serving as classifiers differ according to the shape of the counted objects, but all agree as to their common signification of *depositing, placing on the top of.* The simple verbal form, absolute or distributive, is employed when the speaker or other person is just engaged in counting the articles; the past participle *laid down* in its direct or oblique cases, absolute or distributive forms, is used when the articles were counted previously and a statement of their number is made. A majority of the classifiers are formed from the verb íkla by means of various consonantal prefixes.

The fact that the units from one to nine are not accompanied by these terms must be explained by some peculiarity of the aboriginal mode of counting. We may assume, from the original meaning of these verbs, that the first ten objects counted, as fish, baskets, bulbs, arrows, etc., were deposited on the ground in a file or row, or aside of each other, and that with the eleventh a new file was commenced, or when the articles were of the proper shape they were piled on the top of the first ten articles.

These classifiers, which to us appear to be an unnecessary and burdensome addition to human speech, are not always applied correctly by the Indians, and are frequently omitted by them. Thus pe-ulápkash is omitted in 54, 13; kshiklápkash incorrectly put in 55, 11, instead of pe-ulápkash. Pé-ulatko is unnecessary in 90, 2, but should stand instead of pé-ula in 90, 3.

L í k l a, part. líklatko, with their distributive forms, as seen in our numeral series, are appended to numerals above ten embodying the single unit after the decade, as 21, 91, 241, etc., and mentioning articles of a circular, globular, annular shape, or objects of a bulky, heavy-looking form. The prefix l- referring to rounded things only, the meaning of líkla is "to lay down *one* rounded thing." We find it used of beans, seeds, fruits, berries, balls, eggs, coins, thimbles, bottles, knives, watches, rocks, stones, boxes, wigwams, and similar objects

P é - u l a, part. pé-ulatko, with their distributive forms, are appended to numerals over ten made up of more than one unit after the decad, as 22–29, 92–99, etc., and mentioning articles of the same description as given under líkla, and in addition to these, persons, animals, and divisions of time. Pé-ula is derived from péwi "to give or bestow many rounded objects" by means of the completive formative suffix -óla, -úla.

K s h i k l a or ksíkla, part. kshíklatko, with their distributive forms, are appended to numerals over ten embodying a single unit only after the decade, as 31, 81, 441, etc., and mentioning a person, an animal or a long object. Kshíkla is another derivative of the verb íkla, "to lay down one single animate being or a long object."

I k l a, part. íklatko, with their distributive forms, are placed after numerals made up of two or more units after the decade, as 32–39, 42–49, and mentioning a plurality of inanimate objects of a tall, lengthy, or elon-

gated shape, as sticks, logs, trees, poles, boards, fence-rails, rifles and pistols, boots, lead-pencils, etc. The verb properly means, "to lay down or deposit many tall, inanimate objects."

N é k l a or *níkla*, part. néklatko, with their distributive forms, are appended to numerals made up of units from one to nine after the decade, and introducing objects of a thin, filiform, smooth, and level surface or texture, as sheets of cloth or paper, kerchiefs, shirts, mats, and other tissues, excluding blankets, also ropes and strings. The verb shúkla, which we would expect to introduce single units after the decade, is not in use for this purpose.

S h l é k l a, part. shléklatko, with their distributive forms, is found appended to numerals made up of units from one to nine after the decade, and referring to blankets, bedcloth, skins, and other large articles of dress serving to envelope the whole body or parts of it.

Y á l a, yálha, yéla, part. yálatko, yélatko, with their distributive forms, are appended to numerals made up of units from one to nine, descriptive of long, tall, inanimate objects, and therefore analogous to íkla in their use. For single units, neither íla, which is the absolute form of the distributive i-ála, yála, yéla, nor another form kshéla, is actually used. Examples:

> wewánuish tátoksnî nā'sh taúnep kshíkla shuénka *they killed eleven women and children*, 37, 15
>
> tunépni ta-unepánta nā'sh má<u>k</u>lakshash kshîklápkash î'-amnatko *commanding fifty-one Indians*.
>
> ta-unepánta túnep pe-ulápkash Modokíshash hû shléa *he found* (there) *fifteen Modoc Indians*.
>
> Tchimä'ntko lápĕni ta-unepánta lāp pé-ula illō'latko gî *Steamboat Frank* (then) *was twenty-two years old*, 55, 8; cf. 19 and the passages in Dictionary, pages 264, 265.
>
> tiná hundred pēn láp pé-ula látchash (there are) *one hundred and two lodges*, 90, 3.

ORIGIN OF THE NUMERALS.

The quinary system is the most frequent of all the systems occurring in the numerals of American languages; its origin lies in counting objects by means of the fingers of both hands. When counting on their fingers,

Indians always begin with the smallest finger of the right or left hand, counting the fingers with the hand left free; after counting the thumb, they continue with the thumb of the other hand, and proceeding further, bend over the fingers of this other hand as soon as counted. That Klamath numerals have the quinary counting system for their basis is apparent from the repetition of the three first numerals in the terms for *six*, *seven*, and *eight*, while *nine* is formed differently.

One and *two* are etymologically related to the corresponding numerals in Sahaptin and Cayuse dialects, and all must have a common origin. Lā'pi, láp *two* is but another form of nép *hand*, which appears also in the numerals vúnep *four* and túnep *five*, which are compounds of nép and the prefixed particles u- and tu-. Thus *four* means "hand up", and *five* "hand away", indicating the completion of the count on the four long fingers. Kshápta is abbreviated from kshapáta *to bend backward, to lean, recline upon;* as the component of numerals, it indicates the bending over of the digits named, as ndán=kshápta for ndán nû kshapáta, "three I have bent over", on the second hand. Nádsh=sχékish *nine* is in Modoc abbreviated into sḵékish, which signifies "left over", one digit only being left over to complete the ten; cf. sḵä'kish, in the Dictionary. Té-unep *ten*, the original form of which appears to be tá-unep, is probably a dissimilated repetition of túnep *five*.

If the origin of the Klamath numerals is thus correctly traced, their inventors must have counted only the four long fingers without the thumb, and *five* was counted while saying *hand away! hand off!* The "four", or *hand high! hand up!* intimates that the hand was held up high after counting its four digits; and some term expressing this gesture was in the case of *nine* substituted by "one left over", sḵékish, which means to say, "only one is left until all fingers are counted."

THE PRONOUN.

The pronominal roots, which, as we have seen in the preceding chapters, form a large number of verbal and nominal affixes, become of still greater importance in the subsequent chapters of the Grammar. The task which these roots have to fulfill in the organism of language is to provide it

with relational affixes, and with words expressing relation, as conjunctions, postpositions, and adverbs. As to the pronouns, they are all derived from this kind of roots, if we except a few so-called "indefinite pronouns", as túmi *many*, nánuk *all*. Originally, all true pronominal roots were of a demonstrative or deictic signification, whatever their signification may be at the present time. I shall therefore treat of them before I treat of the other pronouns.

The class of pronouns in which the pronominal radix has not altered, or has but slightly altered, its demonstrative power is the *demonstrative* pronoun. *Interrogative* pronouns, formed from the deictic roots ka and ta, differ from the relative pronoun in their suffixes only, and form the intermediate link between the demonstrative and the *relative* pronoun, which, as it appears in this language, is simultaneously a *demonstrative-relative*. The demonstrative, interrogative, and relative pronouns referring to animate beings often differ from those referring to inanimate things. The *indefinite* pronoun is half pronoun, half adjective, and most pronouns of this class are derived from pronominal roots. The *personal* pronoun contains a demonstrative radix applied to persons specially, and the *possessive, reflective*, and *reciprocal* pronouns are derivatives of the personal pronoun. This and some of the demonstrative pronouns do not reduplicate distributively, as the other pronouns do, but form real plurals like these.

I. DEMONSTRATIVE PRONOUN.

Indians and other illiterate peoples point out with graphic accuracy the degree of proximity or distance in space separating the speaker from the one spoken of or spoken to by means of their demonstrative pronouns or particles, by the third person of the personal pronoun, and by some verbal forms. This well-known fact is stated here once for all; it is one of the more prominent peculiarities of our upland language also.

The roots which form demonstrative pronouns in Klamath are pi, hu, ku (gu), ka (ga), and kē (gē). Ke marks close proximity, and reappears in ké-u, gé-u *mine, my;* hu marks distance within sight and beyond sight; ku distance beyond sight or far off; while ka forms a transition from the demonstrative to the indefinite pronoun, and also gives origin to interrogative pronouns. Pi, pl. pāt, sha will be spoken of under Personal Pronoun.

The demonstrative pronouns formed from the roots ne and tᴀ may as well be considered as indefinite pronouns.

The suffixes appended to the above radices mark the degree of distance, and in many instances distinguish the animate from the inanimate gender, which in the following list are presented in separate columns. Two other pronouns pî and sha were added for comparison, pî being used (in the northern dialect chiefly) for persons and animals standing in the singular, pāt for the same in the plural number, sha for persons only.

List of demonstrative pronouns in the subjective case.

	Animate.	Inanimate.
this (so near as to be touched)	kē′ku	kē′ku
this (close by, "right here")	kēk; gē′k hûnk; gē, kē, pl. kē′ksha	gēn; gē, kē; gén hûnk gétnu, génu
this (standing, being before you)	hû′t, pl. hû′dsha	hû′nu
this (present, visible, within sight)	hû′nk, pl. hûdsha, sha	hún, húnu, hûnk
that (visible, though distant)	hû′t, pl. hû′dsha; guní; sha	hûn, hût, húnu, gén
that (absent)	húkt, pl. húktsha; pî, pl. pāt, sha	hû′nkt
that (absent, departed)	nē′g, pl. nē′gsha; Mod. nág, pl. nā′gsha	
that (beyond sight)	hû′k, û′k, hû′kta, pl. húksha; hû′nkt, pl. hû′nktsha; guní; pî, pl. pāt, sha	hûk, û′k, hû′kta

Where the Klamath Lake dialect has hû′k, hûnk, hû′t in the singular, the Modoc dialect ordinarily uses hû instead. The suffix -ta, abbr. -t, refers not only to persons, but also to inanimate things standing upright, while inanimate objects seen upon the ground are indicated by the transitional particle -n (-na, -nu), forming no plural.

Some of these pronouns are easily confounded with demonstrative adverbs of local or temporal import, as both are pronounced alike (hû, hûk, hûnk, etc.).

Demonstrative pronouns do not form all the cases of the nominal paradigm. I therefore present here all the forms heard from the natives speaking both dialects, and beg to observe that all these forms also correspond to our personal pronouns *he*, *she*, and, when impersonal, to *it*.

k ē, gē *this here;* Latin : *hicce, hocce;* poss. kélam, kélem ; dir. gétala.

k ē′ k, gē′g, gē′k, gä′g *this*, is the above kē in the reduplicated form, the second vowel being apocopated; Lat. *hic, hoc;* Gr. οὑτοσί· Obj. case kē′kish, gékish, gē′ksh; poss. kékĕlam, kékĕlem. Pl. kē′ksha, gē′ksha; poss. kékĕlamsham, abbr. into sham.

g é n, gēnu *this thing;* loc. génta (for géntat); instr. géntka.

h û′ n k, hû, Mod. hû, hú-u, ū, ō *this one;* obj. case húnkĕsh, húnkish, hû′nksh, hû′nk 24, 5; poss. húnkĕlam, húnkiam; partit. húnkanti; loc. húnta, hû′nkant; instr. hû′nkantka. Hûnk may become abbreviated into ûnk, hak: túla hak *with him, with her.* Pl. of persons: húdsha (preferable to hû′nksha), sha; obj. húnkiash, abbr. hû′nksh, hû′nk; poss. hû′nkĕlamsham, hû′nkiamsham; abbr. into sham, 108, 4. 122, 17. 132, 5. Hûnk occurs but seldom in the subjective case; hû′nkt forms obj. hû′nktiash in a Modoc text.

h û′ t *that,* Mod. hû, anim. and inan.; Lat. *iste;* pl. of persons: hútsha, húdsha.

h û′ k, Mod. hû′ *that;* iness.: hukí *by* or *within him;* pl. hû′ksha. Cf. Dictionary, page 74.

h û′ k s h t, ō′ksht *that absent, far off,* or *deceased one,* 192; 7. obj. hû′nksht.

h û′ k t *that absent one,* anim. and inan.; obj. of sg. and pl. hû′nkt; pl. of persons hû′ktsha.

h û′ n *this thing* (visible), also referring to persons; huní, hunítak *in his* or *her own mind;* instr. húntka *for this;* loc. húnta *thus* (conj.).

g u n í, gúni, konē *the one over there* (visible); also adverb. Forms particles like gunígshtant, gunítana etc., and is derived from radix ku- in kúi, guhuáshka etc. Cf. List of Prefixes, page 289.

The following demonstrative pronouns show no inflection for case:

g ē′ t, kä′t, Mod. kánk, abbr. ka, *so great, so large,* and *so much, so many.* The cases formed from it lose their pronominal signification and become adverbs: gétant *to the opposite side;* gētχéni *at this end,* etc.

k á n n i, gánni, abbr. kán, *so many, so much;* used when pointing at objects or counting them on the fingers. From this is formed the above kánk *so much;* contr. from kánni kē (as kánt is from kánni at) and correlative to tánk.

t á n n i, abbr. tán, d. tatánni, *so many, so much;* ka tánni *so long.* Correlative to kánni, and more frequently used interrogatively.

t á n k, d. tátank, *so many, so much;* contr. from tánni kē. More frequently used as interrogative pronoun and as adverb: tánk and tā′nk.

Diminutives are formed from the above demonstrative pronouns as follows: húktaga *this little one;* pl. húkshataga; double diminutive, húktakag; pl. húkshatakaga; nḗg *that one absent*, nékaga, nä'kag, and others under Suffix -ăga No. 2.

II. INTERROGATIVE PRONOUN.

Interrogative pronouns are derived from the demonstrative roots *ka* and *ta, tu,* which also form the interrogative particles or adverbs.   There is a distributive form for all the interrogative pronouns, except for tuá.

K a n í or káni? *who? which person?* is more properly applied to persons (and animals) than to inanimate things, though it can be used for these also: *which thing?* Káka? is the distributive form; and káni also figures as pronoun indefinite.

> káni hût gî? *who is he? who is she?*
> kánî la<u>kí</u>! *what (sort of a) husband!* 186; 55.
> kaní ánku shlä'a î? *which tree do you see?*

Not to be confounded with the adjective káni, kaní *being outside, one who is outdoors* The pronoun kaní is inflected as follows:

> *Absolute.*
> káni? kaní? *who? which?*
> kánash, kán'sh, kánsh, kánts? *whom? to whom?* inan. káni? kaní? *what?*
>   *which? to which?*
> kálam? Mod. kánam? *whose? of which?*
> kálamkshi? *at or to whose house?*
> kalamshχḗ'ni? kalamkshtála? etc.

> *Distributive.*
> káka? *who? which persons or things?*
> kákiash? *whom? which persons or things?*
> kákiam? *whose? of which things?*
> kákiamkshi? *at whose houses?*
> kakiamkshχḗ'ni? kakiamkshtála? etc.

t u á? *which? what thing?* is an indefinite pronoun as well as an interrogative, and has to be considered as a derivative of tú *out there*, pointing

to a distance. Its real meaning is: *what kind* or *sort of?* and so it has passed into the function of a substantive: *thing, article, object*, as in túmi tuá *many things.* Cf. Dictionary, page 415. It is inflected, like the pronoun tuá, as follows:

> tuá? encl. tua? *which thing? what sort of?*
> tuálash? *which?*
> tuálam? *of which?* and forms the particles:
> tuánkshi? *at which place?* tuatála? *why?*

This pronoun often appears in an enclitic and proclitic form. Tuá kî, contr. tuák? *what is it?* occurs in: tuá kî nû kóga? *what is it I suck out?* 155; 17; cf. 153; 4. 159; 58. Compare also the Klamath Lake and Modoc songs 154; 13. 156; 35. 158; 56. 173; 3. 174; 8., and the instances given in the Dictionary. Sometimes it is used of animate beings.

tá n n i, abbr. tán, tan, d. tatánni, *how much? how many? to what amount?* in Lat. *quot.* This pronoun is not inflected, and, when in the full form, is always pronounced with two *n.* Tánni mî wátch gî? *how many horses have you?* lit. "how many horses are yours"? tán a î wewéash gîtk? *how many children have you?* Cf. Dictionary, page 389.

tá n k, abbr. tán, abbr. from tánni kē; d. tátank, is used interrogatively in the same function as tánni, q. v.

w a k, wák, d. wáwak, is in fact a particle: *how?* but in many instances has to be rendered in English by an interrogative pronoun: *what?* E. g. in: wák ma? *what do you say?* the literal rendering of which is: "how do I hear"?

III. RELATIVE PRONOUN.

The relative pronoun k á t, proclit. kat, is of the same origin as the interrogative pronoun káni? *who?* Kát is not only a relative pronoun, but simultaneously a demonstrative-relative pronoun, corresponding to *il quale, lequel* in Italian and French, the real meaning of which is *that who, that which, the one which.* The demonstrative pronoun hû′k, hû′nk, hûn, etc, which should always accompany kat to make the phrase or sentence complete, is not found with it every time, though we meet with it in 97, 1: kát hûk hû′t tchúi lalĭ′ga Tûhû′shash *which thing then remained sticking upon Mudhen;*

lit. "that thing which then remained", etc.   The Lord's Prayer, in 139, **1**, has kát only : Nálam p'tíshap, kát p'laí tchía *Our Father who lives on high.* Cf. also 61, 12. 17.

The relative pronoun is sometimes abbreviated into ka, ga.

The distributive form, kákat, inflects almost like that of káni? *who?*

> *Absolute.*

kát, kat *who, what, which; that who, the one which.*

kántana, kándan, kánda (kánt, 65, 18) *whom, to whom; which, to which.*

kálam *whose, of which,* 68, 9.

kálamkshi *at whose house;* kalamkshtála etc.

> *Distributive.*

kákat, abbr. kák, *those who; each of whom* or *which.*

kákiash (objective case).

kákiam (possessive case).

kákiamkshi etc.

Where it is feasible to avoid incident clauses, the language likes to replace them by verbals or participial constructions, and this accounts for the scarcity of the relative pronoun.   A student of the language may stay many weeks among the natives before he becomes aware of its existence.

> hû'ksa, kák (for kákat) at tinî'χî tsa *those who had just gone up the hill,* 23, 13.

> né-ulĕka nû húnkiasht kákat hûk sissóka *I punish those who have engaged in a fight,* 61, 18.

> wátsag hûk ḵ'leká kándan kpē'l ktakióla nû *the dog is dead whose tail I cut off;* lit. "to whom I cut the tail off."

> hûk mat mbushéla, kálamkshi tak nû tánk mák'lĕχa *the man at whose house I stopped is married, they say.*

> kándan hû'nk shlín *the one whom I had shot,* 23, 20.

> kánda nat hû'nk ä'na *the one whom we brought,* 24, 9.

IV. INDEFINITE PRONOUN.

Adjectives, the signification of which is so generic and indistinct that they can replace substantives, are called by the above term.   Most of them undergo inflection.

g ē′ t, gät, kät *so much, that much*, Mod. kánk; may be classed as well among the demonstrative pronouns, with tánk, tánni etc.; gät î n's skû′k-tanuapk *so much you will have to pay me*, 60, 10.

h ú k a k, húnkak, hútak, pl. húkshak, *the same, the identical one.* Inflected like the simple pronouns; húkak híshuaksh *the same man.* Same is, however, expressed in many other ways, for which cf. Dictionary, page 646.

k á n i *somebody, some one.* Is used in counting, and often accompanied by gestures. Abbreviated in ka, ga, and figuring also as an interrogative pronoun (kaní).

> nû ûn ká-i kánash shapítak *I shall not divulge it to anybody*, 40, 8; cf. 40, 11.
>
> ntchálkni káni *a young man;* lit. "somebody young."

k á n k, abbr. ka, ga, *so many, so much, that much;* a contraction of kánni kē, and serving as correlative to tánk, q. v. For examples, see Dictionary, page 117. Kánk is also used as adverb. Ka táni *so far, that much;* ka táni ak, Mod., *only so far; that is the end.* Not inflected.

k á n k t a k, the emphatic form of kánk, adj. and adv. It also stands for *enough*, and serves as an exclamation; cf. Dictionary, page 117. More frequent in Modoc than in the northern dialect.

k á n n i, gánni, abbr. kán, *so many, such a number of;* used, e. g., when pointing at objects or counting them; the correlative to tánni.

k á - i t u a (1) *nothing*, (2) *nobody;* see under tuá.

n á y e n t c h *other, the other, another one, next.* Cf. nā′dsh, in Numerals.

n á n u k (1) *all, every one of*, Lat. *omnis;* (2) *total, entire, whole, the whole of*, Lat. *totus.* Abbreviated from nánukni, and inflected regularly like the numerals in -ni, though without distributive form. Some of the cases have adjectival, some adverbial signification, while others combine both.

> nánuk *all, whole.*
>
> nanukénash, nánukän'sh; inan. nánuk (obj. case); nánukash, adv., *everywhere.*
>
> nanukénam *of all, of the whole.*
>
> nánukanti, adj.; and when adv.: *everywhere.*
>
> nánukant (for nánukatat), adj.; abbr. nákanta, nákant.

nanukántka, adj. and adv.; abbr. nákantka.

nanukénamkshi *at everybody's house.*

n á n u k t u a *every kind of thing;* obj. nanuktuálash etc.; see under tuá.

p á n a n i, d. papánani, *as long as, to the length of.*

p í l a, d pí'pil, *alone, none but;* see tála.

t á l a, d. tatála, in the sense of *alone, none but,* may be appended to any pronoun and also to substantives. Being in reality an adverb, it undergoes no inflection, but the noun or pronoun connected with it is inflected. Cf. Dictionary, page 385, under No. 3. The Klamath Lake Indians use more frequently píla, píl, d. pípil, in this function, and with them it also means *bare.* Cf. Dictionary, page 266. Gétak is used in the sense of *alone* in 97, 1. 2.

t á n i a n i, d. tatániani, *as large in size, so large.*

t á n k, d. tátank, *so many, so much;* not inflected for case, because it is in fact a particle. Cf. kánk. Tánkni in an adverbial signification, cf. 43, 4

t á n k a k *a few, some, not many;* emphatically tánkakak.

t á n n i, d. tatánni, abbr. tan, tátan, *so many, so much;* correlative to kánni.

t u á, enclit. tua *something, some article* or *object,* is inflected in the same manner as when used as an interrogative pronoun. As an indefinite pronoun, it is used also in a personal sense: *somebody, some people;* e. g., ká-i tuálam shlékish *I am controlled by nobody;* cf. Note to 192; 8, and the passages in the Dictionary, page 415, and Texts, **112**, 1. 2. 5. 7. 8. 12. 16. Compounds of tuá are:

ká-itua (1) *nothing,* (2) *nobody;* poss. ka-ituálam etc ; here the two components may also be found separated by other words: ká-i nálsh î tuá shutétki kú-idsha *let us do nothing wicked,* 139, 6 ; ká-i shash tuá *none of them,* 20, 7.

nánuktua (1) *every kind of thing,* (2) *everything*   Inflected like tuá.

t ú m i *many, much,* has no distributive form, but a diminutive: tumiága *few, a little of.* The locative case is túmianta, the instrumental tumiántka, tumántka, the other oblique cases túma. Before m and some other consonants the final -i of túmi is dropped: túm Módokni gátpa *many Modocs*

arrived, **13, 14.** Túmi also means *sufficient, enough of,* and *too many, too much;* it forms the adverbs túm and túmĕni, q. v.

t u m i á g a *a few;* see túmi.

V. PERSONAL PRONOUN.

We now pass over to another series of pronouns, called personal, and representing other pronominal roots than the ones heretofore considered. The three persons are, in the subjective case, all represented by monosyllabic terms, and in the plural the terminal -t may represent the affix -ta, often used for persons. No distributive form exists here; the case-endings are the same as those in the adjective. The personal pronouns exist in a full, in an abbreviated, and in an emphatic form, to be discussed separately. The pronouns of the third person are used as demonstrative and as personal pronouns. The synopsis of the personal pronouns in their subjective cases is as follows:

First person, singular,   nû, nî *I;*   plural,   nā′t, nād *we.*
Second person, singular,   î, ik *thou;*   plural,   āt, ā *ye.*
Third person, singular,   pî *he, she;*   plural,   pāt, sha *they.*

In regard to inflectional forms, the Modoc dialect sometimes differs from the other, as will be seen by this table:

INFLECTION OF THE PERSONAL PRONOUNS.

Singular.

1. nu, nû, nû-û; ni, nî *I.*
   nûsh, nîsh, n's, îsh *me, to me.*
   núshtala, nushtála *toward me.*
   núshamkshi *at my home* or *lodge.*
   nûshχē′ni *toward me.*

2. i, î, i-i, ik, ikē *thou.*
   mish, mîsh, m'sh *thee, to thee.*
   míshtala, mishtála *toward thee.*
   míshamkshi *at thy home.*

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3. pi, pî *he, she, it* (absent or invisible, unseen).

pish, pûsh ; pash *him, her, it; to him, to her, to it; for him,* **etc.**

p'ná Mod., m'ná Kl., *of him, of her, of it; his, hers, its.*

p'nátant, p'nata, p'nat Mod.; m'nátant Kl., *on, upon him, her,* **it.**

paní, maní, m'ní *on him, on her, on it; by himself,* etc.

p'nálamkshi Mod.; m'nálamkshi Kl., *at his, her house.*

(For hû, hûk, hû′nk, see Demonstrative Pronoun.)

Plural.

1. nā′t, nād, nat, nā *we.*

nā′lash, nā′lsh, nā′sh, in Mod. also nā′l, nāl *us, to us.*

nálam *of us ;* nálamtant *on, upon us.*

nálamkshi *at our house, lodge, home.*

nálshtala *toward us.*

2. āt, at, ā *ye.*

málash, mā′lsh, in Mod. also mā′l *you, to you.*

málam *of you.*

málamkshi *at your lodge, home.*

málshtala *toward you.*

3*a.* pāt, pát, pat *they.*

p'nálash, p'nálsh, p'nā′sh, pā′ntch, pash, pösh, Mod.; m'nálash, m'nálsh, pā′ntch, pash, Kl., *them, to them.*

p'nálam Mod., m'nálam Kl., *of them, theirs;* rarely abbreviated into p'na, Kl. m'na.

p'nátant, Kl. m'nátant, *on, upon them.*

p'nálamkshi, Kl. m'nálamksi, *at their houses, homes.*

p'nálshtala, Kl. m'nálshtala, *toward them.*

3*b.* sha, sa *they* (animate, present or absent).

shash, sas *them, to them.*

sham, sam *of them, about them, by them.*

Sha forms compounds with many demonstrative pronouns, by which they are turned into plurals, as húṇktsha, ke̅′ksha etc.

In perusing this list of inflections, we find that a considerable number of case-suffixes and case-postpositions met with in the substantive and adjec-

tive are not represented here, but that the existing ones coincide with those inflecting other nouns.

The pronouns of the singular all end in -i, and ní has a parallel form nû; in the plural all end in -at, with long ā; the plural objective case ends in -lash, the possessive in -lam, though sha *they*, which is not represented in the singular, and probably was once a reflective pronoun, forms an exception.

A majority of the monosyllabic pronouns is unaccented, and therefore used proclitically and enclitically. Subject-pronouns are often placed twice in the same sentence, another term intervening.

Nû, ní of the first person is etymologically related to nāt *we*, and pî *he, she* to pāt *they;* the oblique cases in the second person make it probable that the original forms of î and āt were mî and māt, and that they took their present forms to distinguish them from mî *thine* and the particle mat, ma. Apparently, no difference exists between nû and ní *I;* but the objective case nûsh, nísh abbreviates in îsh only, not in ûsh, and the emphatic forms nútoks, nútak, nû tála are much more frequent than nítoks, nítak, ní tála. In a few instances we find nû used for the plural *we*, for *we* includes also the first person of the singular:

lápi ai nû witä́'mak *here we are two young black bears*, 177; 2.
lápi ai ní gî́'wash *here we are two squirrels*, 177; 14.

I *thou* appears sometimes in a compound emphatic form: ik, ikē, Mod. íki, ē'ki, the second part being the demonstrative pronoun ke, kē, gē, gi *this one*, or the demonstrative adverb kē, ki *right here*. This compound form is chiefly used in imperative and interrogative sentences. I and ik, ikē are often used for the plural āt *ye*, because when in a meeting one is addressed, the others are addressed also. Examples:

î lápuk *both of you*, 60, 6.
gépke î tul' ísh hushṓ'kank ík a wátchatka! *come and ride with me on horseback!*
nā́'s pēn lû́'ktch' ik shánkish=pakísh! *bring me one more watermelon!*
wák lîsh î'k lóli a neṇ Tetĕmatchíshash? *why, then, do ye believe what Tetĕmátchish says?* 64, 10. Cf. ibid., 11. 15. 59, 7.

INFLECTION OF THE ABBREVIATED PERSONAL PRONOUNS.

The position of the full-toned, vocalic personal pronouns in the sentence is before as well as after the verb, but the position of the *abbreviated* personal pronouns is usually, though not necessarily, after it. These become enclitic or proclitic syllables, and are pronounced so rapidly that, after losing the word-accent, many of them also lose the vowel through syncope or apocope. Subject-pronouns suffer abbreviation as well as object-pronouns and dissyllabic forms. A single instance of aphæresis is observed in ish for nîsh *me, to me*. Pronouns of the second person stand before those of the first when one of them or both are abbreviated.

a- before a pronoun is the declarative particle a. Initial i-, as in insh for nîsh, results from vocalic metathesis. The abbreviated subject-pronoun -n can disappear altogether.

Compare with all this our conjugational specimens given above (pages 240–243, 418), in which the abbreviated pronouns are seen united almost into one word with the verb. No real incorporation of the pronouns into the verb takes place, however, for the same pronouns can in every instance be pronounced separately and with their full accentuation.

nû, nî: n, -n, an.
nish: îsh, ansh, insh, n's, ns, -sh.
nûsh: n'sh, ansh, n's, ns, -sh.
mîsh: m'sh, m's, msh, ms.
p'ná: p'na, m'na.
p'nátant: p'natá, p'nat; m'nátant: m'nat.
nāt: nā, -nt, nût.
nā'lash: nā'lsh, nāsh, nātch, nā'ts, nads, nas; Mod. nā'l, nál.
āt: át, ā.
málash: mā'lsh; Mod. mā'l, mál.
p'nálash: p'nā'sh, pā'ntch; m'nálash: m'nálsh.
sha, sa: -sh, -s, -tch.

Instances of the above abbreviations appear in the following sentences:

láp sû'ndin lapukáyäns ilhí *I lock both up for two weeks*, 61, 19.

ḵá-i tchin wák ō'skank *I do not think much about it*, 65, 1.

shnäkelui uápkan *I will remove* (him) *from office*, 59, 18.

tchín nā'sh sháppash spúlhî *I lock him up for one month* (tchín, for tchúi nî) 61, 10.

nî nä'-ulχan *I command, I order.*

hunkantí ms ni shetcháktanuapk *I shall get angry with you* (ms) *on that account*, 58, 15.

tsûshní' m'sh nî skuyû'shkuapk *I shall separate you forever* (from her), 60, 20.

nä-ulakuapká m's ni *I shall punish you*, 59, 3. 4.

tû'nep î' n's tála skû'ktanuapk *you must pay me five dollars*, 60, 8.

i insh íχak! *you win me!*   sa shewána'sh *they gave me.*

ámbush tchíktchî! *go and fetch water for me!* (for ámbu îsh.)

tála îsh vúlχi! *lend me money!*

î'sh shlā't! *shoot at me!* 41, 5.

ḵá-i hûk wátch spuní-uapka m'sh *she need not give a horse to you*, 60, 15.

illí-uapka m's *I will have you imprisoned*, 59, 7.

shíuktak mish nā ûn! *then we shall kill you!* 41, 3.

shúdshank á nût shnē'pka *we have a fire near the lodge.*

nat ḵá-i káktant *we did not sleep*, 31, 8. 9.

nā'sh nā'ds Bóshtin tû'la *an American was with us*, 19, 7.

nā'sh sē'gsa sa *they commanded us*, 20, 9.

t'shíshap nāl shgúyuen (Mod.) *the father has sent us*, 40, 15; cf. 41, 3.

māl shûtánktgî *in order to treat with you*, 40, 15; cf. 41, 5.

gepgapĕlíssa and gépgaplish, for gépgapĕli sha, *they returned home.*

tsúi géna, tû' pē'n máklĕχash *then they proceeded, and encamped again* (for: máklĕχa sha), 19, 10.

VI. POSSESSIVE PRONOUN.

This pronoun has not assumed the form or suffix of an adjective, but it is simply the possessive case of the personal pronoun corresponding, with the exception of the two first persons of the singular. It inflects through a few cases only, the locative among them. When used attributively, like our *my, thy,* its natural position in the sentence is before the noun qualified,

like that of the possessive case and the adjective. When used predicatively, like our *mine*, *thine*, its position is more free, and it may occupy the place in the sentence which emphasis may assign to it.

The list of these pronouns is as follows:

gé-u, ké-u *my, mine;* loc. gé-utant; instr. gé-utantka.

mi, mî *thy, thine;* loc. mítant; instr. mítantka; me for mî, cf. 142, 7.

húnkĕlam, abbr. húnkiam, *his, her (hers), its,* when present or visible.

m'na, m'ná, Mod. p'na, *his, her (hers), its,* when absent; loc. m'nátant, 119, 11; pē′na, Mod., *his, its own.*

nálam *our, ours.*

málam *your, yours.*

húnkĕlamsham, abbr. húnkiamsham, húnkimsham, *their, theirs,* when present, visible.

m'nálam, Mod. p'nálam, *their, theirs,* when absent; m'na stands for m'nálam in 29, 16. 101, 8.

sham, sam *their, theirs,* absent or present; to be regarded here as an abbreviation of húnkĕlamsham: p'tíssap sam *their father,* 101, 11. It sometimes stands for m'nálam, p'nálam; cf. 107, 13. 108, 4.

Some instances are found in the Texts, where the possessive pronoun, though used attributively, occupies the place *after* its noun, instead of preceding it: î′χaks mî *thy gain,* 59, 22; shéshatuish m'na *his marriage fee,* 58, 16. Cf. also 54, 4. 59, 12. 94, 8. 10. 109, 3.

VII. REFLECTIVE PRONOUN.

When the act of the transitive verb has for its object the subject of the verb, this is expressed by a reflective verb. The object of the reflective verb is either a pronoun standing separately for itself, called reflective pronoun, or it is expressed synthetically in the verb itself by means of a prefix or suffix. This *synthetic* mode of forming reflective verbs has been discussed previously (cf Prefixes h-sh-, sh-); but in Klamath another mode is in use, which applies only when the pronominal object is the *indirect* object of any active verb. Gíank, gink takes the locative case-suffix -i, which also occurs in the pronouns huní, hukí, paní, and forms the following series of pronouns,

when appended to the emphatic pronoun in -tak in the sense of *for oneself, in the interest of me, him,* etc. Cf. Emphatic Pronoun, pages 552, 553.

First person, singular,   núTagianki, núTagink (for nútak giánki)
Second person, singular,   ítagianki, ítakink, itagínggi
Third person, singular,   pítagiank, pítagingg
First person, plural,   nátakiank, nátaginggi
Second person, plural,   átakiank, átakinggat
Third person, plural,   pátakink; hûkshagiánggi

This ending is also found appended to the oblique cases of the same pronouns; its origin is explained under Suffix -gien, q. v.

In the third persons of the singular and plural, the change of k and k̲ in húnkelam *his, her,* húnkish *him, her,* húnkiash *them,* renders these pronouns reflective   The different cases of pî, pāt, sha *they* can serve as reflective pronouns without undergoing any change or suffixation; this is the case with pîsh, pash, pûsh, pö′sh, p'na, p'nálam; m'na, m'nálam; shash, sham. Thus we have: Aíshish túměna shtû′t҃ҙishalsht pîsh hlilúka *Aishish heard that his wives had wept for him in mourning.*   Cf. also, in Modoc war, pi 38, 10; pû′sh 36, 15. 16; pîsh 36, 16; p'nálăm 38, 17, etc.; in the northern dialect, pí′sh 71, 2.   The change from k to k̲, as observed in verbs, has been referred to previously (pages 292. 424), but even in substantives it is sometimes observed.   When these natives speak of other Indians than themselves, they pronounce: máklaks *Indian;* but when of themselves, mák̲laks.

The most frequent way of expressing the reflective pronoun is that of appending -tak, -tok to the personal pronoun:

k̲îtíta pîták nk̲ásh *her* (the female wolf's) *belly burst,* 105, 16.

shläbópk hû′nitak *he himself perceived;* lit. "he observed in his own mind", 108, 5.

ánku piták (for pîshták) vulódshan gî *he is splitting wood for himself*

tcháshĕsh nánuk wátch tchlā′lχa, pitakmaní *the skunk drowned all the horses, itself also,* 127, 12.

mulínank itagiánggi! *cut some hay for yourself!*

nátak shiúlagien, shiúlagin *or* shiúla giánggin *we collect for ourselves.*

nátak hí′shlan *we shot people of our own party,* 24, 4.

VIII. RECIPROCAL PRONOUN.

This class of pronouns is not represented by *special* forms, and the relation of reciprocity can be expressed only by means of the medial prefix sh- or its compound, h-sh-, although shash, sham is sometimes used as a reciprocal pronoun; cf. 58, 10. 13. 61, 14, and Note.   There exists an adverb, or adverbial phrase, referring to reciprocity: shipapĕlánkshtant *against each other, among each other*.   Personal and emphatic pronouns are often added to reciprocal verbs to complete the sense by showing in which of the three persons the object stands, as we saw it done also in the case of the reflective pronouns.

> shishúka pösh ka-á *they fight hard among themselves*, Mod.
> pátak huhashtápkuak *stabbing each other themselves*, 114, 3.
> pā′t háshtaltal *they disputed among themselves*, 104, 3.
> gē′k shash shíushuak pepéwa *these girls washed each other*.

IX. EMPHATIC PRONOUN.

When the run of the sentence causes the speaker to lay emphasis upon pronouns, this is usually done by subjoining t a k, tok to it; or when a close connection exists with preceding words or statements, t a k s, taksh, or toks.   This chiefly applies to pronouns contained in adversative sentences: hútak, hútoks *but he; he however*, and other terms expressing contrast.   Cf. kánktak, tánktak.

Placed after the possessive pronoun, tak, tok means *one's own*: gé-utak tchuyésh hûn gî *this is my own hat;* p'nátak käílatat tchía *to live in one's own country*, 39, 7; pítak (for píshtak) shí-ita *to daub one's own body over*.   For the third person Modocs possess a special form of p'ná: hû pē′na shē′shash shúmăluash *that he had written his own name*, 34, 6; cf. péniak, in Dictionary.   Another Modoc form is pitakmăní, of a reflective signification.

Personal pronouns having this particle suffixed may be rendered in English in different ways, according to the sense.   Thus nútak, nû′toks is *myself, none but me; I, however, I at least*, etc.   Ex.: ká-i hûnk, nútoks wásh shlín *not he, but I, shot the prairie-wolf*.   In most instances, however, nútoks stands for *myself*, ítak, í-itok for *thyself*, and so the others: pítak, nátak

(for nát=tak), ā′tak (for ā′t=tak), pátak (for pát=tak). This particle is also appended emphatically to some other pronouns, as kánitak? kánitoks? *who then?* kē′tok, kē lish tok *she certainly*, 189; 7. An emphatic form is also íkē, éki for *thou;* lit. "thou here."

Another series of emphatic pronouns is formed by the suffixed particle t á l a, abbr. tál, tal, which expresses amazement, surprise, and is not always translatable in English. Thus we find: tuátala? *what then? what after all?* 158; 56. 173; 3; *which kind then?* 112, 2. 5. 12; ka tal (for kaní tála)? *who then?* 139; 7. Appended to an adverb, it occurs in 110, 10; hû′-ûtak tála! *none but he,* or *it was himself!* 173; 3. When tála follows personal and possessive pronouns, it means *alone:* nû tála *I alone;* gé-u tála p′tî′shap *your father alone;* mítala steínash *only your heart.* This definition "alone" is only a specific application of the more general function of this particle: *but, only, solely.*

THE POSTPOSITION.

The postpositions correspond, in regard to their signification, to the prepositions of Germanic languages, the separable as well as the inseparable, but differ from these as to their position in the sentence. They are usually placed *after*, and not before, the noun they govern; hence their name. Their natural position is after their complement, although it is neither incorrect nor unfrequent to place them before it, here as well as in other languages of America. The cause of this is that many of them are in reality verbs, or derived from verbs, the usual position of which is at the *end* of the sentence, unless for reasons of rhetoric another position be assigned to them. Through the law of analogy, the other postpositions which are not of verbal descent have assumed the same subsequent position, a circumstance justifying the appellation of *postposition* given to these parts of Indian speech in preference to that of preposition.

Although the derivation of some postpositions is uncertain, many are undoubtedly derived from pronominal roots and formed through nominal case-endings. Their number is considerable, and this has prompted me to place the chapter on "Postpositions" just after that on "Pronouns." It is chiefly this class of postpositions which is as frequently found standing before its complement as after it, especially when their length does not

exceed the measure of two syllables. Many of the verbs which figure as postpositions are built up of pronominal roots, as ginhiéna, i-ukakiámna.

Those of our prepositions which are of an abstract nature, as *about, in behalf of, for, concerning*, etc., are expressed in Klamath by inflectional suffixes appended to the verb or noun, and all the postpositions we meet are of a concrete, *locative* signification. Even the few temporal postpositions are locative at the same time. In their purely locative aspect, postpositions bear the strongest analogy with the case-postpositions -i, -kshi, -ksaksi, -tala, -tana; -tana, abbr. -tan, -ta, is their most common affix; -ksh- is another, and in fact the use of postpositions is nothing else but a further extension of the nominal inflection. In gunigshtant *beyond*, e. g., the pronoun guní is inflected just like a noun by the postpositions -kshi, -tana, -tat or -ti. Muatíta *southward of* is composed of múat *south*, -ti suffix of partitive case, -tala, -ta *toward*, and these inflectional terms of the secondary or ternary stage mostly occur in an apocopated form.

The nominal complements connected with the postpositions derived from verbs stand in the same case which they would occupy if these postpositions were verbs governing nouns—either in the objective case, which in inanimate nouns cannot be distinguished from the subjective, or in the locative case (-tat, -at) if *rest*, and not *motion*, has to be expressed. Modocs frequently use the terminal -an of the present participle where Klamath Lake has -a. The majority of the postpositions assumes distributive reduplication.

Adverb postpositions are those postpositions which are sometimes used adverbially without a complement, as ginhiéna, kuíta, pélui, etc.

In the following list of postpositions I have marked those terms which appear as verbs and postpositions at the same time. For a better study of each of the postpositions, readers will do well to consult the Dictionary.

LIST OF THE PRINCIPAL POSTPOSITIONS.

ginágshtant, ginákshta and ginátant, gináta *this side of, on this side, in front of:* gínatan kō'sh *in front of the pine tree;* correlative to gunígshtant.

ginhiéna, d. gigganhiéna *inside of, within;* said of a plurality of subjects; also verb and adverb.

gíṅkakiámna *all around*, when the surrounding body is hollow, spherical; also verb.

giúlank, Mod. giúlan, *past, after;* a temporal postposition, derived from giúla *to be over, past.* Cf. the names of the week-days.

gunígshtant, guníkshta; also gúnitana, gúnitan, kunítan, guní′ta *on the other side of, opposite to;* guní′ta mîsh *beyond you, your house,* 183; 17; correlative to ginágshtant.

hintíla, d. hihantíla, *underneath, under, below;* said of one subject that has fallen under something; also verb.

inotíla *underneath, under;* lit. "placed underneath"; also verb.

i-ukakiámna *around, in the neighborhood of.*

í-ukuk and i-ukúkag *inside of, within;* said of lodges, etc.

i-utámsχa and met′támsχa *among, amid, between;* the latter referring to something excavated; also used as verbs.

íwahak, íwa-ak *in the midst of water,* Mod.

íwutit *farther off than, beyond.*

yamatítana *northward of.*

yuhiéna *inside of, within;* also verb.

yulalína *alongside of, along the brink of,* as of rivers; also verb.

yutíla, i-utílan *under, underneath;* lit. "placed underneath"; used when speaking of long objects; also verb.

kanítant, kaníta, kántan *outside of.*

kúi and kúitit *on this side of,* as of a river, hill, ridge.

kúitana, kúita *in the rear of, back of.*

lúpia and lupítana, lupítan (1) *in front of, before, this side of;* (2) *earlier, sooner than.*

lúpian *on the east side of, eastward of.*

lutíla *inside of, within,* speaking of round objects; also verb.

muatítala, muatíta *southward, to the south of.*

páni, paní, d. papáni, *as far as, reaching up to.*

pát *to* or *of the size of:* tχópo pát *as thick as the thumb.*

pélui *down below; farther off than.*

pipĕlángshta and pipĕlántana *on both* or *two sides of, from opposite sides.*

p'laítana, p'laíta *above, higher than.*

p'lē′ntant, plä′ntan *on the upper side* or *top of* some object.

tálaak *directly toward;* tálaak nats *toward us,* 29, 15; also adverb and
    adjective

tapí, tápiak *later than, posterior to.*

tapítana, tâpíta, topíta *after, behind, in the rear of.*

tχálam, Kl. tátχĕlam *in the midst of; between, among,* when all are on the
    same level.

tχálamtana *through the midst of; to the west of.* The latter may be ex-
    pressed also by tχálmakstant and tχalamtítala.

tû′gshtanta, túgshta *on the opposite side of, across, beyond;* chiefly refers
    to rivers, waters.

túla, tulá, tóla *with, in company of, along with;* tulā′k (emphatic); ká-i
    túla *without;* túl′ îsh *with me.* The verb is túlha or túla *to form a
    party* or *swarm.*

iúna, tú-una, d. tútana, *around;* the d. form also means *beyond, on the
    other side of,* and is chiefly used of mountains.

tunkī′ma *all around,* when following the line of the horizon; also
    verb.

tchē′k, tsík *until, till;* pítchash tchē′k *until the fire went out.*

tchutíla, tsutíla *under, below;* refers to one subject sitting or lying below,
    utíla referring to one long subject; both are used as verbs also.

welítana, welítan *at a distance from, away from.*

wigátana, wikáta *close to, aside of;* wiggáta kúmĕtat *near the cave.*

THE CONJUNCTION.

Conjunctions, or conjunctive particles, are links necessary to bring
about certain sequential or logical relations in human speech by establish-
ing a connection between single terms, phrases, or whole sentences. The
true function of these particles can in every language be understood only
after a thorough study of its syntax. They are the most fanciful and arbi-
trary, often intranslatable, parts of human speech, and the literary culture
of a tongue largely depends on their development and judicious use. The
classic languages of antiquity and the modern languages of Europe would

never have attained their ascendency in the oratorical, historical, and didactic prose style without their abundant and most expressive assortment of conjunctions.

We distinguish two principal relations in connecting together words or sentences—the co-ordinative and the adversative. Languages of primitive culture possess as many of the latter as of the former, because they feel the same need for them. Klamath can enumerate but very few conjunctions connecting co-ordinate parts of speech, either nouns or verbs, to each other: ámka, pēn, tchí'sh, tchkásh; but the number of conjunctions co-ordinating co-ordinate and adversative *sentences* is much larger. Being a synthetic language, Klamath expresses many causal, temporal, and modal relations by participles and verbals which we would express analytically by distinct sentences introduced by a conjunction. This is not a deficiency in the language, and moreover it is largely counterbalanced by a wealth of conjunctions introducing subordinate clauses to the principal sentence.

All modes are expressed by conjunctions, as ak, am, ya, and even the -at, -t of the conditional mode is the conjunction at, *at the time being*, agglutinated to the verbal stem. Our *and* has no exact equivalent, but is rendered by *also* or *again;* our *then* (temporal) by *afterward, subsequently,* the particle tchúi corresponding accurately to the French *puis,* from Latin *postea.* No Klamath term corresponds exactly to our *that, though, although,* but the language has two distinct "oral particles" to render our *as reported, as I hear* or *heard, as they say* or *allege.*

All true conjunctions are formed from pronominal roots, and though they do not reduplicate distributively, the majority of them appears under two forms—the simple conjunction and the conjunction with suffix -sh (-s, -ds, -dsh, -tch, -ts). This suffixed sound is nothing else but a remnant of the conjunction tchí'sh, tsís *also, too.* So we have Líluts for Lílu tchísh, *Lílu also;* núds or nû tchísh *I also;* nats for nāt tchísh *we also* 29, 18; hä î ḵí-uapkats *also if you should tell lies;* tchē'ks for tchē'k tchîsh *and then.* In most instances the additional idea of *also, too, and* disappears, and what remains of it is that this *enlarged* particle points to a closer connection with the foregoing than does the conjunction without the suffix. This suffix also appears with other particles.

Many of the conjunctions are unaccented, and these may be used pro-
clitically as well as enclitically. Some conjunctions also have adverbial
functions.

Details of the functional peculiarities of the conjunctions are reserved
for the Syntax. The alphabetic list now following only quotes the principal
conjunctions and their suffixed forms, without mentioning all of the com-
pound ones, as átĕnen *just now, as alleged*, and readers are referred to the
examples given in the Dictionary.

LIST OF THE PRINCIPAL CONJUNCTIONS.

a, the declarative particle.

a, -á; see ha.

a, abbr from at, q. v.

ak, ák a, aká, ka, kam, ak ya, suppositive and potential, optative par-
ticles: "perhaps, possibly, likely."

ak appended to verbals in -sht and other verbal forms; e. g., pā́ksht
ak *as soon as* or *after it is dried*.

am; see kam, útch.

ámpka, ámka (1) *or;* the Latin *vel;* (2) *lest, unless, or else*.

at, abbr ā, a, *at the time; now, just now, then, at that time.* Coalesces
with some words and grammatic forms, as in bĕlat for píla at,
illólat for illóla at, gû́tχîtkt for gútχitko at, 112, 9 Composes:
at a, atĕnen, átch, átui.

átui, Kl. át yu, átiu, adverb, interjection, and conjunction, *just now,
just then.* Cf. gétui as to the ending.

gíntak, generally postpositive, *thereupon, hereafter; though, in spite of*.

ha, há, a, -á, interrogative particle, mostly postpositive; lā́k, Mod. for
lē há ak? *is it perhaps so?*

hai, a-i, a-í; in Mod. also kaí, χaí, with suffix: haítch *apparently, evi-
dently, as you see, as I see* or *hear, of course.* Cf. Dictionary.

hä, hä́, he *if, when, supposing that;* enlarged: hä́tch, hä́ts. Its correla-
tive is tchä́, tché: hä...... tchä, *if......then*.

húmasht, d. humámasht, adverb and conjunction, *so, thus;* húmasht
gíug *hence, on that account, therefore;* húmasht sháhunk gíug *for
the same reason*, and other combinations. Cf. Dictionary

húnkanti, hunkantchä′, húntala *therefore, for that reason.*

ya, yá, í-a *indeed, surely, really.*

kam (from ak, am) adverb and conjunction, expressive of desire, hope, probability; cf. our adverb *fain.*

káyutch, káyudsh, Mod. ḵá-iu, adverb and conjunction: *before, prior to.*

ḵá-i *not,* the usual negative particle, is sometimes used as a conjunction, and may even stand at the end of a sentence.

ḵ'léwiank, partic. of ḵ'léwi, is used in the sense of *subsequently*

lish is used as a particle of asseveration and interrogation, answering to our "is it not so?" It is derived from le, lē, the putative adverb *not,* being its enlarged form.

lúpiak *before, prior to, earlier than.*

mat, apoc. ma, *it is said, as they say* or *allege, as reported;* refers to facts or deeds spoken of Tuá ma? *what is it?* Mat mostly stands after the first word of the sentence.

ná-asht, nā′sht, nāsh, nās, Mod. né-asht, *thus, so, as follows;* when somebody's words are mentioned verbally; often used as adverb.

nen, abbr. nē, ne, -n, oral particle: *as you say, as they say, report, allege, as I hear;* used when people make mention of something said, spoken, or heard. Tuá nen? *what did you say?* nént *thus now; it is right so,* Mod.

pa, pá, suffixed: pásh, intranslatable particle, referring to the subject of the sentence. Pá ak, abbr. pá, *I do not know.*

pän, pēn, pē′n *again, hereupon, subsequently;* at pän *after this, now, and;* ḵá-ı pēn *no longer, no more;* tchúi pēn *hereupon; and* in numerals. Pän is also adverb.

shúhank=shítko *at the time when;* cf. 109, 12.

tádsh, tā′dsh, tads, the enlarged form of the adverb tat, is marking an unexpected contrast: *but, however, though* Not used at the head of a sentence.

tak, ták, tok, tûk, suffixed taks, toksh, tûˀksh, a frequent emphatic, adversative, and disjunctive particle, appended to all parts of speech; answers best to *however, but, though,* and in Modoc forms a future tense Cf Emphatic Pronouns.

tam, tám, interrogative particle, answering to Latin *num, an* and to the French *est-ce que?*

tamú, suffixed tamúdsh, (1) interrogative particle; (2) disjunctive conjunction, *whether, whether or not.*

tánkt *after this, afterward.*

tchḗ'k, apoc. tché, tchä; enlarged forms tchätch, tchēks, tchkásh *then, after, at last, since then.* Tchä serves as a correlative particle to hä *if,* q. v. Cf. û'ntchēk, under ûn.

tchí, tsi *so, thus, in this manner;* sometimes used as conjunction, like gá-asht, húmasht, ná-asht. A compound is tchí hûnk, tchíyunk.

tchîsh, apoc. -tch, -ts, -sh, postpositive conjunction and the suffixed form of tchí, *also, too, and.*

tchkásh, suffixed form of tchḗ'k and syncopated from tchékash, tchḗ'k a tchîsh, *also, finally, too, besides.* Postpositive like tchḗ'ksh, tchḗ'ks, which is the Modoc form.

tchúi, tsúi *after that, then, subsequently.* Very frequent in historic and other narratives, and forming many compounds: tchúyuk, tchú-yunk, tchúi pän, at tchúi.

útch, ûds, suffixed form of u, hû, *if* or *if not, whether.* Appears in compounds only, as káyutch, támûdsh, or when found standing by itself it is interjectional.

ûn, temporal particle, usually added in Modoc to hä *if,* lîsh, and other conjunctions for enhancive purposes, and not easily translatable. Its compound untchēk, *after a while,* sometimes figures as a conjunction.

wak, wák, ûk *how, how then, why,* is also used as interrogative particle and conjunction. Wa<u>k</u>aí? *why not?*

THE ADVERB.

This part of speech stands in the same relation to the verb as the adjective or "adnominal" stands to the noun; it qualifies and specializes the act expressed by the verb in regard to various categories, as degree, quantity, space, time, or quality (modality). Its natural position in the sentence is before the verb, just as that of the adjective, when used attributively, is before the noun.

Adverbs show no inflection, if we except the distributive form, which occurs in some of their number. The gradation of adverbs is more imperfect than that of adjectives.

As to *derivation*, one portion of adverbs is formed of pronominal roots, which affix different formative suffixes to themselves, cases of the nominal inflection used in a temporal sense, adjectival suffixes like -ni, etc., or appear in the apocopated form of certain adjectives· áti *high, far*; wénni *strange* and *strangely;* wíka *low*. Another portion of adverbs is derived from predicative radices. Many of these are forming adjectives also; the adverb then represents the radix without the adjectival ending. Others are verbs, with the suffix -a, appearing as adverbs.

Some adverbs are at the same time postpositions and conjunctions, and in a few cases it is even difficult to decide to which one of these three forms of speech a certain particle belongs.

A *gradation* is effected for the comparative and minuitive by syntactic means, viz., by placing two sentences in opposition to each other, just as it is done with the adjective. Disjunctive conjunctions are not always used for this purpose, and such terms as "more" or "less" do not exist. Another mode to effect gradation is to affix -ak to the adverb, a particle which serves for many other uses beside:

> Móatuash lúpiak Mōdokíshash ḵédshika *the Pit River Indians became exhausted sooner than the Modocs.*
>
> m'na ū'nakag mû'ak t'shī'sht *for the time when his little son would grow taller,* 109, 13.

The object compared stands in the objective case in the first example, and in the gradation of the adjective we observe the same thing.

Enhancive particles, like ka-á *very*, mû and túm *much, largely*, joined to an adverb will place it into what we call superlative.

The *distributive* form, which some of the adverbs possess, and which is rather infrequent with some others, is formed in the same manner as in the verb and noun, as will appear from the following instances:

> Módokni laḵí lítchlitch shéllual *the Modoc chief fought bravely*
>
> Módokni lílatchlitch shéllual nánuk *of the Modocs every man fought bravely*

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tála hémkank' î! *tell the truth!*

tatála hémkank' î! *tell the truth in every instance!*

ká-i pélak heméχ' î! *do not speak fast!* (when you meet me once).

ká-i páp'lak heméχ' î! *do not speak fast!* (every time you meet me, or each time you converse).

mā'ntchak gîtk *after a while.*

mámāntchak gîtk *after a while* (severally speaking).

LIST OF THE PRINCIPAL ADVERBS.

The following list of the more frequently occurring adverbs will exhibit to the best advantage the modes of adverbial derivation. Some of them are used in very different acceptations. The numerals have branched out into two adverbial series, one in -ash, the other in -ni: ndánash *to* or *at a third place*, and ndáni *three times;* cf. pages 530 to 532.

Temporal adverbs have all evolved from locative adverbs, and hence often retain both significations; all the so-called "seasons" of the Indian year ending in -ē'mi, -ä'mi, as mehiashä'mi *in the trout season*, may be joined to the list below. Many of the adverbs of modality are formed by iterative reduplication, of which only a few examples are given below; other adverbs possess a correlative belonging to the same subdivision. Cf. page 262, and suffix -li, pages 352, 515–517.

Adverbs of quantity and degree.

gä'tak, kétak, Mod. kánktak *so much, enough.*

ka, d. kák, *so, thus;* derived from the relative pronominal radix, and forming gá-asht, ka-á, kánktak, ká tániani, etc

ka-á, ká-a, kā, ga *much, largely, very.*

kétcha, gä'dsa, kédsa *a little, a trifle, not much;* ketságak *very little only.*

mû, d. mû'm, *much, largely;* the adverb of múni *great.*

tû'm *much, a great deal;* the adverb of túmi, *many.*

tchátchui *a great deal;* túm tchátchui *too much.*

wíga, wiká *not much, a little.*

Adverbs of space.

This class of adverbs is very numerous and multiform, almost all the pronominal radices having contributed to the list. Some of those which frequently occur are as follows:

atí, d. á-ati, *far, far off, afar, distantly; high up.*

gen, gin *here, right here;* gená, giná *there now, right here.*

gétui *at a short distance out.*

gí'nt, gént, génta *thereabout, around there, over there.*

gíta *near by, close to this place.*

gítak *right there, close by.*

gitála, gétal *in that direction, further off.* Its correlative is túshtala.

gítata *just here, at this very spot.*

gunígshtant (also postp.) *on the opposite side.*

há, á *on the person, on oneself, in one's hand, by hand, at hand;* forms compounds, as gená, tulá etc.

hátak, hátok *here, on this spot, over yonder.*

hátakt, hátokt *over there* (when out of sight).

hátaktana *by that spot, through that locality.*

hátaktok *right there, at the same spot.*

hátkak, hátkok *on this very spot* or *place.*

hi, i *on the ground, toward home, at home, at one's camp, close by.*

hitá, abbr. hī'd *right here, close by.*

hítkshi *at this place; from this point.*

hu, hû (Mod. hû, û) *there, here;* referring to places visible and distant or above ground, but chiefly appearing as an affix.

húya *near by, in close vicinity.*

ī'wa *outside of camp, in the mountains* or *hills;* ī'wak, íwag *a short distance from home* or *camp.*

yámatala *northward.*

yána, yéna *down hill, downward, down stairs.*

yánta (for yántala) *downward.*

yá-uka *within that place, house, lodge* (Mod.).

kaní *outside, outdoors, without*

kē, ki, kie *right here, here;* more in use among Modocs.

konē, kuní, guní *over yonder.*

kúi *away from, at a distance;* kúita *in the rear.*

kúinag *away from town, village,* or *houses.*

lupí, d. lulpí, *firstly* (of local precedence).

lúpitala *eastward.*

múatala *southward.*

múna *down below, on the bottom;* múna tû, or tû múna, *deep down.*

nánukash *everywhere.*

nā′shash *to another place;* cf. Numerals.

shétatχāk *half-way up.*

-tak, -tok, particle, suffixed to many local adverbs for emphasis.

tálaak *in a straight direction.*

tapí, d. tátpi, *lastly, coming last* (in space).

táta, abbr. tát, tāt, *where, at which place;* also interrogative: *where?*
     whereto? táta-i? *where?* ká-i tát *nowhere.*

tä′tak *right there;* correlative to gítak, gétak.

tä′taktak *right at the spot where.*

tχálampani *halfways;* is adjective as well as adverb.

tχálamtala *westward;* tálaat tχalamtítal *due west.*

tû, tú, d. túta, tút, *far off, up there;* refers to a great distance, to
     objects within or out of sight on the ground or high above
     ground.

tuánkshi *at which spot, where; somewhere;* also interrogative.

túksh *from that locality.*

túla, tulā′k *together;* is used adverbially and as a conjunction.

túsh, d. tútash, *somewhere in the distance, far out;* interrog. *at which*
     (*distant*) *place?* enlarged from tû.

túshak *at some other place.*

túshtala *toward* or *at that* (*distant*) *place, spot.* Cf. gitála.

wíga, wiká, d. wí-uka, *near the ground, close to, near by, nigh; not exten-*
     sively.

wigá-ak *not far from.*

wigátak *at the same place; together, unitedly.*

Temporal adverbs.

at, ā, a (also conj.) *at the time; now, then; at a just now;* átutu *already.*

gétak, kä′tak, Mod. kánktak, *finally, at last.*

húya, úya *for a while, during a short time.*

hunk, hûnk, ûnk, a particle expressing distance, and when temporal the *past* tense, though this is not unexceptional. The Modocs often replace it by hû; no word of English corresponds exactly to it. Cf. Verbal Inflection, pages 402–404.

yē, yé *now, presently; firstly;* Mod.

yuneksχē′ni *between sunset and dusk.*

ká-ag, gá-ag, gáhak *long ago, many years ago.*

ḵáyutch, Mod. ḵáyu, ká-iu (also conj.), *not yet, not now; never, at no time, not at all;* ḵáyak *not yet; never.*

kishē′mi, kíssäm, d. kikshē′mi, *at sundown.*

lúldam *in the cold season, in winter time.*

lítχi, lítχe *in the evening.*

lupí, d. lúlpi, *at first, firstly.*

lupítana, d. lulpítana, *for the first time.*

mā′ntch, d mā′mantch, *during a long time;* refers to past and future. Dim. mā′ntchak, d. mamā′ntchak, *for a short while,* Kl.; *quite a while ago,* Mod.

mbúshant, d. mbúmbûshant, *on the next morning; next day, to-morrow,* Kl.

mĕník, d. mnímnak, *for a short time.*

náyantka sháppĕsh *next month;* ná-äntka shkō′shtka *next spring.*

nía, d. nínia, *lately, recently; a short* or *long time ago;* nía sundē *last week.*

nínk *next day,* Mod.

níshta *all night through; at night-time;* níshtāk *in the same night.*

pä′dshit, pádshit or pádshit waíta *to-day; at the time.*

páta *in the warm season, in summer time.*

pēn, pén, pän, pēn a (also conj.) *again, once more, a second time, repeatedly.*

pshé, d. pshépsha, *in the day-time.*

pshíkst, d. psî′psaksht, *at noon.*

pshín *at night;* pshínak *during the same night;* pshín=tátχĕlam *at midnight;* nánuk pshín *every night.*

tánk, d. tátank, *at that time, then; long ago;* tánk nā'sh sháppĕsh *last month;* tánkak *a short while ago;* tánkt *at that time;* tánkt at *on a sudden, at once;* tánktak *pretty soon, shortly afterward; formerly.*

tapí, d. tatpí (also conj.), *for the last time; at last; subsequently, afterward;* tapí tita, tapí títna *a short time afterward;* tiná tapí *for the last time.*

tatá, d. tatáta? (1) interrogative, *when? at which time* or *period?* tatá mãntch? *how long ago?* (2) *when, that time when;* ḵá-i tatá *never;* tátatak *at the time when, just when.*

tína, d. títna and títatna, *once, one time, a single time; at a time;* títna *sometime;* títatna *a few times, not often;* tínatoks *some other time;* tinā'k *at once; simultaneously.*

tuána, tuán, Mod., *always, at all times.*

tû'm *frequently; for a long time; a long while.*

túmĕni *often, frequently;* the adverb of túmi *many.*

túsh gîsh *that time, then; when? what time?*

tchá, tsá *instantly, just now;* tchá-u *at the present moment.*

tché, d. tchétchē, *then, at that time;* points to the future; tché-etak *at length, finally; in time.*

tchēk, abbr. tchē, *finally, at last, in future;* is adverb, postposition, and conjunction; tchēksh, tchī'g, same meaning; tchē'ksla *after a while.*

tchúshak, tsússak *always, constantly, ever;* tchúshniak *forever, unceasingly.*

ûn, û'n *then, sometime;* úna, uná *in the past, some time ago; yesterday;* uná pshín *last night;* úna gín *long ago;* unák *early in the morning;* úntchēk, undsē'k, abbr. undsä', *some time from now;* únash *to-morrow* (Mod.).

waítash, waítan, waíta *all day long, the whole day;* waitólank, Mod. waitólan, *yesterday;* lit. "having passed one day"; húnkantka waítashtka *on the same day.*

wē, u-ē, wä' *for some time, for a while; still, even now.*

wigápani *for a short while.*

Adverbs of quality or modality.

ak, hak, or when suffixed -ak, -ag, *only, just only, merely, solely.*

gá-asht, ká-asht, ká-ash *thus, so, in this manner.*

húmasht, d. humámasht, *thus, so, in this way;* húmasht gînk, húmasht gîsht *in that manner; acting this way;* húmashtak *equally, in the same manner.*

húmtsantka *in the same way, equally;* cf. Dictionary, page 554.

hunáshak *groundlessly, in vain; falsely; gratuitously; accidentally, fortuitously; unawares;* nä′nsak (for náyentch ak) has the same meaning.

i, i-i, ē *yes, yea, certainly.*

kátak, Mod. katchán, *truly, surely, certainly.*

ké-una and ké-uni, d. kekúni *slowly, gently, loosely.*

ki, ke, Mod. kie, *so, thus;* when words are quoted verbatim.

ká-i *not; no.*

kú-i, kó-i *badly, wickedly, mischievously.*

-lá, enhancive particle, suffixed: *very, greatly.*

lē, le *not,* in a putative sense.

lítchlitch *strongly, forcibly, powerfully;* adverb of lïtchlítchli.

ná-asht, nā′sht, nās *thus, so;* refers only to sounds and spoken words.

nadshā′shak *at once, in one batch;* also locative and temporal adverb.

nkíllank, kíllan, nkíla, kī′l, d. nkínkal, kíkal, *rashly, quickly, strongly; forcibly; aloud.*

pálak, Mod. pélak, d. páp'lak, pép'lak, *fast, quickly, hurriedly;* pálakak, Mod. pélakag, *fast.*

pátpat, d. papâ′tpat, *smoothly,* Mod.; adverb of patpátli.

píla, píl, d. pípil, *only, merely, solely;* pilā′k *solely.*

ská, d. skáska, *strongly, coldly;* also verb.   Cf. the adjective shkaíni.

tála, d. tatála, *correctly; none but, only;* tálaak *rightly, truly.*

tídsh, d. títadsh, *well, nicely, adequately;* tídsh gî *to be friendly;* adverb of tídshi.

tchí *so, thus, in this way;* tchík (from tchí gî), same signification.

wák? Mod. wak, ûk, û′k? *why? wherefore? somehow;* wák gî? *how?* wakaí? *why?* wak a giúga! *of course, certainly!* wákaktoksh *in the same manner as;* wák gîsht? *in which manner?* ûk wép? *how then?* Mod.

THE INTERJECTION.

This class of words is composed of exclamations resulting from wilful or unwilful outbursts of feeling, and may serve to express assent, welcome, wonderment, surprise and joy, or terror, trouble, pain, distress and disapproval. The two kinds of interjections can be easily distinguished from each other: *One of them* consists of organic words of the language, either of single terms, inflected or not, or of phrases and even sentences; *the other* is formed by inarticulate, natural sounds, representing the crude utterances of certain physical or mental feelings. Exclamations of this sort do not form organic parts of the language and are not inflected, hence are no *words* in the strict sense of the term.

A.—INTERJECTIONAL WORDS AND PHRASES.

As to their origin, the interjections of this class are of the most various description. Adverbs and verbs are mainly used for the purpose, often with an altered signification.

átui! *now! at once!* found in Modoc imperative sentences.

gétak! gä'tak! Mod. kánktak! *stop! quit! that's enough! that will do!*

gín! pl. gínkāt! *do it! go on! hurry up!*

hágg'î! háka! pl. hággāt! Mod. hággai ē! *lo! look here! behold!* haká yē pā'k! *let me eat first!* Mod.

hátata! implies menace, threats, like the Vergilian *quos ego!*

hí! hí-î! hí-itok! *down on the ground! sit down!*

húya! hu-íya! *don't go! stay where you are!*

húmasht! *that's right!*

hunámasht? *is that so? indeed?* Mod.

kál'āsh! abbr. kā'sh! exclamation heard from old Modoc men.

käílash stáni! the most opprobrious epithet in the northern dialect.

kapkáblantaks! Mod. kapkapagínk î! pl. kakapkagínk āt! *hush up! silence! stop talking about this!*

kuítak! *get away! go back! away from here!*

ké-ash, kä'-ash! *bad thing!* a term used in speaking to children, derived from kú-i *badly,* and forming the verb kä-ashtámna, q. v.

léki! lē gí! pl. lékat! *quit! stop! cease! don't!*

nént (for nén at)! *so it is! that is right!* nént nént! *right! right!* Mod.

oká-ilagēn, d. oká-ilagēn! Kl. wak haí la gēn! *certainly! of course!*

pá-ak, abbr pa! *I do not know!*

skó! d. skúsku! *come up!* used when thinking over something not remembered immediately.

útch, úds! *never mind! don't care if!* used when worrying oneself about something; û'tch gît gí! *let go! quit! stop!*

tchawaí! *well then!* for tchá-u haí *now then;* tchawaí nā! *let us do it now!* Mod.

waktchí huk! *how curious!* (wáktchi for wákaptchi, q. v.), 24, 18.

wakéanhua! wák yánhua! *I will be sick if I don't!*

<center>B.—INTERJECTIONS OF AN INORGANIC NATURE.</center>

Ejaculations of this sort do not form organic parts of the sentence, and, being no *words*, are excluded from the morphologic part of the grammar. They are the true, genuine interjections, and are nearest related to what we call a *root*, in its abstract, naked form. Indeed, some of these interjections are forming words or derivatives in every language; for Klamath, some are mentioned below and on page 250. In their origin, these derivatives come nearest to the derivatives of onomapoetic roots, as names of animals, especially birds, as quoted pages 250, 323. Some interjections are formed by iterative reduplication, which appears here as an onomatopoetic element. War and dance songs are largely made up of unmeaning syllables and terms which resemble interjections of this sort. Repetitions of this same character also occur in such forms as túmi-i-i tút *many, many teeth*, which stands for a superlative of túmi *many**, and strongly reminds us of the Semitic tóbtob *very good*, from tób *good*.

anána! ananá! expression of bodily pain or distress; from this the verb ananá-a *to cry ananá*.

ä'-oho, í-uhu, i-uhuhú, war cry or yell comparable to the Greek ἀλαλά, ἐλελεῦ, and forming a verb like this: ä-oho=hútchna *to advance while crying ä'-oho*.

<center>* Cf. Gradation of the Adjective, page 522.</center>

ē! ē-ē! ī! an exclamation, forming a sort of vocative: tchékan' ē a kĕlá-
ush! *the sand here is* so *fine!* cf. hággai ē, Mod., and page 468.

hä! hähä!   The sȳllable hä imitates sounds uttered by men and ani-
mals.   Derivatives: hä′ma, hamóasha, hähä′tamna, etc.

hé-i! hé-ē! *look here!*

ḵémḵem! χémχem! ḵémḵemtak! *silence! hush up!*

o! ō! marks ͵surprise, and is often pronounced with inspiration of
breath.

tútutu! utututú! implies fright, dismay, pain.

SYNTAX.

The syntax* of a language deals with that part of its grammar which gives a systematic account of the structure of the sentence and its portions, selects the existing grammatic forms, and assigns to them their proper places in the composition of the sentence.

Thus the grammatic forms presented by morphology, and the lexical treasure of a language furnished by the dictionary are but the raw material with which sentences are composed conformably to the laws of syntax. The words found there become true words only when they become constituents of the sentence; and, to reach their full effect, words and sentences have to be placed in such adequate logical relation to each other as expresses best the meaning of the speaker or writer.

No sentence can be considered complete in which three elements of speech—subject, predicate, and copula (or substantive verb)—are not expressed or implied. This is true of all languages, although the means for expressing the three elements may widely differ, since the predicate and the copula are frequently embodied in one and the same word.

The simple sentence, composed by the above-mentioned three parts only, becomes enlarged—the transitive verb by the direct and indirect; the intransitive verb by the indirect object or complement; and both may become qualified by adverbs (or adverbial attributes). Then the subject and the objects are qualified by attributes of various kinds, which may even appear under the form of a whole sentence. Based upon these fundamental categories of speech, the whole syntactic material divides itself into the following chapters:

The *predicative* relation.
The *objective* relation.
The *attributive* relation.

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*The proper signification of the Greek term *syntaxis* is that of "arrangement", "putting in order."

Besides this, syntax deals (1) with the various forms under which sentences may be addressed to others in the simple sentence—the declarative form, the negative form, the interrogative form; (2) with the compound sentence, and its subdivision into a co-ordinate and a subordinate sentence.

THE VERB A NOUN-VERB.

Comparative researches embracing languages outside the pale of the Aryan and Semitic families have disclosed the fact that they do not possess a true verb, as we have, but use terms of a *nominal* function in its stead, which may be best compared to our abstract nouns, to nouns formed of verbs, and to participles. This morphologic quality of the verb influences not only the inflectional forms of this part of speech, but also the laws of syntax; and investigators of a hitherto unknown language have to consider as one of their most important grammatic tasks to ascertain the origin and true character of its verb.

What makes of the Aryan and Semitic verb a true verb is the thorough and intimate connection of a radix, assumed to be predicative, with certain affixes representing number, tense, mode, voice, and especially with affixes representing person. This is so because, in the inflective languages, the finite verb is controlled and determined in every instance by the subject of the sentence (pronominal subjects appearing as personal affixes); whereas, in the so-called agglutinative languages, the finite verb is partly controlled by another agent than the subject. The powerful agency which has fused all the above category-signs into *words*, and has even influenced the vocalic part of the radix, is met with only in the two linguistic families above mentioned; for agglutinative languages, which constitute the great majority of all tongues, do not show in their verb the same assertive and predicative power.

That the Klamath verb is a verb of the agglutinative class will sufficiently appear from the data contained in this Grammar. But the question how far this verb has developed in the way of approaching the standard of a truly assertive verb may be considered under two aspects: (1) What are the properties which assimilate it to that standard? And (2) by what peculiarities are we compelled to class it among the verbs constituting a nominal

expression? It should be remembered here that, at the earliest period of its existence, language possessed neither nouns nor verbs, but that these distinctions arose only gradually.   Whenever the aboriginal mind wanted to give a nominal character to a radix, it affixed certain pronominal roots to it, considered to signify number, location, sex, etc.; when a radix had to receive a verbal or assertive meaning, pronominal affixes, pointing to tense, mode, person, form, location, and other categories, were placed before or after it *   But in thus establishing *relation*, every nation or tribe followed different methods; and thus originated, not the genealogical differences of languages, but the difference of their grammatic structure.   Different methods were followed because each nation was in the habit of viewing things from different logical or conventional aspects.

The Klamath verb *approaches* the predicative Aryan and Semitic verb in the following features:

a. In what we call the *finite* forms, the verb is connected with a *personal* pronoun, figuring as the grammatic subject of the sentence, and not with a possessive pronoun, as found in the Algonkin dialects and many other American and foreign languages, in the place of a subject, which is there only the *logical*, not the grammatic, subject of the sentence.   This latter stage is represented in Klamath by some of the verbals, but these are pure nominal forms, and do not exhibit such forms as correspond to our finite verb.

b. The majority of the verbal inflectional affixes differ from those used in inflecting the noun.   The process of incorporating pronominal objects into the verb is here in the same stage as in some modern languages of Europe, viz., only in its beginning.

c. Klamath clearly distinguishes between the subjective and the objective case in the adjective, the past participle, the pronoun, and the substantive of the animate order, the objective case standing for the direct as well as the indirect object.   The objective case is formed by the suffix -sh, -s with a vowel preceding, but the usual suffix of the subjective case in substantives is -sh, -s also.

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* For further discussion of this topic, cf. page 253 of this Grammar.

On the other side, the Klamath verb *differs* from the true predicative verb, and ranges itself among the noun-verbs of agglutinative languages by the following characteristic features:

a. The transitive verb is controlled and modified by its *object* (especially its direct object), and *not* by its subject. This becomes chiefly apparent by the way in which the distributive form of the verb is applied. In many intransitive verbs, this form connects itself with subjects standing in the plural number; but, from the study of Morphology, it becomes evident that the true cause of the reduplicative process in this instance lies in the repetition or severalty of an act or state, and not in the grammatic number of the subject.

b. The verb possesses no personal inflection, if we except the rudimentary agglutination to it of some personal pronouns. It has no real personal pronoun of the third person. It has a grammatic form for two tenses only, and the modal inflection is rudimentary also. As to number, a sort of prefix-inflection is perceptible in a long series of verbs, which tends to prove their nominal nature. That part of the verbal inflection, which is developed more extensively than all the others, is made up by the verbals, which, by themselves, are nominal forms.

c. Several suffixes, inflectional and derivational, serve for the inflection and derivation of the noun, as well as for that of the verb. The fact that certain nouns can become preterital by inserting -u-, shows better than anything else can, the imperfect differentiation between the noun and the verb.

d. For the *passive* voice, the same form is used as for the active voice; shléa is *to see* and *to be seen*.

e. Some verbs are used as nouns without change—that is, without assuming the derivational suffix -sh, -s of substantives. But the existence of the binary and ternary case-inflection shows that the inflectional, polysynthetic power of the noun, theoretically, almost equals the power of affixation in the verb. The mere possibility of a binary and ternary case-inflection proves that some of the Klamath case-signs are of the material kind of affixes, and not of the relational kind, which are not susceptible of any further affixation to themselves. The inflective languages have relational case-

signs only, and therefore binary and ternary noun-inflection is unknown among them.

From all that has been stated heretofore, the conclusion is fully justifiable that the Klamath verb is not a true verb, but a *noun-verb*, on account of its imperfect differentiation between noun and verb. The lack of intimate connection between the subject-pronoun and the identity of the active and passive form also show its true nature. It expresses the verbal act or state in its abstract, *impersonal*, and indefinite form, and, with the particle of actuality -a appended, comes nearest to our infinitive. Thus î yékua ánku *thou breakest a stick* could be transcribed in the most literal manner by "thou-to break-stick", or in German, "du-brechen-Stock." Whether transitive verbs are used actively or passively must be ascertained from the context,* for the verbal term in this instance contains nothing but the abstract idea of "break."

THE SUBSTANTIVE VERB GÎ.

The inquiry whether a language possesses a substantive verb *to be* or not, is closely related to the one treated in the previous chapter. Languages lacking the verb *to be* employ, instead of it, other verbs of a more material signification, use more auxiliary verbs or even particles, overloading the grammar with forms; or use attributive verbs—a clumsy expedient, which is attained only by verbifying the substantive, adjective, pronoun, and even particles. By all this, nothing more is attained than what we reach by using our short verb *to be*. The existence of this verb testifies, not only to a considerable power of abstraction and reflection on matters of language, but is generally associated with a tendency of the language to become analytic, and to divest itself of the embarrassing wealth of synthetic forms.

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* The nearest approach to a verb in this condition, which I was able to find, is contained in Fr. Müller, *Novara-Reise, linguistischer Theil*, 1867, page 247 sqq., where the author speaks of languages of Southern Australia. I subjoin an extract in the words as used by Professor Müller: "In australischen Sprachen wird dieselbe Form activ und passiv gebraucht, die letztere jedoch mit Objectivpronomen: puntan pán, *ich schlage*, doch nicht 'schlagend ich'; puntan tia, *ich werde geschlagen*, wörtlich,: schlagen mich.' Das dortige Verb ist demnach ein abstractes Nomen, unpersönlich zu fassen und erst dann äusserlich auf das Nomen bezogen. Die Handlung tritt abstract, unpersönlich ein und wird erst da mit einem Subject oder Object in Verbindung gesetzt: 'das Schlagen trat ein und ich vollführte es.' Subject und Prädicat sind nur äusserlich auf einander bezogen; das Pronomen, das das Verbum begleitet, ist indess stets ein rein subjectives."

Klamath is among the languages possessed of a true substantive-verb, the inflection of which is well-nigh as complete as that of any other noun-verb pertaining to this language. Its presence accounts for the relative scarcity of attributive verbs, like ḵélpka *to be hot*, mā′sha and shíla *to be sick*, shuálka *to be warm*, tchkáwa *to be cold*. It is the only auxiliary verb of the language in forming periphrastic and other conjugational forms (cf. -uápka of the future tense). But besides the abstract signification of *to be*, the verb gî has other meanings of a more concrete nature—*to become; to belong to; to do, perform; to say*—all of which, together with the origin of gî, have been discussed at length in a chapter of Morphology. Here we are concerned only in the signification *to be*, though the earlier meaning of a *casual, accidental* existence is still as frequently implied by it as that of *real, essentia* existence. The various definitions are exemplified at length in the Dictionary and Morphology. In periphrastic conjugation, gî is the real substantive verb; in other connections, it is sometimes replaced by tchía *to sit, stay, live, dwell*, in sentences like the following:

pi a tchía tchíshχēni *he is at home.*
nálam p'tíshap, kat p'laí tchía *our Father, who is above*, 139, 1.

In short sentences, rapidly spoken, it is often omitted by ellipse:
kálam hût unák? *whose boy is this?*
kálam i-utíla? *whose is* that thing *below?*
kálam gétant? *whose is* the thing *on this side?*
kálam gē p'léntan? *whose is* the thing *here on the top?*
kaknégatko mî shulótish *your dress is dirty.*

Further instances of the various uses of the verb gî, not previously mentioned, are as follows:

(1) gî *to be*, of casual existence; the Spanish *estar:*
hût snáwedsh ḵúi gî ḵ'lekĕnápkuk *that woman is so sick that she will die.*
É-ukskni toks lapí′k (for lā′pi gî) *but of the Lake men, there were two.*
hítak a kéknish gî áti *here heavy snows have fallen.*
hä ḵó-idshi wawákish gî *when the ears are misshaped*, 91, 8.
tú kátan hí ki! *over there at the lodge she is, I suppose*, Mod.

(2) gî *to become, to begin to be, to turn into:*

atí hû'k lúldam gî't! *that winter would become too long,* 105, 9.

nû gémptcha pshe-utíwashash gítki gî *I declare* (nû gî) *the human beings must become so,* 103, 11. 12.

Modokíshash "Bóshtin gíuapk" kshápa *they declared the Modocs wanted to become Americans.*

(3) gî *to be,* of real existence; the Spanish *ser:*

tátkni î gî? *where are you from?*

kaní gî? *who is it? who is he?*

múnî nû la<u>k</u>í gî *I am a powerful ruler,* 192; 8.

túpaksh táksh î ûn gé-u gî! *you certainly are my sister!*

The three syntactic relations of human speech manifest themselves, in analogous shape, in the simple and in the compound sentence. These relations are the *predicative,* the *objective,* and the *attributive* relation. They will be treated in the same order as now mentioned.

THE PREDICATIVE RELATION.

It is the relation existing between subject and verb, or, to use a term more adapted to the Klamath language, the relation between subject and noun-verb. It includes the whole syntax of the verb, excepting only the relation of the verb to its object and (adverbial) attribute. When the predicate is not a noun-verb, but a noun (substantive, adjective, pronoun), this noun connects itself with the subject either by the verb gî *to be* or some other term replacing it, as shésha *to name, call,* <u>k</u>'léka *to become, turn into,* 73, 6, etc. Concerning appositions, cf. "Attributive Relation."

The adjectives in -ni, -kni often express relations which, in English, are rendered by a prepositional or adverbial phrase, and have to be considered as adverbs; e. g.: Kaímom yámakni gî *Kaímom is from the north;* p'laitálkni tchúshnini tchía *God lives forever.*

A nominal predicate always agrees with its subject in case, but not always in number.

THE SUBJECT OF THE VERB.

The subject of the noun-verb, or, as I will henceforth call it for convenience, of the v e r b', stands in the subjective case, whether it appears as substantive, adjective, participle, or pronoun.   This, of course, applies only to the subject of the finite verb; the subject of verbals, as the verbal definite and indefinite, follows other rules to be mentioned below.   When the subject is a personal pronoun, it is often repeated and, curiously enough, without any special emphasis being attached to it:

tíds taks mí'sh nî kuiχá m's nî *I know you pretty well*, 65, 10.

tánkt nî snä'kĕlui-uapka nî *then I shall remove* (him), 59, 17.

Especially in songs subject-pronouns are scattered in profusion; cf. pages 176–178 and first Note.   Just as frequently, a personal pronoun is omitted altogether whenever it can be readily supplied from the context. So, in 30, 7, nāt *we* is omitted before ga-û'lχa, because it stands in the sentence preceding it; cf. also āt *ye* before pá-uapk, in 70, 4.

When a transitive verb is used passively, the grammatic subject stands in the subjective, and the person or thing *by* which the act is performed in the possessive case, which often figures as the logical subject;* or it is expressed by a possessive pronoun.

That an oblique case can figure as the subject of the sentence, as in Sahaptin dialects, of this we have an instance for an intransitive verb in the incantation 158; 48: käílanti nû shílshila, which is interpreted by the Indians themselves as: "I, the earth, am resounding like thunder within (-nti) myself."   An oblique case thus figures as the verbal subject.   This recalls the circumstance that, from certain case-forms, as yámat *north*, kä'mat *back*, lé-usham *flower*, new substantives originate with the above as their subjective cases.

The plural number of the subject of the sentence may be indicated in the following different ways:

a. Plurality is indicated analytically by adding to the noun a numeral or an indefinite pronoun, like kínka, tumiága *a few*, nánka *some*, nánuk *all*, túmi *many*.

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* From Hor. Hale's Notes on the *Nez-Percé* Language and Pandosy's *Yakama* Grammar, we gather that in some Sahaptin dialects the subjective case is supplanted by the possessive, even when the verb is used in the active sense.

b. Plurality is shown by the noun being a collective, or one of the substantives designating persons, which possess a form for the real plural.

c. The large majority of substantives having no real plural, their plurality is indicated in the intransitive verbs connected with them by the distributive form of the verb, and in a few transitive verbs, like stá-ila, lúela, by a special form which has *also* a distributive function.

d. When there are but two, three, or, at the utmost, four subjects to certain intransitive verbs, the dual form of the latter will be used. Cf. Verbal Inflection, pages 437–441.

PERSONAL INFLECTION.

In his choice between the analytic and one of the synthetic forms combining the subject and object pronoun into one word with the verb, the speaker is guided entirely by the impulse of the moment. If he intends to lay any stress on the personal pronoun, he will place it at the head of the sentence, or at least before the verb, which usually stands at the end, or he repeats the pronoun. The synthetic form of the subject-pronoun is less frequent than the other, and not every person has a form for it. In the second person of the plural it might be confounded with the imperative, and hence it is more frequently used only in the first singular and plural and in the third plural. Object-pronouns, like mîsh *thee, to thee,* are placed between the verb and the subject-pronoun:

shli-uapkámsha *they will shoot you* (for mish sha).
ne-ulakuapkámshni *I shall punish you.*

A list of all the possible syntheses of personal pronouns is presented above (pages 548. 549).

TENSE-FORMS OF THE VERB.

There are only two tense-forms of the verb—the simple verb-form, generally ending in -a, and the form of the incompleted act, with suffix -uapka. Nevertheless all tenses of the English verb can be expressed with accuracy by these two forms, when supplemented or not by temporal particles, and by the substantive verb gi in its various inflectional forms. To

what extent the category of tense permeates other modes than the *declarative*, to which the present chapter chiefly refers, will be seen in the chapter of "The Modes of the Verb."

THE FORMS OF THE PRESENT TENSE.

Klamath distinguishes three varieties of the *present* tense by separate forms in the declarative mode. The other modes are represented by a conditional, two imperatives, a participle, and some verbals.

A.—The *pure present tense*, as contained in sentences like *we are walking, it is raining*, is expressed by the nude form of the verb. This form is, in the northern dialect, usually preceded or followed by the declarative particle **a**, which here serves also to indicate the tense. Modocs generally omit this particle, but in both dialects other particles can supplant it to point to the present tense. Connected with hä *if, when*, this tense also forms conditional sentences, and often stands where European languages use their conjunctive mode. Examples:

kē a shúdsha ánku *he is burning wood.*

ḵélpka a ámbu *the water is hot.*

tám nûsh î lóla? *do you believe me?*

at wawápka wē *they are still sitting* (there).

āt a pán pála-ash *ye are eating bread.*

B.—The *usitative* form of the present tense, describing habit, custom, or practice, constantly observed, expresses it in a presential form by appending to the verb -nk (-ank, -ink etc.) in Kl., -n (-an, -in etc.) in Modoc. In form it coincides with the participle of the present, but being connected with the personal pronouns, it serves the purpose and has the function of a finite verb. It occurs when habits and customs of individuals and tribes are sketched, though the naked verb appears in this function just as frequently: ilχóta, ílktcha, 87, 4, 6; shúdsha, 90, 9. On the origin of the suffix -nk, -n, see Participles.

máḵlaks kíukayunk flags *the people stick out flags obliquely*, 134, 3. 4.

pápkashti shû'tank box *they make a coffin of lumber*, 87, 2.

sha shipátχûkank *they were repeatedly eclipsing each other*, 105, 2.

lúshnank sha shnē'lakshtat *they roast it in the fire-place*, 150, 7.

vúnip sbulshéshlank *they play the stick-game with four sticks,* 79, **2.**

tamádsank téwas *they fasten the net on the bow,* 149, 22.

nā′sh kǎílatoks tchpí′nualank *they bury at one place only,* 88, **1.**

tsúi mántsak mbusä′lank *or* mbusä′lan gî *and he lived for a while with (her),* 77, **2.**

This same tense-form in -nk, -n occurs sometimes in sentences which contain no usitative verb; still, a finite verb is expressed by it, and the sentence is often of an imperative or jussive character:

tchúleksh îsh tchiléyank! *give me a piece of meat!*

nûsh tuá tchiléyank î! *give me something* (soft or flexible)!

knû′ksh îsh néyank! *give me some thread!*

Other instances will be found under Participles; see below.

C.—The *simultaneous* tense-form is employed to show that an act was performed or a state existed *just then, right then and there, at the time* referred to, either simultaneously with another act or state mentioned, or following this act in immediate succession. It is marked by placing the emphasis upon the last syllable of the verb; the verb is then frequently accompanied by particles specifying the time. Whether, in oxytonizing these verbs, the declarative particle ha, a has coalesced with the terminal -a or not depends on the contents of the phrase or sentence; cf. Note to 54, 9. This accentuation is not peculiar to any tense, and may be also due to other causes to be specified below.

a. Following are some instances which refer to a *present* tense:

tsúi hûk k̲′leká tawî′sh *then the bewitched one dies,* 62, 3; cf. 66, **1.**

k̲î-î-á a nen *she lies when saying this,* 64, 4.

pitchká a lóloks *the fire is out,* or *has gone out.*

saká a pō′ks *then they eat camass raw,* 74, 5.

k̲á-i spûní vushúk *they do not give* (her), *being afraid* (of him), 93, **1.**

The class of verbs mentioned on page 239 often or usually bears the accent on the last syllable, because they suggest an immediate or simultaneous act.

b. In the following instances oxytonized verbs refer to acts performed simultaneously with others in the historic *past*, or at another time bygone:

ki'lilks shläá *they then perceived the dust*, 29, 7; cf. 65, 9.

tsúi nat wawápk k'makká nat *then we sat down and were on the lookout*, 29, 13.

tsí hä'mkank shapúk *so she said when speaking about it*, 65, 13.

wudoká hushtsóχa sha *they struck and killed him* right then and there, 69, 1.

lupí' hûnk shpunkánka, tchû'i lakialá *first she kept, then married him*, 55, 18.

tchulhiúla tch'û'nk, guká at *he took off his shirt, then climbed up*, Mod.

ā'tunk atí kedshá 'apáta kálo *when it had grown high, it touched the sky*, Mod.

In several instances the possibility exists, however, that this oxytonized verb is but an apocopated participle in -tko (cf. pahá *dried*, 74, 6; nχitsá *atrophied* etc.), or that an enclitic term following has attracted the accent to the last syllable. Cf. what is said on Enclisis, pages 240–243, and guhuá nîsh *I am swollen*, 138, 3; k'leká taks nû *but I am dying*, 138, 6; k'läkuísh gînt nûsh *after I have died*, 64, 15; äná nat *we took with us*, 31, 6; tawí shash *he bewitches them*, 62, 3.

THE PRETERIT TENSES.

All our preterits, as the past, perfect, and pluperfect tense, are rendered by the simple noun-verb, and can be distinguished from the present only through the syntactic connection or by the addition of temporal adverbs. These latter being frequently omitted, the run of the sentence is often the only point by which tense can be discerned. In the other modes the preterit is represented by the verbals and a participle.

A.—*Past* and *perfect.* These two tenses of the English grammar are not distinguished from each other in Klamath. Transitive and intransitive verbs may or may not assume, either before or after the verb, the adverbs

hûk, hûnk, hûn, and hû, designating the past tense.   These adverbs are locative and temporal simultaneously*, their use implying the idea that what is performed in places locally distant is temporally distant also whenever it comes to be spoken of.   Therefore their use is not strictly limited to the past, but applies also to other relations distant in time; cf. 105, 8.

hû′k refers to acts performed in presence or absence of the one speaking or supposed to speak.

hûnk refers to acts performed or states undergone near to or far away from the one speaking.

hûn refers to acts performed on inanimate things, present or visible. It also refers to thoughts and abstract ideas.

hû in Modoc stands for all the three above-named particles of the Klamath Lake dialect, which appear in Modoc also, and in the same functions.

The above-named particles are often connected with or replaced by other adverbs, as tchúi, nía, úna, tak, toksh.   With tchúi, they form compounds, like tchúyuk (tchúi hûk), tchû′yunk (Kl.), tch'hû′nk, tchû′nk (Mod.), and others.   Cf. pages 402–404.

tám haitch ínsh *hûnk* lóla tchúi? *did you believe me then?*
ndáni waitúlan nía mî suéntch k̲áyeke *your baby died three days ago,* Mod.
núshtoks mák̲laks shléa *people have seen me,* Mod.
pá-ula toks nû pä′dshit *I ate just now,* Mod.
úna nû pá-ula *I ate some time ago.*
î nûsh túla hûnk wudúka hûnksh *you and I struck him.*
î unk (for hûnk) hä′ma *you were shouting.*

B.—*Pluperfect tense.*   This tense points to the priority of one act to another connected with it syntactically in the same sentence.   Although the Klamath has no special form to express this tense, it is clearly pointed out by the logical connection, or by particles, grammatic and derivational forms of the language, in many different ways.

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* Local adverbs and other particles often assume temporal significations.   Cf. the adverb *always;* the German *häufig.*

(1) Two or more co-ordinate sentences contain each a verb in the past tense, one of which the English language would render by the pluperfect tense:

> sämtsálχa hû′k a gén táwi; tû′ táwipk......tánkt tawî′pk *she discovered that he had bewitched that man; that he had bewitched him out there; that he had bewitched him at that time*, 64, 2. 3.
>
> tsúi hû′k nā′s hukáyapk mā′ns î-û′ta *then the one who had retired to the woods shot for a long time*, 23, 21.
>
> ná-äns shlín wä′k *he had shot another man in the arm*, 24, 1.   Cf. stíltchna, 43. 22; spûní, 20, 18.

(2) The verb expressing the act previously accomplished stands in the presential tense-form, and is connected with the other past tense by means of the particle at, then to be rendered by *after*, though its original meaning is *now, now that.*

> laláχi shuggúlaggi at, Tchmû′tch häméχe *after the "chiefs" had assembled, Riddle said*, 41, 20.
>
> hû′yuka sha hû′nk ktá-i at, tchúi sha máklaks pûelhî′ *after they had heated the stones, they threw the people into* (the bucket), 112, 21.
>
> kayúds hûk k'lä′kat (for k'léka at) *he had not died yet*, 24, 6.

The conjunction at may be accompanied or even supplanted by other temporal particles, as tchúi, tch'hû′nk, átch'unk (for at tchúi hû′nk, Mod.), tchúyunk, hû tánkt, (Mod.) etc.

(3) The verb containing the act performed previously to another act may be expressed by one of the verbals.   In this case, there is only one finite verb in the sentence, for all the verbals represent nominal forms. The verbals are those in -sh, with their case-forms (-sham etc.), in -uish and in -sht.

> eíχishtok Mû′shash k'léka Tcháshgayak *but after (or while) Southwind had put his head out, Little Weasel died*, 111, 9.
>
> tú géna Móatuash k'läwísham at *away went the Pit River Indians, now that* (firing) *had ceased,* 20, 5.

Kĕmû′sh i-ā′sh túdshampĕli shû′dshan gánkanktchuish *Kĕmukámtch carried willows on his back to build a fire after* (Aíshish) *had gone hunting,* Mod.

nóksht-ak sha ktái î′χakpĕle *after stewing, they took out the stones again,* **113**, 2; cf. 113, 9.

Aíshish shataldî′ldamna atí at ḵédshîsht *Aishish looked down constantly till after it* (the little pine tree) *had grown tall,* 95, 3. 4.

Kĕmû′sh kshélui û′nk mé-itkasht hû′nk we-ulä′kash *K'mukámtch lay down close to the fire after the wives* (of Aíshish) *had gone to dig roots,* Mod.

(4) Pluperfects may also be rendered by participial forms, the present participle being more frequently used for this purpose than the past participle.

(*a*) Present participle in -nk, Mod. -n:

káyak wémpĕlank ḵ'leká *having never* fully *recovered he died,* 65, 20.

Skélamtch shanatchvû′lank nélχa m'na tchúyesh *Old Marten, after taking off his hat, laid it down,* **112**, 18; cf. 112, 13.

gátpamnan käílatat wawálχa *having arrived on the ground, they sit down,* 85, 2. Mod.

tchî′sh shnélχan shemáshla *having burnt down the lodge, they remove* elsewhere, 85, 13. Mod.

This construction is quite analogous to the use made in English of the participle in -*ing;* in French of the participle in -*ant.*

(*b*) Past participle in -tko:

hekshatlēḵítko ḵ'leχápkash wátch géna *the horse walks carrying the body;* lit. "having been made to carry the body transversely", 85, 4.

gélχalgitk hû′kanshampĕle *having climbed down he hurried out again,* 112, 11.

(5) The most expressive way of rendering the English pluperfect is the use of the completive form in -óla, -úla, which the majority of verbs can assume. Generally the participle in -ólank or one of the verbals serves the purpose, and at times the participle present of those verbs of motion which can assume the suffix -tka (-tkank, Mod. -tkan) is used instead. Cf.

List of Suffixes, -óla, -tka.   A temporal conjunction, like at, tchúi etc., often accompanies these forms .

lápĕni waitólank, iḷlolólank *after two days, years had elapsed*, Kl.

at nat neli′nulank at gémpĕle *after having scalped him* (lit. "having finished scalping"), *we returned home*, 30, 20.

tchúi sha lû′lalχa pá-ulank *and having done eating they went to bed*, 113, 11.

kshatgatnû′lank shíuga snáwedsh *having drawn out the woman he killed her*, 111, 17.

shû-ûtankû′lash tchē′k *after having concluded peace*, 39, 13.

THE FUTURE TENSES.

The future marks an act or state not yet begun, or only intended, or an act or state begun but not yet completed.   It is expressed by the suffix -uapka, a compound of the verb wá *to stay within, to exist, live*, and the distancial suffix -pka (cf. Suffixes, -ápka, -pka), which has assumed here a temporal function.*   In the northern dialect, -uapka is the most frequent mode of expressing the future tenses in principal and in incident clauses, whereas the southern or Modoc dialect is apt to substitute for it the nude verbal stem with -tak, -tok (not -taksh, -toks) appended.   This is done, e. g., when one sentence is subordinated to another, the particle then appearing in one of the two or in both, often accompanied by un, ûn.   Instances of -tak to indicate the future tense are not frequent in the northern dialect; k'läkátak nî *I might die*, 129, 4, is the conditional mode, and could be spelled k'läkát ak.

Verbs with the suffix -uapka assume various modal functions, to be sketched below.   This tense forms no conditional in -t, but otherwise possesses all the grammatic forms of the simple verb in -a, -i etc., and can almost be regarded as forming an independent verb for itself.

Verbs in the -uapka form are put to many different uses, all of which have this in common, that they point to an act or state not yet begun or completed.   The scarcity of temporal forms in Klamath has accumulated s ⟩ many functions upon this suffix, that adverbs and conjunctions must some times be employed as helps to distinguish one from another.

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* The same suffix, -uapka, appears also in a contracted form as ōpka, -ūpka, forming *desiderative* verbs.   Mentioned under Suffix -ōpka, q. v.

The various future tenses designated by -uapka and -tak are as follows:

A.—The *future simple*, pointing to the occurrence of an act at a future epoch more or less remote. Temporal particles serve often to specify the time, tchēk being one of the most frequent among them; cf. 59, 17.

> medshampĕli-uápk nû *I shall remove to the former place again.*
> nād kē′ksh vutukuápka *we will club him.*
> undsä′ nî né-ulakuapk *some time hence I shall arraign* (her), 65, 1.
> tánkt nî shä′gsuapk *this time I will speak out my mind,* 65, 3; cf. 59, 17.
> kawaliä′kuapk sä′-ug *believing they would ascend,* 29, 15.
> mish nû shpuláktak *I shall lock you up,* 36, 3. Mod.
> tídsh hûnk gî′uapk *he will act rightly,* 59, 21; cf. 22.
> wákak hûnk tchíuapk? *how will they live?* 105, 8.

The particle hûnk, usually met with some preterit tense, accompanies the future in the two last examples.

B.—The *anterior future*, Lat *futurum exactum*, indicates the completion of an action or state before another will take place at a time to come.

> tuá nî shutä′-uapk shiúgok? *what would I have profited if I had killed him?* 64, 12; cf. 13.
> hä î mbuseálp′luapk, spûlhi-uapká m′sh nî *if you live with her again, I shall imprison you,* 60, 21.
> hä î páltak (for pálla tak), spúlhitak sha nûsh ûn *if you steal, they will lock you up,* Mod.; cf. 39, 21.

C.—The form -uapka also serves to designate acts or states which had to be performed or undergone at a time known to be past when made mention of. We circumscribe this by *had to be done, had to occur, was* or *were to do,* etc.

> tsúi tchī′k sa wáltakuapk *and afterward they were to deliberate* (again), 65, 15.
> hí′-îtak tchúi tchí′-uapk *here he was going to stay,* 95, 6.
> huk kû′meti kēktchanuápka *they were to be withdrawn from the cave,* 42, 21. Mod.

hushtankuápka mbū'shan *they were to meet the next day*, 41, 12. Mod.
gatpampĕli-uápka sha at *they had almost reached their home*, Mod.

D.—This suffix has also a sort of *usitative* function in describing acts habitually done, under certain conditions or at certain seasons of the year, and therefore prospectively to be performed also in future times under like conditions. In this sense, the future is used in many other languages also.

> nad gitá piénuapk pólŏkuantch, ktälowalshuápka *we shall there scrape
>   up chrysalids, gather pine-nuts*, 75, 3; cf. 12.
> nāsh sápash gépgapĕliuápk, tsíalsh káwi tchîsh épkuapk *in one month
>   they will* or *would return; salmon and lamprey-eels they will bring*,
>   93, 4; cf. 3.

E.—The future in -uapka is used to express the idea of compulsion by force, by nature, or by imperative command of others. Cf. "Methods to express compulsion" (below).

F.—The future in -uapka is used in its verbals, or connected with various particles, to express the ideas of possibility and volition. Cf. "Modes of the Verb." When connected with hä *if*, or other conditional particles, it forms conditional sentences.

MODES OF THE VERB.

Of the three modes of the finite noun-verb—the declarative, the conditional, and the imperative—only the first and last show the beginnings of an incorporation of the personal pronoun. The conjunctive, optative, and potential of other languages are here expressed analytically by particles added to the two first-mentioned modes, and these are spoken of under separate headings.

THE DECLARATIVE MODE.

It corresponds very closely to the indicative of European languages, and has been treated of at length under "Tense Forms", pages 579 sqq. It is used in the style of historic narrative, in queries and replies, in affirmative, negative, and interrogative sentences, in conditional sentences when formed, e. g., with hä *if*, and often serves where we would use the conjunctive or another mode.

THE CONDITIONAL MODE.

Verbs in the conditional mode introduce an act performed or a status undergone *under a certain condition*, which is either enunciated by a separate, often incident or participial clause, or silently understood and admitted. The origin of the suffix -t, from: at *now, then, at the time*, readily suggests all the uses to which this mode can be put. The hearer is notified by it that such an act took place "under such temporal conditions", or "under these circumstances."

The various uses to which the conditional mode is put will appear more clearly by distinguishing those instances which connect a conditional sentence with it from those which present that mode standing alone for itself. The verbal conditional will be considered separately.

A.—The conditional mode, when accompanied by a verbal or a conditional sentence, is often connected with the potential particle ak or its combinations. The idea of possibility thus becomes more apparent. By a sort of syntactic attraction, both correlative sentences sometimes place their verb in the conditional mode.

k'lakát n' û'nk shlä-ók *I may die for having seen* (the spirit), **129**, 5; cf. 130, 3.

hissúnuk tchätch ní'sh ká-i siû'gat *when songs are applied as medicine, then it may* possibly *not kill me,* 129, 5.

hä nen wä'g'n kä'git, énank î'lktcha *when no wagon is at hand they carry him out for burial,* 87, 5.

shle-úta nû mîsh shéwant a *when I find it I will give it to you.*

hä nû nen hótchant, shlít nîsh a nen *if I had run away they would have shot me, they said.*

nî ká-i spúlhit sχokti'sht nîsh *I do not imprison him provided he has paid me,* 62, 5.

sta-ótank kaítua pát *while fasting he would eat nothing,* 83, **2**.

Also the passages 105, 8. 9; 147, 13.

B.—The conditional mode, when standing alone for itself, generally corresponds to the English verb accompanied by the auxiliaries *would, may,*

might. The other sentence needed for completing the sense is here suppressed, and its contents have to be supplied by the hearer. The particles ak, kam, etc., added to the form in -t, give it the character of a special relation, as that of volition, possibility, etc.

> pi ak shuínt (for shuínat) *he can sing;* supply "if he wants to sing."
>
> hû′nk ak taksh ûn nû shléat *I can see him;* supply "if I choose."
>
> nû′ kam hî′tksh telúlīt *I wish to look down from there,* 192; 4.
>
> ḵá-itat sa nellī′nat, hû′shtchoḵ′huya hak sa *they would never scalp* (enemies), *they only killed a few* (of them), 19, 4.
>
> gíta tchípash ḵá-i tû′m kédshant *not much tchípash-grass will grow hereabout,* 149, 10.
>
> wókslat, wókash shutä′shlat, awō′lat, péksat shiulína *they may collect, grind, and cook the pond-lily seed, and rub it fine upon the metate;* supply "whenever they camp out there", 74, 7–9; cf. 15.
>
> tuá kam a nû kít shashapkéat *I do not know what story I am going to tell you,* Mod.
>
> ḵá-i hûnk shlä-át hû′nkesh kiä′mat skókshash *I may* possibly *not see the dead man's spirit in the fish,* 129, 7; cf. 1.   Cf. also 120, 17.
>
> hû′nk ḵá-i mat pî′sh siúkat *I did not kill him, as alleged,* 64, 5; ḵá-i nû hû′nk siúgat *I have not killed him,* 64, 11.

It has been stated above that conditional sentences, when introduced by particles, like hä, tchä, at, taksh, are just as often expressed by means of the declarative mode of the present and of the future. The "Legal Customs", pages 58–62, afford many instances; cf. also 38, 20; 65, 6. 7; 113, 17.

THE IMPERATIVE MODE.

This mode fulfills the same office in Klamath as in English, though it differs from it by being generally accompanied by a personal pronoun, except in the third persons. In such sentences as vúlχ′ ish tála! *lend me money!* the pronoun i *thou* has coalesced with the î- of nîsh, apheretically îsh *me, to me.* This sentence may be expressed also by: tála ish vúlχî!

In the chapter on "Modal Inflection", morphological part, the uses of the two forms of the imperative—the imperative proper and the exhortative

form—have been discussed, though it will be appropriate to add a few more syntactic examples here for illustration. The future in -uapka, which has no exhortative form, is sometimes supplanting the imperative under certain conditions. We also find the participle in -nk, -n replacing the imperative, but rather unfrequently; cf. "Usitative tense-form," page 581, and below.

gén' i! *go thou!* sχótk' îsh! *cross me over!*

spíχi a nā! *now let us pull!* gená-atak nā! *let us go there!*

nánuk tíds wawálχat! *all of you stand up straight!* 90, 14.

ktíwalχat nā-éntch tchkash! *post ye up another man besides!* 22, 15.

ka'hlántak ná ûn! *let us enter now!* Mod.

i shutétkî! *let thou perform!* 139, 6.

ū'ts gint, shlítki nûsh! *never mind, let them fire at me!* 22, 10.

ká-i î téltkitak! *you must not look downward!* Mod.

tchelχán! *sit down!* nûsh tchiléyan î gî! *give it to me!* Mod.

tchúleks îsh tchiléyank î! *give me some meat!* Kl.

lumkō'ktki kädshikúlaktki! *take a steam-bath and take a rest!* Mod.

pá'h gépkan tchími! *come and eat right here!*

káyak kílhuan! *do not get angry!* Mod.

Many imperative locutions suppress their verb, which, of course, can be replaced without difficulty by the hearers; cf. page 568, and:

hí-itok āt! *sit down! down!*

pélak tchími! *here! quick!* pélak kúnî! *over there, quick!* húya! *don't go!*

ká-i ta! *do not! hold on!* ká-i tchē'k î! *do not* (shoot)! Mod.

THE PARTICIPIAL FORMS.

The two forms of Klamath now to be spoken of correspond in almost every particular to the participles of the European languages, and I have therefore not hesitated to call them by this name. Participles and verbals afford excellent means to build up periods, in the most breviloquent and expressive manner, by subordinating certain acts or facts to the main verb and incorporating all into one sentence. What the Klamath and the classic languages of antiquity express by a participle or verbal, modern languages will often resolve into an incident clause, or into a principal clause, correl-

ative to the main verb; but to turn the sentence into a nominal form of the verb often has the great advantage of brevity and vigor over the analytic wording of it.

1. The *participle* in *-nk, -n* temporally expresses the past and present, sometimes the pluperfect, though I call it the *present participle* for the sake of brevity. Its subject is mostly identical with that of the main verb, and whenever it fulfills the function of an adjective its natural position is before that verb. Like the English participle in *-ing*, it frequently stands where the Latin would use its gerund-form in *-ndo;* cf. shulatchtílan tchélχa *to be on one's knees*, in Morphology, page 407; and this also has to be placed before the verb of the sentence.

The structure of this participle as a part of the sentence presents no difficulties, and we therefore give only a few instances of its use:

kû'shga tcha, p'lû' î'tchuank......lĕ'vuta *they combed, oiled, and dressed him*, 95, 17.

Tchíka shlaá Aíshishash huyégank, hû'tan ku-ishéwank shlä'pĕle *Tchíka saw Aíshish sitting far off, jumped up, being glad to find him again*, 96, 5. Here huyegápkash seems preferable to huyégank.

ítpampĕlank yámnash shash shewána *bringing the beads home he gave them to them*, 96, 8.

hû'ktag hûllatchúyank pakakólank páksh nûtolála lúlukshtat *the little one ran back and forth, and, jerking off the pipe, swung it into the fire*, 96, 16.

géknan shlá-uki! *go out and close the door!* Mod.

Instances of its use may be found on almost every page of the Texts. Compare, e. g., the passages 22, 16; 34, 13; 42, 7; 71, 7; 109, 4.

The use of this participle as a *usitative* and *imperative* form has been alluded to severally; cf. pages 580, 581. A similar form is produced when the finite verb of a sentence is supplanted by the present participle, as in:

tchí sha hátokt gelō'lank shewátχastka *thus they dismounted there at noon-time*, 19, 10.

nā′dshak hûk hîshuákshlank K'múkamtchash *only one consorted* (at that
time) *with Kmúkamtch*, 95, 11.

mo-ówe hûnk hûtápĕnan *a mole ran past him*, 127, 1.

2. The *participle* in *-tko* and the morphology of its suffix has been pre-
viously described (pages 378 sqq., 408, 447, 451), and it remains now to
exemplify its syntactic uses more extensively.   I call it *past participle*, from
its prevailing application to past facts or conditions, but it may designate
the present tense also whenever it forms verbal adjectives or is used in a
possessive sense.   In its origin, it is neither active nor passive exclusively,
and when forming derivatives from intransitive verbs it is neither the one
nor the other.   In its nominal inflection, we find not only the simple case-
forms, but those of the secondary nominal inflection as well, and it is
attributively and predicatively conjugated with the noun it qualifies.

With the auxiliary verb gî, in all its various verbal forms, the participle
in -tko forms a periphrastic conjugation, and this is especially the case
whenever the participle is used passively or is formed from an intransitive
verb.   The gî then assumes, so to say, a demonstrative function.   Thus
é-ush wétko gî means *the lake is frozen*, as you and everybody can see, the
result being visible to all; but é-ush wétko would simply mention the fact
that *the lake is frozen*.   Even when gî is suppressed, the form in -tko is to
be regarded as a finite verb, like the usitative form of -nk.   Examples:

k̲é-isham î kógatko *you have been bitten by a rattlesnake.*
tchĭ′sh k̲á-i wétk *the place in the lodge did not freeze*, 111, 21.

Whenever -tko is construed with gî in the sense of the passive voice,
and the logical subject of the periphrastic form is mentioned, this subject
is placed in the possessive case in -am (-lam), or, if pronominal, it is intro-
duced as a possessive pronoun.   Possessive participles ending in -altko,
-tko must be considered as circumscribing the participle gítko *possessed of*,
and are construed like this, the object possessed or worn being then con-
tained in the word itself.   Steínshaltko, "having a heart", is equivalent to
steínash gítko; and mû′ steínshaltko equivalent to mû′nish steínash gítko
magnanimous; lit. "having a great heart."   In wewékalam sha táldshitko

they, armed with the little arrows of the children, 123, 6, táldshitko stands for táldshi gítko, "arrows having."

a. *Instances of the active signification of -tko.*

ktchí′dshŏ sk̲álaps shûltílatko *a bat holding a decoy-mask under its wiƞg;* lit. "having placed a decoy-mask etc." 127, 1.

hashtcháktchuitk *carrying* (an object) *in his dress*, 111, 13.

hä nî shuíshaltk (gî) *if I recur to magic songs*, 130, 3.

tû′ma wásh shléa kshiûlχápkash *he saw many coyotes dancing*, 128, 8.

láp'ni ta-unepánta illólatko *twenty years old;* lit. "having completed twenty years", 55, 20.

k̲éshga k̲á-i nû k̲ä′kotko *I did not succeed when I tried.*

tátχĕlampani gággūtk *having crossed* (the river) *half way*, 123, 2.

b. *Instances of the active possessive signification of -tko.*

While referring to the syntactic examples to be given under "Methods to express possession," q. v., I anticipate here a few sentences relating to possession, in which the object possessed is more distinctly determined:

tχé-u pé-ip kinkánish weweshéltko *the elder daughter has* (but) *a few children;* cf. 85, 16.

nútoks shléa gé-u lúlpatko (for lúlpaltko) *or* nútak shlépapka gé-utan- tkak lúlpaltko *I saw it with my own eyes* (stands for gé-utantka gî lúlpaltko).

tchuyétk Yámsham núsh *dressed with the head of South Wind* serving as a *hat*, 111, 19.

klána pálpalish shlapsháltko *the klána-plant has a white flower* (for pál- palish shláps gítko), 146, 14.

mbushaksháltko *possessed of obsidian tools.*

tû′ma watcháltko *owning many horses*, 127, 9.

c. *Instances of passive function of -tko.*

kédsha hemkankátko *when speeches had been made for a short while* 34, 16; cf. 44, 5 and Note.

mîsh gé-u skútash skutápkash *you, wrapped up in my own garment*, 126, 12; cf. 125, 2.

kimā′dsham pátko *tooth-aching;* lit. "eaten by the ant."

wákash ággaipksh *the bone-awl which was stuck into* (the ceiling), 120, 22.

tchíktchikam lupatkuelátko *scarred by a wagon.*

sáwalktko *having been given presents,* 136, 7.

d. Instances of participles in -tko derived from intransitive verbs.

Many of them can be distinguished only with difficulty from the verbal adjectives of the same terminal. Some have even turned into substantives, abstract as well as concrete: ḵ'lekátko *corpse,* i-utántko *heavy load; strength,* k'mutchátko *old man.* Cf. Suffix -tko, No. 5.

shlóa wawakayápkash *lynxes sitting upon* (trees), 125, 2.

kikaskánkatk *having walked about,* 24, 20.

(nû) hátokt gátpantk *I was going there,* 140, 6.

p'gî′sh=lúlatko, shashámoks=lólatko *bereaved of mother, relatives;* lit. "the mother, the relatives having died."

gíulχa, for giulχátko, *born;* cf. léluidshish, in Dictionary.

e. Instances of verbal adjectives formed by -tko, -tk.

These words are often the participles of attributive verbs, q. v. Add to these all the comprehensive terms of relationship in -altko, as shaptálaltko etc.

sa-ulankánkatk (his) *followers,* 100, 17.

kû′mme lalaúshaltko *the hard-rock cave,* 42, 19.

tsmō′k pî′luitk *smelling after rotten fish,* 146, 7.

hémkanks túmĕnatk *they were acquainted with the language,* 23, 3.

wika=télantko *short-faced,* 190; 14.

Others are: kshúiχitko, lúiχitko, winíχitko *superior to, surpassing;* mā′-shetko, máshitk *tasting like;* shawígatko *irritable;* tishílatko *crooked;* tish-χalkuleátko *plicated;* uléχatko *flexible.*

THE NOMINAL FORMS CALLED VERBALS.

The various nominal forms of the verb, called verbals, are a peculiar feature of Indian languages, and since some of them differ in their uses from all we know in European languages, their correct use is not an easy

matter to acquire. Their function is to express more concisely what we convey by our participle in *-ing*, preceded by some particle (*for, while*, etc.), or by incident clauses of an adverbial, conditional, or other nature. In his use of the verbals, the Indian is guided not only by the matter he intends to express, but he will choose one verbal when the subject of the noun-verb is identical with that of the verbals, and another when it differs from this. The corresponding chapters in Morphology will explain many facts concerning the syntax of the verbals, but the examples to be now given are intended as additional contributions to teach their correct use. The infinitive mode is here regarded as one of the verbals, and all the verbals inflected by case are here treated in one single chapter, with subdivisions, just as they were in Morphology.

1. *The infinitive.*

Concerning this form, I have nothing to add to the statements made in Morphology. It occurs but rarely, and shows no inflection save that for severalty. Cf. pages 409, 410.

2. *The verbal indefinite.*

A.—The SUBJECTIVE CASE of the verbal indefinite ends in *-sh, -s* (-ash, -ish), and possesses no exact equivalent in the English language, though we may define it as occupying a middle position between the verb and the noun. Sometimes its function is that of an abstract substantive; sometimes it is predicative, though in most instances the English participle in *-ing* corresponds best to it. Tiä'mish gé-u, "my being hungry", expresses the same idea as *my hunger;* hemézish m'na, "his speaking *or* saying", is nearly identical with *his speech.*

The rules of its structure, whether used actively or passively, having been illustrated previously (pages 323, 338, 368, 410–413), we proceed to state under which circumstances this verbal is used.

a. The verbal indefinite may stand in its subjective, uninflected, case as the subject of a sentence, governing a verb, but not being governed by any verb whatever—or, as forming a phrase, which has to be rendered by a subordinate clause in English.

tuá lîsh mî pélpelsh gî gitáki? *what is your business here?* lit. "what your working is here"?

gé-u gúikak hû'k lû'gs spuní'sh *the slave transferred* (spuní'sh) *by me* (gé-u) *ran away*, 20, 17.

kaní gén gé-u kápa ḵó-i shutépka shlelχtchanólish gé-u? *who spoiled my coat which I left behind?* lit. "the one dropped behind by me"?

ḵédsha kápka kokî'sh gé-u *the pine tree grew while I climbed it*, 101, 16; kúkuish gé-u would signify *after I had climbed it;* lit. "the one climbed by me before."

nāt ḵá-i kaknō'lsh slé-ipĕle ne-uχálp'lîsh gíntak láḵiăm *we did not return the parfleshes, though the chief ordered us repeatedly* (to do so), 21, 6; lit. "though we were the repeatedly ordered ones by the chief."

b. When the verbs of *telling, thinking, wishing, conceding,* and *refusing* require in English a sentence to express their object or complement—which is usually introduced by the particle *that*—this objective sentence, when not containing the idea of a command, purpose, or plan, and having the same subject as the main verb, is expressed by the verbal indefinite. Verbs which are construed in this manner are shápa, shapíya, heméχe, hémta *to say, to tell,* and other derivatives of hä'ma; héwa, shéwa, hû'shka, hû'shkanka (Mod. ḵópa), *to suppose, reflect, think;* háměni, sháměni, shanáhōli *to wish, desire, want;* shayuákta *to know,* túměna *to hear,* heshégsha *to complain,* vúla *to inquire.* Cf. Verbal conditional, No. c.

kaní' shapíya, mā'lăsh nā'lăm shueṅkuápkash? *who says that we intend to kill you?* 40, 18. Cf. 35, 10.

ḵá-i nû ûn kánash shapítak tuá mî shapíyash *I shall divulge to nobody what you tell me;* lit. "what was told by you", 40, 11.

gitá nû gátpa käíla shéshatuish haměniúga *wanting to sell lands, I came to this place.*

tátank iták shéwanash hám'nian îsh, shpunkánktak nû wúshmush *I will sell you the cow for what you like to give me,* Mod.

ndî-ulĕχápkash máḵlaks shaná-ulî nelínash *after he fell, the Indians attempted to scalp him,* 42, 15. Cf. 35, 11. 18; 36, 19; 42, 19.

Tchmû'tchăm tálaak shlepakuápkash shayuákta *he knew that by Frank Riddle he would be protected with firmness*, 36, 12. 15.

lakí heshégsha E-ukshikíshăm ktchínksh pēn pállash *the chief complained that the Klamath Lake Indians had again stolen their rails*, 35, 17.

léwitchta Canby wátch shewanápĕlish *Canby refused to return the horses*, 39, 12. Cf. 24, 16; 36, 13. 14.

. . . . shä'walsh túmĕna (nû) *I heard that he has slandered*, 185; 38.

c. Another series of verbs requiring the verbal indefinite to express their syntactic object or complement are those expressing *inability, stoppage, termination, exhaustion, dread,* and also those indicating *habit* or custom. We find, e. g., the following verbs construed with this verbal: késhka and tchána *to be unable;* kĕléwì *to cease, stop;* vúna, vúnha *to finish, terminate;* kédshika *to be tired, exhausted;* yáyaki *to be afraid of;* nétu *to have the practice of;* kélχa nûsh *I am accustomed to.*

késhka nû kō'sh hisháktgish *I am unable to shake the pine tree;* cf. 42, 6.

késhguga îdshî'sh *being unable to remove them*, 38, 1.

k'lewi-uápka nāt shéllualsh *we will quit fighting.*

vún'a an gé-u stéginsh lédshish *I have finished knitting my stocking.*

nû kédshika hémkanksh *I am tired of talking*, 42, 3.

nû yá'ya'ki gukísh *I dread to climb up.*

nétu an lédshish stéginsh *I am practiced in knitting stockings.*

kélχa a n'sh únak gé-u pátkalsh *I am wont to rise early;* lit. "rising early by me is habitual with me."

B.—The VERBAL INDEFINITE in -SHAM contains the possessive pronoun sham, which is here so closely agglutinated to the verbal indefinite that the -*sh*, -*s* of one of the two has disappeared. Sham may be either the possessive case of sha *they,* or an abbreviation of hû'nkĕlamsham, hû'ksham, hû'nktsham, kē'ksham, or of any of the pronouns forming their plural by means of final sha *they.* That sham is really a word separate from the verbal indefinite preceding it is proved by the passage 23, 9: ká-i săm wä'walsh shlín *I shot* (her) *because they would not allow* (her to me), which is equivalent to ká-i wä'walsham (for wewa-úlash sham, d. form of wé-ulash, from

wé-ula *to allow*) shlín. The logical subject contained in sham *of them, their, theirs* differs from the subject of the verbal indefinite, and also from the grammatic subject of the finite verb, on which the latter depends; and when the verbal indefinite is made from a transitive verb it has often to be taken in the passive sense, for the possessive case is the case expressing the logical subject of a passive verb.

But intransitive verbs are also construed in this manner, and transitive verbs may retain their active function, as appears from the passage quoted on page 413. That the form in -sham always indicates a plural subject is made apparent by the signification of the pronoun itself. This difficult matter will appear more lucid through the following examples:

tû′ géna Móatuash k'léwisham at *the Pit River Indians went away when* (the Lake men) *had ceased* (fighting), 20, 5. Here the intransitive k'léwish (the stoppage, the "act of ceasing") has for its subject the Lake men, not the Pit River Indians, and this subject is referred to by -sham *their, of them:* "after the ceasing by them."

The following examples all contain transitive verbs:

káhaha shlísham *he ached because they had wounded* (him), 22, 11; lit. "he ached, being wounded by them."

lúks t'shín spû′ntpisham *a slave grew up after they had brought* (him there), 16, 14; lit. "grew up, carried off (or brought) by them"— spû′ntpish sham.

nánka gaggiáha penō′dsasam *some hid before their pursuers,* 17, 14; lit. "hid, being followed by them"—by others than the subject of the sentence.

wétta kübatχō′lsham *he laughed when they uncovered* (him), 24, 14; lit. "he laughed, being uncovered by them."

C.—The VERBAL INDEFINITE in -SHTI, -STI is of rare occurrence, and the syntactic instance given, page 413, of its causative function shows that the -ti found there really means *about, concerning,* a function which it shows sometimes when appended to nouns. In the verbal, the *additive* signification is more frequent, and examples may be found on page 478. In the example

quoted, page 413, the verbal in -ti does not refer to the subject of the main sentence, but to its object.

D.—The VERBAL INDEFINITE in -SHĒ′MI, -SHÄM is used just like an adverb, and since no subject is mentioned with it, it refers to the subject of the sentence. It points to things done during periods of time having a certain length, and the same suffix, -ēmi, is frequently found appended to substantives. It occurs in passages like 55, 8. 19; 56, 1. and, from 148, 19 we gather the information that it is capable of combining with other case-endings into a ternary case-inflection.

E.—The VERBAL INDEFINITE in -SHI, -SI is remarkable for combining a temporal with a locative function, and for placing its nominal or pronominal subject, which *differs* from that of the main sentence, into the *objective* case. It refers to a distinct place or spot where, and to a certain moment when something occurred, and not to a longer lapse of time, like -shē′mi.

> nî hû′tpa híhassuaksas hátokt lîuká-îsî (for liukáyash=î) *by running I reached the men while they were gathered there*, 22, 4.

> tsúi hutapĕnō′lshi n's náyĕns shlín pä′n nû′sh *then, after I had arrived there running, another* (man) *was shot in the head*, 22, 11; n's (for nîsh *me*) being the subject of -hutapĕnō′lshi.

> náts a gépksî (for nálash a gépkash=î) at shlä′pka Sā′tas *when we arrived, they* (the soldiers) *saw the Snake Indians*, 29, 19; cf. Note.

> sänótanksi nat sash gátpa *while they fought, we reached* (them), 29, 20.

> Sā′t hûk téwi gatpánkshkshi (for gatpánkshkash=î) hû′nk wáts *the Snakes fired at him when he had almost reached the horse*, 30, 4. 5, and Note.

> nat guháshktcha shewatχû′lsî *we started in the afternoon*, 24, 6, and Note.

F.—The VERBAL INDEFINITE in -SHTKA, -STKA, which I call *verbal desiderative* from one of the uses to which it is applied, connects itself with all the inflectional forms of gî *to be*, but is found almost as often without these, and then has to be considered as incomplete, as stated pages 413 sq. But when the form -shtkak occurs, the form is complete, for the final -k represents the abbreviated -gî. Whenever this instrumental case -tka is appended to

the verbal indefinite of transitive verbs, it expresses a *desire*, a *wishing* or *craving for*, a *tendency toward*, an *attempt;* but when appended to the verbal of intransitives, it has to be rendered by *being on the point of, going to be.*

Concerning their syntactic use, we have to distinguish whether verbals in -shtka are used like finite verbs, independent of any other verb, or are governed by another verb. —

1. When used *independently* of any other verb, this verbal is not inflected, except through the auxiliary gî *to be*, and is hence to be compared to the usitative form in -nk, -n (-ank, -an) referred to pages 408. 580 sq. The subject noun or pronoun joined to it and the substantive verb gî, whether added or left out elliptically, gives it the predicative power of a finite verb.

> nánka Ä'-ukskni lûgsálshtkak, nánχa síukshtkak *some Klamath Lake men wanted to make a slave* of him, *others to kill* (him), 24, 16; cf. 17.
> shnû'kshtkan nā'sh siwák hû'nk *I want to seize this one girl*, 23, 8.
> nā'sh shnuktsástkak hû'nk wátch *one* (man) *attempted to seize that horse*, 30, 2.
> tsúi sa sakatpampĕléastka gî *then they desired to have a horse-race*, 20, 14.
> hä hû't mîsh pän shlî'shtka gî'uapk *if he should attempt to shoot at you again*, 110, 4.

2. When *governed* by another verb standing in the same sentence, the subject of the verbal desiderative is also that of the finite verb governing it, as appears from the following:

> kekó-uya shiûlkishχē'ni géshtga giû'ga *he attempted repeatedly to go to the reservation*, 55, 11.
> nánka ká-i shéwanat pásh shí'ukshtka gíug *others gave* (him) *no victuals, desirous of starving* (him) *to death*, 66, 10. 11.
> hulládshui wéka K'mûkámtchash pā'ksh pakakóleshtka *the little boy ran toward K'múkamtch, desirous of jerking off* (from his neck) *the tobacco-pipe*, 96, 14.

There are a few forms of the verbal indefinite in our Texts which indicate the existence of other case forms of this verbal than are mentioned

above. Thus I may refer to the objective case of the distributive verbal
of shemtchálχa *to discover, find out*, in 65, 3: lä nî wák nä'-ulaktanuapk
sheshamtsalχíshash hû′nk *I do not know how to proceed against* (her), *who has*
(or *for having*) *discovered every part of it.* Another passage contains the
emphatic adessive case-suffix appended to the verbal of spúka *to be prostrate:*
spû′ksksaksi *where the* (man) *lay extended*, 24, 19. An uncommon peri-
phrastic form is also kedshnútash kin *it was growing all the while*, taken from
a Modoc text. As soon as more parallel forms are gathered, it will be
possible to investigate all the uses to which these new forms are put.

3. *The verbal conditional in -sht.*

This verbal ending in -sht, -st undergoes no inflectional change, and in
the majority of instances has to be rendered in English by a clause depend-
ent of the main sentence. It enunciates the cause, condition, circumstance,
or time of the act or state which is mentioned in the principal clause; *its*
subject necessarily differs from that of the finite verb of the principal sentence.
Whenever the noun or pronoun of the verbal conditional is mentioned,
which is done in the majority of instances, it is preceding or following the
verbal in the *objective case*, as it does with the verbal indefinite in -shi, q. v.
Since cause or condition for an act or state necessarily precedes in time the
act or state itself, our verbal differs in its temporal relation from the sub-
jective case of the verbal indefinite by referring more frequently to the past.
There are sentences in which we have to render it by the English past,
the perfect, the pluperfect, and others where the English present and even
the future is in place.

   a.. Verbal in -sht in a causative function. One of the more frequent uses
made of this verbal is to express causality or condition for the performance
of an act, and, as the ending -t shows, the conditional function gave to this
form its origin. The difference between it and the suffix -óga, -ok, -uk,
when indicative of cause, lies in the subject of the two—when the finite
verb and the verbal have the same subject, -óga is the form to be used;
when both differ in their subjects, the verbal in -sht has to step in.

From the large number of instances which could be extracted from our Texts, I select what follows:

ts'ū′ks ké-usht tchékĕle kíŭks ítkal *when a leg is fractured, the conjurer draws the* (infected) *blood out*, 71, 8.

ndé-ulχan shlä-ánk hû′nkt layípakst (for layípkast) *I let myself down, perceiving that he had* (his gun) *pointed at me*, 30, 13.

sawíka wátch m'na mbá-utisht *he became angry because his horse had been shot*, 19, 9.

ḵá-i gé-isht, tpûdshántak! *if they do not go, expel* (them)! 37, 2.

hushtsóχa sha kíuksas ḵ'léksht hû′nk snawédshash *they killed the conjurer, since this woman had died* (bewitched by him), 69, 1.

shawígank ḵ'lepgî′ kekewélaksht shash heméχe *angered at their having wasted red paint she said*, 121, 2.

shapíya ḵá-i tchû′leksh pátki, shpaútish itámpkash gî′sht *he told* (them) *not to eat of the meat, poison having been put on it*, 13, 17.

The following examples refer to causalities and conditions of the main act, which can be fulfilled in the future only:

Skélamtch nteyakalíya, m'na únakạg mû′ak t'shī′sht *Old Weasel made little bows for the time when his boy would have grown taller*, 109, 13.

Móatuash m'hû′ ḵá-i lúela skó tchiálash tchuḵá ḵ'le-ugtki-uápkasht *the Pit River Indians do not kill the grouse in spring, unless the salmon would cease to come up stream*, 135, 3.

. . . . pû′tank nálsh ḵ'lekuápksht (our mother forbid us to dive in the water) *lest we might smother and die*, 120, 6; cf. 120, 2. 4.

More instances may be found in Texts 13, 4. 7; 55, 17. 120, 17.

b. Verbal in -sht in a circumstantial function. This verbal is often employed in sentences not purely causative or conditional, nor strictly temporal, the act expressed by the main verb showing a connection with that of the verbal, which recalls a very distant causal nexus, and as to time generally precedes the latter. The term "circumstantial function" will hence be found acceptable.

p'laítalkni nû′sh shlä′popk hä′mkankst *God observes me as I speak*, 64, 12.

Agency tchúi gépksht tapî′ tî′ta shash, ktiugíulank ká-ishtish *they hav-ing a while after gone to the Agency•he kicked the door open*, 66, 12.

ndiuláksht ní′sh ûn tû′mi gintî′ltak *after I have fallen, many will lie under* (me), 40, 5.

Aíshish shataldi′ldamna gûkĕnû′ta, atí at ḵédshîsht *Aishish, while climb-ing up* (the kápka-tree), *steadily looked down until it had grown high*, 95, 3. 4.

sha ḵá-i shî′ktgisht tû′shkansha kû′mĕtat *as she did not stir, they two ran out of the cave*, 122, 4.

lû′lûksh shpítcht (Mod. for spítchasht) *when the fire has gone out*, 85, 10.

Aíshish pā′ksh ke-ulálapka nádshpâksht *Aishish pushed the tobacco-pipe into the fire until it was burnt*, 96, 17.

tû′ salχî′ta snawédsh gé-u shíllalsht *over there my wife lies bewitched, having fallen sick*, 68, 1. 2; cf. 9.

. . . .ḵĕlekápkash itpanō′pkasht (for itpanuápkasht) *until the corpse is brought;* lit. "*will be brought*", 85, 3.

nád pä′ktgist gákiamna *when it dawned, we surrounded* (them), 21, 14.

We may classify under this heading such adverbial locutions as húmasht *thus;* húmasht gîsht *in this manner, hence, therefore;* lit. "having done so"; wák gîsht? *why?* lit. "how acting"? "how having been"? pshéksht (for pshé gîsht) *at noon-time*, etc.

c. Verbal in -sht in a temporal function. A purely temporal use of this verbal is not observed so frequently in our Texts as other uses, but the fol-lowing examples suffice to prove it:

ketchkaniénash ō′ gîsht wéngga *they* (his parents) *died when he was an infant*, 55, 21. Cf. 55, 7. 56, 2.

É-ukshîkni tutenépni waitólan ḵĕléksht vûmî′ *the Klamath Lake Indians bury on the fifth day after death*, 85, 1.

. . . .káyutch tuá ḵä′sh mé-isht, (she filled her basket) *before* (She-Grizzly) *had dug any ipo-bulbs*, 118, 4. 5.

tút nánuk ní′kualksht *the teeth having all fallen*, 80, 2.

ḵáyu któtchasht nû shtílta hû′nksh *before it rained I sent him away.*

d. Verbal in -sht after certain verbs. Sentences expressing the direct object of the verbs of *knowing, believing, hearing, speaking, inquiring,* and others mentioned on page 597, are rendered by the verbal indefinite in -sh; but when they refer to causes, conditions, or circumstances of the act, and especially when their subject *differs* from that of the main verb, the verbal in -sht is employed, and the verbal in -tki, -tgi, if a purpose or order, command is mentioned.

> lû′la wásham pákluipkash k̠′lćkuapksht tchēk *they believe that when the coyote howls they* (other Indians than themselves) *will die*, 133, 2.
>
> tsí n sáyuakta tî′na Móatuashash séllualst (shash) *thus I know that they* (the Lake people) *have once fought the Pit River Indians*, 20, 21.
>
> túmi hû′nk sháyuakta hû′masht=gisht tchutî′sht *many know it, that* (the conjurer) *has cured* (patients) *in this manner*, 73, 8.
>
> shemtchálχa hû′nk, tawī′sht Dr. Johnash k̠′lekápkash *she discovered that Dr. John had bewitched the deceased* (man), 66, 1.
>
> Aíshish túmĕna shtútχishalsht pîsh hlilúkà *Aíshish heard that* his wives *had wept for him in mourning*, Mod.; cf. 39, 20.
>
> vû′la: "tám tatákiash shlē′sht"? *she asked whether he had seen the children*, 122, 18 (indirect question).
>
> ní′sh sa läwä′-ûla hû′kuapksht *they did not allow me to run across*, 22, 5.

4. *The verbal preterit in -uish.*

This verbal shows, in its function, considerable analogy with abstract substantives and the nouns in -uish in general, but differs from them by its lack of case-inflection. It refers tc acts or states belonging to the past, and the subordinate clauses by which we express its bearings have to be worded in our past or pluperfect tense; discontinuation of the verbal act is not always implied by its use. When the grammatic subject of the verbal is expressed by a substantive or personal pronoun, it stands in the objective or possessive case: if by a possessive pronoun, in the objective case. It sometimes differs from the subject of the finite verb in the sentence.

1. When the object or complement of the verbs of *telling, announcing, thinking, replying, hearing,* and others enumerated on page 597, consists in a

clause belonging to the past tense, this clause is expressed by the verbal in
-uish, then often equivalent to one of our substantives.

> máklaksh ká-i kópa tûʹsh p'nálăm kú-i gíwish *the Indians did not think
> that they did wrong then*, 38, 17, Mod.
>
> at gatpámpĕlan shapíya (sha) máklăksam hemkánkuish *after they had
> returned, they reported what had been said by the Indians*, 40, 6.
>
> Dr. Thomas shapíya p'ná shenólakuîsh *Dr. Thomas informed* (him) *what
> he had agreed upon, or of his compact*, 41, 13.

2. When the verbal in -uish does not form the object or complement
of the finite verb in the sentence, it may stand as introducing a causal,
temporal, or other circumstance belonging to the statement, and has usually
to be rendered in English by an incident clause, not by a substantive.   In
many instances, this incident clause contains a pluperfect, and the verbal is
accompanied by: at or some other temporal particle.

> tapítan gakiúluish at, hämóasha hûʹnk *after they had gone* (underground),
> *she called* (the children), Mod.
>
> húmasht-ak î tsókuapk kläkuîʹsh gînt nûʹsh *you shall perish in the same
> manner as I have perished*, 64, 15.
>
> shúina sha k'lékuish tutíks m'nálam *when he had expired, they sang what
> each had dreamed*, 65, 20.
>
> klékuish at, snáwedsh gî *when he had died, the woman said*.
>
> tánkt shûʹldsham génuish máklaks shuénka hûʹnk *finally, after the sol-
> diers had retreated, the Indians killed the* (wounded) *ones*, 38, 2.
>
> killílga kóltam génuish *after the otter has left, dust is rising*, 166; 24.
>
> wíʹwal'hag ktánhuish shutuyakiéa ánkutka *the young antelopes bombarded
> * (her) *with sticks, after she had fallen asleep*, 122, 3.
>
> ûʹnagin shash génuish hûʹksha gátpa *long after their departure* (from the
> cave), *they reached* (Old Crane's home), 122, 16.

5. *The verbal causative in -úga.*

The suffix -úga, -óga is one of factitive verbs, and implies localization
(1) *within*, or (2) *on the surface of* some object.   But when -úga is used for
inflectional purposes, its function becomes an abstract one.   It assumes the

power of designating either the *cause* of an act or state—a function probably originating from the one given above, "on the surface of"; or it may designate a temporal relation to the verb of the sentence—a function proceeding from the original locative signification *within, inside.** The causative function of -úga largely prevails in frequency over the temporal one, which we have to indicate by *when* in rendering the verbal by a subordinate clause. The grammatic subject of the verbal is *the same* as that of the governing verb; if the subjects of both were not identical, the verbal conditional would stand instead. Cf. page 415.

1. The *verbal* in -úga designates the natural or logical cause of the act or state pointed out by the finite verb of the sentence. In English it has to be rendered by *for, to, in order to, because of, on account of*, or other particles of the same import.

shapíya tuá gatpamnóka *he told what he had come for*, 34, 1.

géna sha mbúshant mé-idshuk <u>kä</u>′sh *next day they went to dig ipo-bulbs*, 118, 6.

nād gelō′la pá-uk *we dismounted for repast*, 19, 7.

tchilä′lχa sha tchúlēks mbúshant tchē′k pá-uapkuk *they saved the meat in order to eat it next morning*, 119, 16.

nû génuapk nē′gsh mā′lam p'gísha haítchnuk *I shall start to search for your absent mother*, 119, 19; cf. 122, 17.

wéka ku-ishé-uk hûlladshuitámna p'lukshá m'na *the little boy, being full of joy, ran up to his grandfather and back again*, 96, 13.

tátktish íshkuk kíuks hánshna mā′shish *in order to extract the disease, the conjurer sucks at the patient*, 71, 5. 6.

túnip hushtsóχ shenō′tankok *they killed five men when fighting.*

níshta hä′ma mû′kash tχû′tχuk *when the owl predicts* (misfortune), *it hoots all night long*, 88, 6.

Compare also the passages 77, 3; 122, 5. 10; 123, 3; 136, 1. The connection of this verbal with sē′gsa, in 20, 9, is rather uncommon

2. The *verbal* in -úga points to the time or epoch of the act or state mentioned by the finite verb of the sentence. In some instances, the causal

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* We have a parallel to this in the Creek language, where -ófa, -ófan means *within, inside of*, when appended to nouns; *while, during*, when suffixed to verbs.

relation is still apparent, together with the temporal one, while in others the relation is a purely temporal one.   Cf. the verbal in -shē'mi.

tû'm wátch ítpa sa hû'nk lû'gs sesatuí'tkuk *they brought home many horses when returning from the sale of slaves*, 20, 19.

shá-amoksh hádaktna genō'ga ktá-i nutolā'ktcha *when a relative passes that spot, he throws a stone upon it*, 85, 15.

hémkankatchna génuk *she said repeatedly while walking*, 121, 19.

mbáwa steínash nû'dshnuk (one) *heart exploded while flying off*, 114, 4.

wéwanuish tchí'mma-uk tínkanka *women, when playing the tchimmá-ash game, run back and forth*, 80, 7.   Cf. also 105, 16.

6. *The verbal durative in -úta.*

This terminal is forming, when derivational, durative, usitative, and instrumental verbs, but when inflectional it fulfills one function only, and remains unchanged.   This function is to express an act or condition which lasted or occurred while the act of the finite verb by which the verbal is governed took place.   Thus the ending -úta corresponds to our *while*, or, when nouns are used to render it, to our *during, pending.*   The subject of the main verb has to be identical with that of the verbal.

tcháki hûnk shuaktchóta pán *the boy cried and ate at the same time.*

shle-úta nû mîsh shéwant a *when I find it I will give it to you.*

kû'tagsh stû'kapksh galalinóta (him) *who was gigging minnows while skirting the water*, 122, 6.

shlä-ótak (for shlä-óta ak) Ä-ukskísas tíusna *at the mere sight of the Klamath Lake Indians they fled*, 19, 3.

yámatalä génûta shûshtédshna *during his journey to the north he created them*, 103, 3.

genúta shuáktcha Sháshapamtch *Old Grizzly wept while walking*, 121, 18.

Different forms of the durative verbs express exactly the same thing as the verbal durative does, but have to be kept asunder grammatically, because the former inflect, while the latter do not.   Even the present participles in -nk, -n have to be distinguished from the verbal, though the Modocs use -útan and Klamath Lakes -útank as frequently as -úta, and in the same

sense.* Inflected forms of -úta mostly belong to instrumental, not to durative verbs.

Títak kishkankótank shluyakíga *Titak whistles while walking about.*

kû'lsh kuleótank kî′ nak ĕn gî′ *the badger, while entering* (his den), *makes nak, nak,* 185; 43. Cf. 83, 2.

7. *The verbal intentional in -tki.*

Identical in form, and almost alike in its purport with the exhortative form of the imperative mode, is the verbal in -tki, -tgî. Unlike other verbals, its subject is either that of the finite verb of the sentence, *or* differs from it, and in the latter case the subject of the verbal, whether nominal or pronominal, stands in the objective case. The function of the verbal in -tki is to indicate *purpose, intention, order,* or *command.* Whenever the verbs, which usually connect themselves with the verbal indefinite to express their grammatic or syntactic direct object (page 597) introduce a statement expressing the intention or command of somebody, they are followed by this verbal. Therefore it is but natural that verbs suggesting a *command* or *injunction,* as shátĕla, né-ulχa, тρéwa, are accompanied by this verbal in the majority of instances. The verbal is in many instances followed by some inflectional form of the auxiliary verb gî, especially by giúga, abbr. gíug. Cf. also what is said in Morphology, pages 416, 417.

a. Examples in which the subject of the finite verb is the same as that of the verbal:

íwam lúitki n's léwitchta á *they refused to give me whortleberries,* 75, 10.

gátpa nā tchékĕli vudshoχalkítki *we came here to wipe off the blood,* 40, 16.

nāl shgúyuen māl shûtánktgî *he sent us to conclude peace with you,* 40, 15.

ká-i nû shanáhule nûsh sha-akaktántgî *I do not wish to be blamed.*

b. Examples in which the subject of the finite verb differs from that of the verbal. The subject of the verbal is sometimes mentioned; at other times, not:

ká-i tchû′leksh pátki shapíya *he told* (them) *not to eat any meat,* 13, 17.

aláhia K'mukámts kokántki giúg *Kmúkamtch showed* (him) *the pine tree* (he had) *to climb,* 100, 6.

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ká-i wé-ula gulítki hīt gíug *I do not allow* (anybody) *to enter.*

p'gíshap nálam ká-i shanáhûle nálsh shuhûluléatki gíug *our mother does not want us to jump down* (from the lodge), 120, 1.

lakí ká-i shaná-uli kí-ukshăsh snawédshash shiukátgi *the chief did not desire that the conjurer should kill* (this) *woman,* 41, 6.

lakí ká-i E-ukshikíshash tpéwa tála shewanátki *the agent did not order the Klamath Lake men to pay money,* 35, 13.

shátĕla snawédshash lutatkátki písh *he hired a woman to interpret for him,* 13, 11.

Kmukámtch né-ulχa páplishash gítki gíug *Kmúkamtch resolved that a dam should come into existence,* 94, 5.

Skä'lamtch shtûlí tâ'pia m'na íktchatki gíug kmă' *Old Weasel told his younger brother to obtain skull-caps,* 109, 2. 3.

p'ná máklakshash hí'ushga ká-i nánuk shúldshash shuénktgi *he enjoined his men not to kill all the soldiers,* 56, 6. 7.

hûn nû shuté-uapk snawédshash kä'sh meítgiug *I shall create woman to dig the ipo-bulb.*

RECAPITULATION OF THE VERBALS.

Of all the morphologic forms of the Klamath verb, and the verb of many other Indian languages, the verbals show the greatest difference when compared with the parallel forms in the modern literary tongues of Europe. Only by grasping the real meaning of the verbals can we expect to come to a full comprehension of the Klamath noun-verb. There are several other categories which the genius of that upland language has incorporated into the verb almost as constantly and regularly as the categories expressed by the verbals—e. g., that of completion (-óla), repetition (-pĕli), motion toward (-ipka), motion away from (-apka). But since these suffixes are forming verbs with an inflection separate from that of the simple verb, these verbs have to be considered as derivational, not as inflectional forms, and find their proper place in the List of Suffixes. The verbals of Klamath are few in number and remarkably well-defined in their functions, easy to handle on account of their lack of inflection and their laconic brevity. If we count the six case-inflections of the verbal in -sh as separate verbals, the whole

number of verbals amounts to twelve. The verbals of the majority of such transitive verbs as can assume a direct object may be used in a passive sense also.

The verbal in -sh, -s is the only Klamath verbal susceptible of inflection. Whenever the forms in -uish show marks of inflection, they are substantives, and not verbals; when the forms in -úga, -úta are inflected, they are verbs, and not verbals. The case-forms of the verbals in -sh are not inflexible; -shē'mi, when it turns into a subjective case, cannot any longer be considered as a verbal.

The verbals which are periphrastically conjugable by means of the substantive verb gî *to be* and its various inflectional forms, are those in -sh, -shtka, -tki.

The subject of the verbal has to be identical with the subject of the finite verb of the sentence in the case of -sh, -shē'mi, -shtka, -óga, -úta. It has to differ from it in the case of -sham, -shi, -sht. The subjects of both may differ or not differ in the case of -shti, -tki. Whenever the subjects of both differ, the subject of the verbal stands in the objective case, whether nominal or represented by a personal pronoun. When the verbal -sh is used in a passive sense, its nominal subject stands in the possessive case, its pronominal subject in the possessive form of the pronoun.

Causality is expressed by the verbal in -úga; occasionally by those in -sht, -shti, -tki.

Duration is expressed by the verbals in -úta and -shē'mi; sometimes by those in -sh and -úga.

Tense is expressed by various verbals—the present by -sh, -shē'mi, -shtka; the past by -uish, -sht; the pluperfect by -sh, -sht; the future in some instances by -tki. But this does not exclude that these verbals may be used to mark other tenses besides the ones specialized here.

THE DISTRIBUTIVE FORM.

In the earlier periods of the Klamath language the category of number in the noun and noun-verb did not appear to the natives as being of much importance. This is proved by the fact that there are different ways to express number, and in the noun-verb all seem to be of recent origin, with

the exception of that by which a change of radix is brought about in the intransitive verb. Had number been of great value to the native mind, it would have been expressed by the same grammatic form throughout. This was done, however, concerning the category of severalty, for which only *one* form exists, though this one form is applied in many different ways. This feature is the distributive syllabic reduplication; it pervades the whole language, down to the postposition and some adverbial particles. The same grammatic form which in Pima, Ópata, and other Nahua languages expresses a *plural*, reappears here, in the Selish and Malayo-Polynesian dialects, as pointing to severalty or distribution, sometimes involving the idea of custom, frequency, repetition, or that of a gradual process. In the verbs of the Aryan family, it once fulfilled the function of marking a preterit tense.

Whenever we see intransitive and objective-transitive verbs used in the distributive form, we naturally expect that the subjects of the former and the direct objects of the latter should assume the same form. But the Indian does not always apply our Aryan ideas of syntactic congruence to his own speech; his syntactic views are rather of the incorporative order, and what is expressed by one part of a sentence applies to the whole sentence, for it is needless *to repeat* a grammatic fact previously stated. Thus the idea of severalty, and also that of plurality, when pointed out by the verb, will hold good for the governing or governed *noun* also, and needs no repetition. When adjectives are joined attributively to substantives or pronouns, the same incorporative principle applies to the case-forms and the distributive forms, as shown in Morphology. But there are some other reasons of a more stringent nature which, at times, prevent the use of the distributive forms in one of the syntactic components. They are as follows:

When the verb of the sentence is an intransitive verb, showing the distributive form, its subject will usually show the same form when animate, and the absolute form when inanimate; but when the verb is transitive and shows the distributive form, the object will stand in the absolute form if only one object has been acted upon, or if the object is a collective noun, and in the distributive if each object has been acted upon separately. But when there are many subjects acting all at once, we have to expect the subject either in the plural or in the distributive form and the verb in the

absolute form, and this would agree with the real function of the distributive form, as developed on previous pages of this Grammar.

Sometimes the distributive form, in the noun or in the verb, is a phonetic impossibility, and then some analytic means have to be employed. Personal and some other pronouns do not possess the distributive form.

Thus we obtain three possibilities for the use of the distributive form in the sentence:

1. The verb alone assumes it.
2. The subject or object alone assumes it.
3. Both verb and noun assume it.

While the two first modes of construction are frequently met with, the third one is decidedly the most unfrequent of all. Syntactic instances for all three are as follows:

1. *Distributive reduplication* applied to the *object* or *subject alone:*

wíwalag vû'la shasháshapkash *the young antelopes asked the bear cubs,* 119, 23.

ká-i hûnk vúsa tumá máklaks kakaknólatk gíug *each being armed with parfleshes, they were not afraid of many men* (attacking them), 17, 4.

tatála hémkank î! *tell the truth in every instance!*

tánna î wewéash gitk? *how many children have you?*

ngä'-isa sha wéwaläks píla *they shot the old women only,* 28, 3.

lelahówitko wátch wuχóyi *he traded slow horses,* 189; 8.

2. *Distributive reduplication* applied only to the *verb:*

túmi shtinā'sh nenálχa *many houses were burnt,* Mod.

käkä'gi a n'sh tchō'ks *I am lame in both legs.*

tsúi nî shlín hû'nk, kát hûk yū'ta *then I wounded the one who was shooting continually,* 23, 1.

suashuála Sā't hûnk ktá-i *the Snake Indians piled up stones,* 30, 9.

wákaitch gíug nä'g tû'm haktch shápĕsh shusháta? *why did the absent (mother) make so many moons?* 105, 7.

Kä'kakilsh yámatală genúta shûshtédshna *he created the bearded men at different times* (or *places*) *when he had gone north,* 103, 2.

nákushχēnkni shtí′ya shishí′dsha *each of the men living at the dam put pitch on his head*, 132, 6.

Móatuash äóho=uátchna (for =huhátchna) *the Pit River Indians raised their war-cry while running*, 23, 15.

3. *Distributive reduplication* observed in the *noun and verb:*

kēk wa-utchága titádshi gî *these dogs are faithful.*

gēk shash shíushuak a pepéwa *these girls wash each other.*

sa hû′nk lû′luags wä′k shnúshnĕχank shnîkshúlχa *seizing the captives by the arms, they made them dance*, 16, 12.

wíwalag tû′shkampĕle *the young deer were running out again*, 120, 12. 15.

tchitcháluish kintála *young fellows are walking about*, 186; 52.

at gakiámna shlishlolólan *then they surrounded* (her), *each cocking his gun* 41, 3, Mod.

METHODS OF EXPRESSING POSSESSION.

There is no exact equivalent in this language for our verbs *to possess, to own, to have;* and with the verb gî, which is chiefly used to express possession, the logical subject is not identical with the grammatic subject. The different methods in use to express this idea are the following:

1. The substantive verb gî *to be*, when not occurring in its participial form, gítko, requires the possessor to stand in the possessive case of a noun, or, if expressed by a pronoun, a possessive pronoun fulfills this function. The object possessed then figures as the grammatic subject of the finite verb gî, and the sentence becomes equivalent to our *to be somebody's.* The verb gî, or inflectional forms of it, are often dropped altogether:

kálam gē látchash? *or* kálam gē látchash gî? *who owns this lodge?* Kl.

kákiam gēk shulótish? *whose* (pl.) *are these garments?*

túmi málam máklaksam luldămaláksh gî *your tribe has many winter-lodges.*

ude-událkatko ké-u wakísh gî *I have a streaked roof-ladder;* lit. "my inside roof-ladder is speckled", 175; 14.

And other examples on page 432.

2. But whenever the participle gítko, abbr. gîtk, *having, possessed of*, is employed instead of one of the finite forms of gî, the grammatical subject

becomes also the logical subject, and the object possessed stands in the objective case. The sentence is complete only when gî *is* or *are* is added to gítko; gî is not possessive in that case, but it represents the substantive verb, and is frequently dropped or coalesces with the gítko preceding into one word.

> kēk wátsag múměnish wawákash gítko *this dog has long ears.*
>
> túma nī'l gítk nálam shī'p *our sheep carry much wool.*
>
> wakwákli nû'sh gítko *conical-headed.*
>
> ká-i nû shanáhuli snawédshash kókuapkash lû'lp gípkash *I do not want a wife having swollen eyes,* 186; 54.
>
> (î) túma tuá gítkuapka (for gítko gí-uapka) *you will be possessed of much property,* 182; 7.
>
> (sha) kinkán' smō'k gî'tk, atínsh lák gî'tko *they have a spare beard; they wear the hair long,* 90, 5. 6.

3. The idea of possession is intimately connected with that of *wearing, using, being provided with,* or *carrying* an object, when the participial suffix -tko, abbr. -tk, is appended to the object worn, used, or carried. This applies to parts of the human or animal body, to the organs of trees or other plants, to manufactured articles, tools, and garments, as hats or coats, or to domestic animals. More stress is laid on the *use* of these articles than on their possession. Some of these forms in -tko are derived from a corresponding verb, as kúkatko, from kúka *to wear a gown,* but the majority are the product of the suffixation of gítko to the noun of which they appear to be the derivatives, and of a subsequent contraction. But as to táldshitko *provided with small arrows,* for instance, it would be out of place to suppose that there ever was a verb táldsha *to provide with arrows;* the word is a contraction of táldshi gítko "arrows having." More will be found in List of Suffixes, under -tko, No. 4.

> kîlí'wash shkútatk *dressed in a woodpecker mantle,* 189; 6.
>
> pî a wáwakshnatk *he has moccasins on.*
>
> tsé-usam tsúyätk (hût gî) *he wears a hat adorned with the feathers of the yellow-hammer,* 181; 1.
>
> tidshá kókatk î shéwa *you believe that you are dressed nicely,* 189; 5.
>
> wika=télantko *having a short face,* 190; 14.

4. Possession is also expressed by the suffix -altko, in the oblique cases -álpkash, -álpkam, under similar conditions as in case No. 3. Being derivatives of real or supposed inchoative verbs in -ala, the forms in -altko do not exactly refer to dress or wear, but to possession acquired by purchase or otherwise, or increasing steadily, or property becoming accessible gradually. The possession of mental and moral qualities is also expressed by this verbal form. The verb gî, in its various inflectional forms, may be added to it, but is generally omitted. Cf. -altko, page 317; also page 594.

nû a tchuyéshaltko (gî) *I own a hat.*
nû a loloksgíshaltk *I possess, carry a gun.*
î a watchákaltko *you have a dog.*
pāt a wá-utchaltko (gî) *they own horses.*
hû lîsh snáwedshash vunípa weweshéltko (Kl. wewesháltko) *this woman has four children,* Mod.
hä tálaltko, tchēk ak nû tá-uni gént *if I had money, I would go to the city.*
híshuaksh hûn mû tálaltko *this man is wealthy,* Kl.
É-ukshikni litchlítchlish steínshaltko *the Klamath Lake people are brave;* equivalent to: É-ukshikni litchlítchlish steínash gítko, "strong hearts are having."

5. Among other terms sometimes resorted to to express ownership,* we quote the following, and add their real signification: kéliak *not having, not possessed of,* with the object in the objective case; shunuisháltko, shétalu-atko *having property;* hashtaltámpka *to manage one's property, to lord it over.*

METHODS OF EXPRESSING COMPULSION.

According to the degree of compulsion which is brought to bear upon somebody, different modes of expression will be used. If the impulse is a mere inducement, advice, or suggestion, the *exhortative* mode in -tki is employed:

tchē′kslĕ nû gatpántki *let me go there after a while.*

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* Other ways of expressing ownership or possession in various North American languages are referred to in "American Anthropologist" of 1888, page 340.

ḵaítoks ní′sh tú-una Lĕmaikshína káyaktgî (hû) *he ought not to pursue me around Shasta Butte*, 40, 4; cf. 54, 8.

ḵá-i nálsh î tuá shutétki ḵú-idsha *let thou do us nothing wicked*, 139, 6.

A more forcible mode of compulsion is expressed by the *imperative proper*, or jussive mode. A form for it exists in both tenses—in the past-present and in the future—and the former is of a more commanding and purely mandatory character than the second, because it insists upon the command being carried out at once. Often it becomes difficult to distinguish the declarative mode from the imperative of both tenses.

lúelat hû′nksh hí′t! *kill ye this fellow on the spot!* 190; **15.**

ḵá-i nálash ḵó-i shútä *do not make us wicked*, 139, 11.

tchélχ′ āt am î kä′dshikuk *ye ought to sit down, because ye are tired.*

tuní′pnî î spukle-uápka *five days you shall sweat*, 142, 13.

tchússak āt kátak gí-uapk *ye shall always speak the truth.*

ḵílank āt shuínuapk! *ye must sing loud!*

The *declarative mode* of the *future tense* is used extensively, instead of the imperative, to express regulations of law, practice, commands of chiefs or other people in authority, strong suggestive hints to compel people to act in a certain sense, and the necessities of natural laws. The "Legal Customs", pages 58–62 and Notes, furnish a large number of instances to show how the future tense is employed in law regulations. This form thus corresponds to our terms *I must, I ought to, I have to, I am obliged.*

ḵá-i î wátsam tchî′kluapk wänníkí′sham *do not ride the horse of another man*, 58, 11.

ḵá-i î láp snawä′dsaluapk *you shall not marry two wives*, 60, 17.

ḵá-i î shlí-uapk shash *don't shoot each other*, 58, 10.

tumántka shute-uápka laḵí *the chief must be elected by the majority*, 90, 3.

î n's shatuáyuapka *you must help me*, 75, 14.

nánuk máḵlaks ḵ'lékuapka *every person must die.*

POTENTIALITY, POSSIBILITY, VOLITION.

The first of these abstract terms describes the power or ability to perform an act, or to bring on certain events or conditions; whereas the second points to chance, casual occurrence, or to actions that might be per-

formed, or not performed, according to somebody's arbitrary choice. All this we express by the so-called auxiliary verbs *I can, I could, I may, I might, I hope, I expect, may be,* and by the particles *perhaps, possibly, probably, likely.* The Klamath language possesses none of these verbs, nor any particles corresponding exactly to the English particles mentioned. Nevertheless all the above ideas can be expressed with accuracy in Klamath, either by verbs differing somewhat in their function, or by the particle ak, which, combined with other particles, appears as ak a, aká, áka, ka, kam (for ak am), wák ak; their connection with the conditional mode in -t, whenever it occurs, also expresses possibility. Ak is nothing else but the enclitic particle ak, which means *only, but, just,* and also appears as diminutive suffix; but here it appears in a somewhat different function. The conditional mode is sufficient to express possibility and potentiality by itself alone, without any particle.

A.—*Potentiality.* Whenever *I can* is used in the potential sense of *I am able* in body or mind—I have the faculty to perform a thing—it is expressed by the conditional mode, by ak, ka, or by the verbal indefinite. In the latter case, "I can ride", "I can make arrows", becomes wholly equivalent to "I am a rider", "I am an arrow-maker"; and when the sentence is negatived ká-i is added to it. The ak may be dropped if the verb stands in the conditional mode.

> pí ak shuínt *he, she can sing; he, she is able to sing.*
> pí ak ká-i shuínt *he, she cannot, is unable to sing.*
> ák a nû ká-i péwat *I cannot swim.*
> ká-i áka nû kókant kō'shtat *I cannot climb the pine tree.*
> ká-i nû'sh shíugat táta *he can never kill me* (under these conditions), 96, 22. Cf. 129, 7.
> píl máklaks hûk shlā't skū'ks *only dead Indians can see spirits,* 129, 2.
> tám î shχesχenísh χî? *can you row?* lit. "are you a rower"?
> ní nánukash shlä'sh kî *I can see everywhere,* 22, 17.

Whenever the ability of performing an act is negatived, there are two verbs in Klamath expressing what we render by *I cannot:* késhga (or kē'shka, a derivative of ká-i *not*) and tchána. Both of these take their

verbal object in the form of the verbal indefinite in -sh (-ash, -ish), as seen previously; cf. page 598.

> ḵéshga nû shlé-ish húnkĕlam *I can* or *could not see him;* lit. "I cannot be a seer of him."
>
> pî a ḵéshka nḵíl heméχish *he is unable to speak loud.*
>
> ḵéshga a nû púnuash *I cannot drink.*
>
> ḵéshka χaí nû ḵä′ḵotko *I did not succeed when trying.*
>
> tchánish nû sχē′sh gî *I cannot row.*
>
> tchánish tchúluish giúga *for being unable to swim,* Mod.

B.—*Possibility.* The idea of possibility, referring to acts or occurrences physically possible, or dependent upon the arbitrary decision of men, expressed in English by *I may* or *might, I expect, probably, possibly,* and other particles of this kind, is rendered in Klamath by ák, ka and their combinations with other particles, generally accompanied by the conditional mode.

> hû′kt kam gátpant *he may come; I hope he will come.*
>
> î kam gátpant *you expect to come.*
>
> yá-a ak ūt a nen *I believe ye are crying.*
>
> shlít ak nû lílhanksh hä nî shléat nā′sh *I would shoot a deer if I saw one.*
>
> nû aká hûn shléa, *or* hûnk ák taksh ûn nû shléat *I can see him* (if I wish to do so).
>
> Ámpχänkni ak sas hushtsóχuapk *the Wasco Indians might kill them,* 93, 7.
>
> hä tidshí gîtk máḵlaks, tánkt nî gē′nt *if the people were good-hearted then I might go there,* 93, 9.
>
> ḵ'lakát n' û′nk shlä-ók *I may possibly die for having seen him,* 129, 5.
>
> tchätch ní′sh ḵá-i siúgat *then he may possibly not kill me,* 129, 6.

Some instances of possibility are found in Texts, page 118, 10–12; the verb stands in the declarative mode of the future tense, for the future tense of the finite verb has no conditional form in -t.

Two instances where the verbal conditional of the future tense is used instead of a finite verb to express possibility are as follows:

> shúluashka tch'û′nk gîtki gî: "i-i í-amnash kewe-uápkasht" *he told him to take off his dress: "you might break your beads,"* Mod.

shushatelóma télish, p'nā'sh ktchálχishtka shkukluápkasht *they smear it on their faces* to preserve *themselves from* possible *chapping on account of sunburns*, 150, 8.   Cf. 135, 3.

C.—*Volition* is expressed in a similar manner as possibility, and the language has no word equivalent to our *I will*.   It may be rendered by shana-hō'li *to wish, desire, to want*, as in 105, 11, a verb for which the Modocs often use hámĕni; or we find it expressed by the future tense, when it is equivalent to *I am resolved, I am willful*, or one of the above suppositive particles may be used.   All these different means are resorted to to express volition, because the language lacks a real *optative* mode.

medshampĕlí-uapka nû *I will remove to the former place again.*

pî a nísh túla génuapk *he will go with me.*

ká-a mísh nû ká-a nî mbushéaluapka *very much I want you for a husband*, 182; 7; cf. 182; 6.

nû·kam hí'tksh telúlīt *I wish to look down on it from there*, 192; 4.

nû kam tchī'k mîsh shléat *I wish I could see you again*, Mod.

THE OBJECTIVE RELATION.

Whenever the sentence, composed of subject, predicate, and copula, becomes enlarged beyond this narrowly circumscribed limit, it will soon extend in the direction of its objective relation.   The intransitive verb will complement itself by means of some indirect object.   Transitive verbs are either objectless or objective; that is, some of them require no direct object, some do; and the same may be said of the impersonal verbs.   But these three sorts of verbs may all be qualified by indirect objects, which often correspond to the dative and ablative case, or contain locative or temporal indications, or have to be expressed by a whole sentence.   This gives origin to a compound sentence, of which another chapter will treat.   But when the object is expressed by a noun or pronoun, no distinction is made in Klamath between the direct and the indirect object, except under the restriction mentioned below.   Several verbs which in English require a preposition before the object are in Klamath connected with the objective case without postposition: käíla gutíla *to enter into the ground;* Aíshishash

hûn gáldshui *unite yourself to Aishish*, 193; 11; spaútish shniáktcha *to send for poison*, 13, 14.

The linguistic matter coming within the scope of the objective relation will be treated under the following headings: Object expressed (*a*) by a noun; (*b*) by a pronoun; (*c*) by a verbal form. In the case of the indirect object the noun is often accompanied by a postposition. The distinction drawn between the direct and the indirect object is made from the standpoint of English, not of Klamath grammar.

THE DIRECT OBJECT.

Only transitive and some impersonal verbs can take a direct object. The direct object, if nominal or pronominal, must be in the objective case.

A. Nouns as objects.—The substantives of the animate class, which includes persons, personified beings, quadrupeds, etc.; all the adjectives and the numeral adjectives assume the terminal -ash, -sh in the objective case, whereas the substantives of the inanimate order, which comprehend all the lower animals, plants, lifeless objects, and abstract nouns, form their objective case like the subjective. The possessive pronouns have to be classed with the inanimate order of substantives in regard to their objective case.

But this rule often becomes infringed by phonetic influences, by the use of adjectives as attributes of nouns, and by other circumstances. Of this a separate chapter gives the particulars. There are a few instances where the object is expressed by other oblique cases:

li′lhankshti i′tpa *he brought venison*, 112, 15.
nánuktuanta pépuadshnish *one who spends everything*.

We would expect here: li′lhankshti tchulē′ks i′tpa and nanuktuálash pépuadshnish (from púedsha *to spend, throw away*).

There are also instances of one verb having two or more direct objects, commonly one to designate a person and the other or others an inanimate thing:

skû′tash sha pállapka hû′nksh *they robbed him of a blanket*.
ná-äns shlín wä′k E-ukshki′shas *he had shot another* (man), *a Klamath Lake, in the arm*, 24, 2.

· ilkshχē'ni a sha shnúka nē'p k'lăkápkash *at the grave they seize the de-ceased by the hand,* 87, 10.

Aíshishash shtílta shnû'lash *he sent Aishish after a nest,* 94, 9.

One object is pronominal and the other nominal in:

gû'tash nū'sh kū'pga nŭsh *a louse bites me on the head,* 119, 3.

tû'm shash ngä'-isha Moatokî'shash *many of these Modoc men they wounded;* lit. "many them they wounded Modocs," 21, 16.

vussō'k sas tilli'ndsa wéwanuish *frightened, they abandoned their females;* lit "them they left the women," 19, 16.

In the last two examples shash, as hû'nk does in others, appears super-fluous to us, but it does not appear so to those who speak the Klamath language correctly.

The regular and natural position of the nominal object in the sentence is after the subject and before the verb.

B. Pronouns as objects.—When the direct object is expressed by a personal or demonstrative, interrogative or relative pronoun, these are given in the full or syncopated, absolute or distributive form of the objective case. When expressed in their full form, their position in the sentence is usually before the verb; but when the syncopated form is employed they may be placed before or after it. Reflective and emphatic pronouns are dealt with in the same manner as personal pronouns. When the direct personal or impersonal object is expressed by a demonstrative pronoun, its distance from the speaker, and the circumstance whether it is within his sight or not, is indicated by the selection of the pronoun. Even the deceased are referred to by special pronouns, as hû't, hū'ksht, etc.; for it would be a sin against the sacred customs of this people to pronounce the name by which a deceased person was known during life. The above has been referred to in numerous examples given on previous pages of the Grammar.

Impersonal verbs have their pronominal or personal object in the objective case; but whether this is a direct or an indirect object in the sense employed in the grammars of European languages is not always easy to determine. Cf. the list of objective impersonal verbs on page 430, and Note to 72, 1.

Pronouns serving to express a direct object are sometimes suppressed in the conversational form of language, whenever they can be easily supplied by the hearer from what precedes.

tsúi sa lû′luagsla *then they made captives;* supply: shash *them,* 19, 16.

sha shiúga *they killed;* supply hû′nksh *her,* 123, 7.

In 40, 5 it is uncertain whether the object nîsh belongs to ndiuláksht as direct object, or to gintí′ltak *they will lie under me,* as indirect object.

Reciprocal and reflective verbs bear their pronominal direct object within themselves, since it is embodied in the prefixes sh- and h- sh-. Long lists of these verbs are given in this Grammar, pages 278, 279, 285, 296, 423-425. The majority of the prefixes give a hint at the form, quality, or number of their direct objects, but these have to be expressed by separate words to make the reference intelligible. Thus luyéga nû means I pick up *one round* object, and pe-uyéga *many* of them, but léwash *ball* or tála *dollar-coin* have to be added to determine the *kind* of the object or objects which were picked up by me.

C. VERBS AS OBJECTS.—When the direct object is expressed by a verb, this verb will either be the verb of a separate sentence, and then the sentence itself is in fact the object, not the verb alone; or the verb will assume the form of a verbal indefinite in -sh or that of a verbal intentional. This can be done only when the finite verb of the sentence belongs to certain classes, the particulars to be found under "Verbal Indefinite," pages 410–413, 596–598, and "Verbal Intentional," pages 416–417, 609–610.

These matters have been anticipated and described under "Predicative Relation."

THE INDIRECT OBJECT.

Every verb may take to itself an indirect object or complement, and, when the sentence requires it, two or more of these may be governed by one and the same verb. The fact that the objective case is one of the forms to express the indirect object and also the direct object proves that this case is not really a grammatic or relational case, but has an admixture of a *material,* or, we might say, locative function. The indirect object is in its

nature much more varied than the direct object, and thus it requires different modes of expression.

A. NOUNS AS OBJECTS.—All the seven oblique cases and the five postposition-cases of the noun may serve to express indirect objects, though some are more frequently employed than others.

1. The objective case in -ash, -sh is employed whenever the indirect object corresponds to what we are wont to call the dative case, which is introduced by the particles *to, for, at, in behalf of, against,* or the locutions *for the benefit of, to the damage of,* etc. This case also stands when an object or thing is mentioned *upon which* the verbal act extends; the parts of the human or animal body or parts of the dress are frequently construed after this rule, which answers exactly to that of the *accusative of relation* in Greek grammar, and is, in fact, when combined with the accusative of the person, nothing else but an inanimate direct object expressed by the accusative case. Whether we have to regard these objects, when mentioned in that connection, as direct or indirect complements of the verb it is difficult to state; but by all means this construction corresponds to what is called the *accusative of relation,* as previously mentioned.

(*a*). Instances of a *personal* or *animate* indirect object:

hûlládshui K'mûkámtchash *he ran up to Kmúkamtch,* 96, 14.

at unák nä'-ulakta Aísisas *then after daybreak he plotted against Aíshish,* 100, 1.

Bóshtin pípa mû'ni lákiash shnigóta *Americans sent by mail a petition to the President,* 36, 21.

máklakshash wúshmûsh shiukiéshtka *he would kill an ox for the Indians,* 13, 13.

mo-ówe ktchídshuash hútnan *the mole running against the bat,* 127, 5.

hémta m'na tápia *he said to his younger brother.*

k'nukága mî túpakshash né-i *hand the thread to your sister.*

hä ā̤ tídsh shutankuápka nā'lash *if ye will negotiate with us,* 38, 19.

hä nî skuyû'shkuapka m'sh *if I should separate* (her) *from you,* 61, 1.

(*b*). Instances of an *inanimate* indirect object; parts of the body, etc.:

shtíĕ shupĕlóka nû'ss *she laid resin on her head,* 89, 6.

ná-ends nû'sh shlín *another man was shot in the head,* 21, **18.** Cf. 24, 7.

wä'k shnúshnĕχank lû'luags *seizing each captive by the arm,* 16, **12.**
Cf. 24, 2.

tsnî'pal sa shlín *they wounded him in the shoulder,* 24, **1.**

húshnata a n'sh spéluish *I burnt myself on the index finger.*

nā'd naúkash mamā'sha *we have sore throats.*

wátchăm tchû'leks k'lekápkash i'dshχa *they place the horse's flesh upon the
corpse,* 85, **8.**

tsuyä'sh nî shlín *I was shot through the hat* or *cap,* 138, **2.**

hûnk E-ukshikíshash tchák máklaks shúta *he created the Klamath Lake
people from a service-berry bush,* 103, 1. **2.**

Whenever the indirect object is of a *temporal* import, referring to time
or sections of time, it is frequently expressed by a noun standing in the
objective case, as in the following instances:

knéwa pshín, *or* knéwa nánuk psín *to put out the fishing-line for the night.*
Cf. 54, 6, and Note to 83, 3.

gén waítash któtchuapka *it will rain to-day.*

lā'p sháppash (nû) spû'lhi *I imprison* (him) *for two months,* 61, **11.**

té-unäpnî illólash (sha) túla tchía *they lived together for ten years,* 54, **3.**

túmĕni illólash *through many years.*

2. The locative case in -tat, abbr. -ta, -at, may express the indirect
object whenever this contains a locative complement to the verb of the sen-
tence and is expressed in English by prepositions like *in, into, at, on, upon,
through, towards, from, out from, out of.* The ending is often dropped,
especially when the noun is attributively connected with an adjective, but
sometimes, also, when the object noun stands for itself, as in käíla, tchpínu
below, and then may be easily confounded with the objective case.

kē'kga mbū'shan kû'metat *they went out of the cave next morning,* 43, **3.**

lā'p íshka atí käíla *two they took to a distant place* or *land,* 44, **7.**

vud'hitakuéla ktáyat *he rolled* (him) *over the rocks,* 131, **11.**

nā's wípka hû ámbotat *one escaped into the water,* 88, **7.**

shnélχa toks hûnk tchpínû (instead of tchpínutat) *they cremated on the
burying-ground.*

40

shakálshtat lakí tmélhak *the tmélhak-squirrel is most powerful in games* (as a charm), 134, 6.

Many other instances will be found on pages 479 sqq.

3. Besides the objective and the locative there are other cases employed to express the indirect object of verbs: the partitive case in -ti, syntactic instances of which were given on pages 477, 478; the instrumental case in -tka, page 479; the illative and the transitional case in -χēni and -na, and the temporal case in -ēmi, pages 482–485.   The five case-postpositions are all subservient to the same purpose, and when -ksaksi changes into -ksûksi it becomes temporal, like -ēmi, but refers to the past tense only.

The indirect complement of the verb is expressed just as frequently by nouns connected with postpositions, which may be of a locative or temporal character.   When motion is implied, these nouns usually stand in the objective, when rest, in the locative, but frequently in the objective case as well.   Cf page 554.

In addition to the frequent examples of indirect objects presented in the previous portions of the Grammar, I add the following syntactic instances, which could be multiplied *ad infinitum* from our Texts:

(*a*). Object expressed by cases and case-postpositions:

kō'l shtápka ktáyatka *they pound the kō'l-root with stones*, 147, 11.

tsúi sa saíkän géna *then they went to the prairie*, 107, 2.

shné-ilakshtala gutéktcha *they went in to the fire-place*, 120, 20.

wáyalpa nánuk wā'shin *everything froze in the lodge*, 111, 20, and Note.

stá-ila sha kshunē'mi *they gather* (it) *at haying-time*, 148, 3.

géna hûnk, haítkal maklakuísh=gishi *he then started and followed* them *to their camping-place*, Mod.

(*b*). Object expressed by a noun and postposition:

at Aísis tû' kálo wikā't *now Aíshish* (was) *far away, almost up to the sky*, 101, 6.

é-ush guní'gshta käilalía *he made a world for them beyond the ocean*, 103, 5.

Káyutchish hû'k gátpa Kí'uti kúitit *Gray Wolf arrived* at a place *above Kiuti*, 131, 5.

kiä'm nutuyakía nákosh gä'tant (they) *threw fish to the other side of the dam*, 132, 3. 4.

at lulálχat pipĕlántan îsh *now lie ye down on each side of me*, Mod.

mîsh guní'ta huwaliéga *he ran up the hill beyond your lodge*, 183 ; 17.

4. Forms of the composite nominal inflection may be used for expressing indirect objects just as well as the case-forms of the simple declension. This composite inflection is either binary or ternary ; instances of it may be found in the paradigms of substantival inflection, pages 493, 494, 495, and syntactic examples on page 491.

B Pronouns as objects.—When a personal or reflective pronoun is the indirect object of a transitive or intransitive verb, it is usually expressed by the objective case in -sh, -s, unless some locative or other reference requires another case or the combination of the pronoun with some postposition.

The objective case of the personal pronoun may be used to indicate somebody's home, house, or dwelling, just as in French *chez moi, chez soi*. Special forms of the reflective pronoun are those in -i, as húnitak *within* or *by oneself, in one's mind*; and the suffix -gien, -gíank, -gíanggi, formed of the participle of gî *to act, perform* (gíank) and the above particle i; cf. page 329.

lúya mîsh nû léwash *I give you a playing-ball.*

shewána 'sh nadsháshak *give all at once to me*, Mod.

aní'k tchákĕla n's skaí tak *I send a basket to get me something in*, 75, 9.

lutatkátki písh shátĕla *he hired* (her) *to interpret for him*, 13, 11.

tánkt mîsh nî skuyû'shkuapk *finally I shall separate* (her) *from you*, 60, 22.

slä'bopk hû'nitak tû' sas hishō'kst *he knew by himself that out there they had killed each other*, 108, 5.

kaníta pí'sh *outside of his lodge*, lit. "outside of himself," 71, 2.

mîsh guní'ta *beyond your home*, 183; 17.

The indirect object of a medial verb is pronominal, and is indicated by the medial prefix sh-, s-; the object of some of the reciprocal verbs is an indirect object in English, and in Klamath is referred to by the same prefix sh- or by the compound prefix h-sh-. Cf. page 425.

C. Object expressed by verbs.—The indirect object in a sentence may find expression in a verb, and in that case an incident clause is usually

formed dependent on the verb of the main sentence. This clause may appear under the form of an adverbial, conditional, or other clause, and as such will be spoken of under the heading "Compound Sentence"; or the verbal object appears under the form of a causative, intentional, durative, or other *verbal*, examples of which have been presented under their respective headings in previous parts of the Syntax.

Many verbs which are accompanied by a nominal or pronominal indirect object figuring as a separate term have a way of pointing to that object by means of some sound or syllable forming an integral part of these verbs. Among these affixes we remark -ía, -íya, a verbal suffix pointing to an animate being for which, or in whose interest, an act is performed, and -pa, a suffix referring to an act directed toward the subject of the verb. Cf. -éa, -gien, and the above two, in: List of Suffixes.

The external form of an indirect object, like that of a direct one, is outlined by a number of prefixes, as a-, i-, l-, n-, nu-, pe-, shl-, u-, and others, some of these being also indicators of number. To make the reference intelligible, the indirect object has to be added, and this is usually done by means of a noun. Léna *to travel* describes travel by means of a round object, and the phrase is complete only when we say: tchíktchikatka léna i *you travel on a wagon, cart,* or *carriage;* tkéka *to perforate with* something long, as a *knife,* or the *hand:* wátitka, népatka; upáta, upátia *to inflict a wound* with a long article, as with a knife; wátitka, ulä'tχa *to knock down with a stick* or *club.* The following distinctions remind us of the six instrumental prefixes occurring in the Dakota language: latcháya *to split* with a knife, ntcháya *to split* with edge and maul, patcháya *to split* with some tool in hand, utcháya *to split* with the long way ax or hatchet; add to this: ktatcháya *to cut into strips.**

THE ATTRIBUTIVE RELATION.

After the simple sentence has become enlarged by the addition of a direct and indirect complement to the finite verb, it can expand still further

* In the Sioux-Dakotan dialect, pa- indicates an act performed by pushing or rubbing with the hand; na- an act performed with the feet; ya- with the mouth; ba- by cutting or sawing; ba- by piercing; ka- by striking with a stick or ax.

in the direction of the attribute. The attributive relation is a relation qualifying either the verb or the noun. The *verb* may become qualified or determined by an adverb, an adverbial phrase or locution, or an adverbial clause containing a finite verb. The *noun*, generally the substantive only, may be determined by some attributive, so-called adnominal term; this may be either an appositive noun or a qualifying noun (added to it in the possessive or partitive case), an adjective (qualitative or numeral), or a pronoun.

The *compounding of words* and the extent to which it is carried on forms an important chapter in every language. I have omitted it in the Morphology in order to treat more fully of it in Syntax, and in fact this linguistic feature belongs rather to the syntactic than to the morphologic part of grammar, for it finds its true position in the chapter on the attributive relation. Under the term of word-composition I comprehend the compound verbs and compound nouns only, excluding all the other ways of word-compounding, as the polysynthesis of formative affixes, otherwise called derivation; the incorporative process, etc.

Word-composition is a process of synthesis which is of greater grammatic importance than it would seem at first to be. We have first to observe carefully which one of the terms, the qualifying or the qualified one, stands before the other, for this gives us an insight into the logical faculties of the people speaking the language. Usually the qualifying term has the precedence, because it is considered more important for the understanding of the whole sentence. The location of the rhetoric accent upon the first or the second part of the compound is not without signification, and the combination of the two elements into a new word with a curious or unexpected definition is at times of great ethnographic and psychologic importance. The compounding may be effected in two ways, whether there are two, three, or more elements to be combined into one: (*a*) by *agglutination*, viz., by connecting the elements without any or without important phonetic alteration, the parts retaining their usual accentuation; (*b*) by *fusion*, viz., by an intimate, thorough connection of the elements to form a new term, attended by the loss of accentuation on one side and an occasional entire change of signification, as well as a loss of phonetic

elements by contraction.   This second stage forms the transition to what is generally called incorporation, and many of the forms produced by fusion are decidedly incorporative, like metsmetsáwals *obsidian arrowhead*, mû-la<u>kí</u> *head-chief*.

The attributive relation thus presents itself under the following aspects :

A. *The verb, attributively qualified :*

(*a*). By an adverb standing separate.

(*b*). By an adverb agglutinated to.it as a prefix, and thus forming a compound verb.

(*c*). By the agglutination of two verbs into a compound verb.

B. *The noun, attributively qualified :*

(*a*). By another noun placed before it in the possessive or partitive case.

(*b*). By another noun forming apposition.

(*c*). By another noun, both forming a compound noun.   ·

(*d*). By an adjective or numeral.

A.—THE VERB WITH ITS ATTRIBUTIVE QUALIFICATION.

When verbs become qualified by other terms, these terms are most generally of an adverbial description.   They may be either adverbs, or phrases used in an adverbial sense, or separate clauses determining the verb adverbially, that is, in regard to quantity and degree, to space, to time, to quality.   These adverbial clauses will be spoken of in a separate chapter as a part of the division "Compound Sentence."   Adverbial phrases are composed of two or more words forming but one idea, such as tapí títna *a short time afterward*, pä′dshit pshín *to-night*, wákaktoksh *in the same manner as*, tû múna *deep down ;* while others form the rudiments of separate clauses, though they have to be considered as locutions or phrases only : húmasht gînk *in that manner*, wák a giúga *of course*, nánuk pshí′n gîsht *every night*.

(*a*). *Adverb standing separately.*

Of the adverb the usual position in the sentence is *before* the verb it qualifies, and, therefore, whenever it coalesces with the verb into one word,

it becomes its prefix or first part. When standing separate, some of them assume the reduplicated form when used in a distributive sense, though the majority of adverbs lack this grammatic form; the qualified verb sometimes assumes the distributive form also. A few adverbs are exactly like the adjectives formed of the same basis, and concerning these it may be difficult to decide whether the Indian uses them as adverbs or as adjectives; cf. wénnitoks kēk shúta *he acts differently from others.*

The numeral adverb corresponding to our *four times, five times,* etc., and some of the locative adverbs pointing to direction, or to the points of the compass, show the ending -ni, which remains uninflected. Another series of numeral and other adverbs ends in -ash, a terminal which represents the objective case of the numeral adjective. Both endings have been discussed in Morphology, pages 530, 531.

tídsh nû húshlta *I feel well, healthy.*

tinā′k shniwátchna *to swallow at one gulp.*

pä′dshit pshín ka-á tchĕmúka *it is very dark to-night.*

áti éwa *the water is deep;* lit. "it stands, fills up deeply."

á-ati e-éwa *the waters are deep.*

wí-uka (*or* uyúga) e-éwa *the waters are shallow.*

wewáni a sha hûnk pēn shulóta *they dress differently.*

ndánni shúta hû *he did so three times.*

tunépni gé-u laluálatko *I own five pins.*

sa shlín tû′kni *they shot him from the other side,* 23, 21.

ḵokagtálkni gépgap'l' *they returned over a brook,* 29, 14.

Mō′dokni ndā′nash pelpeltámpka *the Modocs began to work at a third place,* 35, 20.

A special use is made of the numeral adverb when days and years are mentioned, which differs from English considerably. For our terms *day* and *year* are not always expressed by the substantives illólash, illū′lsh *year* and waítash, wäítash *day* of twelve or *day* of twenty-four hours, but at times by the verbs ilhúla, illóla (in Klamath illolóla) *to complete a year, to pass a full year,* waíta, wäíta, wäitóla *to wait* or *pass one day, to lay over for a whole day,* or *day and night.* Then this verb is qualified by the adverbial in -ni, not

by the cardinal numeral, and tína *once* is substituted to nā'sh or nā'dsh *one*. In mentioning certain numbers of days, wäíta or wäitóla is often dropped from the sentence, the numeral alone remaining.

láp'ni illólan *after two years*, Mod., cf. láp'ni illólash *during two years*.

ti'na illólolatk Shā't gúikak *after one year the Snake Indians left*, 28, 14.   Kl.

illóluapka *the year will be at an end*, Mod.

tína tchíank illolóla *he lived one year*; lit. "he completed one year while living," Kl.

té-unäpni illolólatko *ten years old*, Kl.

mák̲'lĕk tiná nat waíta *we encamped and lay over one day*, 29, 9.

nát waítuapk (without tína) *we will wait one day*, 75, 2.

ndā'ni tchēk waitólank *finally after the lapse of three days*, 66, 6; cf. 66, 8. 85, 1, and many other passages mentioned in the Dictionary.

(b).   Adverb prefixed.

Many adverbial particles, especially when consisting of one syllable only, lose their accentuation when standing immediately before a verb, and coalesce so closely with it as to appear as prefixes.   A considerable number of these are mentioned, with grammatic examples, in the List of Prefixes, and are referred to on page 303 as "prefixes embodying relations expressed by adverbs," having either a locative or a modal function.   They are as follows:

i-, y- No. 2 (page 286), locative prefix referring to the soil, ground.

ino-, inu- (page 286) *away from*.

yan-, ya- (page 286) *downward, down below*.

yu- (page 287) *downward*.

k-, gi- (page 287) *thus, so, in this manner*.

kui-, ku-, gu- (page 289) *away, from, into distance*.

l- No. c (page 291) *along a side, slope, declivity*.

le- (page 292) *not*, when used in a putative sense.

tu- No. 1 (page 300) *out there, out at a distance*.

u-, vu- No. a (page 301) *away from* (horizontally and vertically).

Some other prefixes of this sort could be placed here almost as well, e. g. m-, pointing to a curvilinear motion *along the ground*, and its compound km-, cf. page 288. Like many other prefixes, the above often figure as radical syllables or as parts of such; cf. page 282

There exist a number of adverbial terms in the language which at times occur as independent words and at other times as prefixes to verbs or nouns, in which case they lose their accentuation. The majority of them are real adverbs, susceptible of reduplication within the compound word formed by them and undergoing apocope or contraction like the English *agoing* for "on going," or *doff* for "do off."

ká-a, ká- *strongly, vehemently:* kayá-a *to cry aloud,* for ká-a yá-a, Mod.; kayéga *to begin to grow tall,* for ká-a uyéga. Cf. also káhaha.

ká-i *not, no:* káyai, d. káyaiyai *not to cry;* kaíχĕma *not to know, not to recognize;* kéliak *not possessed of,* or *absent.*

kúi *badly:* kuyéga *to become* or *fall sick;* kuyéwa *to be disgusted at, to dislike.*

mä-, m'hä-, prefix referring to the incomplete filling of a vase, receptacle; m'häwíχa *to fill partially;* cf. iwíχa *to put into, to fill into.*

mû-, mu- *largely, greatly, much,* the adverb of múni *great:* mûlbúka *to grow as a large round fruit* upon the ground (also subst.); mû'lχa *to be dense, thick,* from mû' lχán; múlkualχa *to emit smoke.* From the distributive form mutchutchuyápka *to laugh, smile,* it appears that mu- is the above adverb, and the second part is probably tchútchua *to croak.*

ná-i *on one side,* the inessive case of the numeral nádsh *one:* na-ital=télshna *to ride women-fashion,* lit. "to look to one side only;" na-i=shlákgish *horned beetle,* lit. "pincher on one side;" na-igshtáni *half.*

takanílχa *to fall right side up,* from tálaak *straight;* nélχa *to lay down.*

tidshéwa *to rejoice at, to like,* from tídsh *well,* héwa *to think, consider;* cf. ko-ishéwa, kuyéwa.

(c). *Two verbs forming a compound verb.*

The modus of compounding a verb from two verbs is unusual in Aryan, but not unfrequent in American languages, and is extensively em-

ployed in Iroquois, Káyowē, and Atákapa.   In Klamath it is frequent
enough to require a separate chapter of the Grammar. When the verbs
combine in one, the first one in some instances loses its conjugational suf-
fixes, and appears only in the shape of its radix or base, while the second
verb retains its inflectional elements. Compounds of exactly the same de-
scription are the verbs formed by means of the suffixes -kakiámna, -kakua,
-ki (-gî), -kídsha, -támna, all of which are originally verbs. To the follow-
ing list I add after the two-verb compounds those nominal compounds, the
first of which is a verb, the second a substantive formed from a verb.

> lepleputä'na *to play the "smothering" game*, altered from léwalewa=putä'na;
>   this from léwa *to play*, púta *to smother.*
>
> shalatchguála *to be joined to, connected with;* from látcha *to intertwine,*
>   gáwal *to go* or *place on the top of.*
>
> shepkédsha *to thank*, from shápa *to tell*, kédsha *to reply* (differs here
>   from the suffix -kídsha).
>
> shnekē'gi *to spill, waste, lose;* a compound of kégi, kä'gi (ká-i gî) *it is
>   no longer, it is absent*, and the radix ni-, ne- occurring in níwa *to
>   drive out.*
>
> shnukaléna *to carry* a round or bulky object *by the handle;* lit. "to hold
>   and carry;" from shnúka *to seize, hold*, léna *to carry* something
>   *round.*   Cf. shnukalenótkish *handle.*
>
> shnutchóka *to burn* or *singe to death;* a compound of tchóka, tchúka *to
>   die a violent death* and the radix nu- in núta *to burn.*
>
> tilampudshéa *to roll oneself about*, from tíla *to roll*, púedsha *to cast away,
>   scatter, throw.*
>
> tchawáya *to wait for, expect*, from tchía *to sit, stay*, waíha *to wait.*
>
> tchiluyéχa *to brawl, halloo, make noise*, from yéka *to shout*, the first term
>   being either tchíluish *boy* or tchílla *to stay together, to side with.*

Compound words, of which one part is a verb and the other a noun,
are as follows:

gáma=palá-ash *flour-* or *grist-mill.*

gánta=pápalish *sneak-thief.*

shalatchgápshtish *room* in a house, lit. "structure adjacent," from látcha
    to build a lodge, lit. "to intertwine;" káptcha *to be in contact with.*

spaká=wēsh *tool for breaking ice.*

te-iniwá-ash *young woman,* lit. "young growing" or "newly existing;"
also other terms formed of the verb wá.

tchliuyägótkish *slit in pocket-knife blade* to facilitate its opening, from
tchlíka *to grasp,* uyéga *to lift up.*

Remark.—To incorporate nouns or pronouns into the verb is a method
of word composition frequent in many languages of Europe and America.
Greek is characteristic for its facility for incorporating nouns and verbs into
one term, the noun being usually the direct object of the verb. In Nahuatl
the transitive verb incorporates either its nominal object or a pronominal
particle instead of it. But in Klamath I know of no instance of this sort,
for îsh lulpalpalíat *make ye eyes for me again,* 154; 11, is not derived from
lúlp *eyes* and pélpela *to work,* but from lúlpala *to make eyes,* -palí- for -pĕlí
again, āt *ye.*

An instance of a pronoun incorporated into a verb seems to be: húmasht,
d. humámasht *so, in this manner.*

B.—THE NOUN WITH ITS ATTRIBUTIVE QUALIFICATION.

The natural position of the attribute is before the qualified noun, and
not after it. The parts of grammar which serve to qualify the noun are
chiefly adjectives and substantives, and when two substantives unite into a
compound, this is frequently done by syncopation.

(a). *Nominal compounds expressing possessive relation.*

Whenever a noun standing in the possessive (-am, -lam) or in the par-
titive case (-ti) is placed before another noun, the antecedent qualifies the
following noun as to ownership, appurtenance, origin, substance, or material.
The ending of the possessive case is sometimes shortened to -*a*, or drops off
altogether in rapid conversation, and this forms the transition to the prop-
erly so-called compound nouns.

Instances of possessive case:

kō′ltam wásh *otter den.*

kúls tgé-ush (for kúlsam tgéwash) *place where the badger stands in water.*

lkóm ä'-ush *black lake*, lit. "lake of coal."
lóloks=wä'gĕnam stú *railroad*, lit. "fire-wagon's road."
Mō'dokisham kä́ila *the country of the Modocs.*
p'gísham wéash *the mother's child.*
shlóa skútash *lynx-skin mantle.*
sχī'l kaílish *otter-skin belt.*
tchíkĕmen póko *iron kettle.*

Instances of partitive case :

kä́ila látchash *earth lodge* (for kä́ilati látchash).
mumeantí tapáχti lutísh *thimbleberry*, lit. "berry on large leaves."
núshti ḵáḵo *skull*, lit. "on head the bone."
yaínati tikága *mountain quail.*

More examples will be found on page 477.

(b). *Noun with its apposition.*

Nouns with their appositions form a peculiar and rather frequent class of nominal compounds.   In the mutual position of both there is a certain freedom, as the apposition precedes the noun just as often as it follows it.

The apposition occupies the first place in :

Aíshish kaí nû sha ûlō'la *I Aishish I am swinging* my sword, 193; 10.
hishuákga=ḵóhiegsh *boy-orphan.*
mbúshaksh tuekótkish *borer made of obsidian.*
pílpil shuísh *virginity song.*
sessalólish laḵí *leader of war expeditions.*
shuítchash láwalsh *urine-bladder.*
shû-ûtankótkish=páḵsh *council-pipe*, lit. "peace-making pipe," 14, 6.
skenshnútkish mbú-itch *sinew-thread.*
skúks=kiä'm *spirit-fish*, viz., "fish containing a dead person's soul."
skúlhash pē't *ambulance-bed.*
tchátcha=p'lú *sweet sap of the sugar pine.*

The apposition stands after the noun in :

î snawä'dsh *you as a woman*, 58, 15 ; cf. 59, 2. 6.

kó-e welékash *the old female frog.*

spû'klish láwish *promontorial sweat-lodge.*

stópalsh tamā'dsh *solitary peeled pine,* 74, 16.

tcháshkai la_k_í *male of weasel.*

tchä'lish páwa hû *he eats as* or *like a porcupine,* 190 ; 14.

tsáshash=kiúks *the skunk as a conjurer,* 134, 8.

únaka m'na Aíshishash *his son Aíshish,* 94, 8.

wékwak wéwanuish *the female butterflies,* 95, 14.

(c). Compounds formed of two or more substantives.

Under this heading are gathered compound terms which are dependent on and governed by each other. Both portions are substantives, but one of the two is sometimes a compound by itself, thus forming no longer a binary but a *ternary* combination. The combination may consist of a substantive of verbal origin with its direct object, or with its indirect object, or with an object accompanied by a postposition or with adverbs; therefore, compounds of this sort often contain nouns standing in the objective, locative, and other cases. Here, as well as in the majority of other languages, the qualifying noun *precedes* the noun qualified.

Instances of the objective case :

käíla=shúshatish *miner* and *mole,* lit. " earth-worker."

kiä'm=luelótkish *fish-trap,* lit. "fish-killing instrument."

_k_'lekápkash iwiχótkish *coffin,* lit. "corpse-receiving tool."

lgû'm=ldáklish *and* lgû'm=loliégish *moth,* lit. "coal-lifter."

lúluks=skútchaltko *one wrapped up in fire.*

máklaksh=papísh (for máklakshash=papísh) *man-eater, lion.*

nû'sh=tilansnéash *turn-head.*

pē'nsh lú_k_ash=luelótkish *pitfall to kill grizzly bears,* Mod.

p'tísh=, p'gísh=lúlatko *one who has lost his father, mother.*

tchíkass=kshî'kshnish *sparrow-hawk,* lit. "ravisher of little birds."

tchíkĕmen=mpámptish *blacksmith,* lit. "iron-beater."

tchóke né-utko *field with pumice-stone.*

wátchash=nétχish *bridle of Indian manufacture.*

Instances of other inflectional cases:

atí=küla=gî′sh *foreigner*, lit. "living in a distant land."
pákshtat tulísh *pipe-stem*, lit. "handle in the pipe."
súnde=kä′klkish *preacher*, lit. "Sunday gesticulator."
wáwa=tutû′ksh *ear-wax*, for wáwakshtat tutû′ksh, lit. "what is taken
    from the ears."

(d). *Compounds formed of adjectives and substantives.*

When adjectives become connected with substantives so closely as to
form compound nouns they often appear in the apocopated form, especially
the adjectives ending in -li, -ni. Numeral adjectives also appear in a shorter
form. Having previously mentioned a few adjectives which appear chiefly
in the form of suffixes, as -amtch, -kani, -shítko, -tkani (pages 518–520), and
also adjectival abbreviations like kál=kmä *skull-cap*, and three others on page
516, I add the following examples:

Kál=Lúlp "*Round-Eye*," nom. pr. masc.
kal=mómoksh *glow-worm, firefly*, Mod.
kal=tchítchiks *spider*, from kálkali *round*, tchĭ′dsha *to remain*.
litch=katchíash *strong person of short stature*, from litchlítchli *strong, pow-
    erful*, and kétcha in ketchkáni *small, short*.
métsmets=sáwals *obsidian arrow-head*.

When adjectives and numerals are used in a sentence or phrase imply
ing possession, they may become connected with a participle of the past,
and then stand in their objective case. To the examples previously enu-
merated (page 616) I add the following, all from the Modoc dialect:

hû snáwedshash vunípa weweshéltko *this woman has four children* (vu-
    nípa abbr. for vunipénash).
kudshá ánku shtinasháltko *a woodrat having a wooden house*.
kudshá shnawédshaltko p'gishá pĕna *a woodrat had his mother for a wife*.
vúnăm mbá-ush tchutchiesháltko *dressed in elk-skin caps*, 90, 17.

(e). Other nominal compounds.

Substantives can form other compounds—with adverbs, for instance. They take the second or last place in the compound, and their verbal nature becomes more apparent than in other compounds :

hátak=tchítko *settler, inhabitant.*
hunáshak shéshash *nickname.*
kétcha bubánuish *tippler.*
kétcha muatítala shléwish *west-south-west wind.*
k̲íllan shishúkish *brave warrior.*
k̲ó-i túmĕnash *noise,* lit. "disagreeable hearing."
ʼlēʹp=klēks (supply p'gíshap) *mother who lost her children.*
múna tatámnuish *mole,* lit. "walker in the deep."
nánukash=käilákni *people from every land, strangers.*

POSITION OF WORDS IN THE SENTENCE.

Languages endowed with a copious array of inflectional affixes express the mutual relation of words by means of these, and need, therefore, no strict rules for position of each word in the sentence. Monosyllabic languages cannot inflect their words; therefore they indicate the subject, object, etc., exclusively by their position among the other words, while English, which preserves a remnant of its former wealth of inflection, is more free in this respect, and Klamath is freer still. Nevertheless, this language follows certain principles in arranging the elementary parts of the sentence, which are disregarded only when rhetoric effects are attempted.

The chief rule for the simple, declarative sentence is : "The subject stands before its verb, and its usual position is at the head of the sentence. If the verb or predicate does not include the copula (viz., the verb *to be*), then the copula comes after the predicate. Direct and, less frequently, indirect objects precede the verb, standing between it and its subject. The attribute precedes the noun, the adverb the verb which it qualifies." Sen-

tences exhibiting the parts of the sentence in their natural order run as
follows :

> nād láp méhiash nā'dsχĕks ngák tchîsh hûnk shnókua *we caught two*
> *trouts and nine turtles.*
> pálpali walwilä'gash kū'shtat hunúmĕni *a white butterfly flew up on the*
> *pine-tree.*

Incident clauses are not incapsulated within the parts of the main sen-
tence, as is done sometimes in English, but precede *or* more frequently follow
it, no matter whether they contain a verbal or a real, finite verb.   This holds
good when the object or the attribute is expressed by several words, by a
phrase, or by a sentence:

> hû nûsh ḵá-i matchátka tpéwash *he does not listen to my orders,* lit. "he
> to me not listens when ordering."
> ḵá-iu Bóshtinash gátpish, Mō'dokni mbá-ush shulō'tantko (gî) *before the*
> *Americans arrived the Modocs were dressed in buckskin,* 90, 16.
> nû mîsh hûnk shéshatui watchága múmĕnish wawákash gípkash *I sold*
> *you a dog having long ears.*
> sämtsálχa Doctor John a gén táwi *she discovered that Doctor John had*
> *bewitched him,* 64, 2 ; cf. 13, 16. 17.
> tidshéwa nû mîsh gátpisht *I am glad that you came.*

There are many agencies which tend to modify the natural sequence of
the syntactic elements in a sentence, as outlined above.   All of them are re-
ducible to rhetoric causes, viz., to greater emphasis laid upon certain words
or a whole phrase or sentence.   The more important a term or phrase appears
to the speaker the more he will seek to bring it out by emphasis or transpo-
sition.   In the following examples the narrator desired to lay particular
stress upon the word which he has placed *first:*

> kaknegátko gî mî shulótish! *dirty is your dress!*
> lap'nî' sha shéllual Walamskî'sas É-ushkni *twice the Lake people fought*
> *the Rogue River Indians,* 16, 1.
> lóla á-i mîsh nû *I believe you,* lit. "believe I do you."

ní'shta hä'ma mû'kash tχû'tχuk *all night long does the owl screech for
presaging*, 88, 6. Cf. all the terms heading paragraphs on page 75.

núshtoks máklaks shléa *the people have seen me.*

nûsh túla géna î! *you come with me!*

shikútchipk tchiká kĕmutsátk *on a stick walks the decrepit old man*, 136,
5; cf. kí'shtchipk in 136, 6.

shmauyoléshtat ktchálhui sáppash *after rain comes sunshine.*

The following are instances of terms placed *at the end* of sentences for
emphasis:

géna mî at hukí'sh! *now is gone your spirit!* 87, 15.

púpakuak a sha nánuktua îlχóta, ... tálatoks ká-i *they bury with
him various cups* . . . . . *but no money*, 87, 4. 5.

Transposition of words from the natural order, as the placing of the
attribute in the possessive case after the noun on which it depends, and of
the adjectival attribute after its substantive is often resorted to to produce
variety and to relieve the monotony of the regular order of words:

máhiash Aíshisham *the shadow of Aíshish*, 96, 2.

pē'tch ktákta skä'tîsh tapí'dshnish *he cuts off the left hind leg*, 134, 15.

p'tísa m'nálam *their father*, 101, 10: cf. 61, 19. 21.

shnû'lashtat shkû'lelam *in the nest of the lark*, 95, 5.

snáwedsas Aísisam *a wife of Aíshish*, 100, 5; cf. 13.

Probably for the same cause transposition has been made in:

nat gä'-ûna géna hûnk ngä'-isapksh ä'nok ndánna *we went on slowly, car-
rying the three wounded men*, 24, 7, instead of ndánna ngä-isápkash
ä'nok.

nat wál'hha kawaliä'kuapk sä'-ug *we watched them, believing they would
ascend*, 29, 15, instead of sä'-ug kawaliä'kuapk.

In various examples to be found on page 123 the indirect object follows
the verb, as it does also in 24, 6: nat guháshktcha shewatχû'lsî *at noon we
started*, and in numerous other passages.

41

The syntactic feature called incorporation often causes inversion and other changes in the natural position of the words, examples of which will be quoted under the caption of "Incorporation."

In the negative, interrogative, and interrogative-negative sentence the position of the words is in the main identical with the one observed in the declarative or affirmative sentence; in the *oratio obliqua* or indirect mode of speaking and in indirect questions it does not differ from the sequence of words in the direct mode of speaking (*oratio recta*) and the direct questions.

The syntactic arrangement of the sentence exercises some influence upon the word-accent. Some remarks on this have been inserted in Phonology, pages 236–243.

There is, perhaps, no part of the Klamath Grammar less subject to rules than the position of words in the sentence. This is so because this language differentiates the parts of speech better than many other Indian languages, and in regard to the placing of the attribute is even freer than French, English, and German. In some points all languages of the world agree, as in the placing of the conjunctions at the head of the sentence; the subject also leads the sentence in the large majority of languages when it is expressed by a noun.

Many other indications concerning the position of words are disseminated throughout the Grammar, as in the chapter on adjectives, pronouns, and particles. The negative particle ká-i usually leads the sentence, but the putative negative lē *not* in most instances stands immediately before the verb qualified by it:

pî hûnk nen ak lē képka *he does not want to come, he says.*
wátchag lē génug wáwa *a dog howls for not* (being permitted) *to go.*

THE SENTENCE.

STRUCTURE OF THE SENTENCE.

The *simple sentence* is the most frequent and also the most ancient form of the sentence. This form need not contain anything else but the subject and its predicate, or, when the latter is a transitive verb requiring an object,

the subject, object, and predicate. The next step to a higher complexity is the coordination of two or more sentences, which may stand in a continuative or in an adversative relation to each other. Next in order is the *compound sentence*, in which one or more clauses are placed in a relation of dependency to another clause which figures as the principal clause. Many statements which, in English, would figure as dependent or incident clauses, are, in the more synthetic languages, as Klamath, expressed by participles, and more especially by verbals, which of course do not form sentences by themselves, but express verbal ideas subordinate to the main verb. Languages showing a complex structure in their sentences presuppose a considerable mental development in their originators. The latest form of linguistic evolution in the sentence is the incapsulation of many sentences into one, implying interdependence of many sentences from a single one. Languages in the primitive stage do not show this, and even in the best developed languages it is a difficult matter to combine incapsulation with *correctness* of expression. Our Klamath language has remained free from this stage.

The above considerations prompt me to divide this syntactic section into two portions: the simple sentence and the compound sentence. Many points discussed in the first portion apply as well to the principal clause of the compound sentence, and partially also to the incident clause; e. g. what is said concerning certain particles and the negative form of speech.

I. THE SIMPLE SENTENCE.

According to the intention or spirit in which a speaker may address his hearers, and the various rhetoric modes consequent upon it, the simple sentence is subdivided in the declarative, the negative, the interrogative, the imperative, the exhortative, the exclamatory sentence. Coordinate sentences, when they are in the shape of principal and not of incident clauses, I also consider as simple sentences.

A.—*The declarative sentence.*

This form of speech, also called *affirmative*, is used in communicating thoughts or news, in stating facts, in narrating stories, fables, myths, his-

toric events, and also figures prominently in the oratory and poetic style. The declarative mode is the proper form for this sentence, the use of the conditional mode being rather scarce. Potentiality and possibility may be expressed by the declarative sentence also.

B.—*The negative sentence.*

Whenever a sentence has to be negatived, negation is expressed by two particles: ká-i, sometimes pronounced kaí, and lē, le, lä *not.* They are words standing *separate* in most instances; but there is a number of verbs and other terms to which they become prefixed, to be enumerated below. Cf. pages 292. 632. Ká-i forms several compound particles.

The difference between the two particles consists in this: ká-i opposes a flat denial to the statement contained in the verb or sentence, and is, therefore, used in negative replies: *no!* whereas lē implies a *putative* denial existing in the *minds* of those acting or supposed to act or speak. Ká-i stands at the head of the sentence, before the verb, and this may have prevented the formation of a *special negative inflection* of the Klamath verb, which exists in so many foreign and American languages, e. g. of the Maskoki and Algonkin family; there the negative particle figures as a suffix to the verbal stem. Its position before the verb it has in common with all other particles; it also accompanies imperatives and exhortatives as a prohibitory adverb when, at the head of a sentence, it is pronounced with emphasis and a raising of the voice.

> ká-i an túsh shléa pûsh *I have not seen him anywhere.*
> ká-i nād ukaúχōsh lúashtat shléa *we do not see the moon through the fog.*
> ká-i kílank gákuat shlánkoshtat, ké-uni at gákuant! *do (ye) not run fast over the bridge, but go (ye) slow!*
> ká-i nû shéshatuish á-i gî! *I am not a trader!*

Particles and other terms derived from ká-i *not* are: káyak *not yet,* káyu, ká-iu *before,* kaítua *nothing, no one,* káyutch and káyu *never,* ká-itata *nowhere, no more, never,* kéliak or kaíleak *being without* or *deprived of, absent,* kíya *to tell lies,* késhka *to be unable,* kédshika *to be tired, exhausted,* kä′gi or káyĕke *to be gone, not to exist, to be weak,* with its derivative heshχē′gi *to kill,*

ká-ikĕma *not to know*, etc. Cf. also page 633. The use of these terms negatives the whole phrase or sentence, and examples for their use may be found in the Dictionary. Another negative verb *to be unable*, and parallel to ké-shga, is tchána: nû pélpelash tchána or tchánish *I cannot work*, lit. "I do not know how to work." On the construction of these two verbs, cf. page 598.

A passage in which ká-i stands at the end of a sentence is 87, 5 : kmă' yámnash tchîsh, tálatoks ká-i *skull-caps and beads, money none.* But here ká-i negatives not a whole sentence, only a noun, that is a *portion* of a sentence. Our *no!* when it forms a reply to queries, is usually expressed in Klamath as a whole sentence; cf. Dictionary, page 162.

The other negative particle, lē, is of a *putative* character, and is used only when the denial is a conditional one, or when it is not outspoken and existing only in somebody's mind, or when it is only in the stage of uncertainty or doubt, and is not uttered as a flat denial. Lē composes the interrogative particle lish, the verb láki *it is gone*, lewé-ula, and several other terms to be found in the List of Prefixes and in the Dictionary. Cf. also lé wak, ká-i wak, on page 458 and in the Dictionary.

lē nû ak géna *I do not expect to go.*
lē nû wák *I am uncertain; I do not know.*
lē wé-ula a n'sh sha *they do not allow it to me;* cf. 23, 9.
pî hûnk nen ak lē képka *he says he don't want to come.*

In the negative sentence the position of the words is the same as in the declarative sentence, lē and ká-i preceding the verb. In the negative questions the interrogative particle leads the sentence: wák gî hû ká-i gépk? *why does he not come?*

C.—*The interrogative sentence.*

In the interrogative sentence the query is put either directly or indirectly. In the language of which we treat the position of words in the direct question does not differ from their position in the indirect question. Indirect questions form here as elsewhere incident clauses dependent upon the finite verb of a principal sentence, and hence follow the structure of the incident clause; of this a later chapter will treat. Thus we will have to deal here with the form of the direct question only.

The *direct question* begins either with an interrogative particle of pronominal origin or with the interrogative á, há placed after another term or at the end of the sentence, or with some interrogative pronoun standing at the head of the sentence in one of its inflectional cases, usually the subjective. One of the particles, tám, occurs in interrogative sentences only, but there is no distinction made between particles introducing questions which require affirmative replies and those which elicit negative replies. The verb usually closes the sentence.

Questions introduced by an interrogative particle:

tatá î gepkuápka? *when will you come?*

tát î géna? tát āt géna? *where do you go? where do ye go?*

tatá māntch î tchí-uapk lákiam látchashtat? vunípni hak waítash *how long will you stay in the chief's house? four days only.*

tát gîsht shnawédshash û′nk? *where is that woman?* (Mod.)

tuatála tak î letelína? *why did you not let it alone?*

wák î pä′dshit húshlta? (Mod.) wák î gî gén waítash? (Kl.) *how do you do to-day?* wák gî? *why?*

wák lish î giúga ká-i nîsh wálχa? *why don't you reply to me?*

wakaítch nû ûn né-ulaktak? *how shall I decide now?*

wák ma? *or* wák nen? *what did you say? or what did he say?*

Questions introduced by an interrogative pronoun:

kánam kēk í-amnash? *whose are these beads?*

kaní haítch hût gî? *who is he? who is she?*

kaní gén pakólesh shlín? *who shot this mule-deer?*

tánk î méhiäsh shnókua? *how many trout did you catch?*

tuá î húshkanka? *what do you think about?*

tuá î yewántku ki? *what are you filled with?*

wáktchi n′ ûn gítak? *what shall I do now?*

Tám, a purely interrogative particle untranslatable in English, like *num* or *an*, or the postpositive *-ne* of Latin, introduces questions when there is no other particle to introduce them. It frequently connects itself with other particles for reinforcement, so to say, and precedes them: tamú (for

tam hú), tám hai, tamá (tam há), tamúdsh, and (Mod.) tám lish, tamú lish, tamû′ há.

> tám lish á-ati e-éwa? *are the waters deep?* Cf. page 631.
>
> tám lish i-i tchúi túmĕna? ī-ī, nú túmĕna! *do you hear me? yes, I hear you!* (Mod.)
>
> támûdsh kēk híshuakga hémkanka? *can this boy speak?*
>
> tamú a pá-ula mā′l? *did ye finish eating?* (Mod.)
>
> tamû′ lish ā mulō′la? *are ye ready?* (Mod.)

Há, ha, -á, -a, a, always occupies some place *after* the first word of the sentence and refers to actual time or the time being. It expresses nearly what we express by a raising of the voice toward the end of a question. When it stands alone for itself, it signifies that a question has not been well understood.

> ámpu a? î, ámpu! *do you want water? yes, I want water!*
>
> at há pítcha lóloks? ī, pitchō′la at lóloks! *is the fire gone out? yes, the fire is out!* (Mod.)
>
> hûn á nánuk kō′sham wákwakshtka hû′ntka há î támĕnû? *did you travel on the top of every pine-tree there?* (Mod. myth.)
>
> ká-itak há î nîsh lóla? *did you not believe me?*
>
> shaná-ul′ î ámpu? *do you want water?*
>
> tálaak há? *is that correct? is he right?*
>
> tuá há aká ûk? *what could this be?*
>
> tuá ha î shlä′popk? *what are you looking at?*

Direct questions may be put also by merely using the special intonation of a questioner without any particle or pronoun heading the sentence.

> néwatala î hût (or ût)? *did you dip this* (cloth) *in water?*
>
> shuhûluléna nāt? *shall we skip down?* 119, 23.

D.—*The imperative sentence.*

Sentences of a mandatory character may be expressed in a harsh manner as a command, behest, or in a more kindly, patronizing mode as advice or counsel. The jussive mode, or imperative proper, serves best for the

command, while the exhortative form in -tki expresses the second or advice-form. It is the verbal intentional, either in its full or abbreviated shape. The structure of both kinds of the imperative sentence differs in nothing from that of the declarative sentence, if we except the point that the pronoun of the person addressed is with greater freedom placed either before or after the verb, and is sometimes repeated. The exhortative form is found connected with all the personal pronouns. Interjections used in mandatory sentences are mentioned (pages 568, 569); the negative particle introducing prohibitory sentences is ká-i. Sometimes the form in -tki is replaced by the future tense in -uapka.

Examples of the jussive sentence:

gén' āt kúni, luéltak ma nû ûn! *ye go away* (or) *I shall kill you!* (Mod.)
gún' î gánktak! *make him stop!* (Mod.)
ká-i gé-u kshínksh guiɣídshi! *don't cross my fence!*
nûsh pélak kitchɣóli! *get away from me quick!*
tchím' î shnóki! *here! take this!*

Examples of the exhortative sentence:

ká-i a hûn guné tashtánt a! *nobody dare to touch that!*
kaítoks nî'sh tû'-una Lĕmaikshína káyaktgî *he should not pursue me around Shasta Butte,* 40, 3.
nûsh i-akashétki! *press your foot upon me!*
û'tch hû'nksh gä'mpĕlitki! *let him go home!*
ū'ts gint (for gíntak), shli'tki nûsh! *never mind, they may shoot me!* 22, 10; cf. 17, 9.

E.—*The exclamatory sentence.*

It differs from other sentences, not in the mutual arrangement of the words composing it, but by a frequent use of interjections and a raising of the voice to a higher pitch. The dropping of the verb is very common in sentences of this sort, especially when they contain a wish or command. A list of the interjections usually occurring is presented in Morphology; a particle often employed in them is útch, û'ds! *never mind!* mostly con-

nected with gîntak, gí′nt. Útch gí′ntak! *let it go!* is said when something is held tightly.

> gäkán a nā′t! û′tch nā′lsh hushtchō′<u>k</u>tgi! *let us go out, whether they kill us or not!* 17, 9.
>
> génu î gít′, o-ólka, kinhiä′na! *come right inside, o little pigeon!* 182; 4.
>
> ya! atî′ a nā′lsh winnî′χitk tuâ′ ki! *to be sure! he is somebody much stronger than we are!* 112, 11. 12.
>
> <u>k</u>á-i χaí hû′kt gî! *it is not he!* (Mod.)
>
> tû′sh ak nen hû′k wák kä′la? *what can they be doing somewhere?* 110, 19.
>
> tútutu! wenníni tuá gátpa! *by heavens! some strange man has come in!* 112, 7.
>
> ûk haí! uk ta wē′k hû, tuán a! *why! perhaps he did some evil to him!* (Mod.)
>
> û′tch gíntak am nû gē′nt! *I have a good notion to go!*
>
> û′tch gíntak am nû <u>k</u>á-i gît! *I have changed my mind and will not do it!*

F.—*List of particles frequently used in the simple sentence.*

Under this heading I have gathered a number of particles, partly untranslatable, or to be rendered in English by a separate phrase or sentence only, which are peculiar to Indian speech and of rather frequent occurrence. Among them are two *oral particles*, which in recounting stories are repeated to satiety by the Má<u>k</u>laks; similar particles are introduced into almost every sentence of a narrative by Iroquois, Omaha, Ponka, Tónkawe, and other North American Indians. Some of these particles must be considered as adverbs, while others participate more of the nature of conjunctions.

a. The declarative particle *a* represents the idea of actuality, action at the present time; it stands either separately or forms the declarative mode of the verb, or words of verbal origin, or composes suffixes, as -óga, -tka, -uapka, etc. Standing separately it points to the present tense, and is more frequently used in this function in the northern than in the southern dialect. In sound it is like the interrogative *á*, and should not be confounded with it.

> at a nā′lsh pinū′dsha *now she has caught up with us*, 121, 22.
>
> î a shuáktcha *you are just weeping.*

kánk a nî sä'tu *I am counting so many*, 70, 9.

nû a gátpa pä'p *I, the marten, am coming*, 177; 10.

shuédshna tchû'nk at pē'n a *then again they went to gamble* (Mod.).

Instances where *a* coalesces with other particles or words may be found in Dictionary, page 15.

at *now, presently; at that time; then, hereupon, finally.* This particle may be abbreviated into ā, and is pronounced mostly with the vowel long; (āt); it either points to the present tense or to an act preceding (cf. page 584) or following another act. It can serve as a conjunction or as an adverb, and its position in the sentence is very free; when it becomes the final word of a sentence it is generally pronounced with emphasis.

When closely connected with other particles, at often fulfils the office of a mere expletive: tchá at *now, presently*, 87, 14; tchúi at *hereupon*, 23, 4; and in the following particles taken from Modoc: tchíkûnk at *and then*, for tchík hû'nk at; átchkûnk *then*, for at tchēk hûnk; átûnk, átchûnk *then, hereupon*, for át hûnk, at tchîsh hûnk. Other particles are subordinate to at in locutions like the following: átû, átui *now, at present;* átûtû *just now, already;* átch, áts *then*, for at tchîsh.

1. *At* used as a conjunction:

at gátpa at shlō'kla *when they had arrived they shot at the mark*, 100, 20.

it'há ûnk nánuk tchulíshtat, tchulían û'nk át kin *all beads he placed on his buckskin shirt and thereupon he dressed in it* (Mod.).

Wanága hûnk at gémpĕle, í-amnash nánuk í'tcha í'kgan *after Young Silver Fox had returned home he won all the beads* (from them; Mod.)·

2. *At* serving as an adverb:

at nû k'léwi *now I quit; now I have enough of it.*

át nen gépka pē'n a *now they come again, said they* (Mod.).

áts (for át tchîsh) nál ne tuána shuédshipka *now they approach us again for gambling* (Mod.).

ká-i ktchálhui ukaúχōsh pä'dshit at *the moon does not shine to-night.*

tuá nād shuté-uapka at? *what shall we do now?*

hai, *ai, aí, a-í* (Mod. haí, kaí, χaí, ai)—enlarged haítch, aítch. This particle, whenever translatable, corresponds best to our *evidently, clearly,*

of course, as you see; it conveys the idea that an act or state is visible or perceptible to somebody or to all in its process or through its effects, or can be observed at the time being. It always refers to the verb, not to the object or any other word of the sentence, conveys emphasis, and brings on a higher pitch to the whole sentence. Hence it often stands in interrogative sentences when the interrogative pronoun or particle heads the sentence; also in exclamatory phrases. As a rule it holds the second place in a proposition, and the enlarged form haítch, though more impressive and emphatic, does not differ from haí as to its position. It may be stated that haí, haítch refer to the sense of vision in the same manner as mat and nen refer to the sense of hearing. Examples:

at kái kapatá wá'hlaks *but evidently they landed while being watched* (Mod.).
géna ai sha *they have gone, as I have seen.*
hû kaí at géna! *there he goes now!*
léshma ai î′ nálsh *certainly you will not discover us,* 121, 10.
Meacham kaí hû pípa ítpa *Meacham openly laid down the document,* 34, 6.
'mû′tch χaí nîsh shishúlχa *the old man wrestled with me* (Mod.).
shlä′wish á-i nîsh wílhua *the wind blows at me* (you and I feel it), 155 ;
    25. Cf. 165 ; 6. 171 ; 71.
tídsh kaí nû húshlta *I am in good health, as you see.*
tû′sh hai at tátaksni wawatáwa *where the children sat outside the lodge,*
    as seen previously, 121, 7.
uk haí la gēn, nitú χai núk tchúi tchēk u hû′kt gî! *certainly, this time I*
    reasonably suppose that it is himself! (Mod.)
wélwash kaí nîsh palálla *my spring has run dry, I perceive,* 173 ; 4.

Connected with other particles, haí, aí appears in tchawaí *now then,* from tchá-u haí; wakaí? *why?* from wak haí, Mod. úk'hai.

The enlarged form, haítch or aítch, occurs in:

káni haitch hût gî? *who is he or she?*
tatá māntch haítch hûk híshuaksh mā′sha? *how long was this man sick?*
    (viz., how long did you see him to be sick?)
tuá haitch hût gî? *what is that?*
túshtal haitch sha géna? *which way did you see them go?*

ûk haítch mîsh nû û'n sha-amakpákta? *how can I call you one of my
relatives?* (Mod.)

wakaítch? wakä'tch? *why then?* tû'sh haitch? *where then?*

mat, abbr. *ma, -m.* This particle serves to partly supply the want
of special grammatic forms for the indirect mode of speech, or *oratio obliqua*,
by which sentences or speeches pronounced by others are referred to or
reproduced by the relator. The adverbial particle mat refers only to *facts,
acts*, events, occurrences to be spoken of, or to the condition or *state*
observed upon somebody or something. It makes no difference whether
the events occurred long ago or recently, or whether they took place at
home or in foreign parts, provided the one speaking relates them from
hearsay. Mythic stories usually begin with mat, ma, which occupies the
second place in the sentence, and refers to the whole story. It corresponds
nearest to our *alleged by, as they say, as reported*, etc., and to the Latin *aiunt,
ferunt, dicunt, ut fertur*, etc. Verbs of saying, telling, etc., are usually
omitted, for mat supplies their function, or directly supplants them, as in
the sentence below: tché mat hû'k. The form mût, 190; 19, is the oral
particle mat with û, hu infixed, which points to elevation or distance.

hémtchnam: "sχótk' îsh!" *they shouted: "cross me over!"* (-m abbre-
    viated from mat), Mod.

hû'nk ḵá-i mat pî'sh siúkat *I did not kill him, as alleged*, 64, 5.

kápaltch' á, ma, ḵá-i tû'sh kéluipktak shtinä'shtat kánam *"gather
    stalks!" the story says, "and do not go to anybody's lodge any-
    where."* (Mod.)

Kmúkamtch mat käíla shúta *Kmúkamtch created the world, we are told.*

shuē'tchna mat sha, shnéna mat sha lúloks *they are said to have gone
    from place to place gambling and making camp-fires;* Mod.; cf. 99, 2.

Skä'lamtch mat tchía shetχé-unaltχ Tchashgáyaks *Old Marten, they say,
    was the elder brother of Little Weasel*, 109, 2.

tuá ma? *what is it?*

túmĕna nû máshish pîl mat pá-ula *I hear that the patient has at last been
    eating*, 140, 7.

tché mat hû'k *thus he said, as reported* (Mod.).

nen, abbr. *nĕn, ne, né, -n*, the other of the two oral particles in the language, may, whenever translatable, be rendered by *alleged by, as they say, as reported*, like the preceding one, but it also supplants the verbs *I say* or *said; he, she says, said; they say* or *said so, so I am told*. Not only words spoken by oneself or others are referred to by this ubiquitous particle, but also musical sounds, sounds of nature, noises, cries of men or animals. It, however, does not refer to acts, events, situations, like mat. This may be better understood when considering its prefix n-, which refers to motions extending along the ground or the earth's surface; cf. néna, nénu (nä′nû), népka, népaksh, in Dictionary. This particle, which saves many circumlocutory sentences to the natives, differs also from mat in its capacity of heading a sentence, and serves, like mat, to introduce verbatim quotations or indirect speech. Nen also stands for *to name, to call;* cf. page 458.

(*a*). Nen referring to sounds, noises, etc.:

kanítani nen kaní gî ? *who is outside?* (nen referring to the noise heard outdoor).

nä′n u wíka=shítko múkash hä′ma *an owl is hooting apparently close by, as I hear,* 192 ; 2.

nû ai nen nûtû′yamna *I am buzzing around, you hear,* 165; 16, and Note; said by the wasp.

(*b*). Nen referring to spoken words, often as a mere expletive:

átĕnen (for at a nen) gakáyōluapka, ná-asht nen wáltka *now they will leave the woods, so I hear them say,* 23, 5. 6.

ā′t ne tchúi tchēk Aíshish gépka *this time Aishish has come, so ye say yourselves* (Mod.).

húmasht tchí nen hémkanka î′ ! *that's the way you talk!* (we heard you).

ḵá-i nû nen kí *I shall not do what you say.*

ḵē′ksha ak nen wénkat *these men would have died, I am told.*

ḵliká nû nen *I say I have no time.*

laḵíam ne únaka mpadsá ne at *now they have made blind the chief's son, as reported* (Mod.).

nēn ka tánni ak *that's all,* lit. "just so far they report."

nē'nt nē'nt! *that's the way!* (the way to say, to call; for nén at).

shleá tch'hûnk tû'gshtakni, at nen "gépka pén a" *and when those on the other side perceived* (the smoke), *they said* (nen) *"now they come again"* (Mod.).

shlī't nîsh a nen! *shoot ye at me, I say!*

tát ne gémpka? *where did she say she would go?*

tuá î nen hémkank? *what do you talk about?*

tuá nen? *what is it you say* or *said?* cf. 41, 14.

tā'dsh, *tā'ds* is another conjunction used in connecting sentences of an adversative import. It introduces a more unexpected contrast than tak, taksh, and answers to our *in spite of, although;* it does not occupy the first, but usually the second place in the sentence. A considerable number of instances were given in the Dictionary, page 382.

tak, *tok, tûk,* enlarged taksh, -taks, toksh, -toks, tûksh, is a connective particle, the full significance of which can be studied only from its use in the compound sentence. Nevertheless, some points may be brought out here concerning its use in the simple sentence. It belongs to the enclitic particles and does not reduplicate; sometimes it can be translated in English, sometimes not. Its purport is either of an emphatic or of an adversative, disjunctive nature, and when used in the latter sense it corresponds in many cases to the German *doch.* It is appended to all parts of speech, though after substantives it occurs but rarely; cf. 100, 20. Vowels before tak, toks often become elided through syncope; e. g. télintok for telínatok. The enlarged forms of the particle virtually possess the same signification as the simple ones, but words and sentences are connected by them more closely to what precedes, and they are not employed to form a future tense; I have therefore treated both in separate articles in the Dictionary.

A.—The *emphatic* use of tak, toksh appears:

(*a*). In the emphatic pronoun: nútak *myself;* hútak *himself;* káhaktok *whatsoever,* 71, 7, etc.; cf. Emphatic Pronoun, pages 552, 553.

(*b*). In verbs like the following: nû kmákatoks *I look all around;* cf. nû kmáka *I look around.*

(c). After adjectives: ké-unitoks *quite slow;* k̲ó-idshitoks *rather bad;* wén-nitoks *quite strange,* abbr. from wenníni *different, curious, strange;* ndānnántak *but for three,* 142, 15.   After substantives it is found in 71, 7. 8.

(d). After adverbs like the following: kánktak *enough, so far,* cf. kánk *so much, so many;* tapítak *right after,* cf. tapí *lastly, at last;* tánktaks *long ago,* cf. tánk *some time ago;* k̲á-itoks *not at all,* k̲á-itoks nû húshkanka k̲á-i gátpîsht *I despair entirely of his coming.*

Cf. also page 531 (first example); it appears twice in hátaktok *right there, at the same place;* cf. hátak *here.*   It connects itself also with many conjunctions: at toks, hä'toksh, etc.

B.—The particle tak serves in forming a future tense, though more regularly in the Modoc than in the Klamath Lake dialect; cf. Future Tense. This use is but a special application of the use indicated under D, q. v.

C.—Tak is used in an adversative sense, to mark contrast, difference in quality, time, etc., in such connections as the following:

k̲á-itak há î nîsh lóla? *did you not believe me?*

k̲ó-idshitoks wásham tchúleks *coyote-meat is unpalatable* (when compared to the meat of other quadrupeds).

shnélχatoks hûnk tchpínutat *they formerly* (hûnk) *cremated in the burying ground* (but they do it no longer).

D.—Tak, toksh serves to connect two co-ordinate sentences, when one of these stands in an adversative relation to the other, though not syntactically depending on it.   It then corresponds to our *but, however.*

nā'dshak hûk hîshuákshlank K'múkamtchash, nánka toks k̲á-i shanahō'li *one only consorted with K'múkamtch, but the others did not want him,* 95, 11.

. . . . nā'sh wí-uka kshē'sh; kshawínasht tûksh k̲aítua wí-uχant . . . . *they gain one check; but if they* (the teeth) *fall unequally, they win nothing,* 80, 4. 5; cf. 71, 2.

Other particles connecting simple sentences are p é n, t c h î s h, abbr. tch, ts; t c h ē k or tchīk; t c h ú i, tsúi and its compounds tchúyuk (tchúi hûk), tchúyunk (tchúi hûnk), átchui (at tchúi), all these of a temporal im-

port. They present no syntactic difficulties; the list of conjunctions, pages 556–560, and the Dictionary fully suffice to teach the uses made of them, which mainly consist in connecting co-ordinate sentences.

II. THE COMPOUND SENTENCE.

Compound sentences consist of two or more clauses with finite verbs showing some temporal, causal, or other logical connection, and forming but one period. When the compound sentence is composed of two clauses, one of the two is subordinate to the other; when composed of three or more clauses, one of them figures as the principal clause, the others being dependent of it. The sign of connection between the principal clause and the incident clause or clauses is a conjunction. Clauses may be embodied also in sentences in which the finite verb is replaced by a participle or verbal; but then they are not clauses in the grammatic sense of the term, although they may fulfill the same syntactic office as these. Compound sentences may also be formed by a multiple system of clauses, one of these clauses being dependent from a principal one, the other clauses being incident to the one depending directly from the principal clause.

What we express by incident clauses is often rendered in Klamath by copulative sentences co-ordinate to each other; and it may be stated as a general principle that in the languages of primitive populations the co-ordinate sentence is a more natural and frequent syntactic form of expression than the compound sentence.

> ká′gi a n′sh tchŏ′ksh, hí ni génuapk *though one of my legs is lame, I shall walk to the lodge.*

Nothing is more common in our literary languages than subjective, objective, and attributive clauses, terms which express the fact that subjects and objects of sentences and attributes of nouns are not rendered by single words but by sentences. This practice is greatly favored by the extensive use of the relative pronoun and the numerous particles derived from it, as well as by the analytic character of these languages. But in Klamath and many other Indian tongues the relative pronoun is seldom employed, certain particles possess a more limited function than ours, and

the synthetic character of these languages militates against an unlimited use of incident clauses, the structure of which is not so developed nor so intricate as in our tongues. Hence our subject-, object-, and attribute-clause is in Klamath mostly rendered by a participle or by a verbal, and this gives to the sentence an eminently synthetic (either adjectival or adverbial) turn. Incorporative locutions also replace some of our incident clauses, whereas the comparative, superlative, and minuitive of our adjective, sometimes of our adverb also, usually have to be expressed by two sentences, which are usually co-ordinate and not subordinate to each other.

As will be seen by the introductory words and the list in the article "Conjunction," pages 556 sqq., the language has a considerable number of conjunctions introducing incident clauses, some of which are found in principal clauses as well. But our *while, when, after, because, for* can be rendered by Klamath conjunctions in rare instances only; there are verbals in the language which are intended especially for the expression of these. No particle in Klamath corresponds exactly to our *and, but, however, though, then;* but there are expedients to express the ideas contained in these particles as clearly as we can express them. Some of the conjunctions do not stand at the head of the sentence.

When verbals are found in texts where we have to employ incident clauses with a finite verb, their subject usually stands in the objective case, a mode of synthesis which strikingly resembles the *accusativus cum infinitivo* construction of Latin. The use of the verbal indefinite in -sht corresponds in many instances to the *ablativus absolutus* of Latin and the *genetivus absolutus* of Greek, since in both the subject has to differ from the subject of the principal clause and the verb is not a finite verb. As far as syntax is concerned, probably no parts of Klamath speech offer more analogies to Latin and Greek grammar than the verbals and participles.

Correlative sentences consist of antecedent and consequent clauses introduced by pronouns or particles corresponding to each other in their signification, and therefore called correlatives. Disjunctive words used for this purpose are: *the one, the other; on one side, on the other side; either, or; where, there; when, then;* etc. One of the two sentences, generally the antecedent or the one first in order, is subordinate to the other, but in Klamath

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this is evidenced only by the pronoun or particle introducing it, not by the position of the words. In the main sentence or apodosis the correlative term is not unfrequently omitted for brevity, especially in conditional sentences.

hä sliuápkst, tchä mā'lsh ngátuapk ná'hlis *if ye will be shot, then to you will snap the bowstring*, 21, 10.

tánktĕ nát hû'nk tatátĕ nat sukō'lkip'l, tánkt sa hû'nk gáwal kîkaskán-katk *when we gathered in a crowd at that time, then they found him as they walked about*, 24, 19. 20.

tätáktak hûk kálak mā'sha, gä'tak ubá-ush ktû'shka *as far as the relapsed* (patient) *is infected, just so large a* (piece of) *buckskin he cuts out*, 73, 2.

The POSITION OF THE WORDS in the incident clause, which forms such a perplexing feature in the grammars of Germanic languages, is identical in Klamath with the position of words in the principal clause. The only addition is formed by the conjunction introducing the clause, and if the words are arrayed in another than the usual order, this is done for purely rhetoric reasons.

The incident clause is not incapsulated within the main or principal sentence, but precedes or more frequently follows it, as pointed out on a previous page, where examples are given.

Subdivision.—The various kinds of incident clauses necessitate a subdivision of them into classes, and I have classified them under the following headings:

Conditional clauses.
Adverbial (temporal, etc.) clauses.
Relative clauses.
Indirect questions.

A. THE CONDITIONAL CLAUSE.

This clause is formed by a sentence stating the condition or conditions under which the fact or circumstance expressed by the principal clause takes place, and is subordinate to this principal clause, whether it stands before or is placed after it. It is commonly introduced by a conditional

conjunction, as hä *if*, and to this corresponds, at the head of the apodosis or main sentence, another conjunction correlative to the above, like tchä *then*, though this is frequently omitted. There are instances, also, when the conjunction of the conditional clause is dropped and that of the apodosis alone is inserted.

Hä, he *if*, *supposing that*, is proclitic, and mostly used in a purely conditional, not often in a temporal sense, like our *when*. It often combines with a, -tak, -toks, tchîsh, tchúi into a compound particle, and then becomes accented, as in hä′tak, hä′toks, hä′ a toks *but if;* hä tchúi, abbr. hä′tchi, hä′tsi *if then;* hä′ tchîsh, abbr. hä′tch *and if.* The terms for *if* are usually inflected or case-forms of pronominal roots, and so hä seems formed either from há *on hand, by hand* or from hû *this one** by the addition of the temporal and local particle *i*. Hä usually connects itself with the declarative mode, but the conditional mode is not unheard of; cf. 87, 5.

In the apodosis, tchä *then* corresponds correlatively to the hä, he of the subordinate, conditional clause, but is very frequently omitted or replaced by some other particle. Its vocalic ending is analogous to that of hä *if*, and tchä, tche is etymologically connected with tchá-u *now, at the present time*, and with tchēk *finally, at last*. Tchē′k is nothing but the particle tchä enlarged by the demonstrative adverb kē, ke, abbr. -k, is usually postpositive and often ends the principal clause, especially when connected with the future tense. But it also stands for our *until*, and in that case introduces statements of a purely temporal import.

If the act or state described by the incident conditional clause is laid in the future tense, the Modoc dialect prefers the use of the particle -tak (not -toks, -taks) appended to the base of the verb, while the northern dialect clings to the suffix -uapka. For the sake of parallelism, Modoc repeats the same form in the apodosis and often adds the particle ûn, ûn a, û′na in one of the clauses or in both. This particle is temporal, and corresponds nearest to our *sometime*, but is not often translatable in the English rendering of Modoc sentences.

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* In the same manner our *when* is derived from hva, the radix of the relative and interrogative pronoun; *if*, in Gothic ibu, is the instrumental case of the pronominal radix *i* ; the Latin si *if* is a contraction of svai, sei, and with the Oscan svae is the feminine locative case of the reflective pronominal radix sva-.

hä nánuktua ḵú-i gi′-uapka, tánkt ni shnäkĕlui-uápkan i′-alhishash *if he does wrong in everything, then I shall remove the guardsman*, 59, 18.

hä′toks i láp snawä′dsaluapk, nä′-ulakuapka m'sh . . . . *but if you should marry two wives, I shall punish you*, 60, 18.

hä′ tchi m's snáwädsh gúskuapk . . . . , ḵá-i spuní-uapk a m'sh wátch *then if (your) wife runs away from you, she need not transfer a horse to you*, 60, 14. 15.

hä′ tchilloyága lō′ḵ shíuka, át húk sheshalólesh ḵ'léχa *when a young man killed a grizzly, then he was made a warrior*, 90, 19. 20.

kukaluák taksh takaní′lkuk gélχa, tsúi sha nā′sh kshē′sh wí-uχa *if the lower (teeth) only come down in falling right side up, then they win one check*, 80, 3 (taksh stands here instead of hä). Cf. 80, 4.

wakiánua hissúnuk, tchätch ní′sh ḵá-i siúgat *should I recur to magic songs, then (the spirit) might not kill me*, 129, 5. (Here the conditional clause is expressed by the verbal causative.)

wátchag wawá-a i-unégshtka, ḵú-i tchä m'l úk *if a dog whines just after sunset, it is a bad omen for you*, 133, 6.

Sentences in the Modoc dialect:

hä ḵá-i haí nîsh lóla i, vulanuápka nû nanukénash *if you do not believe me, as I see, I will ask anybody.*

hä i páltak, spúlhitak sha mîsh ûn *if you (shall) steal, they will lock you up.*

hä i ûn shléatok tuá, mîsh nû ûn shéwant a *if I find something I may give it to you.*

<div align="center">THE CONCESSIVE CLAUSE.</div>

Concessive clauses have to be regarded as a special sort of conditional clauses. They are introduced by a concessive particle like *though, although, but, nevertheless,* and Klamath expresses them more frequently by the use of verbals and participles than by the finite verb, joined to the particle gínt or gíntak, which in most cases occupies the *second* place in the sentence or phrase. This postpositive location of the particle is due to its verbal nature, since it has originated from gíant, gíant ak, and was contracted to gínt like

the suffix -gínk from gíank. Its original meaning is, therefore: "may be, could be so, perhaps, for instance," and from this the concessive *though* has gradually evolved. The Modoc dialect seldom uses it, and the instances below will show how frequently it is connected with verbals and participles. In 112, 3 we find it connected with an adjective; cf. û'tch in Dictionary.

> klä'χatk gíntak î hû'tkalpalank shlí-uapk hû'nksh *though dead, you shall skip up again and shoot him*, 110, 6.

> k'mû'tchatk gí'ntak tchiltgipĕletám'nûk *in order to be restored again to life repeatedly, though in old age*, 103, 10.

> nû' ak ya hûn shkáyent gí'ntak (for: shkaíni at gí'ntak) gu'hlí'plît *I can certainly get into, although he is strong*, 112, 2. 3.

> tsutísh gí'ntak kú-i gî *she gets worse, though treated* (by a conjurer), 68, 8.

B. THE ADVERBIAL CLAUSE.

This grammatic term comprehends all the incident clauses by which a finite verb or the principal clause containing this finite verb is determined in an adverbial manner. Following the classification adopted in Morphology, pages 562 sqq., we thus have adverbial clauses of (*a*) quantity and degree; (*b*) of space; (*c*) of tense; (*d*) quality or modality and cause. Many of these clauses appear as rudimentary sentences, viz., as phrases containing a verbal or participle or embodying no part of a verb at all, like pä'dshit pshín *to-night*. Adverbial clauses are mainly of a temporal, sometimes of a causative import, and the conjunctions introducing them either stand at the head of the sentence or occupy the second place in it. The conjunctions occurring in this kind of clauses have all been mentioned in the list, pages 562 sqq. The "Legal Customs" Text, pages 58–63, is full of instances where sentences which we would render in the form of adverbial clauses are resolved into simple sentences and made co-ordinate to the principal clause; cf. page 61. The same may be said of many of the sentences introduced by tchúi in the "Snake Fights," pages 28–33.

> át gátpa ât shlō'kla *when they had arrived, they shot at the mark*, 100, 20.

> at gä'tak nî sáyuakta, hû'masht sä'llual Ä'-ukskni Walamskí'shash *this is all I know how the Klamath Lakes fought the Rogue River Indians*, 17, 18. 19.

at nû'ka wókash, wóksalsha at *when the pond-lily seed is ripe, then they gather it,* 74, 7.

at tánkt ká-i tídsh hemkánka, Mō'dokni at gä'mpĕle *as no treaty was made at that time, the Modocs returned homeward,* 13, 17 ; cf. 38, 1. 2.

at wäitólan *when a day is over,* 91, 3.

hû'masht=gîsht shnû'kp'lisht lā'p sháppash spû'lhi *because he took* (his wife) *back I imprison him for two months,* 61, 10.

ká-iu Bóshtinash gátpish . . . . *before the Americans arrived,* etc., 90, 16; cf. 184 ; 37.

mā'ntch gîsht *or* mā'ntch gítko *sometime afterward.*

nánuk pshí'n gîsht *every night.*

nā'ts gayá-itsampk shū'ldshash huk, lúpiak nats gälχalgî'pka *the military had advanced in front of us, before we had descended from the hill,* 29, 17. 18.

nû'sh ak gíntak wítchnoka lúlula î *you are rattling around* (the lodge) *perhaps because you love me,* 183 ; 16.

pû'ks pahátko mā'ntch gî'ntak î'pakt *camass, after it is dried, may lie a long time,* 148, 14.

tsúi nat lápî gulí'ndsa, skuyû'i natch hû'k laláki *then two of us went down into* (that place), *as the commanders had detailed us,* 29, 11.

wák gîsht *how;* wák gíug, wák gîtko *why, for what cause.*

waíta shéllual, tinōlō'lish tchēk kĕléwi *they fought all day, until they ceased at sundown,* 37, 21.

C. THE RELATIVE CLAUSE.

The relative clause is introduced either by the relative pronoun kat, abbr. ka, and its inflectional cases or by a particle formed from the pronominal roots ka- (kánk) and ta- (tánk) for the purpose of qualifying the subject or object (direct and indirect) of the main sentence. As the language possesses many other means to qualify these, relative clauses are comparatively scarce, and usually stand *after* the principal clause, or may be incapsulated into it. Sometimes a demonstrative pronoun precedes it as correlative.

Besides the examples given on page 542 and in the Dictionary, the following may be quoted here:

hantchípka tchĭ′k, káhaktok nánuktua nshendshkáne *then he sucks out, whatsoever is of small size,* **71, 6. 7.**

hû′nkst nî nash súndē spû′lhi, kát sas hû′k wudsháya *I imprison the one for one week, who has whipped them,* **61, 17**; cf. **61, 12,** and **129, 7.**

hû′nk shĭllalpksh, kánt sha shĭ′uks gisápa *that sick man, whom t̴ʰ̴ʸ reported killed,* **65, 18.**

tchákiak, kát gen gént, χége *the boy, who went there, is dead.*

wû′la sa tû′nipäns, kát hûk tánkt mák̲l̆eχa *they asked those five, who at that time had encamped there,* **17, 7.**

D. THE INDIRECT QUESTION.

The direct question mentions the words of the inquirer verbally, whereas the indirect question gives only the sense of them, and clothes its contents in the garb of a subordinate clause. Utterances of doubt, suspicion, incertitude, when enunciated in a clause depending of a principal clause, also come under the caption of queries indirectly put. Only their contents, not the position of the words, stamp them as indirect questions; they are not always introduced by conjunctions, and verbals or participles sometimes serve to express them. A comparison of the examples added below, with those mentioned under "The Interrogative Sentence" will be the best means to show the syntactic difference between the two modes of interrogation. Like the direct question, the indirect question may be affirmative or negative, and if introduced by any conjunctions at all, these conjunctions are about the same as used in making direct questions.

ká-i nû shayuákta tám nû ûn shlé-etak *I do not know whether I shall find* (him, it).

ká-itoks nû hushkánka ká-i gátpisht *I despair of his coming;* lit. "not indeed I think (he) not to be coming."

kĭ′uks suawínuk sas kánts sliuápkst *when a conjurer examined them* (to find out) *who might be wounded,* **21, 9. 10.**

Lĕmé-ish gákua shlē′dshuk, Skélamtchash tamú′dsh ktánshîsht *one of the Thunders crossed over to observe whether Old Marten was asleep (or not)*, 113, 15; cf. 122, 3. 4.

vû′la Shû′kamtchash, tám tatákiash shlē′sht? *she asked Old Crane whether he had seen the children*, 122, 18.

wák gî hû ká-i gépk? *what is it, that he does not come?*

What is called in Latin syntax *oratio obliqua*, viz., the paraphrasing of the verbatim quotation of what has been said or written into the form of a dependent clause, also exists to a certain extent in Klamath syntax, and in its structure comes as near as possible to the "indirect question." Perhaps more frequently than this, it is expressed by verbals, and in our printed texts the informants avoided this form as much as possible, preferring the *oratio recta*, or verbatim quotation of spoken words. All sentences introduced by gishápa, kshápa *to declare, to say so*, are also worded in the *oratio obliqua;* cf. Dictionary.

hemkánka nánuk mák̲laks: at nánuk tchékĕli vûmî′ p'nálam shelluá-luish *all the tribes declared, that now all blood is buried of their former fights*, 54, 18; p'nálam instead of nálam in *oratio recta*.

shā′tĕla hûnk snawédshash: mák̲lăks gatpántkî, shu-utánktgi pî′sh giúga mák̲lăks; shapíya, mák̲lăkshash wúshmûsh shiukiéstka *he instructed this woman* (to say) *that the Indians should come, that he wanted to meet the Indians in council; he announced that he would kill an ox for the Indians*, 13, 12. 13. Cf. 43, 22.

Toby hemkánka: "ká-i hûhátchantgî," *Toby shouted that they should not run*, 54, 8.

By the oral particle *nen, ne* words are introduced which were spoken by others, and therefore sentences with *nen* form a substitute for the *oratio obliqua* of European languages. This may be said also of many sentences embodying the particle *mat*. Cf. mat and nen, pages 652–654.

INCORPORATION.

I have relegated this important topic to the close of the syntactic portion because incorporation is a general feature, and pervades to some extent

all portions of this language, although the instances where we can trace it are not very frequent.

There has been much wrangling and contention among linguists concerning "incorporation in American languages." Although many of them were agreed as to the facts, and acknowledged also the existence of incorporation in Basque and other languages of the Eastern hemisphere, the main cause of the strife was this, that every one of the contestants had a definition of the term "incorporation" for himself. Lucien Adam regards it as a special sort of polysynthesis,* while others use both terms for the same sort of linguistic structure. D. G. Brinton gives a circumstantial definition of the two,† and considers incorporation as a structural process confined to the verb only. Several recent authors refer to "the incorporating languages of America" in a manner likely to induce readers into the belief that all Indian languages of America possess this mode of structure. But of the whole number of from three to five hundred dialects spoken in North, Central, and South America we are acquainted with perhaps one-tenth only; thus nobody is entitled to include the other nine-tenths, of which we know nothing, into a classification of this sort. At all events, the American languages which have been studied differ enormously among each other as to the quality, degree, and extent of their incorporative faculties.

In the present report I am using the two terms above mentioned in the following sense, to avoid all further misconception:

Polysynthesis I regard as an exclusively morphologic term, and mean by it the combination of a radix with one, two, or more elements of a relational or material signification, joined to it to build up words either by inflection or by derivation.

By *incorporation* I mean the combination of two or more words existing in the language into *one whole*, be it a phrase or a sentence, non-predicative or predicative, nominal or verbal, by aphaeresis or apocope of the inflectional or derivational affixes; the operation bearing the impress of a syntactic, not of a morphologic process, and producing in the hearer's mind the effect of an inseparable whole or entirety.

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* Preface to his " Études sur six langues américaines," Paris, 1878, page vii.

† On polysynthesis and incorporation as characteristics of American languages; Philadelphia, 1885, pages 14, 15 (forms part of Transact. Am. Philosoph. Soc., Phila., vol. xxiii, 48–86).

From the above it follows that polysynthesis as well as incorporation can occur in agglutinative and inflective languages only, and that the modes and degrees of both species of synthesis must be almost infinite in number. The Greek language exhibits more polysynthetism than Latin, German, English, the Semitic, and many American languages, but many of the latter incorporate in a larger degree than most European tongues. Going into further details, the two modes of synthesis which occupy our attention extend over the following grammatic points:

POLYSYNTHESIS embraces the phenomena as below:

(*a*). *Prefixation* and *suffixation* for inflexional and derivational purposes; also *infixation* of elements into the radix, wherever this uncommon mode of synthesis can be traced with certainty. The order in which the affixes follow each other is too important to be neglected by the students of language.

(*b*). *Phonetic change* of the radix or of affixes, when traceable not to the *ablaut*, but to elements reaching the radix through extraneous addition.

(*c*). *Reduplication* of the radix or of its parts, or of other portions of the word, for the purpose of inflection or of derivation.

(*d*). *Gemination* or phonetic repetition or lengthening of certain elements in the word.

INCORPORATION as a syntactic feature may manifest itself in the following processes:

(*a*). In the formation of compound terms by binary, ternary, or other multiple *combination*. Only then are the parts combined by *real* incorporation into one term, when one or some are losing sounds or syllables by the process, either by aphaeresis, ellipse, or apocope. For Klamath we have instances of this in kál=kmă, Lók=Pshí′sh, tchawáya; nouns and verbs are equally liable to undergo this mode of synthesis. More instances will be mentioned under the heading: "Conversational form of language."

(*b*). Direct and indirect nominal and pronominal *objects* are incorporated into the verb whenever they become *altered* from their usual form and placed between the pronominal subject and the verb. Incorporation also takes place when the pronominal object is so closely affixed, either

prefixed or postfixed, to the verb as to lose its accent and form *one word* with it, and then it usually occurs in the altered form, as in French: *donne-le-lui*, or in the Italian: a riveder vi *to see you again.* Klamath does not alter the nominal object, but concerning the personal pronominal object a beginning of incorporation is perceptible. In some instances the pronominal subject is also changed and incorporated into the verb by postfixation, by what I call the synthetic form of inflection.

(*c*). The effect of incorporation is shown in many striking instances in the *case-inflection* of the substantive, when inflected simultaneously with an adjective or pronoun used attributively. The use of the apocopated form in numerals, as láp, ndán, etc., implies incorporation also. In these adnominal parts of speech case-forms are not so extensively developed nor so polysynthetic as in the substantive, and placed by the side of it have some of their endings truncated, altered, or lost, because the words are no longer felt to be separate words. They are regarded now as a unity or combination, and hence *one* case-terminal, either in the noun or in its attribute, is thought to suffice for both. The principal relation in which Klamath is incorporative is the attributive relation, and the examples below will show what kinds of combination the noun is able to undergo, especially if the verbal signification is still apparent. Klamath is undoubtedly an incorporating language, but in a limited degree, and polysynthetic more in the derivation of verbs than in their inflection.

Instances of incorporation like the ones to be considered occur in all European languages, when phrase-like compounds or parts of sentences, even whole sentences, are used as single words, often in a rather burlesque manner. Thus we have in Spanish: tamaño *size*, from Latin tantum *so much*, magnus *large;* in German: Gottseibeiuns, for the *devil;* in French: affaire (à, faire: *business*, lit. "something to do"), un tête-à-tête, un en-tout-cas; in English, popular wit and ingenuity are inexhaustible in forming such combinations as go-ahead people; get-up bell; penny-a-liner; stick-in-the-mud concern; a go-as-you-please match; a catch-as-catch-can wrestler; a how-come-you-so condition. A *two-eggs' omelet* is an instance of compounding by juxtaposition; a *two-egg-omelet* one of compounding by incorporation.

The Klamath examples do not differ much from the above except that they are susceptible of inflection by case-endings. If I am justified in regarding word-composition as a syntactic process, nominal compounds might all be considered as instances of incorporation. But it is safer to regard them so only when such compounds show loss or alteration by aphaeresis or apocope, because this goes to prove that the combining of the elements has been of a close and forcible nature.

atí=kaíla=gîsh *foreigner*, for atínish kaílatat gîsh.

ga-ulípkan é-ushtat gunígshta *arriving at the opposite shore of the lake*, Mod.; stands for ga-ulípkan gunígshtant é-ush.

hátak=tchī′tko *settler*, lit. "a liver there."

yaúkĕla stupúyuk stinā′sh *menstrual lodge*, lit. "cry and dance- for first menses-lodge."

kaíla=tatámnuish *mole*, for kaílatat tatámnuish.

kapkágatat=stinā′sh lutíla *to stay in a brush-lodge*. This inversion from kapkága=shtinā′shtat can take place only, because both terms are practically considered as being *one* word.

kétcha=bubánuish *tippler*, lit. "a pettily drinker."

lúluks=skútchaltko *wrapped in fire*, for lúlukshtat skútchaltko.

máshishtat shī′-usha shátĕlaks *salve*, lit. "on sores-to line-oneself rubbing-substance."

púksh gé-u ipakshkshákshi géna nû *I go to my camass-storing place*. Ípaksh *storing-place* stands for ípkash through metathesis, and is the verbal indefinite of ípka *to be kept* or *stored;* púksh *camass* is objective case depending of ípaksh, the verbal function being retained.

shiûlkishχéni "Mō′dok Point" shéshash gîshî gátpa *they went to the reservation called Modoc Point*, lit. "to the reservation Modoc Point (its) name-at they went," 34, 19. Cf. also shésha in 189; 3, and Note.

spaká=wē′sh *ice-punch, ice-breaker*, for wē′sh spakō′tkish.

vû′lχashti kîlî′wash=shkútatk u′hlutuína *dressed in a borrowed woodpecker skin mantle he trails it along the ground*, 189; 6. Here vû′lχashti and kilî′wash are both equally dependent of shkútatk ("dressed in mantle"), and vû′lχashti again depends of kîlî′wash. The full case-form would here be vû′lχashti kîlî′washti or kîlî′washtat, but the suffix -ti occurring in one part of the combine will do for both.

(*d*). Only a limited number of *adverbs*, mostly monosyllables, can become incorporated into the verbs which they define and then they figure as their prefixes, as the natural position assigned to attributes is before, not after the word qualified. Adverbial prefixes of this description sometimes partake of the functions of our separable and inseparable prepositions, and a list of them is found in "Syntax," under "Adverb Prefixed," page 632. A list of adverbs which can appear also as independent words with an accent of their own, like ká-a, ḵú-i, mû, tídsh, is added to the above list. But wherever any adverb included in the above lists becomes a *real* prefix, there, of course, we have to do with polysynthesis and no longer with incorporation.

RHETORICAL FIGURES.

To conclude the syntactic section of this grammar, a chapter on figures is subjoined, to some of which allusion has been made previously. Rhetorical figures occur in all languages of the world, though one and the same figure may largely differ as to frequency in the one or the other tongue; anaphora, ellipsis, metaphor, and tautology are perhaps the most frequent, no language being deficient in them.

Alliteration should be given a separate place among the rhetoric figures, because it is a phonologic rather that a syntactic feature of language. We know it best through its frequent use in the poems of the Germans and Anglo-Saxons dating before A. D. 1100, in a literary period when rhyming was yet unknown as a factor in rhythmic poetry. We find alliteration in many of our Klamath song-lines, but whether the song-makers used it there on purpose and designedly like the Anglo-Saxon poets or not I am unable to say. Syllabic reduplication must have prompted its use. The alliteration is consonantic only, whereas the Germanic nations made use also of vowels for this rhythmic purpose. A few examples of alliteration are as follows:

g: gutitgúlash gé-u népka, 166; 27.
k: ktsálui kî′alam gé-u ké-ish, 165; 14.   Cf. 13.
l: lúash ai nû′sh a lû′lamnapka, 158; 57.   Cf. 157; 40.

l and *p:* palák! îsh hû lûlpalpalíat! 154; 11.

n: nánuktua nû papí'sh gî, 158; 53.   Cf. 165; 10, 16.

n and *w:* wánam wéash nû wilamnápka, 156; 30.

w: wiwiwá! nîsh sháwalsh wítnank! 153; 2.

In our *prose* texts nothing occurs worth noticing that could be called alliteration.   A sort of *rhyme* is sometimes produced in the song-lines by repeating the same word at the end of two or three lines following each other.   Of *assonance* used as a metrical help but few instances can be found.

Anakoluthon consists in a change of syntactic construction within the range of the same period.   Thus we sometimes notice a change of subjects in sentences following each other, where no intimation of such a change going to occur is given by pronouns or other words.

Púl snawä́'dshla Pámpiam pä́'ia lupí'; tsúi wä́'kala, tsúi tatá mántsak mbusä́'lan gî; tsúi kä́'tsa . . . . . *at first Paul married Pámpi's daughter, then* (she) *bore a child* (and he) *lived with her quite a while, then* (he) *left her* . . . . 77, 1. 2.   Cf. 78, 1.

Anaphora, or repetition of a term or phrase, even of a sentence, generally with interposition of some words, is more frequently met with in Klamath than any other rhetoric figure.   Emphasis is the main cause for anaphora, and short, monosyllabic pronouns are chiefly figuring in these constructions.   The repetition of personal pronouns has been previously alluded to.

a nî ná-asht gî: "hágga shlä́'k!" tchî nî gî *then I said: "let me shoot now!" so I said,* 22, 19.

î pí'l, î hissuáksh pí l shä́'wanuapk wátch *you only, you the husband must transfer horses,* 60, 15. 16.

kä́ila nû gutíla nû *I am crawling into the ground,* 154; 5.   Cf. 167; 36.

tchúi nî nû hû'lipĕli *I then ran down ayain,* 23, 15.

tsúi nî shlí'n, pató n shlí'n *then I shot him, I wounded him on the cheek,* 30, 16.

túnep tála î skúktanuapk hûnk pîl, mû'yäns pí'la lákiash *five dollars you have to pay to him, to the head-chief only,* 60, 8.

Asyndeton, or lack of connective particle between two nouns, phrases, or sentences (co-ordinate or subordinate). Since the language possesses no particle corresponding to our *and,* this rhetorical figure is rather natural, unless it occurs where a subordinate sentence has to be connected with the principal one. *And* is often replaced by tchísh *also* and by tchúi *hereupon* and its compounds.

> k̲ä′s wé-uχalks tsélash gí′tk, shlápsh gí′tk *the ipo-plant has a furcated stem* (and) *has flowers,* 147, 8.
>
> lāp Mōdokíshăsh shuénka, ndān shlíuiya, etc., *they killed two Modocs, they wounded three,* . . . . 54, 13.
>
> t′shí′shap p′kí′shap k̲′léka (her) *father* (and) *mother died,* 54, 2.

Ellipsis, or the dropping of words and short phrases from a sentence, is frequently met with in the conversational style, when the sentence can be easily understood or its meaning guessed at without their presence. Thus, the ellipsis of the verb gî *to be, to say,* is of a very frequent occurrence, as in : kí′llitk nä′-ulaks lalák̲iam *the laws of the chiefs are rigorous,* 60, 4; tálaak há? *is that correct?* tsúi nîsh sa (gî) *then they* (said) *to me.*

Metaphors and *metonymics* are of rare occurrence in this language. A metaphor implies a resemblance between two objects by assigning to one the name, attribute, or action of the other, while through metonymy we call one object by the name of another that possesses an acknowledged relation to it. The oratory of these Indians is not by far so much given to flowery, symbolic, figurative language as that of the Eastern Indians, among whom this style forms such a paramount feature. There are, however, some instances in our Texts, and we must take care not to confound them with idiomatic forms of speech.

> at lalák̲i hû′ntsak î nen lóla, kĕlámtsank sí′tk lû′dshna *now ye chiefs, ye are believing without any ground, ye walk along as with closed eyes,* 64, 10. Cf also 54, 18.
>
> p′laikí′sham palpálish shí′l k′hí′uleχan *raising the white flag of the one in heaven,* 14, 2.

Syllepsis is called the construing of words according to the meaning they convey and not by the strict requirements of grammatic rules. It is

a *constructio ad sensum*, of which a phonetic parallel exists exemplified by me under "Assimilation," page 233. It might also be called syntactic *attraction* wherever no omission of terms has taken place as in the seventh example below.

> ga-ulípkan é-ushtat gunígshtat *landing on the opposite shore of the lake*, Mod., where é-ushtat stands for é-ush.

> gémpĕli ûk Kamúsh Aíshisham shû′luatnan *K'múkamtch went home dressed in Aishish's garments*, Mod. myth. Here shulótish *garments* has to be supplied between Aíshisham and shû′luatnan.

> ká-i î wátsam tchî′kluapk wännikî′sham *you shall not ride a stranger's horse*, 58, 11; where wáts would be the correct form.

> kátok nî gé-u sägsä′wa *I think I told my truth*, 65, 7; stands for: "I told the truth as I think it to be."

> Mōdokí′shäsh shîshukshē′mi *at the time of the Modoc war*, 55, 19; lit. "at the time of the Modocs being fought by the Americans," the latter, Bóshtinam, being omitted from the sentence.

> nútak hûnk shlépapka gé-utantkak lúlpatko *I observed with my own eyes.* Here lúlpatko ("having eyes") is made to agree with nútak *myself*, whereas the correct form would be lúlpatka *with eyes, by eyes*, forming agreement with gé-utantka ak.

> télak gé-u *my arrow*, instead of télak shiúkish gé-u *the arrow that killed me*, 138, 1.

Tautology repeats a word, phrase, or idea by using not the same words, as is done by anaphora, but synonymous or equivalent terms:

> lä′ a nat wák ka-á, lä′ nat wák galdsawiá-a! *we do not know how to act, not how to approach!* 22, 2.

> tuá nî wák giug shíukuapk? *why should I have killed him?* 64, 9; *why* is here repeated twice.

APPENDICES.

The chapters following do not form a structural part of the grammar proper, and therefore they were relegated to the end of this section as appendices. They include many points needed for acquiring a thorough knowledge of Klamath, but could not be conveniently inserted in either the lexical or grammatic section because they partake equally of the character of both. Several of these chapters could have been made considerably more voluminous, but, as there must be a limit to everything, what is given below was thought to suffice as specimens of the subject-matter treated. The subjects are treated in the following order:

Appendix I: Idioms.
Apepndix II: Conversational form of language.
Appendix III: Dialectic differences.
Appendix IV: Syntactic examples.
Appendix V: Complex synonymous terms.
Appendix VI: Roots with their derivatives.

I. IDIOMS.

Idioms are certain modes of expression having something striking, quaint, pointed, or unusual about them, although they are founded in the structure of the language to which they belong, and they do not unfrequently appear as rhetorical figures. Idiomatic expressions may be contained in phrases or sentences or in single words; occasionally the idiomatic use made of certain terms implies another meaning than the common one, and their peculiar wording often renders their translation into other languages difficult. Agencies most active in producing idiomatic forms of language are the psychic qualities of the people, social customs, historic occurrences, climatic associations, witty sayings, and similar causes. They impart life and color to language, and no investigator of popular thought can dispense entirely with the study of them. Books composed in our literary languages do not often exhibit them conspicuously, but a freer display of them is made in the conversational style, in curses, oaths and other assev-

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erations, in folklore, in the comic drama, the newspaper, and the dialects, in proverbs and proverbial locutions. Among the exclamations and interjections many are idiomatic, and several archaic terms have to be considered as such also.

Among idiomatic expressions there are some special classes, and one of the more remarkable is that of the *cant terms*, though I have not found it to be much developed in this language. In the southern dialect we may class here the use of wéwaläksh when it is denoting generically the *females*, and not the "old women" only. In Klamath Lake we can regard as cant terms yáka (for yä′ka, yéka), shnikshókshuka, tchiúnlĕχa, and K̲ä′katilsh, a term invented for deriding white men who are wearing beards.

The classifiers used with the numerals above the number *ten* have also to be considered idiomatic, although such are occurring in several other languages on the Pacific slope. Verbification of certain particles, as at gä′tak, hítak, léwak, lé wak ka-á, nen, etc., as enumerated in Morphology, page 457 sq., also belongs to the idioms. Women use the same terms and phonetic forms as men, and there are no reverential or ceremonial forms found here as we find them frequently occurring further south and among the tribes of the Mississippi plains. The use of certain *pronouns* in order to avoid giving the proper names of deceased individuals is found to be the custom all along the Pacific Coast, probably elsewhere too, and in this sense may be considered idiomatic. Klamaths use for this purpose hû′k, hû′nkt, hû′ksht *that one, those ones*, etc.

The manner by which the verb *to be* has to be expressed in Klamath, when connected with a locative adjunct, appears to us idiomatic, though it is found in many other Indian languages, and is much less artificial than our use of the verb *to be* in this connection. Whenever an animate or inanimate subject or object is referred to as *being somewhere*, either indoor or outdoor, around, below, between, or above somebody or something, in the water or on the ground, the verb gî *to be* is not employed, but the adverbial idea becomes verbified in the form of some intransitive verb, so that *below*, e. g., becomes i-utíla *to be* or *lie below, underneath*. The mode of existence has also to be distinctly qualified in that verbified term; it has to be stated whether the subject or object was standing, sitting or lying, staying, living,

sleeping. Usually the idea of staying and living coincides with that of sitting, and sleeping with that of lying on a certain spot. Moreover, *number* has to be expressed by the use either of the verbal singular or of the dual or plural, and *exterior* or *form* is indicated by the form-prefixes so frequently discussed in the Grammar. What term has to be used in every instance can be found out best by consulting the second part of the Dictionary.

The Texts and the Dictionary are full of instances showing the particular use of the verbs alluded to, and the following examples will perhaps prove sufficient for a preliminary guidance of the reader:

kä′lo hátakt túya *a juniper-tree was there below* (me), 30, 12.

wátch tkálamna *a horse was* or *stood above, on a hill,* 30, 2.

látchash túpka *a house stands on the same level* (with me).

wátch saígatat tchía, tgútga *the horse is on the prairie.*

wátch tchíktchikat lĕvulúta *horses are* (harnessed) *before the carriage.*

ltóks shulótishtat lalíga *a stain is on the dress.*

nálam pû′ks käílatat ípka *our camass is, lies on the floor.*

wátksăm mû′na û′sha kä′latat *the wátksam-plant is* or *grows deep in the ground,* 149, 19.

tsuní′ka käílatat lúsha *the tsunika-bulb is* (found) *above the ground,* 149, 18.

wátchag tébullat i-utíla *dogs are* or *lie under the table.*

kiä′m ámbutat wá *fish are* or *live in the water.*

nánuk laláki látchashtat líuχuga *all the chiefs are* (*sit* or *lie*) *within the lodge.*

wéwanuish winóta liukiámnank *the women accompany* (the conjurer's) *song while being around him,* 71, 5.

The following words and sentences may be regarded as specimens of idioms, representing both dialects; for a thorough understanding of them the Dictionary should be consulted.

ámbu wigáta "near water," when used for *island* (Kl.).

at kápakt gî tchá! *all be quiet now!* nû kápakt gî *I am quiet.*

élχa, d. e-álχa, elliptic for shéshash élχa *to give name, to name;* the d.
     form e-álχa also *to read;* élχa also elliptic for shéshatuish or shé-
     shash élχa *to set a price* or *value upon;* kétcha, túma élχa *to sell
     cheap, dear.*

gä′tak! (Kl.) kánktak! (Mod.) *stop! cease! enough of this!* When a
     story is finished, the Klamath Lakes say: at gä′tak; the Modocs:
     nen ka tánni ak *just so far!*

gítkulsh! *I cannot think of it now!* (Mod.); skó "come up!" (Kl.).

hánn! *wait!*

hí or hiénash, when used for *brother, sister,* and connected only with
     possessive pronouns in the locative case.   From hí *in the lodge, at
     home;* cf. -yéna, -hiéna, a verbal suffix referring to an act per-
     formed *indoors, within, in the lodge.*   Mí hiénash, miénash *your
     brother* or *sister;* kä′gi gé-utant hî (or hiénash) *I lost my brother,
     sister;* gé-utant, m'nátant hiénash shléa nû *I see my* or *his brother,
     sister;* viz., "I see (those) within my, his lodge;" p'nátant hiénash
     from her brother.   The locative case here indicates a dwelling or
     stay within the lodge.

hishuákshash, snawédshash pálla *to seduce a married man, woman.*

hítak î tchém! (for tchími) *hold on now!* (Mod.).

î, tché tchûnk! *yes, so it is!* or *yes, so he, she said.*

yá-uka tálaak *right in the next house; just in the neighborhood.*

ka-á mîsh nû ko-ishéwatko shléa *I am quite glad to find you.*

käílash stáni! *you dirty fellow!*

ké-ash, kä′-ash *bad thing;* term used to prevent children from doing
     certain things; cf. kä-ashtámna.

k'lekápkashtala telshámpka (abbr. k'lē′kshtala, k'lē′ksh telshámpka) *to
     be moribund;* lit. "to look toward a deceased one."

kó-idshi, tídshi steínash *of wicked, of good disposition, mind.*

kó-i gi-uápka *it would not be a good way.*

kó-i túmenäsh *noise, clatter;* lit. "disagreeable hearing."

ná-itala télshnank hushō′tchna *to ride sideways on horseback.*

nä′tu *in fact, really, it is so* (Mod.).

ndshóka nîsh nágshtant mā′shok *being deaf in one ear I cannot hear with it; ear* is omitted.

pä′dshit nû m'nîk ktána *I slept very little last night.*

pukéwish nû′sh, p. shû′m *blockhead,* lit. "leather head," "leather mouth."

tídsh hémkanka, lit. "to speak favorably": *to conclude peace; to make a satisfactory arrangement; to speak in favor of order, justice; to give laws.*

tídsh, ḳó-i húshkanka *to be* or *feel happy; to be sorrowful.*

tuínika (for tuiniχátko) tak î ûn *you will be a man in woman's clothes;* said to little boys, when disobedient.

tchä′ m'l ûk *it is a bad omen for you.*

tchúi ḳĕléwi *then I, he, she, they quit;* often added unnecessarily, as a standing formula, at the end of narratives.

útawa! *dead broken!* exclamation of despair.

wak yánhua! wakíanua! *I will be dead if I do!*

wátchag shlû′ki nā′sh líklash pála-ash *the dog ate up the whole loaf;* lit. "the flour lying there in one heap."

II. CONVERSATIONAL FORM OF LANGUAGE.

In every language two modes of speaking are easily distinguished from each other. One of these is the style of conversation used in everyday intercourse which, by its free unconventionality, differs from the more elaborate forms heard in oratory and poetry and in historic or other narratives. While the latter employs rounded up, unabbreviated, and carefully worded grammatic forms and sentences, and has a more extended vocabulary at its disposal, the popular or conversational mode of expression shows a tendency toward brevity, truncation of words, contractions and ellipses of sounds and words, indistinct utterance of sounds and incomplete phraseology. When opportunity is offered for literary development, it is the former that will develop into a literary language, whereas the latter may degenerate into a jargon full of slang and cant terms, or, when used as means of international intercourse, lose its grammatic affixes, as we see it done in the trade jargons spoken in several parts of the world.

Of the differences existing between the two styles in the Klamath language only a few examples can be given within the narrow limits allotted,

and these I have classified under the headings of Phonology, Morphology, and Syntax.

PHONOLOGY.

Of unusual sounds occurring only in the conversational style of language I have met three: (1) a thick *l* pronounced with the tongue-tip applied to the *middle* palate, and resembling exactly the Polish ł in dłony; I heard it in such terms as tápłal *loon*. (2) a real *f*-sound was heard in kófka *to bite* for kópka, pä′f *daughter* for pä′-ip; however, I consider it safer to spell these terms: kóv'hka, pä′v'h, for *v* is known to be a sound of the language, while *f* is not. (3) the palatalized l (or ļ) I have met in one Modoc word only: kála *to enter a lodge*, which is related to gu'hlí, gulí *to enter, go into*. Here the unusual ļ sound, so common in the languages of the Willámet Valley and on Columbia River (where *f* occurs also) probably originated from *hl*.

Some *vowels* show frequent interchangeability among themselves; e and ē are rather frequently replacing i and ī: e, ē for î, ī *thou*, ē′ki for ikē *thou here;* χéllitk *forcible* for k̲íllitk; nē′l *far* for nī′l; Nélaks, nom. pr. for Nílakshi; me *thine* for mi. In popular talk we also meet éhua *to be full* for éwa; áwalues *island*, 74, 14, for áwaluash; k̲äílu *juniper* for k̲ä′lu, k̲ä′lo; kaíki, k̲áyeke *it is not* for k̲ä′gi, k̲ē′gi; hiapátχoksh *stocking* for yapátχoksh; Mod. hipátχoksh. Preference is frequently given to the deep vowels *o* and *â* over *a*, whether the vowel be long or short, as in mák̲loks *people* for mák̲laks, yépontk *dug* for yépantko, 87, 8, ishkópĕli *to take out again* for ishkápĕli, któpka *to slap* for ktúpka, nótodsha *to hurl* for nutō′dsha, ndsáskop'l *to wipe off again* for ndsháshkapĕli, stóka *to stab*, *gig* for stúka, suétchuopk for shuédshuapka, fut. of shuédsha *to gamble*, tâ′pia *younger* for tápia, 114, 2. In distributive reduplication, short *o* and *u* occasionally appear instead of short *a* in the second or reduplicated syllable. In many of these instances the removal of the accent had something to do with the vocalic interchange. To use pä′p, pē′p instead of pé-ip *daughter* is considered a vulgarism, and might cause confusion with pē′p *pine-marten, sable*.

Among the *consonants*, *s, ts*, are more frequently heard in conversation than *sh* and *tś*, whether initial, medial, or final, and Dave Hill's text-pieces

will give full evidence of this. The simple sounds are also more original than the assibilated *sh, tch,* and belong to an earlier status of the language. Both sometimes appear in the *same* word, as in séshash *name,* sû′ldshas and shúldshas *soldier.* The use of ts, tch instead of s, sh is not unfrequent, especially in Modoc, but is considered faulty; cf. tsuína for shuína *to sing,* 90, 12; but páwatch *tongue,* in Molále apá-us, is regarded as more correct than páwash.

Conversational speech likes gemination of such consonants as can be doubled: genálla (k'nálla), ndánni, sassága, tchimmá-ash, etc., and also shows tendency toward nasalizing such terminals in substantives as -t, -tka, -tki into -nt, -ntka, -ntki, -ntk. Instead of -tka, the suffix of the instrumental case, we often hear -tko, -tku, -tki, -tk. Tslípa *shoulder* is a vulgarism for tsnípal, tchnípal.

MORPHOLOGY.

In the second or morphologic part of grammar the difference between conversational and oratorical style is chiefly brought about by the tendency of saving exertion in speaking. Owing to hurried speaking and the retroceding of the accent consequent upon it, numerous contractions and apocopes occur, not of one sound or syllable only, but even of two syllables, so that certain words become unrecognizable. *Aphaeresis* is of rare occurrence, except in words like 'mútcha *old man* for kĕmútcha, this from kĕmutchátko, "grown old."

Contractions by ellipsis, ekthlipsis, synizesis, and other losses from the middle of the word are not more frequent than in the oratorical style, and are observed in súlpsoks for shulápshkish *forearm, elbow;* lúlpatko for lúlpaltko *provided with eyes;* tatámnish for tatámnuish *traveler.*

Apocope is observed in the ending -a replacing the longer -atko: pahá *dried* for pahátko; shésha *named* for shéshatko, 189; 3; cf. page 408; in the loss of -tki of the verbal intentional as in lúela giug for luelátki or luéltki giúga, etc.; cf. page 417, 450; in the loss of the verbal endings -a and -na, as in átsik for atchíga *to twist,* sáhamui for shahamúya, ník'kang nép *to beckon* for nik'kánka nép, yékä-u for yekéwa *to break, smash,* tχálam *between* for tχálamna, klámtchtam for kĕlamtchtámna *to nictate.* Under the influence

of words following in immediate succession other terminals are lost in lakí
for lákiash *the chief*, 44, 2; laláki for lalákiash *chiefs*, 90, 1; shítk, sit for
shítko *alike*, tiä'mant *hungry* for tiä'mantko, pán *up to* for páni, túgshtakni
coming from the opposite side for tugshtalákni, múatch, obj. case of múni
large, for múnish, kítchk *little* for kitchkáni; the endings -atch and -ōtch
for -ótkish, as in shúmaluatch, cf. pages 325. 363. In its abbreviated form
túpaksh, the word túpakship *younger sister* is more frequent than in the full
form.

The pronouns kat *who*, kaní? *who? what kind of?* are frequently abbre-
viated into ka, ga; so are also the adverbs ka-á *greatly*, kánk *so much*, and
the abbreviation ta may represent either tála *merely*, *but*, or tála *then* in wák
ta gíug *how then? why then?* or táta, tat *where*, *whereto:* tá lish giémpka î?
where did you go to?

SYNTAX.

In rapid conversation two or three words often coalesce so closely to-
gether as to be pronounced as one only; this chiefly occurs with enclitic
and other short words when united to words which preserve the accent.
Thus nén ak becomes nāk, ktúpka·mat: ktúpkam, há nen: hánn, gé-ishtka
gî nāt *let us depart:* kíshtkāk, inuhuashkápk' î, 139, 6: inúhuashkpak. The
enclitic pronouns appearing in pállansh for pálla nîsh, ne-ulapkám'shnî for
né-ulapka mîsh nî, tchíyash ámbu for tchíya î ish ámbu, tchämluk for tchä
málash ûk, and other sentences like these implying the use of object pro-
nouns have been mentioned repeatedly; cf. pages 232. 240–242. 419. 430.
and "Pronouns." The verb gî in its different functions loses its vowel and
becomes agglutinated to the preceding word: ná-ashtg, Mod. né-ashtg;
lā'pik for lápi gî; ká-i n' gí'tkik m's píla *not to you alone I tell to do it*, 61, 4,
and Note; kátak *to tell the truth* for kátak gî; cf. page 242. The frequent
and unnecessary repetition of the personal pronouns nî or nû, î, nāt or nā,
etc., is also characteristic for the conversational form of language, and is
found in the conjurers' songs as well.

Apocope is of frequent occurrence in compound words, and since I
have treated of these in the syntactic part, and also under the heading of
incorporation, a short mention of them will suffice here. It is the qualify-

ing word that loses some of its phonetic elements, not the qualified one, and at times the loss is so great that the word is with difficulty recognizable. Lχalχamníshti lulínash *ground-up lily-seed packed away*, 74, 10, becomes lχálχam=lulínash, and wáwakshtat tutû'ksh *ear-wax* turns into wáwa=tutû'ksh. Proper names, especially of persons, are usually pronounced fast, and thus their first or qualifying element suffers loss by attrition:

Gúshu=Lúlp "*Hog's Eye*," for Gû'shuam Lúlp.

Lû'k=Pshî'sh "*Grizzly's Nose*," for Lúkam Pshî'sh.

Mák=Núsh "*Light-brown Head*," for Makmákli Nû'sh.

Tatakták=Mpátu Gî'tk "*Red Pimpled Cheeks*," for Tataktáklish Mpátu Gítko.

Tchák=Pshî'sh "*Sharp Nose*," for Tchaktchákli Pshî'sh.

Tchúl=Pshî'sh "*Pierced Nose*," for Shulítko Pshî'sh.

Omission of the verb from a sentence occurs very frequently in Klamath conversation, especially in such connections where it can be readily supplied by the hearer. Several instances of this have been exemplified under "Idioms," and under "Particles used as Verbs." This feature is often met with in sentences beginning with wák, úk, ûk *how*, and û'tch, an exclamatory particle, and nothing is more frequent than the omission of the verb gî *to exist, to be, to become, to do* from sentences where it is easily supplied by hearer. Cf. pages 477. 592. 614–616.

kátgash át ak î nîsh *ye will believe that I told the truth* (Mod.); the verb lóla is omitted before î.

pákish wák kû'tsag! *how good is the gudgeon to eat!* 178; 1 (Kl.).

û'k gîsh á lish! *do as you like!* (Mod.).

û'k hai, û'k hak ta *how then, in which manner* (shall I call it; Mod.).

ûk î mā'ntch tchkásh! *how long have you been away!* (Mod.).

û'ts kam î nîsh! *please do not trouble me!* (Mod.).

III. DIALECTIC DIFFERENCES.

Upon the pages preceding frequent occasions were offered to refer to the discrepancies existing between the Klamath Lake and the Modoc dialect, but this topic can only be discussed systematically and in a bulk after

a full elucidation of the grammatic laws upon which the structure of the language is resting. Only then a full comprehension of these differences is made possible, and since they extend over the lexicon as well as over the three parts of grammar the best place to consider them is the appendix part of the volume.

On the whole the two dialects differ but slightly, and this made it possible to treat them both in the same work. The existing differences are much more of a lexical than of a grammatic nature, and in grammar the morphologic part shows more differences than the phonologic portion. The Indians, having the auditory sense keenly developed, are well aware of these differences; they are very apt to find fault with unusual terms or accentuation, and hence visitors are told by the people on Upper Klamath Lake that the Modocs "do not speak correctly" (Mō'dokni ká-i tálaak hémkanka), or that "their talk is strange" (wénni hémkanka). All over the world we find people that think their own dialect to be the only good one.

Other petty linguistic differences exist between each portion or settlement of both divisions, as, for instance, between the Klamaths on the Lake and the Klamaths on Sprague River; they chiefly refer to the mode of pronunciation. The Tchakä'nkni or "Inhabitants of the Service Berry Tract," near Flounce Rock, north of Fort Klamath, intruders from the Molále tribe of Oregon, were reputed to speak the Klamath very incorrectly.

The Texts obtained from individuals of both sections clearly show some disparity in the languages of the two, but afford no distinct clue upon the length of time during which they have lived separately. Before the Modoc war of 1872–1873 they lived at a distance of sixty to seventy miles from each other; they met every year at the Klamath Marsh, when hunting and collecting pond-lily seed, and besides this often joined their forces to undertake raids in common upon surrounding tribes; in spite of the rivalry existing between both sections, intermarriages often took place. The more ancient customs and myths are common to both, nevertheless the name Móatokni or "southerners," which implies *segmentation of the tribe*, must date from an early epoch. The northern dialect is more archaic or original in some terms, as nádsχēksh *nine*, nē'g *absent*, whereas the southern shows earlier forms in knanílash *bat-species*, shiánhish *rafter*.

PHONOLOGIC DIFFERENCES.

In regard to the *vocalism* of the two dialects, the Modoc sometimes uses the diphthong *ai* where Klamath Lake has ē, *e*: ḳókai (and ḳóḳe) *river, creek,* Klamath L. ḳóḳe, ḳóḳa; ḳaílpoks *heat, hot,* Klamath L. ḳē'lpoks, ḳélpoksh; shnaíligsh *eyebrow,* Klamath L. shnéḳĕlish.

Klamath *wa-, wo-,* is in a few terms replaced in Modoc by *u-:* úk for wák *how;* úkash for wókash *pond-lily seed.*

Of more importance is the substitution of short and long *a* of Klamath Lake by short and long *e,* also by *ä,* in Modoc. This is observed almost exclusively in accented syllables, and even then in a few instances only; these vowels always stand between two consonants. This singular fact cannot be explained by a supposed insertion of *i* after the *a* of Klamath Lake because the *e* resulting from a contraction of *ai* would in most instances remain long, which is not the case. Examples:

gá-ash, Mod. géash *thus, so.*

yána, Mod. yána and yéna *downward, downhill.*

ná-asht, ná-ash, Mod. néasht *thus, so, in this manner.*

náshki, Mod. néshki *to butcher, flay;* nashkótkish, etc.

pádshit, Mod. pä'dshit *in the morning.*

pálak, Mod pélak *fast, quickly.*

shálakla, Mod. shélakla *to cut, slash oneself.*

shátma, Mod. shétma *to call to oneself.*

shnapémpema, Mod. shnepémpema *to fool* somebody.

uláplpa, Mod. uléplpa *to flicker about.*

wewesháltko, Mod. weweshéltko *having offspring.*

But there are also instances on hand where the reverse takes place, Modoc showing *a* where Klamath Lake has *e:*

métkla, mä'tkla, Mod. mátkla *to carry on back, shoulder.*

nē'g, dimin. nékag, Mod. nā'g, nákag *that absent one.*

wéktash, Mod. wáktash *plait of females;* the verb being wékta in both dialects.

The term for *brown* varies in both dialects: ka-uká-uli, kä-ukä'-uli, ke-uké-uli, kevkévli.

Dissimilation in the iteratively reduplicated adjectives, all ending in li, as described on page 234, is observed much less in the southern than in the northern dialect.

In the *consonantic* sounds of the Klamath language s-, sh-, sl-, shl-, when initial, are oftener replaced by ts-, tch-, tsl-, tchl- in the Modoc than in the Klamath Lake dialect, where this is considered as a corruption; tchká for shká *it blows hard* or *cold*, tchkél for shkél *marten*, tsχúle for shkúle *lark*, tchléyamna for shléyamna *to hold* something *soft in hand*, tchpál for spál *ocher*. Cf. pages 296. 297.

Modoc redoubles *l* in a few words like k͟éllak *being without*, kálliu *fur-mantle*, where Klamath Lake has k͟éliak, kaíliu.

In a very limited number of terms Modoc has *l* where Klamath Lake shows *n;* cf. heshelióta *to barter*, Mod. sheniúta; kíntchna *to go single file*, Mod. kíldshna. Cf. shnúntatka (below).

Another change, already referred to on page 230, is the substitution of the arrested sound ² for the lingual k͟ in Modoc only, which disappears in the following terms, e. g.: 'óga for k͟óga *to bite;* 'u'hpa, 'ópa for k͟ópa *to think;* 'úχpash for k͟óχpash *thought;* 'u'hlí for k͟u'hlí *to enter, creep into;* 'óke for k͟óke *river, creek;* 'ólkoli for k͟ólk͟oli, k͟úlkuli *round, globiform;* 'ō'sh for k͟ō'sh, k͟ū'sh *pitch-pine*. When k͟ is a final sound, or stands within the word, it is not dropped; and even when k͟ and g are pronounced, the arrested sound is always heard *after* them; cf. pages 216. 226

MORPHOLOGIC DIFFERENCES.

A few slight differences between the two dialects occur in the formation of the distributive reduplication, which have been alluded to under that heading.

A difference in the *prefix* is noticed in the verbs kpulí *to drive into*, kpŭ'lχa *to expel*, kpútcha *to oust, drive out*, etc., where Modoc has tpulí, tpúlχa, tpútcha, or tpudshá. All these forms are used when the act of driving refers to a *few* (not *many*) objects; cf. page 436. In both dialects the prefix *u-* may also be pronounced vu-, wu-, q. v.

More difference is observable in derivational *suffixation*. The Modoc verbal suffix -*i* is in some instances replaced by -*a* in the northern dialect·

shítchpalui *to tattoo;* Kl. shítchpalua; shuatáwi *to stretch oneself;* Kl. shu-atáwa. Other Modoc verbs have *-a* as well as *-i:* tchlalála and tchlalíli *to roast upon the coals.* To designate an act almost completed, -húya, -úya is more frequent in Modoc than -kshska, -kska, which is preferred by the Klamath Lake dialect. For inchoative or inceptive verbs -éga, -iéga is preferred by Klamath Lake, -támpka by Modocs, though both suffixes occur extensively in either dialect. Cf. List of Suffixes. For híshuaks *husband, man,* Modoc has in the subjective case: hishuákshash; for snáwedsh *wife, woman:* snawédshash, and from these terms the verbs for *to marry* are also shaped differently. Transposition of sounds takes place in some substantives ending in -ksh; thus Klamath wáltoks, wáltaksh *discourse, talk, speech,* appears in Modoc as wáltkash; others are enumerated page 349.

As to inflectional *suffixation,* the most important discrepancy exists in the formation of the present participle, where Modoc has *-n* (-an) and Klamath Lake the compound ending *-nk* (-ank); a fact discussed repeatedly in the previous pages. The inflection of the noun is effected by the same case-suffixes and case-postpositions in both dialects, except that in the emphatic adessive case the compound -kshi gí'shi of Modoc is condensed into -ksáksi, -kshákshi, -ksíksi and -ksû'ksi in Klamath Lake.

Of the *impersonal* objective verbs many differ in regard to their structure in both dialects, as shown pages 429. 430. From this it would appear that Modoc usually prefers to place the person in the subjective case when expressed either by a pronoun or a noun.

The following peculiarities are of a morphologic as well as of a syntactic character, and therefore may be appended here:

The future tense, composed with the particle tak, is preferred by Modoc in the incident and in many principal clauses to the future in -uápka. In the Klamath Lake Texts the future in tak occurs nowhere except in 70, 2. The particles pēn, pän, and ûn are much more frequent in the southern than in the northern dialect; this may be said of pēn especially in its function of connecting the small numerals with the decades.

In interrogative and other sentences the particle lîsh is largely used in Modoc, and placed after the interrogative or initial particle. The northern dialect employs that particle rather sparingly.

LEXICAL DIFFERENCES.

The number of Modoc words differing in radicals, in derivation, or in sound from their equivalents in the northern dialect is considerable, as may be gathered from a short inspection of the Dictionary. I have therefore compiled a specimen list of lexical differences, including only representative vocables from the Dictionary and from information obtained lately, and placing the Modoc term with letter M. *after* the Klamath Lake term. With the exception of a few, the Modoc terms are readily understood by their congeners on Upper Klamath Lake, but some are not in actual use among them, or, if they are, they have adopted a signification differing materially or slightly from theirs. The Modocs have adopted more terms from the Shasti language than the Klamath Lake Indians, and these more terms from Chinook jargon than the Modocs. Among the terms of relationship some differ in the formation of the distributive form and also in their meanings. Some of the Modoc terms were entirely unknown to my Klamath Lake informants, as ḵalmómoks *glowworm*, kshíta *to escape*, and its causative shnékshita; lumḵóka *to take a steam bath*, tíkēsh *clay, loam*, tchatchákma *haze is forming*, tchíptchima *to drizzle down in atoms*.

épka *to bring, haul, carry to;* M. ítpa.

hésha *to send away;* M. shnī′dsha.

húshka, húshkanka *to think, reflect;* M. ḵópa; húshkanksh *thought;* M. ḵóχpash, ′ú′hpash.

hushtánka *to go and meet somebody;* M. shu-utánka.

ísha, ílktcha, p′nána *to bury, to dispose of the dead* by interment or cremation; M. ílktcha, vumí; Kl. use vumí only for *caching* provisions, etc.

ká-ishna *to close an opening, doorflap, door;* M. shlá-uki.

kápka *little pitch-pine tree;* M. ḵúga, dim. of ḵō′sh *pine*.

kátak *truly* and *to tell the truth;* M. kána, kátak, katchán *truly, surely;* kána tchē′k *certainly*.

kē, kī *thus, so, in this strain;* M. kíe, kē.

klā′dsh *dry, rocky land, table land;* M. knā′t.

ḵ′léka *to reach, to die;* M. often pronounces: ḵăláka, kaláka.

látchash, generic term for *lodge, building, house;* M. stinā′sh.

líuna *to produce a roaring, rushing sound,* as a landslide; unused in Kl.

lúela, hushtchóχa *to kill* more than one object; M. lúela, heshχä′gi, shuénka.

lúkslaksh *ashes,* Kl. and M.; the M. lápkēksh means *finest, atomic ashes.*

nadsχékish, nádsχēksh *nine;* M. sḵékish.

nanílash, smallest species of *bat;* M. knanílash.

pá'hpash *earwax;* M. wáwa-tutû′ksh, from túta *to take from.*

pála-ash *flour, bread;* M. shápĕle.

pápkash in the sense of *poker;* M. kpá-u, kpá.

p'tíshap *father;* M. t'shíshap, from t'shín *to grow.*

ptchíklχa *to pat, caress;* M. ptcháklχa.

shánhish *rafter;* M. shiánhish.

shawalinä′-ash *companion, fellow, friend;* M. shítchlip.

shewátχa *it is noon-time;* M. gá-ulapka.

skíntchna *to crawl, creep,* as reptiles; M. sχídsha.

shlélaluash *eyelid;* M. shlélaluish, which means *cream* in Kl.

shlû′ktchna *to spit, spit out;* M. distinguishes between kpítchtchna *to spit close by,* and shlû′ktchna *to spit into distance.*

shnikíwa *to throw, hurl, cast;* M. shnikóa.

shnúntatka *to interpret;* M. shnúltatka.

spelétaklūtch *rake;* M. wakatchótkish.

shukíkash *parents, progenitors;* M. shokeká-ash.

shuéntch *baby-board;* M. stiwiχótkish.

te'hlté′hli *flat, depressed, low; deep;* M. teltélhi.

túpakship, abbr. túpaksh *younger sister;* M. *sister.*

tchátchgalam *bur, pine-bur;* M. tchatchgálinks.

vúyukiaks *armpit;* M. yukä′kish.

vulán *to watch fish over ice-holes;* M. uláwa.

wáklgish and páklgish *table;* M. páklgish only.

Wálamskni *Rogue River Indian;* M. Wálamswash.

wálish, walī′sh *rock-cliff;* M. walī′dsh; also generic for *rim.*

wáltoks, wáltaksh *talk, speech;* M. wáltkash.

wítchiak *rainbow;* M. shtchálapshtish.

wítchkinsh *dew;* M. tchítaksh.

IV. SYNTACTIC EXAMPLES.

What follows is a selection of sentences which were omitted while composing the previous pages of the Grammar to exemplify grammatic facts. What is dialectic in them is not so much the syntactic structure of the sentences as the morphologic and lexical character of the terms occurring in them. Sentences worded in the Klamath Lake dialect are not marked as such, but those obtained from Modocs are designated by the letter M. When two sentences are combined in the same item, and have the English rendering between them, the former is of the Klamath Lake, the latter of the Modoc dialect. This does not signify that any of the Klamath Lake sentences is unintelligible to the Modocs, or conversely, but that it is their more natural mode of utterance. In some of these items the decisive words are arranged alphabetically.

Distributive reduplication.

túmi mák̲laks a-atíni *many Indians are tall.* (M.)

gégamtchi shútka shlē′sh gì *it looks like these things.* ˙(M.)

wa-utcbága i-eípâ käílanti *the dogs scratch in the ground;* cf. yépa.

tátaksni, îsh lúloktchi pĕ′lakak sbánksh=pakí′sh *children, bring me each one watermelon, quickly.*

édshash nāt púpanua nánuk *we all drink milk.*

tám î kátkoga nép shashtashχókan tkútka? *do you stand with your hands in pocket because you feel cold?* (M.)

The future tense.

In the third, fourth, and fifth sentence the future form is used imperatively.

tám î nálash túla genuápka? *will you go with us?*

tám întch (for î nîsh) gen sheniútūpk' i-ámnash? *will you barter beads with me?* tám lîsh î shiyutuápka nûsh yámnash?

k̲á-i kaní hí gatpanuápka *nobody is allowed to go there.* (M.)

shumalū′lasht tchēk î nûsh heméχi-uapk *speak only after I have written.*

hû′nk=shitk hak á-i î heméχi-uapk, mámantchak gîtk, ge-uní hak *repeat it exactly the same way* (lit "you shall speak just only alike to") *stopping at intervals, and but slowly.*

tuá nā shute-uápka at? nād ûn nadsháshak tá-uni géntak *what shall we do now? we will go to town together.* (M.)

tám̓ î nîsh wátch vulχuápka? *will you lend me your horse?*

tidshéwan mîsh nu ûn vû′lktak *I shall lend it to you willingly.* (M.)

hä ûn lúldam á-ati kéntak at keno′lasht tchgû′mnuapka, vúshmush ûn kshún k̲éshktak pásh(t), shtáwan ûn wénktak *if deep snow falls in winter, and after the snowfall frost should come, the cattle will be unable to eat the grass, and will starve to death.* (M.)

hä k̲á-i któdshtak shkó, kä′gitok ûn kshún vúshmûsham *if it does not rain in spring, there will be no grass for the cattle.* (M.)

lé-utak nā ûn nálam pshákam hashuáshtat pä′dshit; telíntok nāt ûn *to-day we will play in our uncle's garden; he will allow it to us.* (M.)

tchēks î shéwantok húnkesh tála *you have to pay money to him.* (M.)

pélak mîsh nā′t ûn shlé-elkitak *we will soon come to visit you.* (M.)

The imperative mode.

emí îsh shuéntch, or: emí îsh *hand that baby* (on the cradle-board) *over to me.* (M.)

gen á tchélχank gépk̓ î; or: gìn á tchélχĕ gépke! *come* (close to me) *and sit down right here.*

pä′n häméχ̓ î; ké-uni hak heméχ̓ î *say this once more; say it slowly.*

nánka îsh shiû′ngs꞊bakish í′ktchi *bring me some watermelons.*

k̲á-i mî petéke skútash *do not tear your blanket;* k̲á-i mî spakág̓ î shkútash.

shátua hel gî í′sh *do the thing with me;* tchímē îsh túla shiloátcha î.

núsh wiká shá-ulantchî *go a short distance with me.* (M.)

k̓núks îsh hûn skén̓ î (or: skä-an í′ tak) *buy a rope for me;* túntish îsh skä′-an í′.

kitchkáni! î shlaukípĕle *boy! shut that door.* (M.)

shlépkipal̓ í′sh gé-u ténish kápo *bring me my new coat.*

tídsh shualaliámpk̓ î *take good care of it.*

gin á tchálχ̓ (or tchélχ̓ î) *sit right here.*

tcheléyan hûn î mantchákash shápĕle *give some bread to this old man.* (M.)

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The present participle.

i k̲ilíwash ítnan pukéwishtat *you are sewing the woodpecker-scalp upon the buckskin dress.* (M.)

Utíltalsh yá-uks shewánan heshuámpĕli *Utíltalsh effects cures by giving medicine.* (M.)

yéna nû gén géna; gulí′sht nûsh ’mutcbága sχû′lpkan ktánan hló̲ka *I went down stairs; when I came in, the old man was sleeping in bed and snoring.* (M.)

mā′ntch nû tchútĕnan kékish heshuámpĕli *I treated him a long time and cured him.* (M.)

The past participle.

(*a*). Used in an active signification.

k̲áyudsh hishuákga hût hémkankatk gî *this little boy cannot speak yet.*

tunépnish lálualsh íyamna nû *I had five pins;* tunépni gé-u laluálatko (abbr. from laluálaltko).

káyak toks nû hûnk shléatko gî *I could not see him.*

nálam lak̲í tídsh shishúkatki (for shishukátko gî), tídsh sháyuaksh *our chief is a good fighter and intelligent.*

(*b*). With a passive or intransitive signification.

nîsh gé-u nánuk gukuátko *my neck is all swollen.* (M.)

lúlp hahantakuátko gî *his eyes were wide open.* (M.)

ipkápkash ánku shû′dsha āt *ye are burning piled-up wood.* (M)

ínnaks mû kikanuála(-tko) *beads with a wide perforation.* (M.)

tchokéyaltko shá-ika (gî) *the field is covered with gravel.*

kēk a kshū′n ípka atí uyégatk *this haystack is very high.*

tám lîsh mbúshan kátags gi-uápka? *will it be cold to-morrow?* û′na pshín ká-a kátags gé-uga ámpû tchípkatko wén *last night it was very cold, so that the water froze in the pail;* lit. "the pailed water." (M.)

The verbals.

(*a*). The infinitive:

ne-ulákta sha, kokiä′kish û′nk né-ulχa múash shlewítki *they decided that the conjurers should order the wind to blow from the south.* (M.)

kuyumáshtat hû tídsh gēt utchín *in muddy water net-fishing is profit-able.* (M.)

kiä′m tchûḵá shátma *they call the fish to swim up-stream,* 135, 4. Cf. also 107, 2. 113, 1.

(*b*). The verbal indefinite:

uk há pĕná gishálsh *in this manner he treated* (me); lit. "that is how his handling was." (M.)

Yámakni tû′m yuhú luelólish kî *the northern Indians* (habitually) *killed many buffaloes.* (M.)

tánkak ná-entk súnditka pá-ulash gé-u *I ate* (of it) *last week.*

wák lîsh hû shlē′sh kî? *how does this look?* (M.)

kē′shga nû shlé-ish húnkĕlam *I could not see him or her.* (M.)

shûhank=shítko shlē′sh kîsh shaná-uli *he wants to look alike.* (M.)

tuá î shanáhuli shiyútash? *for what will you barter this?* (M.)

(*c*). The verbal causative:

ko-ishéwa mîsh nû shlé-uga *I am glad to see you.*

tatá gen shle-úga kuχpáktak î nûsh *when you see this, remember me.* (M.)

(*d*). The verbal conditional:

títatnak häméχ' î; ḵá-itoks nî hû′shkanka páp'lak mîsh heméχisht *tell me only one word at a time; I do not remember* (them) *when you speak fast.*

ḵá-iu któtchasht ktchálhui sáppash *before the rain the sun shines.* (M.)

(*e*). The verbal intentional:

nû hûn tpéwa pelpéltki, léwitchta tā′dsh pélpelsh *I ordered him to work, but he refuses to work.* (M.)

géntki mā′lsh nû gî' *I order you to go.* (M.)

húnktiash we-ulä′kash nutétki giúga i-ā′sh mpampatkánka *the willows were sputtering in the fire to burn up these women.* (M. myth.)

The intransitive verb.

éwa vû′nsh é-ushtat *the canoe floats upon the lake.* (M.)

wásh a nátch géluipk' húya *the coyotes are coming near us;* wásh nálsh wigátan hōluípka.

udsháksh huhíχi *the sucker fish skips out of the water.*   (M.)

hä yáki ánko i-utíla, shlémp'le! *if the seed-basket is under the tree, take it home!*   (M.)

lápi ánku yámpka *two sticks lie on the ground*   (M.)

líûpka sha wäítash (or wäítash nánuk) *they sit around the whole day.*

ká-i hût pítchka lóloks *the fire is not out.*

tám lîsh tchíwa shtinā′shtat (or stinā′sh)? hû tchíwa; *was he in the house? Yes, he was.*   (M.)

nánuktua käíla yutíla wá *all that grows under ground* (bulbs, etc.).

<p style="text-align:center">*The interrogative sentence.*</p>

(*a*). Introduced by the particle tám.

tám kaní gitá gátpa? *has anybody been here?*   (M.)

tám î shléa gé-u p'tísha? ĭ′! *have you seen my father? yes!* tám î gé-u t'shísha shléa? ĭ′!

tám î shléa p'gî′sha m'na? ká-i! *have you seen his mother? no!* tám î shléa hû′nkeläm p'gî′sha? ká-i!

tám lîsh hu shíla? *is he, she sick?*   (M.)

tám lîsh i-i tchúi túmĕna? î-î, nû túmĕna! *do you hear me? yes, I hear you!*   (M.)

(*b*). Introduced by the pronoun tuá.

tuá haitch hū′t gî? *what is that?* tuá hû?

tuá haitch wák gî? wák lîsh î gî? *what is the matter? what does it mean?*

tuá lîsh î hû′shkank? *what are you studying about?* or: *what do you think of this?*

tuá î pélpela? shéshatuish χaí nû kî; *what is your business? I am a trader.*   (M.)

(*c*). Introduced by the particles wák, wák lîsh, wák gíúga.

wák lîsh î giúga ká-i gé-u lóloksgîsh épka? ká-i lîsh shlé-uka *why did you not bring my rifle? because I did not find it.*   (M.)

wák lîsh î gíuga ká-i nîsh wálχa? *why don't you answer me?*

wák ē n'sh gî'ug ḵá-i wálχa? *why don't you reply to me?* wák lîsh î nen ḵá-i wálχa?

(*d*). Introduced by various pronouns and particles.

wátch há hû gî? *is that a horse?* (M.)

tánk î méhiäsh shnókua ḵóḵetat? *how many trout did you catch in the river?* láp méhiäsh! *two trout!* (M.)

tánni látchash málăm käílatat! *how many lodges are on your land?*

tánni mi t'shíshăm wátch gî? *how many horses has your father?* (M.)

táta î patkĕlóla? *what time did you rise from sleep?* túsh kîsh î pátkal?

tatá mā'ntch haítch hûk híshuaksh másha? *how long was this man sick?*

The cases of the substantive.

(*a*). The objective case.

î hushnakpápka nép *you are holding your hands together upon something.* (M.)

lúepalsh shtinā'sh powetéka *the lightning-stroke shattered the house.* (M.)

shmukátan' nû gét nû shulótish *I am wetting that garment;* nû'toks hûn shpága shulótish.

gēk múshmush láp'ni tá-unep shésha *this cow is worth twenty dollars.*

pét'atko pshí'sh *one whose nose-perforation is disrupted.* (M.)

háshuash nû háshua *I am planting maize.* (M.)

hû stáni yaina-ága kimā'tch *the ant-hill teems with ants.* (M.)

wátchkina nûsh ḵóḵa spéluish *a raccoon bit me in the index-finger.*

klásh hûn mî tχé-una shewán' î *give this hide to your elder brother.* (M.)

(*b*). The possessive and partitive case.

máḵlaksam shmútka nā (for nálam) shtinā'sh *the house is full of our people.* (M.)

letumnóti túmi pán *they have a carousal, or feast;* lit. "many of them eat in a noise."

(*c*). The locative case.

kilíwash ánkutat ská-ukua *the red-headed woodpecker picks holes in the tree.* (M.)

pä́'lpĕli hû tchû́'shak yálkamāt *he works in bad weather all the time;* hû
 ḵo-itchánta nḵíllan nináklkish.

gé-u t'shíshap ámpû käílatat ḵítitchna *my father has spilt the water on
 the ground.* (M.)

shewáni îsh tála gé-u kiä́'mat! *pay me for my fish!* (M.)

nánuk mî vúshmûsh saígatat páwa *all your cattle graze on the prairie.* (M.)

hû Títχash sha'hmóka shtinā́'shtat *he called Títak out of the house.* (M.)

tĕlúks i-ukúkag shtináshtat *the basket is inside the lodge.* (M.)

pä́'dshit klálha tinōluléshtat *there was a hailstorm at sundown to-day.*

nû neyéna tchuyéshtat *I am lining a hat.* (M.)

(*d*). The instrumental case.

túmi a gēk tá'htāsh gén il'hólĕsh, ḵá-itoks ná-entka illoláshtka túmi wä́'
 tank *there were many grasshoppers this year, but not many last year.*

púishtka hushútantko (gî) *he wears a fringed belt.* (M.)

The adjective.

tát ·pĕlaíwasham shnúlash wikáyanta ka=tánian tchắ'dshui pinakpká-
 gishtat ḵúgatat (gî) *there the nest of the golden eagle* (lay) *upon a
 low pine-tree, only that high, and dwarfed.* (M.)

vúnipa î shīp áti=käíla=gi-íshash nadshénash máḵlakshash shewán î *you
 sold four sheep to a foreigner;* lit. "to one in distant-land living."

káyam múmuatch nákshtanish shepátχa hû *he tore to pieces one of a
 jackass-rabbit's ears.* (M. myth.)

wéwanuish maḵlaksámkshkni kikashkánka wákalak i-ukóga *women of
 the tribe are walking inside of the inclosure.*

nû ûnk shútka gítak hû́'nksh *I would act as he did.* (M.)

The adverb.

pî ûnk shnóka î yúkiak *he caught a mocking-bird on the ground;* hû kaí
 hí yúkiak shnúka.

wák ka=tán nîsh ke ḵ'léka *something is probably the matter with me.* (M.)

lē nû pán, bû́'nua *I do not eat, drink.*

snawédshash lupítkni gátpa, nútoks yámatkni *the woman comes from the
 east, I come from the north.* (M.)

génû hunásh̀ak nû shlä′papka *I am looking at it unintentionally.* (M.)

tídsh sha hishuátchχash shualaliámpka *they watch the man closely.* (M.)

túm tchátchui ámpû î búnua *you drank too much water.* (M.)

tánk nû nā′sh illólash vúmshtat sχusχíyamnish gî, tánktchikni gé-u
  kewá wä′k *last year I was able to row the canoe,* (but) *since then I*
  broke my arm. (M.)

Temporal locutions, mainly of an adverbial nature.

tína illólash tank nû hûn shléa *I saw him a year ago.*

tína ok ilhóla pá-ulash gé-u *I ate* (of it) *last year.*

nálăm a shī′p túm nī′l a gén illū′lsh *our sheep have much wool this year.*

lápni tchēk illō′lan shékĕlui shéllualsh *after two years the war came to*
  an end. (M.)

tá′htāsh géntka páta túmi wá, tánktoks kaítua *there were many grass-*
  hoppers this summer, but not any last year.

páta mā′ntch waíta, lúldam toks pépĕlak waíta *in summer the days are*
  long, in winter they are short; lit. "the days pass rapidly."

géntka lúldam ká-i gî-uápka wésh *this winter there will be no ice.* (M.)

tánk nā′sh sháppĕsh kóke wetko gî′ *last month the river was frozen.* (M.)

mā′ntchtoks at pádshit wäítash *the days are long now.* (M.)

una há shtípa waíta *it was cloudy all day yesterday.* (M.)

níshta wásh yéa *the prairie wolves have howled all night;* pä′dshit pshî′n
  ye-á wásh.

The conjunction.

(*a*). The particle ak, aka, ka expresses probability and potentiality.

kú-i ak mîsh nē′pkia *you may feel uncomfortable.* (M.)

hûnk ak taksh ūn (for hû′n) nû shléat *I can see him;* nû aká hûn shléa.

nû kaí ak hû′nkish hû′nkptchi a (gî) *I would act, do, or be like him.* (M.)

shléat ak taksh ûn nû (ûn for: hû′n) *I can see that.*

tám î kókant kō′shtat? ká-i ákă nû kókant *can you climb the pine-tree?*
  I cannot.

ká-i ak nush gé-u t'shíshap wewáltant *probably my father will not allow it to me.*   (M.)

ká-i aka kĕléka, or : ká-i nû lóla hû'nkesh k'léksht *I do not believe he is dead.*   (M.)

ká-i aka hû' ukauχō'sh kıchálhui pádshit at *I do not think that the moon shines now,* 12, 132 ; lit. "to-day."   (M.)

túm hak tcha î hushχákta ! *you ask probably too much for it !* túm haí î nen élχa !

(*b*). The particle ha, a.

nánuk a n' ûnk hō'shkanka *I recollect all* (these) *things;* hû'nktaks nû hushkánka nánuk.

kēk nisχága ká-i a mîsh tidshéwa *this little girl does not like you.*

kó-e a ududómtchna ámbutat *frogs live in the water;* kó-e kaí ámputat wá.

ká-i î pēn ha humásht gi-uápka *you will never do it again.*   (M.)

(*c*). The particle hai (haítch, χaí).

ké haí litchlítchli máklaks *that man is certainly robust*   (M.)

tánn' a haítch wewéash gîtk lakí? *how many children has the chief?* tánni lîsh lákiam wewéash?

káni haítch hût gî? *who is he, she?* káni hû?

géash χaí mîsh nû kópa tchû'shak *thus I always think of you.*   (M.)

tuá haítch î shanáhuli húntka? *what do you want for it?*

(*d*). The particle nen.

tuá î nen hémkank? *what do you talk about?* wák lîsh î hémkank?

ká-i nû nén kî *I refuse to do so.*   (M.)

wák lîsh na (for: nen a) gî? *what is the matter?* wák lîsh?

(*e*). The particle toks (taksh, tak).

láki toksh tû sχû'lpka shilóka *the chief lies sick in bed.*   (M.)

húnkĕlam unák kó-idshi, pé-ip toks tidshí *his son is ugly, but his daughter is pretty.*   (M.)

kó-idshitoks kēk yaína *this mountain is quite rough* or *steep.*   (M.)

V. COMPLEX SYNONYMOUS TERMS.

The great facility possessed by certain languages of forming complex or polysynthetic words by an exuberant power of derivational affixation is also productive of certain complex synonymous terms, which the analytic languages of modern Europe habitually express by separate words, mainly of an attributive character, or transcribe by separate sentences. Some languages of the American aborigines are rich in terms of this sort, and we are often wondering why the punctilious and seemingly unimportant distinctions embodied in them are expressed by *a single word formed with this purpose.* It is curious to observe how much stress is laid upon using specific terms for certain things and acts which white people *do not even notice* as being distinct from other things or acts of a similar nature; and, on the other side, objects which are totally different among themselves are called by the same term in certain languages on account of some resemblance observed upon them. Thus, *green* and *yellow*, *green* and *blue*, are expressed by the same term in many languages. The Cherokee expresses *butterfly* and *elephant* by the same term, kamáma, both being provided with a proboscis shaped alike. In Creek *rabbit* and *sheep* are both called tchúfi, in Chicasa tchúkfi, on account of their woolly covering, and the *horse* is to the Creeks the *great deer:* ítchu=ʻláko, abbr. tchuʻláko.

Sometimes the reason for expressing the same act or condition by different verbs does not lie in the act itself, but in the difference of the verbal subject or object, its shape, quality, or number; of this we have conspicuous examples in this language in the chapter on verbal "Inflection for number," pages 433–441, to which may be added the instances, pages 460. 461, referring to the verb *to give*, and what is said about prefixes in general. The English-Klamath part of the Dictionary mentions six terms for *gray*, eight for *to seize*, twelve for *to sever*, fourteen for *to wash*, about as many for *to walk, wear, weep*, while the terms expressing the different modes of *going, running, standing, lying, sitting, looking, rolling, placing,* and *lifting* considerably exceed the above in number. The list of the adjectives expressing *color* does not reach that of a Herero tribe in Southern Africa, which possesses twenty-six terms for such cattle alone as is spotted in different ways,*

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* Cf. H. Magnus, d. Farbensinn bei d. Naturvölkern, pages 9. 10. 19–21 (Jena, 1880).

but is extensive enough to equal that of English, if we deduct from this the large number of artificial terms derived from manufactured objects. *Wounds* are called differently according to the weapon or instrument which inflicts them; *scars*, when flesh is removed, are shúktashkuish; without removal of flesh, sháktkaluish.* When a strong wind shakes a tree, the *bending* downward of the tree is wawíwi, but its moving up to the former position is wawílakpĕli, the continual rocking wawíkanka. *To roll* an object *in the mouth* is kpíamna when it protrudes from it, but when wholly inclosed in the mouth, shikpualkána.

Many more examples of this sort might be mentioned to show the keen sense of perception and graphic expressiveness traceable in the language. Utilitarians will regard this mental tendency as productive of cumbersome, unnecessary toil, while the philosophical linguist sees in it a sign of fresh and poetical ingenuity, which is manifesting itself everywhere in genuine conceptions of the untutored children of nature.

Below I present some instances of verbs and nouns, the definitions of which are ideas not simple, but of considerable complexity, and in which the great power of forming synonyms is traceable into the more minute details. Several of these terms were taken from the collection of Modoc vocables recently acquired by me.

The act of *carrying a babe* is expressed in many different ways, which chiefly differ among themselves by the circumstance whether the carrying is done upon the shuéntch or *cradle-board* or without it. The verb éma "to hand over to somebody a baby tied upon the cradle-board" forms several derivatives: émtchna "to go and carry, to bring it somewhere upon the board" (also upon the arm), for which kshéna may be used as well; émtchipka "to carry it toward somebody," émtakla (or émtkal) and émkiana "to carry on the back a babe tied to the board." "To carry on the back" any other object except a babe is tútkal, "to carry home on one's back" tútchampĕli. Shmámka "to nurse or take care of a baby" is probably derived from éma also. "To carry a babe, when just born, on the back" and not tied to the board, is spukútakla and shlukútakla; stíntakla (or stíntχal) when not on the board and not necessarily upon the back. Ha-

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* Cf. also u'hlopátana and upátia in the Dictionary.

shupat'lámna is "to tie it around the back in a piece of cloth," hashpuákia "to carry it while placing the arms or one arm under its legs," hashkága "to carry it on the breast."

Folding is expressed generically by spágalχa, "to fold, double up;" the nouns pákalaksh and spágalaksh signify "fold, crease," and the former term figures in numeral adjectives like fourfold, sixfold.* These words are all derivatives from páka, mbáka "to break." "To fold" in such a manner as blankets or other sheets are folded in a warehouse is skúpalχa; "to fold" as folds appear in the dress as worn, shkashkapshtchálχa; skútash shkashkapshtchalχátko "the blanket shows folds when enveloping the body."

To grasp, when used in the general sense of "taking, seizing," is shnúka, shnúkua, "taking to oneself" shnúkpa; "to grasp a small object," so that the fingers of the seizing hand touch the thumb on the other side, shatash-tánka; when the object is larger, so that the "fingers do not meet on the side opposite," shatashtχápka (-apka expressing distance); when the object is "grasped so that the fingers of one or both hands keep moving along its circumference," shatashkakiámna.

To stick up on one's head is an act expressed by a large variety of terms. Sha-úla is "to stick up something upon the top of the head" that will extend upon it from the forehead to the occiput, hence sháwalsh *crest* of birds and other related significations, q. v. "To take off that object from the head-top" is sha-ulóla; "to place erect upon, to make stand one object on one's head," is shátuala, upon "another person's head" hashátuala; hence shátualtko lásh "one feather standing up vertically on one's head," hásha-tualtko lásh "on another person's head." When many objects are "made to stand up straight on one's head in a bunch," this is shíldshuala; "feathers set up" in that manner: shíltchawaltko or síldshualtko lásh. Shákwal is "to place a bunch of feathers on the top of one's head," shákwaltko lásh "a bunch of feathers stuck up there;" shakíχi is "to have it" or "wear it upon the back of the head or the shoulders;" shakíχitko lásh "one who wears it" there. "A crest of hair going over the top of the head" is híshkwaltko lák. Túta, d. tútata, tút'ta, signifies "to stick obliquely one long object upon somebody," either on his head or body; hence the reflective form shútĕta

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* Cf. shantchaktántko in Dictionary and on page 531 of Grammar.

"to stick up on one side of one's head or body;" p'laíwasham (lásh) shút'-tantko "wearing an eagle's feather stuck up obliquely." But when many feathers or long objects "are stuck up obliquely on oneself," this is expressed by hashkátchka: lásh hashkatchtántko nû'sh "many feathers fastened on one's head." Shutéwaltko "fixed or fastened upon the head" may refer to objects of various form, not to long articles only. But when "I fasten a feather upon my forehead," this is nû shatelíka lásh; upon "another's forehead," hashtelíka; hashtelikátko lásh may refer to more than one feather also, and describe it as "standing erect" or as "leaning back across the top of the head."

Noise and *to make noise* is a fruitful field for word-formation in all languages, and onomatopœia often plays a large part in it. The large number of expressions compels us to separate the noises made by man and animals from those made by the elementary forces of nature. Among the former, hä'ma is generic for all the roaring, crying, whooping, and chirping produced by animals; also for the shouts and cries uttered by man to call other people's attention. To shout at festivals, dances, is yéka, "to howl, cry, or sing in chorus;" hence probably yaúkěla "to perform a puberty-dance." Yá-uya or yauyáwa refers more particularly to a noise made with a rattle,* and *noise* in general is kó-i túměnash "disagreeable to hear." "To behave in a boisterous, loud manner," is lúlula, wáltka, and tchiluyéχa. "To crack with the teeth" is púkpuka. Other noises ascribed to human beings are expressed by the verbs úka and tchī'lga; the noisy rejoicings heard of children when they see their parents coming is shítiaika. Yá-a, yéa is "to scream" or "howl aloud," and wawá-a "to whine." The noises made by the elemental powers are just as multiform in their lexical rendering as they are with us. "To explode" is mbáwa; "to cause an explosion by a stroke of the hand," shnámbua. The noise made by the surf or by waterfalls is tíwish, from tíwi "to rush with force;" the roaring of a landslide or falling rocks líuna, of other elementary noises shtchayá-shla, of the wind yéwa, the cracking of plants, rotten wood, etc., wálta, the rustling, crackling of hay, straw, dry bulrushes, etc., kúshkusha. "To beat a drum" is udíntěna; "to ring," when said of a little bell, liúiχa, v.

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* *To rattle* when said of the rattlesnake is shuatcháltchna, its rattle: shlá-imugsh.

intr., hence the clapper of the bell is named liú-iχatko "making noise ;" tíntan lilúiχa "little bells are tinkling." "The sizzling of hot water" is tchiyá-a, tchiá-a, a derivative of yá-a, and the sputtering out of steam inclosed in burning wood is mpampát'ta, the cracking of the wood mpátchitchka. La-uláwa is said of the clattering noise made by dry substances, as bones, striking against each other.

VI. ROOTS WITH THEIR DERIVATIVES.

There is no better means of showing the mode of word-derivation in a language than to unite and class all the derivatives of one root systematic-ally under the heading of that root. The functions and frequency of each derivational means employed, as affixation, reduplication, vocalic change, or the compounding of words then appear at once and illustrate each other mutually. Some roots of the Klamath language have given origin to fam-ilies of derivatives of wonderful extent, and the stems or bases formed by them have branched off into different directions again, so that the progeny or offspring has expanded into a startling multiplicity. The association of ideas and the branching out of one idea from another often bear a peculiar stamp which will surprise those not accustomed to Indian thought. Many of the verbal radices quoted below gave origin to transitive as well as in-transitive verbs; some show a predilection for prefixation, others for suffix-ation. Vocalic changes are not infrequent in the radix, and many of them can be explained by a weakening of the vowel through a lengthening of the word and the shifting of the accent consequent upon it.

The items given below do not aim at any degree of completeness, but are intended only to serve as specimens of derivation. They will give a general idea of the method which has to be followed whenever a complete "root-dictionary" of this upland tongue should be attempted, a task which can be undertaken only at a future time, when a much larger stock of vocables and texts has been gathered among the individuals speaking both dialects.

Éna *to bring, to carry*, originally referred to a plurality of objects only, but its use has extended over a wider range, so that the verb may pass for being the generic term for *to carry*. The number of prefixes which con-

nect themselves with éna is remarkably large, as will be seen from the list
following : ána *to take away from, abstract*, with anía and other derivatives;
kéna *it is snowing*, lit. "it is carrying (snow) obliquely, or from the sides";
kshéna *to carry* something *long in the arm* or *arms*, as a baby, a load of
wood, straw, grass, etc., whence kshún *hay*; léna *to carry* a *round* object, or
to travel upon something *round*, as the wheels of a wagon, car, etc.; hence
gléna, kléna (1) *to carry fire* by means of a stick burning at the end and
swung in a circle; (2) *to hop*, viz., "to swing one's body in a circular way" (a
derivative of this being klukálgi); shléna *to move* something *in a circle*, or in
a round orbit, as is done with the small rubbing stone or lípaklish (Mod.),
shílaklkish or pē'ksh (Kl.), upon the mealing stone or lěmátch; cf. lē'ntko.
The verb shlín *to shoot* appears to be originally the same word as shléna,
though now differentiated from it in signification; it may have referred at
first to the curved or round path in the air described by the arrow when
impelled by the relaxation of the bowstring.   Néna *to carry* something thin
and *to move* something flat, as the wings ; pána *to dive, plunge;* piéna *to scrape
sideways* really means "to carry or bring upon the ground toward oneself."
There is another verb shléna differing from the one above as to the origin
of its prefix, and signifying *to take along* garments, mantles, etc., or some-
thing soft or pliant.   Sténa is *to carry* in a bucket, pail, or other portable
vase of this sort.   Shuéntch *baby-board*, in Modoc *baby*, is lit. "what is car-
ried on oneself," and presupposes a verb shuéna, which is not recorded.
But there is a verb wéna *to wear out, to use up*, as garments, the original
function of it being apparently "to wear, to carry upon oneself."   A verb
tchéna *to go, walk*, serves in Modoc to express a plurality of subjects walk-
ing or going; cf. Grammar, page 439.

Éna also forms derivatives with some suffixes; enía *to carry to* some-
body, ē'mpěli, for énapěli, *to convey back* or *home*, and ē'ni *spirit-land*, place
where spirits are being carried or wafted ; cf. the Latin: manes, from manare
to be moved.   Éma *to bring, hand over*, said of infants, contains the same
radix e- with the suffix -ma of motion upon the ground, and forms a large
number of derivatives by means of compound suffixes.

Éwa *to be full of, to be filled up by*, refers especially to water, liquids,
and such substances as sand, seeds, food, etc., and forms a family of words

very instructive in regard to its prefix-elements. In its signification and derivatives it closely approaches ī'wa, but must be distinguished from it, as ī'wa refers more specially to something being *inside*. Éwa forms é-ush, ä'-ush *lake, sheet of water*, with its diminutive ewága *little lake*, and a large number of verbs, some of which assume transitive functions, as éwa does itself when it signifies *to empty upon*. As an impersonal verb it means *to be satiated with;* hence é-una *to fill oneself with food,* ewísi *to digest,* e-unóla *to defecate.* From éwa descends quite a family of terms distinct by their prefixes, as the verbs yéwa, kshéwa, léwa, néwa, péwa, stéwa, shuéwa, tchéwa. Yéwa *to burrow* really means the filling of the den with winter provisions by the rodents which excavate the dens, yé-ush, the prefix i-, y- pointing to a multitude of long objects. Kshéwa *to put upon* or *place inside* refers to one long or animate object only; cf. Dictionary, page 147. Of léwa, which differs somewhat from líwa, q. v., the original signification is *to be in the midst of a circle,* or *to be within* something *round;* then *to form a cluster,* to be or exist together in the shape of bunches, clusters, grapes, the prefix l- being indicative of round shape. Thus lé-usham, d. lelé-usham *flower* describes "what is in a cluster;" pushpúshli líwayaks is *the pupil of the eye.* Néwa *to form a sheet* is said of large water-sheets, prairies, and level lands; hence né-ush *tilled ground,* né-utko *field,* né-upka *to run into a lake,* said of rivers; knéwa *to let the fish-line float* on the water over day or night, the oblique direction of the pole or line being indicated by the prefix k-. Knéudshi is the object causing the line to float; this being made of light bark, the term finally came to mean *bark.* Péwa *to be in the water* refers to animate beings, and passes into the signification of bathing or swimming and washing oneself in cold water, péwash *bathing place;* stéwa is *to mix* a substance *with a liquid,* and may be used in reference to kneading dough. Shuéwa is a medial verb coming nearest in signification to knéwa *to fish with the line, to angle;* its derivatives being shué-ush, shué-udsha, shué-utka. Tchéwa means *to float,* as aquatic birds; when said of men it refers to a plurality of them, and belongs to géwa *to go into the water;* cf. page 439. Tchíwa *to form a body of water* is identical in meaning with éwa (1) and (2) in Dictionary, and forms tchī'wish *standing water, pool,* or *spring,* tchiwízi *to put a liquid into* a vase so as not to fill it, and tchī'pka *to be full of* or *to contain water* or some other liquid, it being a contraction of tchiwípka.

Ídsha, ítsa *to carry, transport, to make go, to remove*, appears as a verb assuming various prefixes, but also figures as a suffix or rather as a part of suffix in others. Originally it referred, and still does so in many instances, to a plurality of long-shaped objects, especially people, and ktchí'dsha *to crawl, creep along the ground*, stands for kshídsha, and in fact represents the singular form of the verb. Édsha means *to suck, extract by sucking*, but refers to blood, water, and milk (édshash) only, while hántchna has reference to other objects. Thus ídsha forms transitive as well as intransitive verbs, one verb being often used in both senses. Thus pítcha is *to become extinct* (fire), but its medial form spítcha is used for *to extinguish, put out, to drag behind* or *to pull after* oneself, besides the intransitive *to go out*. Kídsha is *to crawl, creep*, and *to swim under the water's surface, to dive*, originally "to make go sideways;" hence kídshash *fin* and kúdsha *dorsal back fin* and *gudgeon*. More distantly derived from kídsha are kíntchna *to walk, march, move in a file*, skíntchna *to crawl, creep*, for which Modoc has sχídsha, and kí-insh, kī'nsh *wasp*. Médsha *to migrate, to travel* refers especially to the prairie, lit. "to remove in a curvilinear direction," hence the medial form shemáshla *to migrate with one's family*, and the derivative kimā'dsh *ant*, lit. "the one moving obliquely." Another derivative, shnī'dsha, also pronounced tchnī'dsha, means "to go forward in a straightout direction." The original function of ídsha *to carry, transport* has become reflective in the verb médsha, but reappears in mídsho *spoon*, "what serves for carrying (to the mouth)."

Íka *to take out, remove from*, is another prolific derivative of the radix i-, and like ídsha, íla, íta has formed a good number of derivatives by prefixation. Thus we have é-ika, eíχa *to put the head out*, ktchíka *to crawl off*, viz. "to take oneself out obliquely," ník'ka, níka *to put the arm* or *arms out*, spä'ka *to lie spread out* on the ground, spíka *to draw, pull out*, spíkanash *needle*, spúka *to put the feet out* and *to lie down*, shúka *to drive out of*, if this is not the medial form of húka *to run at;* finally tchíka *to leak*. The verbs and nouns formed by suffixation from íka are all arranged in alphabetic order in the Dictionary; they are íkaga, ikayúla, íkaks, íkampĕli and íkna, yíkashla, íkla and íklash, íkta, íktcha, íkuga and ikuákpĕli with kshékuga

Káᴋᴐ, ᴋáᴋu *bone* is a term which reappears with a nasalized initial in ngák, nkák *top of the head, skull top*, which joined to gî *to produce, to make*,

to do forms the verb nkā′kgî, nχákgî *to give birth.* In searching after the origin of this term, the fact suggests itself that in delivery the top of the infant's head usually appears first; but we may attach to it perhaps a widely different interpretation: *to produce bones,* ḵáḵ′ gî, in view of the belief current among several tribes that life really resides in the bones, and not in the flesh, nerves, or blood; or that man has two souls, one of which remains after death in his body. In the Tonkawē language of Texas *to be born* is níkaman yekéwa "to become bones."* In fact, after decease the skeleton frame of a person outlasts all other parts of the body, and should the soul remain in it this is reason enough to explain the universal dread about the revenge of the one buried. This is one of the great causes accounting for the reluctance of many Indians to refer to anything recalling the memory of the deceased. Ḵáḵo is formed by reduplication of the radix ka, ko, ku which we find in many verbs of *biting:* ḵóḵa *to bite,* ḵo-úyua (plur. of obj.), ko-ítchatchta, kókanka, shḵóks, shuḵóka, kuátchala (Dictionary, pages 514. 515), and a few others not in the Dictionary, as kowakä′-kala *to eat holes into, to gnaw to pieces, to spoil by gnawing;* kuakikakiámna *to go around* an object *while eating of it.* The radix is not reduplicated in ḵáta *to gnaw,* ḵä′dsho *chin,* kuátcha *to bite off small pieces,* kuátchaka *to bite into,* kuä′ka *to bite* or *tear off from,* kwû′ldsha *to erode,* kwû′shka *to bite off,* kúpka *to bite* or *eat repeatedly,* ḵé-ish *rattlesnake.* The *jaw* is our organ for biting, and is called ḵáḵo just like the *bone.*

Láma *to be dizzy, giddy, drunk, bewildered,* and *to curse* contains a radix lam-, the primitive signification of which is that of turning in a circle, revolving, reeling. This will appear from the following derivatives: lĕmátch (for lamō′tkish) the Indian *mealing stone* or Mexican metate (Aztec: metlatl), upon which the shiláklgish or *rubbing-stone,* flat below, is moved in circular lines for grinding seeds and grains. The term for *thunder,* lĕmé-ish, shows that this phenomenon of nature was likened to the circular motion of *rolling* rocks or something heavy, for l'ména, lĕména *it thunders* is from laména. Lĕmewílχa means *to be moved off by circular motion,* as logs in a river. Lemléma, the iterative reduplication of láma, is *to be dizzy, to reel,* lámlemsh, with vocalic dissimilation, *dizziness, giddiness,* but lám *spirituous liquor* is

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* Cf. Journal of American Folk-Lore, Vol. I, 237 sq. and II, 68 (Cambridge, Mass., 1888. 1889).

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derived from *rum* through the Chinook jargon.   Shlámia is *to feel bewildered, deeply aggrieved* by the loss of a relative or friend; hence also *to mourn* some-body's death.   Cf. lĕmē'sham and leméwalĭēksh in the Dictionary.

Núta *to burn, to blaze up*, v. intr. and impers., can turn into a transitive verb *to destroy by fire*.   Its numerous derivatives are remarkable by the vocalic changes which the radix nu- is undergoing in them.   The vowel u- is preserved in the noun nút and its diminutive nútak, the small *seed* of the glycerium-*grass*, which explodes when heated; also in núyua and nútkolua *to shine from a distance*.   The causative form of the latter verb is shnátkolua. Núka or nóka *to roast, cook,* and *to become ripe*, forms nukóla *to shrink by heat*, shnū'χa *to parch*, nókla *to roast* or *boil* on the hot coals; nχúta and nχútagia (for nokúta etc.), *to burn at the bottom* of a cooking vessel; by a vocalic change we get shníkanua *to allow time for ripening* and its iterative shnikanuánka, which is also applied to fishing, not to fruits or seeds only. Other derivatives of shnū'χa are shnitchíχa *to fry* and shnítchkua, v. trans., *to broil, to fry, to dry* such substances as meat, etc.   The medial form of núta: shnúta, is transitive only: *to burn, to build a fire*, and *to parch*, and from it are derived shnúya, abbr. shnúi, v. intr., *to burn, to shine;* also when noun: *polar light;* shnuitámpka *to keep burning*, shnúish a peculiar *smoke* or *fog* appearing at times in the northwest and ascribed by the natives to deities; shnutchóka *to burn* or *singe to death*, a verb compounded of the two stems nu- and tchók- in tchóka *to die;* shnúikia *to build a fire next to* something, as a wall, hole, tree.   The vowel *a* appears in other derivatives of the same radix, as in natcháka v. intr. *to melt by heat* and its causative shnatcháka, v. trans., *to melt, dissolve* by fire-heat, as wax; nátspka *to be consumed by fire;* nátkalga *to blaze up* and its causative shnátkalga *to kindle up, set on fire.* Nä''hlua, nélua *to be burnt* on the skin or surface as by the sun, fire, begins a series of derivatives showing the vowel *e.*   From it we have the causative shnélua *to stain, color, dye* and the noun shnéluash *dye-stuff, coloring matter.* Shnéka is intransitive and means (1) *to be lit up, to shine,* (2) *to burn one-self,* and (3) *to burn through;* hence shnekúpka *to shine from above* or *from a distance.*   Nélka, nélχa *to be burnt up* is probably identical with nī'lka *it is dawning,* but both are now pronounced with different vowels; nélka gave origin to shnélχa (for shné-ilχa) *to set on fire, to burn down,* whence shné-

ilaksh *fire-place, hearth,* and *lodge.* Shnéna is *to build a fire* when out traveling; shné-ish *camp-fire made on a journey,* shnē'nkish the *spot* where such a fire is or was made. Shnē'pka (for shné-ipka) *to build a camp-fire habitually* is a usitative verb formed by the suffix -pka; its noun shné-ipaksh *usual fire-place,* also stands for the *lodge* or *habitation* itself, and differs from shné-ilaksh only by the circumstance that people stay longer in the latter than in the former. Nī'lka *it is dawning* is closely connected with nilíwa *to burst into a light,* and refers to the rays of sunlight shooting up from the horizon and apparently coming from a burning fire; it forms derivatives like nílakla, metathetically for nílkala, *to appear first,* as daylight, the local name Nílak-shi, q. v., nilaklóla, nilaklōltámna; cf. Dictionary, under nílakla.

This radix nu-, one of the most fecund in forming derivatives in this upland language, must be carefully distinguished from another element nu-, which signifies *to throw* and *to fly,* when round or bulky objects are spoken of. It is a contraction from níwa *to drive,* and is found in núdsha, núlidsha, nutolála, nutódsha, shnuntowá-udsha, and other terms.

Páha *to be* or *become dry* is transitive also: *to render dry, to exsiccate,* and does not apply to the fading processes of the vegetable world only, but as well to sickness of men and animals. A relation between disease and dryness is traceable in many languages, as disease induces fever, and fever is productive of thirst, which is the result of loss of water from the blood; our term *sick,* the German *siech* are in fact identical with the Latin *siccus dry.* With the use of three different verbal suffixes the root pa- in páha forms páka (through pá'hka), pála (from páhala, pá'hla), páta (from pá'hta). The verb páka, among other significations, means *to wither, fade,* and *to break, crack* from being dry, and then is usually pronounced mbáka; mbákla *to be parched up, to crack,* is transitive also, with change of vowel mbúka, púka; when used as a noun, this means *dust.* Mpákuala is *to dry up on the top,* and is said of trees. Pä'ka *to render dry, to dry out,* has special reference to thirst, and appears also as an impersonal verb: pä'ka nísh *I am thirsty,* lit. "it makes me dry"; pä'kam is the *dry moss* growing below trees. Pála *to be dry* and *to render dry* also forms many derivatives, and in some of their number the 'h after the radix pa- is still pronounced, as in the noun pá'hla, pála *tray,* originally "implement for drying seeds," etc., now used for a

matted dish, and a sort of *scoop* or *paddle*, larger than the sháplash (for shá-pa'hlash) *matted plate, dish*, or *paddle*. Pála also designates the *liver*, an organ of the body which the popular mind puts in close connection with the feelings of thirst. Pála-ash is dried food, either *flour* or *bread*, palála, an inchoative verb: *to become dry*, pálkish *dry river bed*, pálpali (for pálpal-li) *white*, lit. "bleached," or the color of dry vegetation; spál, in Modoc tchpál *ocher, yellow paint*, lit. "becoming dry upon somebody," wapálash *dead tree*, for upálash; stópĕla and stópălsha *to scrape off* the fibrous bark of pine-trees, lit. "to render dry (pine-trees) on the top;" stópalsh *fiber-bark* of coniferæ. The verb páta *it is dry season* or *summer* also became a noun: *summer, summer-heat*, and in the form of páta, mpáta, mpátash also means *milt, spleen*. Páha forms páhalka *to dry*, v. trans., *to become dry*, v. intr. and *to suffer of* a lingering disease, whence pá'hlaksh *emaciated;* páhalka *to be permanently sick*, papahuátko *having dried-up eyes*, pá'htchna *to be thirsty*, pá'h-pa'hsh, pá'hpash *earwax*, lit. "what turns dry."

PÉT'A *to disrupt* contains a radix pet- resembling in its function that of pu- in púi. The derivatives of it are petíla *to be a midwife* and *midwife*, cf. page 375; ktepéta or ktépta *to notch, indent* and lepéta *to tear off particles from the rim* of a round object and *to mark the ears* of cattle; lelpétatko *indented*. This radix also appears with change of vowel in kmapat'hiéna-tko *wrinkled, furrowed;* but petéga, pitéχa *to break, tear* has to be derived from téga, ndéga, not from pét'a.

P'LAÍ, plaí *up, above, on high*, and *upward* has formed many derivatives without and with vocalic alteration of the radix. Directly derived from it are p'laíkni *the one being above* or *coming from the upper parts of*, p'laítankni (same), p'lē'ntana *upon the top*, p'laíwash *golden eagle*, lit. "the one staying high up," p'letoíχi *to lift* or *purse up*, especially said of the lips, etc. With the vowel *e* p'laí appears in pélpela *to work*, which seems to refer to repeated lifting of the arms or hands for manual labor; in pélta *to put out the tongue*, pélhipĕli *to draw the tongue in;* the vowel *e* becomes displaced by anathesis in shepálta *to touch part* of one's body *with the tongue*, shepálua *to put the tongue in and out* as a gesture of mockery, shepolámna *to carry about on one's shoulders*, an act which implies a lifting up like its causative hishplâ'mna *to tow* by means of a rope or string slung over the shoulder. With the vowel *a*

the radix appears in pálla *to steal, purloin*, in Modoc also pálna, to which we may compare English terms like "to lift cattle," "shoplifter;" pálak, Modoc pélak *quickly, rapidly*, implying a rapid lifting of the feet, palakmálank *at a rapid gait*. The suffix -pĕlí, -plí, -blí is a form not derived from p'laí, but sprung from the pronominal pî directly, as a form *parallel* to p'laí, and from this came pipĕlángshta *on both sides*. Píl, píla *on him, on her* has to be distinguished from píl, píla *only, but, merely*, and from the former p'lú *fat, grease*, seems derived, together with pílui *to smell*, v. intr., piluyé-ash *emitting smell* or *stink*, ship'lkánka (and shipalkánka) *to go about stinking*, p'lín *to become fat*, p'lítko *fat*, adj., shnípĕlan *to fatten*.

Púɪ *to cut into strips* or *fringes* forms a basis which has been quite fertile in all sorts of derivatives. The radix pu- points to a separation or cutting asunder so as to cause divergence below. We meet it in the noun: pû'sh *whorl*, as seen on the cat-tail, etc., and in its derivatives pû'shak *bunch of pine-needles*, pû'shχam *twig of coniferæ*. Pû'ish is a *fringe, leather fringe* when loose; after being fastened to the garment it is called puitlántchish; púash a *flour-sack* made of cloth. Pukéwish *set of fringes, fringe* of a skin garment, *strap* and *leather* belongs to the same radix pu-, which refers as well to the diverging of the legs in the human and animal body, as may be gathered from terms like pû'shaklish *part of leg* between hip and kneé, spúya, Mod., *to stretch the legs*, pútchka *to part the legs* or *feet* and pû'tchta, hushpû'tχa *to touch with the feet*, spútchta and hushpátchta *to frighten, scare*, lit. "to make the legs part;" pútchkanka *to move the legs quickly* and *to hold* them *apart*. Very probably pē'tch *foot* (and *leg* with smaller animals) is of the same radix, though the change of the vowel is not quite plain; cf. shepatchtíla *to place the legs under oneself*, and spiéga *to help up* another *on his legs*. Another prefix occurs in l'bû'ka (for lpû'ka) *to lie on the ground*, said of round subjects, as roots, bulbs, etc.

Tκáᴘ *stalk, stem* of plant, *maize-stalk* appears as -kap in its compounds and derivatives, t- being the prefix indicating upright position of one subject. Tka-, tga- also forms the radix in the verbs of standing when the subject is in the singular number. Káp as a base or stem in the sense of *stick* or *pole* is found in yankápshtia and kmakápshti *to place into an opening* and *to bar an entrance* with some long object, as a stick. For *stalk* and

maize-stalk the Modoc dialect has káp, not tkáp; cf. kápala, kápaltcha *to be about gathering stalks, reeds*, etc. In Klamath Lake kápka, a species of *low pine, Pinus contorta*, stands for tkápaga, tkápka, and has a diminutive kap-kága *young kápka-pine;* for kápka Modoc prefers ḵū′ga, diminutive of ḵō′sh, ḵū′sh *pine.* The radix found in kapáta *to reach up to*, gáptcha *to hide* or *go behind* is ka-, related to géna *to go* and not to káp.

T'SHĬ′N or tĕshĭ′n, d. t'shĭ't'shan and tĭ't'shan *to grow* applies to men and animals only, ḵédsha to plants. Though intransitive, this verb is a parallel to tchíya *to give* to somebody a liquid, as *water, milk;* t'shín therefore means to be brought up with milk, water, etc., in the earliest stage of life. Cf. τρέφειν *to feed on milk, to feed, to curdle.* From that verb comes t'shíshap Kl *father*, like τρόφος *nurse* from τρέφειν; the Modoc form p'tíshap recalls the distributive form tít'shan of t'shín. The circumstance that the father or progenitor is only called the "feeder," "nourisher," throws an interesting light upon the primitive conditions once existing among these western Indians; besides this, p'gíshap *mother* really means "the maker." From t'shĭ′n are further derived: (1) t'shíka *to grow old, to be old*, and as a noun: *old man.* Its diminutive t'shika-ága is *short old man* and *parent.* (2): ndshílo, dim. ndshíluaga *female animal*, lit. "the suckler, feeder." (3): hishtátcha, the causative form of t'shĭ′n, *to bring up, raise*, said of children and the young brood of animals.

WÉKTA *to plait.* A series of words beginning with w- possesses in common the signification of *twisting, plaiting*, but varies considerably in regard to the vowel following the initial sound, thus forming thematic roots like wa-, we-, wi-; the real radix is apparently u-, which as a component of diphthongs turns into w-. We also find that, e. g., wapálash *dead tree* is a transformation of upálash, washólalχa for huhashólalχa, watákia for utákia. From the form wa- the radix u- forms terms like wapíl'ma *to tie, twist*, or *wind around;* wáptash *water running* through ponds and small lakes *with visible motion* resembling a twisting, waptashá-iga *rope twisted* out of grass, stalks, etc., wákogsh *bucket*, called so because of the hoops winding around it, wákshna *moccasin*, viz., garment *tied* around the feet. The diphthong we- stands as initial in wékta *to plait*, whence wéktash (Kl.) *plait of females*, for which Modoc has wáktash, a form less original than wéktash; wépla *to*

wind something *around, to wrap up, envelop;* weplakiámna *to bend* or *coil up, to form rings;* wépiaks *middle part of bow,* because strengthened by leather tied around it: wípka *overshoe* or *cover of shoe* consisting of twisted material. From wítchχa, v. tr., *to wind around* as a rope, are derived witchkátko *mountain ridge* and wítchiak, the Modoc term for *rainbow,* both named after their winding shape.

Wíta *to blow at* contains a radix wi- meaning *to blow,* but greatly varying in its significations according to the suffixes that may become connected with it. Wíta and wítna form wítka *to blow out of,* witχnóla *to cease blowing out of;* the basis wíka *to blow out, to emit air,* gave rise to the derivatives wikánsha *to blow across, to sweep over,* and to wikláwi *to blow in a side direction,* to drift along the ground, and to wíknish *telltale, tattler,* one "who blows at somebody." Wíli is *to blow* or *waft through,* wilála *to blow into the fire.* Wítcha refers to *continual blowing,* and forms witchóla *to cease to blow,* witchulína *to blow underneath,* witchuyektámna *to blow* something *up* continually (implying an inchoative verb witchuyéga), and wítchtka *to continue blowing in return,* forms wítchtaks *tempest, storm.* Finally we have wína, which, with the suffix -na indicating gradual process and short distance, means *to sing,* lit. "to blow at intervals;" winóta *to sing in a chorus,* especially when the song is started by the conjurer. The medial form shuína *to sing* referred originally to a solo chant, but now applies to choruses as well; its noun shuí'sh is not *song* only, but also *magic song* effecting cures of disease and obtained by inspiration through dreams. For the other derivatives of wína and shuína see Dictionary.