MAP OF THE HEADWATERS OF THE KLAMATH RIVER.

By Albert S. Gatschet.
THE}

KLAMATH INDIANS

OF

SOUTHWESTERN OREGON

BY

ALBERT SAMUEL GATSCHEH

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LETTER OF TRANSMITTAL.

Smithsonian Institution,
Bureau of Ethnology,
Washington, D. C., June 25, 1890.

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. Archaeology 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.
BIBLIOGRAPHY.

The list below contains titles of books and articles upon the two tribes of the Klamath people, which are of scientific interest, whereas others, also mentioned in this list, are of popular interest only. Several of the latter I have never been able to inspect personally. During the Modoc war a large number of articles appeared in the periodical press, expatiating upon the conduct of that war, the innate bravery of the Indian, the cruelty of the white against the red race, and other commonplace topics of this sort. As the majority of these were merely repetitions of facts with which every reader of the political press was then familiar, I did not secure the titles of all of these articles.

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A weekly periodical published in New York from 1863 to 1880. During the Modoc war of 1872-1873 many strategic articles appeared in it upon the conduct of that war, composed by a specialist.

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(2) Remark on the Klamath language; list of numerals. In "Native Races," Vol. III, p. 610. (San Francisco, Cal., 1882. 8°.)

Bland, T. A.:
Life of Alfred B. Meacham, together with his lecture, "The tragedy of the lava beds," delivered in Park Street Church, Boston, Mass. Illustrated by seven portraits. Washington, 1883. 8°. 48 pp. (Published by the author.)

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GATSCHET, ALBERT S.:
(2) The same was, with few changes only, published in German under the heading: "Farbenbenennungen in nordamerikanischen Sprachen." In Zeitschrift für Ethnologie, Vol. XI, Berlin, 1879. The first of the seven languages spoken of is the Klamath of Oregon.
(3) Sketch of the Klamath language of Southern Oregon. In Amer. Antiquarian, 1, pp. 81-84. (1878-1879.)
(4) Mythologic text in the Klamath language of Southern Oregon, with translation and comments. Ibid., 1, pp. 161-166.
(5) The numeral adjective in the Klamath language of Southern Oregon. Ibid., 11, pp. 210-217. (1879-1880.)
(7) Three short texts were published in the First Annual Report of the Bureau of Ethnology, Washington, 1841. Imp. 8°. pp. 583-587, with commentaries: Details of a conjurer's practice; The Relapse; Sweat Lodges. (They are also embodied in the author's Report, under "Texts.")

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Photographs of Klamath Lake and Modoc Indians were taken by him, and the subjects described in his Descriptive Catalogue of the Photographs of the U. S. Geological Survey of the Territories, from 1869 to 1873, inclusive; F. V. Hayden in charge. 8°.

LATHAM, ROBERT G.:

MATTHEWS, DR. WASHINGTON:
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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

* 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 marks, 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 obliterated most traces of a fracture of the earth's crust. The most conspicuous of these fissures in the basaltic formations are in Oregon, northern California 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:  

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, Buek Lake, and Aspen Lake—on its south-eastern 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 scoria—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 Yâneks 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 Faego 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'laikni köke), the most considerable tributary of Williamson 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 Quaternary lake basin, now forming a low marshy prairie and watered by Wood River (E-ukalkšimi köke), which enters upper Klamath Lake near Koháshi 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 (T'gülunteham Kshute'lish), which issues from a pond, drives a mill, and then joins Crooked River (Yànalti köke, or Tutashtaliksini köke). This beautiful spring and stream were selected by the Government as the site for the Klamath Agency buildings. The old agency at Koháshi (Guhúskshi 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 Pitsua (4,680 feet). The junction of Sprague and Williamson Rivers is marked by a rock called Ktáí-Tupáksi, 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-

* 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.
TOPOGRAPHIC NOTES.

land, which culminates in an elevation east of it, measuring 6,650 feet, in Nilaks Mountain (Nilakshi, "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). Yaneks 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 Nilaks 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 Kombatwash Indians, lie on its southern end.

Clear Lake, also called Wright Lake (by the Modoces, Tchápszo), 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-ushkñi 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 (Tchua'ni) has its name from the tchuá or “water potato”, the fruit of Sagittaria, and is its outlet connected with Abert Lake.

The Indians of the Reservation annually repair about the month of June to Klamath Marsh (E-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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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 (kā'pka, in Modoc kūg'a), 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 (ktč'leam kō'sh). The hemlock or white pine (wā'ko), the juniper (ktā'lo), and the mountain mahogany (yúkmalən') 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 (mā-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'lı, l'bá' iño, and others, are found in the prairies adjacent. Pond-lilies grow in profusion on lake shores and in the larger marshes, especially on the Wōkash 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
shlé'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, (shmá-í, Cervus columbianus), or the white tail deer (múshmush,
Cariacus virginianus macrurus), or the mule-deer (pakólesh, Cervus macrotis).
Less frequent is the antelope (telé-n, Antilocapra americana), and most other
four-legged game must be sought for now upon distant heights or in the
deeper canons, as the elk (ván), the bear in his three varieties (black, cin-
namon, and grizzly; witái'm, náka, lú'k), the lynx (shlé'a), the gray wolf
(kái'-utchish), the silver or red fox (wán), the little gray fox (kóchkatch),
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, (má'mákli), as ducks, geese, herons, and cranes. Some can
be seen day by day swimming about gracefully or fishing at Modoc Point
(Nilakshi) 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 (wé'ks), the long-necked kilidshiks; among
the geese, the brant (lášak) 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 penguin (knútsia). Fish-
hawks and bald-headed eagles (yaízal) 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'laì-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 (wishink), the black-snake (wâmënigsh), and the rattlesnake (ké-ísh, kî'sh). Crickets and grasshoppers are roasted and eaten by the Indians, also the chrysalis of a moth (púlzuantch).

**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 pini-ries 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

*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 Yineks—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 Mákłaks 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, stiná'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 grammatical 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.

Katá'gši “stumpy bushes.”
Taktałklishkši “reddish spot.”
Yaúkēlam Lášši “eagle wing.”
Yásš Laumá’ds “projecting willow.”
Spúklish Láwish “sweat lodge on promontory.”
Mbáknalsi “at the withered tree.”
Kumtehnyáksi “at the old man’s rock;” a man-shaped rock formation near the open waters of the marsh and visible at some distance.
Lalawaspe’ni “slaty rock.”
Taktyš “cricket noise.”
Tsásam Pévas “skunk’s dive.”
Ktał.Wasi “rocky hollow.”

Snášśéni “at the rock pile.”
Lulpakat “chalk quarry.”
Kápá’kši “dwarf-pine thicket.”
Wáptásšéni “water moving through ponds perceptibly.”
Tehókeam Psísh “pumice-stone nose.”
Káksi “raven’s nest.”
Íwal “land’s end.”
Luyánsi “within the circle.”
Yaúkēlam Snolas “eagle nest.”
Tehikas Wálákísh “bird-watch;” secreted spot where hunters watch their feathered game.
Tułkät “at the small rail pyramid.”
Awaluashá’šni “at the island.”
LIST OF CAMPING PLACES.

Tahamguspis "back away from the west;" probably referring to a turn of the shoreline.
Wāk-Taliksi "white pine on water-line."
Wishinkam Tinash "drowned snake;" place where a garter snake was found drowned in the open waters of the marsh.

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):

Lēnē-isham Nūtā'ks "impression of thunderbolt."
Lāllāks "steep little eminence."
Stōpalsh-tamā'ks "peeled pine standing alone."
Kāk-Kshawaliłksh "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.*

Kākago'si "at the ford."
Sānka-ush'gu'ni "cliffs in the river;" a fishing place.
Yāle-alant "clear waters."
Tānna-Latlish "flat rocks under the water."
Ki'k-Taliksh, or Kā'k-Talish "twin rocky pillars."
Awalokāksaksi "at the little island."
Mūshaksham Wā'sh "where obsidian is found."
Trālmakstant (supply: Ktā-Tupāks) "on the west side of (Standing Rock)."
Tchimōksaksi "at the graveyard;" cemetery and ancient cremation ground of the E-nkshikni.
Ktā-it'l "place of rocks."
Tchikšini "at the submerged spot."

Kūltam Wā'sh "otter's home."
Stīlakghish "place to watch fish."
Yā 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 settlements on Williamson River.
Kūls-Tge-nsh. or Kūlsam Tge-nsh "badger standing in the water."
Witā'mamtsi "where the black bear was."
Kuyām-Skā-iks "crayfish trail."
Slankoshkōksi, or Shlankoshkshū'kshi "where the bridge was."
Kokāksi "at the brooklet."
Kuyaga, a former cremation place in the vicinity of Yā aga.

CAMPING PLACES AND OTHER LOCALITIES AROUND UPPER KLAMATH LAKE.

Places situated on the lake are as follows:

Skohnasliki, commonly called Kohash'ti, Kuha'ash'ti by Americans and Indians, "starting place of canoes, boats." Formerly location of the United States Agency; now numbering four or five Indian lodges.

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

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

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

Aushme, an island in the lake near Modoc Point.

Shuyake'ksi or "jumping place."

U'nalona, or Yulalóháni, 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 Tiwishxé'ni "where the cascade noise is."

Urótlash, name of an island near Linkville.

Wákaksi Spúklish, a ceremonial sweat-lodge on west side of the lake.

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

Lúknash'ti "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:

Giwash, or Géwash, Mount Scott: Gwash'ush, Crater Lake, in a depression west of Mount Scott.

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

Kákášam Yána "mountain of the great blue heron;" northwest of Agency.

Mó'dshi Yána or Long Pine; lit. "on the large mountain;" mó'dshi or ná'úpetchi is a compound of the adjective núni, 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.

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

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

Wákaksi, Ká'káshti, Tchiutchiwasímtch, 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 Nilaks ridge. A ceremonial sweat-lodge stands in the vicinity.
LIST OF CAMPING PLACES.

Nilaksi, 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.

Walpi, Miyant, Tõphamëni. Lárit: other elevations of the Nilaksi hill ridge.

Pitsua, hill ridge extending north of Williamon River.

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

En-kalksini Spúrklish is an ancient ceremonial sweat-lodge near Wood River, and not very distant from Fort Klamath (În-kák).

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 Yâneks 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 Yâneks are frequently called P'läi, “above”.

Charles Preston's list:
Tsuükåkshi “dog-rose patch,” near headwaters.
Ulálkshi “cottonwood.”
Pálam E-ush “dry lake;” a large flat rock is near the river.
Welékag-Knûlkâk.shákshi “at the stooping old woman,” called so from a rock suggesting this name.
Aish Tsullika “column rock.”
Ts'áreak Tkáwals “standing boy,” from a rock of a boy-like shape.
Suitstis.
Wûksi “fire-place;” at same place as Suitstis.
Tchû'kële Tsiwish “running with blood;” a little spring with reddish water; a settlement of Snake Indians.
Kós Tnets “standing pine;” settled by Snake Indians.
Kawamksbš “eel fishery;”
Suawáiti “ford, crossing place.”
Lúdam Tchû'kesh “winter village.”
Spawaúksh, on bank of Sprague River.

Yainaga “Little Butte,” a hill at the subagency.
Yainakshi, Yâneks, “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.”
Skûwashkshi, or Skûwash, “projecting rocks.”
Kâ'tsi, name of a little water spring.
Lülkuashti “at the warm spring.”
Tehâkawéteh.
Kûwa “eel spring;” inhabited by Modocs.
Utikash.
Úxâshksh “in the coomb.”
Kâktsamkshi, name of a spring and creek at the subagency.
Tê-molsh “spring running down from a hill.”
Úxâde ush “planting a willow.” (!)
Shlokópashkshi “at the house cavity.”
## ETHNOGRAPHIC SKETCH.

Awalökát “at Little Island,” in Sprague River.
Né-ukish “confluence.”

**Dave Hill’s list:**
Hishtish Laēlks “Little Sucker Fishery,” on headwaters.
Kǎlun-Tālun, for Ḳtu'lu Tkālumnish “juniper tree standing on an eminence.”
Hopats “passage” to the timber.
Lǔldám Teh'ksh “winter houses.”
Tsǐnōdanksh “confluence.”
Yainakshi “at the Small Butte.”

Stáktaks “end of hill.”
Kēmútcham Látsaskshī “at the old man’s house,” name of a hill; kemútcham is said to stand here for Ḳumukantsam.
Kāwamji’ni “eel spring.”
Kókajši, or Kōkáksi “at the creek.”
Kumā’ksi “at the cave.”
Káltśu’ts “rocks sloping into the river.”
Naköšksiks “river dam, river barrage,” established for the capture of fish.
Ktai-Túpaksi, or Ktái-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; Wātkeshwash, a village upon the river, close to the lake; Nakōshē’ni “at the dam,” at the mouth of Tule Lake.

On Tule Lake, also called Modoc Lake, Rhett Lake: Pāshža, or Pāṣža, name of a creek and a little Modoc village on the northwest shore, whose inhabitants were called Pāshžamash; Kalelk, camp near Pāṣža, on northern shore: Lé-ush, on northern shore: Welwashē’ni “at the large spring,” east side of the lake, where Miller’s house is; Wukāžē’ni “at the coomb,” one mile and a half east of Welwashē’ni; Kē’š-Lāktchuish “where ipo grows (on rocks),” on the southeastern side of the lake; Kūmbat “in the caves,” on the rocky southern side of the lake, once inhabited by about one hundred Kūmbatwash, who were mainly Modocs, with admixture of Pit River, Shasti, and Klamath Lake Indians.

On Little or Lower Klamath Lake: Agāwesh, a permanent Modoc settlement upon what is now called “Fairchild’s farm,” southwestern shore; Ke-utchishē’ni “where the wolf-rock stands,” upon Hot Creek; Sputuishē’ni “at the diving place,” lying close to Ke-utchishē’ni, where young men were plunging in cold water for initiation; Shapashē’ni “where sun and moon live,” camping place on the southeastern shore, where a crescent-shaped rock is standing; Stuiškis “at the canoe bay,” on north side of the lake.
TRIBAL SUBDIVISIONS.

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 k 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 má'klaks by the white people, and the peculiar sound of the k 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: Aigspaluma, abbr. Aigspalo, Aíkspahu, 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 Tlámát, Tłamet 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.
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 Ya-aga, on Williamson River. Their dwellings are scattered along the eastern shore of Upper Klamath Lake (E-ush) and upon the lower course of Williamson (Kóketat) and Sprague Rivers (Pláii). They call themselves É-ukshikni máklaks, abbreviated into É-ukshikni, É-ukskni, A-uksní people at the lake. The Shasti near Yreka, Cal., call them Aúksiwash, some western Shasti: Makaitserk: by the Pit River Indians they are called Alammimakt ñsh, from Alammig, 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 Koháshnt, at Yá-aga, at Modoc Point and upon Sprague River. Their settlements at Klamath Marsh, at Níilaks 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, Mó’dokni, Mó’dokish, living at Móatak, this being the name of Modoc or Tule Lake: “in the extreme south.” A portion of the Pit River Indians calls them Lutmáni, “lake,” by which Tule Lake is meant; another, through a difference of dialect, Lutmáwi. The Shasti Indians of Yreka call them Pžúmai, 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 Kúbmatwash and the Pászamash
at Tule Lake, the Kushal'tzáagákní or "Spring-people" near Bonanza, and the Plaíkní 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 Mákłaks 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 Yahóoshkín and the Walpápi, intermingled with a few Payute Indians. They have been in some manner associated with the Mákłaks 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. Sá't, shá't, Shá'ptchi.) They are at present settled in the upper part of Sprague River Valley (Plaï) 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 (Néwapkshí), Silver Lake (Kalpshí), Warner Lake, Lake Harney, and temporarily stayed in Surprise Valley, on Chewaucan and Saíkán 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,

* By the Modocs they are called conical-headed (wakwáklish nú'sh gi'tko).
staying before the Modoc war among the Kumhatwash-Modocs (q. v.) in the lava beds south of Tule Lake.

A few families of hunting Molale Indians, congener of the "Old Kayuse" Indians near Yumatilla River, were formerly settled at Flomence 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'nkui, inhabitants of Tchakje'nì, 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 Willámét 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 Lel'kash 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 Modoces, 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

* 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 parallel of latitude.

The climate of their home compels the Maklaks 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 constitutions hardy and healthy, their minds active, wide awake, and intelligent. They are quick-sighted and quick in their acts, but slow in expressing delight, 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 vic-
tim; 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 fetishism. 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 ele-
ment 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 clodish, indolent, ordinarily good-natured race, but
treachery-swallowing, 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 Maklaks people was
unknown to mankind except to the nearest neighbors in Oregon and Cali-
ifornia. We are therefore justified in beginning its period of documentary
history at that time, and in relegating to the domain of prehistories all that
is known of their previous condition. The information upon these points
is furnished by three factors: tradition, archaeologic 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 em-
bodyed 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 inextri-
cable 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 knowl-
edge 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 chiefdoms. 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.

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'muk'amtchiksh, 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 (a'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 inter-tribal 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 Ė-ukshikni, indicate a closer resemblance with Oregonians and Columbia River tribes than with Shoshonians and Californians.

B. ARCHEOLOGIC 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 welwash 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 Kimukámetch, 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

* 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 (Panaiti), the Pai-uta, Uta, Móki, and the Kawáya 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.

Waylrcp 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.

*Timmé* or Athapaskan tribes, wherever they appear near the Pacific coast, are intruders from the northern plains around Mackenzie River and the headwaters 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):

*Yákwhima*, subdivided into Alsi', Yakwina on the bay of the same name, Kú-itch on the Lower Umpqua River, and Sayusla.

*Kus*, Coos Indians on Coos Bay and Mulluk on Lower Coquille River.

*Takelma* or Takelma Indians, south of the Kus, on middle course of Rogue River.
The Kalapuyans once occupied the entire Willamette River Valley save its southeastern portions. Its best studied dialect is Atfalati, also called Tuálati and Wápato 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.
- **Alewa** or Yurok, at the mouth of Klamath River.
- **Wisłioś** or Wiyot, on Humboldt Bay.
- **Chimarico** 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 wítu, wíntu, 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 măidu man, Indian) dialects are heard upon the east side of Sacramento River from Fort Redding to the Cosumnes 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 Achomawí, southeast of the Shasti area, is cognate with it.

Mutson 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 Mutson 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, -ém, -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, -am 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; itoshézam yámim deer's foot-prints; -am, -im in Molale: pshkaínshim, possessive of pshkaínsh beard. The Sahaptin dialects use -mi, -mi, etc., to designate this case.

ka occurs in many languages as a demonstrative radix, though it often assumes an interrogative and relative significations and changes its vocalization. In Apache-Timmé dialects it is interrogative: žáte 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 kahana this, kawío here, yokaún there. East of Mississippi River we have it in Iroquois dialects: ké' in ké'í-tho here (t'ho place): in Tuskarora: kyí' that or this one (pointing at it), kyí' má this one: t'ho i-kaín that one is.* In the Klamath of Oregon this root composes kánk so much, kání somebody,

* My authority for quotations from Iroquois dialects is Mr. J. N. B. Hewitt, of the Tuskarora tribe.
kuni! 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, ká is adverb: greatly, strongly, very.

ka-i and similar forms are serving to deny statements and to form negative and privative compounds. In Shoshoni dialects g'ài, ka, kats, karu-u, etc., stand for no! in Zuni kwa is the real negative particle, like akaí! no! in Tonkwé. In Kwakiutl no! is kets and kie; in Pani káki; it also occurs in some northern dialects of Algonkin as ká, 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 -kó, -gô, -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 ista'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, mimem ye, mö'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, unk 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, mä. In the Nez Percé of Sahaptin ma is the interrogative pronoun who? and which? and also forms plurals when suffixed to nouns.

naka, the Kl. term for cinnamon bear, probably related to nákish sole, as the bears are Plantigrades, has many parallels in American languages. The Yuma dialects have nagóni bear in Huílapai, nakatya, nogudia in Tonto; Yókat has nohoño bear, Alikhwa nikwiz 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, nójusi in Hitchiti, but ukta in Alibamu.
nkol, nköl, nzöl in Klamath designates the gray white-tailed rabbit, and the same radix appears in költä, költä fish otter and in külšh badger. In the San Antonio language of Southern California the radix is represented by köł hare (rabbit is map), in Kasuá (Sa. Barbara dialect) by kú’n, in Tonto by akól, 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, ní designates the pronoun I or me so frequently that the explorer K. von der Steinen was prompted to call Na-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, Tsoncka, in Nahuafl, the “Sonora” and Shoshoni languages, in Otoni, Yuma, the Tehua and Kera (no in hi-no-me I) dialects of New Mexico; in Wintún, Maidu, Wayiletpu, Sahaptin, and the numerous Algonkin dialects. For the second person it stands in Yákwina, Tonkawé, Atákapa, and in Dakota and Timné dialects. As a demonstrative pronoun we find it used in many languages, e.g., in the Onondaga of Iroquois, where ná’ye’ means that, that it is, and ná’u (ä long) this. In Klamath nú, ní is I, nútoks myself, nísh me, to me; náit, ná 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, súm 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 súm’zaksh, in Molale shúmilk, 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, shinkémush in Kayuse, and for tooth: sisti, shí in the

* It occurs even in South America: ’súni in Kechua is mouth and word; shúm in the Patagon of Brazil, lip; Martinus, Beiträge, II, 211.
Wintúm dialects, súz 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 **tút** tooth of Saynsla, a dialect of Yakwina and also to *tit* of the Sahaptin dialects: *iti* “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 Yúkwa, in Táksima, and in the Yuchi of the Savannah River; in Zuúi ‘tcháwe is *water* (‘t alveolar) in Nója tchúdshe. The Sahaptin dialects show it in Warm Spring tchá'sh *water*, atá-tchash *ocean*; in Klikatat tcháwas *water*, atá-tchís *ocean*, tcháwat *to drink*; while in Nez-Pércé tchú’sh changes to kúsh. Chinook has *tchúkwa* *water*, Ch. J. salt-tchuk *ocean*, but the Selish languages employ a radix se-ul, si-ul, shá-ul 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-ísh productive, wá-ishi, wéwannish, wé'k *arm and limb of tree*, lit. “what is growing upon,” we'ka offspring, wékala, wáish *hole to live in*, wá'shla (a) to *dig a burrow*, (b) *ground squirrel*, and many others. In Kwákiutl wáts, wátsa is *dog*, but originally “living being, animal,” and is represented in Klamath by wásht prairiewolf, 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 Pércé wázhosh *alive*, wátsash *place, field, earth*, in Yákima wákzash *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
LINGUISTIC AFFINITIES.

linguistic affinities, by which two kinds of root baskets are specified in Klamath. The ḥayulna kshē a'ō meaning "root basket," and tchō kshē, Mod. tchō-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. kā-i not, and nāpal cgy, compared with nobāve in Payute, nobāv Cheme-huevi, nōpav Shoshoni. This probably rests on no real affinity. In the N遇上 language, spoken near Redding, California, putsi humming-bird corresponds to Kl. pū'shash, and tchāshina, tchāshi, a small skunk species, to Kl. tchāshī. For Wintun may be compared Kl. pān to eat with ba, bah; kālō sky (from kālkali, round, globiform) with kāltse sky.

From Selish saiga field the Kl. saiga, saika prairie, field, meadow was certainly borrowed, and t'uše grasshopper of Kalispel reappears here in tahtā-ash and in Mod. kantáta. Kaūkawak yellow of Chinook is kākā-uli, kevkěvi brown of Kl.; and tēnas young, recent reappears in Kl. tē-ini new, young, te-iniwi-ash young woman; cf. tēnāse infant in Aht dialect of Vancouver Island. The long array of words which Klamath has borrowed from Chinook jargon are enumerated in Grammar, pages 220–222.

Maidu.—An uncommon number of affinities are found to exist between Klamath and the Maidu 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.
kāla hot-water basket: Maidu, kółlo cup-basket.
kāwe vel: Maidu, kowó
ngūlu, kūlu, kūlo female animal: Maidu dialects: kī'le, kī'le, kūla, woman, wife, and female animal. This word also composes the terms father and child, and hence means "to generate"
pān to eat: Maidu, d. pēn, pāp, pē pepe to eat: pān to smoke in Maidu, corresponds to Kl. pāka: pāni, pan is tobacco in Maidu.
pēn, pān again, a second time: Maidu, pēne two.
vīlāl, ūlāl cottonwood tree: Maidu, willī.

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 ipō, ipýhuna, etchunũ'ma, a'dak, hámpush (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 ēdšash milk, breast, uder is in Pit River idshit female breast (cf. Ara: útehis milk), wán silver fox, dim. wánaga, in Pit River kwán silver fox and wan- in wanekpúsha fox; káiła earth is in Pit River kěla, taktákli red is taztáze, tidshi good is tússi, túshi, kō'sh pín 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.

WAYİLETPU DIALECTS.

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

Kl. gi to be, to exist, Molale, gisht he is, gishtlaí he will be. Compare to this in Maidu: bishi alive and dwelling place; Wintún: bim to be (present tense).

Kl. kě, kěk this; Kayuse, ka, kě, ke, kái this, this one.

Kl. gu, ků, kuně that: Kayuse, ku, ká, ku yiwant that man, káppik they.

Kl. ina, d. yíná downward, yainá mountain: Molale, yángint elevation.

Kl. lák forehead: Molale, lakunui face.

Kl. lá'pi, láp two; Molale, lápka two, lápitka seven: Kayuse, lipúyi, lípliant two; líphil twins.

Kl. lúkua to be hot, warm, lókuash warm, hot, and heat, lúlukšíre: Kayuse lokoyai warm, hot.

Kl. mukmúkli cinnamon-complexioned (originally "downy"), teh'úmúka to be dark (as night); Molale, móka dark, mukimuki dark complexioned; mukimuk'wái "black man," negro.

Kl. mpáto, páto cheek, cf. patpátlí; Molale, pákít cheek.

Kl. ná'dsh one: Kayuse, na one; Molale, nánga one, composes nápitka six.
LINGUISTIC AFFINITIES.

Kl. nánuk all, nánka some, a part of; Kayuse, náng, nauginá-a all; Molale, nángkái all.

Kl. nápál egg; Kayuse, lúpil, laupen egg.

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

Kl. páwatch tongue; Kayuse, pusí; Molale, apá-us.

Kl. pì́’ztgi the dawn; Molale, pákast morning.

Kl. píía on one’s body, on the bare skin; Kayuse, píli meat; Molale píl body.

Kl. shuai black-tailed deer; Molale, samí deer and white-tailed deer.

Kl. túmí many, much; Molale, tóm many.

Kl. waitá to pass a day and night, or a day, waitash day; Kayuse, ewé-in or uwáya, wéya day, u-áwish, huéwish sun; Molale, wásh day and sun, wásam summer-time.

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

Kl. wék limb of tree; Kayuse, pasiwá’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., ishi he said, hísháshi he replied.

-gálá, -kálá, 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. yiyimu: 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 grammatical forms as do those of Wayíleptu, and it is singular that in a number of these all three mutually agree, as in lúkua, muk-mükli, and two numerals.
ETHNOGRAPHIC SKETCH.

Kl. ka-uká-uli, kevkévli, ke-uké-uli brown; Nez-Percé, ka-uzká-uz drab, light yellow, dark cream.

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

Kl. kitchkani little, adv. kítha, kétchta: kuskus, Nez Percé, small, little; ikkes, Yakima: kiskis, Warm Spring.

Kl. kto-i rock, stone: kti-i't hard, Yakima.

Kl. lá'pi, lap two: lápit, lépit two, Nez Percé; napit, Wálawála; ná'pt, Warm Spring.

Kl. lúkua to be warm, hot, lókuash and lushlushli warm; lúluks fire; luózuts warm, Nez Percé; ilúksa fire in Nez Percé and Wálawála; ilksh, Warm Spring; elusha to burn, lúkaiitch cinders, Xixkman; lánsh, Lahói warm, Yakima; láshwa, Warm Spring.

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

Kl. mú'lk worm, maggot, mánk, fly: múzhimúzhli fly, Warm Spring.

Kl. múshmush cattle, cow, originally meant “lowing like cattle,” from the Sahaptin mú' cattle: cf. Texts, Note to 13, 13.

Kl. lá'dsh one; ná'zh, lá'zh, Yakima; ná'žsh, 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, má'na kim, her; pína self, oneself, himself, etc., Nez Percé; píni he, this one, Warm Spring.

Kl. taktálkí level, even, flat; tikái flat, Yakima: cf. tā-i'lh bottom land.

Kl. tatáksni children; (naj)titait man, Yakima; titókan people, Nez Percé.

Kl. tchémúka, tsmúka to be dark, cf. mukmúkli: tsčmúžtsčmuž dark brown(prieto), of dark complexion, black, Nez Percé; shmu'k, Yakima; tchmü'k, Warm Spring, dark; shumukakúsha to blacken, Yakima.

Kl. vú'ush, u-úshs boat, canoe, dug-out; wássas boat, Yakima, Warm Spring.
THE KLAMATH A SEPARATE FAMILY.

Of agreements in the morphologic part of grammar we notice considerable analogy in the inflection of the Sahaptin 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: pika mother, piap elder brother, pet sister; -p as suffix appears in Nez Percé asyp younger brother, asip sister (isip Walawala). The prefix pi- forms reciprocal verbs: hak-, hab-, radix of verb to see, forms pilaksih to see each other.

Kl. -na is transitional case-suffix; cf. Nez Percé kina 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: muni 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 head-waters 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 pre-historic conditions. The Sahaptin and Wayiletpu 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 Maklaks 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 Wayiletpu 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.

* We may compare the long-lasting friendly relations once existing between the Lenápe and Sháwano, the Shoshoni and Bannock (Punaiti), the Chicasa and the Kasi'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 Chimariko, Yuki, and in the Shasti-Pit River family, in Sahaptin and Wyyletpu, 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.

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 Mágłaks, 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 (Plaikni or Sprague River), three on Toqua Lake (Túkua), and one on Coasto (Kobashti) Lake.* The Indians had some guns, horses, camp equipage, and the aboriginal war-club and "elk-skin shield" (kaknōlsh). 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 Lekčash, and three of the perpetrators were seized and killed by the Klamath Indians (page 392).

* This would make only six, not seven, villages.
ALEXANDER S. TAYLOR has the following passage in his "California Farmer" of June 22, 1860: "Cumtukus, Lalaeks, Schonches, and Tertupkark are names of chiefs among Klamath Lake Indians of the Onkskenah 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, SkONtchish (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 Timé 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 Mëatwash 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,

*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 Kümétaknu=" 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 of 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. 125.
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

‡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 Panaina of our Texts. The bands established upon the Reservation since the treaty was concluded are called Walpapi and Yahunshkin. 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 Panaina, 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 Willamette Valley, through the Cascade range, across the Klamath Marsh, to

* Contained in the Report of the Secretary of War, 1868-69, Part 1, 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 Shastis and the Mákłaks Indians, which threatened to break out into a terrible war of devastation against the Shasti and the white settlers alike. Some of the Mákłaks "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 Shoshonis 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

* 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 Yahuksm 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-ca-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 employes and officers of the United States Government, are allowed to reside upon this tract, and the Indians have

*At the foot of Nilakshi 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 Skohuashki (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
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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† 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

* 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 / 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 hú'k, hú't, hú'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 111, 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 hānisish 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 zoologic, 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 Skontchish, went to Yáneks, on Sprague River, where the Superintendent located them. All Modocs

* 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 Kámbátwash, 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 headquarters 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 withdrawn 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 companies 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‡

*For the later period of the war, beginning April 16, Frank Kiddle 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 Kintpuash'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 Springs, 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 Kintpuash'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, Kintpuash, 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

* Ct. Texts 55; 14, 15, and Note.
could not remain unpunished. Brought before a jury at Fort Klamath, Kintpuash, Chief Skóntchish, 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 Shuí’ks (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 Modoc 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

* Shuí’ks was released, and stays now at the Modoc Reservation, Indian Territory, with Scourfaced 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:

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>David Hill, chief</td>
<td>225</td>
</tr>
<tr>
<td>Pu, head chief, at the bridge, Williamson River</td>
<td>122</td>
</tr>
<tr>
<td>Long John, chief</td>
<td>103</td>
</tr>
<tr>
<td>Jack, chief</td>
<td>92</td>
</tr>
<tr>
<td>Lilo, chief</td>
<td>23</td>
</tr>
<tr>
<td>Total</td>
<td>565</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Littlejohn, chief</td>
<td>14</td>
</tr>
<tr>
<td>Skoutchish, chief</td>
<td>18</td>
</tr>
<tr>
<td>Modoc Johnson, head chief</td>
<td>71</td>
</tr>
<tr>
<td>Ben, chief</td>
<td>61</td>
</tr>
<tr>
<td>Brown, chief</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>194</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Total of tribes on Reservation</th>
<th>Klamaths</th>
<th>Modocs</th>
<th>Molale</th>
<th>Snakes</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of males</td>
<td>486</td>
<td>55</td>
<td>5</td>
<td>80</td>
<td>560</td>
</tr>
<tr>
<td>Number of females</td>
<td>360</td>
<td>64</td>
<td>25</td>
<td>5</td>
<td>454</td>
</tr>
<tr>
<td>Unmarried at fourteen years and upwards</td>
<td>109</td>
<td>6</td>
<td>9</td>
<td>11</td>
<td>135</td>
</tr>
<tr>
<td>Number married</td>
<td>260</td>
<td>55</td>
<td>14</td>
<td>65</td>
<td>420</td>
</tr>
<tr>
<td>Number of full bloods</td>
<td>664</td>
<td>129</td>
<td>53</td>
<td>105</td>
<td>1,004</td>
</tr>
<tr>
<td>Number of mixed bloods</td>
<td>12</td>
<td>2</td>
<td>2</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Number below twenty-one years</td>
<td>291</td>
<td>55</td>
<td>35</td>
<td>89</td>
<td>473</td>
</tr>
<tr>
<td>Number above twenty-one years</td>
<td>385</td>
<td>64</td>
<td>20</td>
<td>76</td>
<td>545</td>
</tr>
<tr>
<td>Supported one-half or more by civilized industries</td>
<td>35</td>
<td>6</td>
<td>7</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>Supported one-half or more by Government</td>
<td>35</td>
<td>3</td>
<td>2</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>Number wearing citizens' dress</td>
<td>630</td>
<td>112</td>
<td>55</td>
<td>165</td>
<td>962</td>
</tr>
<tr>
<td>Acres under cultivation</td>
<td>2,249</td>
<td>140</td>
<td>96</td>
<td>2,425</td>
<td></td>
</tr>
<tr>
<td>Number attending school</td>
<td>36</td>
<td>1</td>
<td>3</td>
<td>40</td>
<td></td>
</tr>
</tbody>
</table>

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 priesthhoods, 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 -ämtehiksh, abbr. -antch 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'MUKAMTCH. Ille mihi pár esse deo vidētur, ille, si fās est, superāre divos.

The chief deity of the Klamath people, the creator of the world and of mankind, is K'mukamteh, or the "Old Man of the Ancients," the "Primeval Old Man." The full form of the name is K'muk'=ämtehiksh, and Modocs frequently use the shorter form K'emush, K'mush, an abbreviation of k'mutcha, he has grown old, he is old, or of its participle k'mutchátko, old. He is also named P'tish antch nálam, our old father. He was also designated P'latálkni, 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'mukamteh 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

* In Nahmatl we may compare the reverential suffix -tzin, and in Shoshoni dialects the parallel one of -pîch, -bits; e. g., mûbn orel in Bannock is múmbîts orel 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 earliest places inhabited by these Indians, especially when they designate fish-traps and ceremonial sudatories. Thus on Upper Klamath Lake we find K'umbat, Túkwa, Túlish, Koháshí 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 Shuyákkíshí and Ktá-i Tupáksi. In the old Modoc country, on Lower Klamath Lake, there is a rock shaped like a crescent and called Shapashxé'ni, because “sun and moon once lived there.” On Sprague River there is a hill called “at K'múkamteh’s Lodge”—K'múkamteh Láttsashkshi. Other legendary residences of the deity were at Yámsi, “Northwind’s residence,” a high mountain east of Klamath Marsh; others on Tule Lake, at Niłakshi Mountain; and finally K'múkamteh was changed into the rock Ktá-ití, 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'múkamteh creates the Indians from the purplish berry of the service-tree or shad-bush (Amelanchier canadensis, in Kl. tehák), and the color of both has evidently suggested this idea. He also provides for man’s sustenance 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'múkamteh, K'mukamteham ká'k. A peculiar haze sometimes perceptible in the west or northwest, shnuish, is regarded as his precursor or that of his son Aîshish.

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

* Cf. Texts, pg. 100, 2: skákt'ish p'tis hîsham. Mention is made of one-eyed wives of Ske'l and of Tehâshkan.
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'mukamtech 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'mukamtech 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 Kayowé demiurge Síntí, "the Deceiver." Some of the most attractive fictions describe the various tricks and stratagems by which K'mukamtech 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...
were consumed through a rain of burning pitch was also brought about by K'mukamtch's hatred for his son. Aishish escapes from this inhuman persecution, and subsequently seeks to revenge himself upon his father. Aishish's son jerks off the glowing tobacco-pipe from his grandfather's neck and throws it into the fire; Aishish pushes it farther into the flames until burnt, and thereby K'mukamtch's death is brought about.

It is singular that when he and his son Aishish 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'mukamtch 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'mukamtch, was yellow. When shooting at the mark, Aishish's arrow hit it every time, but the arrow of K'mukamtch struck the ground short of the mark. While gambling, Aishish became the winner of all his companion's stakes.

Assuming the mask of the Marten (Skēl, Skēl'amitch), K'mukamtch sends out his younger brother, Weasel (Tkáshkai), 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

*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' (müluash?) 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 Aishish's son takes from his grandfather 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 inundation. 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 impenetrable to the sun-rays: "his arrows fall to the ground before they reach the mark."* To typify his sagacity and omniscience, K'múkametch appears under the symbolic mask of a quadruped, the pine-marten or Skěl, in Modoc Tchke'el, 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. Skěl sends his brother Tcháshgai, or W'castel, 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 Skěl. Here Skěl represents the sun of the summer months, for the summer's heat defeats the cold blasts of the wintry

* Texts, pp. 99, 4 (shl'ayaks ak), and 5.
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'múkametch observes toward his son Aishish 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'múkametch has taken the beaded garments of Aishish and dressed himself in them." A peculiar red smoke or haze appearing in the northwestern or western sky, shnuish, announces his arrival; he is also recognizable by his bulky posteriors, or, as the Modocs say of him: "K'múkametch minish kutúlish gitko." 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'múkametch, as sky-god, seeks to approach illicitly the numerous wives of Aishish, 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'múkametch. 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.

Aíshish, or Aíshishamtech, the second in importance among the Klamath deities, and certainly the most popular of all, is the son of the world-creator, K'múkamtech, 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-tkákáwash. This is an Oregonian bird of the size of the tehó'kashash, 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-tkákáwash 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'múkamtech 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

*The myth of Aíshish's birth forms a portion of a long cycle of related myths, with the title: Aíshisham shapikalí-ash wiulammúashtí. I obtained them from Lucy Faithful, wife of Stuntlátko, or "Faithful William;" cf. Dictionary, p. 412.
into the fire, and K’mukamtech, 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 Aishlam’nash (“the one secreted about the body”). This stopped its cries somewhat, but not entirely: so he proposed the name Aishish, and then it became restful and quiet. So the child grew up with this name, then lived in the company of K’mukamtech, 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’mukamtech against his more popular son forms the subject of a considerable number of Aishish 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 Aishish 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 ni’lka, it dawnes, with slight vocalic change turns into nēlka, nēza, to be on fire. Cf. the Latin aurora, which is a derivative of urere, to burn, and Appendix VI to Grammar, pp. 706, 707.
Aishish's camp fire is of a clear, bright purplish-blue color (yámnash-petchi); 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 Maidiktak-birds, Wren, Tchektiti-bird, Vauliliks 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, Chatlinech. Teháškai or Weasel, the younger brother of Skē'l, sometimes plays the part of Aishish, but he is not found in this quality so constantly as his brother Skē'l is in that of K'múkanitch.

The various attributes ascribed to this deity by the myths show Aishish 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 Aishish 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 Aishish's camp fire (käkä'kli) and the shadow of the famished Aishish, 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 Aishish 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'múkanitch against Aishish—and whenever Aishish 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 Aishish" 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 everywhere 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 garments. 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'múkamtech, 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'tishap, in Modoc t'shishap, is really the nourisher, feeder, and not the progenitor, for it is a derivative from t'shin 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 deities 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 distinguished 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 ni'li hási or "night sun." In the Tomica language táztchiksh, abbrev. táztchi stands for sun, moon, and star, but the moon is usually named lá-u táztchi "night luminary," the stars táztchi tipulá, while the sun is either ápshukun táztchi, "day luminary" or simply táztchi. Of the Timné languages many have tsä, sä, of the Algonkin languages kisí or parallel forms for both celestial bodies, separate distinctions being

* Cf. the Grammar, in Appendix VI, p. 710.
TERMS FOR SUN AND MOON.

added for “day” and “night.” In the Tsimsian 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 -uits, -uits previously noticed (ma-atáwa-uits in Utah), which closely corresponds to παλαιφατος 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: aehíba 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 mån, English: moon, Germ. Mond, “the measurer.”

Here as elsewhere the moon appears under different names, for in Klamath she is also called ukáúzósh “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 Ukáúzósh distinctly appears as moon-god in a myth, which relates his marriage to Wektash, a frog-woman living with ten beautiful sisters on the west side of Upper Klamath Lake. Ukáúzósh 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.

LEHÉ-ISH OR THUNDER.

All elementary deities in the Klamath religion, except K’múkamitch and Aishish, are mysterious, shadowy beings, not sufficiently anthropomor-

* 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 teu to be full, for the measuring of liquids, grains, etc., is effected by filling vases possessed of certain cubic dimensions.

† Derived from ukú unkva 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, Lëmë-ish, is sometimes mentioned as a single person, or abstract mythic being, but more frequently as a company of five brothers, the Thunders or Lëmelëmë-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 măklaks-papish. The interior of their lodge is dark, for a sky obscured by a thunderstorm is lacking the full daylight. K'mukamtch entering the lodge, disguised as the "strong man" under the mask of Skë'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 Skûlé, 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 WINDS AND THE EARTH.

YAMASH 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'múkamntch or his representative among the animals, Skē'l. Thus when Skē'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, Tcháinksh, Yéwash, Múash, Tkálamash, and Gú'pashtish. The Thunder receives and feeds them with the blood of the people slain by him.

The conflict between Skē'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 Skē'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 Ojibwe 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.

KÁILA 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 "Epox 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 Smúzale 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 kāïlālash 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: kāïlā nú sluinálla; 176: 3 kāïlā ai nú wálta; 158: 48 kāïlantí nú shílshila—

* After Tecomseh 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 Tecomseh 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 ḥámōla should be changed to ṭhámōla, temōla, 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'múkantč 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 Kla-
math 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
deril; but no wicked or immoral qualities are ascribed to him, as morals
center into the religious ideas of the hunter tribes but sporadically. There
is something of the aboriginal in him, and he is also called Lémunakni, the
signification of both names being analogous.

He appears in the following tale: When K'múkantč created this
world, he made one man, and one woman intended to be the man's sister.
The creator placed them in a garden (ḥášnuash) studded with trees produc-
ing sweet fruits and built a house for them. The adjoining stable con-
tained 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'múkantč 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'múkantč is here!" but
the man said: "Don't open; it is not K'múkantč 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'múkametch, 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'múkametch 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'múkametch 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'múkametch 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.

SHU'KASH OR WHIRLWIND.

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

DEITIES.

This genius is called Tchichatszia'-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.

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

*Shū'kash is the substantive of sh'hu'ka to whirl about, this being the medial distributive form of hũka to run about; sh'huho'ka, sh'hu'o'ka, sh'hu'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 Sko‘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 sko’ks, shkūksh is “what comes out of;” like skōhs, 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 sko’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 skuks 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’múkamtch.” Their arrival there is afterwards revealed by dreams to the surviving relatives, who express in songs what they have seen during their slumbers.

* In the Tonika or Taniyka language of Louisiana télia or télia’lthch signify shadow, soul, and reflection in the water; in the Cha’hta, State of Mississippi, shilambish is shadow and soul, while a ghost is shilup. The Egyptian ka and the Greek εἰδαλψ, 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 adánta soul in the living being, wédali secondary soul of an animal killed once before, and asignam an ordinary specter, ghost of malevolent disposition, which last term served the missionaries for transcribing the word “devil.”
SPIRIT DEITIES.

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.

* 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.
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 Ské'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
SPIRIT DEITIES.

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 Yàkima country, on Middle Columbia River, for having preyed upon the human race.†

Dwarfs.—A miraculous dwarf is mentioned under the name of na'mnías, 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 nêna to swing the body from one to the other side, or from naináya to shiver, tremble.

Another dwarf genius, about four feet high, Gwelim, 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

* 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 thei. natal waters. (From Návajo Creation Myth, Am. Antiquarian, V, 1883, p. 213.)

† G. Gibbs in Pacific Railroad Reports, 1, 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 zotheism 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 naive, 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
DEIFIED ANIMALS.

these curious song lines: the loon (táplal) is noticed there for being the best diving bird of these upland waters; the yellow-hammer, or tchú-ush, a woodpecker, for its beautiful red plumage; the kílwash, 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 wihuash and the tsíutsíwiash, who can produce snow-fall; the ká's or kálzalsh, 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 ceiba tree of Central America.

The deified animals of Klamath mythology are all capable of assuming the predicate āmtchiksh, abbr. ōmtch, ōmts primeral, of which mention has been made previously, and many also appear collectively, as fire (or ten) brothers or fire sisters, sometimes with their old parents (titchka-ágo). 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', Skē'-lamtech always appears in connection with Weasel or Tcháškai. Weasel is reputed to be the younger brother (tápiap) of Skē' 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'
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 Yâmsi, “Northwind’s Home,” a high peak east of Klamath Marsh. To act like Skē’lamtch is to do something not meaning to do it apparently. Skē’il is a great wrestler, and like K’mukamtch 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’mukamtch and performs the same deeds as he does, it appearing as if K’mukamtch acted under the mask of Marten and Tchăskai under that of Aishish, 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. Wāsh, or Wāshamtech as the Klamaths call him, always appears in sun and moon stories, and is, like Skē’il 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 Aunts’ 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'múkatnctch, 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, 12). 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-antch, Sháshapamtc, Sháshapash, and her two young Sháshápka, 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, shashapkalča to narrate a story, shapkalčash, distr. shashapkělčash 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 Sháshapamtc.

Gray Wolf or Ké-ntchish, Ké-ntchéiamtc 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'múkamcht; 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 (vů'n), the mole (mů'nk, Mod. mů-çe). Men or Indians appear but incidentally in beast stories, as pše-utiwash, 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 (Kák, Kákamcht), 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'läiwash) 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 Ojibwé Shúngibis so well known through Longfellow's Hiawatha. Some of the lower organisms rise to an unexpected dignity, like the woodtick or shkō'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). Aishish 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'múkamantch 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'múkamantch 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 fire, 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 characteristics of the natives and on their past and present condition.

The task and care of fixing the unwritten mental productions of uncultured 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 faithfully 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. Neither 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 archaeology 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 Māklaks 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 Ė-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.
INTRODUCTION TO THE TEXTS.

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, Skaititko, 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 Yañeeks. Preston had previously sojourned five years at Oregon City on the Willamét 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 grammatical 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 Willamét River, Oregon.

7. 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 Yañeeks; 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 ξ, the vowel û), 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.
INTRODUCTION TO THE TEXTS.

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 law, all, fall, tall, taught.

ë as in hat, man, fat, ass, slash.

e as in they, fade, jade, shade; German, stehen; French, chaire, maire.

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

k lingual guttural produced like g by bending the tip of the tongue backward, holding it against the palate, and when in this position trying to pronounce k in kind, killing, cool, craft. The tongue must be placed more firmly against the fore portion of the palate than in the g, in order to allow less breath to escape.

x 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.
ALPHABETIC NOTATION.

l as in *ull, 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, *miue.*
ng as in *ring, bang, singing;* German, *singen, hangen.*
k as in *prank, rink, spunk;* German, *Schwank;* French, *cinquante.*
na a combination of *n* with *k.*
uz a combination of *n* with *z.*
o as in *home, lonely, most;* German, *Molken;* French, *sotte.*
ö 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, *häschehn;* Italian, *cicerone;* Spanish, *chaparral, chica.*
u as in *smooth, truth;* German, *Fuss;* French, *loup, poutre, outrage.*
û 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, *largo.*
iu not in English; German, *kühl, Gefühl;* French, *lune, puce.*
v as in *valve, veer, vestige;* German, *Wolke, Wasser, weben;* French, *vauteur, veut.*
w the ù 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 *seal, zone, frozen;* German, *Hase;* French, *zèle, rose.*

The English *x* is rendered by *gs* or *hs,* 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 diaeresis; they mark softened vowels.
INTRODUCTION TO THE TEXTS.

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

\[ \begin{align*}
ai & \quad \text{as in life, mine, sly, die, dye.} \\
au & \quad \text{as in mouse, loud, arouse.} \\
ei & \quad \text{as in greyish, unied into a diphthong.} \\
yu \text{ or } iu & \quad \text{as in pure, few, union.} \\
oi & \quad \text{as in loin, groin, alloy.} \\
wa \text{ or } ua & \quad \text{as in watch, wash; French, loi, roi.} \\
wi \text{ or } ui & \quad \text{as in squid, win, switch.}
\end{align*} \]

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.

\[ \begin{align*}
\cdot & \quad \text{arrested sound: skót-hs, spring time; tchú-ka, to swim up stream.} \\
\acute & \quad \text{apostrophe marking elision of a vowel, of e or any other sound: heshúmp'li for heshúmpéli, to recover one's health.} \\
\text{-} & \quad \text{hiatus, separating two vowels as belonging to two different syllables: pálà-ash, flour; lémé-ish, thunder; or two consonants: tsi'àls-hää'ni, at salmon-time.} \\
\text{=} & \quad \text{separates the parts of compound terms: skúks-kái'm, spirit-fish or letiferous fish.} \\
\acute & \quad \text{acute; the only accent used for marking emphasized syllables.} \\
\text{'} & \quad \text{vowel pronounced long: mū'ni, large, great.} \\
\text{'} & \quad \text{vowel pronounced short, except e, to which a distinct sound is given: yùmál'tkä, to return from berry-harvest.}
\end{align*} \]
EARLY TRADITIONAL HISTORY OF MODOCS AND CAPTAIN WRIGHT'S MASSACRE.

Given in the Modoc Dialect by Toby Riddle.

É-ukshikni Mökoki'hash sheggätáza lapgshaptánkú taünëp illó'la at; The Klamath Lakes from the Modocs separated seven times ten years now; tänktechíni ká-ì pën nadša'šak tcheìa. Gúmpatùash É-ukshikni'hash (they) since then not again together lived. The Kombatshash from the Klamaths sheggätáza vünépui taünëp illó'la at. separated forty years now. Ká-ìu mákläkhash shëllualshit, tù'uni Bóshtin Ya'matálá médshantko kó-idshá welekápkash Mökoki'hash shëñúka, yówish këtëktakñan tültësh an ugly old woman Modoc caught, (both) heels having cut through a rope shëńüka, topítan wag'n shëla'tëhta, shpuku'gatehman shëñúka, Shátash Bóshtin—6 passed behind a wagon tied (her), by dragging killed (her), Snakes Americans shëñüka pälle'ó'tàm hú'nkëlam Bóshtinám sha'-ámakshash. Bóshtiná támt umpalshit, pällë'ó'tàm shëñüka of this Americans separated forty years now. Ká-ìu mákläkhash shëllualshit, tù'uni Bóshtin Ya'matálá médshantko Ká-ìu máläkhash shëllualshit, tù'uni Bóshtin Ya'matálá médshantko Ká-ìu máläkhash shëllualshit, tù'uni Bóshtin Ya'matálá médshantko Ká-ìu máläkhash shëllualshit, tù'uni Bóshtin Ya'matálá médshantko Ká-ìu máläkhash shëllualshit, tù'uni Bóshtin Ya'matálá médshantko

Shálam 1852, násh Bóshtin Capt'ìn Wright shëñhtokó shëuldshash 9

(On the) fall (of) 1852 one American, Captain Wright named soldiers

ti'amnatko Mökoki'hash káila gátpa, máläkhash shëñah-ùlóka shëshókash. having with him (to the) Modoc country came to the (Modoc) people because he desired to make war.

Ká-ìu máläkhash shëllá. Mökoki'hash snawëdshash lutatátkú pish Not (any) Modocs he saw, A Modoc woman going to interpret for him shëllá; shëllá húνk snawëdshash; máläksh gátpantki, shu-untánktgi pí'sh 12 he hired; he instructed this woman (to say): that the should come to meet in council with Modocs giùga máläkš; shapiya, máläkhash násh mú'ùnsh wáshmunsh shiukiëstä. the Modocs; he announced (for) the Modocs one large ox he would kill.

Máläkhash shapiyulú Tá-ùu shpaútštsh shiukiëtka. At tù'm Mökoki'hash The Modocs having notified, to Yreka poison he sent for. Then many Modocs gátpa; at tełëk húνk wáshmunsh shiukiúlan shpaútštsh itá. Ná'sh tełëk 15 arrived; then forthwith the ox having butchered the poison he put on. One then húνk Yámakí Bóshtinásh tehawímatko Mökoki'hash shapiya ká-ì Warm Spring Indian the Americans having lived among the Modocs notified not tehëleksh pátki, shpaútštsh itáñpqash gi'sht. At támt ká-ì tìsh hem- (any) meat they should poison put on it having been. Now at that time not well it was
ekúnta, Mökoki'hash at gi'umpéle. talked, the Modocs then left for home.
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 rafts made on the Pit River Indians were made by Modocs joined to Klamath
Lake Indians under the same war-chief. The Kumbatunash lived on southeastern end
of Tule (or Rhett) Lake, California.

13, 1 and 3. For illo ha it, "years elapsed now", Klamath Lakes would say: illoloba,
or illolobatko.

13, 4. Kā-ìn m. shellhulash 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 North-western
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. Shatash, etc. The informant intends to say: Americans, immigrating to the
Rogue River or Willamette 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 (Tihmánko), 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 mushmush, u'shmush, the Klamath Lake dialect has the original Sahaptin term, mūšmūsh, the primary signification of which is, "lowing like cattle." The Lower Chinook has enūsmūs, the Kalapuya, amūsmūs. The Nez Percé dialect of Sahaptin has mū for ox, cow, cattle.

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

13, 14. tū'm Mó'dokni instead of: tū'mi Mó'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. tū'dsh hemkánka means: to discuss an arrangement resulting in good to both parties; this is, in most cases, equivalent to "conclude peace".

14, 4. shtalálash'tak is a contraction of shtalálasht tak, both particles tak being correlative to each other, and referring here to the future.—shtalálash't is verbal conditional of stalála, to fill, derived from stání, full, through assimilation of consonants: shtalála for stanála.

14, 6. ï-í'ya, distributive form of the verb ï'ya, č'ya: 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. kshita not in use among the Klamath Lakes.

* 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.
**HISTORICAL TEXTS.**

# É-UKSHKNI SHELLUAL WALAMSK’IHSH.

**FIGHTS BETWEEN KLAMATH LAKE AND ROGUE RIVER INDIANS.**

*Given by Wawálks, or Dave Hill, Subchief, in the Klamath Lake Dialect.*

Lap’ni’ sha shéllual Walamsk’i’sas É-ushkni. Tiná sha luluágsla twice they fought the Rogue Rivers the Lake tribe. One time they enslaved tú’m, tínatoks a ká-i luluágsla, puësdá’mpéli sa hú’nk.

3 Titú É-ukshkni ktakli’sh géna Wálamsi; tsúi sláá tú’m tchí’pksh. The first time the Lake tribe arrayed for war went to Rogue River and found many encamped

Tsúi gakiámmu tchí’sh (ni’shták gakiámmu), tsúi u’ilka, tsúi Wálamskni

Then they surrounded the lodges (the same night they surrounded) then it dawned, and the Rogue Rivers papâtkal shùshú’dshapélish. Tchéui É-ukshkni shùi’lpska, tsúi t’íntkal sa, rose from sleep and built their fires again. Then the Lake men laid themselves down and started up they and fought they, some that were not killed.

6 yó’ta sha, tchúi ngú’iša tú’m Walamsk’i’sash, lákiash a si’úga; “Taktákli” shot they, and wounded many Rogue River Indians and the killed “The Red”

Tchúi lulk sí’satik Wálamskni lak. Tsúi sa neh’na lákias hú’nk, nánzatch

so was called the Rogue River chief. Then they scalped the chief the some others

sha neh’na; tú’m tánkt hushchóka sa, láluagsla tú’m wéwamuish ndénd-they scalped a good many killed they, made slaves of many women child

9 gan’s tchí’sh. Tsúi gépgapl É-ukshkni, tsúi gatpampéli sa; tsúi sük’liki

drew also. Then withdrew the Lake men and home went they, after they assem-bléd

yákaunapkuk lák hú’nk, tsúi sa yi’k’u, tsúi sa wálas tsí’s táwá lák ípmi’-

for dancing over the and they sang and and they a pole also set up the sticking on

tsauk, tátzélam tálhag túsíltoks gaki’ma sá-utchúk. Túmpnú sá-atsa its top, in the midst just of the place where they moved in a circle scalp-dancing. Five (nights) scalp-danced

12 sa ni’shta, gú’tak hú’nk sa láluags wá’k shú’shéngqak shúshk’i’la they all night finally them they slaves by the arms seiring forced to dance

lóloks wiggáta fire clamp-by.

Titú lá’ks tshi’u spún’tpisham; tsúyuk gúikaka gúmpéle. Tsúyuk

Some a slave grew up in the power of his then escaped (and) returned. Then he

(other) time

15 sapíya gatpampalauk, tsúi sas hú’nk á’pka sayuáktant hú’nk kúla gúg.

made dis- after getting home, and (this that man brought well acquainted this with

closures country)

Tsúi gátb tumi’ máklaks Mbú’saks-sáwals tsíuls-hámí, tsúi gákua Kóke.

And arrived many Rogue Rivers to the “Obsidian Place” at salmon-time and they crossed Willamette River.

tsúi gakiámmu látchas. Ká’gi hitshamoks ták’t; géna sa nánuk Ā’uk’ksí

and surrounded the lodges. There were no warriors (there) had gone all of them to Klamath Marsh
ROGUE RIVER RAIDS.

geladanktsuk Yámakisas. Tsáptša ša gátpa Wálamskuí tchí'shtat. Tsúí to hií kóma. Afterwars (they) čámo the Rogue Rivers to the camp. Then 17

nč'ka: tsúí ša gú'liki, at sa šenótanka. Tánkt húštsóka; tú'npińi hák It dawned, then they attacked, now they fought. That time they killed (some); for only

máksleka Ní'lakskuí tánkt, tsúí hú'k sa šenótanka k'ú'č'ampeši šas kikló's 3 were encamped men from Nlakał at that time, and these they fought, put to flight them in their war-party

hú'k tú'nepni. Ká-i hú'k vú'sa tumá máklaks kakaknólak gúg. these five men. Not they feared many Indian (foes) elkskin-cuirassed being.

Tsúí gátpampéli náumk E-úkskni' húk, at sa háitša Wálamskišas. After this returned the whole Lake tribe, now they pursued the Rogue Rivers.

Tsúí sa sláá hú'ńk tú'npińi híhsamuaksas, tsúí sa wú'la hú'ńkást tú'nipáns. 6 And they met these five men, and they asked these five men,
kát hú'k tánkt máksleza: "tátatuk máklaks gátpa?" Tsúí huk sá'gsa ní who there that time had encamped where to the Rogue had gone! And replied I:

"ká-i ui vú'ssa: shawíganik gáká ni mú'msh tumin'." Tehú ni ná-ash gi ša-

not I am afraid; in my force start out I (even against) a large Then 1 so spoke to

walinũ ash gé-u: "gákán a náť! ú'teh ná'lish húshteho'kgti! gkunánaka 9 fellow-fighters mine: will start out well never us they may kill. I will proceed

kunl!" A ná'T gá'ku, at ná'lish ša ngé-isha, tsúí nát shawí'ga ká-a, ent-ide And we proceeded now as they wounded, and we became furious very, (our camp.)

tsúí nát k'ó'dsa hú'ńkaš Wálamskišash. and we drove back these Rogue Rivers.

Tsúí vássá ná'lish, kók'í'tat gewá sa, udámúmkua sa; tsúí sa sá'ksa 12 There they took at us, into the river leaped they, swarms over they; and they reported

ni'ast hú'ńka tó'nepni. Tsúí É-úkskui ná-ash gi: "háitsnat šas pá'n u them once more, húshteho'gtat háitsnank." Tsúí sa pen'ó'dsa, tsúí nánka gaggiáhsa penó- And they pursued, and some hid themselves before the

kíį' vóo'g. And they pursued and one right there perished, some however returned home. Wounded

hú'ńka sa shléshla tsókapka tehá. (on 4) they found dead ones also.

Tehússá Wálamskišsha šál'lual titná a Ká-i sa tún siúka E-úskksi'sas. In this manner (they) the Rogue Rivers made war at one time. Not they any killed Lake men, 13

tánkak siúka wewalá'ksás k'mutchápkas tchí'sh. At gá'tak ni sáyuakta, 18 only a few (they) killed old women old men too. That is all I know

hú'mashš šál'lual Á'-úkskni Wálamski'shash; ká-i táta lú'luagsla' Á'-úkskí'-how fought the Lake tribe against the Rogue Rivers; never they made slaves of the Lake shash wuní'žítank sellóolok námkash-káfiłku, É-úkskní pí'la lú'luagsla tribe conquering by war those from tribes all around; the Lake men alone enslaved

námkash ki'sás gá'tuša käšlata, ká-i táta yuyálks-sítk sú'ta máklaks 21 all surrounding Indians in this country, never sorryalike rendered the Indians A'-úskksi'sas.

the Lake tribe.
Sá-adas tsi's Moatúásas tsi's údúyu'a, Sastiásh tsi's Walamski'ísh tsi's
The Snakes too, the Pit Rivers too (they) whipped the Shastas too, the Rogue Rivers too,
Mókeash tsi's údúyu'a Ā'-nksknì. Wáitängi'sham tsi's tí'tatna témoska
the Kalapuyas too whipped the Lake tribe. From the Warm Spring also at various times
Indian
3 wáts Ė-ushknì.
bhorses 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. tinatoks forms antithesis to tina of the preceding clause. The literal meaning of both is: "one time......the other time."

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

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

16. 7. náŋatch, for nanyá teelish, "others also".

16. 10. yákanümpkuk, verbal causative of the future of yákna. The forms yá'kna, yákka, yékna, yeka, 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. Títtná lárks, 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. sápíya, 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. Tsůi nč'ka. 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. gákán and gekúnapka, inflectional metathesis for gáká and gekánnapka.

17. 14. hushtchó'ktat for hushtche'kát at, at (yr) being repeated twice.

17. 16. tsokápkas tehá is a contraction from tsokáapkash tehí'sh a.

17. 17. Tehí'ssa, for tehi sha: thus they.

17. 20. sellólok: synizesis of the longer form shellaluk, shellulúga: through fighting.

17. 21. yuyálks'sitk, abbreviated from yuyálkish'shitko, 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.

PIT RIVER RAIDS.

É-ukskni titatna séllual Sástias; tsússak toks séllual, tům hů'shtchoč.

The Lake men not often warred against the Shastí; continually how fought, and many killed.

Móatuashash. Á'-ukskni lů'luagshats tům nánuk skó'hs. Ká'-i hů'k.

Pit River men. The Lake men enslaved also many every spring-time. Not they are.

kį'llítik, ká-a wó'scs shlů'čak Á'-ukskísas ti'nsna, ká-itat sa nellī'nat 3 belles, very dependent at the mere sight of Lake men they ran away; never they scalped.

hů'shtchok-hu'ya huk sa; tům tát sa hustóka Móatuash. Ká-itata si'ukat killed only they; many then they killed Pit River men. Never massacred.

Á-ukskísas Móatuash.

the Lake men the Pit Rivers.

WAWÁLKS LUPÍ' SHÉLLUAL MOATALÜSHASH.

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

Kitchkánin tántk nú géna sikënigi'k půla úyammatk. Tsúi nád 6

Being a boy I that time I went a small pistol only carrying. And we.

É-ukskni gelő'la pá-uk Kokáksakshi, nú'sh ná'ds Bóshtí'n tú'la. Tsúi

Lake men diamonded for respect at Little River, one with us American coming. Then they had a contest there; (one man's) horse wounded (man).

wāčch m'na mbú'utisht, tsúi huštōpakta sha lóloksgish: tehí sha hátokt 9

horse his having been shot, and pulled out they (their) guns; so they then had a contest there; (one man's) horse wounded (man).

gelő'lank shewáitząstka. Tsúi géna, tů' pė'n mákł'éza sha, tsúi sa mbú'{}

They were angry at the mere sight of Lake men they ran away; never they scalped.

diamonnted about noon-time. Then traveled, far again camped they, then they in the

sant géna pā'n, tsúi sa mákł'éza Wū'ksaks, tsúi sa pā'n géna mbú'sant,

sant géna pā'n, tsúi sa mákł'éza Wū'ksaks, tsúi sa pā'n géna mbú'sant,

morn trav'ing again, and they camped at Wūkas-place, then they again went on next morning.

tsú pān sa mákł'éza Tiúnl'sh; gī'taks plaiškishtka sāppāsh. Tsúi sa 12

and again they encamped at Tiunsh; then (was) near culmination the sun. And they

kákta, tsúi sa mů'lua lit'zi, tsúi sa pšn géna, níshta sha géná

made ready in the evening, and they at night traveled, all night they went on

tūkláktsnank.

stopping at intervals.

Tsúi mbú'sant shľáá Móatuashash tehí'pksh, tsúi gů'lkí nád, tehúi 15

And next morning we saw the Pit Rivers encamped, and attacked we.

And ti'nsna Móatuash, vussó'k saš till'ndaša wē'wanish; tsúi sa lů'luagšla, ran away the Pit Rivers, frightened them they abandoned (their) women; then they (them) made slaves.
Nhåsh ni lú'gsla snawá'ds. Shlá'popkan hátakt sháńótańksht ndááni
One I captured female, Notice I there engaged in fighting three
híhasnunaksh Móatuash; É-úkskni toks lápi̲k. Tsúi wí gàbáami shenótank-
men Pit Rivers; Lake men but two were And a short while skirmished
húya shash, tsúi ká'ktsna šha, tsúi ló'pellisnank ámbutat géna; kú-ídsi
with them, then fled they, and discharging missiles into the water went; Impact-
ámbe hátakt híhunatuk. Tsúi nísh ká-a ká'dshika, tsúi ni ká-kísapéle, at
the water there giving way. And me greatly it fatigued, and I went by turns,
tchú kéléi; tú' géna Móatuash k'láwisham at. Tsúi É-úkskni gá'pgapéli
then I made halt; away went the Pit Rivers when (shooting) had ceased.

Kálahiank tehúpíkah wéwamuish, tsúi sa shliáá yástat lú'ukaipksh. Tsúi sa
looking out for the assembled women, And they
shmú'shna, núts násh shmú'ka, tsúi gepgápéli É-úkskni kái shash tuá
soened them, I also I took, then withdrew the Lake men and of them none
shift, Móatuashash pé'la sa súgga tának.

Nášsh s'é'gsa tántk É-úkskni súkó'lkípáluk. Tsúi Tiimó'leshtat mák'lak-
All of ordered then the Lake men to reassemble. Then at Timósh they camped
pélé, tsúi sa pá'n shúkkshél'za lúluags hátakt maklaksák. Tsúi
again, and they also made dance each slave there before the Indians. And
gépgapéli sha mbúsant, tsúi sha Móatak mákłakpéle, tsúi hátkot maklaks-
went away they next day, and they at Modoc encamped, and just there Indians

Ksúksi gúkí'kak lúluags. Ká-i sa hú'nk háitches; unák tá'ds mál'upéle
(away from) ran away captures. Not they then pursued; easily however got ready again.
Tsúi sa guhúshkitcha, tsúi sa geló'la Kóká'ksaks; tsúi sa sakatpampelé-
And they started out, and they dismounted at Little River; then they wanted to perform
astka gi: “Káalam málam tídíš wáts gi, hu'k át lupi' gátpampelí-uapk!
a race: “To whom of ye fleet horses are, those ye first shall return home!

Ksí'utákiank át génuapk!”

Tsúi sa géna, tsúi huélalz nánka wácht, nánzatoks gátpampelé
Then they went and gave out some horses, some others returned
ahead, É-úksi lít'í. Tsúi sa tehú gátpampe lánuk, tsúi gé-n gúkak hú'k lú'gs
to Klunsh at night, Marshall fall Then they stayed after return, then by me ran away the slave
spunú'sh; nú-ens híssuúksas spunú'n hú'nik. Tsúyuk hunkélámsskni gúikak,
the transferred to another man I had given her. And she from his lodge ran away,
nánzatoks sa éna Ampí'ášií síssatni tehúk wáchtat; tsúi sa ítpa tú'un
but others they brought to the Dalles, traded there for horses; and they brought many
wácht hú'nk lú'gs síssatú'tkuk,
horses those slaves having sold.

Tsúi sáyuaktá ti'úna Móatuashash sélhalast É-úkskni.
Thus I knew (how) once with the Pit Rivers fought the Lake men.
Ná-ántka skó-shłka nù géna; tándk nté-lish ní t'-ammatk géna lóloks-
Next spring time 1 set out; then bow and I carrying started a ri-
gish težhsh Tù' nád máąłleža; tsúi nád hátokt mú'shmúsh lùela, Bónshin
his also. Far off we camped; and we there an ox butchered, an Ameri-
tpái'-ok nál'sh hishtchútknum Moatúash. Tsúi nat shenotankákksa hátał. 3
inviting us, for he had become angry at the Pit Rivers. Then we almost forgot there.
Nánka tehillk Nùshalltzagaki'shash kakan'ls témeshká; nát hùnlkanti
Some men sitting with the Headwater Modocs cuirases abstracted; we thereat
sawikank lá’p nat kakan'ls shiletza. Tsúi nat ká-i hùńk slié-ípele
getting angry two we cuirasses took away. And we not them returned.
ne-úzl'lish gí'ntak lákiłm E-úkskí'sham; tsúi nat má'ns-gítk slié-ípele. 6
the repeated orders in spite of of the chief of the Lake men; but we at last returned them.
Hú'masht nat hátokt máąłležank; tehúí nat géna mbú'sant, tehúí nat
Therefore, we there while camping; then we traveled next day, and we
tá’ máąłeša Mú'atał. Tsúi nat mbú'sant géna, tsúi nat tá’ máąłešk'
over camped on Modoc Lake And we in the morning started out, and we ever camped there
Tiuno'ls. Móatokni nánka sá-ulantchá, tsúi sa ka'sü'léz ki'uku's swánínuń 9
at Tiunósh. Modoks some went with (us), and they danced a conjurer when examined
sas kánts sliúápkt: "há sliúápkt, tehá má'ls ngátaapk nál'hiś;" tsúi
then who might be shot: "if ye will be shot, then to you will snap the bowstring;" and
lá'p ngáta nál'hiś. Tsúi nát mbú'sant géna, tá' nat ati' géna lupí' nálám
two snapped bowstrings. Then we next morning started for we off traveled first our
hùńk sél갈alush guni'ta. Tsúi nat wa'nta ya'natat téllapankan kmákoc 12
war-expedition further. Then we passed from a mountain overlooking to spy
the day
Moatúash; tehúí nat shláá tehí'pšsh; kútšant teha kiáyt.
the Pit Rivers; and we saw encamped; inaccessible they in rocks.
Tsúi nád pák'k'tgíš gákiímmá, tsúi gú'llki; tsúi ná'ts shláá Móatuish,
And we at dawn surrounded, then attacked and us discovered the Pit Rivers, (them);
tsúi wetó'li lali'shtat; kokálam húk pálkuish múná tú. Hátokt gákayapguk 15
and slid down the slope; of a river there (was) the dry bed deep-down. At that place entering the woods
únàna Móatuish li'wank i'-ótá; tů'm shash ngi'-'isha Móatoki'shash, Lank-
some Pit River men gathering shot (at) many (them) they wounded Modoc men, Long;
Tsánash teoshi slú'ksga náz-ksaksí'na; ngi'-'ish hú'k ngak-ksaksí
Also they came near on head-top right there; bullet that on the head-top
ntí'kshtchá. Ná-ends teoshi nítsh hshín Móatokish. Tsúi nat lé wák ká-a: 18
grazedAnother too in the head was shot (is) Modoc man. And we (were) un very:
li'wa hú'k tú múná shiš léméwaliékshtat i-útsila; nánuuk wéwansni hátokt
were those down-below they driftwood-heap under; all women and all there
li'upka tū' mū'na. Tchūi ni tū' hātōkt p'leutant tchī'wishksaksi gi; tchūi
were lumped deep below. Then I just there above their camping-place was; and
hātōkt m'i' sh a gish'i; "Lā' a nat wāk ka-ū; lā' nat wāk galsawia-ā!" tši sa,
there I while stayed; "Not we know what to not we (know) to approach closely!" so they
dā, (said).

3 hātōkt m'i' sh gi'shi. Tśu ni hū'tzi, tśu láp nish nē-isalta hū'tzi psh. Tśuí
there I while was. Tāre I leaped then two at shot arrows as I leaped. Then
ni hū'tsna tū', tśu ni hū'tpa hāfassuaksas hātōkt li-ukā-is hātakt tchūyunk
I ran over and I reached the (Lake) men there collected there then
senōtankash. Tśuí ni'sh sa lāwā'-ūla hū'kua psh kū'kalam palkui'sham;
fighting. But me they not allowed to run across the river's dry bottom;

6 hātākt gun'i'gshant nānka E'-ukskni lé-uptcha; senōtank kū' yat li'upsank.
that spot opposite some Lake men had gathered they were fight- rocks hiding behind.
behind; ing
Tśuí nish nānka: "kā-i gi; kā-i hū'tsa, shlu'āpka m'i'sh!" tši n's sa
And to me a few: "Don't do it; don't run, they will shoot you!" so to me they
hātaktk. Tśuí ni: "hū'tchanapk tchē ni kī, "wūkā an' gāl'suiaš sān-
there said. Then I: "I shall rush over" so I said, "closely I approach I
9 hōl" tchūn hātaktk "Kā-i ki'lanp pi'la i-ū'ta, tū'm at ngū'i-ishu; ū'ts
want" then there I said. "Not in quick they shoot, many are wounded; never

gint, shli'kī mūsh!" tśi n at gi. A ni hō'tsman at, tśuí nish kāk'i'ha, tśuí
mind, let then me!" so I now said. Then I ran towards (them), and me they missed, and
hutapēnō'lshī ni's nāyēns Mōatoki shin pā'n nūsh; tśuí kāhaha shlī'sham
after I had reached another Modoc was shot also in the and reached through his
there running

12 Tśuí nat lēwak nā'-ulēka, tśuí ni nā-astg: "hāggi! i'sh ktiyuiak'at!"
Then we were at a for arranging, and I so spoke: "look here! me lift up there ye!"

15 ktechig'isapēlī tū' stildsamplēlōk sas; tśuí ni: "ktiwalkat nā'-čent
crept back over yonder to report to them; and I: "post ye up another man

tehkash" tchē ni gi. Ktechitpampālānk shapīya sas, tchūi sa: "wāk
besides" so I said. Having crept back I reported to them, and they: "how
hootch i gi?" tchē n'sh sa gi. Tchūi "ni nānukash shli'kshki" tchē ni gi;
there is it!" so to me they said. Upon this "I all of them can see" so I said;

18 shapīya shash, tśuí sa ktiwì'zi na-ā'nds tehkāsh. Tśuí nat lā'p kā'ē'ka, tśuí
I told them, and they lifted up another (man) too. Then we two there, and

nat kts'i'ktsa, tśuí nat sas tū' shlī'popka, a ni nā-asht gi: "hāgga shli'k!"
we crept along, and we them down perceived, and I so said: "let me shoot!"

Tśuí hū'k nā-as hātōkt, tū' shōt Mōatashi hī'wa, nānuk sa hū'k ngā'-is
And to one man there, where the Pit Rivers were all (others) to him (their)
gathered, arrows

21 sāwāna, nā-adsiak hū'unk i-ū'ta satšyānim tū'paks. Tśuí tchūn a ni
handed, none put he was scratch-painted with chalk. And thus I now I
shléwal lólóksgish, tsúi ni shlíin hú'ńk, kát húk yú'ta, tsúi ndéwangá; tsi
cocked (my) gun, and I shot him, the one who was shoot- ing, the last we killed that follow.

tánkt at nat súnga hú'ńkst.

At hú'ksa liwák tú'm wáltka tánkt. Tsúi Múatokni nánža tů'ménatuk 3

Now they, crowded much talked then. And Modocs some understood

tógethe, Móatualsam hémkanks; tsúi hú'ńk tů'ména at Móatualsam wáltoks. Hú'ńk
of the Pit Rivers the language; and they understood of the Pit Rivers the discourse. They

shapíva nätz: "átéen galáyóhuapka, nen sa shkuyókay'ála wewáni-
met hénd néha. "presently they will get away, 

ná-asht nen wáltka." Tsúi galáyólu k É-ukskni shishatza 6
málas; so they say" Then leaving the woods the Lake men picked out

wéwannish, tsúi hú'ńk kú'malak sa; nánža húhashthána kaitúa shnú'kuk.

women, then went on the they; some quarreled none having obtained.

Tsúi nút's hámézé: "shnu'kshtkan ná'sh siwák hú'ńk átí'nsh húk lák gitk!";
Tú i too said: "want to get I one girl this long hair scaring!";

tsu ni'sh sha ká-i wá'-ula. Tsúi ni ká-i sám wá'walsh shlíin, tsúi húk 9
but to me they not allowed (her). Then I not they conceding shot, and she

ndé-unkú'lapl; hú'ńk n'ünk shlíin siwágá.

rolled down (the hill); that I killed girl.

Tsúi tánkt at héhssuaks at tínkayúla, tsúi ni shlíin pán nás hátkt,

Thenupon the (Pit Rivers) ran out of the meu

bush, tsúi at nánža tìni'zi. Shtá tok sa É-ukskni hashámpk; tsúi sás gawí'na 12
when some went up Compactly they the Lake men encircled (them); then them rejoined

hú'ksa, kák at tìni'zi tsá, ndámmi héhssuaks, ná'sh gitsgánits hissuákga.
those, who just had gone up the hill,

Tsúyunk vú'ssa É-ukskni, tsúi hú'ńk Móatualsh tí'nzansha; tú' aíi yainátat
Then were fright- the Lake men, as the Pit Rivers ran out of the cir-

çled, túshtámpekank á'-óho útchna, tsúi shu'mshúta. Tehuí ni nú hú'lıpëli, tsúi 15
coming near they halted while ran- and built fires. Thenupon I entered again and

ni hópelása, tsúi ni lupákloįza láp-á héhssuaksas. Tsúi ní'sh hú'ńk
At the me they

I followed up (the and I encountered two men.

lápukannta shlatámpek, tsúi ná's téwi, káhhibia n's; wiggá n's hú'ńk káihha,
both at a time drew the bow, and one shot, (but) missed me; by a hair- me he missed,

ná-ıns tsí'n shlíin népmi'ni ngulshótau, nta-ish techish uzá'wa. Tsúi 18
the other then I hit, about the hand I struck (him), the bow also broke. And

gítalzá húk ngá'-ish tókstala; tsúi ndé-u1z. Náshtoks lukáyap, tsúi
entered the balet in the novel; and he fl. The other rushed into the and

ti'ńtptsa sa É-ukskni tánkt, tsúi sa hú'ńk súnga kándan hú'ńk shlíin. Tsúi
arrived (they) the Lake men at last, and they him killed whom I

had shot. Then hú'ńk nás hukáyap má'ns hú'ńk tchakáyank i-ú'ta; tsúi sa shlíin tú'kni 21
the one who went into the for some (he) sitting down was shot- then they shot (him) from

woods time
3 Tsúi nat at gu' tak, a nát sukúlkip' tú'ıshtok spuká shlí'tk É-ukskí. 

After this we ceased (fighting), and we reassembled where lay a wounded Lake man.

Nátak hú'ńk hi'ślan Móatanashash ksápok; láki ngú'mshka ngá'ish hú'ńk. Ourselves him we shot at a Pit River man thinking him (his) had fractured bullet the.

Tsúi nat wátsat shutú'la má-i skuí'lhash pet; tsúi nat kší'lapk hú'ńk shlí'ps; 

Then we upon a prepared a tule-mat ambulance-bed; and we lifted into (it) that wounded man.

6 kavyús húk klá'kat. Tsúi nat gubásktchea shewatzú'ls; tsúi nat gu'úna 

no; yet he had died. And we started out in the asking-on; and we a-saw it.

géna hú'ńk ngú'isap'ksh á'ńok ndáanna: nás nú'ńsh shlí'tk Móóatoki 

went on three wounded carrying three (men). in the head wounded a Móóato.

ngú'íshtka, náshtoks wá'k shlí'tk hu'mtsantkak, náshtoks hú'ńk lułuksgii- 

by an arrow. another in the arm shot in the same manner another one this with a

9 ishtka, káná nat hú'ńk wátsat shutú'lank a'ña. Tehúi nat má'k'lapk' 

gun, when we upon a horse imbedding brought. And we camped on our

return trip 

of the marsh westward.

Tsúyuk pák'tgish lú'pia wénga; tehúi nat mbú'sant at kší'untakínnk 

Th'n they daylight before died; and we in the early new fast-ging

hours 

12 géppapele, láp'ní hak gátamp'pale É-uksi. Ná'sh nat háttakat kók'čam 

returned, in two from here we returned to Klamath. We right there of river

Marsh 

nú'tél'smansh wigát'a gawal hišsuaaks; tsú'ískam suń'lash sišálalo'nnak 

the dry bottom close by found a man; squirrel's a hole having covered up

kshú'sha taluálzam. Kibatzo'le sa, tehúi wétta hišsuaaks kábatz'ol'sham; 

he lay inside lying on back. Uncovered they then laughed the man while they uncared (him);

15 tsúi sa spú'tkal, tsúi sa spú'nshu wíkahúk; tsúi sa nánka A-ukskól 

and they raised (him) and they took (him) to a short dis. than some Lake men

up 

lúgúsalsh'kak, nánxa siúks'kak (lú'witchta sha mu'nsh lu'gsalsh), nánxa 

make a slave wanted, some wanted to kill (not wanted they as adult to enslave), a few (were)

má'sa nát staínas hišhá-uk. Tehi nánxa gi'ank siúks'kta; tehúi sa siúka, 

or awful (ed) at heart to have shot at companions. Thus some saying wanted to kill and they killed, (him);

18 at kléká húk. Wák tehúuk pätz'ech gítk! stíkshuí shít'k hú'ńk tutí'l la sták'čins- 

and died he. How so (curious) he felt hard boot like they projected at the

ksaksi. Tsíssá hú'ńk háttok tántké nát hú'ńk tatáíténat sukö'lkíp' spú'ks'ks- 

beel. Thus they at that when we that time we formed a crowd where the

bsaksi, tóntk sa hú'ńk gawal kíkaskú'nakt.

found, 

mo lay, then they that (Pit River man) while walking about.

21 Tsí ni tamén'ótka tìná tapi' a ni tehúi tántski má-ittata gënt 

Thus I was out there once for the I from that dis. time never went 

last time,
selluálshuk. Ndánmitaksni tamēnő'tka; tiná nat káyaq shenótankat, fightin. Three times I was there; once we not at all were fighting, kinkák i nat lůngua. Tehn at nat at gā'tak ndání támēnok. 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. 112-116, 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 People have 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 wokashtine; 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 at 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 Hūpa on Trinity River, Cal., all of whom were, at the advent of the whites, the terror of the districts surrounding their homes.

19,3. shliotak for shliota ak; the Pit Rivers ran away at the mere sight of the Klamath men; kā'ī tata shiukat, 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. nellmat, or nell'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. hú'schok-hunya; by the suffix -hunya, -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. tú'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 nú for kitchkáni nú (or ní) nú. Pronouns and particles are repeated quite frequently.

19,11. Wūksalks 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 Willamet River.

19, 16, and 20. What is said here up to the word suawaidds is evidently an anticipation of what follows in 20, 6, 7.

19, 16. sas tilindsa, or shash tilunda; shash is apposition to wéwannish, which stands here, as frequently, for wewannish; 23, 5, we find: wewánishash.

20. 2. lápík for lápi gi: "two are, two were."

20. 9. Tiumúleshtai. 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. mağıkak̓skəsəksi 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. guhümishketcha. 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 guikaka lápík yúu’s swampá gé-u: "hereupon that slave, transferred by me, ran away."

21, 2 and 3. Boshtín tay-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 Kíinkametch, the head man of the Nushultkaga—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 parfleches were returned to their owners.

21, 7. Húmusht nat. A verb like gi or shúta has to be supplied.

21, 12. selluhánish, translated here by "war-expedition", still retains its verbal nature; for it is connected with two temporal adverbs: lápí and háunkt. 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: lá nat wák ka-á; lá’ nat wák gálúshwái-a.

21, 19. wéwansui. The terminal -ní turns the wéwannish into a kind of adjectival phrase. See the peculiar usage made of this ending in the Dictionary and in the Grammar.

22, 8. hátaktk. The final k is the verb gi, kí, "said"; tehí hátaktk is: tehí ní háaktk gi.

22, 21. shatchlázimations 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
PIT RIVER RAIDS.

shatchō'li, to contract the half-opened hand or fingers. Compare also: shatza'dsha, shātunā, shātelakish.

23. 6. gakayūhk 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, shīshatza, distributive form of shatza.

23. 11. tinkayāla. 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 (shtā hashāmpka). 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. Natak. The sentence has to be construed: natak hishlan hū'uk, Moatunashash hū'uk ksāpok. "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. lāki. He had been shot in the eye-bone.

24. 6. klā'kat stands for klā'ka at; cf. 28. 12. gātpant for gātpnā at.

24. 6. shewatzą'lishi: for shewatzą'lash i, or shewatzą'lish i; the i appearing here not as a local, but as a temporal case-suffix. shewatzą, noon; lit.: the day divides itself in two; shewatzą'la, afternoon, the day has divided itself in two a while ago.

24. 8. luluksga'-ish, uncommon form for luluksgish, loloksgish, rifle, gun, lit. "fire-maker".

24. 17. sīukshēika stands for the full form sīukshēika gi.

24. 18. tuti'la. By inadvertence the distributive form is used here instead of the absolute form tua, for the Pit River man spoken of had an abnormal fleshy excrescence on one foot only.

25. 1. shellulushuk: he means fighting with the Pit River Indians.

25. 1. ndaunitakshui, incomplete grammatic form for ndaunitānkshnitnā.

25. 2. kinka-ak i, only a few; meaning females of the Pit River tribes.
How the Lake Men Fought the Snake Indians.

Given by Dave Hill in the Klamath Lake dialect.

Lupí sëllual. The first fight.

Sä't gátpa tiná tū É-ukši; Kóketat sliáá wéwanúish E-ukši'sas
Snakes went once over to Klamath on William-
marsh; they saw females of the Lake tribe
vú'nshtak gépkapsh. Tchuí sákátłank gépca wewanúish mák'liukapkt;
in canoes approaching. Then going along they came
up the trail (waiting till) the had gone to their camp;

3 tsuí mák'leka wéwanúish, tsuí háktakt gátpa Sä't, tsuí ngá'-isa wévaláks
then went to camp the women, and near (them) came the
Snakes, and wounded the old women
pí'la. Tánkt Á'-ukškni, húktoks hísuaks gépka, k'lewidshápka lúla gíug
only. That time the Lake tribe, (when) these (hostile) men arrived, had gone away for killing
ki'í'm.

6 Tsuí at hushtsóz hú'nk wewalá'ksas Sä't, tehúí gámpele; tánktak
and massacred those aged females the Snake then returned; pretty soon
men, tehúí Á'-ukškni hísuaks gasáktsna. Tsuí mák'lež húk Sä't lakí Nyitsá:
after this the Lake men pursued. And encamped that Snake chief Dried.
Tsú'ks (ná'shút hú'k sésatk Sä't lakí kilú's); tsuí E-ukškni sliáá mák'ležapks,
Leg (so he was called Snake (the) chief hero) then the Lake men espiéd him to be encamped.

9 Tsuí gú'lgi sha, tsuí tí'sna Sä't, tsuí síuka hú'nk Nyitsá-Tsú'ksas Sá'tas
Then charged they, and ran away the and they killed him Dried-Leg the Snake
Snakes, lákias. Tehúí nánka Sä't gámpele, nánzatoks hú'shtchök.
leader. Upon this some Snake went home, but others were killed.

Tehúí sëllual títmá Shá'tash. Kpudsámpêli sha hú'nk Sä'tas, tehúí
Thus they fought one time the Snakes. Drove back they those Snakes, and

12 kÁ-itata gátpant Shá't; at vushá E-ukši'shash.
never again came the Snakes; (for) they the Lake tribe,

Lú'ldatkísh Bóshtinash tů'la shenótanka Shá'tash.
Dave Hill fights the Snake Indians on the side of the Americans.

Shiúlka nálsh ká-ag Mr. Huntington; Sá-atas í'tpa Moadoki'sh tehish
Collected us long ago Mr. Huntington; the Snakes he the Modoces also,
brought, nálsh tehí'sh í'tpa gí'ta, tehúí tehí'át nat ná'dsag tehúí tít'na illólotak
us likewise he brought here, then lived we in one spot Then one year elapsed
Shút gúłkak. Hú́k lápi lalači: Sá́t ná-as Tchatcháktchaksh ná-asht the Snakes went away. There were two chiefs: Snake one (were) Tchatcháktchaksh so man sésatk, násh tchig: Panaima tehí sésatk. Tchúí soldshas shawiga, tsúí named, one (man) besides: Panaima so named. Upon this the military was aroused, and géna; tú́ Spá-ish Valley gútpa shółdash hú́k, tsúí sakemáwank hátókt 3 set out: far off to Surprise Valley marched the soldiers, and rendez-vousing there nú́shka; láp mépoks géna shú́ldash; násh Lieutenant Oatman ná-asht got ready: two companies went (of) soldiers: one Lieut. Oatman thus shéshatk lakí shú́ldash; násh tehí Lieutenant Small ná-asht shéshark named (was) chief of soldiers. one besides Lieut. Small thus named (was) lakí shú́ldash. Tú́ nat tálaoks yám̃̕tal géna. chief of soldiers. From we straight northwards proceeded

Tsúí nat é-ushtat géluanda, tsúí nits shlá́pka Shút; kí'lliks shlá́á. 
Then we a lake went around, and, as noticed the Snakes, the dust they per- ceived;
tchúí vaiñatal kakólapka, nánzá é-ushtat gài-úpkapk (Warner Lake, tehi then Warner Ridge we climbed, some of the waded (Warner Lake, so hók násh hú́k sésatk é-us).) Tchúí Camp Warner mákt'k tina nat waita; 9 that one named lake). Then at Camp Warner camped one we day and night;
tsúí nat gwishitche tałaat t'alamú'tal. Tchúí nat telö́'li “Tchéwam then we started directly towards west. And we looked down “Antelope’
stú́”, tehínk sésatk káila; tsúí nat lápi guli'nda (skuyú́'i natch hú́k Trail”, so this named (two) locality; then two of us went down (sketched as the (two) lači), tsúí shná'-úldsha nat. Tchúí nat tíoó'l; gálo'la nat k'mákuípukk 12 command and galloped off. And we shouted; dismayopped we to reconnoitre Sáta máklakas, tsúí nat wawápik k'mákká nat, tsúí má'ntsag gítk lápi the Snake Indians, and we sat down (and) spied we, then shortly afterwards two Sá́t tú'kni gépgápéle: kókag tátkni gépgap't. Tsúí tíoó'dískip nat, tsúí Snake from a returned, over a rivulet they came back. And saw them coming we, then tułaapk gútlíkapl'í natas; tuń nat wá'llha kawali'kuapk sá'-ug. Tchúí 15 towards they descended while us; and we watched they would ascend believing. But (them) kái gawali'íga, hi'tołk tú gátampamele tehí-ishtat má'na; nat má'nts-gítk not they came up, but from away they returned to camp theirs: we after a while gá'ilíkapéle shtíshampele-úapkuk. Tsúí nat gúmpéli, tsúí nats gáyá- rode back to report again. When we came back, (in front) had (two) itsampk shuí́ldash huk, típiak nats gáyálgi'pka. advanced the military, before we had fully descended from the hill.

Tsúí tú'zíhak nátas a gépksí at shlí'pka, tsúí tássuipk, tsúí kútalí after a long way when we came down they saw the soldiers and charged them, and to the rocks ti'nshampk Sá'at huk. Sánóntunksí nat sash gátpa, tsúí tú́ shlíshkhan's scampered off the Snakes. At the moment of we them reached, and nearly shot the a Sá́t. Tú'taks huk shuí́ldashshínuk ga-óléka kpu'lýuk Sá́tus; li-mú́l- 21 the Snakes. For up the soldiers all climbed up to dislodge the Snakes, the packer
mān pi'la yána shláka wácht hünk. Tsuí sa senótanka; wácht ná'sh hámakt
of army alone below guarded horse (thems). Now they fought; horse a single over there
baggage

uskñkni shuuktsástkak hünk wácht. Tsuí ni
stood on a hill, when one Lake man started to catch that horse. And I

levé-’ula: “shlí-unpákm’sh sha, liukáyank a i'-úta!” tehí' gi; “hu’úya!”
tried to dissuade (him):

“will shoot you they, lying in ambush they are so I said; “don’t go!”

ná'st ni hümkan k: “hu’úya!” Tsuí géna k’slikankan, tsuí Sát hük téwi
so I spoke: “don’t go!” And he went speeding off, and the at him fired
Snakes
gatpánkshkshí hünk wáts. Tsuí kádsúksaksíná lá’kshktsa gá-ish hünk:
when he had almost the horse And right on the chin took (his) skin off bullet that.

6 Tsuí nat ká-i hünk snú’kat wácht hünk: tsuí hünk Sát t’úsna kát h
And we had caught horse that; and the Snakes ran away who him
shlí’ksha. Tsuí nat kó’laktsa tú’ áti ga-úlz; nánuk hük Sát gáktsum
had almost shot. Then we pursued them high up we ascended; all the Snakes went into

wáli’shut, kú’mets hámakt gül’ t’úmi hihassaks. Tsuí háktok g’ank
the rock-cliffs, the caves also there entered many men. And in there staying

sawí’ka hünk Sát, süłasúná sa hünk kú-i, tsuí vá’is sa híl’dashash. At
became the Snakes, (and) piled up they rocks, and became the troops. Then

yána ti’l’ka sháppash, tsuí nat grúmpede.
down inclined the sun, and we returned

Káyaktsumá shúldashash Wéwannish; u’ítsna sha, tsuí ní shlíká
Pursued the soldiers women; they marched in front file, then I perceived

12 híssuúkshas kráyat tsuí’ta. Mú’ni kálo hámakt túya; hümkan tsig
a man the rocks underneath. A tall juniper tree there stood below; against it then

tshálamunuk láyipk hú’l’kshash. Tsuí ndé-ulzun shlí-’ák hünk layi-
sitting close he pointed with his gun. And I let me tall seeing him point
(at me)
pakst, tsuí ni súktsaslan wíká: tsuí ni shlí’wal nánuyank tzá’l; tchuí
and I crawled aside a little; and I cocked making ready (and) stood up; and

15 ní’sh kó’ma gé’tal t’a’ds, láyipk t’úshat lu’pí shlí’-ól’àn’s. Tsuí ni shlí’n;
me he did not at that spot, where at first he had seen me. Then I fired;
páto n shlí’n, tsuí ndéwánanka; tsuí ni hótze, tsuí ni pán shlí’n
in the I hit (him), and he fell, then I sprang to and again shot (him) in the
cheek wards (him),
sikéntktstka. Tsuí sól’dashash t’útka, tsuí neli’na nú, tsuí kúzan Sá’tas
with a pistol. Then the soldiers arrived, and scalped 1, and recognized Snake

18 hünk, kándan hünk sh’éga. Gitakui hünk P’tluksi; E-úskikshash
that, whom I had killed. Hailing he from Sprague's to a Klamath Lake

bushéaltk; ná-asht hünk shésaki Lápa-Kú’i gí’k; tchihuk shésat. At
he was married; so he was called Two-Emphasaving; thus he was named. Now

nat neli’nunak at gúmpede mál’ktsoň, at t’í’núga. Tsuí nat mák’léz;
we having done scalp returned for encamping, and (the sun) was Then we camped;

21 kó’kag hámakt t’úsna, saigutaks hátokt ki; hünkant te’hik hünk kó’kag
a break there was running a prairie right there was; through it then that stream
FIGHTS WITH SNAKE INDIANS.

31. Tüsnyautsä yâshaltuk. Tchüi kisä’mi shû’dsha Sâ’t; tû’ wâli’sh i-uiîla was riùiìsng shû’dshâ. Then at nightfall made a fire there the the cliffs below willows.

Tû’ shûtuk kú’ u’ume. Mú’ skâ tântkt sâ’î’iwi; tsû’ psîn gâ’tpa Sâ’t i-úta. there (was) a cave Very cold that time (the wind) and in the came the and fired night Snakes.

Tsû’ shû’dshash wû’ssa. tsû’ nat mâ’lu’a, a nat guhù’shâks’tsa, psînâk 3 And the soldiers took fright, and we got ready, and we marched, the same night.

Mû’atan nat gé’na; nishtâ nat gé’na. Tû’ nat yaimatat pû’ktgi, tsû’i nat southwards we went; the whole we marched Far we on the moun- were at then we tatoes dawn.

Then we returned; the soldiers took fright, and we got ready, and we marched, the same night they missed.

MÎ’ka. stopped there in the early hours.

Lu’luaglash tänki làpksapt wéwanu’ish; ânà nat hù’ûk, tsû’i nat pân 6 They enslaved that time seven women; brought we those, then we again má’k’léj Nâ’ wâpksh yâmkâstan gâ’d’sa tlâ’anmana. Tsû’ kokâg hâtâkt encamped from Goose Lake the north side of a little to the west. And a brook there tû’nsna; tsû’ psîn gâ’tpa Sâ’t, tsû’ kâ-i nat kâktant; nî’shtâ nat kâ-i is running; and at night came the and not we slept; all night we not kâktant. Tsû’ mbûsânt pân gâ’tpa Sâ’t; yâina-ag kû’ta nats hûk tú’pka, 9 slept. And next morning again came the a hill back of us steed, Snakes. Tsû’ hâtâkt li’wal Sâ’t, tsû’ kâkî’hha shô’ldshash; atî hû’ûk kâkî’hha. and there gathered the and missed (them) the soldiers; by a them they missed. Tsû’i nat watsâ’tka nâhuak-hûya; tsû’ gâ’ya-a ná’ts hû’k Sâ’t. Mbûsânt Then we on horseback role after them; and were hiding before us the Snakes. In the morning nat gé’gâp’li; at gâ’tak Sátas slâ’n, tsû’i nat gâ’tpâmpêle. Tsû’ shû’dshash 12 we returned; no longer any found and we went back home. And the military hù’k shi’wâma wewân’ish nâ’ls hû’ûk, Sâ’tas wâts tchish lâ’ôn. A nat gat- gave women to us those of the Snake horses also two. Then we re- tribe pâmpêle gî’ta E’uk’âk; hû’ktoks Lieutenant Small tû’ shi’pît’k Nâ’ wâpksh turned here to Fort Kla math; but he Lieut. Small over separated Goose Lake.

gum’gî’stant gôn’pâmp/internal Spâ-ish Valleyâla. Lâ’ôn Sátas wéwanu’ish â’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. Ė’ukski, “to Klamath Marsh”; on Williamson River (Kôke), 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 wokash (the seed of the pond-lily) on the Marsh.
28, 2. gépkapsh, formed by syllabic elision from gepkápkash; cf. 29, 19.
28, 2. sáktha, to come up, to arrive by the trail.
28, 3 and 4. wéw.idis pi'fa, the old woman only; the younger ones, on whom principally devolves the work of wódash-gathering, found time to escape in their canoes from the raiders.
28, 4. Ñlëšidšapka. The men had gone fishing to distant places, leaving their females in the camp, not apprehensive of any hostile attack.
28, 8. kilö's, or kilö'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" (sessilöish la'kì).
28, 13. Moadoki'sh, apocopated for Moadokish; also 28, 1: wéwàniish (wé-wàni'sh) for wéwànìshash (shliia gépkapsh). Nà'lish tehi'sh, as 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 scattered about Klamath Marsh, which is visited by them now in summer only for fishing, gathering wòdàsh and berries, and for hunting.
28, 14. Dave Hill, now interpreter (lùldàtiksh) 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 "tina illololatko", 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 1865 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, 1865, 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 Modoces who accompanied them." This may have been the same fight as the one above, reported with much less accuracy of detail.

29, 3. Spà'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. takaat t Hazel'ttal, consonantic assimilation for talaat t Hazel'ttal, due west.
29, 17 and 19. na'ts, match, for nà'ls, nà'lish, nà'lash, as; nà'ts a gépka$i, for nà'lash a gépka$i.
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. tâ-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. shâlpka (for shâ'apka) and tâsáp (for tássni-apk) "they saw and attacked them in Hill's absence"; tinshampk "they scampered off unseen by Hill". If the simplex verbal forms shâ'a, tássni (or tâshui), tinshina 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. tehui gi, short for tehui ni gi: "so I said."

30, 5. Instead of gatpanšiškshí could also stand in the text: gatpananüapkši; the final -i being used in a temporal sense in both terms.

30, 8. kâ'mits, contr. from kâ'mme tchish, or from kâ'mat tchish.

30, 9. suashunala, etc. They piled up rocks to serve them as barricades to shoot from behind.

30, 11. u-itsna, distributive form of ö-itechna; see Dictionary.

31, 7. Nâ'wâpksì, etc. Transcribed into the fuller and more explicit grammatic forms, this phrase would read: Nâ'wâpksì yamakishtana këtchs tçalàmana, "to the northwest of Goose Lake." For Nâ'wâpksì, Në-nâpksì, 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.

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**MÔ'DOKNI MÁKLAKS ÑÉLLUAL.**

**THE MODOC WAR.**

**OBTAINED FROM THE RIDDLE FAMILY IN THE MODOC DIALECT.**

Shálam 1869 A. B. Meacham shuashulalámpkísh nánuk máklákshash
In the autumn of 1869 A. B. Meacham the superintendent over all Indians
shuashulámpka Tqalàntala; Môdoki'šâsh hushtánka ne-ulâkshgishi Köke-
kept watch' in Oregon; the Modocs he met at the council-ground on Lost
 tat wigátau tchussni'ništ slânkosh; nûsh snawídshâsh gé-u tûla shâtëla 3
River near the Natural Bridge; me wife mine together he hired
lutatkištì.
to be interpreters.

At ná nánuk ne-ulakshgé'ni gátpa; nánuk mákláksh wawápka,
Then we all to council-ground went; the whole tribe was sitting there,
vûnù'pi ni hundred pën ndâ'ni tá-umop pën vûnùp pë-ula bihashuátchzâsh, 6
four hundred besides three tent besides four men,
we-ulëkash tata'ksi ni tehi'sh. Meacham shapi'ya tua gatpamnöka: "at old women children also, Meacham told (them) what he had come for: "now mä'lash nü shiulkishzhëni itchaniuápka È-ukshitala."

ye i to the reservation I shall move to Klamath Lake.

3 Capt'n Jack, màlkasàm laki, hemëje: "Ká-i nü tàta gë-n kàila captain Jack, of the Indians the chief, said: "Not I ever my country shëshë'{tù'; hemànka àn Bóshónash, hà shanà-utí mêtdshapkash, tehi. did sell: have said I to Americans, if wished to emigrate (there), they could live (there).

Ká-itoks nü gë-n tàta kàila shëshë'{tù'; hù'toks Sköntchish shëshë'{tù'."

Not I this ever country did sell, but he Sköntchish sold (it)."

6 Meacham kài hù pìpa útà pa shiú-útaunsh hamemnùga, hësh'la hù pëna (Then) Meacham himself the papers brought an arrangement wishing, showed (that) his own he shë'shàsh shùmálahuash; pën nànùkash tù shanà-utí itchùmpëlish shiul'kìsh name had written on it; again all people over he wanted to take back to the reserva-kàila. Ki-ûks kà-i shanà-utí gëmpëlish; hù gë-n léwítchta tpëwàsh. At tìi'hi the Conjurer not wanted to go back: he (so) more objected talk. Then

màlkas léwítchta kë-ish shiul'kìsh-kàila. Meacham kîl'lìtàn màlash gëngge; the tribe refused to go to the reservation. Meacham forcibly told us to go: at tìi'hi'ga màlkoks ì-amnàn lòloksguish. Bóshítu shëhi'sh. Toby ëtâmù'sha then sprang up the Indians speaking (their) guns. The Americans also, Toby鳍 rushed between hemànka kie: "Hi-itoksì! kë-n hëmkënkàsh matchátkat, kà-i ì hùn pi-(and) spoke thus: "Ye he quiet! to my speech listen ye, not ye this on thing

12 pëlëngshë samtchùtka. Meacham mà'lám hù shiú'chlip, hemànka tìsh, both sides understand well. Meacham yours he is the friend, he spoke to your benefit, mä'li tìsh tehi'kù gì'ga. Kàntkak gí'n wawálkàn matchátkat; kà-i ki luàt, ye comfort- to live for the Quietly here sitting down listen to him; not be wrathful, Bóshítu, at nü tälaksh shìm'ta! Nànùk wawálzàn î'kat mà'lám lòloksguish! ye Americans, then I straight will make All of ye) sitting down lay ye your guilt (ii)!

15 at toks mä'li peñ shanà-utí màlkaks hassasúkshìs."

Kédsha pën hëmkënkàtko tinë'li; at nànùk hëmkënka, mëš'shan for some time again after talking the sun then all agreed, next day went down.

gënuapkùga shiul'kìshzhëni kàila.

to remove to the reservation.

18 Mëš'shan nànnuk shiul'kìshzhëni gëna Më'dòkì; Meacham tùh gëna. Next morning all to the reservation went the Modocs; Meacham with traveled.

Shiul'kìshzhëni "Më'dòk Point" shë'shàsh gëshi gàtpa; at Meacham Më'dòkìki-Within the reservation to "Modoc Point" (its) name they went; then Meacham to the shash shùlo'itìsh nanukënta shëwàna shapi'ya, tìsh piñal'ash shuhal'ìma=Modocs the clothing to every one distributed (and) said, well for them he would

21 knàmpgùsh. At Më'dòkìi E-unkshikshash tülà wawàltka; at hûtìták hësh provide. Then the Modocs the Klamath Lakes together conferred, now here they
At Kö'dokni ktechinksh ntwcheyetâmpka shtishma'o'tan; ndankshap-
thing the Modocs rails to split-commenced to build houses; eight

nacula, manuk ktechinksh Mô'dokishash têmèshka, hemkanka'ta: "kâla 6
acted, all the rails from the Modocs they took away, declaring: "the land
pû'llam", kshapa: "Môdokishash lôloaksh", kshapa; "Bôshthin klêksht", to them (be-
long);(they said) "the Modocs (are) bondsmen", so they said: white people They will be-

kshapa. Mô'dokni láki kâ-i yâmktin Meachalam hêmkankašt, Bôshthin
so they said the Modoc chief not forgetful of Meacham's word, (that the Ameri-

(hünk hû Meacha shapïya), tidsh shlepakanâpkaşt Môdokishash, Bôshthin 9
that he Meacham said), well would protect the Modocs, the Ameri-

lakiash shlëa shapïya, E-ukshikisham ktechinksh têmèshkash kâ-i Mô-
Agent visited (and told the Klamath Lakes the rails had taken away land to the

shewanâpêsikhshanâ-uli. E-ukshikish hêmkanka: "nâ'lam a hûm
Modocs (them) to return wanted. The Klamath Lakes said: "our ye
kaiâtsh ktechinksh vulôte'dsha," Bôshthin láki kâ-i tpêwa E-ukshikishash Mô-
from the the rails (ye) have cut. The American agent not ordered the Klamath Lakes to the

dokishash shewanâpêliski. kâ-i E-ukshikishash tpêwa tâla gin
Modocs the rails to return, not the Klamath Lakes ordered money (he)

Modokishash shewanâtiki. Pên Bôshthin láki Môdokishash wëmi shiâshla;
to the Modocs to pay (for them). Again the American agent the Modocs elsewhere removed;

pên Mô'dokni ktechinksh tunëpni tousand shû'ta; pên E-ukshikui gâtpam-
again the Modocs rails five thousand made, once the Klamath Lakes coming to

nan Môdokishash nâmuk ktechinksh papàlî. the Modocs of all rails rubbed.

Mô'dokni láki pên gëna Agency lûldam, pên hêshegsha E-ukshikisham
The Modoc chief again went to the agency in winter, once complained the Klamath Lakes

ktechinksh pên pâllsh, kâ-i shanâ-uli E-ukshikishash pëlpêlasm humâśik; 18
the rails again to have stolen, not (did he) want for the Klamath Lakes to work gratuitously;

shanâ-uli ktechâkëlan p'i'sh ktechinksh shû'i'ktgï. At agent pên nàdshash
he wanted to be paid to himself rails for having taken. Then the agent again in one batch

shiâshla Môdokishash, at Mô'dokni ndâ'hash pên pëlpêlâmpka. Pên
removed the Modocs, now the Modocs at a third place again to work-commenced. Once more

E-ukshikui ktechinksh Mô'dokishâsh nâmuk papâmâ, Capt'n Jack pên 21
the Klamath Lakes the rails from the Modocs all stole, (and) Captain Jack again
Bósh'tín lákiash shapiya E-ukshikishash p'ush tála shewanátki ktcónkshat.
the American agent told the Klamath Lakes to him money should pay for (his) rails.

Bósh'tín láki at kīl̓-łuán heméže: “Hā i ʔún pēn gépapktaık, tchū'í mish nū
The American agent now getting enraged. “If you again come here, then you I

3 ʔūn túsh shupuláktak ká-i mish E-ukshiki'shash shnumatchkátgi.” At Mő'-
there will look up (where) you the Klamath Lakes will better (any longer).” Here the

dokni láki gémpēlän p'na shne-ipákshat, nánuk p'na mákloks shiul'lagian,
Modoc chief returning to his hearth, all his people (he) collected,

Kóketat ántch tchíshat gémpēlē lapkshaptānki taunepni miles mōat. At

6 tsalampanki mákloks sheggátsan lákiash tchū'í lúpítała médsha Yáinakshi
the half tribe separating from the sub-chief estates eastward migrated to Yáneks

sheshápkash gaptchētka tsalampání 1870, hátaktok tchū'í Módokíshash
so-called in May the middle 1878, at that place stayed the Modocs

shēhualsh. while fought.

9 Capt'n Al'pa Yáinakshi-gish' Módokíshash málákshash Kóketat
Captain Applegate at Yáneks the Modoc Indians on Lost River

shékdsáa itchampelish shaná-uliuga. Mő'dokni láki heméže: “Hā nisäh ún
the half to take (them) back wishing. The Modoc chief said: “If me

Bósh'tín láki tīsh shnalálapáltakt, géntak nū ʔūn Agency; hā tchísh ún
the American agent well would protect, would go I to the agency; if also

12 Tehmu'tch láki gíšat.” Shuyuákta hū'ńk, Tehmu'tcháam tálaak shlepá-
Frank Riddle agent would be.” He knew, (that) Frank Riddle with justice would ad-

kuapkash. Bósh'tín láki léwítewta humáshťgish, Mő'dokni láki léwítewta
minister. The American agent refused to answer; the Modoc chief declined

gé'sh, ndání Bósh'tín lákiám kiyán ne-ulkiash; shaná-uli kánash dálaak
to go, three the American Government desirous having compacted; he wanted somebody rightly

times can hardly

15 pūsh shlepákgt; hú shuyuákta Tehmu'tcháam dálaak shlepakuapkash.
for him to care; he knew Frank Riddle rightly would protect him.

P'úntak kälflat te'šísh háméñe shúldshash p'ush shünkátki; ká-i p'ush
His own in conetry to stay he preferred the military him in order to kill; not him

shupú'nsnam shiul'kishyéni, hashtáwan shiul'ktaki p'ush.
taking forcibly away to the reservation, by starvation in order to kill him.

18 Kái'nta shú'ta te'šísh pání shálam 1872. Bósh'tín hatak-te'htiko
Nothing was done further till autumn 1872. The white settlers

shanáñu máláksham kílła, málákshash shaná-uli kílła tpu'lnash tú'm
desired the Indians' land, the Indians they wanted from the

kshumálpash kílła shaná-ulióga. Málákšám wewanáshash kó-i shú'ta
pasture-lands covering. Of Indians the females had outraged

21 Bósh'tín. Kóketat-te'htiko Bósh'tín pípa shumáluían mú'tní lákiash shnigóta,
the Whites On Lost River settléd Americans a peti setting up to the President sent (by mail).
Forty soldiers, Captain Jackson commanding,

hatak-tehitish túla únā'k gakiámna. Bóshtin lakí heméze: "i lakí gépki!"
settlers with early surrounded (the) American comp. cried: "you, chief, come here!"

Scarface Charley géknan heméze: "Jack ká-i pátkal!" Bóshtin lakí Bartell heméze: "i pushpushi watchákálam wéash, lóloksgish mi hún élk!" 6

te: "you black of a bitch the son, rifle yours this lay down!"

Scarface Charley heméze: "nú'toks ká-i watchága gi; hishaaksi niżshímshish mísh ko ish hémkank!" Bartell heméze: "i pushpushi watchákálam wéash, lóto me speak!" Bartell said: "you black of a bitch the son, ri-
lóloksgish mi élz!" Jackson heméze: "lóloksgish hunkásh ú'txi!" Lápok nue yours lay down! Jackson said: "the gun from him take away!" Both

nadsháshák shikénifiksh shunshpáshkan shétúi; lápok sháki'ha. Tánk hún at the same ne- revolver drawing fired; both missed. Hence

shellualtampka. the war commenced.

Tánktak Bóshtin tá'gshta Kóke yutetámpka; at nánuk shellualtampka. 12

Tánkt lápi taunep mákláks tehia, tunépni taunep shuíldshásh Bóshtin tehí'sh

That time twenty Modoc war- wounded (in camp). seventy soldiers American settlers

shuílakto. Lapgshápta shúl'ldshásh lúela, kánktak nge'she-uiya. Mákláks-
mixed with. Seven soldiers were as many were wounded. Of the In-
sám wewánish tátoksni ná'sh taunep kshúkla shúenka nge'she-uiya. Kí, 15

dian women (and) children eleven were killed (and) wounded. Of the

uksám mákláks Kóke guníshgta yamát tamënu' ntahtak-tehitishshásh
conjurer the hand Lost River across northwards while running the settlers there

shúenka, ká-i ná'sh gin snawédshásh tátakia shuíldshásh láu tsí. Mákláks lakí

massacred, (but) not one there woman children not they killed. The Modoc chief
ktayalshtá gëna, pëu nánka gaptóga gëna túla; háhtaktok tehia 17th Jan-
to the lava-beds went, then others joined (him and) went with there they January

uary 1873 tché'k.

17th 1873 until.

Tánkt vunépni hundred pëu vuníp shuíldshásh, Bóshtin shuíkálko, That day four hundred and four soldiers, with settlers mixed,
gutampka. Waita shellual, kéliánta ké-ishtat, tinólish tehék kéléwi: 21

attacked (them). All day they fought, without snow (on the) at sundown finally they ceased;

shuíldshásh gémpelin at vunípni taunep stéwa luéotan ngëshótun

the military retreat, then forty they missed (at) killed wounded
At m'uni lak' ne-ul'ga: Módokishásh shutankuap'kúga, A. B. Meacham.

The President published a peace-decree:

Tóby went declared; the soldiers' retreat the Indians killed them.

General Edward Canby told the Indians to conclude peace.

At máklaks Bóshtinyásh, the whites should make war with the Modocs. The Peace Commissioners had all the Indians to talk. The Peace Commissioners agreed with the Indians on the peace-contract was being made while.

Máklaksám lakí shyuvéná henkanka Bóshtinyásh ne-ul'zia ká-i pi lápi

The Modoc chief agreed (and declare), (while) the Ameri- cans were making not be first peace, the Indians for no reason (had) attacked, the Indians (did) not think over there their folk wrongly.

Máklaks hásh máklásh máklásh húnáshák gút'amka, máklásh ká-i kópa tú'ish p'nlám kú'í

The Indians (had) acted; the Ameri- cans into the rocks drove "and" firing-cans in the then staying.

Máklaks hénkanka: "há a tíidsh shutankuap'kú na'lash, k'levinápka ná

The Indians declared, "if ye will negotiate peace with us, step will we shélluálsh; há pën ná shelluálnap'ka, Bóshtinyáshshelluálampknáp'ka;

Máklaks ká-i lápi' tewiunáp'ka."

Stil at heméye: "Málam nénap Bóshtinyásh tehékeli námkush gínta-

Stil at heméye: "Málam nénap Bóshtinyásh tehékeli námkush gínta-
naktō gi; Canby mā‘lash killetanuápka gěkīsh tehēk k‘lewunápka; Canby are. Canby on ye will insist to him until ye will give it up; Canby mā‘lash tchū tahantāla kāila hshunuápka gen wēl’tan, tūs hsh māl kū-yo then to a good land will remove from here the orders the five Canby Captain those from on my father, mother.

"give said: will to then people Oregonians do not will murder. If ye here would remain, they would kill ye un nanukā‘nāsh."

Mō’dokni lákí hemēže: “Kā-i nū shanca-uli gě-u kāila kēlewīdshash, The Modoc chief said: “I want my country to leave,
kā-i kūn pēn kāila shayuaktnū’ga tch’ish. Gē-u t-shi’šap, pgishap, 6 not any besides country as I do know to live in. My father, mother,
tzé-unap tchish gitā vūmi’, shanāhuli pınátak kālatak tchān kēlēksh brother also here are buried, I desire in my own country living to die.

Nū’toks kāitua kō-i gitā shū’ta, kā-i tchik līsh kāni’ tat shpūmshunuápka: Myself nothing wrong here have done, not so that any one hence should take away (me);
gétak mish nū vū’la wákaktoks hū nanuk tchān.”

this only of you I request, in the same manner as all to live.”

Hemkankūltak Capt. J. Biddle nānuk wātch Mōdokishām lákiam pāllā. Just after that talk Captain James Biddle all horses of the Modoc chief captured.

Nād Cámbiāmgshí géna shanana-ulū’ga wātch Mōdokishām shewanapēlītki We to General Canby went (and) requested the horses Modoc to return lákiam tūbakshash. Canby lēwitchta shewanapēlīsh hemkankōta: “tchū 12 the chiefs’ to the sister. Canby refused to return (them) declaring: ‘very
toks nū ūn hūn wātch shulalaiampātak, shū-ūtankū’lash tehēk Mōdokī-well I these horses will care for, (and) after making peace then to the Modokishām wātch shewanaplishkta gi.” At Meacham hemēže: “tpe-u i sho- Mōdokishām, the horses (I) intend to return.” Hereupon Meacham said: “give to re-
wanap’lítki shash māklašam wātch! nā i hemkanka kāitna kō-i ne-ul- order, “nothing outre- 15 turn to them of the Indians the horses! just you promised nothing extra. to genius kuapkūga, kāitna kō-i shute-napkūga.” Canby šiašsha shu’lūdshash tūnepni hundred tīnoleṣhžēni, tīnoleṣh-
Gen. Canby moved soldiers five hundred on west side, on east
zēni pēn tūnepni hundred lāp miles pipelângshtā Mōdokishāsh lákiaș; 18 side again five hundred two miles on both sides of the Modoc chief;
gitā pēn hemkanktāmpka,
there again negotiating commenced.

Toby lákiaș shištetchna, tūmēna tū shu’shuntanki’šash shu’enkuapkasht; Toby Riddle reported, she learned there the Peace Commissioners were to be assassinated,
tchū lákiaș shapiya: “hā i ūn shu’tankat, t’ish mish ūn shulalaiampāk- (while) to the chief then to the chief said: “if you make peace, well of you will take care
tak Canby.” Lakī hemēže pīnāma pīna: “tāt gē-u máklašshām kōzpash Canby.” The Chief said to cousin his: “where of my people the heart
At mákloks nó-ulže; ndä’ín pé-ula shú'-goon, I with it shall go. Then the tribe took a vote; thirteen to make tanksh háméne, ndä’ní taunep shëllualsh háméne. Laki heméze hù'nksh: peace wished, thirty warfare wished. The chief said to her:

3 “Shápi ni lákiaš: Gíta nish shle-uápka ktáyat, kaitoks ni’š tí’-una ‘Tell’ your general: Here he will find in the rocks, (and) not for me around Lëmaikshìna káyaktgí, ká-i Yainakshìna káyaktgí. Gíta hak ni’š ún Shasta Butte he must hunt, not about Yànëks he must hunt. Here only me shlé’tak; ndiuláksht níš’ún tí’ú mi shù’ldashsh ginti’ltak.”

he will find; after having I many soldiers under (me) will fallen lie.”

At shùshotankishámgsht gátápámpëlan shapìya mákłaksham hemkànk-
then to the Peace Commission having returned she related of the Indians the utter-
nísh. Toby pën heméze: “tuá ní mish nen shapìyahsh háméne.” Meacham says. Toby then said: “some- I to you to tell wish.” Meacham
heméze: “nù un ká-i kánash shapítaš”. Dya tchìsh né-asht gi ká-i kánash said: “I not to anybody will divulge”, Dýar also agreed, not to anybody
shapi-uapkùga. Doctor Thomas heméze: “mù’ni lákiaš, ná’lám t’shìsha to divulge (it) Doctor Thomas said: “the great Ruler, our Father
shàná-uli ní neásht gi; ná’lám t’shìsha nù hushtankuápkà; ká-i nù ún desire I to agree with; our Father I have to meet; not I kánash shapítaš tuá mi shapìyahsh.” At Toby tùmënasht p’na shapìya shash.
to anybody will relate the you will tell (me now).” Then Toby, what she had heard, told them the
thing.

Ká-itua shù’tan mbù’shàn tehék. Bogus Charley shul’dshámksì
Nothing was done next morning until. Bogus Charley to the soldiers’ camp
gtàpa; Doctor Thomas vân’pùi taunepui yards hushtankan hémkànka:
came; Doctor Thomas forty yards (away) meeting (him) said:
“Wák lish á nál shùshotankíshash shùenksh háméne? Ná’lám mú’ni
Why ye us Peace Commissioners to kill want I Our
15 t’shìshap nál shugyuen múl shùtànktgì tìsdhántala kàla màlash idshántki, President us sent with ye to make peace (and) to a good country ye to bring,
Bóshtinash shítko múl tchì’tki. Gàtpa ná tchékëli vudshózaliktì mú’lám to the whites alike ye to live (in). Come we the blood to wash out on your
nèpëtät ginteñàpkaš, Òregínniku Bóshtinash múl ká-i shùenksti.” Bogus
hands sticking, (and) the Oregón settlers ye no to kill. Bogus
lán (more)

Charley vù’la: “kani’ shapìya, màlash nál’ám shunèkùpìsh?” Thomas asked: “who says, ye (that) we are going to murder!” Thomas
hémkànka: “Toby, Riddlám snawèdashsh, shapìya.” Bogus Charley
said: “Toby, of Riddle the wife, says (so.)” Bogus Charley
hémkànka: “hú lish snawèdashsh kiya’.” Këmtuchútko k’ucks hémkànka:
said: “this woman lies.” The old doctor said:

21 “kí’ shëwa nù hù’nksh.”
“to tell thought I her”

At Bogush péłak makàkłáshámkshì gù’mpélë, péłakág pán mákloks
Then Bogus quickly to the Indian camp returned, in a short while again an Indian
shùltpe shùldshámksì, Tobías shana-úlígà makàkłáshámkshì gatpàntkì:
brought into the soldiers’ camp, Toby bidding to the Indian camp to come:
"kánám, mi hú'nk shapíyash lálákíáš, shapíya?" At gátphísht wúlá: "káni' mish shapíya?" Toby hémé: "Ká-i nú ún málash shapítak!" At to you told (of this)" Toby said: "Not I to ye will tell!" Then gaktúnma shlishlólókan: "he i náän ká-i shapí'tak, shiúktak mish nú 3 they surrounded cocking guns: "if you to us not will tell, will kill you well!"

únn!" Toby wúlá: "Nú tehísh Mó'dokní gi; í, nú shapíya shúshotankí-
sioners; Meacham, nothing rifles. wish replied; "To the the to believe, I wiUtelll" I That (ever) Indians Dr. said: "Not I to ye will tell. To shoot if you want, me shoot ye!"

Lakí ká-i shaná-uli kí-ukshash sawwédhash shiúktági: "sawwédhash hú'-ú 6 The not wanted (that) the conjurer (this) woman should kill: "a woman she chief gi, kátuwa sháyuaksh." is, nothing she knows."

At hítzí gEMPÉLE, shuldhámshkíí gatpámpéli; pán lálákíásh shapíya, Then in the evening she returned, to the soldiers' camp she came back; again the Commis- 9 sioners; ká-i máálákíášsh hushánkti. then the Indians to meet in council.

Mbu'shan Meachash kéliánta máálákíásh gát. Doctor Thomas Canby On the next day Meacham being about some Modocs came. Dr. Thomas (and) Geo. Canby máálákíásh shenö'lya mbu'shan hushánkuapkúga. Tunépi mááláks with the Indians arranged the next day to meet. Five Indians hushtankuapka mbu'shan, nánuk kéliak lólokshgish. Psíhú hú at gatpáám-12 were to meet the next day, all without rifles. That evening when had re-
PÉLE Meacham, Doctor Thomas shapíya p'ná shenülakutish. Meacham turned Meacham, Doctor Thomas mentioned his promise. Meacham hémé: "Doctor, há i ún nen hak né-ulakta, ká-i i ún pén táta né- said: "Doctor, if (ever) this compact-keep, not you again ever will ulakta. Tóbiash nú lóla, máálákíásh nál shuenkuapkúpa; ká-i káni mish ún 15 compact-keep. Toby I believe, the Indians us intend to kill; nobody to you ever shapitak, Tóbiash kí'-ish't. Doctor Thomas hémé: "hú mish mááláks will tell, Toby to have told Doctor Thomas said: "this you Indian sawwédhash hushápátehta; ká-i p'laikshísh lóla tíshh." woman has brightened; not you in God trust enough."

Mbu'shan lá'pí máálákíásh shúshotankishámshí gát ga'pú lá: "tamú' listh18 Next morning two Indians to the Peace Commissioners' tent (and) in-
quired; á mulól'a máálákíásh húshánkuapkúga?" Hú'dsha hémé: "i-i. Ná
ye ready the Indians to meet in council? They replied: "Yes." All nuk lalázi shugů'laggi at, Tehmú'teh hémé: "shaná-uli nú nen shápiyásh the Peace Com- gatherer then, Frank Riddle said: "want I to tell mál, ká-i gréát, shuéntak mál ún mááláks, ká-i nú shanáhúlt núsh sha-21 ye, do not go, will kill ye the Modocs, not I wish me to have akútántíti, " Doctor Thomas wúlá: "nú'toks p'laikí'-ishash lólatko gi?" a blame cast upon." Doctor Thomas said: "as for me, in God I am trusting"; gúhuáshktechá. he started.
At nā'lash gātpisht ndā'unkshaptani máklaks wawápka. Meacham lúpá
When we had come, eight Indians were sitting Meacham first
hémkanka: "Mú'na gen shú'tanksh hemkankelgí." Laki at hémkanka:
spoke: "Important this peace-treaty we will talk over." Capt'n then said:
3 "at nú kédshika hémkanksh: nú'shtoks má'lash nú tíddsh shlépaktgi wákak-
"now I am tired of talking; myself ye I well to care for" some
toks a hún nanukémash Bóshtimash; shaná-ñili nú Canby shkuyúnépélukí
as ye these all Americans; want I Gen. Canby to move away
shú'ldshash, tǎnk nù nú shútanksh hemkánktak." Gen. Canby heméje:
the troops, after I the peace-treaty will talk over." Gen. Canby' said:
6 "késhga nù nú humásh kish." "cannot I to this assent."
Mákloks lakí heméje: "kú-i nù shanáhuli pén hémkanksh!" tgo-ú'yan
The Indian chief said: "not I want further to talk!" rising up
at Canbyash shlín: skétís hú'lp shlín. Tànkt númuk huhiégan máklaks
then at Canby he fired; on the left eye he shot Simulta-
(him). nously all springing up Modoc
9 yutetápka. Canby wigá hú'tchuna, pén núsh tápi'tán shlín; ude-núzá-
to fire-commenced. Canby not far ran, then in head back side was shot; after he
kash idshi'pa shüló'tish láktehá. Boston Charley skétigshta yushó Dr.
fell they stripped coat (and) cut his Boston Charley in the left breast.
Thomasash shlín; hú'tchuna wigá, máklaks shunkán vútolža, hémkanka:
Thomas shot; he ran a short the Indians seizing (him) threw (him) (and) said:
12 "kó-idshi né i Sunday ki-úks gi!" Skóntchish Meachash lúpá káha;
"not good now you a Sunday' doctor are!" Skóntchish Meacham at first missed:
Toby hútámzsan shásh késeleshkápka Meachásh Skóntchish, hishtchish
Toby rushing between them, pushed away from Meacham Skóntchish, to save
haméniúga Meachásh. Pén lápanka Meachash yúta, lápshaptáunki shlín.
intruding Meacham. Again twice at Meacham they shot, at seven places he was shot.
15 Meachásh níi-ulcázúapkash máklaks shaná-ñili nelimash, Toby tokshú'tchun
Meacham when fallen the Indians attempted to scalp, Toby but running
ukéna: "Shú'ldshash gó̱pka!" At máklaks hú'tchuna. Tehmu'tch Dya
balled: "The soldiers are coming!" Upon the Indians ran away. Frank Tidelle (and) Dýar.
sunašmahíímpksh kšúta níi'lkán húhó'tchuna.
the agent escaped quick-nov. ran away.
shuukštúmpksh káláss níi'ítal ashálaal; pipelántan lá'kiam teh'sh shuíld-
To fight-commencing for three days they battled; on both sides of the chiefs' quarters the
shash wiwálza, pipelántan kúmme lalaushaltko. Shaná-ñili kákiamnash
troops took position, on both sides of the cave rocky. They tried to surround
šunó'ní tahmeúpánta násh kšíklápkash, ámputala káyáhíya. Wewánnish tás-
the fifty one, the water-from cutting off. The women (and) the
21 tá'ksni kú'metat tehśa; luk wewánnish tá'tá'ksni kú'meti kékchhamápka.
children in the cave were; the women (and) children from the will be withdrawn.
Sand-covered days

K'le'k'ga mb'ush an ku'metat; ke'k'htgal 'n'ush, wig'a ktaílata géna, wigá 3

They went next morning from the cave; vacated (it) early they, not far into the lava they not far

gin pén techí. Pen tánhuni waitólan lápi lálaki mááglaksash káyaketcha from again they there stayed.

nadshaptánkí táníép shúldshásh i-ammatko. Ndá'íni táníép Yámakní sixty soldiers having with them. Thirty War Springs Indians

shúldshásh túla géna. Bóshínta Yámakní Módokíshásh shléa wigátan 6 the troops went. The Americans (and) the Warm Springs the Modocs found a short dis-
tance ku'metat. Scarface Charley lápéni taúnep pín láp pó-ulá Módokíshásh from the cave. Scarface Charley twenty and two Modocs

iyammatko, taktablánta hushtánka Wrightásh shenotanka. Mántch shenot-

íta. Charley ná'sh mááklaks stámodshína; nánka Bóshínta tó'o, nánka 9 fought. Charley one man lost; some Americans they some

ngé-ishe-nya; lápéni taúnep pín ndá'n pó-ulá shúldshásh nashkshápíta they they wounded; twenty and three soldiers six

lálaki tehish ká-i shuč'íká. Mááklaks wálh'kha'n yawa-ágá-gíshi Bóshíntásh officers also not were killed. The Modocs standing on a little mountain near the Americans

wawapkápkash gú'lki. Gitá hú shéllual K'laushálpkash Yaina-ágá-gíshi. 12 seated on ground charged. Here they fought Sand-covered Hill at.

Lápéni smé'í kaitua shútta. Capt'n Hasbrouck mááklaksash haitchína. For two weeks nothing was done. Captain Hasbrouck (then) the Indians followed.

Shléa mááklaksash Pahátkash É-ush-gí'shi. Húdokt shenotanka, Bóshínta found the Indians Dried-up Lake at. There they fought, Ameri-
tínásh lapkshápíta mááklaks shuíka, ndá'n Yamakí'shásh; taúnep pó-ulá 15 cans seven the Modocs killed, three Warm Springs; fifteen

ngéshe-nya. Módokíshásh hútchámpkash násh stámentcha. They they wounded. The Modocs on their flight of one they deprived.

At Módokní sheggátka tánkt. Lápéni waitólan Pahátko É-ush The Modocs separated then. Two days after Dried-up Lake

shellullo'lash, Capt'n Hasbrouck taumpánta taúnep pe-ulápkash Módokíshásh 18 fight, Captain Hasbrouck fifteen Modocs

shléa wigátan Fairchildám (Pádháyám) shtína'sh; má'ntch shísho'ka tak-

found near Fairchild's farm-house; a long time fought on
takštánta káałatat láp'íni taúnep shúldshásh pén nadshkaptánkí level ground two hundred soldiers and six-
taúnep Yámakní. Ká'i kánash ná'sh snawédshásh shuíka, Yámakní né'í na. 21 ty Warm Springs. Not anybody (but) one woman they killed, the Warm scalped Springs (her).

Hú snawédshásh stìltechna shú'tanka háméništ Módokíshásh.

That woman had reported, to surrender that desired the Modocs.
Lápkéni waitólan nadshgshápta taúnep pé-ula Módokni Gen. Davis
gawina; hünkísh túnepá'násh shá't'la káyakteha mákláksám láki. At tíná
surrendered; of them five were hired to hunt of the Modocs the chief. One
3 sundě kíulan shnu'ka Núsháltkága plá-itan; shnepá'mpema: “há ká-i
week over they caught the head of Willow
above; they entrapped (him): “if not
Creek) they there to Two
(larger)

shishúka ká-i mish kshaggayuápka.”
you fight, not you they will hang.”

Nánuk mákláks at Fort Klamath idsha. At hashmuáko lákiám shti-
All Indians then to Fort Klamath were brought. A talk was held judge’s io

6 ná'sh; hú laláki hënkaí tehéks, nadshkápantí: láki, Skóutchish, Black
house; the judges declared after a while, six: Captain Skóutchish, Black
Jim, Boshtinága, Slú'kks, Bántcho mákláks kshaggáya. La’p íshka atí
Jim, Boston Charley, Slóhcha, Bántcho Indians to hang. Two they took in a
distinct
káila illinapkúga tehúshii; vúmi’pa at Fort Klamath Yamatála íggaya.
land to imprison for ever; four then at Fort Klamath in Oregon they hang.

9 At atí káila nánuka éna mákláks tú Mákláksám Káila, Quapaw mák-
Then to a land a portion they of Modocs far off to the Indian Territory, (to Quapaw In-
distant brought there
láksám shiú'lkishgishí; nánuka Yáneks Yámak tehú wigátaí mán'tehnisch
dians’ reservation; some at Yáneks in Oregon live close by the former
Módokisháam káila Kánk shë'sha nánuk mákláksám shë'lu'lahsh vúnegni
Modoc country. So much did cost the whole Modoc war four

12 millions tálá,
millions of dollars.

NOTES.

33, 1. Shálam, etc. The return of the Modocs to the Klamath Reserve was not
accomplished by Meacham before winter (láldam) 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. shuałalíámspa 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 “Perpet-
ual 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 Waiñápi 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, Stakítut, Keintpoos, Chucke-i-ox. Keintpoos is Captain
Jack, and the original forms of the other three names are Skontchish, Shlake'ätako, Nolsíkiaks. (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 kái hú, ñta and hú pén'á would in the Klamath Lake dialect be substituted by: a hú't, épka, hú'k p'na.

34, 8. The conjurer (ki-úks), who objected to the presence of Riddle (gé-u) in the capacity of an interpreter, was Skontchish, 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. gëntge stands for the more commonly used gëntki.

34, 10. i-hanna, iyanna, to seize, grasp, refers to a plurality of objects of long shape, as guns, poles; speaking of one long-shaped object, iyanna is used.

34, 11. kie, so, thu'a, stands for kék or ke' of the Klamath Lake dialect.

34, 16. këdsha, kitcha, the adverb of kitchkání, little, small, refers to hemkank-átko, and not to tinó'lí.

34, 18. Mbu'shán, 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 238 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: Skontchish], 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 Skontchish.

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 Kintpinsh 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 Yâneks, over thirty miles inland, to settle there.

34. 19. sheshâsh is here placed between Mô'dok Point and the adessive case-post-position -gishi, which corresponds to -ksaksi in the northern dialect. We have here an instance of incorporation of a whole word into a phrase, and the whole stands for: Mô'dok Point gishi sheshâpaska gâtpa.

34. 20. shùlô'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. lâpî instead of lápêñi, láp'ni; also 41, 18.

35. 3. shëmiidsha, 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. kitchinksh. 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. Mô'dokni lâki. 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 Kintpuash, which is interpreted as "one who has the waterbrash".

35. 15. gâtpunman, coming to their camps, stands for the Klamath gâtpëmank.

35. 18. pëlpeli (first syllable short) means: to work; pëlpelí (first syllable long): to work in somebody's interest.

35. 19. kitchakla, to pay a sum owed, to repay a debt, cf. szî'kta, to pay cash.—pësh: to himself, as the chief of the Modoc tribe.

35. 21. papalla. The subchief Dave Hill positively denies that such an amount of rails was ever abstracted from his people by the Modocs, and declares it to be a gross exaggeration.

36. 4. smë-ipâksh and smë-ilâksh are two terms for "fire-place, hearth", differing only little in their meaning.

36. 5. ântech, former, previous, is not often placed in this manner before the substantive which it qualifies.

36. 5. gëmpële, 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 30 miles, and those on Modoc Lake and Little Klamath Lake about the same distance.

36. 6. tâzâlumpank, or -kni, Modoc for tatâlumpani in Klamath.

36. 9. Yainakshi gishi implies that Applegate was living at Yâneks at that time; the Klamath Lakes would say instead: Yainaksxaki, or Yainakshi, Yainaksh. Superintendent Meachum 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 Yaneks. This was done to prevent further Brooks and stampedes of the tribes. On account of his tall stature, which exceeds six feet, the Modocs called Applegate “Grey Eagle” (phairwash), this being the largest bird in the country.

36. 11. gentak nú iúnu 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. 11. A verb like shaymuktan, “knowing”, has to be inserted between gésh and udání, from which ne-ulgash is made to depend: “he declined to go, knowing that the government had compacted with the Modocs deceivingly”, etc.

36. 15. shlepaktgi could be connected here with píšh just as well as with píšh.

36. 17. Subject of shpúnshman and of shiukátki is shúblishash.

36. 19 and 20. tú'm kshunálpash káiła, “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: káiła tú'm kshunálpash géšht shanah-ulúíga.

36. 20. wewaníshash syncopated for wewaníashash.

37. 1. hi implies the idea of vicinity to their settlements; “on this ground here”.

37. 2. káiyak 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 hishmákashh shitko is here used instead of the Modoc form hishmátyashsh shitko.

37. 10. All the verbs in this line are reflective verbs. shakiha for Klamath shashkíihum; tánd for Klamath tánduk.

37. 12. tógshita Köke. 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 núash kshikla taneepinta.

37. 17. lúčla 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 núash gin sawéd-shash shinga sha, tatákíash ká-i lúčla.

37. 18. khayalshtāla. 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.
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.

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HISTORICAL TEXTS.

37, 21. gūta means: came near (them); hence gutámpka: attacked (them).

37, 21. shéllual. 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. Vūlǎlkshi. The Klamath Lake Indians call that rivulet Kawé-utschaltko kōkágā, or: Eel Creek.

38, 7. nāfám kāllātat: 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, 15. The term palpal-ťcholks-ťgitkō is very little in use among the Klamath Lakes and Modocs, for the Americans are most generally named by them Bōštihn, Bōštihn máklaiks.

38, 17. kōpā for the Klamath Lake term hushkánka.

38, 18. Other forms for ktąyat are: ktą-ı̄t, distributive: ktaktıyat, ktaktıyatā; in the Klamath Lake dialect: ktaiksiákshi, distributive: ktaktiksákshi.

39, 1. gěkiš for gěkiš kśešinámpka: until you will yield to his entreaties; until you will give yourself up to him.

39, 3. Yanakishash: "The wicked Oregonians" are the white settlers on Lost River. 40, 17, they are called Òregiúkni Bōštihn. Yanakishash, being the subject of shuńktgi, has to stand in the objective case.

39, 10. pálía. The location of the possessive case after the governing substantive (here: watch, horses) is rather unfrequent. The horses, 34 in number, were captured during a raid or reconnaissance, which Capt. Biddle, of Camp Haleck (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 Breuer's ranch, on Willow Creek, the troops were not attacked.

39, 11. shewanapěšitki. The language likes to form inverted sentences like this,
where a more regular position of the words would be: shewanapēlitki wátch Módkíšam lákíam túbakshâsh.

39, 15. ná: quite recently, a short while ago.

39, 15. shash refers to tpé-u and is at the same time the grammatic subject of shewanapēlitki, though standing in the objective case: “give orders to them (viz. to your soldiers), that they return the horses of the Modocs!”

39, 17. shâshna. 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’nàna p’na, to his cousin. Toby was the cousin of Captain Jack, as both descended from brothers.

40, 1. ndâ’n pé-ulá. tâ-unep is sometimes through neglect omitted in numbers running from eleven to nineteen, pé-ulá, or any other of the “classifiers”, supplying its place.

40, 3 and 4. Notice the local suffix -na in these names and in tû-una.

40, 4. kayâkti is not here verbal intentional, but exhortative form of kâ-îka, kâ-îha, kaiha, to hunt, pursue.

40, 5. ni’sh ought to stand after giintû’tak 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. hémkanknush, the spoken words; -u- infixed gives the form of the preterit.

40, 8 and 11. shapitak stands for shapiiya tak.

40, 9, 10. ne-ashtgi for the Klamath ná-asht gi, ná-sht gi, “to agree with”; ná’lam t’slisha shanahuli nú ne-ásht gi: I desire to go with God, to act in harmony with his will, to agree with him.

40, 12. The participle shâ’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 heméye than by hémkanka, as it is done here.

40, 15. idsha, idshna, is in Modoc used only when many objects are spoken of.

40, 20. kiya, kí’á, gla. This verb is pronounced in many ways widely differing from each other; cf. ki, 40, 21.
41, 3. shliwalana: to cock a gun; shliwalam, after having cocked his gun; distr. shliwalam, contracted: shliwala, each man after having cocked his gun. Shliwalana 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 tata? where? and the interrogative particle há. The sentence is incomplete, though intelligible to the Indians; the full wording would be: tata nü túrména, or: tat há nü tuménátko gi: “from whom I have heard it”.

41, 7. kaitúa shayuaksh: “she has not the ability or intellectual disposition to do us any harm.”

41, 14. hak, short for huk: 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 tata in the principal one.

41, 18. tamú’ lish etc.: “have ye made yourselves ready?”

41, 20. shugulaggi. See Dictionary, s. v. shukuliki.

41, 21. After núsh 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: Shkuntchish had to kill Meacham, Boston Charley, Dr. Thomas, Black Jim, the agent Dyar, Bantcho, Riddle; and if Gen. Gillem had been present, Háka 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. hemkankelgi is probably: hemkankóš/a gi: “has to be talked over to the end.”

42, 3. After shlepaktgi there is ellipse of shanáuli, “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: nú shanáuli màčish tidsh núsh(toks) shlepaktgi, wákaktoks, etc.

42, 4. shkuynepéhtki. 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 úla for Klamath tgelga.

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 kl-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. Skón-tchish'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 Skón-tchish 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 "Shufushash gépkä!" 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 Searlace Charley's rifle, and agent Dyar was rescued by running fast, though hotly pursued by Hůka 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 (ku'mme laláushaltko) went on at the same time.

42, 19. ku'mme laláushaltko, the rocky cave, forms epexegesis to lakiam tehish, 42, 18: the refuge, or stopping place of the Modoc chief.

42, 20. amputala. 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. Wewau'nish, 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 kā'ktsna (in Dictionary).

43, 1. Módokńi is here an adjective, qualifying the substantive hish nútehýash, and shelluńtalńa is participial phrase determining the verb temporally: "two Modoc men, after the fight had lasted three days, were killed."

43, 1. háshp'gi is a "plural" verb used only in the Modoc dialect; Klamath: hush-tchóya. To kill one, the singular form, is shinga 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 Watchmati.

43, 3. kč'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 lāp'mi: lāpanča, 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 gín for wiká gên: not far from there they made another stand.

43, 4. támkni waitolán can also mean: "the next day" in the Klamath dialect.

43, 5. Yámakni. The Warm Spring Indians occupy, in common with Waseo Indians, a reservation on Lower Des Chutes River, Oregon, and are congeneres 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 takatakłánta supply kälklatat.

43, 10. làpäni 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 tannepantá túnep pé-ula: fifteen. Cf. 40, 1 and Note.

43, 16. Changes of grammatical subjects, and even their omission, are not unheard of in incoherent Indian speech. Thus Boshtin has to be supplied here between násh and stanotchma, and the meaning is: "the troops killed one of the retreating Modoc warriors."

43, 17. Pahátko É-ush stands for the more explicit form Pahápkášh É-ush-gí'shí; cf. 43, 13.

43, 22. shútanka properly means: "to negotiate", but stands here euphemistically for "to surrender". The same is true of gawina, 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. shátcha káyuktehá stands for shátcha kayáktehtki and was preferred to this form to avoid accumulation of consonants.

44, 2. jakí for lákíash. When speaking fast, Klamaths and Modocs sometimes substitute the subjective for the objective case in substantives which are in frequent use, as máklaks for máglaks, 49, 9, 55, 4.; wéwannish for wewannishash, etc.

44, 3. wándó-gí'ulán, 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 ñdsha, or better: Fort Klamathëni ñdsha. The national name for this locality is I-ukáka, I-ukákö, E-ukák.

44. 5. hashuatko, uncommon Modoc form, contracted from hashashnakitko, by elision of two syllables.

44. 6. stinaÕsh for shtinaÕshtat. Generic nouns of places, dwellings, etc., easily drop their locative case-suffixes and case-postpositions; cf. kiiila for kiiilatat, 44, 8 and 9. Yämak, 44, 10, is an abbreviation of Yämatski or Yämât-gishi.

44. 7. kshaggaya is incorrectly used here instead of iggáya, which is said when a plurality of long-shaped objects (including persons) is referred to.

44. 8. iggáya. 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 Sliilks 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 Sliilks is serving his term there at the present time.

44. 9. atí kāila. 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.


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.

GIVEN BY J. C. D. RIDDLE IN THE MODOC DIALECT.

I. TOBY RIDDLE.

Toby ketchkáne mákšáx gát-pa Ya-ágé kóke Yamatki'náshám káítla
Toby a little Indian became on William-
son River of the Oregonians in coun-
try
pä'dish tí 1842. Húnkélém tší'shásh T'sikka; húnkélém p'kí'shásh
just then in spring 1842. Her father (his) Tshikka; her
mother
3 k'léx hú udáne illólatko. Hú p'na tší'shásh té-unápni illólash túla tehía,
died she three years-old. She (with) father ten
years together lived, her
at tú gé'ná Tá-uní wigá-tán p'zádsba p'na túla tehía.
then far going Yéka close by
cousin her own with she lived

Ndankshaptánkni té-uníp Móatunash mákšáx Módokishásh wáčhá 1857
Eighty Pit River Indians from the Modocs the horses 1857
6 illólash pálla. Mó'dokni wáčhá haitché, at pší'ní mákšé: mbú'sham
in the year stole. The Modocs the horses pursued, and at night they camped out next day
pä'k'tgíshí Móatunash gú'lkí. Mó'dokni téhámtékšikná húhátcena; Toby
in the dawn the Pit Rivers attacked The Modocs frightened started to flight; Toby
hemkánka: "ká-i húhátehantgi", udá'ni té-unepni Mó'dokni shellual-
cried: "Not they must run", (and) thirty Modocs to fight.
9 támptka. Mā'ntéktoksh shishó'ka, at Móatunash tpúdshá, húluagshla vá'ńipni
recommended. For a long time they fought, then the Pit Rivers they repulsed, (and) captured for
té-unep Móatunashásh i'pkan lu'ltalgshlan. Pán pší'n Móatunash gú'lkí,
y Pit Rivers keeping (and) enslaving (them). Again at night the Pit Rivers attacked,
tú'mi tehú Móatunash. E-ukshikni at Módokaishásh slíshá, pén vu'íye
many (more) Pit Rivers. Klamath Lakes then the Modocs helped, again they con-
quered
12 yimeshápálan p'nalám wáčh, Móatunashám tehísh wáčh údsha. Lápéni
taking back their own horses, of the Pit Rivers also the horses they drove
away.

té-unep pán túnep Móatunash shmékná, tú'm ká-i shléa; láp Módokishásh
and five Pit Rivers were killed, many not found; two Modocs
shmékná, udá'ńi shlí'nya, túnep E-ukshikishásh ngé'she'uiya. At mákšáx
they killed, three they wounded, five Klamath Lakes they wounded. Then the Indians
15 Tóbiash shešhalolí'shásh sháyuvakta.
Toby a fighter knew her to be.
Shálam illólash 18'9 at hú hishnatchkáshla Tchmnítéchash Illólash
In the autumn in year 1859 then she married Frank Riddle. In the year
1862 at shá'mál'gí Shášhtásh E-ukshikishásh Módokishásh tehísh, at
1862 she called together the Shastis the Klamath Lakes the Modocs also, when
18 lápéni waitó'lan hemkánka nánuk mákšáx: "at nánuk tehékéli yúmí'
after two days declared all the tribes: "now all blood is buried
p'nalam shelluáluish*". At shú-utáuka Tá-uni Skuái Síllangshi, Skuái* of their hostilities*. Then they made the treaty at Yreka in Squire Steele's office, Squire

Síl nálám láki.

Tá-uni hünk hushtúukan mákláks ksh Oregon Dick shéshátko hú’tnau 3
Near Yreka encountering an Indian Oregon Dick by name attacking shishóka palpal-tehú’leks-g'tíkash J. Hendricks shésháksh; hú mákláks vutó’lza. Mákláksám snawédishásh shikénítkish uyammátko hútkhipke
threw down. The Indian's wife a pistol hóháug runs towards Hendricks tolimapkúga. Toby shnuúka shikenítkish ú’tza, hünk kuátu 6

shnuapkúga mákláksásh shiukólása, tehék táshka.

she held The Indian until was killed then let (her) go (for beaten),

II. STEAMBOAT FRANK.

Tchímá’ntko shellualshé’mi lápéní ta-unepánta láp pé-ula illó’latko gi.
Steambot Frank at the time of the war twenty two years-old was.

Hú’nkélám t’shish Sháshií mákláks gi, hünkélám p’g’í’shap Módókni gi. 9
His father a Shastí Indian was, his mother a Modoc was

Mú lítchítch shishóka shellualshé’mi: húk udá’ni kekó-nya shiúlkisháni very bravely he fought during the war; he three times tried into the reservation gésh’tga gu’ga Fairechildám káila gishí’kui, ta-unepánta túnép kshiklapkash to enter Fairechild's farm (coming), ten and five times

máklaš kshumátchásh í’ammatko; teh’í hünk tpngidshapelitámna. 12
Indian men having with him; (but) him they drove back every time.

Ká-i húk lalákiash shénúksh háméni, shellualsh tads hí shaná-uli. At
Not be the Commis- sherers to kill wanted, to make war however he wanted. Then

hünk’shin sháyuakta húk lalákiám shílítish kái kshaggayúapkash húk surrendering he was informed of this of the officers' promise not they would by hanging him

shí’ga, Módókni lákial shiítshu’ga shu’llsdashásh. Kálliaktoks híi tupáks 15
execute, the Modoc chief if he hunted for the soldiers. Without his sister

gi t’záuanáp techish, weešešáltko pí’la; lápéní hú snawédishála. Lupí’ni his brother also, having children only, twice he married. First

hünkélám snawédishash shéshátko Steamboat, mú’stú’tzémpkash gísht.
Lupí’ní his wife was called Steamboat, of strong voice possessing being.

Lupí’hünk kuihégshash shítko shpunkánka, teh’í lákialá. 18
Firstly him orphan-atike she kept. afterwards married (him).

III. SCARFACE CHARLEY.

Tchígtehiggám Lupatkanélítko Módókí’shásh shishukshé’mi láp’ni ta “Wagon-Scarface” Módókí at the war-time (was) twen
unepánta láp pé-ula illó’latko. Hünkélám p’g’í’shap t’shí’shap kethkkani- ty and two years-old. His mother and father in
énash ò’ gésh wéngga. Húnkélám t’shí’sha Bóshtin kshaggriya. Ketch- 21

fant he being diéd. His father the Američ hanging. When a
ganíanash o wáq'n hupatkúcla. Shellhalshé'mi húk kaá shéllnal; húkt
small boy be a wagon passed over the face. In the war be bravely fought; he
was.
nanukénash lalákiash wi'niázian shéllnal. Módoki'shash shu'énksht lalá-
all the chiefs surpassing he fought. (When) the Modocs murdered the Peace
3 kiash Tchígchtí'ggam Lupaluluálatko ká-i shaná-uli túlá shu'énksh. Hú
Commissioners "Wagon-Scarfaced" not wanted along to assassinate. He
lá'p Bóshtin lalákiash vú'izin Kéla-ushálpkash Yaimákiši, lápěni tá-unep
two American officers defeated Saad-covered Hillar, twenty
pán lá'p pé-ula máklaks i-ammatko; lápuk Bóshtin lalákiash shu'énká. Pěn
and two Indians having with him; both American commanders he killed. Again
6 ná'dshash shelluálshigshí p'ňá máklaksháš h'úshga ká-i nánuk shú'ld-
(on a) one (of the) battle-fields his Indian men he ordered not all the sol-
diers one day to kill.

NOTES.

54, 1. Ketchkáne or kitchkáni m. g. is a queer way of expression for the more
common giýěː; "was born".

54, 1. Ya'aga ko'ke 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 Ko'ke, "river", and on its lower course
resides the largest portion of the E-ukshikni or Lake People.

54, 1. Yamatku'sham, E-ukshiknism, etc., are forms often met with, though
ungrammatical; the correct forms are Yamatkisham, E-ukshiknisham, Modokisham, 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-lilly 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 state-
ments 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 feel-
ings 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. Tpúdshá. The accent rests on the last syllable because the particle há has
coalesced with the terminal -a: tpúdsha há. Há is equivalent to "with their own
hands"; há luyanna, I hold in my hand. Many other verbs are occasionally accented in
the same manner, as itá, shúńká, lakialá.

54, 12. Yimeshgápálan; through a difference in the prefix, the Klamath Lake
dialect would say 'úmeshgápalank.

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
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 mó'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. Akitkash is an ungrammatic form standing for Akipkash.

55, 3-7. Meacham, Winema, p. 34, speaks of an affair 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. Tchimâ'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 Yâneks, and in surrendering there, this would have saved him from further prosecution, as he thought.

55, 12. For iyammato and iyammato, see Notes to Modoc war, 34, 10.

55, 13. The sentence shëlaush 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. Hi 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 stitious depends the sentence: kâ-i kshaggayákakash hûk shi'ü'ga (or: shingâ'ki), and from kâ-i shi'ü'ga depends kaigü'ga. This is the verbal causative of kaîhia, to hunt for or in the interest of somebody, and the indirect object of it is shû'dshâsh: "for the troops". Hûk in hûk shi'ü'ga refers to Steamboat Frank, not to Captain Jack; were it so, hûk would be the correct form, pointing to somebody distant.

55, 17. Stút'âmpkash, 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 o'.

56, 1. Scarface Charley was run over by a mail-stage, and obtained his name from the scar resulting from that casualty. For shëlaush'ëmi there is a form shelluashë'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 láp etc. The two commanders referred to were Capt. Thomas and Lieut. Wright. Cf. Modoc war, 43, 7-12 and Notes.

56, 7. Nat'ash waftak for: nat'ash wafta ak: on one day only, on a single day.
E-UKSHIKISHAM MÁKLAXSAM NÉ-ULAKS.

LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

Given by Subchief Dave Hill in the Klamath Lake Dialect.

I.

E-ukshin nā'd tehí tehía gitá: P'hú lakí tútaszeníini, nā'ds Dave Hill lakí Phunash tapi'tan, Lánk-Tehán Dávish tapi'tan, tehč'k tehísh Link Hill an chief to Blow second, Long John Dave after, then too Link


Pit River Charley Móatnasham lakí E-ukshir'. Pit River Charley of Pit River people is the chief at the Lake.

Ben Littlejohn lálaki. Skontchiesh lakí Yainaksúksham máklaksam. Ben (and) Littlejohn are the chief of the Yáneks people.

6 Johnson lakí Moadoknisham Yainakshi. George Kutchílak ts Módokni Johnson is chief of Modocs at Yáneks. George Kutchílak also is Modoc lakí tapi'tan Johnsonash. chief after Johnson.

Tcháktot Sátam lakí. Tcháktot of Snake is chief. Indians

II.

9 Nánuk lálaki À'-ukuši nā'dsant shiu'lgishtat tsí sa hémank: All the chiefs on Klamath on one and reservation thus they speak:

Ká-i i shú-iapk shash: ksąggayuapká m's ni; ká-i i palluapk sas Not you shall shoot each other: would hang you I; Not you seduce each's

snáwedsh: spúlhi-iapká m's ni, hā' i sas pálluapk. Ká-i i wátsam tehík' wives: would imprison you I, if you them reduce. Not you a horse shall

12 luapk wánnikí'sham; há'doks i tchíkluapk, spúlhi-iapká m's ni. Ká-i i ride of another man; but if you should ride, would imprison you I. Not you

pálluapk sas nánkuta, há'doks i pálluapk sas spúlhi-iapka m's ni. shall steal from anything, for if you should steal from would imprison you I.

(Nánkutwa ká-i i pálluapk; há'doks i yeká'-iapk ná'-ulaks, hunkanti' (Nothing you must sit; nor if you 'should break the laws, thereat

15 m's ni shetcháktanuapk.) Hái'doks i snawá'dsh Bóshthinash shá'tolakuapk, at you I would get angry.) If you, as a female, with a white man should sleep,

krótekhupká m's ni. Há'doks t há'iszalp'luapk nánkuta shéshatuish m'ná, will cut off hair to you I. If you should have returned the whole marriage fee bia, to yourself
LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

59

szóktnz, i háiszáp'luapk, hunkantchú' mish ni ká-i né-ulakuapk: waké-paying you should reobtain it, on account of that you I hot shall try; per-

anhu spa'qli-ulakuapk. Há i hishuaksh pálluapk navá'ddhash, há'doks baps (I) will imprison. If you, as a married man, seduce a married woman, if

i ná-ánt navá'ddhash sheto'lakuapk, ná-ulakuapka m's ni. Há i ký- 3

you another with wife cohabit, shall punish you I. If you should

napka ts, ná-ulakuapka m's ni,

lie also, would punish you I.

Há'toks i ná's lúlkulaupk k'lä'kapksh, mú' mish ni ná-ulakuapk. Há i shishókapk 6

And if you a per-

son should cremate, who is dead, heavily you I shall punish.

Há' i kiüks tás táwi-ulakuapk, mú' mish ni ná-ulakuapk. Há i shishókapk 6

If you as a

conjurer

ill-ulakuapka m's nánukáns; há i suwá'ddsh ni sissókapk, illi'-napka m's

I will lock up all of ye; if you (and) wife your should fight, will lock up you

ni lápuq sumél'emanmáns. Há i shlùhánk-sitk sissókapk, lápuq mish ni

I both married folks. If you evenly • whip each other, bÁh of ye I

ná-ulakuapk; há'toks suá'wedh is i mi údpkuapk, tehú mish ká-i sekák-

will punish; but if wife you your heat, and to you not 

9 will return.

ulakuapk; há'toks suá'wedh is i mi údpkuapk, tehú mish ká-i sekák-
tsuapk hůk suwá'ddsh, ká-i ni ná-ulakuapk navá'ddhash, ni'sh ni 

will punish, both of ye I will lock up.

hissúdhash; ni'sh ni mú'ak 

will imprison. If you anywhere bruise her, you I more

ná-ulakuapk; há'toks lakí ú'dopkuapk navá'ddsh m'na, snákéluapk ni. 12

shall punish! but if a chief bruises wife his, shall remove (him) I.

Há'toks i hí'shushuaksh shishókapk, lápuq mish ni illi-ulakuapk. Há'toks

If you with meu should fight, both of ye I will lock up. If

i sná'dluapk látehash mú' mish ni ná-ulakuapk.

you set on fire a lodge hard you I will chastise.

Há laki shishókapk humáshtak nishmákélú-ulakuap; há' tehík lakí 15

If a chief starts a fight, in the same man. I shall remove (him); if a chief

mot

húntsak a mákláksás shishókapk, lápénú, udámú, tánu ní shishókapk,

for no reason people should beat twice, thrice, many times should beat;

tánu t ni sná'kélú-ulapka ni. Há' tehík í'-álhísh tehísh kúi g'i'ulapk, shní-

then I shall remove (him) I. If a guardian wrong does, shall

kélú-ulapka ni; há' námuktua kúi g'i'ulapka, tánu t ni snámákélú-ulapkan 18

remove (him) I; if in everything wrong does (he), then I will remove (I)

í'-álhíshsh; há'toks í'-álhísh táds, námuktúa dá dágd g'i'ulapk, ká-i ni sná-

the watchman; but if watchman well, all through well shall act, not I will 

kélú-ulapk. Lákísh tehísh táds gisht ká-i ni snámákélú-ulapk; há Bóshtíni

remove (him). A chief also does his duty not I will remove; if white-man-

yálan ná'-ulakuapk, tí'dsh hünk g'i'ulapk, ká-i ni hünk wátódsánapk. 21

alike he deals, right he shall act, not I him will cast away.

Ká-i i huss'nuapk; há'toks i huss'nuapk ná hünk í'-amnuapk í'zaks

Not you must run horse-races; but if you run horse-races I the will take away gain

ni. Tehík lakí ná'-ulza.

your. So the orders.

chief
Hä' i kà'liak híshuaksh ná-áuds -sátolakuapk, hú'k tchish hissuaks
If you, not having a husband, with another should cohabit, this also man
kà'liak snàwúdsh, spú'li-uapka mii kà'lish snáwúdsh. Hä hú'ksa heshtó-
(is) without a wife, I shall imprison the unmarried (man). If they should live
3 lakuapk, hú'lık nii túmènuk nái'-ulakuapk spú'hi-uapka nu hishuák hú'lık.
in common-
of it I hearing will punish (and) will imprison I man that.
Tchi' Á'-ukskní lálakí nái'-ulèka tchi' huk kà'ilatat m'nálam; tsúi kí'llítk
So the Klamath chiefs order so they in district their; and severe (is)
nái'-ulaks lálákiam.
the law of the chiefs.
6 Hä'toks i sù'msealstka giuapk sì'-huapk i lápuk, snawà'dshash
And if you on the point of mar-
riage hissuá'ksk tchi'sh, tsúi i gé'pkuapk lákìánksí; tsúi mì'sh lakí snú'mpsí-
male also, then you must come to chief's house; and you the will nuts in
aluapk, tú'nep i n's tála skù'kta'núapk hú'k pil mì'yáns pì'a lákìash;
wedlock, five to me dollars shall pay only to the principal only chief;
hä'toks i yı'ulaks, tsi hú'k i ndán tála, wakíanhua lá'p tála skù'kta'nuapk.
but if you (are) poor, then you three dollars, may be two dollars have to pay.
Hä i yı'ulaks tsí giuapk súnsì-aluapk, gu't i n's skù'kta'nuapk. Häts i
if you ' poor should be (and) intend to marry, that you to have to pay. And if you
skù'ktsís hámëniuk tú'ma wátch gitk, tú'mip i skù'kta'nuapk snawà'dshash;
to want of many horses pos-
sed, (horses)
tù'ma-kans wátch gi'tkiug,
many horses when having.
Hä' tchi m's snavà'dsh gu'skuapk, ká-i i wátch shnù'kpla'ap-
And if you (your) wife should leave, not you the horses can take back
15 kà-i tchi snavà'dsh hú'k wátch spuni'-uapka m'sh; i píl i hissuáksh pil
and not (your) wife a horse need transfer to you; you alone, you husband only
shà'wanuapk snawà'dshash gu'shkaa.
must give (them) (your) wife when leaving.
Ká-i i láp snavà'dsahap; nà'sak i snavà'dsak giuapk; hà'toks i
Not you two wives shall marry; one only you marrying must live; but if you
18 láp snavà'dsahap, nài'-ulakuapka m'sh. Hä' tchik wéwamish là'pí giug
two wives marry, shall punish (i) you. If the wives double for being
hishtá'kta'núapk, tánkt mì'sh ni skuyú'skuapk snàwúdsh nà'sh; tsúshni'
should quarrel, then from you I shall divorce wife one; forever
m'sh ni skuyú'skuapk, ká-i i tàtá mbusháal'p'luapk. Hä'toks i mbuseál-
from you I shall sever her, not you ever can marry her again. And if you associate again
21 p'luapk spú'hi-uapká m'sh ni. Häts nà'dsíak ni snavà'ds tsu's'sak i
(with her) shall imprison you I. And if monogamize your with wife constantly you
hishtá'kta'núapk, tánkt mish ni skuyú'skuapk, ampkák i hishu'kát;
should quarrel, finally from you I shall separate (her), or else ye may kill each
other;
LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

1. If a male shall separate from his wife, she, then, may take another, even if the first has not been separated; and if she shall separate from her husband, he may take another, even if she has not been separated. If a male shall separate from his wife, he shall not then marry another, unless he has first been separated from his wife; and if a female shall separate from her husband, she shall not then marry another, unless she has first been separated from her husband. If a male shall separate from his wife, he shall not then marry another, unless he has first been separated from his wife; and if a female shall separate from her husband, she shall not then marry another, unless she has first been separated from her husband.

2. If a male shall separate from his wife, he shall not then marry another, unless he has first been separated from his wife; and if a female shall separate from her husband, she shall not then marry another, unless she has first been separated from her husband.

3. If a male shall separate from his wife, he shall not then marry another, unless he has first been separated from his wife; and if a female shall separate from her husband, she shall not then marry another, unless she has first been separated from her husband.

III.

Suáwedsh tehik shùldlash shetólza, tsuí nát któktatska; at hùnk 6 a female (if) with a soldier copulates, then we cut her hair off; she yakä'wa nái-ulaks, ká-i hùnk tù'mëna shun'kanksh nálam labújiam. The two: if about him; not she listens to the behests of our chiefs.

Tehú tehik titatna heshzálpelí sésatuish m'nálam, tsuí szë'ktuunik teh'k she reobtains sometimes through barter the price paid (for her)

heshzálpelí. Tsuí snawá'dsh tehish násh hishuaksh wutóddish m'na pùn 9 she reobtains it. And wife one husband who repudiated his again

hùnk snúkpla, tsuí nái-ulëkan titatnam hù'ma'sht-gisht shù'n'kplish tép her takes up, then chastise I (him) sometimes I because he took her back for two sháppash spù'llhi, titatnatòk's ni ndá shápáppash, titatna tehùn násh sháppash months imprison, but sometimes I for three months, at times and I for one month

spù'llhi. Tsuí teh' hishtchápta hù'k káx laulápa wà'wans gitk; tsuí tsín nái' 12 imprison And quarrel they who two wives have; and thus I or

ulka skuyù'shkan. Ká-i nái nulèza, sguvushkuyá nì; gitk' Titatna der (and) separate (them) I. No more I try (them) in separate just 1; that's the court, Times I end of it.

teh pälla shash ná-ánts bihasuñákas snáwä'dsh, tehú ni nái-ulëkan ndán also seduces (them) other married men a female, then I try (her) I (and) for three

sáppash spù'llhi. 15 months imprison.

Tehú shishóka titatna, tehú náyáns wudswáya; hùn'kst ni násh sùn'dé And they fight sometimes, and others they injure; him 1 one week

spù'llhi, káx sas hù'k wudswáya. Titatna teh shishóka shipapélánkstaut hák, imprison, who them has whipped. At times also they have among each other only, fights

ká-i shù'tka, sissukúya hák; tsuí ni nú-uléka hùn'kiasht kákat hùk sísòka. 18 not injure, but scuffle merely; then I try those who had the row.

Láp sù'n'dun lapakáyáns ili'. Titatna udu'pka hissuñáksh snawá'dsh m'na; For two weeks 1 both parties lock up. Sometimes whip a husband wife his;

hùn'ks ní hissuñákas spù'llhi ndán sù'n'dé; há káa udópkpakúnpak snáwä'dsh that 1 husband lock up for three weeks if roughly he should whip wife

m'na, hù'namsh n'un'k níng ndán sùn'dé spù'llhi. Titatna teh snawá'dsh 21 he on that account 1 him for three weeks imprison. Sometimes also a wife
MANNERS AND CUSTOMS.

hishu'ksh m'na wudöpka, tsu¹ ni snawé'dshash hú'nk ná'-ulz, ká-i hú'nk
husband, here whip, then I wife that punish, not the
hishu'kshash, láp söndé.

3 Tsu¹ tehik ki'uksh tehí'sh titatna tawí shash, tsu¹ hú'k k'leká tawí'sh.
Then a
con-

jurer also at times bewitches them, and dies the bewitched
one.

Tsu¹ ni ná'-ulza, tsu¹ tů'nip sháppash sů'lihí siukst; tsu¹ tehik wácht nish
Then I try (him), and for five months imprison for man-


knife, and (if) horses to me

šókta tů'nip, tsu¹ ni ká-i sů'lihí šókti'sht nish. Tsu¹ teh lā'kí ts ků'pka
he pays five, then I not may imprison he having paid me. And (it) a chief
bents

5'ni snawé'dsh, tsu¹ ni sá'kélwa; gá' tak lā'kí gi hú'k.
his wife, then I remove (him); no longer chief remain.

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 “mores” of Klamath legislation.

58, 1–3. Phu, Lihu, and some other headmen mentioned here have signed the treaty

58, 4. Moatush. There are only two Pit River families living on the whole
reservation.

58, 8. Tchiktot belongs to the Yahuškin 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
ve tueras point, tu ve dérobé point.

58, 10, shlíünpk shash. The pronoun shash has here almost the force of a recip-

ciprocal pronoun, for the meaning of the sentence is; “do not shoot at people of your
own tribe.” The same is true of sas in pallnép sas,58, 10; 58, 13 (twice); palla shash.
61, 11.

58, 10. kašagyinapkänsuí is pronounced as one word, as the removal of the accent
from the syllable -nép 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. wát'sam, etc. The possessive watsam stands here instead of the instru-
mental case watsínka through attraction from wënükísham. Tehkla here means to
ride away on another's horse, the horse being missed by his owner.

* 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
Mdées at Yáneká claim to observe these regulations; the Snake Indians do not.
58. 15. shicháktałnapk stands for the more common form: shicháktałnapk
58. 16. námukta shéshatunish m'na: "all what your husband has transferred to your parents to obtain your hand"; m'na stands for hishnaksham. Cf. 61, 8.
59. 7. mish, you, to you, is often used in this article for málash, málash, ye, to ye, in allocations 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 láyuk, 59, 7; láyuk mish, 59, 7. In the same manner i stands for at, 59, 8; i sissoknapk, if ye whip each other; also 60, 22.
59. 9. i mí stands for mish mí,
59. 17. hū kúi gi'napk: if he should fail to do his duty; 59, 19. hū tidsh gi'napk: if he does his duty well; námukta mí: in every respect.
59. 22. yi'zaks mí: what you may win by betting on the horses engaged in the race.
60. 2. ká'fish is the objective case of ká'liák, keliak, "not having", the simple form of which, without -ak, would be ká'li or ká'liu (ká'li hii).
60. 11. tún̓a wáčth gitk. The horses have, of course, to be transferred to the parents of the bride and not to any of the chiefs.
60. 12. wáčth. 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. wáčth spun̓i'napká; wáčth refers to one horse only, for the verb spun̓i' to transfer, is used of one (living) object only; sháwána 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. láyú snawá'ídshla. 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. Kú'í mí'sh etc. In this paragraph, in: kí'gik, káktak, hémunkaktik, gitkik, the terminal k contains the abbreviated gi, which joined to the foregoing mí, n means I said. The construction runs as follows: Hí'uñk ní gi ká'í mish kí'gik; námukta̕nta káktak gi pil' m'ís hí'uñk hémunkakti gi: núl̓alakt gitkí i snawá'ídshsh teh'ísh káktak gi pil. Kú'í etc.
61. 6. tehik. This particle does not mean if, but cannot be rendered here (and below) with a more appropriate word. It is identical with tehék, then. A subordinate clause is here expressed by a co-ordinate one. Cf. 61, 9, 10, 12, 62, 4.
61. 6. ktkóktakska: "we clip their hair in every instance", is the distributive form of ktkótkha, ktkótska, occurring in 58, 16.
61. 9. Tsúi etc. This inverted sentence has to be construed as follows: Tsúi tehish mish híshnaksh wátodshish snawai'dsh m'ína pí'n hí'uñk snúkpl'a, tsúi núl'alékan etc.
I. ACCOUNT OF DAVE HILL, SUBCHIEF.

Sh'llash hú't gú'tcn Tchuí sa tehú'ta nánka kukiáks, Tätématsi'ish
A disease him invaded. Then they treated several conjurers, (and) Aunt Susie
(him); nehnte; tehúta sámsálza Doctor John a gén táwi; tü' táwipk, tatá Doctor
treated then (she) discovered (that) Dr. John him bewitched; over he bewitched when Doctor
there (him).

3 Johnam suáwedsh sh'i'la. Tántk tawíp?; tehú húnk sématsalz Tétématsis,
John's wife was sick. That time he had been so it found out Aunt Susie,
thus she discovered. And Dr. John (said): "This lies Aunt Susie, so
Doctor John hémkank. Sákamka: "hú'nk ká-i mat pi'sh siúkat; kí'ya
Dr. John spoke. He denied it: "that man not him I killed; lies
6 mat hú'unk Tétématsis!" ná-ashtak Doctor John hémkank.

This "Aunt Susie!" so again Dr. John said.

Tsúi sa spuíhi láp'ni illólash; nánuk hú'unk máklaks lóla Tétématsi'sh
Then they locked (him) for two years; about all the Indians believed Aunt
shash Tsúi vülá laláki, tsúi hémkank Doctor John, tú'm hémkank ná-asht:
Susie. Then inquired the chiefs, and said Dr. John, at length he spoke thus:

9 "Tuá ni wák giug shuíkupak? Tídshi a hú't hísualsh, ka-itúalash shish-
wherefore should have killed Honest err. that man (was), with nobody quan-
(tinally)
tchákt'nish; wák lish i'k lóli a nen Tétématchishash? At laláki hú'ntsak
rolling; how is it ye all believe Aunt Susie? Now (ye) chiefs without rea-
sens i nen lóla, káíamtsank si'tk lú'dshna; ká-i nú hú'unk siúgat. Káta ki nen
ye believe, closing your eyes alike walk along; not I him killed. With vera-
city

12 hémkank, pi'ltalkni nü'sh shlá'popk hámkankst. Tuá ni shuíta-upak
speak, the Most High me sees, as I speak. What I would have preted
shuígok? nü yá ká-i ni a kúkamtehish gi'-upak shuígok; tuá ni tála i'shka?
by murdering I cer. never I an old man would become, had I killed what I money made?
(tinally) (him)
tuá ni a tálá ya i'shka shuígok? Tíďsí'wank tchá, ká-i ni káunts shuíksh
what I money ever made by killing (him)? I am glad to be liv. not I anybody to kill
ling,

15 sanabó'li; hái ni klá'kuap, húmashtat i tsókuap klákui'sh giit ni'ash.

desire; if I shall perish, equally ye will perish as I have died.

Ká-i ná'd tehússu'ni máklaks nánuk káita-nakant. Hú'ndsak tchi'ish
Not we (are) immortal men all world all over. For no cause thus me
DOCTOR JOHN TRIED BY THE CHIEFS.

65

spâ'á: kâ-i tehín wâk ô'ksânk. Undâ' ni né-ulakuapk; lâ'ñwak niz'-
ay im-
prison;
not I about it am angry. Some time I shall arnignih (her); not I know to have
hence
ulôga Tétematchishash wâk hù'nk nen sémtalka; lâ ni wâk niz'-ulaktanuapk
tried
Aunt Susie
for the manner by which
she found out; not I know how to proceed against
(him)
sheshamatsalishash hù'nk. Tântk másh ni shâ'suapk málash laškaskh. 3
for discovering all about it. That time to ye I will speak out my to ye chiefs.
Kâ-i nù shayuâktant Tetematsi'as; hù'nk plâitelnk shayuâkta Tetemats-
sis wâk gisht sâ'mtsalkst, wâk ta nù'sh tehish kátak shâ'gshashht
in which manner discovered (it), (int) how me also the truth to have told
slâ'popka n'sh hù'nk. Sakãnkst pi tsì' n'sh hù'nk né-ulakuapk, hâ ni 6
has seen me (be). For having she thus me must punish, if I
siki'tnank sâ'gshash. Kâtôk ni ge-u sâgsâ'wa; tehni hù'sskank."

Tétemadshi'ish hù'nk ná-asht k'lêknuish at gi: "Kâtak am'sh ni sémt-
salza, suís m'ì shé-u slâi; i' hùn siuga, ná'nsak toks i nen sakâmka. 9
found out, tamânun you my has seen; you that murdered, in vain you give a denial.
Ná-asht kùkũaks tsù'ssak siukûk; kìya hù'nk ná-asht giug; tìds tsaks mì'sh
Thus co juers always after killing; he
ni kuikâ m's ni. Gâhak hù'k ná'-ulaks K'mukámtsam: ná-asht hù'nk
I know you I. Long years this (was) the law of K'mukantsch: in this manner
since
hù'mkanxtgi siukuk máklaksas. Hámasht tehí nen hémkanka ti, Doctor 12
to speak after murdering a person. That way so talk you, Dr.

John!" Tsí hù'mkanxt Tétematsis shapûk.

John: " So speaks Susie when sneaking (about it),
Tsûí laškâ wâltka. "Siuga i'" tehí nánka wâltk laškâ; nânza ts
Then the chiefs deliberated. "Killed you," so some uttered chiefs; others
"kái shiuk i'" sâ'wa; tsûí tehí'k sa wâltaknuapk.
"not killed you" thought; and afterward they were to deliberate
again.

II. ACCOUNT OF MINNIE FROBEN.

Tétemadshi'ish hù'nk shëmû'tnuk shëmtekhalsâ tawì'sh Doctor Johnash
Aunt Susie
by singing tamânun-
discovered that had been
Dr. John
£-ãsh guni'gsha máklakshash tehí'pêsh. Tëkmal géna Doctor Jôhnàmksh
Upper Kla- on opposite
math Lake
shore
shu'akidshuk tehú'tantki giing hù'nk shillalpksk, kânt sha Doctor Jôhn-
calling (him) to treat that (man) who fell sick, whom they Dr. John
ash tâwiank shi'ûks gishápa. Tehúi hù'nk Doctor John tehutânhuya;
to have been
and (and) killed asht. And him Dr. John treated a while;
klâyak tìdsh wêmpe'ânk k'leki, tehúi sa shùina k'lêknuish tût'sk m'ãsám, never recovering
he died, then they sang after his death dreams their.
MANNERS AND CUSTOMS.

Tsú Tétemadshish hu'uk shemtechálzá tawísht Doctor Johansh k'lekáp-
then Annt Sáuie discovered that had he. Dr. John the de-
kush; tsú mbú'chánt waitólank ná-ent waitashtka ik'tcha; Doctor Johansh
ceased; and next day being over on other day buried (him); Dr. John
3 teh'sh sha shpúmsha; at kléwiaunk sha Doctor Johansh shpúnshampelank
also they conveyed, now after their return Dr. John taking along
shpúlhi; tehúi sha ká-ishmank skúkum-house mpúmpatka tehikeminatka.
impounded, and they locking the strong-house nailed (it) down with iron-) nails.
Tehikéskui Shkélaksh tú'la shpúlhi Doctor Johansh. Tehúi tehwi'za
Tehikéskui Skélag with impounded Dr. John. And he sat in
6 háotok, tehúi hú'ksha gá'impéle spulhu'ítkuk. Pán ndá'ni tehék waitólank
therein, and these men went home after imprisonment. Again three at last days past
Skélag gátap kú't'p'uk pa'sh; tehúi Skélag gá'impéle káyak hassasuákiank
Skélag came to bring (him) food; and Skélag returned not all but having spoken
Doctor Johansh. Pán géna Skélag ndá'ni waitólank pa'sh ańiyuk; shú'típ-
to Dr. John. Again went Skélag three days elapsed victuals to bring; hand-
9 kánk p'lañkni hak shéwana Doctor Johansh. P'la toks lápěni shéwana
ing from above there he gave (them) to Dr. John. Bëw however twice gave
návant waitashtat. Hú'k'pt pil ná'dshek; hú'ksha toks, n'úka ká-i hú'mashit
another on day. This one (was) the only one; those (men) did, other (men) not like (him)
shéwanaat sh'úkshtka giig Doctor Johansh. Tehúshak lápi sha shikáñniksh
waita (food) kill in order Dr. John. Constantly two they a pistol
gave (any food) to Dr. John. The Agency, to (men)
12 shishítalark shi'munapkug hu'uk. Agency tehúi gëpskht tapis' ti'ta shash,
were carrying in their dress to fire on him. To the Agency (they) had after a while they,
ktu'ngulak ká-ishtish, tehúi wacht háotok ku't'kapksh shiuánk gé'hlap-
he kicked open the door-cover, and a horse there standing finding (he) mounted
chépak, m'úna úkam gátpeñósh. Tehúi gi'ta hushópa agency, tehúi
in, his son having come (with) the horse. Then here he rode up to the agency, and
dóó
15 yá-uks-ménuísksh gátpénaúk gulu'. Tehúi agenci'nish lákiash hashashu-
in the physician's house entered. And to the agent he ap-
plied, for Minnie sending to interpret the agent for conversing with.

NOTES.

64, 1. In September 1877 Púkisht, 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 Kákaš, one of the conjurers who treated him, soon
spread; 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 Kákaš.

64, 1. hu'út, "this one," forms one of the substitutes for names of deceased persons,
which no Indian dares to pronounce. Hú'út 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 hu'út, hú'kta etc. Cf. hu'út hishmkash.

64, 9. gén. 64, 2., hu'únk pis'h, 64, 5., 68, 11. etc. The subject nunka kukiaks does not
exclude the use of the subject pronoun sha, they, the account being worded in the
conversational style.
DOCTOR JOHN TRIED BY THE CHIEFS.

64, 1. Tečémád-shish 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. sámtsálya. 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 tamán-nash songs, and the dreams which she had on that subject. Her tamán-nash 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. Túa ni etc. The defense made by Dr. John in his own case is not an able 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. i, ik stands here for át (ye); because, when the headchief is addressed in council, all the others are addressed also. Lóli stands for lóla i. The trial took place on Williamson River.

64, 13. kúkanutchish. The distributive form is used here instead of the absolute verbal k'ámú'tchish, because old age comes on gradually, by degrees.

64, 16. tehi insh instead of tehi 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 Púsikish's death and some time before the trial, did not fail to have a striking effect on the superstitions 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. ná'nsak etc. "Your defense does not disprove any of the points advanced against you."

65, 11. K'mukántsam ná'nlaks: "the old customs of the people."

65, 16. The second account of this tamán-nash 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-ishmank 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. Tehikéskni and Skelag, names of two watchmen (i álīshish); the chiefs appoint watchmen from time to time. Skelag is "the young weasel" and Tehikéskni "man living at Tehikési camping-place". They were armed with pistols to foil any attempt at escape.

66, 10. na'dshék for ná'dsh ak: "the only one". Compare na'dshías, 60, 21: waitak,

56, 7, and Notes.

66, 12. shishi'tilat. The past participle often stands for forms of periphrastic conjugation: shishi'tilatko gi, they were carrying in their dress. Cf. illolatko, 55, 20.
66. 13. gé'bíaptchapka. The verb gélpka means to step on, to mount, ascend; with 'h infixed, to mount upon something by using one's hands; gé'hláptchka is to perform this while on the way, while going or travelling; gé'hláptchapka, 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 nnakam gatpénótaš. Gatpénótaš is a derivative of gatp'ma with a durative signification, the suffix -ota pointing to an action performed while another is going on. "His son having arrived close by, while he was imprisoned."

66. 16. shú'ntatka, verbal intentional of shú'nta, the suffix -tka being sometimes substituted for the usual -tki, -tki giug.

PUNISHMENT OF MANSLAUGHTER THROUGH WITCHCRAFT.

OBTAINED FROM "SERGEANT" MORGAN IN THE KLAMATH LAKE DIALECT.

Tina máłdak má'nuch-gí'tk nó-asht gi: "tú salží'ta snawédsh gé-u
Once man long ago thus spoke: "over is bewitched wife my
shillalsht! i a-i táwi!" Tsúi tchíkash skúyúi suákitsatki giug; tůi géna
having fallen you bewitched Then an old man he sent out to call a conjurer; and he started
sick!"

3 tchíká suákitusuk. tsúi shú'niuk ñdéná, tsúyuk tünměna shuíshuk, kiiuksam
the old to fetch the conjurer and to call him out haled, and he heard the magic songs, conjurers'
man jurer, yaínatat shuí'sh; átí ha shuíshuk. Tsúi géna kiiuks tsutánusuk, tů'ntaks a
on the moun- the songs; for (are) songs Then goes the con- the conjurer
tain away jurer, these.
salžíta. At shuí'ñta húnk, tehúi hántsna. Gótpa máu'ns summatka, shuí'shuk
she lies. Now he works on her, and she sucks. Comes out a hight thing (through his) to sing
bewitched. month,

6 tpeva, summatka hántsantkiug. Tsúi hántchípka, tsúi pútá, tsúi hú'satchíp-
he orders with (his) mouth while he would suck Then he sucks out, and feels and throws up
ka ka gi'ntak, kú-i gi, wigá telsámpka k'la'ksh. Kiüks húk tehé-ulza shuí'shu-
in spite of, worse is, almost she looks towards the pal-
(gi) Conjurer the starts to leave wanting to
again snuck-out his; swallos (it) (his) exponent. Now he has swal worse that being
one. on.

9 takiug kú-i gi'sht kái-i gílyisht pásh; tehúi hú'k ná-asht gi kálamtak
retire worse because (and) passing through the feed; hereupon he thus speaks whose own
wife is sick for being bewitched, to the conjurer: "you have her." But
snéwedsh shí'la shalží'tnuk, kínkhash: "i a-i táwi húnk!" Tchúyuk
shí'la'sht! shuí'la húnk!" kínks tehúi ná'sht
wife is sick for being bewitched, to the conjurer: "you have her." But
opposes denial the conjurer: "not I did bewitch had become she!" Conjurer then so

12 hémkank. At k'l'éka snawédsh.
said. Now dies the woman.
Wudoká hushtsóga sha kiuksas sálzitnik kléksht húnk snavédlashsh.
Struck (and) killed they the conjurer for being bewitched (and) having died this woman.

Tsúi sa lüluksla snavédsh kiuksam siúks; hú'nk sa kiuksas ä'mpële
And cremated the woman by the conjurer killed; him they the conjurer brought back

Tchí'shtal, tsúi sa lüluksla máklaks.
to (the) lodge, and cremated the people.

NOTES.

68, 1 etc. This is a pretty good illustration of the method of doctoring by suction adopted in similar tamánnash 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. má'ntch-ğip'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. sálzita is always used in a passive signification, "to be afflicted with the tamánnash 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. shú'ta hú'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'nts; 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. hantsantking and 68, 8: shúkpataking stand for hantchantki ging and shukpalitki ging; cf. shú'kpedít.

68, 6. hantchipka properly means: "he sucks towards himself"; husatchipgápéle "he throws up again to himself"; viz. into his mouth, so as to be able to take it out with his hands.

68, 7. látakish 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. ké'áksh, contracted from ké'ákapkash, the dead, the deceased; ké'kápkaš tekshámpka, to be on the point of death.

68, 8. tehúlza: he rises from his seat on the ground, or on a blanket near the patient's couch, for the purpose of leaving.

69, 1. hushtsóga. 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.
"Wálok mat tú'ñepni waitólat nát génuapka kshínáłktsuápkuł we-
"For sweating during five days we must go to have a dance the
walá'ksh tehish. At géntsak ilksat pán a. Wú'ís ni lúskuapkuł. Kilánk
old women also. Ye shall go on a feast to eat. I fear I may get too warm. Lead
3 át tsuínauapk; túnepni át nútsiišh tsu'nauapk. At tehish híhashmaksh kshí-
eye must sing; at five ye fires ye have to sing. Ye too (women and) fellows begin
laktampka litstakiánk; untá'g númtagnap pú-apap túm mbú'shant. "Silalsh
to dance with exertion; by and by then ye shall eat plenty to-morrow. Disease
mat ná'bakuapk" kúks ná-asht shápa, yayayá-as mat ná-asht sápa; "kú't-
will come on" the sha; thus says, some támáduñash (to him) "it is so" says; "of small-
medical
6 kaks mat sísalaluapk" yayayá-as mat ná-asht shápa. Suássuaksh mák-
pox it says will suffer (the people)
ple all afraid of smallpox. Ná-asht kúks wálok sápa: "Tánni ilksk
ple all afraid of smallpox. So the sha before speaks: "How many food
shá'tu át? tánkéni at ilksh? Lápni tá-unepanta pán túnep pé-ulá;
do ye count? how many already buckets? Twice ten and five;
9 kánk a ni sá'tu."
so many I count."

NOTES.

70, 1 etc. This is a fair specimen of the careless, jargon-like conversational style
in vogue among the E-nkshíkni, 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 inaugu-
ration 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 kúks
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. waitolat; in common parlance: túnepni waitash gi'ulánk, or: túnepni giń-
láínk, or in Modoc túnepni waitolán.
70, 1. kshínáłktsuápcha different from ksnélá; see Grammar (List of suffixes). These
dances take place in winter time and are held from two to four times every season.
70, 2. we-walá'ksh. This is one of the festivities from which old women are not
excluded; they often take part in the dance themselves.
70. 2. i'ks (from el'ga, il'ga, to lay down) is the full dish, basket, or bucket (kâ'ha), 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: i'ksat.

70. 3. shuina is often incorrectly pronounced tsuina.

70. 3. muti'sh; verbally: while burning five-fold; while five fires are blazing.

70. 3. At teh'tish: 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. mà'bakunapk: see nêpka, in Dictionary.

70. 5. yayayâ-ás means a certain tamânuus witchcraft which inspires the conjurer: the conjurer tells the people just what (mâ-ást) the yayayâ-ás said to him.

70. 6. 7. sh is here in three words doubled to ss: shishalunapka, shuashâktchana, and wusoga; kú't'aks forms the indirect object of the first of these verbs.

70. 7. walok sápa. The kiunks gets the inspiration from the yayayâ-as only after sweating; then he can tell (sápa) the people, when the disease will come.

70. 8 tânkéni: after tânkéni at i'ksh supply i'tpa? (did ye bring in?).

70. 8, 9. shâ'tu, sâ'tu for the more usual form shâ'tua; pâ'n after tâ-unepons is incorrect and unnecessary; this conjunction should stand there only after ta-unépni or tâ-unep.

DETAILS OF A CONJURER'S PRACTICE.

Given in the Klamath Lake Dialect by Minnie Froben.

Máklaks shuákin kûksash ká-i gu'Thi hünkélam kâ'dshashtat, ndéna Indians in calling the conjurer not enter his into lodge, they halloes sha'hmóknok; kûksk toksh wán kiukáyan nk mu'luash m'na kauníta pî'sh. to call (him) out; the conjurer red fox hanging out on a assign his outside “of him”.

Kukshk tehú'tanish gátp'unk wigáta tehélza má'shipksh. Lútattkîsh 3 Conjurers when treating approaching close by sit down the patient. The expounder wigáta kînshâsh têhâ'hlânsma. Shuyëga kiûks, wówanuish tehí winótà close to the conjurer sits down. Starts choruses the conjurer females then join in singing liukiámunapk nasháshak tehú'tehtnú'shsh. Hánshma m'á'shish hú'uk crowding around him simultaneously while he treats (the sick). He sucks discussed that hishúnkâshsh, tâtktish i'shuku, lântchipka tehí'k kuku'guna, wishnkâga, 6 man, the disease to extract, he sucks out then a small frog, small snake, mú'likaga, kâko gú'tak, kâhaktok nánuktna nhedshkâne. Tsû'ks tokks small insect, house afterwards, whatsoever anything small. A leg ké-usht tehékêle itkal; lûp tokks má'shishit tehékêlitat lgu'm shu'kélauk being frac'ured the (bad) he ex- eyes but being sure into blood coal mixing kú'tua lû'lpárt, kú'tash tehish kshëwa lû'párt pû'klash tuizampgat sì't laú'itpat, kú'tash tehish kshëwa lû'párt pû'klash tuizampgat 9 he pours into the eyes, a loose too introduces into the white of protruding eye eye lú'izaktgí ging.

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 ṉí: the fur or skin of a red or silver fox; kanita piš:sh stands for kanitama láchash ṉáhálam: "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. tehélz̮a. 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. linkiámanṉk. The women and all who take a part in the choruses usually sit in a circle around the conjurer and his assistant; the suffix -̱na indicates close proximity. Nadshá'kahqualifies the verb winóta.

71. 5. tehúš̮tnáš̮sḫash. The distributive form of tehúš̮tna refers to each of the various manipulations performed by the conjurer on the patient.

71. 5. màš̮shish, shortened from màš̮shipkash, màš̮shipksh, like k'lä'k̮sh from k'lä'k̮ápkash, 68, 8.

71. 6. 7. There is a stylistic incongruity in using the distributive form only in kukuágá (ḵu, frog), ḵahaktok, and in ushendsẖkáṉe (ushekáṉi, ushekáni, tsékáni, tehêkéṉi, small), while inserting the absolute form in wishinkága (wishink, garter-snake) and in ḵako; m̱uí̱ḵaga is more of a generic term and its distributive form is therefore not in use.

71. 7. ḵahaktok for ḵá̱ḵ-̱a̱ḵ̱t ak; ḵá̱ḵ-̱a̱kt being the transposed distributive form káḵat, of kát, which, what (pron. relat.).

71. 8. Igû'm. The application of remedial drugs is very unfrequent in this tribe; and this is one of the reasons why the term "conjurér" or "shaman" will prove to be a better name for the medicine man than that of "Indian doctor".

71. 9. kú'tash etc. The conjurer introduces a louse into the eye to make it eat up the protruding white portion of the sore eye.

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**Kála̱k.**

**THE RELAPSE.**

Given in the Klamath Lake Dialect by Dave Hill.

Há náyáns bissuáksas m̱á̱sḫt̮ik kála̱k, tsúí kú̱ks ṉá'-̱ulakta tehután-

When another man fell sick as a relapse, then the conjurer concludes to treat

u̱mp̱ḵuk. Tec̱uí tehúta; tehúí yá-̱u̱ks huk sblíá kála̱k a g̱ēk. Tec̱uí huk

him. And he treats; and remedy this finds out (that) relapsed he. Thus the

3 shu̱s̮ḫ sápa. Tsúí ṉáš̮ shu̱s̮ḫ sáy̱u̱aks ẖu̱'-̱nte̱ha kála̱k, tehúí nä̱ṉu̱k hú̱k

song-remedy indicates. And one song-remedy having found (that) of the kind of re-

shu̱s̮ḫ tpá'wa hú̱̱ṉḵ̱sḫ káltehîtehú̱̱ḵ̱lash keshmámpét̮š̮ḵ̱i g̱í̱ng. Tehúí

indicates (that) him the spider (remedy) would cure. Then
hů'k káltchitchiks yá-uka;
the spider treats him;
ubá-us hů'k káltchitchiksam tehutču'ós'tkish.
a piece of
deer-skin of the spider.
(is) the curing-tool.
Tsůi hůnkanaka ubá-ustka tchutá;
titáktak huk kálak má'sha, gá'tak
Then by means of that deer-skin he treats just the size that relapse is infected, so much
ubá-ush ků'ushka tă'tak huk má'sha. Tsůi hůk káltchitchiks siunóta 3
of deer-skin he cuts out as where he is suffering. Then the "spider" song is started
ná'dskang hů'ňk ubá-ush. Tchů'yuk plái'ta nėtaka skútash, tsůi sha hů'ňk
while applying that skin-piece. And he over it he stretches a blanket, and they it
udů'pka bámá'shishka, tsůi hů'k gutá'ga tsulá'kshat; gá'tsa lůpí kiatéga,
strike with conjurer's arrows, then it enters into the body; a particle firstly enters.
tsůi tsulé'ks k'iláku, tchůi at pushpùshuk shlé'sh hůk ubá-ush. Tsůi má'ns 6
then (it) body becomes, and now dark it to look at that skin-piece. Then after a while
tánkéni ak waitash hů'k pushpùshli at má'ns-gitk tsulá'ks-sítk shlá'sh. Tsí
after so many days that hæk (thing) at last (is) flesh-like to look at. Thus
ni sáyuakta; túmí hů'ňk sháyuakta hů'masht-gishl tehutču'ósht; tsůyuk
I am informed; many men know, (that) in this manner were effected and he then
tsúshmi wá'ňpēle;
always was well again.

NOTES.

72, 1. ná'yáns hissuáksas; another man than the conjurers of the tribe. The
objective case shows that má'shik has to be regarded here as the participle of an imper-
sonal verb: má'sha nūsh, and má'sha nú, it ails me, I am sick.
73, 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:
kálkēla, to fall sick.
72, 2. yá-uka is remedy in general, spiritual as well as material. Here a taumí-
ush song is meant by it, which, when sung by the conjurer, will furnish him the cer-
tainty if his patient is a relapse or not. There are several of these medicine-songs, but
all of them (námk hů'k shu'ósh) 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 buck-
skin (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. hů'nishsh appears as the subject of an incantation song in the song-list of
Sergeant Morgan.
73, 5. gutá'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. tánkéni ak waitash. 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 day the large kill gudgunes at the Bridge.

Ktáí-Túpakshi tkálmakstant oti’lks lúela hó’auk. At sa kó-izakhtehuapka, of Standing Rock to the westward fish-dan kill when jump. Now they will leave home (soon),

3 at kámałs pahá; kó-izaga, ká’shla sa, kolálsuapk mat sa, tawikslásuapk and dry fish they pre- they leave, go after ipos they, will gather kol’they, will gather tawiks mat s at, pó’ksluuapk mat sa, at sa pó’pakuapk sátnallhtuapka sa, suaitlah- they, will dig camass they, they will bake (it), roast it (3 days) they, roast it

napk; saká a pó’ks.

(1 day) eat raw camass.

6 Tzápowatka pahá at pó’ks iwúshátat, at É-uksi génhuapka woksalsuap- In the thumb month dried then camass they put now for Kla. they will start to gather
dár ground, math Marsh

kátki ging; káyudsht núa’ka wokash. At núa’ka wókash, wóksalsat at turepní
lily-seed; not yet is ripe pond-lily seed. Now has ripened lily-seed, they gather (it) for five
waitash, kánktat wóksat Eúkshikni. Sníkanua nadshgshaptánkui waitash; days, so long may gather the Lake people. They let it ripen during six days;

9 nadshgshaptánkui waitash wókash shuta’shlát, awó’lat, péksat, shuulína,
during six days the unpar- they grind, cook, rub fine, winnow,

lulína. Ná’sh willishik lópashám wáxoksh láp tálá, bzážamnuhtí lulínsa make flour. One sack of the flour-bags two dollars, in a long, heavy sack the ground-up wokash
túnep tálá. Nú’zatk wókash iwízi’e ká-ituá núa käsía. "Tánk a iwíza i?
five dollars. Roasted lily-seed filled in home in the "How many did fill you?

7 lápshaptá kán iwízi willishik?" "nú té-uníp willi’shik iwíza!" Wé-
seven who did fill sacks?" "I ten sacks have fill’d Wo-

wan’sh pí’la wó’kshla, hi’hassuaks gánanka pázo’les, tehí’-u. At sa héwi-
men only gather wokash, the men hunt mid-deers, antelopes. Now they will haul
napk, skúva wókash. At a sha i huwi-napk: áwaluees skéna, máktínsa
(it) home. crash lily-seed. Just they home will bring it; to the island they row, camp there

15 Nú’shkshí, wóns il’tksh Láme’-isham Núte’ks, Vushí’nak Timushah, Láš’áks, at Skull-place, causes they put away at Thunderboat, at "Snake-Drowned", at "Slope-
at Black Lake; at the ford the ride drop, at Peaked Pine, at Rail-Pyra-

Lkó’um A’m’-ush; kákoksh lóloksgish ktláza, Stópalsl Tamá’dsb, Tó-ilkat steps every one at Raven’s Place; some (will) stop at Bird’s

pi’la wí’hla; tehí nánuk Kák-Ksháwalliáksh; nánka tehí Tchíkass.

18 Walákgshtat. Lookout.
In the index-month they haul, take home the lily-seed. We will go there! all nat ēna! nátoks waituapk, wewálha wáteh, hú'mash kat gi waita wéwalt of us carry it! but we will wait one are sore (our) horses, therefore we wait one because day, hash it wáteh kā'mat. Nad gitá pičnuapk półókanuch, Küdówalshaŋpa k nád. Tchachálpēn, hőllaksh, tútánksham, bahaskemólsham, lołoilosam, 3 are sore horses back. We there will scrape up moch-chhrushdfs, gather pine-nuts tsinézam, klá-ads, wáshlalam i'wam ná'd stá-ila. Kó-idsce, shtéaltik kái'lo. sort of wókash, prized, squirrels' huckle-berries we gather. Of bad taste, full of resin pine-nuts.

Tzópowatka i-umáni wáteh hálá-a; gépapele máklaks kēlā'wiank, 6 In the thumb-month at berry-time moths fail; return the Indians having done (gathering).
at wéwamish o-olálona, at sa i'umaltka. Bú'tenapka tehá'kèle i'wam, the females dry berries by the return from berry- the fire. They will drink red juice of huckle- berries, tehilálat bún i'wam. Anshat ánika shash i'wam; wí'diska nánka i'wam. boil the berries. You may go and ask them for huckle- berries; retentive some (are) of berries.

Túpeulish an'ík telú'ks, tehá-kela n's skať tak: tsákélatka n's skaiktí stá. 9 To next house, I send tehá-basket, willow basket to me to give to; in the basket to me to give it filled. Pahápě tchish i'wam lu'úkí n's le'witchta á Ká-i sheshátu'šhtka. Dried too huckle-berries to give some they did not want. Not I intend to sell them.

Spéluishtka spú'klishtat kshúwalza, papi'uta luhdamalaktat. At hú'k In the index-month in the sweet-house they dance. inaugurate by the winter-house. Now such a feast kshún hiwíshapak, at hú't hú'wi; túnepni ná'd shópelaknapk. "Tú'sh 12 hay will haul home, and that hauls (it) in five (stacks) we will stack (it) up. "Where man in;

nú shópelaknapk"? "lápash i'lzat, atí' shnú'nshnak i'lzat; i' tehkash i I shall stack it! " in two heaps it in a long- (stack) stacking heap it you also you stacks ye, stretching ye! nú'sh shatúyapak mbúisant. Unítpni waitash i n's shatúyapak." me must help tomorrow. Fear days you me must help.

Tátzelam hēhátze tápak. In the middle- fall the leaves. mouth Gáptchelam shi'máktishtka ká'na. In the ring-finger month it is snowing.

Gáptsatka nú ká'na. In the month of heavily it snows. the small finger
Tzópowatka wétko é-ush; kéna. In the thumb-month is frozen the lake; it is snowing.

Spéluishtka ktu'ína mú; wála kshuígilishtat. In the index-month it rains much; they in the dance-house. dance.

Tátzelam tsúm lúíla Núlaksi Tsunxaké'ksni. In the middle month the Indians kill at Núlaksi the Leukvill Indians.

Gápteselam shi'máktishtka udsákalsla Kókétat, kái'shla sa. In the ring-finger month they take large in Last River, (and) get Ips.
NOTES.

This text intends to give a sketch of the various occupations of the northern tribe or E·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 Māklaks 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 wōkash-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: udsaksiñi, “in the big sucker time”; i·umā’i, “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. Ktai·Tūpakshi 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 Tcheleyins. The otíllks 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 māklaks hō’ünk.

74, 3. kānālsh pāhā means: they dry the fish which they have just caught by exposing it to the sun on limbs of trees, and then make kānālsh by pounding it. Kānālsh is a derivative from gāma, to pound.

74, 3. kō·izaga is identified with guûkaka; derived from kū, “away, far off”; gui·zātkha is; to start out annually to the prairies where roots etc. are harvested. 74, 5. saká a pō’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. pāhā at p.; this is equivalent to pahátko pō’ks iwikshat. They bake the camass and put it in their caches at the place where they intend to stay next winter.

74, 8. shinkuna. 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. shinín. From the preceding we should expect shinínat, lulinat.

74, 10. willishik is the generic term for larger kinds of provision sacks; it means here a sack of fifty pounds seed or grain, while the wágoksh holds hundred pounds. In pálasham-wágoksh, however, the latter word is taken in its generic sense of sack, bag.
A SKETCH OF BALL'S MARRIED LIFE.

All these different kinds of sacks or bags were originally made of bulrush-stalks (tule) and the tayish was made of straw.

74, 11. kaitua nút kā'ila. The sense is incomplete. Probably shaymakta is left out: “I do not know of any in the whole country”, kā'ila often standing for kā'ilatat.

74, 14. awalutes. There are several islands in the shallow waters of the vast extent of Klamath Marsh, but only one is meant here.

74, 15. wō'nsiktsat. They submerge their dug-outs at several places on the beach, where they are certain to find them in the next wokash-season.

74, 17. pī'la wīlha (or pila willash) contains perhaps a proper name of a locality, or stands in connection with Toilikat, “at the Rail Pyramid”; willashlash 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. iwi'idsaha wokash. The distance between Klamath Marsh and the Williamson River is from 20 to 25 miles, and horses carrying wokash can make it in one day. The next day they return to carry another load.

75, 2. nātoks wai'ntap: we will he over one day to let our horses rest, or recover from the swellings on their backs. Nātoks stands for nāt toks.

75, 5. klā'ads is probably a kind of wild prunes. See Dictionary: kēłatch.

75, 8. widiska iwan. “Some are economical with their own berries, and prefer not to scatter them in the hands of others”; iwan, huckleberry, has become the generic term for all berries, and i-umā'ni is “berry-season”.

75, 11. spūklish here means the large communal sweat-house; it is used frequently for dances and kshūnwałjish tat, contr. kshūn'jish tat might stand instead of spūklish tat.

75, 11. papa'-na, vocalic dissimilation for papa-una; derived from pān, to eat.

75, 13. ati'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.

PU'ILAM SHUMSHE-ÉLSHTAT SHASHPKELÉASH.

A SKETCH OF BALL’S MARRIED LIFE.

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

Póluuk kā'liak snúwádís t'shún. Tsúi snawá'dshla Pāmpiam pā'ia lupú:

Ball he without a wife grew up Then he married Pāmpia’s daughter at first; t'súi wá'kala, t'súi tátá mántsak mbusli'lan gi. T'súi kā'tsa, t'súi mbusli' but she had a babe, and then quite a while he lived with (her). Then he left (her), and lived with alpeli'án, t'súí pùn kótsa sissü'kuk t'sú'sak. Násh wá'ka sham kli'ká, má'sh 3 (her) again, and again left (her) quarreling continually. One babe to them died, another tehía; at sa sipi'tza, t'súí ná's shuawá'dshla pùn Látsam pā'ia; wáts ŋáwána lived; still they separated, then once he married after Likwash's daughter; horses he gave (woman) (husband)
MANNERS AND CUSTOMS.

sas tânkâk. Tsûi wiggâtak tehâ, tsûi wâ'kala, tsûi hû'k mukâk kâlûk, to them not many. Then together they lived, and she became and the babe died.

Tsûi hû'k pân wurôdsna, tsûi pân mbusâ-alpôle. Kû'îdsî lîhû'k snawâ'ds; They her again he gave up, and again lived with (her). Mischiefous (is) that woman;

3 tsû'îsak sâ'la shâ, hissuâks hû'k wû'fântana: “tâm mî'sh setû'î'ga kani’ constantly haggled they, husband the used to ask (her); “old” with you consent anybody?
sâ'gs'ish, kû-i sa'îshânk.” Tsî sa hû'n ki nâmûk spûnâ'ks; tsûî si'ssûkâ tell me, not concealing;” So they said every night; then they tvu ht

mû-ahst giug. Tsûî sa kû-i sû'ta pîpelângshian stâinâs, tsûî sa kû-i tehâ, for saying so. And they embittered mutually hearts, and they wretch-lived.

6 Hû'masht-ging tû'menî lalâkî nâ'-ulza, tûmenî huskiü’tankpêle. Tûna
On this subject often the chiefs ruled. many times made them live together. Once again

snawâ'ds hû'k palla hishuâks mî'ma shu'îldisâs shâtö'î'y; vû'nsatka hûnk woman that deceived husband her (and) with a soldier copulated; in cause (she)
skâ'i pâmâllank sas sül'dânshîs. Tsî hû'k shu'ta titnà huk snawâ'î; tsûî Towel abstracting from to the troops. Thus acted at a time that woman; and awn away (it) then

9 lalâkî nâ'-ulza hu'nshk Pu'lam snawâ'dsas; kû'tsga sa hûk lalâkî sîtö- the chiefs tried that Ball's wife; cut hair off they the chiefs for hav-lakst sül'disâs. Tchû'î pâm kédsu Paul: Waiting’shash tsî’s setö'î'y tu'ntk. ingalpt with soldier. Then again left(her) Ball; with a Warm Spring man too he lodged th.n

Tsûî pâm mbusâ-alpô, tsûî sas wâts skôktâ pân, tsûî shâ pân ak sissô'ka; And again he lived with (her), and to horses he paid once and they again quarreled; them again ever more,

12 at sa kû-i hâk tsîa tsû'sak, tsûî lalâkî pû'nik hû'skîutka. Tsûî pâm they wretchedly lived always, and the chiefs once more made them live. And again together.

mbû'se-alpô, tû'sh spungâgpâpôle È-ustat tehî'pksî hûnk snawâ'dsas. Pu'îl he lived with (her), over there he brought back on Lake shore home the wife. Ball
toks hû'i hîmboks tu'ntk, tehû'î hû-i lêkkëteh tehî'kîchtëh spû'ntchôpaluk. hauled logs then, and there abandoned the wagon to bring (her) back.

15 Tsûî spû'ntamppêle, tsûî nâ'-ulza shâ pân' spûlîhî sa Pu'lash, tsûî sa And he brought (her) back, and tried they again, imprisoned them Ball, and he and she

szôkta sas pû'n wâtch, tsûî sa spunkûmpêle pân, tsûî sa pân hû'îk paid them once horses, and they set(him) free again, and they again

sumsî'-alûnk tsîa.
marring lived.

18 Wakâk tsîk sa tehâ, kâ-i ni tû'menat.
How since they have lived, not I learnt.

NOTES.

Matrimonial reverses like the one given in this narrative are by no means uncommon among the Klunaths 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 Klunath.
77, 1. The name Pöl is pronounced in very different ways; and most people think it is the English name Ball; Pöl'sk is Po'l hûk; te'hia, "lived", would be preferable to t'shin in this connection.

77, 2. kät'tsa, kétsa properly means to cast away; here: to abandon, leave; almost identical with wutôdsna occurring below, 78, 2.

77, 4. siwâna sas: he did not give many horses for her to her parents.

78, 8. pallânk sas. This shash properly refers to Pânpi and his family, for Pöl's wife took the dug-out canoe of Pânpi 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-nstat is the location of the old agency buildings at Kohâshe, in northeast corner of Upper Klamath Lake.

78, 14. hi'i. On that occasion Ball left his wagon in the midst of the woods; hi, hi-i means "on the ground".

78, 15. nú'ulga sha pî'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 "skûkum-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 Spokan tribe, and Spûkân is his name.

78, 16. szôkta, to pay a fine; to be fined (by the chiefs). See: "Legal Customs", 62, 5.

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**GAMES OF THE KLAMATH LAKE PEOPLE.**

**Obtained in the Klamath Lake Dialect from Minnie Froben.**

I.

É-ukshikni shâkéluk shi-âzaga yâmnash, wâch, skûtash te'hia.

The Lake people in gambling win from each other beads, horses, blankets also.

Vû'nîp shulshéhlan; lâp mû'menî, szûtash te'hia lâpî ndshekâne.

With four (sticks) they play the stick game; (there are) two thick (sticks), skin-covered also two slender.

Ndshékansh shâ szétsëhashka shlîn, mû'mênish toksh a vû'shakênânk 3

At the slender they win with index and middle finger guess; at the thick (ones) however (they) win with index finger guess; at the thick (ones) however (they) make a guess. By the vaish shlîn; vû'ish sha klâtêmanânk shlîn, tso'powâtka teh lênanâk shlîn. Wû'ishtka

They only one counting-stick (can) win, with index and middle finger they two win counting-sticks, sêts shâ nâ'isâsh kshë'sh wî-uka; szétshtëshka shâ láp wî-uka kshë'sh,

The index having put for ward. Then they stop, from the losers when they have won all (stakes).
II.

É-uksbikni wéwanish skú'sha pú'mam tútatka lémátehat këltamank.

The Klamaht Lake females play a game beavers' with teeth, on a rubbing letting (them) drop.

Shúshmaul-à-kipsh pláitala tút nánuk ni'kualksht láp kské'sh yánkua.

Where they are marked up on teeth all having fallen, two checks they win.

3 Kukaluék taksh takani'lkuk gélza, tsuí sha ná'sh kské'sh wí-úza.

Both females (teeth) (if) falling right side come down, then they one check win.

Lábakiak tehish takani'lkuk gélza, hú'ukant tehish a ná'sh wí-uka kské'sh.

Both male (teeth) only up falling right side come, on that account also one (they) gain check.

Kshawísht tüksh kaitua wí-úząnt; tehüi sha nánuk héshkúsh shi-i'záguk

Falling unequally however nothing they win; and they all the stakes having won from each other

6 këléwi. Wéwanish pilä skú'sha, híbashuaksh pil shákalksh.

quit. Women only play this; men only play the stick-game.

III.

É-ukskuini wéwanish tehí'mma-uk tínkanka nánuk shnikúsh shéshaman-

The Klamaht women in playing tehí'mma-ash run forth and every one (willow) pole holds back,

tehántuk. Pípelangštánt yú'ashblank tátzékam shalúnétgish téwa ánku,

On either side for fixing bases in the middle of the starting places (they) plant sticks,

9 tehüi sha wuuú'walza shnikó'shtka tehí'mma-ash. Kawkatank sha vu-

then they throw up with (their) poles the game-string. Having caught (it) they throw

tú'dsha, tehüi sha túnshka hátoktala, shú'dshnak tehí'mma-ash shútualsha.

(it to others), then they run over there, while chasing each the game-string they throw.

Túkni wá'lhisksh wu'tú-ipéle shiwašuash m'nu: tehüi sha kúndsha lëna,

One party the poles throw back to the girls (on) their and they run off run aside,

12 shú'dsha yu'áshtalaka sha tehüi.

chase each other to the bases they then.

NOTES.

1. The game described in this paragraph is played with four shúshesh sticks. From this term is formed a denominative verb, shúsheshlha: 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 spéšshma. Hence spéšshma, sometimes corrupted into spéólsha, is used as a term equivalent to shúsheshlha, to play the stick-game; and a third verb for this past-time is shákalksh. More minute descriptions of the three games will follow elsewhere.

79, 1. shi-i'zaga is the reciprocal form of i'zaga to win, gain, occurring below. These terms mainly refer to gains made in gambling.

79, 2. shúsheshblank stands here for the periphrastic shúsheshblank gi, or the simple shúsheshlha. Derived from shúshesh, and this from shúla, to hand over, to pass to another.

79, 2. su'ñ'ash, not to be confounded with skútash, blanket, forms apposition to lápi ndshékahvé. The two slender game-sticks are wrapped in narrow strips of buckskin leather (skúta, to wrap in).
79. 3. szétcha, to extend two fingers, viz. the index and the middle finger; the instrumental case of the verbal substantive, szétchashtka: by extending these two fingers.

79. 3. shlin, 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 pâhla. yî'ishakna, yîshkêna, or yî'sya, to point forward, to use the index finger. In this game that finger is called yî'shžish, and not by its usual name, spélshish.

79. 4. yî'sh 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: yî'ish sha népatka țiopowâtka tch lênan kshlin, "they guess at the yî'sh, whirling around with the hand, thumb included." Léna is to perform a circular motion; klâetchna, a side motion.

79. 5. szétchashtka sha láp wi'uka. Szétchashtka collides here apparently with yî'shžish spélshish; it seems to stand for: "they win two checks, if they have guessed right at the slender sticks."

79. 5. wi'nka. They win one (nâ'shak) of the six checks or counting-sticks, if the party opposite did not guess correctly.

11. To play at dropping beavers' teeth (šškû'sha) is the subject of this paragraph; the game itself is škûshash. 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 (lakì), the pair of lower and shorter the female teeth (gûlo, kûlu; distributive form: kûkalu). The teeth are dropped on a hard, level substance, as a matate 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 (mûî, mûi) serve for the same purpose.

80. 2. Shûshmahâ kûpks stands for shûshmahash-gipshka or zûpksâshka, the instrumental case of the participle gîtko, possessed of: "(if they fall down) on that side, where each is possessed of marks." (shûmahash).

80. 2-4. Kshê'sh. In this game of beavers' teeth (pûnam tût), or woodchucks' teeth (mû'yan tût) 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. Khawina tûksh. Khawina means several teeth to fall down, but, as the prefix ksh indicates, only one tooth with the marked or winning side up.

111. The têhîmâ-ash game is played almost exclusively by females. The tehimmâ-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 (shuckûsh, wàhûshash) to playmates, who divide themselves into two parties. Before the commencement of the game, two limits (yînash) are meted out on the ground, which serve as bases. Both of them are located between the lines of starting (shalûtwâtîsh).

80. 7. Shûkûsh: two poles; players hold one of them in each hand.

80. 9. Kàwu'tâksh refers to the playmates of the opposite party, who are bound to catch the flying tehîmâ-ash.

80. 11. Shuwâkshash seems to be a dissimilation of shiwâka-ash.

80. 11. Kündsna lêna, or better: kündshnânk lêna.
SWEAT-LODGES.

Given in the Klamath Lake Dialect by Minnie Froben.

É-uxshkui lápa spú'klish gitko. Kúxiuk kèlekápash spú'klishla yê-

The Lake people two sweat-lodges have. To weep over the deceased they build sweat-lodges

pank käila; stutilantko spú'klish, käila walatshátko. Spú'klish a sha shú’ta

ging up the ground; are roofed (these) sweat-lodges, earth covered. (Another) sweat-lodge

3 ku’-atch, kitchikan’sh stumága-stútko; skú’tash a wáldsha spú’klishat tata-
of willows, a little cabin looking like; blankets they spread over the sweating when

tak së spúkliá. Tátataks a hú’nk wéas lúla, tatátaks a hishuaksh teh'ména, in it they sweat. Whenever children died, or when a husband became widower,

snúwedh wénmitk, kú’ki kèlekátko, spú’klitcha túmi shashámok’slóltako; (or) the wife (is) widowed, they weep for cause of death, go sweating many relatives who have lost;

6 túnepni waítash teh’k sa hú’nk spú’kliá. Shíúlakiank a sha ktái húyuka for five days then they sweat. Gathering they stones, (they) heat

skoilakuápkuk; hútoks ktái kú-i tátá spúkliú’tuish. Spúklish lúpia to heap them up (after) those stones never having been used for sweating. Sweat-lodge in front of

húyuka; kél’ka a át, fihiat átui, kíshu’na ai i ámbu, kíshu’l. Spú’kli a they heat (them); heated (being) when, they bring at once, pour on water, sprinkle. Sweat then

9 sha túnéni “hours”; kél’kuk géka shuakkóltchuk péniak kó’ks pépe-udshak they several hours; being quite warmed up they (and) to cool them without dress only to go bathing

éwagatat, kóketat, é-ush wigáta. Spúkli-uápk Mú’nteh. Shpótnok in a spring, close by. They will sweat for long hours. To make themselves strong

i-ákewa kápka, skú’tawia sha wéwakag ku’kstga. Ndsíétchatka ku’ks they bend young pine; (they) tie together they small brush, wood, (willow-) bark, the ropes

12 a sha shúshata. Gátpampélak shkoshkí’l’za kú’aqia hú’shakunkok kélé-

they make. On going home they heap up into small stones in remembrance of the

kápash, ktái shúshuánkaptcha i’hiák. 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 sudy
tories of the Oregonians have no analogy with the estas of the Pueblo Indians of New Mexico, as far as their construction is concerned. Cf. Notes to 70, 1. 75, 11.

82. 1. lapa spirklk, two sweat-lodges, stands for two kinds of sweat-lodges.

82. 5. shashamoks lolatko forms one compound word: one who, or: those who have lost relatives by death; cf. ptish-lu'ish, pgish-lu'ish; hishnuakga ptish lu'atk, male orphan whose father has died. In the same manner, k'lektah stands here as a partic
tle referring simultaneously to hishnuak and to snawedsh wenuhit, and can be rendered by "bereaved". Shashamoks. distr. form of shi'amonks, is often pronounced sheshamoks. Tumi 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. le'pl'k'lo, le'pl'k'katko.

82. 6. Shihaklakauk 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
riate 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 caimns, 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. Spakli-napka maka'ntch means that the sweating process is repeated many times during the five days of observance; they sweat at least twice a day.

Lament over a Wife's Loss.

Obtained from Dave Hill in the Klamath Lake Dialect.

Snaweds k'lektah. Tsui tsik shpou'tu hissu'aksuk, p'aiwa tsui, p'ai'ne
A wife dies. Upon this strengthens himself his husband alone, phuges then, again
maku'al, sta-otank kaitua p'at; tsui tui'z ya'natat tu'tshna. Tsui shla
 Camps out, famished nothing eats; then (he) dreams, on the mount-
 (and) ains
he should, tu'ti'z hunch na'asht; tsui gip'ople la'dashtat, tsui p'su' hushit'k-3
people, dreams (ber) then, he returns to (his) lodge, and he might be frequently
Tamna, tsui shla'popk, tsui at shla'popk sinnotii'sh tchka'sh. Tsui at shu'sh
Dreams, and has visions, and then he has halluci
nations of (female) also. And magic songs
huk n'asht ki: "tch'a'ke'li g'ekanaapka, su'nat tsuk at ge'ka tch'ak'le"! tsui
These then say: "blood will come up, to the throat in time comes up blood"! then
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 (spótn) 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 wisp of the serviceberry-bush as belts.

83. 1. shpótn: 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. hisikuaksük for hishuaksh ak; the husband alone, not in company of others; pâ'ne for pâ'n a, pên a, cf. áťên for át a nen; and sé for sha, they, 82, 4.

83. 2. ka-itná pát or pâ'it: he eats nothing at the time while wandering; pánk, pâ'it might stand here instead of pát; tût'shna: for dozing they did not lie down, but tried to catch a little sleep while walking and wandering.

83. 2. šhlá, and tešátele 83, 5, forms sometimes used in conversation instead of šhláá, šhlcá; tešátele, tehékle. Cf. ška for ška, šéka: Note to 16, 10.

83. 3. híshší'tmatná; the suffix -tamná shows that pshín stands for námk nš'hí'n gí'sh: “nightly, every night.”

83. 4. šimó'tish and šmuš' are both tamánush songs, but of a different character. See Dictionary. Shíší'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. šimát: 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. šhuashuáktchish. By their loud and noisy lamentations (šhuáktch, to cry, to weep) they expect to avert from the bereaved husband the effects of the tamánush-spell (šmuš') which he has seen in his dreams.

84. 2. mačhá'tgísh: 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.

OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIALECT.

É-ukshikni Mo' dokni tutenépui waitólan kéléksht vúmi'. At ídshi'sht
The Klamath (and) Modoc on the fifth day after decease bury. When bringing out
Lakes (men)
lá'pi géná tídsh shetedshnóka. At gátpamnan kúlatat wawálza wawaisa
two go (ahead), well to make (kill) ready. Then having arrived on the ground they sat down (and wait)
the dead person to be brought. Sewed up for transportation (and) tied trans-
the deceased with the horse
verely on a horse to the burning-ground they bring.
géna; kélezapkam náunuk sha-amoksh tűpi' gálampaga.
marches; of the deceased all relations behind follow in a file.
Tánkni máklaks kshélza kélezapkash, wácht shuíka, ksháwal at hünk 6
The ancient Indians laid down the corpse, the horse they killed, deposited the
k'lezapkash anko kedshlákstat, wácht hünk tehuí ktédéga, wáetchám
deceased of wood on a pile, the horse then cut up, the horse's
tchú'leks náumkash kélezapkash ídshíza. Lákiám tpéwash vumi'pi hihas-
all over the corpse strewed. Chief's by orders four
flesh
suátechzash kóloksh shumitámpka. Pipéntan lucluálóyan shumitámpka 9
men the fire were keeping up. On both sides standing by they kept it up
tehu'shab pithchash tehček, tehuí sha klévi. Lú'lúkshe sipitecht tehuí tzálan
constantly, it went out until, then they quit. The fire being out then in the midst
lúkslékshat hibénla, lúksléksh néwished tehu'sh shekél'ke, kála ko'la-uman
of the ashes (a hole) they dug. the ashes, the remains also they raked into earth throwing over (it),
tehu' kta-i lkappa. Vúmi-úlan náunuk tehuí'shtala kikantchámpéle Ge-
then stones (they) piled up. After burial all towards home they marched back single
12
Hav-
file.
luípgápl'n p'nálám tehuí'shtat kélezapkam tehuí shnéležan tehuí náumk
ing returned to their settlement, of deceased the lodge burning down then all
Indian's removed elsewhere. K'lezapkam tehuí'shtat kta léktcha; kélezapkam
máklaks shemáshla. Of deceased on the late dwell stones they left; of deceased
sha-amoksh hádakta genő'ga kta-i húdák ontoš'ktena. (any) relative by this spot passing a stone on it threw.
Há kani tú'ma wewesháltko k'leža, pën hünkélam wé-ash k'leka
if somebody much offspring-having died, again his children after death
hatóktok hünk vúmí'; nánka ati' ídshman háť'ktokek pën vúmí'.
right there then they buried; some from bringing at this very again they buried.
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 Skcutanáapkash to itpa, 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 Maklaks; cf. Dr. W. T. Hoffman, Palute 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 Pomo of Northern California, west of the Sacramento River, and the Erio, 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 Willamette 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. tutenépmi. 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 idsha may be used Klamath Lake iýa (or éna) hulukshádlshuk, to bring out for cremation. The northern dialect uses vumi only in the sense of putting dried provisions into the ground. A funeral is ilktsha in the Modoc dialect.

85, 2. shutedshma: they remove obstacles upon the road or trail, such as fallen trees or logs; they clear the passage. Kâlalat means here the same as tehpinúctat, 85, 4.

85, 2. wawaiha. Another form of the verb waiha is said to exist in the Modoc dialect: wawaiha; its distributive form: wawaiha.

85, 3. itpanó/pkasht is the synizesis of itpana/pkasht.

85, 6. Tánkú; the term má'ntchni is often used instead.

85, 7. anko for ankum kóshlákat.

85, 10. pitchash for Klamath Lake pîtskash, “until it has gone out”.

85, 11. Modoc hibuna or ipéna for the Klamath Lake yépa, yépóna: to dig a hole.

85, 11, ndénisht. 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. likappa. 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. pën húnikâhám etc. Pên introduces the verb wiinyak ‘his children die, right there again they bury them.”
PRESENT MODE OF INHUMATION.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

Hisnhâkshash snawâdshash gïntak k'ë'ksh tchúi shâ hû'ńk bóxtka
Male or female upon having died then they (him or her) in a coffin
âsha hûmântuika waitashkta âmpkâ waitólânk tchish. Pâpqashkhi shû'tânk
bury on the same day or one day past also. Of lumber they are making
box, shnuchhâ'ktâgianu kúyâk tadsâlânk Bóshtinam-shítko. Pú-
acoffin, planing (it). Not however they are painting in the American shape. Small
pâkuu gîntak a shâ nânuktua ilzôta, shudóshish gíntâk, kma' tchî'sh,
drinking-caps thenceon they of every kind bury with clothing thenceon, skull caps too,
yámâsh tchish, tâlâtoks kâ-i. Há' nen wâ'g'â'g'git, wâchatchkâ shâ hû'ńk
heads too, but money not. If a wagon is not on horses they then
ânâk î'ltche. Tú'mi shasha'moks îlksânî shash, tû'mi wëwamunish 6
Carrying bury. Many relatives to the grave them, many women
tchî'sh, hîhasamoksh tchî'sh, kâ-i tátâksni, gashâktûshnâ shash îlksânî.
too, men also, (him) no children, follow them to grave.
Îlksâghîsh yépontk tû'î'nep nádshgshapt pëtch atî gîntégat.
The graves are dug five (or) six feet deep into the ground going.
Wâ'g'â'n a lu'pi géna îlksânî, shâshamoksh tchî'k kî'ushaksâa; hû'd-9
The wagon first goes to the grave, relatives thenceon walk in file: those
shâtoks atikni gâtpâ, wâchatchkâ gâtpâ. Ilksânî a shâ shù'mâkâ nê'p
who from afar come, on horses come. At the grave they seize by the hand
k'îlákáapkash, a tchî'ksh hû'ńk unégânk këlua kâila ilzôk, tâñkât tchî'ksh
the deceased, then him lowering fill up the earth to bury simultaneously also
a hû'ńk luâtpîshluk shû'îna. Gâkîâmânâk tû'k shù tçâlatunâ gú'âshlansk 12
over him for mourning they sing. Forming a circle from them through the middle passing
shû'mâkâ stêlákpsk nê'p, lû'pital tchî'ksh shà gêkâmpële; têlishîtks wûdâmântkô
shake (his) right hand, to the first then they return: (his) face is covered
handkerchief:

Tëtântûštoks flags mâklaks kî'utehna îlksânî wâ'ginat; shâshamoksh
Sometimes flags an Indian sticks up at the grave on the wagon; the relatives
lâp kî'mbaks gashâktûsh, wëwamunish nâsh kî'mbaks, hîhasnâk'ksh tchî'sh
in two files, follow, the women in one file, the males too

I bid fare this day, (h)one is your spirit!“
nâsh tânshish. Nâ’sh kâfLatoks nâdshâshak tehp’imalank, nânuk titads-
in one row. On one ground all together they are burying, every provided
zâtko pil fikteh spûshpaktchâmptka, shushtedshyâtko wâshash wuwa’tâp-
with boards, grave they make mound-shaped, fenced in praire-wolves to keep
3 kasht kâ-utchishshah tehi’sh. Kâ-i mân’teh gitkfo sha hù’ük spû’kîtcheh
tûtenâpni waitash. Wâ’tch a lülugsh tehi’sh kâ-i tatâ mân’teh gînkanka
for five days. Horses slaves also no longer they bring there
luèlkish, m’nâtoks sha wâtch shéshatui shkùtashstât îljûtchłîk.
to kill, but his own they horses trade off for blankets to bury him in.

NOTES.

This short notice describes a funeral (isha) 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. Whatevver of the ancient customs in disposing of the dead is
still observed, the reader will easily gather from the present sketch.

87, 3. tâlaka 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. Hâ’ nem wâ’g’n. In this connection they can also say: hâ’ nem wâ’g’n; and
for wâ’tchâtki: wâ’tchâtki.

87, 11. tanktak, in this connection, is a compound of tânkt and ak, not of tânkt and
tak: “just at that time.”

87, 17. lâp kimblâ’ gasshâktchna: they follow the corpse, which is placed on
the wagon, in two files on horseback; kimblâk is apposition to shshâmoks.

88, 1. Nâ’sh etc. The appearance of their graveyard (tehpînû) near the William-
son River does not differ much from that of our cemeteries; it lies in the midst of the
woods. For titadszâtko see Dictionary.

FUNERAL OF WARRIORS.

Given in the Klamath Lake Dialect by “Sergeant” Morgan, an Indian from Koháshti.

6 Nî’shta hu’mâ mû’kâsh tzû’tzuk: “mâklaks klâ’k!” Tsûi gîtpa
long All night shrieches the lâg owl presaging: “people die!” Then come
mâklaks k’talî’sh, tsûi shmeshnalzô’ta hushtsôzok. Nâ’s wîpka hu’âmbotat,
men partlesh, and while burning down murder they. One escaped into the water,
(tak) tsûi shî’tldshna t’u sa-amoksânkshi m’na; genâ shî’tldshnuk. Tsûi gêpka
and reported ever there at relative’s house his; he went to announce. Then came
there (there)
9 tûmi’ mâklaks wa-uhtúkini; tsûi shenôtank gê’kshta tûnîp hushtsôz shenô-
many people to disperse (them) and while fighting on one side five were killed in
tankok. Gê’kshta tekhshash hushtsôza tûn, nânka gêna kâ’ktsunk vu’shuk;
battle. On other side also were killed many, some started to run away from fear;
FUNERAL OF WARRIORS.

Tsúí sha shiú'lgip'! lsózapksh, tsúí sa ánkuala tú'm, tsúí sa kshuíwal lú'-
then they collected the fallen, and they cut limbs many, and they laid on the pyre to
lušhaluapkug. Tsúí sa nutá hú'k, nánuktua núta; puáláa sha hú'ünkélam
crenate (blm). Then they fired it, the whole they cast into they his
tú'kanksh. Stútžishla sha yutátkg; kléksht shtútžishla. At hú'k nánuk 3
quiver. Sorrowfully went they in mourning; at his death they wept. Now that whole
nátspka tehulá'ks, at sa nánuk ga'mbéle lólokshaltkuk. Gátpampele
was burnt up body, then they all returned from cremating. They came back
teh'shtat shisháshka sha lák hú'k snáwedsh hú'ünkélam wenóya; hissnáksht
to homes (and) cut off they hair to wife his, who was
m'na kléksht wenóya. Shtíé shupelóka mís: wenóyu, tsúí spúklitelin, 6
her having died she became Resin she laid on (her) because widowed, then went sweating Ich
widow.

Túnipni spúkeli, kľ'wí at; at ga'mbéle, k'li'm pín. At gá'rák.
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 tight in which the
five warriors were killed is imputed to the pressing, 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. hushtsóyok for hushtsóza húk.
88, 9, 10. hushtsóza is used here in an active sense, but is better translated by the
passive form.
89, 1. kshuíwala has for direct object tsózapksh, 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. hú'ünkélam stands in this line for hunkélamsham or p'ínlam: “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. hú'k 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 hú'ünkélam snáwedsh, kat húk wenóya; hissnáksht m'na kléksht wenóya.
89, 7. spú'kéli, to sweat in the sweat-lodge, viz. in one of the three sweat-lodges
given by K'múkanteh to the Klamath Lake people: spú'kélika, spú'klikshtä, to start
out for sweating there. Cf. humkóka and wála. To eat fish only, and no meat, means
to fast on fish.
VARIOUS ETHNOGRAPHIC NOTICES.

I.

É-ukshikni vunépni lašågi gitko. Tiná hundred ndankshaptánkni te-unip hìashnáchtzash pé-unako É-ushtat, túnepni tá-nunep máklaks ten men (are) at the Lake, five times ten persons.

3 É-ukshikni Yántakshi. Tiná hundred pën láp pé-uná látchash. Tumántka of the Lake people at Yáneks. Once hundred and ten (are) lodges. By the crowd will be elected a chief.

Shu’dshà lóloks sliknuñhtka; tsússak m’nálaman ta láchash shu’dshà. They kindle the fire by fire drill; constantly close to their lodges they have a fire.

Láki kshiułakgishéni géna nanuñk’ñásh üdéna: “tíds ul wé-wálzat! tehálzet núnuk! wawálzat! shúñat! hìshuáksh pil shúñat! Nú up! sit down ye all! stand up! sing! the men only must sing! Myself.”

12 tehúnuapk! i tchu’n! túla shuín! Tiá’mantk shu’ísh. Áténish ewá I will sing! you sing! with (me) sing! (I am) hungry for songs. Now I have enough shu’sh; aténi kéléwi shu’ísh.” — “Slámúapk i núnuk! shuaktçuapik i núnuk! of songs; now I quit singing.” — “Stop singing ye all! cry and weep ye everyone! Ká-i i shlámuapk, shu’unapik i núnuk. Núnuk tís wawálzat! shíi-náapkát Not ye cease to sing, but sing all of ye. All straight stand up! (and) look at the corpse!”

II.

Ká-iu Bóshtinash gàptish, Mó’dokni mbá-ussh shulótantko, pupuít the Americans arrived, the Moquis in báshkans (were) dressed, with lantchampkasli ka-ilálpásh kitko, vúnám mbá-ussh tehutchi-esháltko, fringes on in leggings dressed, (of) elk’s skin dressed in caps.

18 Shelóluka shétmashtka ngé-shitka shénéntańka: tehítchékáshtka smà- (When) fighting with poisoned arrows they fought; for hatchets a wo-wédhash shkéa. Hái’ tehilloyága ló’k shíuúka ánka táslatch, át húk man they fought. If a young man a grizzly killed or a cougar, then sheshálolesh kéléza, a warrior he become.
Xk’a’gjiuga t’si’শap p’k’a’শap ta’mäpni wái’ta ká’i tehú’lesh pán, 
After a childbirth the father (and) the mother ten days no meat eat.
shá’pële mákla’šam teh’śh pash pán: túne’pni wái’ta lonkóka, nadshkas-
head, the Indians also food eat; five days they sweat, sixth 
tá’nkni at wái’šol an shu’lótish p’i’alám námuk púedsha, 
them day ever, garments their own all cast away.

Tishiwapkash wí’k gitko shuentché’ga p’gi’শap hú’ňkélám wí’k tku’ya; 
Crooked limbs having a baby mother its the limbs 
hú’lish ká’i kalkalísh lú’l’pí’ gitko hú’ňkélám p’gi’শap lú’l’pí’ tku’ya nèpátka, 
if too rounded eyes having its mother the eyes rules with hand, 
ki’ša’l’gá lú’l’pút nèpátka, tehú’i shishatlá’šö’tka: at tí’dsh teh’k shút’u’l’ân 6 
“apples” to the eyes the hands, then spreads (them) apart; then well finally after arranging 
kéléwi. Há’masht taks hú Módokni gi’gá ktkatamápí’tko shít’ko shlé-ish 
she steps. Therefore the Modocs sleep, alike to look at 
ná’muki. Há’lish kó’idshí wawá’kisk gi suéntcham, p’k’a’শap taks tí’dsh 
all are. If misshaped the ears are of the babe, the mother right 
shü’ta, pátá’sha suéntcham wawá’kisk 8, ná’págá, peptché’ga. Naishlashlé- 9 
shá’pële, patáshe suéntcham wawá’kisk, eu’págá, peptché’ga. Naishlashlé- 9 
gish’gitko ktká’yash teh’śh wéktat itá ni’šh teh’śh.

NOTES.

With the exception of the first, these ethnographic notices concern the people composing the southern chieftaincy as much as those of the northern.

1. The four items of section I are worded in the Klamath Lake dialect, and were obtained from Frank, a young Indian settled at Kuyamshik’iški, “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 lála’ki gitko. Correctly worded, this phrase would read vunépni’nahsh lála’kiash, or vunépniash, or at least vunépni lála’kiash gitko.

90. 2. pé’-na’lóko ought to be used only when units are mentioned after the decades of figures. If the relator wanted to say, 180 men were counted, the verb shá’t’ni, shét’ni would be the proper term. Of, 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. shishuatlé’gash 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 shisukash.

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: “I tehnu; túla shnu’ i!” All dances are accompanied by songs or other music.

90. 10 ul probably stands for ún, ú’n, ú’ma, a conjunction more frequently used in the Modoc than in the Klamath Lake dialect.
90, 11. teháʃ̣et for teháʃ̣at! sit ye down!
90, 11. 14. wéwaḷat, wawāḷat. Wálya 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. tehúmnap. See Note to 70, 3.
90, 13-15. The words from Slámunap 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.
11. 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 púkalash tehnyésh. Leggings were called kálá-
lapsh, because they reached to the ground (káila).
90, 18. 19. Shelóluka and shešhalólish; both derived from the verb shéllual, to
make war, to fight.
90, 18. shtémashka. All Indian tribes of the border region between California
and Oregon are reported to have fought with poisoned arrows in early times.
91, 1. Nká'kginga, 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
cowade; 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. shāpèle is flour of any kind of grains and the bread made from such; mák-
laksam pášh, Indian food: edible roots, berries, wókash etc.; lomkóka for the Kla-
math Lake: spúkli: to sweat in a sweat-house. Cf. Note to 89, 7.
91, 3. p'nalam shulótish, the dress which they wore at the time of the childbirth.
91, 4. Tishiwápkash. The Modoc tishiwatko, crooked, stands for Klamath Lake
tishiatkto, to which compare tikiwatko and tisqantko.
91, 5. kákaši. This adjective is variously pronounced kálkali and kókoli.
91, 6. In its signification lúlpát approaches very near to lúlpat, as the Klamaths
would say; lúlpát, 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. nánuki stands for nánuk gi. suñchám: in the Modoc dialect suñchám
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. kteháyash. The application of insects etc., is certainly done for the pur-
pose of rendering children fearless against danger and unmoved by sudden fright in
after-life.
AN OPINION ABOUT THE WASCO INDIANS.

OBTAINED IN THE Klamath Lake Dialect FROM CHARLES PRESTON.

Ámpzankni máklaks.

One Wasco came very desiring a wife, (but) not gave from fear;

Ámpzankni shawìgak; kíva Ámpzankni. Génuapk tómu E-uksknì

the Wasco are terrible; liars are the Wasco. Would go many Lake men

Ámpzání sheshatnukapk hú'ksh mā'ntch-gítko; skútash shanáhholiuk 3
to the Dalles, would trade off slaves formerly; blankets (they) wanted

pā'niak, skútash í'ktsa Ámpzání yámnash techish. Nāsh sápash gépnapê-

being unclothed, blankets they fetched the Dalles heads also. In one month they would

liuapk, tsialsh épkuapk, káwi techish épkuapk. Tánni sha génà? té-unipnì

return, salmon they would bring. Lampré. too bring. How many of them did go? ten men

a-i sha génà, snáwedsh techish génà, ká-i sha í-a vá'sha Ámpzanknìshash. 6

they went, (a) woman also went, not they of course feared the Wasco.

Ámpzankni ak sas hushtsó'znaapk; sasságank i gi! Ká-i nù shtinta

The Wasco them might kill; intemperate ye are! Not I like

Ámpzanknìshash, ká-i tìshí, ká-i tìshí hú'shìkank. Hì' tìshí gitk

The Wasco people, not good they are not well intentioned. If good-hearted were

máklaks Ámpzankni, tánkt ni génènt, sasságuk ká-i génà. Tìshí bìk' 9

people the Wasco, then I may go being in peril I will not go. Good if to be

túménank génùapka nù.

I hear (them) shall go (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: Wasköpan, "men of the grass region"; the Klakamas 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. Ká-i spūni vusňük: the subject of spūni, Ė-ukski máklaks, 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. Āmp'ā'ni, contraction of amburgē’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 i gi! ye are in peril, when going to the Dalles and being Indians, therefore take care of yourselves! i stands for át; cf. 64, 10 and Note; 90, 13, 14.

Instead of ká-i nú shtinta may be said also, in this connection, ká-i nú shañahóle; instead of tankt ní gent: gë'ntëni, gë'nt a ní; instead of Tidshi hà'k: tidšiák, tidshi hà gi.

K'Mukámtch Aíshisham Tchísh Shashapkélēash.

K'MUKAMTCH ATTEMPTS THE DESTRUCTION OF HIS SON AÍSHISH.

Obtained in the Klamath Lake Dialect from Minnie Froben.

Lúpi ná'sh hünk K’mukamtch shutāyēga; ná-asht ná'LS hünk gi-ag
At first us K’mukamtch began to create; so to us long ago
kémúčhátk shashapkélē-’a gentā káñlatat Tchía hú’k lá’pi shá-úngaltk
an old man told the myth this world about. Lived the two related as son and father.

3 Aíshish K’mú’kamtchish; né-ulza hünk ñ’ë’n, nánuktua ká’akt hú’k gág.
Aíshish (and) K’mukamtch; resolved this one, (that) all things, whichever (are) here, (and)
nánuktua kíi’ám ámbutat wú, gitki gíg. Tchúuyunk pán I-ulalónan
all kinds of fish, in the water (which) should come into live, existence.

Tchikash né-ulza páplishash gi’tki gíg, mú’ gint uki’llispsh ti’wish ndú'l-
also he caused a dam to come into existence very rapidly the rushing running waters

6 šampksh páltki, mu’šš shlé-yuk, tehuuyunk máklaksash kíi’ám it’klank
down to leave the south when blows, and hereupon the Indians the fish scooping up

pálshát páltki gi.
on the bottom should feed dry.

Tchúú pún húmasht giulank K’mukámtch únaka tehkash m’nua Aíshish.
Hereupon having performed this K’mukamtch son then his Aíshish

9 shash shúltta p’laiwasham shin’lash, shlé’ánk kénawatat shkúdełam wéweká
sent after an eagle’s eyrie, perceiving up on a k’nawat- of a lark the young ones

hünk shú’kayunk, shnepe’nimpemuk vináká m’ná. Snawedsh spú’ntashatka
hanging (on it), in order to entrap son his. A wife to abduct (from him)
K'mukamtcb attempts the destruction of Aishish.

K'mukamtcb attempted to destroy Aishish by placing two little butterflies on the clothing of Aishish. K'mukamtcb climbed up a high tree and hung the butterflies on the clothing of Aishish. Then Aishish climbed up the tree and saw the butterflies. Therefore, Aishish put his clothes away and the butterflies grew into large butterflies. The butterflies climbed into the nest of the birds. Then Aishish went into the nest and was unable to climb back. So, Aishish wanted to take the clothes of Aishish but his wife stopped him. Then Aishish went to the nest of the birds.

K'mukamtcb attempted to destroy Aishish by relieving the clothes of Aishish. K'mukamtcb took his son to relieve the clothes of Aishish. K'mukamtcb told his son to relieve the clothes of Aishish. Then Aishish went to the nest of the birds and was unable to climb back. So, Aishish wanted to take the clothes of Aishish but his wife stopped him. Then Aishish went to the nest of the birds.

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tú'la. Wá'kaltk hu'kt ki. Tchuí Aishish géna me-ishzéni, tapi'taukni withal. Child-having this was. Then Aishish went to the digging, keeping behind 
gáldshuí Tchíkash; Tchíkalam wát'ka shléa máhiash Aishisham, tehún he walked up to Tchíka; of Tchika the child perceived the shadow of Aishish, and 
3 p'tí'shalpka. Ktí'pka Tchí'ka m'na wéka shlámiuk; tehún Aishish háméze: cried; "father!" Slipped Tchíka her child in wrath; whereupon Aishish said: 
"wák i' un giút kti'pka?" Shataalki'amna Tchí'ka, shláz Aishishash 
"why you fit) slap?" Looked around Tchíka, saw she Aishish 
luyégank, hú'tan ku ishéwank shlápéle; tehún Aishish spúnshámpele 
6 Tchíkash striya píl nú'sh gi'pksh Kletíshash pé'n gáldshuíyank shatmá- sitting down, ran she rejoicing into Kletíshash also approaching he called (her) 
pèle; tehún shash lápok a'mpéle tchí'shtal' m'na. Tchuí shash tchí'sheyini 
home; then them both he brought towards home his, to them to his home 
i'tpampélan kú'mnash shéwana, tehélísh hún'k lúelank yámmasla; ndan-
having brought back neck-wear he gave, porcupines killing he made necklaces; to 
9 nè'ntch hún'k wéwanish yámmas shéwana. 
three (of his) wives neck-wear he gave.

Tchuíyuk K'mu'kamteh tú'ména m'na únaka tchí'sht, mú'lua génuapkug 
Upon this K'múkamteh heard (that) his son was (still) pared 
haturalta. Tchuí Aishish unákáka m'na stúlí pák'ks nutololátkiuk hí'- 
there. Aishish to little son his enjoined the pipe to swing off into 
12 lukshtat K'múkamteh. Tchuí K'múkamteh gátpánank tchélza; Aishisham 
the fire of K'múkamteh. Then K'múkamteh arriving sat down; Aishish's 
hún'k wéka ku-íshe'uk húlladshuitáma p'luksht m'na. Tchuí hún'k pák'ks 
son rejoicing ran forth to and back from his grandfather. Then the pipe 
pakokóleštka K'múkamteh; p'en húlladshuí K'múkamtehsh. Hún'k- 
be tried to jerk off of K'múkamteh; again he ran up to K'múkamteh. For 
15 anti K'múkamteh kä-ashtá'ména: "tchítchiks a hú't gi." P'é'n hú'tkág 
that K'múkamteh repudiated: "stop that matter!" Again that child 
húllatchuyauk pakakólank pák'sh nútósala hú'húkshtat; tehúi Aishish 
rooning up to him jerk off the pipe threw it into the fire; then Aishish 
ke-ulálappka nádshpaksh, tch'é kéléwi. K'múkamtehsh shi'uga tchuí 
pushed (it) further until burnt, then he quit. K'múkamteh he killed 
18 hú'masht gink, tehúi médshá. 
by so doing, then he moved away. 

Mántch gitk pén K'múkamteh wámpéle; pí' tehkash né-ulaaka m'na 
Long after again K'múkamteh became alive; he then proceeded against his 
úmaka. Gén hún'k námuk sht'ya píth'ya kálunat; tehúi shnatáika kálo 
son. There (he) all ever pitch daubed on the sky; then he set on fire the sky 
21 hú'masht géulank. Hún'kanti Aishish tia kiýu̍ga; háméze: "ká-i nú'sh 
so after doing. For this reason Aishish a tray held extended; he said: "not me 
shugat táta," wéwannish m'na shínanshtisht. Sú'ya a'-usheltkal hún'k 
he may kill ever," wires his being araid. The pitch turned into a lake 
námukash kála, Aishishamksh píl pahá. Tchúi Tú'húsh talpatkóla, sú'ya 
all over the world. Aishish's home only remained. Then Mud Hen put ties head out, the pitch 

dry.
K'MUKAMTCH ATTEMPTS THE DESTRUCTION OF AISHISH.

This is one of the most popular myths current among the E-ukishikni, and we shall find it partially repeated in another myth, recounted by Dave Hill. Aishish and his father K'mukametchish represent powers of nature engaged in everlasting strife for mutual extermination. In this myth K'mukametch 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, Aishish climbs up, but the insidious father causes the plant to grow miraculously fast under him, so that descent becomes impossible, and Aishish 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 Aishish 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'mukametchish 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 grammatical analysis of the terms occurring in this fragment (from Lúpi ná'lish to pātki gi) was inserted by me in the American Antiquarian, Vol. 1, No. 3, pages 161–166, under the heading: "Mythologic Text in the Klamath Language of Southern Oregon."

94. 1. Lúpi shuti'egá is not to be considered as a repetition, for it means: when K'mukametch 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. shasháapkèlia: 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'mukametchish is a contraction of K'mukametch te'lish, Aishish, K'mukametch also. The longer form of the name of the deity occurs 95, 20.

94. 4. ká'akt, metaethetically for kákät; kát is pron. relat. which, what, the thing which. nánktuna ká'akt gíg comprehends all animate and inanimate creation.

94. 1. vá, ná, 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'mukametch) n'é-ulga gi'tki gíg pāplishash I-ulalóon, pātki ti'wish gínt ndúsháam'kpash mú' ukil-líp'kash, mú'ash sli' shlé uya'k; "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'mukametch.
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MYTHOLOGIC TEXTS.

94. 4. Lulalónan or Yuhlaóna 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-lulána means to move forth and back, referring here to the waters of the river receding under the pressure of the south wind.

94, 6. nklunk, part. pres. of nkul, means here: obtaining by basketfuls.

94, 9. The komwát 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. ghlapka: he swung himself into the nest by climbing over the rim. Cf. Note to 66, 13.

95, 10. ḵežena K'umkám'tchish for the regular form K'unkám'tchash. Cf. 91, 8.

95, 13. skayamnə. More plainly expressed this sentence runs as follows: shə skayamna pəš tchish anšə tchish: the first tchish being placed before pəš and appended to the apocopated skayamna.

95, 16. shəwana here used differently from tchiya, which applies to liquids only.

95, 17. plə̱t stxamank 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, 63, 2, 3, 4. Tchika. I have rendered this bird-name elsewhere by "Chaffinch," and Klétish by "Sandhill Crane".

96. 3. shəlana, 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. hútnə is changed to hú'tan on account of being followed by a word commencing with k.

96, 6. syīya. 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. galdʃa-úyank is a more explicit form of the participle; the verb galdʃəni being the contracted form of galdʃawī.

96, 8. yaməsha. He used the bristles of porcupines to make necklaces of.

96, 11. mnakaka m'nə was the son of Aishish and of the above mentioned Tchika.

96, 11, 12. K'umkám'tchash qualifies pə'ks, not hūbkəhtat.

96, 11. pakakoleshkə, verbal desiderative of pakakola, to jerk away from. The sanil -oša indicates that K'mukamtch wore his tobacco-pipe tied to his body; he wore it on his neck.

96, 15. tehchuks is used when speaking to children. It signifies so, so! and means: be quiet, shut up, stop!

96, 17. tehčə kekəv. In similar connections this phrase very frequently ends a whole narrative in Modoc and Klamath. Here it means that Aishish ceased to poke the pipe into the fire. Cf. 85, 10, 89, 7.

96, 18. medsha: 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. Gen húmk m'nək etc. This portion of the myth describes the destruction of all the living organisms on earth by a general conflagration caused by K'mukamtch. 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.
A MYTHIC TALE ABOUT AISSHISH.

93. 21. kinyaga. Aishish held the tray over himself, his whole family, and his lodge. The same prefix ki- reappears in a nasalized form in nzi-uliga: 67, 1. It is nasalized there on account of the preceding k in hünk.

93. 23. kâliâ. 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".

93. 23. Tâhush talpatkôla. Mud Hen, one of Aishish's five wives, looked out from under the roof of Aishish'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 laliga.

Aïshisham shashapkéléash.
A MYTHIC TALE ABOUT AÎSHISH.

Given by Dave Hill in the Klamath Lake Dialect.

Shashapkèlé-úápkan Aïshisham:
I am going to tell a story about Aïshish:

Aïshish mat sâkla tû'ma máklaks iyannatko; shuédshmuk mat sha Aïshish, they say, gambled many people having with him; when gambling on so they they

shménâ lû'loks. Yâmnaushpctli mat lû'loks Aïshisham, Wanâkalam kâkâ'kli 3 built fires. Purple-blue (was), as reported, the fire of Aïshish, of Silver Fox yellow

lû'loks, K'mukamteham shlâyaksak. Tsu'i sa sô'kla; Aïshish shlin tâlaak, the fire of K'mukamteham (it was) smoke only. Then they shot at the Aïshish hit (it) straight,

Wanâkâ yu'tlansu. K'mukâmts tû' hak yu'dka, nânka toks tû' hak a-áti Little Silver Fox missed the mark. K'mukamteham this side of mark struck, the others but far th a side of the mark

hak yu'dka; tu'i sa hûmasht giuluk sakâliâga. Tûm sa hêshkú, tsu'i sas 6 struck; right they after doing commenced gambling. Many they bet on, then over them

Aïshish i'kak; rêwatkashka nânuk wâtchpka, tsu'i sa gâm'pêle. At tû' Aïshish won; about noon all men had lost all then they went home. Ever
tu'ssak i'zâk nânuk sas.

Tû'åiplish wêwan's gidk Aïshish: Tûhûsh nash snâweds Aïshisham, 9 since he won them all.

Five wives had Aïshish: Mud Hen (was) one wife of Aïshish.

Stökua nash snâweds, Kli'tish nash, Wi'ks nash, Ts'ika nash snâweds.
Long-tail one wife, Sand-hill one Mallard one Chaffinch one wife.
Tsúi K’múkamts ná’ulakta; at unák ná’ulakta Aisisas. Tsúi
K’múkamts suáktsa, skília’sh m’na hú’shúk pl’aiwash p’tu’-lúsham m’na
K’múkamts wept, inherited his remembering eagles dead father his
3 luékks. At sapi’ya Alishishash K’múkamts: “at tú’ luékkish pl’aiwash
where had Now declared to Alishish K’múkamts: “far away the killing of (young)
where had Alishish K’múkamts: “far away the killing of (young)

Aisisam, Stokn’á’ks hú’ník. At géná lápuk: Aisis K’múkamts tehich géna.
of Alishish, Little Squirrel. Then set out both: Alishish K’múkamts also went (there).

6 Tehuí sláá pl’aiwash, tsúi alália K’múkamts kokántki giúg; tsuí
Tsúi saw the eagles, and pointed out K’múkamts (the pine) to climb up; then
pl’aiwash hunkáya kápkatat. Aisis kokántsa tú’; tsuí kdsá húk; átú
the eagles flew on the pine. Alishish climbed up; then grew it; far up
kaló kapáta at kápka. Tsuí húnk gu’knank sláá tehilikts skú’lelam,
the sky touched now the pine. And (it) having climbed he saw the young ones of a lark.

9 shuí’bíi toks hú’k pl’aiwasham. Átnuk at suáktcha Alishish shuílástat
the eye, though it (was) of the eagle. There now went Alishish in the eye
shuí’bíi toks hú’k pl’aiwasham. Átnuk at suáktcha Alishish shuílástat
the eagle, though it (was) of the eagle. There now went Alishish in the eye

12 ka’kéma Stukuá’g. Tsuí nánuk wéwan’s ká-ikéma, tsuí sa kó-iká.
suspected (him) Little Squirrel. There upon all the wives became suspicious and they found out.

“K’múkamts a hót ki!” tsí sa hú’ní ki hú’ksa Aisisam wéwanuish.
“K’múkamts this one is!” thus they said those Alishish’s wives.

Tsuí shash at shuí’tsa mbú’sans, tsuí sa nánuk géna túla, kat
Then from them departed next morning, and they all went with those

15 Alishish túla shuetsantáména. At sha shuéná lú’loks suetskum sas. Tsuí
with Alishish were in the habit of gambling. And they built fires while on their
K’múkamtsam šáyaksak lú’yágna, at sa káyék’ma, at sa: “ká-i a ke’k
to K’múkamts smoke only carried up, now they suspected, and they “not is this
K’múkamts this is?” thus they said those Alishish’s followers.

Aisis! hú’ksa ná-nast sa-ulankánkat. “K’múkamts a ke’k gi!” ná’shá sa
Alishish!” those (in the this distance) (said) (said) those far off; “not Alishish came, not (here) the fire of Alishish is burning.

Hú’ksa tú’ ná’shtk tání’tankpuk: “ni’gen slókahts hí shlé’papaknápk;
Hú’ksa tú’ ná’shtk tání’tankpuk: “ni’gen slókahts hí shlé’papaknápk;

18 Alishish toks shlí’tam’ša tálaak!” At gátpa at shlo’kla, tú’ báy’tka
Alishish however always hits straight!” Then they arose and they shot, (but) far this side struck

21 K’múkamts; Wanák tads yú’tlansna. Tsuí sha sákalííiig, tsuí sa K’múkamts;
K’múkamts Silver Fox “missed a little. Then they commenced and they over K’múkamts
tsas i'kah; waitash a t'um i'kah, tsúi sa gá'mbéle, tsúi sa gátpampéle
kamich won; all day long many they won, then they returned, and they went back
látsastat. At sa tsúi gá'aták sákla salákiuk Aísíss.
to the lodges. Then they quit gambling, for they missed Aishish.

Tsúi Aísíssam wéwanusíi suásuaktsa tsú'ssak, k'leuídsha m'nálam 3
_and Aishish's_ wives wept constantly, (and) left their
látschash tü-ildshuk. Shtí'a sa nú'shatat shi'dsho wenépi wéwanusíi; násh
lodges to dig roots. Pitch they on heads put four wives; one
toks Wa'-aks ká-i hlu'la Aísíssas. Tsúi luátpisíls Klítt'sam Aísís tú'ména,
but Mallord not mourned Aishish. Then the weeping cries of Sandhill Aishish heard,
Crane

tsúi Aishish shuáktsa tú'ménánk. At Aísís tú' kálo wiká't, at k'lékuapk 6
and Aishish wept hearing (them). Now Aishish (was) sky close to, then he was mor-
 nó'sa běta; at shítsa lápi wékwak tú' kálo wikáta; at shláá Aísíssas. Tsúí
bones nothing then soared up two butterflies far the sky close to; and (they) Aishish. Then
but; shitshazépële shla-ólank, tsúi gatpampéllissa, tsúi sápa, p'tísá u'ma sapíya:
they flew back having seen (him), and returned home they, and told, to father their saying:
"tí'dsí k'lákuapk hi'ssuakss; tú' ni kál wi-gáta shláá hú'nik hissuáksa kakó 9
a good will (soon) perish man; far off I sky close to saw that man bones
bèlat; ti'dsí hú'k k'lékuapk!" Tchíssá shapiya p'tísá m'nálam.
nothing good this will perish!" So they said to father their.

Hú'k p'tíssap sam shkúuyi shash mbuí'sant at únák gá-ulakuapk yáki
The father their ordered them on next morning only to soar up a basket
shléyaménànk. Tsúi sha géna sapatáaltí, tsúi sa tú' gátpa pás a l'yanamatk 12
strung around (them). And went the sisters, and they up arrived food carrying
ámùts l'yanamatk. Tsúi Aísíssas liwíttkal shnú'lshtat hú'nikant, tsúi wú'la
water also carrying. Then Aishish they raised in eerie that, then inquired
hú'k'sa wékwak: "wák i géna gítk?" nú-asht sha wú'la. Tchéuí Aísís
these butterflies: "what are here doing?" so they inquired. Then Aishish
háméye: "K'mukánts an'sh pláivash shtí'la; tsúi ni kóka kapka-ágatat, 15
said: "K'mukánth me after the eagles sent; and I climbed on the small pine,
tsúi kedsnú'tan's; kédshá kápka kósh gé-u Tsúi nú hú'nik shláá
then if grew up under me; grew up the pine during climbing.

p'laivash, skú'łáalam tás' n'ú'nik shláá ts'liilik.' Tslíhunk Aísís hám'kank
eagles, of the lark only I found the young." So Aishish said,
suí'gsuk hú'nikies.
giving-ex-

At sa hú'nik slánkok shlóá teháčétát kákskogá sha Aishishas shéwanó-
Now they spreading a wild in the willow placed into they Aishish after giving
lank pás' ánmutts, tsúi sa skátyádsá, káiłatat at gátpampéle. Tsúi í'pka
(him) food water also, then they took him down on the ground he returned. And he lay
má'nts, at wá'mpéle.
sick

A MYTHIC TALE ABOUT AISHISH. 101

*Note: The text is excerpted and contains elements of mythological narrative.*
NÔTES.

Portions of the same myth, though differently connected, will be found in the mythic tale: K'nmukantch attempts the destruction of his son Aishish. Both narratives are complementary to each other in some important details.

99, 3. shnêna. 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. Yànnashptchi. Several adjectives designating colors are taken from articles of dress in both dialects: tohlùptchi, green; telzé-uchzé-ushptchi, a shade of blue; and spâltchi, light-yellow, is called after a face-paint made of a kind of clay.

99, 3. Wanákalam hûl'oks. 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. shakatchälish in Dictionary. Wanáka always figures as the companion of the principal national deity, K'nmukantch.

99, 7. wa-chpka: to stake everything in one's possession and then lose it all; wi-úka, to win all the stakes lost by the others.

99, 10, 100, 5. Stóka or Stûkuna was, according to another of my informants, a fish of this name, and not a squirrel. The other wives of Aishish all have names of birds.

100, 3. luéiks: K'nmukantch had inherited a locality where his father was in the habit of hunting and killing the giant-eagle (plaiwash). Thinking of this place, K'nmukantch went there with his son Aishish, after scheming a stratagem to let him perish there. To kill the eagles, it was necessary to climb a pine-tree; this K'nmukantch was afraid of doing, and wanted to send up there his son instead.

100, 9. shamûťas tokx etc. The lark had her young in the nest of an eagle.

100, 10. súlítantsa. He dressed himself in Aishish'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 shnêna, as we might assume. Cf. Note to 58, 10. It refers to the playmates of Aishish, who set out with K'nmukantch, whom they thought to be their beloved Aishish on account of the dress he had abstracted from him. In 1C0, 14 shash was explained to me by “from them”, viz. from the wives of Aishish, in whose lodge K'nmukantch had passed the night.

109, 18. gîp'kat for gêpka at; did not come now, or: has not come yet.

101, 2. gii'tak. This adverb gives to understand, that they were both or too tired to play any longer for stakes, because their beloved Aishish was not present. “To cease or stop gambling” simply, would be expressed by sakkól.a.

101, 4. shi't'a etc. Cf. Notes to 69, 5; 96, 6; and general Note, on page 66.

101, 4. shi'dsho wcnépi, rather unusual forms for shi'dsha hú vunépi. Hú, “up, above, on head,” has condensed with shi'dsha into one word.

101, 5. Klî't'sam. Aishish heard the cries of Klê'tish 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. gatpampélsa for gatpâmpëli sha, as tehísa for tehí sa.
101. 8. p'tisā m'na for p'tisha m'nahum.
101. 10. k'ākō bēchāt for kākō pīl at.
101. 11. p'tissap sām. Sham. sām "their", is found standing instead of m'nahum, p'nahum, or hūnkēnhumsham in the conversational form of language. Cf. 107, 13, 163, 1.
101. 13. hwaťat. They lifted up the famished Ashish, 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. kēdšā, to grow, forms kēdša, kēdšuța; n's is: nū'sh, to me, with me, under me; a sort of datēus commodi.

ORIGIN OF HUMAN RACES. DURATION OF HUMAN LIFE.

GIVEN BY "CAPTAIN JIM" IN THE Klamath Lake Dialect.

K'mūkanteh hūn'k at nē-ulza nā-asht ġēn: Hūn'k E ukshīkīshash
K'mūkanteh

 tehāk māklaks shū\-ta: tehū pēn Kā kāk'īsh tehāsh māklaks shū\-ta:
from a service
people he made: hereupon The Kāk'īsh from Kā's people nāpēk

yāmatala gēnūta shūshū'ltshma. E-ukshīkīshash ktehāzhīshtat i lža, Bōšh-

northward's while he be created (them) in Tho Klamath Lakes in the white heat he be of the white
down. down,

finash toks shūtōlang māliēshītā i lža; hūmasht ging na d māklaks mū-

people however after creating in the shade and down, therefore wish becomes nāpēk

makmūkli, Bōshin toksł papaľpāli. E-ush gūmī'gsta kāihā a.

At ša pān ne-ulakēga, K'mūkanteh mū'n kē'īsh shkikshīkī'ısh tēchīsh 6
Then they began to be

wishān kēchīsh. Mūn kēmēgē: "nū a gū'sgramtehīshash māklaksash
güter-sneke also. Mōl said: I of old ago th began to age

gi'tki gi!" Hünkantē wishānk nā-asht kēmēgē: "nūmētš gēmp'tcha
to become want!" On that subject güter-sneke thun began to age

māklaksash gi'tki gi!" Tēchīshkē wishānk shkimtehīshyagōta: "gū-ash 9
The men to become older!" Thun güter-sneke while shedding its age: th swag

nū hūn'k māklaksash KĒktki: tī'dshok nēmāk gī k'mū kēchīsh gūntaik
I the men to become have worn the a of old ago though

tēchīshpāyēkām'ntāk. Hünkantē mū'n kā-asht kēmēgē: "nū a gēmp'tcha
always to grow young again." On that subject Mōl said: but I th that made

pshe-utīwashash gi'tki gi: gū'sgramtehīshash!" Pi mūmā yūk: "gī-asht 12
the human beings to become want! Decrept old aged!"

nū pshe-utīwashash gi'tki gi! Skī'shīkshīsh tēchīsh nā-asht tok nā'-ulza
I the human beings to become want!" Pip-māk also thun voted
mũ’nkash túlak. Pi ski’shkish ná-asht: “kú tiásh ak hú’k túmi psh-  
mode along with. It the fly-ing thus (said): “very cruelly many human  
utiwash giug k’shtchank liétalt núsh”.

beings acting, when stripping (will crush me”.

3 Tchi’huuk pāt háshatal né-úlzūg. Tchuí sha pälpelíega; mũ’nk
Thus they mutually disputed for action. Then they began working; the mole
yaina shuteyéga; shtú’ya yainaluk. At pí’píl húnta né-ul’ya K’mukám-
mountains began to make; it made to throw up. Now alone thus (it) made after K’unkauch

tchám shutólash.
had finished creating.

NOTES.

103, 3. tehák. There is evidently a jeu de mots intended between tehák and tehákh. Which northern tribe the Káakákillsh were, my informant and other Indians were unable to say; it is a nickname, derived from kí’g, of some Oregonian tribe held in contempt by the Máklaks, and any reference to it causes great meritment to the Klamath Lake Indians. Máklaks is in both places separated from the tribal name by inversion; tehákh and tehákhsh form apposition to these tribal names and to máklaks, and for tehásh we would expect teháshsh, which is the usual form of the word.

103. 5. É-ush. The sea or ocean, which is meant here, is múní é-ush, while é-ush means a lake, lagoon or large pond.

103, 6. ne-nakíega. Three of the lower animals are here brought together to confer with K’múkametch 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. 111, 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 shkinchishyagota supply heméze, and after k’léktgí: gi.

103, 10. t’í’dskok, or tit’shok, distributive form of t’shok, of the verb t’shin to grow.
Cf. tit’sha, 107, 12.

103, 12. psh-eutiwash, abbreviated pshé-utnash, an archaic word used only in the collective sense of people, human beings. It occurs only in mythic stories. Cf. 105, 8.

104. 4. shtú’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’píl. Every mountain was thrown up by the mole alone, each one separately. The special creation of K’múkametch 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.
CREATION OF THE MOONS.

Wásh húnk lápënii té-unepeant wí'úmp pé-ula shápash shú'ta. Lálap the (female) coyote twenty-four moons made. Two at a time gé-upkatki giug sha shipátzúkank; tehúi at vú' naïk ígga-idshmain gékan-when coming up they covered each other; then finishing suspending (them) she went sha. K'mú'kamteh gáhlí' ká'liant wáshash, wewéga pil teh'shi; vú'la 3 out. K'mú'kamteh entered, being absent the coyote, (her) children only in the lodge; he asked shas: "tá' né gémpka?" "Gó't a geun'ya!" K'mú'kamteh heméze: "tú'sh them: "where did she go?" "There she went!" K'mú'kamteh said: "where haítch málám p'gi'shap tehiu?" "Hitá tehía!" Tehúi K'mú'kamteh hátakt (does) your mother sit? "Here she sits!" Then K'mú'kamteh there tehélzank shú'shamka: "há hál há há?" wákash tétalzok hähä'tanna. 6 sitting down haused: "há hál hál há?" bone-awls sticking (into he went on grunting, the ground) Pá'n shash vú'la: "wákaitch hú'n ging uí'g tú'm hakteh shápesh shusháta? Again of them he inquired: "why then the absent too many altogether moons did make? wákak húnk pse-ntiwash tehi-áapk lú'ldam? tehiokat ak huk hú'ldam hak; (mother) how then the people could live in winter they would in each (a long) winter, ati húk lú'dam gi'lt tú'mi shápash giug." Wásh-wéka tzá'wag háméze: 9 too long this winter would too many moons existing. Coyote-child the oldest said: "wákai lálap a hún shneků'pkashtak ik?" Tehúi K'mú'kamteh heméze: "why not two at a time shining up there do you need?" Hereupon K'mú'kamteh said: "ká-i nú shanahó'le tú'mi shápash gi'kí' giug." "not I want too many moons to exist." Tgéla lá'tze tátzelampañi shápash, tehúi pekéwa K'mú'kámtehisk, 12 Started up, took down one-half of the moons, then smashed (then) K'mú'kamteh, tehúi gémbéle. Má'ntch-gítch wásí gátpanpéle; tzá'wag shapiya p'gi'sha then left again. Long after this (the mother) returned home; the oldest (child) m'na: "K'mú'kamteh a gátpanú'la gi'íta." Wásh vú'la: "tú'sh haítch its; "K'mú'kamteh has been here." The coyote asked: "where (did he) tehá'lza?" "Hit a tehá'lza", shapiya m'na p'gi'sha. Tehúi hátolt tehél- sit down! "Here he sat down", said (it) to its mother. Then right there sitting zánk tů'í Hankanka tálké-ug K'mú'kámtehiskh. Kit'ta piták násh. (Then) burst her own bowels.
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 shapash (the "indicator," from shapa 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 Ku'mukantch, 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. shipâțiûkânka. Two moons being on the sky simultaneously would necessarily often cover and thereby eclipse or hurt each other.

105. 2. iggâ'idshank. 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 -ishna points to her walking from one spot of the lodge to another while busy in suspending the moons.

105. 3. gi'ûlî'. 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' nê for tâta nen.

105. 5. Hitâ tehâ'! is pronounced as if it was one word only: hitâtehia.

105. 6. shî'umâkâ, distributive form of shî'umâ, to hum, grunt, to make hâ 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. wâkâîch composed of wàk hâîch; wâsha wëka composed of washam wëga; tû'éwag or tû'éwaga, diminutive of tû'é wî first, first in order, eldest: cf. hû'ktag.

105. 7. tû'm hâkîch. This language has a term corresponding to our too much (tû'm tehâtehî), 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. wakai, "why not," a combination of wâk and kâ i.

105. 14. gutpanû'la gitâ: he has come here and has left again.

105. 16. Kîtî'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-aws insidiously planted there by Ku'mukantch, so that the entrails shed their contents on the lodge-floor.
K’mukámtch Yánsi tehía. Sátaapealtk Tcháshgayaks; làpiak tehía kálwánch m’i’n. Híis younger brother Weasel; only two they lived kááliak wá’wans. Tsuí sa saikän géna wéwansh i’ktcha; tú’mi saikän tehía without wives. And they to the went wives to bring in; many on the field were máklaks táukt. Tchúú sgúye Ská’ilams TsásGayaksh i’ktchatki snáweds: 3 Indians then. And dispatched old Marten Little Weasel to fetch a woman. “ká-i i labé-hú’lp-gípsh shpú’nsipsh, shtchoká’psh i a’pka!” Tsuí géna “not you a two-eyed one bring along a one-eyed one you bring!” Then went he nádshiaik i’ktchuk wéwans, tsuí tú’ m’é-ipshs gáldsni. Sáigatát tú’mi aloe to fetch women, and far off digging (roots) he met them. (On the prairie many wéwanaish méya; shtá saika; hihashuaksh kái, gánkanka sha. At 6 females were digging; full the prairie the men were away, hunted they. Now wéwanaish ikáyula títatsa pi’la, ká-i hú’shank K’tmukámtsam stú’leols: women he picked out pretty ones only, not missing of K’mukámtch the order; shtchú’shhtsapksh K’nu’kamts épkatki gi’ulakti; at i’tpa tú ládsastat one-eyed ones to K’mukámtch to bring resigning; then brought over to the lodge (thim) Tsáskai: “gén m’s ni spúnsípkía.” At hám’e K’mu’kamts: “kání nú-asht? 9 Weasel: “thi-one for you I brought.” And said K’mu’kamts: “who (said) so!” kání nú-asht tísúi a’pkatki? shtchú’shhtsapkshmi’shi mú a’ppkolatki; k’ntoks who so (said) pretty to bring? one-eyed (ones) you I to bring told; and not mí’sh ni ti’dsa a’ppkatki gi!” you I pretty ones to bring told!”

Tchúú at wá’wanslank shash, tsuí pálaak n’yákgi lápuk; tehíu tí’t’sha 12 And took as wives them, and pretty soon became mothers both; and grew up wewcás, at mat sa wasslalá. Tchúú si’ssok hú’k wewcás sham; tsuí stuli’ the children, and, it is they hunted And quarreled boys their; and advised Tsásgayak: “shli’t i hú’ma’s!” taltsiágatat sa-úll’á. At slí’popk hú’nitak Weasel: “shoot you him!” (and) on the little he put stone And was aware by himself, arrows heads. K’mukámtch stú’l’sht p’t’s. K’mukámtch stú’l’ wá’ka há’ní: “shli’t m’násh 15 K’mu’kamts that had ad- rived him. K’mu’kamts ordered on his son: in case he him shoots, 1 shlí’! At lá’-udsha hú’k tátaksni, tsuí sli’n TsásGayakalam ví’nakag; you shoot!” Then went to play the children, and shot Little Weasel’s little son;
shl'n K'mukámt'sám hún'k únakag; tehuí sa hísblan. Tsaskayákalam
shot of K'mukamtch the little son; then they shot at each other. Little Weasel's
vúnak hún'k shlín là'pi K'mukámtescham vunáka; tehuí hún'k hú'tkalpalank
boy shot first at K'mukamtch's son; then (that one) jumping up again
3 shlín Tchashgáyam únaka, tehuí tsóka lápuk.

At sáleki ptissisap sham. Tsashgái at káyaktsa, K'nmukámt's ká-i
Then missed fathers their. Weasel shot Weasel's son, then perished both.
káyakteha, skú'lza tál'dsh sá-utamank; slá'kopk hú'nitak tů' sas hishño'kst.
sought (for them), hunt himself but, wrapped up; he knew by himself, out them to have killed
on bed

NOTES.

Compare with this myth the first part of the “Mythic Tale of Old Marten”
(Skélantcham shashapkélésháash), which contains the same subject-matter.

107, 1. Yámisi, contraction of Yamashi. This is the name given at present to a
mountain North of Klamath Marsh; from this direction the cold winds (yamash) blow
over the highlands on Upper Klamath Lake.

107, 1, 3, 9. Tcháshgái sometimes occurs in the diminutive form Tchashgáyak,
because the Weasel is regarded as the younger brother of the Marten.

107, 2. Saikin, a contraction of saigáxini: they went to the prairie, where the
women were digging the edible roots.

107, 3. Skéllánts. I have given this myth elsewhere in a longer relation, where
the part played here by K'mukamtch is played by Skélantch. Even in Dave Hill's
relation the Marten is called, but once only, by its real name Skélantch; K'mukamtch
and Skélantch are mentioned here as identical. The term skéll, 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. İk'tehtaliki 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'mukamtch and himself.

107, 5. Wéwanus a very common elision for wewannish.

107, 9. Kani ná-a'sht? ellipse for kani na-a'sht gi?

107, 10. Mü'ip'kolatkik. Instead of this may be said also, a'pkatki ginla nú: “I
strictly told (you) to bring in.”

107, 13. Sa wasbláa. The two boys went together hunting chipmunks.

107, 14. Sháwala to adjust stone-heads; shawala, sa núa to adjust stone-heads for
or in the interest of somebody. Flint, obsidian, or iron heads are placed only on war-
arrow's or on arrows used in killing large game (ngé-ish, ngú'-ish); but the taldshi or
lighter arrow, used in hunting birds, and the taldshi'ga, arrow used as boy's plaything,
are usually provided with wooden points only.

107, 15. K'mukámts stáli sht píts stands for K'mukamtechsh stu'l'sht pí'sh, the
pronoun referring to the little son of K'mukamtech.

107, 15. Shléish't. In this sentence m'nalsh is the subject of shléish't, and the direct
object of shléi is not expressed.

107, 16. Lí'ndsha: they went out to play. from lé'wa, lí'wa to play.
Wéwannish mat tú'mi méya ká'sh shaígatát yáki shká'shkatgaltk. Women, they say, many were dig- ging

Shká'lamtch mat tehú shétzé-unaltz Tehashgáyaks. Shká'lamtch shúuí Old Marten, say, of both to went; as they lived as the older brother of Little Wéasél, Old Marten sent

tá'pia m'na Teha'sgáyaks' ik'tchatki giug kúa'; shtehu'shtehzapkam. Tehú 3 younger his Wéasél to obtain the skull of the one-eyed ones. And brother caps (women) entered into the one-eyed to come there, he took from them all the skullcaps. (but) of the one-eyed to bring; Wéwannish not zâpsku'am tehú'sh, itp'ampele Tehashgáyak, shéwana Skelamteksh huá'.

eyed (women) also, brought Little Wéasél (and) gave to Old Marten the caps.

Skelamteひkámeze: "táta m'u'sh nù tpe'wa ká-i shtehú'shtehzapkam epkéktki 6 (women) all came to Old Marten's home, carrying on back the skullcaps. Old Marten returned the caps to the women, threw them back out of his lodge, (and) said to Wéasél: "tata mish nù tpa'wa tum kua' a'pakakti giug? lápok ámsh ni a'pakakti!" (only) when you 1 ordered many caps to bring? of both you 1 to bring (toobh)?"

Wéwannish tehú' gémpéle, lápok shtehú'shtehzapkam tehú'sh. The women after this returned, (but) both the one-eyed ones remained.

Tehú húk shtehú'shtehzapkam wéwannish wewá'kala. Shú'huank-shikth 12 then the (one-eyed) women bore children. At the same time when

mú'unkak gi'ulza Skelamte hitch akali yá, m'na ú'naka'k mú'ak t'shí'sht. the infants were born Old Marten made a little bow, for his little son, taller when he would grow.

Tehashgáyaks tehú'sh nteyakali yá m'nátak únaka'. Tehú tehatcha'king Li the Wéasél also made a little bow for his own little boy. And the little boys lé-ntcha; hi'shla nté-isha'kta tatáldshiaq. Léwátukk tátakshni gatpampéle; 15 went to play: they shot with their bows little arrows. From the play the boys returned; at the mark

Tehashkayagalum únaka'k heméze: "lu't án'ish tú' shli'kshga." Tehash-

Little Wéasél's boy remarked: "he me out weIl ugh shot." Little

giayag wú'la m'na únaka': "túm hai tehú' m'sh hú'uk láyank tewi?" Wéasél asked his young son: "really thus at you taking aim he shot?"
Tehákiak heméze: "húshútānikpaksh prásh nush hú'n gi" (musháshaltchatk sha hú'nk, shléánk mushásh hishlílashka). Tehuí Tchashgaiyak shulü' they, discovering a squaw rel they almost-shot. Then Little Wesel advised

3 úmakag m'na shl'štki Shkélantcham úmakag, "hú hú't mish päu shl'štka little son his to shot of Old Marten the son, "if he at you again shooting gi'napk." Shkélantcháshyakta húnk námu Tkchashgaiyakalam hém-should be." Old Marten became aware (of the) whole of Little Wesel's dis-
kunksh; tehuí pí' tchish shulü' m'na úmakag shl'štki giug Tkchashgáym course; and he al o ordered his little son to shoot Wesel's

6 úmakag: "hú mish shl'šiapk, klây'atå gi'ntak i hú'tkalpalank shl'šnapk son; "if you he kill, dead though, you rising up again must kill hú'ňshk." him.

Tehuí mbuf'shan pä'n gëna wáshlaltchuk; shláa sha wáshla, gánta sha Then next day again they to hunt chipmunks; they saw they a chipmunk, crept they went (at it)

9 at. Shkélam úmakag tewi, ká'heian wáshla; wiggáta i-úłka Tkchashgáym then. Marten's little son shot, missing the chipmunk: close to he struck Wesel's the ground

umaka. Tkchashgáym úmak héméze: "wák ta i giug shl'štka nush?" to the son. Wesel's little son said: "wheref re you almost shot me?"

Shkélam umak héméch: "shu'ulategankan hún gi." Guháshketcha pën Marten's child replied: "glancing off it was." They started (and) again

12 gëna sha, shláa sha wáshla. Lápuk pi'pélantana gánta shawaltánhank travelled they, saw they a chipmunk. Both from opposite sides crept up moving along the ground tii'wi; Shkélam umak shl'štka'gá Tkchashgáyam umaka. Tkchashgáym vúnak they; Marten's little son almost hit Wesel's little son. Wesel's little son

shlink shinga Shkélam vúnaka; tehuí shpóka mántchak Tkchashgáyam then; killed Marten's child; then lay on ground for some time Wesel's

15 úmakag. Tó'itszagk shel'gapká, kēkalmuwash wewarkulé lú'l, k'máka tgu'nt- little son. Standing near he looked (at) tears flowed from (his) he looked while
gank hátkok. Shkélam umak hú'tkal, shlán Tkchashgáyam vúnaka standing there. Marten's son jumped up, shot then Wesel's child

u'shútal; lapuk tehuí k'ékilzat i'pka. in the brush; both then dead lay there.

18 Tkchashgai hém'ta Shkélash: "wák ta mä'nshachtch tátatskí ká'gi wáta? Wesel said to Marten: "Why for so long the children are ab out the whole sent day!"

tó'šh ak nen hú'k wák ká'la?" Skélantchá kái kékchtanx hu'ńshk, shkó'l- where (are) they some-thing? Old Marten not answering him, recum-
pkunkktuána Tkchashgai gëna káyaktchuk tátatskísh, kái shléánk gatpám-bent slept Wesel went to look out for the children, (and) floding returned not

21 péle. Mántch-gitk Skélantch guháshketcha tú gawälpéci. Tchózapksh home. After a while Old Marten started out far to find (them). Murdered out
tátatskísh gawälpalank itpámpéci; shuashaktchóta lú'lu'kalshalshok mú'lu, the children discovering he carried them with mourning eres to cremate (them) they got ready,
túnip wuillishik i-amnash Skel' éna, Tchashgai tehi'sh túnepaunti wuillishik
five bags of neckwear Marten took, Wéesel too five bags
i-amnash éna. Tchuí sha lá'ulksla, tüténi'ni' sha lápuik iwálpele. Skil'lan
of beads brought. And they burnt them, each five (large) they both emptied on To Marten
of them.
tehi'k i-amnash wewilína. Tchuí sha gémpéle tehi'shé'ni kléwiank. 3
finally they were left over. Then they returned to their lodge after performance.

Skélamteh hén'ta Tchashgáwash géntki giug Mú'shamkshi, pi gé-
Old Marten said to Wéesel: he should go to the South Wind's home, self
napkug Yám'shamkshi. Tchashgai ká-i shaman-ul' Yám'shamkshi gé-ish'tka
posing to go to the North Wind's home not liked to North Wind's lodge to travel.
giug. Skel' hemé'ze: "ká-i génapk Yám'shamkshi, mú'tak gésh shaman-
Marten said: "not you shall go to the North Wind, myself to go want
uli Yám'shamkshi: mí'sh nú géntki Mú'shamkshi." "Ká-i an Mú'shamkshi
to the North Wind; you (I want) to go to South Wind's home. "Not I to South Wind
ge'sh shaman-ul", at pi hém'ta má-ask. Tchuí géna Tchashgai Yám-
to go desire; now he said so, And went Wéesel to the
shamksh; gitpa há'tokt eíza Múnsí; e'ziáshtok Mú'shshál'ka Tchash-
North Wind's he came there, put the South Wind's head out Wind; the head out
ge'sh lodge; shui' gújutka. Skélamteh Mú'sham nú'sh lalkádska; p'ai'n Yám'shamkshi
the lodge. And Old Marten of the South Wind the head cut off, again, to the North Wind's
léweel. And Old Marten, (and) cut off the North Wind's head.

Kléwiank guhuáshke'tha Lémé-ishhash gémpthchuk Tchashgáwash 12
Hereupon he set out to visit, Little Wéesel
háskáktehtuk. Lémé-ish hushtánka Skélamtehsh, snáwedsh tú'tash
carrying in his dress. The Thunder fell in with Old Marten, a woman long shell;
háshchánapksh shuí'litanka. Snáwedsh hén'ta Skélamtehsh; "wák ish
having as costume. The woman cried to Old Marten: "someone me
shúta, gé-u shá-amoksh!" Tchuí Skélamteh hemé'ze: "wák hái tehi' mís 15
protect, my friend!" And Old Marten replied: "how then you
i-ul'napk?" púunidak'tun teha kátche'mat, tehi' guhuáshke'tha. Taptikak
I shall protect! blew (her) incendiary into a pitch-pine and continued his way. Right after
log, the Thunder tearing up the log (and) extracting (her) killed the woman.

Skélamteh tú at gitpa Lémé-ishsham lándshahst. Lápi títsga-ak Lémé-18
Old Marten came at arrival of the Thunders at lodge. Two decipit old Thun-
ish tehia shú'kikash hyúndk'mash. Skélamteh wá'shi guhl' tehuyck Yám-
ders lived the parents of them. Old Marten into the stepped having as hat of North
sham núsh; wayálpá númuk wá'shin, wákish tehi'sh fák'chaka. Ká'-utshich
Wind the head; froze to death everything in the lodge; the inside too became slippery, Grey Wolf
fúnkámiktka, Skélam shá-amoksh, wawá iškam pi'l hú'k tehi'sh ká-i wóc. 21
returned from the Marten's kinman, of his children done the place in and froze up
by the lodge.

Lémé-ish gatpámpéle, máklaks túm útpa. Titšik'ik Lémé-ish stú'llidanka
The Thunders returned home Indian manner they brought. The Old Thunders reported
shapīya m'ina wanūngā: "wennini a tuá gātpa wā'shi ati' nālsh winizītik!

(said to their sons) "stranger some has come into the largely to us superior!"

Thunder: "whosoever stronger (man) has come, I can certainly,

3 shkāvent gī'tak gu'lı'plit. Gēkansha at, ga-ulapgāpēle pā'tchōle nā'shak

strong though enter (where he is), entered He went out then, climbed up, stepped on one step only

wākīsh, k'ī'shtehmnak hu'zipēle. "Tū'utu!" hu'tchampēlūta Lemē-lish of inside stepping on he hurried out (Crying:) "tū'tu!" after running homewards (this) Thunder

nā-asht giūtu, pēn nā'sh hemē:ze: "tuatal shka'uiakc tcheziōga" Gēkan-

sa reported, and another said: "some kind stronger one is sitting inside." Going

6 shānank tú' gā-ulapgāpēle pā'patchle lājōk waki'sh; pē'ctehmnak hu'zipēle. out over he went on up (of put his feet on two of inside ladder: stepping on he ran out again, steps only

"Tū'utu!" hu'zipēlūta, guipi'lank shash kānī shapīya: "wennini tuā "Tū'tu!" he skipped away, entering again, those being in he told: "stranger some

gātpa." Tatzélamni tekhkash hemē:ze: "kā tuāk shka'ineaksh tchiwīza?"

has come." The one intermediate too said: "what sort of a (stronger man) is inside!"

9 gēkanshēn'ānā kē'lu'ulula (and) running out he went on lodge top; and stepped down; half-ways having climbed he rattled down up

hū'kantchēmpēlōk. Stē'hi'pēlē shash kāntū; nā'sh tekhkash gēkansha tū',
te run out again. He reported to those in the (another) also went out of kāyata; one there,

gā-ulapgāpēli, guipi'lele, guē'zaghik ñū'kanshampēle tū'utu-nilā. "Ya! atī' mounted up the ladder, went in, having climbed he hurried out again while tū'tu-crying. "To be by far down

defail!"

12 a nā'lish wini'gītik tuā' kī." Tapi'ni tekhkash gēkansha: "kā tuāta than we stronger (ne) some it is." The last one also rushed out: "what kind of shka'ineaktek?" gu'lı'pēlank shāhiashtalā m'ina tehel'kpele hū'tkalkshnąnk a stronger one!" entering (the lodge) on couch his he sat down, (then) starting up

hū'kampēle.

ran out again.

15 Tēhuĩ mā'ntch-gītik te'čēk Kē-udshiamtch gatpāmpēle; ši'łalkhshti

Then some time after finally Old Wolf came home; some wé'llch background.

y'tpa. Lemē-lish hē'ma Kā'-u'tchēlish: "ati' a nā'lish tuā wini'gītik gātpa";

he. The Thunder said to Gray Wolf: "by far than we stronger (one) has come".

Kē'udshiamtch gā-ulapgāpēle, tēhuĩ hā'mēle Skēlamchish: "shanaňh-

Old Wolf climbed the lodge, then shouted to Old Marten: "take

18 vu'lı tehuysē!" Tēhuĩ Skēlamch shanatchvū'lanč nē'ya m'ina tehuysē;

off (year) bat! And Old Marten, unhatting himself, laid down his bat;

nānuk hū'k wayyālsh kā'gīpēle. Kā'-udshiamtch guilipēle tehuĩ, Lemē-

all the 'icicles disappeared again. Old Wolf entered (the upon this, Thun-

ish tehuĩ hū'k nānuk guilip'bele, tehuĩ sha shū'tchapēlank pā'shōta.

ners too they all entered again, and they rebuilding a fire but a meal.

21 Hū'yuka sha hū'nik k'tā-i at, tehuĩ sha māklaks pūel'hi, mū'nish sha kāla

Heated they stones now, and they people threw in, a large they flat bucket
Old Marten began to fell meat. Then Old Marten fell asleep. The (5) Thunders plotted (how) to kill Old Marten; walking up and down tám'na sha. Théckag pi'ł tel'lishampka Lémé-ishash káyak ktámsna. Pén continued they. Blackbird only looked towards the Thunders (and) not was asleep. And Lémé-ish gákwa shé-đshuk Skélémtchash, tamú'dsh ktámsnisha, shí'uguap the Thunders approached to look at Old Marten, whether he was asleep, proposing to kug hu'ńk. Théckaksh Lémé-ish mμ'bshashk y'i'yugoga lú'lpat; thehú kill him. To Blackbird the Thunders arrow-heads pushed into the eyes; then hu'ńk ká-i ktánpapkug ktâmpsh-shítk shléash g'i'nápk. Pshín tátzélam he not going to sleep, asleep-alike appearing would be. At midnight Lémé-ish káktansa; Skélémtch shiskehkshó'lanq pi' tehkash káko'dsha 18 the Thunders went to sleep; Old Marten awakening he then went over Lémé-ishamksh, hihashlúchtánka lák Lémé-ismam, t'kísh shash hulhushl'- to Thunders' place, tied together the hair of the Thunders, swords to them handed over amna; heshamkântká: "Skélémt tápiá gën lúlelat." Théá Skélémtch to each; they ordered each other: "Marten's younger hu'ńk kill ye". Then Old Marten gekantgi Ká-utchi'lash t'áwa; thehú Ká-utchi'hi gēka, wewéka m'na 21 to go eat Gray Wolf ordered; and Wolf went out. children his í'ka. Skélémtch shnéla Lémé-ismam látc rash, t'áulpkg ká'n ká'sina teg. Old Marten set on fire the Thunders the lodge, (and) standing on he waited to rush li'ka top.
uksh Lêmé-ishash; shteyakélakpa t'gatíd'nan; mú teh'k nútísht szį'sh-out
the Thunders; hę hearkened standing outside; strongly at last when (the
awake
kshóla Lemé-ish. Hushastápka têk'ásh'tka; “Skélam tóopia gên lûelat”!
the Thunders. They stabbed each other with the long other
blades; “Marten’s younger him kill ye”!

3 pátak hushastápkuk. They stabbed each other only.

Tchuí nánuk nú'natank teh'uka; mbáwa steínash nú'dshmu. Ské-
Then all by blazing up perished; exploded (one) heart while flying off. Old
lamtch wál'jzank wi-ulalápéle steínash lû’luksltat; pâ’n nā'sh mbáwa.
Marten looking on struck (one) heart in the fire; again one exploded.

6 Ské'lamtch wi-ulalápéle; pâ’n nā'sh mbáwa, pâ’n wi-ulalápéle Skélamtch.
Old Marten struck again; and another heart, again (when) struck Old Marten.

Tchashgâyak háméçu: “Skélamteh! nú’ tekhsh nā’sh wi-ulalek!” tchuí
Little Weasel said: “Old Marten! I also one will strike!” then
pâ’n mbáwa nā’sh. Tchuí Tchashgâyak kâ’hhiian, tchuí steínash hű’k nu-
again burst one. (But) Weasel’ missed, and heart that went

9 wäl’ža; Wékweks shú’walktch’a Tch’a’kaksh t'í’la, shú’shlaksha shuálzóta.
the sky; Magpie flew after it Blackbird with, and picked (it) to pieces, while it flew.

Shkélamtch háméçu: “kâ-i’u tua sháyuaksh kiú'pka, hũ'nhak i pshe-
Old Marten said: “nothing you good for will be, In vain you the
utuálash shnu’lu’knapkak.”
people will frighten only.”

12 Tchuí Ské’lamtch shnélža Lêmé-ish tîtská-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-
myth 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 Weasel is the constant companion of his older and more sages
brother Old Marten, who combines the qualities of Reimucke Fox with that of an
elementary power of irresistible force (shkami). The Skélamtch myths present them-
selves 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' shgatkalkt. A verbal adjective of shkätkäla, 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 (yäki) on their backs when digging roots or bulbs, and throw them over their shoulders into these receptacles.

109. 2. 6. 8. Skelamntch. 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 Skelamntch." This is one of the few proverbial locations, or at least figurative modes of speech that can be traced in this tribe.

109. 3. kma' 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." Lapuk belongs to shtchúsh-zápkm, though separated from it by the inversion of the sentence; kma' is left out.

109. 6. shtchúshzápkam. The distributive form of shtchú'za is so difficult to articulate, that abbreviations of it like the above and others, have resulted. Shtchúza is evidently the medial form of tehóza, and its meaning is therefore "to suffer destruction on oneself." Cf. shtchúyampka.

109. 10. ni a'pkatki. After a'pkatki supply gi: "said, told."

109. 11. The text forgets to mention the calling in of the two one-eyed women.

109. 12. Shú'hank-shitk. 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. ntéyála, to make a bow or bows (nté-ish), ntéyakála, to make little bows (ntéyága), ntéyakalia or ntéyakaliya, to make little bows for somebody.

109. 13. únak, son, is variously pronounced ú'nak, vúnaka, wúnak; and so is its diminutive únakak, únakaga, vúnakak, little son, "sonny."

109. 15. hishla has two meanings, both reciprocal: to shoot at each other, and to shoot at the mark, recalling to outdo each other in markmanship. Cf. 24, 17.

109. 15. Léwatkuk for léwatko húk: they, after having played; participle of léw to play.

110. 1. húshútánkapksh 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 women actionis, a verbal indefinite. The two pronouns are governed by it.

110. 3. mish shli'shtka gi'úmpk, 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 Kumukamntch. Cf. 107, 1. 3. 14. 108. 5, and Note to 107. 3.

110. 6. hútkalpñï, to rise up suddenly, to jump up again (though killed beforehand). Cf. 108, 2.

110. 11. "shni'ulatchgankan hú'ni gi." Marten's son said, that his arrow, when
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dispatched after a chipmunk, struck a log or tree, glanced off from it and came very near killing Weasel's little son.


110, 17. wú'sho, breast, chest, is also pronounced wú'shu, wú'shu; wú'shutala, in the chest. k'lekýátko is the distributive plural of k'lekýakó; k'léká, to die.

110, 18. mā'nshaktk, so long; stands for mā'ntchak tehi. The terminal -ak has to be taken here and in 110, 14. in the sense of the diminutive suffix: "a little long".

110, 19. ká'la to do or act in the sense of amusing oneself, playing, gesticulating, or acting in a loud, noisy, or grotesque manner.

111, 1. túnepantí. The partitive case in -ti, if it stands for túnepantá, is used here, because the bags of neckwear brought by Skélamitch 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 tepíná 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 willishik being rated at more than one bushel each.

111, 4. Má'ish and Yámsh, syncopated from Má'ash and Yámash.

111, 9. eýishotk Má'ash. 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. Lémé-ishash. From the following it appears, that the five Thunders represent more the flash of the lightning (lepalsk) 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 lémé-ish is lam, which indicates a circular, whirling motion. The five Thunders are brothers, living in a winter-lodge or earth-house: Lémé-isham tehi'ish, 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 ali the five Thunders, but only to one of their number.

111, 13. tu'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. wak ish shú'tá, for wak shúta i nish; "somehow do (something) for me."

111, 19. In wú'shün are combined two locative particles: i and na (for na).

111, 22. máxhaks tu'm (for tú'ma). The Thunders brought home as food many human beings struck by lightning.

112, 1. wanúnga, the distributive plural of ú'nak; explained in the Dictionary.

112, 1. wénnini a tu'a gátpa etc. Here and throughout this paragraph tu'a means "some kind of."

112, 2. 3. shkaini combines the meaning of strong with that of bad or mischievous, and answers to our demoniac; shkainiak or shkainuñak stands for our comparative: stronger. The -teh, -s, -sh appended is an abbreviation of teha, now, and shkáyent stands for shkaini at.

112, 3. Gékansha. Old Marten had entered the solid "earth-house" of the Thu-
diers, while the Thunders stopped in the small kaya which was the abode of their parents. To enter such an earth-lodge a high ladder called ga-nilúlkish must be climbed on the outside, and another ladder, as long or longer than the other (wakish) leads into the interior. Pátcǒ́lé mák'šák, pěpítěhle (for pépítěhle) lápok wakish: “he had stepped once”, “twice” down on the inside ladder; that is, he had made one step, two steps or perhaps three steps, as far down as he could. 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 Skelamtch’s headaddress.

112, 7. gúlipčánuk. The second of the Thunders, frightened at the ill-success of his experiment, retired again to the low hut or kaya, 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. Tátyčamni refers in this connection to the relative age of the brothers: “the third in age of the five Thunders.”


112, 9. gú’tzikt, a contraction of gá’tkitko at.

112, 11. 12. “Ya! at’á a nášlsh winni’zikt tuá’ki.” This was said by all the five Thunders simultaneously and unisone. In tuá’ ki, á is altered into ā', almost ō. The inserted particle hu, ū “in the distance, out there, over there” seems to have produced this change.

112, 15. bilmankshti ńṯpa “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 (máklaksti) and 113, 7.

112, 21. pěhelhi: they threw the dead Indians down into the lodge from its roof. The suffix -h indicates a downward direction, like -iha, -kuēla etc., and occurs also in 112, 17. há’mče, 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. iwa sha tehúi. They put into the bucket the bodies of the dead Indians to stew or boil them up.

113, 2. Nóškštak 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. hášp̱a shash. Shash stands for máklaksash, the dead Indians.

113, 8. náuní wúta. Marten ate up all the human flesh which he had taken out of the kála.

113, 8. shewanunk. The verb shewana refers to a plurality of objects, the objects being sometimes expressed by a collective noun, as here (teholéksha).

113, 9. Ké-ndšíámcheékush stands for Ké-ndšíamteh tehkash; nákla is to roast on coals; tehúleks is here venison meat.

113, 13. ka-nóktantótam’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. Téhékag. 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. Shashapamtc'ch Tchéwamtc'h. 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. Huhashtápkunak is vocalic dissimilation for huhashtápka ak; cf. shiwákunash, 80, 11.

114, 8. kâ'hhian. Weasel missed the heart in the fire when striking at it.

114, 10. shiyakunash: "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.

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**Sháshapamtc'h Tchéwamtc'h Tchú'wáit Tchú'wáit.**

**The Myth of the Bear and the Antelope.**

Given by Minnie Froben in the Klamath Lake Dialect.

Sháshapamtc'h Tchéwamtc'h tů'la tehía. Sháshapamtc'h lápa wewéash

Old Grizzly Old Antelope with lived. Old She-Grizzly two children

3 më-idshuk ká'sh, kléwidsmank m'nálam wewéash tehú'shú'ni. Tchú' Tché-

to dig ipe roots, leaving their children at home. And Old

wanteh shtági mi'na y'ki lú'piak Sháshapamtc'hsh kávutel tuá ká'sh

Antelope filled her wéed-basket sooner than She-Grizzly (not) yet any ipe

mé-isht. Sháshapamtc'h lú'unk shpé-ukikena; tehú' she gë'mbële tehú'shtal. 

had dug. Old Grizzly (them) kept en eating up; then they returned homewards.

6 Pá'n sha mbú'shant géna më-idshuk ká'sh; tehú' pá'n lú'piak Tché-

to next day went out to dig ipe; and again sooner Old

wanteh y'ki shtági, Lú'kamtc'h gi'nya méya; pán sha gä'mpéle. Gát-

Antelope (her) basket filled, Old Grizzly little dug; again they returned (home). After

pampélank she ká'sh shéhman a m'nálam wewéka. Tchú' she lú'lahzank

return they The ipe each gave to their children. And they when going to bed

9 shtú'li' m'nálam wewéka; Sháshapamtc'h ni-asht shtú'li' m'na wewéka: "ká-i

left orders to their children; Old Grizzly thus enjoined to her cubs: "not

á't shuhú'lule-napk látehashtat: steinash mi'lshe nü'-ushkuap! ká-i á't

yé shall skip down from the ledge; the hearts to ye would get loose! not ye

shampa'tiá-jë-napk: lú'walakuapk á't ánkutat; ká-i á't shiki'kuapk

shall jump over the logs; would run against ye (some) sticks; not ye shall dive

12 ámbutat: pú'tank a't k'lä'kuapk."

under the smothering ye might die."
Tehúi pā'n Sháshapamte'ch mbú'shant Tchéwamte'chash t'úla géña mé-
Then again Old Grizzly next morning Old Antelope with went to
idshuk. Tchéwamte'ch lu'piak shtá'gi, Sháshapamte'chash gi'ńk mé-ishi ká'sh;
dig roots Old Antelope sooner filled Old Grizzly a little having dug lipé roots;
tehúi Sháshapamte'ch gúldshui Tchéwash. Vú'la: "gú'tash nú'sh kú'yga 3
then Old Grizzly went to meet Antelope. She begged. "Lice me bite
nú'sh; kuácháki wē ish!" Tchéwamte'ch heméze: "úntchék nú mí'sh
on the bite in the hair for me!" Old Antelope said: "a while from I you
gú'te'haluapk te'hi'zhin tehé'k gát'appampháuk." Pén Sháshapamte'ch shátêlê:
will bite, homeland when (we) have returned." Again Old Grizzly declared.
"killik i'sh gú'tash kuácháki!" Tehúi má'ntch gitk Tchéwamte'ch kua-
"very hard me the lice bite in the hair!" And after a while Old Antelope hit into
tchága Sháshapamte'chash. Pá'n pí tehkaš kuáchágash hámêni Tché-
the for. Old She Grizzly. Then she also to bite the hair wanted to Old
wamte'chash. Tchéwamte'ch heméze: "ká'gí núsh gú'tash." Tehúi Sháshap-
ante'ch ká'sh techáiknuk kuácháguńk pú'kpuka, tehúi kowáktcha nú'sh, Tché-
Ipo roots putting in mouth biting cracked, then bit through (her) neck, the
wash shí'uga humasht-gi'ńk, tehúi kxetêga nánuk. Tehúi hùnk nánuk
Antelope killed in this manner, then cut (her) up wholly. And all the
ká'sh Tchéwamte'cham i'kuga m'ñatant yá'kitat, teeluks p'le'ntant ipéni'gi. Ipo
pos of Old Antelope placed into her basket, the meat on the top she placed.
Hú'nik tomsh nánuk iggá-idsha, tehúlêks gi'lit te'hi'zh laggá-idsha, kúkag 12
Those but all she stuck on a pole. the meat the anns too she hung on a stick, a small
portion tehúlêks émpële te'hi'shtal, techyunk mina wewkash shewâma. Tchéwam
of the meat she took home, and it to her children gave. Antelope's
tchish wewkash techéyìa tehúlêks. Tápínkani heméze: "p'gí'sham-shítko
also to the children she gave meat. The younger said: "to mother alike
toksh nálam mà'sha"; tçéwag hùnk ki'-udsha: "tehi'tchiks ká'i ná-asht 15
but our it tastes"; the elder (it) pushed: "be silent! not so
gi!" Tehilá'ixa sha tehúlêks mbú'shant tehé'k pú'napkuk. Sháshapamte'ch
say!" Sáred they the meat next day until to eat. Old Grizzly
häméze: "tú'hak toks nég mákléza, tú'm nê'gsh p'gí'sha málam máklaks
said: "where (she) passed the night, much about to mother yeons the Indians
tehúlêks shewâna, nú'sh toks sha gi'ńuk shewâna. Múbú'shant pê'n nú 18
meat gave, to me but they a little only gave. To-morrow again I
génuapk nê'gsh málam p'gí'sha hái'tchmun." Hú'nik tehí'sh shash apíya
shall go absent for your mother to look out." Also to them she said
ná-asht: "hú't málam p'gí'shap máklézuk shù'dsha, kíllí't hùnk lagrágáyapksh,
thus: "there your mother for passing the built a fire, the anns suspending,
night shù'dshash hûnki'amsham, p'gí'sha;" gishápa, pân ú'nak guhumáshktech 21
while had a camp these (Indians), mother;" said so, (and) again early she started out
i'k'tchuk tehúlêks.
to fetch the meat.
Tehúi wíwálag vú'la shasháshapkash: "shuhúlu'cëna nát?" Shasha-
Now the young asked the grizzly cubs: "shall skip down from we?" The bear-
ante'lopes.
MYTHOLOGIC TEXTS.

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shapka heméze: "p'gi'şhap nálám ká-i shanahóle nálsh shuhúluléatki giug, cubs said: "mother our not wants us to go and skip down, pála nálsh tehishkuapšt." Wilag pe'n vulú shash: "haggat nat shampa- the liver us to have hit." A young again asked them: "look here! we will jump antelope

gat nát shiki'ziema!" Lu'kag hüméze: "nálam p'gi'şhap ká-i shanahóle nálsh over logs!" The cubs said: "our mother not wants us shampatiaziétgi, húlałakuapksht nálsh ánkutat." Pe'n wil'ag vul'a: "hág- to jump over logs, to run against us tree-limbs." Again a young asked: "look antelope

3 tiâziéna!" Shasháshapka heméze: "nálam p'gi'şhap ká-i shanahóle nálsh over logs!" The cubs said: "our mother not wants us

6 nálsh shikizietkí ámbutat; pá'tank nálsh k'lekunapksht. Wilh'ag vul'a us to plunge in the water; smothering us to expire. The young asked antelopes

pé nak: "haggat nád lepleput'ána." Lukág hüméze: "nen nálam p'gişhap only once "look here! us let play "smoke out." The cubs said: "our mother more: kú-i nálsh shap'ya; tehá-u hákat nád lá'una hú'mashat!" not us told presently here we will play this!" (about this)

9 Tehuí wiwalág múlú we'tli látchhashtat, tsuí lúpi gu'lí, tehuí shashá- And the young cubs put the cover on. The young cubs said: "pretty soon you must open again!"

12 putá', putá', 'á', 'á.' Tehuí lú'lzag kaishmóla, wiwalág tú'shkampéle; pén another, another, 6. 5!" Then the cubs opened up, the young went out; then

15 . . . . . . putá', putá', 'á'; lú'lzag kaishmóla, tehuí wiwalág tú'shikampéle, lú'lzag . . . . . . smoke, smoke; "the cubs uncovered, and the antelopes came out, the cubs tako shv'le'hi: "lepleputé, lepleputé . . . . . . putá', putá'." Wiwa'hág ká-i also ran into: "two smoke in, two smoke in . . . . . . other, another." The young ante- hot kaishmú'at lú'lzagsh; tehúzasht tehé'k kaishmú'la. Tehuí i'kampélank would uncover for the cubs; after their death they were uncovered. Then taking out

18 lú'lzagsh k'li'pki ip'za télishtat; tžewaksh ánkutka shú'm tákuan shmática the red paint they lined in (their) faces; to the elder with a gag the most gagging they raised kual látchhashtat, támínikáyenteh tehish ánkutka tákuan shú'm ga-ulú'l-(it) up on the lodge top, the younger too with a prop gagging the month on lodge-kishtha sla'tkual. Tehuí sha shnê-ilakshtala gút'ketcha, nanuktuálash ladder they fastened. And they to the fire-pl re went in, to every article

21 sha shtú'tl'idsha ká-i sháp'ki giug Lúkash gátpampéishit; wákasht'íl shu they enjoined not to report (to the Grizzly) having returned; the bone-awl alone they yámtki ág'apaipsh. forgot as it stuck in the ceiling.
MYTH OF THE BEAR AND THE ANTELOPE.

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Then Old Grizzly returned, looking ahead of herself:

shawígank k'lepgi kekewáaksht shash heméje: "hún ak sha ge'-u k'lepgi
angrred red paint at their having wasted she said: "they my red paint
rekéwelza, pshe-útwashash ge'-u anülpkúteh"! Tehúí wékátant galtechá-
have wasted, from the Indians which fetched! Then nearer approach-
wiánk shléa lu'žag tehu'kapksh léggúta háméje: "at ü'sh tátaksni Tehé-
ing she saw the cans to be dead (and sobbing) she said: "now me the children of Old
wanteham ne-ulaktúmpka!" Tehúí wiwál'aáksh hamáoasha: "tá't á't
Antelope have punished!" And the young antelope she called: "where ye
 tátkásmi gi?" tsúí tátaksni vuálza Sháshapamtechash: "gún at a nád 6
children are!" and the children replied to Old Grizzly: "right here we
wawatáwa ktehál'ishtat." Sháshapamteh hókánsa tús'h hai at tátaksni
were sitting. Again the children towards the spoke in reply to Old Grizzly:
ye sitting in the sunshine." Old Grizzly ran out to where now the children
wawatáwa. Pán tátkásmi wáshítal háméje vuálzuk Sháshapamtechash;
were sitting. Again the children towards the spoke in reply to Old Grizzly:

pá'n Sháshapamteh hulhi'pélé: "táttatataksni!" Pén wiwalag kání giánk 9
again Old Grizzly ran into it: "children!" Again the young out doors being

wálza Sháshapamtechash: "gún at a nát kátí léwa; lésma ai i' nálsh."
replied to Old Grizzly: "here we out doors play; not find you us.

Pén Sháshapamteh hókánsa. Again Old Grizzly ran out of the

Tehúí hú'k mántch-gitk m'rátañ shákta shapíya: "genúl a hú'k uná 12
some time after her bone-awl said: "went away long ago

tátkásmi, kúkiash lí'sh i ká-iga." Tehúí Sháshapamteh wú'la: "tu'shtal
the children, whom you look out for." And Old Grizzly asked: "which way
haítch sha gé'ná?" Tehúí shákta shapíya Sháshapamtechash: "gé'fá a
then they travelled." And the awi told Old Grizzly: "through here
sha gutéktechá, gén lgu'má sha shálğidsha gutekui'shtala. Tehúí Sháshá-
they crawled, here coals they placed opening against. Then Old
pamteh hátatak kü'tégtek tehntzakánka: keshguk gutéksh. Tehúí guté-
Grizzly through it to crawl in attempted; could not she crawl in. Finally getting

gank gé'ná ámmushá: "múłú múłú te-út'éwa, múłú múłú te-út'éwa,
in she went crying on her way: "rotten wood rotten wood breaks easy, rotten wood rotten wood breaks through,
génúta shu'áltchá ná-asht hú'k Sháshapamteh; pé'n heméje: "túsh gínt 18
walking kept so Old Grizzly: then she said: "where

málash nú géntak shléa tátákiash?" hémkankatchna gé'nuk.

ye I am going to find the children!" she said repeatedly while walking.

Tehúí wiwálaksh pinú'dsha mákłéazpaksh kú'méétat; mú' shú́shdshak
Then the young antelope she overtook while they camped in a cave: building a large fire

skú'lua. At tátaksni shénntchela Sháshapamtechash pinú'dshaht m'nalsh; 21
she lay down. Now the children became aware, (that) Old Grizzly had overtaken them:
tžéwag tapín' unemployment whi'hásh skishú'lá; "at a nálsh hú'ktakag pinú'dsha;
the elder the younger antelope woke up: "now us she caught up with:

skishú'lá!" hémta m'á'apa. Tehúí szishúla hú'tkeg. Sháshapamteh
wake up! it said to its younger. And woke up this little one. Old Grizzly
ktána kshéluyank lú’lukshatat. "Mbú’shant tehék málsh nü tátákiash shákê-
went to lying near the fire. "To-morrow at last with ye I children will play
miyuapk pshépsha lú’lpatka tehék"; tehúi ná-asht giulank skú’lznak
a game in day-time, seeing sharp then? and so speaking (and) lying down
3 ktándsha. Tchúi wí’wal’lag tátánuhsh shútúyakiča ánku’tka; tamú’dsh
she got asleep. Then the young antelopes the sleeping one bombarded with sticks; whether
ktándshí shéwuk shútuyakiča. Tehúi ska ká-i shí’kítkiisht tú’shkansha
she was asleep trying, they threw (them). And they not she moving about ran out of
kú’métat, túshtehna sha palakmánłuk; vús’huk Sháshapamtečh m’nálsh
the cave, ran away they at a quick pace; afraid (that) Old Grizzly them
6 piňódshapksht Shú’kamtečhsh sha hamékúpka, kú’tgash stú’kápsk galali-
might overtake Old Crane they halloed at, minnow-fish zigging skirting the
nóta: "nki’llanł nálsh, kúkui, skó’tki, hú’kta’kag nálsh kpu’dshapka pi’nod-
water: "very fast us, uncle, cross over, 'she' us is chasing (and) will
shapk nálsh at." Tehúi Shú’kamtečh shú’tza shash; wiwalag hishéghsa
overtake us now." And Old Crane crossed over them; the young explained
washash shiúgsht Sháshapamtečh, Shú’kamtečh udshenshkáni tchish
Antelope was killed by Old Grizzly, Old Crane the young ones too
12 shuashuákteh. Shú’kamtečh shú’káteh: "č’-ush tehiwá, č’-ush tehiwá!"
wept. Old Crane wept (crying): "lake water, lake water!"
Ndshenshkáni tchish shuashuákteh: "č’-ush tehi’téh ci tehi’téh."
The young (cranes) also wept: "lake wa-wa- wa-wa."

At hi’lk tehúi Sháshapamtečh máunteč-gitk szishú’lank télhi kú’métat: 
Now then Old Grizzly after a time awakening looked in the cave:
15 "Ga tna nink tátákiash shakemiyapk pshépsha lú’lpatka; ú’nagín shash
"rather hard myself with the children I shall play a game in the day-time when able to see; long ago, after they
génish tú’toks hú’ksha gátap Shú’kamtečh'm. Shú’kamtečh shash
"The children were in the cave being hung up for fear. Of the young antelope the message (that) Old
lopes washash shiúgsht Sháshapamtečh, Shú’kamtečh udshenshkáni tchish
Antelope was killed by Old Grizzly, Old Crane the young ones too
out Old Grizzly to follow the young antelopes; the tracks of them she followed.
18 Gátzaphank kó’kétat vú’la Shú’kamtečhsh: "tá’um tátákiash shlo’sht?"
Bracing to the river she asked Old Crane: "if the children he had seen?"
Shú’kamtečh háméye: "ká-i nü shlái tátkiash. Ge a ku’ntzaphsá tátkiám
Old Crane said: "not I saw the children were the out-going of the children
out gátzaphshásh; há’mtehna ná-asht Sháshapamtečh: "ašihug tá’dsh i shásh
tracks reached (there); halloed Old Grizzly: "to conceal then you them
21 nen; kí’llanł ish szú’tki!" Shú’kamtečh háméye: "ká’i ge-u vún’sh"; piín
(want); quickly me set over!" Old Crane said: "None is to me cause; again
Sháshapamtečh: "kíllank su’t’gi ish! kíllank ish skú’tki!" Tehúi máunteč-gitk
(said) Old Grizzly: "quickly cross me! fast me set over!" And after a while
Shú’kamtečh spú’kuna m’na tehú’ksh, máksa nékłank (ká’liak hú’nk vún’sh
Old Crane spread out his legs, a skunk carrying (on leg) without (he) cause
gúŋg) tehú'kshałka shú'ńta. Shášhapamtec' shá=npa'ka tehú'kshat; tá=ți- being) on the leg he crossed (her). Old Grizzly stepped on the leg; to the lampañí gáagátkú âmpú pá'ńua mákshatka. Tchúlı wúdú'pka mákshatka nídz (of river) coming water she drank from the skull-cap. And she struck with the skull-cap Shú'kšhám tehú'kšh pu nú'áh u'últchug. Shú'kamteh shá=niguk Shásha-

3 Crane's leg after drinking. to shake out (the water). Old Crane angered Old Pamtehsh shmindú'wa āmbutat; tehúlı nî=isch ihtechapéli Shú'kamteh, Grizzly doused into the water; then a bow fetched at home Old Grizzly, ngé-ishan Shášahapamtehash. Wiwalága tehúk gé'knauk shú'ńtšehtat, Shó'k- shot Old Grizzly; The young antelopes then came out of the whistle, Crane's shám wewékašam sha hú'ńt tálš=tko ngé-ishan Shášahapamtehash; tehúlı 6 of the children they armed with the shot Old Grizzly; then sha shiú́ga. they killed (her).

NOTES.

The myth of the Bear and the Antelope is one of the most attractive and best stylized 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 Shášahapamteh, pseψsha, pseČu=wiš; kúšu, tehičhú; probably also lepleputía.

118. 1. 7. Shášahapamteh alternates in this tale with Lúčkantch, the “Grizzly Bear of the Ancients,” and so does lučkaga with shá=npa'ka. Shá=tı=amíčh= she is the usual attribute “old” appended to mythologic characters. In the mythologic stories of the Indians bear cubs always appear té=ra 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 tɕwág, 105, 9, as well as of many of the personified powers of nature. Cf. the term lepleputía.

118. 7. 119. 2. gúńk or kínk: a little, not much; mé-ishi contains the particle i or hí: “on the ground”.

119. 9. pu'k'pa': she cracked hard ipo-root.s feigning to crack lice which she pretended to have found on the antelope's body. Picking lice from each other's heads (gústå̱=sh kštkla) and eating them is a disgusting practice which travellers have observed among all Indians of North and South America.

119. 10. nánúk: the whole of her body.

119. 11. ip'é=ći: to place something into a basket or receptacle which is already filled to the brim.

119. 20. 21. hú́t má hám etc. The construction is as follows: "má lam p'išap há́t mák lézńk shú'ńsa, p'išap laa=ňapá=sh húńk killi', háŋkáš=šman shú'ń=šhashmo": your mother made a fire out there because she must have passed the night there, and because she hung up this amus on a stick, while the Indians (who gave meat to both of us) had a camp-fire.
120. 2. tehishkuaapsh instead of tehishkuapkasht.
120. 10. vnatetelkia is also pronouneed natachtkia, lutatetkia. Earth-lodges which open on the top can be closed by means of a large cover placed over the smoke-hole.
120. 11. leplepute'a or properly: leplep-pute'a, "to play the smoke out game with two on each side," is a compound of lapunü tero in the shorter form láp, and puta 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. lepaleks from láp and أنظمة. A series of points after leplepute'a indicates that the animals repeated this word an indefinite number of times, while the others were inside the lodge, and while pronouncing puta', they opened again to let them out.
120. 17. tehíasasht tehék kac Hanna. Literally rendered, this means: having perished finally, they uncovered. The subject of tehíasasht, hülkash, has to be supplied from what precedes. The smoke of the burning rotten wood killed the cubs.
120. 19. ga-nulikhish, from gaulúla 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, wákisht, is somewhat longer to reach the excavated floor.
120. 21. The complete wording of this sentence, in which shápaki stands for shápataki, would be: ká-t shápaki ging Lúkash, gátgamplèshht hu'nkash (hu'nikish).
120. 22. aggaipkash, contraction of aggayapkash: aggiya to be hung up, or to be stuck into; said of long-shaped articles only.
120. 3. anulipka to take away something from another's lodge or house without asking for it; the suffix -ipka expressing the idea of "towards oneself." Anulipkuish, "what was once abstracted from others" appears here in the contracted form anul'p-kütsht: gë-n "by me, through me."
121. 9. tàtatataksui shows repetition of the two first syllables of tatáksui children, but at the same time means "where are the children?"
121. 15. shalgidsha; 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. hu'ktagak: familiar diminutive name given to the Grizzly Bear; hu'ktag, 121. 23, stands for one of the young antelopes.
122. 1.2. Múshant tehék 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." Lúlpatak is: lúlpato ku; "possessing eyes" is the primary signification of lúlpato, but here it means "enabled to make use of the eyes."
Cf. nuksasham nululppatko; I see as sharp as a horned owl. The distributive form pshéshka, of pshé, "during day-time" means "any time when the sun shines bright." Cf. pshéshk, 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. ndsheshkání. See Note to 71, 6. 7.
122. 12. tehiwá, tchi'tchnu: tehi is a syllable found in many words referring to water and liquids, as tehiya to give water; tchiéga to overflow. This radical is no doubt an obsolete Klamath word for water and recalls the term tehú'k "water" in Chinook jargon: tlu'suk in Lower Chinook, t'chihkun in Clatsop; tchaúk in Nútku. It also occurs under various forms in the Sahaptin dialects. By this lake undoubtedly Upper Klamath Lake is meant. Cf. tehiwa in Dictionary.
122. 15. ga tuá mëk for ká-a tuá ni gi'axk; ká-a means here "vehemently, earnestly, sharply", tuá: "in some way or other".
122. 16. shash gënnish: after they had left the cave.
122. 20. "aishung ta'dsh i shash nen". Here nen stands for some finite verb; either shama-til i: you want to conceal them; or for ná-asl i shapiya: "you speak so, in order to conceal them".
122. 23. spü'kna. 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 nélkán. Oh! 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. n'lhti'tcha. Grizzly shook out the remainder of the water to let the skull-cap become dry. Skull caps are used throughout as drinking vessels.
123. 6. taldshi'tko. This sentence has to be construed: wwa'lag, shó'ksham wewakalam taldshi'tko, ngé-ishan, and taldshi'tko stands for taldshi gitko: "the young antelopes, armed with the arrows of the Crane's children, shot" etc.

**K'mukámitchikshám shashap'ke'eleash.**

**THE MYTH OF K'MUKAMTCH, THE FIVE LYNXES AND THE ANTELOPE.**

**Obtained from J. C. D. Riddle in the Modoc Dialect.**

K'mukámitchikch bünk géntko källatat, kälilsh shutólun, túnep shléa K'mukámitch, walking earth upon, the world having created, five he saw shléa ánikatat wawakayápash. Kailio skútakto K'ünkómtchigsh shpakág'á lyxas on trees sitting In a rabbit-blanket clad K'mukámitch tore to pieces p'ná kailio skútash, hemézen: "tídshí ánn gé-u skú'taš gíkshelfshá lué-3 his rabbit-skin robe, (and) said: "a good to me robe will be the lynxes when lóka." Ktáí pe-uyégan shléa kailhó'ta; násh shléa hútzídshman húdshna. 1 kill. Stones picking up the lynxes he missed; one lynx jumping down ran away. Hemézen: "ći, ká-i tídshí skú'tash gi-uápka!" Pén kailhó'ta ktayátka, He said: "oh! not a good mantle will it become!" Again he missed with a stone, pën násh shléa hútzídshman hú'dshna. K'mukómtchigsh hemézen: "pën 6 another lynx jumping down ran off. K'mukamitch said: "again násh hútzídsha; at gé-u ketchgáme skú'tash gi-uápka." Xdámí shléa wawag- one skipped away; now my small mantle will become. The three lynxes sitting on gáyan K'mukamtchash shushalukta; pén ktayátka shléa kailhá. Ná'sh (trees) at K'Mukamitch scoffed; again with a stone the he missed. Another lynxes pën hútzídshina húdshna. K'mukómtchiksh háméze: "kémát pi'la nísh 9 one jumped down (and) ran away. K'mukamitch said: "the back only to the
un waldstak."  P'en ktai luyegan shlta ka'ihha, lapuk huhatztishnan
it will cover."  (Another) stone picking up the lynxes be missed, both skipping down
huhatchna.  K'mukomtchiksh suakhteampka:
ran away.  K'mukamtch crying commenced:

3  "lo-i loyan loyak, lo-i loyan loyak",
p'en kailio ndankalkankan hahashtachmany anukutka kailio p'na, p'en
again (of his) gathering the pieces he pinned together with splinters blanket his, then
skut'an kuhashgsha.
putting it around himself started off.

6 Wigá hak génan tehé-u kimádshám prátko kládsht gshi'kla.  Kailio
Net far having an antelope tooth-aching on a clearing lay.  Mantle
p'na tehé-u waldshan tehéwash hünk idú'pka tehkekeli tilkgi.  Mbusakhsh
his over the spreading, the antelope he kicked to make it bloodshot.  For a stone-knife
ekavaktámpka nashgi'ütua; tehé-u tapitámana hú'dshma; léltki hünk tehuí
he began to search to skin it with; the antelope behind (him) ran off; looking at it forforth-
with
9 hemézen: "gé-u tehi'ish húmtchi ki."  Tehé-u K'mukomtchash huyá-
be said "mine also like this is."  The antelope of K'mukamtch nu in
cedsna.  K'mukomtchiksh kaillo tehéwat shleklápka shléa, heméze: "tgélz,
front.  K'mukamtch (his) on the antelope lying perceived, (and) said: "stop,
tgélz!  Pshe-utìwash mish un shushluaktáutak, kó-ídsha mish kailiu
stop!  The people you will deride, the miserable you rabbit
12 amptchiksh gé-u skútash skutápkash."
old my garment wrapped in."

NOTES.

125, 1. kailash 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.

125, 2. kaíllo, kaísín, 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. huéboka.  The plurality of the lynxes is indicated by the verb huéla, which
can be used only when many are killed; its singular form is shúnga.  A similar remark
applies to pe-nýégan and to wawaggáya.  Lynxes are usually spoken of in the West
as wild cats.

126, 3. lo-i loyan loyak is probably an interjectional and satiric variation of the
verb huáluá: "they make fun of me", the distributive form of luája.

126, 6. Wígá hak: only a little way.  Subject of génan is K'mukamtchiksh.

126, 11, 12. Pshe-utìwash 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, amptchiksh here means worn out, old, good for nothing.  This word is
phonetically transposed from amte gish: "old being", "long existing".  As such it
appears also in K'mukamtchiksh, a Modoc form for K'mukamtch.

Ktchídshuam, Tchásham, Gúshuam, Wásham shashapkéléash.


OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIALECT.

I.

Ktchídsho únák skálaps shältílatko techawal ktáyat. Mo-ówe hünk
A bat early a hat holding under its arm
hútápenaun; mo-ówe hünk heméze: "Hágga mi skálaps shlé-i-ek";
ran past; the mole (to it) said: "well, your hat let see".

Ktchídsho vúla: "ái-i nú shaná-uli szálaps shlé-ekki."—"Hágga tál;
shlé-ek". Ktchídsho heméze: "ái-i tech nú mish né."—Mo-ówe ktchí-
rhow it". The bat replied: "not I want the hat to show (you)."

Mo-ówe hünk dshuash hú'tan skálaps lú'tza; lú'tzan kawakága, techú wáshtat hú'lhe.

Ktchídsho hünk ánko túm shù'lagian, techú wáshtat yankápshian wí-uka, 6
The bat leaping the hat took away; having ripped (it) with then into a den ran.

Mú'-nì pe'tan hùkánhsha, pèn návantá wáshtat hú'lhe. Ktchídsho techú
The mole smothering ran out, and another into a hole ran. The bat then
késhta hushákish.
could not drive it out.

II.

Tcháshash tú'ma watcháltko násh waíta nánuk wácht ktechínshiat 9
A skunk many horses-owning one day all horses into an enclosure
ni'-úle. Násh tcháshash tehóshálhákó náshwa. Tcháshash-láki nánuk
drove. Another skunk (with) a leg cut off arrived. The skunk-owner all
p'na wácht ní'-uknán shtútka ní-úshman kúke yulálna, kúketat techú níwa.
his own horses driving out on the road drove (them) a river alongside, into the river then drove (them).

Nánuk wácht techlá'lua, pitakmaní.
All horses were drowned, itself too.

III.

É-ukshikní Mó'doknì lóla kó-ídshá skú'ksh gú'shútat wáshtat tecshísh
The Klamath (and) Modocs believe a wicked spirit in the hog, in the coyote also
wénkogsh. Tatáaks gú'shú nánuk nú'i é-ushtat gú-upgan wéngga,
reside. That time, when hogs all into the sea running perished,
nā'shak pūshpū'shli gušhū ksh'ta, tánktchik hünk gušhuash kó-idshi
shkū'ksh guškta. Ká-i tádshítoksh hú máklákh pupashpú'shlish gušhū
spirit entered. Not therefore the Indians black hogs

3 lúela. kill.

IV.

Tína máklákh wásh shléan shiúkash shanáhuli, shkū'ks wáshash yu-
hiéna gušht lólan; wásh padsháyamats gakayapkan ká'kin. Pélakag múní
side to be thinking; the coyote into a manzanita

hiéna gušht lólan; wásh padsháyamats gakayapkan ká'kin. Pélakag múní
side to be thinking; the coyote into a manzanita

Tiná máklákh tú'ma wásh shléa kshúlzápash kigátan tehish; tehá-
brown bear came out of it. Could not anybody (this) brown bear kill, a (gopher's) den en-

pannan at ká'kin Nánka gakankínnkísh shishala.

tering he disappeared. Several hunters became sick.

Tíná máklákh tú'ma wásh shléa kshúlzápash kigátan tehish; tehá-
brown bear came out of it. Could not anybody (this) brown bear kill, a (gopher's) den en-

Yank'ipshtia, mán, to see; to be

wásh máklákh shítko shlésh gi, tapi'tni tehú'kash nísh pání.

NOTES.

1. In mythology the bat is sometimes regarded as a symbol of watchfulness at night, and this is expressed here by the adverb únák.

127, 2, 3, 4. shlé-i-ek for: shléa i gi, “you cause to see;” shlé-ctki for shrłatki in a passive signification: “to be seen in order to be seen”; shlé-ek for shléa gi: “make it to be seen, let it see.”

127, 2. skálaps, a Modoc term for a hat of some kind. The verb lútya, used in connection with it, indicates its rounded shape.

127, 4. ká-i tehe ná mish nen. Tehé is abbreviated from tchek, particle pointing to the future, or to the termination of an action or state; the verb gi 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 tkap, stalk, straw, little stick; yáma, “down, down into”, serves as a prefix.

11. 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, shuíwa is in use. For all the derivatives of both verbs, see Dictionary.

127, 12. pitakmaní stands for pi tak m'na hi'.

11. This hog story is evidently the result of the consolidation of aboriginal superstitions 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”,

127, 8. The verb seysh “to cover” is used with the preposition ita, “upon”. Here it is used in its passive sense, “to be covered.”
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. Tanktchikni is in fact an adjective, not an adverb; literally, it means "those who existed, or hunted since that time"; and is composed of tank, a while or time ago, tchek, finally, and the suffix -ni. Cf. 13, 2. 128, 1.

**Skú'ks-kia'ím.**

**HUMAN SOULS METEMPSYCHOSED INTO FISH.**

**GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.**

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### I.

Ká-í hú'nk shla' at kaní kia'mat skú'ks-kash. Hú'k pil únk shlá't
Not can see anybody in a fish a dead man's spirit. Dead men only can see
shku'k; pil máklaks hú'k shlá't skú'ks. Hushti'zak tsái'taks ni'sh, si'úks
spirits; only dead Indians can see spirits. He makes dream but if me, to kill
shla't, hu'nka, wakianua sluishaltki tehá bants' gúug núsh. Há'toks 3
then he wants, or perhaps to keep the song because he wants me. If
ni' shla'át k'lakátk ni; há n' ú'nk shla'áat skú'ks-kía'm, hú' n' ú'nk shla'áat
I should see might die I; if I it should see, the spirit-fish, if I him should see
máklaks hú'nk skô'ks tehí'sh, k'lakátk n' ú'nk shla'-ók; wakianua hiissínuk
the dead person the spirit also, may die I, him for having seen; or perhaps if song-medicine
is applied,
tehí'tch ni'sh ká-í sú'gat. Hú'mashl hú'nkash shla'-úkit ná'd máklaks, 6
then me he may kill. Therefore him if should see wo Indians,
hú'k tehí'sh kia'm, kat gěk wá; ká-í hú'nk shla'át hú'nkesh kia'mat
the dead also (would appear which there lives; not I can see it in the fish
skó'ks-kash.
the dead man's
spirit.
Mythologico Texts.

II.

Kia'm k'leka teh'ushni; tsuyunk hu'ksa ts'o'atki pil kia'm, nannuktua Fish remain dead forever; therefore those dead (people) exist as fish, as all kinds of kia'm, nannuktua maklaksni ts'o'atki. Ha' n' hu'nk hu'nskia shla'at sku'k-fish, all kinds of Indians dead. If I (of a deceased) should behold the

3 shash, k'la'at ni hu'nk sla'ok; ha'toks ni shu'nahtk, teh'ok giug k'ai-spirit, would die I it through but if I recur to magic then not sight nis.

he may not kill me.

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 Maklaks 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 tamamash-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 huk, hu'nskia etc., are inserted instead of the unpronounceable name of the deceased, and mean: dead person, spirit.

129, 2. Pil maklaks; only dead Indians, not dead white men, because during their life-time these did not believe in the sku'ks; this belief is a privilege of the Indians.

129, 2. Husht'i'za'ak etc. This sentence runs as follows: Tcho'ktoks husht'za ak nish, huk teh'ek nish sunksh shanaho'li, waki'amhu teh'ek p'nash (or p'a'sh) n'ash shu'nahtkki giug shanaho'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, shu'naht, 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. Ha'toks ni' shla'at etc.: if I should see (the dead) while I am awake.

129, 4. Sku'ks-kiiam, a compound word, may be rendered by spirit-fish, letiferous fish.

130, 1. Kia'm k'leka 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 SPELL OF THE LAUGHING RAVEN.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

I.

Shuyu'alzshikli tehuyunk É-ukshikni máklaks hátokt shuyúzéla, túmí
At "dance-place" when the Klamath Lake people there pilpil-danced, many
húk hátokt máklaks gi. K'ümakamte hátokt a géna. Tchúi Ká-akamtech
there people were. K'makamtech there went. Then Old Raven
shash hátokt wétanta shuyú'lzpiksh, tehui húktá'i k'lä'ka nánuk máklaks 3
at them there laughed when they danced, and rocks became all people
shuyukaltk hátokt.

dancing there.

II.

Yámakni' hú'k K'ayutchish gátpa K'i'uti kútit; tehuyunk i'-uag
From the North Gray Wolf arrived Kuti above; then he stopped
shkú'lya káyak tehí'sh gátpénunk, nánuk shuú'tamantk hátok yámnash 6
(and) lay down not yet home having reached, in full dress at that spot heads
(wáwakshnatk tehish; tula tehish hú'k gákatpantk i'uag sha hú'kn tú'kélza.
with moccasins on too; together with (him) those coming stopped they
Then Old Grizzly approached Old Gray Wolf lying (and)
ktaómpsh. Tehui Sháshapamteh hú'k gáldsha-nyunk Ké-utchiamtehash skú'lpkank
ktáómpsh. Tehui Sháshapamteh pálta Ké-utchishhash wáksna yámnash 9
asleep. And Old Grizzly stole from Gray Wolf the moccasins heads
Tchúi Sháshapamteh shulú'dshnank wú'kshzen génuapkug. Tehui Ké-utchiamteh
and, (and) put them on, to the fishing-place for going. Upon this Old Gray Wolf
szishú'laŋk kti'ukuela Sháshapamtehash; vud'hitakucla káyat pálapksh
waking up threw down hill the Old Grizzly; he rolled (him) down over the for having
pásh wákshna yámnash tehish. Tehúi hú'nk shúga pi Sháshapamtehash, 12
him of moccasins neckwear also. Then killed he the Old Grizzly,
tchúi É-ukshikni máklaks shelluttałmpka Yámakishish, Sháshapamtehash
where the Klamath Lake people commenced fighting the Northerners, (because) Old Grizzly
húnk K'a'-utchishhash shúgsht. Tehúi Ká-akamteh wétanta shash shél-
by Gray Wolf had been killed. Then Old Raven laughed at them when
lualpks, k'á'i sha k'lä'ka.

shél-

and rocks they became.
III.

K’mukamtch hú’nk nákosh hú’nk táplalash né-ulza shne-uyalátki
shash. K’mukamtch hú’nk pi tā’wa táplalash shnewi’tki gíg, pi kä-i
to them. K’mukamtch he ordered the loon to destroy it; (but) no
3 tuá ki’ai lueluk. Hú’ksha hú’nk nakushkákshmi kú-idsha ki’àm
fish to kill. Those who dwelt at the dam rotten fish
mutuyakía nákosh gá’tant, K’mukámtchish shiuguk, kú-idsha ki’àm pátki
threw over the dam to the other side of;
gíg. Tchúi K’mukamtch shawiguk kú-i sham nákush shú’ta; tchúi
ing to eat. Then K’mukamtch in wrath their dam spoiled; upon this
6 nákushzénkni shlámísh shi’ya shishi’dsha shu’ktaldshank lák. Tchúi
the dam-neighbors in mourning pitch put on head, cutting off (their) hair. Then
Ká-ág wétanta shash, ktá-i sha k’déká. Tchuyunk K’mukámtch lúpaksh
the Raven laughed at them, rocks they became. Hereupon K’mukamtch chalk
shna-uláma táplásh.

spit over the loon.

NOTES.

I. This myth intends to explain the existence of the large number of rocks found
at the locality called Shiyunyalkshi.

131, 2. Ká-akamtch. The adjectives -amtch, -amchtísh 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. Kiuti 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 shkú’l Ya and yámnash is the indirect object of shlí’tam-
antk. Shkú’l Ya, nánuk yámnash shlí’tamantko, wawakshmatko tehish: “he lay
down to sleep, keeping all his neckwear on himself, and not taking off his moccasins.”
Shlí’tamanka can in other connections refer to the clothing, but here it has special
reference to the beads.

131, 11. kiri’ukwela. Tradition reports, that Old Grizzly was pushed over some of
the high rocks at Modoc Point.

131, 13. Yamakishash 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 (táplai). 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 Ktaitini, 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'mukamtch 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'mukamtch offered to reward him in any manner wished for. The loon then wished to have white spots on its back, and K'mukamtch satisfied the request by spitting chalk upon the downy surface of its body.

132, 3. lu'eluak; formed by vocalic dissimilation; cf. Note to 114, 3.

BELIEFS AND SUPERSTITIONS.

I.

Wásh tzú'tzatkish; tsuí sa lu'la wásham tzú'tzash.
Prairie-wolf is seer-bayer; and they believe in wolf's prophecy.

Máklaks hú'uk lu'la wásham pákluípka k'lékuapksht tehč'k; tzú'-
Indians believe, prairie-wolf when howls, they will die after a while; pre-
tzuk pákluípka.
singing he howls.

Máklaks hú'uk lu'la púšish há'masht i-unégshhtka, tzú'tzuk héma;
Indians believe, the cat when crees just after sunset, for presaging it mews;
tchik'í'n tehish há'masht i-unégshhtka gú'lu, tzú'tzuk tchék há'ma. Wátchag
the chicken also when crees just after sunset the female, for presaging then it crows. The dog
death
teh'sh wawá-a i-unégshhtka, kú-i tchámluk.
also (when) whines right after sunset, the signs are bad.

Watság teh'shtat tzó'tza i-uná'gshhtka; tsuí gútpa máklaks, gůlk'i ngé-
A dog at a lodge howls just after sunset; then comes an Indian, attacks, wounds
isha at hustsó'za. Sa-ámkos hátokt tehía túsht hushtehó'za, kú-i hůnk
and kills the (owner). A relative, (who) there lived right where the murder was, did not him
shiúga; tsuí tú'tük spún'shma lu'gshla vú'nsh slé'nà witsú's éná tútuk 9
kill; then seizing (him) they arrest, entice him, the came row away. fishing-net carry taking
ktší'k, snáwedsh spún'shma hissůaks shúnluk. Kílú'sh at kéták a
ears, his wife they abduct, (her) husband being the murderer. Furies he quits and
tsá'wik.
is demented
MYTHOLOGIC TEXTS.

Kâk tqû’tzatkish; tsûí sa kûluk sa kâkam tqû’tzatkash, tsûí sa
A raven is a soothsayer; and they believing the raven’s repeated prophecy, they
shenótanka; pûts hû’uk pân kâk màklaks.
fight each other; it also eats, the (dead) men.

3 Tutiksh màklaks shuína tcû’zapkam m’nâlam shashamoksham;
Dreams the natives sing about their relatives;
hûmasht shâhun giug kûukyunk flags.

for this same reason, they stick out flags.

Tmélhak gitko shaklô’tkish tîdsh tînya; tû’m tîzaga. Tmélhak t’à’dsh
A squirrel having, the gambler well succeeds; much he wins. The tmélhak (is)
certainly

6 shâyuaks; shakâshat låki, tîds múnâlámmpkatko.
of much account; in the game (it is) well managing (it). The shakâshat

Tchâshash mú’üna lushântsank mbâwa ski’s; tsûí màklaks nànuk
Shakâsh the skunk deep down while scratching a hole emitted a blast; upon this people all
hushtsôga tsâshash-kûuks. Suáwshed shanahólînk spû’nshma plaïwâsham
hides the skunk-conjuror. A wife seeking he carried off the eagles’
killed

9 tû’paks ktânapkash. Shléank tc'hâwika plaïwâsh, wi’udsna ânkutka
sister when asleep. Seeing (this) became furious eagle, beat with a club
tehásês, wi’udsish k’âłâk, tsûí kó-i pîlîui. N’dopôg k’tô’l hâmetsîpka:
the skunk, the beaten one died, then badly stunk. Smelling (it) the stars said;

“pâtkal!” at plaïwâsh pâtkal’pe, stôpatchka, tsûí gêmpële tûpakshash
and eagle rose up again, washed the face, then went home sister

12 m’nà nênak.
his taking with him.

11

Hâ shaklô’tkish pî’sham shu’lash ntággal, shaklô’tkish tîdsh vumi’,
If a gambler of humming bird the nest finds, (and) the gambler well hides (it) away,
kaítoks kaní vuû’izi. Hâ kó-e shléa pa’áapkash, pê’tch ktáka skia’fish
not any one conquers (him). If a frog he finds dried-up, the leg he cuts off left

15 tâ’pî’dshimish vumi’; hûmashtak shú’ta shaklô’tkish, kaítoks kaní vuû’izi.
kind (leg), hides away; (if) this acts the gambler, (then) not any one beats (him).
Hâ kaní tchâhchâl’pecha shla’-a (kinkâni tût wâ), tîdsh tî’nya. Hâ kaní
If any one a kind of fire-bog finds (scarce there they are), good luck it brings. If any one
mû’n’shmish màklaksâm shtàp shu’lka, pa’áapkash kâla-shushati’lash
of old fashion! Indian arrow-head saves, dried-up a mole

18 tc'hî’sh, hû’kt humâshâkt tîdsh tî’nya tc’hî’sh.
also, he in the same way well succeeds also.

Ê-ukshikui Mo’dôkni lôla plaik’i’shâsh lâkkish, shûnta tc'hish wengâp-
The Klamath Lakes (and) Modocs believe in the heavenly ruler, revere also of the de-
kam shkô’k’ashash.

21 Mo’dôkni shûpuyûka tûnàpni wàita tûnàpni pshin gshúulaka kàyak
The Modocs at first menstruation five days (and) five nights dance never
ktâkt’nan; wewânìsh ta-unàpni wàita kà-i tc’hô’léks pân.
sleeping; the females for ten days ko ment oik.
BELIEFS AND SUPERSTITIONS.

135

Hä' i shma-htcháktak yáinatat, ká-i i ūn késh shlé-etak; hā'-atoks
if you let your shadow fall on the hill, not you lpo will find; but if
1 ká-i shma-htcháktak, tū'm i ūn késh shlé-etak.
you not let your shadow fall, much you lpo will find.

Móatuash, k'le-ugtkiápksat tchíalash Móatuashám kóketat, ká-i mhū' 3
The Pit River (best) would cease to come the salmon up the Pit River, not gromses
lúela skó; Mó'dokni tchį'sh lóla shuátash kí'am tchúká shátna, humásht-
they kill in spring time; the Modocs also assume, sape-hens the fish to swim up invite, there-
gisht ká-i lúela.
lore not they kill (them).

NOTES.

1. 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. pákà to howl, bark; pák'la to howl repeatedly; to howl for a while; pák-
lunípka 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 inver-
sion, the words tehikín gá'útu, the hen, appear here widely separated from each other.

133. 6. Kú-i tchāilhík has to be resolved into: kú-i tehé mál (for málash) hórk:
"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 (kák) is supposed to be a bird of fatal augury, because he was
seen devouring the flesh of dead Indians. Compare: General Notes on page 130.

134. 4. kúkayunk. 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 tmélik-squirrel is cut off and laid under
the gaming-disk or the p'ála to insure luck to the player.

134. 7-12. Tcháhashásh 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. mákilaks nánuk is the direct object of hushtsóga; the skunk killed them
by his stench.

134, 9. tů'paks stands for tů'pakshash; tůpaks, abbreviated túpaksh, is pro-
perly 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. pākhäl'ke. 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.

11. 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 secrecy, which must have made them more interesting to the aboriginal mind than other objects of a brighter exterior.

134, 13. ntāggal, ndākal: to find accidentally; slhēa: to find, generally, after a search. vuni' is to hide away either on one's own person or in the ground.

134, 16, 18. tidsi'mi'na is to succeed, to be lucky; without tidsi' in: hū'toks tin-yantko gi, that man is lucky.

134, 17. shi'ap is a black arrow-head made of obsidian, a volcanic rock found in several places in these highlands.

135, 1. hā'atsoks is formed from hā' toks with intercalation of the declarative particle a.

135, 3. k'le-uugtki-napkasht is a periphrastic conjunctival form composed of gi-napkasht, of the verb gi, and of k'le-utka, the usitative of k'léwi, to cease, stop, terminate; utka has turned into -ukt- by metathesis. Literally: "would habitually cease to be in the Pit River." mhū', the grouse, is called by the Klamath Lakes tu'mi'.

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**REFLECTIONS OF EVERY-DAY LIFE**

**Monologues in the Klamath Lake Dialect by Johnson, Chief of the Modocs**

Kā-i mish nú ō-it nú tidsá'wa nté-ish, sbhiútuk mā'makla pá-uk sblink

Not you I to let I like (my) bow, for shooting ducks to eat killing (them)

ndektí'shutka. Tidsá'wa kā-i mish úya, tū gēnuapka úyamnauk nté-ish

with arrows. I like not to you to give ever fit, there I will go taking along bow and arrows

3 gé-u, hishlásanuapka. Yó-ishi! tatála kā'gi, kā-i shláa tatákui yū'iz;

my, (and) will amuse myself Are lost! right they are not I found where they went down;

té-ishin, mā'ns kā-ika. Únds m'usant pēn kavyuapk.

they are lost, for a long I searched. Some time to-morrow again I will look out (for them).

Shikútechipk tehiká kēnntsâtk; undse'ks sëwunapk pâtki giüga

Walks on stick an old decrepit (man); some time I will give (him) to eat

6 méhiess: yuyúlks tsi pá-uk hūn tehē'k tids hū'tapk. K't'shtechipk hum

trout; being poor thus through all of it then at ease he will feel. Comes to me this

su'wedsh; oni'sh kám shéwant i: tū'm nú'sh shewantamnuapk sáwalktko

woman; to her fish you may give; plenty to me she will continue to give having received presents.

Kāmp'kuk kēli'ak pásh ti'ga'ma. Únds'et kátechkal pa-náp kë-utala steinsh.

The indulgent without food he hungry. By and by tobacco I will chew to my heart's content.
Sanáhóle kátehkal títehwáŋk; ŭnds pén mbúsant pá-uapk kátehgal
1 like tobacco well enough; by and by again to-morrow I will chew tobacco
pátkélan. Kańi shlé-uapka ŭns stóyuápk; tóla pákuaŋka ŭnitch; pén
while getting up. Our deer should I see; then I'll cut off with (me) he will smoke then; again
wutuáŋka kíkíí kátehgal; kíkíí, ká-i túmi, tehé'k pén túmi pákuaŋka, 3
I shall spend a little tobacco; (but) little, not much, afterwards again much I will smoke.
pákólnk szólakuapka.
(and) after smoke go to bed.

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
succeeding helpless and indigent people.

136, 3. kí'gi. This refers to some arrows, which cannot be found at the spot, to
which they seemed to fly.

136, 4. 5. Untchék, abbreviated undse, ŭńitch, ŭnds, ŭns, points to some undeter-
dined epoch in the future: by and by, after a lapse of time, some time from now;
undse't, 136, 8, through apocope and synizesis, stands for untse'k at; undse'ks for
untchék tehish.

136, 5. Shikútsčhipk tehiká kímutsútk, grammatically incomplete forms standing
for shikútsčhipká t'shika kímutsútko. The word stick is not expressed in the text, but
the suffix ipka, united to shikútsčha, expresses the idea of "walking while leaning
oneself upon something or somebody". Cf. lāyipka, to point the gun at the one
speaking; tlođishipka, to see somebody coming towards oneself.

136, 6. kí'šhtéhipka, to step towards the one speaking; cf. Note to 136, 5.

136, 7. ouń'sh for húniš, cf. ō'skánk for húňkáŋka, 65, 1. Húniš is the objective
case of húń; but this pronoun is not regularly used when speaking of animate beings;
húńkiash would be grammatically correct.

136, 7. shéwanit. The words ouń'sh kíiam shéwanit are supposed to be directed
to one belonging to the speaker's household.

136, 8. The term kátehkal, tobacco, expresses the idea of an intermixture of several
kinds of weeds or leaves for the purpose of smoking them.

136, 8. pa-náapk. A more appropriate term than this for masticating tobacco is:
kátehkal kpu'ýumma.

137, 1. títehwáŋk. This is in fact the participle of a verb: "I like tobacco, being
fond of it."

137, 2. stóyuáŋk: I shall cut off a piece from a stick of pressed tobacco and give
it to him. Cf. súyášíshka, to clip the hair.

137, 3. kíkíí kátehgal. If this and the following were not worded in the conver-
sational slang, it would read: kíkíísh kátehgal: kíkíísh, ká-i túma, tehé'k pén
túma (or túmax) etc.

137, 3. ká-i túma. 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.

Given by Doctor John, or Kākash, in the Klamath Lake Dialect.

"Ngā'-ish a ni tā'lyphkapsh, gē-u tā'lek, shlīn antsâ; shkēk antsâ nū'sh, shlīn nū'sh. Kān ish shlīn? Tsuyā'ish nī shlīn, gēn ish tsuyā'ish mpāta, they shot me. Who me shot! Through the cap I was struck, this me cap kills. Now shi ish nū'sh, kā-a nū'shī, gūhū nūsh, a nīsh kā-a mā'ша! it pains me. they shot me in the intensely me it pains, am swollen I. now me hard it pains!

Pāsh ish shēwan i; k'lékapkan pānuk; pālak shēwan i, a nīsh kā-a mā'sha, Food me give you; I will die after eating. quickly give you, me very it pains.

tiā'matk kā-a, pālak shā'wan i." At shēwana nū, at pān; shmun'āt mū'dsū, if am hungry very, quickly give you." And give (him) I, and he eats; he takes now the spoon.

6 "At k'léka, ātēni k'léka; tsīa at, k'léka takes nū; shlīn nū'shtat. Now I expire. now I die; I live yet, dying but (am) I. they shot me in the head.

A ni k'léka, ātēni k'lékāl. At k'lékā. Shū'dsha lūlksla sa lūl'okshtat
Now I die, now I am sinking fast." Then he dies. Kindle a fire (and) cremate they in the fire

hū'uk k'lepkapsh.

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. ngā'-ish a ni tā'lyphkapsh shlīn antsâ, forms of the conversational language standing for ngā'-ish a nīsh tā'lyphkapsh shlīn a sha. gē-u tā'lek "my arrow," a poetic symbolism for the arrow that causes my death.

138, 1. shkēk antsâ for shkēkā a sha, but nasalized like shlīn antsâ. Shkēkā properly means to pierce, but is used in a medial sense.

138, 2. mpāta 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 nū'sh. Some impersonal verbs can also assume the personal form of intransitive verbs: mā'sha nū and mā'sha nīsh: "it pains me"; kēdshika nū and nīsh: "I feel tired." The Modoc dialect prefers the personal form.

138, 6, 7. ātēni for at a ni. Cf. sē, 82, 1. tchālqyet 90, 11. ātēnish, ātēni 90, 12. 13, gē'ntēni, Note to 93, 7, 9.
THE LORD'S PRAYER.

I.

Nalam p'tishap, kat pla'í techia: Nánuk ná'd hú'nk mi shéshash kátak our father, which on high lives. All of us thy name truly
shuí'ta. Mi húshkanksh gu'ta ná'dsh. I hú'nk vu'nuhapk génta káflatat,
worship. Thy mind come to us. Thou wilt achieve on this earth,
wákaktak pla'ftalkni gi. Shéwan i nésh gé'n waitash námam pala-ash 3
equally as (thou) on high dost. Give thou us this day our bread
nánuk waitashtat. Há nésh tuá kó-idshi gíntanuapk, ká-i hún, pla'ftalkni,
every on day. If on us any thing wicked should stick on, not it, thou on high,
hú'shkan ká! húmashtak ná'd ká-i hú'shkanuapk, há kaní nésh kú-i
mind thou! just as we not would mind it. If somebody us wrong
gí'napk. Ká-i nésh i tuá shútétki kú-idsha, i inúhuashpak hák nésh 6
should do. Not to us thou any let do wicked, (but) keep away thing
from us only from us
núá kú-idsha. Húmasht giug mi né'-udaks, nki'llitk techí'sh, ktechálshkash
any thing wicked. For thine (is) the rule, force also, glory
tchísh techu'nsiak. Húmashtak an hún gitk gi!
also forever. Thus I it to be say!

II.

Nalam t'šíshap, pla'í techia: Mi shéshash nánuk stínta; mi kózpash 9
Our father, on high (who) lives: Thy name all revere; thy mind
gáltechui nanuká'ísh ná'l. Gitá techí'sh kiíla humashtak gi, wákaktoksh
come to everyone (of) us. Here too on earth in the same manner be just as
pla'í ki. Nálash gé'n waitash shápéle shéwan i. Ká-i nálash kó-i shútá,
on high he done. To us this day bread give thou. Not us wicked render thou.
húmasht nálam máklaks-stítko stínta. I huúshgi nálantant kó-idsha 12
equally as our men-kindred (we) love. Thou keep off from our bad
steínashat kózpash; tísh nésh nálam steínsah shútá. Mi tala litchlitchh, mi
(from) heart thoughts; good our heart make thou. Thine alone (is the) power, thy
steínash litchlitchh tchú'ssak, mú'ni lákiam steínsah. Húmasht toks tísh.
heart strong (is) perpetually great of the Lord the heart. Thhis (it will be) well.

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 hú'sh-
kanksh, or in Modoc kózpash, "mind", né-'udaks, "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. inunashkipk, phonetic inversion for inunashkápk'í; see Dictionary. 
139, 7. ktc'háshkash, from the word ktc'hálga, to shine, to be radiant, resplendent. 
139, 8. gitk, in an hún gitk gi, is the verbal intentional gitkii. 
II. In the Modoc dialect; by the Riddle family. 
139, 10. Gitá kbiša is equivalent to gé'nta kážatat; in humashták gi the verb gi has to be taken in the passive sense. 
139, 11. kó-i shú'táí: "do not render us wicked." For shú'táí compare 111, 15. and Note. 
139, 12. humasht nálam. Between these words and the preceding ones there is a lacune in the text. màklak'shítko, "our kindred": those who look like ourselves. 
139, 13, 14. In ni tála htc'háshhli the adjective strong stands for "strength, power", while in ni sténash htc'háshhli 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 lish sha kšulakuapk? 

Skálag. Pá-ak ká-i an sháýuakta! uná a sha ná-asht she-édsatat mat 

sha nánuw shúkú'ki-úapk kshi'úlzhish. 

Kápuk. Tatáí tchi'k sha kšulakuapk? Plé'nakšhi á? tám hák 

Where after all they are going to dance? 

haítc hú'nk sálá́áltí? kúí a sha nén huík máshish gísh shápa. 

(did) you him see? seriously they him diseased to be say. 

6 Skálag. Káyak an há'goto tópta, ná-asht tó'dsh toks nú tů'ména gě́n 

Not 1 there was going, thus however I heard this 

mbú'shant pil, mat pá-ula: gít toks nů wátch káyaktúng, kúinag 

morning only, (that) he was eating: out there I of my while returning away from 

gépgapéle. 

I returned. 

9 Kápuk. Tám haítc hú nü'gsh shuíwaksh shláá gúni, gémpktch Kúy- 

(Did) you absent the girl see over there, who went to 

amtsgéks, Ellen Débdélam mú'ka shéltalchák'ísh má'shishí? 

Kú am Skii'ikshi, of Allen David a baby to visit having fallen sick! 


Not 1 anywhere saw her. Is that so!
Skä'lag guhuâshkëchëa; Kăpti'nâmkshi tehkash sha vûlâukia: "Tât i
Skëlah left; at the Captain's lodge also they inspired (of him):
"where you
tamnû'tka?"

Skä'lag. Gë't an wâtch kâyaktka, kšiûlakshëen genû'tuapkuk.
Through I of (my) horse returned from the secene. towards the dance-
house.

Captain. Tâta hai tehi'k sha kshî'ulaktenhapk?
Where finally they are going to dance!

Skä'lag. Mbu'shant a sha shë-êdsbat kshûlaktenhapk Mbu'shak-Shi-
washkëni, âk tehish nûnak gépkuapk.
Then he started off to go home.

Tchûi guhuâshkëcha gémbaluk.

II.

Hlékosh. Tât lish mi ú'nak?
Where (is) your son?

Pépakli. Le-utchôlan kant' ûnâ geknû'la; le-utchôlan tunepâ'nish
For playing outdoors a while ago he went out; for playing free
tatâkiash túla.
children with.

Hlékosh. Wakaîteh gé-unga kai gépgape?
Why not returns he?

Pépakli. Tûtaks afi léwa; hôtaks tatakni waîta léwapka; lîtki gat-
Away far they play; those children the whole day will play; in the they
pampêli-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. Pa-ak ká-i an sháyuakta! is interpreted by "what do I know!"

140. 9. ná'gsh shiwaksh gëmpktch stands for négsh shiwâkash genû'papkash. It is
very rare that diminutive nouns, like shiwak, shiwaga, assume the ending -ash
in the Objective case; cf. 23, 10. But shiwak means not only a little girl; it means an adult
girl also, and is therefore inflected like ná'vedsh.

140. 9. Kûyamtsèksh. 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. Mbu'shak-Shiwâshkni, term corrupted from Mbu'shaks-Shawâlshkni: "the
one who lives, or those who live at the locality of the obsidian arrowheads." Mbu'shaks-Shawâlsh lies on the eastern shore of the Williamson River. Cf. Note to 134, 17.

11. Dialogue in the Modoc dialect; by Toby Riddle.

141. 9. Lèwa, to play, forms the derivatives lë-utch to go to play; lë-utchena to
play while going, to play on the way, cf. shëôdshna 99, 2.; lë-utchôla to go to play in
the distance.
TOPOGRAPHY AND NATURAL PRODUCTS.

141, 11. gi'-uga for the more common gi'uga, giug.
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'mukamteh mat kálló shú'ta. Tsúyunks tít-alk kálló shu'tolána: K'mukamteh, so they the made. The following names gave the after creating: kálló, country
Tüli'sh kálló E-uksk'lashsh shúta K'mukámtehs k'án-wueklsh'á; Tüli'sh tsí-
"Tulish" place for the Lake people made: K'mukamteh to be their fish-killing Tulish, place;

3 hunk a'llza. "At hů'ünk kálló git ktaiksí Shúyakčêsh tehín á'llza; gítthus he named "And that spot there where the "Jumping Rocks" so I name; here shu'akčêks gi'-úapká". E-ukskísas K'mukámtehs nč-ulzank hemeçe: a leaping place shall be". To the Lake people K'mukamteh ordering said:
"Tú'kua nä'-asni kálló ná'snì elzá gí'ta Tú'kua; Gu'mbat nä'snì gi' elzá;
"Túkuna so I a spot, so I name here Túkuna; Kúmbat so I there give name;

6 gitá Ká'llókši ná'snì elzá gí'ta. Wàkáksi spú'kíshtatá gí't i spú'kle-úapk; there Dirt-bathing so I give there. At Waka in the sweat-house there you shall sweat:
hú' me wàsh k'la'kuapap gí't i spú'kle-úapk, hú' mi snáwéndsh kélákuapak if your child should die, there you shall sweat, if your wife should die,

9 hishmákteh kélá'kuapak. Tú'nepní spú'kle-úapk, tsúi kúllókts tsúlak's gi'-husband should die. Five you shall sweat, then strong (your) body will

ná'snì elzá gí'ta. "Násht ná ne-ú'lzá A-úsmi shéhuapk; ná'snì elzá gí'ta káló kái.

12 Koháshtí nä-asni élka gí'ta. É-ukalkshí ná'snì elzá gí'ta; gí'tats spú'kle-
"Set out" thus I call that E-ukalkshi so I name this here also you shall
napk, tu'nípni i spú'kle-úapká wéas k'lekalúk, túnípni snáwéndshésh kélé-sweet, five (days) you shall sweat a child after losing, five (days) a wife after
káluk hishmáksh tehish; ká-itoks mi sa-ámosks kélékt kái i spú'kle-úapk, losing, a husband also; but not, your relatives having died, not you shall sweat, (then)

15 hú' mi sa-ámosks nánukta tsókuapk. Kái i gitá spú'kle-úapk ndámnántak: if your kinsmen of all degrees shall have died. Not you there will sweat but for three;

snáwéndhtat, hishmákshat, wáshhtar." for wife, for husband, for child.
NAMES OF UPPER KLAMATH LAKE LOCALITIES.

"Nakotk Wi'tlas kokétat hi tchi'sh luélks-kiäm gi'-uapk; na-ást shé-
"By (its) dam Witlash in William there also a fish-killing place shall be; thus
shash élza ni: Ktá-i-Tupáksi. Mbu'saks ná'ást shéshatk máklaks gi'-uapk;
name give 1: Rocks-where-stand. "Obsidian" so called a people shall exist;
Smák ná'ást sésatk gi'-uapk máklaks gi'ta. Kkatílts ná'ást sésatk gi'-uapk 3
"Hairy" so named shall exist a people there. "Armpit-hairy" so called shall exist
gi'ta máklaks.
there a people."

NOTES.

All Máklaks admit that Kmukamtch 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 Kmukamtch.
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 Kállalkshin spúklish
on west side of Lake and Énkalksi, 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. käña. About the meaning of this term in creation myths, cf. Note 96, 23.
In other connections, in the present text, käña or káña means spot, locality.

142. 2, 3. Tulish. To enable the Indians to catch fish at that place, Kmukamtch
built for them, as tradition has it, an obstruction resembling a beaver-dam. Cf.
Nakotk, 143, 1. giti for gita hi.

142. 3, 5. Tükua and Koháshi are camping- and fishing-places on the eastern shore
of the Lake. At Siuyakékish the Indians leap over rocks for amusement.

142. 5. ná-asni, ná'asni stands for ná'asht ni: "thus 1".

142. 5. 11. Gümátat is called Rocky Point by the white population, and lies on the
western shore of Upper Klamath Lake. A-asni is an island of the Lake.

142. 6. Wakáksi or Waka is named after the ōakish-fowl whose cry is waka waka.

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. ndámántak is composed of ndámanti or ndámantat ak: "only for three
(kinds of relatives)".

143, 1. Näcotk is the instrumental case of näkosh, lumber-dam: "on account of
its dam Witlash will be a fish-killing locality." A boom 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. Mbu'saks, Smák and Kátkatíls are names given in contempt or derision
of the respective tribes; the latter to Indians living at the Dalles of Columbia River,
Smák to a tribe living south of that locality. Cf. 103, 2. 3. Mbu'saks is a name for
the Snake Indians.
MISCELLANEOUS NOTES ON ANIMALS.

Given by Johnson, Chief at Yaneks, in the Klamath Lake Dialect.

1. Ni'l wéksa púl'hka máklaks shú'hashluk szó'lhol; kránuapkuk
   The mallard-duck pull out the Indians to make pillows to lie on; for sleeping

szó'lthank ni'l ikúgang willish'kat.
   (and) resting they are put down into pillow-cases.

3. Mbu'shant nílaksht wíszak há'ma.
   In the morning at dawn the wíszak bird.

Wátsak wáwa a gulúndshisham; le génuq wáwa.
   Dogs bowl because left behind; for not going they howl.

Yá-ukal tchaggáya ánkuat á'nnank; nuntsá'g á-unólank húndshan-
   Bold eagle sits on tree replete with after a while after depleting he will
   food; himself

6. Uapk, tó-ugshant húndsanuapk Á'-ushtat.
   fly off, to the opposite shore he will fly of Upper Klamath Lake.

   Tché-u gankánkatchuápk; tí'mák máklakuápk, wakiánua lápëni;
   Antelopes (people) are going to hunt; once only they will camp out, or perhaps twice;

   shlíuk géppagáupka pálaq. Úndsh mbúshant pál-uapk szólákok.
   after shoot; they will return at once. Some time next day they will take to induce sleep.
   for a cold bath

9. Kó-i shú'ta wásh, pálá u'sh wásh; kó-idshi wásh. Múatch kpe'l
   Wickedly acts prairie-wolf; steals from prairie-wolf; mischievous prairie-
   (is) wolf.

   gi'tko, tidsá nél' gitko wásh. Kinkání wásh É-ushtat.
   (he) has, delicate fur has prairie-wolf. Scarce prairie-wolves at Upper Klamath Lake.

   Kai-udshish nish kópká; kílos ké-udsís; shlá-a nish tslatskágantko
   Gray wolf me bites; impetuous is gray wolf; when me, jumps on my throat
   gray wolf.

NOTES.

144, 1. ni'l wéksa stands for ni'l wéksam; púl'hka for púlza or púlka: -b, "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. Ni'l
   stands for ni'l and múatch for múnish. Tidsá is tidsa a.

144, 11. tslatskágantko; the verbal adjective of tehílákága stands here in the dis-
   tributive 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.

Quadrapeds: hohánkankatk lîlhanks; nánuktua hohánkankatk; wunípa tsô'ks gi'tk kâllatat tehîa nánuktua lîlhanks wîkts nákanti.

Birds: lâsaltk nânuktua. 3
Forest birds of small size: tehîkass.
Forest birds of smallest size: tehîليلîks, tehîليلîka.
Ducks and geese: mêm'âkli. 6
Night birds: psîn hûntechna.
Water birds: nânuktua hûhánkankatk é-ushtat, âmbutat tehîa.
Swimming animals: nânuktua udûdankanksh sâyuaks; nânuktua udô-damkankatk. 9

Fish: kiyâ'm.

Jumping amphibians, toads and frogs: skâskatkankatk. 12
Snakes: wîshînk; wâmënihsh.
Lizards; lit. "walking straight out": ulî-nûtekhkankatk.
Reptiles and worms: skiskankankatk. 15
Flying insects: mânk.
Creeping insects, snails, some mollusks etc.: mû'lk, mû'lkaga.
Grass, seed-grass: kshûn. 18
Berries: iwam.
Edible roots, bulbs and seeds: màklaksam pásh; lutfish.
Trees: ânu; kô'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 locomotion 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 wishunk, "garter snake" for "snake," the Modocs wānimēsh (black snake) for the same order of reptiles, these species being the most frequent of their kind in their respective countries. Birds are hohānkankat 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.

Ya'ntch kālkali, týópe-pátpan, paki'š; kak tān: 18"; kāl(tat) lū'sha, cylinder, thumb so large as, estable: so long: 18"; on ground it lies.

ktaiyátat luslā. Sheåps pushpúshli, lā'pí sheåpsh. on rocks it lies. The flowers (are) dark. two flowers (to it).

3 Kápiïnksám kēdna saigatkat: lū'k pùpashpúsh-tkani, húzītk teh'pshash. Wēwannish búnk shtā'ila wēkank yākitka pāta-gūlshēmi. Pēk-
shank sha hū'nk gāpuns shúta; tehīlāka sha tītakna. Wū'kash-

shink sha hū'nk gāpuns shúta; tehīlāka sha tītakna. Wū'kash-

Kasha' kēdna wālidsat, kāl(tat) ushā; pālpat shlāpsh, tsmō'k pīlhu'tk. Kēlāch kēdna wī-ukayant kēlādshamat; kēlādsh ntehēkāni māmātch-

mā'tehli lālkaya. Wēwannish kēlādshla wākšolakan; shpahā sha

then after gathering, keep (it) by drying to preserve (it) for winter, boiling (it) they sometimes. Wēkash-

shītik máshetk kāpiïnks.

Kasha' kēdna wālidsat, kāl(tat) ushā; pālpat shlāpsh, tsmō'k pīlhu'tk. Kēlāch kēdna wī-ukayant kēlādshamat; kēlādsh ntehēkāni māmātch-

mā'tehli lālkaya. Wēwannish kēlādshla wākšolakan; shpahā sha

then after gathering, keep (it) by drying to preserve (it) for winter, boiling (it)

then they eat (it).

Kēnāwat kēdna saigatkat, tsēlas ka tāmū 1'; paki'š; p'läi shlāpsh pushpúshli,

tūsh pīlhu'tk.

Klān pālpatlāsh shlāpshaltk pläi, kēdna kōkata; pākishest, tūs másitk; má-

Klān pālpatlāsh shlāpshaltk pläi, kēdna kōkata; pākishest, tūs másitk; má-

 Indians eat (it).
Klápa kálkali, pakí'sh; ka túmi 3\textsuperscript{r}; taktákli pú'dshak, típaz kitchkání.

is cylindrical, eatable; so long; three inches: red (is) the pú'dshak; (its) leaves small.

Klú' kálkali lut'i'sh; kedshú Móatok: pakí'sh.

is a rounded root; grows in Modoc country; (it is) eatable.

Ktu'ks wókash-shítko, kéd'sha tátetat; kú'ksam shláps shú'pa'sh, pálpali, 3

nuphar-like, grows on straight stalk; of the kú'ta's the bud (is) (its) top, is white.

pakí'sh.

eatable.

Kú'ká ú'sha káltat, pakí'sh; gé'mtchí tśčlás: O.

lies on the ground, eatable; so shaped (its) stalk:

Kál's kálkali, pakí'sh; mú'na lú'sha ambuttat; kitchkání shláps with- 6
globular, eatable; deep down it lies in the water; small is (the) flower of the

payam.

whichpai.

Kú's wé-uyalks tśčlás gi'ítk, shláps gi'ítk: pakí'sh.

a forked stem having, flower having, palatable.

Kól. Táktakli tčñlás gú'lám nú'tuk. 1-ukak mú'klaks hú'ntcnci gú'l 9

Red (is) the stalk of the kol when ripe. Around Fort the Indians this kind of kol

shí'ila tún, gi'tokos ká'i tuá kól. Amtatka sha méva pú'kug-

gather in quantity, but here not there is kol. With a stick they dig (it) to their

ishamtat shú'lagianuk, tchuí sha pú'ka; i'kagank pän shtápka

roasting place bringing it, then they rest (it); taking it out again they pound (it)

ktávatka. Kó-i pú'lutk, tíldi tásdi pás'h; hít káni kól č'nt, 12

with stones. Badly flavored, good however a food; if anybody kol carries on him,

lú'k hú'ntsht shtí'kok vú'shát.

a mintly him smelling will flee.

L'bá. Lùpi' sha'hmlažõ'tchtat shá'pashat l'bá nóka; wéwannish stá'ila

At the first autumn-commencement in (that) month Lùpi' ripens; the females gather (it)

yákitka wé'kánk tátka. Tsú' sha it'capalank shpáha, shú'tshuk 15

in baskets, beating (it) with a paddle. And they bringing it home dry (for cooking)

sha gáma; skátka gáma gá'mkishtat. Willishkát sha ikú'ga

they pound (it); with a pestle (they) pound in a mortar. Into sacks they fill (it) in

pás'h, tchuí sa vú'mi vunšíshtat willishkát ikú'gan. 

after drying, and they bury (it) in caches, in sacks after putting it.

Léhiash kedshá Móatok; gi'tatoks É-ukshi ká-i léyash ké'dshant. Tánapsh 18

grown in Modoc land; but right here (at agency) in Lake not léyash is growing. Tánap

shítko shlé'sh léyash; wí-uk lé'ntk léyash; tčñlás toks lé'išam

alike to look at (is) léyash; not very lies léyash; stalk of léyash

ná'sh pěch atí táktákli shláps gi'ítk. Móatokni slúničtí'ya

(is) one foot tall, red flower having. The Modocs fry (it)

lépuinatk pú'llash shú'tanka léhiash. Kú-i mű'shetk. 21

in frying pans into bread making léyash. Really tasting (it is).
TOPOGRAPHY AND NATURAL PRODUCTS.

Má-i. E-uksikun mávalshuk yu’ushatka széna shléank é-ushtat. Tchélash sha shmúnkaná isnika, yánansh pil p’áinqu púedshá. Yánakánin stalks they seizing pull up their lower ends eating throw away. Each at the lower end.

pálpali gi nép púani. Stá-ila sha kshunmé, ká-i má’nish ypká white is hand-long. Gather (it) they at grass-time, not long (can) lie má-i; pá’ishuk sha púedsha kú-i kléksht.

tule; as soon as dried they cast (it) had having-been- away, come.

Nú’ak kédsha utchékayant kshúnat shágatak; lú’k tchupashtchí gi. grows on small grass-stalks in prairies; seeds tchupasht-chí are.

Kápinku-shítko stác-ila nú’tak wéwanush wékank yákítka. Kápinkyks just like gather nútak the women, by beating (it) into baskets.

Páwash a kédsha aitz’ménash kól, ká-i kú-i pilúitk kú’lám-shítk, lúluyatk grows smaller than kol, not stinking kol-like, sweet...toks kpápshtch. Yánakshí pil sha tüm shléa. Tchélash pú-usham hot to taste. At Yúneks only they much find. Stálk of páwash (of it)

wi-ukaní, má’kmukapsh pápalsh šlápsh gí’tk. Pú’ka sha hú’nk is low, feathered (and) white flowers having. Bake they páwash, tehúi sha gáma, sb páháunk sha il’za lú’ldam páshluk.

Pú’ks númiksh-kái’la kédsha túm, titatna ká-i tú’mi. Pú’ks kédsha everywhere grows in quantity sometimes not in profusion. Camas grows (of it)

Oregon saúgatat, tehékénish metsmétlish lélé-usam gí’tk tehélash;

on Oregonian prairies, minute blue flowers having (its) stalk;

pú’ks tehék’ni oníons-shítko šlénash pápalsh shándituq ging, pukátk

camass small small similarly looking, is whitish raw being, when baked tehék lúluyatk má’sha noyuk. Pahátko má’ntch gí’nakt i’pakt then savoury tastes when it is done. When dried, it a long time afterwards it may remain.

rámu’ní illúshá ká-i kó-i kléksant. Shláps tsmó’k pilúitk.

for many years not spoiled may become. The flower-fish-stink smells after.

Pú’luzanuch. Piénun máklaks púlzanzantchluh pienú’tkishtka; pú’ka a sha scrape up the Indians for gathering the chrysalis with a paddle; roast (them) they

kúyádat kél’pokshat kshún’ puétltá, wáldsha tehék sha kshún,

with stones boiled, grass potting under, lay on top then they grass,

kné-udshí lokáptchá, tehúi sha kái’la kú’luá pú’kúg púluzantch.

rough bark pile up on top, then they with fill up for roasting the chrysalis.

Stópalsh. Máklaks kámá’mi giúcakshí’á’ng-shta stópalsha púksháuni’ teh. Ka-

The people in fishing-season, at home-saving time peeled trees, in camass-season also.

kówätka sha kiuló la stópalsh; kápka sha stópéla. Lúluyatk stó-

With bones they peel off the inner bark: small pine they peel. Of sweet taste pine trees

alsh; shánks hak sha pán. Kánt i lún shíá’á shtopalshú’í sh ká’sh the bark; just raw they eat it. So many you (of them) find peeled off pine trees

i támicnug. Ká-i kú’sh múnuk tehú’a stópalshú: nánkka tehúka.

you when traveling. Not pine-trees all perish which were peeled; some dry up.
Táksish kálkali, pakí'sh: lával ka tántian slápshtat; káílatat lu'sha, ká-i cybudší, pahtable; is wide that much at the bud; on the ground it lies, not pi'luitko.

Tók päl'sali kshu'n, kédsha é-nshtat.

Tsí'kal atíni kshu'n, kédsha é-nshtat.

Tchó'psam kédsha kshu'n ptchi púta tehí'k nóka Tchuí máklaks tchipash; grows grass-like and in summer-time ripe; then Indians tchipash shtá'ila, wéwannish wéka ulá'cugá yákitat. Lúulkshtka tú'ksh a 6 gather, the women best (it) hand (it) in seed-baskets. In the hot coals in a fire into tchipash shu'il'za, tehí'k sha húnashtgiulank péksha lem-the tchipash they parch, and after they having thus done grind (it) on the atchátka shilaklgi'shtka yi-ulalónank; a tehí'ksh hú'nik pekshólank metate with the rubbing-stone rubbing; now then having done grinding pán éwa pálataka ámbu kitú♠mán, tehí' shúa húnashtgiulank 9 again they upon a water pouring into (it), then they after thus doing atchátka shilaklgi'shtka yi-ulalónank; a tehí'ksh hú'nik pekshólank patápumpka wawályank népatka hísopa. Gí'ta tchipash ká-i tú'm begin to eat (it) sitting around with hands hop it up. Right here tchipash met in quantities kédshant, Móato kí'la toksh tú'm wáwaxish gi. (is) growing, the Mode country only however much productive is (of it)

Tchuí kálkali: tchó'pshtko, gét pí tehuá; kédsha ámbutat; ntehendshkání 12 eúlaló; thumblike, so it (is) wápants; grows in waters; rather small tchuíá, tehúyunk máklaks ishka tehúi tehilálan pán; kúkanka sha (is) wápats, and is the Indians pulling and boiling eat; masticate they

tútakta. Taktú'kíi tehúalam shlápsh; kínkáiíi tehúá.

Tsú'k káílatat lu'sha, pakí'sh, ka tánni tsélás: láp pétch; kakákalkish shlápš 15 with (the) Purple (is) of wild-potato the flower; scarce wápats (is) there!)

Tsú'ka kédsha káñtant, é-nshtat, wáld'shat; pakí'sh. Shlápsh 2" lawá.

Tsú'ka kédsha káñtant, é-nshtat, wáld'shat; pakí'sh. Shlápsh 2" lawá.

Tó the above are added a few non-alimentary substances:

Kú'lánsh tú'sh a tú'pka káílatat, ká-i pakí'sh, ptchi'úk: kí'àm-lucló'tksh 21 upwards stands from ground, not eatable, thus looking; as a fish-killing-article witsólslank wún'sat tamádsank téwas; kitchkáníi shlápsh.
TOPOGRAPHY AND NATURAL PRODUCTS.

**Skáwanks pushpá’ishshísh shlapsháltko, klá’kots, kédsha táletat; kú-idshi, ká-i**

*has a dark flower.* (is) a poisoner, grows on pine, not eatable.

**pákish. Pú’shzám kápklám száwanks kó-idse klá’kotk’sh.**

*The limbs of the young pine paras. are bad* poisoners.

3 **Sle’lds ká-i pak’sh, múkmukli shláps, kiá’m-luélo’tksh; witzólsank é-ushtat**

*eatable, downy flowers,* a fish-killing article; while net-fishing in Lake.

**Shtí’lza.**

*they put it into (the net).*

**Télíhask kl’utsú’tchánku vu’nshtat shtákla.**

*as a “swimming-sucker” on canoe they stick up.*

6 **Wákinsh a kédsha pánút. Máklaks íshka pánút lultámpkash shutelomá**

*grows on the pan-tree.* The Indians pick it on pan-tree sticking to smear themselves

**shluk, lúshank sla shne’lakshtat. Tchúi tehík sha núksht wá’**

*with* they on fire-place. Then they after baking with

**titka vukútan shuhatelóma télísh, pí’ná’sh kthéélzíshtha shkuk-**

*knives* scraping it), smear it on faces, themselves from sun-burns to pre-

9 **luápkashit; p’ilá’ tak sha iwínank shtówa.**

*serve; grease they putting into mix up.*

**NOTES.**

Several plants in this list appear, according to grammatical rule, in the possessive case -am, while their fruits or edible portion are introduced in the subjective case. To the former the substantive ánku or tsclash has to be supplied. Small grasses are alimentary plants on account of their seeds only, while the larger aquatic grasses contain nutritive matter in their stalks. Of these notices the shortest and most laconic were obtained from Morgan, who did not enter into particulars concerning the preparation 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 obnoxious 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. kák tan for ká ak tániu “so long only”; the length being shown by gesture of hand. Also expressed by ka tanía, 149, 1. and Note. The yántch-plant grows to a length of 18 to 20 inches, the height of the camass- or púks-plant.

146, 2. Kápimksám. The kápimks-seed grows on a prairie-grass, like the tehípush and nú’tak-seed.

146, 7. 11. pálpal stands for pálpali (originally pálpá-li), having lost its terminal i by apocope; pálpali shlapsháltkko incorporates the adjective white into the verbal adjective “having flowers”. This phrase may be circumscribed by pálpali shlapsh gitkko. Cf. 123, 6. and Note, and 150, 1.

146, 8. Wi-nkayant kéladshamát. 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-nkayantat kéladshamit; the subjective case: wi-nkání kéladsham.

146, 12. Kénáwat or horse sorrel is mentioned in an Aishish-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 tolí, serves in the West to designate all kinds of rushes, stalks, and grass-like plants growing in the water and wet grounds. By kóktatat are meant the Williamson and the Sprague Rivers.

147. 1. Klápá is the name of the eatable bulb or root growing on the pudshak-plant. The pudshak-grass becomes red in the autumn, when dry.

147. 3. Ktú'ks is the eatable root of a species of the cat-tail plant; tātata, locative case of tális (or táleśh?), straight stem, from tálisai, "forming a straight, unbroken line." The ktú'ks grows in the water, like the wild parsnip (skáwanks); the natives dry the tender roots of the ktú'ks and bake them into a sort of bread. The epithet: "like wokash" probably refers to the taste of this kind of food.

147. 5. Kürktu. This plant attains a length of about 6 inches.

147. 6, 7. Kás is the globular bulb of the witchpai water-plant.

147. 8. Ká's, ká'sh. This plant produces a hard, whitish, farinaceous bulb, which is commonly spoken of as ipo, a Shasti term, and is one of the most important food articles of the Oregonian Indians. To dig or collect ká'sh: ká'shala, ká'shla.

147. 9-13. Kól, also pronounced kó'l, gú'l, gi'l, 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 anybody who smells after roasted kól; 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 washobapésha 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. bümitcha gi'l: "the kól in this condition," viz: in the ripe state. The kól-plant is ripe when the stalk becomes red or reddish.

147. 10. méya. Speaking of many women digging bulbs or roots, stá-ila, stá'-ila is the regular form; its proper signification is: "to fill up" "to fill" (the conical root-basket worn on back, yáki).

147. 11. pükguishanat: "to their old roasting place"; pükuishanat might stand instead. The locative suffix -tat, -at is here appended to a verbal substantive of púká, to roast, standing in the possessive case -an, and -at is the suffix marking past tense. The guttural k has become distended into kg.

147. 12. č'nt or č'nd for čnát, conditional of čna. Instead of č'nt, idshnat (for idshnat) may stand in the Klamath Lake dialect.

147. 14. Lapí etc. The import of this sentence is: "1lbá 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, 5. Nū'tāk. This grass belongs to the genus Glycerium, as identified by Dr. E. Foreman, and produces a tiny, grayish bright seed of tehipash 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. Pāwash properly means tongue.

148, 11. Pū'ks or camas. 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 Mā'klaks call it after pū'k to roast, the Shasti name is sók, the Pit River name áhnapé, while the name kamas, "sweet," is of Nutka origin. The botanists call the plant Scilla or Camassia esculenta. Cf. Note to 136, 1.

148, 14. Ipakt, metathesis of ipka to lie there, to remain.

148, 16. Pū'laupantch. The gathering of this pupa or chrysalid and of its caterpillar, the pēzshísh, 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 kālīggs, is collected and roasted by them in the same way and tastes like eggs. Kshō'n puflī-łank: 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 pū'laupantch in Dictionary.

148, 19. Guiyakshí'migšita. 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 kāpka-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. Shānks hak, contraction of shānksh hāk or ak.

149, 1. Ka tánián for ka tāniáni "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. 10k. This aquatic grass grows about two feet high; by é-ushtat is meant, here and in tsii'kál: Upper Klamath Lake.

149, 3. Pā'lpali, vocalic dissimilation of pā'lpali or pā'lpāli; cf. taktikli 149, 14.

149, 5. Tehi'sam is a prairie grass on which the brown tehipash-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 nūtak-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.
INCANTATIONS OF THE KLAMATH LAKE PEOPLE.

149, 6. türk'sh is probably the adessive case of töke (ō) fire-place, hearth; tök-k'oshi.
149, 12. Tchna is the long, cylindrical 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 Tchuač'ni: "where the arrow-leaf is found." The flower of the wápatu varies between red, reddish and whitish.

149, 17. Tsuni'ka. The flower has a diameter from two to three inches.
149, 21. Kū'lamsh is put on strings by the women and thus serves to attract the fish.

150, 1. Skáwanks or wild pursnip, a poisonous plant growing in wet places to the height of three feet.
150, 8. ij'na'sh, contracted from p'milash, is the direct object (reflective) of shkukuapkasht: to guard themselves against becoming chapped by sun-burns.

E-UKSHIKISHAM KIUKSHAM SHU'I'SH SHUINŌ'TKISH TCHISH.

INCANTATION SONGS OF THE KLAMATH LAKE PEOPLE.

1. Introductory song:
   Yā'ka nī, yā'ka nī, yā'ka nī etc. ~ ~ | ~ ~ | ~ ~ ~ ~
   I sing, I sing, I sing (in chorus).

2. Song, reference unknown:
   Wiwiwā! nī sháwalsh witnank! ~ | ~ ~ | ~ ~
   Blown off! the plume-crest has disappeared from me!

3. Song of the wind:
   Kanitala m'sh ù 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 ki nū shatashtaknû'la? ~ ~ | ~ ~ | ~ ~ | ~ ~
   nā'paks nū shatashtaknû'la. ~ ~ | ~ ~ | ~ ~ | ~ ~
   tuá ki' nū shatashtatjî'sh? ~ ~ | ~ ~ | ~ ~ | ~ ~
   nā'paks nū shatashtatjî'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:*
   Kāîla nū gutī'la nū
   I am descending into the ground.

6. *Little girl’s song:*
   S̲h̲m̲a̲s̲h̲m̲á̲y̲á̲l̲t̲í̲, s̲h̲m̲a̲s̲h̲m̲á̲y̲á̲l̲t̲í̲
   In quill-fringed buckskin dressed,
   In porcupine-fringed buckskin dressed.

7. *Song of the washpâluks-fox:*
   Ā'kālā'kēla nū, ā'kālā'kēla nū
   Long and slim I am, long and slim I am.

8. *Song of the fire-mantle:*
   L̲á̲l̲u̲s̲h̲s̲h̲, n̲u̲ s̲h̲k̲u̲t̲í̲y̲á̲
   In fire-flames I am enveloped.

9. *Song of the tuákish-crane:*
   Nū s̲h̲m̲u̲'l̲a̲s̲h̲t̲at̲ n̲u̲ t̲g̲e̲l̲i̲'w̲a̲
   I stand upon the rim of my nest.

10. *Song of the blind medicine-girl:*
    T̲e̲h̲t̲c̲h̲e̲l̲u̲s̲h̲k̲án̲k̲a̲ nū t̲e̲h̲i̲u̲t̲c̲h̲i̲u̲n̲s̲h̲ s̲h̲m̲e̲z̲i̲'t̲k̲o̲
    I search the ground with my hands, find there the feathers of the yellow hammer and devour them.

11. *Another song of the same:*
    P̲a̲l̲ā̲k̲! i̲s̲h̲ h̲ú̲ l̲u̲l̲p̲a̲l̲p̲a̲l̲a̲t̲!
    Quick! make ye eyes for me!

12. *Bird’s song:*
    N̲u̲n̲i̲s̲h̲ p̲i̲l̲a̲u̲ t̲i̲l̲á̲l̲u̲n̲a̲s̲h̲a̲
    As a head only, I roll around.

13. *Song, reference unknown:*
    T̲u̲á̲ p̲a̲s̲h̲ n̲u̲? t̲u̲á̲ p̲a̲s̲h̲ a̲ n̲u̲?
    What am I? what am I?

14. *Song, reference unknown:*
    H̲á̲ l̲ú̲y̲a̲m̲'n̲a̲, n̲u̲ l̲ú̲y̲a̲m̲'n̲a̲
    This round thing I hold in my hand.

15. *Song of the long-tailed black marten:*
    A̲w̲á̲l̲z̲a̲t̲c̲h̲á̲k̲a̲ n̲u̲ g̲a̲t̲á̲m̲'l̲'z̲a̲
    I the black marten, I travel around this land.
16. Song of the skunk:
   Yámashtka nū tuituigdsha
   In the north wind I dance around, tail spread, festive and gay.

17. Chorus song:
   Tuá ki nū kóga?
   nā'paks ai nū kóga.
   What do I sneeze out? The disease I am sucking out.

18. Song of the boards:
   Pápkash luálta
   Lumber-boards are rattling.

19. Song of the lizard:
   Ki'! ki'ya nū afkana
   Lo! thus I the lizard stick my head out.

20. Song, reference unknown:
   Yámash ai nū'ish wílumnapka
   The north wind has followed me.

21. Song of the black mouse:
   Tuá ki nū tashulóla?
   Through what do I pass with my paws?
   nū'poks ai nū tashulú'la.
   My paws glide over the hair of the disease.

22. Song of the washpálaks-fox:
   Lëkish, Lëkish gená
   Crazed I am wandering.

23. Song of the weasel:
   Shii'ka nū, shëcka nū
   I am squealing, I am squalling.

24. Song of the dog:
   Wáitchag ai nū nū'kanka,
   yámashtka nū nū'kanka.
   I the dog am straying,
   In the north wind I am straying.

25. Song, reference unknown:
   Shlái'wish á-i nish wílhua
   The storm gust dashes right on me.
26. Song, reference unknown:
   Mümëni gé-u stû'kish gi
   
   Heavy hailstones I possess.

27. Song, reference unknown:
   Naínaya! ní'sh shléwish witnank!
   I am shivering! the wind blows down on me!

28. Song of the bug:
   Shaí'zish a-i ní kóga
   I the bug, I bite and suck.

29. Song of the mink:
   Mù'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:
   Shuí'sh hátak nû géna nû
   I the song I am walking here.

32. Fox's song:
   Lalálashtâla wiká nû
   I am blowing air from my flanks.

33. Song of the tuükish-crane:
   Tuânzi, tuánzi, tuánzi, tuânzi . . . . . nû.

34. Songs, forming refrains to song No. 33.
   a-ahahiya, a-aha-a-ahîya
   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 eitaktüula
   lû'kam nû wéash gi
   On the mountain top I am peeping out,
   Of the grizzly bear I am the child.
37. Song of the female wolf:

Ka‘-uchish gǔ’lù h’ilantana

I, the she-wolf, am rolling against (a tree)

38. Spoken by the conjurer while manipulating:

Netá, netá . . . . . . hahayí-ia

Nenú, nenú . . . . . . hahayí-ia

39. Song of the tchivilititikaga-bird:

Kú-i witíla, kú-i witíla

Fearfully the wind blows underneath here.

40. Song of the blind girl:

Lúashtka nú lú’tehipka,

káila nákan ni láyapka.

In the fog I am straying blind,

All over the earth I am wandering.

41. Song of the water-bug:

Ádshi ádshi teháya, ádshi ádshi teháya

I am scratching up the ground.

42. Song of the grizzly bear:

Káila nú hù shlú’tíla

I am wafted off from the mountain.

43. Song of the little gray tekass-bird:

Yaínash a-i nú shhulóla

I am waving to the mountain.

44. Song of the skók’s or spirit:

Kakó pila nú ha-uláwa

Reduced to mere bones, I rattle through the air.

45. Song by the disease, found to live in water:

Shléwishash nú tilutaknu’la

Breath I am emitting.

46. Song of the grizzly bear:

Tunéphi gé-u wélwash gi,

páltko gé-u wélwash gi.

I have five water springs and (all) my springs are dry.

47. Song of the black snake:

Wánnaksh ai i’ nú túuułuła

I the black-spotted snake am hanging here.
48. *Conjuror's own song:*
   Kïlanti nú shïlshila ז-ז-ז ז-ז-ז
   I, the earth, am resounding like the roll of thunder.

49. *Bird's song:*
   Nená nú, nená nú ז-ז-ז ז-ז-ז
   I flutter along the ground (while walking).

50. *Song of the grizzly bear:*
   Yainalam shuluyualsh ז-ז-ז ז-ז-ז

51. *Woman's song:*
   Shutpushuítk gún snevédsthash gi, ז-ז-ז ז-ז-ז ז-ז-ז ז-ז-ז
   shutpushuítk a ni snevédsthash gi. ז-ז-ז ז-ז-ז ז-ז-ז ז-ז-ז
   Painted I am on the body,
   I, a woman, am painted black.

52. *Song of the weasel:*
   Gaikash, gaikash muyimma ז-ז-ז ז-ז-ז ז-ז-ז ז-ז-ז
   Fooling, fooling I run around.

53. *Song of the gray fox:*
   Nánuktua nú papi'sh gi ז-ז-ז ז-ז-ז ז-ז-ז
   Everything I can devour.

54. *The conjurer speaks as follows:*
   Hú'masht húk geh kálkélä, hút hünk tehí'ka-ag tútizólatk
   Therefore this (patient) first was hurt, that (his) mother after dreaming
   unák pápka. At tehík hünk këk k'lékshshatala télishampka.
   early ate. Then this (patient) to the spirit-hand turned his face.

55. *Conjuror speaks:*
   Kágga waktaäl i núshë'ni nïa hëmkanksh wâshi liwâtchamp-
   What (and) why then you towards me a while ago were speaking indoors to hold up (the
   kish? patient)!

56. *Conjuror's song:*
   Tuátala nish hú lëtznûla? ז-ז-ז ז-ז-ז ז-ז-ז ז-ז-ז
   grï'pal a-i nish lëtznûla. ז-ז-ז ז-ז-ז ז-ז-ז ז-ז-ז
   What is coming out of my mouth?
   Black substance is hanging down from my mouth.

57. *Song, reference unknown:*
   Lïash ai nú'sh a lûlânmapka ז-ז-ז ז-ז-ז ז-ז-ז
   Fog followed drifting after me.
58. Song of the turtle:
Tuá ki nish kú-ña? -2|---2|-
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 Frohne, 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 doctors and 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 shi'ish and shunino'kish cf. Note to song 9.

Kiiksam shi'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. Kiiksam shi'sh is therefore a beneficial or destructive tamamash 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 wit/nů/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 shmansháyalti: "the bull-frog in the shmáyalsh-dress." Cf. shmáyam. Zoologists call this frog: Rana pipiens.
154; 7. This is called washpalaksam shuínš, the medism-song of the washpálaks-fox species, Vulpes velox. The exterior of this fox may be sketched by the words: ä'keli/kēkē wátchag hú'tchunuk, a long-bodied dog is running or trotting. Cf. song 22.
154; 9. This is called the tuaksham shuínó'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 kiuxšam shuínš and is endowed with magic powers. In the West of the United States the tuaksh 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. Pilin for pila nū.
154; 14. The object to which song 14 refers is not known.
154; 15. Walzhatchaga is very probably, though not certainly, a kind of marten. Mantles were made of its fur. This rimed incantation is called walzhatchkalam shuínó'tkish.
155; 16. Called: teháisham shuínó'tkish; melody very pretty. The diphthong ni 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 kinks feigns to suck out of the body the tiny object which is supposed to caused the disease, and before he gets it out. kóga, kóka means originally to bite; bite first, then suck the disease out.
155; 18. Pápkgash is pronounced almost like pávkash; 144, 11. kopka 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 shuínó'tkish of a monte species with pig-like proboscis.
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155; 22. léksh, léksh, distr. lékakhsh crazy, maddened, intoxicated. This song is sung also: lék'ksh, lék'ksh gená: - z - z - z - z. 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 scarabae, 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. Lalalash are both sides of one and the same beast.

156; 33. With these monotonous sounds the tuákash or tuakish calls itself by its own cry: tuák, wák, tuák. Tuánzi is: tuák ni gi "tuák I am crying." Cf. 154; 9.

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'ilantana could not be disclosed, but it seems to be similar to that of tilantana.

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 wélwashí gi; open syllables are frequent in these songs, e. g. wahžátehika in song 15.

157; 47. The wáménighsh or wamnúaks, 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."

159; 50. Yainaham shulíynshash 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 Catoquil (the god of thunder), Viracocha, a sun god and a fire god. The song No. 50 is sung by the chorus while the kiiks is dancing.
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158; 51. The paint was put on expressly for the dance and smeared across her breast or anywhere on body; gôn for kê nû, gê 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. tutülatko, after having ceased to dream. This would imply, that after dreams fasting must be observed as a religious custom. Klékhashtala for the correct form Klékákhashtala. This phrase occurs in 68, S., and is explained in Note.

158; 55. The meaning is rather obscure, probably owing to omissions.

KIUKHAM shuí’sh.

CONJURER’S INCANTATIONS.

Obtained from Chief Johnson and Sub-chief Dave Hill.

1. Song of the disease:

Nû’pakshtka hínui nû; kaluáshtat nû

By sickness I am prostrate; I am (now) up in the clear sky.

2. Song of the woodpecker:

Kôshash ká-a nû piupiatánnà

I am picking hard at the bark of a pine tree.

3. Song of the tiktuakash-hawk:

Kuáta nû tehliká nû

I am pinching hard.

4. Song of the white-headed eagle:

Kaluáshtat nû tehutchûà

I am croaking high up in the skies.

5. Song of the weasel:

Kâflash nû shuina a ni yána

From under the ground I am singing.

6. Song of the mink:

Atûn teheli’wash géna

Ripples in the water-sheet I am spreading far and wide.

7. Song of the skunk:

Té-i, té-i, kšîülža

With shortened steps I am dancing.
8. Song of the quiver:
   Yáliash nú tadsí tadsí ʄʄʄʄ|ʄʄʄʄ|ʄʄʄʄ|ʄ

9. Song by a companion of the old frog:
   Kú-e welkash nú wélwash tchalekíya ʄʄʄʄ|ʄʄʄʄ|ʄʄʄʄ|ʄʄʄʄ
   An old frog-woman I sit down at the spring.

10. Song of the gàwi-bird:
    Sháwalish hai nú shłataniya ʄʄʄʄ|ʄʄʄʄ|ʄʄʄʄ|ʄ
    A flint-headed arrow I am ready to dispatch.

11. Song of the eagle-feather:
    Mú'kash a gi nú, gená nú, hō ʄʄʄʄ|ʄʄʄʄ|ʄʄʄʄ|ʄ
    I am the eagle-feather, I am going down, hō!

12. Song, reference unknown:
    Kú-i hai nen ksúľ'ka
    I feel too bad for dancing.

13. Song of the dwarf:
    Na'hnías naní naní naní-a a a naní . . . . naní, naní-i-ā

14. Song, reference unknown:
    Káila nú spi’amna ʄʄʄʄ|ʄʄʄʄ
    I am dragging out dirt.

15. Song, reference unknown:
    Sháppashtí nú laki gi
    I am the lord of the sun.

16. Song of the šhaiżish-bird:
    Shaiżish gúluaga lulaunuóla ʄʄʄʄ|ʄʄʄʄ|ʄʄʄʄ|ʄʄʄʄ
    I the little black female bird am lost and strayed.

NOTES.

162; 1. By others this song was given as follows: Nā'paks kinuína kálowát nú: “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 piúpiú; the Klamath Lakes call a spotted kind of woodpecker špiú’hpush. Both terms are derived from an onomatopoetic radix piú, imitating the picking at the bark by the woodpecker.

162; 3. The tǔktukunash 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.
4. Of the yau^al, white-headed or bald eagle, Haliaetus leucocephalus, another conjurer's song was obtained. Of. 165; 5.

5. The wording of this song could not be obtained with certainty.


7. té-i, té-i has no meaning, but simply serves to beat the measure when dancing with short steps.

8. This song is said to be that of the quiver (tokanksh) and its purport the same as that of No. 7. Yâhiash is a kind of aquatic bird.

9. A similarly worded song is in the Modoc collection, given by Toby Riddle.

10. Shâwalsh is here lengthened into shâwalish for metrical reasons.

11. This is a favorite song of a kuiks on the Williamson River, called Skûkum Doctor (stout doctor). Given by Dave Hill, also 12 and 13.

12. 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 nà'hnias, 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.

13. 14-16 were dictated by an Indian whom I found at Linkville.

15. The name of the animal, probably a bird, to which this conjurer's song refers was not obtained. Cf. shâpsam pitchiwp in Dictionary.

E-UKSHIKISHAM KIUKSAM SHU'ISH.

INCANTATIONS OF THE KLAMATH LAKE CONJURERS.

Obtained from "Sergeant" Morgan.

1. Song of the Lake:
   Ktsâluí gé-u é-ush
   My lake is glittering in azure colors.

2. Song of the rain-storm:
   Gé-u a-i népaks népka,
   gûlkâsh 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 hinâ'sish
   This here is my long magic arrow.

4. Song of the North wind:
   Yâmsam gé-u gû'-ish kápa  i- i- i- i- i- i- i-
   I am the North wind, and in my path I am irresistible.
5. **Song of the yu'kal-eagle:**
   Pláina nũ kshaki’dsha  
   High up in the skies I describe my magic circles.

6. **Song of the little sucker:**
   Yénash ni nish stléwish wíta  
   Now the wind-gust sings about me, the yén-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 géluish  
   This is mine, the black snake's, gait.

9. **Conjurer's kat’hiáwash-incantation:**
   Gé-u hút ké-ish kat’hiáwasam  
   Thus I walk when I tie up the hair.

10. **Song of the black ground-mouse or kéláyua:**
    Muúána nũ shuiná  
    Down in the dark ground I am singing my strain.

11. **Conjurer's song of the rope:**
    Kénuks a-i nũ stú’ni’-napk  
    I will pull a rope from my entrails.

12. **Gray wolf's song:**
    Ké-utchish ai nũ shuí’š gi  
    I am the gray wolf magic song.

13. **Song of the female lizard, k’ía kálu:**
    Skú'lála gé-u ká’la kíalam ké-ish  
    The land on which I, the female lizard, am treading, belongs to the lark.

14. **Song of the male lizard, k’ía láki:**
    Ktsálui kí’alam gé-u ké-ish  
    When I the lizard am walking, my body is resplendent with colors.

15. **Song of the kilidshiksh-duck:**
    Tseléwa gé-u ć-us  
    In my lake ripples I am spreading.

16. **Song of the yellow jacket or k’í’ns:**
    Nû’ ai nen nútû’ yamna  
    Here I am buzzing around.
17. *Song of the young deer's claws:*
   Kodsi'ngs a gé-u wálta
   My deer-claws are rattling.

18. *Song of the ksh'kshnish-hawk:*
   Wcásh á-i nú kshűkátkal  |  |  |  
   I carry my offspring with me.

19. *Song of the pelican or kúmal:*
   Há wíshtkak nú núyanna  |  |  |  
   Noisily I am blowing around.

20. *Song of the swan:*
   Kú'sham gé-u wíchtaks
   By me, by the swan, this storm has been produced.

21. *Woman's song:*
   Kutchi'ngshka hú' mú'lu'esh
   The feet of a young deer are my medicine-tools.

22. *Song of the male káls or kálzalsh-bird:*
   Ká'lsam gé-u lúmalaks
   This is my song, the kálsh-bird's, who made the fog.

23. *Song of the female káls-bird:*
   Ká'lsam kú’lo gé-u lú'malaks
   Like my consort, the kálsh-bird, I produce fog at will.

24. *Song of the otter or kóltta:*
   **Conjuror:** Gútíkaks gé-u népk
   The small-pox brought by me, the otter, is upon ye.
   **Chorus:** Killí'lgá kóltam génūish
   The otter's tread has whirled up the dust.

25. *Conjuror's song:*
   Kó-álsi ai nú shuí'sh gi
   I am a conjurer's fatal song.

26. *Funeral song:*
   Lú'lúksam nú skú'tchaltko
   I am now wrapped in the garments of fire-flame.

27. *Song of the mámaktsu-duck:*
   Gutitgúlash gé-u népkā  |  |  |  |  
   Belly-ache is the disease which I carry along with me.
28. **Song of mpämpaktish-duck:**
   Gut'tkuls gê-u mû'paks
   Belly-ache is the disease I am bringing on.

29. **Song of the South wind:**
   Mû'ash ai nû' shui'sh gi, ypsum
   kâila nû wikánsha. ypsum
   I am the South wind's magic song and sweep over the earth.

30. **Song of the conjurer's implements:**
   Tchî hû teh-ûs mû'lusâsh;
   kóltam gê-u hû mû'lusâsh,
   szîl gê-u hû mû'lusâsh.
   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 nâta-duck:**
   Nû ai nâta shui'sh
   The nâta-duck is now singing about itself.

32. **Song of the nû' sh-tilansnéash-bird:**
   Lû'paksh gê-u mû'lusâsh ypsum
   White chalk is my medicine-tool.

33. **Song of the pipe:**
   Kâtechkalâm mû'lusâsh.
   pâ'ks gê-u mû'lusâsh.
   The smoking pipe is my medicine-tool, the implement for the tobacco.

34. **Song of the scoop:**
   Ê-usam mû'lusâsh,
   pâla hû gê-u mû'lusâsh hû.
   This scooping-paddle is my curing-instrument, that tool used on the lake.

35. **Song of the pûp-tsikas bird:**
   Pûp tsikas nû' shui'sh gi ypsum
   I am the incantation of the little pûp-tsikas bird.

36. **Song of the shkâ'-bird:**
   Nû ai nen nû shui'sh gi, ypsum
   p'laina nû kaki'dsa. ypsum
   I am a magic song and circle high above the earth.
37. *Song of Old Marten or Skélamtch:*

Nú' ai nen aggi’dsha

I go up and stick fast to the tree.

38. *Song of spirits' walking-stick, or skú'ksam hâ'kskish:*

Skú'ks ai nú sî'kamba í

Leaning on a staff, I the dead man's spirit am traveling.

39. *Song of the large black woodpecker:*

Skú'kashak nú ná’pka

I the young woodpecker have brought on sickness.

40. *Song of the strap made of otter skin (sį’l):*

Sį’l ai nú mû’luash, sį’l ai nú shuí’sh gi.

I the skin-strap am a conjurer's tool, I am a magic song.

41. *Song of the sį’l-bird:*

Sį’pa nú shuí’sh

Of the sį’b-bird I am the song.

*Or, in other words:*

I the sį’b-bird am singing about myself.

42. *Song of the storm-blast:*

Sléwish ai nú wuýárnna

I the storm-wind I wind around.

43. *Song of the lark:*

Nánukash gé-u ná’paksh,

Skólalam gé-u ná’paksh.

The disease brought on by me, the lark, spreads everywhere.

44. *Song of the spá’n or female shká'-bird:*

Káflash nú shnolóka

I am snapping at the ground.

45. *Song of the sweat-lodge stick-hole:*

Stsaúsawalks gé-u shuí’sh gi

This is my song, that of the stick-hole.

46. *Song of the loon or táplal:*

Tseléwash nish shiálamnu táplálas

I am the loon and my waves follow me.

47. *Song of the bodily pains:*

Tatktí’sh ai nú ná’pka

I the painfulness have come upon ye.
48. **Song of famine or hunger:**

Tía’mish ai gé-u ná’pka

The pangs of hunger I carry about.

49. **Song of the West wind:**

Ţزالامتáltįni kú-idsi nú
sléwish hû widsápka.

I the West wind, high above the earth I blow as a pernicious wind-gust.

50. **Song of the táltukuash fish-hawk:**

Pláíną nú kšakah’dsha,
kaló nú kšekansha.

High up in the skies I soar and turn my circles.
Through the clear skies I am carrying my prey.

51. **Song of the tšákénush, an aquatic bird:**

Kă’lash ak nú wúya tšákénush

I the tsákénush would like to fly over the country.

52. **Song of a gray aquatic fowl, called tcháškius:**

Shaíkìsh ai nú yú’ta’ - - - - - -

I the shaíkìsh I walk with ponderous steps.

53. **The little boy’s song:**

Tsákiag a-i nú shuí’sh gi,
leḿé-lish a-i nú shuí’sh gi.

This is my own, the little boy’s, song:
About the thunder I am singing now.

54. **Song of the tsántsan-hawk or kingfisher:**

Ţsála-esh nú kóka tsántsan - - - - -

I the tsántsan-bird am eating up the salmon.

55. **Song of the weasel or tsóngai:**

Ktsálutį nú gémhuish

While walking I shine in my multiple colors.

56. **Weasel’s magic song:**

Tsaskáyam gé-u kĩ’la,
guyúma ké-n kĩ’la.

Mine is this ground, the weasel’s,
Muddy is my ground, the weasel’s.

57. **Song of the tcháwash-fish:**

Tsáwas ai nú shuí’sh gi

I the tsáwas-fish am singing my own song.
58. *Song of the *tsi'ktu-hawk:  
Yámash a nù shuí'sh:  
yámash a gé-u shuí'sh.  

About the north wind I am singing,  
About the cold winds I am singing.

59. *Tsíxízi-bird's song:  
Nù ai nen nù shuí'sh gi  

I am singing about myself.

60. *Song of the tsíutsíwásh-bird:  
Tsiutsíwi'ám kē'sh múlua  
The snow made by me, the tsíutsíwásh-bird, is ready to arrive.

61. *Song of the blue jay, or tṣá-utṣá'-ṇsh:  
Sankáwalt k ai nú shuí'sh  

High-crested I sing my song.

62. *Song of the large black vulture:  
Tchuaṣh ai nû naggi'dša  

I the vulture describe my circles in the air.

63. *Song of the wá'kásh-crane:  
Wákás ní tehkek'léla  

I the wá'kásh-crane crouch on the water's edge.

64. *Song of the young wá'kásh-crane:  
Wákashak nû ná'p̣ka  

The disease brought on comes from me, the young wá'kásh-bird.

65. *Woodpecker's song:  
Wákawákins wínta wálashtat  

I, the woodpecker, am holding fast the tree-stem.

66. *Song of the wáhlas-tree:  
Waláṣh ai nû wawikanka  

I the pole-tree am shaking my crown.

67. *Song of the wá-ú'htuash-duck:  
Wa-ú'htu'ssam gé-u ná'p̣ka  

A sickness has come, and I the wá-ú'htuash-duck have produced it.

68. *Song of the mallard-duck:  
Wa'ṭ'-aks ai ní tehéwa  

I the mallard float on the water's bosom.

69. *Song of the weiwash-goose:  
Gé-u ai hú' tü witchtaks  

This tempest is my work.
70. **Song of the little wipëli’wash forest-bird:**

Wipëli’wash nû shui’sh gi,

wuipléwësh nû shui’sh.

My own song I sing, I the wipëliwash-bird.
I the wuipléwash am singing about myself.

71. **Song of the witkatkish-hawk:**

Gé-u af hú tû’ sáwals,

witkatkisam gé-u sáwals.

My head-crest this is, it is that of the witkatkish-hawk.

**NOTES.**

The incantations obtained from Morgan are mostly of the kind called shuinö’tkish, and 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. Ktsâmni, to be resplendent with colors, is mainly said of objects showing a blue or purple tinge; pû’ksam shâps ktsâmiitko, 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. Yâmsam for Yâmasham; 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 genhuish, genhuish 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, amphibia, and reptiles.

164; 4. kûpa probably for gâtpa (nû), “I have come”.

165: 6. The yëwë 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. Yëwë. 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 (yëwash) blowing over the alkaline or volcanic, and lands of Southern Oregon sings: yëwë, yëwë (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. New involves the idea: "you hear it yourselves." Cf. 167; 36. 170; 59.
166; 17. kódsinksh was in this connection explained by lilhanksam sté'kš. 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 weiwash-goose: 170; 69.
166; 21. This song of a female conjurer or "doctress" is quite analogous to the song 166; 17.
166; 22. The kals 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 sji'lt. 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 sji'lt 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 wékash.
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. Sji'ltá is the abbreviated form of the possessive case in -am, as in wáša weká 105, 9. and Note to 105, 7.; in: ní'll weksa, 144, 1. cf. 165; 13.
168; 44. Interpreted by others: "I am scolding and threatening the earth".
169; 50. Another tüktukuash song is contained in 162; 3. cf. Note.
169; 52. Shaikhish is another name given to the tchákiuks.
169; 54. The kingfisher or Ceryle aleyon is called in Klamath Lake tehántchan, tsántsan, tehánsno after its cry: tehántcháthá, 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 tehánsno 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 tuákiish, the name being derived from its cry. These birds creep along the edge of the water in search of small fish. Compare the tuákiish-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, nà'paks or the disease, is omitted. In the name of the duck the final -s, -sh is gémilated here in the possessive case, to stand for wa-nút'tú'casam.
170; 68. In the onomatopoetic word wá'ks the dissimilation of the vowel into wá'aks is frequently observed. Also pronounced wékash.
170; 69. The weiwash- or wáiwash-goose is a long-necked white bird, commonly known as snow-goose: Anser hyperboreus.
INCANTATIONS OF MODOC CONJURERS.

Modokisham kiiksam shu'ish.

INCANTATIONS OF MODOC CONJURERS.

Obtained from Toby Riddle in the Modoc Dialect.

1. Shkö'ks or spirit's incantation:
   P'laitalántnish nú shu'ína
   I am singing to the heavens above.

2. Another of the same:
   Nulidshá nulidshá nulidshá
   ko-idshántala kailítala kailpákshtala, -tehiá.
   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?
   hu'-útak tála, hu'-útak tála!
   What was it? what was it.
   It was he, it was himself!

4. Song of the dry water-spring:
   Wélwash kái nish palálla
   Indeed my spring has dried up.

5. Song of the old frog:
   Kó-e welé'kash nú tchalekiya,
   welwáshtat nú tchálíka.
   I, the decrepit she-frog, sit down here by the water spring.

6. Song of the wind:
   Shléwish nú vuyánma,
   nánukash nú vuyánma,
   p'laína nú vuyánma.
   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 nísh i shudshi’pka? niniá, niniá
Why then do you pursue me so? You flutter and beat your wings.

9. Young otter’s song:

Kólatalam nú wéash géna ámputka;

at ké-u guízhish káila nilíwa,

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 nú géna, káila nú gakála,
tcháshgai nú gakála. I the weasel am starting; On the soil I draw my circles;
On the soil I travel in circles.

11. Song of the weasel:

É-eni nú witka shkó’ksam steínash

In the spirit-land I blew out from me the heart of the skó’ksh.

12. Mink’s song:

Kli’pa nú genálla I the mink am starting off.

13. Song of the woodpecker:

Wákwakinsh nú wínta, p’lai télshman wapálatat;
wákwakinsh nú wínta, nú yána télshman 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*:

Mú'kisham nú lú'lpatko,  
ude-událkatko ké-u wakí'sh gi.  
I possess the horned owl's sharp vision; my roof-ladder is of speckled wood.

15. *Spider's incantation*:

Káltchitchiks nú λuyámna,  
pláina nú λuyámna.  
I the spider am going up; upwards I travel.

16. *Patient's song*:

Káila nú shuinállam  
I am singing my Earth song.

17. *Another of the same*:

At gé-u stéfnash wakí'dsha!  
Now my heart has returned.

18. *Another of the same*:

Átútú huggí'dsha!  
Now it has turned!

19. *Another of the same*:

Gé-u hú gép'kash káila 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 kelpokshtala; 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 Múuatalkui.

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 šu‘šk’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 kiuks 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 1-, 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.”

Kákasam kiuksam shuish.

INCANTATIONS.

Given by Kákas or “Doctor John” in the Klamath Lake Dialect.

Kálo. Kálo nù na shu’shatk, slii’wish nù na shu’ishatk. nù kálo plái nù witsa.

3 Kāila. Kāila ai nù shuí’sh gi; kāila ai nì wálta, kāila nù ai shawálta.

Lūk. Sháshapsh na shu’ishatk; sháshapsham génuish, gé-u génuish nù géna.

6 Witām. Nù ai witām gi, nù ai shuína witām; nù ai na shu’ishatk an, at an géna: géna an atì, gémpēle an.
INCANTATIONS.

Wit'a'm kūlo. Wit'a'm ai nī géna; nū a kūl'nuak, kūl'nuak ai n géna.

Wit'amága. Nū a wi'tamak, hōtechna n wi'tamak; witámák a n; lápi ai nū wi'ta'mak.

Wātsag. Nū ai hū wātsag; shu'šhank, nū ai shu'ũa u wātsag.

Wiihlág. Nū ai will'hág, hōtechna n will'hag; géna an will'hag, ati' ni géna nū; nā-asht shā'šhatk willhāga n.

Walzātechka. Nū ai walzātechka, walzātechka n géna; kāila ni géna, nū waltātechka.

Kū'ltu. Nū a kūl'ti gi; kūl'ta i ni géna, kūl'tam at hūk génui'sh.

Pē'p. Pā'p a nū gi; pā'p an a nū shēshatk; nū a gātpa pā'p, atí ni hū'dshna, nū a hū'dshna.

Tchāshgai. Tchāshgai nū kā-ika, tchāshgai nū géna.

Kl'pa. Kl'pa nū ai shuí'sh; koyóma kl'pam génui'sh.

Gi'wash. Nū ai gi'wash, pláina nū ai hō'tsna; lá'pi ai nī gi't'wash, shēshatk nū gi'wash.

Kāk. Nū ai kā'k gi; sāwals gé-u yá-yua.

Wēkwekash. Wēkwekash ai nī shaluáltampk; nū wēkwekash slů'ka, shā-waltechnš slů'ka wēkwekash.

Tsántsan Nū ai tsántsan shuí'sh gi; nū na shā'šhatk tsantsaná-ag, nū ai tsántsan shā'wa n.

Shkē. Nū ai shgé gi, hũ'untsna a nū, tīā'muk a hũ'untsna, nū a hũ'untsna, nū'- 21 makla nū shnú'kuapk, huntsámpēluapk a nū; nū a kēlū'wi, tehaggáya nū.

Nan'lash. Kálōwat shidsh'ya'anna nanflash.

P'i'shash. Nū ai pi'shash, pî'shash nū-asht shā'šhatk; hūt nā'sht shā'šhatk pi'shash; guyántsa pî'shash, nū guyántsa.

Shné-ish. Shné-ish an nā'sht shā'šhatk.

Táplal. Nū a-i táplál gi, nūšh a-i shlāwí'ta, kā'mat a-i shlāwi'ta.

Mpämpaktish. Mpämpaktish an shiunóta nū, k'lekátk an shnayā'na.

Kāwiaga. Nū a-i kāwiag, sk'iutson an kāwiag.

Tsíulsh. Tsíulsh nū a hũ'tsna; gé-u nū kāluish.

Tseléyash. Nū a tseléyash shuí'sh gi; tselé'yash mish kōka.

Tchů'pks. Nū-asht tehkůsh tsů'pkish, nū a na shā'šhatk, nū ai mú'ni kīā'm gi. 33

Nzāka. Nū kitchkán nū an nzāka géna.
Kū'echa-aga. Wínua nǔ a kū'atsag, shéshatk kū'atsag; pákish wák kū'atsag.

Wekétash. Nǔ ai weketáš gi; wéketa nǔ shahaultámpka, nǔ shahaultámpka, nǔ weketásh shéwa.

Mánkaga. Ná-asht ŝi'ashatk, mánkag shi'ashatk.

Kaktuölsh. Gá' a gé-u káknulsh, gé-u hűt káknulsh; nǔ shlä-⌊pële káknulsh, p'läiwash káknulsh.

Pápkaš. Pápkaš wáltá gé-u a gé-ish; wáltá gé-u gé-ish pápksham líl'lp; ká'gi gé-u pákkaš gé-ish.

Spáklish. Nǔ ai spû'klish, ná-asht ŝi'ashatk.

Shläkölkish. Gé-u a shläko'tksh, gá' ki hű shläko'tksh; wudší'ʦi áńku, tům udsí'ʦi; tům i'lyi, túmi áńku, túmi gé-u áńku gi.

Ši'ishtak. Shuî'sham gé-u pä'ksh; kärchgal gé-u shû'ish.

Welékag. Nǔ ai wela'kag; nǔ a tehía wela'zafank; gé'k a líl'lp, gé'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 nǔ, I, is often repeated three times in one sentence, in the form of nǔ, nǔ, an (a nǔ), ank (a nǔ gi), na (nǔ 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, paishash (under kàlo), and the marten, Skélamch (under pě'p). I have arranged all the songs in categories of natural objects.

Kàkash 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 shuí'sh, shunitokish, 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 vceasel (tsháshgai), the head, eyes, snout, nose, chin, long hair, paws and tail; of the mink, the paws, snout, fur, tail and heart; of the shuí'sh-duck, the head and legs; of the salmon, the head and fins; of the fly, the wings (lís, black or white) and legs. About the young antelope and old woman's spirit (wîl'hag and wélékaga) see below.

176; 2. witsa. When the clear sky is said to blow with a shrill sound (witsa), 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, huantá) was made by Doctor John on the subject of his own imprisonment, the cause of which I have related elsewhere.

178; 1. Sháshapsh, Sháshapamch is the mythologic name of the grizzly bear; 118, 1.
SUBJECT LIST OF INCANTATIONS.

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 giwash, 177; 14. and Note to 118, 1. 7.

177; 5. The name of the young antelope is very differently pronounced. Its ears (mumâ'atch wîlhâgam) form the subject of a shui'sh.

177; 13. Koyóma. The same idea is met with in 169; 56. 166; 24.

177; 14. giwash (the i pronounced short) is the long, gray-colored squirrel.

178; 7. Pâ'kash. This song of the lumber-boards was more completely remembered than the one quoted 155; 18.

178; 12. Pâ'kash. A similar tobacco-pipe song is to be found 167; 33.

178; 13. welekâga. Here as well as in all other portions of the globe the idea of sorcery and witchery is associated with that of old women (welekâga, old woman; welekâga old woman's spirit). Welâ'zatka, to travel around or appear as an old woman's spirit.

NÁNUKTUA KIÚKSAM SHUÍ'SH.

SUBJECT LIST OF VARIOUS KINDS OF INCANTATIONS IN USE AMONG THE KLAMATH LAKE PEOPLE.

OBTAINED FROM "SERGEANT" MORGAN.

Yámash kiúsam shuí'sh, mú'ash, tzálamash, yémash, slâ'wish, north wind has an incantation-song; south wind, west wind, east wind, gust of wind, paílash, lémi'-ish, luépalsh, kótdhash, gulkâsh.

dound, thUNDer, lightning, rain, rain mixed with snow.

Sáppas kiúsam shuí'sh, sháp'sam stuti'sh; yaña, wálidsh, ktá-i sú'-3

San has a tamânnash-song; mok' am, mountain, rock-cliff, rocks smaluatk, há'nmash, yáti'sh, sâmýa-ush, é-ush, welwash, káwam, wáýá'-spotted, upright rocks, upright rocks, rocks in river, lake, water-spring, Reed-spring, floating lapsh.

ice.

Snûwedsh kiúsam shuí'sh, welékag, tsákiag, tsákiaga tsú'zatzant; 6

Woman has a tamânnash-song, old woman's little boy, little boy restless; k'mutcha'witk: kó-idshí shuí'sh géntí'kii'lahi.

the old man: (is) an untold song in this country.

Gú'tkaks kiúsam shuí'sh, guditguls, shill'ls, tátktish, lulúlish, tiló-

Small-pox is an incantation, belly-ache, chronic pain, cramps, cause of sickness. takna, tiá'mish.

Munána tatámmish kiúsam shuí'sh, kéláyu, múkukag, wâshlaag, Mole has a tamânnash-song, ground-mouse, field-mouse, chipmunk.
gi'wash, tsâs-gai, tsâsk'aya wéash, kólta wéas, Skélamitch, wálzatska, kúteh-squirrel, weasel, weasel's young, otter's young, Old Merten, black marten, deer's

ingsh, wán, kó-utechish, witam, lúk.
claw, silver, gray wolf, black bear, grizzly.

3 Yaúkal kiúkam shuí'sh, tehnuash, tsászíbs, skólólos, pláuvash.

Bald eagle has a medicine-song, black vulture, a black night-turkey, gray eagle, bird, buzzard.

Ndúk'sh' kiúkam shuí'sh, wíkátchish, tsíktu, tsúntsa, túktukuash, Pigeon hawk has an incantation, small hawk, little fishing; shísh hawk.

shkai', špú'm.
gray hawk species.

6 Wákwakinsh kiúkam shuí'sh, shpi'ú'push, skaukush.

Red woodpecker has an incantation, spotted woodpecker, large black woodpecker.

Kákan kiúkam shuí'sh, tsóks, tehnučtúwás, ná'-ulínsh, shuí'át.

Crow is a medicine-song, blackbird, "snow-producer," black forest bird, edge-cock.

Wíwush kí'-ishálsh sháyuaksh kiúkam shuí'sh, kát'kák-tkani tsíkka, Snowbird in snow making expert is a conjurer's medicine, yellowish bird.

9 kálzal (káls), tehúkass kshúxshìsh, wuíplé-ush, skúlís, tsíszi'i, tehú'-ush, a spotted night-bird, little forest bird, lark, tsíxzi'i, yellow-hammer, núsh-tilansnésh, tszá'-tszá'-ush, póp-tsíkas, "rollhead", blue jay, pop-talks.

Kú'lla kiúkam shuí'sh, wéaks, náta, mpámpaktish, tsáolaks, mának-redheaded has an incantation, unlaid, little small duck, red-eyed duck, black and duck, black duck.

12 tsú, kíidúshísh, wá-úghtush, tútí, múálák, póp-wáaks.

white large duck, long legged duck, young shovel-duck, póp-wáaks, duck, capercaillie.

Weiwash kiúkam shuí'sh, kú'sh, kúmal, tsákënuash, tehúkis, táplal. White goose is a doctor's medicine, euan, pelican, teakënuash, a gray fowl, fowl.

Méhia's kiúkam shuí'sh, yá'n, tsuúm, tsú'ìpas, tehúwash, kút'agsh, Trout is a conjurer's medicine, small large sucker, tsípush, a little sucker, minnowfish.

15 ts'layash.
salmon

Wáménnaks kiúkam shuí'sh, kámtilag, wíssink, kó-ish.

Black snake is a medicine-song, a black snake, garter snake, rattlesnake.

Lá-a-ámbotkish kiúkam shuí'sh, wá'kàtas, kói, kia, skú'tígs; lakí "Never-Thirsty" is a conjurer's song, green frog, toad, lizard, lizard; chief

18 shuísham kó-íi. Kinsh kiúkam shuí'sh, ámpum lák.

(is) of songs toad. Yellow is a conjurer's medicine, horse-hair.

Wú'kash kiúkam shuí'sh, wássuass, ktsé'ámu, sá'l, waktú'lash, wál'has.
Pond-lily seed is a medicine-song, lacustrine grass, aquatic grass, arrow shaft-wood, pole-tree.

Wú'ns kiúkam shuí'sh, ktsík, súkuas, kí'sh; szylv, k'nú'ks, ndú'k's, Dugout is an incantation, oar, fish-spear, harpoon; otter-skin rope, pestle, canoe

21 pála, kátcgal, sáwals.

Bark, Indian tobacco, arrow-head.

Tánt wák'sh kiúkam shuí'sh, shashtanú'lós, wís, sháhúsh, púlpákas, Of sweat-inside ladder is a conjurer's song, outside ladder of sweat-exavation, rafter, lumber, house floor

stisú'-úsa wálks, lí'oks, slú'kops, slú'ndam-wash.
Lú'baks, klépki kiúksam shu'ish, tsé-usam skú'tatk, tsé-usam tsúvátk, 
tché-na-dresKed, to song, In but lulkoks hair-tying, 18.

Many had tsd-usam the the be character for and or than before songs unableAmblystoma, The the embodies of confusion. tch6-Dsh spirit's koke, attained this want of texts All Certain heard 179; 5. the primary structure of these subjects is distributed, the reptiles of which animals, 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 káwam is a possessive case, requiring as its complement ampu or kóke, kókeága. To bathe in ce1-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. tsú'yatzaunt, or in its full form: tsú'yatzauntko, has to be connected attribu-tively with the foregoing word: tsai kág tsú'yatzauntko "a restless boy, a little boy unable to keep quiet on his seat."

180; 1. tsaskáya wéash, kólta wcas show the apocopated form of the possessive before a vocalic sound. This is another example of the rule that Klamath seeks rather than avoids kiitun. Cf. tsá-usa-walks 168; 45; 180; 23, and Note to 168; 41.

180; 5. spú'm: said to be the female of the fat shká'-bird. There exist conjurers' songs about both, which I have given in this volume, page 167; 36. 168; 41.

180; 10. púp-péhkhash seems to mean the "drinking or sipping bird" (cf. popo-i).

180; 17. Là-a-ámboitkish, "the one which refuses to drink" seems to be a newt, Amblystoma, according to the description given of it by the Indians.

180; 17. kóíi. The toad or bull-frog tamánash song is reputed to be the most efficient of all these incantations.

180; 18. Àmpamam làk 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-ámboitka 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. Wash 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 skú'tatk: "dressed with feathers of the yellow hammer or red shafted flicker."

NOTES.
I.

1. Yuyulinné, yuyulinné, yuyulinné
   I have passed into womanhood.

2. I-unëksző'ni a yulína ———|——|——|——|——
   After sunset I get unwell.

3. Gii' lish kaní hudshó'tchipka? ———|——|——|——|——
   Who comes there riding towards me?

4. Génu i git', o-óka, kinhia'na! ———|——|——|——|——
   My little pigeon, fly right into the dovecot!

5. Ginála hólakank; áttúț pü'ztgi ———|——|——|——|——
   This way follow me, before it is full daylight!

6. At mish mbushía'aluapka lákiam wéashash gi'sht
   ———|——|——|——|——|——
   I want to wed you, for you are the chief's son.

7. Ká-a mish nú ká-a ni mbushéaluapka, ———|——|——|——|——|——
   húmunásh túa gi'tkuapka.
   ———|——|——|——|——|——
   Very much I covet you for a husband,
   For in times to come you will live in affluence.

8. She: Tatá i n'sh tuá wo'zowe, wo'zowe, wo'zowe?

   He: Ë-úkik pi'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 túla kékëkanka ———|——|——|——|——|——
   He spends much money on women thinking to obtain them easily.

10. Múshmush shú'dshipka káwantk tchilloyága ———|——|——|——|——|——
    The poor youngster, he is driving one cow only.

11. Géntala ká-i gá'kanka púshpushlish hishuákhash!
    ———|——|——|——|——|——|——

   It is not that black follow that I am striving to secure!
12. Í-u nénak yan'wán i,  
í-u nénak lólalz i.  

They say, that you are abandoned,
They say, that you are homeless.

13. Nánuk kālǐnapka wéwan'sh, nā'dshek 'mutchéwatk tut'hiéna  

All women are dead; only an old man is tottering about.

14. Kú-a tídshi snawédshash ní'sh shú'-uashipk!  

That is a pretty female that follows me up!

15. Wák i núsh gitk vulálat inotlá?  

Why do you send me to sleep under the shadow of the cottonwood-tree?

16. Nú'shak gi'ntak i wítschnoka  
lúlula wítschnoka  

That's because you love me that you rattle around the lodge.

17. Tcháki mish guní'ta,  
tcháki mish guní'ta,  
huwaliéga lulú-nash skútatak,  
lulú-nash skútatak 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 hú'ilhe, hú'ilheckanka tcháki, (bis)  
kayáta lú'li, lú'ilikanka tcháki. (bis)  

Into many of the little houses ran the boy,
Roughly he touched many of the little houses, the boy.

19. Gé-u láki wayó'sham stú'tzantk hú't  

My husband has the voice of the white goose.

20. Gé-u láki yókíkam shkutantkí  

My husband is dressed in the feathers of the jay-bird.

21. Yókíkam stú'tzantk gé-u láki  

My husband has the voice of the mocking-bird.

22. Pálpali watsátka hushólalza  

He is bouncing around on a white horse.

23. Tatsál'ka wáts snukátkank  

He pets the horse before he grasps him.

24. Táplal wó-a hú'núank mú stú'tzantko  

Loudly cries the spotted loon while skimming the waters.

25. Wi-uka huli'lxank sú'lehuntchípka  

The lark flies towards me grazing the ground and stopping every little while.
26. Wák i núsh giug wetú', wetú'.  
i-á-uka húlhi ank wetú', wetú'.  
Why did you become estranged, estranged.  
By running in neighbors' houses estranged, estranged!

27. Wák wenniluta núsh gi'tk?  
wák i núsh gi'tk wennilota?  
Why have you become so estranged to me?

28. Kó-idsi máklaks hölalk tehawi'k sanálhuiug  
A wicked man approaches fast, desirous of a fight.

29. Shenúyatko ní wáti luyi'ñitki  
I flee before the man who tramps around in the lodge, knife in hand.

30. Kó-idshi wátsag shkanákápka kókuapkug,  
ká-i ní shanáhual ná kóktikinshkiuk.  
That vicious dog assails me and will bite,  
But I prefer not to scold him for it.

31. Kū'-udshish topíkan wókanka,  
yámat téluitgank wókanka.  
The younger brother of the gray wolf is howling,  
After having gone North he is howling.

32. Wásh a léka gi'tk gá' n'ish húyaha  
The prairie-wolf full of anger runs away from me.

33. Wásh leká gi'tk washólaz tchókélank wátsat  
The maddened prairie-wolf gets away riding on his horse.

34. Wásh léggatz ní'sh húyaha,  
wásh f léggat' kú nish húyaha! hu-i-yáhá!  
Crazy-minded the prairie-wolf flees me;  
Maddened in his senses he runs away to a far-off distance.

35. Kó-idsi wátcx genuála,  
A vicious steed has gone out; he is lost, he is strayed!

36. Tatá mish kaní lápukni génlalla?  
Who has touched you at both places?

37. Á nú tokshíwága shéwa,  
káyutch mish pátcxnam palalént.  
I hold you to be an innocent girl, though I have not lived with you yet.
38. Túmúdsh pásh nú túmæna,  
watchagalum wéash shi’walsh túmæna.  
Over and over they tell me,  
That this scoundrel has insulted me.

39. Gétala sti’ newálza!  
tuátala tséyalaly’ i?  
Right ahead I follow the uphill path!  
Why then do you swing the body around?

40. Waíwash gandila shiwákhash,  
shiwamptchash waíwash gandila.  
White geese saw a woman hiding,  
Saw an old maid hiding in the grass.

41. Túlush o willaslina,  
willhaslasna, willaslina.  
The mud-hen sprawls on the top;  
On the top it rests, it slides from the top.

42. Wi-iltí nú shotelô’la,  
púmam nú u-ásh goyéna.  
I am rolling up the wi'l, and shall walk around in the beavers' den.

43. Kúlsh kuleótank ki’ nak en gi’,  
múne kuleótank ki’ nak en gi’.  
The badger entering his den makes nak, nak, nak,  
The fat (badger) entering makes nak, nak, nak.

44. Ká-i welisht i mish shuíkalpsl gi’sh shápa;  
wéwanuish gíntak shéval, shéval.  
Just now you affirmed that hairless you were,  
But the women say, that hairy you are.

45. Nápal ai ná’d shuntówa-udsha  
We are throwing eggs at each other.

46. É antléya máyas á

II

47. Yuyuliné’pka, yuyuliné’pka  
48. Yunigshzi’ni yulína
49. Wénni ta'ina, wénni te'ina, wénni ta'ina . . . . ih'ú- i- i- i- i-n!

A different young woman I am now; ih-ú!

50. Tát i wáktsch lúk a télak shayanítldsha?

Whence have you carried off that (man's) waistcoat?

51. Uná mish shalóla tehaggágatat netilapkash

Long ago they killed you when you lay under the serviceberry bush.

52. Tchitéchaluish kintila, we'wanuish ka-tó-góga.

Young chaps tramp around; They are on the lookout for women.

53. Hinawála! bina wáktsch, wáktscham wéash. mú'at genó'ga, mú'at genó'ga.

Shake your head! you son of a bitch, and go south.

54. Girls to boys:

Ká-i mish nú wítchta tehílluyágash
hú'kank kálcéak skútash;

Ká-i nú shániluli hú mtecha hishuátcyázash.

Boys to girls:

Ká-i nú shániluli kó-ceptcha snawétdhash,
kóknapkash lú'lp giýpikash.

Girls: Young man, I will not love you, for you ram 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. Káni lakí! giýga shlé'ó sháníya!

You say you are rich! and you don't even spread a wild-cat's skin!

56. Kó pe bunú tehatko stú pat wintila:

mú sh shána-úlitko nútoks mish 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. Sháníitko húyaha. wénítko húyaha.

After she went to hide; the widow, she hid herself.

58. Mú'ni wénítko gélash shipalkánka

The stout widow is stalking around intent upon the business.
NOTES.

1. 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 mockery 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 yuyliné'pka, as it occurs in the Modoc pilpil song. The event mentioned here is followed by a dance-feast; cf. shuuyalish, and 134, 21.

182. 4. gininéna “inside” means into a secluded spot, lodge or enclosure. O-lak, o'laka is the diminutive of o'lish, the grayish pigeon with the plaintive voice.

182. 7. Gitkuapka, a contraction of gitko gi-napka i.

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 nñ kaftanka púshpushlish hishnákshash.

183. 12. yan'wán i stands for yanhnani i.

183. 13. kalínapka: 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 kalina would seem to indicate. “ynthwétherk for kënthwétkhrko”; cf. 136, 5.

183. 14. 15. These two songs follow a purely anapaestic metre, No. 15 adding two catalectic syllables to its three anapaests. 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 lúhash the second n 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 waiwash, q. v.

183. 20. shkutánthki stands for skútátko gi or shkutanátko gi: “he is wrapped in.”

183. 21. The much more so, because he is in his festive garb, the patash and lásh 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. lúya'nitki contracted from lúya' nitko. Cf. Note to 183; 20.
184; 30. kótkinshkínk. The proper meaning of this verb is "to set upon like a dragon-fly". Shanáhual is an uncommon form for shanahó'li, the long ó being resolved into its component sounds. Cf. nálwi, and 184; 35: genuál for genó'la.
184; 31. Why did the wolf howl? The reason given is that he could not meet anybody. 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. tehikla wátsatka is preferable to and more frequent than wátsat, wáchtat, 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 compared to a prairie-wolf on account of his importunity and lack of moderation. Comparisons of lovers with quadrupeds and birds are frequently met with.
184; 35. yóshinuko for yó-shíshának ó, yó-ishiunk hú: he is running astray.
184; 37. shiwa'gas. In the objective case sometimes inflected like snáwēdsh woman
80, 11. sometimes as a diminutive noun, as here, and 33, 10. In 185; 40. shiwa'kash stands incorrectly for shiwa'gash, through phonetic analogy with shiwa'mpchash in the same song
185; 39 to 44, perhaps including 45, have a literal and direct meaning, and besides these 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; willhasna depicts their motions while on the wave-top, willasli na the sprawling observed while they sail down from it. With slight phonetic variations, this same melody is also sung as follows: Tohosh ó willasli; willasli na, willasli; willasli in.
185; 42. wil seems connected with the diminutive word wilhaga, young deer.
185; 43. kí' nak én gi', stands for gi' nak, nen gi': "he cries nak, so he cries"; assuming that én is abbreviated from nen.
185; 45. This is a "dream" song.
185; 46. Pilpil song worded in another than the Maklaks language.
11. 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. Taina is equivalent to t'éna, temiwa-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 a distance, for the song refers to the appearance of the first signs of puberty. Watchágalam is full form of watchágam, for which wáchtam is sometimes incorrectly substituted.
SONGS OF SATIRE.

I.

1. Káitchkal ú'yank amniyamma
   He goes around giving away sticks of tobacco, and is very noisy about it.

2. Gét genó'la tsiálash patsó'k Yamaki'shamkshi
   This man has started out to feed on salmon among the northern Indians.

3. Tú'sh hu wiká nénu shésha waíwash tehilamnu?
   Where is it, that close by on a hill waíwash-geese are crowding together?

4. Gé-n káni vú'lkashti wátch hushótchipka?
   Who rides up to me on my horse, borrowed of me?

5. Tidshá kókatk i shéwa, hashuántan' i!
   You think you are finely dressed; then mind your own dress!

6. Vú'lzashti kili'wash shkútak t'lutuina
   He dresses in a borrowed woodpecker-blanket and trails it along on the ground.

7. Kát tal hů'k mú shétaluatk?
   Who is he, the alleged wealthy man?

8. Lelahówitko wátch wužóyi
   Slow-running horses he paid for his wife.
9. Ámēta tēwank vū'ya tēniwash  zew|zw|zw|zw  
The young girl shakes her body when planting the camass-stick into the ground.

10. Ámēta yā'kuank vúyamma  zew|zw|zw|zw  
Shaking her body she broke the camass-spade.

11. Lākiam pé-ia mat sha käfla kiwalapáta  zew|zw|zw|zw|zw|zw  
The chief's daughter, they say, was dragged along the ground.

12. Í haktchámpesh wëni tehikolalza  zew|zw|zw|zew|zew  
klúsham wësh wëni tehikolál' i.  zew|zw|zw|zw|zew|zew  
You always strangely stride on on your long legs.
The crane's progeny, you walk strangely long-legged

13. È-ukshiwash tenuyága há'la-a hála  zew|zw|zw|zw|zw|zw|zw|zw  
A young woman from Klamath Marsh is swallowing, swallowing.

14. Wika-télantko tehá'lish páva hú  zew|zew|zew|zew  
Short-faced like a porcupine that fellow is eating.

15. Lüelat hú'nksh hi't; yánta, yánta  zew|zw|zw|zw|zw  
Kill ye that fellow on the spot! down with him, down, down!

16. Kii'utchish gu'lo súmënakí wó'n laki  zew|zew|zew|zew|zew|zew  
When the female wolf has devoured the elk-buck she cries for more.

17. Shunú-uya shuáktxa  zew|zew|zew  
I feel unwell and hence am sobbing.

II.

18. Ledshántak wiwakn'ka; gaígaikanka  zew|zw|zw|zw|zw  
They whipped a telltale; he is now sobbing.

19. Bi'nash mút hú hlivash tilunkánsha!  zew|zew|zw|zw|zw  
The root-basket, they say, is swinging to and fro on Bi'ns back.

20. Ló-i lóyan lýak, ló-i lóyan lýak

21. È-ukshiknu tenuyáash halá, halá-a  zew|zew|zw|zw  
A maiden of the Klamath Lakes is swallowing, devouring.

22. Níggá heńë héyo, ní'ggá héyo héwe  zew|zw|zw|zw|zw  
túmi níggá, túmi níggá  zew|zw|zw|zw

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
I. Satiric songs obtained in the Klamath Lake dialect from Chief Johnson, Minnie Froben and others.

189; 1. ṣ'vank. 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): tū'sh, hu, the -u suffixed to nen (nen hu) and to tchilamna. This song is sung by a woman, who hears (nen) for the first time of this assembling of geese; sheshe waiwash stands for sheshash waiwash, or sheshatko waiwash: birds called waiwash-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. n'hlutûna: he flaunts it and parades in it.

189; 7. Kâ tal? who then? who after all? abbreviated from kani tula. Dresses made of waiwash-geese, or waiwash-geese, passed for the poorest and meanest of all garments.

190; 9. This is sung by men only.


190; 12. haketchâmpesh; -pesh is the suffix ptchi phonetically altered, the word introducing a comparison of the “striding one” with the young klîsmearne 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: Kâ’tetchish gir’n wo’n-lâ’kia shâmémâ’kia.

II. Satiric songs obtained in the Modoc dialect from Toby Riddle and J. C. D. Riddle.

190; 18. A tatter 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 Yaneks, is indulging in this useful pastime. That’s where the point of the satire lies. Hiwash 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 live lynxes by throwing stones at them; repeated from the shashapkâ’itskâ, 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 visiting 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 ná'pka Yāmatkni gatpam'nóka
   Disastrous times we had when the Northern Indians arrived.

2. Nā'nu wika-shitko múkash há'ma
   I hear the owl's cry and very near it seems to be.

3. Mbu'shant kālla hāmō'la, shitchákta nā'ts kā'la,
   In the morning the Earth resounded.
   Incensed at us was the Earth.
   For to kill us wanted the Earth.

4. Wákapteh nen hí'tksh Ê'-ukshi nē'pka,
   To see how Klamath Marsh appears from there,
   I wish to look down on it from that height.

5. Kú-idshi nū kī'pash nū lulína
   Dressed in poor garments I stray around.

6. Tutízash nū 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. Mù'ní nū lakí gi, ká-i kánam shlékisha;
   I am a potent chief, nobody controls me;
   The mischief-doing world I upset.

9. "Kālla nū shulémoká'dsha",
   "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].
MISCELLANEOUS SONGS.

10. Aishish kaí nū sha-úlō'la,  7-7-7-7|7  
yuhanéash kaí nū sha-úlō'la.  7-7-7-7|7-7  
  I Aishish I shall brandish, I shall brandish my huge sword.

11. Aishishash hûn galldshui,  7-7-7|7  
hû' mish hû' shnekshituápka.  7-7-7-7-7-7|7  
  Go to meet Aishish; he will save you.

12. Tîdsh hûn liulekîn tehiâlash shakatchôâla!  
  Halloo! let us form a circle and screen the salmon against sun-heat!

13. Kilidshi'ga shépolama  7-7-7|7-7-7  
  They carry long-necked ducks on their backs.

14. Kaukâtsî Yaînâ wô'n a shû-ú'dshant î!  7-7-7|7-7-7|7-7|7-7  
  Follow up the elk and chase him upon Kaukâtsî 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'umukátmtchiksh 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. ki'pash is no word at all, but seems to stand for gitko-eptchi.

192; 7. The Indians were reticent about the meaning of this song, and hence I presumed that o'k was intended to mean some deceased person, since these are spoken of as hûk, he, she. Then the sense would be: "Be silent! that dead squaw is arising to sing a loud song." One Indian informed me that o'ksta meant a squaw, and pronounced it o'ksht (hûniksh't). Cf. Note to 35, S and page 130, second Note.

192; 8. These trochaic verses are called the K'mukâtmtchiksh-song, and a variant, tuálam, exists for kânam. The alliteration of the k's and n's is very conspicuous. The meaning was 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'mûkâmtch-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. Aishish, who is a deity representing the powers of nature with animal attributes, has been in the mind of some Modocs identified with Jesus.
193; 11. Song of Christian origin, in which Aishish 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 kaweiha, kawē'ha
kā' kā' kā', wéha wea wéyaha
3 nóxe nóxe nóxe .......
    howienā' howienā', tchálam tchálam wiená
    howienā' howienā', tchálam etc.
6 hi ellová hi ellová hi ellová
    nkeitha nzela nkeiya, nkeiya ....... nzē-u.
    i'-oho i'-ohō e-ohō ....... i-ihi, i-ihi-i, i-uhn

HUMMING TUNES.

9 diaina'ni diananāna, diaiaina diaitanāna
tānanāni naanananāni, taniananāni tami naninanāni
tainānni taninānāna, tainānāna tanianāni, tānanāna
12 tānī tayananāni tānī nā'nēnānī
    nanatē tēanana nanatē nanatēna natēnāna
    kamenatēna nenan kanēna tenanēnēte
15 nianainān kianainān, kianainān nainan nainan
    kalena tenā, kalena tenā, kalena tenā
    nawetana nawetīya, nawetana nawetā
18 liggiha liggiha, ha'hui liggiha,
    ē bi tehūima, liggiha liggiha.
    wīdshiggaya hī'a, wīdshiggaya hī'
21 hā' hō wīdshiggaya hō; hā' hō hā' hō, wīdshiggaya hō.
    yuhi'li' yuhi'li' gāya, yuhi'li' yuhi'li' gāya
TUNES AND SONGS WITHOUT WORDS.

Tä'-innänän nü'-innänän, tä'-innänän nä'-innänän
tá naniánaí náníána, tá naniánaí náníána
walwiléga palpiléga, walwiléga palpiléga
pálpiléga pálpiléga, pálpiléga etc.

DANCING TUNES.

A. Tunes heard during Puberty-Dances

hö'-wina wë'na tchálam tchálam wëna
úha u-ai hai hai hëvëlahi,
     hálhai u-ai hehai hëvëlahi.
wichte kënnä, wichta këna kënë', wichta kenna kënë
në këno këno këno, në këno n'o këno kënë

B. Tunes adopted from Shasti Indians.

hu'nö hö hotino hù-ú huino hù'tnino ku'ino hö-o
wënna hádïna háwina, há-ina a-á, háwina ná-ina
tóyo wënno hoyo wënna nö, wëyawënna nö, hëyowënná
ho owënnó hëyë'nilia kina ho-owënná hëyë'nilia këna
he-innowënná, innatá lowënna, he-eënnó wënna
hëwë' inwënnanë ö wënna öhö hëna wënna öhö
hënnanawiya ná-uya náyua hënnaná-uya ö-uya
hëwë enna hë-au wënnë hë-ànnë hëyàwënnë'h
la wënnö hlëiyö wënnö wënnö ha wënna, awenö hëwë
hö nìnu hënu hënu inu' ho-inú hëninë-ú hënë'

C. Dance and war tunes adopted from Snake Indians.

hëwënnë hau'-ìnna nö', i'ïna hawënnë hëwënnë nö'
hë-a wënnë, a hëa, heahë, hëa wënnë
hawëcë' wënnë, hau-á, hawënnë ò'ënna, hawë

D. Dancing tune heard from Warm Spring Indians.

kañf luya ....... uya tasi wene nási
E. Modoc dancing tunes.

 héó héó héó héó, héó heó héó heó
 haúdídusá haúdídusá haúdídusá haúdídusá
 3 stán stán stání assí stání assí
 hoyó-inna hoyó-inna,
 hoyó winna hoyó winna, hoyó wimā'-ā'.
 6 háwënēn-i' hawēnēnāha, hawēnēnāha háwēnēn-i'
 íwop teharlē kómtuhi'

 TUNES HEARD AT FUNERALS.
 kélakennu kélakennu kélakennu kélakennu . . . . . kēlayá-a
 9 láhaha láhaha láhaha láhaha . . . .
 hīhihī . . . . . yuyaya yuyaya . . . . . hīhihī . . . .
 hēya hēuā hēya hēuā hēya hēuā

 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 nkeiha, is added, also battle cries.

 194; 2. The kā' kā' kā' refrain serves as an incidental interruption of the wēhā- 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 nōke nōke is sung either as an introduction to the howieua'-whoop, or as a conclusion to it. It is pronounced in a similar manner as the kā' kā', and often accentuated nōke'.

 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 (walash) the tribe danced, stood or sat on the ground, looking sometimes at solitary dancers, moving and yelling (yā'ka) around the pole, or at others, who tried to shake it, or at fleet horses introduced to run inside of the ring. Circumferential dances are of course performed by joining hands.

 194; 8. These are the war-whoops alluded to in 23, 15. Cf. a oho-ī'tehna 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; 9–15 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 spelshma or other game, also while musing, travelling or working; given by Jeff. C. D. Riddle. The person who deals the sticks in the spelshma-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 spelshma-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, yapalpaléash.

A. These dance-tunes, 195; 5–9, are in use among the Klamath Lake people and were obtained from Minnie Proben. The first of them sounds almost like 194; 4. 5. Little bells are often run while dances are performed and dance-tunes are sung. Women and girls of the Modoc tribe end their songs with a protracted i ū, while the men habitually conclude them with a loud u-o-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 192; 7, that of the quiver, 163; 8, and Notes.

196; 3. stání, full, seems to allude to the formation of a ring for dancing. Cf. stá hasháminka 23, 12, and what is said of 196; 7.

196; 4. 5. The last group in this tune, hoyó winná't, 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 hú, "he, she is dead"; kékayá-a serves as a refrain, sometimes as a stop.

196; 9. The day before the funeral of Pükish, 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
INTRODUCTION.

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 gi 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.
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, æ 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 a superior, as: u° ü° o° ö° a° æ° e° ë°.

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 æ and ô this distinction cannot be made; a deep utterance of the other vowels was marked in this volume by circumflexing them. The vowel å (in full, tall) coincides with ø, and ø was hence omitted. The spontaneous or primitive vowel, "Urvocal", was given the letter ê instead of ê (the deep e). Thus I use the circumflex only on a, i, u (å, i, û); it may be used also on the softened vowel û. Examples:

tapini second to, subsequent.
shtil'ha to announce, report.
bō'nu'a, pū'nu'a 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:

\[
\begin{array}{ccc}
\tilde{a} & \tilde{a} & i \ i \\
a & \tilde{a} & i \\
e \ e \ \tilde{a} & ui \equiv ii \\
o & \tilde{o} \\
oi \equiv \tilde{o}
\end{array}
\]

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.: spaúish.

In a limited number of terms diphthongs always remain adulterine, and sometimes insert even an \(h\) between the two components: knú-udshi _outside bark of tree_; shaná-uli, shana-óli, and shanáhóli _to desire_; mui múyá and muhimúyá _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_, kú-idshi, kúidshi _mischievous_. The simple hyphen, \(e\)-i, a-u, etc., was used instead of the usual mark of diaeresis (\(e\i\), 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.
- in, 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.
- aë (in stëíla, stë'-ila to collect).

Triphthongs are not frequent, since Klamath has a greater tendency to accumulate consonants than vowels. Ex.: shuúzg to drive out of; shué ush angling line, wewesháltko having offspring, gëwa, t×écwaga, tchúyunk, aggáya, tchuaish, wáíta, 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, z
- Dentals: t, d
- Palatals: tch, dsh
- Labials: p, b
- Linguas: k, g

Here the surd sounds are placed first; follow the sonant checks or "medicu" mutes, then the aspirate class, represented by one sound only (z). 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 p and d) and the labial aspirate f are wanting here, and are rather scarce also in the other American languages.*

The two lingual sounds are k and g. 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; g 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

* Th surd occurs in Shawano, in some western dialects of Yuma (Mohave, etc.), and in Tehna dialects, New Mexico.
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" é. 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.

\textit{Nasalized mutes}; see Semivowels.

Of \textit{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.

<table>
<thead>
<tr>
<th>Spirants</th>
<th>Nasals and nasalized mutes</th>
<th>Trills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals</td>
<td>h</td>
<td>ng, nk, ny</td>
</tr>
<tr>
<td>Palatals</td>
<td>y</td>
<td>nds, ntch</td>
</tr>
<tr>
<td>Linguuals</td>
<td>sh</td>
<td>nk</td>
</tr>
<tr>
<td>Dentals</td>
<td>s, z</td>
<td>n, nd, nt</td>
</tr>
<tr>
<td>Labials</td>
<td>v, w</td>
<td>m, mb, mp</td>
</tr>
</tbody>
</table>

Among the \textit{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 consonant w (in \textit{wire}) and the more vocalic w (in \textit{water, wall}); it sounds like our v, but has evidently a different origin, for Klamath Indians pronounce \textit{David} as \textit{Debid}, and v is found only in the combination \textit{vn}. 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.
PHONOLOGY.

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, tchéch bark, ndshé’dsh; páta check is also pronounced mpáta, but páta summer is always pronounced in the same manner, and ndání three is never pronounced dáni, tání. Vu- and the vowel u- can be supplanted in a few terms by a nasal, if standing before a mute: ubá-usk skín: mbá-usk: ndúyua, 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 consonant 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.

<table>
<thead>
<tr>
<th>CONSONANTS.</th>
<th>VOWELS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals...</td>
<td>k</td>
</tr>
<tr>
<td>Palatals...</td>
<td>tch</td>
</tr>
<tr>
<td>Linguals...</td>
<td>k</td>
</tr>
<tr>
<td>Dentals...</td>
<td>t</td>
</tr>
<tr>
<td>Labials...</td>
<td>p</td>
</tr>
</tbody>
</table>
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.

\begin{itemize}
\item[a] as in alarm, wash; German Schwamm, Tatze; French flanc, sang.
\item[â] longer sound of a, as in smart, tart; German Krahn, Schwein; French sage.
\item[â] as in fall, tall, taught.
\item[ä] as in chat, fat, slash; French pin, saint.
\item[b] as in blot, bulk; German bald; French beau.
\item[d] as in did, do; German dass; French dieu.
\item[dh] as in jealous, junk, George.
\item[e] as in met, sell, tell; German erst, es; French selle.
\item[ê] as in last syllable of lodger, bungler; of German dieser, Manner; French ce, que.
\item[e] longer sound of e, as in fade, main, trail; German Speer, Wehr; French frêle, maire.
\item[g] as in gig, gore; German gelb; French gras; never has the palatal sound of dh.
\item[h] pronunciation given on p. 209.
\item[i] as in marine; French obri, iei; Italian lido; Spanish gridar.
\item[i] longer sound of e, as in fée, stream, sleep; German kriechen, sich.
\item[i] deep, as in fit, grit, mitten; German rinnen, Sinn; when long, it is i in German ihn, Siegel.
\item[y] as in yoke, beyond; German Jahr, jucken; French yeux; Spanish ayudar, germe. Used as a consonant only.
\end{itemize}
k as in kick, kettle, core; German kennen, Köter; French coque, soc; Spanish cavar, quedar, querir.

k pronunciation given on p. 209.

z not occurring in English, French, or Italian; German ch after a, in Dach, lachen, fluch, Nacht; Scotch loch; Spanish brajo, 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.

nk the lingual k nasalized.

nz 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 falle, sotte; Spanish pelota, rodilla.

ö longer sound of o, as in note, roast, rope; German Koth, Moor, roth; French eau, ôter, sauter.

ö as in bird, burn, swrd; German lösen, strömen; French fleur, seal.

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, sons, écrou; Spanish luna, uno.
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, i-a, i-á, i-n, u-i.

**GRAPHIC SIGNS.**

- **arrested sound**, a pause brought about by the altered position of the vocal organs; τέρα species of fish, k-lewídiš to quit, depart.

- **apostrophe** marking elision of a vowel, of è, or any other sound: kéléwi to cease, for kèléwi; ’mpetlalóna to float down stream, for ampelalona; met’támëna 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-tlantko
short-featured, lóloks wā'genam-stā railroad, lit. "fire-wagon's road."

acute accent; the only sign used for emphasizing syllables: tēlish
face, tila and tilā to roll, to flood.

vowel pronounced long: tā'ztki to blush, tehā'ljā to be drowned,
wō'ksla, etc.

vowel pronounced short: mā'sh species of plant, sālkākish 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

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. Diacresis 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 yainága; Sá't and Shá-at; gúa, gú-na, gúhua; shálam, shá'castle; skó'sh, skó'hsh; kála, klálla; léyash, káhiash; wálta, huálta; lá-a, hú-a; ib'éna, 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, tólahui, tulish, 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 openthetical 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), *ö, o*; the softened vowels *ö and ü* are rather scarce: tö'dshitódshi, and Modoc pÖ'sh, stelópgösh; utüssusä-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, na (wa), ni (wi), in (ya) occur much oftener than ei, yi, yn, 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, k, z*, the laryngeal *h*, the palatals *teh, 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, nk, v, mb, mp, z*, and a very restricted number in *b, d, 'h*; cf. *ṣi'b, č'nd* (for *énat*), *näd* (*or nät*). Every sound of the alphabet can begin words, but initial *dsh, z*, 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, Odshibwé, 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, Kechluna, 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, diacreses, 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 Idiglza to kneel down, škéšhtcha to go visiting, shtchúshchtzapksh, d. obj. case of shtchú'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-
Phonology.

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, wawawaiha, techwaish, luchualóya, wu-uchéwa,
    shué-usham, wáíta, wéwaléks, vuívui.

o clusters: kuloyá'na, óya, o-óakgi.

a clusters: uzai-izítko, skáwanksh, káwantko, ka-uká-uli.

ä clusters: a-äälza.

e clusters: wewilina, shewána, léyash.

i clusters: yúkiaka, shútiaka, tshiuyagótkish.

Clusters composed of consonants.

k clusters: shlepáktgi (or shlepákktki), shaktáktza, kná'kka, kpakpa,
    tsüktsika, ktelúshú, tehligáktelhktelha, kteláktehak,
    nkstelhtelha, bóxtka (for bóxtka), pniúksla, utechilza,
    shektlalóna, híshtelhaktma.

z clusters: mpéltazsh.

g clusters: pipélángshta, lúgshla.

t clusters: tlózo, tzópo, tkáp,tgakiáma, Tmókila, tátktish, lésmatzsh.

teh and dsh clusters: litéhlítelh, vulakátelhtelha, tehvú'ntka, kitéleuna,
    tslats[ll]kágantko 144, 11, tsze-utsze-ush; ndshóndshzla,
    shúdshina, vuggúdshlin.

p clusters: kälkapksh, gépaktak, tápszo, lapkshápta, nshiútelpa.
s and sh clusters: humásh'tgi, liikásh'tka, ga-ishtnúla, shtchiáž'íga, shtchi-shtchá'klúga, shnu'sh'núga, shushpásh'ka, tgashú'shgish.

h clusters: sha'hmó'ka, hláhla, tsu'htsú'hli.

n clusters: shutánktgi, mèdshautko, nd'húltzaga, nténtiag, ndší'nshalo, nzínz'tcha.

m clusters: shnumpsélá, wámla, hutámsza, udúntch'na, ámtchiksh.

l clusters: szúlpka, tmélhak, tálsza, yálshaltko, ndúłtzaga, lkkáppa, lshúlkíza, Itchamá'sh'ka.

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 perceived between the English pronunciation of the pure-blood and that of the mixed-blood Indians.

The Máklakas 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 knowledge 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 monograph of it*, two-fifths of its vocabulary was taken by the Indians from

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* 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 ʒ 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 saîvash on Columbia River, but changed to saîvash 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 1861) 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; kapôpêle to dress oneself; and other derivatives.

lilapai ribbon; F. le ruban; Ch. J. lilobe (G. Gibbs).

liml'l mule; F. le mulet or la mule; liml'lmân mule-driver, packer.

mitash, mitas legging, d. mîndash; F. mitasse.

shûggai sugar; F. le sucre; Ch. J. lisûk, shûga, shûkwa.

**English terms obtained through Chinook Jargon.**


King Dshûdsh, Mod. Sking Dshûdsh, Englishman; E. King George.

kôpe, E. coffee.

pöty boat, vessel, ship; E. boat.

shîl cloth, especially cotton cloth, calico; G. Gibbs derives it from sail.

sôlt, shôlt, shûl, E. salt.

stick stick, wood, pole, tree; E. stick; stickshûi boot, stickmûn carpenter.

sûndô week; Sunday; E. Sunday.

tála dollar, cash, coin; E. dollar; tâlaltko having money, rich, wealthy
ENGLISH TERMS OBTAINED DIRECTLY FROM AMERICANS.

ä'plesh, ä'puls, poss. ä'pulsham apple. bî bee, bî'sam wax beeswax. box, instr. bóxtka box, coffin. Débid, E. David. Dö'tehman, Mod. Dötechmal. German; from vulgar E. “Dutchman”. Dshiêp, nom. pr., Jefferson; E. Jeff. hänkêrtchep, instr. hänkêrchipátka 87, 14., handkerchief; cf. kitch-kam. huít wheat, grain, cereals; E. wheat. yaûksmaùn physician; a hybrid term. kâpa cup, teacup, saucer, dim kapága; E. cup. kitten, kitty; Mod. for pushish Kl. ku4ta quarter of a dollar, 25 cents; E. quarter. lákish in lákish-shúshatisht locksmith may be as well the E. lock as the Kl. lákish knob on door—doubtful. lípin, E. ribbon; lilapai is also used. Láuktchán, nom. pr., Long John. our hour (of the day). pî'nsh, E. beans pipa pipe; from E. pipe, not from Ch. J. lapip. plê'k, plê'g flag, banner; E. flag. Plênk, nom. pi-. Frank. Plenk, nom. pi-. Pushish domestic cat, Kl.; E. puss, not from Ch. J. pusspuss. sháwól, E. shovel. shilba, E. silver. shö'p, sôp, E. soup. Spaniõ'lkin Mexican, obtained probably from California. stégish, E. stocking; stégishala to knit stockings. shüp, instr. shûpatka, E. soup shûldbashash, poss. shûldsham, E. soldier. shúshap, E. jewsharp. tánapsh, E. turnip. tá-uni, E. town. taisen, E. thousand. tébul, loc. tébullat, E. table; not from Ch. J. latâ'b. tû-pitch quarter of a dollar; E. “two bits”. tehiken, obj techikinash, 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 existed, with mutation of certain sounds, between övé and duo, τεταρτας and quaternor, ɛστις and vestis, ɛκερπός 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 permutation 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, Chaliata, 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 Káyowé (or Kiowa) language in a monograph published in the American Antiquarian, IV. pp. 280–285, under the title: "Phonetics of the Káyowé 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 permutaion

*This dialect of Iroquois lacks b, p, and f.
would cause confusion; shköks *ghost* is never pronounced shköks, which means *tick*; giwash is kept distinct from giwash, úsha from vásha, shikantéla from shikantila. Cf Homonymy.

**Vowels alternating:**

- **u** with wu, vu, hu: udúmtchna, vudúmtchna; vún, vún, wún; utátechkia, vutátechkia, hutátechkia.
- **u** with o: lûk, lók; lápuk, lápok; hútechna, bō'dshna; púlzuantch, pólokuantch; lúloks, lóloks; tám'énu, tám'no, but not húyéza with hóyéza.
- **u** with a: putpúthi, patpátli; kû'lkûli, kâlkali.
- **u** with å: mûkash, mákash; cf. nát, nút.
- **u** with ü: udúyua, udúyua (by dissimilation); shúyuzalsh, sú'yúzalsh.
- **u** with ū: gënúla, genô'la, genül'a.
- **a** with o: mâklaks, mákloks (Modoc); kâlkali, kólkoli and kûlkûli; skánsna, skóntchna; hîshplámna, hîshplómna; suffix -úpka, -âpka.
- **a** with å: taktåkli, taktå'kli, and in many other adjectives of color (by dissimilation); yáka for yâ'ka, is considered vulgar slang; cf shlâank for shlâank 66, 13.
- **e** with å: nép, niıp; pën, pë'na, pë'n; tchê'lza, tsâ'ilza; heméze, lâméze; shlâyaks, shlâ-ika, shlâ'ya-ksh, shlâ'-ika.
- **e** with i and ä: élzu, ilza, â' łza; kétêha, kúsâha, gâ'dsa; shetchákta, shiteháktâ; Á-ushme, Á-ushmi. Cf also: mûkasham, mûkisham 175; 14.
- **e** with i: nêl, nêl; ê ê, i-i.
- **i** with iy, y before vowels: shlanía, shlanía; i-âmash, yámash.

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 ê.


**Consonants alternating:**

k with g, gg: ké-u, gé-u; kitchkání, kitchgání, gitchgání; wakáya, waggáya; lutakútki, lutatgárki; k'k, g'g.

k with k: kaitua, kaitua; máklaks, mákloks. This permutation is usually attended with a change in signification. Cf. Pronouns.

k with z: hushkálka, hushkálza; hishkalulza, hishžélúlza.

k with z: kémkem, zémzem. Cf. Dictionary, p. 176; lkán, lžán. Initial k, omitted by aphaeresis, is replaced in Modoc by the arrested sound: kóke, 'óke. A similar process is observed in some Polynesian languages when k is elided.

k, g with h, hh: gafkanka, hañkanka; taktá-ash, ta'htá-ash.

k with g: kól, gül; kúlu, gúlù.

k, k with nk, nk, nz and other nasals: kíla, nkíla, nkíla, nzíla; kéwa, nkéwa, nzíwa; káta, ngáta.

tch with dsh, when not initial, and with ts, ds: titchi, tódsi, tidsi; tehá-shish, isá-sis; núch (for nú tehüi), núts, núds; geluántcha, géluanusha, géluanusda.

tch, dsh with sh: ntúchma, ntúldshna with ntúlashna; tádshui, táshui; ná'dsh, ná'sh; willatsína, willashína. Wálísh for wálish, and páwatc for páwaich are considered vulgarisms. Ta-pínikáyentch for ta-pínikayénash 120, 19, 121, 22; kúshga tcha for kúshga shá 9', 17. Changes from one dialect to the other: ská, Mod. tehguá; shgúmla, Mod. tehguála; sho'ksh, Mod. tsèó'ksh; spál, Mod. tehpal.

tch with utch, ndsh: tehčkání, ndshčkání; tehčteh, ndshé'dsh; tehčshlza, ndshčshlka.

ts with ds, in every instance except when beginning words: kétsa, kédsá.

t with t, d: tčlish, tčlish, dčlish; c'nt (for énat), c'nd; shataltlámna, shataltlámna; tānkatch, dānkatch.

t with nt, nd: túnshna, ntúnshna; nté-ish from téwi; téga, cf. ndéga, but not ndéwa and téwa; ndópa, cf. túbesh.

p with p', b: pábalka, pábhalka, bahálka; púpanušish, búpanušish.

p with mp, mb: pákuish, mpákuish, mbákuish.
p with m: suffix -ptchi, -ntchi, -tch; suffix -péná, -mna; pronouns p'ná, p'nálam, Kl. m'ná, m'nálam
p with w: pólklisht, wáklkisht.
s with sh, in every instance: steínas, shúaínash; sték'sh, sték'ksh; ná's, ná'sh.
s with z, chiefly initial: saíga, zaíga.
s, sh with ss: sháshaplanutch, sássaplanutch; shishóka, sisóka.
m with n, before labials: mbá-ush, umá-ush.
s with s, in evenj iustauce: steínas, shtainash; ste'ks, sliitó'ski; nas, na'sh.
m with u, before hials: mbá-ush, ubá-ush.
n with s, chiefy initial: saiga, zaiya.
s, sh with ss: shashaphuntch, sassaphuntch; sliish', sissuka.
m with u, before a dental or jialatal: n(lu])ka, udi'ijika; iidi'ika, udi'ika; ntchtya, utohaya.
n with n: mbá-ush, mbá-ush.
1 with n: mbá-ush, mbá-ush.
1 with hi: la-a, hla-a; laklakli, hlakhlakli.
A few more of these alternating processes will be found mentioned, with examples, in the Dictionary, pp. 9-11.

As to their frequency, consonant alternating processes differ very largely. S interchanges with sh in every instance, and the permutation of k with other gutturals, especially g, gg, z, and of teh with ts, ds, dsh is extremely frequent. The substitution of k, 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 significance produced by this change, cf. Pronouns. H becomes frequently disconnected phonetically from vowels or consonants preceding it, by the arrested sound 2, and when pronounced with emphasis, undergoes gemination: 'hh; cf. hlilantana, sha-hm()ka, kaiha and kai'hha. S and ts are heard much oftener than sh, teh in the conversational form of language, and before z the assimilated sh scarcely ever occurs: széná to rowe, hatámsza to rush between. Words with initial t and p that can pass into d and b, may also change these initials into explosive sounds: p', t'. The whole series of consonants through which a term as tehálamna can pass is: teh, ts, t'sh; a word like patádsha.
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may also be pronounced patáteha, patátsa, patádsa, but padáteha or padátsa is scarcely ever heard from natives. Some terms, as pipa 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 developed in some dialects of the Carib or Galibi, as well as in Káyowé, 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 tendency of rendering pronunciation easier; this we perceive, e. g., in the dropping of the laryngeal sound h in: mí-ut for mi hút, átunk for át húnk, n'únk for ni (or nú) húnk, and also in áút for a hú't. It will be remembered that h can be dropped even when belonging to the body of the word. In 97, 1, húnk kiuliga has probably been nasalized into húnk u'uliga to avoid the collision of two identical sounds. Another cause of these permutations 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 explored. 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 vuhupí’ega, vudúka, etc., for u-upí’ega, udúka; Sking Dshú’dsh, Mod. for King Dshú’dsh. Yikashla for ikashla may be considered simply as alternation of sound.

2. **Epithesis**, or the addition of vowels or consonants at the end of the term: tání, 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 u in tuánkshi for mákshi, kállántala for kállátala, tiá’matkó (a verb tiá’ma does not exist) for tiá’matkó had better be considered a nasalizing than an epenthetic process. Epenthetic v is observed in lévúta for lé-úta, lúta. Epenthetic h has to be carefully distinguished from the -h- of the verbal suffix -ha, as in skúlha to lie on something, compared to skúlža to lie, to sleep, and from the ‘h which indicates an act done by hand (see below).

We find the epenthetic h in:

tsialshá’mi in the salmon season, for tsialsá’mi, tsialsá’mi.
gáhipa to catch air with a grant, for gá-ípa.
shawalin’a to accompany somebody, for shawaliná’a.
muimúya 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 á, i, ú has nothing to do with nasalizing. The gutturals g, k, k, z are thereby transformed into ng, nk, nk, nz; the dentals d, t into nd, nt; the palatals dsh, teh 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 shempēta to argue, for shepēta; shikāmba to walk on a stick, for shikāpa (radix: kap in tkāp).

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.: ītkla to collect, gather up, for ītkāla.
lūlpaliko provided with eyes, for lulpālatko.
hūmsak, nēnsak to no purpose, for hunūshak, nēnashak.
télishma to look out, for télishma.
tehkāsh also, too, for tehē'kash.
k'lekāpksh dead, for k'lekāpkash; k'lé'ksht for k'lékasht.
E-ukshkni Klamath Lake Indian, for Ū-ukshikni.
tatāmnish traveler, for tatāmmush.

6. Ekthlipsis, or dropping of a consonant from the midst of a word. (a) When standing before one or more consonants. Ex.: shelluashē'ni in the war time, for shellualshē'ni, cf. 56, 1 and Note.
puelzāmpēle to throw out again, for puelzāmpēle.
ktechāk arlone shell, for ktechāk; basis, ktechāla.
shlātpampēli to return, bring back, for shlātpampēli.
shtchūshzāpkam; cf. Note to 109, 6.
(b) Before vowels consonants are elided in the following terms:

nté-ish bow with arrows, for nté-wish.
hushtanka to approach on the sly, for hushtanka.
saménakía to wish for oneself, for sh'haménakía.
sákuash fish-gig, spear, for sh'tchákuash.
múáteh large, tall (obj. case), for múinish.

7. Elision of a syllable, accented or unaccented. Ex.:
pú'patchle to step down from, 112, 6, 9, for pepatchóle.
kshuló'tch mowing scythe, for kshulótkish.
skalállish Pan's flute, jewsharp, for skalállish.
hünkushmsh theirs, abbr. from hünkélamsham.
wéwanhash, wéwansh women, for wéwanúshash.
méssím in the season of trout, for mehiasháími.
nákanti everywhere, for nánukanti.
vulkáshthi borrowed 189; 4, for vulgápkashth or -tat.

Cf. also pikslia, wó'ksia with their longer forms, and stélapksh 87, 13, for stélápkishash.

8. Aphaeresis, or the retrenchment of an initial sound. Ex.:
káp, Mod. for tkáp stalk of plant; dim. kápka, Kl. for tkápága.
mú, Mod. for mú Kl., grouse.
'mutchága little old man, 'mutchéwatko old, for k'mutchága, k'mutché-watko.
'mbuté'že, for himbuté'že to jump over something.
'óke, 'ólkoli, 'ó'sh, Mod. forms for kóke river, kólkoli round, kó'sh pine-
tree This aphaeresis before the lingual k, which substitutes 'ó, is heard in the Modoc dialect only.
úk, únk, pron. that, and adv., for húk, hünk; cf. hú'ksht and ó'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 syllable 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, sítk alike to, for shítko, sítko.

tehit'shtal towards home, for tehit'shtala.
ná-ash, nāsh, thus, so, for nā-asht, nā'ght.

nā we; á ye, Mod. for nā't, nā’d; át.
kālo clear sky, for kālo-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 lžálmam luli-
nash instead of lžálzamnlishti lulinash in 74, 10. Ex.:
nákant coming from everywhere, for nákantkn.

gunígshta on opposite side of; for gunígshtanu, with many other pre-
and postpositions, as wiga’t, etc.

pahá, nžitsá dried, partic. pass. for pahátko, nžitsátko.
máklaks lakí tribal chief, for máklaksam lakí.
yúyalkis-shítk wretched-looking, for yuyalkishash-shítko.

C.—Contraction and dilatation of phonetic elements.

Here, as well as in other tongues, contraction is chiefly limited to vo-
calic 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 ē, generally when unaccented. Instances of consonantic synaeresis
are Móatokish for Móatok-gish, tatáli for tat-táli, kák-kákli for kák-kákli,
shuluaktcha for shuluakt-tcha, etc.

Dilatation or expansion of the vowels of a word is called diaeresis; that
of consonants is usually gemination or redoubling.

11. Synaeresis, or “gathering up,” as the name has it, is a figure drawing to-
gether vowels into one sound (eventually into a diphthong) to avoid
hiatus. This coalescence of distinct vocalic sounds is quite fre-
quent and usually produces long vowels, whether accented or not.
gá’shtish door of lodge, for ká-ishtish.
tálak, d. tatálak straight out, for tálaak etc.
kē’sh rattlesnake, for kē-ish, ūké-ish.
ngé’sh arrow, shengé’sha to shoot at oneself, for ngé-ish, shengé-isha.
shenótatko confluence, for shenúátatko, shenewátatko.
panápka to desire to eat, for panápka.
náko̱sh stoppage of waters, for nákuash.
shu̱dshna to chase each other, for shu̱-udshna, shu̱hudshna.
wé-ulta to permit, for wé-walta.
gi̱ggi̱tko, 123, 2, crossed over, for gákuatko.
liukiámma to gather around, for liwakiámma.

12. 

Krasis or “intermixture” is the union of vowels forming part of different syllables into one vowel sound (or diphthong) to avoid hiatus.
The sound ʰi is easily dropped if it stands between the vowels.
shéa they of course, for sha ʰi-a, sha ya, 93, 6.
tádshák good if to be, for tádshi ʰik, tádshi hā gi, 93, 9. and Note.
mint yours that, for mi hu̱t.

13. Vocalic attenuation or shortening, weakening of unaccented syllables into the primitive vowel ə forms the transitory stage to the figure called syncope. We find it in:

skátkèla to carry on back, for skátkala,
shulémokédsha to swing around, for shulamokédsha.
shúkpelé to withdraw, for shúkpali, cf. 68, 8 and Dictionary.

Weakening of an accented syllable: tékísh sword, for tékísh.

Attenuation taking place between words is observed in: gě̱n'téni I would fain go, for gě̱nt a ni; áténèn for at a nen; tatátènàt wherever we, for tatàt a nàt; tatátàksé spúkliá when they sweat in it, 82, 3, 1., for tatátak sha spúkliá. To this may be added the weak pronunciation of -ám, -ám, the suffix of the possessive case, especially frequent in the Modoc dialect, and almost equivalent to -ém: náglaksám, snéntchám, etc.

14. Diaeresis or vocalic diremption takes place when a vowel, which is generally 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-ič̱ntch wasp, for kí'ič̱ntch, kí'ni̱sh.
mo-ówe woodchuck, for mówe, múwe.
ná-as one, a single one, for ná's, ná'dsh.
shlé-eta to discover, find, for shléta.
kí-i-ia to tell lies, for kíia, kíya 64, 4.
These examples involve simply rhetorical emphasis, but there are instances implying a change of signification as a consequence of the diaeresis: sha-apá-a to dare, provoke, from shápa to tell, count; i-ulína, yi-ulína to send over the edge, compared to yulína to menstruate.

b. Diphthongic diaeresis, as in i-uta for yúta, né-i for néya, Ê-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:

<table>
<thead>
<tr>
<th>Original Word</th>
<th>New Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>sessalólish</td>
<td>warrior</td>
</tr>
<tr>
<td>vússa</td>
<td>fear</td>
</tr>
<tr>
<td>genálá</td>
<td>to start</td>
</tr>
<tr>
<td>nellína</td>
<td>to scalp</td>
</tr>
<tr>
<td>wéta</td>
<td>to laugh</td>
</tr>
<tr>
<td>wéta</td>
<td>to whip</td>
</tr>
<tr>
<td>limlíma</td>
<td>to be dark</td>
</tr>
<tr>
<td>tehíma-ash</td>
<td>string-game</td>
</tr>
<tr>
<td>kú'mme</td>
<td>care</td>
</tr>
<tr>
<td>sümmatka</td>
<td>with the mouth, bill</td>
</tr>
<tr>
<td>tehaggáya</td>
<td>to sit upon</td>
</tr>
</tbody>
</table>

D.—Phonetic changes through contiguity.

These changes mainly occur in unaressed 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 medioies, medius fílius for me Díus fílius, occupare for obcapare, òcciput for ócaput, exúltare 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 wayálalsh ície, piece of ice, for wcálalsh.

Waitá'ngish Warm Spring Indian, for Waitá'ngish.

yiyuzoga to shove into, for iyuzoga, i-úzoga.
shukatonolótkish skin-strap tied into the hair, for shukatanolótkish.
tálalt tžalantítala due west, 29, 10, for tálatak etc.
tsuišam lówish urine-bladder, for shnídsham lówalsh.
tillíndsha to abandon, for tülíndsha.
ntulshámppkash flowing down (obj. case), for ntulshántkash, ntulshán-
pkash; cf. génuptchi for génuptchi.
hú nem (for nen) wá'g'n kii'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:
luhashtápknak they stabbed each other only, for luhashtápka 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.
kétchkétch little gray fox, derived from kétchkétchli rough-furred.
kái'káli round, for kálkali, kőlkoli.
ká'kakli, ká'ká'kli yellow, for ká'ká'kli, and all other adjectives of color,
in the absolute as well as in the distributive form.

Instances of vocalic dissimilation in distributive reduplication:
wéwá'kala, for wewékala, d. of wékala to give birth.
pepuélza, for ppuélza, d. of puélza to throw down.
shká'shkatkala, for shká'šhkatkala, d. of skátkala to carry on back.
kákaká'kli yellow, for kákáká'kli, d. of káká'kli; also all the other adjectives of color,
and many of those descriptive of surface-quality.

Other instances, where vowels become dissimilated, are as
follows:
wa'-aks, wé-aks mallard duck, for wé-eks; cf. wékash.
yanakáníní being at the lower end, for yanakaníní, 148, 2.
kiamá'ni in the fishing season, for kiúná'ni.
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sliiwaga-asli to the girls, for sliwága-ash, 80, 11.
udii'yua to beat, whip, for udiýua.

Consonantic dissimilation is observed in the following terms formed by iterative reduplication:
kedshamkedshalkea to wheel around on one's feet.
palaknálank with rapid gait, for palakpalak; cf. pálak.
tchiptchipma, Mod. to drizzle down, for tehúntcha or tehúptchipma.

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.

shuínóta to sing in chorus, for shuínóta.
shuíla, shuílla to shake oneself; for shuíla.
ínsh, insh me, to me, for nísh, nísh.
shuínwadshka little girl, for shuínwédshka.
knókmuk to growl (dogs), for knókmuka, d. of kmúka.
samtcákta to comprehend, for samtcátkta.
wálhk to look out for, for wálhk.
ámutchiksh old, former, for amutch-gish, this probably for má'ntch-gish.
shuipúkash small cushion, for shuipúkásh Mod.
shakptáksha to cluck with the tongue, for shakáshtáka; from kapáta.
tzú'tza to presage death or mischief, for tú'kta, from túka to frighten.
léwashtzash fun, sport, joking, for léwashtzash.
ne-ulzápéli to order again, for ne-ulzápéli.
lúshgápéli to go and take off, for lúktchápéli.

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 káká, d. of káti who, which, pron. relat.
sháynaksh for shayúkash knowing, shrewd.
wáltaksh promiscuous talking, for wáltakash Mod.
háshataksh perforation of carlobe, for háshataksh.
ípak it may stay, remain, for ípakat, 148, 14.
wiulálek! strike it! for wiulálx' i!
hútana, ngé-ishana they ran, they shot, for hútana, ngé-ishana.
shulútamanlk being dressed in, for shulútámanlk.

These inverted forms may be explained by metathesis, but it is probably more correct to derive them from supposed forms as ká-akat, shánya-kash or -kish, wáltakash, háshataksh, ipakat, 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-ulya to order, which, compared to gennápkka, fut. of géna to go, peksuápkka, fut. of peksba 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-uláxa.

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, tawipka to bewitch; shmúka, shmuká to grasp; vúnepní, vunépní four times; hémkanka, hemkánka to speak; ítpampěl̓í, ítpampěl̓í to carry home; ktáyalsh̓ala, ktáyalsẖ̓ala, ktayalshtala, ktayalshtála into the rocks; shewanap'litki, shewanap'litki 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 híshmuaksh husbánl̓, d. híhashuaksh.
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 shliutuapkúga *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 shiiulatchganka *to glance off from*, lóulkshahnapkúga *for the purpose of cremating*. Shifting of the accent can also take place when proclitic and enclitic words crowd around accented words, especially verbs.

Long vowels are not always accented; that is, quantity exercises no decisive influence on accentuation. Cf. vúkhážéni *toward the angling place*, where -ú- is a contraction of -únya-; but in saigážéni *to the prairie*, the suffix has the accent. Níshtāk *during the same night* (from níshta'k) is just as possible as níshtā'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 lie *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 gutilapkápēli *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, -peli return, repetition, redoubling. Shmáhmalpákta to cause echo is composed of the medial sh- "for somebody, or for oneself, or by itself", -n- in shm- forms causatives, -a- is a vowel repeated from the syllable following, -hual- is the radical syllable to sound, resound, be noisy (huálta, wála 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 gutilápkapéli; if descent is more important to him, gutilákapéli; in the second example shmáhmalpakta would express strength of the effort to cause echo. Cf. heshszálpéli 61, 8 with heshszálpéli 61, 9; kinyága 96, 21 with kinyágá; skuyúí 29, 11 with the usual skúyín.

Even monosyllabic particles can be lengthened into two syllables by diaeresis, and either of them may receive the accent with a shade of difference on the meaning: ha-á, há-a; hi-i, hi-i'; or pronouns: i, i-í, i'-í.

This feature adds largely to the natural expressiveness of the tongue, and saves many circumlocations 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 shlá-á to see, find, géwa and gewá to go into water, gúka and güká to climb up, gúlna, gúla, guhá to swell up, etc. Verbs in which the last syllable usually bears the accent are: shió to bet, stim to report, vuuní to bury, vúla to inquire; guli to go into, is always oxytonized, but its d. form kilí 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:

hēshla to show itself, from shlé to see.
hishtlan to shoot at each other, from shłin to shoot.
lakiāmushi at the chief's house, from lakí chief.
shuktāmpka to begin fighting, from shúka to fight.
yamatāla eastward, from yamāt cast.
tataknsiptchi childlike, from tataksni children.
skuklnāpkasht from possible chapping, from skūkla 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 guli 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:

hiklza to shatter, split, d. hihāklza.
ngūmshka to break, fracture, d. ngungāmshka.
lēnēwilza to drift away, d. lēmēlēnewilza.
ulāksha to lap, lick, d. ula-ulāksha.

Instances where the accent gravitates back upon the beginning of the word, respectively upon the radical syllable through apocope, contraction, or elision:

mēssām in the trout-season, for mehiaashámi.
pallapksh the stolen one, for pallāpkash.
k'läk'sh telshāmpka to be moribund, for k'lekápakashtala telshāmpka.

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:
nā-ulāpkuapka m's nī I shall punish you, 59, 3.
stihlsampēlōk sas in order to announce to them, 22, 15.
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tzopó-shitko, tzopó-sítk like a thumb, 149, 12.
shliuapká m'sh sha they will shoot you, 30, 3.
gepgapélisha they returned home, for gepgápmé sha.
Cf. ki-yúks gi, 42, 12; kakó bèla, 101, 7; humtchí ki, 126, 9; siunotísh tehkash, 83, 4.

Instances where enclitic terms have not affected the position of the accent are as follows:
shliuapká m'sh they will shoot you, 30, 3.
saapká m'sh they returned home, 42, 12.

In há ni skuyú'shkuapka m'sh if I should separate (her) from you, 61, 1, the proclitic há ni may have retained the verbal accent in its usual place.

II.—PROCLISIS AND ENCLISIS.

A number of particles, mostly conjunctions, some pronouns and adjectives, 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, mú greatly, largely (not when apocopated from múni large); há if, when; tam, interrogative particle; wak? how? how so? A few personal pronouns in their subjective cases, as nú, ni, i, pí, húk, hú, etc., and the possessive pronoun mí thy, thine.

Enclisis is frequently observed and generally appears when a personal object-pronoun is connected with a transitive verb. Two enclitic monosyl-
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, gitko and shitko, possess a non-enclitic distributive form and are inflected through all cases.

-amchiksh ancient, old, used up, in its abbreviation: -amch.

-gitko, -gitk, d. -gigš̱ko possessed of.

-kani some one, any one; cf. 60, 13, and the Dictionary.

-ptchi, -mtchi, -tchi, -tch alike to, appearing like.

-shitko, -sitk, 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: ni, nů I; i, ik thou; huk, hun, hu, pi he, she, it; nad, nat, nā we; āt, ā ye; sha, pat they. Objective personal pronouns: nish, nůsh, nů's me, to me; mish, m'sh, mů's thee, to thee; hůn, hů, půsh him, her, it; to him, to her, to it; nálash in the form nash, nats, nů'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 ni thine, thy; p'na, Kl. mů'nů his, hers, its; sham, sam theirs. Demonstrative and relative pronouns generally preserve their accent, but among the indefinite pronouns, tuů some kind of, loses it in compounding words: nůmktua 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, -lä; lish; mat; nen; pil; tak, tok, taksh, toks; tehā, tche, tsi; tehš, abbr. -tch, -ts; tehkash; un, ūn. Their signification and use will be indicated below.

The verb gi, to be, do, say, has several monosyllabic inflected forms which may become enclitic, as gi, gůnk, gish, gisht, and the participle gitko, which will then usually cast off the ending -o. The simple gi often abbreviates into -k, -g: nů'stg so he said; Ê-ns̱ماı tokens lápik but of the Klamath Lake men there were two.
Instances of enclisis of various descriptions are as follows:

shnek'gluapka m'sh ni I will remove you from your position.
túmi húk hátokt máklaks gi many persons are there.
únaka tehkhash m'na shfitla he also informed his son.
pállank mish robbing thee; vússok sas afraid of them.
wevéga pil tehishi the children only were in the lodge.
kí'ktsnash; húluaglash they fled; they enslaved (-sh for sha they).
pí tehish he also; nánzatch some also, 16, 7.
K'múk-amtch the Old Man of the Ancients; Shú'k-amtch Old Crane.
ki'káktkihani 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: tú'ténipu' sha, 111, 2; sháhíashtalá m'na, 112, 13.

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 KI: kmá' skullcap, tu'má', nihú' grouse, lbá' seed species, kpé'l' tail, kpa' poker, ská' pestle, ská' to blow cold or strong; and also in yá'ki seed-basket, kú'tsia duck species, ndshé'dsh shell, pod, gá' sage brush. Many of these are pronounced longer by Modocs. The vowel is still short, though longer than in the terms above, in lžásh billow, shlin 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: má'ntch quite long ago, mú'ní, mú-núni very large, enormous. A difference exists also between tá'k, tá'kni, and tá'uk, tá'kni; and between wá'shla and wá'shla. Cf. Homonymy. The quantity of words is often added in parenthesis: yutetämpka (~ ~ ~), tehnuks (~), ká'mat (~ ~).

Almost any short syllable may be made long when a strong rhetoric emphasis is laid upon it: pá's and pá'sh food, cf. 101, 20; gá'ma and ga'ma.
to crush with a stone. Words with long vowels are nōl, nōl fur, feathers, mī'ka to dawn, nā'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 (synaeresis, etc.). In nākōsh dam, the synaeresis of na 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 genūala, hākōsh and hākuish, nō'kla (from nōkala), shukatonolō'ich, telā'sh and tehī'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 kā'pka remains short even in kā'pakantko and in kā'pakš. But before -dsh a vowel generally sounds longer than before -tch: tāmā'dshia and tamā'tcha, lākā'dshia and lakā'tcha.

Nor does a vowel, generally speaking, alter its quantity through becoming emphasized by accentuation: in hēmkaneka to speak; e is pronounced as short as in hemkānka, i in hīta as short as in hītā at this spot; but becomes long through apocope: hī'd, hī't.

Syntactic or rhetoric emphasis sometimes modifies syllabic quantity: gēn him, 114, 2; na-ā'sht gi so said, 95, 21; sā'gs' ish! tell me! (ā long), 78, 4; lālā'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:

kish fish-spear, kish sundown.
nā'sh, nā's species of bulrush, also: one, single; also: thus, so.
skā' pestle, skā' to blow cold or strong.
tehi'st settlement, lodge, tehish inhabitant.
wāsh prairie-wolf, wāsh hole, den, excavation.
wīka near, wīka to blow.
li'una to stand, crowd inside, li'una to produce a noise.

Paronyms differing in quantity only:
kī'sh fish-spear, kī'sh, kī'sh a lie.
shū'ina to run a race, shū'ina to sing.
tehish also, too, tehish lodge, inhabitant.
nī, nī I, myself, nī' snowshoe.

Paronyms differing in one or more sounds of the alphabet:
gīwash bluish squirrel, Gīwash, nom. pr., Crater Mountain.
lakī chief, lakī to be stolen, gone, lakī forehead.
lū'k seed, kernel, lūk, lōk grizzly bear.
p'hū'shka to tear off by hand, pūshka to cut.
shikantila to pile upon each other, shikantila to show something on feet.
yulina to menstruate, yiulina to send over the edge.
skūtash mantle, skūtash, sūtash bunch, string.
shūlga to tie together, shūlga to roar, grow.
shkō'ks ghost, spirit, shkōks sheep-tick.
kī'sh ipo-root, kē'sh rattlesnake, kī'sh excrement.
kōka, kōke river, stream, kōka to bite.
nēwa to extend, v. intr., nēwa to drive into the water.
gēna to go away, walk, kēna it is snowing.
vudūka to strike with a stick, vutōka to swing around, v. trans.

Some of the above terms (yulina etc., skūtash 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 intégr.
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 disyllabic 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, ita to put on, i'wa to be full;*

u in úya *to give, wá to be seated, wé'k arm, limb, útish long-shaped fruit* (cf. lútish *round-shaped fruit).*
Of a single or double consonant followed by a vowel:

hā-, he- in hā'ima to emit voice; ka- in kāta, ngāta to break, v. intr.; ku- in kūka to bite; kta- in ktá-i stone, rock; mu- in múni great, núna deep down. A diphthong appears in tchuitchúili sorrel, kaukáuli brown.

Of a vowel preceded by a consonant and followed by a consonant:

kal- in kálo sky, kálkali round; tak- in taktáki red, scarlet, tá'ztgi to blush; tip- in tiptíli dark-colored; ya- 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 lakláktli slippery, not to lak-, but to la- in lála to be steep, to slope downwards, cf. hlá-a to foal, leléshi broad; lushlúshi warm, hot, not to lush-, but to lu- in lúloks fire, lúkua to be warm, hot; pushpushlí black, not to push-, but to pu-, po-, in pō'ksh mud. In the terminal consonant of pal- in pálla to steal, ilá 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 mitt, 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 disyllabic. 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 kméla to lay down, d. kékmelga and kmékmalga, 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 ita to put on, ilxa to lay down into; of u, hu he, she, it and above, far; in hûta 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:_ ahú-ash, kâk, tüktauknash, tuákash or wákash, o'lash, takâga, udékash.

_Other objects:_ heihai, mbaubâwash, bâmbam, tîntan, cf. udîntêna.

_Verbs:_ ka-ukáwa, kûshkusha, túshkusha, tôdshítô'dshi, udîntêna.

RADICES OF INTERJECTIONAL ORIGIN.

ä'-oho, i'-úhu, ä'-ohútchna, i-uhéash; hâ', hâ'ma; kapkáblantaks, kênkem, kapkapagînk i!

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.
$k$- connected with all the vowels forms reciprocal, reflective, causative verbs and their derivatives.
$hu$, $hú$, $u$, $ó$ in prefix $u$-, suffixes -u, -ui (-uya), -wa, -uish; in pron. and adv. hú, hút, hún, hünk, in pron. húnsht, húkag; in wá, wé'k, utish or ōtish; ána, uu'k, húta, húdshna, húntchna, húwa.
$i$, $hi$, $hi$ in suffixes -i, -ia; in íwa, iwíza, 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, -lža, -túmpka, etc., in demonst.-relat. pron kat $who$; interr. kaní $who$? in gät, ká-a, ká-ag, shká, kátak, gáyne.
$ké$, $ge$, $gé$, yonder, reduplicated in kék, gēg, kék, forms prefix ki-, k-, and the verb gi; géna to go away, and its numerous derivatives, as gêkaunga, gêmpěle, seem to point to the radix ga, for some of them begin with ga-, ka-: gáyaha, gakēni, ga-ula, ka-ulóktana; in kēka, tkēka.
$ku$, $gu$ in kú and kúi for off, künag, kō-i, kō-idshi, skúyui.
la, l- in suffixes -lē, -lam, -la, -ala, -lza, -láma.
ma in prefix m-, suffix -ma.
na, n- in the locative suffix -na; in nū, nì, nāt.
p- appears in several forms: p, pa, pi, etc.
   pa, in prefix p- and suffixes -p, -pa, -ap; pron. pash; particles pa, pash, pání, -pēli, shepálua, p'laí, hishpláma, pāna, pē'ntch, p'nána.
   pi, demonstr. and reflect. pron.; in the prefixes pe-, p', sp-; in the suffixes -pēna, -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 shāpa.

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 lalákli, 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, lēlki, etc.
litch in litchlitchli, litchtakia. mets in metsmetsli.

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 pāta, petūa, ndshishlza, 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. Ktchālza means to shine and to emit heat, ktchák (for ktchālka) mother-of-pearl shell, ktchālui to be resplendent and to be hot, ktchālta to reverberate, ktchālura to shine and to reflect sunrays, ktchālžish sunshine and heat of sunrays, sunburn, ktchālshkah radiance, ktchōl star, etc. Evidently the root, either simple or thematic, is ktc hal (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 analogous 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 Ḣ changes into -aya-, -aia-: sayakihak 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 Ḣ, e, î, î will alter them respectively into e, aye, e, a. In Chà'hta we meet with vocalic changes in radical syllables like the following: teheto to be large, tehito to be quite large, tehicto to be decidedly large. In other instances of the kind the vowel becomes nasalized.

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.
ALTERATION OF THE ROOT.

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, hi 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, push change to nú, nush, pish, push and in particles and suffixes the change through all the three vowels is sometimes observed:

-ksáksi, -kšákšši, a locative nominal suffix of the northern dialect, is altered to -ksiks in Nakóksiks(i), nom. pr., "right where the pile-dam is"; to -ksulksi in Slankoshksúksi, nom. pr., "where the old bridge once was."
tchá now, presently, tchí'k (or tchë'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:
kpúdsha to extinguish by hand, kpítchtchna, Mod. to spit, kpútcha Kl. to squirt from the mouth.
spútcha to tear asunder, spítcha to pull to the ground, extinguish the fire, spútchtta 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.
smū'k hair on belly, smū'k hair of beard, múkash down, downy feather.
litki evening, viz. "decline:" lúzi to come down to the ground.
ská cold, adv., sgú'mla hoar frost forms; cf. skúkla.
tchak- in tehaktchákli sharp, pointed; tehíztchíza to tickle; cf. tehákela, shtchiyakéka, shtchí'ktzish.
wálža to be sitting, wélža to squat down.
tátka to feel pain, tíka to cause pain; cf. tékteka.
íka to remove, trans.; éíža (for é-íka) to put out the head, spúka to put out the feet; shmúka to take away. Cf. níka.
kídsha to dive, kídhash fin, kúdsha gudgeon.
slíin to shoot, shló’kla to shoot at the mark.
kálkali round, kíža to become humpbacked.
Cf. also líla with lála, ptcháklža with Kl. ptcháklža, 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.
tchálamma to sit on, or against, tchálammu to sit high up, above, or at a distance.
tútash stump of tree; tutísh stump of tail or limb.
sha kiukáynk they are sticking out, sha kiukáynk 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 synaeresis 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 synaeresis:
lítcha to build a lodge, viz., “to intertwine”, lítcha to knit.
ána to abstract, éna to bring, carry; cf. ánsha, anúlpka.
líma to be dizzy, lemléná to whirl about.
shátma to call to oneself, Mod. shétma
náwal and néwal to lie upon.

Lengthening of the vowel:
pélpela to work, pélpela to work for (oneself or another).
ktéléshka to push away, ktéleshkápka to push away forcibly.
Alteration of the root.

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Softening of the vowel:
yá-a to howl, yá’ka, yéka to howl while dancing.
stá to be full, stání full, stá’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, shnákpíega to seize with pincers.
tchúka to expire, tchákléza to lose children by death.
kóka to bite, ka-áldsha to erode, gnaw.
núta to burn, trans. and intr.; shnuitámpka to keep up the fire, níliwa to blaze up, nátkolúa, Mod., to burn in the distance, shnátkálka to set on fire, nátspka to be charred, shněka to burn, to shine.
núka, nóka to be, become ripe, sáníkanua to let ripen.
shlin to shoot, shlatánya to make ready for shooting.
tchía to remain, sit, teh'lya to sit, tehckléza to sit on the side of; tehával, tehaggáya to be seated upon, tehawáya (from tehia and waiha), to wait, expect.
héma, hi’ma to emit voice, hamóasha to call to oneself.
tédsa to wash, shatashpápka to make the gesture of washing (the face).
pélpela to work, lúlpalpali to make eyes for somebody.

This shortening or weakening also occurs in prefixes; cf. sháhakla, Mod. shékla; shnapémptema, 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, nůtítu, nůtágia to burn at the bottom of the cooking utensil (for nukúta, nukútágia).

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lāma to reel, viz, "to move in a circular line"; lēmēna, l'mēna, lmēna *it thunders*, lēmātch, lmātch *mealing stone*, the motion made on it being circular.

hū'ma to emit voice, sha'hmulgi to call together.

kūl in kālkali *round*, hishēlūlza, hishklūlza "to measure all around," to make of the same length, width. Cf. skilulż̓otkish.

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: yēka, yā'ka; é-una, ē'-una; ūlsh, ū'lish; steínash, staínas.

CONSONANTIC ALTERATION OF THE RADIX.

Changes occurring in the consonant 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: būnna and pūnna, delish and tēlish.

Instances of a radical consonant becoming nasalized are páta, mpáta; sakā-a, sankā-a

A change in the signification is, however, produced by the changing of a guttural k, g into k: kilžántko *humpbacked person*, kilžántk_ó *humpbacked person*, when imitated by children, etc. (radix kāl in kālkali *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 grammatic 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 muźlimuźli 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, hailald, 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 severity, 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 tôb tôb, "very 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 tripling, 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.
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, kaukauli.

Western languages offer sundry parallels to this sort of reduplication. It prevails in the adjectives of color in Pomo, Cal., in Olamentke and Chumèto, 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 disyllabic radix or base:

- **toltol** guitar, totolitla flute
- **solsoli** to scratch
- **ogi-ogi** to yawn
- **topitope** circle, circuit
- **wiliwiliwa** pulse

- **tibitivi** pregnant
- **midimidi** straightways
- **dubbudubbhi** button
- **yudiyudi** blanket
- **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, káltéhitchiks, ulápípa, etc.

Words formed by iterative reduplication possess, just like other terms, a distributive form to mark severality; they form it by undergoing another kind of reduplication to be described below. Thus, kálkali round, becomes kakálkali, típtípli 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 kā'kākli green, yellow, which may be also pronounced kā'kakli and kākākli, while the distributive form would be kakā'kakli or kākākākli. The change from the normal vowel, which is a in this example, is more frequently heard in the second part than in the first: taktałkli red: taktākli; kēchktēch little gray fox, from kēchkēchēchī 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: kaikāyā to sob, snore, lálak brant, tūktušuash fish-hawk, wawa-ush little bell, wekwékash magpie, yanyáwa to be noisy.

2. Iterative, frequentative, usitative terms, mostly verbs:

lemlēmā to reel, to be dizzy, drunk; dissimilated in lá'mlemsh.
muimúyā, muimúyā to tremble, shiver.
pélpeла to work, to busy oneself at.
pópo-i to drink, said of babies.
shiákshia to shake up, v. trans.
tūktušucka to stare at, from tūcka to pierce.
tushtūshla to shiver from cold; cf. Lat. titubare.
útk'utka and wankwānka to nod.
witwita to writhe, struggle.

Dissyllabic reduplication occurs in:
kokalkokáltko week in the joints.
lotelotash greenish excretion of snakes.
nidshonúshna 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 kākā'kli (for kāk-kā'kli) green, yellow, pushpušli black, metsmētsli sky-blue, purple.

4. Adjectives descriptive of surface-quality, with their adverbs:
kitchkitchli rough to the touch, from kēchē a little.
lāklakli, hlākkhlałkli smooth, polished, even.
pupplī of level but coarse surface; adv. pūput.
tātätli (for tā-tatli) flat, level, planed off.

5. Adjectives describing external shape, form:
kālkāli spherical, circular, cylindric.
mukmukli downy; cf. mūkash down, plume.
wakwákli conical, high-pointed; cf. wakalwakálsh, wékwak
witchwitchli 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 grammatical 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 severality 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
REDUPLICATION.

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. Ktehō'l signifies star, the star, a star, the stars, constellation or constellations, but d. ktehōktchol means each star or every star or constellation considered separately. Shenōlakuish is engagement, compact, or compacts in general, d. sheshnōlakuish the compacts made with each party. Kτkna means to cut a hole into one object and to cut holes into many articles by one cut or turn of the instrument; d. ktktákna points to cutting holes into different or separate objects by cuts repeated at different times or for every object separately. Pád-sha i: you became blind of one eye; d. papádsha i: you are totally blind, you lost the use of each of your eyes. Lutātkish means to interpret one sentence or to serve as interpreter at one council or sitting; but d. lultátkisha to interpret repeatedly at councils or interviews, to serve as a regular interpreter. This also applies to the nomen verbale: lutātkish, 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 wāch pālla? 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 wāch papālla? 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, Cabita, Opata, 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 oyake they went into their house (all having one house only); intchatchan oyayaki they met 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 Num 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 Linguae Selicae:"

ieskóm I receive many things at once, ieskmkóm I receive many things at different times.

* Quoted from H. Steinthal, Characteristik, page 212.
† Arte del idioma Pima & Nevome, in Shea's Linguistic Series.
iês' à azgam I look at all (of them) at once, iês' 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 sático is black, said of an object near by and seen distinctly, shábè of a distant object; sásabé, sháshabé when the black objects differ among themselves in size or other qualities; so also dshide: dshidshide red, dshínga: dshí'dshínga small, little, géze striped, géza'za striped here and there or all over, gézhé spotted, gézháha 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 Sahaptém 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.

*Mengarini, Gramm. p. 84: Unica res pluribus pertinens, reduplicatur tantum vocalis substantivi, non aliter ac in tercia 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’inka and kmák’inka.
kmélža to lay down, d. kékmelža and kmékmalža.
ktána to sleep, d. kákta and ktákta.
púedsha to throw away, d. pepúdsha and puépudsha.
tméshka to abstract, d. tetmáška and tmetmáška.
tehlika to pinch with nails, d. tehítelža, Kl., and tehícháláka, 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 kmélža; here kák’inka and kékmelža 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:
látka to cut, sever, d. lálakčha and lalkáteha.
tékua to break, d. tetákua and tetékwa.

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. Kékmelža has originated from kmékmelža, kmékmalža by the ekthesis of the sound m from the first syllable.

Other verbal forms are as follows:
kawakágua to rip up with the teeth, d. kakaukágua and kawakaukágua.
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-, va-, 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.

shiiüikish fighter, d. shishókish, : d. shish’sókish.
shálgia to put or place against, d. shashálgia, 2d d. shash’sálgia to quarrel, viz., to lay to the charge of.
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hlá; d. hláhlá, lála to slope downwards, 2d d. lálahla. The original meaning 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. titna some time, 2d d. tíratna a few times.
shétalkash one who stands on his head, d. shéshtalkash; 2d d. shesíashtalkásth funny fellow, wag.
élza to lay down, š-alza, š'-alza to read, d. š-š'-alza.
upiéga to sweep, vuhupiéga to stir up, said of winds; d. vuhupiéga 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 occasions. Instances like these show that the language has the power of forming 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 phonetically unwieldy, and is therefore replaced by some adjective, numeral, or pronoun; cf. sheshálkósh spectacles, pl. túmi sheshálkósh. This is not a distributive but simply a plural form. Cf also shishatish, shushutánkísh.

There is a limited number of terms which reduplicate distributively only after the prefix, and therefore have to be considered as compound terms:

hiapátzoksh stocking, d. hiapaípatzoksh.
húmasht thus, so, d. humámashht, Kl.
naishlàkgish beetle-species, d. naishlashlàkgish.
shékáktcha 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'hlulatua.
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. *gú'kaka and gúg'ka*.
- *kidsha* to dive, crawl, d. *kikádsha and kíktcha*.
- *néta* to fix on, d. *nénëta and nénta*.
- *shulótish* garment, d. *shushalótish and shushlóti*.
- *t'shin* to grow, d. *t'shit'shan and tit'shan, tit'sha*.
- *tú* there, yonder, d. *túta and tú'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, máklaks, 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
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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.

MONOSYLLABIC DISTRIBUTIVE REDUPLICATION.

1. Replication 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.

háshtza to pierce the nose, d. haháshtza.
héshla to appear, d. heháshla.
flza to lay down, d. i-álza, yálza.
kpók gooseberry, d. kpókpak.
kúpkash torchlight, d. kukápkash.
ldíglza to kneel down, d. ldíldágłza.
nép, né'p hand, d. nénap.
púnua to drink, d. pupánuu.
tiptípli dusky, d. titaptípli.
tchúnua to vomit, d. tchutchánua.

2. Replication 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.

he$hé'mesh jowsharp, d. heh'shé'mesh, instead of hehashé'mesh.
hóyeka to leap, d. hóhíeža, instead of hóhayeza.
kátkac truly, d. káktak, instead of kákatak.
lalágo pine-gum, d. lal'lágo, instead of lalalágo.
mbú'ka to raise dust, d. mbú'mbéza, instead of mbú'mbaza.
nito to suppose, d. ninto, instead of nínato.
shnikóa to hurl, d. shnishnkóa, instead of shnishnakóa.
stáwa to starve, d. shtáshnta, instead of shtáshntawa.
tó’ke fire-place, d. tó’tze, instead of tó’tze.

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.
ítá to put on (long obj.), d. i-ítá.
kedshna to sprinkle (for ké-idshna), d. kekédshna.
klípa mink, d. kliklípa.
kú’shka (for ku-íshka) to brush, d. kukú’shka.
kíwash whippoorwill, d. kikíwash.
lókanka to go astray, d. loló’kanka.
lú’sh (for lúash, cf. lushlúshlí) wild goose, d. lúlosh.
mhú’. Kl. tmú’ grouse, d. mhú’mhú, Kl. tmú’tmú.
ní’sh (from niwa) neck, d. nínísh.
nó’kla to roast on coals, d. nónúkla.
shú’dshna (for shu-idshna) to carry in hand, d. shoshú’dshna.
shú’dsha to build a fire, d. shushú’dsha.
shútanka (for shúhútanka) to come together, d. shushútanka.
tépa sunfish, d. t’épá.
tuí’dshna to carry on head (for tú-idshna), d. tutuí’dshna.
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:

luélóya to stand around, d. luélualóya.
snuipkúlish head-flattening cushion, d. snuishnapkúlish.
Compare: kuánka to limp, d. kuakuánka.

b. The whole diphthong reappears in the second syllable, but in an unchanged form:

hiuhuíwa to be elastic, d. hiuhuihuiwa, abbr. hiuhuíwa
tuèktueka to stare at, d. tuètuèktueka.
Cf. shuí to give in a cap, d. shuishui for shuíshuí.

c. The whole diphthong reappears in the second syllable, but in a contracted form:

shuikína to drive away from water, d. shuishúkína.
tuággá to evaporate, d. tuáttuágá, instead of tuáttuágá.
tuèká to perforate, d. tuètuèká, instead of tuètuèká.

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:

yaiiyawa to be noisy, d. yayóyawa, yayúyawa.
ká-i, kái white rabbit, d. káki.
ktúkísh latch, bolt, d. ktíktukísh.
méwa to miad, d. memúwa.
p'láiwash gray eagle, d. p'lap'liwash.
p'téwip niece, aunt, d. p'tép'tuip.
té-inív, teíní recent, d. teftúní.
tchúyésh hat, cap, d. tchótchésh.
tchuyómash idler, d. tchultchi-ómash.
waiwash snow-goose, d. wáwiwash (and waweíwash).
wiwúlá to strike, d. wiwúlála.
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. yáyahí, 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. kuátahea
mbuté’xe to jump over, d. mbambuté’xe, for mbambaté’xe.
púedsha to cast away, d. pepúdsha and puépudsha.
puélzá to throw down, d. pepuélzá, for puepuélzá.
shewokága to wag, d. shashewokága, for sheshawokága.
tiá’ma to be hungry, d. tetiá’ma, for tiátiá’ma.
tchuaish buzzard, d. tehátchnish, for tehútcha-ish.
Cf. shashuakish, 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, puélzá, tiá’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 č 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. káktu and ktákta.
p’léntant on the top of, d. pepléntant.
tlózo, télózo brain, d. tótízo.
tmoyéga to begin, d. tot’mýega.
tmókil green lizard, d. tót’mkil.
tmólo, témólo, tomóló wild plum, d. tót’mlo.
tchgú’mla, shgú’mla to form hoarfrost, d. tchutchgúmla, shgushgúmla.
tchmóya to taste sour, d. tchotchmóya.
tehlózatko smooth, d. tchutchlózatko.

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 -čna, -ina, as in gasáktchna to follow, usually drop the -na; the suffixes -mna, -pna, being contractions from -měna, -pěna, 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. leľa.
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, shlít, shlítko, etc. Cf. Verbal inflection.

b. Verbs in -a preceded by a vowel.
méwa to camp out, d. mêmü, mêmü; cf. méwa to mew, d. menúwa.
néya, né-yi to hand over, d. néni.
shléa to see, find, d. shléshla.
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.
udúa to chastise, d. udi-udáta.
udšífiklyga to fall while stumbling, d udshi-udsháklza.
udúpka, vudúpka to whip, beat, udūdápka.
udámútncha to swim on surface, udūdámútncha.
úlal, vúlal cottonwood tree, d. úla-ulal.
uláplpa to flicker about, d. ula-uláplpa.
utchéí to fish with net, d. utchi-utchén.

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.
udožótkish whip, d. udo-udožótkish.

Reduplication without vocalic change:
hilúdshna, yilódshna to push away, d. hihu-hilúdshna.
yimešška to abstract, d. yime-imëšška.
nyozátko striped, streaked, d. nyo oyozátto.
Reduplication of diphthongic syllables:
uláyue to scatter, d.  ula-ulíwe.
uláwa to spear through a hole, d. ula-úlhuá.
utáwa to shake off, d. utá-utua.

Reduplication with apocope of suffix:
ibéna to dig, d. ibépa, liipépa (for ibé-IPA).

Distributive forms in -ishap.

Contrary to the linguistic principle of reduplicating the initial syllable, or part of it, to indicate severality, 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 pâktish brother's child, d. pâktishap.

The suffix -ishap 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:
mulgap brother- and sister-in-law, d. mulgishap.
pa-ánip elder brother or sister, d. pa-ánishap.
p'kíshap mother, d. p'kíshishap.
pkúlip grandmother etc., d. pkúlishap.
plúghishap grandfather and grandchild, d. plúghishap.
psháship stepmother, stepchild, d. psháship.
tzé-unap elder brother, d. tzé-unishap.

Other terms possess two distributive forms; one in -ishap, the other being formed in the regular manner:
mákokap aunt, niece etc., d. mákokishap, mánkokap.
ptéwip grandmother etc., d. ptéwishap, pteptéwip.
ptishap father, d. pti'shishap, ptiptashap.
ptchi'kap brother-in-law etc., d. ptcóptchashap, ptchúptchkap, and others, like ptútap, etc. Ptcóptchashap is the result of a combination 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 transitive voice, verbal nouns are formed indicative of animate beings, persons, animals, or personified things performing the action enunciated in the verb. When -nish 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 -nish may undergo the process of distributive reduplication, like the verb itself, and then indicate an animate being that is or was performing the action at different times or occasions repeatedly, habitually, or gradually. A few intransitive verbs like táménu 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 regularly in expounding.
támnuish one traveling (here -n- belongs to the verb itself).
tatámnuish constant, habitual traveler; tramp; káiša-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 shnàntáchtchízish trapper; but they are used more frequently in the distributive form, and then should be
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called nomina actioris. Indeed, the larger portion occurs only in the reduplicated shape; thus we have:

lálísish house-builder, architect, from látcha to build.
pápish devourer, from pán to eat; cf. máklaks-papísh.
papátalish parasite, cf. patádha to stretch the hand out.
pápalish thief, from pálla to steal.
pépuadshnish prodigal, spendthrift, from púedsha to throw away.
shashapkél-ísh rhapsodist, narrator, from shápa to narrate.
shúshatish (and shútesh) worker, maker, from shúta to make.
tetádshish launderer, laundress, from tédsha to wash.
tetémáshkish pilferer, from téméshka to abstract.

Exactly in the same manner are formed a number of substantives designating 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.
kózpash mind, from kópa to think (Mod.).
shashapkél-ásh narrative, story, from shápa to narrate.

The form of the preterit in -uish also occurs:
shutédshannish 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, severality, or distribution. Some of them show phonetic irregularity in their formation.

ää’-älža, d. äää’-älža to read, from álža to lay down.
lellwa to stand at the end of, from láwa to project.
papíi’na to have a picnic, from pán to eat.
sheshē’lala to act extravagantly, from kī’la to disport oneself.
shéshatui to barter, sell, from shéta 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 reflexive 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 shalgia from lákia, spitcha from pítech, shálaka from tálaka, shtcúžatko from tchúka.

1.—Anathesis in terms formed by the medial prefix s-, sh-, shn-

keléwi to stop, d. kékélñ, caus. shnékelui to remove from position.  
kílua to be angry, d. kíkalua, caus. shníkalua to irritate.  
khíluža to dance, d. khíkshuíža, caus. shníkshuíža to make dance.  
kélpak to be hot, d. kékálpak, caus. shmekálpak to heat.  
kóka to bite, d. kókóka, refl. shmkóka to bite oneself.  
ndshámá-á to look on, d. ndshandshámá-á, caus. shméndsh(a)ma-á to amuse by tricks, lit.: "to cause to look on."  
ngé'sha to shoot arrows, d. ngengé'sha, refl. shengé'sha.  
puíwa to blow, d. puípnu, refl. shípu to be full of air; cf. shípnush.  
pítekšap sister-in-law, d. pítek'shap, refl. shíptékhzálaltko related as brother-in-law or sister-in-law.  
tédsha to wash, d. tétdsha, refl. shétátcha to wash one's head.  
túpakship younger sister, d. tútpakship, refl. shútpaksáltko related as brother and sister.
II.—Anathesis in terms formed by the compound prefix h-s-, h-sh-, h-shn-:

húni to fall down, d. híhánui, caus. híshánui to fell.
kíntclna to travel in file, d. kikántclma, recipr. hishántclma.
núta to burn, d. núnata, núnta, refl. hushúta to burn oneself.
shínga to kill, d. shishúka, recipr. and refl. hishú'ka.
shlín to shoot, hil, d. shlísln, recipr. and refl. shlísln.
shmō k beard, refl. hshmō'kla to shave oneself, from an obsolete hshmō'kla.
shnúkla to seize, d. shnúshnúza, recipr. hshnúza to shake hands.
spulí to lock up, d. spúshpáli, refl. hshpali 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, nú, 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 grammatical 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., shišalšht when having fallen sick. Here i- in ila to lay down represents the radix, sh- is the medial prefix which makes out of ila: shila 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:

Lupatkučla may be translated by to produce a scar, but the term has its special use. The radix pat appears in mp'ita to beat, strike upon with a tool, upáta to wound, n'hlopátana, patpáltli, 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, -nčla 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.

Nč-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 nč-upka or nčwapka is čwa 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.

Shleztchanolatko left behind while walking. The radical is here e, of pronominal origin, which we also find in ila (čla), d. i-čla to lay down. With the suffix -lza, which generally points to a downward motion, e-forms člza
to deposit, to lay down. The compound prefix shl-, sl- referring to garments or other flexible articles for personal use, and the derivation-suffix -techna (here inverted as techn) pointing to an act performed while marching, moving, are joined to shlélza and make shlélztechna of it. To this is added -óla, the compleitive 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.

Taluálzunk lying on ground face turned upward. Radix ta-, thematic root tal-, occurring with change of vowel in tëlish face, tëlshna (for télishna) to behold; basis tilu-, u- meaning upward: -alza, 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), lu (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., kchipu-chático to trample upon, said of one subject; it stands for kši⊥u-chático (ksh-, ya-, n-), cf. yúshtehko to put the foot on something. Another is shu-ishtchákteko 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 láta 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 húdšma to hurry, run, speaking of one; túshtchma, speaking of two or three, tínšma 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

1A 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 onward, and, though obtained from Modocs, the majority of them form part of the Klamath Lake dialect as well.

\[ \text{as, verbal and nominal prefix referring to long and tall articles (as poles, sticks), also to persons considered as objects of elongated shape} \]
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.

agga'ya to be suspended and to hang up, pl. of long obj. igga'ya; cf. its derivatives agga'idsha etc.

agga'dsha to describe a circle, as the hand of a watch.
akáatchga to break, as sticks, poles.
ammu'anna, ammu'dsha to speak, cry aloud on one's way.
akhi'a to show, point out, as a tree.
át'pa, pl. of obj. ítpa to carry away.
atchiga to wring out, twist.

Prefix a- occurs in the following substantives:
ám'da digging-tool, from mé'à, mé'yà to dig.
adshagótkish violin, fiddle.
awál'ësh 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 aì-, eì-, the vowels a-, e-, point by themselves to a long or tall object.

aìka, eìza, and aìkana to stick the head out, from ìka.
aítzámma to be or grow smaller than, said of plants only, the tops of which are considered as heads; from ítzámmà.
eílakà to lay the head down upon; from ìlà, cf. ìlìza.
eí'takta to hide the head under, to place it between two things, as blankets etc.

ei-, prefix pointing to long-shaped objects, sometimes when single, but more frequently when in quantities. Cf. also ei-, ai-, under prefix a-.

cáktchà to leave behind, as a rope.
cáìza to lay down, deposit, as a rifle.
cámchà to carry, as an infant tied to its board.
cépka to fetch, to bring, as arrows.
etlì'zi to lay crosswise, as logs; pl. of obj. ítlì'zi, Mod.
There is difference in signification between ēdsha to suck and ēdsha to cause to go, ēpka to bring and ēpka to lie upon, to keep, ēwa and ēwa etc.

Substantives with prefix e- are: ēlhuish backbone, ēpat a tall grass

**h-** is a prothetic sound found in many words beginning in vowels and consonants, which is *deictic* and without any distinct grammatic functions, except that of emphasizing. Cf. hlá-a and lí-a, hiwidsha and iwidsha, butáetchkaia and utáetchkaia. 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. spalálá.
héshtcha to suckle, der. ēdsha to suck.
heshúmpél to restore to health, der. wémpél to recover.
híshánui to fell, cut down, der. hínui to fall.
híshpánma to give to drink, der. pínma 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-iga 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.
LIST OF PREFIXES.

hēshla to show, exhibit, der. shléa to see.
heshe'gsha to complain, der. she'gsha to report.
hishtádsha to bring up, educate, der. t'shin to grow
hishúnua to apply song-medicine, der. shuina to sing
hishnóza to bake, cook, der. shnúza to parch, dry.
hishpáchtea to scare, frighten, der. spúchtea to scare.
hushlīza to make dream, der. túiza to dream.
husháka to drive out of a den etc., der. shúka to drive out.

RECIPROCAL VERBS:
hēshkù to make mutual bets, der. shió to bet.
heshto'l'za to live as man and wife, der. shetō'l'za 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. tewa to drive into.
hushpántchna to walk arm in arm, der. súnshna 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.
hu'shtka to stab oneself, der. stúka to stab; cf. húshtka.
hushtápka to prick oneself, der. stúpka to prick, puncture.
hushpúlli to lock oneself up or in, der. spúlli to lock up.

i-, iy-, y- (No. 1), prefix of transitive verbs and their derivatives, referring to an act performed with or upon a plurality of persons or elongated objects, or on objects referred to collectively, when not in a standing, 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, i-idshna.

idsha to make go, carry off; one obj., éna.
itpa 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.
iyanna, i-anna to take along with; one obj., úyanna.
i-áni, yáni to give long articles; one obj., úya, ù-i.
itle'zi to lay crosswise; one obj., etlé'zi (Mod.).

Terms in which this prefix relates indiscriminately to one or many persons or long articles are the derivatives of ika 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.
ina, d. yána downward, down; yaina, etc.

This prefix refers to the individual or “self” in ína to hide, secrete, conceal, and to the lodge or home in iwi, hiwi, iwidsha to fetch, bring home.

ino-, inu-, triple prefix composed of the adverb ína (i 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 ína-.

inotilha to put or send below, underneath; cf. utila.
inuhuashka to keep off, prevent; cf. huashka.

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 i on the ground, and the demonstrative radix and case-suffix -na. Etymologically related to ína, yána are: yána mountain (from yáyana), yépa to dig, scratch up, yé-nsh den of burrowing animal. The prefix yan-, ya-, often becomes the radical syllable of the verb.

yadshápka to mash, mangle; cf. ndshápka, tatchápka.
yatáshlza to press down; cf. yétszaka.
LIST OF PREFIXES.

yána to hand or bring from below.
yánhua to be quite sick, lit. “to be down”: yána, wí.
yankápshti to bar an entrance, den.
yántana to put down into; from yána, ítana, or ítua.
yaká'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, yitchizna to squeeze down from with the foot, as some fatty matter.

yu-, a prefix analogous in its functions to yau-, 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.
yumúdsha to be at the lower end.
i-úta, yúta to be heavy, ponderous.
yutálpéli 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. kí '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-, kr-, 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. ipka to lie.

kiuliga, nasalized nžiuliga to fall down upon sidewise, to drizzle; cf. laliga.

kiatéga to go in laterally.

kinyéga to raise, hoist up obliquely, sidewise, to lift above oneself.


kíntehna to hold up while moving, traveling.

kiákuga, kianéga to move, rub laterally.

kiidsha to creep, crawl, swim; cf. idsha, kidshash.

knā’dsh ant, viz., “moving, traveling laterally.”

kláteha, gelátsa to move the hand sidewise.

knéwa to put out obliquely the fish-line; der. néwa. 

kpél tail, tail-fin; der. p’lái.

kleña, gléna to hop, walk on one leg.

kuanilash 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’híénatko wrinkled, furrowed.

kmélža to lay down, said of thread, ropes, etc.

kmúyñlatko shaggy.

kmukól’tgi to become wrinkled by wetting.

kmúltkaga and kmuntehô’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, kshawina, 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.
kshélkteha to leave behind, quit; cf. lékteha, shlékteha.
kshélzga to lay down; cf. élzga, leléka, nélzga, etc.
kshékla to lay down and to lie on, in; der. škla.
kshúnélzga to dance; der. yúlza.
kshuíya to give, transfer; cf. úya, líya, néya, shuí.
kshutíla to lie below; cf. utíla, i-útíla, gíntíla.

**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.

ktáshlzá to press down by hand.
ktával to strike upon the head laterally.
ktézga to let down, drop a long object, der. élzga.
ktúdshna to push aside, der. húdshna or yúdshna.
ktinyéga to push open, der. nyéga; cf. luyéga, shuyéga.
ktúlcéza to make descend, der. yúlza.
ktíwala, ktíwальza 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
to the verbs of traveling, leaving, departing, and sometimes becomes the radical syllable. The terms derived from géna to go present themselves for comparison.

guhúashka and guhúashkthea to depart, to set out from; cf. inuhuáshka.
guíkaka to leave home, to run off.
gnikinsha to start out from.
gúízi, guikidsha to depart, to set out from; cf. inuhuashka.
gui^i, guikidsha to cross over, to pass.
kuvántchka to fly at a great distance.
kúshka, gu'shka to leave, abandon; der. ishka.

1-, 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 łącz-, łu-, shl-.

The manifold applications of this prefix necessitate subdivision.

(a) 1-, 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 łu-, lo-.

When a plurality of round objects is spoken of, pe- often takes the place of łu-:

ludshipa to take off from; udshipa a long object; cf. idshipa, shulshipa.
luyégga to lift or pick up; pe-uýégga many round objects.
lúyamna to hold in hand; cf. pé-ukanka.
lúya to give; to pay in coin; cf. péwi, úya, néya.
lushántchla to scratch a round hole.
lútza to take away, to wrench from; á'tza 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.
- Ibéna to dig a round hole; Íbá sved or grain.
- Ibúka bulb or round fruit growing on the ground.
- Ídálalá to pick up a round object; cf. událal, ítkal.
- Léna to move in a round line, to ride on wheels; cf. éna.
- Lúa it is foggy, misty; luash fog; lúdam season of fogs.
- Liidshna to drift, as clouds, fog; from húdshna to speed off.
- Lúta to stick or hang on; lútish round fruit; útish ear-shaped fruit.
- Lútíla 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; lálawash slate-rock.
- Lála to slope downward; lílash flank of animal.
- Lláa to foal, breed, viz., "to come down the flank"; cf. láá-ish.
- Lápka to protrude, as cheekbones.
- Lemúna bottom, depth in the earth or water; cf. múna.

(d) *lu-*, *lai-*, *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 luflarana, lukantatka, liutita, liúpka, lóhu, k'-uptcha; only one of these has a transitive signification, lúela to kill, massacre.
(c) \(lza^-, lxe^-, lke^-\) is a radix with the prefixed \(l\) occurring in words which indicate wave motion or articles of a wavy, striped, undulating exterior. The radix \(za^-, ze^-, ke^-\) is a reflective form of \(ka^-, ga^-, ke^-, ge^-\) occurring in \(gakua, gi\anta, gi\ena, gi\ewa\); 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.

\(lz\'\)\(\acute{a}\)n to undulate; \(lz\'\)\(\acute{a}\)sh billow, wave.
\(lkakim\'tko\) striped horizontally; \(lkelkat\'tko\) striped vertically.
\(lz\'zl\'\)\(\acute{a}\)nn\'ish long bag or sack, grain-bag.
\(lz\'et\'k\'n\'ula\) to hang down from mouth in wavy lines.
\(lz\'awalt\'tko\) provided with antlers.
\(lk\'ap\'ata\) to form surf; from \(lz\'\)\(\acute{a}\)n, q. v.
\(u-lz\'at\'tko\) flexible and long, pliant.

**le^-**. \(Le\) is the putative negative particle *not*, and answers to Latin *nondum* and Greek \(\mu\)\(\eta\), e.g. in the compound word \(\mu\)\(\eta\)\(\pi\)\(\omicron\)\(\varepsilon\) “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.

\(le\)\(\acute{e}\)\(w\)\(\acute{e}\)ula to forbid, not to allow.
\(le\)\(h\)\(\acute{o}\)\(w\)\(\acute{e}\)tko slow-going; i.e. “not racing.”
\(l\)\(\acute{e}\)\(sh\)\(\acute{u}\)\(\acute{a}\)n not to discover or find, to miss.
\(letal\'\)\(\acute{a}\)\(n\)\(i\)\(n\) stupid, foolish; i.e. “not straight.”
\(leteln\'\a\)n to annoy, meddle with.
\(let\)\(\acute{u}\)\(m\)\(\epsilon\)\(n\)a 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.

\(m\)\(\acute{a}\)k\(\acute{k}\)\(t\)\(\acute{e}\)\(n\)\(a\) to encamp while traveling.
\(m\)\(\acute{k}\)\(\acute{l}\)\(\acute{e}\)\(\acute{z}\)\(a\) to encamp, to pass the night; cf. \(m\)\(\acute{a}\)klaks.
mákuula 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-ísh digging around, 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.

nákiya to patch, mend, as garments.
níl, nêl fur-skin; tiny feather of bird; from nêl: nêlìna to scalp.
néya, né-i to give, hand over, pay in paper money.
nép palm of hand, hand; nápênapsh temple-bone.
né'dsìya to lay on top a thin article; cf. né'tatka.
né'lìza to lay down, deposit; cf. lé'kà, él'za, shlélktcha.
ní long snow-shoe; buckskin sole.
ndshakwéta to hang, drop down, as curtains.
ná'lishì bowstring.
néu, núia, nínaya 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 kū-i it is bad weather; nē′pka (shīlālsh) to bring sickness.

ndshakwētā to hang, drop down, as curtains.

ne-úpka to run into a lake, said of rivers.

nėwa to form an extension, sheet.

nīwa 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.

nūyannā to hum, to make noise all about.

nulakīúla to cut out a hole in the ice to spear fish.

nūlidsha to be wafted downward.

nutōdshna to hurl, throw away.

nutūyammā to fly around.

nuwālža to take an aerial 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: pi, pish, 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 Wayiletpu dialects. In Klamath there are but few terms of relationship which do not exhibit this prefix: mákokap, túpakship, t'shīshap (Mod.), vūnak.

ptūshap father, Kl., from t'shōn to grow up.

pgishap mother, from gi in the sense of to make, produce.

pē-ip daughter; ptūtap daughter-in-law.

pa-alāmip husband's sister and brother's wife.

pshīshap step-mother; step-children.

pkātchip female cousin and her daughter.
There are also a few terms designating classes of human beings who are not relations:

pshe-utiwash, 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.**
pshe-ših nose, snout; písh bile; pítu dew-claw.
pê’tch foot; píhapa sinew.

**Verbs.**
péwa to bathe, plunge, wash oneself; cf. ēwa, tchéwa, pána, pánkua.
píčna to scrape sidewise; from ēna.
puťóiya to remove sod; cf. vutoya to dig with a spade.
ptchíkl'na, Mod. ptchál'ka to stroke, pat; cf. shatálaka.
pni'wa to blow, to fill with air; cf. p’ni, shípnu.
púndshà to reject, scatter, expend; cf. ítsha.

Cf. the compound prefix sp-, slp-.

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., likla.
péwi, pâ’wi to give, hand over, pay; one obj., líya, líí.
pe-nyéga to lift, gather up; one obj., luyéga.
pe-ukánka to hold in hand; one obj., luyamma
pe’téga 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.
széna to row a boat; from géna to proceed.
shéka to squeal, whine; from yéka to howl, cry.
skintchna to crawl, creep; from kintchna to walk in single file.
shuina to sing solo; from wína to sing.
ska' to blow strong, said of winds; from ká-a strongly.
spítcha to go out (fire); from pítcha to extinguish.
shipapéláikshtant against each other; from pipélángsta 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. ská'. 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-álza to name, call oneself; or (b) when the object is a person or other animate being, a reciprocal verb may result: saníchátka 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: shkálkéla 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.
**LIST OF PREFIXES.**

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-.

- shlélg4a to leave behind, deposit; from élga.
- shlémpéli to take home; from šmpéli.
- shléklá to lay down, to dress in; from źkla.
- shlaníya to spread out for, as a skin; shlá-ISH mat.
- shlánkuna to spread over, across; shlánkôi sh bridge.
- shláúki to close the door; the door of the lodge being a flap.
- shlitéchka to pass through a sieve; cf. lítcha.
- shléctana to be loose, not tight-fitting; from šta.
- shlápa to open out, to blossom; shlápsh bud.
- tehléyauna to hold in hand something soft, flexible, Mod.
- tehléck4a to take out of, Mod.; from źkna.
- tehléwiza to place into a basket etc., Mod.; from iwíza.

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 shl- forms a part of the radix: shlánkanna from nóka, shlanyéna from néna, shlnápk4a from nê'pka. Shn- is causative in:

- shnánmbua to make explode; from mbáwa to explode.
- shnáhwalta to make sound, to ring; from wált4a to resound.
- shnúckélhi to remove from position; from kéléwi to cease.
- shl4ikshúlga to force to dance; from kšiulé4a to dance.
- shlúmphéláda to unite in marriage; from mbushélá to consort.
- shluntél4óla to curl; from the verb of ndshokólatko _curl._
- shlúwedsh wife, viz., “one made to bear offspring”; from wašhi 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 lákteha.
spépka to pull the bowstring; from épka.
spidsha to drag behind; from ídsha.
spiéga to assist in getting up; cf. ktinyéga.
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.
spulhi to place inside, to lock up; cf. ilhi.
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-, stt-, 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 grammatical 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.
stítza to cheat, defraud of; from ítza to take away from.
stiwíni to stir up, as dough; from íwína to place inside.
stiwizótkish baby-board; from iwíza to place on, within.
stópélk to peel the fiber-bark; from upála to dry up above.
stubila 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
LIST OF PREFIXES.

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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 shuí to transfer, from úya, ú-i, ú-i; shutifa to hold under the arm, from utila; shuyóka to share etc. In many other words with initial shu-, u- belongs to the radix; in others, as in shuyúzala, shúktakla, u- is the result of vocalic anathesis.

shuíteala to gird, as a horse; from íta.
shuíloá to dress oneself; shuítish garment; from lúta.
shuíána to carry upon a board etc.; shuíntch baby-board; from éna.
shúkóka to bite oneself; from kóka.
shuí-úíta to throw at each other; from vúta.
shuí'pka to lie in a heap; from ípka.
shuíklijíča 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-, tő-, the pronominal particle and radix ta.

taki'íma to stand out as a circle, rim; cf. gakí'íma.
tamádsha to stand at the end of a row etc.; cf. lamádsha.
téméshka to abstract, take away; cf. yiméshka.
tká'p 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.
tkú'ukua to knock with the hand, fist; cf. ukú'ukua.
tgá-ukè'za to arise, get up; from ga-ú'íza.
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):
- tůkẽlža to halt, stop on the way.
- tůklaktechna to stop at times on one's way.
- tůitchéwa to hollow out by pressure.
- tůyamna to move about with knees bent.

Examples of (2):
- tudsho'sha to smear on, line upon; cf. ludsho'sha, shudsho'sha.
- tůía to converge at the top; to stand out.
- tůdshna to carry on the back; from tů-ídshna.
- tuitchyash choke-cherry; cf. yětszaka to choke.
- tinéga to cave in; cf. iňa, d. yána downward.
- tůiža to swell up, protrude; from ika to extract.
- tůlananna 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, -techna, 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 tchgā' for skā', q. v. Words like tchuk occur in several northwestern languages in the sense of *water*; cf. Chin. Jargon salt tchuk *salt water*.

- tchewa to float, said of water-birds etc.; from éwa.
- tehíwa to form a body of water; from íwa.
- tehša'íza to sink to the ground; from éšza.
- tehípka to contain a liquid; from ípka.
LIST OF PREFIXES.

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tehókpa, tchótch to drip down from; cf. tchétchapotcatko.
teihya to give, present a liquid; cf. néya, úya, húya, shúi.
tchilála to boil water or in the water; from ilála.
tchikamuna to have the water-brash; from ška.
tchiyamna to swim below the water's surface.

tchilala to boil water or in the water; from ilala.

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.
nháktchna to gallop off; cf. húdshna, húka.
uláyue to scatter, disperse; cf. gáyue.
ulak'kánka to skate over a surface; cf. lakláki.
uth'áwa to shake off, as dust.
utila 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 whap, 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.
útža to wrench off from; pl. of obj. íža; cf. lútža.
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. mπáta.
ulézuga to gather into a long basket; from íkuga.
udi'ntena to beat, as with a drumstick; from tíntran.
ulézatko 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, stópēla, stópalsh.
wekíshtchna to totter, reel; for ukíshtchna.
wishúbam a reed with woolly substance; from udshípa.
wídshíklža to stumble and fall; other form of udshíklža.

(2) In other words wa- is the result of the reduplication of the prefix u-, hu-:

washolálža for huhasholálža; cf. hushólálža.
wálža for vuvalža, vuálža; cf. vúlža.
wálžish slanderer, Mod. for úlžish; d. u-úlžish, uwálžish.

**RECAPITULATION OF THE PREFIXES.**

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-, shu-, 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: lza-.
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.

Infexion of sounds into the radical syllable, producing a change in
the signification of words, is not so frequent in American as in some Cauc-
have been effected by infixes, all traces of this fact have afterward disappeared. In the preterit of Creek verbs an infixed 'h produces a shortening 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), tinshna (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 Alteration 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'ha *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'hiúléxa with kiúléza, l'hútkala with ló'tkala, and many other verbs. In muhimúya *to shiver*, h stands infixed in the radix, though not referring to the use of hands. Cf. “Diáeresis,” p. 216, and “Epenthesis,” p. 228.

**LIST OF SUFFIXES.**

In the language of the Máklaks we observe a large numeric preponderance 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 pro-
nominal 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 conjugalional suffixes.

The Klamath Indian employs derivation-suffixes to express the fol-
lowing material ideas, which English can express by separate words only:
commencing, continuing, quitting, returning from, doing habitually, fre-
quently, 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.

¹ Before, tapitana, and after, tapitana, are known to him only as prepositions or rather postposi-
tions, not as conjunctions.
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 of the two classes only. Some verbal suffixes also figure as nominal suffixes: -úga, -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. -ála, -tka, -úga. In this respect compound suffixes vary less than simple ones. The purport of such compound suffixes as we observe in hulladshuitámmna 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-: -ála (-la), -teha, -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: hopelitelma, kauloktantktámmna, klutsuótkish, shuntoyakea-ótkish, spungátgapéle, sputidshamish, tpugidshapélitámmna, tchíltgipéle. 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: -kakuna, -kakšuna, -ḵdssha, -támna, -wápka. In southern languages, as Atákapa, Káyowé, 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, -kicni, -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, -ziča, -m'na, -tchla.

-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: hınna to fall on something; hínui to fall on the ground; tchálama 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, tétha to look upon, to resemble; sometimes assumes the accent (guká, etc.), and in the verb hla' 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:

kila to be in a hurry, to be excited.
htóka to make a round dot; subst. hók.
múka to menstruate; cf. múksh babe.
péta, pé'ta to disrupt something; cf. lepéta to indent.
skía to fizzle; cf. kiu anus.
skóá it is springtime; also subst.
tíla to make a noise, as by stamping with the feet; cf. títila.

Examples of verbs formed by iterative reduplication:

línhíwa 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.  títila 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:

kíá lizard, and kúdsha field-rat; cf. kídsha to creep, crawl.
míka cinnamon bear.
pála, pá'lha wicker plate or paddle, from pála to dry.
páta summer season; cf. páha to be dry.
klípa mink; kéláyna, species of long-tailed mouse.
pá'ka grandfather's brother, for pá'kap.
skóa and skó spring season.
shtíá pitch, resin, and tía seed-paddle.
sáíga grassy plain, prairie.
káp'teha 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.
LIST OF SUFFIXES.

Also a large number of botanic terms, especially food-plants, as: kášma, klána, klápa, l'bá, tehá, tsuníka, etc.

3. Participles with -a oxytonized (-a') are abbreviations from -átko, -atko. Examples to be found in the Texts and Dictionary are nžitsá(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.
kúáta tightly; also adj. hard, tight.
nílhta all night through.
ská, shká coldly; strongly, and to blow cold, strong.
stá, shtá to repletion; entirely, and to be full.
wáíta 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."

-á', 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 -ća, -ia, -na. The accent always rests on the penultima, a rule from which the verb ndsháma-a and its medial form shnáudshma-a form perhaps the only exceptions. Sha-apá-a to dare, provoke, is formed by vocalic diaeresis 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.
shalki-a to put on airs, to swagger.
shapkná-a, Kl. shápku to strut about.
stīnā- to build a house, or willow-lodge.
sakā- to be raw; to eat raw.

-āga, -ak, -ga, -ag, -ka, -k. This nominal suffix is formed by the particle ak "only, just only, but," and in the form -āga 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 -āga. Substantives form their diminutives either by appending -āga in full or by syncope of the short a of -āga 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 -āga 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, pēehāga "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.
lūlpaga, lūlpag little eye, from lūlp eye.
kāpka small pine tree, from tkāp stalk.
ndshínuaga young female (animal), from ndshīlo.
tāldshiag little reed-arrow, from tāldshi reed-arrow.
ntéyaga little bow, from ntē-ish, ntē'sh bow.
wē-aga, wē'ka little child, from wēash offspring.
awaloka little island, from áwaluash island.
sháplka small seed-paddle, from sháplash paddle.
nūtak glyceria grass seed, from nūt (verb: nūta to crack in the fire).
kilidshīgā little duck, from kilidshīwash long-necked duck.
shikenitgika little pistol, from shikenitgish pistol.
spūklīga little sweat-lodge, from spūklīsh sudatory.
LIST OF SUFFIXES.

kítc'hka, kítc'hga small fin, from kíd'shash fin.
shúplá'ga little play-ball, from shúp'nash ball.

A few diminutives accentuate the penultima, though they may emphasize one of the syllables preceding it as well:

lelédstiá'ga and lelédstiak very young cub, puppy.
nép'ág and nép'aga, nép'ag little hand, paw.
nunsháltká'ga and nunsháltkága headwaters of river, from nunsháltká springing from.

The diminutive Shástiá'ga, Shástíka, 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 -ágá occurs twice are the pronouns húktaká'ga (from húktak) and vúnaká'ga, únakak little son or offspring, from vúnak.

2. Among the pronouns and pronominal adjectives susceptible of this ending we mention:

húktag and húktaká'ga this little one.
né'kag the little absent one, from nég absent.
tánkak a few only, from tánk so many, so much.
túmi'á'ga 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 má'ntchá'ga 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: kiútak, lápiak, né'nak, pának, nishtá'k, pálak (Mod. pélak), pálakak, psúnak, tiná'k, tchússak, wigá-ak.

The adjectives kél'íak deprived of, pén'íak undressed, also contain this suffixed particle.

-ágá. The verbal suffixes -ágá and -ágá, 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, -ágá, this same factitive terminal is appended to
verbal stems accented upon the ultima. The signification of both suffixes is *factive*; cf. ka, -ga. In the same manner we observe verbs formed by the suffixes -ala and -āla, -iga and -iga, -uga and -ūga.

The verbs in -āga are intransitives, those in -āga transitives, as will appear from the lists below. Some of them show the compound suffix -tzaga, -tkaga, the -tz- of which marks repetition or return; and -āga seems to occur only as the final part of compound suffixes.

-**a'ga.** For the origin of this verbal *factive* suffix, see -āga. It occurs in transitive verbs only and always forms a compound with other suffixes, as -tch-, -tz-, etc. Alternates at times with -āka; cf. -iga, -ka, -ūga.

*Gálammpaga* to walk behind, to follow in a file.  
*Kmúltzaga* to bubble up in water.  
*Kétzaga* to begin to grow again; cf. kédsha.  
*Ntúltzaga* to run down from its spring.  
*Ntúptchmaga* to form bubbles in water.

-**a'ya,** -ā, verbal suffix composed of the particle i (hi) on the ground, joined to -ā (emphasized), which here stands in the sense of on, upon something. From this combination results the function of -āya 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: tehúkass ánkutat tehaggáya the bird sits upon the tree. The majority of the verbs in -āya are intransitive and the few transitives seem to have originated from intransitives. When the terminal -āya becomes abbreviated into -āi
the accent sometimes recedes upon a preceding syllable, as in gelkáya, gelkái, gelkai to erect a platform upon a scaffold. Substantives like tehátchläi fire-fly, teháschläi weasel, seem to embody the same suffix, -áya. Examples:

kšaggáya, ɪggaya, lággaya to hang down from something, and to hang up, suspend on something.

ktčhikáya to climb, creep, crawl on, upon, and to creep upon a tree, or through the timber.

lučáya, gakáya to run, to go into the woods.

tgakáya, liukáya to stand or remain on: to stay in the woods.

shučláya to be idle; cf. wálža to sit waiting.

-ak, see -āga.

-akia, see -gien, -tki.

-akie'a, see -ziéa.

-akla, see -kla.

-akta, see -ta.

-azia, see -ziéa.

-azie'a, see -ziéa.

-al, see -āla.

-ala, verbal suffix related to -āla 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 -āla and in -al are in part verba denominativa, but more generally derivatives of other verbs. The suffix -al makes up many other suffixes, as -alža, -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 láš, hlá', 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: shuínálá, genálá. Cf. -altko, -čla, -čla.

Derivatives from other verbs:

spalála to feed the young; for spanála; cf. pán to eat.
stalála to fill, fill up; for stanála: cf. stání full.
shuinála to accompany in singing; cf. shúna to sing.
ndokála to be kinky, curly.
genála to start off and to approach; from géna to walk.
washlála (and wáshlála) to hunt ground-squirrels, from subst. wáshla.
yaužalála (and yaúžalála) to hunt bald eagles, from subst. yaúžal.
shne-uyála to destroy almost.
shleála to perceive, look at; from shléa to see.

-ála, -ila, -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 -ála changes into -ila, -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 -ála etc., formed from other verbs apparently.

shákatla to come up the road or trail.
tchíka to sit on, upon, within.
skútechala to dress in a mantle, blanket.
páka to bark at.
múhuala to rot, to become rotten.
spunó'kla it is getting late at night.

2. Transitive verbs in -ála 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.

- itishla to use for embroidering; from itish, ita.
- łú'ğshla to capture in war; to enslave; from łúğsh.
- shiliksha to dig a well; wá'шла to dig a hole.
- spúklisha to erect a sweat-lodge; from spúklish.
- luldemáshla to build a winter-lodge; cf. luldamaláksh.
- shlánkōshla to construct a bridge, bridges; from shlánkōsh.
- witchúlasha to make a witchólash-net.
- tchulísha to make a shirt, and to wear one.
- wókashla, wó'ksla to collect pond-lily seed; from wókash.
- kēlādshla to collect the kēlādš-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.
- we'kala to bear offspring; from wéka, dim. of wéash.
- nteyj'ikala to make a little bow; from ntéyaga.
- na'śla for na 'íala to make a nái-basket.
- kíkíala to take as a husband; from lakí.
- shnawédshala, nawédshla to take as a wife; from shnawedsh.

(c) Formed from verbs or verbal bases.

- shéllual to make war, to fight.
- ndákal, ítkal to pick up, find something long; cf. lđúkala.
- páltkal to rise from sleep.
- shéwala to aver, state; cf. shéwa to be of opinion.
- shúkela 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 -ala 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’shishalpka, 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.
vinakálpka to call somebody son, child; cf. vúnakala to bear a son.

-alpkash, see -altko.

-alsha, -alteha, verbal suffix produced by combination of the suffixes -ala, -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; wóksala to gather pond-lily seed; wókasalsh, 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 -alteha, 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: tehalá’lsha (for tehialá-ásha) to stay at home.

shúnalsha to throw at each repeatedly; from shu-úta.
shákalsla to play the four-stick game; from shák’la.
pláwashalsha and pláwashaalteha to be on a bald-eagle hunt.
wáshalsha to be on a chipmunk hunt; from wáshlala.
stópalsha to peel off the fiber-bark or stópalsh.
LIST OF SUFFIXES.

ktelualsha to gather pine-nuts for a time.
kolalsha to be in the act of gathering the kol'-bulb.
máyalsha to gather tule-stalks in season; 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.

-alt, see -ta.

-altko, in the oblique cases -álppash, -álppam, etc., is the form of the past participle of verbs in -ālæ, 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.

shéte-unaltko related as brothers; cf. tzé-unap elder brother.
shaptálaltko related as sisters or female cousins; cf. p'tálip.
lúlpaltko provided with eyes; from a supposed lúlpala to obtain eyes.
shúnúshaltko possessed of; cf. shúnunish property.
oślhaltko 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.
tchúyesháltko wearing a hat, cap; cf. tehúyesh 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,
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almost like -ēm, -īm, -lēm, -līm. 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 serv-iceberry bush, tchakāga, have other endings. The pine-tree, kō'šh, furnishes only the resinous, ill-tasting pine-nut, and does not show the possessive form, but some of the seed-grasses, as tehípsham, 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 possessive case, and the term ānuk tree, stem, or tehčlash stalk, has to be supplied: kpók gooseberry, kpókam (ānuk) 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, wōkash, lēhiash, though even in moss-names the possessive case occurs, presumably through the law of linguistic analogy. The generic terms ēwam berry, lē-usham, d lelē-usham flower, and some terms referring to animal food: kāwam eel spring, nūksam dried fish, also take this suffix.

hútcham white-oak tree; húdsha acorn.
āplsam apple tree; ā'pulsh, ā'pul apple.
lułušhm gooseberry bush; lułušh, species of gooseberry.
tuítčzam choke-cherry tree; tuítčzash choke-cherry.
ĭpsúnalam swamp dogberry bush; ĭpsúnua blue swamp dogberry.
pū'shzm bough of conifere; pū'shak little whorl.
kápianksham the grass producing the kápianks-seed.
Add to these padsháyam, pánam (and páu), pátčam, skáwanksham, shléshlaptehäm, shuć-usham, tútanksham.

II.—A few nouns indicating seasons of the year and phenomena of nature also show the terminal -am, -lam. Tzālam west wind is an abbreviation of tzālamni (shléwish) and does not belong here.
LIST OF SUFFIXES.

lúldam winter-time; cf. luash fog, mist.
shá’hlam, shálam autumn.
yáłsam tempest, storm.

III.—Of manufactured articles showing this suffix I have met the following:
kítchkam handkerchief, tehú’ksham or tehú’kshún coffee-pot, lám púnush- isham glass bottle.

-ámná, -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, -ámna 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 -lámna, -álamna. Cf. the suffixes -ma and -na.

tchílamna to be crowded together, around; cf. tehílla.
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.
líukíánna to go around, to surround; cf. liuká-a to collect.
stunkíánna to go around, v. intr; to encompass, v. trans.
shléyamna, liúyamna to hold, carry in the arms, hands.

Cf. also i-ámná, kshúyamna, shiámmna, tchíamna, úyamna. In the verbs ending in -kiámna the syllable -ki- belongs to the stem of the word: shuhá-kíámnna to dodge around (stem: húka or húkia), šhataukiánna to look around (cf. ūkla, ūklish); compare also shashknkiúmnissh mitten, Mod.

-ámpka is the suffix -pka appended to verbs of motion terminating in -na, -ana, -éna, by the same phonetic assimilation as observed in gémpéle, as formed from génapéle, génpéle. 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 -tämpka.** Cf. -ápka.

hutämpka (for hutánápka) to run into distance; der. húta to rush upon.  
ne-ulaktämpka to punish without being present; ne-ulákta to punish.  
tinshämpka to run away unseen by the speaker; tinshna to run away.  
gaya-idshämpka to pass in front of into distance.  
shnalälämpka to administer, provide for.  
stejak'kämpka to listen outside of a lodge, building.  
shnitämpka to keep up a fire away from people; cf. nútə to burn.

**-anka.** -ánka is a frequent suffix, composed of -ANK, the ending of the present participle, and the -ə 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.  
shnikanunká to make pauses in gathering crops; shnikanua to let ripen.  
ndećwanka to full when sitting or standing; ndéwa to topple over.  
stillitánka to report, bring news; stilta to announce.  
shakpát'tanka to compress or pin together.  
shulitánka 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, -ńa, -éna 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 (-áshta), and -ansha is preferable to the form -ánteha, -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 u and a
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and becomes gekansha. The majority of these verbs are intransitive. Cf. -insha. -ansha re-enforced by -na occurs in yútanshna to hit, or shoot aside of the mark.

-ANSHNA, see -ansha.

-ANTKO. -antko forms participles and verbal adjectives from verbs in -na, -ána, -éna in the same manner as -altko from verbs in -ala, -la. Analogous in derivation with these two participial forms are the adjective suffixes -li and -ni. The suffix -antko forms its oblique cases: -ápka, -ápka, 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.

-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 -ú'pka, -ó'pka from verbs in -wa, -ua, or derivatives in -ápka from verbs in -na, -éna. 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.
   tehúápka, 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.
   tinolénápka to set, said of celestial bodies.

(c) Removed out of the usual position, or at a distance sufficient to prevent contact:
   klámtehápka to keep the eyelids closed.
   shataashtzápka to seize an object with the hand so that the fingers do not touch the thumb in grasping.
   shmuuktchápka to pout the lips.

(d) At a distance out of sight:
   k'lewidshápka to leave behind in the lodge.
   kpúdshápka 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:

shashapkéléash *story, narrative, myth.*
shashapkélé- *narrator, story-teller.*
shlélahuash *upper eyelid, or “cover” moving by itself.*
shlélahnish *cream of milk, or “cover” to be removed by hand; the real meaning of shlélahnish being cover.*
tchi'sh (from tchiash) *settlement;* tchl'sh (from tchi'-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 -ás.

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 i shaná-uli shiyútash? *for what will you barter this?* The verbal signification is still perceptible in the nouns kó-i piluyéash *onion,* viz., “bad smell” and in kó-i túnénash *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:

käila *earth, ground;* käilash *mud, dirt, semen.*
lö'k *kernel, seed;* lókash *fish-roe.*
müksh *down;* mükash *owl, “downy bird.”*
mùln, something *rotten;* mólash *phlegm.*
shí'l *cloth, tissue;* shílash *tent.*
tóké *horn, prong;* tôksh *navel;* fish-bladder.*

2. To the above may be added a few nouns formed through *onomatopoeia*:

tóktuk (cry of hawk), tóktukwash *fish-hawk.*
wa'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 yapalpuk'ash 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 háshna to plant, sow.
kótíshash rain; from kótísha it rains.
lálash side of animal; from lálá to slope down.
léwash play-ball, globe; from léwa to play.
shápash sun, moon, clock; from shápa to indicate.
shétalushash glass, mirror; from shétalua to reflect.
shlitchí'ashash comb; from shlitch'ka to sift.
tínuash drowning-place; from tínaa 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, pál'ha 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.
kpápsash sense of taste; from kpápsha to taste.
kó'z both (Mod.) thought, mind; from kó'za, d of kó'pa to think.
shá-íshash a secret; from shá-ísha (here from shá-isha) to hush up.¹
shéshash name, price; from shésha to name, call.

¹ There are a few nomina actoria and other nouns in -ash (short a) which I presume have all originated from -a-isha, and formerly had their a long (-ash): ká'ikash one who acts strangely, from ká'ika; sheshyé dokładash noisy fellow, from sheshyélu; nássasí-ash clown, jester; pópamkash hairy on body, absol. form pómkash not being in use.
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-ash. 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:

stiná'sh willow-lodge; Mod. lodge, from stiná-a.
pálish, pálaash flour; from pála.

(b) Contracted from -á-ish, and therefore pointing to a nomen actoris:

sheshtálkásh wag, funny fellow.
uláktelnásh one whose head is not flattened.

-atch, a nominal suffix which is a corruption of -ótkish, the instrumental suffix, as in—

shúmalatuatch, from shumaluótkish implement for writing, painting or drawing; from shúmaluá.
lémáatch mealting-stone, prob. for lamótkish.

-á, see -e.
-ága see -éga.
-áizi, see -ziáa.
-áam, see -m.
-bli, see -péli.
-dsh, see -tech.
-dsha, see -tcha.
-dsha, see -tech.

e. The terminal -e occurring in verbs is but a part of a suffix, as -tze, -ue, and in every instance alternates with -i; therefore it does not require to be treated separately. Verbs belonging here are húlhe, gáyue, gútze, skúyue.

Of the substantives in -e some are derived from verbs. In a few the ending also alternates with i, as in tehékele blood, tóke horn, litke evening, kné-udshe coarse bark of tree. In others -e alternates with -é and -i:

káwe eel, lamprey-eel; poss. case, káwam.
kóye, kó-i lobster, crab.
kúmme, kúmmé care, cavern.
shktúle, skúlú, Mod. tszúle lark; poss. skúlálam.
tále, tálé little lake, pond.
-e, 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 in-
transitive verbs only. It sometimes alternates with -ía, íya, which is a more
frequent suffix; but when -ía is the original form it does not frequently al-
ternate with -e’a. Thus, Kl. and Mod., shashapkelía to recount stories to some-
body 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.
shetalýca and shutapkéa to stand on one’s head.
tilampudshéa to roll oneself about.
tilanshnt’a to contort, turn about one’s limbs.
tchikual;úle’a to turn somersaults.
-e’ga, -ü’ga, -iéga, a suffix forming inchoative or inceptive verbs, and
identical in its function with -támka, but more frequently occurring in
Klamath Lake than in Modoc, where -támka preponderates. There are
verbs which assume both endings indiscriminately, as—
ktudshi’ga and ktudshtámka it begins to rain.
tehucháyéga and tehuchái-itámka it begins to melt (as ice).

After the consonants l, tch, dsh, and after all the vowels, -éga appears
in the form -iéga, -iái’ga, -yéga, which is perhaps the original shape of this
suffix. Like the Latin verbs in -are and the Greek verbs in -áv, -éuv,
which once were inchoatives also, the verbs in -éga have dropped the func-
tion 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.
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tinéga, tinuú’ga to set, said of celestial bodies.
gutéga to penetrate, lit. “to begin to enter”; cf güta.
guhiéga to begin to swell up; cf. gúhia.
shakalií’ga to commence gambling; cf. shákla.
shuteyégga to make, create first; cf. shúta.
liwuyéga to begin to lift; to lift at one end.
luyéga to ascend, said of fog, clouds, etc.
shuyéga to start a song; cf. shúina.
tuyéga to begin at one end.

(b) Verbs in -éga, -iéga, no longer inchoative:
huwalie’ga to run uphill; cf. hüwala to run upward.
shlatchiega to splash.
tpualit’ga to drive up to the top.
witchuyéga to blow something up.
kshawaliéga to transport, carry uphill.
ndiunéga to fill, roll into.
tehiéga to flood, overflow.
spiega 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.
kchitiéga 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’-izi, see -ziéa.
-e’ka, see -ka.
-e’zi, see -izi.
-e’la, an unfrequent verbal suffix, pointing to superposition or to a raising up above other objects.
shikant'la to lay one thing upon another; cf. shikantila.
tchekle'la to sit down on the side, edge of.
vutukay'ela to throw up a long object.

-ela, see -ala.

-élarto. 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 c for a in radical as well as in derivational syllables, when they stand between consonants, as in shétma for sátma, néroki for nérsh, mékla for mátkla, uléplpa for uláplpa. Cf. -altko.

weweshélarto, Kl. wewesháltko having offspring.

-é'na, -íena, two verbal suffixes closely connected in their origin and functions. The former, -éna, is also pronounced -í'na, -héna, and refers to an act performed or state undergone within, inside of something, while the latter, -íena, also pronounced -yéna, -iá'na, -yá'na, -hiéna, -hiá'na, refers to an act performed inside the lodge or house, indoors. The -í- composing this suffix is the particle i, hi, 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 -íena:
goyéna, pl ginhíena to go into, intrude into the lodge.
huhiéna to run around within a building.
kiwalhiéna to cohabit indoors.
luyiá'na to go in a circle inside a wigwam.
payiá'na, d. papiá'na to go around eating indoors.
shnayéna to fly, flutter around, as a captive bird.

-e’nash, see -ni.
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-esh, 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, shutā'-ish.
ngē'ish for ngē-ish, nkéwish arrow, missile, from nkéwa to break.
tíkēsh (Mod.) argillaceous soil.
tchikēsh land overflowed; cf tehži to be overflowed.
silum dúntēsh grass filling gaps in the lodge-walls.
lótēsh, piece of matting; from líta to hang down.

-esh, see -ash, -ish.

c'ēta, see -wēta.

-g, see -āga, -k.

-ga, see -āgu, -ka.

gakia'mna, see -kakiánma.

ga'ńka, see -kánka.

-gi, see -ki, -lki.

ggi'dsha, see -kidsha.

ggi'ma, see -ki'ma.

-g'ānki, see -gien.

gien, -akia, -kia, a terminal appearing under many various forms and representing in fact not a suffix, but an agglutinated pronoun gianki for oneself, in one's own interest. This pronoun originated from the participle giank of gi to do, perform, act, and the particle i, having reflective signification, appearing also in suffixes like -ia; thus it really means "doing for oneself." The more frequent abbreviations of -gianki, -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, -ágia, áki, -agi, etc. Appended to verbs in -ala, -la this suffix appears as -lki, -lgi, q. v.
The suffix is appended to the emphatic form of personal pronouns in both dialects:

nn I, nútaa myself, nutaangi for myself.
ät ye, a'tak yourselves, a'takianki for yourselves.

And also appears in certain adjectives:
tidsh good, tidshianki careful, viz., "acting well for oneself."

In verbs the suffix mostly appears in the form -agia, -akia, -agi, etc.: shiuulagia and shiuulagien to collect for oneself; Mod. shiulagianki, contracted into shiuliki, shiul'zi.

shmuokakia to detest, hate.
hashashuakia to converse with.
sulakia to miss from one's company.

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, shláakia to lay, spread against a wall etc.
uzútagia to burn at the bottom of a cooking-vase.
shmuikia to build a fire on the spot.
shúuzia 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, tél a to look upon, to overlook.
filha, fla to lay down upon; cf. ñlhi to carry inside.
skúlha to lie on the top of: cf. skúl'ya to be prostrate, to sleep.
stílha to put a string, rope, belt, etc. on oneself.
tchíaha to heat over the fire (liquids only).
shatálha to heat the cooking-stones for baking.
klálha, klá la hail is falling.
néltha, néta to place, put something sheet-like upon.
shléth'a 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.

spúlí, spuli to lock up, said of one person; cf. ñlhi.
télhi to look or peep into a lodge, a house, etc.
gúlí, gúli, plur. kilhi to enter, pass into, go into.
húlí, húlhe to run, rush into, inside of the lodge.
stílhi to report, announce at one's house.
puélhi to throw down into the lodge.
skúlhi to crawl into a hole, den.

-hiá'na, -hiá na, 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. hi 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 -ii.

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: tchi'shi in the
camp; stekishi where the door is; Mbákuwalshi, 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,
tóki, Mod. tsónki, tsónzi horn.
(b) Names of animals: mú-i woodchuck, shuá-i white-tailed deer.
(c) Names of plants: klí'pi, species of rush, pā'ni, species of tall grass,
lúlsi, species of Sagittaria, widshípi Mod. for widshíbam Kl., species of lacus-
trine reed, mú-i bulrush.
(d) Other nouns: ktá-i rock, stone, vumi cache, klí'pki red paird, tchíyi
bottom of vase, míllui 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 huki 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.
kú-i, kō-i badly, mischievously.
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pélui *down, down in, further away*; cf. tús-pélui.
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 -gi, -óli (-úli, -óle), -pélí (-p'li), -ui (-wi), etc. We have to distinguish between—

(a) The -i equivalent to -hi, as in gúli etc.; cf. -hi.
(b) The -i as an abbreviation of -ya, -iya, as in gélkayí for gélkáya, né-i for né'ya, shuí for shuíya; cf. -áya, -ya.
(c) The suffix -i used with reference to an act or status of the human or animal body. Examples:

- i'íshi to secrete; refl. shá-i'íshi to keep as a secret.
- òwísí to digest food.
- kafi to gird oneself.
- kuatcháki to bite in the hair.
- púí to cut in fringes, to fringe.
- tehulí and tehulia 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: hínna to fall upon something, hínui to fall on the ground, soil; gélzalka and gélzalgi, vulúna and vullíni, péksha and pékshi, q. v.

Other verbs change their -a to -i in some of the verbals, as núta to burn, nutí'sh the burning, nutí'shít having been burnt; mā'sha to be sick, etc.

-í'á, -iya, a verbal suffix not to be confounded with -ia, because always accentuated upon the -i-, 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 -éá 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.

- i'ktaíma to lay down for somebody on one's way; cf. i'ktaíma.
- kinshipkía to beckon somebody to come; kinshipká to point at.
- nutuykía to throw for and toward somebody.
shapía, shapiya to inform somebody of; shápa to tell, apprise.
shlaníya to spread out for somebody.
shnukía to seize for somebody; shnúka to seize.
shnínia, dissim. shnínca to sing for somebody; shnína to sing.
shufía, shutiya to make for some one; shúta to make.
vutikapkía to stick out the tongue at somebody; cf. vutikákpa.

A special class of verbs in -ia are those pointing to doing something in
sight of another to deceive or fool him, or to indicate an act by gesture.

shakémia to play treacherously or deceptively; cf. shákémá to play.
shatashpakía to make the gesture of washing one's face; cf. tédsha to wash.
shelaktchia to indicate throat-cutting by gesture; cf. látchía to cut the throat.

-ia, -ya (No. 1), verbal suffix, unaccented, but of the same origin as the
accented -iá, -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, tehížía, 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.
mália and smália to cast a shadow.
mékia to be or become a dotard.
nínia to flap the wings.
shlémia to be a mourner.
smúkia to take a mouthful.
shnéya, tehéya to run straight out.
tehía to melt; cf. tehókpa, tehutchéya.

(b) Transitives in -ia, -ya:
aláhia, álaya to point out, to show.
fhía to pick out, choose, select.
lgúya to pick berries, to shuck.
udsákia to close up, as an opening.
shatehlyámia to paint one's face or body white.
tkú'ya to rub slightly with fingers.
tchilé'ya to give, hand over something liquid or soft.
utátekia 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.
titúkiia swallow: Mod. for titak Kl.
túitia young duck.

-ia'na, see -éna.

-ie'ga, see -éga

-ie'na, see éna.

-i'ga, -ika. The verbs in -i'ga, -ika stand in the same relation to those in -iga, -ika as the verbs in -ága, -íga to those in -ága, -uga; cf. suffix -ága. The suffixes -íga, -i'ga 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 sheshatuika the -i- 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.
shíinkíga to kill, as birds etc.: cf. shiinka to kill for somebody.

-i- locative:

lishíklaúiiga to frame a shed, lodge by means of rods etc.
shínyákíga to whistle, as a tune.
spatéíga to twist; to ring a door-bell.

-íga, -ika. For the origin of the unaccented suffix -íga, 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, án'ka to advise one to help oneself to; cf. ána.
kedshika to tire out, to become tired; cf. kédsha to be unable.
shúnshíza to crowd each other.
ská'ika to walk backward.
shnákptiga to seize with tongs.
utehá-ika to grasp by the handle or long end.
widshíka to be stingy, avaricious.

-i'ya, see -ca, -á.

-izí, -e'zi, a compound verbal suffix conveying the idea of local superposition, 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'zi to lay across and on top of another long object.
heshlízi to put or wear a garment over or on one's shoulders.
huyíki to jump out upon the shore from the water.
ipenē'zi to lay on the top of a receptacle already filled.
ktíwízí to lift or post up above, on the top of.
'mbutéze (for himbutéze) to jump over a log (himboks).
ngangatízí to play leap-frog.
shíwízí to increase, become stronger, as winds.
spízí to pull, draw out upon something.
telízi, lu̍kantízí to look over something.
tinúzí to rise (sun, moon); to go uphill.
winúzí, Mod. vu̍zin to surpass, excel.

-izic'a, see -ziéa.

-izia, see -ziéa.

-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-
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The suffix is frequently used to form derivatives from verbs in -la (ala) and in -li, -lí, although to establish a suffix -ína would hardly be justifiable. Cf. -wína.

iwína to place, put down into; cf. íwa.
yiulína to send over the edge, push off from.
kituñá to pour down on, into; cf. kituñá to pour on.
nde-ulína to fall down from; cf. ndé-ulí.
nelína to scalp, flay; from ní'l, ní'l fur, animal skin.
ge-ishlína to make arrows from; ngé-ishla to make arrows.
tpulína to drive off, oust from; tpuli to drive out.
tulína to leave behind many objects; cf. tulíha.
vutokélína to fall down from when hurt, shot, or drunk.

-insha, a suffix verbifying the verbal indefinite in -sh of verbs in -ína, -ína exactly in the same manner as -ansha does the verbal of verbs in -na, -ína, -éna. 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.
luíkinsha to run away from the river etc.
lúshlínsha, 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 -í as found in the verbs in -í, 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.
pudšípa to pull out.
shulšípa to take off, as a ring, from one's own finger.
udšípa, idšípa, ludšípa 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. gakü-ipka from gakü-yipka (Dictionary, p. 33), and shne-ipka to kindle a camp-fire habitually, which presupposes a verb shméya. Cf. -pka.

The forms -ipkam, -ipzeni, etc. and -ipkash, -ipzhash 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.

hantchipka to suck out of a person's body.
huntchipka to fly toward.
kidshipka to have the waterbrash.
layipka to take aim at somebody.
pakluipka to bark, howl at from a distance.
shikudshipka to lean on a support.
tilioskhipka to see somebody approaching
tinshipka to rise; said of sun, moon, because they seem to come nearer after rising; cf. tánsha.

-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, -ish 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:

guki'sh act of climbing; from guki to climb up.
nuti'sh, nutish conflagration; cf. múta to burn.
A shortened pronunciation of -ish is that of -êsh.

The suffix -ish produces nominal forms which may, according to their signification, be classified as follows:
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1. Verbalis descriptive of quality, which are either verbal adjectives or adjectives, formed from attributive verbs:

- Pákish *catable*, *servicable as food*; from páka *to feed on*.
- Sháunísh *raw*, *uncooked*; from shánki *to be raw*.
- Shkóntchish *pole-necked*; from skóntchma *to stick the head out*.
- Vúshish *coward*; from vúsha *to be afraid*.
- Wáwíshish *productive of offspring*; from wašíki *to generate*.

To these may be added the adjectives skétish *left*, *left-sided*; stélkipish *right*, *right-sided*; vultchiksh, contracted: vultchiksh *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*.
- Kailísh *belt, girdle*; from kaili *to gird oneself*.
- Kilkísh *hump*, *gibbosity*; from kilka *to become humpbacked*.
- Lemé-lish *thunder*; from leména *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 kailish 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.

- Búnnish *drinker*, bubánnish *drunkard*; from búnua *to drink*.
- Udéndinish *prattler*; from udéna *to prattle, speak*. 
pepuādšnīsh spendthrift; from puédsha to throw away.
shēšhatuīsh store-keeper; from shēšhatui to sell.
shešhtōlkīsh prostitute; from shetōlţa to consort.
shišūkīsh fighter, bully; from shiuķa to beat, whip.

Besides these are several terms of zoölōgy in -īsh, the roots of which have become obsolete, viz: kē-īsh rattlesnake, hishtīsh sucker fish, tehāšīsh skuuk, tchelīsh hedgehog, and others.

4. A few abstract nouns end in -īsh: lushlushlish warmth, from lushlushli warm.

-ītal, see -ītal.

-ītal, accented verbal suffix occurring chiefly in intransitive verbs, and indicating location away from or a motion toward the outside. That function of its component -ota which indicates distance is perceptible in it.

gunīta to go or be beyond, on the other side of.
kītīta to burst, explode.
kshīta to ecape by running etc. (Mod.).
nītīta to be open, sore, as from a wound.
shnekshīta to save, deliver out of.
tgatīta, tguīta to stand outdoors.

-īya, see -iaya, -iy, -ia.

-ye'ga, see -ega.

-ye'na, see -ena.

-īya. The verbs in -īya are derived from transitive verbs in -ka, -ga (-ūka), 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.

idūyua to give kicks to a few; from idūka to kick.
ko-ūyua to bite a few, or each other.
ktūyua to hit a few, to hit each other; from ktūka to strike.
strīyua to stab a few; from stūka to stab.
udūyua to whip a few or each other; from vudiūka to beat.
-k, -z, -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, hushítső'zh, shíng, 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, -za, as in tápax leaf, for tápka; verb tápka to stand out, project.

4. The gutturals are final sounds of a thematic root, as in láklak, adverb of lálkláli smooth, level.

5. The diminutive nominal suffix -ágá, -ak, -ag in an abbreviated form. Instances of this will be seen under -aga; but we can add kchítchok little bat, for kchítchoaga.

6. Sometimes the demonstrative pronoun kē is abbreviated into -k, as in ik thou, or the verb gi to be, to do, to say into the same sound; cf. lápik 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:

   kchák mother-of-pearl shell (abbreviated from kchálka).
   kchík oar, paddle.
   ká'k penis; from kéka to pierce.
   lák hair on head; cf. lál.
   lzzák canoe-pole.
   lůk grizzly bear.
   má'nk fly.
   múlk worm, maggot; cf. múlú rotten wood
   stánk wasp.
   tápsněk brain, Kl.
   tók, species of plant.
   tsúák, species of plant.
   tsůk, species of grass.
   wá'k, wék arm, limb of tree; from wá
   to be productive (cf. wéka child, offspring).

-ka, -za, verbal suffix occurring sometimes also in the shape of -éka, -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 Span-
ish grammarians verbos aplicativos. The origin of our suffix lies in the pro-
nominal radix k-, which appears as ka, ké and ku, some of its derivatives
having been enumerated on page 251.

géka to set out from one's lodge etc.
ishka to extract; cf. ídsha to cause to go.
kédshka to remove out of, v. trans.; from kédsha.
kílkka to become humpbacked; from radix of kálkali round.
kúţa to recognize; from kúi for off.
lápka and tápka to project, as cheekbones.
nílka the day dawns; cf. níliwa.
níuţa to drive out of an inclosure; cf. niwa.
nzámka nish it aches, hurts me.
pá'ka to dry out, to make dry, as the throat (Mod.).
púka to roast; cf. páha to dry.
shîlaka, shîlţa to full sick; from shîla 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. ika to put out.
stápka to pound, mash up; from stáp stone implement.
stúka to shout through the hands; from stú passage.
tilţa to drizzle down; from tila to overflow.

-kakia'mna. Words showing this terminal should be called com-
 pound 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
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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.

-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 gıkua, 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. stílkakuish, Dictionary.

vutókakua to swing to and fro, referring to the long shape of a pendulum, stick etc.

-kání, -gání is a terminal appended to some adjectives, referring to an indefinite, uncounted number of objects, and differing from -kni. -kání is not always a suffix, but sometimes it is the adjectival suffix -ni appended to bases ending in -ka; therefore the adjectives in -kání are found variously accented. The adjective yanakaní, e.g., some one below, forms a plural yanakaníni. Others belonging here are kitchkání (from kitchka), udshékání, tżalampánkání, túmikání, etc., and some of the numerals. Cf. Dictionary, pp. 116. 117.

-ka'ńka, or -gíńka 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 nkila to be in a hurry.
lókanka to go astray; cf. líú to drift about.
ndakalkánka to pick up while walking.
sha-ulankánka to follow constantly.
shnulatchgánka to glance off while in motion.
shipalkánka to go about stinking; from pilui to smell.
tilankánka to move onward by rolling oneself.
vushókánka to go about while afraid of; cf. vúshish terrified.

-ki, -gi. This is the verb gi used in its various acceptations of to be, exist; to do, perform, and closely connected with an adverb or noun preceding it. In most of these words gi could be written as a separate word.

(1) gi to be, exist, occurs in:
ká'gi, káiki to disappear, be absent; from ká i nót.
láki it is stolen, gone, missing; from le, há, gi.
lushlúshki to feel warm; from lúshlúsh.
p'láiiki or p'laí gi to be at the culmination point.
shá'tkí to be tired, exhausted.
stági to fill, to make full; from stá, adv.
Perhaps káltgi and tá'tgí belong here also.

(2) gi to do, perform, occurs in:
ngá'sgi to have the diarrhea; from ngásh belly.
nkák'gi to give birth to; from nkák top of head.
It also forms the substantive p'gishap mother, which I take to have the literal meaning of "generator."

-ke'dsha, see -kidsha.

-kia'mna, see -amma.

-ki'dsha, -ké'dsha, or -ggidsha, suffix found only in intransitive verbs and the causatives formed from them. It indicates a special circular motion,
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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 -kidsha appears as a radical syllable in aggídsha and some other verbs, and in an iterated form in kedshamkedsháka. As for its etymology, it represents the verb kidsha 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 -kidsha we select:

kiuggidsha to describe circles, to cause to turn.
ktiwalkidsha v. intr. to veer around; v. trans. to make revolve.
muigidsha to form eddy.
nakidsha, naggidsha to circle, float in the air.
niulgidsha to whirl around.
shtchukalkidsha to form a bend or bends turns.
talkidsha to rotate, gyrate.
tunkidsha to form a circle, as the rings in tree-trunks.
tehishgidsha to form a whirlpool, vortex.
wakidsha to make a complete revolution.

-kie'a, see -zie'a.

-kí'ma, or -ké'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 -kidsha. In some instances the verbal suffix -kí'ma also serves for the nominal form, or the word may be used as a postposition. Cf. the suffix -ma.

aggi'ma to encircle, as inanimate things.
gakí'ma, plur. ginkí'ma to move around in a circle.
takí'ma to form a ring, to stand in a circle.
tunkí'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 -kí'ma also occurs in the words ízakí'mitko having wavy lines, ktakimúla to cut off a round portion. A suffix -ké'mi appears in gakí'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, gi of the verb gi 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 gi 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 mā'utch-gish.
p'laikish living above; for the more frequent p'laikni.
shkishlgish tumblebug; lit. “living in the dung.”
Moatokgish, contr. Mo'dokish inhabitant of Modoc Lake, and Modoc Indian.
Nushaltkágakish dweller at the head-waters (of Lost River).

(2) -kish, when derived from gi 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.

Aishishamksh, for Aishisham kish lodge of Aishish, 96, 23; cf. 122, 16 hashuákish vegetable garden; lit. “sowing place”, from hashuá-a.
luélkish slaughtering place; from lúela to kill.
ôtilks dam below water; from utila to lie below.
pálkish dry river bed; from pala to dry up.
pánkóksh for pánkuakish ford; from pánkuoa to wade through.
stókish gate; from stú passage.
shúdshlgish fireplace; from shúdsha to build a fire.
shumálkish mouth of river; from shumálka to empty itself.
(3) 

-kish when derived from gi, 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 -t'kish, which is a compound of -kish. In some instances -kish can be rendered by "maker."

bunó'kish beverage; lit. "drinking object."

ímna'ksh, for i-annakish neckwear; lit. "thing for wear."

háshpkish fodder; lit. "feeding-thing-for."

lóloksghish gun, rifle; lit. "fire-maker."

né-ulakgish council-meeting; lit. "decree-maker."

shipkgish nose-ring; lit. "used for wearing."

ská'kish heirloom; lit. "thing placed apart."

szólakgish Kl., szúlkish Mod., Indian bed; lit. "thing to lie down upon."

tchúnukish comitive; lit. "vomit-causer."

(4) There is a number of substantives in -ksh, the origin of which is not exactly known. In sháyuaksh, wáltkish, widshikish 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.

tehulč'ks meat, flesh; cf. tchilála.

-kla, -akla. This verbal suffix is a combination of -ka, -ga which forms factitive verbs, and -ála, 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-ála) to appear, said of daylight.

níukla to confer through another; from ní'ya to give.
shi'tuakla to wrestle with.
shlukútakla, spukútakla, stintakala 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 locative 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 -tos, 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 indicating 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.
gítáknì coming from, native of a place.
yánakni inhabiting lowlands or the lower course of a river.
kokagtal knì coming toward, from, or across the stream.
nákushžën knì living near the dam, nákush.
táptunknì staying in the rear of
túgshtaknì (for túgshtalaknì or túgshtatknì) coming from or native of the other side.

Also in three numerals of the cardinal and adverbial series; cf. Numerals.

(2) Formed from local names:
É-uktshiknì Indian (or settler) living on Upper Klamath Lake.
Kúmbatknì person living in or near the rocky caves.
Lókuashtknì Warm Spring Indian; lit. "Indian of the Hot Springs."
Móatoknì (for Móatok-knì) Indian living on Móatok Lake: Modoc Indian.
Óregin knì inhabitant of Oregon State.
Plátknì highlander; uplander on Sprague River.
Tchaká'nkni Indian of the service-berry tract, for Tchakžè'niknì.
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-ks, see -kish, ksh.

-ksh, -ks, -gs, 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 -ksh. -ksh.

gútaksh (for gútkash) *minnow;* from gúta to adhere.
káttagsh (for kátkash) chill and adj. cold; kátka to be cold.
kélpoksh *boiling heat,* and adj. hot; kélpka to be hot.
mépoks (for mépkash) company; mépka to live together.
shліі'yaks (for shліі-ikash) *smoke;* shліі'-ika it smokes.
shádpaksh (for shádpkash) plait of males; shádpka 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.

célzakshka to attempt to give a name; from čлza.
hishlákshka to come near killing each other; from hishlan.
któtkaksha to crop the hair; cf. któktcha.
knakákksha to tear off only a piece with the teeth.
shlіklkska to come near hitting, shooting; from shlіі to shoot.

-kta, suffix forming chiefly transitive verbs, compounded of the factitive suffix -iga 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, shitehákta to quarrel, shunyákta to singe, etc. The verb shmahualpáktka to raise an echo is inverted from shmahualpka-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 -kučla mainly refer to falling or moving down hill or down stairs.

gekučla to go downhill, to descend.
ktekučla to slide downhill.
ktiukučla to kick downhill or downstairs.
makeučla to encamp on the hill-slope.
de-ukučla to fall or roll downhill.
shektakučla to play at sliding downhill.
wetučla 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.
púkkuish ancient river-bed; from póla to dry up.
púkuish, abbr. from púkguish former roasting-place; from póka to roast.

-zie’a, -ki’a, is the verbal suffix -iži, -iži preceded by one of the vowels -a- or i- and amplified by the additional suffix -e, -ia. This compound suffix therefore appears in the forms: -ažiča, -akiča, -ažia, -ažia, and -ižiča, -ižia, -e-iži, -aži 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-o’tkish play-ball.

kitiwazia to post upon, lift upon something.
ngankatiži (for ngankatižiča) to play leap-frog.
shamptižiča to jump over logs.
sheetataliži to tilt or ride at seesaw.
shektižiča to hop on one foot.
shukližiča to compete, rival in hopping.
shutelizia to carry on one's shoulder.
shutuyakia to throw at, upon, on the top of.
winiažia Mod. for winiži Kl. to surpass, excel.

-1, 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:

yaúžal white-headed eagle; cf. yauyáwa, yá'ka.
káťchkal tobacco, lit. “mixture”, from katchága to mix.
kpél tail; cf. kpá poker.
skél mink; Mod. tehkél; probably from skíllhi to creep into.

Other nouns are: kó-il mountain sheep, yánal or kúmal pelican, nápal egg, ngú'l jackass-rabbit, táplal loon, tmókil green lizard, techkal shoulder.

-la, see -āla.

-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.

galálá to reach the camp-fire, or place in which to pass the night.
hulálá to run into the fire.
ilálá to set to the fire, as meat.
kshalálá to lie near the fire, or to place near it.
ktululálá to push into the fire.
mutókálá to throw into the fire.
tchalálá to boil water, or in the water.
wiulálá to strike a blow into the fire.

-lalí'na, compound verbal suffix implying contiguity or contact and, as the particle -i- indicates, referring also to a motion downward or on the ground (lí, i).

galalí'na to walk on the water’s edge.
yulalí'na to fall over an edge, said of water; to form a beach; also post-position: along the brink of.

-lalo’na or -lalí'na, a suffix combined from -lala 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.

ayuláona to dry by the fire; cf. awála.
ilalóna to have something around the fire; cf. ilála.
yulalóna to move forth and back, to rub.
ksheelalúna to stand along the shore, said of plants.
ktchi'ilalúna to creep around, or toward.
'impetlalóna to float on the water's surface.
shekelalóna to cover up, fill in, as a hole.
shektiilóna to skate.
tilalhalúna to roll something over and over.
udumtialóna to swim away on the water's surface.

-lam, see -am.

-laanna, -lámna, -álamma, a suffix composed of -ála and -amma, 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 túlaluna to carry about across one's back and túdshna to carry on one's back.

aishilam'na to secrete about one's back or body.
galúm'na to follow behind another.
hashupatlámma to strap, tie to one's back.
hishplámma to lead, drag, tow by means of a rope slung over the back.
piligalámna to smear on somebody's back.
shépoláma to carry on one's back.
shiálamma to rub, smear on one's back.
shna-uláma to spit all over another's back.
tchálamma to sit with the back against something; cf. tehía to sit.

-lga, see -lža.

-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 -I- of the suffix in pálpal-í 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:

litchlitchli **strong, robust, powerful.**
lushlushli **warm** (of animal heat).
mäkmä'kli **gray.**
patpáthli **smooth, even, level.**
taktákli, taktákli **red, scarlet, crimson.**
táltali (for táaltal-li) **running straight.**

-ľi'ga, -ika, 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, uzulíga **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, linlíga **to stand at the water's edge.**
tchaliníga, wawalíga **to sit near, at the water, river.**

-ľi'na, see -ina.

-ľka, see -lza.
-Iki-, -Igi, verbal suffix composed of -ala, -la, and the abbreviated -gien. -gianggi, -kianki for oneself. Verbs showing a vowel before -gien were spoken of above, cf. -gien; some of the verbs belonging here are as follows:

galtchuilki to go and meet somebody.

gélzalgi to reach the ground when descending, climbing.
gílzi to pass through oneself.
hushtölki to heap up, accumulate for oneself.
klukálgi to haul, fetch, come for something.
shio'lki, shiu'lki, shio'lki to gather, contracted from shiúlagien.

-Iza, -Ika, -Iga or -Ika, -Iza 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, -âla; others are in fact verbs in -uálza, q. v. In gatálnza to go around something, -Iza stands for -nza (gatámmu-ka). The form -Iza is more frequent than -Ika 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.

éIza, nélza etc. to lay down upon, to deposit.
gílza to pass over a spot while stepping on it.
gútalza to pass into, to enter; cf. güta.
yúlza to strike, come down, said of missiles.
kítléka to pour down, as rain; cf. kitíta.
kpúlza to drive off; cf. puélza to throw down.
mákIéza to strike camp for the night.
m búltza to jump or leap down.
ptchiklza to caress by patting.
shemtchálza to find out, discover.
shmalíga to blow noisily against, upon, above, said of the wind.
stipáléza to turn upside down.
udshiklza to fall when stumbling.
-lsh. -ls forms nomina verba by means of the universal nominal suffix -sh, -s from verbs in -ala, -la, which have partially become obsolete. The words belonging here may be classed as well under -sh as under -lsh.

kaknōlsh parflesh, skin-armor.
luātpishlalsh death-lament; from luātpishlala to mourn over.
shāwalsh arrow-head; from sha-ula to place at the end of.
shēllualsh warfare, war; from shēllual to make war.
shuā'kalsh sleeve.
tūpalsh persimmon; cf. tūpesh dough, soft substance.

-m. Substantives in -m preceded by a vowel other than a, ā (-am, -lam, -ām) are not frequent and seemingly all monosyllabic. This suffix seems to be the remnant of a longer one, and in the case of Igu'ám is a possessive case (for Igu'am). We add two terms in -ām with difficult etymology.

kiā'm fish; cf kidney to swim, kā'mat back.
Igu'ám coal, burnt wood; from Igu black paint.
pu'm beaver
spūm female of the skā'-bird.
shūm, sūm mouth; cf. sī mouth, tooth in Californian languages.
witā'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 -kā'ma, -maga, -mā'ška, -mawa, -mēni, -mía, -mía, -m'na, etc. Ma also occurs in substantives, as in kāshima (a plant-species); with -i- inserted in shatchlžámia to paint oneself white.

(1) ēma 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.
lešma not to discover on the spot where sought for.
skúpna 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 swear upon one's body.
tehatchákma 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 -mëna, 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 -lamma: their distributive form, see p. 273.

hishplá'mna to drag by means of a string over the shoulder; refl. of shepolámna.

kpúyumnna to revolve in the mouth, to masticate.

-meni, -mëni, suffix composed of -ma and -na, the locative suffix -i being substituted to the -a of -na; -mëni expresses a winding around something, and is also met with in the substantive këm'ni vine, creeping plant.

gáméni to wind around, climb by going around, to dodge.
háméni to attempt, to try; lit. "to try around."
hunúméní 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 tapítan, 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), shlà’t! shoot ye! from shlín, á’t. See Paradigm below.

-ka'n urine-bladder.
-ki'nkan, kén'kan gray squirrel.
-kshún hay, from kshéna.
-ká'kan a bird-species.
-pshún 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, múná, 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:

-klámu, species of a root or tuber.
-yámu mountain, yáma-ága hill; cf. yáma.
lēmúna ground, bottom, depth.
tchuākēna cotton-tail rabbit.
wākshtia 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:

hémnta to call somebody, hémntana to call somebody to come.
húta to rush at, hútna to rush some distance at somebody.
kpúteha to expel,oust, kpútchna to spurt from mouth.
léwa to play, lé-una to play at some distance.
kédshtka to grow, kédshtna to grow on, to continue to grow.
k'léka to die, expire, k'lékna to be moribund.
nde-ulni to fall or roll on the ground, nde-ulnna 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 hútna 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 lēmēna it thunders.

génana to travel uninterruptedly.
húntchna to fly or soar in a straight line.
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yúshakna to use the index-finger (yúshzish).
kú'na to make or leave footprints.
Lzáwana to move the fingers, toes.
pána to plunge under the water.
shewána to give, hand over.
spélshna to put fingers forward; cf. spéluish.
stútznna to emit sound or voice, stútzish.
wákéna 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 -ánash, -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-uní slow, easy; adv. ké-uná and ké-uní.
kinkání few, scarce; adv. kínka, ginka.
kómá'shni runaway, wild.
letálání mischievous, vicious; cf. tála straight.
lupúní first in rank or age; adv. lupí.
mú'ní great, large, bulky; adv. mú'.
stání full, replete of; adv. stá.
tapúní 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 wéwannish women forms wéwansni women and all, women and their families; máklaksní Indians and all connected with them. Tátaksni children occurs in
that form only; obj. case tatakiash. The adjective yanakani lower forms a
distributive yanakanini. Example:

nepni nù shlin I was shot in the hand.
nepnini nù shlin I was shot in my hand or hands at more than one spot.
nepnini nù shíshlan 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. vûnepni five and five times. More about this see under “Num-
erals” and suffix -kni.

-ni'ni, see -ni.

-nsh, -ntch, see -tch.

-o, see -u.

-odshna, see -utchna.

-oi'zi, -ûizi, a compound suffix approaching nearest in signification
and origin to -wiza, 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. -iži.

ndshindshôizi to turn up, as a hat’s brim.
pletô-iži to purse up the lips.
tchlitôizi to turn inside out, as sleeves, the eyelid etc.

-ok, see -ûga.

-o'la, -ûla, originally -úla, -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, -ûla implies cessation or termination of the act, condition, or
state expressed by the verbal basis. They are so easily formed that dic-
tonaries need not mention all of them.
búnua to drink, bunúla to cease, stop drinking.
hushákiia to lock, hushakióla to unlock.
któ’dsha it rains, ktodshióla the rain is over.
witcha 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.
ilóla to take off a load, to unload.
ktchikayúla to come out of the woods.
shatakonúla to remove from the mouth.
tchelóla, Kl. ktehelóla to husk, to peel.
witznóla 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 ku’ks=gown fall to the ground.”

histanúli to cause to go down.
ndé-ulí, wétéli to fall, slide down on the ground.
shanahó’li to wish, desire, want.
shutéli (and shutúla) to unloose, to unfetter.
teléli, telúli to look down upon.
tinóli, tinúle to run or go downward.
tpekúle to stoop, to bend one’s body.

-opka, -ópka, verbal suffix, in which the long vowel ó, ō is the result of a synizesis of uu-, uu-.. This long vowel is sometimes accented, sometimes not; the verbs from which the derivatives in -ópka are formed are of a dif-
different character, and so the suffix itself of the derivatives assumes different meanings.

1. *Desiderative verbs* in -öpka formed from the original form of the future tense, -úapka:

panö'pka nùsh *I want to eat*: from pán to eat.
shlí'pöpka *to observe*, lit. "to want to see"; from shléa *to see*.

2. *Derivatives* in -öpka pointing to distance or height above the ground: derived from verbs in -ua, -wa or from nouns in -o, -u:

kapö'pka *to put another's (absent) coat on*; from kápo.
liüpka *to sit in a circle or crowd*; from líwa.
nc-üpka *to discharge itself into a lake*; from néwa.
shnekúpka *to be lit up above*; from shnëka.

3. *Usitative and iterative verbs* in -öpka, -upka have their -ö-, -u- short; see -pka.

-ösh, -ûsh (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 héshkich *game-stake*, u is short, because derived from héshku *to bet*.

héshtchúsh *decoy, snare*.
kľósh, nkľûs *angry, audacious*; subst. *fighter*.
lalá-ûsh and lalâwâsh *slate-rock*.
lślôsh for lâwâsh, d. of lëwâsh *ball, globe*.
lkólkôsh, Mod. hlekohlékôsh *flank of quadrupeds*.
nákôsh, nákûsh *dam*; from nákua.
nta-u'htûsh *pulsation of heart*; from ntà-u'htua.
skaûkush, ska-ukôsh *species of woodpecker*.
ukaukôsh *moon* in all phases; for uka-ukáwâsh, this from ukéwa *to break into pieces*.

-o'ta, see -ûta.

-o'țkîsh, -ûtkîsh, nominal suffix extensively used in nouns, with penult long, and in the conversational style often contracted into -o'țch, -û'țch,
LIST OF SUFFIXES.

-atch This suffix is a compound of the durative suffix -úta, -óta and of -kish, -gish, q. v. (-ótch occurs also as a contraction of -uish.)

1. In personal names, -ótkish forms nominum actoris, describing the habitual employment or every-day occupation of persons. The component -kish can be rendered here by maker, from gi to do, perform.

shaklótkish player, gamester, gambler.
shashótkish beggar.
sháteótkish player in a throwing game.

2. In names of inanimate things, -ótkish forms nominum instrumenti descriptive of tools, instruments, as things used repeatedly, habitually, customarily. The component -kish is here -kish No. 3, q. v.

hushmokótkish razor; beard-pincers.
kshulótkish, Kl. mulinótkish scythe.
pienútkish, contr. pienúatch scraping-paddle.
shumalótkish, contr. shúmalúatch pen, pencil etc.
shutoyótkish, Kl. sputoyótkish plow.

-ótch, 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'nalam, pát, 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 lúlish deceased father, for ptíshap-lúlish; shiptchžálaltko related to each other as brothers- or sisters-in-law, from ptchikap 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. makókip, and mamkókap sister's son or daughter, said by aunt.
pgíshap, d. pgíshhip mother; pglísh 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 grandmother; 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.
shítchílip friend; from shítchla to associate with.
3. Some parts or limbs of the body, human or animal, show this proprietary suffix -p; here it is not dropped from the words when oblique cases or compounds are formed: húlp eye; nép hand, cf néya to give; pilhap sinew, ligament; shuakáp omoplate; also káp in kapkápo wristbone; tzhóp in tzhópo thumb.
4. Other terms in -p, some probably formed through apocope, are as follows: kóp bran; pá'p marten; szí'p a bird-species; stáp stone implement; tká'p plant with upright stalk; cf. tzhópo 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, pát. Other suffixes are composed with it, as -ipa 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.
ndápa 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, ndshiptchpa, shápa, shninfsháptchpa and ndúpkpa; cf. -tpa. In húshpa to feed, -pa, from pán to cut, represents the radix.

-pali, see -péli.

-pa'ta, verbal suffix marking contact and occurring in the verbs of touching, reaching up to, pushing etc. Being composed with the suffix -ta,
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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, szapáta to land, disembark.
kshapáta to lean against.
lkapáta, ndakalpáta to make surf.
stapáta to stand against something.
tapáta to hold something by means of an intervening substance.
tehapáta to reach the shore, Mod.

-patch, see -ptchi.

-péli', -pl'e, or -pl', -bl'i, various forms of one and the same verbal suffix, whose original a re-appears after p in several inflectional forms: sukó'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, -péli becomes -mpéli by assimilation: wémpéli to recover one's health.

1. Verbs in -péli denoting motion in zigzag lines or voltas, thus impressing one's vision with the idea of return to an earlier position or place:

gutilapkápéli to make turns while descending.
húlipéli to run into or through a tortuous road or valley, cañon.
hnizipéle to run, jump out of again.
hópéli- in hópelitechna to dodge.
yutálpéli to twist, as paper, cloth etc.

2. Verbs in -péli denoting re-instatement often express the idea of taking or going home, doing a thing again etc.:

émpéli to take or bring home; from éna to bring.
egémpéle to return home, to one's camp; from géna to go.
gutgálpéli to climb down; from guká to climb up.
hashpázpélí to rub oneself dry; from spáha.
kílíblí to retire to the den; from kílíblí to enter.
kúkpélí to put on the kuks-gown, as done every morning.
ma’hlípélíí to string the bow, even when not strung before.
népélí to turn over, upside down.
waltákpélí 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 -ála, and here the accent sometimes recedes further. The suffixes -alpka, -ápka, -ípka, -ópka, -úpka were spoken of separately.

ktúpka to strike repeatedly with clasped hand.
léklekpka to whisper.
mákpka to encamp many nights away from home.
sha-ámkpka to call somebody of one’s kin.
shahuálpka to send the echo back, to form echo.
shá’tupka to consort with, cohabit.
shuktúpka to push repeatedly.
vudúpka, udúpka to strike repeatedly with a stick etc.
wátcpka 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, shufílpka, telitánpkpka, telshákpka, túpka.

-p’l, -plí, see pélí.

-p’na, -p’na, -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.

-gátpná to go, come near; gátpnunk passing by.
-lutápná to run near, to rush past.
-kinyátpná to form an angle; also subst. angle.
-kítápna to bring near or to somebody.

-ptachi, -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 shitko, 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 shipatch adapted to, inversion takes place for shí-pptchi. Pptchi seems to have been once a term for body or face; it shows the prefix p- and seems related to pshísh nose, ptcháklza to pat, caress. Some nouns in -sh lose, some preserve this suffix, when they assume the suffix -ptchi.

1. Derived from pronouns and adjectives:

haktchámplptchi one who looks or behaves that way.
-húmtchi such-like, one of that kind; for hu'n-ptchi.
-kó-idhipptchi unkind, hateful.
-súhánpptchi similar to, of same shape.
-tidshipptchi pretty good, laudable.
-wákaptchi how shaped, how formed.

2. Derived from substantives:

Aishishtchi Aishish-like, beautiful.
-yánnashiptchi bead-like, of blue color.
-kó-épctchi toad-like, looking like a toad.
-tulaluptchi light green, looking like a swamp-grass mantle.
-vunshákapptchi 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, -lish, -ō'sh, -őtkish, -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-ikan to act extravagantly; ká-ikash "the extravagant acting"; also, "one who acts extravagantly."
shēltual to make war; gé-u shēltualsh "the making of 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. Adjctives in -sh, -s are those in -ish, a few in -ash (pōpamkash hairy), the numeral nā'dsh, then kêlpoksh hot, kâtagsch 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, nkáš belly, nū'ish head, písh gall, pshísh nose.

(b.) Other objects of a concrete signification:
č-ush lake (from čwa), hórshkash game-stake, kō'ish pine tree, kúlsh badger, lá'ish wing, lō's a goose-species, wē'sh ice (from wén).

In a few terms -sh alternates with -tch, as in ki-insh, ki-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 kpudshó'-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.

génashha to follow or to go pell-mell; cf. géna.
hamóashha to shout at somebody.
hushashha to threaten with a blow.
kpápsa to taste, degustate.
kpudshó'sha to suck at.
ndíshha to knock, produce a thud,
shatzásha to put paint on body, face.
shégsha to inform, report, apprise; cf. shéka.
shlépésa (and tchlepeshi, tchlc'pshi) to cover with ashes.
ulágsa to lick, lap, lap up.

A few intransitive verbs in -sha are as follows:
kmutchó'sha to bubble up in water.
sbúsha to become lean, menger.

-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.
guhuashka to depart, leave, quit; cf. gúshka.
húshka to run or swim away.
inuhuashka to prevent, keep away from.
ktúshka to cut out from, to cut through.
utchamá'ashka to wipe off.
skimnashka to creep away from.
szowáshka to keep away from the shore.
shuíláshka to shake off from one's body.

-sza. This verbal suffix, sometimes pronounced -shza, is usually appended to verbs ending in -na, -ta, -dsha or -tcha, and therefore has a consonant before it (excepted tósza, tísza to shore, 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.) hütámsza to run, rush, jump between; from hütña.
i-utámsza to be among, between; postpos. between.
ntúltchzantcha to flow through or between.
tálsza to see, look through a tube.
tgítsza to stand near or between.

(2.) hínzsa to fall upon or near something.
ídásza to deposit long objects on the top of; from íta.
shlédsza to spread a sheet-like object over; from shléta.
tilansza 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, -ala, q. v. Of these verba denominativa we have given examples under -ála 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: shnu'kat, from shnu'ka to grasp: pát, from pán (for pánat) to eat; idshant, from idshna to carry off etc. Cf. Verbal Inflection.

2. Suffix -t, apocopated from -tat, -ta, -tí, -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.

káiłant, káiłat for káiłanti, káiłatat on or in the ground.
lápkshapt for lápkshapta(ni) seven.
nágshtant, túshtant for nágshtanta, túshtanta.
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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 (kū't, tūt):

- gilit, kilit hole, fissure, anus.
- kēnawat horse-sorrel.
- knā't rocky, dry land.
- kū't, sort of flour.
- néwisht remains.
- Sā't, Shā't Snake Indian.
- tūt, d. tūtat tooth.
- tehkū't, species of bitter cabbage.

The points of the compass, as yāmat north, lūpit, múat, tzālant are abbreviated forms from yāmatatala etc.

4. There are a few particles ending in -t, as—

āt, āt at the time, then; gūnt thereabout; hūnashit thus; mbūshant to mor-
row; pā'dshit to-day; pā'ktgisht after daylight; pshē'ksht, pshīksht
(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.

-τa, 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 tāta at that time, tānk then, and in pronouns -t refers to animates and inanimates as being at a distance: hū't, hū'kt, hūkta, hū'nkta, 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, -tehta and -kta (from verbs in -āga), 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:
- hēmta to speak, tell to; from há'ma to emit sound.
- hishkitata to give a false report to; from ki'ya to lie.
- yūta to shoot at (plurality of objects).
- matchitata to listen attentively to.
- sheē'ta to pay off, distribute to; cf. shētu to count.
skúkta to reward, repay to.
shléta to show, exhibit to; from shléa to see.
tehimta 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, güta, 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.
péltá to put the tongue out.
péþeta to touch with the feet; péch foot.
shlákta to saw a log crosswise.
shlápshta to close, clinch the hand.
shmukáltá to wet, moisten (persons or things).
shnikítá to lose, let fall, as from one’s pocket.
wukétehta 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.
waita, wálta to lie over one day and one night.

4. Nouns in -ta of uncertain origin:
kúltá otter; cf. kú'lısh badger, gúl' to creep into.
sákta peg, awl, nail.

-ta'kì-, -táki, see -tki No. 2.
-ta'kna, see -tka No. 5.

-taknu'la, contr. -tknúla, -tynúla, 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.
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Izet'knúla to hang down from the mouth.
Shataknúla to remove from one's mouth.
Shlewatknúla to blow breath from one's mouth.
Tillutaknúla to see somebody spitting, removing from mouth.
Witznóla (for wi'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, -âla (-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 -támma reappears in the verb támènú to travel, in which -â points to distance.

Hahâ'tamna to continue shouting háhá.
Hushtítamna to dream every night; from hushtíza.
Shetaltítamna to look down steadily; from shetaltíla.
Sliítamna to hit every time; from shlin.
Sli'techantámna to go gambling every time; from shuétchena.
Telshtántámna 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, -i'ga, -â'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 shuim-pítampka to lean on the back of chair, are in fact not verbs in -támka, but in -ampka, q. v.; compare shuimpata to recline.

Hemkanhtampka to commence talking, discussing.
Yutetampka to begin shooting.
Patampka to commence eating.
Shuktampka to begin the fight.
Tchuchech-itampka (and tchuchecheyéga) to begin to melt.
-tana, pronounced at times -tna, -táma, 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 -tana, forming transitive and intransitive verbs from other verbs:

hesžátana to become rusty the whole length.
hihiántana to roll toward, to the side of.
pészátana to lick from end to end.
piupiúttana to pick all along a tree etc.
shikántana to show something on one's body, side.
shokótana to bite one's tongue, lip etc.
ulókátana 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. kanítna.
lípsháptani seven.
nágshtani what is on one side only; one of two.
p'laitani who, what is above, on high; adv. p'laitana.

-tá'na, see -tana.
-tgi, see -tki.

-ti, a verbal and nominal suffix with an originally locative signification, 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 *genitive* (*yermucr*) suffix. In the oblique cases the case-terminals are then appended to the subjective case in -ti.

- käflanti *ground-snake*; from käïla *ground*.
- pokóti *kettle-metal, sheet-iron*; from póko *bucket*.
- wáti *thorn, spine; straight knife*; from wá to *grow upon*.
- wátti *metal*; lit. "knife-substance."
- wïkam-wáti, abbr. wïkamua *glass*.

3. Verbal *derivational* suffix -ti; it is apocopated sometimes from -tia; cf. kpátia to *poke in the fire*.

- yankápshítì and yankápshtìa to *place into an opening*.
- kmákapshtí to *put a stick into an orifice*.
- ndá-iti (and udáitìa) násh *I feel cold*.

**-tï‘la**, compound verbal suffix occurring chiefly in intransitive verbs, and involving the idea of under, beneath, below. The verbs in -tï‘la 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 -tï‘la are used also as postpositions. The verb petïla to *act as midwife* contains the base pet’a to disrupt, with a suffix -ïla.

- gutïla to *go underneath, to take shelter*.
- i-utïla, yutïla to be or lie underneath; also postposition.
- kslutïla to *exist below, to lie in the shadow of*.
- liutïla to *be crowded underneath*.
- puetsïla to *put, throw under something*.
- shikantïla to *show something on one’s feet*, as moccasins etc.
- witïla to *blow underneath*.

**-tï‘ta**, verbal suffix referring to an act performed outside of a house, lodge, inclosure etc. This suffix seems to occur in intransitive verbs only.

- gatïta to *walk along the outside of the lodge*.
- liütïta to *crowd, to gather up outside of*.
- szulïtiya 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.

gatitana, kishtitana to walk around the lodge etc.
liútítana, or liútítua to crowd outdoors at a short distance; plural form of tgatitana, or tgatítua 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.

gankantkka to return from hunting; gankantkank after having hunted; lit. "after having returned from the hunt."
ítka, lútza, útza to take back, wrench off, from.
yumáltka to return from the berry-harvest.
luluksháltka to return from cremating.
shitchátka to fly back.
tamčnútka 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; nētakka flat things; shlétakka 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 -takníla (separate item above); it excludes the acts of eating and sucking.

ámbutka to be thirsty.
hántakua to stand open continually; Lat. hiare.
piutáktana 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, tguťka, wáltka. In hášhtka 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 gígua, gíg in order to do, and called by me verbal intentional. Sentences dependent on certain verbs on Klamath are always expressed by this verbal: kú-i we-úla gulútki hút gíg I do not allow anybody to enter here.

2. Verbal derivational suffix -tki, also pronounced -tgi, -tži, -tže, -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.

hó'tže, hútži to run downhill; to rush down.
húntakia to rush, pounce, fly down upon.
lútki to go downward, as fog, clouds.
kmukóltgi to wither, fade, become decrepit.
ndítži to fall down; also other verbs of falling, rolling.
núsháhtzi and nultkki to form a waterfall.
tilantže, 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 \( kālkali \) round.
\( lē'ltki \) to look or to peep at.
\( kūktakia, kū'ztgi \) to covet, to be enamored of.
\( litchtakia \) to try hard, to endeavor; from \( litchlitchli \) powerful.
\( tá'ztgi \) to become red, to blush; from \( taktakli \) red.
\( tchamptki, Mod. tchamptakia \) 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 Kūmbatkni (from kūmme care, locat. kūmmētat or kūmbat) and Lōknashtkni mentioned there, we have:

\( gō'tkni \) coming from out there, from abroad.
\( hātāktkni \) coming from that place.
\( nākantkni \) coming from the places all around.
\( Skitchueshtkni \) name of a tribe in northwestern Oregon.
\( Tēaztkni \) 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 -ala 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 yelad, yerlept, which is the German ge- in gekleidet, gefangen, gescheidet. 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.
LIST OF SUFFIXES.

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 kâ’kotko after I had tried.
   shanâ-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.
   kutólítko 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.

   gûțžítko one who has climbed down from.
   lihihivátko marshy; from lihihiwa to be elastic.
   k’lékatko dead, deceased.
   nkíillítko brave, robust, impetuous.
   plítko fat, fattened, well-fed.
   shítko, Mod. shútka alike to; from shñ-iha to agree.
   tchípkatko contained in a pail, vase.

   We may add here, as formed from an impersonal verb:
   gélžatko accustomed; from kêlža 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 gitko having. From this we may except lûlpatko provided with, using one’s eyes, which seems contracted from lûlpaltko. The accent rests either on the penult or on the antepenult.

   kapútko wearing a coat, for kâpo gitko.
   kókatko clad in a gown, for kû’ks gitko.
shnawákitko wearing a necklace, shnawá'kish.
tálshítko provided with reed-arrows, táldshi.
tchuyétko wearing a hat or head-corer, tchúyesh.
waltáchtkatko poorly dressed; from waltáchtaga, 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'litko fat, grease.
ktáklitko wound, gash.  sheggáztatko interdigital membrane.
mulmulatko quagmire.  shenó'tatko confluence.
knílllitko power, force, energy.  sheshalzakánatko woven tissue.
píltpanitko fat of deer.

-tknu'la, see -taknúla.
-tku, see -tko.
-tzí, see -tki.
-tzno'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.

gítpa to come, march toward.
hushótpa (for hush'hótpa) to ride up to.
hútpa, hótpa to run up to the one speaking.
ksítpa to crawl toward.
shláltpa to surrender to somebody for use.
spúntpa to bring, accompany homeward.
tíótpa to see somebody coming.

-tch, -dsh, nominal suffix rarely found in adjectives (tchmú'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 -o’tch, -u’tch, sometimes -a’tch, is a contraction of -o’tkish, q. v.

yántch, species of root or bulb.
kiadsh yolk of egg.
ki-intch, ki-insh yellow-jacket wasp; from kíntehna.
kimá’dsh, kimá’tch out; lit. “sidewise-goer.”
Izáwáwintch finger, toe.
mbuítch sineur, ligament, tendon.
nshe’dsh shell, pod, outside bark.
páwatch, páwash tongue; from páwa to eat (?)
púl’zuantch eatable chrysalid.
sguítch 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) haitchantcha to set out for a hunt; from haitchna to pursue.
   iwídsha to go and haul; from íwi, hiwi to haul home.
   kšiúltcha to go to dance; from kšhiúléža to dance.
   shlé'dsha to visit, to go to see; from shléa to see.
   shualkó'ltcha to go and cool oneself off.

(c) éltcha, nélketcha etc. to leave behind when departing.
   ktcikayútcha to crawl, creep out of woods etc.
   ktcitítcha to crawl to or in the distance.
   k'léwídsha to quit, leave; from k'léwí to stop, cease.
   sá-atcha to dance a scalp dance.
   shuwalíktcha to fly after something; from shuwálža 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, -ža. The forms -tchka, -tchaža occur after consonants and short vowels. The suffix forms transitive and intransitive verbs from verbal bases. For -dsža, see -sža.

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:
   hashká'tchka to stick upon oneself, as feathers.
   yáshtchka to step on.
   yúshtchka to put the foot on.
   ktcíutché'tchka to trample on, upon, Mod.

2. Suffix -tchka marking repetition of an act usually performed in the distance:
   mpách'tchka to crackle, said of burning wood.
   sňumá'tchka to annoy, tease; from núch'ka.
   sńušhtché'tchka to bend, turn the head for a bite.
   utché'ká'tchka to weave a pole repeatedly in one direction.

-tchna, -dshna are suffixes differing merely in phonetics, as -tcha does from -dscha, 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 -tch and -na, q. v.; they are also pronounced, by
alternation of sounds, -tsna, -dsn, and some of these verbs simultaneously
exhibit a form -ina, -ina:

- gasâktsina and gashâktchna to march behind, to pursue.
- màktsina and màktchna to encamp while traveling.
- tchaluitchana and tchaluîchna to go to somebody's house, lodge.

The function of the suffix -tch 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):
  - aggâ-ídshna to hang up while going; from aggâya to suspend.
  - gûtatchna to recede into on being reached; cf. gulî to enter.
  - kîtuchna to spill while going, walking on.
  - kpûûtchna to spurt from mouth; cf. kpûûdsha to expel.
  - shnîgô'tchna to send by mail, as letters.
  - shnîndûshna to lose, as from one's pocket.
  - spîdshûdshna to uncoil a string fastened at one end; cf. spîdsha to drag
behind oneself.
  - stilûntchna to let go, run, drop along something.
  - shûptchna to travel, said of a loaded wagon etc.
  - vûûdshna to throw away from oneself.

- Examples of (b):
  - hûûntchna to fly in a continuous straight line.
  - ktûûdshna to push away continually or repeatedly.
  - nûdshna to drive (cattle) into a prairie etc.
  - ntûûntchna to run continuously, said of water.
  - ô-ídshna to advance in front file or line.
shiktŭ’dshna to push oneself.
stintchna to go with an object from place to place.
windshna to inflict blows in continuous succession.

-tchta, see -ta.

-u, -o, verbal and nominal suffix occurring mainly in disyllabic 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:

támēnu to march, travel; suffix -tāmna, which forms continuative verbs.

achtamnu to be crowded together.
achtamnu to be crowded high up, or far away.

2. Verbal derivational suffix -u, apocopated from -ua, -wa, q. v.

kpēto to taste, to sip.
kā’ko, kēku to try, to endeavor.
mēnu for mēmna, d. of méwa to camp away from home.
mītu to guess, conjecture.
shēto and shā’tua to enumerate, count.
shëto to bet; hēshkù to make mutual bets.
shipnu to blow something up; from pniwa to blow.
shpōtu to fortify oneself, for shpā-ntua “to plunge into the water.”
tchëtu (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. ktsčāmu, species of aquatic grass.
kł’ species of root. tchākèln greasewood.
ktś’ln pine-nut. wáko white-pine tree.
LIST OF SUFFIXES.

(b) Animals, inanimate objects:

yuhó buffalo.  mhú', Kl. tmú' grouse.
kaíliu skin-robe, fur-dress.  ndshílu and nkúlu female animal.
kálo sky.  póko bucket, vase, cup.
kúktu dragon-fly.  stii'yu wood-rat.
ktchidshu bat.  tchpinu burial-ground.
mámaktsu, species of duck.

(e) Among the parts of the animal and human body we mention:

káyedshu, ká'dsho chin.  páto, mpáto cheek.
kapkápo wristbone.  plú fat, grease.
kín anus.  tlozo brain, Mod.
kóto loin.  tzópo thumb.
ngénu lower belly.  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 -na 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 -ni, -wi present many analogies.

1. Suffix -na, 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 -na, indicative of elevation above the ground:

hímua to fall upon something, as trees, logs.
mbúwa to burst, explode.
níliwa to blaze up, to burst into a light.
3. Suffix -na, referring to acts performed by means of or upon the human body or parts of it; includes transitive and intransitive verbs:

- antch'ílna to press forward, to crowd on.
- hlékua to drink out of the hand; to lap.
- kit'éwa to squeeze down, as with the finger.
- ldúkua to hang, caress; cf. shúldakua.
- múlua to prepare oneself, make ready.
- ndéwa to laugh demoniacally.
- ntá-u'hta to pulsate, said of heart.
- púnna to drink.
- shápku to put red paint on one's face.
- skáyádshua to yawn.
- shuatáwa to stretch oneself.
- shúmálua 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 tehéwa, q. v.
- kilhuá to reach up to on the body.
- ktúlua to rush under water.
- kélua to bathe in hot water.
- niwa to drive into the water.
- pánkua to wade through; cf. hashpínkuá.
- shnindúwa to dip, douse, let fall into the water.
- tehél'wa to produce ripples, waves.
- udúmkua to cross by swimming.

-ual, -nála, see wála.

-ualza, verbal suffix indicative of a continuous upward motion, the "upward" being expressed by the particle -u-; in some verbs, as in shlatchmuálza, distance may be expressed by it. This suffix is a compound
of -wála, and the verbs in -ualža are originally transitives and factitives of those in -wála, q. v.

kinualža to go uphill in a file or otherwise.
múlkualža to send up smoke.
nikualka to extend one arm, hand.
shlátcualža to splash up, or out.
tálualža and telíkualža 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: shuía-uka to squeal, sha'hmóka to call out, assemble, and others. On the difference between -úga and -uga, cf. suffix -úga.

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.”
skulžóka to lie down, sleep indoors.
tgízuga to stand indoors.
tchino'ga to live or stay within, indoors.
ułézuga 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.
pútóga to tear out, pull out; cf. shuptóga.
shipatzúga to shield, cover oneself.
shíúluka to fan somebody.
shnuyóka to cause to burn off, to singe off.
shulóka to snap at; to scold somebody.
shúdshoka to wash one's body or part of it.
shuyóka to clip one's hair; cf. ktnyúga.
shupelóka to lay on, heap upon.
télúga, tehúka to assail, pounce upon.
tulóka 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:

kák tūtzuk há'ma the raven cries for the purpose of presaging.
kélpkug ámbu wákwaka water vaporizes by heat.

-uí, -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 analogous in many points to -ua, q. v.

1. Suffix -uí, implying motion toward the ground, or over, along the ground, or toward the home or lodge.

gáktchui to go into the rocks or woods.
híni to fall to the ground.
híwi to haul or fetch home.
skúuyui 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.
ukúuyui 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.
pekalui to be an accomplice.
sháhamui to call somebody to come.
shéshatui to sell: from shésha to value, prize.
shtchikui to drag after oneself.
shuúni to be in love with, to court.
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, q.v. Cf. also tchuí, tchúyunk.

-uu'ízi, see -ói'zi.

-uu'ína, see -wína.

-uuish, compound suffix simultaneously verbal and nominal, and always pointing to something performed or achieved in the past. The first component -u- is the particle u, hu, which refers here to distance also, but to distance in time; the second component -i- forms nomina acti, sometimes nomina instrumenti (cf. -i- 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 -ótch, 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.
mulínush stub, stubble; from mulína to move.
sha'hmályuish, contr. sha'hmályōtch beginning of autumn.
sháktakluish scar; from sháktakla to wound by cutting.
tchelóluiish peeling; from tchelóla to peel.
wetèkuish 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:
lákteluiish, contr. láktelūish adhering-place; from lákteluui.
shakpáklulaiish and shélaluiish plait of males on temple bone, Mod.
shúkatsuish nap-e-plait.
wakaluiish, apher. káluiish leg below knee; shin-bone.
wáméluiish, kshéluiish, éluiish and shúnamshtchakluish mane of horse.

To these we may add shlédluiish cream of milk.

-uya, -huya, verbal suffix of a minutive 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 tíya 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.
keko-úya to attempt for a short while.
shenotank’lu’úya to skirmish for a while.
shkuyushhúya to part one from the other temporarily.
tchutanhuíya 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.).

élkuyə, élk’luyə Mod., to attempt to give a name; for Kl. élzakshka.

’mutču-uya to try to imitate one’s parents (kmútchish, “elders”).

ngē’she-uya to wound but not to kill.

šiunkúya to have a small fight, scuffle.

šlúuya to inflict a shot wound not fatal; from shlín.

šlúihuya to trot on horseback

-u’la, see -ōla.

-u’li, see -ōli.

-upka, see -pka.

-ūpka, see -ōpka.

-ūsh (vowel long); see -ōsh.

-u’ta, -ōta, verbal suffix of a durative meaning, and almost always emphasized on the penult. It is either inflectional or derivational, and composes the suffix -ôtkish and others; it forms transitive and intransitive verbs from verbal, not from nominal, bases. The form -úta is more frequent than -ōta.

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-ōta 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.

ilžóta to bury along with.

shnigóta to send by mail.

shkiúta to owe a debt.

tehúta to treat for sickness; contr. from tehi-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, heshélíota 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.
spuklíúta to use during or for the sweating process.
stina-óta to build lodges with.
shulóta to dress oneself with.
vükúta to scrape by means of.

-útkish, see -ótkish.
-útch, see -ótkish.

-útchna, -ódshna, a combination of the verbal suffix -techna, 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 -útchna have all been entered under -techna.

-úwa, see -ua.
-úwal, see -wála.

-úwa'la, -uála, a compound verbal suffix which, after vowels, often contracts into -ů'la or -ů'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 -ualza, -waliéga etc., and appears as a radical syllable in wilish rock or cliff standing upright. It forms transitive as well as intransitive verbs.

hashátualá, hášhtual to place upright upon somebody's head.
hashlwálá to place a blanket or sheet over one's head.
LIST OF SUFFIXES.

húnūla to fly on the top of.
huwála (in huwaliega) to run, rush uphill.
kshawála to tie to the top of a pole standing upright.
ktúwal to fall and to strike on the top of the head.
ktiwalá, ktiwal (and ktiwálza) to lift, post upon, above.
mákuula to encamp upon or in the mountains.
shampatunúla to nail or fasten one object to another to make it longer.
shupatchuula 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.

-wal'za, see -ualza.

-wash, wash, 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: kii'm ámpatat 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.
Moatuash 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.
kiliwash red-headed woodpecker.
p'laiwash gray eagle; lit. “living on high.”
pshe-utíwash human beings (archaic term).
téniwash young woman; from téini 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.

gukiwash one who goes up hill.
hushtewash portrait; in Kl. hushtétish.
skakáwash bony, raw-boned.
sbhélalnash upper eyelid; lit. "the coverer."

vuipelíwash, species of forest bird; lit. "the flutterer."

4. To these add the contracted form of -wash (-ush, -ōsh), of which I 
gave numerous instances under -ōsh, q. v.

-we'la, see -ku'la.

-we'ta, -nēta, verbal suffix occurring in intransitive verbs, and point-
ing 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.
kiwewéta to ride upon a swing, Mod.
ndshakwéta to drop down, be suspended, as wax, curtains.
színmeta to ride on a swing.
shulakuéta, shulakuawéta to ride upon a swing.

-wi, see -ui.

-wia, suffix of uncertain origin, occurring in a few verbs only and 
probably connected with -ni, -wi, q. v. It points to the idea of uniting, 
gathering.

galdsháwia to come close to, approach.
skiwia to let the hair hang down.
skútawia to tie, fasten together; from szúnta.

wi'za, -wíza, 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,
RECAPITULATION OF SUFFIXES.

which, as the particle -u- indicates, is standing or erect. Cf. -íži, -oíži. This suffix appears also in the substantive stiwízótkish baby-board, Kl.

iwíža and iwíži to fill up, as sacks; cf. iwa.
m'hwíža, máwíža to put a little of something into a vase.
tkiwíža, hulíža to stand within, as in a pit.
tehíža to fill a vase about half up
tehlóža to place something flexible or soft into a vase.

-wí'ňa, -uňa, 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. Iwíña to place inside and its derivatives (kshawi'na etc.) have to be classed with verbs in -ina.

gawíña to join, rejoin; to meet again.
kinuúna to go single file, or in zigzag line.
shiwiuna to move or stir about.
shuwíuna to look over, to examine.
tchawiuna to live among, to mix with; from tchí̠a.
un'hluwuíña to trail on the ground while walking.

-wish, see -uish.

RECAPITULATION OF THE SUFFIXES.

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.

A.—Inflectional suffixes.

Verbal suffixes.

Mode in verbs: -a, -t (-at).
Tense in verbs: -olank, -uápkā.
Suffixes forming verbals: -émi, -i, -ola, -sh, -sht, -tí, -tka, -tki, -úga (-uk, -ök).
Suffixes forming participles: -n (-an), -uk (-ank); and -tko (-tku, -tk).
Nominal suffixes.

Case-suffixes: -am (-lām), -ant, -ash, -ēmi, -χēni, -na, -sh, -tat, -ti, -tka.
Case-postpositions: -i, -kshi (-gishī), -ksaksi, -tala, -tana.
Tense in noun: -u-.

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, -āga, -i, -tana.
Suffixes made from verbs; they become agglutinated to the other component part of the compound verb, and some change their last sound: -kakiāmna, -kakua, -ki (-gi), -kidsha, -tāmna.
Suffixes stating the number of the object: -ta, -yuā.
Suffixes forming denominative verbs: -āla, -ālā, -alsha, -shla.
Suffixes used for verbifying various nominal forms of the verb: -alsha, -anka, -ansha, -insha, -kānka.
Suffixes forming factitive verbs: -āga, -āga, -āla, -āla, -ēga, -īga, -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, -tela, -tela, -wina.
   b. Motion toward the ground, soil: -hi (-i), -ipa, -ui.
   c. Motion toward some other object, or toward the subject of the verb:
      -hi (-i), -iā, -ipi, -ipka, -pa, -ta, -tpa, -ui, -uyā, -wia.
d. Motion away from, or separation: -ansha, -ína, -ípa, -íta, -na, -óla, -shka, -tcha, -tchna, -utehna.

c. Motion upward, or above something: -í Zi, -lalóna, -ulza, -wála.

f. Motion in a level plane: -ína, -lalína, -lZa, -ma, -na, -tchna, -ui, -wína.

g. Circular motion: -éna (indoor), -kidsha, -kí'ma, -títana (outdoor).

h. Motion of going around some object: -amna, -kakíánna, -méní.

i. Serpentine or winding motion: -kidsha, -ma, -méní.

j. Swaying, vibratory motion: -kakua, -wéta.

k. Motion downward: -ína, -kuela, -lalína, -lZa, -ólí, -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, -élá, -éná, -úga, -wíza.

b. Staying outdoors, outside of certain limits: -íta.

c. Staying upon, on the top or surface of: -amna, -ha, -í, -íZi, -zi'á, -lalóna, -líga, -m'na, -sza, -wála.

d. Staying around, about something: -amna, -líga, -m'na, -ua.

c. Staying below, underneath: -tíla, -toka.

f. Staying between: -sza.

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, -sza, -tana.

b. Nearness, proximity: -amna, -lála, -líga, -m'na, -p'na, -sza.

c. Distance, so as to be visible or not visible: -ampka, -ápka, -ípka, -ópka, -tcha, -techka, -tchna, -u, -ua, -wála.

4. Suffixes describing acts performed by animate beings or by parts of their bodies.


b. Iterative suffixes: -ánka, -péli, -tánna, -tchka.
c. Usitative suffixes: -ala, -alsha, -ôpka, -pêli, -pka, -úta.
d. Act performed while moving, going: -kakiáma, -kánka, -kidsha, -tâmna.
c. Act performed on the outside of: -tita.
f. Act performed on the inside of: -éna (-iéna), -úga.
g. Act performed on the top, surface of: -ha, -ízi, -ziúa, -sza, -tehka, -úga.
h. Act performed below, underneath: -tila.
i. Act performed with a tool, instrument: -úta.
j. Act performed with or on one's body: -éa, -na.
k. Act performed with the mouth: -takna, -taknûa, -taktana, -takna.
l. Act performed with the back: -lammna.
m. Act performed near or in the fire: -lalá.
o. Act indicated by gesture: -ía.
p. Act performed in somebody's interest: -éa, -gien, -íâ.
q. Act of calling by name: -alpka.
r. Suffix of desiderative verbs: -ôpka.
s. Acts considered in regard to degree of accomplishment:
   aa. Inchoative suffixes: -aga, -ála, -êga, -tâmpka.
   cc. Act accomplished only in part: -kshka, -uya.
   dd. Completive suffix: -óla.

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 (ala) and in -nu, and even of these the large majority preserve the full endings -la and -nu. A limited number of verbs end in -i (-e) and -u (-0), which are derivational affixes; some of these were shortened from -ia, -nu, 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

*Instances where even the suffix -a becomes decidable in a continuous narrative are frequent. Cf. Texts 70, 6; 78, 7; 124, 3. It frequently falls off in the inf. suffix -uga, -oka: -ug, -uk, -ok, etc.
and verbals, again, connect with the auxiliary verb gi 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 grammatical 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 incompletely completed act or state expressed by the verb; and in Klamath both forms, whether appearing in the verb or in some substantive (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 hu'ñk, ñuk, hún, in Modoc hu, 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 hünk, though intranslatable, corresponds best to yonder, then, and is often coalescing with tehúi then: tehúynk, tehúynk for tehúi húi, tehúi húnk. This particle hünk, ñuk has to be kept clearly distinct from the pronoun demonstrative hünk, hún, húk, and also from ún, úna (for ún húi), also a temporal particle, "some time from
now”, which we often meet after verbs in the present and the future tense-form. Hünk, hún has entirely lost its former nature of an objective pronoun that, for it connects itself with intransitive as well as with transitive verbs:

nú tiā'ma, nú a tiā'ma I am hungry.
nú hünk tiā'ma I was hungry.
i a shuáktcha you are weeping.
i unk shuáktcha you were weeping.
nāt sli'ča, nād a sli'ča we see.
nāt hünk sli'ča hünk, we saw him.

The tense-form of the uncompleted act or state terminates in -uápka, in rare instances contracted into -ǭpka, -ǭpka (which is a homonymous suffix distinctly differing), and is called by me the future tense. Its functions are not always strictly temporal, for nú 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. Hünk, hůk 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. Tchěk, tchě often precedes the future tense, frequently only for the purpose of emphasis; ún, úná 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, -tánna, -úta. The

* Examples will be found in the Syntax.
participial ending -élank, -élank corresponds pretty closely to our pluperfect tense when introduced by the particle after: pa-élank after having eaten; from pa-éléa to quit eating, pán to eat. In the verbs of moving, going, traveling, a circumscriptive form for this same tense exists in the suffix -tka: gánkanktkank after returning from the chase, after having hunted; from gánkanktka to return from hunting, gánkanka to hunt. But the past-present tense is used just as often to express the pluperfect, e. g., spúnín 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:

nú pá̃n, nu a pá̃n I am eating.
at a nú pá̃n I am eating now, or was, had been eating at the time.
 nú a hů'ńk pán I did eat, I ate, I have eaten.
 nú a nú pá̃n I ate recently, a few days ago, this week (Mod.), sometime ago (KL).
ů'na nú pá̃n I ate a while ago.
má'ńtchaga nú pán I ate a good while ago.
má'ńtch a nú pá̃n I ate several months ago, or last year, long ago.
tánk, má'ńtchtoks, máťoks má'ńtch nú pá̃n I ate at a remote period.
nú pa-uápkka, nú a pa-uápkka I shall or will eat or have to eat.
nú a ūn pa-uápkka I shall eat by and by.
tehé'k nú a pa-uápkka I shall eat after a while.
nú a pá̃n tak, pántak I shall then eat (Mod.).

MODAL INFLECTION.

In contradistinction to the "Nominal forms of the verb", the infinitive, 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.
THE MODES OF THE VERB.  

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 - interceptor. 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- inflection. Some verbs in -na will syncopate the vowel between n- and -t, as shuina to sing, pi shuint he may sing, for shuinet. Sometimes the ending -t becomes nasalized, as in k'okant 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 bêlat nothing but bones now: 101, 10, which stands for kakó pil at.

The future in -ceptor 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: lûelat may kill, and lûelat! 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, i, ik! thou! and in the plural by ât! 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:
shápi! shápi! shápa ik! say thou! say!
shápat! shápat! say ye!

shnúka to hold fast:
i shnúki! i-i shnúki! shnúki! i shnúka i! hold thou fast!
át shnúkat! shnúkat! át shnúka! hold ye tight!

shuín to sing:
shuín i! shuín! i shuín! sing!
shuín'ät! shuínat! át shuín! sing ye!

Sometimes, by addressing one representative person, as a chief, a whole multitude is addressed simultaneously; then i, ik, iki thou may be used instead of át, á ye: i shuín! 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 -uapka. The exhortative often nasalizes the final -t, and throws off the -ki, -gi for the sake of brevity, as hušáchtantki they should run on, 54, 8, or hušáchtant. Cf. 40, 4. In this mode -tki is contracted from -tko gi and a finite verb of command, desire etc. is omitted: shaná-uli nû hušáchtantko gi 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 hušáchtantki nû let me run, hušáchtantki 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 gi 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.
THE PARTICIPLES.

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 gi, 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 -n, either -un, -unk, or -uan, -uank. The other three inflections in -i, -l, -n run as follows:

gi to be, exist, Mod. gi'an, Kl. gi'ank.
ítikal 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 gi to be. But even in Klamath Lake the -n form occurs frequently enough:

*tehakáyan staying in the bush, 24, 1. Cf. 23, 21.*
taluálzan lying on his back, 24, 14.
*shulachtlan tehélza to be on one's knees.*
Pálau Ḗ-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, i 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; gći'ntko having walked, 125, 1; tsúzatzant(-ko), 179, 6 and Note; snáwedsh wénnitk a widow, 82, 5; shashámoks-lólatko who have lost relatives, 82, 5 and Note; guli'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, k'leka for k'lektátko deceased.

The auxiliary gi to be connects itself in all its forms with the participle in -tko: nú lólatko gi I am a believer, 44, 22; wë'tko ging 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 mbákátko, d. mbambákátko 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.
THE INFINITIVE.

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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, -úga 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 severality. The following examples may give an idea of its functions:

shā’t’la kāyakteha he employed to pursue (them), 44, 2.
sha gén’ a mat shliää they then went to see, as reported.
kāk’ ūn ĭtklan tpéwa shewána pátgüga he told (her) to pick up bones and to give them (to others) to eat.
ku-ışhé’wank shli’pele rejoicing to meet (him) again, 96, 5.
mā’lishat shi-ůsha šátelakish salve to rub on sores.
tf’dshi hän (for hü gi) ūmènank if I hear (them) to be good, 93, 9.
shahamúyank shniintatka sending for somebody to act as interpreter, 66, 15.
hū laláki 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 kayaktcátki, 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 gi to be or some other temporally inflected verb; if it is gi, this gi 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 pretérit 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

* Cf. what is said under “Verbal Intentional,” p. 416.
have only one of the two forms, especially those ending in -i. Thus we have:

shléa to see, to be seen: shléash, contr. shlé'ash, shlé's the act of seeing, having seen, being seen, vision, the "looks of something"; d. shléashlash the act of seeing each object: shlé-ish, contr. shlé'ish one who sees or has seen, is seen: d shléésha-lish each of those seeing or having seen, being seen.

kédsha to sprout, kédshash the fact or act of sprouting, present or past; d. kékctehash (of each plant); kékdish the sprouting of it, the having sprouted, d. kékchish (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 cat, páash, pákash for pá-ash and for pá-ish.

The mode of rendering these verbalbs in English is very different, and generally a dependent clause has to be formed. We thus obtain two parallel inflections of the two verbalbs 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.
    shléashémi, shléashá'm at the time of seeing, being seen.
    shléashi while, when seeing, being seen at a certain spot.
    shléashktka 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-ishhti for, on account of one seeing, being seen.
    shlé-ishémi at the time of seeing, being seen.
    shlé-ishi while, when one is seeing, being seen at a certain spot.
    shlé-ishkka 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 shlé’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) máklaks léwitchta ké-ish, or gě’sh, the Indians refused to go, 34, 9; 36, 14. Cf. 165, 9.
kiůks kú-i shaná-uli gěmpělish the conjurer did not want to return, 34, 8.
túneñi núñiš having kindled fire five times, 70, 3.
kú’shgug gû’tgapělish for being unable to climb back, 95, 6.
sha nánuk shûku’lki-uapk ksh’ulzish they will all assemble to dance, 140, 3.

(b) nú k’lówi shishú’kash, shú-utank(a)sh shaná-uli I quit fighting (and) wish to parley, 14, 1, 2.
ná’paks nú shatashtatzí’š the disease I am removing from my mouth, 153; 4.
Mó’dokni ktaktanapátkó shítko shlé-ish the Modocs look sleepy; lit. “the Modocs sleepy-alike to be seen”, 91, 7. Cf. 73, 6.
pú’ks óníons shítko shléash camass is like onions to look at, 148, 13. Cf. 113, 17.
Snawédsh kíuksam sínuk (for shuíkish) the woman killed by the conjurer, 69, 2.
wiulagalam shapýash upon the message sent by the antelopes, 122, 10.
windish k’iliká the beaten one died; lit. “he died after having been beaten”, 134, 10.
kú-i húki’ tsútish gíntak gi in spite of being doctored she gets worse, 68, 7.
ndání Bóshtin lákjam ne-ulkíasash three contracts having been made by the American Government, 36, 14.
E-ukshikisham ktechinksh temeshkash the rails having been abstracted by
the Lake Indians, 35, 10.

mi hu gé-u stúntish 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: shanen máshish gishe 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'laiwash shk'a spúnshain (for spünsh sham) túpakshash n'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 -shi, -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 ŋ'unk Ké'mnushash nánuk ŋ'unk tehlish Aishisham títashti
they beat Kémúsh for having taken away all the shirts belonging to Aishish.

The verbal indefinite in -šé'mi, -šám is purely temporal; will be dis-
cussed 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 to-
ward, 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 gi to be, exist; gi
either stands separately after it, or becomes affixed to it in the shape of -k,
or is omitted altogether. Thus we can say: nù a pumáshtkà gi I want to
drink, or nù a pumuáshtkak, or nù a pumuáshtká, all of these forms being
equivalent to: nù a pumuash shámahóli. The verb gi is necessary to com-
plete the sense of the verbal; and when gi 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:

Wakai làlap shápash a hűn shnekúpakshìtkak i? *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; mish shapíyasht because, after you said or told; mish shashapíyasht *on account of your saying or telling at various times or sundry places.*

tehúka to perish; tehúzasht, d. tehutehózasht *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 -uisht 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. héhámkankuish, “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 gi 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; shápóga, shápuk for the purpose of telling; d. shaspóga.
shléwi to blow, as winds: shlé-úyuk because the wind blows or blew; d. shleshléuyuk 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.”
táménu to travel, march; táménnu 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 húk, úk this one, he, she, or the adverb húk (for húnk) which points to the past tense, as in léwatuk after playing, 109, 15, for léwatko húk. In some instances huk, úk 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 gi 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; gukénúta while climbing up, 95, 3.
gúli 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, -tgi, 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 gi to be, especially with its causative form giúga, giug. In this connection the infinitive is often substituted for the form in -tki. In a few instances -tki is found to
stand for -tko gi; for instance: tehē'ks nū gatpāntki I shall come very soon; then, of course, it is not the verbal intentional.

luēla to kill; luēltki, luēltki giug, and luēla giug in order to kill.
tehūtna to go and treat; tehūtantki giug for the purpose of treating, doctoring, for medical treatment, 65, 18.

gē-upka to ascend: ge-upkātki giug on account of (their) ascent, 105, 2.

It is important to observe that the combination -tki giug is often contracted into -tkinga. -tgiug: luēltki giuga becomes luēltking; meyātki giug: meitgiug, pātki giuga: pātggiug.

PERSONAL PRONOUNS CONNECTED WITH THE VERB.

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.

The subject-pronoun.

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 hūn, hūnk, hū'uk, ūnk. 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,
this fifth mode occurs *very rarely*. In all these five series ídsha may be accented 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 nú, ni, and ná; the second, i, at; 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, pi, 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*:

<table>
<thead>
<tr>
<th>ANALYTIC FORMS</th>
<th>SYNTHETIC FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>I remove</em></td>
<td>nú ídsha</td>
</tr>
<tr>
<td><em>thou remove</em></td>
<td>i, i ídsha</td>
</tr>
<tr>
<td><em>he, she, it remove</em></td>
<td>pi ídsha</td>
</tr>
<tr>
<td><em>we remove</em></td>
<td>núd ídsha</td>
</tr>
<tr>
<td><em>ye remove</em></td>
<td>at ídsha</td>
</tr>
<tr>
<td><em>they remove</em></td>
<td>sha ídsha</td>
</tr>
</tbody>
</table>

The distributive form *i-idsha, i-idsha to remove many objects individually, severally, or at different times* follows the same paradigm:

nú i-idsha nú a i-idsha i-idsha nu i-idsha a nú i-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.
VERBAL INFLECTION. 419

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, severality has to be indicated by a circumscriptive sentence, or by túmi many, tûm 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 anastyhesis (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 prefix, and inflects like the other voices; some of their number also occur in the active form.

We reserve to the verb gi 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 gi.

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 objectless 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 defective 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: mu a shulóishshmukátana 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 ish hin nú-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 that 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: Titak
lúkash shlín Titak shot a grizzly bear, becomes, when turned into a passive sentence, lúk shlín Titakam a grizzly bear was shot by Titak.

The English language usually resorts to the auxiliary verb to be when expressing passivity, but in Klamath the active verb remains unchanged. The same grammatical 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:

máklaks É-ukak idsha the Indians brought or were brought to Fort Klamath.
máklaks ngē'shtka shīúka 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 gi, and to inflect both through all tenses, modes, and verbals of the latter:

ktúka to strike with fist:
 nū a ktukatko gi I am struck.
 nū a ktukatko gi-uapk I shall be struck.

kóka to bite:
 nū a kókatko gi I am bitten.
 i a kókatko gi't you may get bitten.
 kókatko giuga in order to be bitten.

In forms where gi is found, and not an inflectional form of it, as gi't, gitki, giug, gi'sh, gi'sht, this auxiliary is frequently dropped: nū kókatko I am bitten.

There are some verbs in the language which can not be used in another but a passive signification, e. g.: shalztita to be bewitched, to lie sick under the tamánush-spell, from shila 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, pitak 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.
híshtam to shoot oneself; from shlín to shoot.
háshhtzá 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:

- shakiha to miss the mark while shooting; from ka'ilaha 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.
- sháměni (for sh'háměni) to claim for oneself; from háměni to desire.
- shámpatuala to nail, fasten one object to another to make it longer; from mpáta to pin fast to.
- shikita to make a false report; from kíya to tell a lie.
- shłánkua 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 gutila 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.
- sháláma to call saucy names; from láma to be wild, bewildered.
- shétálpéli to look back at; from télha, tēla to look upon, on.
- stúnká 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:

- kilžántko *humpback*, when imitated by children etc.; from kilža (not kílža) to become humpbacked.
- pā'dsha to simulate sickness; cf. pā'dsha to become dry (originally), to fall sick; to become blind
- pē'lplela to work for one's own or somebody's benefit; from pēlpela to work.
- tžā'ílža to rise upon one's feet (emphatic; ā is long); tgd lá 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 Maklaks 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 anaphesis:

(a) Reciprocal verbs with prefix sh-. This form of the voice is not so frequent as the one to be given under (c).

shakiha to miss each other; from kahiha 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.
shenélẕa tocompact, agree; from nélẕa 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.

shashágia 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 spunshna to take along.
hushtíwa to scratch, stab each other; from téwi to pierce, stab.
hushtchéóka to kill each other; from tehóka to perish.

And many others on page 279.

(d) Reciprocal verbs in -yua. Modoc verbs of this terminal have been discussed under Suffix -yua.

* 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-:
shkálkëla to hurt, injure; from kálkëla to fall sick.
shmlža to set on fire; from mlk 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.
shnúckshita to save, deliver; from kshita to escape (Mod.).
shníkanua to let ripen; from nóka, núka to ripe.
spídsha to drag behind; from ídsha to carry along.
spída to draw, pull out; from íka to remove from.
stópěla 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.
hósřña to exhibit, show; from shká to see.
hshnuóža to bake, cook; from shnúža 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 *k'le kéla* 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*, *páliši lániš*, is, literally, "the grass greens", or "the grass is greening"; while *green grass* is *páliši 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 *gi*; 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.

- *k'ósá*, d. *k'ósá tčha* to grow (plants).
- *k'ósá* 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 má'sha the boy is sick.
má'shitko tcháki the, a sick boy.
tcháki mamá'sha the boys are sick; boys are sick.
mamá'shitko tcháki sick boys.
ktá-i yúta the, a stone is heavy.
yútantko ktá-i a heavy stone.
kJelpka ámbu the water is hot, boiling.
á-ambu kējálpka waters are hot, boiling.

Adjectives, accompanied by the verb gi, 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. Kó-idshi wásh the mischievous prairie-wolf; wásh kó-idshi gi, or wásh kó-idshi the prairie-wolf is mischievous.

When indicative of location or position, attributive verbs can fulfill the office of postpositions: i-utila to be, to lie under; Mod. yutilan; 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, gínuila, gínsha to be empty, vacant, hollow.
gúhna, gubá to be swollen and to swell up.
kuánka to be lame; kuankátko lame, halting.
kíla, nžílla to be angry, strong, and to make haste.
má'sha to be sick, smarting, and to taste like.
níshóka to be deaf and not to understand.
nóka to be ripe, to ripen, and to cook, boil, stew.
pāla to be dry, and to dry up.
shipnu to be full of air, wind, and to be haughty.
skūya 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 severality. 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.”
léména it is thundering; lit. “it is rolling.”
lúa it is foggy, misty, hazy.
múa the wind blows from the south (müat)
pásha, tgiwa it is sultry weather.
páta it is summer, it is hot weather.
sha'lmálža the fall of the year is at hand.
shgii'mla, Mod. tchgil'mna it is freezing, frost is forming.
skóa it is spring-time; lit. “it is sprouting.”
shvü’ntka, Mod. tchvuntka hoar-frost is forming
wē’n ice is forming, it is freezing or frozen.

The following objectless verbs are compounds of gi to be, exist, and do not indicate natural phenomena. They may connect with an indirect personal object:

kē’gi, kā’gi there is nothing, it disappears, it is scarce (Mod. kā’gi and kā’ka).
láki (for lē hú gi) 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 nū, i; ámbutka n'sh, n'sh I am, thou art thirsty.

húshlta nū; húshlta n'sh I am in good health.

kā'dshika nū; kā'dshika nish I feel tired.

mā'sha nū; mā'sha nush, n'sh I am sick.

tiā'na nū; tiā'ma n'sh I am hungry.

Other verbs seem entirely confined to the impersonal form:

guhuá nish, mish I am, thou art swollen.

kēlza a nish, kēlza ansh I am in the habit of.

kātka nūsh, kātgans I am cold.

lushlūshki nish I feel warm.

ngāmka nish it aches, hurts me.

n̄dā-itī an's my hands or feet are cold.

n̄dshōka nish thou art deaf.

punō'pka nūsh I am hungry; lit. "I want to eat."

pū'ka nish, pū'kansh I am thirsty; lit. "it makes me dry."

pūpa nūsh, pūpans I bleed from the nose.

tapsoyā an's my fingers are numb from cold.

tehākēlā an's I bleed (elsewhere than from the nose).

Compare also the following sentences:

kū-i an'sh hūshlta paishuk sultriness oppresses me.

kā'gi a n'sh tehō'ksh I am lame in one leg; lit. "to me a leg is deficient."

9. The verb gi to be.

The Klamath verb gi 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 gi 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 **gi** 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 **gi** has taken other significations—**to become, to have, possess, to do and to say**—all of which will be treated in their respective order. **Gi** 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 grammatical evolution, the six different functions of **gi** are as follows:

(a) **To be here, to be at this or that place, to be at such a time, then.** In this function, **gi** points to casual or accidental existence, occurrence by chance, and, like the pronoun **ghi**, generally implies close proximity to the grammatical or logical subject of the sentence. It comes nearest to our verb **to exist**. Examples:

kaní **gi he, she, it is outside, outdoors.**
lápi **gi there are two (of them).**
tídsh **gi to feel well; kú-i **gi to feel unwell**
kúmnëtät **giank staying in the rocks.**
giti **shuycakëks gi-uapk** **here shall be a leaping-place**, 142, 3.

To this definition must be traced the **gi** composing some of the attributive and impersonal verbs above mentioned, as kä’gi, lági,lushlúshgi, p’laffí, shá’tki, etc.

(b) **To become, to begin to be.** This definition appears, e. g., in the following example: kä’-i ni a kúkamtehsh gi-uapk **I would never become old**, 64, 13.

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(c) To be really, essentially, intrinsically; to exist by its own nature. In this definition gi 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 kálkali gi the seed of the nútak-plant is round.
i a tála gi you are right.
i a kú-i gi you are wrong.

It appears as an auxiliary verb:
p’läikishkta gi sháppash the sun was near the noon-point.
ni nánukash shlä’šh 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, gi 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. Gi appears very frequently in the participle of the past: gitko possessed of, with the object in the objective case.

tánna i wew’ash gitk? how many children have you?
kánam kēk i-annash gi? whose beads are these?
kánam gō látechash gi? who owns this lodge?
tumépni gō-n wélwash gi I have five water-springs, 157; 46.
kōkunapkash lúlp gitko having swollen eyes.
kailalapsh gitko dressed in leggings.
túma tuá gitkuapka i you will possess many things, 182; 7.

(e) To do, to act, to perform. Here the verb gi becomes a transitive verb, though there are no examples on hand of its being used in a passive sense also. Evolved from gi, signification (a) of casual existence: to be at something.

tids h gi to do right, to act well.
kú-i gi to act wickedly, to do evil, to be obnoxious.
wák i gēn gitk? what are you doing here?
húmasht giulank after having acted thus.
INFLECTION FOR NUMBER.

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túá i wák gi-uapkug têbl shânahôli? what do you want to do with the table?

Gi to act also composes some verba denominativa, as nkā'kgi, nkâshigi, mentioned above.

(f) To say, to speak. Gi is used in this sense (instead of hémhkanka) only when the spoken words are quoted either verbatim or in part. This use of gi has evolved from gi to do, to act, viz., “to do by words”, and in French we often hear il fit instead of il dit.

ná-asht gi, ná’shkt, ná’shtg so I say, said; so he said etc.

tsí sha hún gi so they said; hátahtk there he said.

nú gitki gi I say they must become.

INFLECTION FOR NUMBER.

There are some grammatical categories which have remained in a state of rudimentary development in the mind of the Mákłaks 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
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 severality 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 Kalapuyan 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 shiuga Lelékash killed a horse.
Lelékash túma wátch li'iela 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

* 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 perchées," compared to "j'ai vu des hirondelles perchées"; derived from Low Latin: habeo visum, and habeo visum.
NUMBER IN TRANSITIVE VERBS.

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 severality 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.

   i a ālza shēshash you give a name.
   i a ālza shēshash you give different names to one or various objects.
   skūtash sha waładsha they spread a blanket over.
   skūtash sha wawāldsha 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.
   kshalāla to place near the fire; pl. ilāla (also intrans.).
ksháwala to fix or tie on the top of; pl. of obj. íwala, ihuála.
kshémpéli to carry back, bring home; pl. émpéli.
kshúwíza to put, place into; pl. íwíza.
kshúyamna and úyamna to take along; pl. i-anna.
kshuyéga and uyéga to lift up, raise; pl. iyéga.
spúlli to place inside, lock up; pl. ílli.
tméshka, tóméshka to abstract; pl. yiméshka.
udúka to beat with a stick; a few objects, idúyua; many, idúka.
udshipa to take off from, strip; pl. idshipa.
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, líü to give, hand over; pl. péwi, paz'wi.
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 shú-, 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.

shuídshna to drive off, chase; a few, tpúdshna; many, nídshna.
shukídska to drive in a circle; tpukídska; niukídska.
shúli to drive into; tpúli, Kl. kpúli; ní-ulí.
shuí-úza to drive out of an inclosure; ní-úza.
shuíwa (for shuíwa) to drive into water; tpéwa, tpuá; 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 grammatical 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.
shézkanka *to take along*; pl. ínnega or i-amma.
shiúga *to kill*; pl. hlúela, Mod. hlúela, shnénka (hlúela “to lay low a crowd”).
shlíin *to shoot, wound*; pl. yúta, i-ó’ta.
spuní *to transfer* one person; pl. shewána.
téwa *to run one post into the ground*; two posts, stálzä; many posts, tetálzä.

ukáta *to chop, split*; pl. ulódsha, valódsha; 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, tpúyanna.

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 grammatical 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 convey 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 majority 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.

tidsh nú tehía I live contented; tidsh nát tehítchía 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 transitive and intransitives simultaneously:
ksháláa to be or lie near the fire; pl. iláa.
kshílkla to be or lie within; pl. ikla.
kshütlla to be or lie underneath; pl. i-utila.

3. Change of radical syllable without change of suffix occurs extensively in verbs embodying the ideas of standing, sitting, lying, running, and leaping, 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
NUMBER IN INTRANSITIVE VERBS.

(cf. Dictionary), and tu- (in the dual form tush-), are pronominal roots pointing to distance; the radix tin- occurs also in words referring to one subject only: tinnash, tinkuča, tinola etc. The radix lu-, lui-, and liu- is derived from liwa to form a cluster, crowd, and the prefix l- points to the circumference 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 lu-, of which the regular dual form begins with tush-. But there is a difference in signification between the two, for the verbs in lu- and tush- refer to the quicker motion of running, while ga- points only to walking, going. Examples:

**Verbs of going, walking, coming:**

-gaki'ma to go around; du. gag'ki'ma, pl. ginkima, ginkéma.
galála to reach a place; du. gakalála, pl. kilála.
gálampaga to go behind; pl. kiúlampaga (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, gékú, pl. tchéwa.
goyéna, (Mod.) kishiéna to walk around indoors; du. (Mod.) goyéna, pl. lukanhiéna.
gulhi, gú'hli, gulí to go into, enter; pl. kilhi.
kishgiúladshna to disappear by going out; du. gakiúladshna, pl. kingiúladshna.
kishtítana to walk along the lodge on its outside; du. gutítana, pl. luñantítana.
telí zi to go up, to ascend; pl. luñanízi.

**Verbs of running, leaping, flying:**

-huikinsha to run away from; du. tushikinsha, pl. tinikinsha.
huya-edsha to run past; pl. gayá-idsha.
Grammar of the Klamath Language.

huyiki to run out from water; du. tushiki, pl. tutashiki.
lukämpeli to run, leap out again; du. túšhkampéle, pl. tinkampéle.
lulála to rush, run into fire; du. tushlála, pl. tilála
lu'í'ua to fly into the water; du. túshua, pl. tínua.
lutítgula to run away from under; du. tushtítgula, pl. tintígula.
huwa to run, leap into water; du. túshua, pl. tínua.

Verbs of falling, rolling down:
nde-ulína to fall down, as from a wagon; du. wetélína, pl. helína.
ndí-ule to fall or roll down; du. wetóle, pl. batóle and hé-ule.
ndí ulža to fall or roll down from; du. wetélža, pl. helža.
ndí-utže to fall or topple over; du. wetútže, wet'že, pl. hé'tže.
ndiwa to fall into the water; du. wétwa, pl. héwa.
ndiwanka to fall or roll from a standing or sitting attitude; du. wétwanka,
pl. héwanka, klúshwanka, or héwankan klúshtchna.
tilantže to roll down; pl. héhaktže.

Verbs of lying, sleeping:
kshikla to lie in bed, on the ground; du. kshúila, pl. lúkla, íkla.
kshitchža to lie on, upon something; pl. liútčža.
püka to lie on the ground; du. yámpka, pl. wétpka.
szolžóka to lie, sleep indoors; du. klúshžóka, pl. lúlžóka.
szultíta to lie, sleep outdoors; du. kshuíítíta, pl. lutíta.

Verbs of hiding:
luíyaha to go and hide; pl. gáyaha.
shuílpka to hide behind; pl. wiwámpka.

Verbs of standing:
tgatíta to stand outdoors; du. luátíta, pl. lualútíta.
tgélža to stand, stop short; pl. luehnálža, (Mod.) lualolža.
tgúzóga to stand indoors; du. luízóga, pl. luíluzóga.
tgútga to stand; du. lévúatka, pl. lúkantatka.
tkiwiža to stand inside of; du. luízóga, pl. luílu-ža.

Verbs of staying, sitting:
tchulá'lsa to stay at home; du. wawalá'lsa, pl. liulá'lsa.
tchúlamna to sit on or against; du. wawálamna, pl. liúlamna.
tchalīga to sit on the edge of; du. wawalīga, pl. liulīga.
tchīa to live, stay; du. and pl. wā to live in a certain medium.
tchī'pka to live with others; du. wawāpka, pl. liūpka.
tchunīlā to sit or be underneath; du. wawatīlā, pl. liutīlā.

4. Change of the radix and suffix occurs but in a few verbs, of which has already been mentioned tkiwīza (see its dual).
klēka to die (not in the other definitions of this verb); pl. kalīna, lūli;
(Mod.) kalīna, wença.
skūlpka to lie on something, or in bed; pl. lōlu, lōlumi.
tchawīnā to live, dwell among; pl. shūkla.

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 hēnkanka, hemkankātko; for tāmēnu, tamenūtko; for guli, gulitko. 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 \textit{L-inflection}.
5. Inflection of the verbs in -n, or \textit{N-inflection}.

More special points on the phonetic side of these five modes of inflection will be given below.

\textbf{Paradigms of Verbs.}

The substantive and auxiliary verb \textit{gi} \textit{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 \textit{gi} is more frequent than \textit{ki} or \textit{zi}. The abbreviations of \textit{gi} will be found in the Dictionary.

\textit{The verb \textit{gi} to exist, to become, to be, to have, to do, to say.}

\textit{Declarative mode.}

Present tense: nù a gi, ki \textit{I am, I exist.}
Preterit: nù hünk gi \textit{I was, I have been.}
Future: nù a gi'-napk \textit{I shall be, exist.}

\textit{Conditional mode.}

Present tense: nù a gi't, git \textit{I would be, may be.}

\textit{Imperative mode.}

i gi! \textit{be thou! gi åt! be ye!}

\textit{Participles.}

Present tense: giank, gink, kink, Mod. gian, gin, kin \textit{being, existing; having been.}
Preterit: gitko \textit{been; done etc.; oblique cases: gîpkash etc.}
Pluperfect: gînlank \textit{after having been, done etc.}

\textit{Verbals.}

Infinitive: \textit{gi to be, to exist etc.}
PARADIGM OF GI.

Indefinite: gish, ki'sh the fact of being, existence; inflected: gisham, gishi, gishtka, etc., the latter being the desiderative verbal, on the point of becoming, being; also gishtka gi, gishtka ging.

Conditional: gisht, kisht on account of being, for having been.

Preterit: gi-uish, giwish "the having been."

Causative: gishtka, gishtka gishtka, gishtka gi, the latter being the desiderative verbal, on the point of hecombuf, being; also gishtka, gishtka gishtka.

Conditional: gisht, kisht o)i account of being, for having been.

Preterit: gi-nish, giwish "the having been."

Causative: giuga, gi'ug because (he, it) is, was.

Durative: giuta while being (rare).

Intentional: gitki in order to be, become, exist; periphrastically: gitki gi, gitki gi, gitki gi, gitki giug.

The verbals of the future tense are as follows:

Infinitive: gi-uápka.

Indefinite: gi-uápkash, gi-uápksh the fact of "going to be"; inflected: gi-uápksh, gi uápkshka (giug) etc.

Conditional: gi-uápkasht for becoming at a future time.

Causative: gi uápkúga, 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, gitki, gitki gi 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 pö'tehtka, the instrumental case of pö'teht foot (distr. pö'patch) 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* nū ktúka, nū a ktúka, ktúka nū, ktúka a nū, ktúkan.

*thou art striking* i, ik ktúka, i a ktúka, ktúka i, ktúka a i.

*he, she, it is striking* pi ktúka, pi a ktúka, ktúka pi, ktúka a pi.

*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* nū ktúktka, nū a ktúktka, ktúktka nū, ktúktka a nū, ktúktkan.

*thou art striking severally* i, ik ktúktka, i a ktúktka, ktúktka i, ktúktka a i.

*he, she, it is striking each* pi ktúktka, pi a ktúktka, ktúktka pi, ktúktka a pi.

*we are striking each* nāt ktúktka, nāt a ktúktka, ktúktka nāt, ktúktka a nāt, 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* nū ktúkank, nū a ktúkank (as above); Mod. nū ktúkan.

*I strike each habitually* nu ktúktkank, nū a ktúktkank, etc.

**Present tense, simultaneous or immediate form:**

*I am striking just now* nū ktuká, nū a ktuká, etc. (as above).

*I am striking each just now* nū ktuktká, nū a ktuktká, etc.
Preterit tense, absolute form:

(h., abbreviation of hû, hûn, hûnk.)

*I struck, have struck* nû hûnk ktûka, nû a hûn ktûka, ktûkan hûn.

Preterit tense, distributive form:

*I struck, have struck severally or each* nû hûnk ktûtka, nû a h. ktûktka, ktûtktan 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 ktûknapk a or nû ktûknapk; nû a ktûknapk, ktûknapk nû, ktûknapk a nû, ktûknapkan.

Future tense, distributive form:

*I shall strike severally or each of them* nû ktûktknapk a or nû ktûktknapk, nû a ktûktknapk, ktûktknapk nû, ktûktknapk a nû, ktûktknapkan.

*Conditional mode.*

Present tense, absolute form:

*I may strike, I may have struck* nû ktûkat, nû a ktûkat, ktûkat nû, ktûkat a nû, ktûkatn'.

Present tense, distributive form:

*I may strike, I may have struck severally, or each of them* nû ktûktkat, nû a ktû'ktkat, ktûktkat nû, ktûktkat a nû, ktûktkatn'.

*Imperative mode.*

(a) Imperative proper.

Present tense, absolute form:

*strike thou!* ktûk'! ktûki! i ktûka! i ktûki! i-i ktûki!

*strike ye!* ktûk' ät! ktûktä! ät ktûka! ät ktûktä! ä-at ktûktä!

Present tense, distributive form:

*strike thou severally!* ktûktk'! ktûktki! i ktûktka! i ktûktki! i-i ktûktki!

*strike ye severally!* ktûtk' ät! ktûtktä! ät ktûktka! ät ktûtktä! ä-at ktûtktä!
(b) Exhortative.

Present tense, absolute form:

*I ought to strike* nū ktúktki or ktúktki nū, abbreviated also into: nū ktūkat, nū ktūkant, ktūkant nū.

*thou oughtest to strike* i ktúktki or ktúktki i, etc.

*he, she ought to strike* pi ktúktki or ktúktki pi, hūk.

*we ought to strike* nād ktúktki or ktūktgi nād.

*ye ought to strike* āt ktúktki or ktūktgi āt.

*they ought to strike* pāt ktúktki or ktūktgi pāt.

Present tense, distributive form:

*I ought to strike severally* nū ktúktktki or ktúktktki nū, abbreviated also into: nū ktūktkat, nū ktūktkant, ktūktkant a nū.

*thou oughtest to strike severally* i ktúktktki etc. (as above).

*he, she ought to strike severally* pi ktúktktki etc.

*we ought to strike severally* nād ktūktktgi etc.

*ye ought to strike severally* āt ktūktktgi etc.

*they ought to strike severally* pāt ktūktktki etc.

(a) Imperative proper.

Future tense, absolute form:

*thou shalt strike!* ktǔkuapk' i! i ktǔkuapk! i-i ktǔkuapk!

*ye shall strike!* ktǔkuapk' āt! āt ktǔkuapk!

Future tense, distributive form:

*thou shalt strike severally!* ktǔktkuapk' i! i-i ktǔktkuapk!

*ye shall strike severally!* ktǔktkuapk' āt! āt ktǔktkuapk!

(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.
PARADIGM OF KTŲKA.

Future tense, absolute form:  
*going to strike* ktukuápkank, ktukuápkan, Mod. ktukuápan.

Future tense, distributive form:  
*going to strike severally* ktuktkuápkank, ktuktkuápkan, Mod. ktuktkuápan.

Preterit tense, absolute form:  
*having struck*: transitive verbs mostly used passively: *struck, hit, having been struck.*
ktukatko the one struck; pl. the ones struck.
ktukápkash the one struck and to the one struck.
ktukápkam of the one struck.
kktukápkamti about or on the one struck.
ktukápkatat, contr. ktukápkat in, on, upon the struck one (inanimate).
ktukkapkamkshizē’ni toward or at the lodge of the one struck.
ktukkapkmkshi where the one struck lives.
kktukkapksaksi right where the one struck is.
kktukkapkashtāla 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:
kutkktákto the one struck; pl. the ones struck severally.
kktuktkápkash the one struck, or to the one struck s.
kktuktkápkam of the one struck s.
kktuktkápkamti about or on the one struck s.
kktuktkápkatat, contr. kktuktkápkat in, on, upon the one struck s. (inanimate).
kktukkapkamkshizē’ni toward or at the lodge of the one struck s.
kktukkapkmkshi where the one s. struck lives.
kktukkapksaksi right where the one s. struck is.
kktukkapkashtāla toward the ones struck severally.*

Pluperfect tense, absolute form:  
*after having struck* (and passive), ktukólank, ktukúlank, ktukólan, ktukúlan,  
Mod. ktukólán, ktukúlan.

* ktukátko and its d. form are also inflected with the auxiliary verb gi; cf. below.
Pluperfect tense, distributive form:

after having struck severally ktukkólan, ktukkúlan, 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 mi ktúkash, or ktúks mi.
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 ktuksh'í mi, ktúkshám.
while, when striking ktúkshí, ktúkshi.
going to, on the point of striking ktúkashtka, ktúkshátka gi.

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 mi ktúktkash.
his, her, its striking s m'na, p'na ktúktkash.
our striking s nálam ktúktkash.
PARADIGM OF KTUKA.

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. ktuktkashé'í, ktúktkashtáim.
while, when striking s. ktúktkashí.
going to, on the point of striking s. ktúktkashtka, ktúktkashtka gi.
     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 s. than the subject of the sentence: ktúktisham.
for, on account of, about one striking ktúkishti.
at the time of one striking ktukishé'í.
while, when one is striking ktúkishi.
one going to strike ktúkishtka, ktúkishtka gi.
     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. ktúktkishé'í.
while, when one is striking s. ktútkishi.
one going to strike s. ktúktkishtka, ktúktkishtka gi.
     Verbal conditional in -sht, absolute form:
when, after, on account of striking, having or being struck ktúkasht, sync. ktúksht.
when the chief has struck lák'ishásh ktúkasht.
when, after I have struck núsh (nish) ktúkasht, ktúksht.
when thou hast struck mish ktúkasht.
when he, she, it has struck pish ktúkasht.
when we have struck nálash (ná'lish, ná'sh) ktúkasht.
when ye have struck málash (má'lish) ktúkasht.
when they have struck shash ktúkasht.

Verbal conditional in -sht, distributive form:
when, after, on account of striking, having or being struck severally ktútkasht.
when the chief has struck s. lákiash ktútkasht.
when I have struck s. núsh (nîsh) ktútkasht.
when thou hast struck s. mîsh ktútkasht.
when he, she, it has struck s. pîsh ktútkasht.
when we have struck s. nálash (nâ’lsh) ktútkasht.
when ye have struck s. málash (mâ’lsh) ktútkasht.
when they have struck s. shash ktútkasht.

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 ktútkuish.

Verbal causative in -óga, -uk, absolute form:
for striking, in order to strike, because striking ktúkuga, ktúkug, 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, ktúktkg, ktuktkóga, ktúktkog, ktúktkok. Future: ktuktakuapkúga.

For forms like gitkiug, meitging, 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 ktútki, ktúktgi; when pronounced indifferently, ktútkā, ktúktk.

Verbal intentional in -tki, distributive form:
in order to strike severally ktúktaktki, ktúktaktgi.
PARADIGM OF KTÚKA.

The absolute as well as the distributive form undergoes periphrastic conjugation through the addition of the auxiliary gi in all its inflectional forms: gi, giúga, giánk, giúla, gish, gisht, etc.

*in order to strike* ktúktki gi, d. ktuktátkti gi.

*in order to strike* ktúktki giug, d. ktuktátkti giug; 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 gi. Thus we have nú a ktúkatko gi 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: i a kiló’sham ktúkatko gi 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:

nú a ktúkatko gi I am struck.

i a ktúkatko gi thou art struck.

pi a ktúkatko gi he, she, it is struck.

nád a ktúkatko gi we are struck.

át a ktúkatko gi ye are struck.

sha, pát a ktúkatko gi they are struck.

Thus the periphrastic conjugation goes on through the distributive form, ktúktkatko, and through all the tenses, modes, participles, and verbals of gi (gít, giánk, giug etc.):

nú a húnk ktúktkatko gi I was struck at different times.

pi a ktúkatko gi-napk he will be struck.

ktúkatko gi’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 huwa, túshua, tinua. It is sufficient to give the present tense of *one* intransitive verb as an example:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Active Form</th>
<th>Distributed Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>I sit in a circle</em></td>
<td>nù a liúpka</td>
<td>liúpka nù</td>
</tr>
<tr>
<td></td>
<td>i a liúpka</td>
<td>liúpka i</td>
</tr>
<tr>
<td></td>
<td>pi a liúpka</td>
<td>liúpka pi</td>
</tr>
<tr>
<td><em>We sit in a circle</em></td>
<td>nād a liúpka</td>
<td>liúpka nād</td>
</tr>
<tr>
<td></td>
<td>āt a liúpka</td>
<td>liúpka āt</td>
</tr>
<tr>
<td></td>
<td>sha a liúpka</td>
<td>liúpka sha</td>
</tr>
</tbody>
</table>

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 tìi’à’ma nùsh *I feel hungry*, which shows only one irregularity, that of forming its distributive as tetìi’à’ma instead of tìi’à’ma. The plural is formed as in the intransitive verbs, and although the distributive form is more expressive tìi’à’ma nālash, nālash, shash may be used also.

<table>
<thead>
<tr>
<th>Paradigm of tìi’à’ma nùsh <em>I feel hungry.</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present tense:</strong></td>
</tr>
<tr>
<td><em>I am hungry:</em></td>
</tr>
<tr>
<td>tìi’à’ma nùsh</td>
</tr>
<tr>
<td>tìi’à’ma pish, hùnkësh</td>
</tr>
<tr>
<td><em>We are hungry:</em></td>
</tr>
<tr>
<td>nā’lsh, nā’sh</td>
</tr>
<tr>
<td>tetìi’à’ma nā’lsh, mā’lsh</td>
</tr>
<tr>
<td>tetìi’à’ma shash</td>
</tr>
</tbody>
</table>
THE U-INFLECTION.

Preterit tense:
I was, have been hungry tiia’ma mush hunik; tiia’mansh hun.
We were, have been hungry teitiia’m, tiia’ma nai’sh hunik.

Future tense:
I shall be hungry tiia’mnapka mush.
I shall be hungry tiia’ma tak mush (Mod.).
We shall be hungry teitiia’napka, tiia’mnapka nalash.
We shall be hungry teitiia’ma tak, tiia’ma tak nalash (Mod.).

Conditional mode.
I may be hungry tiia’mat mush.
We may be hungry teitiia’mat, tiia’mat nalash.

Imperative and exhortative mode* (wanting).

Participles and Verbs (used in the sense of an active verb).
tiia’mantko, tesii’mantko hungry or hungering, 90, 12.
tiia’mask, tesii’mask the condition of being hungry.
tiia’masht, tesii’masht having been hungry etc.
tiia’muk, tesii’muk for being hungry, 95, 13.

A few verbs in -a, like nau’sha to be sick, are using forms derived from verbs in -i. Cf. the “I-inflection.”

THE U-INFLECTION.

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: gatpnau to arrive; gatpnu to arrive at a distant place. Cf. Suffix -u.

Verbs following the U-inflection add the usual inflectional suffixes, as -uga, -ota, -tki, -tko, -ash, -ank, -an, -nish 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: gátpnú to arrive out there; gátpnúnk for gátpnuank; táménú to travel; tamenótka to return from travel; támēnuug for támēnu-ug, verbal causative.

Class No. 2: mémmuato or mémmútko camped in the prairie; héshkuan or héshkunk betting with each other; shá'tuank or sú'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 hi, hi; (2) verbs ending in the compound suffix -ia, -ea (not the emphasized -ia, -iya, -éa), of which the final -a is sometimes suppressed in the absolute form to re-appear in other forms of inflection; cf. álaha and álália, 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 gínk, gín for giank, gian erising. The -i is elided, however, in the verbs ending in -uli (-oli) and in -peli (-p'lí, -plí), as follows:

| gatpampéli | to return home; gatpampalank, not gatpampélíank. |
| wetóli | to fall down; wetólank, not wetólíank or wetólílk. |

Of classes 3 and 4 the following instances may suffice:

má'šha to be sick; mášhitko, mášhetko sick, suffering.
ánúta, v. intr. to burn; untish the fact of burning.
shnúta to dry by the fire; shnútétko parched, dried.
spekpéla to squint; spekpétítko squinting.

shnawakítko wearing a necklace, from shnawáka, has to be explained as a contraction of its longer form, shnawákash gitko.
The verbs following this inflection terminate in -al or -la, and were originally verbs in -ala (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.**

nú a pátkal I rise from bed or sleep.

nú a papátkal I rise at different times.

nú patkahuápka, Mod. nú pátkal tak I shall rise.

**Conditional mode.**

nú pátklat (for pátkálat) I may rise.

**Imperative mode.**

pátkal i! arouse! pátklät! arouse ye! get up!

**Participles.**

pátklánk rising; páklakto risen.

**Verbals.**

pátkalsh gé-u my rising; nůsh pátkalshít after I had risen; pátkalúsh gé-u my previous rising; patkálúga, pátkéluk, pátkluk in order to rise; patkalóta while rising; pátkaltgi for the purpose of rising; pátkalšltka 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.**

spúklisháltko a sweat-lodge having been erected.

**Verbals.**

spúklishalsh, spúklishalsht, spúklisháltki, spúklishálshtka.

**THE N-INFLECTION. PARADIGM.**

This mode of inflection embodies the verbs in -n and those in -na (formerly -āna); 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: hú'hša *to run*, hú'dshna *to run to some distance*; gú'ka *to climb*, gú'kna *to climb some way up*, etc.; also the verbs originally ending in -ma, as gasákentna *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 verbalbs 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.**

nú a pán *I eat*; nú a pápan.

nú a húnk pán *I ate, have eaten*; nú a húnk pápan.

nú a pá-napka *I shall eat*; nú a pápa-napka.

**Conditional mode.**

nú a pár, pá; nú a pápat.

**Imperative mode.**

pán i! pá-á*t! d. pápan i! pápan á*t!  

**Participles.**

pá-ank, pá'nk Kl., pá-an, pá'n Mod.; d. pápánk, pápán.

pátko *eaten, consumed*; d. papátko.

**Verbals.**

pá'sh, pásh; d. pápash.

pá'sht; d. pápásht.

pá'-úish; d. pápá-úish.

pá-úk, pa-úga; d. páp'úk, pap'úga, papúga.

pa-óta, pa-úta; d. pap'óta, papúta, papóta.

pátki, pátgi; d. papátki, papátgi.

pá'shtka; d. pápashhtka, papáshhtga gi.
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.
széna to row; paddle; d. szésza.
wína, shuína to sing; d. wíwa, shuíwa.

Even in the derivatives of the verb shuína the dropping of the -n occurs: shuínála to sing repeatedly; d. shuíshuína.

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 klékklana.

3. Derivatives of verbs in -na, which are formed by means of suffixes beginning with -p, as -pka, -peli, 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, gémpéle, gémpkash (for génapkash).
hútna to run some distance: hútampka, hútampéle.
stiltchína to report: stiltchampéli, stiltchámpkam etc.

This nasalization is also observed in the inchoative verbal suffix -tampka 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 tíntzkán ko obtaining by chance, obj. case tíntzámpkash; tillmántko flooded, obj. case tillmámpkash (with others to be found under suffix -antko), although there are no verbs tíntza, tillmána, but only tíntza, tillmáa. 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, through their connection with personal pronouns. We are almost compelled to assume ellipsis of gi or some other verb; but if we do so, why are not many other particles used in the same way? These particles are as follows:

*ge*ta’k, gā’tak, at kā’tak so far, enough. in Modoc kánktak; used as a verb in the sense of to stop, cease, quit. Tsūi nat at gā’tak after this we ceased (fighting), 24, 3; tēhī at nat at gā’tak ndāni tāmēnotk so I, when we quit (fighting) I had returned (from there) three times, 25, 2. kánktak shāpele ktetēg’! stop cutting bread! Cf. kánktak gī’n wawāldan sitting down quietly, 34, 13; lit. “doing just so much as sitting.”

hī-itok down, on the ground (emphatic); verbified into: to sit or lie down. In 34, 11, hī-itōk āt corresponds to the English “down with ye and be still!”

kā’tak, d. kāktak truly; kātak and kā’gī to tell the truth. At kāktak pīla! tell ye nothing but the truth! The Modocs have kāna, katchān, and kāna tehēk for truly, certainly, surely.

lē wak, lē wak ka-ū, lē’uk ga-ū to be undecided, irresolute about something: tsūi nat lē wak ka-ū, or tsūi lē a nat wāk ka-ū then we were quite undecided what to do, 21, 18; lē nat wak galdswi’a-ā! we do not know whether we should approach or not! 22, 2; lē hai nē mish nen ŭ’k! I do not know how to call you! (Mod.) where nen stands for to call and ŭ’k for wak. The Modocs also say: kā-i wak, kā-i uk gā-a, or simply uk gā-a, wak kā-a. These particles are placed in connection with a verb (nē-ulža) in 22, 12; 65, 1, 2.

nen, oral particle referring to what is or was said or heard, is sometimes used instead of shēshatko thus named, or shēsha, ēlža to give name: nen Aishish tēhē ha? shall I call you Aishish? nēnt nēnt (for nen āt)! 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-, hu-, 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 k'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:

náš’ nú mish née-i tála I pay you one dollar (in the form of one note).
nú mish pápkash áya I give you a club.
léwash nú lýya hú’ńkísh I give him a play-ball.
túma nú mish ánku yáni I give you many sticks or clubs.
lá’p léwash nú mish péwi I give you two play-balls.
wátsag nú kshúya má’lish I give a dog to you.
lú’gs nú húnk spuńi hú’ńkiash I gave or transferred a slave to him.
ámpú i tehiya mish you give me water.
tchulé’ks nú tchiléya hú’ńksh I give him meat.
iwam nú skáya mish I give you whortleberries in a basket.
pála-ash nú shúι málsh I give you bread on a plate.
shewána nù mà'lish tála, wátsag, lù'gs, ámpù, tehulé'ks, iwam, pala-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:

lutish nù lútza I pick a berry, round fruit.
utísh nù útza I pick a long-shaped fruit.
lúash luyi'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 -nish; these are all derivatives of verbs, nominum verbalium, 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 severality). But gender becomes apparent only in the substantive and a few pronouns; severality 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. Phi forms φú in the objective case when it signifies fat, grease; but used as the proper name of a person, it forms Phás: shloa lyux, though a quadruped, has no form shloash, neither has yuhú buffalo: hú túm yuhú melòlish gi 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 Nahumatl 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 Tinne and Maya 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 severely, not plurality, as shown by several instances
on page 262 sq. It follows from this that the absolute form of the sub-
stantive 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 tůt is one tooth or many teeth, d. tutat each of the single teeth or each col-
lection of teeth; pětch the foot, a foot, one foot, or the feet, feet, many feet, d.
pěpach each foot, each pair of feet, each pair or lot of pairs, or lot of feet;
tápaz leaf or leaves, d. tátpaz 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 defi-
nite objects. The numeral nā'dsh, nā'sh means one, d. nānash 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 lápí, lá'p two, lápuk both; plurality by any
numeral above two, or by túni 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; búnus h drinker, d. bûbunnush;
lish untruth, lie, d. kîkish.
USE OF THE DISTRIBUTIVE FORM.

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*; ná’šh lúlp *one eye*, though lúlp is used for *one eye* also.

muí’mükli, generic term for *wild ducks and geese*.

múmmatch *ears, both ears*, the hearing apparatus; ná-ighstani or ná’sh múmmatch *one ear* (Mod.).

tatáksni, obj. case tatákaš *children*; wéash *one child*.

wéwannish, 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*.

shashamoks *relatives and each relative*.

shishuAga *girls and each girl*.

titsga-ága *old parents and each old parent*.

wéwannish *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*, lžélyatánash *harness*, nánashgish *butcher*, nkúntättshí *fetlocks*, shtchishtchággedshnuish *trotting-horse*, shtoshtótish *gopher*, vushú *chest, watch 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 tumpí *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-
gent reason why they should not. Terms adopted from foreign languages make no exception. Kiä'm fisk rarely takes the d. form kékkiām, and such terms as kōl, a species of bulb, íwam berry, shmāyam bristle rarely use their distributive form as collectives. To this series belong terms like kshuksh-ıezash grease of animals, lúk seed and marrow, kélá-ush sand, lózash roe, múshmush cattle, pálash flour (pálash liklatko loaf of bread), shápěle flour, shúgga-i sugar, tehíkēmen metal, írom, copper etc., wë'sh ice.

Some nouns indicating a homogeneous solid or liquid mass, like àmpu water, kē'sh snow, štie pitch, resin, form a-ábun, kékēsh, štieštie.

4. The terms of relationship in -p (-ap, -ip) for the larger part reduplicate only the suffix into -ishap to indicate separality; 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-etchmúna; ipshúna swamp-dogberry, d. i-ipshúna (all from the Shasti language); Bóstin American, d. Bobóstin; kápo coat, dress, d. kákpo; nítash leggings, d. mítash; 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
INFLECTION FOR CASE.

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, -zëni, -na, -ëni.

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 affixed to some of the abstract substantives only; i- and
-na are of rare occurrence, -tka, -ksaksi etc. will be found chiefly in sub-
stantives of the inanimate gender.

Klamath shows a large number of other postpositions than case-postpo-
sitions, mainly of a locative signification, which are connected with substantives. They differ from the case-postpositions, because (1) they keep their accen-
tuation 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: tidsī mukā'k!
or tidsī 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 severality: Bōshtin,
ipshūna, lām, mitash, 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 dis-
tributive 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.
FORMATION OF THE CASES.

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 -n (-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.
látechash lodge, house, poss. láteham, cf. 77, 4; loc. látechashtat, 83, 3.
pás harass cloud, poss. pásham.
túpakship younger sister, obj. túpakshash, poss. túpaksham.
tebáshish skunk, poss. tebásham.
kálo, kálu clear sky, loc. kalówat and kalówashtat.
kta-i stone, rock, instr. ktáyatka and ktá-itka.
káko bone, instr. kákówatka.
lépuinsh (for lépuinash) frying-pan; instr. lépuinatka.
nép hand, instr. népatka (as if from népa or népash).
péch foot, instr. péchtkta and pétsatka.
shúp, shóp 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 consonant 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:

kó-e, kó-a toad, poss. kóalam.
skúle, skúlíi lark, poss. skúlalam.
tála dollar, money, poss. táalam.
watchága, wátehag 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.
waǐwash white goose, poss. waǐwasham and wayó'sham.

Abbreviations of case-suffixes and of case-postpositions are very frequent, especially in rapid conversation. Thus we observe -tk, -t for -tka, -ta, -a for -tat, -a for -am, -ām for -ā'mi, -ā'ni, -zēn for -zēnī, -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.

objective: -ash. illative: -zēnī.
possessive: -am. transitional: -na.
partitive: -ti. temporal: -ē'ni.
instrumental: -tka.

II.—Postposition-cases.

inessive: -i. directive: -tala.
adessive: -kshi, Mod -gishi. juxtapositive: -tana
emphatic adessive: -ksaksi.

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 *noma* _ossa* *or *nomina_ *acti* and *acti* _or_ *noma_ *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 pāta, mpātash _mill_, 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-amteh _Old Crane_ of mythic fame.
p'tishap _father_, p'tish-lúsh _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. -ish, -ēsh, -esh. 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 Romance 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 hishuakshash man, husband, snawédshash wife in the subjective and objective cases, while the northern or Klamath Lake dialect oftener shows hishuaksh1 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. watch for watchash horse, 127, 9; híhassuaksh Móatuash, for híhassuakshsh Moatúashash 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 tchipash in 146, 3 (instead of tchipash) 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 mantchakash old man, múkaksh (also múkak) babe, to which may be added: watchágash dog.

Túpakship younger sister forms túpaksh, because it is usually abbreviated to túpaksh in the subjective case. The regular form for these nouns in -p is: p'gishap mother, p'gisha (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:*

Titak máklakshash kúpka Titak slapped an Indian.

mú'tchga nú hún hishákshash 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.
THE OBJECTIVE CASE. 473

nā'sh ni łúgsha snáwādsh I captured one female, 20, 1; cf. 95, 8.

wéwanaish kāizema K'immkátchish the wives did not recognize K'mú- kamteh, 95, 10, and Note.

tehéwash idúpka he kicked an antelope, 126, 7.

Shú'kamteh Sháshapamtehsh shnuindú'wa ámbutat Old Crane doused Old Grizzly in the water, 123, 3, 4.

hii' tehilloyága ló'k shiúka ámbka táslatch if a young man killed a grizzly bear or a cougar, 90, 19.

b. Objects of the inanimate order:

nép húshnya to shake hands.

kii'm útkal, yuhú lúela to scoop up fish, to kill bugúcles.
wudúpka Shú'ksham tehú'ksh she struck Crane's leg, 123, 2.
pí unk shnóka yúkiak he caught a mocking-bird.
shupeč'impennuk vunaká m'na in order to beguile his son, 94, 10; cf. 95, 8.

Aíshisham shulótish shnuá he took away Aískish's garments, 95, 7.

shufna sha tutiks m'nálam they sang their dream-songs, 65, 20.
wéwanaish nún tak stu'-ila the women gather nútak-seed, 148, 6.
tshékemen mpámpish blacksmith, lit. "iron-beater."
nú'sh-tilansnéash, species of orl, lit. "twisting the head."

c. Objects of the inanimate gender when occurring in songs and mythic stories:

né-ulxa páplishash gi'tki gén he caused a dam to come into existence, 94, 5.
káilash shutólan after creating the earth, 125, 1.
kósish ká-a nú püpinútámna I am pecking hard along the pine-tree, 162; 2.
shléwishash nú tilutaknúla breath I am emitting, 157; 45.
lú'laksash nú shkútiya I wrap flames around me, 154; 8.

Examples of indirect object expressed by -ash or its abbreviations:

a. Persons and quadrupeds:

shápi mi lúkiash! tell your general! 40, 3.

E-ukshiki'shash pépelíash ká-i shanú-ulí he did not want to work for the Klamath Lake Indians, 35, 18; cf. 35, 11.

Bóst'nash shítko tehía to live after American customs.
tehéléya nû hûn mantchákash shápêle I give bread to this old man.
shapíya m'na p'gîsha she said to her mother.
nû a wâchésh ámbu hûshpanna I give water to the horse to drink.
kû-î kaišnûlî'at lû'lzagsî they would not uncover (the lodge) for the bear-cubs, 120, 17.
Mô’dokishash kchînîksh papálla they stole the rails from the Modoc Indians, 35, 21.

b. Objects of the inanimate order:
pâwash kô’dsha aitzámënasî kô’l the pâwash-root grows smaller than kô’l, 148, 7.
stíya njî-uliga lâki pitch trickled down on the forehead, 97, 1.
nî’poks ai nû tashulû’lîa I pass my hand over the disease, 155, 21.
spûlhi lâpumi illólash to imprison for two years.
tûnépni waitash wóksalsha they gather lîly-seed for five days, 74, 7.
áwalues sha ské’na they row over to the island, 74, 14.
a n’sh p’làíwash shûtîla he sent me after the eagles, 101, 15.

c. Objects of the inanimate gender when occurring in songs and mythic stories:
hûk lalí’ga Tûhû’shash it remained sticking upon Mûlhen, 97, 1.
pi táplala sh p’í’wa he gave orders to the loon, 132, 2.
yénasî a-i nî shléwish wíta I, the wind, am singing about the yén-fish, 165; 6.
mo-ówe kchîdshuash hû’tnâna the mole leaping upon the bat, 127, 5.
Tchékaksh mbû’šashksh yíyuzoga lułpat to Blackbird they pushed arrow-heads into the eyes, 113, 16. Cf. 114, 9, 122, 9.

3 Possessive case in -am, lam.

This suffix is always pronounced short (-äm, -lâm), and it takes the accent in composite cases only. In Modoc it is often pronounced -êm, -lêm, or still shorter, -äm, -lâm. The longer form, -lam, is the original one, but occurs only in nouns terminating in -a, -å, -e, though there are a few instances of other vocalic suffixes taking -lam also: kàišin, poss. kálîilâlam feather mantle, as if derived from a term kâliwa. The suffix was originally
locative, as may be inferred from its being related to the suffixes -āla and
-lamma, 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: wāsha wēka the young of the coyote,
kō̱lta wēčas the otter’s offspring, nīl wēksa 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: szība a bird species,
widshība laeustrine reed, for szīpam, widshīpam (in Modoc also widshīpi).

Among the substantives which show an elliptic form, besides the full
one, we mention:

klīpa mink, poss. klīpalam, more frequently klīpam, 177, 13.
kō̱lta fish-otter, poss. kō̱ltalam and kō̱ltam.
watchága dog, poss. watchágalam and watchágam.

Cf. also wāwa 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
-nmī, -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, genitive) case [ŋ̴ pədəsəs jənəkəj], and then forms a pos-
sessive case corresponding to the Saxon case, -s, in the father’s work, the
mother’s care, which is sometimes turned into an adjective. Examples:

kóke lam pālkuish former bed of the river.
māklakam wāksha Indian moccasins.
tálalam wázoksh money-purse.
Pāmpiam, Lātsam pē-ip the daughter of Pāmpī, Lātchash, 77, 1. 4.
tchéwam (or tché-uti) tōke 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

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 observed. Cf. nǐ'lı' wékosa (above), tchililiks skūlelam 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.

Skā'lam i'-ammash wewilina beads were left over to Marten, 111, 2, 3.
kā'kitak kshūn wūsh musham 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: Tehkitchikam Lūpakuelatko, 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, -č'i, -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. pǔš'žam. Here the possessive case must be considered as an elliptic form, caused by the omission of áku, tchclash, tkáp, or some other noun designating a plant. Plants bearing 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 syntactic 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 tā- (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
THE PARTITIVE CASE.

in the -ti case usually precede the substantive which they qualify. By
rapid or neglectful pronunciation, -ti often becomes -t, -at: tatákimti and
tatákimt, tatákimat 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 some-
thing 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.

ánkti or ánkuam tehikass the bird of the forest.
yánaati or yánañam tiggága mountain quail.
yákiti stílash basket-string.
yákiti wókash stání (gi) lily-seed fill the basket.
lázamániští luímash pond-lily seed put in long sacks.
nánuktua shtináští pálá to steal everything in the house.
shaígati, d. shashhiágati 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 correspond-
ing to French de bois, de fer, d'or, etc.

pápkashti box shútank they make a coffin of lumber, 87, 2.
tókiti.midsho 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 tulpéshti 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 wátíti, or "knife-
material," has finally come to signify iron, steel, metallic substance, wire, metal.\(^1\)

\(^1\) Cf. káká'kli wátíti "yellow metal": gold; copper; pálpali wátíti "white metal": silver, silver-
plated ware.
Póko *bucket* has likewise formed pókoti *bucket-metal, tinned sheet-iron*; ánku *tree, ánku* *wood-substance.*

3. In the phrases and sentences following, a purely *partitive* function is found inherent to the case in -ti:

- *ndshikla* ámputi a *drop of water.*
- *ká-i* gitúni ámputi búnui! *do not drink of this water!*
- *ná'lam át hán kállá tktúh kpatulla* ye *have abstracted rails upon our land,* 35, 10.
- hý'k *shewíná sháplašti stáyanti* to give away *seeds from a full seed-paddle.*
- *kudshá shlúshliwa ká'lauti the mole throws up earth;* lit. "some of the earth."

4. This case-suffix has an *additive* function in the following instances:

- *ké'ktox topini kíí'm ge-u shnukshti gi this is the second fish I caught."
- *snáwedshga gíulža kéluéshshhti 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 túnepe 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.

- Sháshhtiamti húdshasha shashálkía they quarreled about a Shastl Indian.
- welékshti i hénkanka 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, Luyánshhti, Shuawáti, Súnde (Súntí), 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, -át, and when nasalized, as -ntka: tímí *many, tum-ántka through or by the many.* In the "List of Suffixes" -tka also appears as a terminal forming verbs.
THE INSTRUMENTAL CASE.

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.

pákshťga láþpeks shuyéga he lifted ashes with (his) pipe, 14, 6.
shikenikishťka yutetápka they began to fire with pistols, 14, 6.
wáþchatka (and wáþchat) hushó'čehna to ride on horseback.
kákóatk sákátat ská'untsna to sew with a bone-awl.

Connected with a passive verb, it stands for -am in:

tumántka shute-nápka láki 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:
náshtka túpkka to stand on, upon one's head.
gatchéshtka géna to pass through the brushwood.
shtútka váthch nínkna to drive horses on the road.
 nú géna ámputka I go into or through the water.

3. A temporal function corresponding to that of the case-suffix -č'uni, which is more of a verbal character and is chiefly appended to verbs, appears in the following nominal forms:
yámashtka while the north wind blows, 155; 16, 24.
egéloša shawáztástka they dismounted at noon, 19, 10.
gúptsatka, tzópowatka in May, June (and in the other month-names), 74, 1, 6.


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 tú'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
kālē for kālētat *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, -tka 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 kā'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 -ant, -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.

pāgashtat mō'lk wā worms live in wet ground.
welwāshtat nū tchali'ka I sit here by the water-spring, 173; 5.
ktāyat gitko staying in the rocks
kā'šh mēya shaiqatat they dug ipo-bulbs on the prairie, 109, 1.
kaluāshtat nū tehutchūa I am croaking up in the sky, 162; 4.
klādshat tché-u gshi'kla an antelope lay in the clearing, 126, 6.
suē-ushtat takelēas gi there is cork on the fish-line.
pākshtat tulish stem of tobacco-pipe, lit. "handle in the pipe."

We observe it also in postpositions, like ginātant on this side of, guni-kkshtant on the opposite side of.

In several proper names of localities -tat has assumed the function of a subjective case:

É-ushtat Tale or Modoc Lake.
Kōketat Lost River; any large water-course.
The form -ut we find in:

lu'lpút p'gishap kikannéga the mother applies (the hands) to the eyes, 91, 6.
pánút a wákinsh k'èdsha 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 wá'shtat hulhe the mole ran into (its) den, 127, 5.
k'áyatat (or k'táyt) tpúlú he drove (them) into the rocks.
wátech ktc'húnshtat núile he drove the horses into a corral, 127, 9.
gi'mpéle látsashtat he returns to his lodge, 83, 3.
wetóli lalí'shtat nád we slid down the slope, 21, 15.
káíla (for káílatat) kiwalapáta to push sidewise over the ground, 190, 11.
telpín'itat ípa they bring (the corpse) to the burying-ground, 85, 4.
skinlákshtat shewán' i! pay what you owe! lit. "pay into, upon (your) debt!"
tánk i wátechtat pâ'wi? how much did you pay for the horses?
sésátuí tehú'k wátechat they sold them out there for horses, 20, 19.
nú wátech spuní kítechakluk tálatat I gave a horse to repay the money I owed.

In the passage 60, 11 we find snawii'dshash where we would expect i skú'ktmannapk snawá'idshhtat 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.

tú'shkansha kúmétat (two) ran out of the cave, 122, 4.
káílatat gatpámpéle he returned down upon the ground, 101, 20.
shuhú'lulea látechashtat to jump down from the lodge, 118, 10.
shítchgapéle kó'shtat to unhitch from a pine-tree.
puíkámpéle ladshéshtat he threw (them) out of the lodge again, 109, 9.
ámpu a tilga látechashtat water drips from the house.
tehékélí ntú'lsna psi'shtat blood flows from the nose.
wát'tzi hú'k kó'shtat he fell down from the pine-tree.
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. huikṣa to run away from, ktkulódshma 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.

tínuwa wéshtat to fall through the ice.
wéshtat yikṣa to spear through an ice-hole.
kók̓̓etat gáku to cross or ford a river.
shápash nú luùšhtat shlča 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:

guizakṣa'migshta(t) at the home-leaving season, 148, 19.
smauy6lèshtat when the rain is over.
tinolulështat 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.

gé̱nta kúlyátat shashapkélía to narrate myths about this world, cf. 94, 2.
ká i gitá spú'kľe-uapk snaùdshtat, híshuálkståt, wáshtat you shall not sweat there (in mourning) for a wife, husband, or child, 142, 16.

7. Illative case in -z̓ěni.

The suffix of this case is -z̓ěni, which frequently becomes abbreviated into -z̓ěne, -z̓ěn, -z̓én, -k̓än, and usually has the accent upon the syllable -z̓ē. This composite suffix contains gën, gin, or kën, 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 z or k for the purpose of referring the noun, to which -žënì is appended, to that suffix more closely than the mere g (in gén) could do it. The suffix also shows analogy with the verb génà to go away, start, because -žënì and génà 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 -žënì, -žän employed in the sense of to, toward, into:

nāt Shástžënì génà we went to the Shasti country.
shíáshna tínólíshžëni, tínēžíshžëni he removed them to the west, to the east side of, 39, 17.
shíulkishžëni idshna to remove somebody to the reservation.
nā ne-ulákghishžëni gátìpa we went to the council-ground, 33, 5.
sa saikān (for saigazžënì) génà they went to the field, 107, 2.

(2) This suffix marks stay, rest, sojourning, or location at some place, in a tract or country:

kłéwidshmank wewcàsh tehš̱shžëni leaving her children in the lodge, 118, 3.
awaluashžëni on, upon, at the island.

It also enters into the composition of the adjectives nákushžënkì, living near a log-dam, 132, 6; Tchakžënkì, 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 Kawanẕ̌ëni Eel Spring, Lálawashžëni at the Slate Rock, Shástžëni the Shasti country, Tchakẕ̌ëni at the Service-berry Grove, Saikān Thompson’s Marsh, Waptashẕ̌ëni Pond Outlet.

(3) An instance of a temporal function of -žëni is found in the song-line: i-unëksžëni a yulìna 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, -ksaksina, and then is often shortened to -n. It also stands in the subjective case of a few nouns, as lêmúna bottom etc. Cf. List of Suffixes, under -na.

kôitoks nish tú'-una Lémaikshína, ká-i Yainakshína káyakti shápi! tell them not to pursue me around Shasta Butte (nor) toward Yäneks! 40, 3. 4.
kâdsúksaksína lë'kshhtsa gù'-ish hù'k right upon his chin that ball took the skin off; 30, 5.
nzâk-ksaksína sli'ksga they came near wounding him on the skull, 21, 17.
nzâshksaksína shlin he was shot in the bowels.
kidsa ámbutat lêmunána to dive to the water's bottom.

The suffix -na occurs, e.g., in the particles: háłaktõna by that spot, múna down below, pláina upward, tínå, tú-una around, tuáná, tuán Mod., at all times, tínå once, tshálannna to the west.


The suffix -êmi, -ëmi, -ëhími, abbr. -ëmi, -ëm, 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, -êmi 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 lulalkshe'mi gi now it is time to go to bed.
guizakshé'migsha at the home-leaving season, at exodus-time, 148, 19.

This temporal suffix is observed in:
i-umá'mi, i-umām in the whortleberry season; from iwam whortleberry.
kishé'ni, kissām at sunset.
kshuní'mi in the haying season.
kolalshé'ni, vuksalshé'ni in the kol, in the pond-lily season.
mehiāshé'ni, contr. méssām in the trout-fishing season.
shishunkshé'ni during the fight, battle, war.
skó-ēni and skó'hshēmí in spring-time.
tánkt gatpanuapkshe'mi at a future time.
temololí'mi after the wild-plum season; from temolóla to finish collecting
wild plums.
tsájilshá'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, -żēni, -čuni, -kshi,
-kaksi; 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 ap-
pended to substantives designating cavities or hollows (the floor of the
Indian lodge often forms a cavity), inclosures, and also to names of locali-
ties. It is found suffixed to inanimate nouns only, and to the pronouns
gúni, huní, huki.

stékishí at the door, entrance.
tchí’shi inside the lodge, habitation.
wáshi in the hole, cavity, den, lodge.
Yámsi (for Yámash-i) at the North Wind’s lodge, home.
Yáùkêlam Láshi at the Eagle’s Nest.
Lgúm Á-ushi at Coal Lake.
Wálamsi at Rogue River Butte.
Wítámmântchi where the old Black Bear was.

Á-ushmi, an island in Upper Klamath Lake, is also pronounced Á-ushmè; cf. Sunđé 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. Shewatzû’lsi in the afternoon shows the -i appended to a *nomen verbale* also. The suffix -i in litzi, litze in the evening has to be regarded as a locative, not as a temporal suffix, since litzi 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. Aishishanksh Aishish’s lodge, 96, 23) and the postposition -i. This word kish is also the verbal indefinite of gi to exist, to be, 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 -kishi, -gishi, -ksi, -gshi, -gși.

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 máklaks Klamath Lake Indian, and others. It is found to fulfill two functions only—that

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1 Compare the Modoc phrase: hâtkt nish a gshi 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).

Cāmbiamgshi in General Canby’s tent, 39, 11; cf. 38, 6, 7; 41, 8.
K’laushálpkash Yaina-ága-gishi shellual they fought upon the Sand-covered Hill, 43, 12 (Mod.).
kō’shkshi by or close to the pine tree.
ktaíkshi, ktaiks by the rock, at the rock-ledge.
lākimkshi at, in the chief’s lodge.
ne-ulákshgishi hushtánka he met them upon the council-ground, Mod. (contr. from ne-ulákgish-gi’shi; cf. Dictionary, page 239); 33, 2.
watságaksi where the dog lives.
welékanmsh at the old woman’s lodge.

Names of localities formed by -kshi:

É-uk.si the country east of Upper Klamath Lake; Yainakshi Yänks; Mēlaikksi Mount Pitt; Moatualshamkshiní kōke Pit River in California; Nā’wapkshi Goose Lake, Wūksalksh Pond-lily place; also the two mythical places Aishishamksh and Lēmé-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 shuldshámkshí 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:

shúshotankishámgshi gátpámpélan having returned to the Peace Commissioners’ tent, 40, 6.
maklákshámkshi gátpáuntki to come to the Indian camp, 40, 23.
A parallel to this grammatical structure are the Latin verbs of *placement* (ponere, collocaire etc.), which are construed with *in* and the *ablative* case, although they are verbs indicating motion.


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 lākšāmkshi means *in or at the chief's lodge*, but lākšāmksāksi *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 -ksīksi, -kshīksh, occurring in *local* names, appears in the Modoc dialect as -kshi gishi 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:**

kta'iksaksi, kō'shksaks *right by the rock, pine.*

ni tchi'wishksaksi p'léntant gi *I was above their former camping-place*, 22, 1.

kēlā-ush ish iktschi e-ushksákshi! *get me some sand at the lake!*

sa shnikshō'lya maklaksksáksi *they made them dance in the presence of the Indians*, 20, 10; cf. 20, 11. Cf. also 21, 17; 30, 5.

Awalokāksaksi *at the Little Island.*

Kokāksaks, Kokā'ksaks *at Little River*, 19, 7; 20, 13.

Tchpinūksakshi *at the Burial Ground.*

Welēkag-Knūkleksaksaksi *at the Stooping Old Woman.*

**Instances of the -i- form:**

Yaínakshi-gishi' *at Yāneks*, Mod., 36, 9.

Kawamkshiksh *at the Eel Fishery.*
THE DIRECTIVE CASE.

Nakóskiks at the Dam or River Barrage.
Vulálkshi-gishí at Cottonwood Creek, Mod., 38, 6. 7.

Instance of the -u- form:
Slankoshksú'ksi at the Old-Bridge site.


This case-postposition, abbr. -tal, -ta, is a combination of the two pronominal 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 -k'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 districts 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, táhák, d. tatálák, has the same adverbial signification. The adjective pláitaláíntnì is formed from the locative case of pláitala upward, skyward. The substantives múat south and yéwat east are originally abbreviations from múatala and yéwatála.

ámputala kayáhia to cut off from water; ellipsis for “to preclude from going to the water”, 42, 20.
Ê-ukshitala toward the Klamath Lake settlements.
háktala toward that spot; túshitala? in what direction?
yamatala northward; contr. from yamat-tala.
ktáitla wigá géna sha they went a short way into the rocks.
laláashtala on, through both flanks, 156, 32.
lupitala eastward; cf. lupitaláíni eastern.
tzálamutala 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 mū'ntana *drawers.*

- *ge'kshtana, abbr. ge'kshta on this side or part.*
- *gūnitana, abbr. gūnitan, gūnita on the opposite side.*
- *ktaitana on the side of the stone, rock.*
- *m'nālantana lātchash close to their lodges, 90, 9.*
- *Nii'wapksh yāmākstan along the north bank of Goose Lake, 31, 7 and Note.*
- *piplāntana from opposite sides, on two sides.*
- *wāshitana beside the den, by the excavation.*

**COMPOSITE NOMINAL INFLATION.**

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: tuhushásh'tala 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 -émi connects itself with -kshi.

The inessive case in -i connects itself with -tala, -tana.

The adessive case in -kshi is found connected with -tat, -žéni, -na, -tala, -tana.

The emphatic adessive case in -ksaksi may append the suffix -na.

The locative cases in -žéni, -tala, -tana do not append any nominal endings, except derivational suffixes, whenever they form adjectives: na-koshžé’nkni staying near a river-dam; tutashalikshini 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’mutehámpakähkshízhé’ni at, toward the old man’s lodge.

gnižákshsh’míghsta (for -tat) at the time of the annual exodus, 148, 19.

Shastiamkshtála toward a Shasti Indian’s lodge.

p’iléntant tchiwi’shksaksam above their former camping-place; perhaps for -ksáksi sham; cf., 22, 1.

wewalekhshamkshtžé’ni where the old squaws live.

PARAGRAMS.

CONSONANTAL INFLECTION OF SUBSTANTIVE.

<table>
<thead>
<tr>
<th>Subjective case</th>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>pshísh, psi’s nose.</td>
<td>pshísh pshísh each nose.</td>
<td></td>
</tr>
</tbody>
</table>
Objective case: pshi'sh nose.  pshiphash
Possessive case: pshisham of the nose.  pshiphashham
Partitive case: pshi'shti about the nose.  pshiphashti
Instrumental case: pshirtka by, through the nose.  pshiphashtka
Locative case: pshi'shtat in, on, upon, from the nose.  pshiphashtat
Illative case: pshish'že'nî at, toward the nose.  pshiphashže'nî
Transitional case: ——
Temporal case: ——
Inessive case: pshishi (? at the nose.  pshiphashhi(?)
Adessive case: ——
Emphatic adessive case: pshishkshákshí just at the nose.  pshiphashksákksi

**Absolute form.**

<table>
<thead>
<tr>
<th>welékash</th>
<th>túlush</th>
<th>sháplash</th>
</tr>
</thead>
<tbody>
<tr>
<td>welékhash</td>
<td>túlush</td>
<td>sháplash</td>
</tr>
<tr>
<td>weléksham</td>
<td>túlusham</td>
<td>sháplash</td>
</tr>
<tr>
<td>welékshtika</td>
<td>túlushtat</td>
<td>shálashkhtika</td>
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<tr>
<td>welekšé'ni</td>
<td>túlushzé'ni</td>
<td>shálashzáksi</td>
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<tr>
<td>weléksamkshi</td>
<td>túlushamkshi</td>
<td>shálashamkshi</td>
</tr>
<tr>
<td>weléksaksí</td>
<td>túlushaksí</td>
<td>shálashsaksí</td>
</tr>
<tr>
<td>weléksáksi</td>
<td>túlusháksi</td>
<td>shálashsáksi</td>
</tr>
<tr>
<td>welékshtála</td>
<td>túlusháhtalá</td>
<td>shálasháhtala</td>
</tr>
<tr>
<td>welékshtana</td>
<td>túlushntana</td>
<td>shálashntana</td>
</tr>
</tbody>
</table>

**Distributive form.**

| welewaleksh | tú'thush | sháshaphash, sáshaphash |
| welewalekhash | (not in use.) | sháshaphash |
| welewaleksham | | |
PARADIGMS OF SUBSTANTIVES.

wewalékshti  }  { sássaplashti (used also for poss. and loc.)
wewalékshtamti }

wewalékshtka  

wewalekshžé̄'ni¹  

wewalekshamkshžé̄'ni²  

wewaléksamkshi  

wewaleksksáksi  

wewalékshtala  

sassapláshtka  

sassapláshksáksi  

sassapláshtala

Absolute form.

wá'sh, wá'sh excavation. shélualsh war. wá'tch horse.
wá'sh  shélualsh  wá'tch
wá'sham  shélualsham  wá'tcham
wá'shti  shélualshti  wá'tchti
wá'shtat  shélualshtat  wá'tchtat
wá'shtka  shélualshtka  wá'tchtatka
wá'shtna (?)  

washžé̄'ni  shellualshžé̄'ni

washžé̄'mi  shellualshé̄'mi

wá'shi  

shélualshgtshi (Mod.)  

shellualshgsáksi (Kl.)  

washksáksi  wá'tchtala

wá'shtala  

wá'shtana  wá'tchtana

Distributive form.

wáwá'sh  shéšhalualsh  wá'watch
wáwá'sh  shéšhalualsh
wáwá'sham  shéšhalualsham
wáwá'shti  shéšhalualshti
wáwá'shtat  shéšhalualshat

¹ At the place where they became old squaws or women. ² At the place where the old squaws live.
GRAMMAR OF THE KLAMATH LANGUAGE.

- wáwashtka
- wáwashma (?)
- wawashžé'ni
- wáwáshi
- wawashksáksi
- wáwashítala

<table>
<thead>
<tr>
<th>Tut</th>
<th>Tooth</th>
</tr>
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<tbody>
<tr>
<td>Lák</td>
<td>Hair</td>
</tr>
<tr>
<td>Nép</td>
<td>Hand</td>
</tr>
<tr>
<td>Pte-wip</td>
<td>Son's child</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tut</th>
<th>(Not in use)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lák</td>
<td>Nénap</td>
</tr>
<tr>
<td>Pte-wishap and</td>
<td>Pteptéwip</td>
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<table>
<thead>
<tr>
<th>Tutatam</th>
<th>(not in use)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nénapam</td>
<td>Pte-wisham</td>
</tr>
<tr>
<td>Pteptéwa</td>
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<table>
<thead>
<tr>
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<tr>
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<td>Pteptéwa</td>
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<tbody>
<tr>
<td>Nénap</td>
<td>Pte-wishap</td>
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<td>Pteptéw</td>
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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Nénapa</td>
<td>Pte-wishap</td>
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<td>Pteptéw</td>
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<td>Pte-wishksáksi</td>
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<tr>
<td>Pteptéw</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Tutat'tala</th>
<th>(not in use)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nénapala</td>
<td>Pte-wishamta</td>
</tr>
</tbody>
</table>
### PARADIGMS OF SUBSTANTIVES

#### VOCALIC INFLECTION OF SUBSTANTIVES

**Absolute form.**

| ñmbu, āmpu | káko | ktá-i, ktaí | rock, stone. Shásti, Shasti Indian. |
| ñmbu | káko | ktá-i | Shástiash |
| āmpuam | kákowam | ktáyam | Shástiam |
| āmputi | káko-uti | ktá-iti, ktaíti | Sháshtiamti |
| ñmbutat | kákowatat | ktá-itat | |
| ñmbutka | kákowatka | ktáyatatka | Shástitka |
| ampuzé'ni | | kta-izé'ni | Shashté'ni¹ |
| ampuksáksi | kákoksaksi | ktá-iksaksi | Shashtiamksi |
| ñmbutala | kákotala | ktaitala | Shastiashtála |
| ñmbutana | | ktaitana | |

#### Distributive form.

| á-ampu | kákgo | ktákhi | Shasti (plural) etc. |
| á-ampu | kákgo | ktákhi | |
| á-ampuam | kákgowam | ktákhtiam | |
| á-amputi | kákgo-uti | | |
| á-ambutat | kákgowatat | ktáktitat | |
| á-ambutka | kákgowatka | ktáktitatka | |
| a-ampuzé'ni | | ktaktizé'ni | |
| a-ampuksáksi | kákgoksaksi | ktaktiksáksi | |
| a-ñmbutala | kákgotala | ktaktitala | |
| a-ñmbutana | | | |

**Absolute form.**

| skúle, skúli | lark. kiiila | earth. |
| { watchága | dog. } |
| { watcháka | } |

¹Signifies "toward the Shasti country", or, when used as a subjective case, it means "the country of the Shasti."
GRAMMAR OF THE KLAMATH LANGUAGE.

<table>
<thead>
<tr>
<th>skúle</th>
<th>käíla</th>
<th>watchága</th>
<th>tía</th>
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<tbody>
<tr>
<td></td>
<td>käílash</td>
<td>wátechagsh</td>
<td>tía</td>
</tr>
<tr>
<td>skúlelam</td>
<td>käílalam</td>
<td>watchágalam</td>
<td>tíaalam</td>
</tr>
<tr>
<td></td>
<td>käílanti</td>
<td>watchág'ti</td>
<td>tía'ti</td>
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<tr>
<td></td>
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<td>käílazë'ni</td>
<td>watchagzë'ni</td>
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<td>käíflaksi</td>
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<td>skuleksáksi</td>
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<td>tiaksáksi</td>
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<td>skúletala</td>
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<td>watchágtala</td>
<td>tiatala</td>
</tr>
<tr>
<td></td>
<td>käílatana</td>
<td></td>
<td>tía'tana</td>
</tr>
</tbody>
</table>

Distributive form.

skús'kle, skús'klelá käkäíla wa-utchága tía
tía

(rarely used.)

skús'kle wa-utchága (not used.)

skús'klelam wa-utchágši

skús'kleletat wa-utchág'ti

skús'klelak wa-utchágátat

skús'kležë'ni wa-utchagzë'ni

skús'kleksáksi wa-utchagksáksi

skús'klelala 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 gi: -kish (-gish, -ksh etc.). Four principal modes of forming the substantive may be set down, as follows:
DERIVATION OF SUBSTANTIVES.

1. Derivation from a verb with all its prefixes and derivational suffixes, adding to it only a substantive forming suffix. Ex.: látehash and látechaksh from látecha.

2. Derivation from a noun through addition of a substantive-forming suffix. Ex.: kālish from kāila.

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.: vūn from wūa, vūa.

4. A verb becomes a substantive without any other change save that of assuming case-suffixes. Ex.: vumi.

Of these different modes of derivation, the first is the one which forms nomina verba, 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; shuashulámpkish 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 wáiti 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, -i (-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.: kāk male organ, from kćka; ktkhāk mother of pearl shell, from ktchálk, ktchálzā; shkē gray hawk, from skōdshatko; skēl marten, from
skélya to become dusky; shlé'dsh wild hemp, from shlédsza; 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: gnishka slope, šlíka scraper of stone, iwála top or end, ísha funeral, kinyátp'ina angle, corner, néwisht remains, pála and pálash liver, páta dry season (pátaš is spleen, milt), skó, skóa and skó'sh spring season, yumí and yumíšh 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 klikaga 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 tîdsh nû şişhtla 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 steinash heart, his perceptive and intellectual powers by hîsh-kanksh thought, mind, or by tîdsh shepelpâltao, sháynaksh sagacious. For soul and life there is but one term here and in many other Indian tongues: breath (hiûkish) 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 keâlak or nê'g, Mod. nû'g, absent, keku the one standing before me or you, lâki to be gone, etc. Our idea of substance can be expressed by tua something, by the verbs gi, wú 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 shnêlahash, 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:

hâshtaksh perforation. shalatchguálash junction.
kpâpshash taste (of tongue). shenolakuish promise.
ktehâlkhash splendor. tûmênahash noise.
lushlûshish warmth. tîâ’mish hunger.
ndêtchkhish blushing, shame. tehmu'ksh obscurity.
netnôlzish government. tzûtzash ill-omen.
nê-ulaksh law, rule, sway. wêtish laughter.

Many English abstract terms have to be expressed in Klamath by adjectives or verbal adjectives, which then assume the function of substantives:

aîshishtchi beautiful and personal beauty.
yâmkanptch lazy and laziness.
kâtagsh cold, chilly, and low temperature, frost.
kêlpoksh hot and heat, fever.
litchlitchli powerful and power, strength.

nk'illitko 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.

hishuaksh, in Mod. hishuatch'ash husband, then male, man; originally “one who associates, consorts with.”

íwam berry, juice-berry; originally “whortleberry.”
k'tchák marine and fresh-water shell; originally “mother-of-pearl shell.”
stinash lodge, house; originally lodge made of bent willow-rods, which signification it retains in the northern dialect.
wám'enaksh snake in Kl., really applies only to the black spotted snake, the most frequent snake-species in certain localities.
wel'kash female, woman in Mod.; originally “old woman.”

wishink, 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, techkass, and aquatic birds, mă'nakli, which are called after their color mixed from blue and gray; but kii'm is a truly generic
term for fish. No real term exists for animal, quadruped, and plant. Trees are called áŋku by Modocs and Klamath Lakes, kō'sh by Klamath Lakes (really “pitch pine”); shrubs are áŋku also; weeds, and other plants growing near the soil, tečelash, “stalk”; all the grasses tečelash, and kshūn “what is carried on the arms.” Various terms are used to describe fruits by their form: iwam, Ibiíka, li'itish, litish, 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; -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, -útkish. Nomina agentis, when changing from the absolute to the distributive or reduplicated form, become nomina actoris.

1 Other instances of substantives with duplicate diminutive endings are paishkaga little cloud, an nakashkiága belly, if this stands for nakashka-ága, transformed by vocalic dissimilation.
c. Substantives indicative of provenience, nativity, tribal descent, or origin of persons or personified beings: nomina gentilium. 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 Skaútítko) in exceptional cases. Mixed-blood descent is indicated by tžálamni hall, 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 munán-tatámnuish a mole-species, from táménů. The numerous onomatopoetic forms which occur in so many bird-names, as tuktuknuash, wàiwash, may be classed as nomina actoris also. Butterflies are mostly called by reduplicative names, as kepkap, wálwikwash, 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. mína deep down): mūi woodchuck, mūkuaga field-mouse, mū-üe male, mu'ak 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-ąga, walzátchaga, 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 lakí: male dog, lakí wátsaga; male dog pup, lákiang wátsaga; male horse, lakí wáts; male deer, lakí wîhle; young male deer, lákiaga wîhle or wîhlag lákiang; male eagle, lakí yau;ážal. For the female two terms are in use, one of which, ndsîlo, is applied to the domesticated quadrupeds only: female horse, or mare, ndsîlo wáts; female dog, ndsîlo wâtsag; female puppy, ndsîtâg wâtsag. The following are either names of birds or of wild quadrupeds: female cat, ngúlo, kúlo pîshish; female deer, ngûlo wîhle; female eagle, kûlo yau;ážal; female block bear, wî-hãm kûlo; her young, wî-hãm kûlu; shâizish gûl; (cf. 163: 16); female lizard, kîa kûlu; the female kîls-bird, kîlsam kûlo; female wolf, kî-utchish gûl. We also find, in 163, 9: kû-e welékash the old female frog or toad, and tikâga 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 spûm, and the term Shâshapsh, Shâshapamtch 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 tzâ-ush, not watchága, for this means dog; wîhlag stands for young antelope, instead of tehewaga, and in fact means young deer, young fawn; cf. wîhla in Dictionary, page 485. Tâwalsh young quadruped refers to certain animals only: vûnam tâwalsh 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, kitckání) is
placed before the name. Lelédshi and its diminutive leledshiága refer to the young of mammals only. Cf. ilhkanksh, in Dictionary.

To the names of personified animals, occurring in the mythic stories of the two tribes, is appended the adjective âmtchiksh, 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, Reginald, renauld 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:

wanáka little silver fox: mbaubáwash (the “howler”), kenkatilatuash, kenkapshlū’li, ndundóatuash.
tiggága quail: takága.
yaužal white-headed eagle: shkú’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, âńku, tkáp, tehčlash, is, except in a few cases, elliptically omitted, so: kpókam gooseberry bush, for kpókam âńku, 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, kī'lo pine-nut, though this is eaten by the Indians. Wōkash, nū't, nū'tak, designate the plants as well as their seed. Wele'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, iwam designates the whortleberry as well as the bush upon which it grows, and le-usham, distr. le'lė-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, kēnáwat, ně'wal, skáwanksh, shlé'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 -ů'tkish (-ůtkish, -ů'tch) or -kish, q. v.

c. Parts of the human and animal body are formed chiefly by means of the suffixes -ash (-atch), -p, -n (-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, -lįish; proper names of places, sites, hills, etc., by -kshi, -yě'ni, -na, -i and other suffixes. Yaina 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, -o'mi do not appear in the inflection of the adjective, and it also lacks special grammatic forms to indicate gradation.

I. GENDER.

Gender, animato 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:

mú'nish wú'shmú'sh shí'ga sha they kill a large ox; cf. 42, 2; 112, 21.
ati'nish kó' a sh gúká húk he climbed a tall pine tree.
wá'tsag mú'ménish wawákash gítk fox-hound, lit. “dog having long ears.”
yá'í'nish pil má'i pín they eat only the lower (part of the) tule reed.
pálpalish (or pálpalsh) shláí'sh gítko having a white flower.
litchlitchlish stíma'nish 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 tá'í 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.
INFLECTION OF ADJECTIVES.

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.

lů'k pûpashpûsh-tkani (gi) the seeds are blackish, 146, 3.
kêlêdsh nûmûtehâlî lûkáyâ the kêlêdsh-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 compositive 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 -ên- or -ên- 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'gishap t'shishap ketchkaniënash o' gisht wêngga (Mod.) mother (and) father died when he was young, 55, 20.

nâ'sh shu' shâsâyâks hû'matcha kâlêk a song having pointed him out as relapsed; lit. “one song having discovered that he is of the kind called relapsed”, 72, 3.

yûmashptelî lû'lokî Aîshisham, Wânâkalâm kâkâ'kli lû'lokî *the fire of Aîshish was purple-blue, that of Silver Fox was yellow*, 99, 3.

lûp shûshesh mû'meni, szûtsh tchish lápî ndshêkâne 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-gíshí at the Sand-covered Hill, 43, 12; cf. 56, 4.

kédsha utchékayant kshú’nat it grows on small grasses, 148, 5.

lúk shewána sháplashú stáyanti to give away seeds from a full seed-paddle.

nu’ldshá ko-útshántala käilátala kái-ilpákshtala I am descending to the wretched, the burning land, 173; 2.

ndanne’ntch wéwansonsh yáumash shéwana to three (of his) wives he gave necklaces, 96, 9.

ká-i gitánish ámputi bǔnni! do not drink of this water!

pú’ka a sha ktáyatat kélpókshtát they roast them with heated stones, 148, 16. 17. Cf. 50, 18.

B.—The preceding term, which is usually the adjective, retains the suffix, while the term standing last loses or abbreviates it:

téshántala käila into a good country, 39, 2. 40, 15.

ské’tigšhta vushó shlíin he shot (him) in the left breast, 42, 10.

ká-i pupashpá’šlish gúshú lu’ela 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 mú’ni é-ushtat running into the great lake, viz., “the sea”, 127, 14.

kinkan’ smó’k git’k they have a spare beard, 90, 5; cf. 90. 17.

únípmi waítash during four days, 75, 14; cf. 88, 4.

génta käilatat about this world, 94, 2.

pálpal tehú’leksh gitko person having a white skin, 55, 4.

pálpali wásátká upon a white horse, 183; 22.

múni lákiash néasht gi 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, -ä. The most frequent of these adnominal suffix-abbreviations are -a (-ä) and -nt (-nta, -ta).

-ä (pronounced short) occurs in some oblique cases of the adjectives in -petchi, -metchi, -tchi, in some adjectives like tidshi good, kú-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 welékshahtala 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:**

<table>
<thead>
<tr>
<th>Substantive Terminals</th>
<th>Adjective Terminals</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ash and obj. case without suffix</td>
<td>-sh (-ash, -ish), -ä, -anta, -ant, ta.</td>
</tr>
<tr>
<td>-am (-lam)</td>
<td>-am (-lam), -nt.</td>
</tr>
<tr>
<td>-ti, -ät</td>
<td>-nta (-nt), -ntka, -nti, -sh (-ash, -ish).</td>
</tr>
<tr>
<td>-tat, -at</td>
<td>-nta (-ant, -nt), -ntka, -tat, -sh.</td>
</tr>
<tr>
<td>-tka, -tk</td>
<td>-ntka, -ntk, -tk.</td>
</tr>
<tr>
<td>-zëni, -amzëni</td>
<td>-sh, -nt, -ä, am (-lam).</td>
</tr>
<tr>
<td>-ë'ni</td>
<td>-ntka, -ntk, -tk.</td>
</tr>
<tr>
<td>-amkshi</td>
<td>-am (-lam), -ä.</td>
</tr>
<tr>
<td>-ksaksi</td>
<td>-sh, -nt, -ä.</td>
</tr>
<tr>
<td>-tala</td>
<td>-sh, -nt, -ä.</td>
</tr>
</tbody>
</table>
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 ketchkan’sh.
kápukní (abbr. lápu) *both*; obj. lapukénash and lápu.
múni *large, great*; obj. muyánash (for muniénash), múnish, múateh.
ndání, ndáními *three*; obj. ndáménash and ndání.
nánuk (for nánukni) *all, whole*; obj. nanukénash and nánuk.
tunépni *fire*; obj. tunépá’nash and túnip.

The longer form may stand without any substantive accompanying it; cf. hunkínash tunepá’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 atíniénash and atíniénash, 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 É-ukshikishash.
Mó’dokni and Mó’dokish, poss. case Mó’dokisham.
Wálamskni and Wálamskish, obj. case Wálamskishash.

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.

kálliant wáshash *in the absence of the prairie-wolf*, 105, 3.
mú nki’llípsh (for nkíllípash) tí’wish the quickly-rushing waters, 94, 5.
gómptcha mákłakshash *persons of that description*; cf. 186; 54.
PARADIGMS OF ADJECTIVES.

kó-ídsha skú'ksh a wicked spirit, 127, 13.
palpáli-sh shil k'hi'ulczan hoisting a white flag, 14, 2.
túma núnuktuan gisháltko rich in all kinds of property.
liwátkul shnušashtat hünkant they raised him up in that nest, 101, 13.
keňánta kó-íshtat when no snow was lying on the ground, 37, 21; cf. 41, 10.
wí-ukayaut këládshamat on the low keládsh-bushes, 146, 8.
taktálánta káflatat upon level ground, 43, 29.
náýant wáñtashtat on one and the same day; cf. 56, 7.
géntka lúldam this winter: géntka pátá this summer.
gaptchétka tázalampáni about the middle of May, 36, 7.
géntka skoshé'ni during this spring.
ná'dshash shelluálshgishi 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, -dshí 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.**

<table>
<thead>
<tr>
<th>Absolute form.</th>
<th>Distributive form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>taktáklı shlápsli red flower or flowers</td>
<td>tataktáklı shláshlapsh each red flower</td>
</tr>
<tr>
<td>taktáklısh shlápsli</td>
<td>tataktáklısh shláshlapsh</td>
</tr>
<tr>
<td>taktákliam shlápsham</td>
<td>tataktáklıam shláshlapsham</td>
</tr>
<tr>
<td>taktákłantı shlápshti</td>
<td>tataktáklantı shláshlapshhti</td>
</tr>
<tr>
<td>taktákłantık shlapshťka</td>
<td>tataktáklantık shláshlapshťka</td>
</tr>
<tr>
<td>taktákłant shlapshťtat</td>
<td>tataktáklant shláshlapshťtat</td>
</tr>
<tr>
<td>taktáklısh hlapshţé'ni</td>
<td>tataktáklısh hlapshlapshţé'ni</td>
</tr>
<tr>
<td>taktákłant shlapshksáksi</td>
<td>tataktáklant shlapshlapshksáksi</td>
</tr>
<tr>
<td>taktáklısh shlápshtala</td>
<td>(or tataktákłant shtáshlapshhtala)</td>
</tr>
</tbody>
</table>
Adjectives in -ni.

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>atîni kō'sh tall pine tree</td>
<td>a-atîni kō'sh each tall pine tree</td>
</tr>
<tr>
<td>atî-ä'n'sh, atî'n'sh, atî'n'sh kō'sh</td>
<td>a-atî'n'sh, a-atî'n'sh kō'sh</td>
</tr>
<tr>
<td>atî'yâ'nam, atî'ë'nam kō'sham</td>
<td>a-atî'yâ'nam kō'sham</td>
</tr>
<tr>
<td>atî'yânti kō'shti</td>
<td>a-atî'yânti kō'shti</td>
</tr>
<tr>
<td>atî'yântka kō'shtka</td>
<td>a-atî'yântka kō'shtka</td>
</tr>
<tr>
<td>atî'yant kō'shtat</td>
<td>a-atî'yant kō'shtat</td>
</tr>
<tr>
<td>atî'n'sh kōshzę'ni</td>
<td>a-atî'n'sh kōshzę'ni</td>
</tr>
<tr>
<td>atî'n'sh kōshksáksi</td>
<td>a-atî'n'sh kōshksáksi</td>
</tr>
<tr>
<td>atî'n'sh kō'shtala</td>
<td>a-atî'n'sh kō'shtala</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>múni lakí great chief, head chief</td>
<td>múmëni laláki each great chief</td>
</tr>
<tr>
<td>muyá'nam, múnish lák'iaš</td>
<td>múmëni, múmëni laláki</td>
</tr>
<tr>
<td>muyá'nam lakiam</td>
<td>múmëni, múmëni laláki</td>
</tr>
<tr>
<td>muyá'ntka lakitka</td>
<td>múmëni, múmëni laláki</td>
</tr>
<tr>
<td>______</td>
<td>______</td>
</tr>
<tr>
<td>muyá'nam lakiamzę'ni</td>
<td>múmëni, múmëni laláki</td>
</tr>
<tr>
<td>muyá'nam lákiamkshi</td>
<td>múmëni, múmëni laláki</td>
</tr>
<tr>
<td>______</td>
<td>______</td>
</tr>
<tr>
<td>muyá'ni'sh, múnish lakiashtála</td>
<td>múmëni, múmëni laláki</td>
</tr>
</tbody>
</table>

Inflection of tídshi good, and of kū-idshi bad.

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tídshi pgishap good mother</td>
<td>tídshi or titádshi pgishishap each good mother</td>
</tr>
</tbody>
</table>
ADJECTIVAL PARADIGMS.

Absolute form.

<table>
<thead>
<tr>
<th>tadsha pgisha</th>
<th>tidsha pgisham</th>
</tr>
</thead>
<tbody>
<tr>
<td>tidsha pgisha</td>
<td>tidsha pgishanze’ni</td>
</tr>
<tr>
<td>tidsha pgishamkshi</td>
<td>tidsha pgishamksaksi</td>
</tr>
<tr>
<td>tidsha pgishamkshi</td>
<td>tidsha pgishamkshi</td>
</tr>
<tr>
<td>tidsha pgishamkshi</td>
<td>tidsha pgishamkshi</td>
</tr>
<tr>
<td>tidsha(ut) pgishatala</td>
<td>tidsha(ut) pgishatala</td>
</tr>
</tbody>
</table>

Distributive form.

<table>
<thead>
<tr>
<th>tidsha pgishisha</th>
<th>tidsha pgishisham</th>
</tr>
</thead>
<tbody>
<tr>
<td>tidsha pgishisha</td>
<td>tidsha pgishishanze’ni</td>
</tr>
<tr>
<td>tidsha pgishishamkshi</td>
<td>tidsha pgishishamkshi</td>
</tr>
<tr>
<td>tidsha pgishishamkshi</td>
<td>tidsha pgishishamksaksi</td>
</tr>
<tr>
<td>tidsha pgishishamkshi</td>
<td>tidsha pgishishamkshi</td>
</tr>
<tr>
<td>tidsha pgishishamkshi</td>
<td>tidsha pgishishamkshi</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>kú-idshi watsága vicious dog.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kú-idsha watságash and watsága</td>
</tr>
<tr>
<td>ku-idshã'nam and kú-idsham watságalam</td>
</tr>
<tr>
<td>kú-idsha watságti</td>
</tr>
<tr>
<td>ku-idshántka watságatka</td>
</tr>
<tr>
<td>kú-idshat (and kú-idsha) watságat-tat, watságat</td>
</tr>
<tr>
<td>kú-idsha watsagzé’ni</td>
</tr>
<tr>
<td>kú-idsha watsagaksí</td>
</tr>
<tr>
<td>kú-idshant watsagtála</td>
</tr>
</tbody>
</table>

Distributive form.

<table>
<thead>
<tr>
<th>kú-idshi wá-utság each vicious dog (or kúkidshi wa-utsága).</th>
</tr>
</thead>
<tbody>
<tr>
<td>kú-idsha wa-utságash and wa-utchága</td>
</tr>
<tr>
<td>ku-idshã’nam wa-utchágalam</td>
</tr>
<tr>
<td>kú-idsha wa-utságti</td>
</tr>
<tr>
<td>ku-idshántka wa-utságatka</td>
</tr>
<tr>
<td>kú-idshat, kú-idsha wa-utságatat, wa-utságat</td>
</tr>
<tr>
<td>kú-idsha wa-utsagzé’ni</td>
</tr>
<tr>
<td>kú-idsha wa-utchágaksí</td>
</tr>
<tr>
<td>kú-idsha wa-utchágksáksi</td>
</tr>
<tr>
<td>kú-idshant wa-utchaghtála</td>
</tr>
</tbody>
</table>

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, -utchi, -tchi, the adjectives and pronouns with this ending are inflected exactly in the same manner, and thus no new paradigm is required.
GRAMMAR OF THE KLAMATH LANGUAGE.

Adjective in -sh.

Absolute form.

kélpaksh ámbu hot, boiling water. kélpakshzé‘ni ámbu, or kélpaksh ambuzé‘ni
kélpakshash, kélpokshash ámbu kélpaks ambuksáksi, or ámbu kélp-kaksaksi
kélpapkam ámbuam kélpakshtal(a) ámbutal
kélpakshi ámbuti or ámbu kélpakstal or kélpoksh ámbutat

It will be seen that some of the above forms are derived from kélpkatko, and not from kélpaksh, kélpûks.

Distributive form.

Kekálpaksh, kekálpoks is not in frequent use, the language preferring to substitute for it kekalpktiono, the participle of kélpka. For its inflection see Participles, and -tko in List of Suffixes.

Adjective in -a.

Absolute form. Distributive form.

kuánta ktá-i, ktái hard rock, hard stones. kakuánta ktái each hard rock.
kuánta ktái kakuánta ktái
kuántanti ktáyam kakuántanti ktáyam
kuántanti ktáii kakuántanti ktáiti
kuántantk ktáyatka kakuántantka ktáyatka
kuántant ktáitat, ktáyat kakuántant ktáitat
kuántant ktaizé‘ni kakuántant ktaizé‘ni
kuántant ktaíkshakshi kakuántant ktaíksaksi
kuántant ktaítala kakuántant ktaítala

The conclusions to be drawn from these various conjugational specimens are that some case-suffixes of the substantive (-na, -zé‘ni) 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 grammatical 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 tidshī good, stāṇī full, kēlpoksh 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 consonantie, and then the radix belongs to the class which I call thematic roots. In pālpali white this sound has coalesced with the suffix, the original form being pālpal-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:

lushlushāga a little warm.
ketchāga rather small; from ketchkānī small.
lūk pāpashpūshktkani each seed is a little black, blackish, 146, 3.
kākāktkani tchikass 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 metsmétli sháwalsh) obsidian arrow-head; lit. "dark-blue arrow-tip."
pushpúsh-uk shlé'sh (uk for húk) 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 lá’ínt and lá’íntlánt for yellow. In Klamath we have:

kál kma half-spherical skull-cap, for kálkali kmá.
litchtakia to try hard, contains litchlitchli strong.
pá’žtgi to dawn, lit "to turn gray", contains pákpá’kli gray.
tá’žtki to become red, to blush, contains taktakli red.

This is observed in some other verbs in -tki, -tzi, and is true even of some adjectives of Class B, which revert to their adverbial form without losing their adnominal signification: mú lağı headchief, kétch-laği 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:

litchlitch strongly, forcibly: litchlitchli valorous, powerful.
kétchkétch roughly; kétchkétchli rough to the touch.
mú strongly, much, a great deal; múni large, great.
atí far, high up; atíni tall, distant; atíkni stranger.
má’ntch long ago; má’ntchni belonging to the past.
tánk then, at that time: tánkní belonging to that period.
tú over there; túkní coming from there.
gitá here; gitákní coming from here, there.
kó-i *badly, wrongly: kó-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 (-ntchi, -tchi).
- Adjectives of pronominal origin: -kani, -kni, -kianki, -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 knáta *hard, which are in fact an adverb and verb.

- *aga, -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: kéliak *deprived of, péniak *unclothed, tánkak *a few only.
-i appears separately as a suffix only in a few adjectives, as kú-idshi bad, tidshi good, túmi many. Ati is abbreviated from atíni, like wénni from wenníni.

-kaní appears in a few adjectives only, as yánakani, ketchkání, nuchékani, t'ágílamkání; in the following it points to an uncounted, undetermined number or quality, and is equivalent to our some: túnikání máklaks a number of persons, some people; kúnkání a few. It also forms the suffix -tkání, q. v. Cf. page 343.

-ki or -gianggin; “for oneself”, in List of Suffixes.

-kni 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-: yánakni northern, obj. case: yamakíshash, for the oblique cases are formed from a suffix -ish. The suffix is a contraction of -kání, although it differs now greatly from it in its function. Adjectives in -kni have often to be rendered in English by the corresponding adverb:

tú'kni pläntankni sa shlín they shot from above in the distance, 23, 21.
hunkélāmskni lúgs guikaga the slave ran away from this man's house.

Several adjectives in -kni are derived from the oblique, especially locative cases of substantives and pronouns, and from adverbs or postpositions: kókagtalkni, Lókuashtkni, Shíkuneshtkni, nakushzé'nkni, plaatálantkni (for plaatálántkni ?), 173; 1.

-li forms concrete adjectives descriptive of surface-quality, or of intensity of motion. Their radical structure and the affinity of -li with -ala (-la) and the prefix 1- have been hinted at elsewhere. This suffix forms no compound suffixes.

-ni 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, kóc-uni slow, t'é-uni first, or by a consonant, as in tunépni five and the other numerals, t'ágílamnmi middle, komí'shni wild, etc. The insertion of -ün-, -en- in the oblique cases, and the forming of collective nouns by appending -ni, distr. -nini, was mentioned above. Suffixes
SUFFIXES OF ADJECTIVES.

composed with -ni are found in shnidlashksaksini, tutashtaliksini, vushoksáksini, yántani, tatželampánkani.

The suffix -ni, used in an adverbial sense, occurs in the adverbial numerals: lípni twice; in tchúshni always, túnéni often, and is not inflected then, as may be seen 112, 7. 10, where we find kátni to those inside the káyáta; if it was inflected as an adjective, we would expect kátniash, or káyátniash.

-pchéi, abbr. -tehi, -tch, -ntchi, -ntch, 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: kélpaksh hot and heat, kátags cold, etc. They appear either with the suffix -ish, -ché, or with -kísh, -gésh, -ksh, -gs; cf. List of Suffixes.

-tkáni. Mentioned under -káni and elsewhere.

-tko (-tk, -ltko, -ntko) forms verbal adjectives, as spúgatko gray-colored, nkillitko strong, forcible, etc.

To the above list we add a few adjectives of a rather general signification. 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.

Àmtchiksh abbr. -amtch, old, is transposed from má'ntch gí'sh, má'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 Shúkanmtch 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: Wáknantch, 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 sho'pamntch bad, miserable soup.

Nouns ending in -sh, -s lose this suffix before -amtch.
GRAMMAR OF THE KLAMATH LANGUAGE.

gitko, 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 shlápshtko the klána has a white flower, 146, 14; when the correct expression would be: klána pálpalish shlápsht gitko.

yálan k alike to, similar to; partic. of yálha to lay upon, viz., "to make congruent": Bóshtin yálan k after the fashion of the Americans, 59, 20.

-pání is an enclitic adverb, up to, reaching as far as (pañí in Dictionary), which occurs in some adjectives, as tálampaní half, middle, lit. "up to the middle", and with -kani forms -pánkani, -pánkni: tálampankani forming one-half.

shitko, Mod. shútk, distr. shishátko, shushátk; enclitic: shitk, sitk comparable with, looking like; cf. List of Suffixes. Differs from -páni by giving comparisons of a more reflected, abstract nature. Modocs usually construe it with the objective, Klamath Lake Indians with the possessive case.

-tuá, enclit. -tua, refers chiefly to inanimate objects: a thing, something, some kind of; obj. case tuálash; poss. tuálam. Láki túma tuá gitk a rich man, lit. "a chief many things possessed of"; námuktua 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.”

Minutives 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. Kshúüzü, partic. kshúüzüko to surpass (one animate subject), lúüzüko (round subject), nyúuzziko (tall subjects), winüzí, Mod. vúuzzi, partic. winüzíko, Mod. vúüzüko, 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.

kō’sh múni nyú üzíko kápká the pitch-pine is taller than the kápká-pine
(uyú üzíko literally means “lifted up”, “raised”).

géku a kū’sh kú-i winüzíko hu’unu this pine tree is smaller than that one;
lit. “this pine tree not surpassing-is that.”

gé-u a kitchkáni ñ’puls, mitoks múni my apple is smaller than yours;
lit. “mine is small apple, yours-but large.”

páwash a ké’shá aitzámé Nazis kō’l the páwash-root grows to less height
then kō’l, 148, 7.

luüzüko kápiúunksam lúk tehípash the seed of the kápiúunks-plant is
larger than that of the tehípash (l-, prefix of luuzzi, points to the
round shape of the seed), 146, 3.

i a ñ’sh winüzí you are taller than I; lit. “you surpass me.”

wá’tch kshúuzzi placing tzá-uskash the horse is larger than the colt; lit. “horse
is conquering colt.”

nú a túná gitk winüzí mish I have more than you; lit. “I much-having
exceed you.”
nánka pupashpúshli máłaks, nánkatoks ká-i some Indians look darker than others; lit. “some dusky Indians, some not.”

hút a híshuaksh atúni, nánukens'í hak nálsh winízi 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, mú 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.

mú n'kîllîtko very rash, strong.
ka-á kó-ídshi very bad or mischievous, loathsome.
ga atúni very tall.
tídshi toksh, tídshi ka-á very good, quite good.
ká-a kitchkâni, mú kitchkâni 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 minuative 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:

kitchkâni small, kitchkâniak very small, ká-i kitchkâni 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. Mű'ni is large, mú-uni pretty large, mű-ûni very large, and mú-nu-ûni 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, -tehi when appended to some adjectives effects gradation: tídshi good, dear; tîdshîtehi pretty good, or the dearest; atûni tall; atûnitehi (or -teha) ò teháki 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

* The Sháwano language, Algonkin family, forms its ordinals by prefixing max- and suffixing -sene, -thene to the cardinal numeral. Thus nisatmí seven forms maximinisathne seventh. The suffix can also be dropped, and then we have maximinisathni 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 severality or apportionment.

**Explicit Forms of the Numerals Up to Ten.**

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ná-igshani, Mod. ná'gshani</td>
<td>ná'nigshani</td>
</tr>
<tr>
<td>ná’dsh, ná’s, ná’s</td>
<td>ná’nash</td>
</tr>
<tr>
<td>lá’pñi, lá’p’ni, lá’pi</td>
<td>lá’lap’ni, lálap</td>
</tr>
<tr>
<td>ndúni, ndúni</td>
<td>ndándani</td>
</tr>
<tr>
<td>vúnepni, wúnipni</td>
<td>vú-unepni</td>
</tr>
<tr>
<td>túnepi</td>
<td>túténepi</td>
</tr>
<tr>
<td>nádshkshaptánkñi</td>
<td>nanashkshaptánkñi</td>
</tr>
<tr>
<td>lápkshaptánkñi</td>
<td>lálpkshaptánkñi</td>
</tr>
<tr>
<td>ndankshaptánkñi</td>
<td>ndándankshaptánkñi</td>
</tr>
<tr>
<td>nádshské’kñi (Klamath Lake)</td>
<td>nanadshské’kñi</td>
</tr>
<tr>
<td>shékékshkñi (Modoc)</td>
<td>széékékshkñi</td>
</tr>
<tr>
<td>tá-unepni, té-unepni</td>
<td>tétunepni</td>
</tr>
</tbody>
</table>

**Apocopated Forms of the Numerals Up to Ten.**

<table>
<thead>
<tr>
<th>Apocopated form</th>
<th>One-half</th>
<th>One</th>
<th>Two</th>
<th>Three</th>
<th>Four</th>
<th>Five</th>
</tr>
</thead>
<tbody>
<tr>
<td>ná’gshta, Modoc ná’gshta</td>
<td>one-half</td>
<td>one</td>
<td>two</td>
<td>three</td>
<td>four</td>
<td>five</td>
</tr>
<tr>
<td>ná’sh, nás</td>
<td>one</td>
<td>two</td>
<td>three</td>
<td>four</td>
<td>five</td>
<td>six</td>
</tr>
<tr>
<td>lá’p</td>
<td>six</td>
<td>seven</td>
<td>eight</td>
<td>nine</td>
<td>ten</td>
<td></td>
</tr>
<tr>
<td>ndúni</td>
<td>nine</td>
<td>ten</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vúnep, u’nip</td>
<td>ten</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>túnep, túniup</td>
<td>ten</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>nádshkshápta, ná’sksapt</td>
<td>ten</td>
<td></td>
<td></td>
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<tr>
<td>lápkshápta, lápkapspt</td>
<td>ten</td>
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</tr>
<tr>
<td>ndánkshápta, ndánksapt</td>
<td>ten</td>
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<td></td>
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<td></td>
</tr>
</tbody>
</table>
ná'dshskéksh, ná'sžë̂ks (Klamath Lake) nine. nánadszè̂ksh
shkè'kish, skè'ks (Modoc) nine. szeszé̂kish
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 ná'dsh líkla; d. lilákla
12 ta-unepánta láp pé-ulá; d. pépula
13 ta-unepánta ndá́n pé-ulá
14 ta-unepánta vúnep pé-ulá
15 ta-unepánta túnep pé-ulá
16 ta-unepánta ná'dshkshaṕt pé-ulá
17 ta-unepánta lápkshaṕt pé-ulá
18 ta-unepánta ndá́nkshaṕt pé-ulá
19 ta-unepánta ná'dshszè̂ks pé-ulá
20 lá'péní tá-unep; d. lálap tá-unep
21 láp'ni ta-unepánta ná'dsh líklatko; d. liláklátko
22 láp'ni ta-unepánta lá'p pé-ulatko; d. pepúlatko
23 láp'ni ta-unepánta ndá́n pé-ulatko
24 láp'ni ta-unepánta vúnep pé-ulatko
25 láp'ni ta-unepánta túnep pé-ulatko
26 láp'ni ta-unepánta ná'shksaṕt pé-ulatko
27 láp'ni ta-unepánta lá'pksaṕt pé-ulatko
28 láp'ni ta-unepánta ndá́nksaṕt pé-ulatko
29 láp'ni ta-unepánta ná'dszèks pé-ulatko
30 ndá́ní tá-unep; d. ndá́ndan tá-unep
31 ndá́ní ta-unepánta ná'sh kshíkla; d. kshísákla
32 ndá́ní ta-unepánta láp íkla; d. i-íkla
33 ndá́ní ta-unepánta ndán íkla
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: lâpkshaptânkni into lâpkshałptani; cf. 44, 6. Lâ’pî is the original form.
of the numeral for two, and lápēni 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 few* 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 ndánand’sh té-unip nápal námuk wai-tash nish lúi; not by ndánand’sh tetúnip, nor by ndánísh 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 pên, pán *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 pán, pên or not. *Forty-three* may thus be expressed in different ways:

vunépni ta-unepánta ndán pé-ula
vunépni tá-unepni pên ndán pé-ula
ndán pên vunépni tá-unep pé-ula
ndán vunépni tá-unep pé-ula

The fraction *one-half*, ná-igsh tani, ná’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 -a'n-2, -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 -a, 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:

\[ \text{idáni, idánni tatáksni three children (subj.)} \]
\[ \text{idánnénash, idáanna tatákiash three children (obj.)} \]
\[ \text{idánnénam tatákiam of three children.} \]
\[ \text{idánnantka tatákiamtí or tatákiamat about three children.} \]
\[ \text{idánnantka tatákiasthtka by means of three children.} \]
\[ \text{idáanna tatákiamzó'ni, tatákiamkshzó'ni where three children are.} \]
\[ \text{idáanna tatákiamkshi where three children live.} \]
\[ \text{idáanna tatákiamkshiala, abbr. tatákiamshitala toward the place where three children live.} \]

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:

\[ \text{té-unipni shishilaga ten shreds,} \]
\[ \text{té-unipánsh, té-unip shishilag(a)} \]
\[ \text{té-unipánti shishilagti} \]
\[ \text{té-unipántk(a) shishilagátka} \]

The case-ending -tka, -ntka, -ntk frequently becomes connected with substantives standing in the locative case.
Other examples of inflection:

túnipnish wéwan's gitk Aishish Aishish had five wives, 99, 9.
ndannē'utch wéwanshish to three (of his) wives, 96, 9.
nū tē-unip willis'ik iwî'xa I have filled ten sacks, 74, 12.
lápti tâ-unepanta pā'n tūnep pé-ula ni sā'tu I have counted twenty-five, 70, 8.
wū'la sā hūnkiast tūnipâns they asked those five (men), 17, 6; cf. 17, 13; 44, 2.
túnipni hak máklēka Nilakski five (men) only from Nilakski 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, nāyentsutch:

subj. nā'dsh, nā'sh, nās one; nāyents another.
obj. nā'dsh, nā'sh, 72, 3; nayā'hash, nāyen'sh, nā'-ints, nāyâns, 72, 1.
poss. nā'dsham; nayénam, na-ā'nam.
partit. nā-itī.
instrum. nāyantka, nā'-int, nāyant, 66, 10; nā-ent, 66, 2.
locat. nāyantat(?) nāyant, nā'-int.
ilat. na-itzę'ni on one end; on the other side (for na-itī-zę'ni).
ingen. nā-i on one side (in nā-igshta half, nā-itī etc.).
direct. nā'dshtala, nā-itala (cf. nā-ital-tēlshna).

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: tā-unepanta láp pé-ula; cf. 40, 1.
18 ndānkshapt yāla, instead of: tā-unep pēn ndānksapt yāla.
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 shà hünk ndánant (or ndání) waitashtat *they buried him on the third day.*
lapkshaptánkiant waitashtat guikaka *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.); tzálamni: the *second* of three, or the *middle* one; tzé-u: the first in age, the *oldest*; dimin. tzewága; tzé-u a húk peųp túma wewčash gitko her *first daughter has many children.*

lupíni kiái'm gé-u shnúksh *the first fish that I caught.*
tapíni kiái'm gé-u shnúkshti gi *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 adverbal 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: vunépuń tú-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 waita *to pass a night and a day*, etc.

túnepni sá-atsa sa níghta they danced the scalp-dance during five whole nights; lit. "five times they scalp-danced all night long", 16, 11.
húk ndání keko-uya thrice times he attempted, 55, 10.
nashkshaptinkitoks nū tamēnō’tka I have been there as often as (-toks) six times.

ndānī a nū shuč-utka éwakatat gēn waitash three times I went fishing to the pond to-day.

lāpēnī, ndānī wiitólank after three days, viz., “laying over three times.”

The only numeral differing in its root from the corresponding cardinal (nā’dsh) is tīna once, tīnak (for tīna ak) only once; d. titna and titatna on various occasions, repeatedly, more than once: cf. the Spanish plural unos. Tīnak shniwâtechna to swallow at one gulp; tīna sūndē kiulan 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.

lápauntka hū’ shli’he was shot twice, lit. “by two (shots).”

hū’k nîsh lápuuntka shtântâmpk 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; nādshash or nādshâshâ at, to another place; lápash, ndânovash at, to a second, third place: cf. nûnkash 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.

lá’psh, lápash pâkalâsh twofold.

ndânovash, ndâ’novash pâkalâsh threelfold.

vûmpsh pâkalâsh fourfold.

A parallel to this is formed by the following phrase, in which the abbreviated numeral is used:

láp shantchâktântko twofold, lit. “two growing together.”

ndân shantchâktântko threelfold, lit. “three growing together.”

The term pair is rendered by lâlâpi each two; bunch by nûnak sō’t-szatch “united, bound into one.” Lâlpâtak means two only; tunepântak or
GRAMMAR OF THE KLAMATH LANGUAGE.

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:

- ná-dána shektatžatko *one-third part*.
- vunípa shektatžatko *one-fourth part*.
- lápi túnípa shektatžatko *two-fifths*.
- tá-nee-pa shektatžatko *one-tenth*.
- nádszéks tá-nee-pa shektatžatko *nine-tenths*.

But there are also other ways to express fractions:

- ná-igshtani ktúshknish *one-half*, lit. "one-half slice."
- lápěni ta-unépánta ndán tála pé-ula pén nágshta *twenty three dollars and a half*.
- vunípashat shaktpaktyatko *cut in four quarters* (as an apple), Mod.

The fraction *eleven-fourteenths* was rendered in the southern dialect in the following clumsy manner: vúníp pé-ulatko nánuk nú shnókatko, ndán kú-i shnóka; lit. "having taken all fourteen, I do not take three."

Cf. also vúníp 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 Penobscoet of Maine, the various terminations of the numeral adjective act as a sort of classifiers. Among the Maya languages, the Kiche' 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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NUMERAL CLASSIFIERS.

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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 decimal 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 ná'sh lutísh likla twenty-one berries, this literally means, “upon the twenty berries one I lay (or you lay) on the top”; and when saying: láp'éni ta-unepánta ná'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.” Likla 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 liklatko, 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 likla 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; kshíklápkash 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.

*Líkl*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.

*Pé-ula*, 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. Pcé-ula is derived from péwi "to give or bestow many rounded objects" by means of the complete formative suffix -óla, -úla.

*Kshíkl*a* or kshíklatko, 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. Kshíkl*a is another derivative of the verb íkla, "to lay down one single animate being or a long object."

*Íkla*, 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."

Nékla or nikla, part. nèklatko, 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.

Shlékla, 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.

Yála, yálha, yélá, 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, yélá, nor another form kshéla, is actually used. Examples:

wewanuish tátoksni ná'sh taúne kshikla shu’énka they killed eleven women and children, 37, 15

táne tá ta-une pánkta ná'sh mákklakswash kshiklapkash t'-ammatko commanding fifty-one Indians.

ta-une pánta táne pe-ulápkash Modokíshash hú shléa he found (there) fifteen Modoc Indians.

Tehiná'ntko lápěni ta-une pánta láp pé-ulá illó'latko gi Steamboat Frank (then) was twenty-two years old, 55, 8; cf. 19 and the passages in Dictionary, pages 264, 265.

Tiná hundred pěn láp pé-ulá látehash (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 nú kshapáta, "three I have bent over", on the second hand. Nádsh-székish nine is in Modoc abbreviated into šékish, which signifies "left over", one digit only being left over to complete the ten; cf. šké’kish, in the Dictionary. Tú-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", šké’kish, 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
DEMONSTRATIVE PRONOUN.

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 kū (gū). Ke marks close proximity, and reappears in kē-u, gē-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 ta 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 pi and sha were added for comparison, pi 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.**

<table>
<thead>
<tr>
<th>Subjective Case</th>
<th>Animate</th>
<th>Inanimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>this (so near as to be touched)</td>
<td>kē'ku</td>
<td>gēn; gē, kē; gén hūnk</td>
</tr>
<tr>
<td>this (close by, “right here”)</td>
<td>kēk; ge'k hūnk; gē, kē, pl. kē'ksha</td>
<td>gētun, gēnu</td>
</tr>
<tr>
<td>this (standing, being before you)</td>
<td>hū't, pl. hū'dsha</td>
<td>hū'n</td>
</tr>
<tr>
<td>this (present, visible, within sight)</td>
<td>hū'uk, pl. hūdsha, sha</td>
<td>hūn, hūnu, hūnk</td>
</tr>
<tr>
<td>that (visible, though distant)</td>
<td>hū't, pl. hū'dsha; gnu; sha</td>
<td>hū, hūr, hūnn, gén</td>
</tr>
<tr>
<td>that (absent)</td>
<td>hūkt, pl. hūktsha; pl. pl. pāt, sha</td>
<td>hū'ukt</td>
</tr>
<tr>
<td>that (absent, departed)</td>
<td>nē'g, pl. nē'gsha; Mod. nāg, pl. nā'gsha</td>
<td></td>
</tr>
<tr>
<td>that (beyond sight)</td>
<td>hū'k, ū'k, hū'kta, pl. hūksha; hū'ukt, pl. hū'uktsha; gnu; pl. pl. pāt, sha</td>
<td>hūk, ū'k, hū'kta</td>
</tr>
</tbody>
</table>

Where the Klamath Lake dialect has hū'k, hūnk, hū't in the singular, the Modoc dialect ordinarily uses hū 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 (hū, hūk, hūnk, 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.

kē. gē this here: Latin: hicce, hocce; poss. kēlam, kēlem; dir. gētala.
kē'k, gē'g, gē'k, gi'g this, is the above kē in the reduplicated form, the second vowel being apocopated; Lat. hic, hoc; Gr. oštōštō. Obj. case kē'kisha, gē'kisha, gē'ksh: poss. kē'klam, kē'klem. Pl. kē'ksha, gē'ksha; poss. kē'klamsham, abbr. into sham.
DEMONSTRATIVE PRONOUN. 539

gé'n, gé'n this thing; loc. gé'nta (for gé'ntat); instr. gé'ntka.
hú'n'k, hú', Mod. hú, hú'-u, ú, ú this one; obj. case hún'ksh, hún'ksh, hún'ks, hún'k 24, 5; poss. hún'k'lam, hún'k'iam; partit. hún'kauti; loc. hún'ta, hún'kaut; instr. hún'kant. Húnk may become abbreviated into únk, hak: túla hak with him, with her. Pl. of persons: hú'dsha (preferable to hú'nksha), sha; obj. hún'kiasht, abbr. hún'ks, hún', poss. hún'k'lamsham, hún'k'iamsham; abbr. into sham, 108, 4, 122, 17, 132, 5. Húnk occurs but seldom in the subjective case; hún'kt forms obj. hún'ktiash in a Modoc text.
hú't that, Mod. hú, anim. and inan.; Lat. isle; pl. of persons: hú'tsha, hú'dsha.
hú'k, Mod. hú' that; iness.: hú'ki by or within him; pl. hú'k's. Cf. Dictionary, page 74.
hú'k'sht, ó'k'sht that absent, far off, or deceased one, 192; 7. obj. hún'ksht.
hú'kt that absent one, anim. and inan.; obj. of sg. and pl. hún'kt; pl. of persons hún'ktsha.
hún this thing (visible), also referring to persons; huni, hunitak in his or her own mind; instr. hún'kta for this; loc. hún'ta thus (conj.).
gú'ní, gúni, koné the one over there (visible); also adverb. Forms particles like guná'shtant, guná'tana etc., and is derived from radix ku- in kúi, guná'ssha etc. Cf. List of Prefixes, page 289.

The following demonstrative pronouns show no inflection for case:
gé't, ké'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: gé'tant to the opposite side; gé't'éni this at this end, etc.
kám'ni, gámi, 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 kám'ni ké (as kánt is from kánmi at) and correlative to tánk.
tá'nm'i, abbr. tán, d. tatámi, so many, so much; ka tá'mí so long. Correlative to ká'mí, and more frequently used interrogatively.
tánk, d. tát'ank, so many, so much; contr. from tá'mí ké. More frequently used as interrogative pronoun and as adverb: tánk and tánk.
**Diminutives** are formed from the above demonstrative pronouns as follows: húktaga *this little one*; pl. húkshataga; double diminutive, húktakag; pl. húkshatakaga; nö'g *that one absent*, někaga, nă'kag, and others under Suffix -aga No. 2.

**II. INTERROGATIVE PRONOUN.**

Interrogative pronouns are derived from the demonstrative roots *ka* and *tu, tu*, which also form the interrogative particles or adverbs. There is a distributive form for all the interrogative pronouns, except for tuá.

Káni or kání? *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 kání also figures as pronoun indefinite.

kání hút gi? *who is he? who is she?*
kání laki! *what (sort of a) husband!* 186; 55.
kání ānku shlä'a i? *which tree do you see?*

Not to be confounded with the adjective kání, kání *being outside, one who is outdoors*  The pronoun kání is inflected as follows:

**Absolute.**
kání? kaní? *who? which?*
kálam? Mod. kánam? *whose? of which?*
kálamkšli? *at or to whose house?*
kálamkšžé'ni? kálamkštála? etc.

**Distributive.**
káka? *who? which persons or things?*
kákiaš? *whom? which persons or things?*
kákiám? *whose? of which things?*
kákiámkšli? *at whose houses?*
kákiámkšžé'ni? kákiamkštála? etc.

T uá? *which? what thing?* is an indefinite pronoun as well as an interrogative, and has to be considered as a derivative of tí *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 túňi 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 ki, contr. tuák? what is it? occurs in: tuá ki nú 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.

	tánni, abbr. tán, tau, d. tatáníi, 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 mi wátech gi? how many horses have you? lit. "how many horses are yours"? tán a i wewčash gitk? how many children have you? Cf. Dictionary, page 389.

	tánk, abbr. tán, abbr. from tánni kē; d. tátank, is used interrogatively in the same function as tánni, q. v.

	wák, 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 káť, 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 hůk, hů'nk, hün, 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 197, 1: kát hůk hů't tehűi lal'ga Tůhů'shash which thing then remained sticking upon Madhea;
lit. "that thing which then remained" etc. The Lord's Prayer, in 139, 1, has kát only: Nálam p'ítíshap, kát p'läi tehía 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; kalamshtáía etc.

Distributive.

kákat, abbr. kák, those who; each of whom or which.

kákíash (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.

hú'ksa, kák (for kákat) at tini'ži tsa those who had just gone up the hill, 23, 13.

nú-nléka nú húnkiasht kák at húk sissóka I punish those who have engaged in a fight, 61, 18.

wátsag húk k'leká kándan kp'il ktakióla nú the dog is dead whose tail I cut off; lit. "to whom I cut the tail off."

húk mat mbushëla, kálamkshi tak nú tánk mák'léza the man at whose house I stopped is married, they say.

kándan hú'nk shlin the one whom I had shot, 23, 20.

kánda nat hú'nk a'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.
INDEFINITE PRONOUN.

ge't, gäit, kät so much, that much, Mod. kánk; may be classed as well among the demonstrative pronouns, with tánk, tánni etc.: gäit i n's sků'k-taunapk so much you will have to pay me, 60, 10.

húkak, hünkak, hútak, pl. hůkshak, the same, the identical one. Inflected like the simple pronouns: hůkak hůshuaksh the same man. Same is, however, expressed in many other ways, for which cf. Dictionary, page 646.

kání somebody, some one. Is used in counting, and often accompanied by gestures. Abbreviated in ka, ga, and figuring also as an interrogative pronoun (kani).

nūán ká-i kánash shapítak I shall not divulge it to anybody, 40, 8; cf. 40, 11.

utchálkui kání a young man; lit. "somebody young."

kánk, abbr. ka, ga, so many, so much, that much; a contraction of kání 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.

kánktak, 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.

káníi, gáníi, abbr. kán, so many, such a number of; used, e. g., when pointing at objects or counting them; the correlative to tánni.

ká-itua (1) nothing, (2) nobody; see under túa.

náyentehorn other, the other, another one, next. Cf. ná'dsh, in Numerals.

nánuk (1) all, every one of, Lat. omnis; (2) total, entire, whole, the whole of, Lat. totus. Abbreviated from nánukui, 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.
nánuk'énash, nánukán'sh; inan. nánuk (obj. case); nánukash, adv., everywhere.
nánuk'énám of all, of the whole.
nánukanti, adj.: and when adv: everywhere.
nánukant (for nánukatat), adj.; abbr. nákanta, nákant.
nanukántka, adj. and adv.; abbr. nákantka.
nanukénauskhi at everybody's house.

nánuktau every kind of thing; obj. nanuktuáash etc.; see under tá.
pánani, d. papánani, as long as, to the length of.
píla, d. pípíl, alone, none but; see tála.
tálá, d. tátála, 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. pípíl, 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.

táníni, d. tatániani, as large in size, so large.
tank, d. tátank, so many, so much; not inflected for case, because it is in fact a particle. Cf. kánk. Tánkui in an adverbial signification, cf. 43, 4

tánka k a few, some, not many; emphatically tánkakak.
táníni, d. tatánni, abbr. tan, tátan, so many, so much; correlative to kánni.

tuí, 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 tua are:

ká-itua (1) nothing, (2) nobody; poss. ka-itualam etc.; here the two components may also be found separated by other words: ká-i nálsh i tua shútékí kú-idsha let us do nothing wicked, 139, 6; ká-i shash tua none of them, 20, 7.

nánuktau (1) every kind of thing, (2) everything Inflected like tua.

túmi many, much, has no distributive form, but a diminutive: tumiága few, a little of. The locative case is túmiánta, the instrumental tumiántka, tumántka, the other oblique cases túma. Before m and some other consonants the final -i of túmi is dropped: túm Módokúi gútpa many Modocs
arrived, 13, 14. Túmi also means sufficient, enough of, and too many, too much; it forms the adverbs túm and túměni, q. v.

tumig 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, nú, ni I; plural, nā't, nād we.
Second person, singular, i, ik thou; plural, āt, ā ye.
Third person, singular, pi 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, nū, nū-ū; ni, nī I.
   núsh, uish, nū's, ish me, to me.
   núsh'tala, núsh'tāla toward me.
   núsh'akshi at my home or lodge.
   núsh'ē'ni toward me.
2. i, i, i-i, ik, ikē thou.
   mish, mish, mūsh thee, to thee.
   mish'tala, mish'tāla toward thee.
   mish'akshi at thy home.
3. pi, pí he, she, it (absent or invisible, unseen).

písh, púsh; 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.
pañí, maní, m'ní on him, on her, on it; by himself; etc.
p'nálamkshí Mod.; m'nálamkshí Kl., at his, her house.
(For hû, hûk, hû'nk, see Demonstrative Pronoun.)

Plural.

1. ná't, nád, nat, ná we.

ná'lash, ná'lsh, ná'sh, in Mod. also ná'l, nál us, to us.
nálam of us; nálamant on, upon us.

nálamkshi at our house, lodge, home.
nálshala toward us.

2. át, at, á ye.

málash, má'lsh, in Mod. also má'l you, to you.
málam of you.
málamkshi at your lodge, home.
málshtala toward you.

3a. pát, pát, pat they.

p'nálash, p'nálsh, p'ná'sh, p'ñ'tch, pass, pós, Mod.; m'nálash, m'nálsh, p'ñ'tch, pass, Kl., them, to them.
p'nálam Mod., m'nálam Kl., of them, theirs; rarely abbreviated into p'ña, Kl. m'ña.
p'nátant, Kl. m'nátant, on, upon them.
p'nálamkshi, Kl. m'nálamksi, at their houses, homes.
p'nálshala, Kl. m'nálshala, toward them.

3b. 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 hún.ksha, k'é'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 ni has a parallel form nú: 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.

Nú, ni of the first person is etymologically related to nút we, and pí he, she to pát they; the oblique cases in the second person make it probable that the original forms of i and át were ni and mát, and that they took their present forms to distinguish them from mí thine and the particle mat, ma. Apparently, no difference exists between nú and ni I; but the objective case núsh, nísh abbreviates in sh only, not in úsh, and the emphatic forms nítoks, níta, nú tála are much more frequent than nítoks, níta, ni tála. In a few instances we find nú used for the plural we, for we includes also the first person of the singular:

lápi ai nú witāmak here we are two young black bears, 177; 2.
lápi ai ni gi′wash here we are two squirrels, 177; 14.

I thou appears sometimes in a compound emphatic form: ik, ikë, Mod. fki, z′ki, the second part being the demonstrative pronoun ke, kë, gë, gi this one, or the demonstrative adverb ke, ki right here. This compound form is chiefly used in imperative and interrogative sentences. I and ik, ikë are often used for the plural át ye, because when in a meeting one is addressed, the others are addressed also. Examples:

i lápuk both of you, 60, 6.
gepke i tul′ ish hushō′kank ik a wátechka! come and ride with me on horseback!
nà′s pën lù′ktek′ ik shánkish pakish! bring me one more watermelon!
wàk lish i′k lòli a nen Tetematchishash? why, then, do ye believe what Tetematchish 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 aphaeresis is observed in ish for nish 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 nish, 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.

nu, ni: n, -n, an.
nish: ish, ansh, insh, n's, ns, -sh.
nûsh: n'sh, ansh, n's, ns, -sh.
mish: m'ish, m's, msh, ms.
p'nú: p'na, m'na.
p'nátant: p'natú, p'nat; m'nátant: m'nat.
ût: nû, -nt, nút.
nû'lash: nû'lish, nûsh, nûtech, nû'ts, nûds, nas; Mod. nû'l, nûl.
ât: ât, â.
málash: mû'lish; Mod. má'l, mál.
p'nálash: p'nâ'sh, p'nâ'tch; m'nálash: m'nálsh.
sha, sa: -sh, -s, -tch.

Instances of the above abbreviations appear in the following sentences:
lûp sú'ndin lapukâyâns ilhî I lock both up for two weeks, 61, 19.
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, mi thy, thine; loc. mitant; instr. mitantka; me for mi, cf. 142, 7.
- hünkēlam, abbr. hünkiam, his, her (hers), its, when present or visible.
- m'na, m'ná, Mod. p'ná, his, her (hers), its, when absent; loc. m'nátant, 119, 11; p'é'na, Mod., his, its own.
- nālam our, ours.
- nālam your, yours.
- hünkēlamsham, abbr. hünkiamsham, hünkiamsh, their, theirs, when present, visible.
- m'nālam, Mod. p'nālam, their, theirs, when absent; m'na stands for m'nālam in 29, 16, 101, 8.
- sham, sam their, theirs, absent or present; to be regarded here as an abbreviation of hünkēlamsham: p'tissap sam their father, 101, 11.

It sometimes stands for m'nālam, p'nālam: 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: i'zaks mi 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. G'ink, gink takes the locative case-suffix -i, which also occurs in the pronouns huni, huki, panii, 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, müttagianki, müttagink (for mütak giánki)
Second person, singular, itagianki, itakink, itaginggi
Third person, singular, pitagiank, pitagingggi
First person, plural, nátakiank, nátaginggi
Second person, plural, átakiank, átakinggat
Third person, plural, pátaking; húkshagíaänggi

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 k in hünkélam his, her, hünkish him, her, hünkísh them, renders these pronouns reflective. The different cases of pi, pát, sha they can serve as reflective pronouns without undergoing any change or suffixation; this is the case with pish, pash, po'sh, p'nàlam; m'na, m'nálam; shash, sham. Thus we have: Ašishih túmēna shtú' tžishalsht pish hílúka Ašishih heard that his wives had wept for him in mourning. Cf. also, in Modoc war, pi 38, 10; pú'sh 36, 15, 16; pish 36, 16; p'nálam 38, 17, etc.; in the northern dialect, pi'sh 71, 2. The change from k to k, 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, máklaks.

The most frequent way of expressing the reflective pronoun is that of appending -tak, -tok to the personal pronoun:

kitita piták nkásh her (the female wolf's) belly burst, 105, 16.
shlábòpk hú'ñitak he himself perceived; lit. “he observed in his own mind”, 108, 5.
áuku piták (for pishták) vulódshan gi he is splitting wood for himself
tchášésheh nánük wátch tchli'l'ya, pitakmaní the skunk drowned all the horses, itself also, 127, 12.
mulínank itagíaänggi! cut some hay for yourself!
nátak shiulagien, shiulagin or shiula giänggin we collect for ourselves.
nátak hi'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: shipapēlánkštant 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.

shishūka pōsh ka-á they fight hard among themselves, Mod.
pátak hulašhtápkuak stabbing each other themselves, 114, 3.
pā’t hášhtaltal they disputed among themselves, 104, 3.
ge’k shash šiushuak pepewa 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 tak, tok to it; or when a close connection exists with preceding words or statements, takšs, takšh, or tokšs. This chiefly applies to pronouns contained in adversative sentences: hūtak, hūtoks but he; he however, and other terms expressing contrast. Cf. kánuktak, tánuktak.

Placed after the possessive pronoun, tak, tok means one’s own: gé-utak tehnyé’sh hūn gi this is my own hat; p’nátkak kāilatat tchih to live-in one’s own country, 39, 7; pítak (for pishtak) shi-ita to daub one’s own body over. For the third person Modocs possess a special form of p’na*: hū pē’na shē’shash shūmāluash that he had written his own name, 34, 6; cf. pēniak, in Dictionary. Another Modoc form is pitakmānú, of a reflective signification.

Personal pronouns having this particle suffixed may be rendered in English in different ways, according to the sense. Thus nūtak, nú’toks is myself, none but me; I, however, I at least, etc. Ex.: kā-i hūn, nūtoks wāsh shlin not he, but I, shot the prairie-wolf. In most instances, however, nūtoks stands for myself, itak, i-itok for thyself, and so the others: pítak, nátak.
THE POSTPOSITION. 553

(for nát-tak), ātak (for āt-tak), pátk (for pāt-tak). This particle is also appended emphatically to some other pronouns, as kānitak? kānitoks? who then? kē'tok, kē lish tok she certainly, 189; 7. An emphatic form is also ikē, ēki for thou; lit. "thou here."

Another series of emphatic pronouns is formed by the suffixed particle tā'la, abbr. tāl, 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 tāla)? who then? 159; 7. Appended to an adverb, it occurs in 110, 10; hū'-ūtak tāla! none but he, or it was himself! 173; 3. When tāla follows personal and possessive pronouns, it means alone: nū tāla I alone; gē' n tāla p'ti' shap your father alone; mītal stei'nash 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-ukakiánumma.

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 gunıgshtant beyond, e. g., the pronoun guni is inflected just like a noun by the postpositions -kshi, -tana, -tat or -ti. Muatita 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, pelui, 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: ginatán kóšh in front of the pine tree; correlative to gunágshtant.

ginhiéna, d. gigganhiéna inside of, within; said of a plurality of subjects; also verb and adverb.
LIST OF POSTPOSITIONS.

ginkakiámmna—all around, when the surrounding body is hollow, spheri-
ical; 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 gunítana, gunítan, guníta on the
other side of, opposite to; guníta mish beyond you, your house, 183;
17; correlative to gunígshtant.

hintila, d. hihantila, underneath, under, below; said of one subject that
has fallen under something; also verb.
inötila underneath, under; lit. “placed underneath”; also verb.
i-ukakiáanna around, in the neighborhood of.
i-ukuk and i-ukúkag inside of, within; said of lodges, etc.
i-utámsza and met’támsza among, amid, between; the latter referring to
something excavated; also used as verbs.
iwahak, íwa-ak in the midst of water, Mod.
iwutit farther off than, beyond.
yamatitana northward of.
yuhíêna 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 kúítit on this side of, as of a river, hill, ridge.
kúítana, kúíta 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.
lútíla inside of, within, speaking of round objects; also verb.
muátítala, muátíta southward, to the south of.
pání, paní, d. papáni, as far as, reaching up to.
pát to or of the size of: yáípo pát as thick as the thumb.
pélui down below; farther off than.
pipélángshta and pipélántana on both or two sides of, from opposite sides.
p’laitana, p’laita above, higher than.
p'Je'ntant, pUi'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, tápi, topíta after, behind, in the rear of.
tzálam, Kl. táztélam in the midst of; between, among, when all are on the same level.
tzálamtana through the midst of; to the west of. The latter may be expressed also by tzálmakstant and tzalamtítala.
tú'gshanta, túgshta on the opposite side of, across, beyond; chiefly refers to rivers, waters.
túla, tulá, tóla with, in company of, along with; tulá'k (emphatic); ká-i túla without; túí ish with me. The verb is túlha or túla to form a party or swarm.
túna, tú-nna, d. tútana, around; the d. form also means beyond, on the other side of, and is chiefly used of mountains.
tunkí'ma all around, when following the line of the horizon; also verb.
tchě'k, tsík until, till; pitchash tchě'k until the fire went out.
tchuntíla, tsútíla under, below; refers to one subject sitting or lying below,
utíla referring to one long subject; both are used as verbs also.
weltína, welítan at a distance from, away from.
wigtína, wikáta close to, aside of; wiggáta kúmétat near the cave.

THE CONJUNCTION.

Conjunctions, or conjunctive particles, are links necessary to bring about certain sequential or logical relations in human speech by establishing 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 arbitrary, 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 ascendancy 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: ânka, pên, tchi'sh, tchâk; 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 stem 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 tchûi 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 tchi'sh, tâsh also, too. So we have Liluts for Lilu tchi'sh, Lilu also; nûds or nû tchi'sh I also; nat for nât tchi'sh we also 29, 18; hâi i kî-uâp-kats also if you should tell lies; tchê'ks for tchê'k tchi'sh 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 proclitically 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 compound ones, as åtēnen 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, -ā; see ha.
a, abbr from at, q. v.
ak, āk a, akā, ka, kam, ak ya, suppositive and potential, optative particles: "perhaps, possibly, likely."
ak appended to verballs in -sh and other verbal forms; e.g., pā'ksht ak as soon as or after it is dried.
am; see kam, ātch.
ámpka, āmka (1) or: the Latin rel; (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 belat for pila at, illolat for illōla at, gā'xtitk for gā'xtitko at, 112, 9 Composes; at a, atēnen, ātch, ātui.
átni, Kl. át yu, átiu, adverb, interjection, and conjunction, just now, just then. Cf. gētni as to the ending.
gūntak, generally postpositive, thereupon, hereafter; though, in spite of.
ha, há, a, -ā, interrogative particle, mostly postpositive; lā'k, Mod. for lē há ak? is it perhaps so?
hai, a-i, a-i; in Mod. also kai, ḗai, with suffix: hai'tch apparently, evidently, as you see, as I see or hear, of course. Cf. Dictionary.
hā, hā'; he if, when, supposing that; enlarged: hai'tch, hai'ts. Its correlative is tehā', tehē: hā.... tehā, if.... then.
hūnasht, d. humānasht, adverb and conjunction, so, thus; hūnasht gīng hence, on that account, therefore; hūnasht shāhunk gīng for the same reason, and other combinations. Cf. Dictionary.
LIST OF CONJUNCTIONS.

hünkanti, hunkantchii', húntala therefore, for that reason.
ya, yá, i-a indeed, surely, really.
kání (from ak, am) adverb and conjunction, expressive of desire, hope, probability; cf. our adverb fain.
kányuq, káyunsh, Mod. ká-in, adverb and conjunction: before, prior to.
ká-i not, the usual negative particle, is sometimes used as a conjunction, and may even stand at the end of a sentence.
kléwiank, partic. of kléwi, 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. Tuà ma? what is it? Mat mostly stands after the first word of the sentence.
ná-asht, ná'sht, násh, nás, Mod. ná-asht, thus, so, as follows; when somebody's words are mentioned verbally; often used as adverb.
nen, abbr. nè, 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: pásb, intranslatable particle, referring to the subject of the sentence. Pá ak, abbr. pá, I do not know.
pán, pén, pén, again, hereupon, subsequently; at pán after this, now, and; kái pén no longer, no more; tchuí pén hereupon; and in numerals. Pán is also adverb.
shúhank shítko at the time when; cf. 109, 12.
tádsh, tá'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, túk, suffixed taks, toksh, tú'ksh, 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 Pronoun.
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.
tánukt after this, afterward.
tehé'k, apoc. tehé', tehä; enlarged forms tehé'tch, tehé'ks, tehkásht then, after, at last, since then. Tchä serves as a correlative particle to hā if, q. v. Cf úntechēk, under ûn.
tehí, tsi so, thus, in this manner; sometimes used as conjunction, like gá-asht, húmasht, ná-asht. A compound is tehí búnk, tehíyunk.
tehish, apoc. -tch, -ts, -sh, postpositive conjunction and the suffixed form of tehí, also, too, and.
tehkásht, suffixed form of tehé'k and syncopated from tehé'kash, tehé'k a tehish, also, finally, too, besides. Postpositive like tehé'ksh, tehé'ks, which is the Modoc form.
tehúú, tsúi after that, then, subsequently. Very frequent in historic and other narratives, and forming many compounds: tehúyuk, tehúyunk, tehúú pín, at tehúú.
útech, úds, suffixed form of u, hu, if or if not, whether. Appears in compounds only, as káyutch, tamúdsh, or when found standing by itself it is interjectional.
ûn, temporal particle, usually added in Modoc to hā if, lish, and other conjunctions for enhanceve purposes, and not easily translatable. Its compound untechēk, after a while, sometimes figures as a conjunction.
wak, wák, ûk how, how then, why, is also used as interrogative particle and conjunction. Wakai? 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, wéni 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 minitive 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 Módokíshash kēdshika the Pit River Indians became exhausted sooner than the Modocs.

m'ína ú'nakag mú'ak t'shi'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, mù and tám 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:

Módokínú lákipi litchlitch shé'llual the Modoc chief fought bravely
Módokíshash litchlitch shé'llual nánuk of the Modocs every man fought bravely
tāla hémkank' i! *tell the truth!*

tutāla hémkank' i! *tell the truth in every instance!*

ká-i pēlak hemé'z' i! *do not speak fast!* (when you meet me once).

ká-i pāp'lak hemé'z' i! *do not speak fast!* (every time you meet me, or each time you converse).

mā'ntchak gitk *after a while.*

mamāntchak gitk *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 ndúni 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'ni, -ā'ni, as mehiashē'ni *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.**

gā'tak, kē'tak, Mod. kānktak *so much, enough.*

ka, d. kák, *so, thus;* derived from the relative pronominal radix, and forming gā-asht, ka-ā, kānktak, kā táusiani, etc

ka-ā, ká-a, kā, *ga much, largely, very.*

kē'tcha, gā'dsa, kē'dsa *a little, a trifle, not much;* ketságak *very little only.*

mu, d. mú'm, *much, largely;* the adverb of múni *great.*

tū'm *much, a great deal;* the adverb of tūm, *many.*

tchâ'tchui *a great deal;* tûm tchâ'tchui *too much.*

wiga, 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:

- ati, d. ā-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.
- gi'nt, gent, génta thereabout, around there, over there.
- gitā near by, close to this place.
- gitak right there, close by.
- gitālu, gétal in that direction, further off. Its correlative is túshtala.
- gitata just here, at this very spot.
- gunigshtant (also postp.) on the opposite side.
- hā, ā 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.
- hátakak, hátokok on this very spot or place.
- hi, i on the ground, toward home, at home, at one's camp, close by.
- hitā, abbr. hi'd right here, close by.
- hitkshi at this place; from this point.
- hu, hū (Mod. hū, ú) there, here; referring to places visible and distant or above ground, but chiefly appearing as an affix.
- húya near by, in close vicinity.
- i'wa outside of camp, in the mountains or hills; i wak, íwag a short distance from home or camp.
- yámatala northward.
- yāna, yéna down hill, downward, down stairs.
- yánta (for yántala) downward.
- yā-uka within that place, house, lodge (Mod.).
- kanī outside, outdoors, without.
kē, ki, kie right here, here; more in use among Modocs.
konē, kuní, guní over yonder.
kūi away from, at a distance; kūita in the rear.
kūinag away from town, village, or houses.
lupi, d. lulpi, firstly (of local precedence).
lūpitala eastward.
mūatala southward.
mūna down below, on the bottom; múna tú, or tú múna, deep down.
nānukash everywhere.
nā’shAsh to another place; cf. Numerals.
sht^stat;fak half-way up.
-tak, -tok, particle, suffixed to many local adverbs for emphasis.
tālaak in a straight direction.
tapí, d. tátpi, lastly, coming last (in space).
táta, abbr. tát, tāt, where, at which place: also interrogative: where?
tā’tak right there; correlative to gitak, géitak.
tā’taktak right at the spot where.
ty̲l̲alam̲p̲a̲n̲i̲ halfways; is adjective as well as adverb.
ty̲l̲alam̲t̲a̲l̲a̲ westward; tálaat ty̲l̲alam̲t̲i̲tal̲ due west.
tū, tú, d. túta, tüt, far off, up there; refers to a great distance, to objects within or out of sight on the ground or high above ground.
tūnakshi at which spot, where; somewhere: also interrogative.
tūksh from that locality.
tūla, tulā’k together; is used adverbially and as a conjunction.
tūsh, d. tútash, somewhere in the distance, far out; interrog. at which (distant) place? enlarged from tú.
tūshak at some other place.
tūshtalā toward or at that (distant) place, spot. Cf. gitāla.
wiga. wiká, d. wi-uka, near the ground, close to, near by, nigh; not extensively.
wigá-ak not far from.
wigátak at the same place; together, unitedly.
Temporal adverbs.

at, a (also conj.) at the time; now, then; at a just now; atutu already.
ge'tak, ká'tak, Mod. kánktak, finally, at last.
húya, úya for a while, during a short time.
húnk, húnk, únk, a particle expressing distance, and when temporal
the past tense, though this is not unexceptional. The Modoes
often replace it by hú; no word of English corresponds exactly
yé, yé now, presently: firstly; Mod.
yunekszé'ni between sunset and dusk.
ká-ag, gá-ag, gáhak long ago, many years ago.
káyutch, Mod. káyn, ká-in (also conj.), not yet, not now: never, at no
time, not at all; káyak not yet; never.
kíshé'ni, kíssám, d. kikshé'ni, at sundown.
lúldam in the cold season, in winter time.
lítzi, lítze in the evening.
lúpí, d. lúlpí, at first, firstly.
lúpítana, d. lúlpítana, for the first time.
má'ntch, d má'mantch, during a long time; refers to past and future.
    Dim. má'ntchak, d. mámá'ntchak, for a short while, Kl.; quite a while
    ago, Mod.
mbúshant, d. mbúmbúshant, on the next morning; next day, to-morrow, Kl.
mé núk, d. mnínmak, for a short time.
ná'antka sháppésh next month; ná-ántka shkó'shtka next spring.
níá, d. níniá, lately, recently; a short or long time ago; níá sundé last week.
nínk next day, Mod.
nísh'ta all night through; at night-time; nísh'ták in the same night.
pá'dshít, pá'dshit or pá'dshit waita to-day; at the time.
páta in the warm season, in summer time.
pé'n, pén, pán, pé'n a (also conj.) again, once more, a second time, repeatedly.
pshé, d. pshépsha, in the day-time.
pshúkst, d. pšé'psakshít, at noon.
pshút at night; pshínak during the same night; pshún-tárzélam at midnight;
nánuk pshút every night.
tánk, d. tátánk, at that time, then; long ago; tánk ná'sh sháppēsh last month; tánkak a short while ago; tánkt at that time; tánkt at on a sudden, at once; tánktak pretty soon, shortly afterward; formerly.
tapi, d. tatpi (also conj.), for the last time; at last; subsequently, afterward;
tapi tita, tapi títan a short time afterward; tíná tapi for the last time.
tatá, d. tatáta? (1) interrogative, when? at which time or period? tatá mān'teh? how long ago? (2) when, that time when; ká-i tatá never;
tatatak at the time when, just when.
tíná, d. títan and títatna, once, one time, a single time; at a time; tíná sometime; títatna a few times, not often; tínatoks some other time; tíná'k at once; simultaneously.
tuána, tuán, Mod., always, at all times.
tú'm frequently; for a long time; a long while.
túmèni often, frequently; the adverb of túmì many.
túsh gish that time, then; when? what time?
tehá, tsá instantly, just now; tehá'ñ at the present moment.
tehé, d. tehétehé, then, at that time; points to the future; tehé-etak at length, finally; in time.
tehék, abbr. tehé, finally, at last, in future; is adverb, postposition, and conjunction; tehéksh, tehí'g, same meaning; tehí'ksla after a while. tehúshak, tsússak always, constantly, ever; tehúshuak forever, unceasingly.
ú'n, ú'n then, sometime; úna, uná in the past, some time ago; yesterday;
uná pshín last night; úna gin long ago; unák early in the morning;
úntehék, undsê'kj, abbr. undsê'j, some time from now; únash tomorrow (Mod.).
waítash, waítan, waita all day long, the whole day: waitólank, Mod.
waitólan, yesterday; lit. “having passed one day”; húnkantka waitáshēkta on the same day.
wē, u-ē, wa' for some time, for a while; still, even now.
wigúpani for a short while.

Adverbs of quality or modality.
ak, hak, or when suffixed -ak, -ag, only, just only, merely, solely.
ADVERBS OF QUALITY.

gá-asht, ká-asht, ká-ash thus, so, in this manner.
húmasht, d. humámash, thus, so, in this way; húmasht gink, húmasht gisht in that manner; acting this way; húmashtak equally, in the same manner.

húmtsanska in the same way, equally; cf. Dictionary, page 554.

humáshak groundlessly, in vain; falsely; gratuitously; accidentally, fortuitously; unawares; ná’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-uní, d. kekúní slowly, greatly, 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.
litchlitli strongly, forcibly, powerfully; adverb of litchlitchli.
nú-asht, ná’sht, nás thus, so; refers only to sounds and spoken words.
nadsháshak at once, in one batch; also locative and temporal adverb.
nkíllank, kíllan, nkíla, kíl, d. nkínkal, kíkal, rashly, quickly, strongly; forcibly; aloud.
pálok, Mod. pélok, d. páp’lok, pép’lok, fast, quickly, hurriedly; pálakak, Mod. pélak, fast.
pátpat, d. papá’tpat, smoothly, Mod.; adverb of patpátli.
pi, pil, d. pipi, only, merely, solely; pilá’k solely.

ská, d. skáska, strongly, coldly; also verb. Cf. the adjective shkáíní.
tála, d. tatála, correctly; none but, only: tálaak rightly, truly.
tísh, d. títadsh, well, nicely, adequately; tísh gi to be friendly; adverb of tíshí.

tehí so, thus, in this way; tehík (from tehí gi), same signification.

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.

átni! now! at once! found in Modoc imperative sentences.
gú'tak! gá'tak! Mod. kánktak! stop! quit! that's enough! that will do!
gin! pl. gímkát! do it! go on! hurry up!
hágg'i! háka! pl. hággát! 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!
hi! hi-i! hi-itok! down on the ground! sit down!
húya! hu-íya! don't go! stay where you are!
húmasht! that's right!

humámasht? is that so? indeed? Mod.
káťash! abbr. kā'ʃ! exclamation heard from old Modoc men.
káťlash stáni! the most opprobrious epithet in the northern dialect.
kapkábłantaks! Mod. kapkapágíińk i! pl. kakapákagíińk ēt! hush up! silence! stop talking about this!

kuítak! get away! go back! away from here!
ke-ash, kii'-ash! bad thing! a term used in speaking to children, derived from kū-i badly, and forming the verb kā-ashtâmna, q. v.
INTERJECTION.

léki! lē gi! pl. lékat! quit! stop! cease! don’t!
neńt (for nén at)! so it is! that is right! nént nént! right! right! Mod.
oká-ilagen, d. oká-ilagen! Kl. wak hai la gēn! certainly! of course!
pá-ak, abbr. pa! I do not know!
ško! d skúsku! come up! used when thinking over something not
remembered immediately.
útech, úds! never mind! don’t care if! used when worrying oneself about
something; útech git gi! let go! quit! stop!
tchawai! well then! for tehá-u hai now then; tchawai nā! let us do it
now! Mod.
waktči huk! how curious! (wáktči for wákapči, q. v.), 24, 18.
wakéanhuá! wák yánhuá! I will be sick if I don’t!

B.—INTERJECTIONS OF AN INORGANIC NATURE.

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 onomatopoeic roots, as names of animals, espe-
cially birds, as quoted pages 250, 323. Some interjections are formed by
iterative reduplication, which appears here as an onomatopoeic 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 tóh good.

anána! ananá! expression of bodily pain or distress; from this the
verb ananá a to cry ananá.
á’-oho, i-uhu, i-uluhú, war cry or yell comparable to the Greek ἀλαλά,
ελελεί, and forming a verb like this: á-oho hútechma to advance
while crying á’-oho.

é! é-é! i! an exclamation, forming a sort of vocative: tehékan' é a kēlāush! the sand here is so fine! cf. hāggai é, Mod., and page 468.

hā! hāhā! The syllable hā imitates sounds uttered by men and animals. Derivatives: hā'ma, hamōasha, hāhā’tamna, etc.

hé-i! hé-é! look here!

kēmkem! zémzen! kēmkemtak! silence! hush up!

o! o! marks surprise, and is often pronounced with inspiration of breath.

tūtutu! utututū! 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.

*The proper signification of the Greek term syntaxis is that of "arrangement", "putting in order."
GRAMMAR OF THE KLAMATH LANGUAGE.

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 grammatical 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.

* 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 severality 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; shlé'n 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 $\text{i} \, \text{yekua} \, \text{yik} \, \text{anuku thou breakest a stick}$ 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 $\text{Gi}.$

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.

*The nearest approach to a verb in this condition, which I was able to find, is contained in F. MÜLLER, Novara-Reise, linguisticher Teil, 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 ausstralischen Sprachen wird dieselbe Form aktiv und passiv gebracht, die letztere jedoch mit Objektivpronomon: puan pán, ich schlage, doch nicht 'schlagend ich'; puan tia, ich werde geschlagen, würzlich; 'schlagen mich.' Das dorteige Verb ist demnach ein abstraktes Nomen, unpassiv-sichlich zu fassen und erst dann ausserlich auf das Nomen bezogen. Die Handlung tritt abstrakt, unpersönhch ein und wird erst da mit einem Subjekt oder Object in Verbindung gesetzt: 'das Schlagen trat ein und ich vollführte es.' Subjekt 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 kēlpka to be hot, mā'sha and shīla to be sick, shuālka to be warm, tchēkāwa to be cold. It is the only auxiliary verb of the language in forming periphrastic and other conjugational forms (cf. nāpka of the future tense). But besides the abstract signification of to be, the verb gi 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 gi, 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, essential existence. The various definitions are exemplified at length in the Dictionary and Morphology. In periphrastic conjugation, gi is the real substantive verb; in other connections, it is sometimes replaced by tchēia to sit, stay, live, dwell, in sentences like the following:

pi a tchēia tčishēni he is at home.
nālām p'tishap, kat p'läi tehia our Father, who is above, 139, 1.

In short sentences, rapidly spoken, it is often omitted by ellipse:
kālām hūt unāk? whose boy is this?
kālām i-utiša? whose is that thing below?
kālām gētun? whose is the thing on this side?
kālām gē p'läntun? whose is the thing here on the top?
kaknēgatko mi shuōtish your dress is dirty.

Further instances of the various uses of the verb gi, not previously mentioned, are as follows:

(1) gi to be, of casual existence; the Spanish estar:
hūt snāwēdsh kūi gi k'lekēnāpku k that woman is so sick that she will die.
E-nkskni toks lāp'k (for lá'pi gi) but of the Lake men, there were two.
hītak a kēknish gi āti here heavy snows have fallen.
lāi kō-idsihi wawākish gi when the ears are misshaped, 91, 8.
tū kātan hī ki! over there at the lodge she is, I suppose, Mod.
THE VERB GI.

(2) gi to become, to begin to be, to turn into:
átí hú'k líldam gi't! that winter would become too long, 105, 9.
nú gémptcha pshe-ntiwashash gi'tki gi I declare (nú gi) the human beings
must become so, 103, 11, 12.
Modokíshash “Bóshtin giuapk” kshapa they declared the Modocs wanted
to become Americans.

(3) gi to be, of real existence; the Spanish ser:
tátkni i gi? where are you from?
kaní gi? who is it? who is he?
múní nû lakì gi I am a powerful ruler, 192; 8.
túpaksh táksh i ún gí-u gi! 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 pred-
icate is not a noun-verb, but a noun (substantive, adjective, pronoun), this
noun connects itself with the subject either by the verb gi to be or some
other term replacing it, as she'sha to name, call, k'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 consid-
ered as adverbs; e.g.: Kaímom yámakni gi Kaímom is from the north; plái-
tátkni tehúshshini tehía 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 verb, 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:

\[ \text{tids taks ni m\'sh ni kuiz\'a ni I know you pretty well, 65, 10.} \]
\[ \text{t\'unkt ni sn\'ik\'ehuy-napka ni then I shall remove (him), 59, 17.} \]

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, n\'at we is omitted before ga-n\'ilza, because it stands in the sentence preceding it; cf. also \( \text{at ye before p\'u-napk, in 70, 4.} \)

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: kii\'ilanti m\'u sh\'ilshila, 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 yam\'at north, kii\'mat back, k\'e-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:

\[ a. \text{Plurality is indicated analytically by adding to the noun a numeral or an indefinite pronoun, like kinka, tumi\'aga a few, n\'inka some, n\'inku all, t\'umi many.} \]

\[ * \text{From HOK. Hale's Notes on the Nez-Perc\'e Language and P\'and\'osey's Yakama Grammar, we gather that in some Sahaptin dialects the subjective case is supplanted by the possessive, even when the verb is used in the active sense.} \]
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, luéla, 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 mish 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 hii if, when, this tense also forms conditional sentences, and often stands where European languages use their conjunctive mode. Examples:

kō a shúdsha ánku he is burning wood.
kdłpka a ámbu the water is hot.
tám núsh i lóla? do you believe me?
at wawápka wē they are still sitting (there).
āt a pá̱n pá̱la-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: ilzóta, ifktcha, 87, 4, 6; shúdsha, 90, 9. On the origin of the suffix -nk, -n, see Participles.

máklaks kínkayunk flags the people stick out flags obliquely, 134, 3. 4.
pápkashti shú'tank box they make a coffin of lumber, 87, 2.
sha shipáží kánk they were repeatedly eclipsing each other, 105, 2.
lúshnank sha shné'läkshtat they roast it in the fire-place, 150, 7.
vúniip shulishéshlunk they play the stick-game with four sticks, 79, 2.
tamádsank téwásh they fasten the net on the bow, 149, 22.
ná'sh käälatoks tehpi'nualunk they bury at one place only, 88, 1.
tsúii mántsak nbusú'lan k or nbusú'lan gi 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:
tchúleksk ish tchiléyank! give me a piece of meat!
núsh tuá tchiléyank i! give something (soft or flexible)!
kuń'ksh ish 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:
tsúii húk k'leka tawi'sh then the bewitched one dies, 62, 3; cf. 66, 1.
ki-i-á a nen she lies when saying this, 64, 4.
pitchká a lóloks the fire is out, or has gone out.
sáká a pó'ks then they eat camass raw, 74, 5.
ká-i spúni 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'likshlúá they then perceived the dust, 29, 7; cf. 65, 9.
tsúi nat wawíp k'makká nat then we sat down and were on the lookout, 29, 13.
tsi hä'mkank shapúk so she said when speaking about it, 65, 13.
wudoká huhsítsóza sha they struck and killed him right then and there, 69, 1.
lupí' húbí shpunkánka, tchú'í lakialá first she kept, then married him, 55, 18.
tchuhlúía te hu'í, guká at he took off his shirt, then climbed up, Mod.
a'tunk atí késhá 'apáta kélo 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; nžitsá 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 guhúá nísh I am swollen, 138, 3; k'leka taká nú but I am dying, 138, 6; k'liikuísh gint nísh after I have died, 64, 15; áná 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
hůk, hůnk, hůn, and hů, 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.

hů'k refers to acts performed in presence or absence of the one speaking or supposed to speak.

hůnk refers to acts performed or states undergone near to or far away from the one speaking.

hůn refers to acts performed on inanimate things, present or visible. It also refers to thoughts and abstract ideas.

hů 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 tehúi, nía, úna, tak, toksh. With tehúi, they form compounds, like tehůyuk (tehúi hůk), tehů'yunk (KL), tehů'únk, tehů'uk (Mod.), and others. Cf. pages 402-404.

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.

* Local adverbs and other particles often assume temporal significations. Cf. the adverb *haufig*. 

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tám haîetch ûsh hůnk lóla tehúi? did you believe me then?

ndání waitúlan nía mi suéntch káyeke your baby died three days ago,

Mod.

níshłoks máklaks shléa *people have seen me*, Mod.

pá-ula toks nû pâdshút I ate just now, Mod.

úna nû pá-ula I ate some time ago.

î núsh túla hůnk wudúka hůnksł you and I struck him.

î unk (for hůnk) hů'ma you were shouting.

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(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:

Sämtsal'za hu'k a gén tawi; tú' tawipk......tünk tawi'p'k 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 hu'k ná's huḵayp'k mán's i-út'a then the one who had retired to the woods shot for a long time, 23, 21.

Ná-áns shlin wi'k he had shot another man in the arm, 24, 1. Cf. stil'telma, 43, 22; spúni, 20, 18.

(2) The verb expressing the act previously accomplished stands in the present 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.

Lalázi shuggulaggi at, Tehmi'tech hámé'ze after the "chiefs" had assembled, Riddle said, 41, 20.

Hu'yuka sha hu'ńk ktá'í at, tehúi sha máklaksuitive after they had heated the stones, they threw the people into (the bucket), 112, 21.

Kayúts húk k'lä'kat (for k'lä'ka at) he had not died yet, 24, 6.

The conjunction at may be accompanied or even supplanted by other temporal particles, as tehúi, teh'hu'ńk, átch'umk (for at tehúi hu'ńk, Mod.), tehúymuk, hú tünk, (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.

e'zishtok Mú'shash k'lä'ka Teháshgayak but after (or while) Southwind had put his head out, Little Weasel died, 111, 9.

tú gé'na Móatuwash k'láwísham at away went The Pit River Indians, now that (firing) had ceased, 20, 5.
PLUPERFECT TENSE.

Kemush i-ush midshampeli shudi shan ganka kchuih Kemukntuch carried willows on his back to build a fire after (Ai'shish) had gone hunting, Mod.

Nosht-ak shi kta i'zakpele after stewing, they took out the stones again, 113, 2; cf. 113, 9.

Ai'shish shataldi damua ati shital pele after stewing, they took out the stones again, 113; cf. 113, 9.

Ai'shish looked down constantly till after it (the little pine tree) had grown tall, 95, 3, 4.

Kemush keshlu unk m-eitkasht hunk we-ulakash Kemukntuch lay down close to the fire after the wives (of Ai'shish) 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:
Kayak wempe Ank kelk having never fully recovered he died, 65, 20.

Skelmanch shanatchwulank nelza m'na techyesh Old Marten, after taking off his hat, laid it down, 112, 18; cf. 112, 13.

Gatpannan kaialatat wawalza having arrived on the ground, they sit down, 85, 2, Mod.

Tei'sh shmelzhan shemashla 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:
Hekshatlekitto kelzapkash watc hena the horse walks carrying the body; lit. "having been made to carry the body transversely", 85, 4.

Gelzalgitk hunkanshampel 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 -ola, -ula, which the majority of verbs can assume. Generally the participle in -olank 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, -o-la, -tka. A temporal conjunction, like at, tehúí etc., often accompanies these forms:

lápényí waitólank, illolólank after two days, years had elapsed, Kl.
at nat nelí'nulank at gémpèle after having scalped him (lit. “having finished scalping”), we returned home, 30, 20.
tehúí sha lá'llalža pá-ulank and having done eating they went to bed, 113, 11.
ksatgatnú'lank shiuga snawedsh having drawn out the woman he killed her, 111, 17.
shú-útankú'lash tehé'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, ún. Instances of -tak to indicate the future tense are not frequent in the northern dialect; k'líikátak ni I might die, 129, 4, is the conditional mode, and could be spelled k'líikát 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 so many functions upon this suffix, that adverbs and conjunctions must some times be employed as helps to distinguish one from another.

* The same suffix, -uapka, appears also in a contracted form as ópka, -ápka, forming desiderative verbs. Mentioned under Suffix -ùpka, 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, tečkek being one of the most frequent among them; cf. 59, 17.

medshampēli-uapk nú I shall remove to the former place again.
ñad kē'ksh xutukuapk we will club him.
mausē' ni né-ulaknapk some time hence I shall arraign (her), 65, 1.
tánkt ni shā'gsuapk this time I will speak out my mind, 65, 3; cf. 59, 17.
kawalā'kuapk sē'ng believing they would ascend, 29, 15.
mish nú shūlāktak I shall lock you up, 36, 3. Mod.
túdsh hūnk gi'uapk he will act rightly. 59, 21; cf. 22.
wākak hūnk tchu'apk? how will they live? 105, 8.

The particle hūnk, 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 ni shutā'-uapk shiūgok? what would I have profited if I had killed him? 64, 12; cf. 13.
hāi i mbusēlpuapk, spūlhi-uapká m'sh ni if you live with her again, I shall imprison you, 60, 21.
hāi i pāltak (for pālla tak), spūlhitak sha nūsh ūn 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.

tsūi teč'k sa wáltakuapk and afterward they were to deliberate (again), 65, 15.
hí'-itak teč'ni teč'i'-uapk here he was going to stay, 95, 6.
lhūk kū'miti kēktchanuapka they were to be withdrawn from the cave, 42, 21. Mod.
hushtankúápka mbū'shan they were to meet the next day, 41, 12. Mod.
gatpampěli-nápka 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 piēnápka pólokuantch, ktálowalshnápka we shall there scrape up chrysalids, gather pine-nuts, 75, 3; cf. 12.

nāsh sāpash gépgapélináp, tsialsh kávi tchish épknáp in one month they will or would return; salmon and lamprey-eels they will bring, 93, 4; cf. 3.

E.—The future in -nápka 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 -nápka is used in its verbs, or connected with various particles, to express the ideas of possibility and volition. Cf. “Modes of the Verb.” When connected with hā 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 hā 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.

\[ \text{k'łakát n' ú'nk šlā-ók I may die for having seen (the spirit), 129, 5; cf. } 130, 3. \]
\[ \text{hišsunuk tchâtch n'i'sh kú-i sîn'gat when songs are applied as medicine, then it may possibly not kill me, 129, 5. } \]
\[ \text{hái nú ná'g'n ká'git, énank i'ltketcha when no wagon is at hand they carry him out for burial, 87, 5. } \]
\[ \text{shle-ûta nú mish shéwant a when I find it I will give it to you. } \]
\[ \text{hái nú nen hóchtach, shlít nish a nen if I had run away they would have shot me, they said. } \]
\[ \text{ni kú-i spúllit szokt'ísht nish I do not imprison him provided he has paid me, 62, 5. } \]
\[ \text{sta-ôtank kâtna pát while fasting he would eat nothing, 83, 2. } \]

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 shu'nt (for shu'nat) he can sing; supply “if he wants to sing.”

hú'nk ak taksh ún nú shléat I can see him; supply “if I choose.”

nú' kam bi'tksh telúlit I wish to look down from there, 192; 4.

ká-itat sa nelli'nat, hú'shtchok'huya hak sa they would never scalp (enemies), they only killed a few (of them), 19, 4.

gíta tehípash ká-i tú'm ké'dshant not much tchípash-grass will grow here-about, 149, 10.

wókslat, wókash shutá'shlat, awó'lat, péksat shiulíná 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 nú kí tshashapkéat I do not know what story I am going to tell you, Mod.

ká-i hú'nk shlá-át hú'nkesh kíi'mat skókshash I may possibly not see the dead man’s spirit in the fish, 129, 7; cf. 1. Cf. also 120, 17.

hú'nk ká-i mat pí'sh siiúkat I did not kill him, as alleged, 64, 5; ká-i nú hú'nk siiúgat I have not killed him, 64, 11.

It has been stated above that conditional sentences, when introduced by particles, like hú, teh, 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 vílž' ish tálá! lend me money! the pronoun i thou has coalesced with the i- of nish, apheretically ish me, to me. This sentence may be expressed also by: tálá ish vílži!

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.

gún' i! go thou! szótk' ish! cross me over!
spízi a ná! now let us pull! gená-atak ná! let us go there!
nánuk tíds wawálzat! all of you stand up straight! 90, 14.
ktíwalzat ná éntch tehkash! post ye up another man besides! 22, 15.
ka'lhántak ná ún! let us enter now! Mod.
i shíztétki! let thou perform! 139, 6.
úts gint, slhítki núsh! never mind, let them fire at me! 22, 10.
ká-i télkitak! you must not look downward! Mod.
tehélzán! sit down! núsh tehiléyan i gi! give it to me! Mod.
tehúleks ışh tehiléyan i! give me some meat! Kl.
lumké'ktki kádshikulaktki! take a steam-bath and take a rest! Mod.
pá'h gé'pkan tehími! come and eat right here!
kąyaq kálhuan! 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:

hi-itok át! sit down! down!
péłak tehími! here! quick! péłak kúmi! over there, quick! húya! don't go!
ká-i ta! do not! hold on! ká-i tehé'k i! 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. shulatchilan tchélža 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:

kū'shga tcha, p'lu' i'tchuank.....lé'vuta *they combed, oiled, and dressed him*, 95, 17.

Tchíka shlaá Aíshishash huyégank, hú'tan ku-ishéwank shlä'pèle Tchíka *saw Aíshish sitting far off, jumped up, being glad to find him again*, 96, 5. Here huyégápkash seems preferable to huyégank.

ítpampélank yámnash shash shewána *bringing the beads home he gave them to them*, 96, 8.

hú'ktag húllatchúyank pakakólank páksh nútolála hulukshat the little *one ran back and forth, and, jerking off the pipe, swung it into the fire*, 96, 16.

géknan shlä-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:

tehí sha hátokt geló'lank shewáztastka *thus they dismounted there at noon-time*, 19, 10.
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na’dshak hûk hishuáxshlank K’múkamtechash only one consorted (at that time) with K’múkamtech, 95, 11.
mo-ówe hûnk hûtápênan a mole ran past him, 127, 1.

2. The participle in -tko and the morphology of its suffix has been previously 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 gi, 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 gi then assumes, so to say, a demonstrative function. Thus é-ush wétko gi 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 gi is suppressed, the form in -tko is to be regarded as a finite verb, like the usitative form of -nk. Examples:

ké-isham i kókatko you have been bitten by a rattlesnake.
tch’ish kái-i wétk the place in the lodge did not freeze, 111, 21.

Whenever -tko is construed with gi 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 introduced as a possessive pronoun. Possessive participles ending in -altko, -tko must be considered as circumscribing the participle gitko possessed of, and are construed like this, the object possessed or worn being then contained in the word itself. Steinshaltko, “having a heart”, is equivalent to steinash gitko; and mú’ steinshaltko equivalent to mú’nish steinash gitko magnanimous; lit. “having a great heart.” In wew’kalam sha tâldshítko
they, armed with the little arrows of the children, 123, 6, táldshitko stands for táldshi gitko, “arrows having.”

a. Instances of the active signification of -tko.
ktel'í’dshó skálaps shúltílatko a bat holding a decoy-mask under its wing: lit. “having placed a decoy-mask etc.” 127, 1.

hashteláktchnítk carrying (an object) in his dress, 111, 13.
lá’ni shuíshaltk (gi) if I recur to magic songs, 130, 3.
tú’má wásh shlé’a kshuílzápkash he saw many coyotes dancing, 128, 8.
láp’ni ta-unepánta illólatko twenty years old; lit. “having completed twenty years”, 55, 20.
késhga ká-i nù ká’kotko I did not succeed when I tried.
tátzélampani gággútk 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:
tzé-u pé-ip kinkánish weweshéltko the elder daughter has (but) a few children; cf. 85, 16.
nútoks shlé’á gé-u lúlpaltko (for lúlpaltko) or nútak shlépapka gé-utan-
takak lúlpaltko I saw it with my own eyes (stands for gé-utan-tka gi lúlpaltko).
tchéy’tk Yamsham nùsh dressed with the head of South Wind serving as a hat, 111, 19.
klána pálpalish shlapsháltko the klána-plant has a white flower (for pálpalish shláps gitko), 146, 14.
mbuschakshaltko possessed of obsidian tools.
tú’má watchéltko owning many horses, 127, 9.

c. Instances of passive function of -tko.
ké’dsha henkankátko when speeches had been made for a short while 34, 16; cf. 44, 5 and Note.
mish gé-u skútash skútápkash you, wrapped up in my own garment, 126, 12; cf. 125, 2.
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kimā'dsham pātko tooth-aching; lit. “eaten by the ant.”
wákash ággaipksh the bone-awl which was stuck into (the ceiling), 120, 22.
tchiktchikam īpātknelātko scarred by a wagon.
sāwaltktko 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: k'lekātko corpse, i-untātko heavy load; strength, k'nuntchātko old man. Cf. Suffix -tko, No. 5.

shlajawawakayápkash lynxes sitting upon (trees), 125, 2.
kikaskánkatk having walked about, 24, 20.
(nú) hātōkt gaspantk I was going there, 140, 6.
p'g'i'shlūlatkko, shashámoks lūlatkko bereaved of mother, relatives; lit. “the mother, the relatives having died.”
giulza, for giulżātko, born; cf. kēluidshish, in Dictionary.

c. 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 -alttko, as shapta-
lāltktko etc.

sa-ulankāntkt (his) followers, 100, 17.
kū'mme lalaushaltkko the hard-rock cave, 42, 19.
tsmō'k p'i'luitk smelling after rotten fish, 146, 7.
hémkanks tūmanātk they were acquainted with the language, 23, 3.
wika-tēlantko short-faced, 190; 14.

Others are: kshūizitko, hūizitko, winūzitko superior to, surpassing; nū'shetkko, máshikt tasting like; shawigatko irritable; tishīlātko crooked; tish- 
zalkuleātko pleated; ulčżatko 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 -\textit{ing}, preceded by some particle (\textit{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. \textit{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. \textit{The verbal indefinite.}

A.—The subjective case of the verbal indefinite ends in -\textit{sh}, -\textit{s} (-\textit{ash}, -\textit{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 -\textit{ing} corresponds best to it. Ti\ë'mish gé-u, "my being hungry," expresses the same idea as \textit{my hunger}; hemčžish m'na, "his speaking or saying," is nearly identical with \textit{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.
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tuá lish mi pélpelsh gi gitúki? *what is your business here?* lit. "what your working is here"?

gé-u gúikak hú'k lú'gs spunj'sh the slave transferred (spunj'sh) by me (gé-u) ran away, 20, 17.

kaní gé-u kápa kó-i shútépka shhelzthanólísh gé-u? *who spoiled my coat which I left behind?* lit. "the one dropped behind by me"?

kédsha kápka koki'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."

nát ká-i kakkólísh shé-ipéle ne-názúmp'lish gíntak lákiam we did not return the parchoses, 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 shápá, shápíya, héméze, hénita to say, to tell, and other derivatives of há'úma; héwa, shéwa, hú'shika, hú'shkanaka (Mod. kópa), to suppose, reflect, think; háméni, sháméni, shanahóli to wish, desire, want; shayuáktá to know, túména to hear, heshégsha to complain, vála to inquire. Cf. Verbal conditional, No. c.

kání' shápíya, má'lásh nálám shuenknápkash? *who says that we intend to kill you?* 40, 18. Cf. 35, 10.

ká-i nú ún kánash shápítak tuá ni shápíyash *I shall divulge to nobody what you tell me*; lit. "what was told by you", 40, 11.

gítá nú gàtpa káila shéshatuish háméni'úgá wanting to sell lands, I came to this place.

tátank iták shéwanash hám'nian ish, shpukánktak nú wúshmuash *I will sell you the cow for what you like to give me*, Mod.

ndí-ulézápkash máklaks shaná-uli nelínash *after he fell, the Indians attempted to scalp him*, 42, 15. Cf. 35, 11. 18; 36, 19; 42, 19.
Tehmu'teham talaak shlepakuapkash shaynakta he knew that by Frank Riddle he would be protected with firmness, 36, 12, 15.

laki heshegsha E-ukshikisham ktechinksh pen pallash the chief complained that the Klamath Lake Indians had again stolen their rails, 35, 17.

Léwitchta Canby watch shewanapanish Canby refused to return the horses, 39, 12. Cf. 24, 16; 36, 13, 14.

.... shi'walsh túnéna (nú) 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 tehána to be unable; kéléwi to cease, stop; vúna, vúinha to finish, terminate; kédshika to be tired, exhausted; yáyaki to be afraid of; nétu to have the practice of: kélzha núsh I am accustomed to.

késhka nú kósh hisháktgish I am unable to shake the pine tree; cf. 42, 6.
késhguga idshi'sh being unable to remove them, 38, 1.
k'lewi-uápkash nát shélualash we will quit fighting.
vúna an gé-u stégish lódsish I have finished knitting my stocking.
nú kédshika hémkanksh I am tired of talking, 42, 3.
nú yá'ya'ki gukísh I dread to climb up.
nétu an lódsish stégish I am practiced in knitting stockings.
kélzha 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 hú'ńkélamsham, hú'ksham, hú'ntsham, ké'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 sám wá'walsh shlín I shot (her) because they would not allow (her to me), which is equivalent to ká-i wá'walsham (for wewa-ulash sham, d. form of wé-ulash, from
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vé-ula to allow) shlin. 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:

tú' 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 shlisham he ached because they had wounded (him), 22, 11; lit. "he ached, being wounded by them."

líks t'shin spü'ntpisham a slave grew up after they had brought (him there), 16, 14; lit. "grew up, carried off (or brought) by them"—spü'ntpish sham.

nánka gaggíaha penó'dsasam some hid before their pursuers, 17, 14: lit. "hid, being followed by them"—by others than the subject of the sentence.

vé'tta kábatzó'lisham he laughed when they uncovered (him), 24, 14; lit. "he laughed, being uncovered by them."

C.—The verbal indefinite in -hti, -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 -šē’mi, -šām 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 -šē’mi.

ni hū’tpa hūhassuaksas hátokt liuká-isi (for liukáyash-i) by running I reached the men while they were gathered there, 22, 4.

tsūi hutapēnō’lishi n’s nāyēns shlīn pā’n nū’sh then, after I had arrived there running, another (man) was shot in the head, 22, 11; n’s (for nish me) being the subject of hutapēnō’lishi.

nāts a gépksi (for nālash a gépksamš-i) at shlī’pka Sā’tas when we arrived, they (the soldiers) saw the Snake Indians, 29, 19; cf. Note.

sā’nōtanksi nat sash gātpta while they fought, we reached (them), 29, 20. Sā’t hūk tēwi gatpānkshōksh (for gatpānkshkash-i) hū’n kō’ts the Snakes fired at him when he had almost reached the horse, 30, 4. 5, and Note.

nat guhāshkitcha shewatgu’lši 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 gi 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 -gi. 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 -šhtka 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 *gi 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 *gi*, whether added or left out elliptically, gives it the predicative power of a finite verb.

nánka Ÿ'-ukskni líugsálšhtkak, nánža sínkshtkak *some Klamath Lake men wanted to make a slave of him, others to kill (him)*, 24, 16: cf. 17.

shmú'kshkkan ná'sh siwák hû'nk *I want to seize this one girl*, 23, 8.

ná'sh shmuktásstkak hû'nk wátch *one (man) attempted to seize that horse*, 30, 2.

tsuí sâ sakatpampéčastka *then they desired to have a horse-race*, 20, 14.

hâ hû't mish pän shií'shtka *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 šhiúlkishë'ni géšhtga *he attempted repeatedly to go to the reservation*, 55, 11.

nánka ká-i shëwanat páš shiú'kshuka ging *others gave (him) no victuals, desirous of starving (him) to death*, 66, 10, 11.

hulládshui wéka K'múkúntchash pá'ksh pakakóléshtka *the little boy ran toward K'múkúntchash, 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 shemtchál'za to discover, find out, in 65, 3: lā ni wák nā'-ulaktannapk sheshamtsal'žishash hi'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 spú'ka to be prostrate: spú'ksksaksi where the (man) lay extended, 24, 19. An uncommon periphrastic form is also kedshnutash 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 dependent 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 subjective 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 -ōga, -ok, -uk, when indicative of cause, lies in the subject of the two—when the finite verb and the verbal have the same subject, -ōga is the form to be used; when both differ in their subjects, the verbal in -sht has to step in.
VERBAL CONDITIONAL.

From the large number of instances which could be extracted from our Texts, I select what follows:

ts'ũ'ks ke-nsht tehêkêle kũiks ñtkal when a leg is fractured, the conjurer draws the (infected) blood out, 71, 8.

ndé-ulžän shlã-ünk húnkt layìpakst (for layìpkast) I let myself down,

perceiving that he had (his gun) pointed at me, 30, 13.

sawîka wîtch m'ina mbá-ntsht he became angry because his horse had been shot, 19, 9.

ká-i gë-nsht, tpu'dshântak! if they do not go, expel (them)! 37, 2.

hushtsôga sha kũiksas k'leksht húnk suawódshash they killed the conjurer, since this woman had died (bewitched by him), 69, 1.

shawîgank k'lepgi' kekewêlakst shash hemêye angered at their having wasted red paint she said, 121, 2.

shapíya ká-i tehêlecksh pätki, shpaútish itâmpkash gi'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:

Skêlantch nteyakaliya, m'ña únakag mú'ak tšû'sht Old Weasel made little boxes for the time when his boy would have grown taller, 109, 13.

Môatuash m'hu' ká-i šêlal skó tehíâlash tehuká k'le-ungti-nåpksht the Pit River Indians do not kill the grouse in spring, unless the salmon would cease to come up stream, 135, 3.

.....pû'tank nášî k'leknåpksht (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.
'GRAMMAR OF THE KLAMATH LANGUAGE.

p'laítalknì nù'sh shlä' popk hù'mkankst God observes me as I speak, 64, 12.
Agency tchùi gépksht tapi' tì' tì' shash, ktingúlank ká-ishùshish they har-
ing a while after gone to the Agency he kicked the door open, 66, 12.
ndiulaksht nù'sh ún tú'mi gintìltak after I have fallen, many will lie under
(me), 40, 5.
Aìshish sha'tàldì'ldanna gùkùnì'ì'la, atì at kédshisht Aìshish, while climb-
ing up (the kàpka-tree), steadily looked down until it had grown high,
95, 3, 4.
sha ká-i shì'k'tgisht tù'shkansha kù'mètak as she did not stir, they two ran
out of the cave, 122, 4.
lù'lùksh shpìtché (Mod. for spítchésh) when the fire has gone out, 85, 10.
Aìshish pá'k'sh ke-ulálapka nàdshpáksht Aìshish pushed the tobacco-pipe
into the fire until it was burnt, 96, 17.
tù' saljì'ta snawédsh gë-u shìl'ласht over there my wife lies bewitched,
having fallen sick, 68, 1, 2; cf. 9.
.....këlekàpkaš itpanö' pkasht (for itpanmàpksht) until the corpse is
brought: lit. "will be brought", 85, 3.
ùd pì'k'tgisht gùkì'màanna when it dawned, we surrounded (them), 21, 14.

We may classify under this heading such adverbial locutions as hùmasht
thus; hùmasht gisht in this manner, hence, therefore; lit. "having done so":
wàk gisht? why? lit. "how acting"? "how having been"? pshèksht (for pshè
gisht) 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:

ketchkaniènash tì' gisht wëngga they (his parents) died when he was an
È-ukshiknì tutenépni waitòdan këléksht vùnìt the Klamath Lake Indians
bury on the fifth day after death, 85, 1.
.....kàyuteh tì' ká'sh mé-ì'sh, (she filled her basket) before (She-
Grizzly) had dug any ipo-bulbs, 118, 4, 5.
tùt nùmùk ni'k'nualksht the teeth having all fallen, 80, 2.
kàyu nktòtchasht nù shòltà hù'nìksht before it rained I sent him away.
d. Verbal in -sh 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 -sh is employed, and the verbal in -tki, -tgi, if a purpose or order, command is mentioned.

lí'la wásham páklui'pash k'léknapksht tehék they believe that when the coyote howls they (other Indians than themselves) will die, 133, 2.

tsí n sáyuakta ti'na Móatuashash sélhlualst (shash) thus I know that they (the Lake people) have once fought the Pit River Indians, 20, 21.

túmi hú'nk sáyuakta hú'mash gish tchutí'sht many know it, that (the conjurer) has cured (patients) in this manner, 73, 8.

šemtchálža hú'nk, tawí'sht Dr. Johnash k'lékápakash she discovered that Dr. John had bewitched the deceased (man), 66, 1.

Aishish túména shtú'tíshalsht pish hlilúka Aishish heard that his wives had wept for him in mourning, Mod.; cf. 39, 20.

vú'la: "tám tatákiash shlé'sht"? she asked whether he had seen the children, 122, 18 (indirect question).

ní'sh sa láwái'-úla hú'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 to 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 tú’sh p’nálám kú-i gówish the Indians did not think
that they did wrong then, 38, 17, Mod.
at gatpámpélan shapíya (sha) mákláksham hemkánkuish after they had
returned, they reported what had been said by the Indians, 40, 6.
Dr. Thomas shapíya p’ná shenólakuish 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, hámóasha hú’nk after they had gone (underground),
she called (the children), Mod.
húmasht-ak i tsókuapk kliikui’sh gint nú’sh you shall perish in the same
manner as I have perished, 64, 15.
shuína sha k’lékuish tutiks m’nálam when he had expired, they sang what
each had dreamed, 65, 20.
k lékuish at, snáwedsh gi when he had died, the woman said.
tánkt shuí’dsham gónuish máklaks shünéka hú’nk finally, after the sol-
diers had retreated, the Indians killed the (wounded) ones, 38, 2.
killíga kóltam gónuish after the otter has left, dust is rising, 166; 24.
wi’wal’hag ktánuhni shutuyakiča álñutka the young antelopes bombarded
(her) with sticks, after she had fallen asleep, 122, 3.
ú’uñagin shash gónuish hú’ksha gótpa 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 grammatical 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 445.

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.

shapía tuá gatpamnóka he told what he had come for, 34, 1.
géna' sha mbúshant mé-idshuk kái'sh next day they went to dig ipo-bulbs, 118, 6.
nád gelö'la pá-uk we dismounted for repast, 19, 7.
tehli'í'za sha tehúrêks mbúshant tehé'k pá-uapkuk they saved the meat in order to eat it next morning, 119, 16.
nú gémnapk náchsh má'lán p'gîsha ha'tchnuk I shall start to search for your absent mother, 119, 19; cf. 122, 17.
wéka ku-ishé-uk húlladsautánna p'lukshá mí'na the little boy, being full of joy, ran up to his grandfather and back again, 96, 13.
táktish ishuk kíuks hánshma má'shish in order to extract the disease, the conjurer sucks at the patient, 74, 5, 6.
túnip hushtsóz shenô'tankok they killed five men when fighting.
níshta há'ma mú'kash tzu'tyzuk 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 sé'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

* We have a parallel to this in the Creek language, where -ôfa, -ôfam means within, inside of, when appended to nouns; white, 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 -she'ni.

tu'm wátch ɨrpa ʂa hǔ'uk lǔ'gs sesatu'tkuk they brought home many horses when returning from the sale of slaves, 20, 19.
shá-amoksh hádaktna genō'ga k티-ɨ nutolā'kteha when a relative passes that spot, he throws a stone upon it, 85, 15.
hémkankatchma génuk she said repeatedly while walking, 121, 19.
mbáwa steínash nǔ'dshunik (one) heart exploded while flying off, 114, 4.
wéwanniish teh'ɨmna-uk tɨnkanka women, when playing the tehimn̓un̓as̓h 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.

teháki hũn̓k shuaktek̓óta pił̓ the boy cried and ate at the same time.
shl̓e-úta nǔ mish še'wanta a when I find it I will give it to you.
k̓u'tag̓sh stù'kapksh gudalin̓óta (him) who was gigging minnows while skirting the water, 122, 6.
shl̓ii-útak (for shl̓ii-úta ak) X-uksk'is̓as tünsna at the mere sight of the Klamath Lake Indians they fled, 19, 3.
yámtal̓a gén̓úta shusht̓é̱d̓shma during his journey to the north he created them, 103, 3.
gen̓úta shuátck̓eha Sháshapamtch Old Grizzly slept 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, -u have to be distinguished from the verbal, though the Modocs use -útan and Klamath Lakes -úták as frequently as -úta, and in the same
VERBAL INTENTIONAL

Inflected forms of -úta mostly belong to instrumental, not to dura-
tive verbs.

Titak kishkankótank shlayakíga Titak whistles while walking about.
kú'lish kuleótank ki' nak én gi' 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, -tgi. Unlike other ver-
bals, 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 pro-
nominal, 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 gram-
matic 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 shátela, né-ulza, tpéwa, are accompanied by this verbal in the majority
of instances. The verbal is in many instances followed by some inflec-
tional form of the auxiliary verb gi, especially by giúga, abbr. giug. 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 líítki ní' léwítchta í they refused to give me whortleberries, 75, 10.
gátpa ná tehékeli vu'dshozalkítki we came here to wipe off the blood, 40, 16.
nál shguýyuen mál shútánktgi he sent us to conclude peace with you, 40, 15.
ká-i nú shanálhule núsh sha-akaktántgi 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 tehú'leksht pátki shápiya he told (them) not to eat any meat, 13, 17.
áláhia K'múkánts kokóinkti giúg K'núkamtch showed (him) the pine tree
(he had) to climb, 100, 6.

* Mention was made of them in this connection on page 416.
Grammar of the Klamath Language.

kä-i wé-ula guli'tki hit giug I do not allow (anybody) to enter.
p'gishap nálam ká-i shanáhúle nálsh shuhululécatki giug our mother does not want us to jump down (from the lodge), 120, 1.
laki ká-i shanáuli ki-ukshásh snawédshash shu^nktgi the chief did not desire that the conjurer should kill (this) woman, 41, 6.
laki ká-i E-ukshikishash tpewa tálsh shu^nktgí our mother does not leant hs to jump down (from the lodge), 120, 1.
laki ká-i shana-uli ki-ukshash snawc'dshash shiukatgi the chief did not desire that the conjurer should kill (this) woman, 41, 6.
laki ká-i E-ukshikishash tpewa talš shuhanátctki giug he hired a woman to interpret for him, 13, 11.
Kunikamte nh-úla páplishash gitki giug Kunikamte resolved that a dam should come into existence, 94, 5.
Ská'lamtch shtiih' tátúa m'na íktchatki giug kmá' Old Weasel told his younger brother to obtain skull-caps, 109, 2, 3.
p'ná máklakshash hi'ushgá ká-i námu shúldshash shu^nktgí he enjoined his men not to kill all the soldiers, 56, 6, 7.
hiin nú shuté-uapk snawédshash ká'sh meítging I shall create woman to dig the ipo-bulb.

Recapitulation of the Verbs.

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 (-ólñ), repetition (-pélí), 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 derivative, 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; -shé'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 gi to be and its various inflectional forms, are those in -sh, -shbìk, -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, -shé'mi, -shbìk, -úga, -úta. It has to differ from it in the case of -sham, -shi, -sh. The subjects of both may differ or not differ in the case of -shbì, -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 -sh, -shbì, -tki.

Duration is expressed by the verbals in -úta and -shé'mi; sometimes by those in -sh and -úga.

Tense is expressed by various verbals—the present by -sh, -shé'mi, -shbìk; the past by -uish, -sh; the pluperfect by -sh, -sh; 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 adverbal particles. The same
grammatic form which in Pima, Opata, 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 cus-
tom, 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 dis-
tributive 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:**
   
   wiwalag vů'la shasháshapkash the young antelopes asked the bear cubs, 119, 23.
   
   ká-i hůnk vůsa tumá máklaks kakaknólak giung each being armed with parches, they were not afraid of many men (attacking them), 17, 4.
   
   tátála hůrnkank i! tell the truth in every instance!
   
   tánna i wewčash gitk? how many children have you?
   
   ngii'-isa sha wówaliks pila they shot the old women only, 28, 3.
   
   lelahówitko wátch wuzóyi he traded slow horses, 189; 8.

2. **Distributive reduplication applied only to the verb:**

   túmi shtiná'sh nenálza many houses were burnt, Mod.
   
   káká'gi a n'sh tchó'ks I am lame in both legs.
   
   tsúi nì shlín hů'ńk, kát hůk yů'ta then I wounded the one who was shooting continually, 23, 1.
   
   suashuála Sá'ít hůnk ktá-i the Snake Indians piled up stones, 30, 9.
   
   wákaích giung nii'g tú'm haktech shápesh shusháta? why did the absent (mother) make so many moons? 105, 7.
   
   Ká'kákilsh yúmatala genúta shúšítdslna he created the bearded men at different times (or places) when he had gone north, 103, 2.
nákušhünkni shti’ya shishi’dsha each of the men living at the dam put
pitch on his head, 132, 6.
Móatuash ii’ho-nátechna (for -huhátechna) the Pit River Indians raised
their war-cry while running, 23, 15.

3. Distributive reduplication observed in the noun and verb:
kék wa-utchaga titádshi gi these dogs are faithful.
gék shash shiushuak a pepéwa these girls wash each other.
sa hú’nk lú’luags wá’k shuushuëzaak shnikshúlza seizing the captives by
the arms, they made them dance, 16, 12.
wíwalag tú’shkampéle the young deer were running out again, 120, 12, 15.

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 gi, which is chiefly used to express pos-
session, 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 gi to be, when not occurring in its participial
form, gitko, 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 gi, and the sentence becomes equivalent to our to be somebody’s. The
verb gi, or inflectional forms of it, are often dropped altogether:
kálam gi láchash? or kálam gi láchash gi? who owns this lodge? Kl.
kákim gi shulótish? whose (pl.) are these garments?
túmi málam máklaksam huldamalíksh gi your tribe has many winter-lodges.
ude-událkatko kéc-u wakísh gi 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 gitko, abbr. gitk, having, possessed of, is
employed instead of one of the finite forms of gi, the grammatical subject
becomes also the logical subject, and the object possessed stands in the objective case. The sentence is complete only when gi is or are is added to gitko; gi is not possessive in that case, but it represents the substantive verb, and is frequently dropped or coalesces with the gitko preceding into one word.

kek watsag mumenish wawikash gitko this dog has long ears.
tuma nuł gitk nálam shi’p our sheep carry much wool.

wakwákli nu’sh gitko conical-headed.
ká-i nú shamáhlini swawé’dshash kókuapkash lu’lp gípkash I do not want a wife having swollen eyes, 186; 54.

(i) tuma tuá gitkuapka (for gitko gí-uapka) you will be possessed of much property, 182; 7.

(sha) kinkán’ smo’k gí’tk, atúsh lák gí’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 gitko 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 gitko “arrows having.” More will be found in List of Suffixes, under -tko, No. 4.

kili’wash shkútatik dressed in a woodpecker mantle, 189; 6.
pi a wáwakshnatk he has moccasins on.
tsé-usam tsúyát (huít gi) he wears a hat adorned with the feathers of the yellow-hammer, 181; 1.
tidsha kökatk i 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 gi, in its various inflectional forms, may be added to it, but is generally omitted. Cf. -altko, page 317; also page 594.

nû a tehuyéshaltko (gi) I own a hat.
nû a lolokshigáshaltk I possess, carry a gun.
i a watchákalhtko you have a dog.
pâit a wá-utchaltko (gi) they own horses.
hû lish snáwedshash vunípa wewesháltko (Kl. wewesháltko) this woman has four children, Mod.
hîl tâlaltko, tchêk ak nû tá-uní gént if I had money, I would go to the city.
hîshuaksh hûn nû tâlaltko this man is wealthy, Kl.
É-ukshikni litchlitchish steinsháltko the Klamath Lake people are brave;
equivalent to: É-ukshikni litchlitchish steínash gitko, “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; shunnisháltko, shétalátko having property; hashtalámpka 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:

tchê’kslé nû gatpântki let me go there after a while.

* Other ways of expressing ownership or possession in various North American languages are referred to in “American Anthropologist” of 1888, page 340.
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.

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.

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, proba-
ibly, likely. The Klamath language possesses none of these verbs, nor any
particles corresponding exactly to the English particles mentioned. Nev-
ertheless 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 dimin-
utive 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 ex-
pressed 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 sen-
tence 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 nú ká-i péwat I cannot swim.
ká-i áka nù kōkant kō'shtat I cannot climb the pine tree.
ká-i nú'sh shingat táta he can never kill me (under these conditions),
pil máklaks hūk shlā't skū'ks only dead Indians can see spirits, 129, 2.
tám i shxeszenísh ži? can you row? lit. “are you a rower”?
ní nánukash shlii'sh ki 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: kē'shga (or
kē'shka, a derivative of ká-i not) and tehána. Both of these take their
POSSIBILITY, VOLITION.

verbal object in the form of the verbal indefinite in -sh (-ash, -ish), as seen previously; cf. page 598.

kēshga nū shl-ish hǔnkēlam I can or could not see him; lit. "I cannot be a seer of him."
pi a kēshka nūkįl hemézhish he is unable to speak loud.
kēshga a nū pûmash I cannot drink.
kēshka zaí nū kā’kotko I did not succeed when trying.
tehánish nū sžē’sh gi I cannot row.
tehánish tehulish 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 āk, ka and their combinations with other particles, generally accompanied by the conditional mode.

hū’kt kam gātpant be may come: I hope he will come.
i kam gātpant you expect to come.
yá-a ak āt a nen I believe ye are crying.
shlīt ak nū līhkanksh hā nī shlēcat nā’šh I would shoot a deer if I saw one.
nū akā hūn shlē’a, or hünk āk taksh ūn nū shlēcat I can see him (if I wish to do so).
Āmpžünkni ak sas hushtsōznapk the Wasco Indians might kill them, 93, 7.
hā tidshī gitk máklaks, tānk nū grēnt if the people were good-hearted then I might go there, 93, 9.
klakát n’ ū’nk shlā-ōk I may possibly die for having seen him, 129, 5.
tehātch nū' sh kā-i siūgat 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:

shulnashka teh’ū’nk gitki gi: "i-i amnash kewe-nąpkasht” he told him to take off his dress: “you might break your beads,” Mod.
shushatelőma têlish, p'ūn'sh ktebál'jishtka shkułhnápakasht they swear 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-hô'li to wish, desire, to want, as in 105, 11, a verb for which the Modocs often use hámêni; 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.

medshampélî-napka nú I will remove to the former place again.
pi a nîsh tîla gënuapk he will go with me.
kâ-a mísh nú kâ-a ni mbushéaluapka very much I want you for a husband, 182; 7; cf. 182; 6.
nú kam hî'ksh telûlt I wish to look down on it from there, 192; 4.
nú kam tchî'k mish 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: kîîla gutîla to enter into the ground; Aishishash
hùn gàldshui unite yourself to Aishish, 193; 11; spàítish shniáktxcha 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:

lìlhankshtì i'tpa he brought venison, 112, 15.
nànuktuanta pépuadshnish one who spends everything.

We would expect here: lìlhankshtì tehulē'ks i'tpa and nanaktuálash pépuadshnish (from pùédsha 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:

sku'tash sha pàllapka hù'nksh they robbed him of a blanket.
nà-àns shlín wì'k E-ukshki'shas he had shot another (man), a Klamath Lake, in the arm, 24, 2.
ilksli'ni a sha shnúka nü’p k'lákápkash at the grave they seize the deceased by the hand, 87, 10.

Aishishash shtíltash shnú'lash he sent Aishish after a nest, 94, 9.

One object is pronominal and the other nominal in:

gú'tash nü’sh k'n'pga núsh a louse bites me on the head, 119, 3.

tú’m shash ngá'-isha Moatoki'shash many of these Modoc men they wounded: lit. “many them they wounded Modocs,” 21, 16.

vussō’k sas tilli'ndsasha wéwanuish frightened, they abandoned their females; lit “them they left the women,” 19, 16.

In the last two examples shash, as nú’nk does in others, appears superfluous 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 hú’t, hú’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.
THE INDIRECT OBJECT.

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 hú’huagsla then they made captives; supply: shash them, 19, 16.
sa shiûga they killed; supply hu’unksh her, 123, 7.

In 40, 5 it is uncertain whether the object nish belongs to ndiiláksht as direct object, or to gintiltak 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 huyéga nû means I pick up one round object, and pe-uyéga many of them, but k'wash ball or tâla 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:

húlládshui K’múkámmtchash he ran up to Kmúkammtch, 96, 14.
at unák nā-ulakta Aísisas then after daybreak he plotted against Aísisash, 100, 1.
Bóshtin pípa mú’ni lákiash shnigótá Americans sent by mail a petition to the President, 36, 21.
máklakshash wúshmu’sh shiuikiéshtka he would kill an ox for the Indians, 13, 13.
mó-ówe ktcídshuash hútnan the mole running against the bat, 127, 5.
hénta m’na tápiá he said to his younger brother.
k’nukága mi túpakshash né-i hand the thread to your sister.
láá a tídh shutankuápka nálash if ye will negotiate with us, 38, 19.
láí ni skuyú’shkuápka m’ésh if I should separate (her) from you, 61, 1.

(b). Instances of an inanimate indirect object: parts of the body, etc.:
shíté shúpélóka nú’ss she laid resin on her head, 89, 6.
ná-ends nú'sh shlin another man was shot in the head, 21, 18. Cf. 24, 7.
wá'k shnúshnúčnúk lúluags seizing each captive by the arm, 16, 12.
Cf. 24, 2.

tsnú·pal sa shlin they wounded him in the shoulder, 24, 1.
húshnata a n'sh spčnish I burnt myself on the index finger.
uá'id naúkash mamá'sha we have sore throats.
wáťchám tehú'leks k'lekvapash i'idshza they place the horse's flesh upon the
corpse, 85, 8.

tsuyá'sh ni shlin I was shot through the hat or cap, 138, 2.
húnk E-ukshlikishash tehák náklaks 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 pshin, or knéwa námk psín to put out the fishing-line for the night.
Cf. 54, 6, and Note to 83, 3.

gén wáitash któtchinapka it will rain to-day.
lá'p sháppash (nú) spú'líhí I imprison (him) for two months, 61, 11.
té-númpni illólash (sha) túla tehía they lived together for ten years, 54, 3.
túmčni 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 kiiúla, tehpinú
below, and then may be easily confounded with the objective case.

ké'gba mbú'shan kú'metat they went out of the cave next morning, 43, 3.
Lá'p ishka atí kiiúla two they took to a distant place or land, 44, 7.

vud'hitakúčla ktáyat he rolled (him) over the rocks, 131, 11.
ná's wipka hú ámbotat one escaped into the water, 88, 7.

shméla toks húnk tehpinú (instead of tehpinutat) they cremated on the
burying-ground.
shakálshtat laki 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 -zëni and -na, and the temporal case in -ëni, pages 482-485. The five case-postpositions are all subservient to the same purpose, and when -ksaksi changes into -ksũksi it becomes temporal, like -ëni, 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:
ko'lı shtápka ktáyatka they pound the ko'lı-root with stones, 147, 11.
tsúi sa salıkín géna then they went to the prairie, 107, 2.
shmé-ilakshtala gutéktela they went in to the fire-place, 120, 20.
wáyalpa nánuk wá'shin everything froze in the lodge, 111, 20, and Note.
stá-ila sha kshunú'mi they gather (it) at haying-time, 148, 3.
géna hũnk, háitkal maklakuúsh-gishi he then started and followed them to their camping-place, Mod.

(b). Object expressed by a noun and postposition:
at Aísís tú' kálo wika't now Aishish (was) far away, almost up to the sky, 101, 6.
c-ush gunì'gsha káilálía he made a world for them beyond the ocean, 103, 5.
Káyutelish hũ'k gátpa Kí'utí kúítit Gray Wolf arrived at a place above Kiči, 131, 5.
ki'âm nutuyakia nákosh gâ'tant (they) threw fish to the other side of the dam, 132, 3, 4.

at ludêlzat pipêlántaïn ish now lie ye down on each side of me, Mod.
mish gunî'ta huwaliêga 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 substantive 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 hûnitak within or by oneself, in one's mind; and the suffix -gien, -giank, -giânggi, formed of the participle of gî to act, perform (gîank) and the above particle i; cf. page 329.

lûya mish nú lêwash I give you a playing-ball.
shewâna 'sh nadshâshak give all at once to me, Mod.
anî'k tchâkêla n's kai tak I send a basket to get me something in, 75, 9.
lutakktki pîsh shâtêla he hired (her) to interpret for him, 13, 11.
tâmkt mish nî skuyû'shuapk finally I shall separate (her) from you, 60, 22.
slâ'bopk hû'nitak tû' sas hishô'kst he knew by himself that out there they had killed each other, 108, 5.
kanîtâ pî'sh outside of his lodge, lit. "outside of himself," 71, 2.
mish gunî'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 adverbal, 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 -ia, -iya, 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. -ca, -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-, u-, 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. Lena to travel describes travel by means of a round object, and the phrase is complete only when we say: tehiktekikatka lena i you travel on a wagon, cart, or carriage; tkäka to perforate with something long, as a knife, or the hand: wätitka, nätatka; upäta, upätia to inflict a wound with a long article, as with a knife: wätitka, ulät'tza 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, utcháya 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: kta-utcháya 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; nu- 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.
THE ATTRIBUTIVE RELATION.

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-compounding 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-compounding 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, mú-laki
head-chief.

The attributive relation thus presents itself under the following as-
pects:

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 tapi titna a
short time afterward, pā'dshit pshín to-night, wákaktoksh in the same manner
as, tū mána deep down; while others form the rudiments of separate clauses,
though they have to be considered as locutions or phrases only: húmasht
gink in that manner, wák a giüga of course, númuk pshi'n gisht 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 grammatical 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; e.g. wénítoks kēk shūta 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.

tidsh nū hūshltā I feel well, healthy.
tinā'k shniwátchna to swallow at one gulp.
pā'dshit pshīn ka-á tehēmvu'ka it is very dark to-night.
ātī ēwa the water is deep; lit. “it stands, fills up deeply.”
ātī ē-ēwa the waters are deep.
wii-uka (or uyūga) e-ēwa the waters are shallow.
wewāni a sha hūnk pēn shulōta they dress differently.
ndāni shūta lū he did so three times.
tunē'qni gē-ù lahu'atko I own five pins.
sa shlin tu'kni they shot him from the other side, 23, 21.
kokagtāl'kni gēp'pap' they returned over a brook, 29, 14.
Mō'dokni ndā'nahsh pelpeltúmpka 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 illōlash, illū'lash year and wā'ntash, wā'ntash day of twelve or day of twenty-four hours, but at times by the verbs illūlā, illūlā (in Klamath illōlōla) to complete a year, to pass a full year, waita, wā'nta, wūlōlā 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 tīna once is substituted to nā'sh or nā'dsh one. In mentioning certain numbers of days, wā'ita or wā'itōla is often dropped from the sentence, the numeral alone remaining.

lāp'ni illōlan after two years, Mod., cf. lāp'ni illōlash during two years.
tīna illōlōlak Shā't giikak after one year the Snake Indians left, 28:
illōhuapka the year will be at an end, Mod.
tīna tehān̄k illōlōla he lived one year; lit. "he completed one year while living," Kl.
té-unāpni illōlōlakto ten years old, Kl.
māk'le̱k tīn̄a nat wā'ita we encamped and lay over one day, 29, 9.
nāt wā'itāp (without tīna) we will wait one day, 75, 2.
ndā'ni tehēk waitōlank 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-, inn- (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 agoin for “on going,” or daff for “do off.”

ká-a, ká- strongly, vehemently: káyá-a to cry aloud, for ká-a yá-a, Mod.; káyéga to begin to grow tall, for ká-a uyéga. Cf. also káhaha.

ká-i not, no: káyai, d. káyaiyai not to cry; káizéma 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'häwíza to fill partially: cf. iwíza to put into, to fill into.

mü-, mu- largely, greatly, much, the adverb of múní great: mülbúka to grow as a large round fruit upon the ground (also subst.): mü'líza to be dense, thick, from mü' lízán; mülkualža to emit smoke. From the distributive form mutchuchuyápka to laugh, smile, it appears that mü- is the above adverb, and the second part is probably tehútechna to croak.

ná-i on one side, the inessive case of the numeral mádsh one: na-ítal- télshna to ride women-fashion, lit. “to look to one side only;” na-i shlákgish horned beetle, lit. “pincher on one side;” na-ígshtání half: takanílža to fall right side up, from tiílaak straight; nélža to lay down.

tdíshéwa to rejoice at, to like, from tdísh well, héwa to think, consider; cf. ko-íshéwa, 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-
employed in Iroquois, Káyowé, 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 suffixes, and appears only in the shape of its radix or base, while the second verb retains its inflectional elements. Compounds of exactly the same description are the verbs formed by means of the suffixes -kakiáma, -kakua, -ki (-gi), -kídsha, -támma, all of which are originally verbs. To the following 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.

lepleputá'na to play the "smothering" game, altered from léwalewa-putá'na; this from léwa to play, púta to smother.

shalatchguáala to be joined to, connected with; from látxa to intertwine, gával to go or place on the top of.

shepúdsha to thank, from shápa to tell, kídsha to reply (differs here from the suffix -kídsha).

shmeké'gi to spill, waste, lose; a compound of kégi, ká'gi (ká-i gi) it is no longer, it is absent, and the radix ni-, ne- occurring in niwa to drive out.

shmukaléna to carry a round or bulky object by the handle; lit. "to hold and carry;" from shmúka to seize, léná to carry something round. Cf. shmukalenótkish handle.

shnutchóká to burn or singe to death; a compound of tehóka, tehúka to die a violent death and the radix nu- in núta to burn.

tilampúdshèda to roll oneself about, from tíla to roll, púdshè to cast away, scatter, throw.

tehawáíya to wait for, expect, from tehía to sit, stay, waiha to wait.

tehiluyé'za to brawl, balkoo, make noise, from yéka to shout, the first term being either tehiluish boy or tehilla to stay together, to side with.

Compound words, of which one part is a verb and the other a noun, are as follows:

gúna palá-ash flour- or grist-mill.

gánta pápalish sneak-thief.

shalatchgúpshtsh room in a house, lit. "structure adjacent," from látxa to build a lodge, lit. "to intertwine;" káptcha to be in contact with.
ATTRIBUTE OF THE NOUN.

spaká-wésh tool for breaking ice.
té-iniwi-ash young woman, lit. "young growing" or "newly existing;" also other terms formed of the verb wá.
tehliuygótkish slit in pocket-knife blade to facilitate its opening, from teachká to grasp, nyéga 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 ihsh lulpalpaliat make ye eyes for me again, 154; 11, is not derived from lúlp eyes and pelpela to work, but from lúlpala to make eyes, -pali- for -péli after ye.

An instance of a pronoun incorporated into a verb seems to be: húnasht, 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 partitive 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 properly so-called compound nouns.

Instances of possessive case:

kól'tam wásh otter den.
kús té'ush (for kulsam té'wash) place where the badger stands in water.
GRAMMAR OF THE KLAMATH LANGUAGE.

Ikóm ëć-ush *black lake*, lit. "lake of coal."

lóloks-wi'génam stú *railroad*, lit. "fire-wagon's road."

Mo'dokisham käilha *the country of the Modocs*.

p'gisham wéash *the mother's child*.

shlóá skútash *lynx-skin mantle*.

szíl kallish *otter-skin belt*.

tčikemen póko *iron kettle*.

Instances of partitive case:

käilha láchash *earth lodge* (for käñati láchash).

mumčantí tapážti hutish *thimbleberry*, lit. "berry on large leaves."

núshti káko *skull*, lit. "on head the bone."

yañatí 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 nú sha úlóla I Aíshish I am swinging my sword, 193; 10.

hishuákga=kóhiegsli *boy-orphan*.

mbúshaksh tuekótkish *borer made of obsidian*.

pípil shnísh *virginity song*.

sessalólísh laki *leader of war expeditions*.

shúitshash láwalsh *urine-bladder*.


skenshmútkish mbú-itch *silk-thread*.

skúks-kíí'm *spirit-fish*, viz., "fish containing a dead person's soul."

skúlhash pé't *ambulance-bed*.

teháteha-p'lu *sweet sap of the sugar pine*.

The apposition stands after the noun in:

i snawáidsh *you as a woman*, 58, 15; cf. 59, 2, 6.
NOMINAL COMPOUNDS.

kú-e welıkash the old female frog.
spú'klish lawish promontorial sweat-lodge.
stópalsh tamá'dsh solitary pected pine, 74, 16.
tcháshkai lakí male of weasel.
tchá'lish páwa hú he eats as or like a porcupine, 190; 14.
tsáshhash-kiúks the skunk as a conjurer, 134, 8.
únaka m'na Aíshishash his son Aíshish, 94, 8.
wékwak wéwannish 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:

káíla-shúshatish miner and mole, lit. "earth-worker."
kííu-luelótkish fish-trap, lit. "fish-killing instrument."
l'lekáapkash iwizótkish coffin, lit. "corpse-receiving tool."
lgu'm-lánklish and lgu'm-loliégish moth, lit. "coal-lifter."
lúluku skútechaltko one wrapped up in fire.
máklaksh-papísh (for máklakshash-papísh) man-eater, lion.
nu'sh tilansnéash turn-head.
pé'ush lúkash luelótkish pitfall to kill grizzly bears, Mod.
p'tísh-, p'gish-lúlatko one who has lost his father, mother.
tchíkass-kshí'kshnish sparrow-hawk, lit. "ravisher of little birds."
tchíkémen-mpamptish blacksmith, lit. "iron-beater."
tchóke n'é-utko field with pumice-stone.
wátchash-nétzish bridle of Indian manufacture.
Instances of other inflectional cases:

- atí-küla-gí'zh *foreigner*, lit. "living in a distant land."
- pákshat tulish *pipe-stem*, lit. "handle in the pipe."
- súnde-ká'kkísh *preacher*, lit. "Sunday gesticulator."
- wáwa-tutú'ksh *ear-wax*, for wáwakshtat tutú'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. Numerical adjectives also appear in a shorter form. Having previously mentioned a few adjectives which appear chiefly in the form of suffixes, as -amteh, -kani, -shítko, -tkani (pages 518–520), and also adjectival abbreviations like kál-kmá *skull-cap*, and three others on page 516, I add the following examples:

- kal mómoksh *glow-worm, firefly*, Mod.
- kal tchí'tchíks *spider*, from kálkali *round*, tchi'dsha to remain.
- litch litch fists *strong person of short stature*, from litchlitchli *strong, powerful*, and kétcha in ketchání *small, short.*
- métsmets sáwals *obsidian arrow-head.*

When adjectives and numerals are used in a sentence or phrase implying possession, they may become connected with a participle of the past, and then stand in their objective case. To the examples previously enumerated (page 616) I add the following, all from the Modoc dialect:

- hú snáwédshash vunípa wewesháltko *this woman has four children* (vunípa abbr. for vunipénash).
- kudsha ánku shtinasháltko *a woodrat having a wooden house.*
- kudsha shamawédshaltko p'gishá pěna *a woodrat had his mother for a wife.*
- vúnám mbá'ush telutchieszáltko *dressed in elk-skin caps*, 90, 17.
(c). *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 tehítko *settler, inhabitant.*
hunáshak shéashash *nickname.*
kétecha bubánnish *tippler.*
kétecha muátitala shléwish *west-south-west wind.*
kíllan shishúkichish *brave warrior.*
kó-i túménash *noise, lit. “disagreeable hearing.”*
lé'p-klēks (supply p'gishap) *mother who lost her children.*
múna tatúmnish *mole, lit. “walker in the deep.”*
nánu-kash kiiłákní *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. Mono-syllabic 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-
sentences exhibiting the parts of the sentence in their natural order run as follows:

nād lāp mēhiash nā’dszēks ngāk techish hūnk shnōkua we caught two trouts and nine turtles.
pālpali walwilā’gash kū’shhtat hunūmēni a white butterfly flew up on the pine-tree.

Incident clauses are not encapsulated within the parts of the main sentence, 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:

hū nūsh kā-i matchātka tpēwash he does not listen to my orders, lit. “he to me not listens when ordering.”
kā-iu Bōshinash gātpish, Mō’dokni mbā-ussh shulō’tantko (gi) before the Americans arrived the Modocs were dressed in backskin, 90, 16.
nū mish hūnk shēshatui watchāga múmēnish wawākash gipkash I sold you a dog having long ears.
sāmtsālza Doctor John a gén táwi she discovered that Doctor John had bewitched him, 64, 2; cf. 13, 16, 17.
tidshéwa nū mish gātpisht 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 reducible 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 transposition. In the following examples the narrator desired to lay particular stress upon the word which he has placed first:

kaknegātko gi mī shulō’tish! dirty is your dress!
lap’ni’ sha shēhal Walamskī’sas Ė-ushkni twice the Lake people fought the Rogue River Indians. 16, 1.
lōla ā-i mish nū I believe you, lit. “believe I do you.”
ni'shta hii'ma mu'kash tzú'tznk all night long does the owl screech for presaging, 88, 6. Cf. all the terms heading paragraphs on page 75. núshtoks málarks shléa the people have seen me.
núsh túla géna i! you come with me!
shikútchikp tchiká këmutsátk on a stick walks the decrepit old man, 136, 5; cf. kí'shtchikp in 136, 6.
shmauyoléshtat kchéálhui sáppash after rain comes sunshine.

The following are instances of terms placed at the end of sentences for emphasis:

géna mi at huki'ish! now is gone your spirit! 87, 15.
púpakuak a sha nánuktua ilzóta, . . . . 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 Afshisham the shadow of Aishish, 96, 2.
pé'tch ktkáta ská'tísh tapi'dshnish he cuts off the left hind leg, 134, 15.
p'tísá m'nálam their father, 101, 10: cf. 61, 19. 21.
shu'ülshtat shk ü'lelam in the nest of the lark, 95, 5.
snáwedsas Aisism a wife of Aishish, 100, 5; cf. 13.

Probably for the same cause transposition has been made in:

nat gá'-úna géna húng ngii'-isapksh á'nok ndámna we went on slowly, carrying the three wounded men, 24, 7, instead of ndámna ngii-isápakash á'nok.
nat wál'liha kawaliá'knapk sá'-ug we watched them, believing they would ascend, 29, 15, instead of sá'-ug kawaliá'knapk.

In various examples to be found on page 123 the indirect object follows the verb, as it does also in 24, 6: nat guháshktcha shewatzú'lsí at noon we started, and in numerous other passages.
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 le not in most instances stands immediately before the verb qualified by it:

\[ \text{pi hínk nen ak lē képka he does not want to come, he says.} \]
\[ \text{wátchag lē génug wáwa a dog howls for not (being permitted) to go.} \]

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 encapsulation 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 encapsulation 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 negativized, negation is expressed by two particles: kä-i, sometimes pronounced kāi, and lē, le, lā *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. Kā-i forms several compound particles.

The difference between the two particles consists in this: kä-i opposes a flat denial to the statement contained in the verb or sentence, and is, therefore, used in negative replies: *no!* whereas le implies a *potential* denial existing in the *minds* of those acting or supposed to act or speak. Kā-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 Mas- koki 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.

kā-i an tūsh shléa pūsh *I have not seen him anywhere.*
kā-i nād ukaúgōsh híashtat shléa *we do not see the moon through the fog.*
kā-i kīlunk gákunt shlánkoshtat, kē-uní at gákunt! *do (ye) not run fast over the bridge, but go (ye) slow!*
kā-i nū shéshatuish á-i gi! *I am not a trader!*

Particles and other terms derived from kä-i *not* are: kāyak *not yet,* kāyu, kä-i-un *before,* kaitua *nothing,* no one, kāyuteh and kāyu *never,* kā-itata *nowhere,* no more, never, kēhiak or kāleak *being without* or deprived of, absent, kīya *to tell lies,* kēshka *to be unable,* kēdshika *to be tired,* exhausted, kā'gi or kāyčeke *to be gone,* *not to exist,* to be weak, with its derivative heshže'gi *to kill,*
ká-ikëma 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 tehána: nù pélpelash tehána or tehánish 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: kmá' yámnash tehish, 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, lé, 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. Lé composes the interrogative particle lish, the verb lih 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.

lé nù ak géna I do not expect to go.
lé nù wák I am uncertain; I do not know.
lé wé-ula a n'ish sha they do not allow it to me: cf. 23, 9.
pi hünk nen ak lé 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, lé and ká-i preceding the verb. In the negative questions the interrogative particle leads the sentence: wák gi hù ká-i gép? 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 'a, 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 i gepkuápka? when will you come?
tát i gén? tát āt gén? where do you go? where do ye go?
tátá mántch i tchũ-napk lákiam látehshat? vunipni hak waitash how long will you stay in the chief's house? four days only.
tát gisht shnawédishsh u'nk? where is that woman? (Mod.)
tuatála tak i letelina? why did you not let it alone?
wák i pā'dshit háshltä? (Mod.) wák i gi gén waitash? (Kl.) how do you do to-day? wák gi? why?
wák lish i gi̓ju̓ga ká-i nish wálža? why don't you reply to me?
wakaí̓sh nù ūn né-ulaktak? how shall I decide now?
wák ma? or wák ūn? what did you say? or what did he say?

Questions introduced by an interrogative pronoun:

kánam kěk i-amnash? whose are these beads?
kání haítwch hút gi? who is he? who is she?
kání gén pəkoleš shlíū? who shot this mule-deer?
tánk i méhii̓sh shnókua? how many trout did you catch?
tuá i lúshkanka? what do you think about?
tuá i yewántku kí? what are you filled with?
wákteči n' ūn gítaš? 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
THE INTERROGATIVE SENTENCE.

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tam há), tám hai, tamú (tam há), tamúdsh, and (Mod.) tám lish, tamú lish, tamú' há.

tám lish á-ati e-éwa? are the waters deep? Cf. page 631.
tám lish i-i tehú táména? i-i, nú táména! do you hear me? yes, I hear you! (Mod.)
támúdsh kék hishuakga hémkanka? can this boy speak?
tamú a pá-ula mál? did ye finish eating? (Mod.)
tamú' lish a muló'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.

ápú a? i, ápú! do you want water? yes, I want water!
at há pitcha lóloks? i, pitchó'la at lóloks! is the fire gone out? yes, the fire is out! (Mod.)
húñ á nánuk kó'sham wákwašhtka hú'ntka há i támuń? did you travel on the top of every pine-tree there? (Mod. myth.)
ká-itak há i nish lóla? did you not believe me?
shamá-ul' i ápú? do you want water?
tálak há? is that correct? is he right?
tuí há aká úk? what could this be?
tuí ha i shlā'pok? 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 i hút (or út)? did you dip this (cloth) in water?
shuhúulúéna nát? 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 -napka.

Examples of the jussive sentence:

 gén'ät kúmí, luč'tak ma nú ūn! ye go away (or) I shall kill you! (Mod.)
gún'i gánktak! make him stop! (Mod.)
ká-i gé-u kshínksh guțižíshí! don't cross my fence!
míšch pěłak kitchzóli! get away from me quick!
tehúm' i šmóki! here! take this!

Examples of the exhortative sentence:

 ká-i a húń gúnç' tashta't a! nobody dare to touch that!
kaitoks ní'sh tů'-una Lëmaikshína káyaktgi he should not pursue me around Shasta Butte, 40, 3.
míšch i-akashétkí! press your foot upon me!
ú'tch hú'nksh gá'impéltkí! let him go home!
ú'ʦ gınt (for gíntak), shli'tkí nísh! 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 ú'tch, ū'ds! never mind! mostly con-
THE EXCLAMATORY SENTENCE.

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ected with gitak, gi'nt. Útch gitak! let it go! is said when something is held tightly.

gökán a nã'í! útch nã'ísh hushchégo'ktgi! let us go out, whether they kill us or not! 17, 9.
génu j gi't, o-ólka, kinhiä'na! come right inside, o little pigeon! 182: 4.
ya! ati' a nã'ísh winni'žítk tuã' ki! to be sure! he is somebody much stronger than we are! 112, 11. 12.
ká-i zãi hũ'kt gi! it is not he! (Mod.)
tu'sh ak nen hũ'k wák kã'la? what can they be doing somewhere? 110, 19.
tútutu! wënnini tuã gãtpa! by heavens! some strange man has come in!
112, 7.
ûk hai! uk ta wã'k hũ, tuán a! why! perhaps he did some evil to him!
(Mod.)
û'tch gitak am nû gé'nt! I have a good notion to go!
û'tch gitak am nû ká-i git! 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 Máklaks: 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, -napka, 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 nã'ísh pinú'dsha now she has caught up with us, 121, 22.

i a shuáktcha you are just weeping.
kánk a ní sá’tu I am counting so many, 70, 9.
nu a gátpa pü’p I, the marten, am coming, 177; 10.
shuédshna tchú’nk at pé’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 á, and is pronounced mostly with the vowel long; (át); 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 fulfills the office of a mere expletive: tchá at now, presently, 87, 14; tchuí at hereupon, 23, 4; and in the following particles taken from Modoc: tchikünk at and then, for tehik hú’nk at; átechünk then, for at tehék hünk; átünk, átechünk then, hereupon, for át hünk, at telish hünk. Other particles are subordinate to at in locutions like the following: átú, átui now, at present; átútú just now, already; áteh, áts then, for at telish.

1. At used as a conjunction:

at gátpa at shló’kla when they had arrived they shot at the mark, 100, 20. it’há ñúnk náun ‘nk át kin all beads he placed on his buckskin shirt and thereupon he dressed in it (Mod.).

Wanága hünk at gémpéle, i-amnash nánuk í’tcha i’kgan after Young Silver Fox had returned home he won all the beads (from them; Mod.).

2. At serving as an adverb:

at nú k’léwi now I quit; now I have enough of it.
át nen gé’pka pé’n a now they come again, said they (Mod.).
áts (for át telish) nál ne tuána shuédshipka now they approach us again for gambling (Mod.).
ká-i tchállínu ukauízósh pài’dshit at the moon does not shine to-night.
tuá nád slúté-napka at? what shall we do now?

hai, aí, aí, a-i (Mod. hai, kaí, zaí, ai)—enlarged haítech, aítech. This particle, whenever translatable, corresponds best to our evidently, clearly,
LIST OF PARTICLES.

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 hai'tch, though more impressive and emphatic, does not differ from hai as to its position. It may be stated that hai, hai'tch 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.).
gé'ná aí sha they have gone, as I have seen.
hú kái at gé'ná! there he goes now!
lé'shma aí i' nálsh certainly you will not discover us, 121, 10.
Méacham kái hú pipa ítpa Méacham openly laid down the document, 34, 6.
'mú'tch zái nish shishůl'ga the old man wrestled with me (Mod.).
shli'wish á-i nish wílhuá the wind blows at me (you and I feel it), 155;

tú'sh kái nú húshlta I am in good health, as you see.
tú'sh hai at títaksúñi wawatáwa where the children sat outside the lodge,
as seen previously, 121, 7.
uk hai la gé'ná, nítú zái núk tchúuí tchěk u hú'kt gi! certainly, this time I reasonably suppose that it is himself! (Mod.)
wé'lwash kái nish palálla my spring has run dry, I perceive. 173; 4.

Connected with other particles, hai, aí appears in tehawaí now then, from tchá-u hai; wakai? why? from wak hai, Mod. tík'hai.

The enlarged form, hai'tch or aítch, occurs in:

kání hai'tch hút gi? who is he or she?
tátá mântch hai'tch húk híshnuaksh má'sha? how long was this man sick?
(viz., how long did you see him to be sick?)
tuí hai'tch hút gi? what is that?
túshtal hai'tch sha gé'ná? which way did you see them go?
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ųk haitch mish nú ū'n sha-amakpákta? how can I call you one of my relatives? (Mod.)

wakaítech? wakā'ítech? why then? tú'sh haitech? where then?

mat, abbr. ma, -m. This particle serves to partly supply the want of special grammatical 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 aitut, ferunt, dicit, 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: tehé mat hú'k. The form mút, 190; 19, is the oral particle mat with ū, hu infixed, which points to elevation or distance.

hémtehnam: "szótk' ish!" they shouted: "cross me over!" (-m abbreviated from mat), Mod.

hú'ńk ká-i mat pít'sh súukát I did not kill him, as alleged, 64, 5.

dápaltch' á, ma, ká-i tú'sh kélúipktak shñá'shát kánam "gather stalks!" the story says, "and do not go to anybody's lodge anywhere." (Mod.)

Kmúkamteh mat kííla shúta kmúkamteh created the world, we are told.

shuč'tehna mat sha, shúč'na mat sha lúlósks they are said to have gone
from place to place gambling and making camp-fires: Mod.; cf. 99, 2.

Skálamteh mat tehía shetžé-unalty Tchashgáyaks old Marten, they say,
was the elder brother of Little Weasel, 109, 2.

tuá ma? what is it?

túméná nú máshish pil mat pá-ula I hear that the patient has at last been eating, 140, 7.

tehé mat hú'k thus he said, as reported (Mod.).
nen, abbr. nën, ne, nê, -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 (nü'nü), 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 gi? who is outside? (nen referring to the noise heard outdoor).

nà'n u wíka shítko máksh hā'íma an owl is hooting apparently close by, as I hear, 192; 2.

nú ai nen nítú'yanma 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:

áténé (for at a nen) gákayóluapka, nú-asht nen wálkíka now they will leave the woods, so I hear them say, 23, 5. 6.

á't ne tehúi tehék Aishish gépka this time Aishish has come, so ye say yourselves (Mod.).

húmasht tehúi nen hémkanka i! that's the way you talk! (we heard you).

kú-i nú nen kí I shall not do what you say.

ké'ksha ak nen wénkát these men would have died, I am told.

klikú nú nen I say I have no time.

lákįm ne ñakà mpaðsá ne at now they have made blind the chief's son, as reported (Mod.).

nën ka támi ak that's all, lit. "just so far they report."
nè'nt nè'nt! that's the way! (the way to say, to call; for nè'n at).
shleá tch'hünk tű'gshtakni, at nen "gépka pén a" and when those on the other side perceived (the smoke), they said (nen) "now they come again" (Mod.).
shli't nish a nen! shoot ye at me, I say!
tát ne gémpka? where did she say she would go?
tuá i nen hémkank? what do you talk about?
tuá nen? what is it you say or said? cf. 41, 14.

**tä'dsh, täd's** 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, tük; enlarged taksh, -taks, toksh, -toks, tüksh, 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. telintok for telifatok. 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*; kábaktok *whatsoever*, 71, 7, etc.; cf. Emphatic Pronoun, pages 552, 553.
(b). In verbs like the following: nú kmákatsooks *I look all around*; cf. nú kmáka *I look around.*
(c). After adjectives: ké-unitoks quite slow; kó-ídshitoks rather bad; wén-nitoks quite strange, abbr. from wënnini different, curious, strange; ndämántak 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: tapitak right after, cf. tapí lastly, at last; tänktaks long ago, cf. tänk some time ago: ká-itoks not at all, ká-itoks mü húshkanka ká-i gátpisht I despair entirely of his coming.

Cf. also page 531 (first example): it appears twice in hátaktok right there, at the same place; cf. háta here. It connects itself also with many conjunctions: at toks, há'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:

ká-itak hä i nish lóla? did you not believe me?
kó-ídshitoks wásham tehúules coyote-meat is unpalatable (when compared to the meat of other quadrupeds).
shnélzatoks húnk tehúnutat they formerly (húnk) 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.

ná'dshak húk hishnáxshlank K'múkamtehash, nánka toks ká-i shana-hö'li one only consorted with K'múkamteh, but the others did not want him, 95, 11.

... ná'sh wi-uka kshé'sh; kshawínasht tüksh kaitna wi-u'zant ... 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 pén, tehísh, abbr. teh, ts; tehík or tehík; tehúi, tsúi and its compounds tehúyuk (tehúi húk), tehúynuk (tehúi húnk), átehni (at tehúi), 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.

k’a’gi a n’sh teh’ksh, hi ni génapk 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 -ght corresponds in many instances to the *ablative absolute* of Latin and the *genetivus absolute* 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 correlative. 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
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.

hii sluapkst, tchá mā’šk ngátuapk ná’hlis if ye will be shot, then to you will snap the bowstring, 21, 10.
tánkté nát hú’nk tatáté nat sukō’kip’l, tánkt sa hú’nk gáwal kikaskán-katk when we gathered in a crowd at that time, then they found him as they walked about, 24, 19. 20.
tááltak hú’k kálok má’sha, gá’’tak ubá-usk ktú’shka as far as the re-lapsed (patient) is infected, just so large a (piece) 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 hā if, and to this corresponds, at the head of the apodosis or main sentence, another conjunction correlative to the above, like tchā 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.

Hā, 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, tchīsh, tchūi into a compound particle, and then becomes accented, as in hā'tak, hā'toks, hā' a toks but if; hā tchūi, abbr. hā'tchūi, hā'tsi if then; hā'chīsh, abbr. hā'tchē and if. The terms for if are usually inflected or case-forms of pronominal roots, and so hā seems formed either from hā on hand, by hand or from hā this one* by the addition of the temporal and local particle i. Hā usually connects itself with the declarative mode, but the conditional mode is not unheard of; cf. 87, 5.

In the apodosis, tchū then corresponds correlative to the hā, 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 hā if, and tchā, tche is etymologically connected with tchē-u now, at the present time, and with tchēk finally, at last. Tche'k is nothing but the particle tchā 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 elings to the suffix -napka. For the sake of parallelism, Modoc repeats the same form in the apodosis and often adds the particle ūn, ūn a, ū'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.

* 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 sval, ser, and with the Oscan sva is the feminine locative case of the reflective pronominal radix sva.
hā nāumkta kū-i gī'-uapka, tāntk ni shnākēlui-uāpkan i'-allūshash if he
does wrong in everything, then I shall remove the guardsman, 59, 18.

hā' tōks i ūapk sna'vā' dsauapk, nū'-ulakuapka m'sh . . . . but if you should
marry two wives, I shall punish you, 60, 18.

hā' tehi m's sāwādsh gūkuapk . . . . , kū-i spūni-uapk a m'sh wātch
then if (your) wife runs away from you, she need not transfer a horse
to you, 60, 14, 15.

hā' tehiiyāgā bō'k shiuka, āt hūk sheshalôlesh k'léza when a young man
killed a grizzly, then he was made a warrior, 90, 19, 20.
kukalüak taksh takani'lkuk gēlča, tsūi sha nā'sh kskē'sh wî-uga if the
lower (teeth) only come down in falling right side up, then they win
one check, 80, 3 (taksh stands here instead of hā). Cf. 80, 4.

wakūnua hissúnuk, tehiih nū'sh kā-i sūgat should I recur to magic
songs, then (the spirit) might not kill me, 129, 5. (Here the con-
tditional clause is expressed by the verbal causative.)
wātchag wawā-a i-unēgshtka, kū-i tehi m'il āk if a dog whines just after
sunset, it is a bad omen for you, 133, 6.

Sentences in the Modoc dialect:

hā kā-i hāi nūsh lōla i, vulanuāpka nū nanukēnash if you do not believe
me, as I see, I will ask anybody.

hā ī pāltak, spūlhitak sha mish ān if you (shall) steal, they will lock
you up.

hā ī ān shlēcatok tū, mish nū ān shēwant a if I find something I may
give it to you.

THE CONCESSIVE CLAUSE.

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 gi'nt
or gi'ntak, 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 gi'nt, giant ak, and was contracted to gi'nt like
the suffix -gi'uk from gi'uk. 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. u'tch in Dictionary.

klá'zatkl gíntak i hú'tkalpalank shlí-napk húnksh though dead, you shall
skip up again and shoot him, 110, 6.
k'mú'tchatkl gíntak tehiltípétéltam'ink in order to be restored again to
life repeatedly, though in old age, 103, 10.
nú' ak ya hún shkáy 'at gíntak (for: shkaini at gíntak) gu'hli'plit I
can certainly get into, although he is strong, 112, 2, 3.
tsútish gíntak kú-i gia she gets worse, though treated (by a conjurer), 68, 8.

B. THE ADVERBIAL CLAUSE.

This grammatical 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 Morphol-
yogy, 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 pâ'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 prin-
cipal clause; cf. page 61. The same may be said of many of the sentences

át gúptá at shlí'kla when they had arrived, they shot at the mark, 100, 20.
at gíntak ní sáynakta, hú'mashit sállual Á'-ukskin Walamski'shash this
is all I know how the Klamath Lakes fought the Rogue River Indians,
17, 18. 19.
at nū'ka wókash, wóksalsha at when the pond-lily seed is ripe, then they gather it, 74, 7.

at tāukt kā-i tìdsh hemkánka, Mō'dokni at gā'mpēle as no treaty was made at that time, the Modocs returned home-ward, 13, 17; cf. 38, 1. 2.

at wāitōlan when a day is over, 91, 3.

hū'masht-gisht shnū'kplisht lā'p sháppash spū'lihi because he took (his wife) back I imprison him for two months, 61, 10.

kā-in Bōshthinash gātpish . . . . before the Americans arrived, etc., 90, 16; cf. 184; 37.

mā'ntē hū'shit or mā'ntēh gitko sometime afterward.

nānuk pshū'n gisht every night.

nā'ts gayá-itsampk shū'kldshash huk, lūpiak nats gälzalgi'pka the military had advanced in front of us, before we had descended from the hill, 29, 17, 18.

nū'sh ak gīntak wītuchok a hūlula i you are rattling around (the lodge) perhaps because you love me, 183; 16.

pū'ks pahátko mā'ntēh gīntak i'pakt camaus, after it is dried, may lie a long time, 148, 14.

tsūi nat lāpi guĩ'nda, skuyū'ĩ natch hū'k lāški then two of us went down into (that place), as the commanders had detailed us, 29, 11.

wāk gisht how; wāk ging, wāk gitko why, for what cause.

waita shellinal, tinolō'lish tchek kēlēwi 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 nominal roots ka- (kānk) and ta- (tānk) 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 encapsulated into it. Sometimes a demonstrative pronoun precedes it as correlative.
THE INDIRECT QUESTION.

Besides the examples given on page 542 and in the Dictionary, the following may be quoted here:

hautchípka tehí'k, káhaktok nánuktua nshendshkáne then he sucks out, whatsoever is of small size, 71, 6, 7.
hű'nkst ní násh síndé spů'lllí, kát sas hű'k wudsháya I imprison the one for one week, who has whipped them, 61, 17; cf. 61, 12, and 129, 7.
hű'nk shillalpks, kánt sha shi'üks gishápa that sick man, whom they reported killed, 65, 18.
tchákiax, kát gen gént, zége the boy, who went there, is dead.
wu'la sa tů'niipiins, kát hűk tıklınt mák'lóz'ya 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 verbs 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 nū slayuákta tám nū ún shlé-etak I do not know whether I shall find (him, it).
ká-itosks nū lusihkánká ká-i ɡátpisht I despair of his coming; lit. "not indeed I think (he) not to be coming."
ki'ukss nuwínuk sas kánts slinápkst when a conjurer examined them (to find out) who might be wounded, 21, 9, 10.
Lëmé-ist gákua shlé'dshuk, Skélamtchash tamú'dsh ktíshísht one of the Thunders crossed over to observe whether Old Marten was asleep (or not), 113, 15; cf. 122, 3, 4.

tú'a Shu'kamtchash, tám tatákiash shlé'sht? she asked Old Crane whether he had seen the children, 122, 18.

wák gi hú ká-i gép? 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 máklaks: at nánuk tchékéli vúmi' p'ñalam shellú-luish all the tribes declared, that now all blood is buried of their former fights, 54, 18; p'ñalam instead of nálam in oratio recta.

shá'tela hünk snaćédhashi: máklaks gatpántki, shu-útánktgi pí'sh giúga máklaks; shapiya, máklakshash wúshmush shinkiéstka 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 hemkánuka: "ká-i húhátchautgi," 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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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 *sufficication* for inflexional and derivational purposes; also *infixication* 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, ellipsis, or apocope. For Klamath we have instances of this in *kál-kmá*, *Lók Pši‘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
INCORPORATION.

prefix 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: Gottseibeims, 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 to 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 apohaeresis or apocope, because this goes to prove that the combining of the elements has been of a close and forcible nature.

ati kāīla-gish forigner, for atimish kāīlatat gish.
ga-ulipkan ć-ushtat gunīgshta arriving at the opposite shore of the lake, Mod; stands for ga-ulipkan gunīgshtat ć-ush.
hátak-teč’tko settler, lit. “a liver there.”
yąūkela stupūyuk stǐnā’sh menstrual lodge, lit. “cry and dance- for first menses-lodge.”

kāīla-tatāmnuish molč, for kāīlatat tatāmnuish.
kāpˈkāgatatstǐnā’sh lutila to stay in a brush-lodge. This inversion from kāpˈkāga-shtǐnā’shtat can take place only, because both terms are practically considered as being one word.
kétča-bubānuish tippler, lit. “a pettily drinker.”
lūlūks-skūtehltako wrapped in fire, for lūlūkshtat skūtehltako.
māshishtat shǐ’-usha shātclaks salve, lit. “on sores-to line-oneself rubbing-substance.”
pūksh gé-u ipakshkshākshi géna nú I go to my camass-storing place. Ipaksh storing-place stands for ḣa-pkash through metathesis, and is the verbal indefinite of ḣa to be kept or stored; pūksh camass is objective case depending of ḣa-pkash, the verbal function being retained.

shǔlkišhy’čini “Mō’do’k Point” sheshash gishi gátpa they went to the reservation called Modoc Point, lit. “to the reservation Modoc Point (its) name-at they went,” 34, 19. Cf. also shesh in 189; 3, and Note.

spakā-wē’sh ice-punch, ice-breaker, for wē’sh spakō’tkish.
vū’lžashti kili’wash shkūtatk uhlutunína dressed in a borrowed woodpecker skin mantle he trails it along the ground, 189; 6. Here vū’lžashti and kili’wash are both equally dependent of shkūtatk (“dressed in mantle”), and vū’lžashti again depends of kili’wash. The full case-form would here be vū’lžashti kili’wasciki or kili’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, kú-i, mú, túsh, 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 than 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:

\begin{align*}
g: & \quad \text{gutitgulash gé-u népka, 166; 27.} \\
k: & \quad \text{ktsúuí kí'alam gé-u ké-ish, 165; 14. Cf. 13.} \\
l: & \quad \text{lúash ai nú'sh a lú'lamnapka, 158; 57. Cf. 157; 40.}
\end{align*}
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l and p: palá̊k! ish hú lúlpalpá̊lát! 154; 11.
n: náuuktua nú papi’sh gi, 158; 53. Cf. 165; 10, 16.
u and w: wínam wé̅̌̄̊̂̈̊̈̊sísh nú wilanná̊pka, 156; 30.
w: wiwiwá! nish sháwalsh wínmá̊nk! 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.

Púš snawá’dšhla Pámpíam pí’ia lupí’; tsúí wá̊kala, tsúí tatú má̊ntsak mbusí’lán gi; tsúí ká’tsa . . . . at first Paul married Pámpí’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 ni ná-asht gi: “hággá shlá̊k!” tehí ni gi then I said: “let me shoot now!” so I said, 22, 19.
i pí’l, i hissuá̊ksh píl shi’wånuapk wá̊tch you only, you the husband must transfer horses, 60, 15. 16.
ká̊la nú gutúla nú I am crawling into the ground, 154; 5. Cf. 167; 36.
tehú ni nú hú’líple’ I then ran down again, 23, 15.
tsúí ni shlí’n, pató n shlí’n then I shot him, I wounded him on the cheek, 30, 16.
túnep tála i skúktuwanapk húnk píl, mú’yúns 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 tchish also and by tchuí herewith and its compounds.

Following wè-uzalks tsélash gi’tk, shláph gi’tk the ipe-plant has a furcated stem (and) has flowers, 147, 8.

Iáp Modokishásh shu’nka, ndán shlíuniya, etc., they killed two Modocs, they wounded three, . . . 54, 13.

t’shi’shap p’ki’shap k’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 gi to be, to say, is of a very frequent occurrence, as in: k’illitk ná-ulaks lalakiam the laws of the chiefs are rigorous, 60, 4; tálak há? is that correct? tsúí nish sa (gi) then they (said) to me.

Metaphors and metonymies 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 laláki hún’tsak i len lóla, kélámtsank si’tk hú’dslma now ye chiefs, ye are believing without any ground, ye walk along as with closed eyes, 64, 10. Cf also 54, 18.

Plaikí’sham palpalísh shí’l k’hí’ulézan 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-ulipkan é-ushtat gunigshtat landing on the opposite shore of the lake, Mod., where é ushtat stands for é-ush.
gämpfe øk Kamúsh Aíshisham shǔluatnan *K’mákamteh went home dressed in Aíshish’s garments*, Mod. myth. Here shulótish garments has to be supplied between Aíshisham and shǔluatnan.

kú-i wástam tehi’kluatp wänniki’sham you shall not ride a stranger’s horse, 58, 11; where wáts would be the correct form.

kátok ni gé-u sišši’wa I think I told my truth, 65, 7; stands for: “I told the truth as I think it to be.”

Módoki’shash shishukšč’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 hünk shlépapka gé-utantkák lúlpátko I observed with my own eyes. Here lúlpátko (“having eyes”) is made to agree with nútak myself, whereas the correct form would be lúlpátka with eyes, by eyes, forming agreement with gé-utantka ak.

télak gé-u *my arrow*, instead of télak šiûkîsh 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:

li’ a nat wák ka-á, li’* nat wák galdsawiá-a! we do not know how to act, not how to approach!* 22, 2.

tuá ni wák giug shiukuapk? *why should I have killed him?* 64, 9; why is here repeated twice.
APPENDICES TO THE GRAMMAR.

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.
Appendix II: Conversational form of language.
Appendix III: Dialectic differences.
Appendix IV: Syntactic examples.
Appendix V: Complex synonymous terms.
Appendix VI: Roots with their derivatives.

1. 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 asser-
erations, in folklore, in the comic drama, the newspaper, and the dialects, in proverbs and proverbial locations. 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 wêwalîksh when it is denoting generically the females, and not the "old women" only. In Klamath Lake we can regard as cant terms yâka (for yâ'ka, yêka), shnikshôkshuka, tehiûnlêza, and Kâ'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 gâ'tak, hitak, lêwak, lê 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 gi to be is not employed, but the adverbal idea becomes verbified in the form of some intransitive verb, so that below, e. g., becomes i-ûnila 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:

kii'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.
látechash túpka a house stands on the same level (with me).
wátch saigatat tčía, tgi'uga the horse is on the prairie.
wátch telúktelikat lévulúta horses are (harnessed) before the carriage.
ltóks shulótishtat laliga a stain is on the dress.
nálam pú'ks káìlatat ípka our camass is; lies on the floor.
wátksám mú'na ú'sha káìlatat the watksam-plant is or grows deep in the ground, 149, 19.
tsuni'ka káìlatat lísha the tsuni'ka-bulb is (found) above the ground, 149, 18.
wátchag têbullat i-utlila dogs are or lie under the table.
kii'am ámbutat wa' fish are or lie in the water.
nánuk lál'ki látechashtat liu'uga all the chiefs are (sit or lie) within the lodge.
wéwanniish winóta liukiánman k 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.

ámbru wigáta "near water," when used for island (Kl).
at kápakt gi tchá! all be quiet now! nú kápakt gi I am quiet.
éža, d. e-álža, elliptic for shéshash éža to give name, to name; the d. form e-álža also to read; éža also elliptic for shéshatuish or shé-
shash éža to set a price or value upon; kétela, túnma éža to sell
cheap, dear.

gái tak! (Kl.) kánk tak! (Mod.) stop! cease! enough of this! When a
story is finished, the Klamath Lakes say: at gái tak; the Modocs:
 nen ka támni ak just so far!
gítulsh! I cannot think of it now! (Mod.); skó “come up!” (Kl).
hám! wait!

hi or hiénash, when used for brother, sister, and connected only with
possessive pronouns in the locative case. From hi in the lodge, at home; cf. -yéna, -hiénash, a verbal suffix referring to an act per-
formed indoors, within, in the lodge. Mí hiénash, miénash your
brother or sister; ká'gi gé-utant hi (or hiénash) I lost my brother,
sister; gé-utant, m'nátant hiénash shléa nù 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.

hishuíkshash, snawéshash pálła to seduce a married man, woman.
hítak i tchén! (for tchími) hold on now! (Mod.).
i, tchéc tehùnk! yes, so it is! or yes, so he, she said.
yá-uka tábhaq right in the next house; just in the neighborhood.
ka-á mísh nù ko-ishedwato shléa I am quite glad to find you.
kàišash stáni! you dirty fellow!
ké-ash, ká'-ash bad thing; term used to prevent children from doing
certain things; cf. ká-asherámna.
k'lékúpkashtala tellshámpka (abbr. k'lé'kshhtala, k'lé'ksh telshámpka) to
be moribund; lit. “to look toward a deceased one.”
kó-ídshis, tìdlshí steínash of wicked, of good disposition, mind.
kó-i gi-núpka it would not be a good way.
kó-i túmenásh noise, clatter; lit. “disagreeable hearing.”
ná-itala télshmank hushó'telma to ride sideways on horseback.
ná'tu in fact, really, it is so (Mod.).
ndshóka nish mágshant má' shok being deaf in one ear I cannot hear with it; ear is omitted.
pā'dshit nú m'ník ktána I slept very little last night.
pukéwish nú'sh, p. shú'm blockhead, lit. "leather head," "leather mouth."
tidsh hénkanka, lit. "to speak favorably": to conclude peace; to make a satisfactory arrangement; to speak in favor of order, justice; to give laws.
tidsh, kó'i húshkanka to be or feel happy; to be sorrowful.
túnika (for tu'inizátko) tak i ún you will be a man in woman's clothes;
said to little boys, when disobedient.
tchá' m'í úk it is a bad omen for you.
tchuí kélčwi 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 yáúhna! wak'íanna! I will be dead if I do!
watchag shlú'ki má'sh líklash pál-a-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 grammatical 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 grammatical 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 1 in dlony; I heard it in such terms as táp šal loon. (2) a real f-sound was heard in kófka to bite for kópka, pā'f daughter for pā'-ip; however, I consider it safer to spell these terms: kóv'hka, pā'v'h, for v is known to be a sound of the language, while / is not. (3) the palatalized l (or ř) I have met in one Modoc word only: kála to enter a lodge, which is related to gu'hli, guli to enter, go into. Here the unusual ř sound, so common in the languages of the Willámet Valley and on Columbia River (where ř 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 i, ī for řke thou here; zěl lik forcible for kāl lik; něl šar for niš; Nělaks, nom. pr. for Nělaksli: me thine for mi. In popular talk we also meet řhva to be full for řva; ávalues island, 71, 14, for ávaluash; kāl lu juniper for kāl lu, kāl to; kaiki, kāyeke it is not for kā'gi, kē'gi: hiapážoksh stocking for yapážoksh; Mod. hipážoksh. Preference is frequently given to the deep vowels o and ř over a, whether the vowel be long or short, as in mákloks people for mák- laks, yépoutk dug for yépantko, 87, 8, ishká-pēli to take out again for ishká- pēli, któpka to slap for ktúpka, nótodsha to hurl for nutó'dsha, ndsáskop'l to wipe off again for ndsháshkapēli, stóka to stab, gig for stúka, suéchnpok for šuédshuapka, fut. of šuédsha to gamble, täh'ia younger for tápia, 114, 2. In distributive reduplication, short ř and ř 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 pāip, pē'p instead of pē-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 ts, 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 assimilated sh, tch, and belong to an earlier status of the language.
Both sometimes appear in the same word, as in sészash name, súldshas and
shúldshas soldier. The use of ts, tch instead of s, sh is not unfrequent,
especially in Modoc, but is considered faulty: cf. tsúná for slúná to sing,
90, 12; but páwatch tongue, in Molále ápá-us, is regarded as more correct
than páwash.

Conversational speech likes gemination of such consonants as can be
doubled: genálla (knálla), ndámmi, sássága, tehinma-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 instru-
mental case, we often hear -tko, -tku, -tki, -tk. Tslípa shoulder is a vulgar-
ism for tsúnpal, tehnípal.

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 retro-
ceding of the accent consequent upon it, numerous contractions and apo-
copes occur, not of one sound or syllable only, but even of two syllables,
so that certain words become unrecognizable. Aphaeresis is of rare occurren-
ence, except in words like 'múthea old man for kómúthea, this from kému-
tehátka, "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 shukáphshkísh forearm, elbow; húlpaltko for húlp-
altko provided with eyes; tatámnish for tatámnisúsh traveler.

Apocope is observed in the ending -a replacing the longer -atko: pahá
dried for pahátko; shésa named for shésátko, 189; 3; cf. page 408; in the
loss of -tki of the verbal intentional as in luéla giug for luélátki 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, shahamuyá, nik'kang nép to
beckon for nik'kánka nép, yékú-n for yékéwa to break, smash, tzúlam between
for tzúlamma, klámtehtam for kélamtehtámna 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 chief's, 90, 1; shitk, sit for shítiko alike, tií'mant hungry for tií'mantko, pán up to for pání, túgshhtakni coming from the opposite side for tungshhtalákni, múatch, obj. case of núni large, for núnish, kitéhk little for kitéhkání: the endings -atch and -otch for -ótkish, as in shúmalnatch, 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 abbreviated 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 giég how then? why then? or táta, tat where, whereto: tá lish giémpka i? where did you go to?

**Syntax.**

In rapid conversation two or three words often coalesce so closely together 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 näk, ktúpka mat: ktúpkam, hán. gé-ištka gi nát let us depart: kíshtkák, inuhaulashkáp' i, 139, 6: inúhaulashkpak. The enclitic pronouns appearing in pállanash for pálla nish, ne-ulapkám'śni for né-ulapká nísh ní, tehiyash ámbu for tehiya i ish ámbu, tehánumluk for tehá málash úk, and other sentences like these implying the use of object pronouns have been mentioned repeatedly; cf. pages 232, 240–242, 419, 430, and "Pronouns." The verb gi in its different functions loses its vowel and becomes agglutinated to the preceding word: ná-ashtg, Mod. né-ashtg; lá'pik for lápi gi; ká-i n' gi'tkik mi's píla not to you alone I tell to do it, 61, 4, and Note; kátak to tell the truth for kátak gi; cf. page 242. The frequent and unnecessary repetition of the personal pronouns ní or nú, i, nát or ná, etc., is also characteristic for the conversational form of language, and is found in the conjurers' songs as well.

Apocepe 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. \textit{Lzalžamnishi lulinash} \textit{ground-up lily-seed packed away}, 74, 10, becomes \textit{Lzálžam lulinash}, and wáwak-shtat tutú'ksh \textit{ear-wax} turns into wíwa tutú'ksh. Proper names, especially of persons, are usually pronounced fast, and thus their first or qualifying element suffers loss by attrition:

- Gúshu Lúlp "\textit{Hoy's Eye}," for Gú'shuam Lúlp.
- Lú'k Pshi'sh "\textit{Grizzly's Nose}," for Lúkam Pshi'sh.
- Mák-Núsh "\textit{Light-brown Head}," for Maknáklí Nú'sh.
- Tatakták-Mpátu Gít'k "\textit{Red Pimpled Cheeks}," for Tatáttáklísh Mpátu Gítko.
- Tchák Pshi'sh "\textit{Sharp Nose}," for Tchaktchákli Pshi'sh.
- Tchúl Pshi'sh "\textit{Pierced Nose}," for Shulítko Pshi'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, úk \textit{how}, and útch, an exclamatory particle, and nothing is more frequent than the omission of the verb \textit{gi 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 i nish \textit{ye will believe that I told the truth} (Mod.): the verb lóla is omitted before i.
- pákish wák kú'tsag! \textit{how good is the gudgeon to eat}! 178: 1 (Kl.).
- úk gish á lish! do as you like! (Mod.).
- úk hai, úk hak ta \textit{how then, in which manner} (shall I call it? Mod.).
- úk i má'ntch tehkásh! \textit{how long have you been away}? (Mod.).
- ú'ts kam i nish! \textit{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 grammatical 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 grammatical 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" (Mo'dokni ká-i tálaak hémkanka), or that "their talk is strange" (wénu 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 Tchakii'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 Moatókni 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 nálds'éksh nine, nég absent, whereas the southern shows earlier forms in knanlash bal-species, shiánish rather.
DIALECTIC DIFFERENCES.

PHONOLOGIC DIFFERENCES.

In regard to the vocalism of the two dialects, the Modoc sometimes uses the diphthong ai where Klamath Lake has e, e: kókai (and kóke) river, creek, Klamath L. kóke, kóka; kaiłpoks heat, hot, Klamath L. kē'łpoks, kēłpoksh; shnafligsh eyebrow, Klamath L. shnēkēlish.

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 i, 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. gëash thus, so.
yána, Mod. yána and yéna downward, downhill.
ná-ash, ná-ash, Mod. nēash thus, so, in this manner.
náshki, Mod. nēshki to butcher, flay; nashkōtkish, etc.
péddshit, Mod. pēd'shit in the morning.
pálak, Mod. pēlak fast, quickly.
shálahka, Mod. shélakla to cut, slash oneself.
sháitma, Mod. shéitma to call to oneself.
shnapémpeoma, Mod. shnepémpeoma to fool somebody.
uláplpa, Mod. uléplpa to flicker about.
weweshéltko, 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, mátkla, Mod. mátkla to carry on back, shoulder.
mé'g, dimin. nékag, Mod. nē'g, nákag that absent one.
wéktash, Mod. wákta plait of females: the verb being wékta in both dialects.

The term for brown varies in both dialects: ka-uká-ali, kā-ukā'-uli, ke-nkē-uli, kevḳēlī.
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-, teh-, tsl-, teh̓ in the Modoc than in the Klamath Lake dialect, where this is considered as a corruption; teh̓k̓á for shk̓á it blows hard or cold, teh̓k̓él for shk̓él marten, ts̓x̓úle for shk̓úle lark; tehłéyamna for shk̓éyamna to hold something soft in hand, teh̓p̓ál for spál ocher. Cf. pages 296, 297.

Modoc redoubles l in a few words like k̓él̓ak being without, k̓ál̓liu fur-mantele, where Klamath Lake has k̓éliak, k̓al̓lin.

In a very limited number of terms Modoc has l where Klamath Lake shows n; cf hesheliota to barter, Mod. sheniüta; k̓úntch̓a to go single file, Mod. k̓úld̓sha. Cf. shnúntatka (below).

Another change, already referred to on page 230, is the substitution of the arrested sound - for the lingual k in Modoc only, which disappears in the following terms, e.g.: 'óga for kóga to bite; 'u'pa, 'ópa for kópa to think; 'úzpash for kózpash thought; 'u'hi for k̓u'hli to enter, creep into; 'óke for k̓óke river, creek; 'ók̓oli for k̓ókol̓i, k̓úk̓uli round, globiform; 'ó'sh for k̓ó'sh, k̓ú'sh pitch-pine. When k is a final sound, or stands within the word, it is not dropped; and even when k 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 k̓puł̓ for drive into, k̓puł̓za to expel, k̓úntch̓a to oust, drive out, etc., where Modoc has t̓puł̓, t̓puł̓za, t̓úntch̓a, or t̓únd̓sha. 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 k̓- may also be pronounced w̓-, w̓u-, 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.
shú'tchpalni to tattoo; Kl. shú'tchpalna; shuutbió to stretch oneself; Kl. shuutbiawa. Other Modoc verbs have -a as well as -i: tehlabala and tehlabáli 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, -iegá is preferred by Klamath Lake, -tímpka by Modocs, though both suffixes occur extensively in either dialect. Cf. List of Suffixes. For hishuaks husband, man, Modoc has in the subjective case: hishúkhash; for snawedsh wife, woman: snawéddhash, 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 waltoks, waltaksh discourse, talk, speech, appears in Modoc as waltkash; 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'oshi of Modoc is condensed into -ksáksi, -kshákshi, -ksíksi and -ksú'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 -nápka. In the Klamath Lake Texts the future in tak occurs nowhere except in 70, 2. The particles pén, pán, and ún are much more frequent in the southern than in the northern dialect; this may be said of pén especially in its function of connecting the small numerals with the decades.

In interrogative and other sentences the particle li'sh 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 kalmómoks *glowworm*, kshítá *to escape*, and its causative shnèkshítá: lumkóka *to take a steam bath*, tıkēsh *clay, loam*, tehatchákma *haze is forming*, tehíuptehíma *to drizzle down in atoms*.

épka *to bring, haul, carry to*; M. ítpa.
hé'sha *to send away*; M. shnèdsha.
hús'ka, húshkanka *to think, reflect*; M. kópa; húshkanksh *thought*; M. kózpash, 'ú'hpash.
hushtánka *to go and meet somebody*; M. shu-utánka.
ísha, ílktecha, p'nánka *to bury, to dispose of the dead by interment or cremation*; M. ílktecha, vumí; Kl. use vumí only for *cackling provisions*, etc.
ká-íshna *to close an opening, doorflap, door*; M. shlá-uki.
kápka *little pitch-pine tree*; M. kúga, dim. of kó'sh *pine*.
kátak *truly and to tell the truth*; M. kána, kátag, katchán *truly, surely*; kána tehč'k *certainly*.
kē, ki *thus, so, in this strain*; M. kie, kē.
klá'dsh *dry, rocky land, table land*; M. knú't.
kēl'ka *to reach, to die*; M. often pronounces: kālāka, kalāka.
DIALECTIC DIFFERENCES.

látchash, generic term for body, building, house; M. stínā'šh.
lúma to produce a roaring, rushing sound, as a landside; unused in Kl.
lúel, hushtchóga to kill more than one object; M. lúela, heshtži'gó, slúcná.
lúks laksh ashes, Kl. and M.; the M. lípkeksh means finest, atomic ashes.
nadszékish, nádszéksh nine; M. skčish.
nuñlash, smallest species of bat; M. kuanilash.
pálhpash carwax; M. wáwa tutú'ksh, from túta to take from.
pála-ash flour, bread; M. shápèe.
pápkash in the sense of poker; M. kpá-u, kpá.
p'rishap father; M. t'shishap, from t'shín to grow.
ptchiklža to pat, caress; M. ptcháklža.
shánhish raft; M. shánhish.
shawañinii'-ash companion, fellow, friend; M. shiteklip.
shewátza it is noon-time; M. gá-ulapka.
skábchelma to crawl, creep, as reptiles; M. szídsha.
shléla uluash eyelid; M. shlélahuish, which means cream in Kl.
shú'ktchelma to spit, spit out; M. distinguishes between kpúchelma to spit close by, and shú'ktchelma to spit into distance.
shnikéwa to throw, hurl, cast; M. shnikóa.
shúnuntatka to interpret; M. shúnuntatka.
splékátklőch rake; M. wákatchótkish.
shukikash parecs, progenitors; M. shokeká-ash.
shúntch baby-board; M. stiwizótkish.
téhtölhi flat, depressed, low; deep; M. teltélli.
túpakshlip, abbr. túpaksh younger sister; M. sister.
tchátlekhalal bur, pine-bur; M. tchátlekhalalinks.
vúnükiks arnpit; M. yukía'kish.
vulán to watch fish over ice-holes; M. uláwa.
wáklgish and páklgish table; M. páklgish only.
Wálamskni Rogue River Indian; M. Wálamswash.
wálisht, wálish rock-cliff; M. wálidsh; also generic for rim.
wálaks, wáltaksh talk, speech; M. wáltaksh.
wíchkiak rainbow; M. shtchálapshúsh.
wíchkinsh 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 grammatical 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 máklaks a-atíni many Indians are tall. (M.)
gégamtehi shútka shlé’sh gi it looks like these things. (M.)
wa-utchága i-eípa káilanti the dogs scratch in the ground; cf. yépa.
tátaksni, ish lúlóktehi pělakak sháünksh-paki’sh children, bring me each one watermelon, quickly.
edshash nát púpanna nánu k we all drink milk.
túmi kátkoga nép shashšaštchókan 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.

túmi nálash túla gennápka? will you go with us?
túmi intch (for i nísh) gen’ shenúút’pk’ i-ámmash? will you barter beads with me? túmi lish i shiyutúápka nísh yámnash?
ká-i kaní hi gatpanúápka nobody is allowed to go there. (M.)
shumálí’tásht tcéck i nísh hémézi-upk speak only after I have written.
hú’nik shítik hak á-i i hémézi-upk, mámantehák gitk, ge-uní hak repeat it exactly the same way (lit “you shall speak just only alike to”) stopping at intervals, and bat slowly.
SYNTACTIC EXAMPLES.

tuá ná shute-uápka at? nád ún nadsháshak tá-uní géntak what shall we do now? we will go to town together. (M.)
tím i mish wách vulžuápka? will you lend me your horse?
tídšéwan mish nu ún vúrktak I shall lend it to you willingly. (M.)
ñiís lúldam á-ati kéntak at kenó'lasht tehgů'nmuaפקa, vúshmunún kshún késhktak pish(t), shtáwan ún 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.)
ña ká-i ktádshtak shkó, ká'gitok ún kshún vúshmunsham if it does not rain in spring, there will be no grass for the cattle. (M.)
ké-utak ná ún nálam pšhákam hashmáshat pál'dshát; telintok nát ún to-day we will play in our uncle's garden; he will allow it to us. (M.)
téhk'ís shìwan tok hünkesh túla you have to pay money to him. (M.)
pélak mish ná't ún shlé-elkitak we will soon come to visit you. (M.)

The imperative mode.

émí ish shuentch, or: émí ish hand that baby (on the cradle-board) over to me. (M.)
gen á téhelzám gép'í; or: gin á téhelzê gépke! come (close to me) and sit down right here.
pán hiiméz'í; kó-uní hák heméz' i say this once more: say it slowly.
nánka ish shiû'ngs-bakish í'ktechi bring me some watermelons.
ká-i mí petêke skútash do not tear your blanket: ká-i mí spákâg'í i skhútash.
shátma hel gi i'sh do the thing with me; téhmé ish túla shiloâ'tcha i.
músh wiká shá-ulantchi go a short distance with me. (M.)
k'núks ish hún skéu'í (or: skí-án i' tak) buy a rope for me; tûntish ish skía'-an i'.
kítchán! i shlankélpèl boy! shut that door. (M.)
shlépkipal' i'sh gé-n ténish kápo bring me my new coat.
tídsh shuñalaliámpk' i take good care of it.
gin á téhelz' (or téhelz' i') sit right here.
tehéy'an hún i mantehákash shálpè childcare give some bread to this old man. (M.)
The present participle.

i kiliwash itna pukéwishtat you are sewing the woodpecker-scalp upon the buckskin dress. (M.)

Utiltalsh ya-uks shewáman heshúmpéli Utiltalsh effects cures by giving medicine. (M.)

yéna nú gén géná; gulísht músh ‘mutchága szú’lpkan ktánau hléka I went down stairs; when I came in, the old man was sleeping in bed and snoring. (M.)

mábíteh nú tehúténaa kéksh heshúmpéli I treated him a long time and cured him. (M.)

The past participle.

(a). Used in an active signification.

káyudsli hishúakga hút hémkankatk gi this little boy cannot speak yet.

tunépni shewanau heslmaní ‘tshewanau heslmaní (abbr. from laluálatko).

káyak toks nú húnk shléatkó ci I could not see him.

nálam laki tídsh shishúkatki (for shishukátko gi), tídsh sháyuaksh our chief is a good fighter and intelligent.

(b). With a passive or intransitive signification.

nísli gé-u nánuk gukuátkó my neck is all swollen. (M.)

lúlp hahantakuátkó ci his eyes were wide open. (M.)

ípkápkash ánu atshuísha át ye are burning piled-up wood. (M)

ímnaks nú kikanúala(-tko) beads with a wide perforation. (M.)

tehokéyaltko shá-ika (ci) the field is covered with gravel.

kék a kshû’n ípka ci this haystack is very high.

tám lísh mbúshan kátags gi-uápka? will it be cold to morrow? ó’u na pshún ká-a kátags gé-uga ámpú tehípkaatko 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, kokiî’kish ú’nk né-ulza núash shlewítki they decided that the conjurers should order the wind to blow from the south. (M.)
kuyunáshtat hú túlash gêt uthin in muddy water net-fishing is profitable. (M.)
kiá'm tehûkâ šâtma they call the fish to swim up-stream, 135, 4. Cf. also 107, 2, 113, 1.

(b). The verbal indefinite:
uk hú penâ gishâlšh in this manner he treated (me); lit. "that is how his handling was." (M.)
Yâmaku'i tú'm yuhú luelôlish ki the northern Indians (habitually) killed many buffaloes. (M.)
táunkak ná-eñtâ sünditàk pá-ulâsh gé-nu I ate (of it) last week.
wák lish hú shlé'sh ki? how does this look? (M.)
kê'shâga nû shlé'-ish hünkélâm I could not see him or her. (M.)
shiháunk shîtko shlé'sh kish shanâ-uli he wants to look alike. (M.)
tuá i shanálhuli shiyûtash? for what will you barter this? (M.)

c). The verbal causative:
ko-ishtéwa mish nû shlé'-uga I am glad to see you.
tatá gen shlé'-uga kûzpakátak i mish when you see this, remember me. (M.)

d). The verbal conditional:
titamak hâméz' i; ká-îtoks nî hû'shkanka páp'ilâk mish hémézhísht tell me only one word at a time; I do not remember (them) when you speak fast.
ká-in ktôlêhasht ktehâlhuí saâppash before the rain the sun shines. (M.)

e). The verbal intentional:
nû hûn tpewa pelpélkti, léwîchíta tâ'dsh pélpelsh I ordered him to work, but he refuses to work. (M.)
gentki mû'ish nû gi' I order you to go. (M.)
hünktash we-ulâ'kash untékti giúga i-â'ish mpampahtkânu the willows were sputtering in the fire to burn up these women. (M. myth.)
The intransitive verb.
êwa mú'ush ê-ushtat the canoe floats upon the lake. (M.)
wásh a nácht géluipk' hüya the coyotes are coming near us; wásh nálash wigâtan hóluipka.
udshaksh huhi'xi the sucker fish skips out of the water. (M.)

lúpska sha wíałash (or wíałash nánuk) they sit around the whole day.

ká-i hút píthka lóloks the fire is not out.

tám lish tehiwa stíní'shtat (or stíní'shi)? hú tehiwa; was he in the house? Yes, he was. (M.)
nánuktua kállla yutila wá all that grows under ground (bulbs, etc.).

The interrogative sentence.

(a).Introduced by the particle tám.

tám kaní gitá gátpa? has anybody been here? (M.)
tám i shléa gé-u p'úsha? i'! have you seen my father? yes! tám i gé-u t'shísha shléa? i'!

tám i shléa p'gí'sha m'na? ká-i! have you seen his mother? no! tám i shléa hi'ńkelam p'gí'sha? ká-i!

tám lish hu shíla? is he, she sick? (M.)
tám lish i-i tehiwi tůměna? i-i, nů tůměna! do you hear me? yes, I hear you! (M.)

(b). Introduced by the pronoun tuá.

tuá haitch hú'nt gi? what is that? tuá hú?
tuá haitch wák gi? wák lish i gi? what is the matter? what does it mean?
tuá lish i hú'shkank! what are you studying about? or: what do you think of this?
tuá i pélpela? shéshatuish záí nů ki: what is your business? I am a trader. (M.)

(c). Introduced by the particles wák, wák lish, wák giúga.

wák lish i giúga ká-i gé-u lóloksgiish épka? ká-i lish shlč-uka why did you not bring my rifle? because I did not find it. (M.)
wák lish i giúga ká-i nish wálža? why don't you answer me?
SYNTACTIC EXAMPLES.

wâk ë n'sh gi'ng ká-i wálza? why don't you reply to me? wâk lish i nen kú-i wálza?

(d). Introduced by various pronouns and particles.

wâtch há hù gi? is that a horse? (M.)
tânk i méhiâish shnókua kóketat? how many trout did you catch in the river? láp méhiâish! two trout! (M.)
tâni lâtchash mâlâm kâlkatat! how many lodges are on your land?
tâni mi t'shîshâm wâtch gi? how many horses has your father? (M.)
tâta i parkêlóla? what time did you rise from sleep? túsh kish i pûtkâl?
tatâ mâ'ntch hâitc hûk hîshuaksh másha? how long was this man sick?

The cases of the substantive.

(a). The objective case.

i hushnakpápka nép you are holding your hands together upon something. (M.)
lûepalsh shtûnâ' sh powetêka the lightning-stroke shattered the house. (M.)
shûmûkàtan' mi gêt mû shulótish I am wetting that garment; nû'toks hûn shpága shulótish.
gûk mâshmach lâp'nî tâ-umep shésha this cow is worth twenty dollars.
pë't'atko psh'î'sh one whose nose-perforation is disrupted. (M.)
hâshuash mâ háshuâ I am planting maize. (M.)
hû stâni yâima-âga kîmâ'tch the ant-hill teems with ants. (M.)
wâtchûkina mâs hûk spêhish a raccoon bit me in the index-finger.
kîsh hûn mi tzc'-una shêwànu' i give this hide to your elder brother. (M.)

(b). The possessive and partitive case.

mâkluksam shmutka nô (for nálâm) shtûnâ' sh the house is full of our people. (M.)
letumûnti tûmî pân they have a carousal, or feast; lit. “many of them eat in a noise.”

(c). The locative case.

kîlîwash ânkutat ská-uknâ the red-headed woodpecker picks holes in the tree. (M.)
pā'lpēli hū tehū'shak yāłkamāt he works in bad weather all the time; hū ko-itchánta nukllān ninākkīsh.
ge-ū t'ishshap ōmpū kāllatā kititchma my father has split the water on the ground. (M.)
shewāni īsh tāla gē-ū kīi'mat! pay me for my fish! (M.)
nānuk mi vūshmūsh saįgatat pāwa all your cattle graze on the prairie. (M.)
hū Tītqash shā'hmōka shtinā'shtat he called Titak out of the house. (M.)
tēlūks i-ukūkag shtinā'shtat the basket is inside the lodge. (M.)
pā'ðshit klālha tinōlut'shtat there was a hailstorm at sundown to-day.
nū neyēna tehuyē'shtat I am living a hat. (M.)

(d). The instrumental case.
tūmī a gēk tā'hīsh gēn ī'hōlēsh, kā-ı tok nā-entka illōlāshkīa tūmī wā'c tank there were many grasshoppers this year, but not many last year.
pūshkīa hushūtantko (gi) he wears a fringed belt. (M.)

The adjective.
tāt peḷōwashám shūmāsh wīkāyanta kā-tānian tehā'dshūnī pinakpkā-gishtat kūgatat (gi) there the nest of the golden eagle (lay) upon a low pine-tree, only that high, and dwarfed. (M.)
vūnīpa i shūp āti-kīlā-gi-ishshu nadshē'nash mākllashshash shewān i you sold four sheep to a foreigner; lit. "to one in distant-land living;"
kāyam múmuatch nākshtanish shepā'tza hū he tore to pieces one of a jackass-rabbit's ears. (M. myth.)
wēwanush mākllashshamkshkīni kikashkanka wākalak i-ukōga women of the tribe are walking inside of the inclosure.
nū ūńk shūtka gītak hū'nksh 1 would act as he did. (M.)

The adverb.
pī ūńk shūnōka i yūkiak he caught a mocking-bird on the ground; hū kāi hī yūkiak shūnōka.
wāk kā tān nīsh ke kō'kēca something is probably the matter with me. (M.)
lē nū pān, bū'nua 1 do not eat, drink.
snawē'dshash lupītkīnī gā'tpa, nūtoks yāmatkīni the woman comes from the east, I come from the north. (M.)
SYNTACTIC EXAMPLES.

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génu hunáshak nù shlí’papkka I am looking at it unintentionally. (M.)
túsh sha hishuátechyash shualalámpka they watch the man closely. (M.)
túm tehátehui ámpu i bûnna you drank too much water. (M.)
tánk nù nû’sh inklásh vínshat szusziyamìsh gi, tánk tchikni gé-u
kewá wâ’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 inklásh tank nù hu’n shlé’a I saw him a year ago.

tína ok ihála pâ-ula sh gé-u I ate (of it) last year.
nilám a shì’p túm n’il a gén inkl’ish our sheep have much wool this year.
lápnu tehék inkl’i lan shékélui shélhuálsh after two years the war came to
an end. (M.)
tál’huálsh génkta páta túmi wá, tánk toksh kâ’tu’a there were many grass-
hoppers this summer, but not any last year.
páta mántch wáita, lúldam toksh pépêlak wáita in summer the days are
long, in winter they are short; lit. “the days pass rapidly.”
génkta lúldam kâ-i gi-nápká wésh this winter there will be no ice. (M.)
tánk nû’sh sháppésh kóke wétko gí’ last month the river was frozen. (M.)
mâ’ntchtoks at pádshít wáitash the days are long now. (M.)
una há shúpá wáita it was cloudy all day yesterday. (M.)
níshla wásh yë-a the prairie wolves have howled all night; pâ’dshít pshû’n
ye-á wásh.

The conjunction.

(a). The particle ak, aka, ka expresses probability and potentiality.

kú-i ak mísh nè’pki a you may feel uncomfortable. (M.)
lûnk ak taksh ūn (for hu’n) nù shlé’at I can see him; nù aká hu’n shlé’a,
nú kaf ak lû’nkish hu’nkptchi a’ gi) I would act, do, or be like him. (M.)
shlé’at ak taksh ūn nù (ūn for: hu’n) I can see that.
túm i kôkant ko’shtat? kû-i áká nù kôkant can you climb the pine-tree?
I cannot.
ká-i ak nush gé-u t'šíshap wewáltant probably my father will not allow it to me. (M.)
ká-i aka k'éléka, or: ká-i nú lóla hún'kesh k'léksht I do not believe he is dead. (M.)
ká-i aka hú' ūkaúzó'sh k'tchálhni pádshít at I do not think that the moon shines now, 12, 132; lit. "to-day." (M.)
túm hak tcha i hushzákta! you ask probably too much for it! túm hái i nen élzá!

(b). The particle ha, a.
núnuk a n' únk hó'shkanka I recollect all (these) things; hún'ktxaks nú hushkánka núnuk.
kék niszága ká-i a mish tidshéwa this little girl does not like you.
kó-e a ududómtehna ámbutat frogs live in the water; kó-e kái ámputat wá. ká-i i pén ha humásht gi-uápka you will never do it again. (M.)

(c). The particle hái (haítch, zai).
kéc hái litchlitchli máklaks that man is certainly robust (M.)
tánn' a haítch wewésh gitk lakí? how many children has the chief?
tánní lish lákiam wewésh?
kání haítch hút gi? who is he, she? káni hú?
géash záí mish nú kópa tchú'šak thus I always think of you. (M.)
tuá háitches i shanáluli húntka? what do you want for it?

(d). The particle nen.
tuá i nen hémkánk? what do you talk about? wák lish i hémkánk?
ká-i nú nén ki I refuse to do so. (M.)
wák lish na (for: nen a) gi? what is the matter? wák lish?

(e). The particle toksh (taksh, tak).
láki toksh tú szú'lpka shilóka the chief lies sick in bed. (M.)
húnkélam mák kó-idshi, pé-ip toksh tidshí his son is ugly, but his daughter is pretty. (M.)
kó-idshítoksh kék yáína 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, kamána, both being provided with a proboscis shaped alike. In Creek rabbit and sheep are both called tchuí, in Chicasa tchuíkí, on account of their woolly covering, and the horse is to the Creeks the great deer: itchuílako, abbr. tchuílako.

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.*

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 wa-wilakpéli, the continual rocking wawíkanka. To roll an object in the mouth is kpiÜima when it protrudes from it, but when wholly inclosed in the mouth, shikpualkana.

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 shnéntch 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 títkal, “to carry home on one’s back” títchampáli. Shnámka “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; stítakla (or stítzal) when not on the board and not necessarily upon the back. Ha-

*Cf. also x’íloptana and upátia in the Dictionary.
SPECIMENS OF SYNONYMY.

shupatlamna is "to tie it around the back in a piece of cloth." hashpakria "to carry it while placing the arms or one arm under its legs;" hashkaga "to carry it on the breast."

Folding is expressed generically by spágalza. "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 shúpalza: "to fold" as folds appear in the dress as worn. shkashkapshtchálza: shúatash shkashkapshtchalžátko "the blanket shows folds when enveloping the body."

To grasp, when used in the general sense of "taking, seizing," is shnikia, shnikia, "taking to oneself" shnikpa: "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," shatashtzákia (zákia expressing distance); when the object is "grasped so that the fingers of one or both hands keep moving along its circumference," shatashkakiamma.

To stick up on one's head is an act expressed by a large variety of terms. Shúala 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 make over to one's head," shátalua, upon "another person's head" shátalua: hence shátalakto lásh "one feather standing up vertically on one's head," háshatualto lásh "on another person's head." When many objects are "made to stand up straight on one's head in a bunch," this is shifshula: "feathers set up" in that manner: shifshéwaluko or sildshéwaluko lásh. Shakwal is "to place a bunch of feathers on the top of one's head," shákwaluko lásh "a bunch of feathers stuck up there:" shásji is "to have it" or "wear it upon the back of the head or the shoulders:" shásjítuko lásh "one who wears it" there. "A crest of hair going over the top of the head" is háshkwaluko lásh. Túta, d. tútata, tútía, signifies "to stick obliquely one long object upon somebody," either on his head or body; hence the reflective form shútota

* Cf. shamchaktánko — Dictionary and on page 231 of Grammar.
“to stick up on one side of one’s head or body;” p’láiwasbham (lăsh) shūt-танто “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 hashkātčhča; lásh hashkatchantto nú’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 nú shatelícá lásh; upon “another’s forehead,” hashtelícá; hashtelikátto 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 onomatopoeia 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, hā’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 yańkéla “to perform a puberty-dance.” Yá-uya or yanyáwa refers more particularly to a noise made with a rattle,* and noise in general is kó-i túménash “disagreeable to hear.”

“To behave in a boisterous, loud manner,” is lúlula, wáltka, and tchilnu-ýéza. “To crack with the teeth” is píkpuka. Other noises ascribed to human beings are expressed by the verbs úka and tchil’ga; the noisy rejoicings heard of children when they see their parents coming is shít’iaika. Yá-a, yéka 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 tíwiš, from tiwi “to rush with force;” the roaring of a landslide or falling rocks límá, of other elementary noises shtchayá-šla, of the wind yéva, the cracking of plants, rotten wood, etc., wálta, the rustling, crackling of hay, straw, dry bulrushes, etc., kúshkusha. “To beat a drum” is udínténá; “to ring,” when said of a little bell, liuíza, v.

* To rattle when said of the rattlesnake is shnatchaltchéna, its rattle: shlá-mugsh.
intr., hence the clapper of the bell is named liũ-ižatko "making noise;" tíntan liũiža "little bells are tinkling." "The sizzling of hot water" is tehiyá-a, tehiá-a, a derivative of yá-a, and the sputtering out of steam inclosed in burning wood is mpampá'ta, the cracking of the wood mpáčitchka. La-aláwa 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 systematically 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 families 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 intransitive verbs; some show a predilection for prefixation, others for suffixation. 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.

Ena 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 ana 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 kshín bay; 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 kluhálgi); shléna to move something in a circle, or in a round orbit, as is done with the small rubbing stone or lipaklish (Mod.), shifiklish or pē’ksh (KI.), upon the mealing stone or lemáteh; cf. le’ntko. The verb shlé 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; pína to dive, plunge; pična 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 something soft or pliant. Siéna is to carry in a bucket, pail, or other portable vase of this sort. Shuénch baby-board, in Modoc baby, is lit. "what is carried 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 tehéna to go, walk, serves in Modoc to express a plurality of subjects walking or going; cf. Grammar, page 439.

Éna also forms derivatives with some suffixes: enía to carry to somebody, č’mpéli, for ėnapéli, to convey back or home, and č’ni spirit-land, place where spirits are being carried or wafted; cf. the Latin: manes, from manare to be moved. Éna 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 i'wa, but must be distinguished from it, as i'wa refers more specially to something being inside. Éwa forms é-ush, ë'-ush lake, sheet of water, with its diminutive éwa 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, éwisi to digest, é-unóla to defecate. From éwa descends quite a family of terms distinct by their prefixes, as the verbs yéwa, kshéwa, léwa, néwa, péwa, stëwa, shuëwa, tchewa. 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 liwa, 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. lele-usham flower describes "what is in a cluster;" pushpushli liwayaks 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-. Kné-udshi 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; stëwa is to mix a substance with a liquid, and may be used in reference to kneading dough. Shuëwa is a medial verb coming nearest in signification to knéwa to fish with the line, to angle; its derivatives being shuë-ush, shuë-udsha, shuë-utka. Tchewa 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. Tchwa to form a body of water is identical in meaning with éwa (1) and (2) in Dictionary, and forms tchiîwish standing water, pool, or spring, tchiiwizî to put a liquid into a vase so as not to fill it, and tchii'pka to be full of or to contain water or some other liquid, it being a contraction of tchiwîpka.
Ídsha, ísa 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 ktché’dsha to crawl, creep along the ground, stands for kshidsha, and in fact represents the singular form of the verb. Édsha means to suck, extract by sucking, but refers to blood, water, and milk (čidsha) 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 pitcha is to become extinct (fire), but its medial form spitcha 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 kidshash fin and kúdsha dorsal back fin and guld-geon. More distantly derived from kídsha are kúntchna to walk, march, move in a file, skúntchna to crawl, creep, for which Modoc has szidsha, and kí’ insh, kí’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 kín’idshant, lit. “the one moving obliquely.” Another derivative, shnú’dsha, also pronounced tchnú’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 re-appears in midsho 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 e’ika, eíža to put the head out, ktchéka to crawl off, viz. “to take oneself out obliquely,” ník’ka, níka to put the arm or arms out, spí’ka to lie spread out on the ground, spíka to draw, pull out, spíkanash needle, spíka 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 tekíka to leak. The verbs and nouns formed by suffixation from íka are all arranged in alphabetic order in the Dictionary; they are íka, ikayúla, ikaks, íkampélí and íkna, yíkashla, íkla and íklash, íkta, íktcha, ikuga and íkúákpélí with kshèkuga

Káko, Káku bone is a term which reappears with a nasalized initial in ngák, íkák top of the head, skull top, which joined to gi to produce, to make,
to do forms the verb nkā'kgi, nžākgi 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, kāk'gi, 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 Tonkawé language of Texas to be born is nikaman 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. Kāko is formed by reduplication of the radix ka, ko, ku which we find in many verbs of biting: kōka to bite, ko-úyúna (plur. of obj.), ko-itchatchta, kōkanka, shkóks, shukóka, kuātehala (Dictionary, pages 514, 515), and a few others not in the Dictionary, as kowakā'-kala to eat holes into, to gnaw to pieces, to spoil by gnawing; kuakikakiánuma to go around an object while eating of it. The radix is not reduplicated in káta to gnaw, kā'dšho chin, kuāteh to bite off small pieces, kuātehaka to bite into, kuā'ka to bite or tear off from, kwǔ'ldsha to erode, kwǔ'shka to bite off, kúŋka to bite or eat repeatedly, kē-ish rattlesnake. The jaw is our organ for biting, and is called kāko just like the bone.

Lāma 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: lēmāteh (for lāmā'tkish) the Indian mealing stone or Mexican metate (Aztec: metlatl), upon which the shilaklgish or rubbing-stone, flat below, is moved in circular lines for grinding seeds and grains. The term for thunder, lēmè-ish, shows that this phenomenon of nature was likened to the circular motion of rolling rocks or something heavy, for l'ména, lēmèna it thunders is from lamèna. Lémewilža means to be moved off by circular motion, as logs in a river. Lemléña, the iterative reduplication of lāma, is to be dizzy, to reel, lámélémish, with vocalic dissimilation, dizziness, giddiness, but lim spiriruous liquor is

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derived from rum through the Chinook jargon. Shlimia is to feel bewildered, deeply aggrieved by the loss of a relative or friend; hence also to mourn somebody’s death. Cf. lemë’sham and lemëwaličkš in the Dictionary.

N̄uta 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 nun- 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 núyu 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, shnú’ža to parch, nókla to roast or boil on the hot coals; nőtta and nžútagia (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 shnikaunúanka, which is also applied to fishing, not to fruits or seeds only. Other derivatives of shnu’ža are shnitchíža to fry and shnitchkua, v. trans., to broil, to fry, to dry such substances as meat, etc. The medial form of nútə: shnúta, is transitive only: to burn, to build a fire, and to parch, and from it are derived shnüya, abbr. shnuí, v. intr., to burn, to shine; also when noun: polar light; shnuitámpka to keep burning, shnüf 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 tehók- in tehóka to die; shnuíkia to build a fire next to something, as a wall, hole, tree. The vowel u appears in other derivatives of the same radix, as in natchákà 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.

Ná’hlua, néhua 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 shnělua to stain, color, dye and the noun shnēluash dye-stuff, coloring matter. Shnēka is intransitive and means (1) to be lit up, to shine, (2) to burn oneself; and (3) to burn through; hence shněkipka to shine from above or from a distance. Nélka, né Já to be burnt up is probably identical with nělka it is dawning, but both are now pronounced with different vowels; nélka gave origin to shnéJža (for shné-ilža) to set on fire, to burn down, whence shné-
ilaksh fire-place, hearth, and lodge. Shména is to build a fire when out traveling; shmé-ish camp-fire made on a journey, shmé'niksh the spot where such a fire is or was made. Shmé'pka (for shmé-ipka) to build a camp-fire habitually is a usitative verb formed by the suffix -pka; its noun shmé-ipaksh usual fire-place, also stands for the lodge or habitation itself, and differs from shmé-ilaksh only by the circumstance that people stay longer in the latter than in the former. Nílkha 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 nilakla, metathetically in shi, into parched nulidsha, spoken upland nu-, and is dryness our The dry. Crack thirst, is when he j)ala numlicr “it makes me dry”; it is productive a the well dry, said makes the term. This is a contraction from niwa to drive, and is found in núdsha, núlidsha, nutolála, nutódsha, shmuntowá-adsha, and other terms.

Pála 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 siccus are in fact identical with the Latin siccus dry. With the use of three different verbal suffixes the root pa- in pála forms páka (through pálhka), pála (from pálhala, pálhla), páta (from práhta). 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. Páka to render dry, to dry out, has special reference to thirst, and appears also as an impersonal verb: pák'ka nish I am thirsty, lit. “it makes me dry”; pák'kan 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 pálhla, 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 teh-pál
ocher, yellow paint, lit. “becoming dry upon somebody,” wapálash dead tree,
for upálash; stópela and stópálash 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 pátá it is dry season or summer also became a noun: summer,
summer-heat, and in the form of pátá, mpátá, mpálatsh also means wilt,
spleen. Páha forms pálhalka, to dry, v. trans., to become dry, v. intr. and to
suffer of a lingering disease, whence páhlakksh emaciated; pálhalka to be per-
manently sick, papalhuákto having dried-up eyes, pálhtehna to be thirsty, páh-
pálsh, pálpash carvex, lit. “what turns dry.”

Pét'á 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: ktepétá or ktépta to notch, indent and lepétá to tear off particles
from the rim of a round object and to mark the ears of cattle; leptétakto
indented. This radix also appears with change of vowel in knapat'hiéna-
tko wrinkled, furrowed; but petéga, pitéza to break, tear has to be derived
from téga, ndéga, not from pét'á.

Plái, plái up, above, on high, and upward has formed many derivatives
without and with vocalic alteration of the radix. Directly derived from it
are pláîkni the one being above or coming from the upper parts of, pláîtánkni
(same), plé'ntana upon the top, pláiwash golden eagle, lit. “the one staying
high up,” pléto'zi to lift or purse up, especially said of the lips, etc. With
the vowel e plái appears in plépela to work, which seems to refer to repeated
lifting of the arms or hands for manual labor; in péta to put out the tongue,
pélhipé to draw the tongue in; the vowel e becomes displaced by anathesis
in shepálta to touch part of one’s body with the tongue, shepálhwa to put the
tongue in and out as a gesture of mockery, shepolámma to carry about on one’s
shoulders, an act which implies a lifting up like its causative hishplá'ímma to
tow by means of a rope or string slung over the shoulder. With the vowel a
the radix appears in pálla to steal, parloin, in Modoc also pálna, to which we
may compare English terms like “to lift cattle,” “shoplifter:” pála', Modoc
pé'la' quickly, rapidly, implying a rapid lifting of the feet, palakmá'llánk at a
rapid gait. The suffix -pé'lí, -plí, -blí is a form not derived from plá', but
sprung from the pronominal pl directly, as a form parallel to plá', and from
this came pipélángsh'ta on both sides. Plí, pila on him, on her has to be dis-
tinguished from pil, pila only, but, merely, and from the former plí' fat,
grease, seems derived, together with pluí to smell, v. intr., piluyé-ash emitting
smell or stink, ship'lánk'a (and shipalkánk'a) to go about stinking, plín to
become fat, plítko fat, adj., shí'mípélán to faten.

Pí't to cut into strips or fringes forms a basis which has been quite fer-
tile in all sorts of derivatives. The radix pu- points to a separation or cut-
ting asunder so as to cause divergence below. We meet it in the noun:
pú'sh'chór, as seen on the cat-tail, etc., and in its derivatives pú'shak bunch
of pine-needles, pú'sházam twig of coniferæ. Pú'ish is a fringe, leather fringe
when loose; after being fastened to the garment it is called putclánchish:pú'sh
ash a flour-sack made of cloth. Púc'wish 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 pú'shaklish part of leg between hip and knee,
spú'ya, Mod., to stretch the legs, pú'tchka to part the legs or feet and pú'tčhita,
hushpú'tža to touch with the feet, spú'tchta and hushpá'tchta to frighten, scare,
lit. “to make the legs part;” pú'tchkántka to move the legs quickly and to hold
them apart. Very probably pú'tčh foot (and leg with smaller animals) is
of the same radix, though the change of the vowel is not quite plain; cf.
shepá'tchila to place the legs under oneself, and spie'éga to help up another on
his legs. Another prefix occurs in l'bú'ka (for lpu'ka) to lie on the ground,
said of round subjects, as roots, bulbs, etc.

Tkár stalk, stem of plant, maizr-stalk appears as -kap in its compounds
and derivatives, t- being the prefix indicating upright position of one sub-
ject. 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 kinákápshti 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 kú'ga, diminutive of kú'sh, kú'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'šu'x or tšší'n, d. tšhi't'shan and ti't'shan to grow applies to men and animals only, kédsha to plants. Though intransitive, this verb is a parallel to tehíya to give to somebody a liquid, as water, milk; tšihn 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 curlle. From that verb comes tšhíshap Kl father, like τρόφος nurse from τρέφειν; the Modoc form p'tíshap recalls the distributive form tit'shan of t'shin. 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'góshap mother really means "the maker." From tši'nu are further derived: (1) tšíka 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. ndshínaga female animal, lit. "the suckler, feeder." (3): hishtútcha, the causative form of tši'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, washólalža for hulashólalža, watáka for utákia. From the form wa- the radix u-forms terms like wap'líma to tie, twist, or wind around, wáptash water running through ponds and small lakes with visible motion resembling a twisting, waptash'íga 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 váktash, a form less original than wéktash; wépla to
wind something around, to wrap up, envelop; weplakiámma to bend or coil up, to form rings; wepíaks middle part of bow, because strengthened by leather tied around it; wípka overshoe or cover of shoe consisting of twisted material. From witchza, v. tr., to wind around as a rope, are derived witchkátko mountain ridge and witchiak, 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 witna form witka to blow out of; witznóla 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 wíkláwi 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, wílala to blow into the fire. Wítscha refers to continual blowing, and forms wítschóla to cease to blow, wikulína to blow underneath, wíchuyektámma to blow something up continually (implying an inchoative verb wíchuyéga), and wíchtká to continue blowing in return, forms witchtaks 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 shuísh 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.
Gatschet, Albert Samuel
The Klamath Indians of southwestern Oregon