MAP OF THE HEADWATERS OF THE KLAMATH RIVER.
By Albert S. Gatschet.
THE

KLAMATH INDIANS

OF

SOUTHWESTERN OREGON

BY

ALBERT SAMUEL GATSCHE
CONTENTS.

PART I.

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Letter of transmittal</td>
<td>vii</td>
</tr>
<tr>
<td>Ethnographic sketch</td>
<td>ix</td>
</tr>
<tr>
<td>Texts</td>
<td>1</td>
</tr>
<tr>
<td>Grammar</td>
<td>199</td>
</tr>
</tbody>
</table>

PART II.

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dictionary—Klamath-English</td>
<td>1</td>
</tr>
<tr>
<td>Dictionary—English-Klamath</td>
<td>493</td>
</tr>
</tbody>
</table>

ILLUSTRATION.

Map of the headwaters of the Klamath River. Frontispiece.
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.
ETHNOGRAPHIC SKETCH.

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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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
erection, 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 Yaneks 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-ulalóma), 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. Yánsi 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 (Plaikni kóke), 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-ukalkshíni kóke), which enters upper Klamath Lake near Koháshú and by Seven Mile Creek, nearer the Cascade Range. This basaltic spur, called Yánte 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 (Tgúłutcham Kshute'lish), which issues from a pond, drives a mill, and then joins Crooked River (Yánti kóke, or Tutashhtalikshíni kóke). This beautiful spring and stream were selected by the Government as the site for the Klamath Agency buildings. The old agency at Koháshú (Guhuashkshi 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-Túpákshi, 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. Nushaltkagá is one of its northern side valleys. At the Natural Bridge (Tilhuantko) these strata have been upheaved by a fault, so that Lost River passes underneath. The sandstone is of volcanic origin, and contains pumice and black scoria in rounded masses, often of the size of an egg. The largest part of Tule Lake, also called Rhett Lake and Modoc Lake (Móatak, Móatokni é-ush), lies within the boundaries of California. It is drained by evaporation only, has extinct craters on its shores, and the celebrated Lava Beds, long inhabited by the Kómbatwash Indians, lie on its southern end.

Clear Lake, also called Wright Lake (by the Modocs, 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-ushkni é-ush) is fed by Cottonwood Creek, and on its southern side had several Indian settlements, like Agáwesh. It has an altitude of 4,175 feet, and belongs to the drainage basin of Klamath River. South of these lakes there are considerable volcanic formations, which, however, lie beyond the pale of our descriptive sketch.

Peculiar to this volcanic tract is the frequent phenomenon of the pond sources (wélwash, nushaltkágá). 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 tchua 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

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 kū'ga), 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 (ktčleam kō'sh). The hemlock or white pine (wā'ko), the juniper (ktčlo), and the mountain mahogany (yúkmalam) are found in and south of Sprague River Valley.

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

It is claimed by the Klamath Lake Indians that they employ no drugs of vegetal origin for the cure of diseases, because their country is too cold
to produce them. This is true to a certain extent: but as there are so many plants growing there that narcotize the fish, how is it that the country produces no medical plants for the cure of men’s diseases? Of the plant 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, (shná-i, Cervus columbianus), or the white tail deer (núshmush, Cariacus virginianus macrurus), or the mule-deer (pakólesh, Cervus macrolis). Less frequent is the antelope (teché-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 (vín), the bear in his three varieties (black, cinnamon, and grizzly; wití-n, náca, lí’k), the lynx (shléa), the gray wolf (kí’-utchish), the silver or red fox (wán), the little gray fox (kéýchkatch), 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 (wélks), the long-necked kilidshiks; among the geese, the brant (lálak) and the white goose (wáiwash). Other water-birds are the white swan (kísísh), the coot or mudhen (tílúsh), the loon (táplal), the pelican (yámal or kúmal), and the penguin (kuútsia). Fish-hawks and bald-headed eagles (yaúžal) 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'lai-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 (wáméniqish), and the rattlesnake (kí'-ish, kí'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 pinnacles 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 Yáneps—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 Ana-huac, 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 Māklak 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 (luldamalákh-sh) or slab houses are often built at the latter places: whereas the
transitory camps are marked by frail willow lodges (látchash, stiná'š') 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 Lowver, 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.

Kata'gsi “stumpy bushes.”
Taktaklishshi “reddish spot.”
Yaúkčám Lášhi “eagle wing.”
Yásh Lamá’ds “projecting willow.”
Spúklish Láwish “sweat lodge on promontory.”
Mbákanáši “at the withered tree.”
Kun̓tchéñyaki “at the old man’s rock;”
a man-shaped rock formation near the open waters of the marsh and visible at some distance.
Lalawas’p’ini “slaty rock.”
Taktryish “cricket noise.”
Tsásam Péwas “skunk’s dive.”
Kta’i. Wasi “rocky hollow.”

Snúks’éni “at the rock pile.”
Lulpakat “chalk quarry.”
Kapgá’ksi “dwarf-pine thicket.”
Wáptas’éni “water moving through ponds perceptibly.”
Tehoekam Psish “pumice-stone nose.”
Kákši “raven’s nest.”
Íwal “land’s end.”
Layánísti “within the circle.”
Yaúkčám Sułbash “eagle nest.”
Tehikas Walákish “bird-watch;” secreted spot where hunters watch their feathered game.
Tulikat “at the small raii pyramid.”
Awaluash’éni “at the island.”
LIST OF CAMPING PLACES.

T'balanguyilis "back away from the west;" probably referring to a turn of the shore-line.
Wak Taliksi "white pine on water-line;"
Wishinkum Timash "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):

Lême-isham Nutêks "impression of thunderbolt;"
Lâllâks "steep little eminence;"
Stopalsh-tamâ'ids "peeled pine standing alone;"
Kâk Kshawaliâksh "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.*

Kakagô'si "at the ford;"
Sâmkanishjâ'm "cliffs in the river;" a fishing place.
Yân-alant "clear waters;"
Tânnâ Lutîâsh "flat rocks under the water;"
Kâk Taliksh, or Kâk Talish "twin rocky pillars;"
Awalokâsksi "at the little island;"
Mûshaksham Wa'sh "where obsidian is found;"
Trâlmaökstant (supply: Ktâi-Tupaksi) "on the west side of (Standing Rock);"
Tchâmoksksi "at the graveyard;" cemetery and ancient cremation ground of the E-nkshikin.
Ktâ'i-tî "place of rocks;"
Tchikösì "at the submerged spot;"
Lûm A-nshî "coal lake;" with waters looking as black as coal.
Sumde "at the mouth or outlet;"
Nûskî "skull-place;" a human skull was once found there. This is one of the spots where the natives submerge their dug-out canoes in the mud or sand at the bottom of the lake for the wintry season.

*Compare Professor Newberry's description, pp. 38, 39, and Lieutenant Williamson's report, part i, p. 65.
Plays situated on the lake are as follows:

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

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

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

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

A-ushme, an island in the lake near Modoc Point.

Shuyake'shi or "jumping place."

Lulalona, or Yulaloon, 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 Twishẹ'ni "where the cascade noise is."

Urotashi, name of an island near Linkville.

Wakaksi Spuklish, a ceremonial sweat-lodge on west side of the lake.

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

Lûkunashi "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 Gewash, Mount Scott: Giwash 'ùnsh, Crater Lake, in a depression west of Mount Scott.

Kukumá'skshi, "at the caves or hollows:" northwest of the Agency.

Kâkasam Yama "mountain of the great blue heron:" southwest of Agency.

Mo'dší Yama or Long Pine: lit. "on the large mountain;" mo'dshi or mo'uptchi is a compound of the adjective mûni, great, large.

Mba-ush Shmekash "bosom burnt through;" legendary name of a mountain located west southwest of the Agency; mba-ush here refers to a piece of buckskin serving to cover the bosom.

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

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

Wakakshi, Ká'káshti, Tchintchiwásamtech, mountains bordering the southwestern portion of Upper Klamath Lake.

On the east shore of the lake:

Watanks, 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.

Wálpi, Múyant, Toplamní, Lá'ít: other elevations of the Nilaksi hill ridge.

Pitsua, hill ridge extending north of Williamon River.

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

E-nkálsuní Spírklish is an ancient ceremonial sweat-lodge near Wood River, and not very distant from Fort Klamath (1-nkák).

CAMPING PLACES IN SPRAGUE RIVER VALLEY.

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

Charles Preston's list:

Tsütiäkshi "dog-rose patch," near headwaters.
Ulálkshi "cottonwood."
Pálun É'-ush "dry lake," a large flat rock is near the river.
Welékag Kunkleksákshi "at the stooping old woman," called so from a rock suggesting this name.
Aish Tkálks "column rock."
Ts'á'reak Tkáwals "standing boy," from a rock of a boy-like shape.
Sútsitís.
Wúksi "fire-place;" at same place as Sútsitís.
Tehúk'kéle Tsiwísh "running with blood;" a little spring with reddish water; a settlement of Snake Indians.
Kós Ts'ëñts "standing pine;" settled by Snake Indians.
Kawamkshí'ksh "eel fishery."
Suawáítí "ford, crossing-place."
Lúldam Tehú'ksh "winter village."
Spawaáksh, on bank of Sprague River.

Yamaga "Little Butte," a hill at the subagency.
Yánuakshi, Yáneks, "at the Little Butte;" location of subagency buildings, two miles from Sprague River, on left-hand side.
Tatátmu, a butte or hillock in the vicinity.
Lamkosh "willows;" name of a creek, called by Americans "Whiskey Creek."
Skúwashkshí, or Skú'wash, "projecting rocks."
Kôtší, name of a little water spring.
Lúhknaeshti "at the warm spring."
Tehi'kawetch.
Káwa "eel spring;" inhabited by Modocs.
Yéikash.
U'pósíshksh "in the coomb."
Káktsamkshí, name of a spring and creek at the subagency.
Té-noslash "spring running down from a hill."
U'pásísh "planting a willow." (?)
Shlokopashkshí "at the house cavity."
Awalokat “at Little Island,” in Sprague River.
Né-nkish “confluence.”

Dave Hill’s list:
Hishtish Lúéks “Little Sucker Fishery,” on headwaters.
Kainu-Tálam, for Ku’ín Tkálannish “juniper tree standing on an eminence.”
Hopats “passage” to the timber.
Lúldam Teh’ksh “winter houses.”
Tsínódansksh “confluence.”
Yainakshi “at the Small Butte.”

Stáktaks “end of hill.”
Kémútecham Látsaskshi “at the old man’s house,” name of a hill; kémútecham is said to stand here for K’ümúkúntsam.
Káwamjáni “eel spring.”
Kókaqjáni, or Kókáksi “at the creek.”
Kumáksi “at the cave.”
Kátsnuits “rocks sloping into the river.”
Nakóskísks “river sloping into the river.”
Nakóskísks “river dam, river barruge,” established for the capture of fish.
Ká’wúpaksi, or K’ái’i Tópokks, “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:
Wái-isha, where Lost River was crossed, three or four miles northwest of the lake, and near the hills which culminate in Laki Peak; Wátechamshwash, a village upon the river, close to the lake; Nakóshé’ni “at the dam,” at the mouth of Tule Lake.

On Tule Lake, also called Modoc Lake, Rhett Lake: Páshza, or Pásza, name of a creek and a little Modoc village on the northwest shore, whose inhabitants were called Páshžamush; Ká’elk, camp near Pásza, on northern shore; Lé-úsh, on northern shore; Welwashé’ni “at the large spring,” east side of the lake, where Miller’s house is; Wukážé’ni “at the coomb,” one mile and a half east of Welwashé’ni; Kėsh-Láktchuish “where ipo grows (on rocks),” on the southeastern side of the lake; Kúmbat “in the caves,” on the rocky southern side of the lake, once inhabited by about one hundred Kúmbatwash, who were mainly Modocs, with admixture of Pit River, Shasti, and Klamath Lake Indians.

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

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

For the Klamath people of Southwestern Oregon there exists no general tribal name comprehending the two principal bodies, except Máklaks, Indian. This term when pronounced by themselves with a lingual 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 mii'kliiks 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 Alikwa 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, Aikspalu, 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 Tlamat, Tlameet River, probably originated at its mouth, in the Alikwa language.

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

The Klamath Lake Indians number more than twice as many as the Modoc Indians. They speak the northern dialect and form the northern chieftaincy, the head chief residing now at 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 (K’oketat) and Sprague Rivers (P’lai). They call themselves E-ukshikni māklaks, abbreviated into E-ukshik, E-uksk, A-iiks, people at the lake. The Shasti near Yreka, Cal., call them Ailikiwash, some western Shasti: Makaitserk; by the Pit River Indians they are called Alammimak, from Alammig, their name for Upper Klamath Lake; by the Kalapuya Indians, Athlumey; 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 Kohasil, at Ya-aga, at Modoc Point and upon Sprague River. Their settlements at Klamath Marsh, at Nilak, and at Linkville are now abandoned; the last named (Yulalona) 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 (K’oketat) 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 M̓oatoknī māklaks, abbreviated M̓oatok, M̓o’dok, M̓o’ok, living at M̓oata, this being the name of Modoc or Tule Lake: “in the extreme south.” A portion of the Pit River Indians calls them Latmuni, “lake,” by which Tule Lake is meant; another, through a difference of dialect, Latmaw. The Shasti Indians of Yreka call them Pzunai, the Sahaptins upon and near Columbia River call them Mówata, the Snake Indians, Saidoka.

The more important local divisions of this people were the groups at Little Klamath Lake (Agaweshk), the Kumbatwash and the P’azamatash
at Tule Lake, the Nushaltzágakni or "Spring-people" near Bonanza, and
the Plaikni or "Uplanders" on Sprague River, at and above Yâneks. Formerly the Modocs ranged as far west as Butte Lake (Nâ-uki) and Butte Creek, in Siskiyou County, California, about sixteen miles west of Little Klamath Lake, where they fished and dug the camass root.

THE SNAKE INDIANS.

A body of Snake Indians, numbering one hundred and forty-five individuals in 1888, is the only important fraction of native population foreign to the Máklaks which now exists upon the reservation. They belong to the extensive racial and linguistic family of the Shoshoni, and in 1864, when the treaty was made, belonged to two chiefnancies, called, respectively, the Yahooshkin and the Walpapi, intermingled with a few Payute Indians. They have been in some manner associated with the Máklaks for ages, though a real friendship never existed, and they are always referred to by these with a sort of contempt, and regarded as cruel, heartless, and filthy. This aversion probably results from the difference of language and the conflicting interests resulting from both bodies having recourse to the same hunting grounds. (Cf. Sā't, shā't, Shā'tptchi.) They are at present settled in the upper part of Sprague River Valley (Plai) above Yâneks. They cultivate the ground, live in willow lodges or log houses, and are gradually abandoning their roaming proclivities. Before 1864 they were haunting the shores of Goose Lake (Néwapkshi), Silver Lake (Kālpshi), Warner Lake, Lake Harney, and temporarily stayed in Surprise Valley, on Chewaukan and Saikān 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 (wakwaklish ni' sh gī'tko).
staying before the Modoc war among the Kambahwash-Modocs (q. v.) in the lava beds south of Tule Lake.

A few families of hunting Molale Indians, congeneres of the “Old Kayuse” Indians near Yumatilla River, were formerly settled at Flounce Rock, on the headwaters of Rogue River, and farther north in the Cascade range. The Klamath Indians were filled with hatred against them; they were by them called Tchaki’ukni, inhabitants of Tcha-kye’ni, or the “service berry tract,” and ridiculed on account of their peculiar, incorrect use of the Klamath language. In former times Molale Indians held all the northeastern slopes of the Willamét 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 Môkai or Môke.

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 (hushmoklōtkish), which they always carry with them. As among most American aborigines, the beard is of scanty growth. The late chief Lek'kash wore a beard, but I never saw any Indian wearing one except Charles Preston, the Yâneks 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 Shastka 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

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,
TRADITIONAL FOLK LORE.

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

THE PREHISTORIC PERIOD.

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

A. TRADITION BEARING UPON HISTORY.

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

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

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

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

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'mukametchiksh, at the base of the lofty Cascade Range, upon the prairie drained by Wood River. I have obtained no myth disclosing any knowledge of the ocean, which is scarcely one hundred and fifty miles distant in an air line from their seats. They have no flood or inundation myths that are not imported from abroad; and what is of special importance here, their terms for salt (ā'dak, shō'lt) are not their own, but are derived from foreign languages.

There is an animal story embodied in the Texts, page 131, forming No. II of the "Spell of the Laughing Raven," containing the sentence: "Hereupon the Klamath Lake people began fighting the Northerners." I believed at first that this contained a historic reminiscence of some 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 É-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 cannot be ascribed with certainty to the Modoc, 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 Kmakamteh, a fact which testifies to their remote antiquity. Excavations (wash) 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 had 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, Tinne, 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-nta, Uta, Móki, and the Kawúya branch of California. This family occupies an area almost as large as the Selish stock, but the population is very thinly scattered over the vast territory of the inland basin.

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

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

Wayeltpa 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.

Tlatskanai or Atkakashan 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):

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

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

Takelma or Takelma Indians, south of the Kus, on middle course of Rogue River.
The Kalapuya Indians once occupied the entire Willamét River Valley save its southeastern portions. Its best studied dialect is Atfalati, also called Taialati and Wápata 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.
- **Mikwa** or Yurok, at the mouth of Klamath River.
- **Wisshok** or Wiyot, on Humboldt Bay.
- **Chimariko** or Chimalakwe, 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.

- **Wintun** (from wítu, wintú man, Indian) is spoken in many dialects upon a wide area west of Sacramento River from its mouth up to Shasta Butte.
- **Neja**, spoken near Round Mountain, Sacramento Valley.
- **Maidu** (from maidu 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 Achomaw, southeast of the Shasti area, is cognate with it.

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

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

-im, -am, -an, -w 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, -an being found after some vowels only; cf. Grammar, pages 317 et seq., and suffix -an, 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: itoshezam yamin deer's footprints: -am, -im in Molale: pshka'ishim, possessive of pshka'ish beard. The Sahaptin dialects use -umi, -mi, etc., to designate this case.

ka occurs in many languages as a demonstrative radix, though it often assumes an interrogative and relative significance and changes its vocalization. In Apache-Ti'ime' dialects it is interrogative: zhte who? in Navajo; in the Creek ka is the relative particle, a substitute for our relative pronoun who. In Yuki kau is this and there; in Yokat (California) ka- occurs in kahama this, kawio here, yokaunt there. East of Mississippi River we have it in Iroquois dialects: ke' in ke'ito here (i'to place); in Tuskarora: kyii' that or this one (pointing at it), kyii'nut' this one; t'ho i-ka'n that one is.* In the Klamath of Oregon this root composes kank so much, kani somebody.

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

**kat-i** and similar forms are serving to deny statements and to form negative and privative compounds. In Shoshoni dialects g'ai, ka, kats, kar-n-u, etc., stand for *no*! in Zuni kwa is the *real* negative particle, like akaí! *no*! in Tonkawé. In Kwakiutl *no*! is kets and kie; in Paní 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, -göö, -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 istámát 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*, mô'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, înk *thou*, ima, inak *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.

**náká,** the Kl. term for *cinnamon bear,* probably related to nákish *sóle,* as the bears are *Plantigrade,* has many parallels in American languages. The Yuma dialects have nagón *bear* in Huálapai, nakatya, nogudia in Tonto; Yókat has nohóho *bear,* Alikwa nikwiz *grizzly bear.* If the váka 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 nókusí, and in the Maskoki dialects: nók'husi in Creek, nózusi in Hitchiti, but níkta in Alibamu.
nkol, nkül, nžöl in Klamath designates the gray white-tailed rabbit, and the same radix appears in költa, kólta fish otter and in külšh badger. In the San Antonio language of Southern California the radix is represented by köl hare (rabbit is map), in Kasná (Sa. Barbara dialect) by kůn, in Tonto by akólə, kulá, in Hualapai by gula. Even in the Inuit dialects we find for rabbit: ukalik (Hudson Bay), kwèlluk (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 we 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, Tsonka, in Xahuatl, the “Sonora” and Shoshoni languages, in Otomi, Yuma, the Tehua and Kera (no in hi-no-me I) dialects of New Mexico; in Wintún, Maidu, Wayiletpu, Sahaptin, and the numerous Algonkin dialects. For the second person it stands in Yákwin, 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’n (a long) this. In Klamath nú, ní is I, núoks myself, nísh me, to me; nát, ná we, nátam 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, sú’m is the Klamath term for mouth of persons, of animals, and of rivers. Forms parallel to this are disseminated through many of the Pacific coast languages. In Kayuse it is súmýaksh, in Molale shímilk, in Nishinam and other Maidu dialects šim, in Yokut sama, shemah.* Intimately connected with mouth are the terms for beard: shú, shó, shwó in Sahaptin dialects, shímkémush in Kayuse, and for tooth: sí, shí in the

* It occurs even in South America: ‘sumi in Quechua is mouth and word: shúm in the Patagonia of Brazil, lip; Martius, Beiträge, II, 241.
Wintún dialects, sī' in Yuki, sī't, sī-it in Mutsun (coast dialects), sa in Santa Barbara, teháwa in some dialects of Maidu. It is justifiable to regard Kl. shüm as an ancient possessive case of the sī, sa tooth of Central Californian languages; cf. what is said concerning the suffix -im.

**tút** tooth appears related to **tuŋ** tooth of Sayunla, a dialect of Yakwina and also to tít of the Sahaptin dialects: itíti “his tooth” in Wakawála.

**tehí-**, **ksi-** 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. Téhi is water in Yákwin, in Tákima, and in the Yenchi of the Savannah River; in Zumi teháiwe is water (t alveolar) in Nója tehúdshe. The Sahaptin dialects show it in Warm Spring tehí-sh water, atá tehash ocean; in Klíkatat tehíwas water, atá-tehíis ocean, tehíwat to drink; while in Nez-Percé tehí-sh changes to kúsh. Chinook has tehíkwa water, Ch. J. salt-tehík ocean, but the Selish languages employ a radix se-ul, si-ul, chá'-ú 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 wawá, to sit or be on the ground, wá-ish productive, wá-ishi, wá'wannish, wék arm and limb of tree, lit. “what is growing upon,” wékka offspring, wékala, wásh 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 wash prairie-wolf, watch horse, watchága dog, lit. “little animal,” the idea of “domesticated” or “belonging to man” to be supplied. In Chinook the suffix -uks (for -waks) points to living beings also. The Sahaptin languages show this root in wásh to be, exist, in Nez Percé wá'zosh above, wá'tash place, field, earth, in Yákima wá'kash 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: teháya shallow basket in the dialect of Soledad; *cf* tehála and
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They are ipô, ipshina, etchumüuna, á'dak, hápush (cf. also hápa kangaroo rat and striped squirrel in Noja) and probably also kâla hot-water basket, màdna sunflower.

Its southeastern or Pit River dialect shows a number of terms probably not loaned, but resting upon some indefinite common affinity. Thus édshash milk, breast, udel is in Pit River ídshit female breast (cf. Ara: ítehís milk), wán silver fox, dim. wânaga, in Pit River kwán silver fox and wan- in wanepúšha fox; kála earth is in Pit River kâla, taktáli red is taztáze, tidshi good is tiussi, túsí, kí'sh pine tree is kashú.

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

**WAYILETPU 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, gíshlai he will be. Compare to this in Maidu: bishi alive and dwelling place; Wintún: bim to be (present tense).

Kl. kë, këk this; Kayuse, ka, kë, ke, kai this, this one.

Kl. gu, kû, kumë that: Kayuse, ku, kà, kù you want that man, kàppik they.

Kl. ína, í. yáma downward, yáma mountain; Molale, yáning int elevation.

Kl. lék forehead; Molale, lakunni face.

Kl. lâ'pi, lâp two; Molale, lâpka two, lâpitka seven; Kayuse, lipüyi, líplint two; líplint twins.

Kl. lukua to be hot, warm, lokunash warm, hot, and heat, luluks fire; Kayuse lokoyai warm, hot.

Kl. mukmukli cinnamon-complexioned (originally "downy"), teh'mûka to be dark (as night); Molale, mêka dark, mukimmúki dark complexioned; mukimuk'wai "black man," negro.

Kl. mpáto, páto cheek, cf. patpáli; Molale, páktút cheek.

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

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

Kl. nápal egg: Kayuse, lípil, laupen egg.

Kl. pán to eat: Kayuse, pitánga; Molale, pí-ast to eat.

Kl. päwatch tongue: Kayuse, púsh; Molale, ápúsh.

Kl. píżtgi to dawn, the dawn: Molale, píkast morning.

Kl. píla on one's body, on the bare skin: Kayuse, píli meat; Molale, píl body.

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

Kl. wasam summer-time.

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

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

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

-im, -sam forms the possessive case in Wayileptu: 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. Sahaptín.

Distributive forms are made by syllabic reduplication in Kayuse exactly in the same manner as in Klamath: yámüa great, d. yiyimu; laháyis old, d. lalháyis; luástu bad, d. laluástu; sáyu good, d. sasúyu.

SAHAPTIN DIALECTS.

The Sahaptín dialects coincide with Klamath just as strikingly in some of the words and grammatical forms as do those of Wayileptu, and it is singular that in a number of these all three mutually agree, as in líkua, muk-mükli, and two numerals.
ETHNOGRAPHIC SKETCH.


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

Kl. kitchkani little, adv. kitcha, kétcha: Nez-Percé, kl. this: Nez-Percé, ki, kim tam near.

Kl. kitchkani little, adv. kitcha, kétcha: Nez-Percé, kl. this: Nez-Percé, ki, kim tam near.

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Kl. kitchkani little, adv. kitcha, kétcha: Nez-Percé, kl. this: Nez-Percé, ki, kim tam near.
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 tājits good, abbr. tā'hs; plur. tā'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 as yap younger brother, asip sister (isip Walawala). The prefix p- forms reciprocal verbs: hak-, hah-, radix of verb to see, forms pihaksih to see each other.

Kl. -na is transitional case-suffix: cf Nez Percé 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 Mákłaks were borrowed from vicinal tribes only, as the Shastí, 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 Tinčé dialects, though the Um'pkwá and Rogue River Indians lived in settlements almost conterminous with those of the Mákłaks. 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 composed and not a simple word: muni čush "great water-sheet," just as the Peruvians of the mountains call the ocean "mother-lake," mamá 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 Māklaks 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 (Lōkuashtkni) 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 Lenape and Shawano, the Shoshoni and Bannock (Panait), 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 Wayiletpu, 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 Wintun, Mutson, and Selish dialects. The mystic or "sacred" number occurring hundreds of times in mythologic stories is fire 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 Mákłaks, 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-twai” (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 Plieok Creek (P'laikni or Sprague River), three on Toqua Lake (Túkna), and one on Coasto (Kohashti) Lake.* The Indians had some guns, horses, camp equipage, and the aboriginal war-club and “elk-skin shield” (kakno'lsh). Little Klamath Lake he calls An-coose, a corruption of Agáwesh.

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

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

The Report of 1859 speaks of continued hostilities on the side of the Modoc 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 Lel’kash, and three of the perpetrators were seized and killed by the Klamath Indians (page 392).

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

Alexander S. Taylor has the following passage in his "California Farmer" of June 22, 1860: "Cumutukis, Lalaeks, Schonches, and Tertup-kark are names of chiefs among Klamath Lake Indians of the Okuskenuah 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, Skéatchish (a Modoc chief) and Tatípkaksh. Cumutukis, 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 Móatwash tribe the matter was different. They were not, like the Shasti, possessed of the warrior spirit, and therefore had to suffer terribly from the annual raids perpetrated upon them. In April and May the Klamath Lakes and Modocs would surround the camps, kill the men, and abduct the women and children to their homes, or sell them into slavery at the international bartering place at The Dalles. Some of these raids were provoked by horse-stealing, others by greed for gain and plunder, and the aggressors never suffered heavily thereby. When they began is not known, but the treaty of 1864 put an end to them. The recitals in the Texts, pages 19–27 and 54, 55,

* 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 Kúmeetákmì = "coming from a cave," or "lying 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 d. Anthropologie, XIV, p. 125.
gave us graphic sketches of these intertribal broils. Some of the eastern Pit Rivers seem to have lived on friendly terms with the Modoc; 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 Parmele; Company D, Twenty-third Infantry, Lieutenant Madigan; First Cavalry, commanding; and Archie McIntosh, with his twenty Fort Boise 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 Yahnushkin. 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 Mäklaks Indians, which threatened to break out into a terrible war of devastation against the Shastis and the white settlers alike. Some of the Mäklaks "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 allocation 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

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 Yelmkin 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 employees 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 Skoimashki (abbr. Koháshhtí); 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 zoology, 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 Kohashti 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: illust., with plates and maps. Thirteen volumes.
† Williamson was born 1828 in New York, and died 1882 in San Francisco. Abbot, a native of Beverly, Massachusetts, was born in 1834.
‡ 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 pronouncing / as p, v as b, / as l—are modeling English after their own language, using he for our he, she, it, they, him, her, them; all this being hūk, hūt, hūuk for them. They do not know how to use our conjunctions, a defect which makes all the tales, myths, and other textual information unintelligible. The only means of obtaining results is to pick out the best people from the crowd and to train them for awhile for the purpose wanted, until they are brought so far as to feel or understand the scope of the investigator. Women will be found more useful than men to inform him about myths, animal stories, the gathering of vegetable food, house-
hold affairs, and terms referring to colors; men more appropriate than
women in instructing him about their hunts, fishing, travels, their legal
customs, wars and raids, house-building, and similar work. Omit asking
them about the deceased, for it makes them angry and sullen. They do not
as a rule willfully lead the investigator into error when they see that he is
in earnest. Errors often originate in preconceived notions or theories and
inappropriate questions of the investigator, sometimes also in the want of
abstract terms in the interpreter's language. To insure correctness in an
Indian myth, animal story, or any relation whatever, it should first be
taken down in Indian, and of this a verbatim translation secured.

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

Ethnographic objects manufactured by and in actual use among both
tribes were purchased at different periods by collectors. The National
Museum in Washington owns several of them; but the most complete col-
lection 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 capi-
tal of Switzerland. Forrer lived several months among the Klamaths,
and thus was enabled to secure the best specimens. There are two hänisish
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 astronomical 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 pre-
pared 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 coun-
tries in such indelible characters that it has become a rule for them to con-
clude treaties with the different "nations" to keep them at peace, feed them
by rations or annuities, and confine them within the limits of certain territ-
ories. 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 Kůmbátwash, and there they strengthened some select positions, already strong by nature, through the erection of stone walls and earth-works. Kůntpuash or Captain Jack, who now was not the
ETHNOGRAPHIC SKETCH.

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 Riddle states the number of the Modoc warriors to have been fifty one; 42, 20.
† Captain Fields, "The Modoc War."
‡ Appointed by the Secretary of the Interior, C. Delano. The particulars in Texts: note to 38, 1, page 48.
principally relied. Several attempts at parleying were unsuccessful, but finally the parties were appointed to convene on April 11, 1873. The capture of 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 Spring, one-third Wasco Indians, all under the command of Donald McKay. The Modocs vacated the cave on April 19, and were met by a detachment of regulars and thirty scouts at Sand Hill, four miles from the cave, on April 26. This engagement was more disastrous to the troops than to the Modocs; but at the Dry Lake fight, May 10, the latter were forced to retreat. This was the beginning of the dissolution of the Modoc forces; their provisions commenced to give out, and one portion of the warriors became dissatisfied with 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

* Cf. Texts 55; 14, 15, and Note.
could not remain unpunished. Brought before a jury at Fort Klamath, Kintpuash, Chief Skontchish, 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 Slûłks (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

* Slûłks was released, and stays now at the Modoc Reservation, Indian Territory, with Scarface Charley and some other warriors of that war.
1888 and 500 broken by them; 10,000 acres were inclosed by fences. The crops of 1888 amounted to 8,000 bushels of wheat, 4,000 of oats and barley, 1,000 bushels of vegetables, 3,000 tons of hay; and 500 pounds of butter were manufactured. Of lumber 100,000 feet were sawed. The Indians transported with their own teams 500 tons of freight, and thereby earned $1,500. The two boarding-schools, one at the Klamath Agency and the other at Yanecks, 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>Chief Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>David Hill</td>
<td>225</td>
</tr>
<tr>
<td>Pli</td>
<td>122</td>
</tr>
<tr>
<td>Long John</td>
<td>103</td>
</tr>
<tr>
<td>Jack</td>
<td>92</td>
</tr>
<tr>
<td>Lalo</td>
<td>23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>565</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Chief Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Littlejohn</td>
<td>14</td>
</tr>
<tr>
<td>Skotchish</td>
<td>18</td>
</tr>
<tr>
<td>Modoc Johnson</td>
<td>71</td>
</tr>
<tr>
<td>Ben</td>
<td>61</td>
</tr>
<tr>
<td>Brown</td>
<td>30</td>
</tr>
<tr>
<td><strong>Total</strong></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>Klamaths</th>
<th>Modocs</th>
<th>Molale</th>
<th>Snakes</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>656</td>
<td>122</td>
<td>55</td>
<td>165</td>
<td>1,048</td>
</tr>
<tr>
<td>Number of males</td>
<td>286</td>
<td>55</td>
<td>30</td>
<td>90</td>
</tr>
<tr>
<td>Number of females</td>
<td>336</td>
<td>64</td>
<td>25</td>
<td>35</td>
</tr>
<tr>
<td>Unmarried at fourteen years and upwards</td>
<td>106</td>
<td>6</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>Number married</td>
<td>286</td>
<td>55</td>
<td>14</td>
<td>65</td>
</tr>
<tr>
<td>Number of full bloods</td>
<td>664</td>
<td>122</td>
<td>53</td>
<td>165</td>
</tr>
<tr>
<td>Number of mixed bloods</td>
<td>42</td>
<td>2</td>
<td>2</td>
<td>14</td>
</tr>
<tr>
<td>Number below twenty-one years</td>
<td>291</td>
<td>58</td>
<td>35</td>
<td>9</td>
</tr>
<tr>
<td>Number above twenty-one years</td>
<td>385</td>
<td>64</td>
<td>20</td>
<td>56</td>
</tr>
<tr>
<td>Supported one-half or more by civilized industries</td>
<td>36</td>
<td>6</td>
<td>7</td>
<td>49</td>
</tr>
<tr>
<td>Supported one-half or more by Government</td>
<td>38</td>
<td>3</td>
<td>2</td>
<td>43</td>
</tr>
<tr>
<td>Number wearing citizens’ dress</td>
<td>630</td>
<td>112</td>
<td>55</td>
<td>165</td>
</tr>
<tr>
<td>Acres under cultivation</td>
<td>2,249</td>
<td>110</td>
<td>36</td>
<td>2,425</td>
</tr>
<tr>
<td>Number attending school</td>
<td>36</td>
<td>1</td>
<td>3</td>
<td>40</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 priesthoods, idols, ceremonial worship, divine oracles, prayer and sacrifice, and attempt to elevate man's character by moral teachings; here in the western hemisphere ceremony is magic and
witchcraft only, religious feasts are orgies, divine revelation is human hallucination, and the moral element, when present in religion, is not urged upon the community. While in the religions of the white man the gods originally representing nature's powers gradually become teachers or examples of morality and mental improvement, those of the other races remain the stern and remorseless deities of the sky, the atmosphere, and the earth, whose good will has to be propitiated by sacrifice.

As zoodemonism is the most appropriate form of religion for man in the animistic stage, the majority of the mythic characters in American religions are animals, especially quadrupeds; and even the fully anthropomorphized deities sometimes assume, in Oregon and elsewhere, the masks of animals. The earlier Indians firmly believed that such animals as were the prototypes of their own species had human faculties, and talked and thought as men do; in whatever tribe there are totemic gentes or clans the members of these are supposed to have descended from that prototype of a bear, deer, alligator, eagle, or whatever animal a gens is called after. Certain qualities of man, physical and intellectual, found their closest analogies in those of animals, and the animal world is much nearer akin to man in the mind of the Indian than in the white man's mind. Scurrilous and grotesque acts ascribed to so many Indian deities were not intended for derision, as with us, but for faithful portrayings of the habits of typical animals; and zoodemonism—not exactly zoalatry, 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 -amtchiksh, abbr. -amtch bygone, ancient, belonging to the past, though less among the Modocs than in the northern chieftaincy. The splendor, power, and awe-inspiring qualities of these superhuman beings is not diminished in the least by the grotesque exterior and acts ascribed to some of them. The sky gods were more plastically defined by popular imagination than the subterranean deities, and hence we begin our sketch with the former.

K'MUKAMTCH.

The chief deity of the Klamath people, the creator of the world and of mankind, is K'mukantch, or the “Old Man of the Ancients,” the “Primeval Old Man.” The full form of the name is K'muk'amtchiksh, and Modocs frequently use the shorter form K'mush, K'mush, an abbreviation of k'mitcha, he has grown old, he is old, or of its participle k'mutchhátko, old. He is also named Ptish=aratcli nalam, our old father. He was also designated Plaitáklui, 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'mukantch 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 Nahuhl we may compare the reverential suffix -tizin, and in Shoshoni dialects the parallel one of -pitch, bits; e.g., mūba owel in Bannock is mii'nltits owel 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 Kū'mbat, Tūkwa, Kohāšti as fishing places, Ktā-i Tupākši and Yulabōna as fish-traps, the special gifts of the deity to the people. Other places of this kind are Shųyakē'kiši and Ktā-i Tupākši. In the old Modoc country, on Lower Klamath Lake, there is a rock shaped like a crescent and called Shapashže'ni, because “sun and moon once lived there.” On Sprague River there is a hill called “at K'múkantch's Lodge”—K'nątcham Látsashkši. Other legendary residences of the deity were at Yámsi, “Northwind's residence,” a high mountain east of Klamath Marsh; others on Tule Lake, at Nīlakshi Mountain; and finally K'múkantch was changed into the rock Ktā-i-ti, 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'múkantch creates the Indians from the purple 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'múkantch, K'mukantcham kâl’k. A peculiar haze sometimes perceptible in the west or northwest, shnuish, is regarded as his precursor or that of his son Aishish.

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

* Cf. Texts, pg. 100, 2: skāki’sh p'iit is hlisham. Mention is made of one-eyed wives of Ske'l and of Tehashkan.
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'múkamteh 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'múkamteh 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 Quetzalcóatl, 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 Namabozho 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'múkamteh allures his son Aishish 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'mükantch'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'mükantch'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'mükantch 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'mükantch, was yellow. When shooting at the mark, Aishish's arrow hit it every time, but the arrow of K'mükantch 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 (Skē'l, Skē'lamtch), K'mükantch sends out his younger brother, Weasel (Tchāshkai), 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 Wān or Wanika, 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 Zuni 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.
noon time, 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'máš 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' (muňaší?) 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'mukametch appears under the symbolic mask of a quadruped, the pine-marten or Ské'l, in Modoc Tchkē'l, which changes its black winter fur to a brown coating in the hot months of the year, and thereby became a sort of portent to the Indian. Similar changes occur with all the fur animals, but with the marten the difference in the color appears to be greater than with others. Ské'l sends his brother Tcháshgai, or Weasel, to obtain one-eyed women for both, these being sun and moon, which the Eskimos also represent as one-eyed, deified persons.† The North wind, which is blowing in alternation with the South wind, is attacked and killed by Ské'l. Here Ské'l represents the sun of the summer months, for the summer's heat defeats the cold blasts of the wintry

* Texts, pp. 99, 4 (shiáyaks 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’múkamtech 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’múkamtech 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’múkamtech minish kutulish 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’múkamtech, 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’múkamtech. 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 Aíshishantch, the second in importance among the Klamath
deities, and certainly the most popular of all, is the son of the world-creator,
K'ümúkanutch, 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 Leetkakáwash. This is an Oregonian bird of
the size of the tehókshlash, 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, Leetkakáwash 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'ümúkanutch 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: Aíshishim shapkalá-ash wiulamuulashti. I obtained them from Lucy
into the fire, and K'múkamtech, 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 Aishilam'nah ("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'múkamtech, 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'múkamtech 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 nélka, it dawned, with slight vocalic change turns into nélka, nélga, 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 (yámnamshapchii); 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, Yauliliks 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, Chatlinch. Tekáshkai or Weasel, the younger brother of Ské'l, sometimes plays the part of Aishish, but he is not found in this quality so constantly as his brother Ské'l is in that of K'mükamutch.

The various attributes ascribed to this deity by the myths show Aishish to be in many respects similar to Quetzalcoatl of Nahua 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 (kákák'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'mükamutch 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 Aishish, 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 Aishish” myth obtained by me represents Aishish rather as the adopted than as the real son of K’müka’ntch, 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, pt’ishap, 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 hásí answers for both, but the moon is commonly called ní’lí hásí or “night sun.” In the Tonica language tázt-chiksh, abbrev. táztchi stands for sun, moon, and star, but the moon is usually named là-n táztchi “night luminary,” the stars táztchi tipulá, while the sun is either ázhshukun táztchi, “day luminary” or simply táztchi. Of the Timé languages many have tsá, sá, of the Algonkin languages kísí or parallel forms for both celestial bodies, separate distinctions being

* Cf. the Grammar, in Appendix VI, p. 710.
added for "day" and "night." In the 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 -pits. -pits previously noticed (ma-atáwa-pits in Utah), which closely corresponds to παλαίφατος as used in the Homeric poems.

While the sun divides time into days, seasons, and years, our sections of time called weeks (quarters of the moon) and months (lunations, moons) are due to the revolutions of the moon. This is what caused the Klamath Indians to call both orbs by the same name: šápash 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: acuhiba 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 ukauįgosh "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 Ukauįgosh 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. Ukauįgosh 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.

Lemé-ish or Thunder.

All elementary deities in the Klamath religion, except K'umúkamitch 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 tek from to be full, for the measuring of liquids, grains, etc., is effected by filling vessels possessed of certain cubic dimensions.

† Derived from uká ukma to knock to pieces.
Ethnographic Sketch.

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, Lémé-ish, is sometimes mentioned as a single person, or abstract mythic being, but more frequently as a company of five brothers, the Thunders or Lémelemé-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 mákhaks-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 Ské'l or pine-marten, annihilates them, for the winter sky with its cold blasts is antagonistic to the display of celestial electricity. The eldest of the Thunders is married to Skúle, the meadow lark, who is the sister of pine marten. After having made themselves thoroughly odious upon the earth, they were, as the myth tells us, relegated to the far-off skies, where they can frighten the people by their noise only and do no further harm.

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

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

THE WINDS AND THE EARTH.

YÁMASH AND MÚASH.

North wind (Yámash) and South wind (Múash) are more important to the inhabitants of the Klamath highlands than any of the other winds, and therefore are mentioned more frequently. Winds always appear in connection with K'múkamntch or his representative among the animals, Ské'l. Thus when Ské'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 Ské'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 Ské'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 "Epe" 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 Smúlțale 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 filling 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 kāîlalash 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: kāîlal nu shumílläl; 176: 3 kāîlal ai nu wálta; 158: 48 kāîlantí nu shúshílal—

* After Tecumseh had delivered a speech to Governor Harrison at Vincennes, in 1811, he was offered a chair by the interpreter, who said to him: "Your father requests you to take a chair." To this Tecumseh made, with great dignity of expression, an answer which has since become classical: "The sun is my father, and the earth is my mother; and on her bosom will I repose," and immediately seated himself, in the Indian manner, upon the ground.
the two latter alluding to rumblings below the earth's surface. In the song
192; the term hámól should be changed to thámól, temóla, *was covered
with haze or mist*, a phenomenon often producing malarial and other fevers,
and therefore regarded by these Indians as of bad august. Other passages
mentioning the Earth, personified or not, are quoted in Dictionary, p. 123;
in one of these, K'múkamteh is threatening to "whirl the earth around" in
a dance, and probably this song forms part of some mythic story. (Texts,
p. 192; 9.)

**MUNATÁLKN.**

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

He appears in the following tale: When K'múkamteh created this
world, he made one man, and one woman intended to be the man's sister.
The creator placed them in a garden (háshuash) studded with trees 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'múkamteh 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 Munatálkn and
they must not open. Munatálkn came and knocked at the door, informing
them that the fruits were ripe and that he brought them all kinds of ber-
ries. The woman said to the man: "Open the door, K'múkamteh is here!" but
the man said: "Don't open; it is not K'múkamteh who stands at the door!"
The woman opened: Munatálkn 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'mükamtcuh, 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'mükamtcuh 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'mükamtcuh 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'mükamtcuh 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 Aíshisko, 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 Aíshisko 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
This genius is called Tchichnatszi'-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. Tsískaí, 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.

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

*Shù'kash is the substantive of sh'hù'ka to whirl about, this being the medial distributive form of hù'ka to run about: sh'hù'heká, sh'hù'oka, sh'hù'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, shkû'ksh is "what comes out of:" like sko'ks, skô spring of the year; it is derived from skôa 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 skûks 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'mûkanetch." 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 Tunyka language of Louisiana têlia or têlia'htch signify shadow, soul, and reflection in the water; in the Cha'hta, State of Mississippi, shilambish is shadoor and soul, while a ghost is shilup. The Egyptian ka and the Greek êdaimôn, 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 adament soul in the living being, a'dali secondary soul of an animal killed once before, and asigna an ordinary specter, ghost of malevolent disposition, which last term served the missionaries for transcribing the word "devil."
The common belief of the Oregonians is that after death the soul travels the path traveled by the sun, which is the westward path; there it joins in the spirit-land (ẽ'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 ẽ'ni and Grammar, Appendix VI, p. 702. The Warm Spring Indians call the spirit land: ayayani. 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 wanaka, 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 kiúks 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 Giwash. He went by an underground passage (tissue?) 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 Vättur, and two giant-women of the Elip tilikum or "Primeval People," were changed into two columns of sandstone, near the Yáquina country, on Middle Columbia River, for having preyed upon the human race.†

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

Another dwarf genius, about four feet high, Géninein, 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 today 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 Navajos never approach near to it, but they stand on high summits around, and view from afar their natal waters. (From Navajo 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 zoolatry. Where gods and goddesses have reached a fully anthropomorphic shape, which occurred in a few American nations only, there we also find priests, temples, ceremonies, oracles, sacrifices, and prayers; but where deities remain in the undeveloped condition of spirits and demons, propitious or malevolent to mankind, we may expect to see the natives deifying quadrupeds, birds, or snakes, instead of giving their gods the human form, which is the most perfect form of this world's creatures. For in many physical qualities animals surpass the human being. This excites the admiration of man in his ruder stages; he wonders at their cunning and shrewdness, and thinks them his equals in more than one respect. Why should he not express such feelings as these by reverencing them and including them in his unpolished and naïve, but pictorial and candid folklore stories?

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

The animals which form the subject of mythic stories and beast tales are pretty much the same as those mentioned in the magic songs of the medical practitioners, of which I have brought together a considerable collection in Texts, pp. 153–181. The birds get an unusually large share in
these curious song lines: the loon (tipalal) is noticed there for being the best diving bird of these upland waters; the yellow-hammer, or tehcé-ush, a woodpecker, for its beautiful red plumage; the kilíwash, another woodpecker, for its precious scalp. The ducks are well remembered in these songs on account of their ubiquity, their numerous species, the elegance of their exterior. Birds renowned for their influence upon the weather are the wihuash and the tsítsíwiísh, who can produce snowfall; the ka'ls or kal'alsh, 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 ámtchiksh, abbr. -ámtch, -amts prímeral, of which mention has been made previously, and many also appear collectively, as fie (or ten) brothers or fie sisters, sometimes with their old parents (títsíka-ága). This is the case only with gregarious animals, and also applies to the Thunders. Many of the larger quadrupeds appear constantly with two young only.

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

Marten or Skél, Skél-amtch always appears in connection with Weasel or Teháshkai. Weasel is reputed to be the younger brother (tapiap) of Skél and acts as his servant and errand-boy. In the execution of the dangerous errands he is intrusted with, Weasel is often killed, and Skél
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 Yāmsi, “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’l is a great wrestler, and like K’múkamtch has the faculty of changing himself into a bird, beast, dog, old woman, etc., at will. To a certain extent he is the counterpart of K’múkamtch and performs the same deeds as he does, it appearing as if K’múkamtch acted under the mask of Marten and Tchāskai 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 Wāshamtch as the Klamaths call him, always appears in sun and moon stories, and is, like Skē’l and Tchāshgai, a substitute for the sun-and-moon deities. When he ran a race with the clouds he thought at first that there were two of him, for he always saw another person, his shadow, going by his side. When he stayed in the lodge of the Firedrill brothers he took the fire-sticks of these in his hands and they all blazed up. In the lodge of the ten Hot-Water Basket brothers he was burnt terribly by the inmates, and when repairing to the Ants’ lodge the inmates punished him fearfully by their
savage bites. Once when caught in the act of "stealing" a woman, he was captured by the two husbands of the same, who skinned him and hung up the skin to dry, after which the woman was abducted by the five Bear brothers. The female prairie wolf also appears in folklore with her progeny, e. g., in the tale of the "Creation of the Moons," page 105, which exists in several variations. Such stories and others represent the coyote-wolf as a being which has many points of contact with Kimúkanutch, 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-amtch, Sháshapamtch, Sháshapsh, 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 folklore tales (shapkéá, shapke-ia, shashapkaléa to narrate a story, shapkaléash, distr. shashapkéléash legend, tale). The tale of the "Bear and the Antelope" is perhaps the most attractive of our collection of Texts. Generally the bear is the aggressive party in these stories, and he also gets generally worsted whenever a fight occurs or a stratagem is played on him. Sometimes there are five bear brothers acting in unison. In the "old yarn," narrated p. 131, this bear is killed by Gray Wolf near Modoc Point, and in his magic song (157: 46) he is made to say that he has five springs which are all dried up. He is often mentioned in the song-lines, but always under the name Lúk, not as Sháshapamtch.

Gray Wolf or Ké-ntchish, Ké-ntchiamtch 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'ámikantch; 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 (tchashash), the three different kinds of deer, the antelope (tclio-u), the elk (vu'n), the mole (mu'nk, Mod. mu-uc). Men or Indians appear but incidentally in beast stories, as pšhe-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, Kákamantch), 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'laiwash) 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 Ojibwe Shingibis 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" (šápsam pčhiwi). 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'múkamntch 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'múkamntch burnt in the fire, which in another myth figures as a small ball (ké-iks) and is his spirit or life.

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

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

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

Certain miracles are here achieved by bodily contact and symbolic acts; so dead animals are brought to life again by jumping three or five
times over them or by blowing at them, an act which is supposed to impart life.

CONCLUDING WORDS.

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

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

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

WITH EXPLANATORY NOTES.
THE KLAMATH INDIANS OF OREGON.

BY ALBERT S. GATSCHET.

INTRODUCTION TO THE TEXTS.

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

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

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 daemons; 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 trag-
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 inter-tribal 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 relations, 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. It facts and dates do not, words and radical syllables will tell us a tale, and may enable us to trace ancient migrations or inter-tribal 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 Maklaks 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 E-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 Maklaks must have had undisturbed possession of the headwaters of Klamath River for some centuries prior to the advent of the white population.

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

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

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

1. *The Riddle family*, consisting of Frank Tazewell Riddle, a native of Kentucky, born about 1836; his wife Toby, a pure-blood Modoc woman, who was, as stated in her biographic notice, born in 1842, and their son Jeff. C. Davis Riddle, born about 1862. Among several texts of linguistic importance I obtained from them a circumstantial chronic 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 superstitions 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 Yáñeks. Preston had previously sojourned five years at Oregon City on the Willámet River and vicinity, and there he learned to converse in English quite fluently, acquiring also the idiom of the Wasco Indians, of which he has furnished me over three hundred of the most usual terms. During a stay of three weeks which he made at the Klamath Lake Agency, I obtained from him valuable grammatic and lexical information, texts, popular songs, and proper names, and revised with him the Modoc dictionary.

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

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

7-11. Other informants of whose assistance I have availed myself are mentioned at the head of the texts. They were Johnson, the head chief of the Modocs at Yáñeks; 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* $\ddot{u}$, the vowel $\ddot{u}$), 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 $\hat{u}, \tilde{u}, \ddot{u}, \dddot{u}$, the earlier pages of the texts contain more indications than are given in the later. In certain terms long vowels can turn into short, and short into long ones. Special attention must be paid also to the study of elisions, apocopes, metatheses, etc.

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

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

a as in alarm, wash; German, Mann, hat; French, pas, gras, flanc.
ā longer sound of a, as in fur, 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 blah, hold; 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.
ea as in hat, man, fat, ass, slash.
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LIST OF SOUNDS OCCURRING IN THE KLAMATH LANGUAGE.

§ as in law, all, fall, tall, taught.
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<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation in Example Words</th>
<th>German</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>l</td>
<td>as in <em>lull, loon, lot</em>; Lillie; lance.</td>
<td>Lillie</td>
<td>lance</td>
</tr>
<tr>
<td>m</td>
<td>as in <em>madam, mill, mimic, man</em>; Memme.</td>
<td>Memme</td>
<td>Memme</td>
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<tr>
<td>mb</td>
<td>as in <em>ramble, gamble, nimble</em>.</td>
<td></td>
<td></td>
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<tr>
<td>mp</td>
<td>as in <em>sample, thumping</em>.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>as in <em>nun, net, noose</em>; nein; nuire.</td>
<td>nein</td>
<td>nuire</td>
</tr>
<tr>
<td>ng</td>
<td>as in <em>ring, bang, singing</em>; singen, hungen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nk</td>
<td>as in <em>prank, rink, spank</em>; Schwank; cinquante.</td>
<td>Schwank</td>
<td>cinquante</td>
</tr>
<tr>
<td>nk</td>
<td>a combination of n with k.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nz</td>
<td>a combination of n with z.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>as in <em>home, lonely, most</em>; Molken; sotte.</td>
<td>Molken</td>
<td>sotte</td>
</tr>
<tr>
<td>o̯</td>
<td>longer sound of o, as in note, rope; Floh, Boot, roth; sauter.</td>
<td>Floh</td>
<td>roth</td>
</tr>
<tr>
<td>ò̯</td>
<td>as in <em>bird, burn, surd</em>; blöde, Römer; devil, cœur.</td>
<td>blöde</td>
<td>cœur</td>
</tr>
<tr>
<td>p</td>
<td>as in <em>pipe, papa</em>; Puppe; pied.</td>
<td>Puppe</td>
<td>pied</td>
</tr>
<tr>
<td>s</td>
<td>as in <em>sad, sale, soul, smell</em>; Seele, Sichel; sauce.</td>
<td>Seele</td>
<td>sauce</td>
</tr>
<tr>
<td>sh</td>
<td>as in <em>shaft, shingle</em>; Schale, schön; chercher.</td>
<td>Schale</td>
<td>schön</td>
</tr>
<tr>
<td>t</td>
<td>as in <em>trot, tell, tiptop</em>; Tafel; tour.</td>
<td>Tafel</td>
<td>tour</td>
</tr>
<tr>
<td>tch</td>
<td>as in <em>church, draft, choke</em>; hätscheln; cicerone; chaparral, cichla.</td>
<td>hätscheln</td>
<td>cicerone</td>
</tr>
<tr>
<td>u</td>
<td>as in <em>smooth, truth</em>; Fass; loud, poutre, outrage.</td>
<td>Fass</td>
<td>poutre</td>
</tr>
<tr>
<td>û̯</td>
<td>longer sound of u, as in crude, flume, fool; Stuhl, Ruhr, Blume; bord, sound.</td>
<td>Stuhl</td>
<td>Ruhr</td>
</tr>
<tr>
<td>ù̯</td>
<td>as in <em>full, pull</em>; Flucht, Kluft, Russland; lungo.</td>
<td>Flucht</td>
<td>Russland</td>
</tr>
<tr>
<td>ü̯</td>
<td>not in English; kuhl, Gefühl; lune, puce.</td>
<td>kuhl</td>
<td>Gefühl</td>
</tr>
<tr>
<td>v</td>
<td>as in <em>valve, vear, vestiges</em>; Wolke, Wasser, waben; vauteur, veut.</td>
<td>Wolke</td>
<td>Wasser</td>
</tr>
<tr>
<td>w</td>
<td>the û before vowels; <em>water, waste, wolf, wish, wayward</em>; in German it corresponds nearest to short u, not to w; nearly as French ou in oui, ouate.</td>
<td>Wolke</td>
<td>Wasser</td>
</tr>
<tr>
<td>z</td>
<td>as in <em>zeal, zone, frozen</em>; Hase; zèle, rose.</td>
<td>Hase</td>
<td>zèle</td>
</tr>
</tbody>
</table>

The English *x* is rendered by *gs* or *ks*, the German *z* by *ds* or *ts*, all being compound articulations. The two points on *a, o, u* (¨a, ¨o, ¨u) are not signs of diacritical mark; they mark softened vowels.
The pronunciation of the diphthongs may be easily inferred from their component vowels; it is as follows:

- **ai** as in *life, mine, sly, die, dye.*
- **au** as in *mouse, loud, arouse.*
- **ei** a combination of *e* and *i* resembling the vowel sounds in the word *greyish*, united into a diphthong.

- **yu or u** as in *pure, few, union.*
- **oi** as in *loin, groin, alloy.*
- **wa or u** as in *watch, wash;* French, *loi, roi.*
- **wi or u** as in *squid, win, switch.*

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

**Graphic signs.**

- `·` arrested sound: *skó-hs, spring time;* tchúčka, *to swim up stream.*
- `'` apostrophe marking elision of a vowel, of *e* or any other sound: heshúmple for heshúmple, *to recover one's health.*
- `-` hiatus, separating two vowels as belonging to two different syllables: *pála-ash, flour; lemč-ish, thunder;* or two consonants: *tsišs-ha'ni, at salmon-time.*
- `·` separates the parts of compound terms: *skúks-kía'm, spirit-fish or letiferous fish.*
- `'` acute; the only accent used for marking emphasized syllables.
- `-` vowel pronounced long: *mú'ni, large, great.*
- `·` vowel pronounced short, except *e,* to which a distinct sound is given: *yúmáltká, to return from berry-harvest.*
EARLY TRADITIONAL HISTORY OF MODOCS AND CAPTAIN WRIGHT'S MASSACRE.

GIVEN IN THE MODOC PHALET BY TOBY RIDDLE.

È-ukshikni Mødoki'hash sheggatza lapgshaptánkui taunëp illô'la at; The Klamath Lakes from the Modoc separated seven times ten years now; tâuktchikni ká-i pën nadsha'šak tehia. Gümptašsh É-ukshikni'hash (they) since then not again together lived. The Kombatshá from the Klamaths sheggatza vûnépni taunëp illô'la at. 3

Ká-iu máklak Kush shëllaulshët, tú'ni Bóshtin Yâmatašla mëdshantko Before the (Modoc) people had fought, a number of Americans to Oregon emigrating kó-idsha welekâpkash Môdokishash shëkëka, yówish tïkëtaknan tûntish an ugly old woman Modoc caught, (both) heels having cut through a rope shùnka, topitun wïg'n shilëhëta, sheguku'gatchnan shëkëka, Shášsh Bóshtin-6 passed behind a wagon tied (her), by dragging killed (her), Slëla Ameri, nash shuënkshët pallô'tan hû'nekëlam Bóshtinâm sha-âmakshash. Bóshtin- cans having murdered (and) robbed of this Americans party. tâukt lûpidåna hûn welekësan tehëkëli këtdëmsa. at that time firstly of this old woman the blood spilled.

Shášlam 1852, nash Bóshtin Capt'n Wright shëhatko shû'ldashash 9 (In the) fall (of) 1852 one American, Captain Wright named soldiers i-ammatko Mô'doka kâla gâtpa, máklakshash shënap-û'këka shishokash. having with him (to the) Modoc country came to the (Modoc) people because he desired to make war Ká-i máklak Kush šika. Môdokishash swawédrash lutatâtki pi'sh Not (any) Modoc woman he saw, A Modoc woman going to interpret for him shâ'tela; shâ'tela hûnk swawédrash; máklak gatpëntki, shu-utëntgti pi'sh 12 he hired; he instructed this woman (so say); that the should come to meet in council with Modoc giûga máklaks; shapiya, máklakshash nash mu'nish wûshmûsh shuikëstka. the Modoc; he announced (for) the Modocs one large ox he would kill. Mâklakshash shapiyûla Tá-un shuûtësh shuikëtela. At tû'm Mô'dokni The Modocs having notified, to Yreka poison he sent for. Then many Modocs gâtpa; at tehëk hûnk wûshmûsh shiukûla shuûtësh itá. Nâ'sh tehëk 15 arrived; then forthwith the ox having butchered the poison he put on. Then then hûnk Yâmakni Bóshtinâsh tehawmatko Mô'dokishash shapiya ká-i Warm Spring Indian the Americans having lived among the Modocs notified not tehëleksh pâtki, shuûtësh itûmâkshash gi'sht. At tâukt ká-i tîsh hëm- (any) meat they should poison put on it having been. Now at that time not well it was eat, kàûka, Mô'dokni at gi'mpële. talked the Modocs then left for home.
Pëns swawédhash hṹn̄k shguiyuc: “at më j' ꜠ewi shishu'kash, shú-
Aguin woman this he said: “now I quit fighting. met
útanksh shaná-uli p'laikí'sham palpalish shil k'hi'ulegan.” Vunjpré tauniáp
in council I desire God's white flag raising. Forty
3 pëns nádsghsáhpta máklaks shú-útankptpa. Lakí p'ná hṹn̄k shuíldshásh
and six Indians met (him) in council. The com-
mander his soldiers
lihashnálzán shuíldshásh shapiyá: “stalálashtak a núsh páksh, máklák-
placing in ambush, the soldiers said: “having filled when the pipe, the Mo-
shash tashuítak!” Máklaks hṹn̄k nánnuk wawápkon shú-útankó'tkish-
does you attack!” The Modocs all seated of general councils
6 páksh pákha, shíshtú'lan i-álza nánnuk utésh. Bóshtín lakí pákshí'tga
the pipe smoked having unrest had had
down all bows. The American com-
mander his pipe
lákpeks shuyégá; pákshí'tga shuyegótan shikenítki'shtka shuíldshásh yúte-
túmpka, at nánnuk máklaks uge'sha. Bóshtín nánnuk mákláks shuências;
men to then all Modocs (they) were wounded. The Americans all Modocs
fire, killed.
9 túnap tokx šhúx'ta
fire however escaped.

NOTES.

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

13, 2 and 3. For illokatu, “years elapsed now”, Klamath Lakes would say: illoka, or illokatko.

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

13, 5. Sháhtash, etc. The informant intends to say: Americans, immigrating to the
Rogue River or Willamet 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 (Tilhuantko), 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 wúshmaš, wúshmaš, the Klamath Lake dialect has the original Sahaptin term, mūšmaš, the primary signification of which is, “lowing live cattle.” The Lower Chinook has emúsmaš, the Kalapuya, amúsmaš. The Nez Perë dialect of Sahaptin has mū for or, caw, cattle.

13, 13. shintiéštka is the verbal desiderative of shintía, to kill for somebody, to butcher for somebody’s benefit.

13, 14. tū’ni Mô’dokni instead of: tū’ni Mô’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. tishsh hemkánka means: to discuss an arrangement resulting in good to both parties; this is, in most cases, equivalent to “conclude peace”.

14, 4. shtalálashítak is a contraction of shtalálashít tak, both particles tak being correlative to each other, and referring here to the future.—shtalálashít is verbal conditional of stálalú, to fill, derived from stání, full, through assimilation of consonants: shtalálú for stálalú.

14, 6. i-álzí, distributive form of the verb álza, álza: 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 shéllual Walamsk'ishash.

FIGHTS BETWEEN KLAMATH LAKE AND ROGUE RIVER INDIANS.

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

Lap'ni' sha shéllual Walamsk'í-sas É-úshkni. Timá sha huluágsta

Twice they fought the Rogue Rivers the Lake tribe. One time they enslaved tü'm, tímatoks a lá-i huluágsta, puédsámpéli sa hú'ak.

many, but the second not they made slaves, put to flight they.

Tíma É-úshkni ktaklí'sh géna Wálanis; tsúí sláá tü'ma tehí'pkgsh.

The first time the Lake tribe arrayed for war went to Rogue River and found many encamped.

Valley

Tsúí gakiáuma tehí'sh (mi'shtáak gakiáamina), tsúí ní'iska, tsúí Wálamskñi

Then they surrounded the lodges (the same night) they surrounded it danced, and the Rogue Rivers papátikal shúshú'dshapelish. Tchúí É-úshkñi shúl'ipka, tsúí tí'ntkal sa,

rose from sleep (and) built their fires again. Then the Lake men laid themselves then started up they on the ground.

sa', them also.Them likewise they fought.

Then

HInstalled

The

shúlka, tsúí sláá tü'm Walamsk'íshash, lákinsh a sú'gá; "Taktákh"

Tó'nata sa, tehí'úga-sa tü'm Walamsk'íshash, lákinsh a sú'gá; "Taktákh"

that they, and wounded many Rogue River Indians (and the killed "The Red"

chief the some others

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

shú ni'ish; tü'm tánkt hushtchóka sa, lúhuksla tü'm wéwanuish udénd-

they scalped a good many killed they, made slaves of many women emil-

9
gamí' tahí'sh. Tsúí gépálpí É-úshkñi, tsúí gatpampeší sa; tsúí súk'ñíki
dieú also. Then withdrew the Lake men and home went they, after they assembled.

yácananapuk lák hu'nk, tsúí sa yá-ka, tsúí sa wálas tsú's tawá lák ímpa'í-

for dancing over the and they sang and they a pole also set up the sticking on
tínsk, tátzelmen tāhuíg tú'shtoks gaki'ma sai-tehkú. Túnepni sá-atsa
tínsk, sticking in the midst just of the place where they moved scalp-dancing. Five (nights) scalp-dancing.

12
sa mi'ishá, gá'ták hu'nk sa tāhuíg wák slúhu'mshúzaln shuíshú'l/ya

they all night finally them they slaves by the arms seizing forced to dance.

lóoks wigátá

fire chose by.

Timá hi'ís tshi'n sání'upšílam; tsúyuk gúka gúmpéle. Tsúyuk

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

(thera) time abduction.

15
sápía gatpampeki, tsúí sás hú'ík áp'ka sanyeaktant hú'í káilí gúül.

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

country

Tsúí gátpa tumí mákáaks Mú'saks-sáwalts tsúís hú'mí, tsúí gíkna Kókó.

And arrived many Rogue Rivers to the "Siskiun Place" at salmon time and they crossed Will am-

Rivn, to

Tsúí gakiáuna listelas. Ká'íí híhlassuks tántk; géna sa námuk Á-úksí-

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

and
geledanktsuk Yamakisas. Tapi'sha gatpa Walamskni tehi'shatat. Tsui

• will swam those never they ~

And became spoke too. replied those thus tiisii they That cleared also. That some said: "know country, fought, those oolly five put Kwdsi

enslaved wounded, pursuing." Lake Rogue I alone Then sorry alike and old "hain'sat (they) men, fought. hid the gekudnapka kwdsi never now so and returned into us

Kaw'sa ruma mahlaks kakaknolat gii'ng. Tsui gatpampeh namuk E-ukskni' huk, at sa haitsna Walamskii'sas.

After this returned the whole Lake tribe, now they pursued the Rogue Rivers.

Tsui sa slii' huk' tu'nipnis hihassunaksas, tsui sa wula hu'nkust tu'nipans. And they met these five men, and they asked these fire men, kii' huk tii'ed: "tatatuk mahlaks gatpa?" Tsui hu'k sii'gasa ni who there that time had encamped where to the Rogue had gone? And replied: "kii' ni vuu'sa: shawigan kii' ni mii'msh tumi?" Tehni ni na'ash gi sa-

"not I am afraid; in my fury start out I (even against) a large. Then I so spoke to

walin'ash geu: "gak'an a nii'! unto nii'lshe hushche'llgtgi! geku'mapka 9 fellow-fighters mine; will start out we! never os they may kill. I will proceed mind!" A nii' gii'ka, at nii'lshe sia ngii'sha, tsui nii' shawii'ga kii'a, out-side! And we preceded, now us they wounded, and we became furious very, (our camp).

tsu' nii' kwdsi' huu'kuash Walamskii'shish.

and we drove back those Rogue Rivers, Tsui wissu nii'lshe, kokii'at gewai' sa, udokamka sa; tsui sa si'ksa 12 There they took at us, into the river leaped they, swear over they; and they reported upon fright

na'asti huu'kuas tu'nepni. Tsui E-ukskii na'ash gi: "haitsumat sas paa'n, then (tous) these five men. Then the Lake men thus said: "pursue ye them once more, hushche'lk'tat haitsmank." Tsui sa penoi'dsa, tsui nanka gaggiala penoi'-ha'ly (ye) them. And they pursued, and some hid themselves before the darsam, tii'mi'shtka tsui nanka hatak tsoka, nanka tokx gii'mpele. Ngesi'tik 15 pursers, by starvation then some right there perished, some however returned home Wounded huu'ku sa shilchla tsokaps teha.

(u.s.) they formed dead ones also.

Tehni'ssa Walamskii shehual tiina a Kii' sa tuu siuka E-ukskii'sas, In this manner the Rogue Rivers made war at one time Not they any killed Lake men, tii'kakak siuka wewal'k'sas k'mutehkapkas tehi'sh. At gii' tak ni savyuaka, 18 only a few (they) old women old men too. That is all I knew hii'mash tiit'luval A'ukskii Walamskii'shish; kii' tiata luhaugsla A'ukskii - how fought the Lake tribe against the Rogue Rivers; never they made slaves of the Lake shish wunii'jand sell'ok nanka'sh-kii'lahki. E-ukskii pilu luhaugsla tribe conquering by war those from tribes allaroun; the Lake men alone enslaved nanka'sh ki'sas gii'ta kii'lah, kii' tiata yuval'sitk si'tu mahlaks 21 all surrounding Indians in this country, never sorry alike rendered the Indians A-ukskii'sas. The Lake tribe.
Sá-adas tsí's Moatnásh tsí's ūdúyua, Sastiásh tsí's Walamskí'sh tsís
The Snakes too, the Pit Rivers too (they) whipped the Shasta too, the Rogue Rivers too,
Mókesh tsí's ūdúyua Á'ukkásh. Wúitángí'shan tsí's títatná ténéska
the Kalapuyas too whipped the Lake tribe. From the Warm Spring also at various took away
Indians
3 wáts É'-ushkásh.  horses the Lake men.

NOTES.

16. Dave Hill took part himself in one of these skirmishes. His historical accounts are all given in the conversational style, which almost throughout substitutes the simple s for sich. 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 -3, is the adverbial particle hi, and forms a locative case, mainly found in local and topographical terms, as in Yámsi, Kakágosi, Ktaiwashi; also in a few generic forms designating localities, encampments, mountains, etc.

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

16. 7. nángateh, for nánzà tehsì, "others also".

16. 10. yákmanapkuk, verbal causative of the future of yákna. The forms yákna, yá'ka, ye'ka, yeka, are preferable to yákna, yaka.

16. 11. sà-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. Títá la'ts, 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. sapiya, 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. Tsíi me'dka. 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. gákín and geknánapi, inflectional metathesis for gákín and geknámapka.

17. 11. húshchó'kat for húshchó'kat at, at (by) being repeated twice.

17. 16. tsökâpks tehá is a contraction from tsökâpks tehá'sh a.

17. 17. Télissá, for tehl shá: thus they.

17. 20. sélòlok: synizesis of the longer form shelluluk, shellulúga: through fighting.

17. 21. yuyálks'sitk, abbreviated from yuyálkí'shitk, looking like persons mourning over their lost companions, or made sorrowful by bondage to Indians of a foreign tribe.
The Lake men not often warred against the Pit River men. Shastí; continually how they fought, (and) many killed Pit River men. The Lake men ensnared also many every spring-time. Not they killed the Lake men. Enraged they by the mere eight of Lake men they ran away; never they scalped hu'stcho'k-huya bak sa; tu'm te'tsa hustsoka Mtatuash. K4-itata si'ukat killed only they; many then they killed Pit River men. Never massacred A-ukskisas Mtatuash. the Lake men the Pit Rivers.

DAVE HILL'S FIRST FIGHT WITH THE PIT RIVERS.

Kitchkánin tánkt nů géná sikénigit'k pi'la ūyamnak. Tsuí nād 6
Being a boy I that time I went a small p'tol only carrying And we
Lake men dismounted her report at Little River, one with us American (coming). Then
hishtchakta hátakt; wats mbú-uta na-ā'nan; sawika hishnaaksha hunkánti they had a contest there; (one man's) was by another became angry the man thereat
watch mina mbú-utisht, tsuí hushtópakta sha lóloksgish; tehí sha hatókt 9
horse his having being shot, and pulled out they (their) guns; so they there
geló'la shewatza-tka. Tsuí géná, tú' pě'n mákłéza sha, tsuí sa mbú'-dismounted about noon-time. Then traveled, far again camped they, then they in the sant géná pă'n, tsuí sa mákłéza Wúksalks, tsuí sa pă'n géná mbú'sant, morning they, and they camped at Wúkas-Place, then they again went on next morning.
tsuí pă'n sa mákłéza Tiúné'ksh; gitaks plaikishka sáppás. Tsuí sa 12
and again they encamped at Tiúné'ksh; then (was) heat culmination the sun And they
kákta, tsuí sa mú'lua lité'zi, tsuí sa pśin géná, uíshta sha géná
hebarestu, then they made ready in the evening, and they at night travelled, all night they went on
tukláktsnank.
stepping at intervals.

Tsuí mbú'sant shliá Mtatuashash tehí'pksksh, tsuí gūl'kí nād, tehíi 15
And next morning we saw the Pit Rivers encamped, and attacked we. and
Mtatuashash, vussó'k sus till'índaša wéwamnush; tsuí sa lá'huagsla, ran away the Pit Rivers, frightened them they abandoned (their) women; then they (them) made
Xa'sh ni hu'g'sla sawa'lds. Shlai'popkan hātakt shānōtanksht ndānni
the 1 captured female. Noticed I there engaged in fighting there
hīhasnaksh Mōatunash; E-ukskni tōks lāpik. Tsūi wigābāmni shenōtank-
men Pit Rivers; Lake men but two were And a short while skirmished
3 hūya shash, tsūi kā'ktswa shu, tsūi hō'pelits-nank āmbutat gēnā; kū-idsi
with them, then thūl they, and shoving missiles into the water went; impracti-
āmbu hātakt hūhina't. Tsūi nish kā-a kā'dshika, tsūi ni kaki'dsapēlē, at
the water there giving way. And me greatly it fatigued, and I went by turns,
tchūl kēlēw; tu' gēnā Mōatunash kšāw'lsaman at. Tsūi E-ukskni gā'papēlē
then I made halt; away went the Pit Rivers when (shooting) had ceased.
Then the Lake men returned
6 kāhhiank tchūpakh wēw'anūsh, tsūi sa shlāa yāsta't li'ukuapkksh. Tsūi sa
looking out for the assembled women, and they found (them) in crowdel. And they
shūl'shu'za, mūts nāsh shūl'ka, tsūi gēpapēlē E-ukskni kā-i shash tuā
seized them. Also I too took, then withdrew the Lake men and of them none
shlīt, Mōataushash pī'la sa sūga tānnkak.
was shot Pit Rivers only they killed a few.
9 Xa'sh sē'gsa tāntk E-ukskni sūō'lkipaluk. Tsūi Ti'mōleshtat māk'lkak-
pēlē, tsūi sa pā'n shūlshōl'ya lūl'has hātakt maklaksksāk. Tsūi
again, and they also made dance each slave there before the Indians. And
gepapēlē sha mūb'sant, tsūi sha Mōatak māk'lkakpēle, tsūi hātōkt maklak-
went away they next day, and they at Medbs encamped, and just there Indians
12 kāksi gūk'kak lūl'has. Kū-i sa hu'ūn hātehant; unāk tā'ds māl'apēlē
away from) ran away captives. Not they then pursued, early however get ready ag'in.
Tsūi sa gūnāshk'tehs, tsūi sa gel'o'la Kōkā'ksaks; tsūi sa sakapampēlē-
And they started out, and they dismounted at Little River; then they wanted to perform
astka gi: "Kālām mālām tīsā' wāt's gi, hu'ūk āt lupį' gāt'papēlē-napk!
a race: "To whom of ye fleet horses are, those ye first shall return home!
15 kō'iutakiank āt gēnāapk!
"faster (than we) ye travel!"
Tsūi sa gēnā, tsūi hu'lal'z nānka wātch, nūnatzok gāt'papēlē
Then they went and gave out some horses, some others returned
E-uksi lī'ti. Tsūi sa tehā gāt'papēlāuk, tsūi gē'nu gūkak hū'k hu'gs
to Klamath at night. Then they stayed after return, then by me ran away the slave
Mat'h fall (there)
18 spūnu'sh; nā-cens hīssu'k'as spūni'nu hū'ūn. Tsūyuk humēl'mski gūkak,
the transferred to another man I had given her. And she from his lodge ran away
nūnatzok sā etna Amapzi'ni sēsatwi tehūk wātchāt; tsūi sa ītpa tū'm
but others they brought to the Bulks, traded (them) for horses; and they brought many
wātch hu'ūn hu'gs sēsatwi'tkuk.

20 HISTORICAL TEXTS.

Thus I knew (how) once with the Pit Rivers bought the Lake men.
PIT RIVER RAIDS.

WAWÁLISKS TAPI' SHÉLLUALSHA MOATUÁSHASH.

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

Ná-ántka skó'shtka nù géña; túnk nté-ish ni t'-amnatk géña lólok-

ish tchish Tú' nád mákléza; tsúú nád hátokt mû'shmush lucla, Bósh'tin

set on; cuirasses tingkt llo/docs we to out, returned Anrl

women tchui there encamped; off there.

Tsúú hó'k tsiii kâ-ishtsha; everybody seen, got their cuirasses off

and we there an ox butchered, an American

tpai-ók mûlsh hishtchúktmuk Moatuáshash. Tsúú nat shenotankákska hátak, 3

writing us, for he had become angry at the Pit Rivers. Then we almost forgot

Nánka tehillûk Nûshaltzagaki'shash kahun'ls témoslika; nát hûnkantL

some men siding with the Headwater Modoc cuirasses abstracted; we there

sawîyang lá'p nat kâ-kû'lsh shlé'tza. Tsúú nat ká-i hûnk sklé'pele

getting angry two we cuirasses took away. And we not them returned

ne-uzáplish gi'ntak lá'kiam E-nts'kí'shám; tsúú nat mû'ns-gitk slá'pele. 6

the repeated orders in spite of the chiefs of the Lake men; but we at last returned them.

Hû'masht nat hátokt máklézank; tehúi nat géña mbû'sant, tehúi nat

Thus (did, acted) we there while camping; then we traveled next day, and we

tú' mákléka Mû'atak. Tsúú nat mbû'sant géña, tsúú nat tú' máklék

over camped on Modoc Lake And we in the morning started out, and we there

Tiumó'lish. Móatokii nánka sá-ulanachna, tsúú sa kí'ul'kí kí'uk suawimmk 9

ti' at Tiumolel. Modoc's some went with us), and they danced a conjurer when examined

sas kánts slinnápkst: “lû slinnápkst, tehúi mûlsh ngatnapk nálhis”; tsúú

then who might be shot: “if ye will be shot, then to you will snap the bowstrings”; and

lá'p ngáta nálhis. Tsúú nat mbû'sant géña, tú' nat atí' géña lupí' nálam

two snapped bowstrings. Then we next morning started far we off travelled first our

hûnk slâlahshun guni'ta. Tsúú nat waita yainatat tchłaphkank kâmakok 12

war expedition further. Then we saw from a mountain overlooking to spy

the day

Moatuáshash; tehúi nat shlalá tehú'pksk; kútsant tehía ktávat.

the Pit Rivers; and we saw encamped; inaccessible they in rocks.

Tsúú nád pà'gkist gâki'amna, tsúú gû'kí; tsúú ná'ts shlalá Móatunash, And we at dawn surrounded, then attacked and us discovered the Pit Rivers,

tsúú weto'li lalî'shtut; kokálam hûk pâlkuish mûnû tú. Hátokt galâyapguk 15

and slid down the side; of a river there the dry bed deep-down. At that place entering the woods

nánsa Móatunash li wântk i'ótat; tu'm shash ngá'isha Móatoki'shish, Lank-

some Pit River men gathering i-o-ta; two shash ngai'isha Modoki'shash, Lake-

some Modoc men gathering i-o-ta; many (them) they wounded Modoc men, Long;

Tsánsash tehill shl'skga názak-ksa'k'na; ngai'ish hûk ngak-ksa'ksh

John also they came near on head-top right there; bullet that on the head top

utíshtcha. Ná-endu tehill uísch shlín Móatokish. Tsúú nat lé wak ká-a: 18

grazed Another too in the was shot in) Modoc man. And we traveled very

l'wa hûk tû mú'ta sha lêméwaliëkshnat i-utla; nánuk wéwansui hátokt

were there down below they driftedwood heap under, all women and all there
HISTORICAL TEXTS.

li'-upka tū' mū'na. Tēhūi ni tū' hātokt plēntant tehi'wishksaksi gi; tehūi were lumped deep below. Then I just there above their camping place was; and hātokt ni'sh a gishī: "Lā' a nat wāk ka-ū; lā' nat wāk galdsawi'ā-a!" tsī sa, there I while stayed: "Not we know what to not we (know) to approach closely!" so they do, (said).

3 hātokt ni'sh gi'shi. Tsūi ni hū'tzī, tsūi láp nish nētsiaka hū'tzipsh. Tsūi there I while was. There I leaped then two at shot arrows as I leaped. Then ni hū'tsna tū', tsūi ni hū'tpa hūsasnakas hātokt h-ukā-isi hātakt tehūyunk I ran over and I reached the (Lake) men there collected there then senōtankash. Tsūi ni'sh sa lāwā'-ūla hū'kuaapksht kū'kalam palkui'sham; fighting. But me they not allowed to run across the river's dry bottom; that spot opposite some Lake men had gathered they were fight rocks hiding behind. Vsūi nish nānka: "kā-i gi; kā-i hū'tsa, shlinápka ni'sh!" tsī n's sa And to me a few: "Don't do it; don't run, they will shoot you!" so to me they hātakt. Tsūi ni: "hū'tchanuapk" tehi ni ki', "wikā an' gādswish sīnام-there said. Then 1: "I shall rush over" so I said, "closely I to approach I 9 hōli' tēhūi hātaktk "Kā-i kī'laŋk pi'la i'-ńta, tū'm at ngū'-i'sha; ŭts want this I there said "Not in quick they shot, many are wounded; never gīnt, shī'ki' mūsh!" tsūi at gi. A ni hō'tsna at, tsūi nish kā'kī'ha, tsūi mind, let them me!" so I now said. Then I ran towards (them), and me they missed, and hutapēnū'lishi nń us nāyēns Mōatokni shī'ū pā'n nūsh; tsūi kā'haha shī'shām after I had reached another Modoc was shot also in the and heached through his there running head; running.

12 Tsūi nat lēwak nā'-ulēka, tsūi ni nā-astg: "hāggi! i'sh ktiyuiaki'at!" Then we were at a for arranging, and I so spoke; "look here! me lift up there ye!" tsī' ni gi. Tsūi ni'sh sha ktiw'zi, tsūi ni kts'isah, tehiu ni gitā Mōatūshash so I said. And me they placed on top, and I crept forward, then I there the Pit Rivers ni tēshapka wikā lū'wapksk; nānuk ni tī's shā'pokpa shash. Tsūi ni I perceived close by crowded in one all I perfectly saw (of) them. And I well body.

15 ktehig'isapēlī tū' stildsamplēlōk sas; tsūi ni: "ktfawyalat nā'-ûnteh crept back over yonder to report to them; and 1: "pest ye up another man tehkash" tehi' ni gi. Ktehī'tpampālank shapīya sas, tehiu sa: "wāk besides" so I said. Having crept back I reported to them, and they: "how luńIch! gi?" tehi ni'sh sa gi. Tēhūi "ni nānukash shā'škii" tehi' ni gi; there is it!" so to me they said. Upon this "I all of them can see" so I said;

18 shapīya shash, tsūi sa ktiw'zi na-ä'mds tehkash. Tsūi nat hā'p kł'ē'ka, tsūi I told them, and they lifted up another (man) too. Then we two were there, and nat kts'i'ktsa, tsūi nat sa tū' shā'pok, a ni nā-ash! gi: "hāgga shī'k!" we crept along, and we them down perceived, and I so said; "let me shoot!" Tsūi hū'k nā-as hātokt, tū'shitk Mōatwash li'wa, nānuk sa hū'uk ngū'-is And to one man there, where the Pit Rivers were all (others) to him (their) gathered, arrows.

21 sāwāna, nā-adiak hū'uk i'-ńta satszhānutik lū'paks. Tsūi tēhūi a ni handed, none but he was scratch painted with chalk. And thus I now I
shléwal lóloksghis, tšii ni shlin húŋk, káit húŋk yú'ta, tšii udéwanga; tši
cocked (my) gun, and I shot him, the one who was shoot- ing, thus

táŋkt at nat sínga húŋkst.
at last we killed that fellow.

At hú'ksa liwark tú'm wáltha táŋkt. Tšii Mútótkni nánza tú'méntaŋk 3

Móatuasam húŋkants; tšii hú'k tú'ména at Móatuasam wáltoŋk. Hú'k
of the Pit Rivers the language; and they understood of the Pit Rivers the discourse. They

shapíya ná'íteh: “aténen gakáyólapka, nen sa skuyokayóla wewáni-
noted as: “presently they will get away, they send out of the bush the fer-
shash: ná-asht nei wáltha.” Tšii gakáyólapk Ë-ukskni shishatza 6

wevánuunjsh, tšii hú'k kív'nakk sa; nánza huláshthína káitna shú'kuk.

woman, then went on the hill; some quarreled none having obt-ned.

Tšii núš häméze: “shú'k shítkan ná'sh siwák hú'k átí'ush hú'k lák gitik!”;
And I too said: “want to get I one girl this long hair wearing!?”

Tšii ní'sh sha kái wá'ula. Tšii ni kái-i sam wá'walsh shlin, tšii hú'k 9
but to me they did not allow then. Then I let them concealing shot, and she
unde-ukù'lapl; hú'k nú'unk shlin siwága,
rolled down the hill; that I killed girl.

Tšii táŋkt at híhasuñaks at tinkayóla, tšii ni shlin Há'nás hítakt,
Thereupon the (Pit Rivers men ran out of the bush, and

Tšii at nánza tin'ùzi. Shá tok sa Ë-ukskni hashámpka; tšii sas gawí'ná 12
who some went up. Compactly they the Lake men encircled them; then them rejoined

hú'ksa, káit at tin'ùzi tsá, ndáwni híhasuñaks, ná'sh gitshámunts híssunkga.
those, who just had gone up the hill,

Tšuyun wí'hsa Ë-ukskni, tšii hú'k Móatuash ti'wánsa; tú' ati yámuatuat
Then were-fright the Lake men, as the Pit Rivers ran out of the circle,

túshámpkanj á-óho útchma, tšii shímušnta. Tchúi ni nú hú'lpelí, tšii 15
coming near they halted while ran and built fires. Thereupon I entered again and

ni hópełánsa, tšii ni lupákléza láp-a híhasuñaksas. Tšii ní'sh hú'k
I followed up the (I at the dry creek),

lápúankan shíhtámpk, tšii ná's tówí, káthia ní's; wíggá ní's hú'ńk káthia,
both at a time drew the bow, and one shot, (but) missed me; by a hair me he missed,

ná-áins tši'n shlin yepín'í ni yuñalshóta, ní'tísh tehish nájá'wa. Tšii 18
the other then I hit, about the hand I struck him, the bow also broke. And

gútalza hú'k nga'ish tókstala; tšii udé-ulz. Nástoks hukáyapk, tšii
entered the bullet in the novel, and he fell. The other rushed into the and

ti'ntpa sa Ë-ukskni táŋkt, tšii sa hú'ńk siuga kánda hú'ńk shlin. Tšii
arrived (they) the Lake men at last, and they him killed whom I had shot. Then

hú'ńk ná's hukáyapk má'ns hú'k tcháyáhók sú'ta; tšii sa shlin tú'kni 21
the one who went into the woods for some (he) sitting down was shoot- then they shot (him) from
p'li'ntanknu kínshakp'kank. Tsníp'al sa shlín; ná-áns shlín, hú'k teháká-
the hill-top; the arrow, gaying gone downward. In the shoulder
they shot (him); another he had he who was shot in
was in the arm of a Lake man.

3 Tsúu nat at ga'tak, a nát sukú'kíp'kł’tu'shtok spuká shlí’tk É-ukskí
Nátak lu'nuk hú'kshlán Manatunahsh ksápok; lákí ngú'mshka ngá'-ish hú'k.
Ourself him we shot at a Pit River man thinking him (his) had fractured bullet
and each other, for his head.

Tsúu nat wátsat šluu'ilá mái-i šu'ílash pet; tsúu nat ksí'lapk hú'nik šlinewidths;
Then we upon a prepared a make ambulance-bed; and we listed into (it) that wounded
and was a head man.

6 kayúds húk klí'ká'tat. Tsúu nat guháskctchá shevatzú'lsí; tsúu nat ga'í'úna
we yet he had died. And we started out in the attern-un; and we saw
máu hú’nik ngái'-ispáksh á'nok ndánná: nás nús'sh shlí’tk Méatoknu
went on those wounded carrying three (men); one in the head wounded a big blow;
ngái'-ishktá, nášhtoks wák shlí’tk hú’ntsántkátk, náshtoks hú’k luuktsg'i-
is an arrow. another in the shot in the same manner another one this with a
arm was, have.

9 ishtka, káná nat hú'nik wátsat šluu'ilánk á'na. Tehuú nat má'klak'pl
when, when we upon a horse imbedding brought. And we camped on our
hú'numsh tzálama.

Tsúyuk pákgtish lú'pia wéná; tehúu nat mbú'sant at ksí'takánk
then they daylight before die; and we in the early now fast-going
beats.

12 gép'píle; láp'nú hak gátpampéle É-uksi. Ná'sh nat hátaktak kóóchál
returned, in two from two days there we returned to Klamath. One we right there of river
Marsh the dry bottom close by found a man; squitrel's a hole having covered up
óts’shá tálálán. Kibat'gol'le sa, tehúu wétta hísuaks kibat'gól'sham;
he lay inside lying on back. Uncovered they then laughed the man while they uncartful
him.

15 tsúu sa shpí'tkal, tsúu sa spú'nshuwa wíkahák; tsúu sa nánka A-ukskí
and they raised (him) and they took (him) to a short dis- then some Lake men
up.

lúgúshák'kak, nánza súúkt'kak (lú'wíchásha sha mú'us lu'g'salsh), nánza
make a slave wanted, some wanted to kill, not wanted they an adult to translate, a few (more)
má'sa nát stáinás híshlá-uk. Tehúu nánza g'í'ank súuk'k'kak; tehúu sa súuka,
sor ceval (ed) at heart to have shot at Thus saying wanted to kill and they killed
us companions. (him);

18 at kléka húk. Wák tehúuk pá'te'ch gítk! stúshu shílk hú’k tüt’la stákél'sn-
and died he. How so (curious) he felt had! he felt like they projected at the
and died he. How so (curious) he felt had! he felt like they projected at the

küsksi. Tsí'sa hú'nik há'tókt táníkt nát hú'nik tátál'mat sukú'kíp'kł' spú'k'ks-
Thus they at that when we that time we formed a crowd where the
beel. Then they at that when we that time we formed a crowd where the

küsksi, táníkt su hú'nik gával kikuskánat.

21 Tsí uí tamént'ka tíná táp'í a uí tehúuí tánsk'kí ká-itata gè'nt
Thus I was out there once for the I from that time never went
last time,
PIT RIVER RAIDS.

25

celluálshuk. Ndámmitakni taměnő'ka; tiná nat káyak shenótankañ, fighting. Three times I was there; once we at all were fighting.
kinkák i nat línagsla. Tehní at nat at gá'tak ndání táměnőťk.
Few only there we enslav'd. So 1. 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. 267-271. The various tribes greatly differ in their physical and mental qualities. The Pacamallies, on Hat Creek, at the lower end of the valley, were much dreaded by peaceable travellers on account of their sudden attacks from an ambush. The Indians in Big Valley are a fleshy, stout, and physically well-made people, while the Hot Spring Valley people has become deteriorated through prolonged national misfortune. Against both of these the slaving raids of the Klamaths and Modocs were mainly directed.

19. 2. The raids were undertaken by the Klamaths and Modocs just before wokashtine; that is, in April and May. They had no other purpose than to make slaves of the females and children of the mawarlike, poor, and suffering Pit River Indians, and to keep them either at their homes or sell them for ponies, provisions, beads, etc., at the Dalles to the Columbia River tribes. Adult men were not enslaved, but killed outright if captured. Similar instances of suppression of weaker tribes of the West by warlike Indians who were their neighbors are those of the Kayuses on Middle Columbia River, of the Yuki between Sacramento River and the Pacific Ocean, of the Húpa on Trinity River, Cal., all of whom were, at the advent of the whites, the terror of the districts surrounding their homes.

19. 3. shšiotak for shšota ak; the Pit Rivers ran away at the mere sight of the Klamath men; káí tata siukat, 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. nenhmat, or neñ'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. huštchok-huya; by the suffix -huya, -uya, the action of the verb is shown to take place at intervals, or in a small degree. “They did only little damage by killing or massacring” Cf. shenótankañ, 20, 2, and -uya in the “List of Suffixes”.

19. 4. túm'tat sa. Change of the subjects introduced by the pronoun shá, sa, in consecutive sentences, is sometimes observed, as here and in 19, 16; 20, 3. Hill often uses shá when speaking of the Klamath Lake men, where nat, we, would be more appropriate.

19. 6. Kitchkami ná for kitchkámi ná (or ní) ná. Pronouns and particles are repeated quite frequently.

19. 11. Wúksalls 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. 1. What is said here up to the word snawâid is evidently an anticipation of what follows in 20, 6, 7.

19. 16. sas tillindsa, or shash tilludsha; shash is apposition to wëwannish, which stands here, as frequently, for wewannish; 23, 5, we find: wewanimish.

20. 2. lâpik for lipi gi: "two are, two were."

20. 9. Tumôleshtat. 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. makâksâkksi 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. gûnûshkitcha. 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. tsûi ge-a, etc. This sentence has to be construed as follows: tsûi guiikaka bûc êlës spûnish gé-n: "hereupon that slave, transferred by me, ran away."

21. 2 and 3. Bôshína tpi-ök. 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. Tsûi 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 Kûkamkû, the head man of the Nushalikâgâ-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. Hûnashti nat. A verb like gi or shûta has to be supplied.

21. 12. sellânish, translated here by "war-expedition," still retains its verbal nature; for it is connected with two temporal âdârâs: lipî and hünk. More circumstantially the sentence can be rendered: "we rode far beyond the terminal point of our previous raiding campaign."

21. 18. lêwak, a verb composed of two particles. Gêtak and kànktak, formed almost in the same manner, are also used as verbs. Below, lêwak is separated into its two components by a pronoun: lê-nat wák ka á; lê'nat wák galdsawia. a.

21. 19. wëwansnî. The terminal -nî turns the wëwannish into a kind of adjectival phrase. See the peculiar use made of this ending in the Dictionary and in the Grammar.

22. 8. hâtaktk. The final k is the verb gi, ki, "said"; tehîn hâtaktk is: tehî nû hâtakt gi.

22. 21. shatchâmía 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
shatechō'lgí, to contract the half-opened hand or fingers. Compare also: shat/a'dsha, shatnaza, shateleakish.

23, 6. gakayūn k 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, shishat/a, distributive form of shat/a.

23, 11. tinkayúla. The Pit River men ran out of the timber to flee from further attacks, and some ran up the steep bank from the dry river bed. While they did so, the Lake men surrounded them and completely closed the circle (shat/hashampona). 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. Xáta'k. The sentence has to be construed: náta'k hishlan hú'nik, Moatna-shash hú'nik kápok. “None others but ourselves shot at him; though he was one of our men, we thought him to be a Pit River man”.

24, 6. klá'kat stands for klá'ka at; cf. 28, 12, gátpant for gátpna at.

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

24, 8. luluksgí'lish, uncommon form for luluksgish, loloksgish, rifle, gun, lit. “fire-maker”.

24, 17. siúkshtka stands for the full form siúkshtka gi.

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

25, 1. shellnash'uk: he means fighting with the Pit River Indians.

25, 1. ndanmitakšni, incomplete grammatic form for ndanmitánkshni.

25, 2. kíinka-ak, only a few; meaning females of the Pit River tribes.
HISTORICAL TEXTS.

E-UKSI SELLUAL SÁTAS.

HOW THE LAKE MEN FOUGHT THE SNAKE INDIANS.

GIVEN BY DAVE HILL IN THE Klamath Lake Dialect.

LUPÍ SELLUAL. THE FIRST FIGHT.

Sá't gátápa tíá tu E-uksi; Kóketat słáá wéwannish E-ukski'sás Snake went overseen to Klamath, they saw females of the Lake tribe

vánshat gépaksh. Tchúi sákatlánk gépka wewannishash mák'laknapkst;
in comes approaching. Then going along they came (waiting till) the had gone to their camp;

3 tsúi mák'leka wéwannish, tsúi háakt gátápa Sá't, tsúi ngá'isa wéwáláks then went to camp the women, and near them came the and wounded the old women
Snakes, pišla. Tánkt Æ-uksnú, húktoks híístuaks gépka, kléwidshápka lúela güng only. That time the Lake tribe, (when these hostile men) arrived, had gone away for kilng kii'm.

6 Tsúi at húshtsóq hún'k wewálá'ksás Sá't, tehúi gampgle; tánktak and massacred those aged females the Snake then returned; pretty soon men, tehúi Æ-uksnú hííástuaks gasáktusna. Tsúi mák'lezh hún Sá't lají Nýizsá-after this the Lake the men pursued. And encamped that Snake chief Dried: Tsú'ks (ná'sht hún'k sésatk Sá't lají kilú's); tsúi E-uksknú słáá mák'lézapks, Leg (so he was Snake (the) chief here); then the Lake men espied him to be encamped.

9 Tsúi gú'lgí sha, tsúi tí'nsa Sá't, tsúi sí'ka hún'k Nýizsá-Tsú'ksas Sá'tas
Then charged they, and ran away the and they killed him Dried-Leg the Snake lákias. Tehúi nánka Sá't gampgle, nánzatoks húsh'tchók. leader. Upon this some Snake went home, but others were killed.

Tehúi sêlhlut tímá Shá'tash. Kpudsámpéli sha hún'k Sá'tas, tehúi Thus they fought one time the Snakes. Drove back they these Snakes, and

12 ká-itata gátént Shá't; at vushá E-ukski'shásh. never again came the Snakes, (for) they feared the Lake tribe.

LULDATKISH BÓSHOTINASH TÚ'LA SHENÓTANKA SHÁTASH.

DAVE HILL FIGHTS THE SNAKE INDIANS ON THE SIDE OF THE AMERICANS.

Shiúłka nál'sh ká-ag Mr. Huntington; Sá-atas i'tpa Moadoki'ish tehish Collected us long ago Mr. Huntington; the Snakes he the Modocs also, brought, nál'sh tehí'sh i'tpa gi'ta, tehúi tehúi mat ná'dsag Tchúi tímá illóolatik us likewise he here, then lived we in one spot. Then one year elapsed.
Shat gúikak. Húk lápí lałáki: Sāt ná-as Tchatchákthekahsh ná-asht Snakes went away. There were two chiefs: Snake one, Tchatchákthekahsh named man.

Sešat, másh tešìg: Panama tehi sešat. Tchú sółdshas shawiga, tsúi namèd, one man besides Panama so named. Upon this the military was aroused, and géna; tū Spá-ísh Valley gátpa súlsh húk, tsúi sakémawánk hatókt 3 set out, far off to Surprise Valley marched the soldiers, and rendezvous there mū lu: láp ménoks géna shúl'dlash: másh Lieutenant Oatman másh Lieut. besides Lieutenant Small másh sheshatk named was) chief of soldiers: one besides Lieutenant Small thus named (was).

Laki shúl'dlash. Tū nat tálaaks yámítal géna, then the soldiers went (from) straight northwards proceeded.

Tsúi nat é-tshat géluamda, tsúi náts shlä'pka Shat; kili̱ k'iks shlä'at: Then we a lake went around, and as noticed the Snakes; the dust they perceived:

Tchú váinnal kakúšlapká, nánça é-tshat gá-upkapk (Warner Lake, tehi then Warner Ridge we climbed, some through the waded) (Warner Lake, so lake húk másh húk sèsat é-nus). Tchúi Camp Warner mák'lek tímá nát waita; that one named lake. Then at Camp Warner camped one we day and night.

tsuí nat gúhishk'tahá tálaat t'zalamá̱tal Tchúi nat tel'olí “Tchéwamá̱” tsuí, tehiúk sè-sat kàila; tsuí nat lápí gúhi'nda (skuyú'í nateh húk Trail), so this named (in locality) then two of us went down sketched us the (two)

laki), tsuí shuá'áldsha nat. Tchúi nat tél'olí: gá'lo'la nat k'makuápkuk 12 counted and galloped off we. And we mounted, dismounted we to reconnoiter.

Sátas mákułíaksas, tsuí nat wawápk kuínákka nat, tsuí mantsag gí'tk lápí the Snakes Indians, and we sat down camped we, then shortly afterwards two Sát tú'kni gépgápełé: kökag tálkái gépgápl. Tsúi t'lo'dslípík nat, tsuí Snake from a returned, over a rivulet they came back. And saw them coming we, then tálaat gátpílapkaplí nats; tsúi nat wál'ba kawál'a'knap só-ug. Tchúi 15 towards they descended whole us; and we watched they would ascend believing But (them) tálaat gépgapéle tchí'ishtat mína; nat mantsgítk not they came up, but from away they returned to camp them we after a while gépgapéle shuítshampelí-táapkuk. Tsúi nat gámpelí, tsuí náts gáyá- rode back to report again. When we came back, in front of us itsámpk shúl'dlash huk, lípiak nats gálzal'í'pka. 18 advanced the military, before we had full descended from the hill.

Tsúi t'lo'hak náts a gépkši at shlä'pka, tsúi tássuipk, tsúi k'talal Then a long way when we came down they saw the and charged them, and to the rocks táshampk Sú-at huk. Sámóntkési náts sást gátpa, tsúi tů shlikshgani's snaped off the Snakes. At the moment of fighting the soldiers.

Si'nshampk Sút. Sámóntkési náts sást gátpa, tsúi tů shlikshgani's a Sút. Túta'ms huk shúl'dlash námsi ga-ól'eka kům'yluk Sútás; lie-míl 20 the Snakes Fat up the soldiers all climbed up to dislodge the Snakes the packer
män pi la yána shraká wáteTsú sa senótanka; wáte našh háakt which came to a hill. They started to catch that horse. Amd I
of army along below gaunched horses (theirs). Now they fought, horse a single one there
káktwá. Tsú našh Énuskéesh smúkshtsaátka[hú'nik wáte. Tsú ni
stood on a hill when one Lake man started to catch that horse. And I
3 leمس: “shii-upákáms'ii shii. I'm našh unak and i-úta!” tehini gi; “húvia!”
tried to dismount will shoot you they, lying in ambush they ar-
said; “don’t go!”
nár'ni hunkank: “húvia!” Tsún géná kíllálikankke, tsú Sá't hú'k téwi
so I spoke; “don’t go!” And he went speeding off. And the at him fired
hatanked húnik wáts. Tsúni kádsuksaksina lá'kshktsas gá'ish hú'k.
gatptánshikshii húnik wáts. Tsúni kádsuksaksina lá'kshktsas gá'ish hú'k.
when he had almost the horse And right in the thin took (his skin off) bullet that.
6 Tsúni ká'i húnik suuk'i wáte hú'k a hú'k
And so we caught horse that; and the snakes ran away who him
shikshga. Tsúni kápí laktasa tu misplaced it; námuk hú'k Sá't gáktánsu
and almost died. Then it pushed it up high up. We gathered all the snakes went into
wáshun, kíká mét; hú'k kí kíká mét; thákan gú-instance 3, 5, 10, 11, 12, 13, 14
the rock-offs, the caves these entered many men. And in these staying
sáwá hú'k Sá't, stáshkétsa sa húnik kú'á-i, tsúni vú'ssa shá'll'kshhash. At
because the snakes. And piled up they rocks, and became the troops. Then
yána t'il'gá sháppash. Tsúni náá stóosli'ta. do not return;
Káyáktsi'ná shá'll'kshhash wéwannish; wú'tsna shá, tsúni náá stóosli'ta.
Fundished the soldiers woman, they marched in front file. Then I perceived
12 hísiitka káváat tsúti'la. Múni ká lo háyakt twá yá: hú'k'ánk tógs
a man in the rocks underneath. A tall juniper tree there stood below: against it then
tshálanántak lá'vikp la'kshktsa. Tsúni néd'ulzun shíin-ávk hú'k't laká-
setting chose be pointed with his gun. And I let me fall seeing him point
kitu, tsúni náá stóosli'ta wíká; tsúni ná shí'kal nánsyank tógs láyá: tehini
and I crawled aside a little and I looked making ready and stood up; and
15 nísheék'sa goi tá'ds, lá'vikp tóshshá sipu shá'll'k'sh'áll's. Tsúni ná shíin;
when he did not at that where at first he had seen me. Then I fired;
pató n shíin, tsúni néd'wánaka; tsúni ná hót'ze, tsúni pí'n shíin ná'sh
in the head; hit (him); and he fell then I sprang to and I again shot (him) in the
sikeni'lik'ktsa. Tsúni sól'dshhash túntpá, tsúni ní'sha ná, tsúni kú'zán Sástas
with a pistol. Then the soldiers arrived, and scalped (him), and recognized Snake
that whom who had killed. Having he from Spagnum to a Kamloops lake
18 hú'nik, káant hú'nik shí'úga. Gitákucí hú'k Páta:kni: Énuskéeshash
mountain, hú'nik shí'úga. Gitákucí hú'k Páta:kni: Énuskéeshash
that whom who had killed. Having he from Spagnum to a Kamloops lake
mbusháalík: ná-asht hú'nik shá'sak Lápa-Kít'gí'tk; tehłuk shésak. At
he was married so he was called. Tímembaháalík: thus he became.
19 nat néh'múulák at stóosli'ta nál'kshhash, at tú'múga. Tsúni ná má'tlé';
we having done scalp. returned to encamping, and (the sun was) then we camped.
21 kó'kag háyakt tu'múga, saigatak háyakt ki: hú'nik.tehl'hú'k kó'kag
a book; there was sunshine a prairie right there was, through it then that stream
by,
Tu'nsyantsa yâshaltk. Tehûi kissâ'i'ni shû'dsha Sâ't; tú' wâlish i-nîlha was tumeng. Ta'kk a'nishkô. Than at nightfall made a fire the there. the cliffs below the

Tu'shotuk kû'nme. Mû' sâkâ tânkt slâ'wi; tsû' psin gâtpa Sâ't i-ûta. there was a cave. Very cold that time (the wind) and in the the amb filled

Tsûi shûldash yûssa. tsûi nat bullâta, a nat guluâshkisa, psinak. And the soldiers took fright, and we got ready and we marched, the same night.

Tu'natu nat géna; nishâ'â nat géna. Tu' nat yaimatat pâ'kîgi, tsû'i nat southwards we went, the whole we marched. Far we on the moon were at then we night away. Dawn.

Mîlka,

Lû'magslash tânkt kâpkâpt wëwannish; âni nat hû'ûk, tsûi nat pân 6. They enslaved that time seven women. brought we these, then we again mâmke'g Nâ wapsh kû'makstan gâ'dsa tûlâmma. Tsûi kokâg hátakt camped those Snake Lake north side of a little to the west. And a break there.

Tu'misna. tsûi psin gâtpa Sâ't. tsûi ki'e nat kâkant; mî'shta nat ki'e is running and at night came the and not we slept; all night we not kâkant. Tsûi mbûsant pân gâtpa Sâ't; yaima-ag kû'ta nats hûk tû pka. 9 slept. And next morning again came the a hilllock back of us stood the Snakes.

Tsûi hátakt li'wâl Sâ't, tsûi kâkî'hha shöldash; ati hû'ûk kâkî'hha, and there gathered the and missed them the soldiers; by a them they missed.

Tsûi nat watsârka nînîk-hiya; tsûi gaya-a nâ ts hûk Sâ'it. Mbûsant then we on horseback rode after them; and were hiding before us the Snakes. In the morning nat gépâp'li; at gï tak Sîtas slâi; tsûi nat gâtpâmpêle. Tsûi shûldash 12 we returned. no longer any found and we went back home. And the military hûk shiwâna wewânish nâ lts hû'ûk, Sâ'tas wâts telish lâp. A nat gât- drove women to us those of the Snake horses also two. Then we to

gâtpâmpêle gï ta E-tukâk; hû'ûktoiks Lieutenant Small tû' shipi'tk Nâ wapsh turn'd here to Fort Kûma but he Lutw Small not separated Goose Lake bor there.

Gûni getant gênapaluk Spâi-sh Valley'tala. Lâp Sîtas wëwannish âna 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. Ê'aks, "to Klamath Marsh"; on Williamson River (Koke), 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 wokasli (the seed of the pond-lily, on the Marsh.)
28. 2. gépkapsh, formed by syllabic elision from gepkápkaš; cf. 29, 19.
28. 2. sáktaš, to come up, to arrive by the trail.
28. 3 and 4. wéw. kilís piša, the old women only; the younger ones, on whom principally devolves the work of wokash-gathering, found time to escape in their canoes from the raiders.
28. 4. Khewid-shapka. The men had gone fishing to distant places, leaving their females in the camp, not apprehensive of any hostile attack.
28. 8. kil's, or kil'a, 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" (sessizolish laki).
28. 13. Moadoki'sh, apocopated for Moadokish: also 28. 1: wéwannish (we-wanish) for wewannish or wawanish (shia gepkapsh). Na'lish teh'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 wokash and berries, and for hunting.
28. 14. Dave Hill, now interpreter (iildatish) 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 "tma illolelakö", or a full year after the Indians had been gathered on the Reservation by Mr. Perit Huntington. The treaty was concluded on October 11, 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 25, 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 109 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.

28. 3. Spanish 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 peacefully around Fort Bidwell, which is located at the northern extremity of the valley.

28. 19. talaak tžamari'ital, consonant assimilation for talaak tžamari'it, due west.
28. 14 and 19. na'ts, match, for na'ts, na'lish, načlash, as; nač a gepkaš, for načlash a gepkapš.
29. 17 and 18, gayâ-itsampk. The advance of the troops was ordered in consequence of Hill's report that Snake Indians had been seen by him and his fellow-scout.

29. 19, tû'-hak; hak means: on this side of something or somebody, referring to an object located between the speaker and something more distant.

29. 19 and 20. shî-l'pka (for shî-l'apká) and tâssui-pk (for tâssui-apk) "they saw and attacked them in Hill's absence"; tinshampk "they scampered off unseen by Hill". If the simplex verbal forms shî-lá, tâssui (or tâshuí), tinsna 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. lewê-ula really means: not to permit, not to allow, to forbid.

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

30. 8. kú'méts, contr. from kú'-nume tchi; from kú'met'at tchi; tchi.

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

30. 11, u-itsna, distributive form of ő-itchna; see Dictionary.

31. 7. Na'wâpkskí, etc. Transcribed into the fuller and more explicit grammatic forms, this phrase would read: Na'wâpkskúsh yamâkishtâna kêtcha tâlâmann, "to the northwest of Goose Lake." For Na'wâpkskí, Né-napkshí, 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.

MÔ'DOKNI MÁKLâKS SHÉLLUAL.

THE MODOC WAR.

OBTAINED FROM THE RIDDLE FAMILY IN THE MODOC DIALECT.

Shâlâm 1869 A. B. Meacham shuashulâliâmpkísh nánuk máklâkshash
In the au-
It was a bitter fall the superintendent over all Indians
shuâlalâmâmpka Tyâlantala; Môdoki'shâsh hushtânku ne-ulâkshgishî Köko-
kept watch in Oregon; the Modocs he met at the council ground on Lost
ountains wigâta tchussni'nish slânkosh; nûsh slawêdshâsh gé-ú tûla shatêla 3
River near the Natural Bridge; one wife mine together he hired
lutâkâtki.
to be interpreters

At ná nánuk ne-ulâkgishzê'nì gâtpa; nánuk máklâksh wawâpka,
Then we all to council ground went; the whole tribe was sitting there,
vûni'pni hundred pê'n ndâ'ni tâ-umêp nê'n vûni'p pê-ula hîhashmâ'tchzêsh, 6
four hundred besides three tent besides four men,
we-ulékash tata'iksní tehi'sh. Meacham shapi'ya tua gatpammóka: "at
old women children also, Meacham told (them) what he had come for: "now
málash nú shúilikshyéni itehammápka É-ukshítala."
ye 1 to the reservation
I shall remove to Klamath Lake.
3 Capt'n Jack, mákláaksam láki, heméèye: "Ká-i nú tata gé-n káila
captain Jack, of the Indians, the chief, said: "Not I ever my country
shéštúi; hënka'wka nú Bóshtinash, há shaná-uli medshápkash, tehi.a.
did sell: have said I to Americans, if wished to emigrate (there), they could
live (there).
Ká-itoks nú gé-n tata káila shéštúi, hú'toks Skóntechish shéštúi."
Not I this ever country did sell, but he Skóntechish sold (it).
6 Meacham kái nú pipa átpa slu'-ütanksh hamenúga, besh'la hú péna
(Then) Meacham himself the paper brought an arrangement wishing, showed (that) has own he
shé'shásh shúmaknaash; nú nánukash tú shaná-uli itehámpélish shú'likshish
name had written on it; all again all people over he wanted to take back to the reserva-
túi there, Ká-unks kái shaná-uli gémpélish: hú gé-n léwitehta tepwàsh. At
the time The conjurer not wanted to go back: he too mine objected talk. Then
tu Mákláaks léwitehta kée-ish shú'likshish-káila. Meacham kíil'tana nálash gúntge;
the tribe refused to go to the reservation. Meacham forcibly told us to go,
at timeí'ga mákláks i-amnán lóloks-gish. Bóshtin tehi'sh. Toby hotánusza
then sprang up the Indians seizing (their) guns. The Americans, Toby told me
tu hemkánka kíe: "Hi-itoks! kée-hemkanksh matchátkat, ká-i a hun pi-
túi that spoke thus: "Ye be quiet! to any speech listen ye, not ye this so
12 pelánshtá smucháhtá. Meacham má-lam hú shú'tchlip, hemkánka tìshish,
both sides understood well Meacham yours is his friend, he spoke to your
má'l tìsh tehi'tí'ki gúga. Kánktak gí'n wawálkan matchátkat: ká-i kiluat,
ye comfort to live for the Quietly here sitting down listen to him; not be wrath-
yu'íthi purpose. Bóshtin, at nú talaak shú'ta! Nánum wawálzan í'kat málám lóloks-gish!
ye Americans, then I straight will make All (of ye) sitting down lay ye your
tamáh spoke (it) down ye the gunwú
15 at toks má'l pén shaná-uli mákláks hassasu'ákish."
now with ye again desire the Indians to debate."
Kál'sha pén hemkankátko tĩñěli; at nánuk hémkanka, mbú'shan
For some time again after talking the sun then all agreed, next day
went down;
genuplúkga shúilikshyéni káila.
to remove to the reservation.
18 Mbuy'shan nánuk shúilikshyéni géna Mô'dokíi; Meacham túla géna.
Next morning all to the reservation went the Modocs, Meacham with traveled,
Shúilikshyéni "Mô'dok Point" shé'shásh gishí gátpa; at Meacham Mô'doki-
Within the reservation to "Modoc Point" (its) name they went; then Meacham to the
shásh shúlótish nánukémash shévama shapí'ya, tìshísh pín'ásh shuulaliampa-
Modocs the clothing to every one distributed (and) said, well for them he would
21 knápshtá At Mô'dokíi E-ukshlíshish túla wáwál'tka; at hátak hish-
provide. Then the Modocs the Klamath Lakes together conferred how here they
tālta at kāvak hishtelākman nadshā’shak tehī-napūga, Bōšhtinash shīch- 
time, they would live, (and) to the Ameri- 

lal napūga. At lápī lálakī shātashi hishtaltnu- 

keep friendship. Then the 

niiis to promise. Meacham to Captain Knapp 

pāsh shēmīdisha mākūakshash shualaliampātankī gūga. 

At Mō’dokni ktehungksh utchayetāmpka shtishtma’τan; ndangshap-

thi̱ this 

tānkī tousand ktehungksh shūshāta. At humashtgī’ālan Š-ukshikni kō-i 
times 

nē-ūlga, mānk ktehungksh Mō’dokishash témēshka, henkanka’τa: “kālka 6 

acted, all the rails from the Mō’dokes they took away, declaring: “the land 

pūlum”, kshāpā: “Mō’dokishash lō’oaksh”, kshāpā; “Bōšhtin kleksht”, 
to them (be) as they said; “the Mō’dokes (are) bondsmen”, so they said white people they will be 

come”, kshāpā. Mō’dokni lakī kā-i yāmkīn Meachalām hēnkanka’τ, Bōšhtinash 

so they said The Mō’doke chief not forgotten of Meacham’s word, (that) the American 

can government 

(hūn kū Meachā shapīvya), tīdh shlepakuāmpkasht Mō’dokishash, Bōšhtin 9 

(hūn ke Meacham said), well would protect the Mō’dokes, the American 

thing can 

lākiash shēkā shapīvya, Š-ukshik’ismē ktehungksh témēshka kā-i Mō-

agent visited (and) laid the Klamath Lakes the rails they had away land, and not to the 

dokishash shewanāpēlish shanā-uli. Š-ukshikni hēnkanka: “nā’lām a hūm 

Modokishash (them) to return wanted The Klamath Lakes said: “our ye 

kīlinti ktehungksh vul’ūdsha,” Bōšhtin lakī kā-i tpēwa Š-ukshik’ishash Mō- 

from the rails (they) have cut. The Ameri- agent not ordered the Klamath Lakes to the 

can land 

dokishash ktehungksh shewanāpēliki. Kā-i Š-ukshik’ishash tpēwa tāla gūn 

Mō’dokishash the rails to return, not the Klamath Lakes ordered money the) 

Mō’dokishash shewanātki. Pen Bōšhtin lakī Mō’dokishash wūmī shiāshā; 

to the Mō’dokes to pay for them (again) The Ameri- agent the Mō’dokes elsewhere removed; 

can 

pēn Mō’dokni ktehungksh tumēpni thousand shū’τa, pēn Š-ukshikni gātpam-

again the Mō’dokes rails five thousand miles, once the Klamath Lakes coming to 

more nan Mō’dokishash mānk ktehungksh pāpālā. 

the Mō’dokes of all rails rubbed. 

Mō’dokni lakī pēn gēnā Agency lūldam, pēn heshēgsha Š-ukshik’isham 

The Mō’doke chief again went to the agency in winter, once complained the Klamath Lakes 

ktehungksh pēn pāllash, kā-i shanā-uli Š-ukshik’ishash pēlēpiālsh hunāshāk; 18 

the rails again to have not (did he) want for the Klamath Lakes to work gratuitous-

shanā-uli ktehungkshān pīsh ktehungksh shū’ktgi. At agent pen niūdash 

he wanted to be paid to himself rails for having taken. Then the agent again in one batch 

shīshla Mō’dokishash, at Mō’dokni udā’ash pen pēlēpēnta. Pēn 

replaced the Mō’dokes, now the Mō’dokes at a third place again to work commenced. Once 

more Š-ukshikni ktehungksh Mō’dokishash mānk pāpālā, Capt’nu Jack pēn 21 

the Klamath Lakes the rails from the Mō’dokes all stole, (and) Capt’nu Jack again
HISTORICAL TEXTS.

Bósh'tín lákiash shapiya E-ukshikishash pįsh tala shewanátki ktehúnsktat. The American agent told the Klamath Lakes to him money should pay for (his) rails.

Bósh'tín láki at kil'luhan heméze: "Há i ún pén gépctak, tehú't mish nú can. The American agent now getting enraged spoke: "If you again come here, then you I will here lock up (where) you the Klamath Lakes will bother (any longer)." Here the dokni láki gémpédan pína shme-ipáksktat, nánuk pína mákloks shiúlagian, Modoc chief returning to his heart, all his people (he) collected, Kóketet ámteh tehíshtat gémpéle łapkshaptánkni taunepni miles móat. At Kóketet ámteh tehíshtat gémpéle łapkshaptánkni taunepni miles móat. At to Lost River, (to the) old settlement returned seventy miles south. Then to Lost River, (to the) old settlement returned seventy miles south. Then two settlers.

6 tázalampuñkii mákloks shëggàtzan lákiash tehú'í lúpátala médshá Ya'makshí the half tribe separating from the subse. chief quietly migrated to Yáneks shesháp'kash g폿chétka tzałampáni 1870, hátaktok tehía Módokíshash so-called to the middle 1878, at that place stayed the Modoc shellualski. while fought.

9 Cap'tn Al'pa Ya'makshí-gíshi' Módokíshash mákálakshe sháh'shaksh Kóketat Captain Applegate at Yáneks the Modoc Indians on Lost River shléd'shá itchámpelishe shaná-uliuga. Mó'doknii láki heméze: "Há nish ún visited to take back wishing. The Modoc chief said: "If me Bósh'tín láki títsh shúalálam páktakt, géntak nû ún Agency; há tehiš ún the American agent well protect, would go 1 to the agency; if also

12 Tchmu'tch láki gitak." Shaynáktta hú'ník, Tchmu'tcháam táláak shlepá-kash. Tchmu'tch láki kó-wítcheta humášhtísh, Mó'doknii láki kó-wítcheta Frank Riddle would be." He knew, (that) Frank Riddle with justice would ad- minister. The American agent refused to accord, the Modoc chief declined kuápkash. Bósh'tín láki kó-wítcheta humášhtísh, Mó'doknii láki kó-wítcheta gé'ísh, ndání Bósh'tín lákižam kíyan ne-ukiash; shaná-uli kúmash dálaak to go, three the American Government desire; having compacted, he wanted somebody rightly times can ugly.

15 pįsh shlepáktgí; hú shaynáktta Tchmu'tcháam dálaak shlepákuápkash.

For him to care; he knew Frank Riddle rightly would protect him P'nátak káilatat tehísh háméne shúld'sham pįsh shínktaktí; ká-i pįsh his own in country to stay he preferred the military him in order to kill; not him shpú'nshman shiúlkishñéni, hashtáwan shiúlktkí pįsh. taking forcibly away to the reservation, by starvation in order to kill him

18 Kaitna shú'ta tehiš páni shálam 1872. Bósh'tín hatak-tehi'tko Nothing was done further till autumn 1872. The whites settlers shanáhnii mákálakshe káila, mákálakshe shaná-uli káiła tpi'luwh tá'm desired the Indians' land, the Indians they wanted from the to drive off wide k-shuínlap'kála shana-nilóga. Mákálakshe wéwánishash k'éi shú'ta pastur-lands coveted by Indians, the females had outraged

21 Bósh'tín. Kóketat-tehi'tko Bósh'tín pípa shumálúman tui'ni lákiash shnígótà, the whites on Lost River settled Americans a peti setting up to the President suit (by mail)
ká-i shana-ulíóga mállkashsh hì techi’kì. Mù’ñi laki wál: “Idshá not wanting the Indians there to remain. The President replied; “Remove mállkashsh Agency kávak hishtecháxtnan; ká-i gé-ish, tpu’dshántak.”

Vùnépni taunep shù’ldshásh, Capt’n Jackson láki, lápëni taunep Bóshtin 3 forty soldiers, Captain Jackson com. twenty white hatak tehitchish túla unú’k gakiamun. Bóshtin laki heméje: “i laki gépki!” settlers with early surrounded (the) in camp. The Ameri-com. cried: “you, chief, come here!”

Scarface Charley gëknun heméje: “Jack ká-iu pátkal!” Bóshtin laki Bar-Scarface Charley coming out said: “Jack not yet kus got up!” Lieutenant Bar-tell heméje: “i pùshpùshhlí watchágálam wéash, lólokshish mi hùn élk!” 6 tell said: “you black of a bitch the son, rifle yours this hat down!”

Scarface Charley heméje: “nù’toks ká-i watchága gi; hishnuákashsh-shù’tko Scarface Charley said: “I not a dog am; to a man-aly锴 ish hëmkunk!” Bartell heméje: “i pùshpùshhlí watchákalám wéksh, ló-lokshish mi élk!” Bartell said: “you black of a bitch the son, ri-your lay Jackson said: “the gun from him take away.” Both nadsháshak shëkëntiksh shushpáshkan shëtund; lápok shàki’ha. Táu hùn at the same me- revolver drawing fired; both missed. Hence shellualtámpka.

The war commenced.

Tánktak Bóshtin t’a’gshtá Kóke yutetámpka; at nánuk shellualtámpka. 12 Tánkt lápi taunep mállaks tehia, tunépni taunep shù’ldshásh Bóshtin tehia. That time twenty Modoc war scared fifty soldiers American settlers shù’kál to. Lapgshápta shù’ldshásh lúela, kánktak ngè’she-uniya. Mállkash mixed with. Seven soldiers were as many were wounded. Of the In-killed, sám wowánùsh tátoksi nà’sh taunep shùkíla shùenka ngè’she-uniya. Kí-15 dian women (and) children eleven were killed (and) wounded. Of the uksám mállaks Kóke gunágshta yútmat tamënu’ta hatakt-tehitchishsh conjugate the hand Lost River across northwards while running the settlers there shùenka, ká-i nà’sh gis snavè’dshash tatákiash ká-i lúela. Mállaks láji massacred, (but) not one there woman children not they killed. The Modoc chief ktaulshálta géna, pënu nánka gaptóga géna túla; hátahtok tehia 17th January 18 to the lava beds went, then others joined (him and) went with there they January (him); stayed January 1873 tehè’k.

17th 1873 until.

Tánkt vùnépni hundred pënu vùnìp shù’ldshásh, Bóshtin shùkál to, That day four hundred and four soldiers, with settlers mixed, gutámpka. Wafta shellual, kéliànta ké-ishtat, tinolól’ish tehè’k kéléwú: 21 attacked (them). All day they fought, without snow (on the) at sundown finally they ceased; shù’ldshásh gëmpèlin at vùnìpni taunep stëwá luéótan ngèshótaun the military retreat, then forty they missed (in) killed wounded
At mudança nakési, the Indians killed them.

A. B. Meacham

5  At mudança nakési, the Indians killed them.

Then the President published a law, to conclude peace.  

A. B. Meacham

6  At mudança nakési, the Indians killed them.

At the Battle of the Modoc War, 1872-1873, the Indians killed many Modoc people.

A. B. Meacham

12  At mudança nakési, the Indians killed them.
nátkó gi Canby mà làsh kilëtamuàpka gëkìsh techëk këlewìnapka; Canby are, Canby ón ye will insist to him until ye will give it up; Canby
mà làsh tehëu tìdshantàla kàììla ìdshamùnapka gen wëli'tam, tì'sh màl kù-
- ye then to a good land will remove from distant, where ye the
idsha Yakaki shash kàì-i shùmëngti. Hâ à göta tehìnapka, shùnëntak màl 3
wìcked Oregonians not will murder. If ye here would remain, they would kill ye
ún ñunukà nìsh."  
Mò'dokni làkì hemëçi: "Kàì-i nù shanà-ulì gë-u kàììla këlewìdìshësh,  
The Modoc chief said: "Not I want my country to leave,  
kàì-i kùn pën kàììla shayuaktnù'gà tèhìsì. Gë-u tì-shì'ìshap, pgìshap. 6
not any besides country as I do know to live in. My father, mother,
tzë-unap tehìsh gìta yùmì, shanàhùli pìnàtak kàììlatat tèhìnan këkësh
brother also here are buried, I desire in my own country living to do
Nù'tòks kàìnta kó-i göta shù'tà, kàì-i tehìk lìsh kàìì sympathetic to shùmìshamùnapka:  
Myself nothing wrong here have done, not so that any one hence should take away me;
gëtak mish nù vù'la wàkàktok s hù nànuñ tèhìa."
this only of you I request, in the same manner as all to live."  
Hemkankùlëtak Capt. J. Bùdëlle ñunuk wàteh Mòdokìšam làkììam pàlla.  
Just after that talk Captain James Biddle all horses of the Modoc chief captured.
Nàd Càmbìümìshì gëna shanà-ulì'gà wàteh Mòdokìšam shëwënapelìkì  
We to General Canby went and requested the horses Modoc to return
làkììam tìbuakshësh. Canby kéwìgùtta shëwënapëlìsh hemkankòta: "tìdsh 12
the chiefs to the sister. Canby refused to return (them) declaring: very
ìòks nù ñù hùn wàteh shùlàlìshamùpàtìk. shù-ùntànkù'lash techëk Mòdokì-
well I these horses will rate for, and after making peace then to the M-
sììsh wàteh shëwënapëlsìhta gì. At Meacham hemëçi: "tà'ë-u i shë-
odì, the horses thè separate orders to return."

Here Meacham said: "give to return
wauap'litìkì shash màklaksìm wàteh! nìa ì hemkanka kàìnta kó-i ñe-ul 15
turn to the Indians the horses! just you promised nothing contrary to
kùapkùgà, kàìnta kó-i shùte-napkùgà."  
order, "nothing contrary to perform."

Canby shìàshìì shùlìshìì tìnepnì hùndred tìnoèshìsì, tìneìshìsì
Gen. Canby moved soldiers five hundred on west side, on east
zëni pën tìnepnì hùndred lìp mìlès pipëlëngsìtì Mòdokìšam làkììsì: 18
side again five hundred two miles on both sides of the Modoc chief.
gìta pën hemkankùmpììka,
there again negotiating commenced.

Toby làkììsì shìlìtehììna, tùmëna tì shùshùtânkì shash shùnìkùnapkàshìì:
(White to the chief reported, he learned there the Peace Commissioners were to be assassinated.

Toby Biddle

tehëu làkììsì shapìyìa: "hà i ñù shùtankàk, tì'dsh mish ñù shùlàlìshamùpàk- 21
then to the chief said: "if you make peace, well of you will take care

tak Canby." Lâkì hemëçi pìnàmì pìna: "tàt gë-u màklaksììm kójìpàsh
Canby." The chief said to consign his: "where of my people the heart.
genuápaká, nú túla genuápaká." At mákłoks né-ulza; nda'én pé-ula shú'-
goek, I with it shall go." Then the tribe took a vote; thirteen to make
tanksh háméne, nda'íni taúnep she'lluualsh háméne. Laki hemézé hú'nksh:
peace wished, thirty warfare wished. The chief said to her;

3 "Shápi mái lákias: Gíta nísh shle-úpaká ktáyát, kátokks ní'sh tú'-uña
"Tell your general: Here me he will find in the rocks, (and) not for me around
Lemaikshina káyaktgi, ká-i Yainakshina káyaktgi. Gíta hak ní'sh wí-
Shasta Botte he must hunt, not about Yáneks he must hunt. Here only me
shléta; nhiulásht ní'sh un tú'íi shuíldshash gintsítak,
he will find; after having I many soldiers under (me) will fallen

6 At shúshotánikshágshí gatpám'pélan shapíya mákláksham hemkáng-
Then to the Peace Commission having returned she related of the Indians the utter-
uish. Toby pén heméze: "tu'í ní mish nen shapíyash háméne." Meacham
sínce. Toby then said: "some I to you to tell wish." Meacham
heméze: "nú un ká-i kánash shapítak", Dya tehish né-asht ga ká-i kánash
said: "I not to anybody will divulge". Dyar also agreed, not to anybody
shapí-napkúga. Doctor Thomas heméze: "mú'ni lákías, ná'lam t'shísha
to divulge (it) Doctor Thomas said: "the great Ruler, our Father
shán-a-ulí ní neášht gi; ná'lam t'shísha ní hushtankúpaká; ká-i nú un
desire I to agree with; our Father I have to meet; not I
kánash shapítak tuá mi shapíyash." At Toby túnénash pína shapíya shash.
 anybody will relate the you will tell (me now)." Then Toby, what she had heard, told them.

9 Shápi-napkúga. Doctor Thomas heméze: "mú'ni lákías, ná'lam t'shísha
to divulge (it) Doctor Thomas said: "the great Ruler, our Father
shán-a-ulí ní neášht gi; ná'lam t'shísha ní hushtankúpaká; ká-i nú un
desire I to agree with; our Father I have to meet; not I
kánash shapítak tuá mi shapíyash." At Toby túnénash pína shapíya shash.
 anybody will relate the you will tell (me now)." Then Toby, what she had heard, told them.

12 Ká-itua shút'tan mbú'shan tehék. Bogus Charley shuldshámksli
gátpá; Doctor Thomas vűní'púi taúnepni árds hushánan hémkanka:
came; Doctor Thomas forty yards (away) meeting him said: said:
"Wák lish á nál shúshotánikshash shunúsh kánash? Ná'lam mú'ni
"Why ye us Peace Commissioners to kill want I Our
shúshotánikshash shunúsh kánash? Ná'lam mú'ni
15 t'shíshap nál shúgyuen mál shútánktgi tidshtántala käila málash idshántki,
President us sent with ye to make peace (and) to a good country ye to bring,
Bóshtinash shítko mál teh'likì. Gátpá ná teh'kilé vudshoyalkítki málłam
the whites alike ye to live (in). Come wo the blood to wash out on your
shúshotánikshash shunúsh kánash? Ná'lam mú'ni
nuptat gíntimápkash, Òreginkíi Bóshtinash mál ká-i shunúshkèti." Bogus
hands sticking, (and) the Oregon settlers ye no to kill; Bogus
mán (more)
18 Charley vå'la: "kání shapiya, málash nál'am shuenkuápkash?" Thomas
Charley asked: "who says ye (that) we are going to murder?" Thomas
hémkanka: "Toby, Riddlam sna'wèdhash, shapiya." Bogus Charley
said: "Toby, of Riddle the wife, says (so)." Bogus Charley
hémkanka: "hú lish sna'wèdhash kiya." Kèmutché'íto kú'aks hémkanka:
said: "this woman lies." The old doctor said:

21 "kí shéwa nú hú'nksh.""to tell thought I her.

At Bogus pélak máklákshámksli gámpélé, pélakág pún mákloks
Then Bogus quickly to the Indian camp returned, in a short again an Indian
shúlt'pa shúldshámksli, Tobiash shana-ulíiga máklákshámksli gatpánktki:
brought a into the soldiers' camp, Toby bidding to the Indian camp to come:
“kánám, mì hú'ntk shapíyash lalákiásh, shapíyash?” At gátipish tunú: “kání
who, you what (you) reported to the officers, told?” Then they answered: “who
mish shapíyash?” Toby hemé: “Ká-i ní ní málsh shapítak!” At
to you told (of this)?” Toby said: “Not I
to ye will tell!” Then
they surrounded cocking guns: “if you to us not will tell, will kill you we!”

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ño!” Toby vúlú: “Nú tehish Mó'dokní gi; í, ní shapíyash shúshotanki-
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Tooby replied: “I also a Modoc ñik; yes, I told (tb.) to the Peace Commis-
sioners, not I
te to ye whenever will tell. To shoot if you want, me shoot ye!”

Lakí ká-i shámá-uli ki-ukshash sawędíshash shiukátgi: “sawédíshash nú'lú 6
The not wanted (that) the conjurer (this) woman should kill: “a woman she
chief
gi, kaitua sháyuaksh.”
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is, nothing she knows.”

At lízi gémpele, shuldáshamkshi gatpámpé; pán lalákiásh shapíyash,
Then in the evening she returned, to the soldiers’ camp she came back; again the Commis-
sioners
ká-i máklákshash hushántakti.
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not the Indians to meet in council.

Mbü'shan Meachash kélianta mákláksh gátpa. Doctor Thomas Canby
Mbü'shan
On the next day Meacham being about some Modocs came. Pr. Thomas (and) Gen. Canby
máklákshash shenólya mbü'shan hushántúmpáúga. Tunéñi máklaks
with the Indians arranged the next day to meet. Five Indians
hushtámkupka mbü'shan, námuk kéliak lólokshish. Pshin nú at gatpám-
were to meet the next day, all without rifles. That evening when had re-
pele Meacham, Doctor Thomas shapíyash p'nú shenólaqúish. Meacham
turned Meacham, Doctor Thomas mentioned his promise. Meacham
hemé: “Doctor, hú i nú nen hák nélualtak, ká-i i nú pén tátta nè-
said: “Doctor, if (ever) this compact-keep, not you again ever will
ulaltak. Tóbíash nú lóla, máklásh nál shúcukúnpka: ká-i kání mish nú 15
compact-keep. Toby I believe, the Indians us intend to kill; nobody to you ever
shapítak, Tóbíash kí’ish.” Doctor Thomas hemé: “hú mish mákláks
will tell, Toby to have told Doctor Thomas said: “this you Indian

sawédíshash hushátpáthta; ká-i i p'läkíshash lóla tidésh.”
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woman has heightened; not you in God trust enough.”

Mbü'shan lá'pi mákláksh shûshotankishámkshi gâtpa vúlú: “támí' lísh 18

Next morning two Indians to the Peace Commissioners’ tent came (and) in-
squired: “Are

á múlo'la máklákshash húshántúmpákga?” Hú'dsha hemé: “i-i.” Xá-
ye the Indians to meet in council? They replied: “yes.” All
nuk lalázh slngú’laggi at, Tehmú’teh hemé: “sháná-uli nú nen shapíyash
the Peace Com-
misioners

gathered then, Frank Riddle said: “want I to tell
mál, ká-i grént, shúcůntak mál ún mákláks, ká-i nú shámáhult núsh shal-
21
ye, do not, will kill ye the Modocs, not I wish me to have
akáktántgi.” Doctor Thomas vúlú: “mb'tkos p'läkí’ishash lólatko gi?”

a blame cast upon.” Doctor Thomas said: “as for me, in God I am trusting”;

“gúhnáshketha. he started.
At málash gátpisht ndá'rkshaptani máklaks wawápka. Meacham lápí
When we had come, eight Indians were sitting Meacham first
hémanka: “Mú'na gen shú’tanksh hemkankelgi.” Láki at hémanka:
spoke: “Impertant this peace-treaty we will talk over.” Capt’n then said:
3 “at nú kéndshika hémanka: nú’shtoks málash nú tidsh shlépakgtzi wákak-
now 1 ran tired of talking; myself ye I well to care for same
toks a hún namúkénash Bóshiinash; shaná-ulí nú Canby shkuynepelítki
as ye these all Americans: want I Gen. Canby to move away
shú’ldshash, tánkt nú én shútanksh hemkánktak.” Gen. Canby hémége:
the troops, after I the peace-treaty will talk over.” Gen. Canby’ said:
6 “késhga nú hún hmáshí kish.”
cannot I to this assent:"
Mákloks láki hémége: “kái nú shanáhuli pén hémanka!” tgo-úlzan
The Indian chief said: “not I want further to talk!” rising up
of Canbyash shlíin: skétshí hú’lp shlíin. Tánkt númk huhiégan máklaks
then at Canby he fired; on the left eye he shot Simúltá all springing up Moslotcs
9 yutetámpka. Canby wigí hú’tchína, pén núš tapis’tan shlíin; nde-ulzá-
“not far ran,” then in head back side was shot; after he
ntsá shú’ldshash láktela. Boston Charley skétigsha yùshó Dr.
fell they stripped coat (and) cut his Boston Charley in the left breast Dr.
Thomasash shlíin: hú’tchína wigí, máklaks shúnkán yu’tólza, hémanka:
Thomas shot; he ran a short the Indians seizing (him) throw dum) (and said:
12 “kói-dshi né i Sunday ki-úks gi!” Skóntchish Meachash lápí kahi:
“good now you a Sunday” doctor are!” Skóntchish Meacham at first missed;
Toby hú’tmcszgan shásh kétleshtápká Meachásh Skóntchish, hinshelish
Toby rushing between them, pushed away from Meacham Skóntchish to save
Haméniúga Meachásh. Pén làpantka Meachash yúta, lapkshaptúmkni shlíin,
intending Meacham. Again twice at Meacham they shot, at seven places he was
15 Meachásh ndí-ulzéakpik máklaks sháná-uli nélíash, Toby toks hú’tchína
Meacham when fallen the Indians attempted to scalp, Toby” but running
nkéna: “Shú’ldshash gépá!” At máklaks hú’tchína. Tehmú’téh Dya
halloed: “The soldiers are coming!” Upon the Indians ran away. Fráank Tóddle-tánch Dýan.
shu’shmahámpkísh kshúta nk’ilhán húhó’tchína.

The agent escaped quick now ran away.

Shu’ktaámphkán ndáni waita shélunal; pipélántan lákkiw tehi’sh shú’ld-
To fight commencing for three days they battled; on both sides of the chiefs quarters the
shash wiwálza, pipélántan kú’mmé lalausháltko. Shaná-ulí kákámannásh
shash took position. on both sides of the cave rocky. They tried to surround
unémpí tanmúpímí násh khšíklápiksh, ámputala kàyáhí. Wéwamish tá-
the fifty one, the water from cutting off. The women (and) the
21 tá’ksí kú’metat tehiá; luk wéwamish tá’táksí kú’meti kókchámnámpká.
children in the cave were; the women (and) children from the
cave will be withdrawn.
Mó'dokni udá'ni waita shellulátko láp hāshčé'gi hishuátchžásh; mú'ne Módog na for three days waging war two were killed men; a big shell bursting killed them.

Ké'kga mů'šlan ku'µmetat; ké'ktgal ú'nash, wígá kitaítala géna, wígá 3 They went next morning from the cave; vacated 6) early they, not far into the lava they not far beds went.
gin pěn tehn. Pën tǎnkni waitó'lan lápí lálaki málkakásgaš lá'vatkeha from again they. Again (in) a few days two officers the Indians hunted
nadshaptánkni taunép shùldšásh i-amnatko. Ndá'ni taunép Yámakti sixty soldiers having with them. Thirty Warm Springs Indians shùldšásh túla géna. Bóshtin Yámakti Módokishásh shléa wígátan 6 the troops with went. The Americans found a short distances ku'µmetat. Scarface Charley lápéni taunép pín láp pé-ula Módokishásh from the cave. Scarface Charley twenty and two Módoges iyamnatko, taktaaktána huešhtánká Wrightásh shenotánka. Mántch shenohaving under him, in an open field encountered Lieut. Th. F. (and) fought. Long time they tánka. Charley ná'sh málkak stánódshma; nánka Bóshtinásh húla, núka 9 fought. 'Charley' one man lost; some Americans they some
ugé-ishe-uya; lápéni taunép pín udá'n pé-ula shùldshash nashksháptani they wounded; twenty and three soldiers six lálaki tehish ká-i shùnčæka. Málkakáš wálách'kan yáina-ága-gishí Bóshtinásh officers also not were killed. The Módoges standing on a little mountain near the Americans watch wawapkápkash gú'li. Gitá hú shellulá K'lausthápkash Yáina-ága-gishí. 12 saddle on ground charged. Here they fought Sand-covered Hill at.

Lápéni smě kaitma shú'ta. Capt'n Hasbrouck málkakishásh haitelma. For two weeks nothing was done. Captain Hasbrouck (then) the Indians followed.

Shléa málkakishásh Pahápkash É-ush-gi'shi. Hú'dokt shenotánka. Bóshtinásh lapksháptga málkak shúu'ka, udá'n Yámakti'shásh; taunép pé-ula 15 the Indians Dried Lake at There they fought, American seven the Módoges killed, three Warm Springs; fifteen
ugéshe-uya. Módokishásh hú'tchámpkáš náš stánótelma. They wounded. The Módoges on their flight of one they deprived.

At Módokni sheggátka tánkt. Lápéni waitó'lan Pahátko É-ush The Módoges separated them. Two days after Dried-up Lake shellulá'lash, Capt'n Hasbrouck tannépánta taunép pe-ulápkash Módokishásh 18 fight. Captain Hasbrouck fifteen Módoges

shléa wígátan Fairehíldam (Pádháyám) suhtina shísho'ka tak-for found near Fairchild's farm house; a long time fought on takšánta ká'luat láp'ni tannép taunép shùldšásh pën nadshsapántkni level ground two hundred soldiers and six taunép Yámakti. Ká-i ká'ash ná'sh snawé'dshash šhúká, Yámakti ne'í na. 21 Ty Warm Springs. Not anybody, but one woman they killed, the Warm Springs helped.

Hú snawé'dshash stítelma shút'ankš shámênisht Módokishásh. That woman had reported, to surrender that desired the Módoges.
Lápéní waitólan nadshgshápta taúnep pé-ulá Mó'dokúi Gen. Davis
gawina; hünkíash tunepá'íish shá'tla kávakteha máklaksam láki. At tina
surrendered; of them he hired to hunt of the Modocs the chief. One
3 sundé kiulan shu'íka Núshaalkága plá-itan; shnepáímpema: "há ká-i
week over they caught the head of Willow (him) above, they entrapped (him); "if not
shishúka ká-i mish kshaggayuánika."

Nánuk máklaks at Fort Klamath ídsha. At hashuúko lákiám shti-
All Indians then to Fort Klamath were brought. The judge's
6 ná'sh; hú lałáki hémkank tehúks, nadshksáptanni: láki, Skontchish, Black
house; the judges declared after a while, six: Captain Skontchish, Black
Jim, Boschinága, Shú'íks, Búntcho máklaks kshaggáya. Lá'p ishka atí
Jim, Boston Charlyk, Shú'íks, Búntcho Indians to hang. Two they took in a
distant káila illinapkúga tehúshí; vúmí'pa at Fort Klamath Yamátála íggaya.
land to imprison for ever; four then at Fort Klamath in Oregon they hung.
9 At atí káila nánka čína máklaks tű Máklaksam Káila, Quapaw mák-
Then to a land a portion they of Modocs far off to the Indian Territory, too Quapaw In-
distant shi'ulkishishí; nánka Yáneks Yámak tehú wagáta mán'útechnish
lands' reservation; some at Yáneks in Oregon live close by the former
Módkishám káila. Kánk shé'sha nánuk máklaksam shélualsh vúnepuí
Modoc country. So much did cost the whole Modoc war four
12 millions tála,
millions of dollars.

NOTES.

33, 1. Shálam, etc. The return of the Modocs to the Klamath Reserve was not
accomplished by Meachem before winter (hündam); 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. Shu'ála'iympka means, in official parlance, to administer or superintend a
district; to be agent for.

33, 2. Ko'ketat. 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-
nual 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. Meachem, 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 Wañúpi 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: Schonechín, Súkkítút, Keintpoos, Chúcke-i ox. Keintpoos is Captain
Jack, and the original forms of the other three names are Skontchish, Shlakteatatko, Nxlsjikiks. (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 kāl hū, ītpa and hū pē'na would in the Klamath Lake dialect be substituted by: a hū' t, ēpta, hū'k pē'na.

34. 8. The conjurer (k'ī-uks), who objected to the presence of Riddle (gē-n) in the capacity of an interpreter, was Skontchish, called John Schonchin by the whites. He was the brother of the present Modoc subchief at Yaneks, 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. gēnte stands for the more commonly used gentí.

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

34. 11. kie, so, thus, stands for kēk or kē' of the Klamath Lake dialect.

34. 16. kēdša, kitcha, the adverb of kitchkâni, little, small, refers to hemkankätko, and not to tinō'tli.

34. 18. Mnū'shan, etc. The return of the Modocs is referred to in Agent Knapp's report in the following terms (Ind. Aff. Rep. 1870, p. 68): "On Dec. 18, 1869, the superintendent (Mr. Meacham) and myself, accompanied by Dr. McKay, J. D. Applegate and others, visited the Modocs off the reservation at their camp on Lost River, for the purpose of inducing them to return to the reserve. After talking for ten days they consented to return, and on Dec. 30 we returned to the reserve with 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, Schowschew [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 Yiamax . . . . 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 Kintpuash 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 Yanecks, over thirty miles inland, to settle there.

34. 19. sheshash is here placed between Mó'dok Point and the adessive case-postposition gish, 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: Mó'dok Point gish sheshāp'kash gatpa.

34. 20. shudô'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. lāpi instead of lāpē'ni, lāp'ni: also 41, 18.

35. 3. shēnīdsha, 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. kitchakla. 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 Modoces 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. Mó'doknii lāki. 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 Kalapuyas 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 waterbrush".

35. 15. gātp'nan, coming to their camps, stands for the Klamath gātp'nan.

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

35. 19. kitchakla, to pay a sum owed, to repay a debt, cf. szīk'ta, to pay cash.—pēsh: 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 by his people from the Modoces, and declares it to be a gross exaggeration.

36. 1. shnē-iksh and shnē-ilaksh are two terms for "fire-place, hearth", differing only little in their meaning.

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

36. 5. gempēla, etc. The former Modoc encampments on the lower course of Lost River were distant from Modoc Point about 25 to 30 miles, those on its headwaters about 50 miles, and those on Modoc Lake and Little Klamath Lake about the same distance.

36. 6. tāyāmānpi, or -kni, Modoc for tāyāmānpi in Klamath.

36. 9. Yamakshí gishí implies that Applegate was living at Yanecks at that time; the Klamath Lakes would say instead: Yamakšaksi, or Yamakshi, Yamakshí. Superintendent Meacham had then temporarily divided the reservation, leaving the Klamath Lakes under the control of the acting agent at Klamath Agency, Captain O. C. Knapp.
and placing the Modocs and Walpápi under the management of Commissary J. D. Applegate at Yaneks. This was done to prevent further raids and stampedes of the tribes. On account of his tall stature, which exceeds six feet, the Modocs called Applegate "Grey Eagle" (p'lu'washes), this being the largest bird in the country.

36, 11. gentak mi' in 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 shaymágatáx, "knowing", has to be inserted between ge'sh and udani, from which ne-uklúsh is made to depend: "he declined to go, knowing that the government had compacted with the Modocs deceivingly", etc.

36, 15. shlepaktgí could be connected here with pí'sh just as well as with pí'ísh.

36, 16. Subject of shpi'í'nshman and of shiinkatki is shíldshash.

36, 19 and 20. suf'm kshumalpash kála, "land producing plenty of grasses (kshúm)" 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: kála suf'm kshumalpash ge'shí shama-ñúúga.

36, 20. wewánishash synequated for wewannishash.

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

37, 2. káyak h.: not through arousing their anger.

37, 3. Major John Green, First Cavalry, was then commander of the troops garrisoned at Fort Klamath, which consisted of Company B, First Cavalry, and Company F, Twenty-first Infantry; aggregate present, 4 commissioned officers, 99 enlisted men. Major Jackson, of Company B, left Fort Klamath on Nov. 28 for the Modoc camps, near mouth of Lost River. In the attack on the Modocs, Lieutenant Bonville, who tried to disarm Senator Charley, had his coat sleeves pierced by four balls.

37, 7. The Klamath Lake form híshmákshash shito is here used instead of the Modoc form híshmákshash shitko.

37, 10. All the verbs in this line are reflexive verbs. shákíha for Klamath shashkíhán; tánk for Klamath tántk.

37, 12. tífí'shta Kočé. 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 mísh kshukla tamápianta.

37, 16. ličla 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 mi'ísh gin sawéóshísh shúngash, tátákísh ká i ličla.

37, 18. k'layalshíta. Captain Jack with his warriors and their families retreated to the lava beds. They quartered themselves in the spacious subterranean retreat called Ben Wright's cave, or, since the war, "Capt. Jack's cave", and began to fortify their stronghold.
37, 21. guita means: came near (them); hence gutâmpka: attacked (them).

37, 21. shélnu. The battle of Jan. 17, 1873 was the result of a combined attack of the troops on the lava beds from two sides. Owing to a thick fog, which prevailed through the whole day, the troops had to retreat with heavy losses and without gaining any advantages.

38, 1. tánkt, although adverb, has here the force of a pre- or postposition in connection with génánnish.

38, 4. shutánktgi. 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. Vúálákši. The Klamath Lake Indians call that rivulet Kawé-utehaltko kókága, or: Eel Creek.

38, 7. náłân källatá: on Californian territory; the place being a few miles south of the Oregon State border.

38, 12. hassasnákítâmpka. This interview had not the desired result, and no other authority mentions the conclusion of an armistice. From the second peace-meeting Steele, Fairchild, and the Riddles returned on March 1; they had been in Jack's headquarters in the cave and found the chief sick. No result could be obtained then nor by any of the subsequent negotiations.

38, 13. Squire, or Judge Elijah Steele, a pioneer, and citizen of Yreka, Siskiyou Co., Cal., in 1864 Superintending Indian Agent for the Northern District of California, a steady protector of the interests of the Indians, and therefore most popular among the Klamath Lakes, Modocs, Pit Rivers, Shastis and Wintoons.—Mr. William Atwell, of Sacramento, Cal., correspondent of the "Sacramento Record" at the time of the Modoc war.

38, 15. The term palpal-teholeks-gitko is very little in use among the Klamath Lakes and Modocs, for the Americans are most generally named by them Bóshtin, Bóshtin máklaks.

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

38, 18. Other forms for ktáyat are: ktáitat, distributive: ktaktiyat, ktaktiyatat; in the Klamath Lake dialect: ktaiksáksi, distributive: ktaktikáksi.

39, 1. gékísh or gékíash g'lewinámpka: until you will yield to his entreaties; until you will give yourself up to him.

39, 3. Yamakishshash: "The wicked Oregonians" are the white settlers on Lost River. 40, 17, they are called Óregünkí Bóshtin. Yamakishshash, being the subject of shenkáti, has to stand in the objective case.

39, 10. palla. The location of the possessive case after the governing substantive (here: wácht, horses) is rather unfrequent. The horses, 34 in number, were captured during a raid or reconnaissance, which Capt. Biddle, of Camp Halleck (Nevada), made with fifty men of Troop K, First Cavalry, on March 13, 1873. His men met four Indians herding the horses. While bringing the horses to Van Bremer's ranch, on Willow Creek, the troops were not attacked.

39, 11. shewamátopáhtki. The language likes to form inverted sentences like this,
THE MODOC WAR.

where a more regular position of the words would be: shewanapëlitki wàtch Mòdoki-
sham làkiam túbakshàsh.

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

39, 15. shash refers to t'é-ù and is at the same time the grammatic subject of
shewanapëlitki, though standing in the objective case: “give orders to them (viz. to
your soldiers), that they return the horses of the Modocs!”

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

40, 1. nà’é-n pë-nùa. t’é-unep is sometimes through neglect omitted in numbers run-
ning from eleven to nineteen, pë-nùa, or any other of the “classifiers”, supplying its place.

40, 3 and 4. Notice the local suffix -na in these names and in tù-naa.

40, 4. kayàktìgi is not here verbal intentional, but exhortive form of kã-ìka, kã-ìlaa,
kauna, to hunt, pursue.

40, 5. nìsh ought to stand after gíntìtìk also: “will lie under me.”

40, 6. A new Peace Commission had been formed, composed of the following gen-
tlemen: 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. hënkmìkìsh, the spoken words; -u- infixed gives the form of the preterit.

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

40, 9, 10. në-åshtìgi for the Klamath nà-ashtì, nà’shtì, “to agree with”; nã’dìam
t’ìshìshì shaìmìlì hu nû ne-åshtì gi: I desire to go with God, to act in harmony with his
will, to agree with him.

40, 12. The participle shì’tàn 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 Com-
mmissioners, Boggs 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 min-
ister, who was uncalled to the wily and astute character of the savage, by de-
claring 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 heméze than by hënkmìkìa, as it is done here.

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

40, 20. kiìa, kiìa, gìa. This verb is pronounced in many ways widely differing
from each other; cf. kiì, 40, 21.
41. 3. shliwala: to cock a gun; shliwalōlan, after having cocked his gun; distr. shlishloalōlan, contracted: shlishlōlan, each man after having cocked his 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. tatā, "whence from whom", is composed of tātā where? and the interrogative particle hā. The sentence is incomplete, though intelligible to the Indians; the full wording would be: tātā nū tú'mēna, or: tāt hā nū tumēnātkō gi: "from whom I have heard it".

41. 7. katna shuyuaksh: "she has not the ability or intellectual disposition to do us any harm."

41. 14. huk, short for hūk: although rendered here by "this", it has to be taken in an adverbial sense: "this time". The adverb corresponding to the huk of the incident clause is the tātā in the principal one.

41. 18. tamē' lish etc.: "have ye made yourselves ready?"

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

41. 21. After mūsh kanash 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 named leaders, as promised by Boston Charley. The parts for the bloody work had been allotted as follows: Sketchish had to kill Meacham; Boston Charley, Dr. Thomas; Black Jim, the agent Dyar; Bantcho, Riddle; and if Gen. Gillem had been present, Hūkā Jim would have fired on him. Chief Jack had undertaken the assassination of Gen. Canby. The two other Modoc's 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. hemkankō'la gi: "has to be talked over to the end."

42. 3. After shlepaktgi there is ellipse of shamahli, "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: nū shamān li madash tidsh mūsh(tōks) shlepaktgi, wakaktōks, etc.

42. 4. shkayunepeltki. 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 üa for Klamath Igelja.

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 tamited him with not believing Toby's statement.
42, 12. A "Sunday k'alks", 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. Skôntchish’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 Skôntchish 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 “Shūúashšash gépka!” Though no soldiers were in sight, this caused the desperado to take to his heels immediately and Meacham’s life was saved. Riddle escaped the Indian bullets, being covered by Scaráce Charley’s rifle, and agent Dyar was rescued by running fast, though hotly pursued by Háka 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 battlefields.

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 (kū'umu laala'ishaltko) went on at the same time.

42, 19. kū'umu laala’ishaltko, the rocky cave, forms epexegesis to lakiam tehîsh.

42, 18: the refuge, or stopping place of the Modoc chief.

42, 20. ámputala. The troops cut the Modocs off from the waters of Tule Lake, the only water they could obtain to quench their thirst.

42, 20 and 21. Wewànnish, 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 kríktsna (in Dictionary).

43, 1. Modôkni is here an adjective, qualifying the substantive bishmatchzâsh, and shelluâlîko is participial phrase determining the verb temporally: “two Modoc men, after the fight had lasted three days, were killed.”

43, 1. hâshyë'gi is a “plural” verb used only in the Modoc dialect; Klamath: hush-tekóya. To kill one, the singular form, is shunga 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 Watchmatì.

43, 3. kë'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 lâ'pui; lâpantka, 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. 5. wigá gín for wíká gín: not far from there they made another stand.

43. 1. tankú sixaitan can also mean: “the next day” in the Klamath dialect.

43. 5. Yamakui. The Warm Spring Indians occupy, in common with Wasco Indians, a reservation on Lower Des Chutes River, Oregon, and are congeners of the Nez Perceés, 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 taktákánta supply kájílatat.

43. 10. lapéni 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 taúnepán 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 stanetcha, and the meaning is: “the troops killed one of the retreating Modoc warriors.”

43. 17. Pahátko E-ush stands for the more explicit form Pahápkášh E-ush-gí’shi; cf. 43, 13.

43. 22. shútanka properly means: “to negotiate”, but stands here euphemistically for “to surrender”. The same is true of gawimí, 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. sháthá káyatketla stands for sháthá kayaktéktki and was preferred to this form to avoid accumulation of consonants.

44. 2. laki for lákíash. When speaking fast, Klamaths and Modocs sometimes substitute the subjective for the objective case in substantives which are in frequent use, as mákhás for máglákíash, 49, 55, 1.; wewánísh for wewáníshash, etc.

44. 3. sundé qwílan, ever 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 یدشا, or better: Fort Klamathزین یدشا. The national name for this locality is لاکانا، لاکاك، لاکاك.
44. 5. hashušatko, uncommon Modoc form, contracted from hashashuakltko, by elision of two syllables.
44. 6. stina’sh for sthiná’shtat. Generic nouns of places, dwellings, etc., easily drop their locative case-suffixes and case-postpositions; cf. کیلا for کیلاتتت, 44. 8 and 9. Yának, 44, 10, is an abbreviation of یامتکشی or یامتگیشی.
44. 7. kshaggaya is incorrectly used here instead of یگگیا، which is said when a plurality of long-shaped objects (including persons) is referred to.
44. 8. یگگیا. 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 Shulks 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 Shulks is serving his term there at the present time.
44. 9. ati کیلا. The approximate number of Modocs brought to the Indian Territory for having participated in the revolt, was 145, women and children included; they were first placed on the Eastern Shawnee reserve, and afterwards removed to that of the Quapaw Indians. Owing to the moist and sultry southern climate of their new home, many of their children died during the first years after their arrival, and the Report of the Indian Commissioner for 1878 states 103 as the whole number of the Modocs remaining in the Territory.

To facilitate a prompt reference to the historical events described in this long article, I present the following division of its contents:
33. 1. Negotiations terminating in the return of Capt. Jack’s Modocs to the Klamath Reservation.
34. 18. Difficulties causing a split in the Modoc tribe. Capt. Jack returns to the Lost River country with one half of the Modocs.
36. 9. The Government of the United States called to the rescue by the Lost River settlers.
37. 3. The massacre on Lost River, and the attack on the lava beds.
38. 3. President Grant appoints a Peace Commission. Negotiations progressing.
39. 10. The capture of Modoc horses makes further negotiations impossible.
39. 20. Toby Riddle reveals her terrible secret.
40. 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.
I. TOBY RIDDLE.

Toby ketchkâne máklâksš ąąpı̃a Ya-ága kóke Yamatkn'įšam kâlla

Toby a little Indian became on William-

son River of the Oregonians in coun-
pâ'dshit skö̃ 1842. Hünkêlam t'ší'shâp T'-shikka; hünkêlam p'ki'shâp
just then in spring 1842. Her father (is) T'-shikka; her mother

3 ḥünkâ' hú udá'ne îlłóltako. Hú phńá t'ší'shâ phú-tsháñtii' nílu, tehía,
died she three years old. She with father ten years together lived,

at t$h gnw Tá-ni wigátan p'zâda phńá nílu tehía,
then far going Yreka close by
cousin her own with she lived

Ndankshaptánkni t'ú-nup Moduñush máklâks Módokį'shaw wâch 1857

Eighty Pit River Indians from the Modocs the horses 1857

6 îlłóltash pâlla. Módokį wâch hâitlêma, at phśî'n máklêka; mbú'sñan
in the year stole. The Modocs the horses pursued, and at night they ramped out next
day pâktgish Móatuñush gǔ'kIi. Módokį tchámpťâkian hünkêla tsháma: Toby
in the dawn the Pit Rivers attacked. The Modocs frightened started to flight. Toby

hemkâ'na: "ká-i hünkêlêntgnį". udá'ni t'ú-nepni Módokį shëlnuál-
cried: "not they must run" (and) thirty Modocs to flight

9 tâmpka. Mâ'tñečtoksh shisñó'ka, at Móatuñush pâ'dshá, hünkâ'ngšla wú'nupni
recommenced. For a long time they fought, then the Pit Rivers they repulsed, and preyed for
þ'ú-nup Móatuñush 7pðkàn lú'luágshlan. Pâ'n phśî'n Móatuñush gǔ'kIi,
to Pit Rivers keeping (and) enslaving (them). Again at night the Pit Rivers attacked,
twú'ni tchü Móatuñush. E-uṣkįshâni at Módokįshaw shîdlâ, pën wûjå
many (more) Pit Rivers. Klamath Lakes then the Modocs helped again they con-
quered

12 yimeshâpášâan phńálam wâch, Móatuñushám tehísh wâch idsha. Lâpënî
taking back their own horses. Of the Pit Rivers also the horses they drove
twêiñep phńá t'ú-nep Móatuñush suñânka, tu'm kái shléá; lâp Módokįshaw
and five Pit Rivers were killed, many not found: two Modocs
shuñânka, udá'ni shîuíya, t'ú-nep E-uṣkįshâni ngé'shâ-uiyâ. At máklâks
they killed three: they wounded, five Klamath Lakes they wounded. Then the Indians

15 Tóbiash shëshâleli'śhâsh sháyânâtku.

Toby a fighter knew her to be.

Shâlâm îlłóltash 1879 at hú hishnatchkáshla Teñmu'tchash. îllóltash
In the autumn in year 1879 then she married Frank Riddle. In the year
1862 at sháhtnû'lgi Shásh'tâsh E-uṣkįshkâshas Módokįshaw tehî'sh, at
1862 she called together the Shasta the Klamath Lakes the Modocs also, when

18 lâpënî wâitoch hemkâ'na nûmunik máklâks: "at nănum tehêkéli yûmI"
af after two days declared all the tribes: "now all blood is buried
Tā-uni hún k hushántuken máklaksí Shéhùútko tárumán 3
Near Yreka encontering an Indian Oregon Dick by name attacking
shishóka palpat-tehú'leks gitskash J. Hendricks shéshápsksh; hú máklaks
vútólz. Máklaksám snawédshásh shikéní'kísh nyannátako hútchípke
Hendricks to shoot him Toby shunúka shikéní'kísh ú'zga, húnk ku'ta 6
she held The Indian until was killed then let (her) go.

II. STEAMBOAT FRANK.

Tchimá'ntko shelluáshé mi lápéní ta-unępánta láp pé-ula illó'latko gi.
Steamboat Frank at the time of the war twenty two years old was.
Hú'nkélam t'shisháp Sháshí mákáks gi, húnkélam p'gí'shap Módokú gi. 9
His father a Shasti Indian was his brother a Modoc was
Mů lítchilitch shishóka shelluáshé mi: húk ndā ní kekó-nva shúl íkshéní
Very bravely he fought during the war he three times tried into the reservation
géshgo gi'ú'ga Fairchildám kála gishi'kú, ta-unępánta túnep kshiklápkash
Hendricks to shoot him Toby seized the pistol and wrote (her) firm.
mákáks hisháshchazá i-ammatko tchú'i húnk tpugidshapelitánuma. 12
Indian men having with him but them their dome back every time.
Ká'i húk lalákiash shu'čuks háméni shelluásh tads hí shana'uli. At
Not he the Commissary to kill wanted to make war however he wanted. Then
hú'kshín sháyuakta húnk lalákiám shítítsh ká'i kshaggyánpáskash húk
surrendering he informed of this the effect' promise not they would hang him
shú'ga, Módokú lákiash kágíugá shú'l'dshásh. Kállaktoks hú tupa'ks 15
execute the Modoc chief if he hunted for the soldier. Without he sister
gi t'záunáp techish, wevesháltko pi'la: lápéní hú snawéshála. Lúpúni
he t-ad also, having children only twice he married. First
húnkélam snawédshash shéshátko Steamboat, mú stú'tzámápsh gish.
his wife was called Steamboat, of strong voice possessed being.
Lúpú húnk khaí'gšash shítko shpunkánka, tehú laláká. 18
Firstly him orphan alike she kept afterwards married (him).

III. SCARFACE CHARLEY.

Tchágtchággam Lupa'tknelátko Módokí'shásh shishúkshé'mi láp'úi ta
"Wagon-Scaraced" Módok at the war-time was twen
unępánta láp pé-ula illó'latko. Húnkélam p'gí'shap t'shi'shap ktehákani-
unty and two years old. His mother (and father) in
énash k' gisht wéngga. Húnkélam t'shi'sha Bóshin kshaggiya. Ketch- 21
lant he being dead his father the American hung. When a
ganienash o wagi n lupakukla. Shelmalsh’i mi huk kaá shellnal; hukt small boy he a wagon passed over the face. In the war he bravely fought; he nanukénash lalkiash wi’niagonal shellnal. Modoki’shash shuénksh shell- all the chiefs surpassing he fought. (When) the Modocs murdered the Peace 3 kiash Tchigtchi’ggam Lupalukcalato kai shana-uli tulá shuénksh. Hú Commis- sioners “Wagon-Scarfaced” not wanted along to assassinate. He lap Bóshtin lalkiash vu’izin Kela-ushalpkash Yaimakishi, lipeni tá-unep two American officers defeated Sand-covered Hill six, twenty pín lap pé-ula máklaks i-ammatko; lapuk Bóshtin lalkiash shúncika. Pen and two Indians having with him; both American commanders he killed. Again 6 ná’dshash shellmalshigishi píá máklakshash hi’ushga kai nánuk shuí’ld- (on) one of the battle-fields his Indian men he ordered not all the sol- shash násh waitak shuénkgti.
diers on one day to kill.

NOTES.

54, 1. ketchkáne or kitchkáni m. g. is a queer way of expression for the more common giyla: “was born”.

54, 1. Ya-a-ga koke 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 Koke, “river”, and on its lower course resides the largest portion of the E-ukshikni or Lake People.

54, 1. Yamatkiani’shik E-ukshikni’shik, etc., are forms often met with, though ungrammatical; the correct forms are Yamatkisham, E-ukshikisham, 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-lily seed against the California tribes on Pit River, for the purpose of making slaves of their females. It numbers of Indians enslaved, wounded, and killed, are correct, the raid of 1857 must have been of unusual magnitude, as will be seen by comparing the statements of Dave Hill in another portion of our texts. Among the horses stolen was a fine saddle-horse belonging to Toby, and this theft may have stirred her personal feelings of revenge to the utmost degree. After her successful charge at the head of her horses, she did not allow the fallen Pit River Indians to be scalped.

54, 9. tpi’dsha. The accent rests on the last syllable because the particle ha has esesced with the terminal -a: tpi’dsha ha. Hú is equivalent to “with their own hands”; há layanna, I hold in my hand. Many other verbs are occasionally accented in the same manner, as itá, shuná, lakialá.

54, 12. yimeshgbalpan; through a difference in the prefix, the Klamath Lake dialect would say ñimeshgbalpank.

54, 13. See Meacham, Winema, p. 32 sq., who speaks of three dead enemies only.

55, 1, 2. Mr. Elijah Steele, Superintending Agent of Indian Affairs for the Northern District of California, met in council the Klamath Lakes, the Modocs, and three tribes of Shasti Indians, with their chiefs, near Yreka, on April 14, 1864 (not 1862), and to his mediation was due the peace-treaty between these tribes, including also the Pit River Indians (who had not sent any deputies), published in Ind. Aff. Report for 1864, pp. 109, 110. Toby does not figure among the interpreters at this council, but there are
two other names of "interpreter for the Modocs": H. K. White and T. S. Ball. The raids on the Shasti Indians were mainly undertaken for horse-stealing, and the hostile feeling between them and the Klamaths and Modocs was never very intense, since frequent intermarriages took place. Cf. Steamboat Frank's biographic notice: 55, 9.

55, 1 and 3. Tá-uni. Every town is termed so, as Linkville, Ashland, Yreka; San Francisco or Portland would be m̓at̓úi tá-uni. In this connection, Yreka, Siskiyou Co., California, is meant. Cf. also 54, 4. Tá-uni has the massive postposition -i suffixed, and means in a town, near a town, or: the country around a town.

55, 4. -gitkash is an ungrammatic form standing for -gitkash.

55, 3-7. Meacham, Winema, p. 34, speaks of an affray in which Toby interfered in a perfectly similar manner, though the names of the combatants differ, and the end of the fight was not extermination, but personal friendship.

55, 8. Tehmi̱äṉtko means "widower".

55, 10. Had Steamboat Frank, with his fifteen warriors, succeeded in entering from the south across Lost River into Klamath reservation, near Yāneks, and in surrendering there, this would have saved him from further prosecution, as he thought.

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

55, 13. The sentence shellu̱lsh 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 stiltish depends the sentence: k̑a-i k̑shagga'má̱p̣kash h̍uk šii̱n'ga (or: shingá̱tki), and from k̑a-i šii̱n'ga depends káigá̱nga. This is the verbal causative of kái̱hiá̱, to hunt for or in the interest of somebody, and the indirect object of it is šii̱n'lašá̱: "for the troops". H́uk in h̍uk šii̱n'ga refers to Steamboat Frank, not to Captain Jack; were it so, h́uk would be the correct form, pointing to somebody distant.

55, 17. stúyámpkash, to be derived from stú, stó: way, road, passage; meaning passage-way of the voice through the throat.

55, 21. 56, 1. The pronoun húⁿ, he, appears here under the form of òⁿ.

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

56, 7. ná̱sh waitak for: ná̱sh waita̱k: on one day only, on a single day.
E-ukshikisham máklaksam né-ulaks.

LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

Given by Suechief Dave Hill in the Klamath Lake Dialect.

I.

E-ukskni nā'd teči tehia gitā: Plū lakī tūtasžeini, nā'ds Dave Hill lakī Plūnaš tapi'tan, Lānŭk Tēhān Dāvish tapi'tan, tehč'k telish Link Hill am chief to Blōw second, Long John Dave after, then too Link.

3 River Jack Lānŭk-Tēhānash tapi'tan, Lih t's.

Pit River Charley Mōatnasham lakī E-ukshī'.

Ben Littlejohn lālaki. Skōنتchesh lakī Yainakskişam máklaksam. Ben(L) Littlejohn are the chiefs of the Yänek's people.

6 Johnson lakī Mōadoknisham Yainakshi. George Kuatlīk ts Mōdokni Johnson is chief of Modocs at Yäneks. George Kuatlīk also is Modoc chief after Johnson.

Tchiktot Sātam lakī. Tchiktot of Snake is chief. Indians

II.

Nānuk lakāki Ā'-uki nā'dsant shiu'lgishtat tsā sa hēmank:

Kā'i i shi'napk shash: ksaggayuapkā m's ni; kā'i i pālluapk sas

Not you shall shoot each other: would hang you 1; Not you seduce each other's

snāwedsh: spūlhi-uapkā m's ni, kā'i i sas pālluapk. Kā'i i wātsam teči-k

Not you shall steal from each other: would imprison you 1, if you them seduce. Not you a horse shall

pālluapk sas nāuktua, hā'doks i pūlhuapk sas spūlhi-uapkā m's ni.

Not you shall steal from anything, for if you should steal from each other would imprison you 1.

(Nānuktu kā'i i pūlhuapk: hā'doks i yēkā'-napk nā'-ulaks, hunkantī'

(Nothing you must steal; you should break the laws, thereat

m's ni shetchkātanuapk.) Hā'doks i swāwā'dsh Bōshtinash shā'tolakuapk, at you 1 would get angry.)

if you, as a female, with a white man should sleep,

ktōchkuapka m's ni. Hā'doks i hā'szalp'huapk nāuktua šešhнатo sh'ma;

will cut off hair to you 1. If you should have returned the whole marriage fee for
szóktuap, húszálp'Tuap, hunkanteš', mish ni ká-i ná-ulakuapk : wake-paying you should refund it, on account of that you I hot shall try; per anhua spülhi-tuap. Há i hishuaksh plahuapk snawá'dshash, há'doks haps (I will imprison. If you, as married man, seduce a married woman, if i ná-ánt snawá'dshash sheti'lakuapk, ná-ulakuapká m's ni. Há i ká-3 you another with wife cohabit, shall punish you I. If you should napka ts, ná-ulakuapká m's ni. he also, would punish you I.

Hátoksi ná's húšálpahapk k'lá'kapksh, mú'mish ni ná-ulakuapk. And if you a per-son should commit, who is dead, heavily you I shall punish.

Há i kiukts tsi tawii-napap, mú'mish ni ná-ulakuapk. Há i shishókúapk 6 If you as a conjuror
illi-tuapká m's nánkáms; há i snawá'dsh ni sissókuapk, ilhi'-napaká m's I will lock up all of ye; if you and wife you should fight, will lock up you ni lápuk sumskénamak. Há i sllihámk sitk sissókuapk, lápuk mish ni 1 both married folks. If you, if you. If you is lock each other, blood of ye I ná-ulakuapk; há'toks nú'wedsh i ni udópkuapk, tehui mish ká-i sekák-9 will punish, but if wife you your beat, and to you not return tsubapk húsk snawádsh, ká-i ni ná-ulakuapk snawá'dshash, m'sh ni hisskák-which the wife, not I will punish the wife, you I, the husk.shash spülhi-tuapk, Há i tuuki luwsháyuapk hú'tuks, m'sh ni mú'áik bend, will imprison. If you anywhere abuse her, you I more heavily ná-ulakuapk; há'toks lákí ü'dópkuapk snawá'dsh mín, snákeluapká ni. 12 shall punish; but if a chief bruises wife his, shall remove (him) I Hátoksi hii'hashuaksh shishókúapk, lápuk mish ni ilhi'-napapk. Há'toks If you with men should fight, both of ye I will lock up. It i sná'luapk lácheš mish u ná-ulakuapk. You set on fire a ledge hard you I will chastise.

Há lákí shishókúapk humáshatك ni smákelu-napapk; há' tehui lákí 15 If a chief starts a fight in the same near I shall remove him, if a chief not
húntak a máklaksis shishókúapk, lápáni, udáni, tánkni shishókúap, for reason people should beat twice, thrice, many times should beat, tánkt ni smákelu-napak ni. Há' tehui i'-ahlísh tehui kú-gi'apap, shna-then I shall remove him I. If a guardian wrong does, shall kelu-napak ni; há númmkta kú-gi'apap, tánkt ni smákelu-napak I 18 remove him. I. If in everything wrong does do, then I will remove. (I)

i'-ahlíshash: hátoksi i'-ahlísh tósh, námmktaánta tósh gi'apap, ká-i ni shmi- the watchman, but if watchman well, all through well I shall act, not I will kelu-napap. Lakišak tehui tósh gísht ká-i ni smákelu-napap; há Bóshtin remove him. A chief also doing his duty not I will remove; if white-man-yálunk ná-ulakuapk, tósh hunk gi'apap, ká-i ni hunk wu'tósdlamanuapk. 21 alike he deals, right he shall act, not I him will cast away.

Ká-i i hussi'napap; hátoksi i hussi'napap n' hunk i'-amunkap i'ýaks races; Not you must run horse, but if you run horse-races I the will take away gain races.

ni. Tehui lákí ná-ulza, your. So the orders.
Hā' i ka'liak híshuaks ná'nds sátolakuapk, hu'k tchišh hisskuapk.  
If you, not having a husband, with another should cohabit, this also man
ka'liak snawáídsh, spúlhi-upaka nů įálish snawé diesel.  Há hů'ksa heshtô-
(is) without a wife, shall imprison I the unmarried (man). If they should live
lakuapk, hu'uk ni tûmênik ná'-ulakuapk spúlhi-upaka un híshuaks hu'nk.
in case of it I hearing will punish (and) will imprison I man that.
Tehi' Ī'-ukskni lálaki ná'-uleka teh' huk káílatat m'nálam; tsûi kíllitk
So the Klamath chiefs order so they in district their; and severe (is)
na'-ulaks lálakiam.

6 Há'toks i tú'msealstka giúapk si-í'huapk i lápuk, snawá'dshash
híshuaks tehi'sh, tsûi i gépkuapk lákîánksi; tsûi m'išh lákî sůnmílu-
može also, then you must come to chief's house; and you the chief
will make to
aluapk, tu'nep i nis tála skú'ktanuapk hu'nk pil mû'yâns pilá lákîash;
wedlock, five to me dollars shall pay only to the principal chief;
but if you (are) poor, then you three dollars, may be two dollars have to pay.
Há i yuáls tsi giúapk sún-sí-ahuapk, gi't i nis skú'ktanuapk. Háts i
if you ' poor should be (and) intend to marry, that you to
have to pay. And if you
skú'kîsh hâmëniuk tů'ma wâch getk, tůnîp i skú'ktanuapk snawá'dshash;
to pay want of many horses possesed, (horses)
tó'ma-kans wâch gi'tking.
many horses when having
Há tehi m'is snawá'dsh gu'skuapk, ká-i i wâch shnu'kpli-upapk
And if you (your) wife shall leave, not you the horses can take back
15 ká-i teh snawá'dsh hu'k wâch spuni'-upaka m'sh; i'pî i hihsuaks pil
and not (your) wife a horse need transfer to you; you alone, you husband only
shu'wanuapk snawá'dshash gu'shkan.
most give (them) (your) when leaving.
Ká-i i láp snawá'dsaluapk; násak i snawá'dsaluapk giúapk; há'toks i
Not you two wives shall marry; one only you marrying must live; but if you
18 láp snawá'dsaluapk, ná'-ulakuapka m'sh. Há' tehik wéwanissh lá'pi giug
two wives marry, shall punish (it) you. If the wives double for being
hishtéhk'tanuapk, tânkt m'îsh ni skuyú'shkuapk snawá'dsh m'sh; tsúshmë'
should quarrel, then from you I shall divorce wife one; forever
m'îsh ni skuyú'shkuapk, ká-i i tútá mbusáálh'p'luapk. Há'toks i mbuseál-
from you I shall never her, not you ever can marry her again. And if you associating again
21 p'luapk spúlhi-upká m'sh ni. Háts n'ádsiak ni snawá'ds tsú'ssak i
(with her) shall imprison you I. And if monogamic your with wife con-tantly you
hishtéhk'tanuapk, tânkt mish ni skuyú'shkuapk, amp'áak i hish'kat;
should quarrel; finally from you I shall separate (her), or else ye may kill each
other.
LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

I

hú’nasht mish ni gíng skuyú'shkaúp. Há ni skuyú’shkaúpka m’sh,
therefore ye I will separate. If I should separate (her) from you,
tsú’shni m’sh ni skuyú’shkaúp.
forever from you I shall divorce (her).

Ká-i mish ni hú’nk kí’tgik; náuktnuamá káktak pilá n’s n hú’nk bén-
Not you I that to tells about everything to tell the truth to you I that to
kanktgik; ná’-ulakt gí’tkí i snawa’dshásh teh’sh káktak pil. Ká-i n
tell said; to observe the laws you wife also to tell the only. Not I
hú’nk gí’tkik m’s pila, hílahshu’kshásh teh’sh náuktnuamá.
this to do tell to you two, (but) to men too all (others).

III.

Snáwedsh tehik shuí’dshásh shetólža, tsuí náát któktatska: at hú’nk 6
A female (if) with a soldier copulates, then we cut her hair off; she
yakää’wa ná’-ulak, ká-i hú’nk tû’ména shu’m’kanksh nálam lałájáam.
broke the law, not she listens to the hebeests of our chiefs.
Tehú tehik titatna he’shzalpéli sáatúsh m’nálam, tsuí shó’ktuamk teh’sh
Also sometimes she reclaims the price paid to them, and by paying
he’shzalpéli. Tsuí snawa’dshásh teh’sh m’sh bishu’ksh wú’tódshásh m’na pá’n 9
she reclaims it. And wife one husband who repudiated his again
hú’nk snu’kpa, tsuí ná’-ulékan titatna hu’ma’sht-gisht shu’m’k’kIshást láp
her takes up, then chastise I (him) sometimes I because he took her back for two
sháppash spú’lhi, titatnatóks ni ndán shúp’lhash, titatna teh’i ná’ésh sháppash
months imprison, but sometimes I for three months, at times I and I for one month
spú’lhi. Tsuí teh’ hishtehákta hú’k kat lalápa wá’wans gí’tk; tsuí tsín ni’- 12
imprison And quarrel who the two wives have; and thus I or
ulka skuyú’shkan. Ká-i ni ná’-uléza, skuyushkuyá ni; gí’tak. Titatna
der (and) separate (them) I. No more I try them is separate just I; that’s the
yaki shin’ksha, sússuúksháhak: tsuí ni m’é-uléka hú’nk’kshásh kúk aká shí’sóka, 18
not injure, but scuffle merely; then I try those who had the row.
sáppash spú’lhi, kát sas hú’k wudsháya. Titatna teh’shishoká shipapel’kstunt hák, 15
and they fight sometimes, and others they injure; him I one week
imprison, who them has whippd. At times also they have among each other, only,
spú’lhi, kát sas hú’k wudsháya. Titatna teh’shishoká shipapel’kstunt hák,
sáppash spú’lhi, kát sas hú’k wudsháya. Titatna teh’shishoká shipapel’kstunt hák, 15
imprison, who them has whippd. At times also they have among each other, only,
sáppash spú’lhi, kát sas hú’k wudsháya. Titatna teh’shishoká shipapel’kstunt hák, 15
imprison, who them has whippd. At times also they have among each other, only,
sáppash spú’lhi, kát sas hú’k wudsháya. Titatna teh’shishoká shipapel’kstunt hák, 15
imprison, who them has whippd. At times also they have among each other, only,
sáppash spú’lhi, kát sas hú’k wudsháya. Titatna teh’shishoká shipapel’kstunt hák, 15
imprison, who them has whippd. At times also they have among each other, only,

spú’lhi, kát sas hú’k wudsháya. Titatna teh’shishoká shipapel’kstunt hák, 15
imprison, who them has whippd. At times also they have among each other, only,

spú’lhi, kát sas hú’k wudsháya. Titatna teh’shishoká shipapel’kstunt hák, 15
imprison, who them has whippd. At times also they have among each other, only,

spú’lhi, kát sas hú’k wudsháya. Titatna teh’shishoká shipapel’kstunt hák, 15
imprison, who them has whippd. At times also they have among each other, only,
hishu'ksh m'ni wud'opka, tsu'u ni snaw'i'dshash hů'nik nā'-ulz, ká-i hů'nik
husband's wife, then I whip, that punish: not the
hishu'kshash, láp sundé.
husband, for two weeks.

3 Tsu'u tehi'k ki'uk's tehi'k šita'nu tawí shash, tsu'u hů'k k'lek'á tawí'ksh.
Then a conj. also at times bewitches them, and dies the bewitched
one.

Tsú'ni nū'-ulza, tsu'u t).(u'ip sháppash spú'llhi siukst: tsu'u tehi'k wách nish
Then I try him, and for five months imprison for man-
slaughter; the

šó'kta tÚ'ip, tsu'u ká-i spú'llhi šókti'sht nish. Tsu'u tehi'k ts ku'pka
he pays five, then I will imprison he having paid me. And did a chief
beats (him).

m'ni snaw'i'dsha, tsu'u ni snā'kku: gí tak lá'kí gí hů'k.
his - wife, then I remove him; no longer chief - he.

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 de-
cisions 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 "nouvelle" of Klamath legislation.

58, 1-3, P'tu, Liiu, and some other headmen mentioned here have signed the treaty

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

58, 8. Tc'hakto'k belongs to the Yahuks'kin tribe of Snake Indians. Cf. Ind. Aff.
Report 1873, p. 324.

58, 10 etc. The future tense employed in these behests, regulations and defenses
recalls the French future used in an impressive manner instead of the imperative: tu
ne tuens point, tu ne décrobes point.

58, 10, shli-napk shash. The pronoun shash has here almost the force of a reci-
procal pronoun, for the meaning of the sentence is: "do not shoot at people of your own
tribe." The same is true of sas in pal'napk sas.58, 10; 58, 13 (twice); palla shash.
61, 14.

58, 10, ksaggaynapkamsui is pronounced as one word, as the removal of the accent
from the syllable -nápk 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, watsam, etc. The possessive watsam stands here instead of the instru-
mental case watsatka through attraction from wànikisham. Tehi'k 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
Modocs at Yane'a claim to observe these regulations; the Snake Indians do not.
58. 15. sketchaktanapk stands for the more common form: sketchaktanapk
58. 16. námuktan shéshatun shìna: “all what your husband has transferred to your parents to obtain your hand”; šìna stands for shìhu'nkam. Cf. 61, 8.
59. 7. mish, you, to you, is often used in this article for malash, míshe, 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 mís lipnik, 59. 7: lipnik mish, 59. 7. In the same manner i stands for at, 59. 8: i sissok
59. 9. i mì stands for mish mì.
59. 17. hìi kú gi'mapk: if he should fail to do his duty: 59. 19. kú tidsh gi'mapk: if he does his duty well; námuktanat: in every respect.
59. 22. t'zaks mì: what you may win by betting on the horses engaged in the race.
60. 2, kìí'lish is the objective case of kìí'liak, kéliak, “not having”, the simple form of which, without -ak, would be ki'lli or kí'lliu (kí'lli hu).
60. 11. túnà watch gítk. The horses have, of course, to be transferred to the parents of the bride and not to any of the chiefs.
60. 12. watch. 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 Dales, Oregon.
60. 15. watch spuu'apka: watch refers to one horse only, for the verb spuu': to transfer, is used of one (living) object only; shìwàna is: to give many objects. “Not even one horse your wife has to give to you, if she leaves you; but if you leave her, you must give her several.”
60. 17. láp shawà'idshìa. 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. Kái mishe etc. In this paragraph, in: ki'tgik, kàktak, hènkàktu'gi, gètki, the terminal k contains the abbreviated gi, which joined to the foregoing mì, n means I said. The construction runs as follows: Hù'nik ni gi kái mish kì'tgi; namuktanàta kàktak gi pilà mì's hù'rìik hènkàktu'gi gi: nú'ulalt gi'tki i sìwaà'dshìa teku'sh kàktak gi pil. Kái etc.
61. 6. tehìk. This particle does not mean if, but cannot be rendered here (and below) with a more appropriate word. It is identical with tehìk, then. A subordinate clause is here expressed by a coordinate one. Cf. 61. 9, 10, 12, 62. 1.
61. 6. ktoktatska: “we clip their hair in every instance”, is the distributive form of koto'kha, kòtska, occurring in 58, 16.
61. 9. Tsùi etc. This inverted sentence has to be constructed as follows: Tsùi tehìsh mish shìhu'nkam shawà'dshìa mìna pà'î hù'rìik sùhkì, tsùi nà'ulaltì, etc.
MANNERS AND CUSTOMS.

Húmasht laláki nè-ulakta Kakašash.

DOCTOR JOHN TRIED BY THE CHIEFS.

OBTAINED IN THE KLAMATH LAKE DIALECT.

I. ACCOUNT OF DAVE HILL, SUBCHIEF.

Shi'llalsh hú't gu'ka. Tchúi sa tchú'ya nánka kukiaks, Tétématchi'sh
A disease him invaded. Then they treated several conjurers, (and) Aunt Susie

For it anybody quar-said. Now he saw, that Dr. John him bewitched; he found out Aunt Susie,

3 Johnam snáwed shi'la. Táukt tawîpik; tchú húnk sémtsalz Tétématchis,
John's wife was sick. That time he had been so it found out Aunt Susie,

thus she discovered And Doctor John (said): "This lies Aunt Susie", so

Doctor John hémkank. Sákamka: "húnk ká-i mat pî'sh siúkat; kí'ya
Dr. John spoke. He denied it: "that man not him I killed; lies

6 mat húnk Tete'mátsis!" ná-ashtak Doctor John hémkank.
They looked (him) two years; about all the Indians believed Aunt

Tsúi sa spú'li láp'ni illólash; nánuk húnk máklaks lóla Tétématchis-

Then they beaked (him) for two years; about all the Indians believed Aunt

shash Tsúi vilá laláki, tsúi hémkank Doctor John, tů'm hémkank ná-asht:
Shash Then inquired the chiefs, and said Dr. John, at length he spoke thus:

9 "Tuá ni wák giug shúkuapk? Tidshi a hú't híshuaksh, ka-itulash shish-
I wherever have killed Honest (and) that man (two), (with nobody quar-

tchú'tnish; wák lish i'k lóli u nen Tétématchíshash? At laláki hún'ntsak
how is it ye all believe Aunt Susie? Now (ye), chiefs without rea

12 hémkank, p'lu'talkni nú'sh shlä'popk há'mkankst. Tuá ni shutá'-uapk

by murdering I ever I an old man would become, had I killed what I money made?

15 sanahóli; há'i ni klák'kuap, húmashtak i tsó'kuap klákui'sh giit nú'sh.
Not we care) momentst men all world all over. For no cause thus we
sp'õhii: k'â-i tehî wâk õ'sank. Undsâ' ni nê-ulakuapk; lä'nuwâk nâ'-
yo im- not (to) about it; am angry. Some time I shall arrange (her); not I know to have
prison; hence
nâ'na- Têtematsiswas; hû'ank plâitêlku shâyuyâkta Têtematsis-
not I know about Susie; it the Most High Knows, Aunt Susie
sisas wâk gishl sămstsâlkt, wâk ta nû'sh teilih kâtk shá'gshâshlt
sâ in which manner discovered (it); (but) how me also the truth to have told
sâ'popka n'âsh hû'ink. Sakâmkt pi tsí n'sh hû'âk nê-ulakuapk, hâ ni 6
has seen me (he). (for having) she thus no must punish, if I
siki'tnaâk să'gshâp. Kátok ni ge-ù sägši'âwa; tehî ni hû'sank."
faâlly rephortng shœld spâhk. Truth I my think I say; thus I think."Têtemadsish hû'âk ná-asht k'łâknish at gi: "Kâtkam'ish ni sêm-
Aunt Susie
salzâ, suis ni'sh ge-ù slàâ; i' him siuğa, nâ'nâk toks i nen sakâmks. 9
found, tamañ, you my have seen; you that murdered, in vain you give a denial.
Nâ-asht kùgflks tsù'ssak siukûk; kîya hû'âk ná-asht gîng; tâds tâks mi'sh
Thus to juries always after killing; live when so saying; pretty well you
ni kuizâ m's ni. Gâhâk hû'âk nê-ulâks K'nùkâmtsan: ná-asht hû'âk
I know you I. Long years this (was) the law of K'nukaents: in this manner
hâ'mkanâktsi siukûk màkkâtlâsks. Hû'mâshlt tehî nen hê'mâkânta i, Doctor 12
tô spâhk after mur-
John!" Tsî hâ'mkanâk Têtematsis shâpûk.
do a person. That way so talk you, Dr. John!

Tsúi lâlâkî wâltka. "Sïuqa i", tehî nánâkâ wâltk lâlâkî; nânâs ts
Then the chiefs deliberated, "Killed you], so some uttered chiefs; others
"kâ-i shîuk i" sâ'wa; tsúi tehî'k sa wâltukuapk.
"not killed you" thought; and afterward they were to deliberate again.

II. ACCOUNT OF MINNIE FROBEN.

Têtemadsish hû'âk shûmâ'tnauk shêmâtlâs ñâwâ'sh Doctor Jôhnâsh
Aunt Susie by singing tamañnas-
discovered that had be-
song
E-ush guni'gshâta màkkâtlâs kâh-pksh. Têkbal gêna Doctor Jôhnâmks
Upper Kla- an opposite Indian living. Têkbal had gone to Dr. John's lodge
mth Lake shore
shâ'xâdshuq tehâ'tantki gîng hû'âk shillâpks, kânt shu Doctor Jôh- 18
calling (him) to treat that (man) who fell sick, whom they Dr. John
ash tâwiank shî'uks gishâpa. Tehûi hû'âk Doctor John tehûtânbyâ; to have be-
to have be-
(tand) killed said. And him Dr. John treated a while;
ked. And him Dr. John treated a while;
kâyak tîdsh wêmpélan k'lekî, tehûi sa shûnâ k'łâknish tûris mû'âlâm, he died, then they sang after his death dreams their,
Tsūi Tétemadshish hû'uk shemtehâlga tawi'shit Doctor Johnash k'lekâp-kash; tsūi mbi'ushant waitâlan ân-cant waitâshtha i ìkchâ; Doctor Johnash ceosed; and next day being over on other day buried him; Dr. John 3 tehû'sh sha špinšhma, at kłéwânak sha Doctor Johnash špinšhampelanâk also they conveyed, now after their return Dr. John taking along shpuâlu, tehû sha kâ-ismânak skúkun-house mpânmântka tehîkemîntaka, impressed, and they looking the strong house nailed it down with iron nails.

Tehîkéskâ, Shkâlaksh tú'ka shpuâlu Doctor Johnash. Tehûi tehîw'za Tchîk-sbâ, Skîlag with imprisoned Dr. John. And he sat in

6 hâtokt, tehû hû'ksha gâ'impéle spulhi'tkuku. Pân ndâni tehêk waitâlanâk therein, and these men went home after imprisonment. Again three at last days past Skîlag gàtpa k'tû'tpînâk pâsh; tehûi Skîlag gà'impéle kâyak hassasuâkânak Skîlag came to bring him food, and Skîlag returned not all having spoken Doctor Johnash. Pân gênâ Skîlag ndâni waitâlanâk pâsh ânîyûk; shâ'lipeto Dr. John. Again went Skîlag three days elapsed victims to bring; hand

9 kâunk phâlînâi hak shêwâna Doctor Johnash. Phû toks lîpêni shêwâna ing from above there he gave them to Dr. John. Blow however twice gave nîyânt waitâshtat. Hû'kto pil nàdshêk; hû'ksha toks, mànka kâ-ì hû'mashht another on day This one (was) the only one; those (men) old, older (men) not like him shêwânat shî akshâta gíng Doctor Johnash. Tehûshâk lîpí sha shîkênîntsh gave (any food) kill in order Dr. John. Constantly too they a pistol to

12 shishî tilîk shímunâpkug hû'uk. AGENCY tehûi gêpksht tapî tî'tâ shash, were carrying in to fire on him To the Agency (they) had after a while they, some in their dress to him. The Agency (they) had after a while they, some

kûtâniântk kâ-îshûsh, tehûi wâtch hâtôkt k'tû'tkapsh shîánâk gê'âlápâk, hê kîkèd open the door, and a horse there standing finding (he) mounted tehâpka, mànka ìnakam gâtpenósh. Tehûi gî'tâ hushótpa agency, tehûi bî, his son having come (with) Then here he rode up to the agency, and the horse.

15 yâ-nâk shâmûnkâsh gâtpenâk gûlî. Tehûi agêncû'issh lâjâsh hashashunáki, Minâish shâmûmûyânak shmû nataka lâjâsh hashashunâkikî gîng, applied, for Minnie sending* to interpret the agent for conversing with.

NOTES.

64, 1. In September 1877 Pi'ikish, 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 Kâkash, one of the conjurers who treated him, soon gained credence, and the excitement in the tribe ran high. The first account of the occurrence was obtained by one of the subchiefs, who, with his colleagues, passed sentence over the unfortunate Kâkash.

64, 1. hû'kt, "this one", forms one of the substitutes for names of deceased persons, which no Indian dares to pronounce. Hû'kt refers to a person standing visibly before the speaker, and it is remarkable that the deaf are referred to by this pronoun, and not by a pronoun marking distance out of sight, like hûkt, hû'kta etc. Cf. hû'kt mishnâsh, 64, 9, gen. 64, 2., hû'nk pish, 64, 5, 68, 11, etc. The subject mânka kâkâks does not exclude the use of the subject pronoun sha, *they*, the account being worded in the conversational style.
64, 1. Tetemaid-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 Wu'ya-ak was bestowed on her on account of her predilection for small sucker fish.

64, 2. Saumsalja. 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 tamamnash songs, and the dreams which she had on that subject. Her tamamnash 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. Téa m etc. The defense made by Dr. John in his own case is not an unable one, nor is it devoid of oratorical powers. But if the arguments were delivered in the order as given by Dave Hill, they ought to have followed each other in a more logical order to attain their full effect.

64, 10. Wák lish etc. The logical connection existing between this sentence and the foregoing has to be supplied by: "why should he have been my personal enemy?"

64, 10, 11, 15 etc. Ík stands here for åt (ye): because, when the headchief is addressed in council, all the others are addressed also. Loli stands for lola. The trial took place on Williamson River.

64, 13. Kükamtechish. The distributive form is used here instead of the absolute verbal kümütechish, because old age comes on gradually, by degrees.

64, 16. Tehi ish instead of tehi nish; the language likes juxtaposition of two short equal vowels, even when a metathesis is required.

65, 8. Katak etc. Aunt Susie's opinion, given just after Pukish'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. Närnsak etc. "Your defense does not disprove any of the points advanced against you."

65, 11. K'umänts'am närnsaks: "the old customs of the people."

65, 16. The second account of this tamamnash-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, 1. K'isahmank 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. Tehikéska and Skélag, names of two watchmen (i-lish); the chiefs appoint watchmen from time to time. Skélag is "the young weasel" and Tehikéska "man living at Tehikési camping-place". They were armed with pistols to foil any attempt at escape.

66, 10. Na'dshek for na'dshak: "the only one". Compare na'dshehak, 60, 21: waitak.

56, 7, and Notes.

66, 12. Shishítlatk. The past participle often stands for forms of periphrastic conjugation: shishítlatko gi, they were carrying in their dress. Cf. illolatko, 55, 20.
66. 13. gé’hlaptchapka. The verb gelápka means to step on, to mount, ascend; with 'b infixed, to mount upon something by using one's hands; gé’hláptcha is to perform this while on the way, while going or travelling; gé’hlaptchapka, to perform this at a distance from other people and unseen by them. Doctor John escaped, aided by his son, in the midnight hour.

66. 14. m’a na’ akam gatpénótaš. Gatpéñóta is a derivative of gatp’na 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. shun’tatka, verbal intentional of shun’ta, the suffix -tka being sometimes substituted for the usual -tki, -tki giug.

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PUNISHMENT OF MANSLAUGHTER THROUGH WITCHCRAFT.

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

Tina málkls má’ntch-gí’tk ná-asht gi: “tú salží’ta snawédsh gé-u
Once man long ago thus spoke: "never is bewitched wife my
shillalsh! i a-i táwi!" Tsúi techíkas skúyúi suákitsatki giug; tsúi géna
having fallen you bewitched Then an old man he sent out to call a conjurer; and he started
sick; thus he
the old to fetch the conjurer and to call him out baffled, and he heard the magic songs, conjurer's
yainatat shuí’š; áti ha shuíshuk. Tsúi géna kiuks tsutásaš, tú’shtaks a
on the mountain songs; far away These
salžíta. At shuí’ta hu’úk, tehúi hántsa. Gétpa mú’ns summatka, shuíshuk
she lies. Now he works on her, and sucks. Comes out a big thing through this to sing
bewitched.

6 tpewa, summatka hántsantking. Tsúi hántchipka, tsúi putá, tsúi húșatchip-
he orders with (his) month while he would suck Then he sucks out, and feels and throws up
le orders (those present),
gapéé hánslish m’a; szú’dža luštakish. At hú’k szótka, kú-i huki’ tsúish
again sucked out his; swallow it (it) (his) expander. Now he has swollen worse that being
on.
article
gi’ntak, kú-i gi, wigá telsámoka kólksh. Kiuks hú’k tehélul’a shú’kp-a-
in spite of, worse is, almost she looks towards the Conjurer the starts to leave wanting to
(she)
9 taking kú-i gi’šht ká-i gi’lbsht pásh; tehúi hú’k ná-asht gi kálamtak
retrive warun because (and) passing through the foot; hereupon he thus speaks whose own
wife
snéwedsh shi’ša salží’tuk, kiukskash: "i a-i táwi húnksh." Tchúyuk
is sick for being bewitched, to the conjurer: "you have her." But
wife
sakímka kiuks: "ká-i a ná táwiw! shuí’aka húnt!" kiuks tehúi u’asht
opposes denial the conjurer: "Tod I did bewitch had become sick (before)
(her) she!" conjurer then so
12 hémank. At k’léka snawédsh.

said. Now dies the woman.
PUNISHMENT OF MANSLAUGHTER.

Wudoká hushisóga sha kiuxsas salchitunuk kléksht hünk snawédishash.

Struck (and) killed they the conjurer for being bewitched (and) having died this woman.

Tsüi sa luluksla snawédish kiuxsas siius; hünk sa kiuxsas á'mpèle and cremated the woman by the conjurer killed; him they the conjurer brought back to this 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 tamánash cases. Persons sent out to call for the conjurer do not enter his cabin, but loudly hallelu 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'hatsh-íšt. 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. salchit is always used in a passive signification, "to be afflicted with the tamánash spell or bewitching power", which conjurers can send out at will.

68, 1. 2. The words inclosed in quotation marks antecipate all that follows up to 68, 10.

68, 2. 8. a-i. This particle has the signification: "undeniably, evidently".

68, 5. shúta hünk. 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. mńts; 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. hantsantiking and 68, 8: shúkapaltaking stand for hantschantki ging and shúkapatiti ging; cf. shúk'pélí.

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

68, 7. liótaškí 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. k'łáksh, contracted from k'łákápkaš, the dead, the deceased; k'łákápkaš telshámkipa, to be on the point of death.

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

69, 1. hushisóga. The killing of a doctor or doctress by the relatives of the patient who died under his or her treatment was nothing unusual in the Columbia Basin until quite recently. In some tribes the third failure in curing brought certain death on the conjurer, especially when he had received his reward in advance.
SHAMANIC DANCE-DIRECTIONS.

Given by Dave Hill in the Klamath Lake Dialect.

"Wálok mat tú'nepli waitolat nát génapka kshinlaktsnápku kéw.

"For sweating during five days we shall go to have a dance the
walá'ksh tehish. At géntak í'lk sat páin a. Wú'sa ni šusnapkug. Kilank
old women also. Ye shall go on a feast to eat. If I may get too warm. Loud

3 át tsuinapk; túnepli át nótsísh tsin'nuapk. At tehish lìhashnaksh ksin-
ye must sing; at fire ye fires ye have to sing. Ye too (women and) fellows begin
laktampka litstakiank; ñnts'ág níttnag pá-napk tu'm mbú'shant. "Silalsh
to dance with exertion; ye and by then ye shall eat plenty tomorrow. "Disease
mat ná'baknupk" kiuks ná-asht shápa, yavayá-as mat ná-asht sápa; "kú't-
will come on" the shá; thus says. Some támánuñsh (to him) "it is so" says. "of small
man medicine

6 kaks mat săsalahupk" yavayá-as mat ná-asht shápa. Suássuaktch mák-
pox (it says will suffer the people).
laks nánuk wusso'ga kú'tzaks. Ná-asht kiuks wálok sápa: "Tánni ilksh
pox all afraid of smallpox. So the shá before speaks: "How many food
shá'utu át? táméñi at í'lksh? Lápni tá-unepta pá'n túnep pél-ula;
do ye count, how many already buckets! Twice ten and fire;

9 kúnk a ni sá túu.

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-u'kshukin, and without commentaries and glosses it would be
impossible to get at the true meaning.

These directions are intended to gather the people at the communal dance-
house for a dance lasting five nights. The dance is performed around the fires with
almost superhuman exertions, in order to produce profuse perspiration and to prevent
thereby any infection by disease. The conjurer or shaman is charged with the inauguration
of all dances, most of which are of a religious character. This kind of sweating
is called "wála", while sweating in a temazcalli or sweat house is "spukli". The kiuks
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: túnepli waitash gi'nlank, or: túnepli gi'n-
lank, or in Modoc túnepli waitolán.

70. 1. kshinlaktscha different from ksunlga; 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. ilks (from ēlga, ēlga, to lay down) is the full dish, basket, or bucket (kalā), on which the victims are brought in; but it means also the food itself, and the dance-feast on which they are eaten. Locative case: ilksat.

70. 3. šhumina is often incorrectly pronounced tsunami.

70. 4. ut'sh; verbally: while burning fivefold; while five fires are blazing.

70. 5. At teh'sh: the young men, who strip themselves naked down to the hips during the performance, begin their dance after the women have had one turn.

70. 6. nā'baknapk: see nepka, in Dictionary.

70. 7. yayayá-as means a certain tamánassa witchcraft which inspires the conjurer: the conjurer tells the people just what (nā-ast) the yayayá-as said to him.

70. 8. x sh is here in three words doubled to ss: shishahalnapka, shushnákteha, and wasaga: kū't'aks forms the indirect object of the first of these verbs.

70. 9. walk sapa. The kiuks gets the inspiration from the yayayá-as only after sweating; then he can tell (sapa) the people, when the disease will come.

70. 8. tankéni: after tankéni at ilks supply ītpa? (did ye bring in?).

70. 9. ši'tu, ši'tu for the more usual form ši'tu; pā'n after tā-unepanta is incorrect and unnecessary; this conjunction should stand there only after ta-unepi or tā-unep.

DETAILS OF A CONJURER’S PRACTICE.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

Máklaks šuá'kiuk kiuksash ká-i guThi húnkélam kădšhashtat, ndéna Indians in calling the conjurer not enter his into lodge, they hallosh sha'hmoknok: kiuks tokš wáni kiukáyaunk má'1shná mí'ná káviī p'i'sh. to call (bad) out; the conjurer red fox, hanging out on a sign his outside of him.

Kuk'aks tehú'tanish gátp'am naug wigáta tehélza mášipksh. Lútatkish 3 Conjurers when treating approaching close by sit down the patient. The expounder wigáta kiuksesh tehálšimshua. Shuyegá kiuks, wewamuish tehík winótá close to the conjurer sits down. Starts charting the conjurer females then join in singing.

liukiánmuuk nátdši'1shak tehútehtúwash. Háshmá má'shish hú'1k crowding around him simultaneously while he treats (the sick) He sucks diseased that líshmášksh, táktish iššuk, hantičipka tehík kuku'aga, wíshíukága, 6 man, the disease to extract, he sucks out then a small frog, small snake, má'lkan, kíko gú'tak, káhaktok nánu'kta ushendshkánc. Tsū'íks tokš small insect, bone afterwards, whatsoever anything small. A leg kí-nsht tehékéle ūtkal; tūlp tokš mášišshit tehékélitíte gnú'm shú'kélunk being far the hand he ex. eyes but being sure into blood coal mixing kí'tuwa lú'lpat, kú'tash tehísh kšhewá lúlpat pū'klish tuižumpgatátk 9 he pours into the eyes, a base too introduces into the the white of protruding ltuizaktgí ging. fol setting out.
NOTES.

71. 1. shuakia does not mean “to call on somebody” generally, but only “to call on the conjurer or medicine man”.

71. 2. wàn stands for wânam nîł: the fur or skin of a red or silver fox; kanita pî’sh stands for kanitama latchash m’âhulân: “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. tekulga. 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. linkimunk. The women and all who take a part in the chorus usually sit in a circle around the conjurer and his assistant; the suffix -munk indicates close proximity. Nadshâ’shaq qualifies the verb wiinot.

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

71. 5. mâ’shihk, shortened from mâ’shipkash, mâ’shipksh, like k’laksh from k’lak-ápkash, 68, 8.

71. 6, 7. There is a stylistic incongruity in using the distributive form only in kukkan (kûe, frog), kâhaktok, and in ndshekani (ndshekâni, ndshekami, tsekâni, tekékëni, smell), while inserting the absolute form in wishinkaga (wishink, garter-snake) and in kâko; wishinkaga is more of a generic term and its distributive form is therefore not in use.

71. 7. kâhaktok for kâ-akt ak; kâ-akt being the transposed distributive form kâkat, of kát, which, what (pron. relat.).

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

71. 9. k’ai’-tsha etc. The conjurer introduces a house into the eye to make it eat up the protruding white portion of the sore eye.

THE RELAPSE.

Given in the Klamath Lake Dialect by Dave Hill.

Hâ náyâns hissúaksas mâyshik kâlak, tsúi kînks ná’-nulka tehtú-an-umpkuk. Tehúi tehúta; tehúi yú-aks huk shiá kâlak a gêk. Tehú huk (him). And he treat; and remedy this finds out (that) he lapse. Thus the

3 shuí’sh sûp. Tsúi nâ’sh shuí’sh sáyuaks hú’nteha kâlak, tehúi nának húk song-ren indicates. And one song-ren having found (that) of the kind of re- then all those

shuí’sh tpa’wa hú’nksht kaltichuchikashsh he-huampeyki gîng. Tehúi

remedies indicate (that) him the spider (remedy) would care. Their
THE RELAPSE. 73

hú'k káltchíchiks vá-uka; ubá-us húk káltchíchiksam tehténo'tkish. The spider treats him; a piece of the spider is the curing tool.

Tsúi húnkantka ubá-ustka tehutá; tátaktak húk kálak má'sha, gá'tak. Then by means of that deer-skin he treats just the spot that is suffering. Then the "spider" song is started.

ubá-ush kńú'shka tá'tak húk má'sha. Tsúi húk káltchíchiks siunóta 3 of deer-skin he cuts out as where he is suffering. Then the "spider" song is started.

naláshkán hú'k ubá-ush. Tchú'yuk pláita nö'atka skútash, tsúi sha hú'k while appying that skin-piece. And he over it he stretches a blanket, and they it

udú'pka háná'shístka, tsúi hú'k gutágą tsulá'kshit; gá'tsa lúpi kiahéga, strike with conjurer's arrows, then it enters into the body; a particle firstly enters.

tsúi tsulé'ks kliiká, tehui at pushpúshuk shlé'sh húk ubá-ush. Tsúi má'ns 6 then it body becomes, and now dark it to look at that skin-piece. Then after a white

tánkéni ak waitash hú'k pushpúshli at má'ns gitk tsulá'ks sitk shlá'sh. Tsí after so and so many days that black thing is at last no flesh like to look at. Thus

ni sáynaktu; túmú hú'k sháynaktu hú'mashé gish tchutít'sht; tsúyük I am informed. many men know, that in this manner were effected and he then

túshni wá'impéle.
always was well again.

NOTES.

72, 1. má'nys hissuáksas; another man than the conjurers of the tribe. The objective case shows that má'shitk has to be regarded here as the participle of an impersonal verb: má'sha nísh, and má'sha ní, it ails me, I am sick.

72, 2. 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: kálkéla, to fall sick.

72, 3. yá'ucks is remedy in general, spiritual as well as material. Here a tama-nash song is meant by it, which, when sung by the conjurer, will furnish him the certainty if his patient is a relapse or not. There are several of these medicinc-songs, but all of them (mánuk hú'k shú'k) when consulted point out the spider medicine as the one to apply in this case. The spider's curing instrument is that small piece of buckskin (ubá-us) 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 Modoces is given below.

73, 5. hú'náshish appears as the subject of an incantation song in the song-list of Sergeant Morgan.

73, 5. gutágą. 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. kiahéga. 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.

Gáptatska É-ukshiknu máklaks páha udsáks; lúela kápto Yá-ag;
In the north the Lake Indians dry the large kill gudgewons at the
Bridge;
Kt'ai-Túpakshí tkähmakstant oč'úłks lúela hō'ank. At sa kw-izaktchunapka,
of Standing Rock to the westward fish-hunt kill when jump.
Now they will leave home (soon),
3 at kánals palá; kw-izaga, ká'shla sa, kolámsnapk mat sa, tawiksaluapk
and dry they preheat they leave, go after they will gather kol
camass;
at, pökalsnapk mat sa, at sa pópakunapk sónalluapka sa, suaitlal-
they, will dig camass; they, they will bake (it), roast it (3 days) they, roast it
napk; saká a pôks.
(1 day) eat raw camass.
6 Tzópowarka palá at pôks iwúdshat, at É-ukshí gêmnuapka woksalsnuapk-
In the thumb-mouth drank they camass they put under ground, now for Kla they will start to
kátki ging; káyudsh nú'ka wokash. At nú'ka wókash, wóksalsat at tünepmi
lily-seed; not yet is ripe pond-lily seed. Now has ripened lily seed, they gather (it) for five
waitash, kánktak wóksat É-kshiknu. Snikanu a nadshgshaptánkui waitash;
days, so long may gather the Lake people. They let it ripen during six days;
9 nadshgshaptánkui waitash wókash shutá'shlat, awó'lat, péksat, shuílna,
during six days the nuphar seed they grind, cook, rub fine, winnow,
shuílna. Nā'sh willishik pálasham wázoks láp tálá, Hzálzumishí shuílna,
make flour. One sack of the thon-bags two dollars, in a long; heavy sack the ground-up
wókash tünep tálá. Nū'zaqtk wókash iwízí 'e ká-itua nú kā'ĺa. "Tánk a iwízí i?
two dollars. Roasted lily-seed filled in one sack of the
(1) ground-up
Wé-seen who did full
sacks"? "I ten sacks have filled up!"
7 wåns'hí'la wó'ksla, hi'hasuaks gánkanka págó'les, tehí'-n. At sa háwi-
seven only gather wókash, the men hunt mule deer, antelopes. Now they will haul
napk, skúya wókash. At a shea in hi'wi-napk: áwalnes skéna, máktssina
napk, skúya wókash. At a shea in hi'wi-napk: áwalnes skéna, máktssina
(1) home, crush lily-seed. Just they home will bring it, to the island they raw, camp there
15 Nú'škshí, wó'n'ís i'ksats Lémt-asham Núték's, Vushínkam Timnash, Lít'laks,
at Sixth place, camass they put away at Thunderbush.
Lkó'm X-wásh; kákoshé lóóksghish kül'ya, Stópaksh Tamá'dsh, Tó-ilikat
at Black Lake; at the ford the" drop, at Peedle Pine, at Rail-Pra-
pi'la wí'ha: tehí'la nánuk Kák-Ksháwálá'ksh; nánká tehí'la Tehikass;
take every one at Raven's Place; some (will) stop at Bird's
18 Walákišghtat.
Lookout.
Speluishtka at béwi, íwí-idsha wókasht. Nat a génannap! númk
In the index month they held take home the lily-seed. We will go there:
all
nat én! nátokswainapk, wówálha wátch, hó’mash nat gi wáita wéwá-
of us carry it! but we will wait one are some (our) horses. therefore, we
wait one because
day.
hásht wátch kā’mat. Nad gí’tá picnáp pokóquaunct, králówaššuúpka 3
are some horses on back. We there will scrape up melch-eyshahd, gather pine-nuts
nād. Tchatehápél, óllalsh, túánksham, háhashkemósham, lóloisam, we. Sweet
mi, winged pine, blackberry, black cherry, wild gooseberry,
sort of wókasht, prunes, squirrels huckle, we gather. Of bad taste, full of resin pine-nuts
(are)

Tzópowatka í-imámi wátch bálá-a; gépgapele máklaks kéli wiánk. 6
In the thumb-month at berry time mates sail; return the Indians having done
the females dry berries by they return from berry. They will drink red juice of huckle
the lite.
berries; gathering,
tebilátat hún i’wam. Ánshat ánka shash i’wam; wi’dísha máńka i’wam.
boil the berries. You may go and ask them for huckle- resinate some (are) of berries
berries; gathering,

Pahápk tehísh íwam hútik ní’s lewítehta á Ká-i shesháítshítka.
Dried too huckle to give tame they did not want Not I intend to sell them

Speluishtka spí’klishkat kshúwlalga, papáii na lúd-dámalákstat. At húk
In the index month in the sweat-house they dance, manage by the winter house. Now such a
kshú'n hiwíshnapk, at hút hú’wi; túnepni ná’d shópéla’kuaunp. “Tú’sh 12
hay will haul home, and that hauls (it) in five (stacks) we will stack (it) up. “Where
man in;
nú shópéla’kuaunp?” “lapash i’lzat, ati’sh shuí’nsmovnúk i’lzat; i tehísh i
I shall stack it! ” “in two leap it in a long (stack) stacking leap it you also you
i-sh shatú’napk mbútsat. Unpí’nu waitsh i’nú shatú’napk.”

Tätzélam hé’hátsé tápak.
In the middle-finger fall the leaves.

Gáptchélam shímáktishtka ká’nya.
In the ring finger month it is snowing.

Gápttsatka nú ká’nya.
In the month of heavily it snows.
the small finger

Tzópowatka wétka é-shis; kéná.
In the thumb month it is frozen the lake; it is snowing.

Speluishtka k’tó’ta nú; wálá kshúuldishat.
In the index month it rains much; they in the dance house.

Tätzélam tsúán lúdla Nílaksi Tsayakéksni.
In the month large kill at Nílax, the Línkílts Indians.

Gáptchélam shímáktishtka udsákshásh Kóktat, ká’shla sa.
In the ring finger month they take large in Laid River, and get horses.

THE MONTHS OF THE YEAR.
NOTES.

This text intends to give a sketch of the various occupations of the northern tribe or E-unkshikni 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 Maklaks 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 wokash-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: udsaksá:ní, “in the big sucker time”; i:umá:ní, “in the berry season”, or they use our calendar months.

The first moon mentioned in our text, gá:ptche, 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. KtaíTúpakshi 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 Tchelo:ynis. The otlíks is the fish-dam (from utlú), 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 ti:ela is kapto, its subject maklaks bō:ánk.

74. 3. kámalsh paha means: they dry the fish which they have just caught by exposing it to the sun on limbs of trees, and then make kamalsh by pounding it. Kamalsh is a derivative from gámna, to pound.

74. 3. ko:ižaga is identical with gi:ukaka; derived from kú, “away, far off”; gi:zá:zhka is: to start out annually to the prairies where roots etc. are harvested.

74. 5. saká a po’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. paha at p.; this is equivalent to pahátko po’ks i:wid:shat. They bake the camass and put it in their caches at the place where they intend to stay next winter.

74. 8. shiukama. 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. shiulima. From the preceding we should expect shiulmat, hilimat.

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 wá:roksh holds hundred pounds. In pálasham wá:roksh, 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 tayash was made of straw.

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

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

74. 15. wō'ns ilksat. 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'ta wīlta (or pīa wīlsh) contains perhaps a proper name of a locality, or stands in connection with Toilkut, “at the Rail-Pyramid”; wīlshlash 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'nts'ha wōkash. The distance between Klamath Marsh and the William- 

son River is from 20 to 25 miles, and horses carrying wōkash can make it in one day. The next day they return to carry another load.

75. 2. nātoks waituapk: we will be over one day to let our horses rest, or recover from the swellings on their backs. Nātoks stands for nā tōks.

75. 5. klahads is probably a kind of wild prunes. See Dictionary: kēlatch.

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

75. 11. spiirklish here means the large communal sweat-house; it is used frequently for dances and kshiu'l;̣ishtat, contr. kshiu'l'ishtat might stand instead of spiirklishat.

75. 11. papa'íma, vocalic dissimulation for papa-′íma; derived from pá'n, to eat.

75. 13. atí'shete. “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.

PULAM SHUMSHE-ELSHTAT SHASHAPKELASH.

A SKETCH OF BALL’S MARRIED LIFE.

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

Puluk kā'läk sni'wádsh t'shu'. Tsúi snuwa'dshla Pāmpi'am pā'ia lup'i:

Ball he without a wife grew up. Then he married Pāmpia's daughter at first;

tsu'i wā'kala, tsúi tāi mánts'ak mubš'ílan gi. Tsúi kā'tsa, tsúi mubshí:' and she had no baby, and then gave a while he lived with (her). Then he left (her), and lived with

i'malpi pā'n, tsúi pā'n kētsa sīs's'uk tsu'iss'ak. Nāsh wā'ka sham kū'kā, ú'sh 3

he; again, and again left (her) quarreling continually. One lady is then died; another

telii; at sa sip'tza, tsúi má's snuwā'dshla pā'n Lāts'am pā'ia; wā'ts sāwāna

lived still they separated then one (woman) he married after Lātsam's daughter, horses he gave

(... Continued on next page ...)
MANNERS AND CUSTOMS.

sas tänkak. Tsui wiggitak tehia, tsui wā'kala, tsui hūk mukāk kūkāi. They lived together, and she became the wife of the man.

Tsui hū'k pān wurtle'ana, tsui pān mubus'-alpele. Ku'idshi hū'k snawā'nds; Then her again he gave up, and again lived with her. Mischief (is that) woman.

3 tu'ssak sīlē sha, hinānās hū'k wūlantu'na: "tum mī'sh setū'la ka'nu? Constantly haggled they. husband the used to ask her; "did? with you consort anybody? sū'gs'ish, kū'i sa'i-shiank." Ts'i sa hū'n ki nānuk sū'nsa's; tu'ssāk sa'i-sū'ka tell me, not concealing. So they told every night, then they felt not nā-asu giug. Tsui sa kū'i sū'ta pipé'langshtam staimas, tu'si sa kū'i tehia, for saying so. And they embittered mutually hearts, and they watch and lived.

6 Hū'maht-giug tū meni lalākī nā-ul'ga, tū meni husku'ntankpēle. Tūna On this subject often the chiefs ruled many times made them live together. Once again. snawā'nds hūk pālla hishū'akša sā'la shū'ldšisas shā'li'g; vū'nsata hūk woman that deceived husband her (and) with a soldier copulated, in cause (she) skā'na pā'llan sā'lu'sdšankahi. Ts'i hūk shū'la titnā hūk snawā'nds; tsui Towed abstracting from the troops. Thus acted at a time that woman and away from them.

9 lalākī nā-ul'ga hū'nkht Pū'laam snawā'ndsas; ku'tsga sa hūk lalākī sāto- the chiefs tried that Ball's wife; cut hair off the chiefs for having last sū'ldšisas. Tehūi pān kē'dsu Paul; Waitāngi'shash ts'i's setū'l'g tāukt. ing slept with soldier. Then again left the Ball, with a Warm Spring man too he lodged then. Tsui pān mubus'-alpha, tu'si sās wā'ts shōktā pān, tsui shā pān ak sissō'ka; And again he lived with them, and to horses he paid once and they again quarreled, then over more.

12 at sa kū'i hak tsia tu'ssak, tu'si lalākī pānak hū'skiutkā. Tsui pān they they wretchedly lived always, and the chiefs once more made them live. And again pān together.

mubū'σe-alp'l, tu'si spungā'ngapele E-tsatat teh'ipkshhi hūnk snawā'ndsas. Pū'la he lived with them, over be brought back on Lake-shore home the wife. Ball toks hīwi hi'mboks tāukt, tehūi hī'i lēl'ketcha teh'i'ktchek spū'nktchapeluk. hand he lay there, and there abandoned the wagon to bring (her) back.

15 Tsui spū'nampēle, tu'si nā-ul'ga sha pā'n, spūlhi sa Pūlaam, tsui sa And he brought (her) back, and tried they again, imprisoned they Ball, and he and she shōktā sā pā'n wātch, tsui sa spunkāmpele pān, tsui sa pān hū'nik paid them once horses, and they set them free again, and they again sumun'g-alan pei tu'si.

18 Wakak tsik sa tehia, kā'i nī tu'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 Klaniaths 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 by the advent of the whites, and also of the obnoxious and corrupting neighborhood of the soldiers at Fort Klaniath.
77. 1. The name Preu is pronounced in very different ways, and most people think it is the English name Ball; Poluh is Poilhûk; tcha, “lived”, would be preferable to Tshin in this connection.

77. 2. 3. Kütîsa, Ketsa properly means to cast away; here: to abandon, leave; almost identical with wutodsha occurring below, 78. 2.

77. 1. Ssiiwa mas: he did not give many horses for her to her parents.

78. 8. Pallum mas. This shash properly refers to Pampi and his family, for Preu’s wife took the dug-out canoe of Pampi 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. E-nstat is the location of the old agency buildings at Kohnsht, in northeast corner of Upper Klamath Lake.

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

78. 15. Niiulza sha pii’nu. 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 “shash house”, a strong log cabin at the agency serving as jail. He is still a very young man, and on being brought there was allowed to ride on horseback with a rifle on his shoulders. His father is an Indian from the Spokane tribe, and Spukan is his name.

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

GAMES OF THE KLAMATH LAKE PEOPLE.

Obtained in the Klamath Lake Dialect from Minnie Froben.

1.

E-ukshikui shâkeluk shi-i’zaga yânnash, wâich, skûtash tefish.

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

Vu’nip shudshéshlank; lâp mu’menii, szû’tash tefish lápi ndshekâne.

With four they play the stick game; there thick sticks; skin-covered also two slender.

Ndshékânsi sha szêchedshka shlin, mu’menenik toksh a vu’shâkenanìk 3

At the slender they with index and mid-ways gess, at the thick ones however they with index finger shlin; vu’shâ ka klâtemanìk shlin, tâpo-wàtkâ teh lënank shlin. Vu’shîntka

Guess, at the they moving hand-side gess, with the thumb also making a they gess. By the vuish

toks sha nà’shak kshë’sh wi-u’ka; szêchedshka sha lâp wi-u’ka kshë’sh,

they only one counting-stick won; they two win counting-sticks.

Vu’shîksh spélshisht. Tchui sa keléwi nihÎwisham i’zâguk nàmak.

The index having put for them they stop from the losers when they have won all stakes-.
II.

É-ukshkni wéwanish skú'sha pu'mam túvatka lematchat kéltamank.

The Klamath women play a game of guessing, by putting fingers forward, a gesture which is called spélshna. Hence spélshna, sometimes corrupted into spélshma, is used as a term equivalent to shuíshesha, to play the stick-game; and a third verb for this past time is shuíalshma. More minute descriptions of the three games will follow elsewhere.

NOTES.

1. The game described in this paragraph is played with four shuíshesha-sticks. From this term is formed a denominative verb, shuíshesha: to play the stick-game. It is a guessing game, and the guesses are made known by putting fingers forward, a gesture which is called spélshna. Hence spélshna, sometimes corrupted into spélshma, is used as a term equivalent to shuíshesha, to play the stick-game; and a third verb for this past time is shuíalshma. More minute descriptions of the three games will follow elsewhere.

79, 1. shuí'saga is the reciprocal form of í'zaga to win, gain, occurring below. These terms mainly refer to gains made in gambling.

79, 2. shuíshesha-blank stands here for the periphrastic shuíshesha-blank gi, or the simple shuíshesha. Derived from shuíshesha, and this from shúla, to hand over, to pass to another.

79, 2. skútash, not to be confounded with skútash, blanket, forms apposition to lúpi nd-sheshkáne. The two slender game-sticks are wrapped in narrow strips of buckskin leather (skútta, to wrap in).
79. 3. syetka, to extend two fingers, viz. the index and the middle finger; the instrumental case of the verbal substantive, syetchashtka: 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 pihla. yu'sha, yushkëna, or yu'sya, to put forward, to use the index finger. In this game that finger is called yu'shish, and not by its usual name, spëltsh.

79. 4. yu'shish 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: yu'shish shu'kush tzyopowatka tech la'ank shlin. "they guess at the yu'shish, whirling around with the hand, thumb included." Lëna is to perform a circular motion; klåtna, a side motion.

79. 5. syetchashtka sha lap wi'uka. Syetchashtka collides here apparently with yu'shish spelshish; it seems to stand for: "they win two checks, if they have guessed right at the slender sticks".

79. 5. wi'uka. They win one (ná'shak) of the six checks or counting-sticks, if the party opposite did not guess correctly.

11. To play at dropping beavers' teeth (shku'sha) is the subject of this paragraph; the game itself is skushash. 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 (laki), the pair of lower and shorter the female teeth (gulo, kulu; distributive form: kükalu). The teeth are dropped on a hard, level substance, as a metate or grinding stone, to make them lie flat. The marked side of the teeth wins, if it is turned up after dropping. The teeth of the woodchuck (nu'ix, moi) serve for the same purpose.

80. 2. Shushma kul'kesh stands for shushmalunash-gipkashtka or gipkashtka, the instrumental case of the participle gitko, possessed of: "(if they fall down) on that side, where each is possessed of marks" (shushmaluash).

80. 2-4. ksh'ich'sh. This game of beavers' teeth (pünum tút), or woodchucks' teeth (múymum tút) they use twelve check-sticks to count their gains with. The game is played by two persons, or by two partners on each side.

80. 5. Kshawimash tükosh. Kshawina means several teeth to fall down, but, as the prefix ksh- indicates, only one tooth with the marked or winning side up.

111. The tehimumash game is played almost exclusively by females. The tehimmash 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 (shukkush, wáhlkish) to playmates, who divide themselves into two parties. Before the commencement of the game, two limits (yu'ash) are meted out on the ground, which serve as bases. Both of them are located between the lines of starting (shalginétgish).

80. 7. shuckish: two poles; players hold one of them in each hand.

80. 9. Kaw'naltank refers to the playmates of the opposite party, who are bound to catch the flying tehimmash.

80. 11. Shiwakush seems to be a dissimulation of shiwaka-ash.

80. 11. Kindshna léna, or better: kindshnank léna.
SWEAT-LODGES.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROHEN.

È-ukshkni lápa spù'klish gitko. Kúkiuk kèlekápkaš spù'klishla yé-(kinds of) pank käla; stu'tilantko spù'klish, käla waltchátko. Spù'klish a sha shúta ging up the ground; are roofed (these) sweat with covered. (Another) sweat- lodge

3 kué-utch, kitéhikan'sh tímága-shútko; skú'taš a wáldsha spù'klishtat tata-of willows, a little cabin looking like; blankets they spread over the sweating when lodge

ták sè spúklia. Tátataks a hu'ñk wéas lúla, tatátaks a hishuaksh teh'ñéma, in it they sweat. Whenever children died, or when a husband became widower;

suúwedsh wémitk, kú'ki kèlekátko, spù'klítcha túmi shashamoks-lólatko; (or) the wife (as) widowed, they weep for cause of death, go sweating many relatives who have lost;

6 túnepni waitash tehík sa hu'ñk spú'kliá. Shiúlakiak a sha ktái húyuka five days then they sweat. Gathering they stones, (they) heat (them);

skoilakuápkuk; hútoks ktái kú-i tatá spú'kliù'thuísh. Spú'klish líapa to heap them up (after those stones never having been used for sweating. Sweat-lodge in front of húyuka; kélpa a át, ilhíat átuí, kílsma ai i ámbu, kiitála. Spù'kli a they heat (them); when they bring at once, pour on water, sprinkle. Sweat then

9 sha túnéni "hours"; kélpuk géka shuálkóltechuk péniak kó'ks pépe-udshak they several hours; bring quite (heated) (being) when, they bring at once, pour on water, sprinkle; Sweat then

éwagatat, kóketat, é-ush wigíta. Spúkli-úapka má'úteh. Shpótuk in a spring, river, close by. They will sweat for long hours. To make themselves strong

i-akéwa kápka, skú'tawia shá wéwakag kú'kstga. Ndsiétchéhaka kút'ks they bend young pine (they) tie together they small brush with ropes. Of (willow-)hark the ropes

12 a sha shúshata. Gátpampélunk shkoshki'lza kúťktaig hú'shkánkoko kèle-their make, going borne (they) heap up into small stones in remembrance of the kápkaš, ktái shúshankaptka i'hiank, dead, stones of equal size selecting.

NOTES.

No Klamath or Modoc sweat-lodge can be properly called a sweat-house, as is the custom throughout the West. One kind of these lodges, intended for the use of mourners only, are solid structures, almost underground; three of them are now in existence, all believed to be the gift of the principal national deity. Sudatories of the other kind are found near every Indian lodge, and consist of a few willow rods stuck into
the ground, both ends being bent over. The process goes through while sweating is the same in both kinds of lodges, with the only difference as to time. The ceremonies mentioned 82, 1-13, all refer to sweating in the mourners’ sweat-lodges. The sad-tories of the Oregonians have no analogy with the estufas of the Pueblo Indians of New Mexico, as far as their construction is concerned. Cf Notes to 70, 1, 75, 11.

82, 1. Hapa spünk’lishu, two sweat-lodges, stands for two kinds of sweat-lodges.

82, 5. Shashamoks lółatko forms one compound word: one who, or: those who have lost relatives by death; et. ptish-lulsh, pqish-lulsh; hishúakga ptish loltk, male orphan whose father has died. In the same manner, kélektako stands here as a participle referring simultaneously to hishúaksh and to snawedush wémítk, and can be rendered by “bereaved”. Shashamoks, distr. form of shá-amoks, is often pronounced sheshamoks. Túml etc. means, that many others accompany to the sweat-lodge, into which about six persons can crowd themselves, bereaved husbands, wives or parent, because the deceased were related to them. Cf. le’p’k’leza, le’p’k’lekatko.

82, 6. Shúdlakíank 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 appropriate for concentrating the largest amount of heat. The old sweat-lodges are surrounded with large accumulations of stones which, to judge from their blackened exterior, have served the purpose of generating steam; they weigh not over 3 to 5 pounds in the average, and in the vicinity travelers discover many small cairns, not over four feet high, and others lying in ruins. The shrubbery around the sudatory is in many localities tied up with willow wisps and ropes.

82, 10. Spukli nápka ma’untch means that the sweating process is repeated many times during the five days of observance; they sweat at least twice a day.

**LUÁTIPISHLA SNEWEDSH M’NA.**

**LAMENT OVER A WIFE’S LOSS.**

**OBTAINED FROM DAVE HILL IN THE KLAMATH LAKE DIALECT.**

Snáweds k’leká. Tsú tsk shpótú hissuáksúk, pä’wa tsúi, pä’ne
A wife dies. Upon this strengthens (her) husband alone, plagues then, again
mákual, sta-ótank kaitua pát; tsú túti’z yáinatat tútshmá. Tsúi shhá
camp-out, famished nothing eats; then (he) dreams, on the mount he dozes. Then he sees
máklaiks, túti’z húnik ná-asht; tsúi gi’nmpéle ládsashtat, tsúi pšin hušhtí’k- 3
people, dreams (is) thus; then he returns to (his) lodge, and it might be frequently
rsma, tsúi shlá’popk, tsúi at shlá’popk siunott’sh tehkash. Tsúi at shi’ésh
dreams, and has visions, and then he has hollow of (female) also. And magic songs
hú’k ná-shkt kí: “teh’kéli gékanmapka, stúmat tsúk at géka tehakélé!” tsúi
these they say: “blood will come up, to the in time comes up blood!” then
luuk tchékël' a gépka. Tsúi wéwan' sh gúli' wino'tuish; shashauki'sh tchish,
the blood comes up. Then women enter who form choirs, people who call the
conjuror

luta tki'sh tchish, shuashmáktchish matchatgi'sh tchish gúli' látchashtat
the song-repeater too, bewailers, listeners also enter lodge

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 (spótû) for five days, but to the widow these ob-
servances extended over a shorter time. For this purpose both sexes wore warm
clothing, but took to worn-out blankets or old articles of raiment, and used wisps of
the serviceberry-bush as belts.

83. 1. spótû: 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. hisnuaksûk for hishuaksh ak; the husband alone, not in company of others;
pá'nu for pá'nu, pén, cf. afénh for át a nen; and sé for sha, they, 82, 4.

83. 2. ka'itna pat or pát; he eats nothing at the time while wandering; pá'nu,
pánk might stand here instead of pát; tu'itsha: for dozing they did not lie down, but
tried to catch a little sleep while walking and wandering.

83. 2. shhá and tchékél 83, 5, forms sometimes used in conversation instead of
shlíá, shlca; tchá'kél, tchékél. Cf. yáka for yáka, ýéka: Note to 16, 10.

83. 3. hisht'iktama; the suffix -tama shows that pshin stands for nánuk psh'ín
ge'sh: "nightly, every night."

83. 4. siunó'tish and shin'sh are both tamánash-songs, but of a different character.
See Dictionary. Shhí'pópka: 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. siunát: 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. shuashmáktchish. By their loud and noisy lamentations (shuunkteh, to cry,
to weep) they expect to avert from the bereaved husband the effects of the tamánash-
spell (shin'sh) which he has seen in his dreams.

84. 2. matchatgi'sh: those listening to the words uttered by the conjurer and his
repeater or expounder; they are of both sexes and also act as bewailers.

3 m'na.

his.
CREMATION OF THE DEAD.

OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIACET.

E'ukshikni M'o'dokni tutenepui waitolan keléksht vumi'. At idshi'sht
The Klamath (and) Modocs on the fifth day after decease bury. When bringing out
lapi gena tidsh shutedshnoaka. At gapamnan kailatat wawalza wawaiha
two go (ahead), well to make (all) ready. Then having arrived on the ground they sit down (and) wait
(kelu'apkash itpano'pakasht. Skentanapkasht at itpano'pakasht kshet'lizip-
the dead person to be brought. Sewed up for transportation (and) tied trans-
lesh watchtat at tehpinutat itpa. Hekshatlekito kel'zapkasht lupi' watch
versely on a horse to the burying ground they Carrying transversely the deceased ahead the horse
gena; kel'zapka'nan naniu shi'amoksh tupi' guampaga.
marches; of the deceased all relations behind follow in a file.

Tankni màklaks kshelza kel'zapkasht, watch shi'uka, kshawal at hünk 6
The ancient Indians laid down the corpse, the horse they killed, deposited then the
kel'zapkasht anko kedhshkatstat, watch hünk tehui ktedega, watcham
decased of wood on a pile, the horse then cut up, the horse's
tehuleks naniuks kel'zapkasht 'idshiza. Laki'am tepwash vumi'pi hias-
flesh all over the corpse strewed. Chief's by orders four
suatexash boloksh shnuitampka. Pipéntan hueulanoyan shnuitampka 9
men the fire were keeping up. On both sides standing by they kept (it) up
tehushak pitchash tehèk, tehui sha kel'wei. Lelu'ksh shipiteht tehui tzalam
constantly, it went out until then they quit. The fire being out then in the midst
lokshtshaht lihena, luislaksh newisht tehsh shekèl'ke, kaila ko'la-umann
of the ashes (a hole) they the ashes, the remains also they raked into earth throwing over
of tehui kta'i lkappa. Vumui-ullah naniu tehshitla kikanteampéle. Ge-
then stones (they) piled up. After burial all towards home they marched back single file.
luipgas'hu p'nakam teh'isishtat keluxapkam teh'ish shnedzhan tehui naniu-
ing returned to their settlement, of deceased the lodge burning down then all
màklaks shemashla. Kel'zapkasht tehwishtat kta'le ekhteha; kel'zapkasht
Indians removed elsewhere. Of deceased on the late dwell stones they left; of deceased
shi'amoksh bádakta geno'ga kta'i hádákt utol'k'teha.
(any) relative by this spot passing a stone on it throw,

Hai kaum tu'ma weweshaltko kel'ga, pën hunkelam wé-ash kel'ka
If somebody mother offspring having died, again his children after death
hatoktok hunk vumi'; nánka ati' idshman hatá'kto pën vumi'.
right these them they buried; some from bringing at this very again they buried
NOTES.

Cremating the dead is a practice which was abolished by the chiefs on the territory of the reservation in or about 1868. At the Indian graveyard north of the Williamson River a hill of 12 feet altitude, where the corpses of Indians of the Klamath Lake (not Modoc) chieftaincy were burnt, is still visible and untouched since then. With the exception of the sentence from Skentampaikash 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 Málhaks: cf. Dr. W. T. Hoffman, Pahute Cremation; Cremation among the Digger Indians, in Proceedings of the Am. Philosophical Soc., Philadelphia; vol. XIV, p. 297 sq., 414 sq. (1876). According to Stephen Powers, cremation prevailed among the Pomo's of Northern California, west of the Sacramento River, and the Etna, a tribe living at the mouth of Russian River, believe that all deceased Indians will become grizzly bears if not disposed of in this manner. The Indians inhabiting the shores of Middle and Lower Columbia River placed their dead on platforms erected on hills, or into the canoes of which they had been the owners; the Kalapuyas on both sides of the Willamet River buried their dead by inhumation.

Our notice makes no mention of the mourning ceremony among the Modocs, by which widows had their long hair cut off at the funeral of their husbands, then dripped the resin from the pyre, higued 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. tutencupi. 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 išča (or éna) ihinshahdshuk, to bring out for cremation. The northern dialect uses yum only in the sense of putting dried provisions into the ground. A funeral is iktchā in the Modoc dialect.

85, 2. shtesdshma: they remove obstacles upon the road or trail, such as fallen trees or logs; they clear the passage. kāltat means here the same as tsepinu'at, 85, 4.

85, 2. wawaila. Another form of the verb waiha is said to exist in the Modoc dialect: wawaila: its distributive form: wawaila.

85, 3. itpan'ıkasht is the synizesis of itpamapkasht.

85, 6. Tánkui; the term ma'ntchui is often used instead.

85, 7. anko for ankuam ked shaftat.

85, 10. pethash for Klamath Lake pethkash, "until it has gone out".

85, 11. Modoc hibena or ipena for the Klamath Lake yepa, yepena: to dig a hole.

85, 11. nēwist. 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. Ikappa. 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, pen hünkalam etc. Pen introduces the verb yu'at, and k'leka is a verb coordinate to yu'at: "his children die, right there again they bury them."
PRESENT MODE OF INHUMATION.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

Hishuukshash snawdshash gíntak k’lé’ksht tehú’i sha hu’unk bóxtka

- Male or female
- Upon having died then they (him or her) in a coffin
- Isha húmkantka waitashitka ám’ka waitólú’k tehish. Pápkashti shú’tank
- Bury on the same day or one day past also. Of tender they are making
- Box, shnutchlu’tagiank káyak taddákan Bóshtinam-shítko. Pú-
- 3
- Hí’pté, planing it. Not however they are painting it in the American shape.
- Pakuuk gíntak a sha nánuktua il’ótá, shulátish gíntak, kma’ tehish,
- Drinking caps thereupon they of every kind bury with clothing thereupon, skull caps too.
- Yánnash tehish, tálatoks ká-i. Há’ nen wá’g’u kí’git, wátcáhtka sha hu’unk
- Heads too, but money not. If a wagon is on horses they then hand
- Énank il’tychta. Tú’mi shashá’moks ílksé’ni shash, tími wéwanísh
- 6
- Carrying them to the grave. Many relatives to the grave. Then women
- Too, men also, (but) no children. Follow them to grave.
- Ílksgish ýé’poutk tú’íne pán’shgshapt pét ch atí gíntégatk.

The graves are dug five (or) six feet deep into the ground going

Wá’g’u a lu’pi gína ílksé’ni, shashámoks tehí’k ki’nshaks: hu’ú’d-

- The wagon first goes to the grave, relatives thereupon walk in file. Those
- Shatoks atìkí gápta, wádtchaka gápta. Ilkshgé’ni a sha shó’ka né’p
- Who from afar come, on horses come. At the grave they seize by the hand
- K’lákápkash, a tehíks hu’unk me’gámk kél’u ka il’u’k, tándakt tehísh
- The deceased, then him lowering fill up the earth to bury simultaneously also
- A hu’unk luátpishlak shuí’na. Gak’ámmank tú’k shí tzáluatama gú’h’liahk 12
- Over him for mourning they sing. Forming a circle from it they through the middle passing
- Shó’ka stélápsksh né’p, lupí’tal tehík sha gé’kampée; tehíshoks wáddámakto
- Shake third light hand. To the first then they return; their face is covered
- Handkerechipátka: “Tehá shé’kug mi’sh mú’ shú’ka né’p; tehí at tehí’ m’sh
- By a handkerchief: Now to bid good to you I shake (serice) hand; now this to you
- Nú shé’ka gén waitash; gé’m ni at hú’kí’sh!”,

I bid fare- well this day; gone is your spirit.

Titatnátkoks flags mál’kaks ki’utehna ílksé’ni wá’ginat; shashánoksh

Sometimes flags an Indian sticks up at the grave on the wagon, the relatives
- Láp ki’mbaks gasháktshna, wéwanísh másh kímbaks, hihasuuksh tehí’sh
- In two files follow, the women in one file, the males too
nāsh tūnšish. Nā'sh kāltokš nādshāshāk tehpi'naualank, nānuk titads-
in one row. On one ground all together they are burying. every provided
zātko pil ūktch spūshpaktechāmpka, shushtedshātko wāshash wuwatnāp-
with boards grave they make mound-shaped, fenced in prairie-wolves to keep
kasht kē-utēshishash tehi'sh. Kā-i mā'nchē gitko shā hu'ūn spū'klitcha
off grey wolves also. Not long after this they go to sweat
tūtenāpni waitash. Wātch a lūluagsh tehi'sh kā-i tatā mā'nchē gūnkanka
for five days. Horses slaves also no longer they bring
luēkish, m'nātokoš sha wātch shēshatui shkūtashtat īlūtchēłūk.
to kill, but his own they horses trade off for blankets to bury him in.

NOTES.

This short notice describes a funeral (tsha) 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. tālaka 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. Hā' nen wā'g'n. In this connection they can also say: hā' nem wā'g'n; and
for wātchata: wātchêta.
87, 11. tanktak, in this connection, is a compound of tānk and ak, not of tānk and
tak: "just at that time."
87, 17. īp kimbāš' gashaktechâ: they follow the corpse, which is placed on the
wagon, in two files on horseback; kimbāš is apposition to shashāmoks.
88, 1. Nā'sh etc. The appearance of their graveyard (tchipinâ) near the William-
son River does not differ much from that of our cemeteries; it lies in the midst of the
woods. For titadsζâtko see Dictionary.

FUNERAL OF WARRIORS.

Given in the Klamath Lake Dialect by "Sergeant" Morgan, an Indian from Ḵoháš'ta.

6 Ṉishta hī'č'na mu'kash tū'tẕnak: "māklaks k'lä'k!" Tsū'i gitpa
all night screeches the big owl pressing: "people die!" Then come
māklaks ṭ̱aka'š, tsū'i shushmelzo' ŏta hushtsōzok. Nā's wǐp̱ḵa hu'̱ āmbo tat,
men parflesh, and while harrowing down murder they. One escaped into the water,
men
tsū'i shti'lḏna tu' sa-amoksāmshki m'ña; genu shti'lḏshmuk. Tsū'i gép̱ka
and reported themselves at relative's house. He went to announce. Then came
and
9 tūmi' māklaks wa-u'ltâḵing; tsū'i sẖumōtank gē'ks̱hta tūṉip hushtsōẕ shenô-
mūny people to disperse; there and while fighting on one side five were killed in
tankok. Gē'ks̱hta te attributed hushtsōẕ tu'n, nānka gena kā'kṯsuṉ vū'shuk;
battle on other side also were killed many. Some started to run away from fear;
FUnEraL or WArIoRS.

89

TSUI SHA SHIU'LGIP'LS TO'ZAPKSH, TSUI SA ANKUala T'UM, TSUI SA KSHUIWAL LU'- then they collected the fallen, and they cut limbs many, and they laid on the pyre to
luKSHALUAPKUG. TSUI SA NUTA HUK, NANUKTA NUTA; PUAALA SHA HUNKELAM
cremate (him). Then they fired it, the whole they cast into they his
TUKANKSH. SUTZISHLA SHA YUTATKUG; K'LEKSH SHUTZISHLA. AT HUK NAMUK 3
quiver. Sorrows full they were in mourning; at his death, they wept. Now that whole
NATSOKA TEHULAKS, AT SA NAMUK GI'MBELE LOKLOKSHALKUK. GATPAMPÖLE
was burnt up body, then they all returned from cremating. They came back
tela'shtat shishashka sha lak huk snawedsh hunkkelam wenoya; hisnaksh
to homes (and) cut off they hair to wife his, who was widowed;
M'NA K'LEKSH WENOYA. SHTIÉ SUNPÉLOKA M'IS WENÖYUK, TSUI SPÜKLITCHE. 6
her having died she became Resin she laid on (her) because widowed, then went sweating;
TÚNIPÁI SPÜKELI, K'IWÁI AT; AT GI'MBELE, KI'ÍM PÁN. AT Gİ'TAK.
Five (days) she sweated, stopped then; and returned home, (and) fish ate. That's the end.

NOTES.

The style of this little piece is far from what we would call accomplished, and of
incongruencies and unnecessary repetitions there are a score. The fight in which the
five warriors were killed is imputed to the presaging, night-long cry of an 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 prox-
imity to the lodge or lodges of these unfortunate people.

88. 7. hushtsöyok for hushtsöza huk.

88. 9, 10. hushtsöza is used here in an active sense, but is better translated by the
passive form.

89. 1. kshuiwala has for direct object tsōzapksh, the dead body. For the same
operation the verb ksháwalu, 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. hunkélam stands in this line for hunkelamsha or pínalal: "their, theirs".

89. 5. lak. 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. huk snawedsh: one widowed wife only is mentioned here instead of many:
"pars pro toto"-construction. This sentence, if built regularly, would run as follows:
shishashka sha lak hunkélam snawedsh, kat huk wenoya: hisnaksh, m'na
tukshentenoya.

89. 7. spükeli, to sweat in the sweat-lodge, viz. in one of the three sweat-lodges
given by K'IMUKAMTEH to the Klamath Lake people: spüklitcha, spüklidshu, 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 laláki gitko. Tiná hundred ndankshaptánkni
The Lake people four chiefs have. Once hundred (and) eight times
1 té-unip hiasmátechzash pé-ulatko É-ushtat, túnepni tá-unep máklaks
ten men (are) at the Lake, five times ten persons
3 É-ukshikni Yainakshi. Tiná hundred pen lâp pé-ulá látëhash. Tuunántka
of the Lake people at Yäneks. Once hundred and two (are) lodges. By the crowd
shute-nâpka lâkí.

will be elected a chief.

É-ukshikni hismyô'kla hismokló'tkishtka: kinkán' smô'k gitk,
The Lake men remove the beard with hair-pincers; spare beard they have,
6 atûsh lâk gitko. Shùâshgatko lâk; snawëdshash kalîsh pan lâk gitk. Há
long hair having. Is cut (their) a woman belt down hair wears. If
snawëdshash hismátechzash mbû'shi, hûnk krû'tehka; hisnákshash wâchte
a female with a man consorts, they croû (her) hair: the man for horses
szôtka: tûm wâtch wuzô'we.

They fine, many horses he has to give up.

Shù'dsha lôloks sliküishtka; tsùssak m'nâlamtana látëhash shù'dsha.
They kindle the fire by fire drill; constantly close to their lodges they have a fire.

Lâkí kshinlagishêni géna naunkâ'âish ndéna: "tids ul wëcwal-
A chief to the dance horse goes (and) all cry: "straight stand
zat! tehâl'zet mánuk! wawâl'zat! shùûmat! hisnáksh pîl shûûmat! Nû
up! sit down ye all! stand up! sing! the men only must sing! My-
self shùûsh! atûm kélëwi shûûsh." — "Silùnëpëk i nánuk! shnáketnapik i nánuk!
of songs; now I quit singing." — "Stop singing ye all! cry and weep ye everyone!
Kâ-i i shlámëpik, shùnâpik i nánuk. Nânuk tîds wawâl'zat! shlâ-napikat
Not ye cease to sing, but sing all of ye. All straight stand up! (and) look at
15 k'lekâpks!"

the corpse."

II.

Kâ-in Bóshtinash gâtësh, Mô'dokni mbû'-ush shulû'tantko, pupoi-
Before the Americans arrived, the Modocs in buckskins (were) dressed, with
18 Shelëlëkka shëmëshëntka mëcë'ëntka shëhëntanka: tehikteñhëntka sun-
(While) fighting with poisoned arrows they fought, for hatchets a wo-
wëdshash shëkë. Há' tehîllo'yíga lô'k shîûka ámka tâslëtch, at hûk
man they bought a young man a grizzly or a cougar, then
sheshâlôlesh kéêza.
a warrior he became.
VARIOUS ETHNOGRAPHIC NOTICES.

91

Xkā'kginga t'shi'lsap p'ki'shap taņi'pni wāita kā-i tehū'leks pān, shāpele máklāksam tehūsh pāsh pān, tūnepi' wāita lomkōka, nadshksap-
head, the Indians also eat; five days they sweat, sixth-
tānkni at wātōlan shulōtsh pīnālān nānuk pūedsba.

Then day over, garments their own all cast away.

Tishiwāpκash w̱i'k gūtko shuˈnentshāˈga p'gi'shap hūnˈkelām w̱i'k tkuˈvā;

hū lish kā kalkūlish lūḻp gūtko hūnˈkelām p'gi'shap lūḻp tkuˈvā nēpātka, it too rounded eyes having its mother the eyes rush with hand, kikaunėga lūḻpēt nēpātka, tehū shishatehōˈḻṯka; at tūḏsh tehe̊k shū tiˈḻn 6

appendages to the eyes the hands, then spreads them apart; then well finally after arranging kēḻēvi. Hūmash taks hū Mōˈḏokni gi̊ga kətkaˈnusapitḵo shūṯko shēˈish she steps. Therefore the Modoc's sleepy, alike to look at

nānukī. Hā lish kōˈiḏishi wawākish gi suˈnentshām, p'ki'shap taks tūḏsh all are. It mishanished the ears are of the babe, the mother bright shūˈṯa, patādsẖa suˈnentshām wawākash, nēpāga, peptchāˈga. Naishlashlāk-

gūtko kʃčiẙvash tehiˈsh w̱e̊ktat itā nˈiʃ tehūˈsh.

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 1 are worded in the Klamath Lake dialect, and were obtained from Frank, a young Indian settled at Kuyanskiiˈḵsii, “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. tūnepi' lalāki gūtko. Correctly worded, this phrase would read tūnepniˈnash lalākiash, or tūnepi'nish, or at least tūnepi lalākiash gūtko.

90, 2. peˈnalaˈko 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 shāˈṯmi, shēˈṯmi would be the proper term. Cf. Note to 70, 8, 9.

90, 3. Tumāntka, “by the many”, by the crowd; by the majority of the men in the tribe.

90, 7. hishmaˈṯhāˈsh is a form for the word man, male, common to Klamath Lakes and Modoces, but more frequently used among the latter. The reverse is true of the form hishuˈkash.

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 tehūˈn; tūa shuˈn i!” All dances are accompanied by songs or other music.

90, 10 ul probably stands for un, irun, iruˈn, a conjunction more frequently used in the Modoc than in the Klamath Lake dialect.
90, 11. tehā'gat or tehā'gat! sit ye down!
90, 14. wévalgat, wawálzat. Wálza 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. tehúmnapk. See Note to 70, 3.
90, 13-15. The words from Slámnapk to k'lekapksh 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 púkálapsh teh抵御. Leggings were called kalālapsh, because they reached to the ground (kāla).
90, 18, 19. Shelónuka and shes-halólish; both derived from the verb shálalual, to make war, to fight.
90, 18. shtémashatka. All Indian tribes of the border region between California and Oregon are reported to have fought with poisoned arrows in early times.
91, 1. Nkå'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 courtois; 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. shápé is flour of any kind of grains and the bread made from such; máglaxsan pásh, Indian food: edible roots, berries, wokash etc.; Iomkóka for the Klamath Lake: spúkli: to sweat in a sweat-house. Cf. Note to 89, 7.
91, 3. p'ňálam shulotish, the dress which they wore at the time of the childbirth.
91, 4. Tíshwápkash. The Modoc tishiwatko, crooked, stands for Klamath Lake tishihatko, to which compare tikiwatko and tiszantko.
91, 5. kalākali. This adjective is variously pronounced kálkali and kółkoli.
91, 6. In its signification fulpit approaches very near to fulpat, as the Klamaths would say; fulpit, 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. mimuk gi. mëntchán: in the Modoc dialect mëntch 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 purpose 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.

Ámpznkí máklaks,
AN OPINION ABOUT THE WASCO INDIANS.

One Wasco came very desiring a wife, but did not go from fear;

the Wasco are irritable; he is the Wasco. Would go many Lake men

to the Dalles, would trade off slaves formerly; blankets (they) wanted

being un-clothed, blankets they fetched at the Dalles heaps also. In one month they would

salmon they would bring. Lamprey. too bring. How many of them did go ten men

The Wasco, (a) woman also went, not they of course feared the Wasco.

The Wasco people, them might kill; imperilled ye are! Not 1 like

the Wasco people, not good they were well intentioned. If good-hearted were

people the Wasco, then I may go being in peril I will not go. Good if to be

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 Wasco: Was-kopam, "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 spúmi vushúk: the subject of spúmi, Œ-nskui máklks, is left out by inadvertence. Some Wascoes wanted to marry into another tribe; for “one Wasco man” stands here for “some men of the Wasco people.”

93. 3. 4. Amp’á’ni, contraction of amun’ge’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. sassagank i gi! ye are in peril, when going to the Dalles and being Indians, therefore take care of yourselves! i stands for ã; cf. 64, 10 and Note; 90, 13, 14.

93, 7. 9. Instead of ká-i ni shtinta may be said also, in this connection, ká-i ni shumahole; instead of tankt ni gént: gé’nteni, gé’nt a ni; instead of Tidshi hâ’k: tidshìk, tidshi hâ’gi.

K'MUKÁMTCHAM AISHISHAM TCHISH SHASHAPELEASH.

K'MUKAMTCH ATTEMPTS THE DESTRUCTION OF HIS SON AISHISH.

Obtained in the Klamath Lake Dialect from Minnie Froben.

Lúpí ná’lsh hünk K’mukamtech shutúygéga; ná-asht ná’lsh hünk gá-ag
At first us K’mukamtech began to create; so to us long ago
kemútechátk shashapkéli-i’a génta káilat ak
an old man told the myth this world about. Lived the two related as son and father,

3 Aishish K’mukamtechish; né-ulza hünk gén, námuktua ká-akt hú’k gág. Aishish (and) K’mukamtech: rendered this one, (that) all things, whichever (are) here, (and) námuktua ká-àm ámbutat wá, gitki gíng. Tchúyunk i’in I-nålónan
all kinds of fish, in the water (which) should come into live, existence. Then again at the outlet at Linkville
tchísh nél-ulza páplishash gi’tki gíng, nú’ gén uki’llipshé ti’wish ndú’l-
also he caused a dam to become into existence very there rapidly the rushing running waters

6 shampksh páltki, mÚ’shsh slé’nyuk, tchúyunk máklaksash ká-ím i’tklank
down to leave the south wind, when blows, and hereupon the Indians the fish scooping up

pálshtat páltki gi.
on the bottom should feel dry

Tchú’ pán húmasht giúlank K’mukamtech únaka tchísh m’ua Aishish
having performed this K’mukamtech son then his Aishish

9 shash shíltta p’liwasham sh nú’lsh, sléánuk kénawatat shúlélam wé’vka
sent after an eagle’s eye, perceiving up on a kénawat- the young
stak

hú’nk shúk’kayank, shnépé’impennuk yunaká m’ua. Snàwedsh spú’ntashhka
hanging (on it), in order to abduct (from him)
KMÜKAMTCH ATTEMPTS THE DESTRUCTION OF AISHISH.

K'uju'kamtcb spu'ushma. Kim'ukamteh hemeje sh'aish-
then.

K'mukamteh took (him) along. Kim'ukamteh told (him) to take
kank hú'n tehulish, ka'llish tehish shukatano'tečh. Tehuí Aishish gú'ka
eff (his) shirt belt also (and) hair ribbon. Then Aishish climbed
kapkágatat; tehúyunk kú'ga, ati kéduasha. Aishish shata'dí idamaa gúk-
on the low tree; and (while) he climbed, high it grew. Aishish
mü'ta, ati at kédush'ti; at hú'n tehuí shlaú tehitchili'leka pí'-ulapksh
growing, high until it had grown, and then he saw little busy
dlum lašatat shku'lelam. Tehuí Aishish ge'hlapka shnu'lašatat ka'shugug
in the rest of the lark. Then Aishish went into the nest being unable
gù'tgapéšsh: hi'-itak tehúi tehí-napk.
to climb back; there then he was going to stay.

Kim'ukamteh tooks hú'n nánuk Aishisham shúlotish shnu'ka; shú'-
K'mukamteh however the whole of Aishish's clothing took away; dressing
luatelmank gá'mbéle k'léwidsmanh n'na ūnaka. Snéwedsh pálšlapelhuk
himself in it he returned relinquishing his son. (His wife to absent
há'tokt géppampekłe Aishisham teh'štat; tehuí Aishisham wéwannisch
over there he went back of Aishish to the dwelling; then Aishish's
kaţema Kimukámtechis; "ká-í a húk gég nála(sh) hishuaksh" tehí hunk
suspectd Kimukántch; "not (do) this hate our husband" thus
hú'ksha gi. Ná'dshák húk hishuakshlum Kim'ukamtechis, nánka toks
they said. One only consented with Kim'ukamteh, but the others
ká-i shanahóli. not wanted (him).

Át toks húk Aishish shú'isha, nánuk káko pil k'léká ti'amuk kai'tua
But now Aishish became lean, all over bones nothing he became for starving (and)
pá-nuk. Tehuí lápi wá'kwak wéwannisch gépkakt shéká Aishisham shu'-
at the same time he saw Aishish in the
lashtat kshú'lapksh. Ná-íti m'nalám sha skáyamteh páshe ámbutech
nest lying. In basket their they carried on back food water also
i'kugank, tehuí sha Aishisham shéwama páshe, ámbu tehí'sha sha tehíya.
putting into, henceupon (to) Aishish gave food, water also they gave.
Ku'lisha tehí, pilú' i'tehank shulotish sha pá'n lé'vúta. Aishish hemeje;
They combed putting on him in clothes they again dressed (him). Aishish inquired:

"wák kúshat at nush gi'-napka a?" tehuí hú'ksha ma'asht gi: "génta a-i
what we with me intend to do" then they thus said: "into this
mí'sh ná'd hishteházú gank skatzipeli-uápk?" Aishish toks shásh hú'nik
you we placing into (we) shall carry down." Aishish but to them
nánuk shé gsha: "pi' ní'sh gén géntch né-ulakta pü'shapi gé-u Kimukám-
father my. Kimukán-
tall about it explained; "he me in the manner treated badly father my Kimuk
te'híšsh!" hú'nik na'-ísht gi Aishish.

21

This said Aishish.

Tehuí yapalpukésh m'í'na skatzipeli-úapkuk Aishishash káltant:
Henceupon the butterflies got ready to take down again Aishish to the ground.
wéwannish toks húk Aishisham m'éya lá'pi. Kletiamteh tehí'sh Tehí'grash
(nicht uishe) at Aishish dug inside two called old also Tekluk.

20
ti'la. Wă'kaltk hũ'kt ki. Tehűuí Aishish géna me-ışheni, tapitakunm withal. Child-having this was. Then Aishish went galdshuí Tchikash; Tchikalam wá'ka shlča máhiash Aishisham, tehűuí to the digging. keeping behind he walked up to Tchikala; of Tchika the child perceived the shadow of Aishish, and pramed K'mukamtch; world, 3 pũ'tshalpka. Kt'ú'pka Teh’ika mâna wéka shlamúnm; tehűuí Aishish hâmčže: "wá'k i' úm gĩng ku'pka!" Shatalki'amna Teh’ika, shláá Aishishash "why you (it) ship?" Looked around Tehika, saw she Aishish huyégunk, hú'tan ku-ışheánpk shlä'pele; tehűuí Aishish spûnshâmpèle sitting down, ran she rejouing to meet (him) again; then Aishish took home again

6 Tchikash st'inya p'íl másh gi'pksh Kletishash pě'n galdshuíyank shatmâi- Tchika Tchikash Kletishash also approaching he called (her) pèle; tehűuí shash lâpokäämpèle tchi'shtaI mâna. Tchuí shash tchí'sheyen home; then them both he brought towards home his, to them to his home

i'tpampelank ýamnash shéwana, tehlish hũ'ünk hú'lek ânlake ýámashla; ndañ- hurting brought back neck-wear he gave, porcupines killing he made necklaces; to

9 nê'ńtch hũ'ünk wéwanshish ýamnash shéwana. three of his wives neck-wear he gave.

Upó this K'mukamtch heard (that) his son was (still) (and) prepared to proceed háňktalka. Tehűuí Aishish unákâka mâna shtúlí pâ'ks mútuololâtkiuk hû'- there, Aishish to little son his enjoined the pipe to swing off into

12 lukshtat K'mükântech. Tehűuí K’mükántech gâtpaank tehč'la; Aishisham the fire of K'mukamtch. Then K'mukamtch arriving sat down: Aishish's hũ'k wéka ku-ışheč-un húllad-shuitâma p'luksht mâna. Tehűuí hũ'ünk pâ'ksk hũ'k wéka ku-ışheč-un húllad-shuitâma p'luksht mâna. Tehűuí hũ'ünk pâ'ksk son rejoicing ran forth to and back from his grandfather. Then the pipe rejoinning K'mukamtch; pě'n húlladshuí K'mükântechash. Hũ'ńk- he tried to jerk off of K'mukamtch; again he ran up to K'mükântech. For

15 anti K'mukamtech ká-ashtámbena; "tehitchiks a hũ't gi." Pë’n háuktag that K'mukamlch reprimanded; "stop that matter!" Again that child’s hũllatchuyank pakakolank pâ'ksk mútuolá hũllaksht; tehűuí Aishish running up to him jerked off the pipe threw it into the fire; then Aishish ke-ulalapka náisshpâksht, tehč’ këléewi. K’mukamltechash si’ęga tehűuí pushed (it) in their midst barrow, then he quit. K’mukamtch he killed

18 hũ’mash tãk, tehűuí medshá. by so doing, then he moved away.

Mâ'ńtch tãk pěn K’mükântech wámpële; pũ’ tehkash ně-uluakta mâna Long after again K'mukamtch became alive; he then proceeded against his únaka. Gên hũ’ünk námk shš'ya pith’ga káluat; tehűuí shnatzáka kálo son. There (he) all over pitch dashed on the sky; then he set on fire the sky

21 hũ’mash giulank. Hu’nkanti Aishish tša kiyága; hâmčže: "ká-i nũsh so after doing For this reason Aishish a tray held extended; he said; "not me shingut tâta;" wéwansh mâna shi’namshishit St’iya a'-nhsheltkal hũ’k he may kill ever," wéwansh his being raided. The pitch turned into a lake námuksah kăla. Aishishamksh p’i’l pahá. Tehűuí Túbush talpatkóla, St’iya all over the world Aishish’s home only remained Then Mud Hen put its head out, the pitch dry
K'MUKAMTCH ATTEMPTS THE DESTRUCTION OF AISISH.

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'mukamchiksh represent powers of nature engaged in everlasting strife for mutual extermination. In this myth K'mukamch resolves 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'mukamchiksh 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 Lüpi nálish to patiki 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. Lüpi shu'tayega is not to be considered as a repetition, for it means: when K'mukamch 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. shasha'këlía: 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'mukamchish is a contraction of K'mu'kamch te'ishi; Aishish, K'mukamch also. The longer form of the name of the deity occurs §5, 20.

94, 4. kā akt, metathetically for kākat; kát is pron. relat. which, what, the thing which. nánuk'tu kā akt gág comprehends all animate and inanimate creation.

94, 1. wá, 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: Tchüynuk (K'mukamch) nē-ulgi gi'tki gi ng i̊p'ilishiksh Lulalonan, pāltki ti'wish gi ng i̊dššapkash mā' nki̊l̊lipkash, mā'ash shlé uynuk; "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'mukamch.
94. 1. Luhalema or Yukalema 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 54, 5, 6, for the verb luhalema means to move forth and back, referring here to the waters of the river receding under the pressure of the south wind.

94. 6. tiklank, participles of akt, means here: obtaining by basketfuls.

94. 9. The kowat is a place given by the Indians, 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. guldshush, to swing himself into the nest by climbing over the rim. Cf. Note to 63. 13.

95. 10. kabiema k'nanakanchash for the regular form k'nanakanetchash. Cf. 81, 8.

95. 15. skayamna pash tephish ariu tephish: the first tephish being placed before pash and appended to the special skayamna.

95. 16. shewana here is differently from tehya, which applies to liquids only.

95. 17. p'lu' tehlyamnash seems to be a quite modern interpolation, for it smells of pomade and hair oil: but it as ancient as the myth itself.

95. 23, 13, 2, 3, 4. Tchika. I have rendered this bird-name elsewhere by “Chaffinch,” and Kletish by “Sandhill Crane.”

96. 6. shuya. 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. guldshuiyank is a more explicit form of the participle; the verb guldshui being the contracted form of guldshui.

96. 8. yuamashita. He used the bristles of porcupines to make necklaces of.

96. 11. omacka mima was the son of Aishish and of the above mentioned Tchika.

96. 11, 12. K'nanakanetchash qualifies pachka, not k'ndeshit.

96. 11. paksol-sikaluka, verbal desinlerative of pakaluka, to jerk away from. The sandi-ada indicates that K'nanakanchash wore his tobacco-pipe tied to his body; he wore it on his neck.

96. 15. techilichka is used when speaking to children. It signifies so, so! and means: be quiet, shut up, stop!

96. 17. techek kelicki. 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, 83. 7.

96. 18. mekshita: 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 hunk wunik etc. This portion of the myth describes the destruction of all the living or animals on earth by a general conflagration caused by K'nanakametchash. 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 AISHISH.

99.

21. kiyäga. Aishish held the tray over himself, his whole family, and his lodge. The same prefix ki- reappears in a nasalized form in ngit-niliga: 67, 1. It is nasalized there on account of the preceding -k in hu'unk.

23. ḵaika. 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."

23. Tu'hush talpatkóla. 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 haliga.

AISHISHAM SHASHAPKÉLEASH.

A MYTHIC TALE ABOUT AISHISH.

Given by Dave Hill in the Klamath Lake Dialect.

Shashapkèle-nápkå Aishishash:
I am going to tell a story about Aishish:
Aishish mat sávla tú'ma máklaks iyanmatko; siméldshnuk mat sha Aishish, they say, gambled many people having with him; when gambling on so they they

sména lúloks. Yámmashptchí mat lúloks Aishisham, Wanákalam kúkál kli 3
built fires. Purple-blue (was), astere the fire of Aishish, of Silver Fox yellow

lúloks, K'núkānteham shKayaksak. Tsúi sa sòlo kła; Aishish shlín táalak, the fire of K'nukamtech (it was) smoke only. Then they shot at the Aishish hit it straight.

Wanáka yú'tlansa. K'núkāmtšs tú' hak yú'tka, nánka tokos tú' hak a-áti Little Silver missed the mark. K'nukamte this side of struck, the others but far th a side of mark

hak yú'tka; tú' sa númasht gišánk šákaliga. Túm sa héshkid, tsúi sas 6 struck; right they after doing commenced gambling things. Many they bet on, then over them

Aishish i'kak; sèwatkaštka námuk wáetchka, tsúi sa gàmpéle. At tú' Aishish won; about noon all men had lost all then they when they went home. Ever
tsússak i'vak námuk sas.
since he won all them.

Túnipnish wéwán's gitk Aishish: Tu'hush násh snáweds Aishisham, 9
Five wives had Aishish: Mud Hen (was) one wife of Aishish.

Stókua násh snáweds, Klí'íshí násh, Wà'tsíká násh, Tsíká násh snáweds.
Long-tail one wife, Squirrel one wife, Crake one wife, Mallard one wife, Chaffinch one wife.
Tsúi K'mukámts ná'-ulakta; at unák ná'-ulakta Aísisas. Tsúi then K'mukámtch plotted secretly; after dawn break

K'mukámts snáktsh, sákii'sh m'i na hu'shúk p'áiwash p'i's-lúsham m'i na. K'mukámtch wept, inherited his remembering eagles dead father his

3 luéks. At sa'pi'Ia Añshishash K'mukánts: “at tú' luélkis p'áiwash where had now declared to Añshish K'mukámtch; “far away the killing of (young) eagles

yasákia nú'; kái húla yáyakínut”, s'áwedsas kús'ktaikúk K'mukánts afraid of (him); not I killed (them) being afraid”, a wife coveting K'mukámtch

Aísisas, Stokú'sh hú'ńk. At géna lápkuk: Aísis K'mukánts techí géna. of Añshish, Little Squirrel. Then set out both: Añshish K'mukámtch also went (there)

6 Tchúi súá p'áiwash, tsúi ałhíia K'mukánts kokánts köi guńg; tsúi then saw the eagles, and pointed out K'mukámtch the pine to climb up; then p'áiwash hunkúyá kápkatá. Aísis kokánts tú'; tsúi kedsá húk; átu the eagles flew on the pine. Añshish climbed up; then grew it; far up káló kapáta at kápka. Tsúi hünk gu'nank súá tehélliks súk'eleam, the sky touched now the pine. And (it) having climbed he saw the young ones of a lark.

9 snúlás toks hú'k p'áiwasham. Atúnk at saúketcha Añshish shúllástat the eyrie though it (was) of the eagle. There now wept! Añshish in the eyrie te'hi'klank: K'mukánts gámpéle at, súlú'tantsa Añshish shít kúái's. Gáts-setting, K'mukámtch went away, dressed himself to Añshish alike to appear. He pampéle tó te'hi'shát: tehú shpónák, tehú shá'túp kú'kúruksh; tehú came back far to dwelling; then it was late, and he slept with Little Squirrel; then kañkéméa Stuku'ág. Tsúi númuk wéwa ni ká'ikéma, tsúi sa kó-íka. suspected (him) Little Squirrel. There, all the wives became suspicious and they found out.

"K'mukánts a hó't ki!" tsúi sa hú’ń ki hu’k’sa Aísisam wéwa nuńuñ. "K'mukánts this one is!" thus they said those Añshish’s wives.

Tsúi shash at snúltu masu'sant, tsúi sa númuk géna túla, kat then from them departed for next morning, and they all went with those (him) who

15 Añshish túla snuéntau'ména. At sa snúéna hú'loks suétsnuń sas. Tsúi with Añshish were in the habit of gambling. And they built fires while on their gambling tour.

K'mukántsam súyakak la'íyaga, at sa káyekíma, at sa: "kái-a k'é'k to K'mukámtch smoke only ended up, now they suspected, and they "not (is) this

Aísis!" hú'ksa nú-ma'ast sa-ulankánkakt. "K'mukánts a k'é'k gi!"; nás'hta sa Añshish!" those (in the the three distance) (said) "K'mukámtch this is!"; so they

18 hú'ksa tú'kni; "kái-a Aísis gi’pákat, kái hú’ń hu'loks Añshisham nút’a”. (said) those far off; "not Añshish came, not (there) the fire of Añshish is burning.”

Hú’ksa tú' ná'tshkt táii'tankpuk: "nő' gen só'kaksht hi sháp'apaknapk: Those afar thus said seeing his coming: "yes this after he has shot at will find out then;

Añshish toks snú'tama tálaak!” At gátupa at shló'kla, tú' hák yú'łka Añshish however always hits straight! Then they ar- and they shot, (but) far this side struck

21 K'mukánts; Wanák tás yú'thansau. Tsúi shá sákallúig, tsúi sa K'mukam-

K'mukámtch, Silver Fox missed a little Then they commenced and they ever K'mú-
said then four close at thii that, man (those) g^n tsii wives; Aishish's "E'ratikamtch Pitch and And found Aishish. =aw Mallard qnit (man) at I to after wept father climbed ho bnttermes: ^- their will Then so many to went to k^dsha ho So "carrying. wives And so spreading I in that close Aishish put went then said, doing? saw *"'^ constantly, grew man Alshish bones one the all then the planations giving food they said:' eagles, also these they said:; these they said:; also, they will perish; they are the, father inquired. Then Alshish saw "K'mukânts anish pläiwash shtilt'a; tsii ni kokâ kapka-âgatat, then if grew up under me; grew up the pine during climb- ing. Then I (those) saw p'läiwash, skû'lâlam tâ'ds 'nû'ânk shlîâa ts'ilik's. " Tshunk Aisîs hâm'kauk eagles, of the lark only I found the young." So Alshish said, 18 sû'gsuk hû'nkies. giving-ex- to them.

At sa hû'ânk slûnkok shlôa tehakêlatat kskogâ sha Aishishas shewanò- lank pâ's âmbuts, tsii sa skâ'tyîdsâ, kâllatat at gatpâmpêle. Tsii îp'ka (him) food water also, then they took him down on the ground he returned. And he lay in the basket

101

A MYTHIC TALE ABOUT AISISH.

tsas i'kak; waitash a túm i'kak, tsûi sa gâ'mbéle, tsûi sa gâtpampêle kâmich won; all day long many they won, then they returned, and they went back

lâtastonat. At sa tsûi gâ'tâk sâkla salâkiuk Aisîsas.

to the lodges. Then they quit gambling for they missed Aishish.

Tsûi Aisîsam wévânuish sauânaktsa tsû'âsak, k'lewidsha m'nâlam 3 And Aishish's wives wept constantly, (and) left their lâtchash sâ'i-kdshuk. Shti'a sa nú'shtat shi'dsho wênêpí wévânuish; nâsh lodges to dig roots. Pitch they on heads put four wives; one tok's Wâ'-âks ká'i hîi'la Aisîsas. Tsûi luâtpislals Klîî'sam Aisís tú'ména, but Mallard hot mourned Aishish. Then the weeping cries of Sandhill Aishish heard, Crane.

tsûi Aishish shuâktsa tú'ménauk. At Aisís tú' kâlo wîkâ't, at k'leknapk 6 and Aishish wept hearing (them). Now Aishish (was) sky close to, then he was mor- bound

kâkô bêla; at shi'tsa lápi wêkâwak tú' kâlo wîkâ'ta; at shlîâa Aisîsas. Tsûi Bones nothing then soared up two butterflies far the sky close to; and (they) Aishish. Then saw shîshatçêpéle shla-ólank, tsûi gatpamppêlissa, tsûi sîpa, p'tîsâ m'nà sapîya: they flew back having seen him, and returned home they, and told, to father their saying:

"tâdsi k'lä'knaapk hî'ssuaks; tú' ni kâlo wigâta shlââa hû'ânk hîssuàksas kâkô 9 "a good will (soon) perish man; far off I sky close to saw that man bones bêlat; ti'dsî hû'âk k'lä'knaapk!" Tehîssa shapîya p'tîsâ m'nâlam. nothing good but (man) this will perish?" So they said to father their.

Hû'k p'tîssap sam shkúyui shash mbû'sant at ânâk gâ-ndîkaapk yâki The father their ordered them on next morning only to soar up a basket shléyamênauk. Tsûi sha géna sapâlaltk, tsûi sa tú' gatpa pâs a ūyammatk 12 strong around (them). And went the sisters, and they up arrived food carrying âmbûts ūyammatk. Tsûi Aisîsas liwâtkal shmu'ashtat hû'ânkant, tsûi wû'la water also carrying. Then Aishish they raised in eerie that, then inquired hû'ksa wêkâwak: "wâk i gén gît?" nú-asht sha wû'la. Tehûi Aisís these butterflies: "what are here doing?" so they inquired. Then Aishish hâmêge: "K'mukânts anish pläiwash shtilt'a; tsûi ni kokâ kapka-âgatat, 15 said: "K'mukânts me after the eagles sent; and I climbed on the small pine, tsûi kedsnût'an's; kédsha kapka koki'sh gu'n Tsûi nû hû'ânk shlîâa then if grew up under me; grew up the pine during climb- ing. Then I (those) saw p'läiwash, skû'lâlam tâ'ds nû'ânk shlîâa ts'ilik's." Tshunk Aisîs hâm'kauk eagles, of the lark only I found the young." So Alshish said, 18 sû'gsuk hû'nkies.

planations

At sa hû'ânk slûnkok shlôa tehakêlatat kskogâ sha Aishishas shewanò- now they spreading a wild; in the willow placed into they Aishish after giving cat's skin basket

lank pâ's âmbuts, tsûi sa skâ'tyîdsâ, kâllatat at gatpâmpêle. Tsûi îp'ka (him) food water also, then they took him down on the ground he returned. And he lay in the basket

mânts, at wâ'mpêle.

a longtime, then he recovered.
NOTES.

Portions of the same myth, though differently connected, will be found in the mythic tale: K'nükamhtch attempts the destruction of his son Aishish. Both narratives are complementary to each other in some important details.

99. 3. Shenha. 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. Yannashptchi. Several adjectives designating colors are taken from articles of dress in both dialects; tolkúptchi, green; tełg-utelg-ushptchi, a shade of blue; and spáíptchi, light-yellow, is called after a face-paint made of a kind of clay.

99. 3. Wanákala hú'loks. The fire of Young Silver Fox was yellow or yellowish, not only because the fur of this fox-species turns from silvery white into yellowish by the change of seasons, but also, because this animal represents in mythic stories the halo around the sun. Cf. shakatchális in Dictionary. Wanáka always figures as the companion of the principal national deity, K'nükamhtch.

99. 7. Wanchpka: to stake everything in one's possession and then lose it all; wíuka, to win all the stakes lost by the others.

99. 10. 100. 5. Stóka or Stúknaga 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. lu'êks: K'nükamhtch had inherited a locality where his father was in the habit of hunting and killing the giant-eagle (plaiwash). Thinking of this place, K'nükamhtch 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'nükamhtch was afraid of doing, and wanted to send up there his son instead.

100. 9. Shñúkas toks etc. The lark had her young in the nest of an eagle.

100. 10. Só'ítántsà. He dressed himself in Aishish's garments, as appears from the foregoing mythic tale.

100. 15. Sás. 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 shença, as we might assume. Cf. Note to 58, 10. It refers to the playmates of Aishish, who set out with K'nükamhtch, whom they thought to be their beloved Aishish on account of the dress he had abstracted from him. In 160, 14 shash was explained to me by "from them", viz. from the wives of Aishish, in whose lodge K'nükamhtch had passed the night.

100. 18. aç'pka for gépka at: did not come now, or; has not come yet.

101. 2. aç'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 sakhtá.

101. 4. sh'tá etc. Cf. Notes to 69, 5; 86, 6; and general Note, on page 86.

101. 4. sh'dsho wenépi, rather unusual forms for sh'dsha hú vuncepi. Hú, "up, above, on head," has coalesced with sh'dsha into one word.

101. 5. Kliti'san. Aishish heard the cries of Kletish 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. gatpamélíssa for gatpampélí sha, as tehíssa for tehí sa.
ORIGIN OF HUMAN RACES. DURATION OF HUMAN LIFE.

GIVEN BY "CAPTAIN JIM" IN THE Klamath SAMI PROJECT.

K'mukamuch hunuk at mesto mumash gäne: Hünk E'ukshikishash

At sha pän u neulakléga, K'mukamuch hunuk tehish shkiskishush tehish 6

mahak mäklaks šúta; tehish pën K'ukuy̓ li gikish mäklaks šúta;

yúmatlal génúta shušwatshuna. E'ukshikishash ktełqishishuna ítla, Bish 3

mínash teks šútalšuk máhieshi títla: hümash títla mäklaks mãe-

mu'nuči, Bëlshin teks papálpali. E'ush gumi gšta k'akši a.

emak, the eise lo. But the eise lo. Long as you eise lo, all is well;}

wishünk tehish. Műnük hümče: "Nú a güggsamehishash mäklakshash

geter shke ìla. Mën and I geter shke ìla. I geter shke ìla.
gitki gi!" Hünkamish mä-ásht hümče: "mitoks gëmpecha

mäklak-shash gitki gi!" Tehshünk wishünk shkiskishishas: "gíash 9

shke ìla!" Hünkamish mä-ásht hümče: "Këglsh ìla, Këglsh ìla, shke ìla; I

hünk mäklakshash këglsh. Tëlshük némăg gi K'akči' tünak

aham, all is well; be happy; have joy. But the eise lo, all is well;}

tehitqipełamunik. Hünkamish mä-ásht hümče: "nü a gümpecha

alasht ìla, gunüga. Teq cëglsh! Hünkamish mä-ásht hümče: "gíash 12

pshe-ñiwašash gitki gi: güggsamähishash!" Pi Nunamikvuk: "gíash 12

ntu p'se-ñiwašash gitki gi!" Shkiskish tehish mä-ásht tok nü-ítla

mũ'naksh tūlak. Pi ski'shkinsh ná-asht: "kúi tádsh ak hũk tůmi pse-mole along with. I t the fly-bag thus (said): "very cruelly many human
utiwash giug kí'shtchank liétalt nũsh".

3 Tchi'humk pāt hàshítal nɛ-úłžug. Tchúi sha pälpelicga; mũ'nik
Thus they mutually disputed for action. Then they began working; the mole
yainá shuteyéga; shtú'ya yainaluk. At p̣i'p̣īl hũnta nɛ-úlya K'mukám-
mountains began to make; it made to throw up. Now alone thus (it) made after K'mukám-
tchâm shutolash. had finished creating.

NOTES.

103, 3. tehák. There is evidently a jen de mots intended between tehák and teháksh. Which northern tribe the Káakakísh were, my informant and other Indians were unable to say: it is a nickname, derived from kí'k, of some Oregonian tribe held in contempt by the Mákłaks, and any reference to it causes great merriment to the Klamath Lake Indians. Mákłaks is in both places separated from the tribal name by inversion; tehák and teháksh form apposition to these tribal names and to mákłaks, and for tehásh we would expect teháshish, which is the usual form of the word.

103. 5. Ḩush. The sea or ocean, which is meant here, is múní Ḩush, while Ḩush means a lake, lagoon or large pond.

103, 6. ne-ulakíéga. Three of the lower animals are here brought together to confer with K'mukámteh 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. II, 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 shkintchishyagota supply heméže, and after kléktgį: gi.

103, 10. tį'dsox, or tš'šok, distributive form of tšók, of the verb t'shin to grow.
Cf. tš'sha, 107, 12.

103, 12. p̣ṣ̌e-utiwash, abbreviated p̣ṣ̌e-utuaš, an archaic word used only in the collective sense of people, human beings. It occurs only in mythic stories. Cf. 105, 8.

104, 1. 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. p̣īp̣īl. Every mountain was thrown up by the mole alone, each one separately. The special creation of K'mukámteh was man, and whatsoever stands in direct connection with his existence, welfare and customs, as fishing-places, islands, funereal sweat-lodges etc.

104, 4. hũnta. abbreviation of hũntala: by proceeding in this manner, in the same manner.
CREATION OF THE MOONS.

GIVEN IN THE Klamath Lake Dialect by Minnie Froben.

Wásh hünk lápēni té-mequant wiunip pé-ula shápash šū'ta. Lálap
The (female) twenty-four moons made. Two at a
time

gé-upkatiki giug sha shipätzukank; tehū at vú’nauk ɪga’-ulshmanuk gékand uhut no longer
when coming up they covered each other; then finishing suspending them she went
sha. K’mů’kamteh gi’lā’ kā liant wáshash, wewėga pil teh’shi; vûlā 3 out.
K’mů’kamteh outred, being absent the coyote, (her) children only in the lodge: he asked
shas; “tàt né gëmpka?" “Gë’t a gënu’la!” K’mů’kamteh hemézë; “tàsh
them; “where did she go?” There she went!” K’mů’kamteh said; “where
háithei máłam p’gi’shap tehía?" “Hitá tehía!” Tehúi K’mů’kamteh háakt
(does) your mother sit? Here she sits! Then K’mů’kamteh there
tehálzank shú’shamka: “hā’i! hā’i!” wápak tétalzok hahā’itama, 6
sitting down hummed; “ha hā’i! hā’i!” bow-saws sticking into he went on grinding, the ground
Pà’n shash vûlā: “wákaitchi hünk giug nā’g tú’m hakteh shápash shushtá?
Again of them he inquired; “why then the absent too many altogether moons did make?
(was) your mother sit? Here she sits! Then K’mů’kamteh there
wápak hünk pse-niwash tehú-ntp ků’ldam? tehékat ak huk hû’ldam hak;
how then the people could live in winter they would perish in each (a long) winter;
ati hûk hû’ldam gi’l tú’mi shápash giug.” Wàshá wèká t’gáw wàm hámëzë: 9
too long this winter would too many moons existing. Coyote-child the oldest said:
“wakáip lâlap a hâm shnekú’lpashtkak i?” Tehúi K’mů’kamteh hemézë;
why not two at a time shining up there do you need?" Her upon K’mů’kamteh said.
“ká’i nú shanahōle tú’ma shápash gi’ki giug.” “and I want too many moons to exist”
Tgë’gá ɪ’te tätzélandunic shápash, tehúi pëkëwa K’mů’kamtehiksh, 12
Started up, took down one-half of the moons, then smashed (them) K’msgiksh,
lehúi gëmbele. M’untch gîr’k wàsh gët suspension; t’gá’wag shapiya p’gi’sha
then left again. Long after this (the mother) returned home the oldest told (her)
moons. “K’mů’kamteh a gëtampû’la gi’ta.” Wàsh vûlā: “tős’ hakteh
its; “K’mů’kamteh has been here” The coyote asked: “where (did he)
tehálza?” “Hitá tehálza”, shapiya m’na p’gi’sha. Tehúi hâktok tehél-
sit down!” “Here he sat down”, said (it) to its mother. Then right there sitting
zûnk tîl’hankanka tàl’kē-ug K’mů’kamtehiksh. Kitti’ta pitkak nàsh.
down she rolled forth and jeding about K’mů’kamteh. (Then) burst her own bowels
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 twelve moons originated in the delusion that in every period called new moon, moons were really made or manufactured new by the creator. The number twenty-four was perhaps suggested by the observation of lunar eclipses, or mock moons appearing in hazy weather. The coyote as the creator of the moons and the creator of the universe among the Central Californians naturally desired to have as many moons as possible, while K'múkamitch, 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. shiapțiškanka. Two moons being on the sky simultaneously would necessarily often cover and thereby eclipse or hurt each other.

105. 2. igga-idshman. 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 smihé-idshna points to her walking from one spot of the lodge to another while busy in suspending the moons.

105. 3. gîhî. A great deal of shrewdness is ascribed to the principal deity of the Knumath 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. tâ'té' for tata nen.

105. 5. Hitâ tehâ''! is pronounced as if it was one word only: hitâtehâa.

105. 6. shîâ'shîmakâ, distributive form of shîâ'mîka, to hum, grunt, to make hâ hâ. 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. twâh lahk'teh. This language has a term corresponding to our too much (twâm tehâtehâ), 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. wâh, "why not," a combination of wâh and kâ i.

105. 11. gâtpânu''la gî'tâ: he has come here and has left again.

105. 16. Kît'êta. 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 K'múkamitch, so that the entrails shed their contents on the lodge-floor.
MYTH OF THE MARTEN AND THE WEASLET.

Given in the Klamath Lake Dialect by Dave Hill.

K’mukámte Yánsi tehí. Sátapealtk Telságayáks; lápiak tehí. K’mukÁntch (was) in the North lived. His younger brother Weasel; only two they lived.

kášliak wí’wans. Tsú’ú sa saikíin géna wéwansh i’ktech’a; tú’mí saikíin tehí. Without wives. And they to the prairie went wives to bring in; many on the field were.

máklaaks tánkt. Telsú’ú sgúyne Ská’lámte Tságayáks i’ktechati ki’wókshads: 3 Indians then. And dispatched old Marten Little Weasel to fetch a woman.

“ká’ú i labé-hu’lp-gipksh shpú’nshipk, shtechokáph s a’pka!” Tsú’ú géna “not you a two-eyed one bring along a one-eyed one you bring.” Then went he.

nádsíak i’k tech wéwans, tsú’ú tú’ mé-ipks gáldsí. Saígatat tú’mí alone to fetch women, and far off digging (roots) he met (them). On the prairie many wéwauinish méya; shta saíka; hihauwáksh kái’gi, gánkauksha. At 6 females were digging; fall the prairie the men were away, hunted they. Now wéwaunish ikávula tí’tatsa pí’la, ká’ú hú’shkan K’mukámtsam stú’léólsh: women he picked out pret y ones only, not minded of K’mukámte the order.

shtechú’shtsapksh K’múkámte épkatki gi’ulatki; at í’tpa tú’ hádsastat one-eyed ones to K’mukámte to bring enjoining; then brought over to the lodge the mi.

Tsáskai: “gén m’is ni spùnshipkía.” At hámu’mé K’mukámte: “kaní má’asht? 9 Weasel: “the one for you I brought.” And said K’mukámte: “who (said) so!” kaní m’á’asht tidsú á’pkatki? shtechú’shtsapksh mísísh m’i’apkalatik; káitoks who so (said) pretty ones to bring? one-eyed ones you I to bring told; and not mísísh ni ti’dsá a’pkatki gi!” you I pretty ones to bring told!

Telsú’ú at wí’wanslank shash, tsú’ú pílakak nyákgi lápuk; tehú’ tit’sha 12 And took as wives them, and pretty soon became both; and grew up wewcásh, at mat sa wasülalá. Telsú’ú sí’íson hú’k wewcásh sham; tsú’ú stúli the children, and, it is they hunted sand, quarreled boys their; and advised.

Tságayáks: “shlí’t i hú’nka!” taltsí’agát sa-úlí’a. At sh’épopk hú’nitak Weasel: shoot you him!” (and) on the little he put stone And ware by himself.

K’mukámte stúli’’sh pí’ts. K’mukámte stúli’ wá’ka m’na: “shlí’it m’ñálsh 15 K’mukámte that had at him. K’mukámte ordered son his: “in case he him tshlí’!” At lú’udsha hú’k tátaksni, tsú’ú shlí’’u Tságayáksmíla vá’nakag; you shoot!” Then went to play the children, and shot Little Weasel’s little son.
shli’u K’mukámtsh hú’ nk únaki; tehú sa hilshan.  Tsaskayákalam
shot of K’mukametch the little son; then they shot at each other.  Little Weasel’s
vúuak hú’ nk shli’hui K’mukámitch am vunáka; tehú hú’ nk hu’tkalpalank
boy shot first at K’mukámitch’s son; then (that one) jumping up again
3 shli Tchashgái am únaka, tehú tsóka lápu.  
shot Weasel’s son, then perished both.

At sáleki ptissisap sham.  Tsashgái at káyaktsa, K’mukámts ká-i
Then missed fathers their.  Weasel went searching.  (but) K’mukametch not
káyaktscha, skú’lza tâ’dsh sá-utamank; slá’bopk hú’nitak tú’ sas hishó’kst.
searched (for them), hid 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”
(Skélametch shashapké-leash), which contains the same subject matter.

107. 1. Yámsh, contraction of Yámashi.  This is the name given at present to a
mountain North of Klamath Marsh: from this direction the cold winds (yámasht) blow
over the highlands in Upper Klamath Lake.

107. 1. 3. 9. Tchashgái sometimes occurs in the diminutive form Tchashgáya,  
because the Weasel is regarded as the younger brother of the Marten.

107. 2. sâkúin, a contraction of saigázé’uñi: they went to the prairie, where   
the women were digging the edible roots.

107. 3. Ská’lams.  I have given this myth elsewhere in a longer relation, where
the part played here by K’mukametch is played by Skélanetch.  Even in Dave Hill’s
relation the Marten is called, but once only, by its real name Skelametch;  K’mukametch
and Skélametch are mentioned here as identical.  The term ská’l, when not employed
in its mythologic sense, means a long piece or strip of tanned otter or marten skin,
used for tying the hair, or for other purposes.

107. 3. 4.  rëktéhatki snaweds etc.  One woman only is mentioned here, instead of 
the two, whom Weasel was ordered to bring home as wives for his brother K’muk-
ametch and himself.

107. 5. wëwans a very common elision for wewwamish.

107. 9. kani na asht! ellipse for kam násht gi?

107. 10. nú a’p’kolatik.  Instead of this may be said also, a’p’katki gílna nú: “I
strictly told (you) to bring in.”

107. 13. sa washala.  The two boys went together hunting chipmunks.

107. 14. shawala to adjust stone-heads; shawala, sa aña to adjust stone-heads for
or in the interest of somebody.  Flint, obsidian, or iron heads are placed only on war-
arrows or on arrows used in killing large game (ngé-ish, ngé-ish); but the tâldsh or
lighter arrow, used in hunting birds, and the taldshiga, arrow used as boy’s plaything,
are usually provided with wooden points only.

107. 15. K’mukámtsh stushed prits stands for K’mukámitchash stuhí’sht pí’sh, the
pronoun referring to the little son of K’mukametch.

107. 16. li’ändsha: they went out to play.  from léwa, li’wa to play.
Skélamteh mat tehía shet'é-unaltz Tehashgáyaks. Skélamteh shuílí Old Marten, so they lived as the older brother of Little Weasel, Old Marten sent say.

tápia m’na Tehásgáyaks iktehatki giug kúa/ shtehú/shtehzapkam. Tehuí 3 younger his Weasel to obtain the skill of the one-eyed ones. And brother
caps. Tehashgayag géna; gátpnank it’za shash nánuk kúa’ ká-i shtehú/shteh-
Weslét went; coming there, he took from them all skill/caps. (but) of the one away
zapksham tehú’sh, itpampéli Tehashgáyak, shewana Skélamtehsh kúa’.

caps (women) also, brought (Little Weasel) (and) gave to Old Marten the caps.
Skélamteh háimeze: "táta mí’sh nú tpéwa ká-i shtehú/shzzapkam epkátki 6
old Marten said: "when you I ordered not of the one-eyed to bring giug? lápok mish nú épaktki gi’ula shtehú/shtehzapkam piil.” Wéwanish of both you I to bring had told only of the one-eyed Females
nánuk gátpa Skélamtehamkshi shkashkátáltk ká-sh. Skélamteh shewaná-
all came to Old Marten’s home carrying on back i’po. Old Marten re-
péle kúa wéwan’shsh, puúkampele laul’ahsthat, bá’meta Tehashgáyaksh: 9
returned the caps to the women, threw them back out of his badge, (and) said to Weasel:
"táta mish nú tpá’wa kúa’ ápaktki giug? lápok ámsh ní ápaktki!”
"when you I ordered many caps to bring? of both you I to bring? (only)
Wéwanish tehú’ gémpéle, lápok shtehú/shtehzapkam tehú’dshá.

The women after this returned, (but) both one-eyed ones remained.

Tehuí húk shtehú/shtehzapkam wéwanish wewá’kala. Shú’hank shítik 12
Then the one-eyed women bore children. At the same time when
mú’unkak gi’ulza Skélamteh uteyakaliya, m’na ü’nakag mú’ak t’shí’sht.
the-infants were born Old Marten made a little bow, for his little son, taller who he would
give

Tehashgáyak tehú’sh uteyakaliya m’nátak únakag. Tehuí tehatchákiag
 Little Weasel also made a little bow for his own little son. And the little boys
lé-uteha; hi’shla uté-ishka tatáldshia. Léwatkuk tátaksni gatpampélie; 15
went to play: they shot with their bows little arrows. From the play the boys returned

Teháshkayagalám únakag heméze: “hút án’sh tú’ shi’kshga.” Tehash-
Little Weasel’s boy remarked: “he me out well high shot.” Little
giyag wú’la m’na únakag: “túm hái tehú’ mish hú’nk láyank néwi!”
Weasel asked his young son. Really that at you taking aim he shot;'
Tehâkiak hemêże: “hushuitânkapksh pû’sh nûsh hû’n gi” (mushâshaltchatsha huûnki mûsh mishhishhishksha). Tehûi Tehashgâyak shulí’ they, discovering a spu nel they aimed at shot. Then Let be Wesael advised each other.

3. nûmakag mâna shi’l’kî Shkélamutcham umakag, “hû hû’t mish pûn shi’l’shika little son his to shoot of Old Marten the sh, “if he at you again shooting gi’uapk.” Shkélamutch shâyukta huûn nûmak Tehashgâyakalam hêm-shulí’he.” Old Marten became aware (of the) whole of Little Wesael’s dis-kauktsh; tehûi pî’ tehi’l’shulí’ mâna nûmakag shi’l’kî giug Tehashgâyam course, and no allo ordered his little son to shoot Wesael’s.

6. nûmakag “hû mish shi’l’uapk, kli’zat gi’uapk i hu’tkalpalank shi’l’uapk son; “if you be killed, dead though, you rising up again must kill huûnki” him.”

Tehûi mbû’n shan pû’n géna wâshaltelnuk; shl’ai shâsha wâshla, génta shâ then next day again they to hunt chipmunks; saw they a chipmunk, except they went.

9. Skûlam nûmakag téwi, kâ’hûn wâshla; wiggâta i-uûga Tehashgâyam then Marten’s little son shot, missing the chip close to be struck Wesael’s mum, the ground.

û’naka. Tehashgâyam nûmak hêmêże: “wàk ta i giug shi’l’shiga nûsh?” to the son Wesael’s little son said; “wheref re you almost shot me?”

Skûlam nûmak hêmêtha: “slû’nulatgankan huûn gi.” Gukhâshkhta pén Marten’s child replied gushing off it was.” They started (and) again.

12 géna sha, shl’ai sha wâshla. Lu’npûk pi’pêlantama génta shawaltànkank travelled they, saw they a chipmunk. Both from opposite sides crept up moving along the ground tû wi; Skûlam nûmak shi’l’kšiga Tehashgâyam umakag. Tehashgâyam vûnák shot; Marten’s little son almost hit Wesael’s little son, Wesael’s little son shi’l’kši’ganga Skûlam wûnák; tehûi sbôpôkà mântchak Tehashgâyam (then) killed Marten’s child, then lay on ground for some time Wesael’s.

15 nûmakag. Tgî’tsänk shlé’uapk; kêkâhûnsh wewâtku’lâ lû’tp k’mâka ti’gût- little son. Standing near he looked (at) tears flowed from (his) he looked while gänt hû’tkal. Skûlam nûmak hû’tkal, shl’ai at Tehashgâyam vûnák standing there. Marten’s son jumped up, shot then Wesael’s child in the breast, both then dead lay there.

18 Tehashgai hêm’ta Skûlsh “wàk ta mûnshakteh tátaksni kà’gi wàta?” Wesael said to Marten: “Why for so long the children are absent the whole day!”

tû’sh ak nen huûk wàk kà’la?” Skûlamutch kà-i kêtchank huûnki, shkô’l where fore they were some doing” Old Marten not answering him, recum-pënk tank tû’mà Tehashgai géna kêtchukh tátakas, kà-i shl’éank gaptâm-bënt slept. Wesael went to look out for the children, (and) finding returned not.

21 pêle. Mântch gitg Skûlamutch guhâshkthea tû gawâlpêli. Tehôzapks home. After a while Old Marten started out far to find them. Martered out tátakas shawâlpalank itû’tû’pë: shuashuaktehóta lu’ukshabshok mû’ma, the children showering he carried them with mourning cries to cremate (them) they got ready.
túup wuillishik i-amash Skeléna Téhashgai, Téhashgai tehiš' shúunpamti wuillishik five legs of neckwear. Muten took Wensel two five logs i-amash éna. Téhúi sa hi luks-la, tütémipu' sha lápak ivaïpela. Skélamun of heads brought. And they bound thereon each five (legs) they both emploved o To Marten then. tehiš' i-amash wewiluna. Téhúi sha gémpéle tehishgé' ni kléwiank. 3 finally legs were left over. Then they returned to their lodge after performing.

Skélamun tehiš'á Téhashgávash géntki gig' Múshamkshi, pi gé-
old Marten said to Wensel, 'he should go to the South Wind's lodge, to travel
mapkug Yámu'mshamkshi. Téhashgai kái shání-ul' Yámu'mshamkshi gé-íshtka posin' to go to the North Wind's. Wensel 'not liked to North Wind's lodge, to travel
ging. Skelé na'mé'ce: "kái i géntapk Yámu'mshamkshi, mú'tak gésh sha-ná-
thu' na' i géntapk Múshamkshi. "Kái i an Múshamkshi to the North Wind; you I want to go to the South Wind's lodge, to travel
Marten said 'not you shall go to the North Wind, boyself to go want
uli Yámu'mshamkshi: mís shú géntki Múshamkshi. "Kái i an Múshamkshi to the North Wind; you I want to go to the South Wind's lodge, to travel
gé'sh sha-ná-ul'". at pi hém'na nás-šint. Téhúi géns Téhashgai Yám-
to go. When he said so, and went Wensel to the
shamkshi: gátpa háto'tk eiga Músh; eëzishxtok Múshá'sh k'éla Téhash-
ba' in the North Wind, he came there, put the the South wind, keep put the South Wind died
2 Little
gavak. Téhúi Skélamu'm Yámu'm shúsh bálká' shša; pán Yámu'mshamkshi
Má'nu. And Old Marten of the South the lodge cut off, again, to the North Wind's lodge
géna Skélamun, bálká' shša Yámu'mshamkshi náf shá.
went Old Marten and cut off the North Wind's lodge.
Kléwiank gémuíashtéka Léme'éshásh gémuiphtehuk Téhashgávashk 12
téna'm pí. He set out to the Thunders to visit Lith. Wensel
hakshátémtwik. Léme'ésh hásh'tánka Skélamu'mshásh, snáwésdsh tú'tash
east in his division. the Thunder fell in with Old Marten a woman long-shells
hahshišanmpsh shú lítánka. Snáwésdsh hásh'tana Skélamuchish: 'wák ish
beating in his division. the woman put the woman to Old Marten的程度 'something no
shú tú, gé-u shi'amoksh!' Téhúi Skélamu'm na'me: 'wák-hái tehiš' ni's 15
protect, my friend!' And Old Marten replied: 'how then you
mú shúmámpsh?' then lalkadshání tehiš kéleamanti, tehiš gémuía'shtéka. Tapítak
I shall protect. They got to talk into a telephone and continued his way. Right after
leg
Léme'ésh pet'énguk hém'boks khashgatunu lunk shínga snáwésdsh.
the Thunder, bearing up the leg and attracting them killed the woman
Skélamu'mtú at gátpa Léme'éshásh ládshashat. Lápi rétsagak Léme'- 18
Old Marten then arrived of the Thunders at lodge. Five decreted old Thun-
érish tehiš shúká kash hu'ngimshám. Skélamu'm tawé sé' tehyé'k Yá-
lered the parents of Old Marten into the lodge that the lodge is of North
sham másh; wayálpá nánuuék wáshin, wákisht tehiš hákélaka. Kii- colleague
Wind the head. how to neighboring, everything in the lodge the lodge is the place in lid. moons up
yámkñukta. Skélám shi'amoksh, wawá kahum pí hił'k tehiš kái-i wétk. 21
mántú from the Marten's kinship, of his children bow the place in lid. moons up
Léme'ésh gátpámpele, mákalks tšii tšép. Tétská aik Léme'ésh til'lidíanka
The Thunder returned home. the lodge they brought. The old Hamner reported

MYTHIC TALE OF OLD MARTEN. 111
shapiya m’na wani’ga: “Wennini a tu’á gátpa wá’hi’hi’ ati’ nálsh winizitk!”
(and) said to their sons: “stranger some has come into the largely to us superior!”

Tzé’-nu Lemé-ish heméze: “gá tu’ta shkamihakteh gátpa, n’ak ya hún
The oldest Thunder said: “whosoever stronger (man) has come, I (can) cer-

Tshéent gi’tak gi’l’ilpit. Gékansha at, gi-ulaugapéle pàtc’é’le n’áshak
strong through enter (where he-

wákish, ki’shíehnëk hú’zipéle. “Túttutu!” hútehampélúta Lemé-isch
of inside stepping on hurried out

ná’asht gi’nta, pén n’á’sh heméze: “tuátal shkamiaks tehe’óga” Gékan-
so reported, and another said: “some kind stronger one is sitting inside.” Going

shänk tú’ gi-ulaugapéle pà’patchle lápok wáki’hi; pétchtnëk hú’zipéle.
out over he went on up (of putting his feet on two inside ladder: stepping on

“Túttutu!” hútehampélúta, gülipélá’k shash kátui shapiya: “Wennini tuá
“Túttutu”! he skipped away, entering again, those being in he told: “stranger some

lama ná’tu” gi-ulaugapéle pé’pátechle; tátzélam-páni gi’tzitkt hú’lù’la
out over he went on top (of putting his feet on two inside ladder: stepping on

hú’kantchampéluk. St’lihipél shash kátui; ná’sh tekkash gékansha tú’,
to ran out again. He reported to those in the (another) also went out

gi-ulaugapéle, gülipéle, géndzúltik hú’kantchampélü tútutu-úta. “Ya! atí
mounted up the ladder, went in, having climbed he ran out again while tútutu-crying. “To be by far

down a nálsh winim’zítik tu’á’ ki.” Tapi’ni tekkash gékansha: “ká tuáta
then we stronger (he) some it is.” The last one also rushed out: “what kind of

shkamiaktek?” gulhipélá’k sháhinshtalá m’na tehel’kpéle hú’tkalshná
a stronger one!” entering (the lodge) on couch his he sat down, (then) starting up

hú’kantchapelé.
ran out again.

15 Tehú m’utch girik te’ch Ké-udshiamteh gatpámple; li’l’hankshiti
Then some time after finally Old Wolf came home; some versions
ít’pa. Lemé-ish hëm’ta Ká-utchéshish: “ati’ a nálsh tu’a winim’zítik gátpa”.
it brought. The Thunder said to Gray Wolf: “by far than we some (one) has come”.
Ká’udshiamteh gi-ulaugapéle, tehú hú’méle Skélantchish: “shanatch-
Old Wolf climbed the lodge, then shouted to Old Marten: “take

18 vúli tekhuyésh!” Tehú Skélantch shanatchvúl’lk nél’ya m’na tekhuyésh;
off (your) hat!” And Old Marten unhatting himself, laid down his hat;
numk hú’k wayalapsh ká’zipéle. Ká’udshiamteh gulhipléle tehú, Lemé-
all the “liked” disappeared Old Wolf (then) entered (the lodge) again.

ish tekish hú’k numk gullhi’bele, tehú shá shú’tchapelék páshtá.
dress too they all entered again, and they rebuilding a fire had a meal.

21 Hu’yuka shá hú’k kti’-í at, tehú shá máklaks püelhi, m’nísh shá kála
Related their stones now, and they people threw in, a large they flat
The Thunders placed the small finger on the door of the kala. He moved the little Indians towards Old Marten with the little meat. Then Old Marten began to eat. Weasel pinched the little meat. When it was done they ordered to keep it. They went to bed having done eating. Old Marten fell asleep.

Lémé-ish sheshón'la shëwënapku Skélantchash; ka-ulkantant-ka-unl-'uap'walt-ka-unl-štish. The (5) Thunders plotted (how) to kill Old Marten; walking up and down the lodge, Blackbird only looked towards the Thunders and not was asleep. And Lémé-ish gáku Skélantchash, tamú'lahš hitš-šash, shëwu-nap; the Thunders approached to look at Old Marten, whether he was asleep, proposing to him:

"Tchél'ksh Tchashgá-ash. Tchúi sha lú'fšača pú-ul'gsh; Skélantchash tnu'mat to Little Weasel. And they went to bed having done eating. Old Marten fell asleep as soon as lying down.

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uksh Lēmē-ishash; shtyakelapka tga't'dnank; mū tehâ'k nūtisht zī'sh-out the Thunders; he hearkened standing outside, strongly at last when (the fire) blazed. kshōla Lēmē-ish. Huhashtāpka tēk'shhtka; “Skēlam tōpiā gēn lūelat”! the Thunders. They stabbed each other with the long blades; “Marten’s younger brother,”

3 pātak hukasshtāpkuak.

They stabbed each other only.

Tehūi nānak nā'natanak tehū'ka; mbāwa steinash nū'dshnuk. Skē-
Then all by blazing up perished; exploded (one) heart while flying off. Old
lanth wā'hizank wi-ulakapele steinash lū'lkshat; pā'n nā'sh mbāwa.
Marten looking on; struck (one) heart in the fire; again one exploded.

6 Skēlamteh wi-ulakapele; pā'n nā'sh mbāwa, pā'n wi-ulakapele Skēlamteh.
Old Marten struck again; and another burst, again (when) struck Old Marten.

Tehasha'yak hāmēže: “Skēlamteh! nū tehksh nā'sh wi-ulakek!” tehūi
Little Weasel said: “Old Marten! I also one will strike!” then
pā'n mbāwa nā'sh. Tehūi Tehasha'yak kā'hhiau, tehūi steinash hū'k nu-
again burst one. (But) Weasel’ missed, and heart that went

9 wālza: Wēkweks shū'waltktcha Tchii'kahk' tu'la, shū' shlašksha shualgotá.
to the sky; Magpie flew after it Blackbird with, and picked (it) to pieces, while it flew.

Shkēlamteh hāmēže: “kā'i i tua shāyuksh ku'apka, hū'nshak i psh-e-
old Marten said: “nothing you good for will be, in vain you the
utu'ashash shnu'l'kuapkak.”
people will frighten only.”

12 Tehūi Skēlamteh shnēlza Lēmē-ish tīskā-aksh.
Then Old Marten burst 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 mar-te-
mythas known to the Klamath Lake people: the above is not a single myth, but a series
of myths, some of them thrown together in a rather loose connection. What connects
them all is the fact that Weaslet is the constant companion of his older and more sag-a-
cious brother Old Marten, who combines the qualities of Reinke Fox with that of an
elementary power of irresistible force (shkami). The Skēlamteh 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 Skēlamteh.
5. Skēlamteh hides a woman before one of the five Thunders.
6. Skēlamteh 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. Skēlamteh sets the lodges of the five Thunders and of the two Old Thunders
on fire and kills the inmates.
109. 1. shkā’shgatkaltk. A verbal adjective of shkātkēla, to carry on back; kā, ka is the radical syllable, found also in kā’mat, back. This distributive form is apparently due to vocalic dissimilation. Women carry conical baskets (yākli) on their backs when digging roots or bulbs, and throw them over their shoulders into these receptacles.

109. 2. 6. 8. Skelanutch. 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 Skelanutch.” This is one of the few proverbial locutions, or at least figurative modes of speech that can be traced in this tribe.

109. 3. kna’ś 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. tāta. 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 shtchūsh-gāpkam, though separated from it by the inversion of the sentence; kna’ś is left out.

109. 6. shtchūshgāpkam. The distributive form of shtchū’ša is so difficult to articulate, that abbreviations of it like the above and others, have resulted. Shtchū’ša is evidently the medial form of tēhōga, and its meaning is therefore “to suffer destruction on oneself.” Cf. shtchūyampka.

109. 10. u’į’phatki. After ą’į’phatki supply gi: “said, told.”

109. 11. The text forgets to mention the calling in of the two one-eyed women.

109. 12. Shu’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. ntēyā’ša, to make a bow or bows (ntē-ish), ntēyakāla, to make little bows (ntēyaga), ntēyakaha or ntēyakaliya, to make little bows for somebody.

109. 13. ūnak, son, is variously pronounced ī’nak, vunaka, wūnak; and so is its diminutive ūnakag, ī’nakaga, vūnakak, little son, “sonny.”

109. 15. hishla has two meanings, both reciprocal: to shoot at each other, and to shoot at the mark, rickjobbing to outdo each other in marksmanship. Cf. 24, 17.

109. 15. Lēwatko for lewatk’ok: they, after having played; participle of léwata to play.

110. 1. hūshūtānkapksh 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 sli’šrthka gi’napk, if he should want to shoot you; if he should shoot at you purposely.

110. 4. Shayvakta, “he knew.” Omniscience and prescience are among the characteristic features of Old Marten, who is the personification of K’unikanutch. Cf. 107, 1. 3. 14. 108, 5, and Note to 107, 3.

110. 6. hūtakalpel, to rise up suddenly, to jump up again (though killed beforehand). Cf. 108, 2.

110. 11. “shu’ulataghankan hū’n gi.” Marten’s son said, that his arrow, when
dispatched after a chipmunk, struck a log or tree, glanced off from it and came very near killing Weasel's little son.

110, 11. 21. gahu̲sh̲k̲t̲ch̲a instead of gahu̲š̲k̲t̲ch̲a, cf. Dictionary.

110, 17. vū's̲h̲, breast, chest, is also pronounced wā's̲h̲n, ū's̲h̲n; ū's̲h̲nt̲ala, in the chest. Ḧ̲k̲'l̲k̲̲t̲h̲k̲̲ is the distributive plural of Ḧ̲k̲'l̲k̲̲t̲h̲k̲̲; Ḧ̲k̲'l̲k̲̲a, to die.

110, 18. mā'n̲sh̲k̲t̲ch̲, so long; stands for mā'n̲t̲ch̲k̲ t̲ch̲. The terminal -ak has to be taken here and in 110, 14, in the sense of the diminutive suffix: “a little long”.

110, 19. Ḧ̲k̲'ḷ̲a to do or act in the sense of amusing oneself, playing, gesticulating, or acting in a loud, noisy, or grotesque manner.

111, 1. tūnepauti. The partitive case in -ti, if it stands for tūnepauti, is used here, because the bags of neckwear brought by Skéhunatch were counted on the digits of one hand, while those of Weasel were counted on the fingers of the other.

111, 3. wewilina. Beads were left over to Old Marten, because he had brought more than five sacks full to the tehpinī 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. Māʾsh̲ and Yāmsh̲, syncopated from Māʾsh̲ and Yāmsh̲.

111, 9. eɣishtok Māʾsh̲. 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. Lēnē-ishash. From the following it appears, that the five Thunders represent more the flash of the lightning (hepalsh), 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 lēnē is ishām, which indicates a circular, whirling motion. The five Thunders are brothers, living in a winter-lodge or earth-house: Lēnē-isham tēhī'sh, thought to be a dark cave; their parents, the two Old Thunders, live in a kāiyāt or low, small hut covered with shkayent mats. The short episode 111, 12-17 does not refer to all the five Thunders, but only to one of their number.

111, 13. tū't̲ash̲ 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 shū't̲i; for wak shū't̲a i nish: “somehow do (something) for me,”

111, 20. In wā's̲h̲n are combined two locative particles: i and n (for na).

111, 22. maklaks tū'm (for tū'ma). The Thunders brought home as food many human beings struck by lightning.

112, 1. wam̲n̲aŋ, the distributive plural of ū'n̲ak; explained in the Dictionary.

112, 1. wëmmu i tu'̲a gat̲p̲a 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; shkaimiak or shkayent stands for our comparative: stronger. The -teh, -s, sh appended is an abbreviation of tehā, now, and shkayent stands for shkaini.

112, 3. Gēk̲'n̲sh̲a. Old Marten had entered the solid “earth-house” of the Thun-
ders, 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-ululkish must be climbed on the outside, and another ladder, as long or longer than the other (wakish) leads into the interior. Pâtcâhâle nâ'shak, pepitchele (for pêpîtcâhâle) lapok wakish: "he had stepped once", "twice" down on the inside ladder; that is, he had made one step, two steps on it commencing from the top. Each one of the Thunders, when trying to penetrate into their own lodge, gets a little further down than the previous one, but all are driven out by the chilling, powerful spell of Skelamtch's headdress.

112. 7. giilipClûnk. The second of the Thunders, frightened at the ill-success of his experiment, retired again to the low hut or kaya which 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. Tatâcleamni refers in this connection to the relative age of the brothers:

"the third in age of the five Thunders."

112. 9. gekaushehânu'nk: for gekaushsna hû'nk. Cf. 113, 12. ktânsnan nânui syolzôtak, for: ktânsnâ nânui syolyûtal ak.

112. 9. gû'tzikt, a contraction of gâ tikto at.

112. 11. 12. "Ya' atî' a nâ'dsh winni'zît tuâ'ki." This was said by all the five Thunders simultaneously and unisono. In tuâ' ki, å is altered into å', almost 6. The inserted particle hûn ú "in the distance, out there, over there" seems to have produced this change.

112. 15. hî'lhankshii itpa "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 (maâlkaski) and 113, 7.

112. 21. pielihi': they threw the dead Indians down into the lodge from its roof. The suffix -k indicates a downward direction, like -âla, -kacla etc., and occurs also in 112, 17, hi'me', 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."

112. 2. iwa sha têhûi. They put into the bucket the bodies of the dead Indians to stew or boil them up.

113. 2. Nôkshtak 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. hashpa shash. Shash stands for mâklaksash, the dead Indians.

113. 8. nâmuk wû'ta. Marten ate up all the human flesh which he had taken out of the kàta.

113. 8. shewanank. The verb shewana refers to a plurality of objects, the objects being sometimes expressed by a collective noun, as here (tehuâl'ksh).

113. 9. Kê-ndshiamtehkash stands for Kê-ndshiamteh tehkash: nû'kla is to roast on coals; tehuâl'ks is here venison meat.

113. 13. ka-uloxtauntkâm'âna. The verbal suffix -tâm'âna, 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 -âk.

113. 14. Têchékaq. 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 Mecula, known in Great Britain as blackbird.

114. 3. Huhashtapkuak. 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. Huhashtapkuak is vocalic dissimilation for
huhashtapka ak.; cf. shiwaikush, 80, 11.

114. 8. k'alhian. Weaslet missed the heart in the fire when striking at it.

114. 10. shiwaikush: "You will not be able, or not be powerful enough, to do mis-
chief." 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.

Shashapamtcham Tchewamtcham tchish Shashapkeléash.

The Myth of the Bear and the Antelope.

Given by Minnie Froben in the Klamath Lake Dialect.

Shashapamteh Tchewamteh ti'la tehía. Shashapamteh lápa wewéash
Old Grizzly Old Antelope with lived.
Old She-Grizzly two children

3 m'cí-dshuk ká'sh, kléwidshman 2m'nalám wewéash tehí'shi'éni. Tchuí Tché-
to dig ipe roots, leaving their children at home. And Old
hád. She-Antelope also two children had. One morning early they went
wanch shú'gí m'ína yák'í lá'piak Shashapamtehash káyutech tuá ká'sh
Antelope filled her seed-basket sooner than She-Grizzly (not) yet any ipe
méc-ísht. Shashapamteh hún'k shpe'ukitchna; tchuí sha gé'mb6lé tehí'shtal.
had dug. Old Grizzly (them) kept on eating up; then they returned homewards.

6 Pá'n sha mbú'shant géna m'cí-dshuk ká'sh; tchuí pá'n lá'piak Tché-
again they next day went out to dig ipe; and again sooner Old
wanch yák'í shú'gí. Lú'kantch gú'ka méya; pán sha gá'mpéle. Gát-
Antelope (their) basket filled, Old Grizzly little dug; again they returned home. After
pampéla'k sha ká'sh shéshuán a m'nalám wewéka. Tchuí sha lý'lal'zó
return they the ipe each gave to their children. And they when going to

9 shú'lí m'nalám wewéka. Shashapamteh ni-asht shú'lí m'ína wewéka: "ká-i
left orders to their children; Old Grizzly thus enjoined to her ears: "not
á't shuhú'lule-napk látehashtat: steínash málsh ndí'ushkuap! ká-i á't
shall skip down from the lodge; the hearts to ye would get loose! not ye
shampatia'zi-napk: bú'walakupap á't ánkutat; ká-i á't shiki'kipkap
shall jump over the bags; would run against ye (some) sticks; not ye shall dive

12 ánkutat: rútank á't klá'kipkap."
under the smothering ye might die."
Tehúi pi'n Sháshapamteh mbú'shant Tehéwamtehch tů'la gëna mé-

idshuk. Tehéwamteh lů'piak shtági, Sháshapamtehch gi'nk mé-ishi kä'ish;
dig roots. Old Antelope sooner filled Old Grizzly a little having dug ipo-roots;
tehúi Sháshapamteh gůlshúi Tehéwash. Vů'la: "gǔ'tash mů'sh kůp̥ ça 3
then Old Grizzly went to meet Antelope. She begged: "lice me; bite
mů'sh; kuatcháki wě ish!" Tehéwamteh heméže: "úntchěk mů mi'sh
on the bite in the hair for me!" Old Antelope said: "a while from 1 you
gǔ'tealunap tehů'shzen tehů'k gátpampélanuk." Pên Sháshapamteh sháteša:
will bite, home-ward when (we) have returned. Again Old Grizzly declared:
"killank i'sh gǔ'tash kuatcháki!" Tehúi mántch gitk Tehéwamteh kúa-
6
very hard me the lice bite in the hair!" And after a while Old Antelope bit into
tehága Sháshapamtehch. Pû'n pí tehkas huatchágash háměni Tehé-
the for Old she Grizzly. Then she also to bite the hair wanted to Old
wamtehch. Tehéwamteh heméže: "ká'gi můsh gů'tash." Tehúi Sháshap-
amteh kä'ish tehákiank kuatcháguk pû'kpuka, tehúi kowáktech mů'sh, Tehé-
ipo roots putting in month biting cracked then bit through (but) took, the
wash shi'uga humasht-gi'nk, tehúi kêtëga nánuk. Tehúi hünk nánuk
Antelope killed in this manners, then cut (her) up wholly. And all the
ká'ish Tehéwamtehch i'kuga m'ñatant yá'katit, tehúlêks plëntant ipëno'zi.
nips of Old Antelope placed into her basket, the meat on the top she placed.
Hů'nk toksh nánuk iğga-idsha, tehúlêks gi'lit tehů'is haggo-idsha, kúkag 12
Those but all she stuck on a pole. the meat the ants too she hung on a stick, a small
portion
tehуlêks émpêle tehů'shtal, tehúyunk mina wewkash shewáma. Tehéwam
of the meat she took home, and it to her children gave. Antelope's
tehish wewkash tehiléva tehúlêks. Tapínkani heméže: "p'gí'shám-shítko
also to the children she gave meat. The younger said: "to mother alike
toksh mâlam mâsha"; tzévag hák ki-udshana: "tehú'tchik! ká-i ná-asht 15
but your it tastes"; the elder (it) pushed: "be silent! not so
grí!" Tehilá'za sha tehúlêks mbú'shant tehů'k pú-naapkuk. Sháshapamteh
say'!" Sared they the meat next day until to eat. Old Grizzly
häméže: "tú'hak toks nég mâkłéza, tú'm něg'gsh p'gi'sha mâlam mâklaks
said: "where (her) passed the night, much about to mother yours the Indians
tehúlêks shewana, mú'sh toks sha gi'nkak shewana. Mbu'shant pû'n nû 18
meat gave, to me but they a little only gave. To morrow again I
gênunap nég'gsh mâlam p'gi'sha haitchmuk." Hů'nk tehú'sh shash shapíya
shall go absent for your mother to look out. Also to them she said
ná-asht: "hů'ú mâlam p'gí'shÁ shapÁmekshu'dsha, kimii hánk laggásaapks, thus: "there your mother for passing the built a fire, the ants suspended
night
shu'dsha hünkúmsham, p'gi'shÁ;" gishápá, pân un'ak gulnáshketcha 21
while had a camp these (Indians), mother;" said so, (and) again early she started out
í'ktehuk tehúlêks.
to fetch the meat.

Tehúi wiwálág vů'la shasháshapkash: "shu'hůluléna nátt?" Shashá-
Now the young asked the grizzly cubs: "shall skip down from we?" The bear-
the house.
shapka heméze: "p'gi'hash nálam ká-i shanáhóle nálsh shuhíhuléatki giug, cubs told: "our mother not wants us to go and skip down, pála nálsh tehíshkuapsht." Wilag pé'n váli shash: "haggat nat shampa-the liver us to have hurt." A young again asked them: "look here! we will jump

to jump over logs, to run against us tree-limbs." Again a young asked: "look

3 tiáziéna!" Shasháshapka heméze: "nálam p'gi'hash ká-i shanahóle nálsh
over logs!" The cubs said: "our mother not wants us
shampatiaziétgi, húulaknapksht nálsh ánkuatat." Pé'n wil'ág váli: "hágt-
tis "look

3 tiáziéna!" Lúl'ág háméze: "nálam p'gi'hash ká-i shanahóle nálsh
over logs!" The cubs said: "our mother not wants us

3 tiáziéna!" Lúl'ág háméze: "nálam p'gi'hash ká-i shanahóle nálsh
over logs!" The cubs said: "our mother not wants us

6 nálsh shikíziéktki ánkuatat; pút'ánk nálsh k'lekuápksht. Wilhág váli us
as to plunge in; smothering us to expire. The young asked antelope

pekāk: "hágbat nád lepleputá na." Lukág heméze: "nen nálam p'gi'hash
only once "look here! us let play "smoke out." The cubs said: "our mother not wants

ká-i nálsh shapíva; tehá-n hátal nád lá'vena hu'mashatl!" once

9 Tekúi wiwalag mú'lú wélti látchhashtat, tsúi lá'pi guli', tehúi shasá-
And the young rotten threw into the lodge, and first went into, and the bear-
shapka utátchékin. Wiwalag ná-asht gi: "pálakag át hutátchékiuapksht!"
cubs put the cover on. The young so said: "pretty soon you must open again!"

"i", a lúl'ág; tehúi wiwalag "lepleputéa, lepleputéa, lepleputéa......
"yes," (said the cubs): then the young cried: "two smoke in, two smoke out, two smoke in .......

12 putá', putá', á', á'. Tekúi lúl'ág kaishnóla, wiwalag tú'shkaemple; pén
smother, smother, á', á'. Then the cubs opened up, the young went out; then

lúl'ág tehísh guli': "pálakag át kaishnu'lapksht." Tekúi lúl'ág "lep-
the cubs also went down: "pretty soon ye must uncover. And the cubs cried:
leputéa: púshá, putá-á." Pén wiwalag vul'léiank: "lepleputé lepleputé
"smoke in: smother, smother." Again the young went into: "two smoke out, two smoke in

15 ....... putá', putá'á": lúl'ág kaishnóla, tehúi wiwalag tú'shkaemple, lúl'ág
...... smoke, smoke; the cubs uncovered, and the antelopes came out, the cubs
tehísh vul'élhi: "lepleputé, lepleputé .... putá', putá'". Wiwáhág ká-i
also ran into: "two smoke in, two smoke in ......... smother, smother." The young antelope

18 lúl'ágsh k'li'ppki i'pza télištutat; tzéwaksh ánkuatka shá'i'm tákuank shmá-
the cubs red pelt they lined in their faces; to the elder with a zag the mouth covering they raised
kual látchhashtat, tapínkayenteh tehi shánkuatka tákuank shá'i'm ga-ulú'l-
the lodge top, the younger too with a prop the mouth an lodge-
díit up on the lodge top, the younger too with a prop the mouth an lodge-
shátshala shaktkual. Tekúi sha shné-ilakshtala gütéktcha, namuktuásh
hadder they fastened. And they to the fire-plé went in, to every article

21 sha shtuliú'dshá ká-i shápškí giug Lúkash gátampélish; wákash pi'l sha
they enjind not to report (to) the Grizzly having returned; the bone-awl alone they

yúmtki ággaípksht.

120 MYTHOLOGIC TEXTS.
Tchúi mán-teh-gítk Sháshapamteh gátpampélank shataláyapkuga; shawígank k'lép'i' tátakshní vúlzá Sháshapamtehhash: "gi'n at a nád 6

Then a white Old Grizzly returned, looking ahead of herself:

tátakshní gi?"... 6 wawatawa. Pén Sháshapamteh hókánsáa tú'sh hái at tátakshní

Then Old Grizzly ran out of the house:

málosh mí' gi'ntak shélta tátákshiash!" ténmunkahela gé'nuk.

Then Old Grizzly said: "where are you going to find the children?" she said repeatedly while walking.

Tchúi wiwál'äs'ksh hámónaSh: "tát a't Antelope have punished!" And the young antelopes she called: "where ye
tátakshní gi?"... and the children replied to Old Grizzly: "right here we

Pén Sháshapamteh hókánsáa. Then Old Grizzly ran out of the house:

say: "children!"... and the children replied to Old Grizzly: "where the children of Old

"tú'shál tátakshní Sháshapamtehhash: "gi'n at a nád 6

And Old Grizzly asked: "which way

Where are you going to find the children?" she said repeatedly while walking.

Tchúi wiwál'sksh hámónash: "tát a't Antelope have punished!" And the young antelopes she called: "where ye

The children are!" and the children replied to Old Grizzly: "right here we

where the children of Old

"tú'shál tátakshní Sháshapamtehhash: "gi'n at a nád 6

And Old Grizzly asked: "which way

Where are you going to find the children?" she said repeatedly while walking.

Tchúi wiwál'sksh hámónash: "tát a't Antelope have punished!" And the young antelopes she called: "where ye

"tú'shál tátakshní Sháshapamtehhash: "gi'n at a nád 6

And Old Grizzly asked: "which way

Where are you going to find the children?" she said repeatedly while walking.
ktána kshéluyank lú'lkushtat. "Mbúshant tehék málish nú tatakiash sháké-went to lying near the fire. "Tomorrow at last with ye 1 children will play sleep
miyapk phépsha lú'lpatka tehék"; tehuí má-asht güalank shú'lzank
a game in daytime, seeing sharp then"; and so speaking (and) lying down
3 ktándsha. Tehuí wi'wallhag ktándhuk shútúyaki'a ánktuka: tamú'dsh she got asleep. Then the young antelopes the sleeping one bombarded with sticks, whether
ktándshi shéwuk shútuyaki'a. Tehuí shá ká-i shú'kigisht tú'shikansha she was asleep trying, they threw them. And they not she moving about ran out of
kú'métat, tú'shtchita shá palakmállánk; vú'shuk Shášhapiamtech shá'mállsh the cave, ran away they at a quick pace, afraid (that) Old Grizzly them
the case, explained
6 pínó̱dsanpksh Shú'kamtech shá hámúkúpka, kú'tags stú'kapsh galali-might overtake Old Crane they hollabed at, minor-fish jigging skating the
nóta: "núk'llank nálish, kúkúi, skó'tki, hú'ktakag nálish k'pú'dshapka pínó-nóta: "núk'llank nálish, kúkúi, skó'tki, hú'ktakag nálish k'pú'dshapka pínó-nóta: "núk'llank nálish, kúkúi, skó'tki, hú'ktakag nálish k'pú'dshapka pínó-
Water; "very fast us, uncle, cross over, she' us is chasing (and) will
shánpkásh nálish at. Tehuí Shú'kamtech suktza shash; wiwalaq hishéqshá overtake us now. And tehuí explained
9 Shú'kshash. Tehuí Shú'kamtech pínatka shash shlóhushtat, ka-náká to Old Crane. Then Old Crane, blew them into a whistle stick, and ratted
sha látchashat aggáýank sú'namshshuk. Wiulágalam shápíyash Tehuí they in the lodge being hime up for fear, Old Crane's antelope
washash shógsh Shášhapiamtech shá xíshásh xíshásh Old Crane the young ones too
12 Shú'kshash. Tehuí Shú'kamtech shuúkítecha: "šú'ksh tehiiwa, śú'ksh tehiiwa!" washed shiúsgsh Shášhapiamtech shá ndsheñhdhnámi tehish
Antelope was killed by Old Grizzly, Old Crane the young ones too
sháshíshtu'kátecha. Shú'kamtech shuúkítecha: "śú'ksh tehiiwa, śú'ksh tehiiwa!"
At hú'k tehuí Shášhapiamtech mánteh-gitk szíshú'láunk tél'li kú'métat:
The young cranes also wept "lake, wa-wa, lake water!
Now then Old Grizzly after a time of the young antelopes, the tracks of them she followed.
15 "ga tua nínn tatakiash shakemúyapk phépsha lú'lpatka; ū'nam stás for a time awakening looked in the case:
"rather hard myself with the children I shall play a game in the daytime when able to see. long ago, after they
 génish tú'tok šú'ksh gátpa shú'kamtechamksh. Tehúi pén guhuá-shánta' out there they reached to Old Crane's home" Then started
the canoe, out there they reached to Old Crane's home" Then started
shakte Shášhapiamtech haítehunm wiwalaqsh; kneish sam haítehunm, Old Grizzly to follow the young antelope, the tracks of them she followed.
18 Gátzapshank kókétat vú'la Shú'kamtechash: "tám tatakiash shé'sh"? Reach the river she asked Old Crane: "if the children he had seen!"
Gátzapshank hámé'zhe: "ká-i nú shláy táatakiash." Gé-a kuúntzapha táatakim Old Crane said: "not I saw the children. Here were the out-going of the children
ight he reached the other; hollabed so Old Grizzly: "to once over then you them
21 nén; kú'llank šiyu'tki!" Shú'kamtech hámé'zhe: "kági gé-n vú'nsh"; piin spread out his legs, a skullcap carriers leg (on leg) without (he) cane
want); quickly me set over!" Old Crane said: "None is to me come"; again
Shášhapiamtech: "kú'llank ši'kútgi šiyu'tki!" Shú'kamtech mánteh-gitk Old Crane: "quickly cross me! fast me set over!" And after a while
(said) Old Grizzly: "quickly cross me! fast me set over!" And after a while
Shú'kamtech spú'k'ni m'na tehú'k'sh, náshá nélkánk (ká'liak hú'nk vú'nsh
Old Grizzly spread out his legs, a skullcap carriers leg (on leg) without (he) cane
"fast me set over!" And after a while
Shú'kamtech m'na tehú'k'sh, náshá nélkánk (ká'liak hú'nk vú'nsh
Old Grizzly spread out his legs, a skullcap carriers leg (on leg) without (he) cane
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 Sháshapamteh, psepsha, pshe-ntuwash, kikui, tehitchin; probably also lepleputea.

118. 1. 7. Sháshapamteh alternates in this tale with Lu'kamteh, the "Grizzly Bear of the Ancients," and so does lu'kaga with sháshapka. ōmteh, ōmteniksh is the usual attribute "old" appended to mythologic characters. In the mythologic stories of the Indians bear cubs always appear two in number, the older and the younger one. The same may be said of the majority of the other quadrupeds; cf. the two young of Old Antelope, in this story, and yewag, 105, 9, as well as of many of the personified powers of nature. Cf. the term lepleputea.

118. 7. 119. 2. gï'nk or kinka: a little, not much; nè-ishi contains the particle i or hi: "on the ground".

119. 9. pu'kupaka: she cracked hard ipo roots, feigning to crack lice which she pretended to have found on the antelope's body. Picking lice from each others' heads (gùtash kshikla) and eating them is a disgusting practice which travellers have observed among all Indians of North and South America.

119. 10. nànim: the whole of her body.

119. 11. ipenči: to place something into a basket or receptacle which is already filled to the brim.

119. 20. 21. hút màhàm etc. The construction is as follows: "màhàm p'gi'shap hù't mágké'ynk shù'dsha, p'gi'sha baggâyünksh hù't'k illi, hùkì'msham shù'd'shash": your mother made a fire out there because she must have passed the night there, and because she hung up this annus on a stick, while the Indians (who gave meat to both of us) had a camp-fire.
120, 2. tehiškuapsh instead of tehiškuapkasht.
120, 10. utátekhia is also pronounced utátekhia, lutátekhia. Earth-lodges which open on the top can be closed by means of a large cover placed over the smoke-hole.
120, 11. lepleputéa or properly; leplep-pútéa, “to play the smoke out game with two on each side,” is a compound of lapéni tiro in the shorter form làp, and pútá to be smothering. Làp 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. lepěléks from làp and K’léka. A series of points after lepleputéa indicates that the animals repeated this word an indefinite number of times, while the others were inside the lodge, and while pronouncing putá’, they opened again to let them out.
120, 17. tehúzasht teč’k kaišnih’la. Literally rendered, this means: having perished finally, they uncovered. The subject of tehúzasht, hú’lagsh, has to be supplied from what precedes. The smoke of the burning rotten wood killed the cubs.
120, 19. ga-niškilish from ga-ulola 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, wákísh, is somewhat longer to reach the excavated floor.
120, 21. The complete wording of this sentence, in which shaptki stands for shiptak, would be; ká’i shiptaki ging Lúkash, gátpampřišht hi’nkš (hi’nik’išh).
120, 22, 22. aggayapkash, contraction of aggayápakash: aggaya to be hung up, or to be stuck into; said of long-shaped articles only.
121, 3. annìhpka to take away something from another’s lodge or house without asking for it; the suffix -ipka expressing the idea of “towards oneself.” Anìhpknish, “what was once abstracted from others” appears here in the contracted form annìp-kútē: gèn “by me, through me.”
121, 9. tátátataksni shows repetition of the two first syllables of tátaksni children, but at the same time means “where are the children?”
121, 15. shálgidsha; the antelopes placed the coals there to secure their flight from the Bear; had the coals been put there by somebody else, lakidsha would be used.
121, 22, 122, 7. hi’k’takag: familiar diminutive name given to the Grizzly Bear; hi’k’tag. 123, stands for one of the young antelopes.
122, 12. Mu’únshànt teč’k etc. The sense of this exclamatory sentence is as follows: “To-morrow at last I will play a sharp game with ye children, when in the day-time I can use my eyes to advantage.” Lúlpátaki is; lúlpátoko a; “possessing eyes” is the primary signification of lúlpato, but here it means “enabled to make use of the eyes.” Cf. mukasham ni lúlpato; I see as sharp as a horned owl. The distributive form pshépsha, of pshé, “during day-time” means “at any time when the sun shines bright.”
Cf. pshéksh, noon-time.
122, 9. This blowing of personified objects of nature into sticks etc., is a fiction of which we have another instance in 111, 16.
122, 11. ndshenshkani. See Note to 71, 6, 7.
122, 12, 13. tehiwá, tehi’tchlu; tehi is a syllable found in many words referring to water and liquids, as tehiya to give water; tehièga to overflow. This radical is no doubt an obsolete Klamath word for water and recalls the term tehi’k “water” in Chinook jargon; it’suk in Lower Chinook, ti’tchuku in Chatsop; tehnik in Nütkà. It also occurs under various forms in the Sahaptin dialects. By this lake undoubtedly Upper Klamath Lake is meant. Cf. tehiwa in Dictionary.
KÍMÚKÁMTCH, THE FIVE LYNXES AND THE ANTELOPE.

122. 15. ga tua nink for ká-a tua ni gánuk; ká-a means here “vehemently, cruelly, sharply”, tua: “in some way or other”.
122. 16. shash génnish: after they had left the cave.
122. 20. “aishung t'ád'ish i shash nen”. Here nen stands for some finite verb; either shama-lli 1: you want to conceal them; or for naa-shi i shapiya: “you speak so, in order to conceal them”.
122. 23. sp'ákka. 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. 25. maksha n'káy, Old Crane carried on his leg a vase or skull-cap that belonged to a dug-out canoe, but did not possess a canoe himself.
123. 3. n'úhticha. Grizzly shook out the remainder of the water to let the skull-cap become dry. Skull caps are used throughout as drinking vases.
123. 6. tal'dshítko. This sentence has to be construed: wwa'dag, shis'k'ham wwa'kalaam tal'dshítko, nge'ishan, and tal'dshítko stands for tal'dshi gi'ko: “the young antelopes, armed with the arrows of the Crane's children, shot” etc.

KÍMÚKÁMTCHIKSHÁM SHASHAPÉLEASH.

THE MYTH OF KÍMÚKÁMTCH, THE FIVE LYNXES AND THE ANTELOPE.

OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIALECT.

Kímúkámtchik'tch húńk géntko kállata, kállash shutólan, túnep shléa Kímúkámtch walking earth upon, the world having created, five he saw shléa an'kotat wawakayápkash. Kállio skút'atko Kímúkóntchiksh shpakága lynxes on trees sitting In a rabbit-blanket clad Kímúkámtch bore to pieces píná kállio skútash, hemézen: “tíd'ish' un gé'nu skút'ash giták shlé'a húc-3 his rabbit-blank robe, (and) said: “a good to me robe will be the lynxes when lóka.” Ktí pe-nyég'an shléa káll'ho'ta; násh shléa húc'zíd'sman hú'dshna. 1'll. Stones picking up the Lynxes Hémézen: “é, ká-i tíd'ish' skút'ash gi-úápká!” Pén káll'ho'ta ktáyákta, He said: “oh! not a good mantle it will become!” Again he missed with a stone, pén násh shléa húc'zíd'sman hú'dshna. Kímúkóntchiksh hémézen: “pén 6 another lynx jumping down ran off. Kímúkóntchch said “again násh húc'zíd'shna; at gé'nu két'ch'gáme skút'ash gi-úápká.” Wá'ní shléa wawag- one skipped away, now my small mantle will become” the three lynxes sitting on gáyan Kímúkámtchiksh shshahúákta; pén ktáyákta shléa káll'ha. Ná'sh díve' at Kímúkámtch scoffed, again with a stone the he missed. Another pén húc'zíd'shna hú'dshna. Kímúkóntchiksh hámi'ze: “kémát pi la nísh 9 one jumped down (and) ran away. Kímúkámtch said: “the back only to me.
ún wál'dsh'tak." Pén kt'ii hu'yé'gan shlóa kái'vehá, lápuk hůhaztį'dsh'man
it will cover." (Another) stone picking up the lynxes he missed, both skipping down
hůhata'm. K'mukám'tchiksh shuakteštąmpka:
ran away. K'mukamtchick crying commenced:

3  "ló-i lá'yo'ná kóyak, ló-i lá'yo'ná kóyak,"
pén káiⁿo udandkalkánk'a hahshtatč'má'y ánktu'tká káiⁿo p'ná, pén
again (of his) gathering the pieces he pinned together with splinters blanket his, then
skú'tán kůháshgdsha.
putting it around himself started off

6 Wigá hak génan tehé'-nu kíná'dsh'má pát'ko klá'dshat gši'kla. Káiⁿo
Not tan having an antelope tooth-aching on a clearing lay. Mansie
p'ná tehé'-nu wál'dshm téh'é'wash hünk idú'pka tehč'kéli tít'k'gi. Mbuskash
his over the spreading, the antelope he kicked to make it bloodshot. For a stone-knife
kayaktąmpka náshgín'í'; tehé'-nu tapitánma hů'í'dshla; lé'tki hünk teh'u
he began to search to skin it with the antelope behind (him) ran off, looking at it forth-
be
9 hé'mé'z'en: "gé'-nu teh'í'sh húm'tchí ki." Tehé'-nu K'mukám'tchásh hůyá-
he said: "mine also like this is." The antelope of K'mukam'tchick ran in
edš'ma. K'mukóm'tchiksh káiⁿo teh'čwa shleklápkash shlé'a, hé'mé'z'en: "tgélz,
front K'mukamtchick (his) antelope lying perceived, (and) said: "stop,
tgélz! Pshe-utiwash mish ún shushluaktántak, kó'-í'dsí kái'nul
stop! The people you will deride, the miserable you rabbit
12 ámpetčiksh gé'-nu skú'tash skutápkash." old my garment wrapped in."

NOTES.

125, 1. kái'nul 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.
paplishash 94, 5. Concerning the signification of kái've, cf. Note to 96, 23.
125, 2. káiⁿo, káiⁿul, rabbit skins sewed together to form a garment, mantle or
blanket. As the name indicates, it was originally made from the fur of the kái-rabbit.
Skú'tash 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. hué'bóka. The plurality of the lynxes is indicated by the verb hu'le, which
can be used only when many are killed; its singular form is shú'gá. A similar remark
applies to pe-nyé'gan and to wawaggá'ya. Lynxes are usually spoken of in the West
as seid cats.
126, 3. ló'i lá'yó'ná kóyak is probably an interjectional and satiric variation of the
verb hu'l'a nga: "they make fun of me", the distributive form of hu'la'ga.
126, 6. Wigá hak: only a little way. Subject of génan is K'mukam'tchiksh.
126, 11, 12. Pshe-utiwash 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; ámpetčiksh here means worn out, old, good for nothing. This word is
phonetically transposed from ámpet gish: "old being", "long existing". As such it
appears also in K'mukam'tchiksh, a Modoc form for K'mukamtchick.

Obtained from J. C. P. Riddle in the Modoc Dialect.

I.

Ktchi'dsho únák skálaps shúltìl'atko teháwált ktyát. Mo-ówe hünk 
a bat early a bat holding under its arm sat on a rock. 

hú'tápènàt; mo-ówe hünk hemé: "hággga mi skálaps shlé-i-ek"; ran past; the mole (to it) said: "well, your bat let see".

Ktchi'dsho vúlì: "ká-i nù shaná-uli szálaps shlé-etki."—Hággga ta 3

The bat replied: "not I want the hat to show you."—Well

shlé-ek". Ktchi'dsho hemé: "ká-i tehé nù mesh nen."—Mo-ówe ktc'hì-

then it". The bat said: "not I you as you say." The mole on the
dšuash hú'tma skálaps hú'tza; hú'tza kawakága, tehú wá'shtat húlhe. bat leaping the hat took away; having ripped (it) with its teeth, 

Ktchi'dsho hünk áńko tům slú'lagian, tehú wá'shtat yankápshtian wí-ńka. 6

The bat wood much gathered, thereupon the den puting (it) before blew on the smoke.

Mű-ńe pú'tan húkánsa, pěn návantà wá'shtat hú'lhe. Ktchi'dsho tehú 
The mole smothering ran out, and another into a hole ran The bat then

kêshga hushákip. could not drive it out.

II.

Tcháshash tú'ma watchál'tko ná'sh waita nánuk wáatch ktc'hinkštát 9

A skunk many horses-owning one day all horses into an inclosure 
ní-úle. Nášh teháshash tehókash nkéwatkó gát pá. Tcháshash lákí nánuk 

drove. Another skunk (with) a leg cut off arrived. The skunk-owner all 
p'ńa wáatch nú-uknàn shútka ní-udshna kúke yułálina, kúketat tehú niwa. his own horses driving out on the road drove (them) a river alongside, into the river then drove (them). 

Nánuk wáatch tehá'ílza, pitakamäní. All horses were drowned, itself too.

III.

É-ukshikni Mó'dokni lóla kó-idsha skú'ksh gu'shútat wáshtat tehish 
The Klamath (and) Modocs believe a wicked spirit in the hog, in the coyote also 

wénkogsh. Tatátaks gu'shun nánuk nú'ní é-ushtat gu'-upgàm wéngga, 

That time, when hogs all into the sea running perished,
nā' shak pušpu' shlí gu' shú kshíta, tàŋtchèk hünk gu' shuash kó-ìdshi
shkú' ksh gátìtka. Kà-i tàdshìtoksh hú màklaks pupashpu' shlísh gu' shú
spirit entered. Not therefore the Indians black hogs

3 huëla.

IV.

Tîna màklaks wásh shléaì shìùkìsh shanàhuli, shkú'ks wáshash yu-
side to be thinking, the coyote entered and disappeared. Suddenly a large

6 witìum ktcìhayú'la Këshga kàkì hünk wit'ìm shùkìsh, shtù'ìshat gjì-
brown bear came out of it. Could not anybody (this) brown bear kill, a (gopher's) den en-

9 wîka màiìtch shlé-u'ga. Tànktcìkì kà-i wásh ìchìsh hà♠éìi. Hù'k
came for some time for seeing. Since then hot coyotes to kill they tried. These
wàsh màklaks shùtko shlésh gi, tãp'toì tehú'kìsh nùsh pà'ni.

NOTES.

1. In mythology the bat is sometimes regarded as a symbol of watchfulness at
night, and this is expressed here by the adverb ìmàk.
127, 2, 3, 4. shlé-i for: shléa i gi, "you cause to see;" shlé-ètì for: shléatìkì in a
passive signification: "to be seen, in order to be seen"; shlé-i for shléa gi: "make
it to be seen, let it see."
127, 2. skláps, a Modoc term for a hat of some kind. The verb lùtyà, used in
connection with it, indicates its rounded shape.
127, 4. kàcí tehe nà mish nen. Tché is abbreviated from tchék, particle pointing
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. yàndkàsh'tì, to place into the entrance in order to impede or prevent
egress. The radical in this term is ìkàp, stalk, straw, little stick; yàmë, "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 ìwà, "to drive into the water, or upon a low ground". This is a verb applying to many objects only; speaking of one object, shùtìa is in use.
For all the derivatives of both verbs, see Dictionary.
127, 12. pìtákumàni stands for pì ták mì'ì mà hì.
111. This hog story is evidently the result of the consolidation of aboriginal super-
stitions with the evangelist's relation of the Gergesean swine throwing themselves into
the Lake of Galilee from the headlands of Gadara. In Chapter XVII of his "Winema",

128 MYTHOLOGIC TEXTS.
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. Tanktech'kni 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, techek, finally, and the suffix -ni. Cf. 13, 2. 128, 1.

SKUKS-KIÁ’M.

HUMAN SOULS METEMPSYCHOSED INTO FISH.

GIVEN IN THE Klamath Lake Dialect by Dave Hill.

I.

Ká-i hu’unk shlá’ at kaní kiá’mat skú’ks-kíshash. Hú’k pil únk shlá’
Not can see anybody in a fish, a dead man’s spirit. Dead men only can see
shku’ks; pil máklaks hu’ unk shlá’t skú’ks. Hushu’zak tsá’taks mí’sh, sít’ks
spirit; only dead Indians can see spirits. He makes dream but if me, to kill
Shliishaltki húk, wakiananna shuishaltki tehá bants’ ing núsh. Hát’oks 3
then he wants, of perhaps to keep the song; because he wants me. If
ni’ shliiat k’lakátak ní; há n’ ú’n’k shláát skú’ks-kíám, há n’ ú’n’k shláat
I should see might die, if I it should see, the spirit-fish, if I him should see
( the dead), máklaks hu’unk skú’ks tehá’sh, k’lakát n’ ú’n’k shlii-ók; wakiananna lissíinuk
the dead person the spirit also, may die if him for having seen; or perhaps if song-medicine
is applied,
tehátech ní’sh ká-i shi’gat. Hú’masht hu’unkash shlá-úk it ní’l máklaks, 6
then me not he may kill. Therefore him if should see we Indians.
hú’k tehish kíá’m, kat gék wá; ká-i hu’unk shláát hu’unksh kíá’mat
the dead also (would appear which these lives; not I can see it in the fish
skókashash.
the dead man’s
spirit
II.

Ki'äm k'leká tehú' shni; tsúyunk há'úksa tsó' zatk pil ki'äm, nánuktua Fish remain dead forever; therefore those dead (people) exist as fish, as all kinds of ki'äm, nánuktua máklaksni tsó' zatk. Há' n' há'únk há'únkiash shláát skú'k- fish, all kinds of Indians dead. If I (of a deceased) should behold the 3 shash, k'läkát ni há'únk sláók; há' tóks ni shuísháltk, tehék ging ká-i spirit, would die it through but if I recur to magic then not súgat 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 fishy inhabitants of the wave, even when death has resulted from other causes than from drowning. According to Hill, the Máklaks believe that the souls or spirits of the deceased pass into the bodies of living fish; they become inseparably connected with the fish's body and therefore cannot be perceived by Indians under usual circumstances. But in one status only they become visible to them; when Indians are bewitched by the irresistible, magic spell of a conjurer or of a wicked genius. Then they enter into a tama'mash-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 húk, há'nkiash etc., are inserted instead of the unpronounceable name of the deceased, and mean: dead person, spirit.

129. 2. pil máklaks; only dead Indians, not dead white men, because during their life-time these did not believe in the skú'ks; this belief is a privilege of the Indians.

129. 2. Hushít' yak etc. This sentence runs as follows: Tche'ktoks hushít' za ak nish, húk tehék nish símksh shanaho'li, wakiánhna tehék p'násh (or pá'sh) nísh shuí- sháltkí ging 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, shuíshla, is to undergo fasts and ascetic performances under the supervision of some conjurer for an almost unlimited time, five years at least.

129. 3. 4. Há'tóks ni' shláát etc.; if I should see (the dead) while I am awake.

129. 4. Skú'ks kíam, a compound word, may be rendered by spirit-fish, letiferous fish.

130. 1. Ki'äm k'leká etc. The rather obscure sense of this statement may be made comprehensible by the following: “When fish are dead, they are dead forever; hence
the souls of all dead Indians continue to exist in the living fish, in all kinds of living fish only.  

130. 2. tsóyatkg. This refers to Indians who have perished by a violent death, as well as to those who died in the natural way.

THE SPELL OF THE LAUGHING RAVEN.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

I.

Shúuyulalkshí tehúyunk É-ukshikni máklaks hátokt shuyúžóla, tůmı At "dance-place" when the Klamath Lake people there piipáh danced, many hůk hátokt máklaks gi. K'múkanteh hátokt a géna. Tehúi Ki-akantech there people were. K'múkanteh there went. Then Old Raven shúuyulalkshí tehúyunk thútauny Shuyúyalpksh, tehúi hůk tó-1 k’lā’ka nánum máklaks 3 at them there húxél when they danced, and rocks became all people shúuyulalkshí tehúyunk hátokt.

dancing there.

II.

Yának'i hůk K’ayutchish gátpa Ki’uti kúítit; tehúyunk i’uag From the North Gray Wolf arrived Ki’uti above; then he stopped shku’lé káyak tehúsh gátpénun, nánum shúlu’tamantk hátokt yámnash 6 (and) lay down not yet home having reached, in full dress at that spot, beads (to sleep), wákshmatá tehi’sh; túla tehi’sh hůk gákatpamtk i’uag sha hú’nk tů’kélza. with moccasins on too, together with (him) those coming stopped they (and) rested.

Tehúi Sháshapamteh hú’n gáldsha-nyúnk K’é-utchiamtehsh shuwpkank Then Old Grizzly approached Old Gray Wolf lying (and) ktámpsh. Tehúi Sháshapamteh pallá K’é-utchiamtehsh wákshna yámnash 9 at sleep. And Old Grizzly stole from Gray Wolf the moccasins’ heads tehish shúlu’dshmanx wú’kshen génapkug. Tehúi K’é-utchiamteh szishú’lank tó’nkä’la Sháshapamtehsh; vú’dhitaku’cła ktávat pálapksh waking up throw down hill the Old Grizzly; he rolled (him) down over the rocks robbed pásh wákshna yámnash tehish. Tehúi hů’n shúga pi Sháshapamtehsh, 12 him of moccasins’ neckwear also. Then Old Grizzly killed him, the Old Grizzly, tehúi É-ukshikni máklaks shellaltampa Yánakishash. Sháshapamtehsh where the Klamath Lake people commenced fighting the Northerners, because Old Grizzly hůnik K’é-utchiamteh shúngsht. Tehúi Ki’-akantch wétantu shuh shél- by Gray Wolf had been killed. Then Old Raven laughed at them when luwpksh, tó-1 sha k’lé’ka.

glancing, and rocks they became.
K'mukamteh hu'nk nákosh hú'nk táplalash né-ul'za shme-uyalátki
dam hú'nk táplalash lúfi'ka Giug, pí ká-i
shlamiuk fish kill. Those who dwelt at the dam,
to destroy (it), (but) no
3 tua kíi'm hiehak. Hú'ksha hú'nk nákoshshákshmi kú-idsha kíá'm
nutuyakia nákosh gá'tant, K'mukamtehish shúnguk, kú-idsha kíá'm pátki
fish to kill. Those who dwelt at the dam,
giug. Tehú K'mukamteh sháwiguk kú-i sham nákúsh shú'ga; tehú
nákushéenki shlá'miksh shú'va shish'idsha shú'ktaulshank lák. Tehú
the dam-neighbors in mourning pitch put on head, cutting off (their)
hair. Then
Ku-ag wéntunàa fish splash, ká-i shá kéléka. Tehúvun K'mukamteh lúpaksh
spit over the loon.
sham-udáma táplalash.

NOTES.

I. This myth intends to explain the existence of the large number of rocks found
at the locality called Shúnumalkshí.
131, 2. Ká'akamteh. The adjectives -amteh, -ámtehísh 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,
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. Ku'ti is the name of an Indian camping-place situated a short distance
north of Medoc Point, on eastern shore of Upper Klamath Lake.
131, 6. hátkok qualities shú'ízha and yámash is the indirect object of shú'ítam-
antk. Shú'ízha, numik yámash shú'ítamantkko, wawakshmatko tehish; "he lay
down to sleep, keeping all his neckwear on himself, and not taking off his moccasins."
Shú'ítamakshí can in other connections refer to the clothing, but here it has special
reference to the heads.
131, 11. K't'í'ukudá. Tradition reports, that Old Grizzly was pushed over some of
the high rocks at Medoc Point.
131, 13. Yámakishash etc. In these words may be recorded the reminiscence of an
ancient fight between the Klamath people and some Northern tribe which had come
South on a hunting expedition. A Klamath song-line given in this volume also recalls
an ancient inroad made by the "Northerners". The grizzly bear represented the
Klamath tribe, the wolf the Northern Oregonians, perhaps as ancient totem signs; the
bear having been killed by an intruder, the Klamathsh 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 (táplá). 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 Ktaftini, 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'núkantehe longed for the destruction of this dam, muddled 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 get the loon, but succeeded only in hitting its tail-feathers. When the loon had accomplished his task K'núkantehe offered to reward him in any manner wished for. The loon then wished to have white spots on its back, and K'núkantehe satisfied the request by spitting chalk upon the downy surface of its body.

132. 3. hjelmuk; formed by vocalic dissimilation; cf. Note to 114, 3.

BELIEFS AND SUPERSTITIONS.

1.

Wásh tzú'tzatkísh; tsuí sa lá'la wásham tzú'tzash.

Prairie-wolf is said by, and they believe, in wolf's prophecy.

Máklaks hu'zik lá'la wásham pákluipkash k'lékuapksht teč'k; tzú'tzuk pákluipka.

saying he howls.

Máklaks hu'zik lá'la púshish há'mashí i-núegshtka, tzú'tzuk héma; Indians believe, the cat when crows just after sunset, is presaging its death.

tehiku'n tehish há'mashí i-núegshtka gú'lu, tzú'tzuk tehék há'ma. Wátechag the chicken also when crows just after sunset the female, it presaging then it crows. The dog death.

tehí'sh wawá-a i-núegshtka, kú'i teháníluk.

also (when) whines right after sunset, the skins are bad.

Watság tehí'shat tzú'tza i-núegshtka; tsuí gátpa máklaks, gú'likí ne'icé.

A dog at a body prophetically just after sunset, then it is an Indian attacks wounds.

isha at hustso'za. Sa-áanks hátok tečia tú'sht hushtcho'za, ká-i hinâk and kills the owner. A relative, who lived right where the murder was, did not kill him.

shiúga; tsuí tú'tuk spáni'sna hú'gsha vú'nsa witsú'lis éna mú'tuk ?

kill, then seizing them they arrest, dislike him, the cause now away folding out carry taking with them.

ktsí'k, snáwedsh spáni'sna hisuaks shínkaluk. Kłu'sh at kétak a

one, his wife they isolate, (her) husband being the murderer. Furies he quits and

táwik. is demented
Kāk tžú'tzatkīsh; tsūi su luluk su kākam tžú'tzatkāsh, tsūi su
A raven is a soothsayer; and they believing the raven's repeated prophecy, they
shenōntanka; pīts hú'nlk pān kāk māklaks.
right each other, it also eats, the (dead) man.
3 Tuttiksh māklaks shū'na tčhū'zapkām m'nālam shashāmoksham;
humash shāhunk giūg kūkayunk flags.
Dreams the natives sing about dead their relatives;
for this same reason they stick out flags.
Thēlc'hak gi'tko shaklō'tkhish tīdsh tīnza; tū'm izagu. Thēlc'hak tā'dsh
A mōnlah-k squirrel having, the gambler well succeeds; much he wins. The Thēlc'hak (is)
certainly
shāyuaks; shakāshat tāk, tīds sūalaliāmpkatko.
of much account; in the game (it is) well managing (it).
Tchāshish m'na lusshāntsnnak mbāva ski's; tsūi māklaks nānuk
The shunk deep down while scratching a hole emitted a blast; upon this people all
hushtsōga tsāshash-kūnks. Shāwedsh shanahūlīnk spū'nshna plāiwāsham
killed the shunk-conjurer. A wife seeking he carried off the eagle's
9 tū'pak kta-nāp'kash. Shlē'ank tehwākikā plāiwash, wi'-udsa ānkutka
sister when asleep. Seeing (this) became furious eagle, beat with a club
tehā'sēs, wi'-udsh l̓kākā, tsūi kó-i pilui. Nōdōpōg ktso'l hāmetsīp'kā:
the shunk, the beaten one died, then badly stunk. Smelling (it) the stars said:
"pātkal!" at plāiwash pātkal'p'le, stōpatkha, tsūi gémpel pūpakshash
"get up!" and eagle rose up again, washed the face, then went home sister
12 m'na ēnank.
his taking with him.

II.

Hā shaklō'tkish pl'sham shu'm'lash ntā'g'gal, shaklō'tkish tīdsh vumī',
if a gambler of humming bird the best finds, (and) the gambler well hides (it)
kaftoks kā'ni vu'nī'zī. Hā kó-e shlēa pāhāp'kash, pē'teh ktākta skā'thish
not any one conquers (him). If a frog he finds dried-up, the leg he cuts off left
15 tā'p'khāsh vumī'; humash'tak shū'ta shaklō'tkish, kāftoks kā'ni vu'nī'zī.
kind leg, hides away; if it has acts the gambler, (then) not any one beats (him).
Hā kānī tchahculāp'te hālā'-a (kīnkāni tūt wā), tīdsh tīnza. Hā kānī
If any one a kind of fire-bug finds (scarce there they are), good luck it
18 tɛl'sh, hū'kt humāsh'tak tīdsh tīnza tɛl'sh.
also, he in the same way well succeeds also.

É-ukshikni Mō'don'i lōla pl'ai'ki'shash lākǐsh, shtu'nta tεl'sh wɛngā-p,
The Klamath Lakes (and) Modoc believe in the heavenly ruler, reverse also of the de-
kam shko'kšash. caused the spirits.

21 Mō'don'i shtūpuyūkā tūnāp'ni wāita tūnāp'ni pshīn gshiūlaka kāyak
The Modoc at first menstruation five days (and) five nights dance never
ktākt'nan; wëwānuish ta-unāp'ni wāita kā-i tehū'l'ēks pān.
sleeping, the females for ten days to meet eat.
BELIEFS AND SUPERSTITIONS.

Hā' i shma-htcháktak yainatát, ká-i i ún késh slhě-etak; hā'-utoks
if you let your shadow fall on the hill, not you lpo will find, but it
ká-i shma-htcháktak, tū'm i ún késh slhě-etak.
you not let your shadow fall, much you lpo will find.
Móatuash, k'le-ugktuápasht tchítalaš Móatuash ám kóketat, ká-i mhú'
lúela skó; Mó'okni tči'šh lóla shuátash křám tchůká shátma, humásht;
gisht ká-i lúela.
here 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 1. were obtained from various informants belonging to the former chietaincy.

133. 2. páká to howl, bark; pák'la to howl repeatedly; to howl for a while; pák-huipka to howl for a while in the distance towards somebody.

133. 4. 5. The cat and the chicken being but recently introduced among these tribes, this superstition must have been transferred to them from other animals. By inversion, the words tehkini găńu, the hen, appear here widely separated from each other.

133. 6. K'a-i tehůmłk has to be resolved into: ká-i tehůč máł (for málush) hůk: "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 breviloquency. 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 Note on page 130.

134. 4. künkayunk. 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 melekhaq-squirrel is cut off and laid under the gaming disk or the pákla to insure luck to the player.

134. 7-12. Tehšash 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 Móhale tribe, whose ancient home is the country east and southeast of Oregon City and Portland.

134. 7. 8. máklaks nánuk is the direct object of hushtůga; the skunk killed them by his stench.

134. 9. túpakš stands for túpakshash; túpakship, abbreviated túpaksh, is properly the younger sister, as called by or with reference to an elder brother, while pa-ámpip
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. pātakšie. 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 scarcity, which must have made them more interesting to the aboriginal mind than other objects of a brighter exterior.

134. 13. ntāggal, ndakal: to find accidentally; shlē: to find, generally, after a search. yumū' is to hide away either on one’s own person or in the ground.

134. 16, 18. tīsh tīnya is to succeed, to be lucky; without tīsh in; hūtoks tīngantu ko gi, that man is lucky.

134. 17. shtap is a black arrow-head made of obsidian, a volcanic rock found in several places in these highlands.

135. 1. há'atoks is formed from hā'atoks with intercalation of the declarative particle a.

135. 3. k'le-ungtki-nápkasht is a periphrastic conjugational form composed of gi-nápkasht, of the verb gi, and of k'le-utka, the usitative of k'léw, to cease, stop, terminate; utka has turned into -ingt- by metathesis. Literally: “would habitually cease to be in the Pit River.” mhū", the grouse, is called by the Klamath Lakes tū'l.

**REFLECTIONS OF EVERY-DAY LIFE**

**MONOLOGUES IN THE KLAMATH LAKE DIALECT BY JOHNSON, CHIEF OF THE MODocs**

Kā-i mish nū ó-it nū tīdsā'ya uté-ish, shhūtuk mā'makla pā-uk shlink

Not you I to let I have like (my) bow, for shooting ducks to eat killing (them)

3 gé-u, shhūtus fumapka. Yō-ishi! tatā ki'gi. kā-i shhā tatākni yū'lj;

I like not to you to give over (you), there I will go taking along bow and arrows

yō-ishin, mā'ns kā-ika. Ùnds mibāpant pēn kāyakuapk.

They are lost, for a long I searched. Some- tomoraw again I will look out (for them).

Shikūtkap kēhik kēnatsātk; ûndsek sēwamapk pātki giunga

Walks on stick an old decrepit (man); some time I will give (him) to eat

6 méhiss; yuyālks tsī pā-uk hūn tehē'k tīsh kī'-napk. Ki'shtelipk luk

Being poor thus through of it then at ease he will feel. Comes to me this

su'wēdsh; oni'sh kūm shhwhant; tū'm nū'sh shhwantamnāpka sāwalktko

Woman; to her fish you may give; plenty to me she will continue to give having received presents.

Kūmph'kuk kēliak pāsh tiá' ma. Ùndsek kātehkal pā'napk gi'-utala stēnash.

The indulgent without food is hungry. By and by tobacco I will chew to my heart's content.
Sanáhole kátehkáli tíichéwank; úµns pēn mbúısan pá-uapk kátehgal
I like tobacco while getting up. One does not have to smoke.

páičkelank. Kání shlé-uapka úµns stkuyáp'ka; téla pákuyapk a'ntch; pēn
while speaking; one does not speak to oneself.

wutúapk kinkání kátehgal; kinkání, ká-i túmí, teh'k pēn túmí pákuyapk, 3
I shall spend a little tobacco; not much; afterwards again much I will smoke.

pakolank szolakuapka.
(And) after smoking, 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 loosed 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. kák'gi. This refers to some arrows, which cannot be found at the spot, to
which they seemed to fly.

136. 4. 5. Untéhêk, abbreviated undsê, òn'tch, ñnds, ñns, points to some undeter-
dined epoch in the future: by and by, after a lapse of time, some time from now;
undsê't, 136, 8, through apoene and synizesis, stands for undsêk at; undsê'ks for
untéhêk te'ish.

136. 5. Shikútehkíp tehíka kúmutsátêk, grammatically incomplete forms standing
for skikútehkíp t'shaka kúmutsátêko. The word stick is not expressed in the text, but
the suffix ipka, united to shikútech, expresses the idea of "walking while leaning
oneself upon something or somebody". Cf. láipka, to point the gun at the one
speaking; tiló'dshipka, to see somebody coming towards oneself.

136. 6. k'iëshítehkíp, to step towards the one speaking; cf. Note to 136, 5.

136. 7. ou'ísh for húmish, cf. õ'skank for húshkanka, 65, 1. Húmish is the objective
case of hú'n; but this pronoun is not regularly used when speaking of animate beings:
hú'nkaish would be grammatically correct.

136. 7. shéwant i. The words ou'ísh kúm shéwant i are supposed to be directed
to one belonging to the speaker's household.

136. 8. The term kátehkáli, tobacco, expresses the idea of an intermixture of several
kinds of weeds or leaves for the purpose of smoking them.

136. 8. pa-uapk. A more appropriate term than this for masticating tobacco is:
kátehkáli kpu'yumma.

137. 1. tíichéwank. This is in fact the participle of a verb; "I like tobacco, being
fond of it."

137. 2. stkuyáp'ka: I shall cut off a piece from a stick of pressed tobacco and give
it to him. Cf. stuyákishka, to clip the hair.

137. 3. kinkání kátehgal. If this and the following were not written in the con-
versational slang, it would read: kíinkánísh kátehgal: kinkánísh, ká-i túmá, teh'k pēn
túmá (or tú'n) etc.

137. 3. ká-i túmá. 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.
WAULINGS AT THE APPROACH OF THE FATAL HOUR.

Given by Doctor John, or Kákash, in the Klamath Lake Dialect.

"Ngá'ish a ni tá'lzapksh, gé-u tá'lak, shlín antsá; shkék antsá nú'sh, an arrow was stabbing, my arrow, shot they, they broke (my) head, the arrow, Kán ish shlín! Tsuyá'ish ni shlín, gén ish tsuyá'ish mpátá, they shot me. Who me shot? Through the cap I was struck, this cap killed, mísáa nü'sh, shlín ish m'üsh, ká-a nü's má'shi', gushá nüsh, a nüsh ká-a má'sha! it pains me, they shot me in the intensely me it pains, am swollen I, now me hard it pains! head.

Pásh ish shéwan i; k'lékapkan pánuk; pálak shéwan i, a nüsh ká-a má'sha, you must give you: I will die after eating, quickly give you, me very it pains, tii'até mat ká-a, pálak shéwan i." At shéwana nú, at pán; shunik' at mí'dsú, I am hungry very, quickly give you." And give him I, and he eats, he takes now the spoon.

6 "At kéká, áténí k'léka; tsia at, k'léka takes nú: shlín nüsh nú'štat. Now I expire, now I die; I live yet, dying but (am) I they shot me in the head. A ni k'léka, áténí k'lékánuh." At kéléka. Shú'dsha lú'ukla sa lú'lokshat Now I die, now I am sinking. Then he dies. Kindle a fire (and) cremate they in the fire lú'uk k'lékapksh, the deceased man.

NOTES.

This short incident of war is full of the most dramatic interest, and gives some idea of the oratorial powers of the average Indian. It was obtained from a man who undoubtedly had witnessed more than one similar scene during the numerous raiding expeditions made by his tribe before the conclusion of the treaty in 1861.

138. 1. ngá'ish a ni tá'lzapksh shlín antsá, forms of the conversational language standing for ngá'ish a nüsh tá'lzapksh shlín a sha. gé-u tá'lak "my arrow," a poetic symbolism for the arrow that causes my death.

138. 1. shkék antsá for shkéka a sha, but nasalized like shlín antsá. Shkéka properly means to pierce, but is used in a medial sense.

138, 2. mpátá 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. má'sha nüsh. Some impersonal verbs can also assume the personal form of intransitive verbs; má'sha nú and má'sha nüsh: "it pains me"; kédshika nú and nüsh: "I feel tired." The Modoc dialect prefers the personal form.

138, 6, 7. áténí for at a ni. Cf. sé, 82, 1. tehá'izet 90, 11. áténish, atení 90, 12, 13. gé'unténi. Note to 93, 7, 9.
THE LORD'S PRAYER.

I.

Xálam ptichap, kat plaí tehía: Nánuk ná’d húnuk mi shébash kátak our father, which art in heaven. All of us Thy name trok
shú’tna. Mi húshkanksh gúta nálsh. I húnuk wú nhapk génta külalat,
nánuh kíla. Shéwan i nálsh gënu waitash nálam pálta-ash 3 equally as (then) on high dest. Give thou us this day our bread
nánuh waitashtat. Há nálsh tuá kó-idsha gíntamapk, kái hún. plaítalkui,
every on day. If on us any wicked should stick on, not it, then on high
húshkank i! hámashtak ná’d kái húshkankuapk, kái kamí nálsh kú-i
mind then! just as we not would mind it if somebody us wrong
should do. No. To us then any let do wicked, don’t keep awaypack hak nálsh 6
tuá kú-idsha. Hámasht gíug mi nú-braks, iki lílkí tehi sh, kteálshkash
any wicked. For thine be rule, force also, glory
télish tehúshmiak. Hámashtak an hún gitk gi!
also forever. Thus it it to be say?

II.

Xálam t’shi’shap, plaí tehía: Mi shébash nánuk stinta; mi kózpash 9
Our father, on high (who) Thy name all revere: Thy mind
gáltchui nanuká’uash nál. Gitá tehi sh kála hámashtak gi, wákaktoksh
come to everyone of us live too on earth in the same manner done,
plaí kí. Nálahsh gënu waitash shápele shéwan i. Kái nálash kó-i shú’ta,
on high be done. To us this day lend give them Not us wicked render
húmasht nálam máklaks-shútko stinta. I huáshgi nálamant kó-idsha 12 equally as our man-kindred love. Thou keep off from our bad
steínash kózpash: túsht nálam steínash shúta. Mi tála léché kéhli, mi steínash léché kéhli tehússak, nú’ni láqjam steínash. Hámasht tok’s túsht.
heart strong is perpetually great of the Lord the heart. Thus it will 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 húshkanksh, or in Modoc kózpash, “mind”, ménlaks, “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. inúmahash'kapk, phonetic inversion for inumahskápk'í; see Dictionary.
139, 7. k'tcháil'kahash, from the word k'tchál'za, to shine, to be radiant, resplendent.
139, 8. gitk, in an hún gitk gi, is the verbal intentional gitki.

II. In the Modoc dialect; by the Riddle family.

139, 10. Gíta káila is equivalent to gé'nta kázatat; in humashták gi the verb gi has to be taken in the passive sense.

139, 11. ko-i shú'tá: "do not render us wicked." For shú'tá compare 111, 15. and Note.

139, 12. húmašht nálam. Between these words and the preceding ones there is a lacune in the text. maklak-shítko, "our kindred": those who look like ourselves.

139, 13. 14. In mí tála hítchhitchli the adjective strong stands for "strength, power", while in mí steínash hítchhitchli it is used in its adjective signification. In this language abstract ideas are sometimes rendered by adjectives and by verbal adjectives in -tko.

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DIALOGUES

I.

TSÈMATK. Tatà lish sha ksúlakuapk?

SKÁLAG. Pá-ak ká-i an sháy'uka! uná a sha ná-asht she-éshatat mat Not I "know" once they as (said), on Saturday they all will assemble for the dance.

KÁPUAK. Tátai teh'k sha kshúlakuapk? Plé'nakmshi á? tám hak Where after all they are going to dance? At Frank's house? perhaps haitch i hú'nk shláátk? kúi a sha nen húnk máshish gish shápa.

SKÁLAG. Káyak an hátokt gáptanu, ná-asht t̓á'dsh toks nū t̓ú'mēna gēn (did) you him see? seriously they him discussed to be say, morning only. (that) he was eating 1 of my while returning away from there horses from the search, any house gégpéle.

KÁPUAK. Tám haitch i ná'gsh shiwaKsh shláá gi̇nì, gémpketch Kúy-

TSÈMATK. Ká-i an túsh shléa pūsh. KÁPUAK. I.
Skálag guhuáshketcha; Káptínámkshi tehkash sha vulkúakia: "Tát i
left; at the Captain's lodge also they inquired (of him): "Where you
tamúptka?"

Skálag. Ge't an watch kávaktka, ksinlakshzen genu'tnapuk.
Through (my) house returned from towards the dance, while intending to go.

CAPTAIN. Táta hai te'ik sha 'kshi'ulaktehnapk?
Where finally they are going to dance?

Skálag. Mbü'shak a sha she-čdschtk ksinlaktehnapk Mbü'shak Shi-
to-morrow they on Saturday will dance the dwellers at Mbü-
wáshkni, ak te'ish nánuk gépknapk.
shak-Shiwash, prob. "all will come.

Tehú guhuáshketcha gémbaluk.
Then be started off to go home.

II.

Hlékossh. Tát lish mi únak?
Where (is) your son?

Pépakli. Le-uchólan kaní' úna gekno'la; le-uchólan tunepánish 9
tatákiash túla.
for playing outdoors a while ago he went out; for playing five
tatákiash túla.

children with.

Hlékossh. Waka'teh gë'unga kai gépgaple?
Why not returns he!

Pépakli. Tátaks atí léwá; hótáks tatáksni waita léwapka; litki gat- 12
Away far they play; there children the whole day will play; in the evening they
pampéli-úápka.
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 sháynakta! is interpreted by "what do I know!"
140, 9. mág shiwa ksh génptk stands for nég shiwa kash génápkash. It is
very rare that diminutive nouns, like shiwa, shiwa, assume the ending -ash in the
objective case; cf. 23, 10. But shiwa means not only a little girl; it means an adult
girl also, and is therefore inflected like snávedsh.

140, 9. Kúyamts'ëksh. 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. Mbü'shak Shiwalshkni, term corrupted from Mbü'shaks-Shiwalshkni: "the
one who lives, or those who live at the locality of the obsidian arrowheads." Mbü'shaks-Shiwalsh
lies on the eastern shore of the Williamson River. Cf. Note to 134, 17.

II. Dialogue in the Modoc dialect; by Toby Riddle.

141, 9. Léwá, to play, forms the derivates le-uchta to go to play; le-ucheta to
play while going, to play on the way, cf. shnedsha 99, 2; le-uchóla to go to play in
the distance.
TOPOGRAPHY AND NATURAL PRODUCTS.

141. 11. ge-uga for the more common giuga, giug.
141. 12. lewapka to play in the distance, out of sight, or unseen by us; but here this term is more probably a synizesis of lëwnapka, the future tense of lëwa.

NAMES BESTOWED ON UPPER KLAMATH LAKE LOCALITIES.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

K'mukámch mat ká'ila shù'ta. Tsúynkšs á'alk ká'ila shutolán: (K'mukámch, so they the name made. The following names gave the name to say country made K'mukámch to be their to place;)

Tuli'sh ká'ila E-ukski'shash shù'ta K'mukámts kiám-nélkša'; Tuli'sh tsí-

"Tuli'sh" place for the Lake people Tuli'sh to be their name place;

3 hunk á'ila. "At há'unk ká'ila git ktaíksi Shúyákèksh tehín á'ila; gítt thus he named "And that spot there where the 'Jumping Rocks' so I name; here shuyékèks gi-nápka". E-ukskísas K'mukámts ní-ulžunk heméze: a leaping place shall be": In the Lake people K'mukámch ordering said:

"Tú'kua ní-asni ká'ila ná'sni é'la gi'ta Tú'kua; Gu'mbat ná'sni git é'la;

"Tú'kua so l a spot, so I name here Tú'kua; Kúmbat so I there give name;

6 gitá Ká'ílaksi ná'sni é'la gi'ta. Wakáksi spú'kle-náp; there. Birth house so I give there. At Waka in the sweat house there you shall sweat;

hái me wéash k'la'knáp gi't i spú'kle-náp, hái' mi snawédsh káláknáp if your child should die, there you shall sweat, if your wife should die;

git i spú'kle-náp túnepni gitá: túnepni spú'kle-náp snawédsh, hái' mi if you there you shall sweat five (days) there; five (days) shall sweat your wife, if you

9 hìshmakch kélá'knáp. Tú'nepli spú'kle-náp, túsí kíllitk tsúlís'c gi if husband should die. Five (days) you shall sweat, then strong (your) body will

nap, ká-i palak i kánúetnap." become, not fast you will become old.

"Náshš ni ne'-á'la A'usni shùshuap; ná'sni é'la gén ká'ila. Thus I ordain Á'usni to be called; thus I give to this spot.

12 Koháshi ni-ast ni élka gi'ta. E-ukalkshi ná'sni é'la gi'ta; gi'tats spú'kle-

"Set out" thus I call that E-ukalkshi so I name this here also you shall place;

nap, tunípni i spú'kle-náp wéas k'lekaluk, tú'nepni snawé'dshsh kélé-

sweat, five (days) you shall sweat a child after losing, five (days) a wife after

káluk hìshmakch tehish; kái-toks mi sa'amoks kélí'kst kái i spú'kle-náp,

losing, a husband also; but not, your relatives having died, not you shall sweat,

(then)

15 há' mi sa'amoks nánumtua tsúknap. Kái i gitá spú'kle-náp ndähmántak:

if your kinsmen of all degrees shall have died. Not you there will sweat but for three;

snawédshut, hìshmakshut, wáshut.

for wife, for husband, for child."
"Nakók Wi'tlas kókétat hi tchí'sh luéls-kiüm gi'-uapk; ma-ást shé-

shash él'za ni: Ktá-i-Tupáksi. Mbú'saks ná'st shéshatk máklaks gi'-uapk;

'Sma’k ná’st sésatg gi'-uapk máklaks gi’ta. Kii'katils ná'st sésatg gi'-uapk 3

3. Hairy” so named shall exist a people there. “Arnpitts-hairy” so called shall exist
gi’ta máklaks.”

NOTES.

All Máklaks admit that K'mukamtch created their country, the earth and the
universe, but as to the special process by which he created them they seem to have no
definite idea, though they possess a multitude of myths for special creations.

Most of the places mentioned in this item are situated around Upper Klamath
Lake. That they are localities inhabited for centuries past, and identified with the
history of the tribe is proved by the fact that their naming is ascribed to K'mukamtch.
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 Kii'lkalkshí spúklish
on west side of Lake and E-nkalkshi, a short distance south of Fort Klamath. The
third lies about three miles south of Modoc Point; it is called Ká-ashkshí spúklish.

142. 1. kii'la. About the meaning of this term in creation myths, cf. Note 96, 23.
In other connections, in the present text, kii'la or k'la means spot, locality.

142, 2, 3. Tulish. To enable the Indians to catch fish at that place, K'mukamtch
built for them, as tradition has it, an obstruction resembling a beaver-dam. Cf.
akótk, 143, 1.; giti for gita hi.

142, 3, 5. Túkna and Kohášhtí are camping- and fishing-places on the eastern shore
of the Lake. At Shuyake'kish the Indians leap over rocks for amusement.

142, 5. má-asni, má'sni stands for ná-asht ni: “thus 1”.

142, 5, 11. Giimbat is called Rocky Point by the white population, and lies on the
western shore of Upper Klamath Lake. A-nsní is an island of the Lake.

142, 6. Waakáksi or Wa-kó is named after the máksh-owl whose cry is waka waka.

142, 6-10, 12-16. These mourning customs are gradually disappearing at the pre-
sent 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. ndámmántak is composed of ndámmanti or ndámmantat ak: “only for three
(kinds of relatives)”.

143. 1. Nákótk is the instrumental case of nakósh, lumber-dam: “on account of
its dam Wi'tlas 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, 6-8 and Note to 74, 2.

143, 2, 3. Mbú'saks, Sma’k and Kii'katílks are names given in contempt or derision
of the respective tribes; the latter to Indians living at the Dalles of Columbia River.
Sma’k to a tribe living south of that locality. Cf. 103, 2, 3. Mbú'saks is a name for
the Snake Indians.
MISCELLANEOUS NOTES ON ANIMALS.

Given by Johnson, Chief at Yáneks, in the Kláamath Lake Dialect.

Toópshká máklaks shú'hashluk szó'hluk; kánuapkuk
The down fall out the Indians to make pillows to lie on; for sleeping

szo'hluk n'íl ikúgank willishí'kat.
Hand resting they are put down lying into

3 Mbú'shant nilaksh wíszak há'ma.
In the morning at dawn the wíszak bird

Wátsak wáwa a gúluidshisham; le gémug wáwa.
Dogs howl because left behind; for not going they howl.

Yá-ukal tehaggáya ánkuat á-umánk; umtsá'g á-unódank húndsham-
Bold eagle sits on tree replete with after a while after depleting he will

6 uapk, tó-ugshtant húndsumuapk Á'-ushtat.
Fly off to the opposite shore he will fly of Upper Klamath Lake.

Tché-u gankánkatchuapk; títnák máklakuapk, wakiánu lápéní;
Antelope (people) are going to hunt; once only they will camp out, or perhaps twice;

shlíuk gegapquapka pála. Úndsh mbúshant páínapk szólákok.
Shoot after they will return at once Some time next day they will take to induce sleep.

9 Kó-i shú'ta wásh, pálla n'sh wásh; kó-idshí wásh. Múateh kpe'í
Wickedly acts prairie wolf steals from prairie wolf; mischievous prairie wolf. A long tail

gí'tko, tidsá níl'gitko wásh. Kinkání wásh É-ushtat.
He has delicate fur has prairie wolf. Scarce prairie wolves at Upper Klamath Lake.

Kai-udshish nish kópka; bí'ós ké-usdsí; shlá-a nish tslatskágantko
Gray wolf me bites repentious is gray wolf; when me jumps on my throat

12 ké-udshish.
Gray wolf.

NOTES.

144, 1. níl wéksa stands for níl wéksam; pú'thka for pú'ga or pú'ka: -b, "by hand."

144, 9, 10. These characteristics of the prairie or coyote-wolf, which is so highly revered by the California tribes, place him between the wolf and the fox. Níl stands for níl and múateh for múnish. Tidsá is tidsa a.

144, 11. tslatskágantko; the verbal adjective of tehákága stands here in the distributive form: "each time when he sees me, he jumps on my throat." The 1 of the second syllable is suppressed.
CLASSES OF ANIMALS AND PLANTS.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

Quadrupeds: hohánkankatk lilhanks; nánuktua hohánkankatk; wunípa tsó'ks gi tk kái latat tehía nánuktua lilhanks wíkts nákanti.

Birds: lásaltk nánuktua.
Forest birds of small size: tehíkass.
Forest birds of smallest size: tehíliliks, tehílilika.
Ducks and geese: má'máklí.
Night birds: psín húntehna.
Water birds: nánuktua hnhánkankatk é-ushtat, ámbutat tehía.
Swimming animals: nánuktua udúdamkanksh sáyuaks; nánuktua udó-damkankatk.
Fish: kiù'm.
Jumping amphibians, toads and frogs: skáskatkankatk.
Snakes: wíshínk: wáméniigsh.
Lizards: lit. "walking straight out": uli-ulátechkankatk.
Reptiles and worms: skísískankankatk.
Flying insects: mánk.
Creeping insects, snails, some mollusks etc.: mú'l'k, mú'l'kaga.
Grass, seed-grass: kshún.
Berries: íwam.
Edible roots, bulbs and seeds: má'klaksam pásh; lutísh.
Trees: ánku; kó'sh.

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,"
TOPOGRAPHY AND NATURAL PRODUCTS.

"reptile," "amphibian" or "plant." Even the English language had to borrow these terms from Latin. The Klamath Lakes often use ko'ksh (pine) generically for "tree," and wishinhg, "garter snake" for "snake," the Modocs wâmênîsh (black snake) for the same order of reptiles, these species being the most frequent of their kind in their respective countries. Birds are hohánînktatk as well as quadrupeds, because they fly "in a straight line".

ALIMENTARY SUBSTANCES.

List obtained in the Klamath Lake Dialect from "Seegeant" Morgan and Minnie Froben.

1. Kâlka, tâ-pâ pal-pam, pâkis, kâl tâm; 18'"; kâllatat ll'sha, alminick; thimâh so large, eatable, so long'. 1'"; on gound it lies, ktailatat llusha. Shâps pushpîshli, lápi shâps. on tocks, it lies. The flowers are dark, two flowers to it.

2. Kâpoûnsâm kâdsâ saûgatat; hú'k pû-pûspushkâm, kâgîtik tehîpshash. Wêwannish hûnk shät iâ kâwânk yàkitka pâta gînshe. Pêk- The women gather it by beating it into seed. at summer's end. By shântk shâ hû'k gâûnûns shūta; tehîlalâ sha tîttna. Wû'kâsh- grinding they kâpoûnks prepare, boil (it) they sometimes. Wûkâsh.

3. Shîtk mâshetk kâpoûnks. like tastes kâpoûnks.

4. Kënsa wâbîstâ, kâllatat ushâ; pâpâi shîps, tsâmîk pi'nhitk. Kâlêstsh këdsâ wi-ûkavant kâlîshkâm, kâlîsh utshkâm mûmîtsh- grown on the low kâlêsh-bushes, kâlêsh-berry small blue mû tehîlâ lâkâyâ. Wêwannish kâlîshkâm wâksâmokâm, shpâhâ sha shîsh. The women collet it after wâkâsh. dry (it) season, they tehîlî ishîl kâm, i 'lzâ sha shpâhâ kâlîshhûk lûdid, tehîlâlâm, then after gathering, keep (it) by drying, to preserve (it) for winter, boiling (it) tehêk sha pâm, then they eat it.

5. Kënsâ saûgatat, tsês-kà tâml 1', pâkis, plâî shîps pushpîshli, Kâlêsh këdsâ wi-ûkavant kâlîshkâm, kâlîsh utshkâm mûmîtsh- grown on the prairie, stalk so long 1', eatable, on top the flower is dark, tidsh pi'nhitk, good smellings Kâmâm plâpâl shîps shâmokâm plâî, këdsâ kôkât, pâkis, tidsh mâshitk; mâ- a white flower having on top, grows in rivers is eatable, well tasting; the

6. Kâlês pâm. holiness (it).
Klápa kálkali, pakí sh.: ka tání 3 : taktákli pút'dshak, tápaz kitchkáni.

Klù kálkali lutš; këdshá Móatók; pakísh.

Kùl'ks wokash-shítko, këdshá tátetá; kù'ksam shlapsh pú'pash, pälpati, 3

Kúl'ù ú'sha kàlátat, pakísh: gëinté tsečas; 0.

Kù'ls kálkali, pakísh; múna lú'shà ambutat; kitchkáni shlapsh witch- 6

Kù'kù to'tkù, tátka. Táldash ká'la mû'kuk, l-ukak mákla, há'mu'tchá, gù'l 9

Kùl. Taktalki tehčash gül'âm mû'kuk, l-ukak mákla, há'mu'tchá, gùl' 9

Kù'é wë-uyalks tsčlash gî'tk, shlapsh gî'tk: pakís'h.

Kù'é wë-uyalks tsčlash gî'tk, shlapsh gî'tk: pakís'h.

Kù'é wë-uyalks tsčlash gî'tk, shlapsh gî'tk: pakís'h.

Kù'l. Taktalki tehčash gül'âm mû'kuk, l-ukak mákla, há'mu'tchá, gùl' 9

Kù'l. Taktalki tehčash gül'âm mû'kuk, l-ukak mákla, há'mu'tchá, gùl' 9

Kù'l. Taktalki tehčash gül'âm mû'kuk, l-ukak mákla, há'mu'tchá, gùl' 9

Kù'l. Taktalki tehčash gül'âm mû'kuk, l-ukak mákla, há'mu'tchá, gùl' 9

L'ba. Lüpi' shà'hmälzö'tchátat shápashat l'ba nóka; wëwamnih stá'ila

L'ba. Lüpi' shà'hmälzö'tchátat shápashat l'ba nóka; wëwamnih stá'ila

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L'ba. Lüpi' shà'hmälzö'tchátat shápashat l'ba nóka; wëwamnih stá'ila

Léhíashe këdshá Móatók; gî'tatoks È'nkshi ká-i lébash këdshant. Támash 18
Má-i. E-ukshikui mávalshuk yú'nshatka széna shléank è-ushtat. Tchél-
lash sha shmú'kank ishka, yánansh pil pánk piédsha, Yánakiniin
staks they seizing pull up their lower only eating throw away. Each at the lower
ends
pálpali gi nép pánani. Stá-ila sha kshuné'ni, ká-i má'nsh ýpka
white is hand-long. Gather (it) they at grass-time, but long (can) lie
má-i; pa'shtaka sha piédsha kú-i kléksht.
tyne: as soon as dried they cast (it) had having been
away, come.
Ná'tak kédsha utchékayant kshú'nat shaígiatan; lúk tehíphashtechi gi.
grows on small grass-stalks in prairies; seeds tehíphashtechi are.
Kápinuks shítko stá-ila mú'tak wéwannish wékank yákitka.
Kapnits just like gather wántk the woman, by beating (it) into baskets.
Páwush a kédsha alté'úmenash kó'l, ká-i kú-i pi'lítik kú'lam-shítik, lúlíuyakt
grows smaller than kol, not stinking kó'lik, sweet
toks kpa'pfshash. Yátukshti pil sha tún shléa. Tchélasl pá-usham
but to-taste. At Yánoks only they much first. Stalk of páwush
(ef it)
wí'ukani, mů'kumkaipsh pálpash shlpash gítk. Pú'ka sha hu'ink
is low, feathered (and) white flowers having. Bake they
páwush, tehúi sha gáma, shpáhank sha it'la lú'ldam páshluk.
páwush, then they pound (it) and drying (it) they preserve for winter gathering in.
Pú'ks námuşash ká'ila kédsha túm, títatna ká-i tú'mi. Pú'ks kédsha
everywhere grows in quantity sometimes for profit. Camass grows
on Oregon prairies minute blue flowers having (its) stalk.
pú'ks tehé'kni ómions šhitko shléash pálpali shánkitk ging, pukú'tk
camass small onions similarly looking, is whitish raw being, when baked
tehék lúlíuyatk má'sha nů'uyk. Pahánsko má'ntch gi'ntak (it)k
then savoury tastes when it is. When dried, a long time afterwards it may
remain.
túménia illóshk ká-i kó-i klékant. Shléas tsmók pilútik.
for many years not spoiled may become. The flower stalk smells after.
Púl'quanteb. Pična máklaks púl'quantehluuk pičnum 'kishtka; pú'ka a sha
scrape up the foliages for gathering the chry-
the ground salids
ktíyatát kó'pokshtat kshun puétlank, wáldsha tehúi sha kshún,
with stones beaten, grass putting under, lay on top then they grasp,
ku'tudshi lekóptechza, tehúi sha ká'ila kú'luá pú'kúg púl'quanteb.
rough bark piled on top, then they with fill up for roasting the chrysalids.
Stópalsh. Máklaks kíiná'mi guiskashinig-sha stópalsha púkshámi' teh. Ká-
The people in fishing-season, all home-living time in warm-wasen also
kowá'tkha sha kiílo la stópalsh; kápka sha stópeña. Lúlíuyatk stó-
With house they peel off the inner bark; small pine they peel
of sweet taste (of)
oroak; sha'shak sha pát. Kánt i hú'n shlíá shtopalshu'sh kú'sh
the bark; just raw they eat it. So many you (of them) find peeled-off pine-trees
alsh; shánsk hak sha pát. Kánt i hú'n shlíá shtopalshu'sh kú'sh
the bark; just raw they eat it. So many you (of them) find peeled-off pine-trees
you when traveling. Not pine-trees all perish which were peeled, some dry up.
**ALIMENTARY SUBSTANCES.**

Taksish  kálkali, pakí'sh: lawal ka tánian slápshtat;  káilatat lu'sha, ká-i

**enhance,**  is wide that much at the base: on the ground it lies, not

pi'luutikó.

has smell.

Tôk pôlpati kshá'n; kôdsha é-ushtat.

**white** grass, grows in Lake.

Tsí'kal atní kshá'n, kôdsha é-ushtat.

(is a) high grass, grows in Lake.

Tehépsam  kôdsha  kshá'n' ptehi pata tehú'k nóka  Tehúi máklaks tehípash
grows like (and) in summer-time ripest. Then Indians tehípash

shtá'ila, wéwamiś wíčka ulá'yuga yákítat. Lu'úksitàk türksh a 6

gather, the women beat (it) hard (it) in seed-baskets. In the hot coals in a hole

tehípash shuí'zá, tehúi tehú'k sha lu'mashtgíulank pékska lem-

the tehípash they parch, and after they have this done grind (it) on the

atehátka shilákglí shtáka yi-ülalónank; a tehú'ksh húí nk pékskólnk

metate with the rubbing-stone: rubbing, now they have done

pán éwa pátalaka ámbu kitu'mánik, tehúi sha lu'mashtgíulank 9

again they upon a water pouring into (it), then they after this doing

patámpka wawálynk népatka hólópa. Gíta tehípash ká-i tů'ím

begin to eat (it) sitting around with hands atop it up. Right here tehípash not in quantifies

kôdshant. Móatok pí'la toksh tů'ím wawáwish gí.

(is) growing, the Mode only however much productive is

Tehúi  kálkali: tópó-shítikó, gí't pí tehúi; kôdsha ámbutat: ntehëshkáni 12
cylindric;  thunáblike, so it the wápatu; grows in waters, rather small

tehúi, tehúyünk máklaks íshka tehúi tehílálnk pán; kúkánka sha

(is) wápatu, and it the Indians pulling and boiling eat; masteir ace they

ütátka. Taktú kí tehílaham slápsís; kinkání tehúi.

with the Purple (is) wápatu

Teeth

Tsúk käilatat lu'sha, pakí'sh; ka táumi tsélás: láp pëtch; kakákálakish slápsís 15

on ground extends, (is) estable; so long is the two feet; round flowers

pí'la gí'tko.

on top having.

Tsuníka  kôdsha käilant, é-ushtat, wali'dshat; pakí'sh. Slápsís 2" lawá-
grows on ground, on Lake, on cliffs; estable. The flowers 2" are

latk, tídsh pi'luutikó, mú lũ'ká gí'tk; ká'ilatat lu'sha.

wide, nicely smelling, a large bulb having, so ground it lies.

Wášáam mú'na á'sha kä'ilatat, pakí'sh; kôdsha wałidsat, pí'lpali slápsís.

deep lies in ground, estable, grows among cliffs, white (is) flower.

Wi'wi atní, kôdsha táiletat; pakí'sh slápsís; kétsa pílpati.

the tall, grows on straight estable (is) the bud; grows white

To the above are added a few non-alimentary substances;

Külügamsh  tů'ísh a tů'íka käilatat, ká-i pakí'sh, ptehi'nk: ká'im-luíochtksh 21

upwards stands from ground, not estable, thus looking; as a fish killing article

witsóolwánk wúnsat tamádsank téwás; kitchkaní slápsís.

while not fishing in the canoe they fasten (it) the fished small (is) the flower;
TOPOGRAPHY AND NATURAL PRODUCTS.

Skândanks pushpú’shlish shlapsháltko, klú’kots, kédsha táletat; kú-idshi, ká-i has a dark flower (is a poisoner, grows on straight) toasted bad, not stalk;
pákiish. Pú’shzmú kápikamám száwanks kó-idse klú’kótk’ish. edatable. The limbs of the young plant with parasites are bad, no poisons.
3 Sté ds ká-i pakísh. múmumu liáshps, kiám-húc’té’k’sh; witsó’slank é-ushtat not edatable. downy flowers, a fish-killing article; white-net-fishing in Lake shít liá.
Títshásh klú’si’o’ tchánku wá’ushtat shtókla. as a swimming-sucker on canoe they stick up.
6 Wákinsh a kédsha pánút. Máklaks iška pánút hultámpkash shatelomá- with roast (it) they they stick up. growths on the pan. The Thélante pick it on pan-tree sticking to smear themselves shlík, liisánk sha shné’lakshat. Tchú tchík sha nák’'shit wá’- with roast (it) they they stick up. Then they after baking with titka vukút’ánk -shhatelomá télish, píná’’sh kchál’kishtka shkuk- knife scraping (it). smear it on faces, themselves from scurvy to pre-
luámpkashu; pl’á’’ tak sha iwín’ank shtó-wa.

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 ámk or tshlash 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 lacunary 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 tá mí “so long only”; the length being shown by gesture of hand. Also expressed by ka taniani. 149. 1, and Note. The yánte-plant grows to a length of 18 to 20 inches, the height of the camass- or pú’k’s plant.
146. 3. Kapiuntsám. The kapiunts’-seed grows on a prairie-grass, like the tchí- pash and míg-tak- seed.
146. 7. 11. Palpal stands for palpal (originally palpal-li), having lost its terminal i by apocope; palpalish shlapalishaltko incorporates the adjective white into the verbal adjective “having flowers”. This phrase may be circumscribed by palpalish shlapalish gítko. Cf. 133, 6, and Note, and 150, 1.
146. 8. wi-ukayant kládáshamát. 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-ukayantat kládáshamít; the subjective case: wi-ukam kládásham.
146. 12. Kénawat 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 tolín, serves in the West to designate all kinds of rushes, stalks, and grass-like plants growing in the water and wet grounds. By kóčtar are meant the Williamson and the Sprague Rivers.

147. 1. Khápa 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: taletat, locative case of tális (or tálësh?), straight stem, from táltalí “forming a straight, unbroken line.” The ktú'ks grows in the water, like the wild pursnip (skawanks): 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. Kú'kta. This plant attains a length of about 6 inches.

147. 6. 7. Kals is the globular bulb of the witchpiai water-plant.

147. 8. Ká's, ká'sh. This plant produces a hard, whitish, farinaceous bulb, which is commonly spoken of as ipo, a Shasta term, and is one of the most important food articles of the Oregonian Indians. To dig or collect ká'sh: ká'shla, ká'shla.

147. 9-13. Kól', also pronounced kó'l, gí'r, gu'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 nobody 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. 1825, page 370) that the Osages ascribe to the plant woshoba peshal the power of scaring away the black bear. This plant is an annual growth possessing sudorific and cathartic properties. Washobe is the black bear, mitchü the grizzly bear in that Southern Dakota dialect.

147. 9. hi'č'mtcha gí'r: “the kól in this condition,” viz: in the ripe state. The kól-plant is ripe when the stalk becomes red or reddish.

147. 10. me'yá. Speaking of many women digging bulbs or roots, stá'la, stá'îla is the regular form; its proper signification is: “to fill up” “to fill” (the conical root basket worn on back, yáki).

147. 10. 11. púč'kúshmatat: “to their old roasting place”; pukúshmat might stand instead. The locative suffix -tät, -ät is here appended to a verbal substantive of púč’a, to roast, standing in the possessive case -am, and -ät is the suffix marking past tense. The guttural k has become distended into kg.

147. 12. č'nt or č'nd for ená, conditional of éna. Instead of č'nt, adshant (for adshmat) may stand in the Klamath Lake dialect.

147. 14. Lápá' etc. The import of this sentence is: “Lápá ripens in the month when autumn begins.”

148. 1. Má'í 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. Nú'tak. This grass belongs to the genus Glycerium, as identified by Dr. E. Foreman, and produces a tiny, grayish bright seed of tchipash 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. Päwahsh properly means tongue.

148, 11. Pük's 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 succulent and nutritious, ripens in May and June, and by the roasting or baking process described in the text becomes as hard as stone. The Mákłaks call it after pük'a to roast, the Shast name is sók, the Pit River name áhналé, 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. púlyantch. The gathering of this pupa or chrysalid and of its caterpillar, the sëksi'ksh, 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 kâfl'gts', is collected and roasted by them in the same way and tastes like eggs. kshù'n pueti-lank: putting grass under the chrysalids, not under the heated stones. The stones are replaced by other heated ones, as soon as they have cooled off; the larva assumes a black color after roasting and tastes like eggs. See púlyantch in Dictionary.

148, 19. gniyakshá'ngšt. 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 kálpka-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. shámk'k hak, contraction of shámkish hak or ak.

149, 1. ka tanian for ka taniani "so much in width or extent." The bud of the táksish has a width of about half an inch. Cf. Note to 146, 1.

149, 3. 4. tók. This aquatic grass grows about two feet high; by é-ushtat is meant, here and in tsí'kal: Upper Klamath Lake.

149, 3. päl'pali, vocalic dissimilation of pálpali or päl'pali; cf. takti'kli 149, 14.

149, 5. Tehî'psam 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 nítkak-seed, and both are striking instances of the persistence of the Indians in keeping up their old mode of living, when by agriculture and stock-raising they could procure provisions with infinitely less trouble and in much shorter time.
149. 6. tü'kš is probably the adessive case of tö'ke (ō) fire-place, hearth: tö'kš-ši.
149. 12. Tchua is the long, cylindric root of the Sagittaria sagittifolia, an aquatic plant common in the West and East of the United States. In Oregon the term potato or wāpatu (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 wāpatu varies between red, reddish and whitish.
149. 17. Tsuni'ka. The flower has a diameter from two to three inches.
149. 21. Ku'1/amsh is put on strings by the women and thus serves to attract the fish.
149. 21. Itč'nik: after this word ought to be seen the picture of a tiny vegetal cylinder, about one inch long and slightly curved.

E-UKSHIKISHAM kiUKSHAM shuí'sh shuiN ó'kish teh'ish.

INCANTATION SONGS OF THE KLAMATH LAKE PEOPLE.

1. Introductory song:
   Ya'ka ní, yä'ka ní, yä'ka ní etc. - - - - - - - I sing, I sing, I sing (in chorus).

2. Song, reference unknown:
   Wiwiwá! ní sháwalsh wita'k! - - - - - - - Blown off! the plum-art has disappeared from me!

3. Song of the wind:
   Kanítala m'sh ú shlewatknú'la? - - - - - - - - Who, I wonder, is blowing out of my mouth?
   Népaksh a-i ní'sh shlewitaknú'la. - - - - - - - The disease is emanating from my mouth.

4. The conjurer's song:
   Tuú ki nú shatashtaknú'la? - - - - - - - - What do I remove from my mouth?
   Ná'paks nú shatashtaknú'la. - - - - - - - - The disease I extract from my mouth.
   Tuú ki uú shatashtatzí'sh? - - - - - - - - What is the thing I take out?
   Ná'paks nú shatashtatzí'sh. - - - - - - - - It is the disease I am taking out.
5. Song of the woodchuck:
Kiila nu guti'la nu
I am descending into the ground.

6. Little girl's song:
Shuashmáyálti, shuashmáyálti
In quill-fringed buckskin dressed.

7. Song of the washpalaks-for:
Á'kalá'kela nu, á'kalá'kela nu
Long and slim I am, long and slim I am.

8. Song of the fire-mantle:
Lá'luksash nü shkutiya
In fire-flames I am enveloped.

9. Song of the tidkísh-cranes:
Nü shnu'lashtat nü tgelíwa
I stand upon the rim of my nest.

10. Song of the blind medicine-girl:
Tchatchelushkánka nü tehúntchiísh shmečítko
I search the ground with my hands, find there the feathers of the yellow hammer and devour them.

11. Another song of the same:
Palák! ish hú lúlpalpaliat!
Quick! make ye eyes for me!

12. Bird's song:
Nu'sh pi lau tiláhuansha
As a head only, I roll around.

13. Song, reference unknown:
Tuá pash nü? tuá pash a nü?
What am I? what am I?

14. Song, reference unknown:
Há láyam'na, nü láyam'na
This round thing I hold in my hand.

15. Song of the long-tailed black marten:
A wálzateháká nü gátám'ya
I the black marten, I travel around this land.
16. *Song of the skunk:*
   Yámash'tka nú tuituigidsha
   In the north wind I dance around, tail spread, festive and gay.

17. *Chorus song:*
   Tuá ki nú kóga?
   ná'paks ai nú kóga.
   What do I suck out? The disease I am sucking out.

18. *Song of the boards:*
   Pápkash huálta
   Lumber-boards are rattling.

19. *Song of the lizard:*
   Kí! ki'ya nú afkana
   Lo! thus the lizard stick my head out.

20. *Song, reference unknown:*
   Yámash ai nú’sh wíkunmapka
   The north wind has followed me.

21. *Song of the black mouse:*
   Tuá ki nú tashulóla?
   ná'poks ai nú tashulu'la.
   Through what do I pass with my paws?
   My paws glide over the hair of the disease.

22. *Song of the washpáldaksfox:*
   L'kíshí, L'kíshí gená
   Crazed I am wandering.

23. *Song of the weasel:*
   Shá'ka nú, shéka nú
   I am squealing, I am squalling.

24. *Song of the dog:*
   Wátchag ai nú nú’kanka,
   yámash'tka nú nú’kanka.
   I the dog am straying.
   In the north wind I am straying.

25. *Song, reference unknown:*
   Shlá'wish á-i nísh wílhu'a
   The storm gust dashes right on me.
26. *Song, reference unknown:*

Mù'mení gé-u stù'kísh gi  

Heavy hailstones I possess.

27. *Song, reference unknown:*

Nàínaya! ní'sh shléwish wîtnank!  

I am shivering! the wind blows down on me!

28. *Song of the bug:*

Sha'ízish a-i ní kóga  

The bug, I bite and suck.

29. *Song of the mink:*

Mù'ashtka nù udumúlpka  

I am swimming out while the south wind blows.

30. *Song of the young silver-fox:*

Wánam wéash nù wilamúlpka  

The young red fox I follow up.

31. *The incantation sings:*

Shu'í'sh hátaq nù géna nù  

I the song I am walking here.

32. *Fox's song:*

Lalálashtala wiká nù  

I am blowing air from my flanks.

33. *Song of the tuunikísh-crane:*

Tuánízí, tuánzí, tuánzí, tuánzí . . . . . nù.  

On the mountain top I am peeping out,

34. *Songs, forming refrains to song No. 33.*

a-ahahíya, a-aha-a-ahíya  

What thing do I blow around?

a nù hé-e-i, a nù hé-e-i  

The disease I am blowing around in the air.

35. *Song of the disease:*

Tuá nù shléwil'am'na?  

What thing do I blow around?

népaks an shléwil'am'na.  

The disease I am blowing around in the air.

36. *Song of the grizzly bear's cub:*

Ya'natát nù citaktnúla,  

On the mountain top I am peeping out,

lú'kám nù wéash gi.  

Of the grizzly bear I am the child.
37. *Song of the female wolf:*

Kā'-uchish gu'lú h'litantana

1. The she-wolf am rolling against (a tree).

38. *Spoken by the conjurer while manipulating:*

Netá, netá . . . . . . . hahayí-ia

Nenu', nenú' . . . . . . . hahayí-ia

39. *Song of the tehivititiyaga-bird:*

Kú-i wi'tila, kú-i wi'tila

Fearfully the wind blows underneath here.

40. *Song of the blind girl:*

Lúashta nú lú'ehipka,

käfìa nákant ní luyapka.

In the fog I am straying blind,
All over the earth I am wandering.

41. *Song of the water-bag:*

Ádshi ádshi teháya, ádshi ádshi teháya

I am scratching up the ground.

42. *Song of the grizzly bear:*

Kāfìa nú hù shlu'tila

I am wafted off from the mountain.

43. *Song of the little gray tekass-bird:*

Yaínash a-i nú shlüóla

44. *Song of the slöks or spirit:*

Kákó pilá nú la-uláwa

Reduced to mere bones, I rattle through the air.

45. *Song by the disease, found to live in water:*

Shléwishash nú tilutaknúla

Breath I am emitting.

46. *Song of the grizzly bear:*

Tunéputi gê-u wèlwash gi,

páltko gê-u wèlwash gi.

I have five water springs and (all) my springs are dry.

47. *Song of the black snake:*

Wámnaksh ai i' nú túñulúla

I the black-spotted snake am hanging here.
48. Conjurer’s own song:
   Kā’ilantî nù sh’il’shila  ざざざ | ざざ
   The earth, am resounding like the roll of thunder.

49. Bird’s song:
   Nená nù, nená nù  ざざ | ざざ
   I flutter along the ground (while walking).

50. Song of the grizzly bear:
   Yaimalâm shul’uylash  ざざ | ざ

51. Woman’s song:
   Shutpashuît kùn snewédshash gi  ざざ | ざざ | ざざ | ざ
   Shutpashuít a nì snewédshash gi  ざざ | ざざ | ざざ
   Painted I am on the body,
   I, a woman, am painted black.

52. Song of the weasel:
   Gaikash, gaikash muknumma ざざ | ざざ | ざざ | ざ
   Fooling, fooling I run around.

53. Song of the gray fox:
   Námuktua nù papí’sh gi  ざざ | ざざ | ざざ | ざ
   Everything I can devour.

54. The conjurer speaks as follows:
   Hú’nasht húk gek lüpi’ kálkēla, hút húnk tehâ’ka-ag tutió̦lak
   Therefore this (patient) first was hurt, that (his) mother after dreaming
   unák pápka. At tehik húnk kē’k k’lekshashala télshampka.
   Early she. Then this (patient) to the spirit-land turned his face.

55. Conjurer speaks:
   Kâggga waktâla i níshça’ni nà hémkanksh wáshí liwââchamp-ka-ka
   What (and) why then you towards me a while we were speaking indoors to hold up the
   kish? patient.

56. Conjurer’s song:
   Tuaítâla nísh hú lžé’tkùlata? ざざ | ざざ | ざざ | ざざ | ざざ
   gu’pal a-i nísh lžé’tkuîla.
   What is coming out of my mouth?
   Black substance is hanging down from my mouth.

57. Song, reference unknown:
   Li’ashe aî nú’sh a lú’damnapka ざざ | ざざ | ざざ | ざざ | ざざ
   Fog followed drifting after me.
58. Song of the turtle:

Tuá ki nish ké-nula! \(-2\)\(-2\)\(-2\)-

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 Frohen, assisted by Mary, and though both persisted in the statement that the order in which the songs are sung was quite immaterial, I present them here in the order in which I obtained them.

Each of these song lines is sung many times by the conjurer, then repeated by the chorus a dozen times or more. The chorus varies the melody somewhat each time, but this musical variation is so slight and insignificant that the general impression of monotony is not dispelled by it. Quite a number of these songs have very pretty melodies, but by long repetition even these must of course produce tediousness and disgust; other songs have weird and strange tunes, others are quaint, but almost repulsive by their shrill accents; these may be said to form the transition to the mere howls and imitations of animal voices, which are frequent also in doctoring ceremonies, but more frequent in the war-shouts and funereal cries and wailings.

The animal or object of nature to which the conjurer attributes each of the song lines was not remembered in every instance. Where this reference was obtained, it was added at the head of the song or song line. The animals mentioned in these songs are all supposed to have been sent out by the conjurer to look out for the whereabouts of the personified disease, from which the patient is suffering, and whatever the conjurer sings about the animals refers to what he sees them doing while on their errand. On the distinction made between shum'sh and shinó'tkish cf. Note to song 9.

Kiúksam shum'sh is not merely a conjurer's song, but a mysterious agency connected with a spell of preternatural power. This spell is not exclusively attached to a song sung by a conjurer, but it may be borne also by a dream, disease, by some drug, or by that kind of witchcraft which is called elsewhere the evil eye. Kiúksam shum'sh is therefore a beneficial or destructive tamaunash 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/mičtank, seems preferable in this connection. Cf. 35.
154: 6. On grand occasions young women were in the habit of dressing in buck-skin 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 shmashmayalti: "the bull-frog in the shmáyalsh-dress." Cf. shmáyalsh. Zoologists call this frog: Rana pipiens.
154: 7. This is called washpalaksam shu'tish, the medico-song of the washpalaks-fox species, Vulpes velox. The exterior of this fox may be sketched by the words: ä'kênäkëcëká wàtechág hú'tchunák, a long-bodied dog is running or trotting. Cf. song 22.
154: 9. This is called the tuaksam shuinó'tkish or incantation sung by the crane itself through the mouth of the conjurer. Nobody could hear the bird's voice if the conjurer did not sing its song. A song, which the conjurer sings for himself and by which he does not interpret any animal or other object of nature, is called kiúksam shu'tish and is endowed with magic powers. In the West of the United States the tuaksam 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. Pilau for pila mi.
154: 14. The object to which song 14 refers is not known.
154: 15. Walgátehaga is very probably, though not certainly, a kind of marten. Mantles were made of its fur. This rimed incantation is called walgátekhalam shuinó'tkish.
155: 16. Called: teháishisham shuinó'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 kiúks feigns to suck out of the body the tiny object which is supposed to have caused the disease, and before he gets it out. kóga, kóka means originally to bite; bite first, then suck the disease out.
155: 18. Piipkasami 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 shuinó'tkish of a mule species with pig-like proboscis.
INCANTATIONS OF THE KLAMATH LAKE PEOPLE. 161

155; 22. lë'ksh, lëksh, dist. lëlaksh crazy, maddened, intoxicated. This song is sung also: lë'k'ksh, lë'k'ksh genâ: - - - - - - - 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. Lahlilash are both sides of one and the same beast.
156; 33. With these monotonous sounds the tuaklash or tuakish calls itself by its own cry: tuak, wák, tuak. Tuálgi is: tuák ni gi “tuák I am crying.” Cf. 154; 9. Two refrains to this line are formed by the two lines of No. 31.
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'likantana 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 welwashí gi; epenl'é syllables are frequent in these songs, e. g. walzâleika in song 15.
157; 47. The wáménighsh or wám'n'aks, a species of Pityophis, has large black spots and frequently occurs in the Klamath country. Tunulála means to hang down over something as over a rock.
153; 48. This is sung when water is poured over the patient. A more literal translation would be: “I am resounding within the ground.”
153; 50. Yáñanal shuliyulash means round, cylindric or globiform objects standing in a row on a mountain. The den of the grizzly bear is supposed to be in the mountains or on a mountain top. Cf. song 36. My informants did not know what the objects were which stood in a series, but if any religious notions were connected with them, we may compare the three sacred rocks standing on a mountain top in Peruvian mythology. These rocks were fetishes indicative of stone worship, representing a mother with two sons. Another myth mentions four of them, representing Catequil (the god of thunder), Viracocha, a sun god and a fire god. The song No. 50 is sung by the chorus while the kiuks is dancing.
158; 51. The paint was put on expressly for the dance and smeared across her breast or anywhere on body; gun for kē{nū}, ĝē{nū}, vowel ū 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. tutūlkatko, after having ceased to dream. This would imply, that after dreams fasting must be observed as a religious custom. K'lekshtalka for the correct form K'lekpakashtala. This phrase occurs in 68, 8., and is explained in Note.

158; 55. The meaning is rather obscure, probably owing to omissions.

**Kiuksham shui'ish.**

**CONJURER'S INCANTATIONS.**

Obtained from Chief Johnson and Sub-chief Dave Hill.

1. *Song of the disease:*

   Na'pakshtka hini nū; kahuashtat nū
   By sickness I am prostrate; I am (now) up in the clear sky.

2. *Song of the woodpecker:*

   Kōlash kā-a nū piupiutánma
   I am picking hard at the bark of a pine tree.

3. *Song of the tiiktukuash-hawk:*

   Kuāta nū tehiliká nū
   I am pinching hard.

4. *Song of the white-headed eagle:*

   Kaluashtat nū tehuchūa
   I am croaking high up in the skies.

5. *Song of the weasel:*

   Kālash nū shuina a nī yāna
   From under the ground I am singing.

6. *Song of the mink:*

   Atin teheli'wash géna
   Ripples in the water-sheet I am spreading far and wide.

7. *Song of the skunk:*

   Tē-i, tē-i, ksu-ulza
   With shortened steps I am dancing.
CONJURER'S INCANTATIONS.

8. Song of the quiver:
   Yáliash nū tadsí tadsí  _ - _ | _ - | _ - | _

9. Song by a companion of the old frog:
   Kú-e welkhash nū wełwash tełaliskiya  _ - _ | _ - _ | _ - _ | _ - _
   An old frog-woman I sit down at the spring.

10. Song of the gáwi-bird:
    Sháwalish hai nū shlananiya  _ - _ | _ - _ | _ - _
    A flint-headed arrow I am ready to dispatch.

11. Song of the eagle-feather:
    Mú'kash a gi nū, gená nū, hō  _ - _ | _ - _ | _ - _ | _ - _
    I am the eagle-feather, I am going down, hō!

12. Song, reference unknown:
    Kú-i hai nen ksul'ka
    I feel too bad for dancing.

13. Song of the dwarf:
    Na'hmias nani nani-nanî-a a a nanî . . . . nanî, nani-i-ă

14. Song, reference unknown:
    Kálla nū sp'ammâ  _ - _ | _ - _
    I am dragging out dirt.

15. Song, reference unknown:
    Shápashón nû laki gi
    I am the lord of the sun.

16. Song of the shaizish-bird:
    Shaizîsh gîluna gânlâmola  _ - _ | _ - _ | _ - _ | _ - _ | _
    I the little black female bird am lost and strayed.

NOTES.

162; 1. By others this song was given as follows: Nā'paks kiu'ina kalowát nū: "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 pi'pi'n; the Klamath Lakes call a spotted kind of woodpecker shpin'hpus. Both terms are derived from an onomatopoetic radix piu, imitating the picking at the bark by the woodpecker.

162; 3. The tük'tukwauh 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 yauñal, white-headed or bald eagle, Haliaetus leucocephalus, another conjurer’s song was obtained. Cf. 165: 5.

5. The wording of this song could not be obtained with certainty.


7. têi, têi 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. Yahiaash is a kind of aquatic bird.

9. A similarly worded song is in the Modoc collection, given by Toby Riddle.

10. Sháwalish is here lengthened into shâwalish for metrical reasons.

11. This is a favorite song of a kuiks on the Williamson River, called Skukum 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 na’nias, 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.

13-16 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 ptechiwp in Dictionary.

E-UKSHIKISHAM KIUKSAM SHUISH.

INCANTATIONS OF THE KLAMATH LAKE CONJURERS.

OBTAINED FROM “SERGEANT” MORGAN.

1. Song of the Lake:
Ktsâlui gé’u é-ush
My lake is glittering in azure colors.

2. Song of the rain-storm:
Gé’u a-i népaks népka,
gulkâsh gé’u hù shuish.
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 hú’t liiá’sish
This here is my long magic arrow.

4. Song of the North wind:
Yámsam gé’u gé’ish kápa
I am the North wind, and in my path I am irresistible.
5. *Song of the yu'kal-eagle:*

   Pláina nù ksháki'dsha  \( \_\_ | \_\_ | \_\_ \)

   High up in the skies I describe my magic circles.

6. *Song of the little sucker:*

   Yénash ai nish sléwish 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 génuish  \( \_\_ | \_\_ | \_\_ | \_\_ \)

   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 kléyna:*

    Munána nù shuiná

    Down in the dark ground I am singing my strain.

11. *Conjurer's song of the rope:*

    Kénûks a-i nù stú'ni-uapk  \( \_\_ | \_\_ | \_\_ | \_\_ \)

    I will pull a rope from my entrails.

12. *Gray wolf's song:*

    Ké-ntchish ai nù shuí'sh gi  \( \_\_ | \_\_ | \_\_ | \_\_ \)

    I am the gray wolf's magic song.

13. *Song of the female lizard, k'I'a kálu:*

    Skúlala 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'I'a laki:*

    Ksálui 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 é-us  \( \_\_ | \_\_ | \_\_ | \_\_ \)

    In my lake ripples I am spreading.

16. *Song of the yellow jacket or k'ínsh:*

    Nû' ai nen nú'tú'yi'anna

    Here I am buzzing around.
17. Song of the young deer’s claws:
   Kods’ings a gé-u wálta
   My deer-claws are rattling.

18. Song of the kšh’kšhnish-hawk:
   Wc’ash á-i nû kshükát’kal |
   | |
   I carry my offspring with me.

19. Song of the pelican or kúmal:
   Há wishtkak nû núyamma |
   |
   Noisily I am blowing around.

20. Song of the swan:
   Kú’š’ham gé-u wítch’taks
   By me, by the swan, this storm has been produced.

21. Woman’s song:
   Kutchi’ngshka hû’ mú’lu’esh
   The feet of a young deer are my medicine-tools.

22. Song of the male kúls or kálzalsh-bird:
   Ká’š’sam gé-u lúmalaks
   This is my song, the kálsh-bird’s, who made the fog.

23. Song of the female kálsh-bird:
   Ká’š’sam kú’lo gé-u lúmalaks
   Like my consort, the kálsh-bird, I produce fog at will.

24. Song of the otter or kólla:
   Conjurer: Gútkaks gé-u nép’k
   The small-pox brought by me, the otter, is upon ye.
   Chorus: Kill’lga kól’tam génuish
   The otter’s tread has whirled up the dust.

25. Conjurer’s song:
   Kó’-idsi ai nû shui’sh gi
   I am a conjurer’s fatal song.

26. Funeral song:
   Lú’luksam nû skú’tchaltko
   I am now wrapped in the garments of fire-flame.

27. Song of the mímaktsu-duck:
   Gutitgéul’sh gé-u nép’k’a |
   |
   Belly-ache is the disease which I carry along with me.
28. Song of mpämpaktish-duck:
   Gutítkuls gé-u nú'paks
   Belly-ache is the disease I am bringing on.

29. Song of the South wind:
   Mú'ash ai nú' shui'sh gi, — — — —
   kâila nú' wikánsha. — — — —
   I am the South wind's magic song and sweep over the earth.

30. Song of the conjurer's implements:
   Tchí hú tehé-us mú'luash;
   kóltam gé-u hú mú'luash,
   szü'l gé-u hú mú'luash.
   So looks the medicine-tool taken from the yellow hammer;
   This is my curing-tool, that of the otter;
   This is my curing-tool, that of the otter-skin belt.

31. Song of the black náta-duck:
   Nú ai náta shui'sh
   The náta-duck is now singing about itself.

32. Song of the nú' sh-tilansnéash-bird:
   Lu'paksh gé-u mú'luash — — — —
   White chalk is my medicine-tool.

33. Song of the pipe:
   Kátechkalam mú'luash.
   pálk gé-u mú'luash.
   The smoking pipe is my medicine-tool, the implement for the tobacco.

34. Song of the scoop:
   É-usam mú'luash,
   pálá hú gé-u mú'luash hú.
   This scooping-paddle is my curing-instrument, that tool used on the lake.

35. Song of the pōp-tsikas bird:
   Pōp tsikas nú' shui'sh gi — — — —
   I am the incantation of the little pōp-tsikas bird.

36. Song of the shká'-bird:
   Nú ai nen nú' shui'sh gi. — — — —
   p'laina nú' kaki'dsa. — — — —
   I am a magic song and circle high above the earth.
37. **Song of Old Marten or Skélamtch:**

Nû' ai nen aggi'dsha \[\_\_ \_|\_\_\_\_|\_\_\_

I go up and stick fast to the tree.

38. **Song of spirits' walking-stick, or skâ'ksam hâ'kskísh:**

Skû'ks ai nû sí'kamba í

Leaning on a staff, I the dead man's spirit am traveling.

39. **Song of the large black woodpecker:**

Skû'kashak nû ná'pka

I the young woodpecker have brought on sickness.

40. **Song of the strap made of otter skin (sžî'i):**

Sžî'i ai nû mú'luash, \[\_\_\_|\_\_\_\_\_\_||\_\_\_\_\_

sžî'i ai nû shui'sh gi. \[\_\_\_|\_\_\_\_\_\_\_\_\_\_\_\_

I the skin-strap am a conjurer's tool, I am a magic song.

41. **Song of the sžî'bi-bird:**

Sžî'pa nû shui'sh

Or, in other words:

I the sžî'bi-bird am singing about myself.

42. **Song of the storm-blast:**

Slewish ai nû wuyámna

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 spâ'm or female shkâ'-bird:**

Kaiflash nû shnolóka

I am snapping at the ground.

45. **Song of the sweat-lodge stick-hole:**

Stsaússawalks gé-u shui'sh gi \[\_\_\_|\_\_\_\_\_\_\_\_\_

This is my song, that of the stick-hole.

46. **Song of the loon or táplal:**

Tseléwash nish shiálammü taplálas

I am the loon and my waves follow me.

47. **Song of the bodily pains:**

Tatkti'sh ai nû ná'pka

I the painfulness have come upon ye.
48. *Song of famine or hunger:*
   Ti' mish ai ge'-u nü'pka
   The pangs of hunger I carry about.

49. *Song of the West wind:*
   Tzalamátkiní kú-idsi nú
   Sléwish hú widsápka.
   I the West wind, high above the earth I blow as a pernicious wind-gust.

50. *Song of the taktukuash fish-hawk:*
   Pláina nú kshákd'sha,
   Kálo ní kshékansha.
   I the taktukuash would like to fly over the country.
   High up in the skies I soar and turn my circles.
   Through the clear skies I am carrying my prey.

51. *Song of the tsákénush, an aquatic bird:*
   Ká'lash ak nú wúya tsákénúsh
   I the tsákénush would like to fly over the country.

52. *Song of a gray aquatic fowl, called tchákink:*
   Shaikish ai nú yú'tá
   I the shaikish I walk with ponderous steps.

53. *The little boy's song:*
   Tsákiag a-i nú shuí'sh gi,
   Lémé-ish 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:*
   Tsála-esh nú köka tsántsan
   I the tsántsan-bird am eating up the salmon.

55. *Song of the weasel or tsásgai:*
   Ktsálui nú gënhuish
   While walking I shine in my multiple colors.

56. *Weasel's magic song:*
   Tsaskáyam ge'-u ká'la,
   Guyúma kë'-n ká'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 tcháwash-fish am singing my own song.
58. *Song of the tsi'kta-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. *Tsiszizi-bird's song:*
   Nù ai nen nù shuí'sh gi
   I am singing about myself.

60. *Song of the tsítsiwásh-bird:*
   Tsítsíswá'sam kë'sh múlua
   The snow made by me, the tsítsiwásh-bird, is ready to arrive.

61. *Song of the blue jay, or tszą-utszą'-nsh:*
   Sankáwaltk ai nù shuí'sh
   High-crested I sing my song.

62. *Song of the large black vulture:*
   Tchuaish ai nù naggi'dsa
   I the vulture describe my circles in the air.

63. *Song of the wákash-crane:*
   Wákash ní tehek'la
   I the wákash-crane crouch on the water's edge.

64. *Song of the young wákash-crane:*
   Wakáshak nù ná'pka
   The disease brought on comes from me, the young wákash-bird.

65. *Woodpecker's song:*
   Wákwaikins winta wálashtat
   I, the woodpecker, am holding fast the tree-stem.

66. *Song of the wáhlas-tree:*
   Walásh ai nù wawikanka
   I the pole-tree am shaking my crown.

67. *Song of the wáú'htuash-duck:*
   Wa'-úhtu'ssam gé-u ná'pka
   A sickness has come, and I the wáú'htuash-duck have produced it.

68. *Song of the mallard-duck:*
   Wá'-aks ai ní tehéwa
   I the mallard float on the water's bosom.

69. *Song of the weiwash-goose:*
   Gé-u ai hú't witchtaks
   This tempest is my work.
70. Song of the little wipéli'wash forest-bird:

Wipéli'wash nù shuí'sh gi,
wuipléwésh nù shuí'sh.

My own song I sing, I the wipéli'wash-bird,
I the wuipléwésh am singing about myself.

71. Song of the witkatkjish-hawk:

Ge-u aì hù tê' sàwals,
wiwitkatkisam ge-u sàwals.

My head-crest this is, it is that of the witkatkis-hawk.

NOTES.

The incantations obtained from Morgan are mostly of the kind called shuino’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. Ktsâhîi, to be resplendent with colors, is mainly said of objects showing a blue or purple tinge; pû'ksam shâips ktsâhîi7ko, 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. Yamsam for Yimasham; 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. Gê-shish and genuish, genuish means the action of going and that of having gone, or the present and the past going; both were translated by “gait”, “tread”, a term which does not differ much from the real meaning. Both terms also occur in the songs obtained from “Doctor” John, and are mainly used of quadrupeds, amphibians, and reptiles.

164: 4. kiipa probably for gâhpa (nû), “I have come”.

165: 6. The ye’n sucker-fish is quite abundant in the lakes of the Klamath highlands and has been identified by Prof. E. D. Cope as the Catostomus labiatus.

165: 7. Yêwa. In Morgan’s series of incantations there are song-lines on wind-gusts, tempests, rain storms and on the winds blowing from each of the four cardinal points of the compass. These latter are not positively stated to be producers of disease, though they are dreaded on account of their force and violence. The East wind (yéwash) blowing over the alkaline or volcanic, arid lands of Southern Oregon sings: yêwa, yéwa (nû) which does not only signify “I blow from the East”, but also “I am howling”.

165: 11. Feigning to draw a rope or string from their own posteriors is a trick sometimes resorted to by doctoring practitioners to make a disease disappear.
165; 13. It is by no means certain whether the above is the full wording of this song or not.
165; 16. neu involves the idea: "you hear it yourselves." Cf. 167; 36. 170; 59.
166; 17. Kódsinksh was in this connection explained by lähanksam stéksh. Con-
jurers' rattles are made of dear'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 kâls flies around in cold nights followed often by foggy mornings,
and 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 sjú'l. This is
a broad strip of dressed otter skin, ornamented in various ways with shells, feathers,
bird-scalps, etc. To all these objects a magic power is attributed severally, and as they
are now all united on one strip of skin, this strip must unite the magic powers of them
all. The conjurer suspends the sjú'l on his neck and lets it dangle over his chest or
back, according to the manipulations in which he is engaged at the time. It is con-
sidered as one of the most powerful of all the curing tools or múlahash.
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. Sjú'pa is the abbreviated form of the possessive case in -am, as in wása
wéka 105, 9. and Note to 105, 7.; in: ni'le weksa, 144, 1. cf. 165; 13.
168; 44. Interpreted by others: "I am scolding and threatening the earth".
169; 50. Another tükünkuash song is contained in 162; 3. cf. Note.
169; 52. Shaikish is another name given to the teháikins.
169; 54. The kingfisher or Ceryle aleyon is called in Klamath Lake tehántchan,
tsiantsan, tehánsan after its cry: tehátschéchá, 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 tehánaish is the red headed vulture or black buzzard: Cathartes
aura. The Indian name is an imitation of the bird's cry.
170; 63, 64. The wákash-crane is identical with the tuákish, the name being derived
from its cry. These birds creep along the edge of the water in search of small fish.
Compare the tuákish songs 154; 9. 156; 33. 34.
170; 65. This song is much better expressed in the series of Modoc incantations:
174; 13. Here as well as there alliteration is perceptible.
170; 67. After gé-u, the subject of the sentence, ni'paks or the disease, is omitted.
In the name of the duck the final -s, -sh is geminated here in the possessive case, to
stand for wa-unhtú'casam.
170; 68. In the onomatopoetic word wákks the dissimilation of the vowel into
wák'aks is frequently observed. Also pronounced wékash.
170; 69. The weiwash- or waiwash-goose is a long-necked white bird, commonly
known as snow-goose: Anser hyperbores.
INCANTATIONS OF MODOC CONJURERS.

Obtained from Toby Riddle in the Modoc Dialect.

1. Shhō'ks or spirit's incantation:
   P'laitalántnǐsh nū shšinā
   I am singing to the heavens above.

2. Another of the same:
   Nulidshā nulidshā nulidshā
   ko-ỉidshántala kāìlìtalā kāìlpākshtala, tchiá.
   I am sliding, slipping, sliding.
   Towards that wretched land, towards that burning region, to remain there.

3. Another of the same:
   Tuā hak tála? tuā hak tála?
   hů'-ũtak tála, hů'-ũtak tála!
   What was it? what was it. It was he, it was himself!

4. Song of the dry water-spring:
   Wēlwash kāì nish palāllā
   Indeed my spring has dried up.

5. Song of the old frog:
   Kō-e welā'kash nū tehalekiya,
   welwāshtat nū tehaliča.
   I, the decrepit she-frog, sit down here by the water spring.

6. Song of the wind:
   Shléwish nū vuyámma,
   nānukash nū vuyámma,
   plānā nū vuyámma.
   I the wind am blowing,
   Everywhere I am blowing.
   In the skies I am blowing.
7. *Song of the five female elks:*

Wáti leliwa, leliwa; wáti leliwa, leliwa

\[ \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \]

The knife lying at the end of the knife range.

8. *Song of the fisher, a species of otter:*

Tuátala nísh i shudší’pka? níniá, níniá

\[ \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \]

tuátala nísh i shudší’pka i? neineyá, neneá

\[ \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \]

Why then do you pursue me so? You flutter and beat your wings.

9. *Young otter’s song:*

Kólta’lum nú wéash géna ámputka;

at ké-u guźi’zh ká’la niliwa,

at kái lemléno ká’la.

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:*

Téchá’shgai nú géna, \[ \sim \sim \mid \sim \sim \]

ká’la nú gaká’la, \[ \sim \sim \mid \sim \sim \]

téchá’shgai nú gaká’la. \[ \sim \sim \mid \sim \sim \]

\[ \]

I the weasel am starting;
On the soil I draw my circles;
I the weasel I travel in circles.

11. *Song of the weasel:*

É-eni nú witka shkó’ksam steínash \[ \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \]

In the spirit-land I blew out from me the heart of the skó’ksh.

12. *Mink’s song:*

Klí’pa nú gená’la \[ \sim \sim \mid \sim \sim \mid \sim \sim \]

I the mink am starting off.

13. *Song of the woodpecker:*

Wákwakinsh nú wínita, \[ \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \]

p’lá’i tél’sham wapálatat; \[ \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \]

wákwakinsh nú wínita, \[ \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \]

nú yánu tél’sham wínita. \[ \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim \]

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 nù húlpato,  - - - - |

nde-adálkatko 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 huyánna, - - - - |

pláina nú huyánna, - - - - |

I the spider am going up; upwards I travel.

16. *Patient's song*:

Kàíla nú słuinálla - - - - |

I am singing my Earth song.

17. *Another of the same*:

At gé-u steínash wakí'dsha!

Now my heart has returned.

18. *Another of the same*:

Átutú huggi'dsha!

Now it has turned!

19. *Another of the same*:

Gé-u hù gépkash kàíla słuáktcha

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. Kàílpukshtala 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 Mùnataalkii.

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.
176  POETIC TEXTS.

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 elk 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 skiu's'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 l-, because the body of the spider is round-shaped.

175; 16. On falling sick, a spirit orders the patient to sing and repeat this Earth-song line for hours.

175; 17. "I have recovered the use of my senses."

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KÁKASHAM KIUKSAM SHUÍSH.

INCANTATIONS.

GIVEN BY KÁKASH OR "DOCTOR JOHN" IN THE KLAMATH LAKE DIALECT.

Kálo. Kálo nû na shá'shatk, shi'wish nû na shá'shatk, nû kálo pl'ai nû wîtsa.
3 Káila. Káila ai nû shuí'sh gi; káila ai ni wälta, káila nû ai shawáltata.
Lo'k. Sháshapsh na shá'shatk; sháshapsham génuish, gé-u génhuish nû géna.
6 Witá'm. Nû ai witá'm gi, nû ai shuína witá'm; uû ai na shá'shatk an, at an géna: géna an atí, gémpéle an.
INCANTATIONS.

Witā’m kūlo. Witā’m ai ní géna; nū a kū’luak, kū’luak ai n géna.
Witāmāga. Nū a witāmāk, hōtelna n wi’tāmāk; witāmāk a n; lápi ai nū
witā’mak.
Wātsg. Nū ai hū wātsag; slu’shank, nū ai shuiná u wātsag.
Wīhāg. Nū ai wil’hāg, hōtelna n wi’thāg; géna an wi’thāg, at’ ni géna
nū; nā-asht shā’shatk willāga n.
Walzátechka. Nū ai walzátechka, walzátechka u géna; kāila ni géna, nū wal-
kātechka.
Kū’ltu. Nū a kū’lt gi; kū’lta i ni géna, kū’ltam at hūk génuish.
Pé’p. Pā’p a nū gi; pā’p an a nū shēshatk; nū a gātpa pā’p, at’ ni hū’dshna,
nū a hū’dshna.
Tchāshgai. Tchāshgai nū kā-ika, tchāshgai nū géna.
Klī’pa. Klīpa nū ai shuin’sh; koyóma klī’pam génuish.
Gīwash. Nū ai gi’wash, p’laina nū ai hō’tsna; lā’pi ai ni gi’wash, shēshatk
nū gi’wash.
Kāk. Nū ai kā’k gi; sāwals gé-u yā-uya.
Wékwekash. Wékwekash ai nū shahuáltampk; nū wékwekash slū’ka, shā-
waltechnish slū’ka wékwekash.
Tsāntsan Nū ai tsāntsan shu’i’sh gi; nū na shā’shatk tsantsaná-ag, nū ai
tsāntsan shā’wa n.
Shkē. Nū ai shgē gi, hū’ntsna a nū, tiā’muk a hū’ntsna, nū a hū’ntsna, mā’-
makla nū shnu’kuapk, huntsāmpēluapk a nū; nū a kēlī’wi, tehaggáya nū.
Nan’lash. Kālowat shidshi’yaamma nan’lash.
Pī’shash. Nū ai pī’shash, pīshash nā-asht shā’shatk; hūt nā’sht shā’shatk
pī’shash; guyántsia pī’shash, nū guyántsia.
Shnē-ish. Shnē-ish an nā’sht shā’shatk.
Tāphal. Nū a-i tāphāl gi, nū’sh a-i shlāwī’tu, kā’mat a-i shlāwī’ta.
Mpāmpaktish. Mpāmpaktish an shiuōta nū, k’lektk an shnayā’na.
Kāwiaga. Nū a-i kāwiag, ski’ntsan an kāwiag.
Tsīlsh. Tsīlsh nū a hū’tsna; gé-u nū kāluiš.
Tseléyash. Nū a tseléyash shu’i’sh gi; tselē’yash mish kōka.
Tchū’pkksh. Nū-asht tehkūsh tsū’pkksh, nū a na shā’shatk, nū ai mū’ni kīā’m gi.
Nzāka. Nū kitchkān nū an nzāka géna.
Kú'tcha-aga. Winua n a kú'tsag, shéshatk kú'tsag; pákish wák kú'tsag.
Wekétash. Nú ai weketásh gi; wéketa nù shahuntámpka, nù shahuntámpka,
3 nù weketásh shéwa.
Mánkaga. Ná-asht shá'shatk, mániksh shá'shatk.
Kánulsh. Gái a gé-u kánulsh, gé-u hút kánulsh; nù shá-ípéle kánulsh,
6 'pláiwash kánulsh.
Pápkash. Pápkash wálta gé-u a gé-ish: wálta gé-u gé-ish pápksham huhlp;
kâ'gi gé-u pápkash gé-ish.
9 Súa'klish. Nú ai spá'klish, ná-asht shá'shatk.
Shláótkish. Gé-u a shléó'tksh, gá' ki hú shléo'tksh; wádši'tsi ánku, túm
uds'i'ási; túm i'lyži, túmí ánku, túnia gé-u ánku gi.
12 Pá'ksh. Shlí'shám gé-u pá'ksh; kâchégal gé-u shú'sh.
Welekag. Nú ai wele'kag; nù a tehía wele'žatkank; g'é'k a huhlp, g'é'k a mú-
múatch.

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 nù, I, is often repeated three times in one sentence, in
the form of nù, nù, an (a nù), ank (a nù gi), na (nù 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, panwash (under kalo), and the marten, Skélanitch (under pé'p).
I have arranged all the songs in categories of natural objects.

Kákash also furnished a series of limbs and organs of certain animals which were
supposed to exercise supernatural powers, and therefore were made the subject of a
shunish, shui'utksh, or incantation. They are as follows: of the black bear, the head,
snout, paws, fur and heart; of the dog, the head, hair, fur, ears, tail and paws; of the
weasel (téhánñgai), the head, eyes, snout, nose, chin, long hair, paws and tail; of the
mink, the paws, snout, fur, tail and heart; of the shunish-duck, the head and legs; of the
salmon, the head and fins; of the fly, the wings (ís, black or white) and legs.
About the young antelope and old woman's spirit (wif'ag and welékaga) 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, huiálta) was made by
Doctor John on the subject of his own imprisonment, the cause of which I have related
elsewhere.

176; 4. Shi'shatk, Shi'shatkamitch is the mythologic name of the grizzly bear: 118, 1.
SUBJECT LIST OF INCANTATIONS. 179

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 (mumu'atch wil'h&am) form the subject of a shui'sh.

177; 13. Koyóma. The same idea is met with in 169; 56. 166; 24.

178; 7. Pt'ipkash. This song of the lumber-boards was more completely remembered than the one quoted 155; 18.

178; 12. Pa'ksh. A similar tobacco-pipe song is to be found 167; 33.

178; 13. Wel'i'zatka, to travel around or appear as an old woman's spirit.

SUBJECT LIST OF VARIOUS KINDS OF INCANTATIONS IN USE AMONG THE KLAMATH LAKE PEOPLE.

OBTAINED FROM "SERGEANT" MORGAN.

Yámashe kiiúkam whui'sh, mu'ash, tza'alamash, yéwash, slá'wish, pa'hash, lémé-ışh, hiepalsh, kó'ðdhash, gulkásh.

Sáppas kiiúkam whui'sh, sháp'isam stuti'sh; yána, wálidsh, ktá'í sú- 3

Sú'áwesh kiiúkam whui'sh, welékaq, tsákiag, tsákiaga tsú'atzaq; 6

K'muchá'witk: kó'idshí whui'sh géní kii'ilati.

Gú'átkaks kiiúkam whui'sh, gudítguls, shill'ls, tátktish, lúlúlish, tiló-

takna, tii'mish.

Munána tátumniwh kiiúkam whui'sh, kélá'nya, múkukag, wáshaqag.
gi’wash, ts’asgai, ts’askyaya wéas, kólta wéas, Skélauntch, wálzatska, kútche-
squirrel, wesen, wesen’s young, otter’s young, Old Morten, black morten, deer’s
ingsh, wán, ké-útchish, witi’m, lú’k.
claw, silver, gray wolf, black bear, grizzly.
3 Yaítkal kiúksam shu’ish, tehnuish, tsásťibs, skólos, pláiwash.
Bald eagle  has a medicine-song, black vulture, a black night-
bird, buzzard.
Ndukíš’kiúksam shu’ish, witékátish, tsíktu, tsíntsam, túktukuwash,
Pigeon hawk  has an incantation, small hawk, little fishing: fish hawk.
sháki’, spú’ém.
gray hawk species.
6 Wákwanísh’kiúksam shu’ish, shpi’úlpush, skaúkush.
Red-headed wood  has an incantation, spotted woodpecker, large black
pecker
Kákan kiúksam shu’ish, tsóks, tehnu-chíwásh, ná-nilinsh, shu’á’t.
Crow  is a medicine-song, blackbird. “snow producer,” black forest bird, sedge-cock.
Witnuash ká-íshalsh sháyuaksh kiúksam shu’ish, ká’kak-tkán tsíkka,
Snowbird in snow making expert is a conjurer’s medicine, yellowish
bird.
9 kálzals (kils), tehíkass kshíkshísh, wúiplé-ush, skúlía, tsísjí, tehá-ísh,
a spotted night-bird, little forest bird, bird, tsísjí, yellowhammer,
núsh-tíllantschésh, tsíjí-utszí-ush, póp-tsíkás.
“rollhead”, blue jay, pop-taikas.
Kúllá kiúksam shu’ish, wéaks, náta, mpámpaktish, tsáolaks, mának-
duck
Red-headed  has an incantation, mallard, little
duck
12 tsu, kúllshísh, wá-u’htush, túúti, múlálák, póp-wáiks.
white  large duck, long legged duck, young shoveler-duck, pop-wåiks.
duck
Weíwash kiúksam shu’ish, kú’ísh, kúmal, tsákénush, tehákiuks, tículal.
White goose  is a doctor’s medicine, swan, pelican, tekemsh, a gray fowl, lón.
Méhíús  kiúksam shu’ish, yá’n, tsúám, tsú’ílpa, teháwash, kú’tagsh,
Trot is a conjurer’s medicine- song
shíla
15 tsáiyash.
shíla
Wáménags kiúksam shu’ish, kámtilag, wissink, ké-ísh.
Black snake  is a song-medicine, a black snake, garter snake, rattlesnake.
Lá-a-ambotichsh kiúksam shu’ish, wá-káta, kói, kia, skú’tig, lakí
“Never-Thirsty”  is a conjurer’s medicine, song, green frog, toad, lizard, lizard, chief
18 shnísham kó-ii. Kíns shíksam shu’ish, ánumam lák.
(la) of songs tóol. Yellow  is a conjurer’s medicine, horse-hair.
Wú’kash kiúksam shu’ish, wáussuass, ktséam, sá’l, waktúlush, wálhas.
Pond-lily seed  is a medicine-song, hemstitch grass, aquatic grass, arrow
shoat-wood, pole-tree.
Wú’ns  kiúksam shu’ish, ktsík, sikuus, kí’sh; syl’ kwu’ks, ndú’ks,
Dugout  is an incantation, oar, fish-spear, harpoon; otter-skin rope, pestle,
canooe
21 pála, káchgal, súwals.
coop, Indian tobacco, arrow-head.
Tánt waki’ish kiúksam shu’ish, shasktánilól’ts, wáwash, sháuñish, pápka.
If sweat- inside ladder is a conjurer’s song; outside ladder of sweat - evaporation, rafter, lumber,
house floor
stsánus wáiks, lú’loks, stú’kops, shú’mandwáwash.
stick-hole, fire, cavity, remains of old sweat-wash.
Lú'bucks, klépki kiúksam shu'ish, tsé-usam skú'tatk, tsé-usam tsú'yátk, 
white chalk, red paint, are doctors' songs, tebó-ash-dressed, tebó-ash-head-covered.

Kát'sítsuitsuéas kiúksam sluúsh, kat'hiáwash, lú'hucks skú'ü'tchaltk, 3
snow-drake witchcraft is a doctor's song, hair-tying, in fire-robed,
kDWam hú'kskish, hú'náish.
spirit's walking-staff, conjurer's arrow.

NOTES.

All these subjects of tamánash songs were obtained pell-mell and jotted down in 
a confusion. A clear insight into the quality of the songs known to this Indian could be 
atained only by classifying them into categories, as those of natural agencies, 
the winds, rocks, genera of animals, plants, tools and articles of native dress. Morgan 
had heard all these songs sung in former years, but when I met him he could remember 
the texts of those 71 songs only, which are to be found from page 164 to page 171. 
Many songs of this subject list are sung by the Modoc conjurers also.

Certain names of uncommon species of animals could not be rendered in English 
for want of information: to others the Dictionary will afford the best clue.

179; 4. káwam or kawam is a possessive case, requiring as its complement ansú
or kóke, kókeiga. To bathe in cel-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'yâtánt, or in its full form: tsú'yâtántko, has to be connected attributively
with the foregoing word: tsúkibg tsú'yâtántko “a restless boy, a little boy
unable to keep quiet on his seat.”

180; 1. tsúkíya wésh, kólta weas show the apocopated form of the possessive
before a vocalic sound. This is another example of the rule that Klamath seeks rather
than avoids kiúts. Cf. -tsá-wa-walks 168; 45; 180; 23, and Note to 168: 11.

180; 5. spú'm: said to be the female of the fat shkâ'bird. There exist conjurers'
songs about both, which I have given in this volume, page 167; 36; 168; 11.

180; 10. púp telekash seems to mean the “drinking or sipping bird” (cf. popo-i).

180; 17. Lú-a-ambótkish, “the one which refuses to drink” seems to be a newt.
Amblystoma, according to the description given of it by the Indians.

180; 17. kóí. The toad or bull-frog tamánash song is reputed to be the most
efficient of all these incantations.

180; 18. Ámpánam 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-ambutka 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; lú'oks 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 flogger.”
COOING AND WOOING.

I.

1. Yuyulînut, yuyulînut, yuyulînut
   I have passed into womanhood.

2. I-unêkszëni a yulîna ɔ - ɔ - ɔ - ɔ - ɔ -
   After sunset I get unwell.

3. Gî' lish kanî ludshôtchipka? ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
   Who comes there riding towards me?

4. Gënú i gît', o-ôlka, kinhâ'na! ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
   My little pigeon, fly right into the dovecot!

5. Gînîla hólakan; átûtû pî'xtgi ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
   This way follow me, before it is full daylight!

6. At mish mbushâ'aluapka lákim wëashash gi'sht
   ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
   I want to wed you, for you are the chief's son.

7. Kû-a mish nû ká-a ni mbushâ'aluapka, ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
   hûmâmasht tuâa gi'tkuapka.
   ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
   Very much I covet you for a husband,
   For in times to come you will live in affluence.

8. She: Tatâ i n'sh tuâ wažówe, wožówe, wožówe?
   He: Ê-ukik pî'la éwank, éwank, éwank!
   ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
   She: And when will you pay for me a wedding gift?
   He: A canoe I'll give you half filled with water.

9. Wëwanush kahîewuk túla kêkekanka ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
   He spends much money on women thinking to obtain them easily.

10. Mëshmush shû'dshipka káwantk tehilloyâga ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
    The poor youngster, he is driving one cow only.

11. Gëntala kû-i gûkanka pûshpushlish hishuûkhash!
    ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ - ɔ -
    It is not that black fellow that I am striving to secure!
12. Í-u nénak yan’wán i,  
í-u nénak lólal’z’ i.  
They say, that you are abandoned,
They say, that you are homeless.

13. Nánuk kalin’apka wéwan’sh, ná’dshek’ mutchéwat’k tut’hiéna  
All women are dead; only an old man is tottering about.

14. Ká-a tídshi snawéd’shash ní’sh shuí’-uashíp!  
That is a pretty female that follows me up!

15. Wák i núsh gitk vulálat inotlú?  
Why do you send me to sleep under the shadow of the cottonwood-tree?

16. Nú’sh ak gi’ntak i wíchí’kamó  
lúlula wíchí’kamó  
That’s because you love me that you rattle around the lodge.

17. Tcháki mish gún’tha,  
tcháki mish gún’tha,  
A youngster beyond your home, a young man beyond your lodge

18. Kayáta hu’lí, hu’lí’kanku tcháki, (bis)  
kayáta lá’li, lú’likanka tcháki. (bis)  
Into many of the little houses ran the boy,
Roughly he touched many of the little houses, the boy.

19. Gé-u lákí wayó’sham stú’tzantk hú’t  
My husband has the voice of the white goose.

20. Gé-u lákí yókitam shkútántki  
My husband is dressed in the feathers of the jay-bird.

21. Yókitam stú’tzantk gé-u lákí  
My husband has the voice of the mocking-bird.

22. Pálpali watsátka hushólal’zha  
He is bouncing around on a white horse.

23. Tatsá’lka wáts snu’káštka  
He pets the horse before he grasps him.

24. Táplal wó-a hú’niúank mú stú’tzantko  
Loulyy cries the spotted loon while skimming the waters.

25. Wi-uka hu’lí’rlam skú’lé huntehípka  
The lark flies towards me grazing the ground and stopping every little while.
26. Wāk i nūsh gī'g uetū', wetū', | - - | - - | - - | - -  
i-ā-uka hū'hiank wētū', wetū'. | - - | - - | - - | - -  
Why did you become estranged, estranged.  
By running in neighbors' houses estranged, estranged?

27. Wāk wēnniluta nūsh gī'tk?  
wāk i nūsh gī'tk wēnnilota?  
Why have you become so estranged to me?

28. Kō-idsi máñłaks hölalk teha'wí'k sanaholig  
A wicked man approaches fast, desirions of a fight.

29. Shenúyatko ni wāt luyá'nitki  
I flee before the man who tramps around in the lodge, knife in hand.

30. Kō-idsi wātšag shkanákakpka kōkuapkug,  
ká-i ni shanáhual nū kōktkinshkiuk. | - - | - - | - - | - - | - - | - - | - -  
That vicious dog assails me and will bite,  
But I prefer not to scold him for it.

31. Kū'udshish topíkkan wókanka, | - - | - - | - - | - -  
yámá tēhuítgank wókanka. | - - | - - | - - | - -  
The younger brother of the gray wolf is howling,  
After having gone North he is howling.

32. Wāsh a léka gī'tk gū' n'sh huyahâ | - - | - - | - - | - -  
The prairie-wolf full of anger runs away from me.

33. Wāsh leká gī'tk washöläłz tchākèlank wātsat  
The maddened prairie-wolf gets away riding on his horse.

34. Wāsh lèggatz nī'sh huyahâ,  
wāsh f lēggatz' kū nish huyahâ! hu-f-yāhâ!  
Crazy-minded the prairie-wolf flees me;  
Maddened in his senses he runs away to a far-off distance.

35. Kō-idsi wātch gınałá, | - - | - - | - - | - -  
hai yōshinko, yō-osink! | - - | - - | - -  
A vicious steed has gone out: he is lost, he is strayed!

36. Tatá mish kaní lûpniki gënálâ?  
Who has touched you at both places?

37. Á nú toks shiwillá shêwa, | - - | - - | - -  
kāyutch mish pâtechman palâlënt. | - - | - - | - -  
I hold you to be an innocent girl, though I have not lived with you yet.
38. Támúdsh pāsh nū túmēna,  
watchagalám wéash shā'walsh túmēna.  
Over and over they tell me,  
That this scoundrel has insulted me.

39. Gétala stū' newálza!  
tuátala tseyalal'y i!  
Right ahead I follow the uphill path!  
Why then do you swing the body around!

40. Waiwash gandila shiwákhash,  
shíwamptchash waíwash gandila  
White geese saw a woman hiding,  
Saw an old maid hiding in the grass.

41. Túhush ō willaslina,  
wíllaslasna, willaslina.  
The mud-hen sprawls on the top;  
On the top it rests, it slides from the top.

42. Wi-iltí nū shotelō'la,  
púnam nū u-ásh goýéna.  
I am rolling up the wîl, and shall walk around in the beavers' den.

43. Kúlsh kuleótank ki' nak ěn gi',  
múne kuleótank ki' nak ěn gi'.  
The badger entering his den makes nak, nak,  
The fat (badger) entering makes nak, nak, nak.

44. Ká'í welí'sht i mish shumákalpsh gi' shápa;  
wéwanuish gíntak shéwal, shéwal.  
Just now you affirmed that hairless you were.  
But the women say, that hairy you are.

45. Nápál ai ná'd shuntówa-udsha  
We are throwing eggs at each other.

46. E antléya máyas ā

II

47. Yuyulinó'pka, yuyulinó'pka  
48. Yunigshz'i ni yulína
49. Wénni taìna, wénni teína. - - - - | - - - -
wénni taìna . . . . . ihi'-n- i-i-i-ú!

A different young woman I am now: ihú-n!

50. Tít i wàktch hùk a telak shayantildsha? - - - - | - - - -

Whence have you carried off that (man's) waistcoat?

51. Uná mish shu luèlóla tehaggàgitat uènilapìkash

Long ago they killed you when you lay under the serviceberry bush.

52. Tchitchalnìsh kintála. - - - - | -
wèwànnìsh kà-ígëga.

Young chaps tramp around; They are on the lookout for women.

53. Hinawàla! hinawàla!

Shake your head! you son of a bitch, go South.

54. Girls to boys:

Ká-i misli ini wiitclita tchilluyagash
hú kank kaàlak skìntash;
ká-i mí shanãhulì hù uñëhà hishuàitchyàgash.

Boys to girls:

Ká-i mí shanãhulì kó-éptcha snawëdshash,
kóknanìpìkash lù lpìgìpìkash.

Girls: Young man, I will not love you, for you run around with no blanket on; I do not desire such a husband.
Boys: And I do not like a frog-shaped woman with swollen eyes.

55. Kàí làkì! giŋga shíčà shìlniýa! - - - - - - - - -
You say you are rich! and you don’t even spread a wild-cat’s skin!

56. Kó pe bùnù tchàtko stú pat wìntìla:

mù sh shanà-ùlìtìko nù tokìs mish ká-i shanà-ùli;

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. Shìmnìtìko ñuìyàhà. - - - -
wèmnìtìko ñuìyàhà.

After she went to hide; the widow, she hid herself.

58. Mù nú wènmìtìko gùłash shipàlkànìka - - - - - -
The stout widow is staking around intent upon the business.
COOING AND WOOING.

NOTES.

1. Erotic songs obtained from Chief Johnson, Minnie Froben, and others, in the Klaniath Lake dialect. The twelve songs obtained from Minnie Froben are among the prettiest and most melodious, as for instance 9, 16, 17, 18, 25, 26, and the eighteen songs dictated by Johnson are of importance for the study of manners and customs, viz: 6, 7, 8, 10, 11, 19, 20, 28, 29, 41, 42, 43 etc.

With the Indians all of these and many other erotic songs pass under the name of pilpil or puberty songs. They include lines on signs of womanhood, courting, love sentiments, disappointments in love, marriage fees paid to parents, on marrying and on conjugal life. Some love songs have quite pretty melodies. A few songs of the present interesting series of song lines seem to treat of commonplace subjects only, as 22, to 24, 28, to 31, while others apparently contain nothing but heartless mockeries and satiric strictures, like 9, 28, 40, 44. But they all refer in fact to love-making and kindred sentiments, the satiric lines confirming the proverbial inclination of lovers to fight among themselves. I have deemed appropriate to gather all these songs under a heading which unmistakably expresses their real purport.

182: 1. The accent is laid sometimes on first, sometimes on second syllable. This word is abbreviated from yunya'a'pka, as it occurs in the Modoc pilpil song. The event mentioned here is followed by a dance-feast; cf. shiuyalash, and 134, 21.

182: 4. ginhiena “inside” means into a secluded spot, lodge or enclosure. O'laka, olaka is the diminutive of olash, the grayish pigeon with the plaintive voice.

182: 5. gitknapka, a contraction of gatko 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: Gentala nii haikanka pishpushlish hishuakash.

183: 12. yai'wan i stands for yaihmani i.

183: 13. kai'napka: they are not only “dead but out of sight”, as the suffix -napka indicates. This being an erotic song line, kalnapka simply means that the females looked for are either asleep or absent, and not deceased, as kalna would seem to indicate. ‘mutheuwalk for kemutehewatko; cf. 136, 5.

183: 11, 15. These two songs follow a purely anapaestic metre, No. 15 adding two accentual 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 huanash the second i is redoubled for metrical reasons. Daftic rhythm prevails here, in 16, and in 182: 11.

183: 18. That is, while he was seeking young girls inside the kaiatas. Melody very beautiful.

183: 19. wayosham, possessive case of waiwash, q. v.

183: 20. shkutangki stands for shkutako gi or shkutanatko gi: “he is wrapped in.”

183: 21. The much more so, because he is in his festive garb, the patash and lás stuck on his headdress.

184: 26. Melody very pretty. A young woman addresses these words to a lover.

184: 27. Sung by young women who have fallen out with their beaux.
184; 28. Said to be an erotic song.
184; 29. hu'y̌'nitki contracted from hu'y̌'nitko gi. Cf. Note to 183; 20.
184; 30. kotkinuskink. The proper meaning of this verb is “to set upon like a
dragon-fly”. Shanalual is an uncommon form for shanahó'li, the long ó being resolved
into its component sounds. Cf. náwa', and 184; 35.: genuál for genó'la.
184; 31. Why did the wolf howl? The reason given is that he could not meet any-
body. This wolf is a loving young man who was looking out for women.
184; 32. Sung by one woman and repeated by a female chorus. This song line
treats of the abandonment of a female by her husband or lover for some reason.
184; 33. Pretty melody. The song refers to a lover disappointed in his affections.
184; 33. tehki la watsatka is preferable to and more frequent than wátsat, wáchtat,
and shiwágash, in the objective case sometimes reflected like snáwéish "woman
stands incorrectly for shiwágash, through phonetic analogy with shiwampchéash in the
same song
185; 39 to 41, perhaps including 45, have a literal and direct meaning, and besides
this are intended to convey an indirect meaning, which is of an obscene character.
The same may be said of songs 15 and 51.
185; 41. This melodious song alludes to the habit of mud-hens to rest and sprawl
on the top of the waves; willasliina depicts their motions while on the wave-top,
willasliina the sprawling observed while they sail down from it. With slight phonetic
variations, this same melody is also sung as follows: Tohosh á willisli; willasliina,
willasliina; willasliin.
185; 42. wil seems connected with the diminutive word willíhaga, young deer.
185; 43. ki' nu nuk gi', stands for gi' nu nuk, nem gi: “he cries nak, so he cries”;
assuming that én is abbreviated from nem.
185; 45. This is a “dream” song.
185; 46. Pilpil song worded in another than the Máklaš 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. Tána is equivalent to t'éna, temiwaash 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 choruses. This well-meant advice of sending
the boys to the South, no doubt to the Pit River country, is to keep them at a distance,
for the song refers to the appearance of the first signs of puberty. Watchágalam is
full form of watchágam, for which wáchtam is sometimes incorrectly substituted.
186: 54. This satiric *carmen anathema* is one of the longest pieces in the collection and contains words of reprobation addressed by disappointed girls to their admirers. Sung in chorus by both sexes, with frequent dacapos after different tunes. The suffix -ash repeats itself at the end of every line and in kokupkash.

186: 55. This little iambic improvisation is very aphoristically and indistinctly worded, but is endowed with perhaps the prettiest tune of all songs in this collection. It is an apostrophe of a newly married wife to her husband, seeing herself deprived even of the most common comfort, a small tanned fur skin, to repose on and to avoid the dampness of the bare soil.

186: 56. A lover is taunted on account of his predilection for the white man’s habits. The Modoces say this is a song of the Klamath Lakes.


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**SONGS OF SATIRE.**

I.

1. Kátechkal ü’yunk annuyanna 2-2-2-2-2-2
   He goes around giving away sticks of tobacco, and is very noisy about it.

2. Gét genó’la tsíalash patsó’k Yamaki’shamkshi
   - - - - - - - - - - - - - - - - - - - - - - - - - -
   This man has started out to feed on salmon among the northern Indians.

3. Tú’sh hu wiká nénú shéshe wafiwash tehíllamnu?
   - - - - - - - - - - - - - - - - - - - - - - - - - -
   Where is it, that close by on a hill wafwash-ese are crowding together?

4. Gé-n kání vúlkashití wátcí hushótchipka?
   - - - - - - - - - - - - - - - - - - - - - - - - - -
   Who rides up to me on my horse, borrowed of me?

5. Tidshá kókatk i shéwa, hashuáta’i’i!
   - - - - - - - - - - - - - - - - - - - - - - - - - -
   You think you are finely dressed; then mind your own dress!

6. Vúl’kashití kili’wash shkútak ul’lutuina
   He dresses in a borrowed woodpecker-blanket and trails it along on the ground.

7. Ká tal hú’k mú shétaluatk?
   Ká’ lish tok wál’katalktó gúlí
   Who is he, the alleged wealthy man?
   She has entered the house of a poorly dressed husband.

8. Lelahóiwitko wátcí wúz’diéyí
   Slow-running horses he paid for his wife.
9. Āmēta tēwank vū'ya teñiwash
The young girl shakes her body when planting the camass-stick into the ground.

10. Āmēta yā'kuank vūyamua
Shaking her body she broke the camass-spade.

11. Lākiam pē-ia mat sha kāīla kiwalapāta
The chief's daughter, they say, was dragged along the ground.

12. Î haktschåmpesh wēnni tehikōlāza,
klūtsiam wēnni tehikolāzi's i.
You always strangely stride on on your long legs.
The crane's progeny, you walk strangely long-legged.

13. Ė-ukshiwash tennuyäga hāla-a hāla
A young woman from Klamath Marsh is swallowing, swallowing.

14. Wika-télaunko tehül'lish pāva hū
Short-faced like a porcupine that fellow is eating.

15. Łuēlat hū'ksh hū't; yánta, yánta
Kill ye that fellow on the spot! down with him, down, down!

16. Kā'utchish gu'lo sémènáki wō'n laki
When the female wolf has devoured the elk-buck she cries for more.

17. Shumui-uya shuakteha
I feel unwell and hence am sobbing.

H.

18. Ledshántak wiwakun'ka; gaigaikanka
They whipped a telltale; he is now sobbing.

19. Bi'nashú mút hū hlvash tilñakānunga!
The root-basket, they say, is swinging to and fro on Bi'ns back.

20. Łō'i lýan lýak, löi lýan löyak

21. Ė-ukshikui tennuyash halá, halá-a
A maiden of the Klamath Lakes is swallowing, devouring.

22. Nigga heńe hyō, nígga hyō hewé
túmi nígga, túmi nígga

NOTES.
The feelings which dictated these sarcastic song-lines are those of derision, satire and criticism. The majority are of a drastic, some even of a crude and very offensive character, scourging mercilessly the infirmities observed on fellow-men. Many of them
also pass as puberty songs, but I have preferred to class these under the heading of songs of satire. Some are sung with melodies, others are spoken and recited only.

I. Satiric songs obtained in the Klamath Lake dialect from Chief Johnson, Minnie Froben and others.

189: 1. j'yank. In this term the prefix u- gives the shape in which the tobacco was given away.

189: 2. Refers to somebody going to the Dalles or other place along the Columbia River. Cf. page 93, Note.

189: 3. In this verse there are four particles pointing either to distance or to elevation (altitude): tû'sh, hu, the -u suffix to nen (nen hu) and to telhumu. This song is sung by a woman, who bears (nen) for the first time of this assembling of geese; shesha 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. u'hlutuina: he flaunts it and-parades in it.


190: 9. This is sung by men only.


190: 12. haktehâmpesh; -pesh is the suffix pichi phonetically altered, the word introducing a comparison of the "striding one" with the young kltishcerane 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-utcheish girlu wo'nlakiash shamenaka.

11. Satiric songs obtained in the Modoc dialect from Toby Riddle and J. C. D. Riddle.

190: 18. A tattler 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. Hivash is a word unknown to the Klamath Lake people in the signification of "basket".

190: 20. Sung by the national deity when foiled in the attempt of killing five lynxes by throwing stones at them; repeated from the shashapkâ'ash, page 126, 3. Cf. Note.

190: 21. To be found in another version among the Klamath Lake songs; there it refers to a female living on Klamath Marsh, not on Klamath Lake.

190: 22. This tune was with many similar ones improvised by the Modocs, who visited the East a short time after the Modoc war, on seeing crowds of blacks filling the streets. All Indians feel at first a peculiar very strong aversion against the Ethiopian race, though subsequently they often become friends and intermarry.
MISCELLANEOUS SONGS

OBTAINED IN THE KLAMATH LAKE AND MODOC DIALECTS.

1. Kó-i ak a ná'pka Yámätkui gatpan' nóka
   Disastrous times we had when the Northern Indians arrived.

2. Ná'ñu wika-shitko múkash há'ma
   I hear the owl's cry and very near it seems to be.

3. Mbi'shant kálla hámő'la,
   Shitchákta ná'ts kálla,
   Shiukuapkúka ná'ts kálla.
   In the morning the Earth resounded.
   Incensed at us was the Earth.
   For to kill us wanted the Earth.

4. Wákapteh nen hi'tksh É-ukshi néc'pa,
   To see how Klamath Marsh appears from there,
   I wish to look down on it from that height.

5. Kú-idshi nú kipash nú lulina
   Dressed in poor garments I stray around.

6. Tutízash nú lulina
   I am going astray while dreaming.

7. Kapkáblandaks! o'kst a tkaléga ndéwa
   Be silent! her body arises from the dead to scream!

8. Mú'ni nú lakí gi, ká-i kánam shlékisch;
   I am a potent chief, nobody controls me;
   The mischief-doing world I upset.

9. "Kálla nú shulémoké'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. Aíshish kaí nú sha-ulō'la,
    yuhanéash kaí nú sha-ulō'la.
I Aíshish I shall brandish, I shall brandish my huge sword.

11. Aíshishash hun gal'dshui,
hú' mish hú' shnekshituápka.
Go to meet Aíshish; he will save you.

12. Tídsh hun liulekán tchiálash shackatchôlå!
Halloo! let us form a circle and screen the salmon against sun-heat!

13. Kilidshi'ga shépolamma
They carry long-necked ducks on their backs.

14. Kaukátsi Yaina wô'n a shú-ú'dshant i!
Follow up the elk and chase him upon Kaukátsi Mountain!

NOTES.

The first eight songs are worded in the Klamath Lake dialect, the third is of a mythic character. Songs 7–12 are worded in Modoc; 8 and 9 are K’nmukámtchiksh 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 anguish.

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-p teżhi.

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 hú’k, he, she. Then the sense would be: “Be silent! that dead squaw is arising to sing a loud song.” One Indian informed me that o’ksta meant a squaw, and pronounced it o’ksh (hünkisht’). Cf. Note to 35, 8 and page 130, second Note.

192; 8. These trochaic verses are called the K’nmukámtchiksh-song, and a variant, tuñum, exists for kánam. 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’nmukantch-song, in which he threatens to destroy the world for its misdoings. I have put the first line in quotation marks, because it forms the words or text of the song. The first line is sung about a dozen times before the second is sung once.

193; 10. Christian song, referring to the day of last judgment. Aíshish, who is a deity representing the powers of nature with animal attributes, has been in the mind of some Modoces 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.

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TUNES AND SONGS WITHOUT WORDS.

WAR WHOOPS.

wéaha wea wéyaha, kawéha kaweilha, kawé'ha
ká' ká' ká', wéha wea wéyaha

3 nóke nóke nóke . . . . . .
howiená' howiená', tehálam tehálam wiená wiená
howiená' howiená', tehálam etc.

6 há ellová há ellová há ellová
nkeiha nzelha nzeiya, nkeiya . . . . nzé-u.
ii'-oho ii'-ohó e-ohó . . . . i-ihi, i-ihi-i, i-uhn

HUMMING TUNES.

9 diainaíni diananána, diataínia diatanána
tánananí nanmanáni, taninanamí taní naninanamí
tainámi tanianána, tainaina tanaimí, tánanana

12 tání tayanání taní nánénaní
nanaté tamanána nanaté nanaténa naténa
kanañata'na nenankanéna tenanénate

15 nanainán kianainán, kianainí nanu nanúnan
kalena tená, kalena tená, kalena tená
nawetana nawetía, nawetana nawetía

18 liggaíha liggaíha, hâ hai liggaíha,
e bi tehúuma, liggaíha liggaíha.
widshiggaya hi'a, widshiggaya hi'a

21 há' hô widshiggaya hô; há' hô há' hô, widshiggaya hô.
yuhili' yuhali' giáya, yuhili' yuhali' giáya
TUNES AND SONGS WITHOUT WORDS.

DANCING TUNES.

A. Tunes heard during Puberty-Dances

hő'-wina we'na tehálam tehálam wëna
ūha u-ai hai hai hévééláli,
   háháu u-ai héhai hévééláli.
witcha ke'na, witcha këna këno', witcha këna këno
nū këno këno këno, n'o këno n'o këno këno

B. Tunes adopted from Shasti Indians.

hni'no hō hotino hû-û huino hû'tëno kû'ino hō-o
winna hádina hâwina, hâ-ina ã-ã, hâwina nà-inu
tôyô wîyno hoyo wîyno nô, weyawîyno nô, heyowîyno
ho owîyno heyä'nlíia kina ho-owîyno heyä'nlíia kena
he-ënnowîyno, innató lowîyno, he-eënnó wîyno
hewa'i wîynnànâ ì wîyno ìhô hëna wîyno ìhô
hännanâwiya nà-uya nàyua hännanâ-uya ì-uya
hëwa enna hê-au wënnâa hê-äänë heywënnë
ha wënë hahiyë wënnë wënnë ha wënnë, awënë hewë
hô ninu hënu hënë inu' hî-ïñû hôñinö-u hënu'

C. Dance and war tunes adopted from Snake Indians.

hâwîyno hau-îyno nô', t'înna hâwîyno hâwîyno nô'
hê-a wënnë, a hëa, heahë, hëa wënnë
hawca' wënnë, hau-â, hawënnë t'înna, hawa

D. Dancing tune heard from Warm Spring Indians.

kanf luya ... ... uya tasî wëne nási
E. Modoc dancing tunes.

hēo hēo hēo hēo, hēo hēo hēo hēo
hau̱dirusā hau̱dirusā hau̱dirusā hau̱dirusā

3 stān stān stān stān stān stān stān stān
hoyō-imna hoyō-imna.

hoyō winna hoyō winna, hoyō winnā'-ā.

6 hau̱wēnēn'-ī hau̱wēnēnāha, hau̱wēnēnāha hau̱wēnēn'-ī
īwop teharlē kōmtuhō'

TUNES HEARD AT FUNERALS.

kēlakennu kēlakennu kēlakennu kēlakennu . . . . kēlayā-a

9 láhaha láhaha láhaha láhaha . . . .

hihihi . . . . . yuyaya yuyaya . . . . hihihi . . . .
hēya hēya hēya hēya hēya hēya

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 ukēiha, is added, also battle cries.

194; 2. The kā' kā' kā' refrain serves as an incidental interruption of the wēahā 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 noke noke is sung either as an introduction to the hau̱wēnēn'-whoop, or as a conclusion to it. It is pronounced in a similar manner as the kā' kā', and often accentuated noke'.

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. Circular dances are of course performed by joining hands.

194; 8. These are the war-whoops alluded to in 23, 15. Cf. āiolo iirtelna in Dictionary.

194; 9 etc. 1 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
TUNES AND SONGS WITHOUT WORDS.

197

generation, while others contain words of the language actually in use but ground down or defaced in such a manner as to make them unintelligible. The variations in which these songs are sung are infinite in number, since they are fancifully produced at the will of the singer. I thought it sufficient to give a few of these variations only, and took care to mark the higher pitch of the voice, a sort of musical arsis, by the accentuation. The majority of them form an accompaniment to the motions made while gambling.

194; 9-17 were obtained from a young Indian, Frank, living on the Williamson River. Cf. page 91, second Note.

194; 16. kalema temâ 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, 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: walwiléash, yapalpuléash.

A. These dance-tunes, 195; 5-9, are in use among the Klamath Lake people and were obtained from Minnie Froben. The first of them sounds almost like 194; 4. 5. Little bells are often rung while dances are performed and dance-tunes are sung. Women and girls of the Modoc tribe end their songs with a protracted ëû, while the men habitually conclude them with a loud u-o-hû.

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. stâni, full, seems to allude to the formation of a ring for dancing. Cf. sta hashámpka 23, 12, and what is said of 196; 7.

196; 4. 5. The last group in this tune, hoyó winnâ'-á', serves sometimes as a refrain, sometimes as a stop.

196; 7. Of foreign introduction, as shown by the sound r. Sung in alternation with stan, stan 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'leka a hû, "he, she is dead"; kelayá-a serves as a refrain, sometimes as a stop.

196; 9. The day before the funeral of Pukish, 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 *nominā 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 grammatical rules of this upland tongue. The rhythmic, stately, and energetic tenor of its periods, especially those of the larger
mythologic pieces, will please every student who has ever lent his attentive ear to the well-poised periods of Roman historians, and will even evoke comparison with them, not as to their contents, but as to the flow of the well-constructed sentences, which appear in these narratives.

Oral language is formed of voiced and audible units of thought, called words, which consist of sounds grouped together and possess definite and conventional meanings. To be understood by the tribe, people, or race which converses in it, a language must necessarily follow certain laws, which are partly of a logical, partly of a conventional nature.

The scope of a scientific grammar therefore consists in presenting these laws: (1) as they manifest themselves in the present status, or some given historic stage of the language, in a systematic form; (2) to deduce these laws from the previous historic status of that language, and from its cognate dialects, as well as from the comparative study of other tongues, viz., from the science of linguistics.

Not only does every language possess a stock of words and idioms peculiar to itself, but also a peculiar character in its phonetic rules, pronunciation, and mode of thought, which impresses itself upon the senses and memory even of persons who have never become familiar with the language, and prompts them to distinguish it readily from other tongues. The causes to which every language owes its peculiar stamp are the omnipotent climatic influences of the country which the forefathers of the people have inhabited, and also, wherever migrations have occurred, of the country presently occupied by it.

Grammars are usually made up of a large number of laws or rules, restrained by an equally large array of exceptions. Many of the latter are only apparent and not real exceptions; when they are real, they generally show that conflicting phonetic laws have been at work, or that the principle of grammatic analogy or some other conventional element has prevailed over the logical formative principle of language. Had all languages been evolved through the logical principle alone, grammar would contain rules only and no exceptions. More real and perspicuous regu-
larity can however be claimed for the large majority of American languages than for those of the Indo-European family, for the simple reason that the former are of the agglutinative type, while the latter are built up after the principles of the inflective tongues. This distinction is founded upon the difference in degree, by which the fusion of the affixes to the radix has taken place in the earlier stages of linguistic evolution; a fusion which has been much less energetic in agglutinative languages, as the name itself of these latter purports.

A “Grammar of the Klamath or Máklaks language of Southwestern Oregon” must hence be defined as a scientific or systematic exposition of the natural laws which have been active in forming and evolving the above Western American language, in its whole as well as in its two dialects, that of the Klamath Lake and that of the Modoc people.

The subject matter I divide as follows:

The first and fundamental part treats of the Phonology; it enumerates the sounds composing its phonetic material and expounds the laws presiding over the composition and alteration of the sounds.

The second part treats of the Morphology; it enters into a statement of the laws, logical and conventional, observed in the inflection and derivation of words, and of the application of the phonetic laws to these elements of speech.

The third part deals with the Syntax; it defines the laws according to which words are arrayed into sentences or units of speech; it also explains the relations of words among themselves and to the sentence, and of one sentence to another.

The abbreviations of the Grammar are those indicated on the first pages of both dictionaries.
PHONOLOGY.

The sounds or phonetic elements of language are either vowels or consonants or clicks. The former two are uttered by expiration of air through the vocal tube. The *vowels* or voiced breaths are either simple or compound. Compound vowels may either combine by passing into diphthongs or triphthongs, or when coalescing into one vocalic sound, become softened vowels, "Umlaute." *Consonants* are sounds uttered without voice; they are either checks, momentaneous sounds, or breaths, sounds of duration. *Clicks*, or sounds produced by inspiration of air, do not occur in the Klamath language as parts of words, though they are occasionally introduced in the form of interjections. Cf. o, o' in Dictionary and Note to 194; 2.

VOWELS.

The five *simple* vowels of the Klamath language given in the order as they increase in pitch of voice, are: u, o, a, e, i; each of them can be pronounced short and long, and this makes up in all ten vowels. Only three of them, however, are primary vowels when pronounced short: the guttural vowel a, the palatal vowel i, and the labial vowel u. They are called primary vowels because the large majority of the radical syllables in Klamath contain one of them, which may also be said of a large number of affixes. When pronounced long, the five simple vowels are often the product of synizesis or other sort of vocalic coalescence. In pitch, o stands between a and u, e between a and i; a rapid pronunciation of au and ai has produced o and e, as we observe it also in French.

The *softened* vowels or "Umlaute" are û, ö, ä, as in German, and can be pronounced short and long. They originated through a coalescence of different vocalic components into one sound, as can be shown in many, though not in all, instances. Only one of them, ä, is of frequent occurrence, and is observed to alternate constantly with e, both being a product
of a + i: a-i, ai, ä or e. Concerning the occurrence of ö and ü, cf. below:

**Frequency of Sounds.**

Nasalizing of the vowels, as in the French an, in, un, is unknown in pure Klamath speech, although consonants are frequently nasalized. At times it occurs, however, in the conversational form of Klamath speech. Where words from other Indian languages are quoted for comparison in this volume, the nasal utterance of their vowels is indicated by n superior, as: n° ü° o° a° ä° e°. The 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 *bark*. To call these deep vowels short will do for English only, where these sounds usually are met with in syllables brief in quantity. But it would be a misnomer in the terminology of other languages, for they can be protracted to any length as well as the clear-sounded vowels. With ä and ö this distinction cannot be made: a deep utterance of the other vowels was marked in this volume by circumflexing them. The vowel á (in *fall, tall*) coincides with ö, and ö was hence omitted. The spontaneous or primitive vowel, "Urvocal", was given the letter ē instead of ć (the deep e). Thus I use the circumflex only on a, i, u (ā, ī, ū); it may be used also on the softened vowel ī. Examples:

- tápiñi *second to, subsequent.*
- štít'ltä *to announce, report.*
- bā'nūña, pū'nūna *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:

<table>
<thead>
<tr>
<th>a</th>
<th>i</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>i</td>
<td>u</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>u</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>o</td>
</tr>
</tbody>
</table>

**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-unish poison

(b) as monosyllables or true diphthongs. Ex.: spáńish.

In a limited number of terms diphthongs always remain adulterine, and sometimes insert even an h between the two components: kné-udshi *outside bark of tree*; shaná-uli, shaná-óli, and shanahóli *to desire*; muimúya and mumimúya *to shiver*. A few other terms are constantly pronounced with the genuine or true diphthong, as stáñaksh *heel*, while the large majority may be pronounced in both ways: ktá-i, ktaí *stone*, kú-idshi, kúidshi *mischievous*. The simple hyphen, e-ı, a-u, etc., was used instead of the usual mark of diaeresis (eı̈, aü̈) 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.
ou, ui, ua, ue; appear more frequently as wo, wi, wa, we.
ai (in stá'îla, stá'-îla to collect).
ii (in tehúitchíili sorrel).

Triphthongs are not frequent, since Klamath has a greater tendency to accumulate consonants than vowels. Ex.: shuÎna to drive out of, shuÎ-ush angling line, wewesháltko having offspring, géwa, tzéwaga, tehúyunk, aggáya, tehúash, wáîta, etc. Some of these terms contain adulterine groups which cannot properly be called triphthongs.

CONSONANTS.

Consonants are divided into two classes: checks, or mute, explosive consonants; and breaths, semivowels or fricative consonants.

MUTE CONSONANTS.

Their full list is as follows:

Gutturals: k, g, ∗
Dentals: t, d
Palatals: teh, dsh
Labials: p, b
Linguals: k, g

Here the surd sounds are placed first; follow the sonant checks or "medial" mutes, then the aspirate class, represented by one sound only (∗). The surd checks or "teeth" 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

* The surd occurs in Sháwàno, 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 "Urvo-
cal" e. 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 gut-
turals.

Nasalized mutes; see Semivowels.

Of mute palatals there are two only, teh (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 repre-
sented by one sound only, the nasal series is fully developed.

<table>
<thead>
<tr>
<th>Spirants</th>
<th>Nasals and nasalized</th>
<th>Trills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals</td>
<td>h</td>
<td>ng, nk, nz</td>
</tr>
<tr>
<td>Palatals</td>
<td>y</td>
<td>ndsh, ntch</td>
</tr>
<tr>
<td>Linguals</td>
<td>sh</td>
<td>nk</td>
</tr>
<tr>
<td>Dentals</td>
<td>s, t</td>
<td>n, nd, nt</td>
</tr>
<tr>
<td>Labials</td>
<td>y, w</td>
<td>m, mb, mp</td>
</tr>
</tbody>
</table>

Among the spirants the laryngeal class is represented by h, which is
often pronounced with great emphasis, like hh. Scientific alphabets, like
the one used by me, employ no silent letters, and hence I have placed an
apostrophe before each h, when closing a syllable, to remind readers that
it has to be sounded. Y often passes by alternation into the consonant
w (in wire) and the more vocalic w (in water, wall); it sounds like our v,
but has evidently a different origin, for Klamath Indians pronounce David
as Debid, and v is found only in the combination 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, teh-tch bark, ndshé-dsh: pátta cheek is also pronounced mpáta, but pátta summer is always pronounced in the same manner, and ndáni three is never pronounced dáni, tání. Vn- and the vowel n- can be supplanted in a few terms by a nasal, if standing before a mute: ubá-ush skin: mbá-ush: ndúyna, vudúyna to beat, ndúyna.

An instance of a medial mute becoming nasalized is sanká-a for saká-a to be raw.

PHONETIC TABLE.

The following classification of the vocalie and consonantic sounds occurring in Klamath, tabulated after the quality of their tone and the organs producing them, will largely facilitate the comprehension of the numerous phonetic figures, contractions, and alternating processes to be described hereafter. For the classification of the vocalie sounds, see: Vowels and Diphthongs.

<table>
<thead>
<tr>
<th>CONSONANTS</th>
<th>BREATHS OR SOUNDS OF DURATION</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MOMENTANEOUS OR MUTE SOUNDS</td>
</tr>
<tr>
<td></td>
<td>NOT ASPERATED</td>
</tr>
<tr>
<td></td>
<td>SORD.</td>
</tr>
<tr>
<td>Gutturals</td>
<td>k</td>
</tr>
<tr>
<td>Palatais</td>
<td>teh</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.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>as in alarm, wash; German Schwamm, Tatze; French plan, sany.</td>
</tr>
<tr>
<td>á</td>
<td>longer sound of a, as in smart, tart; German Krahn, Schwam; French sany.</td>
</tr>
<tr>
<td>á</td>
<td>as in fall, tall, taught.</td>
</tr>
<tr>
<td>ã</td>
<td>as in chat, fat, slash; French pin, saint.</td>
</tr>
<tr>
<td>b</td>
<td>as in blob, bulk; German bald; French beau.</td>
</tr>
<tr>
<td>d</td>
<td>as in did, do; German dass; French dieu.</td>
</tr>
<tr>
<td>dsh</td>
<td>as in jealous, junk, George.</td>
</tr>
<tr>
<td>e</td>
<td>as in met, sell, tell; German erst, es; French selle.</td>
</tr>
<tr>
<td>ê</td>
<td>as in last syllable of bolger, banger; of German dieser, Manner; French ce, que.</td>
</tr>
<tr>
<td>é</td>
<td>longer sound of e, as in fade, main, trail; German Speer, Wehr; French file, maire.</td>
</tr>
<tr>
<td>g</td>
<td>as in gig, gare; German gelb; French gras; never has the palatal sound of dsh.</td>
</tr>
<tr>
<td>g</td>
<td>pronunciation given on p. 209.</td>
</tr>
<tr>
<td>h</td>
<td>as in house, hat; German haffen; never used as a silent letter.</td>
</tr>
<tr>
<td>i</td>
<td>as in marine; French ahri, ici; Italian lido; Spanish gridar.</td>
</tr>
<tr>
<td>í</td>
<td>longer sound of e, as in fer, stream, sleep; German kriechen, sich.</td>
</tr>
<tr>
<td>í</td>
<td>deep, as in fit, grit, mitten; German rinnen, Sinn; when long, it is i in German ihn, Siegel.</td>
</tr>
<tr>
<td>y</td>
<td>as in yoke, beyond; German Jahr, jucken; French yeux; Spanish ayudar, gerro. Used as a consonant only.</td>
</tr>
</tbody>
</table>
k as in kick, kettle, core; German kennen, Köfer; 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, flach, Nacht; Scotch loch; Spanish braga, 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 Pamp; 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, spank; German tränken; French cinquante.

nk the lingual k nasalized.

ng as in cling, rang, singing, not as ng in finger; German hangen, springen.

ng as in cling, rang, singing, not as ng in finger; German hangen, springen.

ng as in cling, clang, sing; German hangen, springen.

nt as in rent, want; German druten, Lunte; French crainte, écrinter.

o short and clear, as in oracle, proxy; German Hopfen, Stoppel; French falle, soce; Spanish pelota, rodilla.

ö longer sound of o, as in note, rauc, rope; German Koth, Moor, roth; French can, oter, soter.

ö as in bird, burn, surd; German lösen, strömen; French fleur, send.

ö as in bird, burn, surd; German lösen, strömen; French fleur, send.

ö as in bird, burn, surd; German lösen, strömen; French fleur, send.

ö as in bird, burn, surd; German lösen, strömen; French fleur, send.

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.

s same in all languages.

t' alveolar and explosive t; explained on p. 216.

t' alveolar and explosive t; explained on p. 216.

t' as in charred, chicken, catch; German hätschen, Klatsch; Italian cicerone, cielo; Spanish bache.

d as in forsooth, truth; German Gruss, muss; French loup, sous, écriv; Spanish luna, uno.
\[\text{ã} \quad \text{longer sound of} \ u, \text{as in} \ u\text{mdr, b}lo\text{om, l}oom; \text{German} \ U\text{hr;} \text{French}
\]
\[\text{ã} \quad \text{deep, as in} \ p\text{an,} \ r\text{uʃ, s}l\text{um; German} \ k\text{r}u\text{mm, S}\text{chaft, S}\text{l}\text{ante;} \text{Italian}
\]
\[\text{ë} \quad \text{not in English, Spanish, or Italian; German} \ D\text{ånc, s}\text{ùh}n\text{cn; French}
\]
\[\text{v} \quad \text{as in} \ v\text{elvet, v}\text{i}d; \text{German} \ W\text{esen, w}\text{irk}n; \text{French} \ v\text{coa, v}\text{ont.}
\]
\[\text{w} \quad \text{is the} \ ą \text{before the vowel} \ a, \text{as in} \ w\text{ater, w}\text{al}k, w\text{atch;} \text{in German it}
\]
\[\text{z} \quad \text{as in} \ z\text{inc, f}\text{rozen;} \text{German} \ H\text{ase;} \text{French} \ z\text{ero, z}\text{igzag.}
\]

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:

\[\text{ai} \quad \text{as in} \ K\text{aiser, R}\text{ain, H}\text{aidack.}
\]
\[\text{ei} \quad \text{as in} \ h\text{eiser, leise, rei}t\text{en, sch}\text{leichen.}
\]

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 ă-i, î-a, i-á, i-u, u-i.

**GRAPHIC SIGNS.**

\[\text{arrested sound, a pause brought about by the altered position of the}
\]
\[\text{vocal organs; } t\text{ép}a \text{species of fish, } k\text{-lew}d\text{í}sh\text{a to quit, depart.}
\]
\[\text{apostrophe marking elision of a vowel, of } \hat{e}, \text{or any other sound:}
\]
\[k\text{léwi to cease, for } \hat{k}\text{él\text{é}wi; } \text{mpet}l\text{al}n\text{a to float down stream, for}
\]
\[\text{ampet}l\text{al}n\text{a; } \text{mett}\text{â}n\text{s}a to excavate between or near, etc. The}
\]
\[\text{apostrophe also stands before } \text{h, when not beginning a syllable.}
\]
\[\text{hiatus, separating two vowels as belonging to two different syllables: } \text{me-útki}sh \text{digging tool, sha-apá-a to provoke.}
\]
separates compound words into their components: wika-télaniko, téloks wá'génam-stú railroad, lit. "fire-wagon's road."

acute accent: the only sign used for emphasizing syllables: télish face, tïla and tïki to roll, to flood.

vowel pronounced long: tâ'ziki to blush, tehá'lẕa to be drowned, wō'ksla, etc.

vowel pronounced short: má'sh species of plant, sálkakish 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 infrequent 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: yainágà and yaináiga; Sà't and Shà-at; gúa, gú-na, gú-hua; shálam, shál-dam; skó'sh, skó'ësh; klála, klállla; léyash, léhiash; wálta, huálta; lá-a, hlá-a; ibéna, bipéna.

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 ephenetrical 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'dshitö'dshi, and Modoc pö'sh, stelöpgösh; utüssusä-ash, tü'k-sha.

Of all vowels, u commences most words, and a terminates a much larger number of them; it is the most frequent of all vocalic sounds in this upland tongue. Of the diphthongs ai, au, ua (wa), ui (wi), ia (ya) occur much oftener than ei, yi, yu, or wo, and oi may be called a rarity.

The most ubiquitous of all consonants is probably s, sh; then follow the gutturals, g, k, k, z, the laryngeal h, the palatals tch, dsh, y, the surd mutes p, t, the nasals m, n, and the trilling sound l. Unfrequent are g, b, d, z; also v in the midst of words. None of the Klamath words end in g, y, ng, nk, v, mb, mp, z, and a very restricted number in b, d, 'h; cf. szé'b, c'ënd (for ãnat), nād (or nāt). 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 deplore the presence of croaking, clicking, or whirring sounds or sound-clusters.

Americans may be prejudiced in calling such vocalic languages as Italian, Odshibwe, 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, Kechhna, 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-nól, le-u-e-u-ôla to cease to prohibit, yayáya-as bewitching power; while in most others consonants exceed in number the vocalic elements, excessive groups occurring in liñlža to kneel down, ššésh'tcha to go visiting, shtchúsh'tchz'apkš, d. obj. case of shtchù 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 (âńku tree, d. á-âńku), with consonants through the prece-
dence of a short vowel, as in genä́lla *to start*, kma’kka *to look about*, udi’tta *to whip*. More about this under: Phonetic Figures.

The collision of sounds of a different character, produced by two different parts of the vocal tube, is a fruitful source of phonetic alterations, whenever the natives find it difficult or impossible to pronounce them in succession. No language, we may safely say, is exempt from phonetic changes produced by immediate collisions of this kind. Thus the Klamath suffixes -tka, -tki will frequently appear as -tga, -tgi, but never as -dga, -dgi or -dka, -dki.

In the following table 1 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, tehnaish, luchalóya, wunetchéwa, sluč-usham, wáita, wéwalèks, vuívui.

*O clusters:* kuloýána, óya, o-óakgi.

*A clusters:* užai-izitko, skáwanksh, káwantko, ka-uká-nli.

*Ä clusters:* ä-äälzl.

*C clusters:* wewilina, shewána, léyash.

*I clusters:* yúkiaka, shúiaika, tshiyagótkish.

**Clusters composed of consonants.**

*K clusters:* shlepáktgi (*or* shlepáktki), shaltáktza, kma’kka, kpákpa, tsíl’tsika, ktehúdshú, tehdigáktelhtekha, kteháktelak, utikshktelha, bóxtka (for boxtka), puúksla, uthelk’za, sheklabóna, hishtcháktma.

*Z clusters:* mpétlažsh.

*G clusters:* pipéláshta, lu’gshla.

*T clusters:* tlo’zo, tzópo, tkáp’tgakiánum, Tuókila, tátktish, léshmatzsh.

*Te & dsh clusters:* litelítelhi, vulakátehtelha, tehuv’ntka, kuítelma, tslats[í]kágantko 144, 11, tsze-utszé-ush; ndshóndshzá, shúdshma, vuggídshlin.

*P clusters:* k’ílékapksh, gépktak, tápszóya, lapkshápta, ushiptelhp.
s and sh clusters: humáshíígi, liákášhtka, ga-ishtmúla, shtchíaźíga, shtchíshtkía, shtchíshtkía, shtchíshtkía,
shúshíšhtka, shtchíaźíga, shtchíshtkía, shtchíshtkía.
sh clusters: sha'hm6ka, hldlila, tsu'hltsu'hli.
m clusters: shutanktígi, médshántko, nd'húltzaga, nténtag, ndshíndshalo, ndshíndshalo.
l clusters: súlpka, tmelhak, táltsza, yáshtka, ndúíltzaga, lkláppa, tsúlpka, nqílúla,

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 Máklaš 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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Lower Chinook, one-fifth from English, less than one-fifth from the Canadian traders' French and the Missouri patois, and the rest from Chehalis, Kalapuya, and other tongues. The sounds $\acute{\jmath}$ and the palatalized $l$ in Lower Chinook terms were the only ones materially altered by the Klamaths. In every section of territory where Chinook Jargon is spoken dialectic differences can be distinguished. Thus the French *sauvage* became *saúvash* on Columbia River, but changed to *saívash* in the southern parts of Oregon.

Distinction must be made between the European terms introduced at an earlier date into Klamath, through the use of the Chinook Jargon, and the more recently (chiefly since 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*; kapópéle *to dress oneself*; and other derivatives.

lilapai *ribbon*; F. le ruban; Ch. J. lilobe (G. Gibbs).

limël *mule*; F. le mulet or la mule; limélmun *mule-driver, packer.*

mitash, mitas *legging*, d. mündash; F. mitasse.

shúggai *sugar*; F. le sucre; Ch. J. lisúk, shúga, shúkwa.

**English Terms Obtained through Chinook Jargon.**


King Dshúdsh, Mod. Sking Dshúdsh, *Englishman*; E. King George.

kópe, E. *coffee*.

pót *boat, vessel, ship*; E. boat.

shšl *cloth, especially cotton cloth, calico*; G. Gibbs derives it from *sail*.

sōlt, shōlt, shšl, E. *salt*.

stick *stick, wood, pole, tree*; E. *stick*; stickšnú *boat, stickman carpenter*.

súndé *week, Sunday*; E. *Sunday*.

tála *dollar, cash, coin*; E. *dollar*; tááltko *having money, rich, wealthy*
ENGLISH TERMS OBTAINED DIRECTLY FROM AMERICANS.

ä plēsh, ä' puls, poss. ä' pulsham apple. bi bee, bī sam wax beeswax.
box, instr. bōxtka box, coffin. Débil, E. David. Dō'tehman, Mod. Dōteh
E. Jeff hā' unkērtelp, instr. hā' unkērchipátka 87, 14. handkerchief; cf. kitch-
kam. huit wheat, grain, cereals; E. wheat. yaukśān physician; a hybrid
term. cóp a cap, teacup, saucer, dim: kāp, kūta quarter of a dollar, 25
cents; E. quarter. lakish in lakish shiūshatish locksmith may be as well the E. lock as
the Kl. lakish knob on door—doubtful. līpīn, E. ribbon; līpāni is also used.
Lānktchān, nom. pr. Long John, our hour (of the day). pūsh, E. beans
pīpā tobacco pipe; from E. pipe, not from Ch. J. lapīp. plē' k, plē' ā flag,
banner; E. flag. Plēn, nom. pr. Frank. Pōt Klāmat, nom. pr., Fort
Klamath; for Kl. I-ukak. pūshish domestic cat, Kl.: E. puss, not from Ch.
J. pūsspuss. shāwēl, E. shovel, shilba, E. silver. shō' p, sōp, E. soap.
Spaniölkni Mexican, obtained probably from California. stēginsh, E.
stocking; stēginshala to knit stockings; shūp, instr. shūpatka, E. soup
shūdshash, poss. shūldsham, E. soldier, shūshap, E. jewsharp, tānapsh,
E. turāip, tā-unī, E. town, tāisen, E. thousand, tēbul, loc. tēbullat, E.
table; not from Ch. J. latā'b. tū-pitch quarter of a dollar; E. “two bits”.
tēl'kēn, obj tēl'kiniush, E. chicken.

It appears from this list that Klamath drops the final r of foreign
words, converts f into p, v into b, r into l. and sonant mutes generally into
surd mutes.

ALTERNATING OF SOUNDS.

Permutation of sounds of the same phonetic class has been observed
to exist in the two classic languages, which belong to the same linguistic
family, several centuries ago. It was plainly seen that a connection ex-
isted, with mutation of certain sounds, between ėvé and dvo, tēr'tepež and
quodvor, ē'ūtq and vestis, ē'ēpōz and socer, and some suspected even affinity
with the corresponding terms in the Germanic and Slavic languages. After
J. Grimm had formulated his law of sound-shunting, the process of permu-
tation became a matter of evidence for the Germanic and Indo-European
languages, but only as far as the transition of words from one dialect to another is concerned. *But in illiterate languages the same interchange, often a more extensive one, takes place within one and the same dialect.*

So much did this fact contradict the time-honored, ancient ideas of grammar lodged in the heads of missionaries and school-teachers, and so little did it conform to Latin, Greek, and Hebrew models, that the puzzled grammatical writers on American, African, or Oceanic languages bluntly denied the existence of certain sounds which they knew to be in the language, but found to alternate with others for no apparent causes. This relieved them from the necessity of accounting for this puzzling phonetic fact. The existence of the sonant mutes was flatly denied to many American Indian tongues, and the Mohawk-Iroquois* alphabet was proclaimed to possess sixteen sounds (or “letters”, as they were called) only, while in reality it has over twenty-four, all of which are easily expressed by the Roman alphabet.

I have observed alternation of sounds in all the North American languages which I have studied personally with the aid of natives, and have also hinted at one of its hidden causes, viz. the laryngeal or pectoral pronunciation of the red man. Even those Indians whose languages have been reduced to writing for fifty or one hundred years back, and in whose books all traces of this interchangeability were suppressed by the missionaries, etc., as the Creeks, Cha'hta, and Iroquois, permute their consonants and vowels with the same liberty as if these books had never appeared in print. It would be exactly so with us if our ancestors had not had a literary training for the last thousand years at least.

I have recorded the alternations observed by me in the 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 permutation

*This dialect of Iroquois lacks b, p, and f.*
would cause confusion; shkōks *ghost* is never pronounced shkóks, which means *tick*; giwash is kept distinct from giwash, ūsha from vūsha, shikantāla from shikantāla. Cf. Homonymy.

**Vowels alternating:**

u with wu, vu, hu: udūmtechna, vudūmtechna; u-ún, vún, wún; utātekhia, vutātekhia, hutātekhia.

i with o: lūk, lōk; lápuk, lápok; hūtchna, hō’dshna; pūlzuanteh, pōlōkuntuanteh; lūloks, lōloks; tāmēnu, tām’ño, but not hūyēza with hōyēza.

u with a: putpūtlí, patpūtlí; kūlkūli, kālkali.

u with á: mūkash, mā’kash; cf. nāt, nūt.

u with ü: udūyua, udū’yua (by dissimilation); shūyūzalsh, sū’yūzalsh.

ua with ŏ, ū: g̱enu’la, genō’la, genū’la.

a with ŏ: māklaks, mākloks (Modoc): kālkali, kōlkoli and kūlkūli; skāṃsha, skōntchna; hishplāmna, hishplōmna; suffix -u6pka, -u3pka.

a with ā: taktakli, taktā’kli, and in many other adjectives of color (by dissimilation); yāka for yā’ka, is considered vulgar slang; cf. shlāank for shlāank 66. 13.

e with ā: nēp, nāp; pēn, pē’na, pa’n; tehi’za, tsā’lza; hemēze, hāmēze; shlāyaks, shlā-ika, shlā’yaksh, shlā’-ika.

e with i and ā: ēlza, ēlza, ālza; kēteha, kūlsha, gā’dsa; shetchhākta, shetchakta; Ā-nshme, Ā-nshmi. Cf. also: mūkashm, mūkisham 175: 14.

ē with ī: nēl, nēl; ē-ē, ī-ī.

i with iy, y before vowels: slanā, shlanīya; ĭ-ammash, yāmnash.

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 ā, u and wu, vu, u, and o. In many words vowels can be attenuated into ē.
Consonants alternating:

k with g, gg: ké-u, gé-u; kitchkání, kitchgání, gitchgání; wákáya, waggiya; lutatkátki, lutatgátki; kék, gē'g.
k with k: kaitua, kaitua; máklaks, mákgoks. This permutation is usually attended with a change in signification. Cf. Pronouns.
k with z: hushkálka, hushkálzə; highkalúlga, hishzhélulza.
k with z: ki'mkem, zì'mzen, cf. Dictionary, p. 176; lkán, lágán. Initial k, omitted by apharesis, is replaced in Modoc by the arrested sound: kóke, zóke. A similar process is observed in some Polynesian languages when k is elided.
k, g with h, hh: gaikanka, haikanka; taktá-ash, ta'htá-ash.
k with g: kól, gól; külu, gülə.
k, k with nk, nk, nz and other nasals: kila, nkila, nkila, nzilla; kéra, nkéwa, nzjíwa; káta, nagáta.
te with dsh, when not initial, and with ts, ds: töchi, tüdshi, tüdsi; teh-šish, tsásis; nútch (for nú tchuí), núts, núds; geluántcha, géluandsha, géluandza.
te, dsh with sh: ntülichna, ntüldshna with ntülshna; tüdsí, táshui; ná'dsh, ná'sh; willatshna, willashna. Wálish for wálish, and páwatch for páwash are considered vulgarisms. Talpnikáyentch for talpnikayénash 120, 19, 121, 22; kúshgatcha for kúshgaha sha 9', 17. Changes from one dialect to the other: ská, Mod. tehgá; shgúmla, Mod. tehgúmla; shó'ksh, Mod. tsé'ksh; spál, Mod. tehpal.
te, dsh with ntch, ndsh: tehčkani, ndshčkani; tehčetch, ndshčdsh; tehčšílza, ndshčšílka.
ts with ds, in every instance except when beginning words: kétśa, kédsा.
t with t, d: tčlish, tčlish, dčlish; č'nt (for čnát), č'nd; shahaltlanna, shahaltláumu; tákatch, dánkatch.
t with nt, nd: tüntshna, ntünshna; ntč-ish from tčwi; tégə, cf. ndcéga, but not ndéwa and tēwa; ndópa, cf. tǎpesh.
p with p, b: pátalka, pābhalka, bahálka; púpannish, búbanush.
p with mp, mb: pάkuish, mpákuish, mbákuish.
p with m: suffix -pteh, -nteh, -tch; suffix -pena, - mana; pronouns p'na, p'nanam, Kl. m'na, m'manam

p with w: pâkkiw, wâkkiw.
s with sh, in every instance: ste'na, shu'nash; stâ'ksh; nâ's, nâ'sh.
s with z, chiefly initial: sa'ga, za'ga.
s, sh with ss: shâshapamteh, sâsapatameh: shishëka, sissöka.
m with n, before labials: mbâ-ush, ubâ-ush.
n with n, before a dental or palatal: ndûpka, ndûpka: ndûka, vudûka, ndûka; utcháya, utcháya.
ndsh with nteh: ndshëka, ntehëka.
n with t, ntch: natnapenapsh for nan'napenapsh: nettiolish for ncn'n/dxish.
1 with n: n'ntulshna, ti'nshna; kildshna, kintchna, ki'nshna, Mod. ki'lshna; Itchania'shka, ntchëlia'shka; heshelitsa, heiiuta: tsliish(')ka, sissuka.

As to their frequency, consonantal alternations 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 signification produced by this change, cf. Pronouns. H becomes frequently disconnected phonetically from vowels or consonants preceding it, by the arrested sound ʔ, and when pronounced with emphasis, undergoes gemination: ʔhh; cf. hlântana, sha'lmokà, ka'ha and ka'íhna. S and ts are heard much oftener than sh, teh in the conversational form of language, and before ʔ the assimilated sh scarcely ever occurs: széña to row, hutumša 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 tehâmánna can pass is: teh, ts, t'sh: a word like patádsha.
PHONOLOGY.

may also be pronounced patâche, patâsa, patâda, but padâche or ba-
dâtsa is scarcely ever heard from natives. Some terms, as pîpa paper, ndini 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 Káyowë, Hidatsa, 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: mi-ut for mi bût, átunk for át hûnk, nîunk for N (or Nû) hûnk, and also in ázut for a hû't. It will be remembered that h can be dropped even when belonging to the body of the word. In 97, 1, hûnk kûnîiga has probably been nasalized into hûnk nûnîiga to avoid the collision of two identical sounds. Another cause of these permuta-
tions 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 vulupi'ga, vu'dóka, etc., for u-upi'ga, udúka; Sking Dshuí'dsh, Mod. for King Dshuí'dsh. Yikashla for íkashla may be considered simply as alternation of sound.

2. **Epithesis**, or the addition of vowels or consonants at the end of the term: ta-uni, from English town.

3. **Epenthesis**, or the insertion of vowels or consonants in the midst of a word. Some of the inflectional affixes are epenthetic, and will be considered under the heading of affixes. The insertion of u in tuánkshi for mákshi, káílátala for káílátala, tii'mantko (a verb tii'mma does not exist) for tii'matko had better be considered a nasalizing than an epenthetic process. Epenthetic v is observed in lévi'ta for le-úta, lúta. Epenthetic h has to be carefully distinguished from the -h- of the verbal suffix -ha, as in skuíha to lie on something, compared to skuíza to lie, to sleep, and from the 'h which indicates an act done by hand (see below).

We find the epenthetic h in:

tsialshá'ini in the salmon season, for tsialshá'ni, tsialso'ni.
gáhipa to catch air with a grant, for gá-ipa.
shawalhiná' a to accompany somebody, for shawalhiná.
muimí'ya to shiver, tremble, for muimí'ya.

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, ŭ has nothing to do with nasalizing. The gutturals g, k, k, z are thereby transformed into ng, uk, uk, ng; 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 shemčeta to argue, for shepčeta; shikámba to walk on a stick, for shikápa (radix: kap in tkáp).

B.—Dropping of phonetic elements from the word.

All the causes that are productive of decay will also operate in favor of sound-removals, as: fast and indistinct pronunciation, shifting of the accent, etc. Elisions of all sorts are especially frequent.

*Elision*, or removal of a phonetic element within the word, is frequent in all languages. In Klamath it is chiefly brought about by the tendency to bring vowels into close contact with vowels, even identical ones, and consonants with consonants, whether identical or not; a tendency which causes elimination of intervening sounds. Cf. Assimilation. The various kinds of elision make a subdivision desirable into *syncope*, *ekthipsis*, and *elision* of a whole syllable.

5. *Syncope*, or elision of a vowel before a consonant. Ex.:

<table>
<thead>
<tr>
<th>Original</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>itkla to collect, gather up</td>
<td>itkàla</td>
</tr>
<tr>
<td>lúlpaltko provided with eyes</td>
<td>lúlpálatko</td>
</tr>
<tr>
<td>húmsak, nénšak to no purpose</td>
<td>húmsak, nénasak</td>
</tr>
<tr>
<td>télishna to look out</td>
<td>télishma</td>
</tr>
<tr>
<td>tehkàsh also, too, for tehé’kash</td>
<td></td>
</tr>
<tr>
<td>k’lékàpksh dead</td>
<td>k’lékàpkash; k’lé’ksht for k’lékasht</td>
</tr>
<tr>
<td>É:ukshkni Klamath Lake Indian</td>
<td>É:ukshkni</td>
</tr>
<tr>
<td>tatámnish traveler</td>
<td>for tatámmunish</td>
</tr>
</tbody>
</table>

6. *Ekthipsis*, or dropping of a consonant from the midst of a word.

(a) When standing before one or more consonants. Ex.:

<table>
<thead>
<tr>
<th>Original</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>shelluashé’ni in the war time</td>
<td>shellualshé’ni, cf. 56, 1 and Note.</td>
</tr>
<tr>
<td>puekámpéle to throw out again</td>
<td>for puekámpéle.</td>
</tr>
<tr>
<td>ktchák above shell</td>
<td>for ktchálk; basis, ktchálga.</td>
</tr>
<tr>
<td>shlátampélí to return, bring back</td>
<td>for shlátampélí.</td>
</tr>
<tr>
<td>shelúshzápkm</td>
<td>cf. Note to 109, 6.</td>
</tr>
</tbody>
</table>
(b) Before vowels consonants are elided in the following terms:

uté-ish bow with arrows, for uté-wish.

mushúntanka to approach on the sly, for mushšúntanka.

saménakía to wish for oneself, for shí'aménakía.

sákuash fish-gig, spear, for shtchákuash.

niáteh large, tall (obj. case), for númish.

7. Elision of a syllable, accented or unaccented. Ex.:

pú'patchle to step down from, 112, 6, 9, for pepatchóle.

kshuló'teh moving scythe, for kshulótkish.

shalállish Pan's flute, jew'sharp, for shalállish.

húmkimsham theirs, abbr. from húnkélwamsham.

wéwanshash, wéwansh women, for wewánwiihash.

méssám in the season of trout, for mehiashá'imi.

nákanti everywhere, for nánukanti.

vulkáshti borrowed 189; 4, for vulzápkashtí or -tat.

Cf. also púksla, wó'ksia with their longer forms, and stélapksh 87, 13, for stélapkishash.

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 tmú Kl., grouse.

'mutché'aga little old man, 'mutché'watko old, for k'mutché'ága, k'mutché'watko.

'mbuté'že, for himbuté'že to jump over something.

'sóke, sólkoli, só'sh, Mod. forms for sóke river, sólkoli round, só'sh pine-
tree This aphaeresis before the lingual k, which substitutes z, is heard in the Modoc dialect only.

úk, únk, pron. that, and adv., for húk, húnk; 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:

šitk, sitk alike to, for šitko, sitko.

tehšhtal towards home, for tehšhtala.
ná-ash, nāsh, thus, so, for ná-ash, nā-šht.

nà wə́ː ɑ́ yə́, Mod. for nāt, nā́ː də́ː āt.
kálo clear sky, for kálo-n, as seen by the inflection.

Cf im for i mì, 59, 9: tìm 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 lázam hūn-
ash instead of lázamnunishī lūnash in 74, 10. Ex.:

nákant coming from everywhere, for nákantkni.
gunūgšta on opposite side of; for gunūgšta-nu, with many other pre-
and postpositions, as wigā’t, etc.
pahá, nūʃá dried, partic. pass. for pahátko, nužitsátko.
máklaqs lakí tribal chief, for máklaksam lakí.
yúyalks-shítk wretched-looking, for yuylkishash-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 ō, generally when unaccented. Instances of consonantic synaeresis
are Móatokish for Móatok gish, tatālti for tat-tálti, kāk-kākli for kāk-kākli,
shuluaktčha for shuluakt-tčha, 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.
gā’shtish door of lodge, for kā-ishshish.
tálak, d. tátálk straight out, for tálakaak etc.
kē’sh rattlesnake, for kē’shish, zē’shish.
ngē’sh arrow, shengē’sha to shoot at oneself, for ngē-ish, shengē-isha.
shenūtatko confluence, for shenūtatko, shewáatatko.
panópka to desire to eat, for pannópka.
nākōsh stoppage of waters, for nākuash.
shūdshna to chase each other, for shū-ndshna, shūhudshna.
wē-ulna to permit, for wēwulta.
gīggūtko, 123, 2, crossed over, for gākuatko.
liukit'imna to gather around, for liwakiamna.

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 h is easily dropped if it stands between the vowels.
sōc they of course, for sh i-a, sha ya, 93, 6.
tādshāk good if to be, for tādsi āk, tādsi hā gi, 93, 9, and Note.
munt yours that, for mi hūt.

13. *Vocalic attenuation* or shortening, weakening of unaccented syllables into the primitive vowel ē forms the transitory stage to the figure called syncope. We find it in:

   skātkēla to carry on back, for skātkala.
   shulēmokēdsha to swing around, for shulāmokēdsha.
   shūkpēlī to withdraw, for shūkpalī, cf. 68, 8 and Dictionary.

   Weakening of an accented syllable: tē'kish sword, for tēkīsh.

   Attenuation taking place between words is observed in: gē'ntēni I would fain go, for gē'nt a ni; ātēnen for at a nen; tatātēnat wherever we, for tatāt a nāt; tatātēks spūkliā when they sweat in it, 82, 3, 1., for tatātak sha spūkliā. To this may be added the weak pronunciation of -ām, -ām, the suffix of the possessive case, especially frequent in the Modoc dialect, and almost equivalent to -ēm: nāglaksam, su'ntcham, 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*:
   ki-intch wasp, for kī'ntch, kī'nsh.
   mo-ōwe woodchuck, for mówe, múwe.
   nā-as one, a single one, for nā's, nā'dsh.
   shlē-eta to discover, find, for shlēta.
   ki-ī-ia to tell lies, for kīa, kīya 64, 4.
PHONOLOGY.

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 shiapa to tell, count; i-inlina, yinlina to send over the edge, compared to yulina to menstruate.

b. Diphthongic diaeresis, as in i-uta for yúta, né-i for néya, É-ukshi for Eúksi, has been fully discussed in the article on Diphthongs, p. 208.

15. Gemination or doubling of consonants occurs only after vowels short in quantity:

séssalółish warrior, for sheshalółish; vássa to fear, for vásha; genná to start, for genála; nellína to scalp, for nelína; wéta to laugh, for weťa, cf. wéntanta; udíta to whip, for udíta; limílnna to be dark, for limílna; tehímana-ash string-game, for tehímana-ash; kú’émne care, for kú’mé; súmmmatka with the mouth, bill, for shúmatka; tehággáya to sit upon, for tehakáya.

D.—Phonetic changes through continuity.

These changes mainly occur in unaccented syllables, and are produced by the influence of sounds either preceding or following immediately, or forming a part of the syllable preceding or following. It is generally the subsequent sound which tries to weaken and then to assimilate or dissimilate its predecessor. The altered position of the accent sometimes produces a similar result. In Latin we find similar changes accomplished in meridies for medidies, mediuș fidius for me Dius fidius, occupare for obcapare, occiput for obcaput, exultare for exsaltare, oppono for adpono, doccor, audior for doceo-sc, audio-sc.

16. Assimilation—Vowels and consonants of the same vocal class, either standing beside each other or belonging to adjoining syllables, assimilate more closely or become identical. This process forms just the opposite of the dissimilation to be described below, both of them being the result of pronounced tendencies of the language.

wayálapsh icicle, piece of ice, for wcalapsh.

Wiità’ngish Warm Spring Indian, for Waitá’ngish.

yiyuzoga to shve into, for iyuzoga, i-uzoga.
shukatanolótkish *skin-strap tied into the hair*, for shukatanolótkish.
tálaat tzalamítala *due west*, 29, 10, for tálaak etc.
tsútsam láwish *urine-bladder*, for shuísdham láwalsh.
tíllindsha *to abandon*, for tíllindsha.
ntulshámpkash *flowing down* (obj. case), for ntulshántkash, ntulshámpkash; cf. géıptchi for géıptchi.
hái nëm (for nëm) *wil'g'í 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 consonant 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:

luhashtápknaak *they stabbed each other only*, for luhashtápkka ak, 114, 3.

**Vocalic** dissimilation is frequently observed in terms formed by iterative reduplication:
lámlemsh *dizziness, inebriation*, for lámlamsh.
heiheit *red fox, silver fox*, Mod. for heihei.
kétekhketch *little gray fox*, derived from kétekhketchli *rough-furred*.
kálkali *round*, for kálkali, kólkoli.
kúkákli, kákákli *yellow*, for kúkákli, and all other adjectives of color, in the absolute as well as in the distributive form.

Instances of vocalic dissimilation in distributive reduplication:
wéwé'kala, for wéwékala, d. of wékala *to give birth*.
pepuélza, for pupuélza, d. of puélza *to throw down*.
shkáshtkala, for shkáshkatkala, d. of skátkala *to carry on back*.
kákáká'kli *yellow*, for kákáká'kli, d. of kákáká'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:
wé'-aks, wé-aks *mallard duck*, for wé-eks; cf. wékash.
yanakanini *being at the lower end*, for yanakanini, 148, 2.
kíamí'úni *in the fishing season*, for kiímí'úni.
Phonology.

Shiwákuash to the girls, for Shiwágash, 80, 11.

Udu'yua to beat, whip, for uduyua.

Consonant disimilation is observed in the following terms formed by iterative reduplication:

Kedshamkedshalkéna to wheel around on one's feet.

Palakmállank with rapid gait, for palapkálak; cf. pállak.

Téhéiptchímá, Mod. to drizzle down, for tehéíntchímá or tehéíptchipma.

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.

Shiunóté to sing in chorus, for shiunótá.

Shuíla, shuíllá to shake oneself, for shííula.

Ính, ính me, to me, for nísh, nísh.

Shnawédshká little girl, for Shnawédshká.

Knókmunká to growl (dogs), for knókmunká, d. of kmúka.

Samtechákta to comprehend, for samtechátká.

Wálthká to look out for, for wálthká.

Ántetchíchksh old, former, for ánchte gish, this probably for má'ntech gish.

Shuípiiklash small cushion, for Shuípiiklash Mod.

Shakptákshá to cluck with the tongue, for shakápáshká; from kapáta.

Tzú'tzá to presage death or mischief; for tú'tká, from túka to frighten.

Léwaszdzash fun, sport, joking, for léwaszdzash.

Ne-ulzápéli to order again, for ne-ulzápéli.

Lúshgapélí to go and take off, for Lúktchapélí.

There is another form of phonetic inversions taking place through the agency of verbal or nominal inflection and derivation; examples of it are as follows:

Ká-akt for kákat, d. of kát who, which, pron. relat.

Sháynaksh for Sháyúkash knowing, shrewd.
wál'takash promiscuous talking, for wál'takash Mod.
haps'takash perforation of earlobe, for háps'takash.
ípakt it may stay, remain, for íp'kat, 148, 14.
wiúlék! strike it! for wiúlék'í!
húta, ngé-ishan they ran, they shot, for húta, ngé-ishna.
shulút'amanitk being dressed in, for shulút'ammatko.

These inverted forms may be explained by metathesis, but it is probably more correct to derive them from supposed forms as ká-akat, sháyuna-kash or -kish, wál'takash, háps'takash, íp'kat, wiúlék i! húta, ngé-ishna, 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 gémápk'a, fut. of géna to go, peks'húapka, fut. of peks'ha 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-ulaza.

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.

1. 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, táwipka to bewitch; shmúka, shmuká to grasp; vúnepni, vúnepni four times; hémkanka, hemkánka to speak; ítpámplelí, ítpámpéli to carry home; ktáyalshíyla, ktáyalshíyla into the rocks; shewánap'litiki, shewanánap'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 híshuaksh husband, 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 shliutapkúga in order to shoot with, with the secondary accent on -ug-, may under the influence of the following words become shliutapkúga, the vowel i of the radix being short. The same holds good of terms like shiniulatchganka to glance off from, lilukshalnapkúga for the purpose of cremating. Shifting of the accent can also take place when proclitic and enclitic words crowd around accentuated words, especially verbs.

Long vowels are not always accented; that is, quantity exercises no decisive influence on accentuation. Cf. wúkhzkéní toward the angling place, where -u- is a contraction of -nya-; but in saigazéní to the prairie, the suffix has the accent. Ništák during the same night (from nísha ak) is just as possible as ništák.

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 gutilapkápéli to make burns 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, -pêli return, repetition, redoubling. Shualmalpakta to cause echo is composed of the medial sh- "for somebody, or for oneself, or by itself", -u- in shu- forms causatives, -a- is a vowel repeated from the syllable following, -mal- is the radical syllable to sound, resound, be noisy (huâlta, wâlta to sound, rattle) -pka, the simplex of -pâka, 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 grammatical 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 guțilâkapelî: if descent is more important to him, guțilâkapelî: in the second example shualmalpakta would express strength of the effort to cause echo. Cf. heshszalpelî 61, 8 with heshszalpelî 61, 9: kînyâga 96, 21 with kînyêga: skuyû'î 29, 11 with the usual skûyûni.

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, hâ-á; hi-i, hi-i': or pronouns: i, i-i, i'-i.

This feature adds largely to the natural expressiveness of the tongue, and saves many circumlocutions which the less pliant languages of modern Europe would have to specify by words. It is the idea of actuality, of being done right then and there, that distinguishes shlêa, shlâ-ä, and shla-ä to see, find, gêwa and gewâ to go into water, gûka and gukâ to climb up, gûna, gûka, gûhâ to swell up, etc. Verbs in which the last syllable usually bears the accent are: shío to bet, stuî to report, vunî to bury, vulâ to inquire; guli to go into, is always oxytonized, but its d. form kilî 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:

hē'shla to show itself, from shē'ca to see.
lishlan to shoot each other, from shlin to shoot.
lakïánkshi at the chief’s house, from lakï chief.
shuktämpka to begin fighting, from shūka to fight.
yamatâla eastward, from yâmat east.
tatâksniptché childlike, from tatâksni children.
skuklnäpkasht from possible chapping, from skûkla 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:

hiklïa to shatter, split, d. hihâkla.
ngûmskha to break, fracture, d. ngunâgâmskha.
lemewilïa to drift away, d. lemêlemewilïa.
ulâksha to lap, lick, d. ulla-ulâksha.

Instances where the accent gravitates back upon the beginning of the word, respectively upon the radical syllable through apocope, contraction, or elision:

mëssâm in the trout-season, for mehîashâ’mi.
pâlápksh the stolen one, for pâllápkash.
k’lî’ksh telshâmpka to be moribund, for k’lékâpkashtala telshâmpka.

The appending of enclitic pronouns and particles, which form a phonetic whole with the term governing them, sometimes affects a shifting of the accent, but at other times has no effect whatever. Examples of shifting:

ni-ulâlpknâpka m’s ni I shall punish you, 59, 3.
stitlamsâmpélôk sas in order to announce to them, 22, 15.
t'opó-shítko, t'opó-sítk like a thumb, 149, 12.
shluapká m'ísh sha they will shoot you, 30, 3.
gegápélíssa they returned home, for gegápélí sha.
Cf. ki-úks gi, 42, 12; kakó bëla, 101, 7; humtehi ki, 126, 9; siunotísh
tehkash, 83, 4.

Instances where enclitic terms have not affected the position of the
accent are as follows:
shna'-uldsha nat we galloped off, 29, 12.
tchi'-ishtat m'ína to their camp, 29, 16.
tsú'shni m'sh ni I forever from you, 61, 2; but: tsú'shni m'sh ni, 69, 20.

In há ni skuyú'shuapka m'ísh 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, ní, i, pí, húk, hú, etc.,
and the possessive pronoun mú thy, thine.

Enclisis is frequently observed and generally appears when a personal
object-pronoun is connected with a transitive verb. Two enclitic monosyl-
Grammatical labels 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.

- *ánmtchiška* ancient, old, used up, in its abbreviation: -ánmtch.
- *-gitko, -gitk,* d. *-gígátko* 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, nū*, I; *i, ik* thou; *huk, hun, hu,* pī he, she, it: *nad, nat, nā*, we; *āt, ā*, ye; *sha, pat* they. Objective personal pronouns: *nish, nish, n’sh,* *n’s* me, to me; *mish, m’sh,* *m’s* thee, to thee; *hūn, hū,* pīsh him, her, it: *to him, to her, to it; nālash in the form *nash,* *nats,* *n’s* us, to us; *mālash in the form malsh* ye, to ye; *shash,* them, to them; *sham, sam* of them. Enclitic possessive pronouns are *ni thane,* thy: *p’ua, Kl. m’na* his, hers, its; *sham, sam* theirs. Demonstrative and relative pronouns generally preserve their accent, but among the indefinite pronouns, *nū* some kind of, loses it in compounding words: *nānktuk* 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, -lē; lish; mat; nen; pil; tak, tok, taksh, toks; tehā, tehē, tsi; tehīsh, abbr. -tch, -ts; tehkash; un, um.* 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,* *gink,* *gisht,* and the participle *gitko,* which will then usually cast off the ending -o. The simple *gi* often abbreviates into -k, -g: *nā’stg* so he said; *Ē-unks* toks lápik but of the Klamath Lake men there were two.
Instances of enclisis of various descriptions are as follows:

shnekgluapka m'sh ni I will remove you from your position.
túmi húk hátekt máklaks gi many persons are there.
únaka telkash m'na shífta he also informed his son.
pállunk mish robbing thee; vússok sas afraid of them.
wewéga pil tehíshi the children only were in the lodge.
kííktsnash: luúnglash they fled; they enslaved (-sh for sha they).
pí tehíshi he also; nánzateh some also, 16, 7.
K'ýák-amtch the Old Man of the Ancients; Shú'k-amtch Old Crane.
kííkáktkani 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; sháhushtalá m'ña, 112, 13.

QUANTITY.

The language clearly distinguishes between long and short syllables or vowels. Two stages may be distinguished in short syllables: very short and short; two also in long ones: long and very long. The usual sign of brevity, ~, and of length, −, was added to the vowels only when they were uttered very short or very long. Thus monosyllabic nouns ending in a vowel pronounce this vowel very short in Kl.: kmá' skudkeap, tmá' nhá' grouse, lbá' seed species, kpé' tail, kpa' poker, ská' pestle, ská' to blow cold or strong; and also in yá'ki seed-basket, kú'ítsia duck species, ndshé'dsh shell, pod, gá'it sage brush. Many of these are pronounced longer by Modocs. The vowel is still short, though longer than in the terms above, in bá'ish billow, shúin to shoot, músh 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'ni, mú'-núi very large, enormous. A difference exists also between túnk, túnkni, and tá'nik, tánknúi, and between wá'shla and wá'shla. Cf. Homonomy. The quantity of words is often added in parenthesis: yutetápka (~ ~ ~), tehmúksh (~), 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 ni’l, nō’l fur, feathers, mīlka to dawn, mā’sha to be sick, nā’dsh, nā’dshak one, at one time.

For the quantity of each word the Dictionary may be consulted.

The character of the language prompts the Indian to distinguish between long and short syllables, and no other phonetic figure is so productive of long vowels than vocalic contraction (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 ō, ō, and other long vowels are not pronounced short, because the people use the uncontracted form besides the contracted one: genō’la and genū’la, hlēkōsh and hlēkuish, nō’kla (from nōkala), shukatonolō’ich, telā’sh and telī’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 ktūpka remains short even in ktūpkan’to and in ktūpak’ksh. But before -dsh a vowel generally sounds longer than before -tch: tamā’dsha and tamā’tcha, lakā’dsha and lakā’tocha.

Nor does a vowel, generally speaking, alter its quantity through becoming emphasized by accentuation: in hémkanka to speak; e is pronounced as short as in hemkánka, i in hita as short as in hitá at this spot; but becomes long through apocope: hī’l, hī’t.

Syntactic or rhetoric emphasis sometimes modifies syllabic quantity: gēn kim, 114, 2; na-ā’sht gi so said, 95, 21; sī’gs’ ish! tell me! (ā long), 78, 4; lalā’ki chiefs, 65, 14.

Neither quantity nor emphasis by accent is necessarily associated with a higher pitch of the voice.

**HOMONYMY.**

Homonyms are terms sounding exactly alike, but having a different signification; paronyms are terms which seem to sound alike to inexperienced ears, but in reality differ in accentuation, quantity, or pitch of voice when uttered by natives, and also differ in their meaning.

Some Klamath homonyms are the following:

kish fish-spear, kish sundown.

nā’sh, nā’s species of bushy, also: one, single; also: thus, so.
ská' \textit{pestle}, ská' \textit{to blow cold or strong}.
tehší\text{sh} \textit{settlement}, lodge, tehší\text{sh} \textit{inhabitant}.
wásh \textit{prairie-wolf}, wásh \textit{hole, den, excavation}.
wíka \textit{near}, wíka \textit{to blow}.
liúna \textit{to stand, crowd inside}, liúna \textit{to produce a noise}.

Paronyms differing in quantity only:
kí\text{sh} \textit{fish-spear}, kí\text{sh}, kí\text{sh} \textit{a lie}.
shúína \textit{to run a race}, shuí\text{na} \textit{to sing}.
tehí\text{sh} also, too, tehší\text{sh} \textit{lodge, inhabitant}.
ní, ni \textit{I, myself, ni' snowshoe}.

Paronyms differing in one or more sounds of the alphabet:
gíwash \textit{bluish squirrel}, Gíwash, nom. pr., Crater \textit{Mountain}.
lákí \textit{chief, láki to be stolen, gone, láki forehead}.
lú\text{k} \textit{seed, kernel, lúk, lók grizzly bear}.
p’húshka \textit{to tear off by hand, pushka to cut}.
shikantéla \textit{to pile upon each other}, shikantíla \textit{to show something on feet}.
yúli\text{na} \textit{to menstruate, yiulína to send over the edge}.
skú\text{tash mantle, skútash, szútash bunch, string}.
shú\text{lýza to tie together}, shú\text{lýza to roar, growl}.
shkó\text{ks ghost, spirit, shkóks sheep-tick}.
kí\text{sh} \textit{ipo-root, ké\text{sh} rattlesnake, kä\text{sh} excrement}.
kó\text{ka, kóke \textit{river, stream, kóka to bite}.
né\text{wa to extend, v. intr.}, né\text{wa to drive into the water}.
gé\text{ná to go away, walk, ké\text{ná it is snowing}.
vudú\text{ká to strike with a stick, vutóka to swing around, v. trans}.

Some of the above terms (yúli\text{na} etc., skútash etc.) are etymologically identical, but, because differentiated in their meanings, they now differ in their pronunciation. This we observe also in English: \textit{to pat} and \textit{to pet}, \textit{secure} and \textit{sure}, \textit{loyal} and \textit{legal}, \textit{legal; disk, dish, desk; warrantee and guarantee}; as well as in the French: \textit{naïf} and \textit{natif}, \textit{Noël} and \textit{natal, cutier and intègre}.
MORPHOLOGY.

Morphology is a part of grammar which gives a systematic account of the changes experienced by its material units or words through becoming parts of a sentence. Morphology in its descriptive portion has to present the word in its forms altered by inflection, as they occur in the language; in its systematic part it has to explain the origin and function of these forms. The phonetic changes considered under "Phonology" are largely brought about by the changes which the words are undergoing through being placed into mutual relations to each other in forming parts of a sentence. Derivation, a process analogous to inflection in many respects, is another important part of linguistics to be dealt with systematically by morphology.

Languages greatly differ among themselves in the degree of the energy which unites or binds together its elementary parts. Where the parts do not unite, the position of the words in the sentence alone points out their mutual relation, and few or no phonetic changes occur. These are the monosyllabic languages. In the agglutinative tongues, certain syllables which indicate relation cluster around other syllables which retain the accent. After gathering up the other syllables to be their affixes, and uniting them into one body, the accented syllables gradually become radical syllables, and phonetic laws begin to manifest themselves in the alteration of colliding sounds, in the abbreviation of the affixes, etc. Here the original function of the relational or affix-syllables is still recognizable in the majority of instances, but in languages reaching a third stage, the inflective languages, the affixes become so intimately fused with the radix, that they serve as mere relational signs and may be considered as integral parts of the whole word. Through this accretion, or by other causes, the root itself becomes modified, chiefly in its vocalic part, for inflectional purposes.
The structure of Klamath is decidedly agglutinative; nevertheless, in some particulars, to be considered later, it approaches the tongues of the inflectional order. An important characteristic of it, syllabic duplication, is observed in the prefix- and radical syllables. Two other features pervading every part of Klamath speech are the pronominal syllables used as radicals and as affixes, and the figure called anathesis. Compound words are in fact the result of a syntactic process and will be discussed in the Syntax.

In subdividing the affixes into prefixes and suffixes according to their location before or after the radix, and into inflectional and derivational affixes according to their functions, we obtain the following general scheme for our morphology:

I.—Radical syllable.
1. Its structure. 2. Its origin and classification. 3. Its phonetic alterations. 4. Its increase by the reduplicative process. 5. Anathesis.

II.—Radical syllable connected with affixes.
1. Inflectional affixes; suffixation. 2. Derivational affixes: A. Prefixation; B. Suffixation. 3. List of prefixes. 4. List of infixes. 5. List of suffixes.

III.—Inflection and derivation.
1. Verbal inflection; verbal derivation. 2. Nominal inflection; nominal derivation: a, of substantives; b, of adjectives and participles; c, of numerals; d, of pronouns; e, of postpositions.

IV.—Particles or words without inflection.

I.—THE RADICAL SYLLABLE.

A root, radix, or radical syllable is a sound or group of sounds possessed of an inherent signification. By the processes of inflection and derivation affixes cluster around the radix, which may undergo phonetic changes; the meaning of the radix then remains either unchanged or passes into another signification cognate and closely related to the original meaning. Languages have been studied in which the radix is composed of two
syllables; in Klamath monosyllabism is the only form in which radicals exist, just as in the literary languages of Europe, although some Klamath terms seemingly attest a dissyllabic origin.

With a few onomatopoetic exceptions, the roots are no longer traceable to their origin; hence we do not know why such or such sound-groups have been conventionally assigned certain functions in the different languages of the world. Grammatic affixes are roots also, whether they be still recognizable as such or be ground down from syllables to single sounds, mostly consonantic, and mere fragments of what they had been once. When used as signs of relation, they belong to the class of pronominal roots and are recognized as such with less difficulty in agglutinative than in inflectional languages.

The roots are the microcosmic cells from which the macrocosmos of language is built up; for it results from the above that all elements in language are either radical syllables or fragments of such. Formation and quality of sounds are no secrets to us, but how and why they came to be selected for their present functions in each linguistic family is beyond our conception. The cause why linguistic families differ among themselves in grammar and dictionary is the disagreeing of their pronominal and notative roots.

Root-inflection or regular alteration of the root-vowel to indicate change of relation is most prominent in the Semitic languages and also in the Germanic branch of the Indo-European family. In America only traces of this "Ablaut" are discovered in a few languages, and what could be considered analogous to, or resembling it, will be discussed under "Phonetic alteration of the root." See pp. 253 et seq.

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 ika to extract, ita to put on, i'wa to be full.
- u in úya to give, wá to be seated, wék arm, útish long-shaped fruit (cf. lútish round-shaped fruit).
Of a single or double consonant followed by a vowel:

hā-, he- in hā'na to emit voice; ka- in kāta, ngāta to break, v. intr.; ku- in kūka to bite; kta- in kτά-i stone, rock; mu- in múni great, múna deep down. A diphthong appears in tehuitchǔili sorrel, kankačuli brown.

Of a vowel preceded by a consonant and followed by a consonant:

kal- in kālo sky, kālkali round; tak- in taktāli red, scarlet, tā'žtgi to blush; tip- in tıptipli dark-colored; val- in yālyali 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 lakālāli slippery, not to lak-, but to la- in lála to be steep, to slope downwards, cf. lhā-a to foal, leldshī broot; lushtūshī warm, hot, not to lush-, but to lu- in lūlokli fire, lūkua to be warm, hot; pushpūshīli black, not to push-, but to pu-, po-, in pó'ksh mud. In the terminal consonant of pal- in palla to steal, ila 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 kāta: ngāta to break, pātash: mpātash mīl, spleen.

There are radicals found in certain letters of the alphabet, as k, t, n, 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 kmel'ga to lay down, d. kēkmel'ga and kmēkmal'ga, rad. e-.
Prefix l- in lawāla to place upon, d. lalawāla.
Prefix sh- in skā to blow strongly, d. shkāska, rad. ka.
Prefix u- in ulāgsha to lap up, d. ula-ulāgsha.

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 îtu to put on, îya to lay down into; of u, hu he, she, it and above, fur; in hûta to run at, hûwa to jump up in the water, îya 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:_ akâ-ash, kâk, tuktukuash, tuákash or wákash, o’lash, takâga, udékash.

.Other objects: heihai, mbaubâwash, bâmbam, tîntan, cf. udîntêna.

_Verbs:_ ka-ukâwa, kúshkusha, túshusha, tôdshî tô’dshi, udîntêna.

RADICES OF INTERJECTIONAL ORIGIN.

ä’-oho, i-úhu, ä-ohútchna, i-uhéash; hâ’, hâ’ma; kapkâblantaks, kénkem, 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, áti; in suffix -ha; in áná, ánsha.
- **h-** connected with all the vowels forms reciprocal, reflective, causative verbs and their derivatives.
- **hu, hú, u, ō** in prefix u-, suffixes -u, -ui (-uya), -wa, -ushi; in pron. and adv. hú, hút, húm, húk, in pron. húksht, húkag; in wá, wé'k, utísh or ótísh; áná, uná'k, húta, húdshna, húntehna, huáw.
- **i, hi, hi** in suffixes -i, -ia; in íwa, iwíza, íta, ídsaha, i-a (ya), yána, yáña, i-u (yu), yúta.
- **k-** appears in three forms: ka, kē, ku; kē being originally ki.
  - **ka, ga** in suffixes -ka, -ga, -lža, -tāmpka, etc., in demonst.-relat. pron kat whó; interr. kaní who? in gät, ká-a, ká-ag, shká, kátak, gáyue.
  - **kē, ge, ge**, yonder, reduplicated in kēk, gēg, kēku, forms prefix ki-, k-, and the verb gi; géna to go away, and its numerous derivatives, as gēkansha, gēmpēle, seem to point to the radix ga, for some of them begin with ga-, ka-: gáyaha, gakē'ni, gă-ula, ka-ulóktana; in kēka, tkēka.
  - **ku, gu** in kú and kūi for off, kúmag, kó-i, kó-idshí, skúyui.
252

GRAMMAR OF THE KLAMATH LANGUAGE.

la, l- in suffixes -lē, -lam, -la, -ala, -lža, -lámna.
ma in prefix m-, suffix -ma.
na, n- in the locative suffix -na; in nù, 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, pānī, -pēli, shepālua, p'laí, híshplāmna, pāna, pē'utch, p'nāna.
 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, -ash, -ansha, etc., -sh, -ash, -tch; in shāpa.
t- appears in three forms: ta, ti, tu.

 ta in prefix ta-, t-; in suffixes -ta, -tala, -tana; in táwi, stáwa, stá, stáni: stú, sténa, stá-ila, tápka, tápak.
 ti in prefixes ti-, te-, t'- and suffix -ti; in tiña, tīa, tilaluānsha, tīža, shtīla.
 tu in prefixes tu-, tush-, suffix -tu; in particles tu, túla; in ntülpa.

RADICES OF PREDICATIVE SIGNIFICATION.

This class comprehends all roots which cannot, from our present knowledge of the language, be referred to one of the three categories preceding. Their signification is more concrete and specific than that of the pronominal roots, and points to some action or quality. We include here, also, the thematic or secondary roots, as lak in laklákli, etc. Cf. p. 249.

Instances of predicative roots are as follows:

 pat in patpátli, mpáta.  ktu in ktá-i.
 shu in shum.  le in shlča, léhtki, etc.
 litch in litchlitchli, litchtakia.  mets in metsmétśli.

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 pata, petilla, ndshishl'ga, 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. Ktchál'ga means to shine and to emit heat, ktchák (for ktchá'ka) mother-of-pearl shell, ktchálui to be resplendent and to be hot, ktchá'ltta to reverberate, ktchálua to shine and to reflect sunrays, ktchál'gish sunshine and heat of sunrays, sunburn, ktchálshkash radiance, ktchó'l star, etc. Evidently the root, either simple or thematic, is ktchal (a short), and the idea of heat is secondary to that of light, radiance; but nobody is able to decide whether its original meaning was the nominal one of ray, radiance, or the verbal one of to radiate, or of both at the same time, for both the derivatives are equally long or short in their affixes. If in the minds of the earliest people who formed this language a distinction has existed between the two as a vague feeling, we can no longer follow its traces. Even nouns, to be considered as having been substantives from a very early epoch, as sun, moon, water, fire, were in some languages shown to be derivatives of radicals, but not of radicals of a distinct nominal or verbal signification.

3. PHONETIC ALTERATION OF THE ROOT.

Of some languages it has been said that their consonants were comparable to the skeleton and bones of the animal organism, while their
vowels, as the fluid and variable element, were likened to its soul. This furnishes a graphic picture of the structure observed in the Semitic family of languages, and in a less degree applies also to the languages of the Indo-European family. The permutability of consonants and vowels among themselves in unwritten languages has been described above ("Alternating of Sounds"), and does not, generally speaking, alter the signification of the terms in which it is observed. But the case is different with the radical vowels of Klamath under certain conditions, for here we observe something 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 sákiha; in four "modes" of the verb the long vowel ā changes into -aya-, -aia-: sayakah I who love him, sayakahiban I who did love him, sayakah the one loved by me, sayakahakin when I just happen to love him. In the same manner verbs with the radical vowels ā, e, i, i will alter them respectively into e, aye, e, a. In Cháhta 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. In Creek some verbs lengthen their radical vowels almost imperceptibly to form a preterit from the present tense.

The study of alterations observed in the Klamath roots is highly important for illustrating the formation of the language, and also throws light upon the radical changes occurring in the inflectional languages of the eastern hemisphere. The vocalic changes are of greater importance than the consonant, and are brought about in various ways.

VOCALIC ALTERATION OF THE RADIX.

Vocalic changes occur only in certain words of the language and without any apparent regularity. They are produced either by the intrusion of another sound into the radix, or by an independent, as it were spontaneous change. Some of these changes appear only from one dialect to the other, while the majority occurs in words belonging to the same dialect, and then they are always attended by a change in the signification of the term.
1. Change by substitution.

The primitive vowels a, i, u are sometimes substituted to each other to indicate a change in the local or temporal relation of the words of which they form a component part. They represent the pronominal roots:

- **a, há** *here, on hand, by hand*; temporally: *now, just now.*
- **i, 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 **mù, nush, pish**, push and in particles and suffixes the change through all the three vowels is sometimes observed:

- **-ksáksi, -kshákshi**, a locative nominal suffix of the northern dialect, is altered to **-ksíksi** in Nakóksiks(i), nom. pr., “right where the pile-dam is”; to **-ksúksi** in Slankóshksúksi, nom. pr., “where the old bridge once was.”

- **Teká now, presently, tchí’k (or tché’k) at last, finally, until; tchúk at last out there.**

We may also compare the changes observed in the pronominal roots **ka, kí (kē), ku; ta, ti, tu.**

Vocalic changes in predicative and pronominal roots are the following:

- **kpádxsha** *to extinguish by hand*, kpíctchétna, Mod. *to spit*, kpítxcha Kl. *to squirt from the mouth.*
- **spítxsha to tear asunder, spitícha to pull to the ground, extinguish the fire, spitíchta to cause somebody to part or lift the legs; to frighten.* Cf. **pádsha, pítxcha, púdsha.**
- **pátídsha 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.**
- **smá’k hair on belly, smá’k hair of beard, míkash down, downy feather.**
- **lítki evening, viz. “decline;” lítzi to come down to the ground.**
- **ská cold, adv., sgú’mla hoar frost forms; cf. skúkla.**
- **tchak- in tehaketchákli sharp, pointed; tchíztchéza to tickle; cf. tehákela, shtchiyákéka, shtchi’ktzish.**
wálza to be sitting, wílža to squat down.
tútka to feel pain, tika to cause pain; cf. tékteka.
ìka to remove, trans.; eíza (for e-ìka) to put out the head, spúka to put out the feet; shů́ká to take away. Cf. níka.
kídsha to dive, kidshash fin, kúdsha gudgeon.
slı́n to shoot, shlů́kla to shoot at the mark.
kálkali round, kílža to become humpbacked.

Cf. also líla with líla, ptcáklža 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.
tchálamna to sit on, or against, tchálamnu to sit high up, above, or at a distance.
tútash stump of tree; tut́sh stump of tail or limb.
sha kiukáyank they are sticking out, sha kiukáyunk 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 synáresis 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 synáresis:
létchá to build a lodge, viz., “to intertwine”, létchá to knit.
ána to abstract, éna to bring, carry; cf. ánsha, amúlpka.
líma to be dizzy, lemléma to whirl about.
shá́tma 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).
kteléshka to push away, ktéleshkápká to push away forcibly.
ALTERATION OF THE ROOT.

Softening of the vowel:

\( y^a-a \) to howl, \( y^a\text{ka} \), \( y\epsilon\text{ka} \) to howl while dancing.
\( st\text{a} \) to be full, \( st\text{ani} \) full, \( st\text{\textasciitilde}\text{ila} \) 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.

- shni\u0107ka to seize, shnákptiga to seize with pincers.
- tchú\u0107ka to expire, tchá\u0107lë\u0107ga to lose children by death.
- kó\u0107ka to bite, ka-úldsha to erode, gnur.
- nút\u0107a to burn, trans. and intr.: shmutámpka to keep up the fire, niliwa to blaze up, nátkolu\u0107na, Mod., to burn in the distance, shnatkálka to set on fire, nátspka to be charred, shné\u0107ka to burn, to shine.
- núka, nó\u0107ka to be, become ripe, shnikanua to let ripen.
- shl\u0107\u0107na to shoot, shlataniya to make ready for shooting.
- teh\u0107\u0107a to remain, sit, tchél\u0107ya to sit on the side of; tchá\u0107wal, tehaggü\u0107ya to be seated upon, tehá\u0107wá\u0107ya (from teh\u0107\u0107a and wá\u0107ha), to wait, expect.
- hé\u0107ma, há\u0107\u0107ma to emit voice, hamé\u0107asha to call to oneself.
- téd\u0107sha to wash, shatashpapkâ to make the gesture of washing (the face).
- pél\u0107pela to work, hullpalpâ\u0107 to make eyes for somebody.

This shortening or weakening also occurs in prefixes; cf. shálakla, Mod. shélakla; shnapémpe\u0107ma, Mod. shnepémpe\u0107ma; 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:

- nú\u0107ka to roast, bake, nžú\u0107ta, nžútâ\u0107gia to burn at the bottom of the cooking utensil (for nukú\u0107ta, nukútâ\u0107gia).
lūna to reel, viz., “to move in a circular line”; léména, l'ména, lména
it thunders, lémátech, lmátech meaning stone, the motion made on it
being circular.

hā'ma to emit voice, sha'hmúlgí to call together.

kal- in kalkáli round, hishélulza, hishkélüza “to measure all around,”
to make of the same length, width. Cf. skilulžútkish.

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: y'éka, y'íka; é'-una, a'-una; ô'lash, ú'lash; 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: búnúa and púnúa, delíshe and télíshe.

Instances of a radical consonant becoming nasalized are páta, npáta;
saká-a, suaká-a.

A change in the signification is, however, produced by the changing
of a guttural k, g into k: kilžántko humpbacked person, kilžántko humpbacked
person, when imitated by children, etc. (radix kal- in kalkáli round).

4. REDUPLICATION.

The repetition of syllables in immediate succession within one and the
same word is technically called reduplication, and forms one of the most
effective means for emphasizing or otherwise individualizing ideas expressed
in words, in the same manner as the orator repeats twice or three times in
succession certain words to be emphasized above all others. Reduplication
has been recognized as an efficient grammatic figure from the earliest times;
in rude and illiterate tongues we see it more frequently applied than in the
refined speech of cultured nations, and in the earlier periods of European
languages much more than in their present stages of development—facts
which point with certainty to a high antiquity of this special mode of gram-
matical synthesis. If we except the monosyllabic languages, reduplication is
REDUPLICATION.

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, tip-top, syllables were doubled for some augmentative purpose: the Sahaptin family reduplicates for forming diminutives, as muzlijulj fly, kussiküssi 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, haidald, saislep.

Some languages reduplicate their radical syllables for the purpose of forming onomatopoetic, iterative, frequentative, or usitative verbs and nouns, indicating gradation in the adjective and adverb, or of forming certain derivatives; other tongues, again, indicate in this manner the ideas of severalty, plurality, totality, or collectivity, and purposely modify the reduplicated terms phonetically for each of the several morphologic functions to which they may be applied.

Syllabic duplication has exercised a thorough-going influence on the development of the Klamath language of Oregon, giving origin to delicate and ingenious grammatic and lexical distinctions. Its workings can be studied to more advantage in a few languages only, although linguistic development has taken a similar turn in the Malay-Polynesian family and in the forms of speech disseminated along the western coast of North America, especially in the Nahuatl and Selish stocks of languages.

The reduplicative process has originated in the idea of repetition or iteration, applied to space, surface, intensity, time, and other categories. The stage immediately preceding syllabic reduplication was that of repeating the entire word, as we see it in the Hebrew tób tób, “very good,” for very good, and in Mohave, where the adverb accompanying the adjective is repeated to indicate gradation: válhayé great, large; válhai tahána larger; válhai tahán tahán tahána the largest one. Although the latter is a tripli-
cation, a twofold mention of the adverb is just as frequent in Mohave, where the elements have not yet coalesced into a single word. All the different and most varied shapes of reduplication of the radix can be brought in two classes: iterative reduplication, when used for the derivation of words; distributive reduplication, when used for inflectional purposes.
A.—Iterative Reduplication.

In Klamath iterative reduplication redoubles the entire radical syllable without any consonantic alterations, and serves in forming from simple or thematic roots various sorts of derivative terms, as onomatopoetic, iterative, and frequentative verbs and substantives, also adjectives descriptive of exterior form, surface-quality, color, intensity.

This sort of reduplication differs from the distributive (a) by being derivational and not inflectional; (b) by duplicating the radix in its totality and not partially; (c) by duplicating always the radix and not the first syllable only, although the radix may become reduplicated with its prefix, when this prefix consists of a vowel or single consonant only. No word reduplicates more than two of its initial syllables; words which do so usually begin with the initials k, l, n, t, and u (or vn, w), and some contain an adulterine diphthong: te-ukté-niksh, kaukáuli.

Western languages offer sundry parallels to this sort of reduplication. It prevails in the adjectives of color in Pomo, Cal., in Olamentke and Chú-méto, 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:

- tohol guitar, totolia flute
- solsolí to scratch
- ogi-ogi to yawn
- topitope circle, circuit
- wiliwiliwa pulse
- tibitivi pregant
- midimidí straightways
- dubbiddubbi button
- yudiyudyi blanket
- yundiediedui 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 yapalpuk'ash, káltelitchiks, ulálpá, 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, tipípiši 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 ká'kálki green, yellow, which may be also pronounced ká'kakli and kákákli, while the distributive form would be kaká'kakli or kákákákli. The change from the normal vowel, which is a in this example, is more frequently heard in the second part than in the first: tak táklí red: taktá'kli; kêtchaketch little gray for, from ketchkéketchi 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: kaikaya to sob, snore, lálak brant, túktukuash fish-hawk, wawá-ush little bell, wekwékáshí magpie, yanyáwa to be noisy.

2. **Iterative, frequentative, usitative terms**, mostly verbs:

   - lemléma to reel, to be dizzy, drunk; dissimilated in lá'mlemsh.
   - múmuïya, múmuïya to tremble, shiver.
   - pélpela to work, to busy oneself at.
   - pépo-i to drink, said of babies.
   - shiákshiaga to shake up, v. trans.
   - tuk'tueka to stare at, from tuk'ka to pierce.
   - tushtúshla to shiver from cold; cf. Lat. titubare.
   - útk'utka and wankwánka to nod.
   - witwitit to writhe, struggle.

Dissyllabic reduplication occurs in:

- kokálkókálktko weak in the joints.
- lótelósash greenish excretion of snakes.
- nídshónídshua 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 kákä’kli (for kák-kä’kli) green, yellow, pushpushli black, metsmetsli sky-blue, purple.

4. *Adjectives descriptive of surface-quality*, with their adverbs:
   - kitchkitchli rough to the touch, from kétcha a little.
   - láklakli, hlákhlakli smooth, polished, even.
   - putpútli of level but coarse surface; adv. pútpút.
   - tátatlí (for tát-tatlí) flat, level, planed off.

5. *Adjectives describing external shape, form*:
   - kálkali spherical, circular, cylindric.
   - mukmukli downy; cf. mukash down, plume.
   - wakwákli conical, high-pointed; cf. wakalwakálsh, wékwal 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 grammatic form pervades all parts of the language, for it exists not in nouns and verbs only, but also in a large number of particles. Substantives not possessing this form are either collective terms or are prevented by phonetic laws from duplicating. This feature, so characteristic of the language of which we treat, expresses the idea of *severalty or distribution*, and not primarily that of plurality or collectivity; this accounts for its existence in all the abstract nouns. Wherever this form is indicating plurality
it does so only because the idea of severality happens to coincide with that of plurality in the peculiar instances which will be specialized below.

Thus nêp means hands as well as hand, the hand, a hand, but its distributive form nênap means each of the two hands or the hands of each person when considered as a separate individual. Ktchol signifies star, the star, a star, the stars, constellation or constellations, but d. ktchoktkchol means each star or every star or constellation considered separately. Shemôlakuish is engagement, compact, or compacts in general, d. sheshôlakuish the compacts made with each party. Ktskna means to cut a hole into one object and to cut holes into many articles by one cut or turn of the instrument; d. kktktâkna points to cutting holes into different or separate objects by cuts repeated at different times or for every object separately. Pôdsha i: you became blind of one eye; d. papâdsha i: you are totally blind, you lost the use of each of your eyes. Lutâtkâ means to interpret one sentence or to serve as interpreter at one council or sitting; but d. lultâtkâ to interpret repeatedly at councils or interviews, to serve as a regular interpreter. This also applies to the noment verbae: lutâtkish, d. lultâtkish. A regular interpreter, lultâtkish, can be spoken of as lultâtkish also, when he is referred to as having interpreted just at a certain day, or some special meeting. The sentence: kâni gé-u wâchpâlâ? 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 kâni gé-u wâchpâlâ? 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. Shektâkta is to cut in two, d. sheshaktâkta to cut the two pieces in two again, or into smaller portions.

Inflectional reduplication.

In order to give a full illustration of that kind of reduplication which serves for inflectional and not for derivational purposes we mention a few instances from other American languages. Phonetically they are parallel to the distributive form observed in Klamath, for the radical does not redouble beyond its vowel, but the grammars of these languages declare this form to be a plural and not a distributive form, as we have it here.
In the extensive Nahua family, which embraces Aztec, Tarahumara, Tepeguana, Cora, Cahita, Ópata, Eudeve, and Pima, we can trace it through the nominal and verbal portions of every language, although other plural forms occur there also. When we meet Aztec vocables like the following, we remark that the idea of severalty is the ruling idea in at least some of the Aztec reduplicated verbs:

intchan oyake they went into their house (all having one house only);
intchatchan oyayaki they went into their several houses (every man entering his own).

kotōna to cut, kokotōna to cut in many pieces, ko'-kotōna to cut many articles in pieces.*

The dialect of Pima spoken on the Yaqui River, State of Sonora (Pima bajo), reduplicates in the same manner, as does also the Pima alto spoken on the Gila River, Arizona. The Nevome, a dialect of the Pima bajo, inflects, e.g., maina: mamaina palmleaf mat, bava: bavpa cliff, high rock, tucurhu: tucurhu owl, stoa: stostoa white.†

Plurals of nouns and verbs are formed by duplication of the radix in some, perhaps in all, the dialects of the Shoshoni or Numa family. This holds good also for the dialects of the Santa Barbara family, whose tribes reside on the coast of the southern part of California. On Santa Cruz, e.g., substantives were forming their plurals as follows: pu: pupu arm, hand, alapami: alalapami body, tupau: tutupau bow. Duplication of the consonant after the vowel also occurs: ulam: ululam river, wutchu: wutchwutcho dog.‡

In one of the dialects of the wide-stretching Selish family, that of the Flatheads of Idaho and Montana, we find that the reduplicated verb indicates severalty and not plurality. If our knowledge of the other numerous Selish dialects was more thorough, we would probably discover there the same fact. Rev. Gregory Mengarini gives the following instances in his "Grammatica Linguae Selicae:"

ieskôm I receive many things at once, ieskôm I receive many things at different times.

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* Quoted from H. Steuenthal, Characteristik, page 212.
† Arte del idioma Pima & Nevome, in Shea's Linguistic Series.
iës' à azgam *I look at all (of them) at once*, iës' 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 sábë is *black*, said of an object near by and seen distinctly, shábë of a distant object; sásábë, sháshábë when the black objects differ among themselves in size or other qualities; so also dshide: dshidshide *red*, dshinga: dshidshinga *small, little*, gëczë *striped*, gëczáza *striped here and there or all over*, gëczhé *spotted*, gëcháha *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 Sahaptín 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 severality, not plurality. Closer investigation alone can give an ultimate decision concerning this obscure point in Indian linguistics.

**Terms with twofold reduplication.**

A closer study of the reduplicative process in Klamath reveals the fact that several terms, especially verbs, can reduplicate in a twofold manner. They have to be divided in two classes; the first embracing the terms of which the reduplicated forms are identical in their origin, and phonetically reducible upon each other; the second class embodying the terms of which the reduplicated forms differ in their function and point to a different phonetic origin.

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*Mengarini, Gramm.* p. 84: *Unica res pluribus pertinens, reduplicatur tantum vocalis substantivi, non alter ac in tercia persona pluriali verborum dictum est. Vel agitur de rebus pluribus ad singulos pertinentibus, tune tantum radix etiam nominis duplicabitur juxta naturam substantivorum in plurali.*
Of the first class we give the following instances:

knáka to look out, d. kák'inka and knák'inka.
kmélža to lay down, d. kékmelža and kmékmalža.
ktána to sleep, d. kákta and ktákta.
púds ha to throw away, d. pepúdsha and puépudsha.
tmés hka to abstract, d. tetmáška and tmétmáška.
tehlíka to pinch with nails, d. tehítechíža, Kl., and tehítechláka, 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:
láktcha to cut, secer, d. lálaketcha and lalkátcha.
tékua to break, d. tetákua and tetkéwa.

Here the second form is evidently derived from lakátech a 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:
kawakág a to rip up with the teeth, d. kakaukág a and kawakaukág a.
ulágs ha to lay, d. ula-uláks ha and ulakshuláksha.
utcháy a to split (as wood, etc.), d. u-utcháy a and utcha-utcháy a.

With these and others formed in the same manner it is evident that the first form alone is a distributive and the second an iterative verb, and therefore a derivative of the radix or stem and not an inflectional form of it. Numerous terms beginning with u-, vu-, exhibit both modes of duplication.

The second class of terms showing a twofold reduplication are those which possess two distributive forms, of which the second is formed from the first one.

shíüškish fighter, d. shishókish, ; d. shish'sókish.
shál gia to put or place against, d. shashál gia, 2d d. shash'sál gia to quarrel, vız., to lay to the charge of.
REDUPLICATION.

hlá; d. hlálía, lála to slope downwards, 2d d. lälá'la. 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'aks.

tína once, d. tína some time, 2d d. títatna a few times.

shétalkash one who stands on his head, d. shéshtalkāsh; 2d d. shéshtalkāsh funny fellow, way.

cí'a to lay down, cí alza, cí'alza to read, d. cí'-í'alza.

upiéga to sweep, vuhupiéga to stir up, said of winds; d. vuhuhapiéga shina, d. shishma to enter the flesh, 2d d. shishāshna.

The difference between the two distributive forms as to signification follows from the nature itself of these forms; shiákish is one who is or has been a fighter on one occasion, shishökish, on several occasions, or a habitual fighter, shish'shökish 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. sheshálkōsh spectacles, pl. tűni sheshálkōsh. This is not a distributive but simply a plural form. Cf. also shúshatish, shushutáinkish.

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. hiapápatzoksh.

húmasht thus, so, d. hunámash, Kl.

naishlákish beetle-species, d. naishlákish.

shékakchta to return blows; a term which is a d. form by itself, and assumed the above form instead of sheshkatcher to avoid being confounded with sheshkatcher, d. of shékatcher to become divorced.

u'hlútua to let reach the feet, d. u'hlúlatua.
Different modes of reduplication.

Of all words of the language not debarred from distributive reduplication through phonetic or other causes perhaps not one-third shows this feature in its regular form. Phonologic causes will account for the fact that so many terms have deviated from the regular standard form through elision, contraction, accent-shifting, and the like. As to the accent, it usually remains in the distributive form as many syllables remote from the word’s end as it was in the absolute form.

There are but a limited number of terms in which the two dialects of Klamath differ as to their distributive form. But many terms of both dialects, owing to the fluctuating phonetics of the language, use an uncontracted and a contracted or apocopated form for it simultaneously and without any difference in their meaning or functions. Examples:

- gúka to climb, d. gú’kaka and gúg’ka.
- kidsha to dive, crawl, d. kikádsha and kíktcha.
- néta to fix on, d. nénéta and nénta.
- shulótish garment, d. shushalótish and shushló́tish.
- t’shún to grow, d. t’shí’shan and tít’shan, tít’sha.
- tú there, yonder, d. túta and tú’.

Compare also atíni long, tall, d. a-átíni and a-itíni, and its abbreviated form átì (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 disyllabic. The latter is less frequent than the former.

Monosyllabic reduplication, on account of the intricate phonology
manifested by its forms, necessitates a careful and minute classification into several categories. Terms with prefixes almost invariably belong to the classes No. 1 and No. 2 below.

**MONOSYLLABIC DISTRIBUTIVE REDUPLICATION.**

1. *Reduplication in a.*

The regular and most frequent form of monosyllabic distributive duplication takes place when the vowel of the first syllable is short (or was so originally), and is marked by a short in the second syllable of the reduplicated form. The vowel of the first syllable, provided it is short, is of no influence; the accent usually remains on the same syllable. In case the vowel is a diphthong, cf. Diphthongic reduplication.

- háshta to pierce the nose, d. haláshtza.
- héshla to appear, d. héháshla.
- álza to lay down, d. i-álza, yálza.
- kpók gooseberry, d. kpókpak.
- kúpkash torchlight, d. kukápkash.
- ldíglza to kneel down, d. ldíldáglza.
- nép, nép band, d. nénap.
- púnua to drink, d. púpánua.
- tiptípli dusky, d. titáptípli.
- tehúmua to vomit, d. tehútehúmua.

2. *Reduplication with syncope of a.*

When the short a of the duplicated or second syllable, as described under No. 1 above, remains unaccented, and is left standing between two consonants, it becomes easily elided. No syllabic increase taking place, the accent keeps the place it occupied in the absolute form.

- heshémesh Jewsharp, d. héh'shémesh, instead of hehashémesh.
- höyecka to leap, d. hóúieza, instead of hóhayezza.
- kátak truly, d. kákaktak, instead of kákatak.
- lalágo pine-gum, d. laIlágo, instead of lalalágo.
- mbú'ka to raise dust, d. mbú'mbza, instead of mbú'mbaza.
nito to suppose, d. nínto, instead of nínato.
shnik'óa to hurl, d. shinshnik'óa, instead of shinshmakóa.
stáwa to starrve, d. shtástwa, instead of shtástawa.
tö'ke fire-place, d. tö'tze, instead of tö'taze.

Shléá 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 shléá. 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.

ilina to take down, d. i-ilína.
ítá to put on (long obj.), d. í-íta.
kédshna to sprinkle (for ke-idshna), d. kekédshna.
klípa mink, d. kliklípa.
kú'shka (for ku-íshka) to brush, d. kukú'shka.
kiwash whippoorwill, d. kikíwash.
lókanka to go astray, d. loló'kanka.
lú'sh (for lúash, cf. lushlíishli) wild goose, d. lúlosh.
mhú', Kl. tmú' grouse, d. mhú'mhú, Kl. tmú'tmú.
ní'sh (from níwa) neck, d. nínísh.
nó'kla to roast on coals, d. nónúkla.
shó'dshna (for shu-idshna) to carry in hand, d. shoshó'dshna.
shú'dsba to build a fire, d. shushú'dsba.
shútanka (for shúhtánaka) to come together, d. shushútanka.
tépa sunfish, d. tétepa.
túdshna to carry on head (for tú-idshna), d. tutúdshna.
wóa, vu-úa to howl, as wolves, d. wowóó, 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:

- luédóya to stand around, d. luéchulóya.
- shuípkiúlish head-flattening cushion, d. shuíshúnapkúúish.

Compare: kuánka to limp, d. kuakkuánka.

b. The whole diphthong reappears in the second syllable, but in an unaltered form:

- huhiúwa to be elastic, d. hiihiihuíwa, abbr. hiihiihiúwa
- túciknæka to stare at, d. túcnuéktuæka.

Cf. shuí to give in a cup, d. shuíshúi for shuíshuí.

c. The whole diphthong reappears in the second syllable, but in a contracted form:

- shuíkina to drive away from water, d. shuíshúkúna.
- tuágga to evaporate, d. tuátuága, instead of tuátuága.
- túciknæka to perforate, d. túcnuéktuæka, instead of túcnuéktuæka.

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:

- yáiyawa to be noisy, d. yáiyóyawa, yáiyúyawa.
- ká-i, kái white rabbit, d. káíi.
- ktükish latch, bolt, d. ktükiktukish.
- méwa to mien, d. memúwa.
- p'luíwash gray eagle, d. p'lap'luíwash.
- p'tékwiп niece, aunt, d. p'ték'tuip.
- t'é-ní, t'éni recent, d. t'éfíni.
- teñúyës ñat, cap, d. teñótëchiesh.
- tènuómash idler, d. tènuóchichi-ómash.
- wáiwash snow-goose, d. wáiwíwash (and wáweíwash).
- wiùlùla to strike, d. wiùlùla.
c. 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-ilí.
yáki seed-basket, d. yáyaki, contr. into yá-iki.
wákish inside ladder, d. wáwakish, contr. into wá-ukish.
wikání short, d. wiwákání, contr. into wi-ukání.
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. kuátech
mbuté'že to jump over, d. mbambuté'že, for mbambaté'že.
púedsha to cast away, d. pepúdsha and puépdsha.
pnélzə to throw down, d. pepnélzə, for puëpnélzə.
shewokága to wag, d. shashewokága, for sheshawokága.
tiá'ma to be hungry, d. tetiá'ma, for tiátiá'ma.
tehuáish buzzard, d. tehátechish, for tehútech-a-ish.
Cf. shashmakísh, 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, pnélzə, 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 é has once been standing.

I have found this sort of reduplication only in terms beginning with k-, p-, t-, and teh- (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.

- knutchátko old, decrepit, d. kuk'utchátko.
- ktána to sleep, d. kákta and ktákta.
- pléntant on the top of, d. pepléntant.
- tlézo, télózo brain, d. tótlzo.
- tmóyéga to begin, d. tot'myéga.
- tmókil green lizard, d. tót'mkil.
- tmólo, ténmolo, tomólo wild plum, d. tót'mlo.
- tchgu'ímla, shgu'ímla to form hoarfrost, d. tchutchgu'mla, shutchgu'mla.
- tehmo'íya to taste sour, d. tehotehmo'íya.
- tehłózatko smooth, d. tehutchłózatko.

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 -u, when this suffix is not abbreviated from -čna, -ina, as in gasáktchčna 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.
- kshččna to carry on the arms, d. kshéksha, for kshékshčna.
- ktána to sleep, d. ktákta and kákta.
- léná to move in a circle, d. lěla.
- pína to dive, plunge, d. pípa.

To these may be added the verbs in -u, which drop the -u (originally -ná) even in the absolute form: pán to eat, pát, pátko; shlí to shoot, shlčt, shlčtčko, etc. Cf. Verbal inflection.

b. Verbs in -a preceded by a vowel.

- méwa to camp out, d. mému, mému; cf. méwa to mew, d. memúwa.
- něya, ně-i to hand over, d. něni.
- shlíča 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- (yu-). 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:
udélga²ko checker, d. ude-udélga²ko.
udáta to chastise, d. udi-udáta.
udšíklza to fall while stumbling, d udshi-udsháklza.
udúpka, vudúpka to whip, beat, udúdá²pka.
udúmtelma to swim on surface, udúdámtelma.
úlal, vúlal cottonwood tree, d. úla-ulal,
uláplpa to flicker about, d. ula-uláplpa.
utchín to fish with net, d. utchi-utchín.

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 case, d. udi-udma.
udožőtkish whip, d. udo-udožőtkish.

Reduplication without vocalic change:
hilúdshna, yilódshna to push away, d. hihi-hilúdshna.
yimé'shka to abstract, d. yime-imé'shka.
nyozátko striped, streaked, d. uyo-nyozátko.
Reduplication of diphthongic syllables:
uláyue to scatter, d. ula-ulíwe.
uláwa to spear through a hole, d. ula-úlhuú.
utáwa to shake off, d. utá-utua.

Reduplication with apocope of suffix:
ibéna to dig, d. ibépa, hípépa (for ibé-ípa).

_Distributive forms in -ishap._

Contrary to the linguistic principle of reduplicating the initial syllable, or part of it, to indicate severalty, a class of nouns comprehending terms of relationship by consanguinity or marriage appends the terminal -ishap. These forms, which in many instances seem to have also the function of _plurals_, are formed in this manner: To the terminals -ap, -ip, of the absolute form is substituted the uniform ending -ishap. There are even a few terms in -sh, which through the law of analogy have adopted the above ending in the distributive, simply because they belong to the terms of relationship, as pák'tish _brother’s child_, d. pák'tishap.

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:
múlgap _brother- and sister-in-law_, d. múlgishap.
pa-ánip _elder brother or sister_, d. pa-ánishap.
píkíshap _mother_, d. píkíshishap.
plúlup _grandmother etc._, d. plúlishap.
púgship _grandfather and grandchild_, d. púghishap.
psháship _stepmother, stepchild_, d. pshálishap.
tzé-anap _elder brother_, d. tzé-anishap.

Other terms possess two distributive forms: one in -ishap, the other being formed in the regular manner:
máiokap _aunt, niece etc._, d. máikokishap, máukokap.
pitéwip _grandmother etc._, d. pitéwishap, pteptéwip.
ptíshap father; d. pti'ishap, ptiptáshap.
ptchú'kap brother-in-law etc.; d. ptchéptchashap, ptchéptchkap, and
others, like ptútap, etc. Ptchéptchashap is the result of a combina-
tion 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, yanakáníni. Cf. Suffix -ni.

Nomina verbalia formed by distributive reduplication.

By appending -ish to the stem or basis of a verb generally of the trans-
sitive 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 redupli-
cation, like the verb itself, and then indicate an animate being that is or
was performing the action at different times or occasions repeatedly, habitu-
ally, or gradually. A few intransitive verbs like támënu form similar
derivatives, but with transitive verbs this feature is much more common.

Examples:
lutátkish one who interprets or expounds.
lutátkniish former interpreter, one who was expounding.
lultátkish habitual interpreter or expounder.
lultátkniish former habitual interpreter or one who employed himself regu-
larly in expounding.
támnnish one traveling (here -u- belongs to the verb itself).
tatámnunish constant, habitual traveler; tramp; kálil-tatánnunish 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 šhántátcélzish trapper; but
they are used more frequently in the distributive form, and then should be
REDUPLICATION.

called nomina actories. Indeed, the larger portion occurs only in the reduplicated shape; thus we have:

ládsish house-builder, architect, from látha to build.
pápish devourer, from pán to eat; cf. máklaks pápish.
papátalish parasite, cf. patádha to stretch the hand out.
pápatalish thief, from pália to steal.
pépuadshnish prodigal, spendthrift, from púedsha to throw away.
shashapkél-lish chapsodist, narrator, from shápa to narrate.
shúshatish (and shéesh) worker, maker, from shúta to make.
tetádshnish laudiner, 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 paka to break.
kózpash mind, from kópa to think (Mod.).
shashapkél-cash narrative, story, from shápa to narrate.

The form of the preterit in -uish also occurs:
shútédshánuish plow's furrow; from shutédshma to perform on one's way.

Like this word, the largest number of the nomina acti do not show the reduplicated form of the first syllable.

Distributive reduplication also occurs in the absolute form of a few verbs, which are suggestive of collectivity, severalty, or distribution. Some of them show phonetic irregularity in their formation.

ä'-alža, d. ää'-alža to read, from élža to lay down.
lelía to stand at the end of; from láwa to project.
pápiš'na to have a picnic, from pán to eat.
sheshéč'la to act extravagantly, from ká'la to disport oneself.
shéshatui to barter, sell, from shétua to count.
ANATHESIS.

Another change affecting the vocalic element of the radix in verbs and their nominal derivations occurs when the verbs pass over into their reflective and reciprocal forms, and it may be sometimes observed also in their causative and medial derivatives. These forms are produced by prefixing either s-, sh-, shn-, the medial prefix, or h-s-, h-sh-, h-shn-, which is the medial prefix increased by the pronominal demonstrative particle hu abbreviated to h-, and pointing to an object in close vicinity or contiguity.

The process of vocalic anathesis consists in the following: Whenever a verb forms derivatives by means of the above compound prefix h-sh-, these derivatives are vocalized like the distributive form of that verb; the first syllable assumes the vocalic sound of the radix (diphthongs have their own rules), the radical syllable assumes the vocalic sound of the second syllable of the verb's distributive form. Many derivatives formed simply by the medial prefix s-, sh-, shn- do not show this anathesis, but merely exhibit the vocalization of the simple verb, as shál gia from lákia, spítchë from pítcha, shtálaka from tálaka, shtechúžatko from tehúka.

I.—Anathesis in terms formed by the medial prefix s-, sh-, shn-:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Transliteration</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>kelčwí to stop</td>
<td>kelčuí</td>
<td>šunkéluí to remove from position</td>
</tr>
<tr>
<td>kílu to be angry</td>
<td>kíkalua</td>
<td>šunikálua to irritate</td>
</tr>
<tr>
<td>kshiúlža to dance</td>
<td>kshikšulža</td>
<td>šunikšulža to make dance</td>
</tr>
<tr>
<td>kélpká to be hot</td>
<td>kékálpká</td>
<td>šunekálpká to heat</td>
</tr>
<tr>
<td>kóka to bite</td>
<td>kokóka</td>
<td>refl. šukóka to bite oneself</td>
</tr>
<tr>
<td>ndšáma-a to look on</td>
<td>ndšandšáma-a</td>
<td>caus. šmándsh(a)ma-a to amuse by tricks, lit.: “to cause to look on”</td>
</tr>
<tr>
<td>ngéšha to shoot arrows</td>
<td>ngengešha</td>
<td>refl. šengéšha</td>
</tr>
<tr>
<td>púiva to blow</td>
<td>púipú</td>
<td>refl. šhipú to be full of air, cf. šhipnúsh</td>
</tr>
<tr>
<td>ptechíkap sister-in-law</td>
<td>ptechík'shap, refl. šiptechzáaltko</td>
<td>related as brother-in-law or sister-in-law</td>
</tr>
<tr>
<td>téšha to wash</td>
<td>tetádsíla, refl. šetátča</td>
<td>to wash one’s head</td>
</tr>
<tr>
<td>túcakship younger sister</td>
<td>tútpakship, refl. šutpaksáltko</td>
<td>related as brother and sister</td>
</tr>
</tbody>
</table>
II.—*Anathesis* in terms formed by the compound prefix *h*-s-, *h-sh-*, *h-shn-*:

- *hinmi* to fall down, d. *hiláinnu*, caus. *hishánni* to fell.
- *kintchna* to travel in file, d. *kikántchna*, recipr. *hishkántchna*.
- *shínga* to kill, d. *shishúka*, recipr. and refl. *hishú'ka*.
- *shmók* beard, refl. *hushmókla* to shave oneself, from an obsolete *shmókla*.
- *shnúka* to seize, d. *shnu.shnúka*, recipr. *háshnu'ka* to shake hands.
- *spulí* to lock up, d. *spúshpáli*, refl. *húshpáli* to lock oneself in.
- *stínta* to love, cherish, d. *stístanta*, recipr. and refl. *hishtánta*.

II.—RADICAL SYLLABLE CONNECTED WITH AFFIXES.

In polysyllabic languages we do not often meet with radical syllables in their original and nude shape, and forming words for themselves. When the process of word-formation increases in energy and extent, the radix is beset and preyed upon more and more by its affixes through shifting of accent, vocalic and consonantic alterations, elision of sounds, and other necessary concomitants of advanced agglutination. In languages where the phonetic laws have great sway it often becomes difficult, as to certain terms, to recognize the elements belonging to the radical syllable.

Affixes are the links of relation connecting the radical syllables of the words which compose a sentence. They are real or altered radicals themselves, and when they no longer appear as roots it is because they were phonetically disintegrated into fragments by the continual wear and tear of the process of word-formation. Their function is to point out the various relations of the radix to the words it is brought in contact with; thus being exponents of relation they derive, for the largest part at least, their origin from pronominal roots or roots of relational signification. In Klamath some of them exist also as independent radicals, and figure as pronouns, pronominal particles or conjunctions (*hí, hú, ka, ka-á*, etc.).

Affixes do not always express pure and simple relation, or strictly *formal* connection between the various parts of the sentence, as, e. g., the idea of possession, of subject and object, of person, number, and tense; but
many of them, in American languages especially, express categories, as that of exterior shape, dimension, and proportion of the object or subject spoken of, or 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., shíl̓ašš when having fallen sick. Here i- in íla to lay down represents the radix, sh- is the medial prefix which makes out of íla: shíla to lay oneself down, though used only in the sense of to be (chronically) sick. The suffix -al-, -ala, implies the "becoming", "falling into a state or condition", and is here of an inchoative signification; -sh is a suffix forming nouns and verbals, -t the suffix of the conditional mode.

Terms composed of a radix and of material and relational affixes are as follows:

Úpalkwá may be translated by to produce a scar, but the term has its special use. The radix pat appears in upíla to beat, strike upon with a tool, upáta to wound, u’hlopátana, patpátli, etc., and the prefix lu- shows that the blow is inflicted with a round article. The suffix -ka (here -k-) is that of factitive verbs, -ula adds the idea of done or done to verbs of motion, and thus the full import of the above verb is that of producing a wound, or more frequently a scar, being forced downward or to the ground by a round article, as a wheel.

Né-upka to empty into is said only of the influx of a watercourse into an extended sheet of water, as a lake, not of the confluence of two rivers unless very wide. The radix of né-upka or néwapka is éwa to be full, as of water, the prefix n- is indicative of something spread out, level, or extending to the horizon, and the suffix -pka usually refers to distance.

Shlel̓xéxáhl̓atko left behind while walking. The radical is here e, of pronominal origin, which we also find in íła (él̓a), d, i-ál̓a to lay down. With the suffix -l̓za, which generally points to a downward motion, e- forms él̓za
The compound prefix shl-, sl- referring to garments or other flexible articles for personal use, and the derivation-suffix -tehna (here inverted as tehna) pointing to an act performed while marching, moving, are joined to shl一步za and make shl一步ztelma of it. To this is added -öla, the completive suffix, which can be fitly rendered here by "altogether", and the participial suffix of the passive -tko, so that the whole term, for accurate rendering, necessitates a circumscriptive phrase like the following: *dropped and left behind altogether something garment-like while walking.*

Tahulдnк lying on ground face turned upward. Radix ta-, thematic root tal-, occurring with change of vowel in тэлшн шге, тэлшна (for тэлшнma) to behold; basis tahu-, 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 -тана 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., kti'shtchátkchka to trample upon, said of one subject; it stands for ksh-itshtchátkchka (ksh-, ya-, u-) or yúshtchka to put the foot on something. Another is shu-itshtchátkchka to turn the head for a bite, from hishtchikta 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 báta to be suspended, said of a round subject only, bá- is as well the prefix (not 1-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 hudšhampa to hurry, run, speaking of one; túshtchampa, speaking of two or three, túnšhampa 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 nominum verbalium 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

1- , verbal and nominal prefix referring to long and tall articles (as poles, sticks), also to persons when considered as objects of elongated shape.

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 a word, and, though obtained from Modocs, the majority of them form part of the Klamath Lake dialect as well.
Like u-, the prefix a- originally referred to one object only, plurality of objects being expressed by i-; but this now holds good for a few terms only. It differs from tg-, tk-, now occurring only as part of a radical syllable designating immobility of one subject standing upright, by pointing to long things which need not necessarily be in an erect position.

aggäya to be suspended and to hang up, pl. of long ob. iggäya; cf. its derivatives aggä-idsha etc.

aggätsha to describe a circle, as the hand of a watch.
akätchga to break, as sticks, poles.
amündama, amündadsha to speak, cry about on one’s way.
alähia to show, point out, as a tree.
átpa, pl. of ob. ítpa to carry away.
atçéga to wring out, twist.

Prefix a- occurs in the following substantives:
ámjda digging-tool, from mëa, méya to dig.
adšagótkish violin, fiddle.
awálésh thigh of a quadruped’s kind by.

The prefix a- also appears in ai- or ēi-, a-i-, e-i-, the initial syllable of verbs referring to a motion performed with the head. In ai-, ēi-, the vowels a-, ē-, point by themselves to a long or tall object.

aika, ēiža, and aikana to stick the head out, from ika.
aitzámna to be or grow smaller than, said of plants only, the tops of which are considered as heads; from itzámna.
cilaka to lay the head down upon; from ila, cf. ílža.
citakta to hide the head under, to place it between two things, as blankets etc.

ē-, prefix pointing to long-shaped objects, sometimes when single, but more frequently when in quantities. Cf. also ēi-, ai-, under prefix a-.

čktchga to leave behind, as a rope.
čža to lay down, deposit, as a rifle.
čntchga to carry, as an infant tied to its board.
čpka to fetch, to bring, as arrows.
čtk’ži to lay crosswise, as logs; pl. of ob. ittk’ži, 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 īwa etc.

Substantives with prefix e- are: ēlhuish backbone, ēpata tall grass

h- is a prothetic sound found in many words beginning in vowels and consonants, which is decided as and without any distinct grammatical functions, except that of emphasizing. Cf. hli-a and lli-a, hiwidsha and iwidsha, butáetchia and utáetchia. 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-shw-, 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:

hāshpa to feed, háshpkish fodder, der. pán to eat. Cf. spalälá.
hushtcha to suckle, der. ēdsha to suck.
heshtche to squeeze, der. wémpeli to recover.
hishámui to fell, cut down, der. húmii to fall.
hishpánmi to give to drink, der. pínna 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-iza 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. pántkua to wade through.
hēshla to show, exhibit, der. shē to see.
hēshē gsha to complain, der. shē gsha to report.
hishūdsha to bring up, educate, der. t'shin to grow
hishūmua to apply song-medicine, der. shuina to sing
hushnuza to bake, cook, der. shuza to parch, dry.
hushpāchta to scare, frighten, der. spūchta to scare.
hushīza to make dream, der. tūza to dream.
hushāka to drive out of a den etc., der. shūka to drive out.

**Reciprocal verbs:**

hēshkū to make mutual bets, der. shī to bet.
hēshūl'za to live as man and wife, der. shetōl'za to cohabit
hishamkānka to tell each other, der. hemkānka to speak.
hishchēkā to kill each other, der. tchōka to perish.
hushūwa to prick each other, der. tēwa to drive into.
hushpāntelma to walk arm in arm, der. suūshna to take along.

**Reflective verbs:**

hakshgīya to hang oneself, der. kshaggīya to hang up; presupposes a longer form hashkshgīya.
hushkaknéga to besmear oneself, der. kaknéga to soil.
hū'shtka to stab oneself, der. stūka to stab; cf. hāshtka.
hushātpka to prick oneself, der. stūpka to prick, puncture.
hushpālt to lock oneself up or in, der. spulī to lock up.

**i-**

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-, c-, 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-iggīya, i-idshua.

īdsha to make go, carry off; one obj., ēna.
ītpa to carry, convey, take along with; one obj., ētpa.
iggīya to suspend, hang up; one obj., aggīya, kshaggīya.
idúka, idúpka to strike, as with a club; one obj., udúka, udúpka.
iyamma, i-amma to take along with; one obj., iyyamma.
i-áni, yáni to give long articles; one obj., úya, ó-i.
ítlé'zi to lay crosswise; one obj., eítlé'zi (Mod.).

Terms in which this prefix relates indiscriminately to one or many persons or long articles are the derivatives of ika and ípa; 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.

ihéna, Kl. yépa to dig in the ground, to mine.
iá, d. yána downward, down; yáma, etc.

This prefix refers to the individual or “self” in ína to hide, secrete, conceal, and to the lodge or home in íwi, hiwi, hiwidsha to fetch, bring home.

íno-, ínu-, triple prefix composed of the adverb ína (i on the ground, -na demonstrative particle) and the prefix n-, 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-.

ínotila to put or send below, underneath; cf. utila.
iinuhuaslika 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 í on the ground, and the demonstrative radix and case-suffix -na. Etymologically related to ína, yána are: yána mountain (from yáyama), 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.
yatáshyá to press down; cf. yétszaka.
LIST OF PREFIXES.

yána to hand or bring from below.
yánhuá to be quite sick, lit. "to be down": yána, wá.
yankápshti to bar an entrance, den.
yántana to put down into; from yána, ítana, or ítua.
yáká'sha to press down with the foot.
yáshetchka to step on something.

The prefix ya-, y-, combines also with initial e-, i-, into one diphthong, as in yéwa to burrow, yitchígu to squeeze down from with the foot, as some fatty matter.

yu-, a prefix analogous in its functions to yau-, yu-, 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.

yúía (for yúwa) to strike the ground or water.
yudshlahktkal to slip with the feet.
yulalína to fall over an edge, rim.
i-unéga, yunéga to be below the horizon, as sun etc.
yunnádsha to be at the lower end.
i-úta, yúta to be heavy, ponderous.
yutálpeli to twist, as paper, cloth.
yúshtchka to put the foot on.
yuwét'hi'eta to kick with both feet.

k-, g-, prefix formed from the adverb ke, ki, Mod. kie thus, so, in this manner.

kishéwa, gishéwa to think so, to be of the opinion, der. shéwa, héwa to believe.

kshápa, gishápa to say so, to state, to suppose, der. shápa to declare.

ki-, ke-, g-, 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. īpka to lie.
kiuliga, nasalized nzuliga to fall down upon sidewise, to drizzle; cf. laliga.
kiatéga to go in laterally.
kinyégga to raise, hoist up obliquely, sidewise, to lift above oneself.
kíutehna to hold up while moving, traveling.
kiákuga, kianéga to move, rub laterally.
kídsha to creep, crawl, swim; cf. idsha, kidhash.
kímā'dsh ant, viz., “moving, traveling laterally.”
kíátha, gelátsa to move the hand sidewise.
knéwa to put out obliquely the fish-line; der. néwa.
kpél tail, tail-fin; der. plái.
kléna, gléna to hop, walk on one leg.
kuamílash 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'hic'natko wrinkled,iarrowed.
kmélga to lay down, said of thread, ropes, etc.
kmíyulatko shaggy.
knúkél'tgi to become wrinkled by wetting.
knúłkága and knúteh'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, redmpl. -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.

**LIST OF PREFIXES.**

kshaggáya to hang somebody; cf. aggáya, iggáya, shuggáya.
ksháwalla to fix, tie, or deposit above; cf. iwála.
kshélkteha to leave behind, quit; cf. lékteha, shlékteha.
kshélzai to lay down; cf. élza, lólka, nélzâ, etc.
kshíkla to lay down and to lie on, in; der. ikla.
kshúnélzâ to dance; der. yúlzâ.
kshuíya to give, transfer; cf. úya, líya, néya, shúi.
kshutila to lie below; cf. utíla, i-utíla, gintíla.

**kt-**, prefix combining k- (cf. supra) with t-, which is indicative of length or tallness, upright attitude, and usually refers to one person or object only. The combination kt- therefore refers to a lateral motion observed on one standing, long subject or object, but in some instances is so intimately fused with the verbal radix that it becomes difficult to distinguish it from this.

ktásélzâ to press down by hand.
ktáwala to strike upon the head laterally.
ktélzâ to let down, drop a long object, der. élza.
ktuudshna to push aside, der. húdshma or yúdshna.
ktínéyéga to push open, der. uyéga; cf. luyéga, shuyéga.
ktulcêya to make descend, der. yúlzâ.
ktiwalâ, ktíwalâ to lift or to post upon, der. íwalâ.
ktúka, ktúyuna to hit with the hand.

**kui-**, gui-, ku-, gu-, prefix representing the adverb kui 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 génta to go present themselves for comparison.

guhuáshka and guhuáshkteha to depart, to set out from; cf. inhuáshka.
guíkaka to leave home, to run off.
guikinsha to start out from.
guíjí, guikidsha to depart, to set out from; cf. inuhuáshka.
gui^i, guikidsha to cross over, to pass.
kuyantcha to fly at a great distance.
kushka, 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 lyu-, lu-, 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 lu-, lo-. When a plurality of round objects is spoken of, pe- often takes the place of lu-:

Idshipa to take off from; udshipa a long object; cf. idshipa, shulshipa.
luvéga to lift or pick up; pe-luvéga many round objects.
luyanma to hold in hand; cf. pé-nkanka.
luya to give; to pay in coin; cf. péwi, úya, néya.
lushántchna to scratch a round hole.
lútza to take away, to wrench from; úítza 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.
lawálá to be on, to spread over the top of; cf. lawálash, náwálash, íwal.
lbéná to dig a round hole; lbá seed or grain.
lbúka bulb or round fruit growing on the ground.
lílákalá to pick up a round object; cf. nílákal, ítkal.
léná to move in a round line, to ride on wheels; cf. éna.
lúá it is foggy, misty; lúash fog; líldam season of fogs.
lúdshna to drift, as clouds, fog: from hudshna to speed off.
lúta to stick or hang on; lútish round fruit; útish ear-shaped fruit.
lútíla to be underneath, to stand below; cf. útila, i-útila.

(c) *l-* sometimes refers to slopes, declivities of the ground, or motions observed, acts performed along such. The original form of the prefix appears to be in this case la-; it is the uneven or rounded irregular configuration of the slope which is indicated by *l*.

láwa to project, as a cape, promontory; laláwash slate-rock.
lá to slope downward; kálash flank of animal.
láá to foal, breed, viz., "to come down the flank"; cf. lalá-ísh.
lúpka to protrude, as cheekbones.
lémíná bottom, depth in the earth or water; cf. mú́na.

(d) lá-, 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 láłáanna, lákantatka, liútíta, liúpka, lóna, k'-uptcha; only one of these has a transitive signification, liéla to kill, massacre.
(c) *lz*-, *lz*-e-, *lk*-e- is a radix with the prefixed 1- occurring in words which indicate wave motion or articles of a wavy, striped, undulating exterior. The radix *za*-U, *ze*-, *ke*- is a reflective form of *ka*-U, *ga*-, *ke*- occurring in gákua, giúta, géna, géwa; it points to a *moving, proceeding, going* of the subject. In this connection the function of the prefix 1- approaches closely to that of (c) above mentioned.

lzá to undulate; lzšísh billow, wave.
lkákmitko striped horizontally; lkélkatkitko striped vertically.
lžázámmish long bag or sack, grain-bag.
lžétkúla to hang down from mouth in wavy lines.
lžáwaltko provided with antlers.
lkápata to form surf; from lžán, q. v.
u-lžatko flexible and long, pliant.

le-. *Le* is the putative negative particle *not*, and answers to Latin *haud* and Greek μη, e. g. in the compound word μηπωτε “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.

lewc ula to forbid, not to allow.
lehowitko slow-going; i. e. “not racing.”
leshna not to discover or find, to miss.
letalini stupid, foolish; i. e. “not straight.”
letélina to annoy, meddle with.
letúmčna 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.
máktenma to encamp while traveling.
máklęza to encamp, to pass the night; cf. máklaks.
LIST OF PREFIXES.

mákuala to encamp in or upon the mountains.
mákuna to encamp at the foot of a mountain.
médsha to remove, to migrate; cf. ídsha.
méwa to encamp away from home, to live on the prairie.
méya to dig edible roots etc., said of one person; cf. mé-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.

nákia to patch, mend, as garments.
ní'l, né'l far-skin; tiny feather of bird; from né'l: nelína to scalp.
néya, né-i to give, hand over, pay in paper money.
nép palm of hand, hand; nápénapsh temple-bone.
né'dsza to lay on top a thin article; cf. né'tatka.
nélza to lay down, deposit; cf. kélka, élza, shélktcha.
ní long snow-shoe; buckskin sole.
ndshakwéta to hang, drop down, as curtains.
ná'llish bowstring.
né'n, ní'nia, nainaya 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-ı it is bad weather; nē'pka (shilalsh) to bring sickness.
ndshakwēta to hang, drop down, as curtains.
ne-úpka to run into a lake, said of rivers.
néwa to form an extension, sheet.
níwa to drive on level ground or into water.

(c) nu- is prefixed to terms relating to motion in sky or air, as the flight of meteors, the throwing of stones, the swinging of round and bulky objects, the humming noise made by bulky insects.

mïyanna to hum, to make noise all about.
nulakišula to cut out a hole in the ice to spear fish.
nūlidsha to wafted downward.
mutódshma to hurt, throw away.
mutúyanna to fly around.
numálja 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'shíshap (Mod.), vínak.

ptúshap father, Kl., from t'shin to grow up.
pgishap mother, from gi in the sense of to make, produce.
pè-ip daughter; ptútap daughter-in-law.
ра-аламIp husband's sister and brother's wife.
pštishap step-mother; step-children.
pkáčhip 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.
ptchìwip 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.
pshish nose, snout; pish bile; pitiu dew-claw.
pê'tch foot; pilhap sinew.

Verbs.
péwa to bathe, plunge, wash oneself; eft. éwa, tehéwa, pána, pánkua.
pie na to scrape sidewise; from éna.
pútóya to remove sod; eft. vutóya to dig with a spade.
ptchìklža, Mod. ptchâl'lkka to stroke, pat; eft. shatâlaka.
pnìwa to blow, to fill with air; eft. p'nì, shîpnu.
púedsha to reject, scatter, expend; eft. ídsha.

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, líú.
pe-uyéga to lift, gather up; one obj., layéga.
pe-ukântka to hold in hand; one obj., líyamna
petéga to tear to pieces, as cloth; from ndéga.
pekéwa to break to pieces, smash up; from kéwa.

sh-., s-. This prefix, the most frequent of all, is used in forming medial verbs, as they may be appropriately termed after their correlatives in the Greek language. The medial prefix sh-, s- is the remnant of a personal pronoun of the third person, now extant only in its plural form: sha they,
shash them, to them, sham of them. Its original meaning seems to have been reflective, oneself, like that of Latin sui, sibi, se, because sh-, s-, places the verb into relation with its logical or grammatical subject; the idea expressed by the verb may be said to revert or to be turned upon the subject of the verb and centering in it. This medial function will appear more clearly in the following examples, made up of transitive as well as of intransitive verbs:

shá-ishi to keep as a secret; from aíshi to hide.

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.

sluina to sing solo; from wina to sing.

ská’ to blow strong, said of winds; from ká-a strongly.

spitcha to go out (fire); from pitcha to extinguish.

shipapelankshtant against each other; from pipelángsta 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-álža to name, call oneself; or (b) when the object is a person or other animate being, a reciprocal verb may result: samchítaka 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: shkálkēla to hurt, injure, viz., “to make fall sick.” A few of these verbs are reciprocal and reflective simultaneously: shákunal (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-, shu-, 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-.

- shlélža to leave behind, deposit; from élža.
- shlémpléli to take home; from émpléli.
- shlékla to lay down, to dress in; from íkla.
- shlaníya to spread out for, as a skin; shlá-ish mat.
- shlánkua to spread over, across; shlánkósh bridge.
- shláukí to close the door; the door of the lodge being a flap.
- shléchka to pass through a sieve; cf. láchka.
- shléctana to be loose, not tight-fitting; from íta.
- shlápa to open out, to blossom; shlápsh bud.
- tehléyanna to hold in hand something soft, flexible, Mod.
- tehléckua to take out of; Mod.; from íkua.
- tehléwíža to place into a basket etc., Mod.; from iwíža.

**shn-**, sn-, a compound prefix formed of sh- and n-, which forms a class of causative verbs and their derivatives. Cf. prefix n-, nu-. There are, however, several terms not belonging here, in which the n- of the initial shn- forms a part of the radix: shnikanua from noka, shnayena from néna, shnápkka from ně'pka. Shn- is causative in:

- shnámbua to make explode; from mbáwa to explode.
- shnáhualta to make sound, to ring; from wálta to resound.
- shněckelu to remove from position; from kéléwi to cease.
- shnikshúlža to force to dance; from kshiúléža to dance.
- shnumpšéža to unite in marriage; from mbushéla to consort.
- shnungelžóla to curl; from the verb of ndshokólatko curly.
- shnáwedshí 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.
spídsha to drag behind; from ídsha.
spíčga to assist in getting up; cf. künýčga.
spíka to draw, pull out, as a rope; from ika.
spíkanash, Kl. spekanótkish sewing needle; from spíka.
spítkala to raise, make stand up; from ítkal.
spílí to place inside, to lock up; cf. ilhi.
spínka to let out of, to let go; lit: “to cause to move the legs.”
spulóka to rub something glutinous upon oneself; cf. ulóka to rub together long objects.

st-, sht-, compound prefix made up of the medial sh-, s-, and ta-, abbreviated t-, and hence referring to one object (sometimes several) placed in an upright or stiff, immovable position upon or within something. The medial sh- suggests that the act is done by or for the logical or 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.
stitza to cheat, defraud of; from itza to take away from.
stitwini to stir up, as dough; from íwina to place inside.
stitwikótkish baby-board; from iwiza to place on, within.
stópela to peel the fiber-bark; from upála to dry up above.
stutila to cover with a roof on pillars; from utila to place underneath.

shu-, su-, represents the medial prefix sh-, s- united to the prefix u-, and is found in transitive and reciprocal verbs and their nominal derivatives as referring to an act performed on the body of persons or animals, and in
a few intransitive verbs: cf. the simple prefix u-, vu-, wu-. Some of the terms are directly derived from verbs having the u- prefixed, as shuí to transfer, from úya, ú-i, ú-i; shútía to hold under the arm, from utía; shuyóka to share etc. In many other words with initial shu-, u- belongs to the radix; in others, as in shuyúžala, shúktakla, u- is the result of vocalic anathesis.

shúntélà to gird, as a horse; from íta.
shulóta to dress oneself; shulótish garment; from lúta.
shúcía to carry upon a board etc.; shúcétch baby-board; from éna.
shukóka to bite oneself; from kóka.
shu-úta to throw at each other; from vúta.
shúpka to lie in a heap; from ipka.
shuklíčéa 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-, tē-, the pronominal particle and radix ta.

takí'ma to stand out as a circle, rim: cf. gakí'ma.
tamádša to stand at the end of a row etc.; cf. lamádša.
téméshka to abstract, take away; cf. yiméshka.
tkáp tall grass, reed, or stalk.
tkáña to staff, as an animal; cf. shnátkuala.
tkéka to make a hole with knife or clasped hand; cf. kéka.
tká-ukua to knock with the hand, fist; cf. uká-ukua.
tgá-uléza to arise, get up; from ga-uléza.
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):
tuíkelza to halt, stop on the way.
tuíklaktelma to stop at times on one's way.
tuítechéwa to hollow out by pressure.
tuíyamna to move about with knees bent.

Examples of (2):
tudshó'sha to smear on, line upon; cf. ludshó'sha, shudshó'sha.
tuíla to converge at the top; to stand out.
tuídshma to carry on the back; from tú-idshma.
tuítechzash choke-cherry; cf. yétszaka to choke.
tuínéga to cave in; cf. ína, d. yána downward.
tuíza to swell up, protrude; from íka to extract.
tuílanna to carry across one's back.
tuílúga to smear on, line upon.

tch-, ts-, prefix occurring in terms which refer exclusively to the motions observed in water and other liquids, the moving or floating of objects on or in the water, and the flow or motion of the liquids themselves. In sound it presents some analogy with the suffixes -tcha, -dsha, -tchna, which refer to motion in general. It should not be confounded with tch-, ts-, when this is merely an alternation of the medial prefix sh-, as in tchga' for ská', q. v. Words like tchuk occur in several northwestern languages in the sense of water; cf. Chin. Jargon salt tchuk salt water.

tchéwa to float, said of water-birds etc.; from éwa.
tehíwa to form a body of water; from íwa.
tehlák'za to sink to the ground; from élza.
tehípka to contain a liquid; from ípka.
LIST OF PREFIXES.

301

tchókpa, tchótcha to drip down from; cf. tchétchakpatko.
tchiya to give, present a liquid; cf. néya, úya, lúya, shúi.
tchilála to boil water or in the water; from ilála.
tchikamna to have the water-brash; from ìka.
tchúyamna to swim below the water's surface.


tchil-. see ihl-

tu-, vu-, uu-, 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.
unáktchna to gallop off; cf. húdshna, húka.
uláyue to scatter, disperse; cf. gáyue.
ulák'kanka to skate over a surface; cf. lákákli.
ut'háwa to shake off, as dust.
utíla to place, be, or lie underneath; from íta.
utéwa to shoot up perpendicularly; from téwi.

(b) Prefix u- referring to one or many animate and inanimate objects of length or tallness, as poles, pieces of wood, implements, parts of the animal body, etc., and to acts performed by or with them; also to persons, because considered as objects of tallness. They reduplicate distributively in u-u-, or as above, by means of the dissyllabic reduplication. Some of the transitive verbs with prefix u-, vu-, refer to one object only, and take the prefix i-, iy-, when a plurality of objects is alluded to. Identical with u- are wa-, we-, wi-, q.v.

udúpka, vudúpka to rap, beat with a stick; pl. of obj. idúpka.
udšípá to strip, pull out; pl. of obj. idšípá; cf. ludšípá.
úyamna to hold in hand; pl. of obj. íyamna.
útza to wrench off from; pl. of obj. ítza: cf. lútza.
uyéga to lift a log, beam, etc.; cf. luyéga, shuyéga.
uláplpa to flicker about; to shake the ears, as dogs.
uká-ukna to knock with a stick; cf. tká-ukua.
upatno'tkísh hammer, mallet; cf. mpáta.
ulézuga to gather into a long basket; from Íkuga.
udi'nténa to beat, as with a drumstick; from tinatan.
ulézatko flexible and long, plant

wa-, wé-, 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, stópela, stópalsh.
wekishtchna to totter, reel; for ukishtchna.
wishúbam a reel with woolly substance: from udshi'pa.
widshiklža to stumble and fall; other form of udshiklža.

(2) In other words wa- is the result of the reduplication of the prefix u-, hu-:
washolálza for huhasholálza; cf. husholálza.
wálža for vuvalža, vuálaž: cf. vúlža.
walížish slanderer, Mod. for úlúkísh; d. n-úúlúkísh, uwálkísh.

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 sh-, shn-, sp-, st-, shu-.
Reflective verbs: sh-, h-sh-, shu-.
Reciprocal verbs: sh-, h-sh-.
Causative verbs: sh-, h-sh-, shn-.
Verbs that are transitive only: i- (No. 1), kt-, l- (No. a), pe-, shn-, shu-
the object usually an animate being: i-, pe-, shu-, u-.
Verbs that are intransitive only: l- (No. b).
Proprietary verbs: p-.

B.—Prefixes referring to number—
Singular number of the verbal object or subject: a-, e-, ksh-, l-, t-, u-.
Plural number of the same: e-, i- (No. 1), pe-.

C.—Prefixes referring to form or shape of the verbal object or subject—
Round, rounded, or bulky forms: l-, nu-, pe-.
Thin, flat, level, pliant, thread-like forms: n-, pe-.
In the shape of sheets, garments enveloping the body: shl-.
Long, elongated, tall forms: a-, e-, i-, u-.

D.—Prefixes referring to attitude, position—
Upright, erect, or immovable attitude: kt-, st-, t-, tu-.

E.—Prefixes referring to motion—
Motion through the air: n-, nu-, u-.
Motion downward: yan-, yu-, l- (No. c).
Motion of, in, or upon the water or liquids: teh-.
Motion performed obliquely, laterally: ki-, km-, kt-.
Motion performed in zigzag upon the ground: m-.
Motion performed in wave form: 1za-.
Motion performed with the head: a- (in ai-, ei-).
Motion performed with arms, hands: shn-, 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).

Inflection of sounds into the radical syllable, producing a change in
the signification of words, is not so frequent in American as in some Cau-
casian and other Asiatic languages; although inflection of the radix may
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), túshtcna (two to four), tìnshna (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'hlapka to step on, ascend by using hands; gelápka to tread upon, mount.

gu'hlí to help oneself into; guli to enter, go into.

p'húshtca to tear off by hand; púshka to cut off with a sharp tool.

púlhka to tear out, and shlpáhlka 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'húulëza with kúulëza, l'hútka with lótkala, and many other verbs. In muhimúya to shiver, h stands infixed in the radix, though not referring to the use of hands. Cf. "Diaeresis," p. 216, and "Epenthesis," p. 228.

LIST OF SUFFIXES.

In the language of the Mákélaks 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'antu languages of South Africa inflect by prefixes only. The
same cause has prompted the dark races of the Ba'antu to prefix their
pronominal roots to the radical syllables, which has prompted most Europeans
to place the articles the and a before and not after the noun. The power
of largely multiplying pronominal roots under the form of suffixes, which
appears in many Asiatic and American tongues and also in the Basque
(Pyrenees), seems extraordinary to us, because we are accustomed to the
analytic process in thought and speech. The Klamath Indian has no special
words corresponding to our about, concerning, to, on, at, in, upon, through, but
expresses all these relations just as clearly as we do by means of case suffixes
or case-postpositions; he has not our conjunctions while, because, but, as, than,
when, that, since, until, before, after, 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 class of suffixes only. Some verbal suffixes also figure as nominal suffixes: -ága, -tana, -tka, etc.

A few suffixes show a wide range in their signification and use, for their meaning varies according to the basis to which they are appended: cf. -ála, -tka, -úga. In this respect compound suffixes vary less than simple ones. The purport of such compound suffixes as we observe in hulladshuitáma 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, -táma, 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, kauloktaiktáma, klutsuótkish, shuntoyakea-ótkish, spungátgapéle, sputidshamuish, tpuqidshapélitáma, tehýtłgípélé. 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: -kakna, -kakáemna, -kédsha, -táuna, -wapka. In southern languages, as Atákapa, Káyowé, etc., this sort of grammatical 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, -ćiäni, -mla, -tehla, 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, -zića, -m'na, tehla.

-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: háuna to fall on something; háuni to fall on the ground; teháunna to sit on, against something; teháunnumu 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, téla to look upon, to resemble; sometimes assumes the accent (guká, etc.), and in the verb há'a seems even to form a part of the radix. This is done, however, to distinguish it from há-á, 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.
kóka 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 amus.
skóa 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:

hiihiwa to be elastic, soft.  
píkpuika 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:

kía lizard, and kúdsha field-rat; cf. kídsha to creep, crawl.
múka cinnamon bear.
pála, pálhla wicker plate or paddle, from pála to dry.
páta summer season; cf. páha to be dry.
klípa mink; kéláyu, species of long-tailed mouse.
pà’ka grandfather’s brother, for pà’kap.
skóa and skó spring season.
shtía pitch, resin, and tía seed-paddle.
sáiga grassy plain, prairie.
káptcha fifth finger, and to go or hide behind.
kíká dust, atoms, and to be full of dust.
wípka overshoe made of straw.
wekéta and wekétash green frog.
ktúshka slice, clipping, and to cut off, slice off.
mbúka and mbúkash earth crumbling into dust.
Also a large number of botanic terms, especially food-plants, as: kášma, klána, klápa, l'bá, telná, 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.
kuáta tightly; also adj. hard, tight.
níštta all night through.
ská, ská coldly: strongly, and to blow cold, strong.
stá, shtá to repletion: entirely, and to be full.
wáita 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'gíşap mother, p'gísha (obj. case). Cf. “Nominal Inflection.”

-á', see -a No. 3, -tko.

-á'-a, a suffix which is the combination of the last vowel of the base with the suffix -a preceding, analogous to -ča, -čá, -ča. The accent always rests on the penultima, a rule from which the verb ndsháma-a and its medial form shnándshma-a form perhaps the only exceptions. Sa-apá-a to dare, provoke, is formed by vocalic diacresis from šápa to speak, tell. The word shukeká-ash parents, in Kl. shukíkash, presupposes an obsolete verb shukeká-a. Examples:

há-a to lay eggs, to bear young.
kupkupá-a to knock at something hollow; cf. kupkúpli concave.
yá-a to scream, vociferate; Mod. kayá-a to cry aloud.
shalkiá-a to put on airs, to swagger.
shapkna-a, Kl. shápka to strut about.
310 GRAMMAR OF THE KLAMATH LANGUAGE.

stina-a to build a house, or willow-lodge.
saká-a to be raw: to eat raw.

-ágá, -ak, -ga, -ag, -ka, -k. This nominal suffix is formed by the particle ak "only, just only, but," and in the form -ágá 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 -ágá. Substantives form their diminutives either by appending -ágá in full or by syncope of the short á of -ágá 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 -ágá 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: peťch foot, peťchágá "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.

ánguaga little stick or tree, from ángu stick, tree.
lůlpaga, lůlpag little eye, from lůlp eye.
kápka small pine tree, from tkáp stalk.

ndshíunaga young female (animal), from ndshílo.
tálshíag little reed-arrow, from tálshí reed-arrow.

útěyaga little bow, from útě-ish, útě'ish bow.
wé'-aga, wé'ka little child, from wc̱ash offspring.

áwałoka little island, from áwałuash island.

sháiplka small seed-paddle, from sháiplash paddle.
nútak glyceria grass seed, from nút (verb: núta to crack in the fire).
kılıdšígà small duck, from kılıdšíwash long-necked duck.

shikenitgàkà little pistol, from shikenitgish pistol.

spúkliga little sweat-lodge, from spúklish sudatory.
LIST OF SUFFIXES.

kîtchka, kîtchga small fin, from kîdshash fin.
shuplûga little play-ball, from shûpluash ball.

A few diminutives accentuate the penultima, though they may emphasize one of the syllables preceding it as well:

leledshiâga and leledshiak very young cub, puppy.
nepâga and népaga, népag little hand, paw.
nushaltkâga and nushaltkaga headwaters of river, from nushaltko springing from.

The diminutive Shastiâga, Shastîka, 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 -âga occurs twice are the pronouns hûktakâga (from hûktak) and vûnakâga, únakâk little son or offspring, from vûnak.

2. Among the pronouns and pronominal adjectives susceptible of this ending we mention:

hûktak and hûktakâga this little one.
nêkâg the little absent one, from nêg absent.
tânâkâ a few only, from tânk so many, so much.
tûmiâga few, not many, from tûmi many.

Adverbs often assume this syllable, but then ak is no longer to be considered as a suffix, except perhaps in mâ’ntchâga 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: kûntak, lâpiak, nênak, pânak, nîshî’k, pâlak (Mod. pêlak), pâlakâk, pûnak, tînâ’k, tchûssak, wîgî’ak.

The adjectives kêliak deprived of, pêniak undressed, also contain this suffixed particle.

-âga. The verbal suffixes -âga and -âga, 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, -âga, this same factitive terminal is appended to
verbal stems accented upon the ultima. The signification of both suffixes is *factitive*; cf. ka, -ga. In the same manner we observe verbs formed by the suffixes -ala and -ïla, -iga and -ïga, -uga and -úga.

The verbs in -åga are intransitives, those in -ága 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 -åga seems to occur only as the final part of compound suffixes.

-åga. For the origin of this verbal *factitive* suffix, see -åga. It occurs in transitive verbs only and always forms a compound with other suffixes, as -teh-, -tz-, etc. Alternates at times with -ãka; cf. -iga, -ka, -úga.

hakshkåga to carry about an infant on the breast; cf. haksháktchui, kshéna.
kuatchåga and kuatchaka to bite into; from kuatcha.
sháluhåga to punch with a pole, to run a stick into.
shìntchishíga to shed the skin, said of amphibians.
shuàhtchåga to project one’s shadow while moving.
shvuyushåga to remember, study at.
teluxtåga to try, attempt repeatedly.

-áî, see áya.

-áya, -áî, verbal suffix composed of the particle i (hi) on the ground, joined to -á (emphasized), which here stands in the sense of on, upon something. From this combination results the function of -áya as that of doing or being upon, on something, and the secondary function of doing or being in the woods, thickets, recesses, in the timber, or in marshes, upon cliffs. The locality is generally added to the verb in the locative case in -tat, -at: tehikass ånkutat tchaggåya the bird sits upon the tree. The majority of the verbs in -áya are intransitive and the few transitives seem to have originated from intransitives. When the terminal -áya becomes abbreviated into -áî
the accent sometimes recedes upon a preceding syllable, as in gelkáya, gelkái, gelkai to erect a platform upon a scaffold. Substantives like tehátchklai fire-fly, teháschkai weasel, seem to embody the same suffix, -iya. Examples:

kshaggáya, íggaya, lággaya to hang down from something, and to hang up, suspend on something.

tchákáya to climb, creep, crawl on, upon, and to creep upon a tree, or through the timber.

hukáya, gákáya to run, to go into the woods,

tgákáya, liukáya to stand or remain on: to stay in the woods.

shualáya to be idle: cf. wálža to sit waiting.

-ak, see -ágá.

-akía, see -gién, -tkí.

-akie’a, see -źie’a.

-akla, see -kla.

-akta, see -ta.

-azía, see -źie’a.

-azie’a, see -źie’a.

-al, see -álá.

-alá, verbal suffix related to -álá 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 -álá and in -álá are in part verba denominativa, but more generally derivatives of other verbs. The suffix -álá composes many other suffixes, as -álža, -alšha, -alšnu, -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 lášh, 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: shuinálla, genálla. Cf. -áltko, -élá, -élá.

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.
shunála to accompany in singing; cf. shuná to sing.
ndokála to be kinky, curly.
genála to start off and to approach: from géná to walk.
washlála (and wáshlála) to hunt ground-squirrels, from subst. wáshla.
yauzála (and yauzáala) to hunt bald eagles, from subst. yauzál.
shne-uyálala to destroy almost.
shléála to perceive, look at: from shléa to see.

-ala, -äl, -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 -äl, -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.
   shákátla to come up the road or trail.
   tehúlala to sit on, upon, within.
   skútchálala to dress in a mantle, blanket.
   pákla to back at.
   múhulala to rot, to become rotten.
   spumèkla 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.
LIST OF SUFFIXES.

A special class of these is formed by the verbs referring to the harvesting of food-articles and crops.

- itishla to use for embroidery; from itish, ita.
- hígshla to capture in war, to enslave; from hígsh.
- shílkshla to dig a well; wá'shla to dig a hole.
- spúklishla to erect a sweat-lodge; from spúklish.
- luldemáshla to build a winter-lodge; cf. luldamaláksh.
- shláNKóshla to construct a bridge, bridges; from shláNKósh.
- witchúla-shla to make a witchólash-net.
- tchúlishla to make a shirt, and to wear one.
- wókashla, wó'kshla to collect pond-lily seed; from wókash
- kēâdshla to collect the kēâdsh-berry crop.

(b) Formed from substantives ending in another suffix than -sh: some of their number are diminutives in -aga, -ak.

- mu'âkala and unakákala to give birth to a son; from vínak, únakak.
- péyala to give birth to a daughter; from pé-ip.
- wékala to bear offspring; from wék, dim. of wéash.
- ntéyákala to make a little bow; from ntéyaga.
- na-âla for na âala to make a náí-basket.
- lákâla to take as a husband; from laki.
- shnawédshala, snawé'dshla to take as a wife; from shnawedsh.

(c) Formed from verbs or verbal bases.

- shélual to make war, to fight.
- ndâkal, âtkal to pick up, find something long; cf. ldúkala.
- pátkal to rise from sleep.
- shéwâla to accr. state; cf. shéwa to be of opinion.
- shúkélâla to mix into, said of liquids.
- shalákla to cut or slash oneself; cf. láktcha.
- shaktálka to wound by a single cut.
- wéâpla 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 -āla 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'tíšal’pka, túpakshalpka. Usually -al- in -alpka is not emphasized, and the verbs are all transitives.

p'tíšal’pka, Mod. t’shíshalpka, to call somebody father.
péyalpka to call somebody daughter; cf. péyal to bear a daughter.
pshéyalpka to call somebody uncle.
pshácabalpka to call a person maternal aunt.
pkúnalpka to call a person paternal grandmother.
vunakálpka to call somebody son, child; cf. vúnakala to bear a son.

-alpkaš, see -altko.

-alsha, -alteha, verbal suffix produced by combination of the suffixes -āla, -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; wókashalsh, contr. wóksalsh, the act of gathering pond-lily seed; wóksalsha to be in the act of gathering pond-lily seed, to gather that seed for a time. The verbal in -sh represents the act or state expressed by its verb as a lasting one, and therefore easily assumes the function of a substantive. Several of the verbs in -alsha possess another form in -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: tehá’lsha (for tehála’-álsha) to stay at home.

shútmalsha to throw at each repeatedly; from shu-úta.
shákalsha to play the four-stick game; from shák’la.
plaīwashalsha and plaīwashalteha to be on a bald-eagle hunt.
wáshalsha to be on a chipmunk hunt; from wáshala.
stópalsha to peel off the fiber-bark or stópalsh
ktélalsha to gather pine-nuts for a time.
kólalsha to be in the act of gathering the kól-bulb.
máyalsha to gather tale-stalks in season; cf. má-í, máyal.

-alshna. This suffix, not of frequent occurrence, is -alsha increased by the suffix -na, q. v.

hútkalshna to get up precipitately.

-alta. see -ta.

-altko, in the oblique cases -álkash, -álpkam, etc., is the form of the past participle of verbs in -álá, 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.

shétze-unaltko related as brothers; cf. tžé-unap elder brother.
shaptálaltko related as sisters or female cousins; cf. p’tálip.
lúlpaltko provided with eyes; from a supposed lúlpala to obtain eyes.
shumníshaltko possessed of; cf. shúnnish property.
ğülshaltko gray-haired; from ąłshala to resemble the olash-dove.
petchá-altko having little feet; from a supposed petchákala.
shmónaltko wearing a beard; from a supposed shmónala.
tchuyesháltko wearing a hat, cap; cf. tchúyesh hat, cap.

-altcha, see -alsha.

-am, -lam, the suffix of the possessive case in the absolute and distributive form; -lam is placed after the vowels -a and -e of the nominal base, -am after consonants and the vowels -i, -o, -u, which in that case are considered as consonants (y, w). Both suffixes are pronounced very short,
almost like -ém, -ém, -Ím, -Ím. The origin of this suffix will be shown under the heading of "Substantive."

This possessive case form becomes in many nouns a subjective case, undergoing an inflection similar to that of the real subjective case. We subdivide these as follows:

I.—Names of plants, especially fruit-bearing trees, shrubs, or herbs. The possessive suffix composes the majority of vegetals furnishing berries, nuts, and soft fruits to the list of Indian provisions, and a few only, like the serviceberry bush, tchakágá, have other endings. The pine-tree, kōsh, furnishes only the resinous, ill-tasting pine-nut, and does not show the possessive form, but some of the seed-grasses, as tchipsham, 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 ánku tree, stem, or tchelash stalk, has to be supplied: kpók gooseberry, kpókám (ánku) gooseberry bush. Bulb plants, weeds, and low stalks with flowers often have the same name as their fruits, standing in the subjective case, like kōl, wókash, léhiash, though even in moss-names the possessive case occurs, presumably through the law of linguistic analogy. The generic terms íwam berry, lé-usham, d lélec-usham flower, and some terms referring to animal food: káwam cel spring, núksam dried fish, also take this suffix.

hútcham white-oak tree; húdsha acorn.
ápšam apple tree; á' pulsh, á' pul apple.
luhuluisham goosberry bush; luiluish, species of goosberry.
tuítechzam choke-cherry tree; títechzash choke-cherry.
ípshnulaham swamp dogberry bush; ipshúna blue swamp dogberry.
pú'sházham bough of conifer; pú'shak little whorl.
kápíamksham the grass producing the kápíamks-seed.

Add to these padsháham, pánám (and pán), páthcham, skáwanksham, shlíshlaptcham, shuérc-usham, tútanksham.

II.—A few nouns indicating seasons of the year and phenomena of nature also show the terminal -am, -lam. Tzálam west wind is an abbreviation of tzálamni (shléwish) and does not belong here.
lúldam winter-time: cf. líush fog, mist.
shá'lam, shálam autumn.
yálgam tempest, storm.

III.—Of manufactured articles showing this suffix I have met the following:

kitchkam handkerchief; tehú'ksham or tehú'kshúm coffee-pot, lám púnu-
ismam glass bottle.

-amnà, -amnà. This verbal suffix, the final portion of which, -mù'a, is a phonetic alteration of -mana, -amanà, 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 -amnà, -ám'mà 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 -lanmà, -álamnà. Cf. the suffixes -ma and -na.

tchilamnà to be crowded together, around: cf. tehylla.
gátpammà to approach near, to come to the lodge.
tchúyamnà to swim about.
túyamnà to swim around below the water's surface.
mutúyamnà to hum, buzz, whirl around buzzing.
núyamnà to whirl around, to skip about
skáyamnà to hold, carry about oneself in a basket.
liúkiámnà to go around, to surround: cf. liuká-a to collect.
shatalkiiínia to look around, v. intr; to encompass, v. trans.
shóyamnà, húyamnà to hold, carry in the arms, hands.

Cf. also i-ámna, kshúyamnà, shiámnà, tehiámnà, úyamnà. In the verbs ending in -kiámnà the syllable -ki- belongs to the stem of the word: shuha-
kiámnà to dodge around (stem: huúka or húkia), shatalkiámnà to look around (cf. téla, télísh); compare also shashkukiámnuónish mitten, Mod.

-ámpkà is the suffix -pka appended to verbs of motion terminating in -na, -ana, -éna, by the same phonetic assimilation as observed in géúpèle, as formed from géúpèle, géúpéle. The forms in -ámpkà 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; tinsha to run away.
gaya-idshämpka to pass in front of into distance.
shualalii'impka to administer, provide for.
steyak'kampka to listen outside of a lodge, building.
shnuitampka to keep up a fire away from people; cf. núta to burn.

-anka, -ánka is a frequent suffix, composed of -ank, the ending of the present participle, and the a of the declarative mode. Thus it verbifies the act or state expressed by the participle, and expresses its duration. This may best appear from the following instances:

kókanka to masticate; der. kóka to bite.
húshkanka to reflect, think over; húshka to think.
shnikanunánka to make pauses in gathering crops; shnikan to let ripen.
ndéwanka to fall when sitting or standing; ndéwa to topple over.
stillitánka to report, bring news; stíltá to announce.
shakpát'tánka to compress or pin together.
shulítánka 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; spúka 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, -ana, -ena becomes verbified by the apposition of -a, and -ansha conveys the idea of locomotion away from somebody or something, of starting out into distance, and sometimes that of passing through or out of. The word-accent sometimes passes upon the suffix itself (-ánsha), and -ansha is preferable to the form -ántsha, -andsha, which is sometimes used instead of it. Gékansha to start from is therefore derived from géknash the act of starting from, this from gékna. Géknash, by becoming lengthened into géknasha, inverts n and a
and becomes gékansha. The majority of these verbs are intransitive. Cf.
-insha. -ansha re-enforced by -na occurs in yútlansha to hit, or shoot aside
of the mark.

húkansha, túshkansha, tînkausha to run out of.
huizansha to run along a river, along its current.
gåtpansha to come near some place.
kokánska, kókausela to climb up to a distance.
kiluánsha to hurry away.
hukíeánska to pass quickly by somebody.
kshékansha to fly or soar up.
ktchikansha to crawl through a hole.
shlétanslia to go to see, to visit somebody.
ník'kansha to put the arm out of or through an orifice.
tilukánslia to roll something away.

-anshaná, see -ansha.

-ántko. -ántko forms participles and verbal adjectives from verbs in
-na, -ána, -éna in the same manner as -altko from verbs in -ála, -la. Analogous
in derivation with these two participial forms are the adjective suffixes -li
and -ni. The suffix -ántko forms its oblique cases: -ámpkash, -ámpkam, etc.;
it conveys a passive and sometimes a medial signification. In some of
the examples below, the original verb in -na exists no longer, and in others like
káwantko the -n- seems to be the product of a nasalizing process only.

kíntchántko passable, pervious: kíntchána to march in a file.
kílkántko humpback: cf. kílža to become humpbacked.
snulúntko dressed, clad: shnúltana to dress oneself.
tillnántko submerged: tillnána to overflow.
káwantko poor, indigent; káwa to be poor.

-ap, see -p.

-a'pka, -ápka. The suffix -pka forms verbs in -ápka from verbs in -a in
the same manner as it forms derivatives in -ů'pka, -ő'pka from verbs in -wa,
-uá, or derivatives in -ápka from verbs in -na, -éna. Verbs in -ápka de-
scribe 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-
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.

ilikápkə to charge, load by placing the load on the bottom (of boat).
kíapkə to recline sidewise.
shmukpápka to hold down on the ground.
tehápka, wawapka 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.
tinolénapkə to set, said of celestial bodies.

(c) Removed out of the usual position, or at a distance sufficient to prevent contact:

klámtehpkə to keep the eyelids closed.
shmuktohpkə to seize an object with the hand so that the fingers do not touch the thumb in grasping.

(d) At a distance out of sight:

k'lewidshapka to leave behind in the lodge.
kpúdshapka to pursue an object out of sight.

II.—Iterative verbs are as follows:

shkanakápka to assail repeatedly.
shuktápka to strike oneself repeatedly.
vuntikápka 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:

- shashapkélash *story, narrative, myth.*
- shashapkélé-ish *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 -i-ash into -āsh.

As an inflectional terminal, -ash forms the objective case in the adjective, and also in the majority of names of animate beings in the absolute as well as in the distributive form. In the numerals, -ash has the function of a locative suffix; cf. "Numerals."

It also forms the verbal indefinite of the verbs in -a: shiyíta to exchange, barter—tuá i šaná-ulí shiyútash? for what will you barter this? The verbal signification is still perceptible in the nouns kó-i piluycash onion, viz., “bad smell”, and in kó-i túmēnash 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:

   - kā'la earth, ground; kālash mud, dirt, semen.
   - lók kernel, seed; lúkash fish-roe.
   - núkash down; núkash owl, “downy bird.”
   - múlu, something rotten; múlash phlegm.
   - shųl cloth, tissue; shilash tent.
   - tóke horn, prong; tókash navel; fish-bladder.

2. To the above may be added a few nouns formed through onomatopoeia:

   - túktuk (cry of hawk), túktukwash fish-hawk.
   - wā’k (note of duck), wākash, a duck species.
   - wékat (cry of frog), wékash green frog.

3. **Nomina verbaia 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 tvhitish butterfly. Some of these nouns in -ash are of an active or instrumental, like shapash, 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.

húshbashash *vegetable, maize;* from húshbash *to plant, sow.*
kótóbashash *rain;* from kótóbash *it rains.*
lálash *side of animal;* from lála *to slope down.*
léwash *play-ball, globe;* from léwa *to play.*
shápa *sun, moon, clock;* from shápa *to indicate.*
shétalbashash *glass, mirror;* from shétalbash *to reflect.*
shlitchíbashash *comb;* from shlitchíbashash *to sift.*
tínbashash *drowning-place;* from tínash *to fall into water.*
tútashash *trunk of tree;* from túta *to remove.*

Some of the nouns mentioned under -a have lost their -sh: skóá for skóáh, nkíka for nkíkash, mbúka for mbúkash, wékta for wékétash, both forms now existing simultaneously: probably also páta *summer heat,* pálha *tray, dish,* pálha *liver.*

4. Nomina verba 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.

húshkankashash *thought, mind;* from húshkanka *to think.*
kpápashash *sense of taste;* from kpápasha *to taste.*
kézbashash (Mod.) *thought, mind;* from kézpa, d of képa *to think.*
shá-ishashash *a secret;* from shá-ishi (here from shá-isha) *to hush up.*¹
shébashash *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-ish, and formerly had their a long (-ash): ká-ikhash *one who acts strangely,* from ká-ika; sheshé-kashash *noisy fellow,* from sheshéka; útíussashash *clown, jester,* púpamikash *hairy on body,* aboul, form púmkash not being in use.
LIST OF SUFFIXES.

-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:

stíná’sh willow-lodge; Mod. lodge, from stíná-a.
pálāsh, pálaash flour; from pála.

(b) Contracted from -á-ish, and therefore pointing to a woman actoris:

sheshtálkāsh way, funny fellow.
uláktelmāsh one whose head is not flattened.

-atch, a nominal suffix which is a corruption of -ótkish, the instrumental suffix, as in—

shúmahlatch, from shumalnótkish implement for writing, painting or drawing; from shúmahna.
lématch meal-stone, prob. for lamótkish.

-á, see -e.

-ágá see -égá.

-áizi, see -zícá.

-ám, see -m.

-bli, see -pélí.

-dsh, see -teh.

-dsha, see -tcha.

-dshna, see -tchna.

-e. The terminal -e occurring in verbs is but a part of a suffix, as -tze, -uc, and in every instance alternates with -i; therefore it does not require to be treated separately. Verbs belonging here are húlhe, gáyne, gútze, skýyne.

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, kú-udshe coarse bark of tree. In others -e alternates with -é and -á:

káwe cel, lamprey-cel; poss. case, káwam.
köye, kó-i *lobster, crab.*
kümme, kümme *cave, cavern.*
shktüle, sküli, Mod. *tszüle *lark;* poss. skülalam.
tále, távé *little lake, pond.*
-é, see -e.

-é’a, verbal suffix related to -ía. It refers to acts performed with or on one’s own body or that of another person, and generally is found with intransitive verbs only. It sometimes alternates with -ía, íya, which is a more frequent suffix; but when -ía is the original form it does not frequently alternate with -é’a. Thus, Kl. and Mod., *shashapkelía to recount stories to somebody* is in Modoc *shapke-ía and shapkéa.*

kedshamkedshalkéa *to wheel around on one’s feet.*
palakéa *to pull out by the roots.*
shakatpampeleá *to have a horse or foot race.*
shetalyéa and shutapkéa *to stand on one’s head.*
tilampudshéa *to roll oneself about.*
tilanshnt’a *to contort, turn about one’s limbs.*
tilmpudshea *to roll oneself about.*
tchikual'ule'a *to turn somersaults.*

-é'ga, -á'ga, -íéga, a suffix forming inchoative or inceptive verbs, and identical in its function with -tampka, but more frequently occurring in Klamath Lake than in Modoc, where -tampka preponderates. There are verbs which assume both endings indiscriminately, as—
ktdushie'ga and ktdush-támpka *it begins to rain.*
telushie'yéga and telushie'itámpka *it begins to melt* (as ice).

After the consonants l, teh, dsh, and after all the vowels, -éga appears in the form -iéga, -iá'ga, -véga, which is perhaps the original shape of this suffix. Like the Latin verbs in -are and the Greek verbs in -áv, -eiv, which once were inchoatives also, the verbs in -éga have dropped the function of inchoatives to express the act or state itself indicated by the base of the verb. The suffix forms verbs from other verbs only, not from nouns, and they are transitives as well as intransitives.

(a) Verbs of inchoative import in -éga, -iéga:
i-unéga *to become dark* at night.
LIST OF SUFFIXES.

tinéga, tinmi'ga to set, said of celestial bodies.
gatéga to penetrate, lit. “to begin to enter”; cf. guita.
guhiéga to begin to swell up; cf. guhia.
shakali'ga to commence gambling; cf. shákla.
shuteyéga to make, create first; cf. shúta.
liwáyéga to begin to lift; to lift at one end.
luyéga to ascend, said of fog, clouds, etc.
shuyéga to start a song; cf. shúina.
tnuyéga to begin at one end.

(b) Verbs in -éga, -iéga, no longer inchoative:

huwaliéga to run uphill; cf. hiiwala to run upward.
shtachiéga to splash.
tpualiéga to drive up to the top.
witchuyéga to blow something up.
kshawaliéga to transport, carry uphill.
ndiunéga to fall, 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.

kiuyc'ga to hold over somebody obliquely; cf. uyéga.
ktchiéga to help oneself up by using the arms
ktutéga to sink down in water, sand, mud.
tinéga to snort.

The verbs ktetéga, powetéga are derivatives of téga, and hence do not properly belong here.

-e'izī, see -zi'ā.
-e'ka, see -ka.
-e'zi, see -i'zi.
-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.
tetchkléla to sit down on the side, edge of.
vurukay'éla to throw up a long object.

-éla. see -ala.

-éltko. a Modoc form occurring in a few words and in every respect parallel to Kl. -altko. The Modoc dialect shows a tendency to substitute sometimes e for a in radical as well as in derivational syllables, when they stand between consonants, as in shétma for shátma, n'éshki for náshki, métkla for mátkla, ukélpá for ulálpá. Cf. -altko.

weweshél'tko. Kl. wewesháltko having offspring.

-e'na. -i'ena. two verbal suffixes closely connected in their origin and functions. The former, -éna, is also pronounced -i'na, -héna, and refers to an act performed or state undergone within, inside of something, while the latter, -i'ena, also pronounced -yéna, -yá'na, -yi'na, -hi'na, -híi'na, refers to an act performed inside the lodge or house, indoors. The -i- 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.
shikpuálhéna to roll in the mouth an object not protruding from it; Kl. shikpuálkána.
kuloyéna to stir up a liquid in a vase.

(b) Verbs in -i'ena:
goyéna, pl. ginhéna to go into, intrude into the lodge.
luihléna to run around within a building.
kiwálhéna to cohabit indoors.
luyái'na to go in a circle inside a wigwam.
payái'na, d. papiái'na to go around eating indoors.
shnayéna to fly, flutter around, as a captive bird.

-e'nah. see -ni.
-esh, the result of a contraction from -a-ish and -é-ish: forms concrete and abstract nouns from verbs, as follows:

shútësh maker, creator; from shuté-ìsh, shuté'-ìsh.

ugé'ìsh for ugé-ìsh, nkéwìsh arrow, missile, from nkéwa to break.

tikësh (Mod.) argillaceous soil.

tehikësh land overflowed; cf. tehízi to be overflowed

shlum dúntësh grass filling gaps in the lodge-walls.
lótësh, piece of matting; from lúta to hang down.

-ésh, see -ash, -ish.

-c'ìta, see -wéta.

-g, see -àga, -k.

-ga, see -àga, -ka.

-gakia'mua, see -kakíanma.

-ga'ìkà, see -kánka.

-gí, see -kí, -kì.

-ggi'dsha, see -kidsha.

-ggi'ma, see -kí'ma.

-gi'ìka, see -gí.

-gien, -aki, -ki, 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 gianki of gi to do, perform, act, and the particle i, having reflective signification, appearing also in suffixes like -à; thus it really means "doing for oneself." The more frequent abbreviations of -gianki, -giangin, are -gìnk, -kìnk, -gìnggi, -kìnggi, -gìn, -kìn, and when fully reduced to the shape of a verbal suffix combined with the verbal ending -a: -aki, -àgià, -kì, -agi, etc. Appended to verbs in -ala, -à this suffix appears as -lìkì, -lìgi, q. v.
(1) The suffix is appended to the emphatic form of personal pronouns in both dialects:

nu I, nútak myself, nutagjánggí for myself.
at ye, á'tak yourselves, á'takianki for yourselves.

And also appears in certain adjectives:
tídshi good, tidshkianki careful, viz., “acting well for oneself.”

(2) In verbs the suffix mostly appears in the form -agia, -akia, -agi, etc:

shíúlagia and shíúlagien to collect for oneself; Mod. shiólagianki, contracted into shíúl'ki, shió'l'zi.

shnókakia to detest, hate.
hashashuakia to converse with.
sálakia to miss from one's company.

(3) In a series of verbs in -kia, -gia the function of the suffix is simply that of a factitive -ka, -ga, with the particle -i- inserted. This particle gives it the locative meaning of in place or at that place, on the spot.

látkia, shlákia to lay, spread against a wall etc.,
uzútagia to burn at the bottom of a cooking-vase.
shmúkia to build a fire on the spot.
shúúzíia to carry on one's shoulder.

tchákia to put into the mouth.

-gín, 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 exsicate, for pá-a; but in the majority of verbs the suffix points to an act etc. being done upon, on the top of something, and -h- can be thrown out, especially when standing after a consonant. This terminal is especially
frequent after l- and t-, and seems to be a contraction of -hia, -a being the declarative, verbifying suffix, and hi the particle hi, i, “on the ground.”

télha, téla to look upon, to overlook.
ìlha, ila to lay down upon; cf. ìlhi to carry inside.
skúlha to lie on the top of; cf. skúlža to be prostrate, to sleep.
stílha to put a string, rope, belt, etc. on oneself.
tchíaha to heat over the fire (liquids only).
shatnàla to heat the cooking-stones for baking.
klálha, klála hail is falling.

-nèl'ha, nèta to place, put something sheet-like upon.
skél'ha to cover with, said of mantles etc.

-hi, suffix forming transitive and intransitive verbs from verbal stems. It has the same origin as the suffix -i, and often alternates with it by losing -h-, but is not quite identical with it. The function of -hi may be specified as pointing to an act or motion toward or into the lodge, dwelling, house of somebody or of oneself, that of home ward; the location upon the ground indicated by the particle hi, i being also the floor of the Indian lodge. This suffix often becomes emphasized, and is chiefly appended to verbal stems in -l, -t, like the suffix -ha. Cf. -i.

spúlhi, spuli to lock up, said of one person; cf. Ĭlhi.
télhi to look or peep into a lodge, a house, etc.
gúlhi, guli, plur. kilhi to enter, pass into, go into.
húlhi, húlhe to run, rush into, inside of the lodge.
stílhi to report, announce at one’s house.
puélhi to throw down into the lodge.
skilhi to crawl into a hole, den.

-hiá'na, -hiána, 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 -li.

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; Mbákualshi, Néwapkshi, etc.

2. Substantives in -i. Some are derived from verbs or are verbs made into nouns. They form the oblique cases in -am, at, or -tat, etc. Those in which -i alternates with -e were mentioned under suffix -e. Several of their number are terms for parts of the animal body; others are animal and plant names.

(a) Parts of the animal body: láki forehead, a’pakli hip, tchá’i posteriors, tóki, Mod. tsónki, tsónzi horn.
(b) Names of animals: mú-i woodchuck, shuá-i white-tailed deer.
(c) Names of plants: klá’pi, species of rash, pál’ni, species of tall grass, búlsí, species of Sagittaria, widshípi Mod. for widshíbam Kl., species of lacustrine reed, má-i bulrush.
(d) Other nouns: ktá-i rock, stone, vumi cache, klá’píi red paint, tehúyi bottom of vase, mállui rabbit-net, kúkui brother of grandparent, mé’líi 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:

ati, áti, á-ati distantly, far off; high up.
kú-i away from, on the other side.
kú-i, kó-i badly, mischievously.
pělui *down, down in, further away*; cf. tůpělui.
plá-i *up, high up, above, on high."

5. The *verbal suffix* -i in some instances alternates with -e, q. v., forms transitive and intransitive verbs from other verbs, and also occurs in several compound suffixes, as -lgi, -ôli (-úli, -ôle), -pělî (-p'li), -ui (-wi), etc. We have to distinguish between—

(a) The -i equivalent to -hi, as in gulî etc.; cf. -hi.
(b) The -i as an abbreviation of -ya, -ïya, as in gëlkaî for gëlkáya, nê-i for nê'ya, shuí for shû'ya; cf. -âya, -ya.
(c) The suffix -i used with reference to an act or status of the human or animal body. Examples:

aišî to secrete; refl. shá-ishi to keep as a secret.
äwisi to digest food.
kallî to gird oneself.
kûatchâki to bite in the hair.
pûi to cut in fringes, to fringe.
tehuli 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: hînû to fall upon something, hînui to fall on the ground, soil; gëlžalka and gëlžalgi, vulûnâ and vulînî, pêksha and pêkshi, q. v.

Other verbs change their -a to -i in some of the verbals, as nûta to burn, nutî'sh the burning, nutî'sht having been burnt; mâ'sha to be sick, etc.

-i'â, -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 -ê-à 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.

elketchîa to lay down for somebody on one's way; cf. elketcha.
kinshipkîa to beckon somebody to come; kinshipkîa to point at.
nutuyakîa to throw for and toward somebody.
shapia, shapiya to inform somebody of; shápa to tell, apprise.
shlaninya to spread out for somebody.
shnikia to seize for somebody; shniká to seize.
shuinía, dissim. shuinča to sing for somebody; shuina to sing.
shutía, shutiya to make for some one; shúta to make.
vutikapía to stick out the tongue at somebody; cf. vutikápka.

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. shákéma to play.
shatašhpapkia to make the gesture of washing one's face; cf. tédsha to wash.
shelakchéhia to indicate throat-cutting by gesture; cf. lákchéhia to cut the throat.

-ia, -ya (No. 1), verbal suffix, unaccented, but of the same origin as the accented -ia, -iya. 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, tehíčia, 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.
shlámiia to be a mourner.
smúkia to take a mouthful.
shméya, tehméya to run straight out.
vehía to melt; cf. tehókpa, tehutchéya.

(b) Transitives in -ia, -iya:
aláhía, álaya to point out, to show.
hía to pick out, choose, select.
lgúya to pick berries, to shuck.
udsákia to close up, as an opening.
shatchłjámiia to paint one's face or body white.
tkúya to rub slightly with fingers.
tehléya to givé, hand over something liquid or soft.
útáetchkiya 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.

kúitchkiya, kúitsia, probably species of grebe.
titákiya swallow: Mod. for titak Kl.
túitia young duck.

-iá'na, see -éna.

-ie'ga, see -éga

-ie'na, see éna.

-i'ga, -ika. The verbs in -iga, -ika stand in the same relation to those in -iga, -ika as the verbs in -iga, -iga to those in -aga, -uga: cf. suffix -aga. The suffixes -iga, -iga 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 sheshatniisha the -i- belongs to a suffix now forming part of the word-stem: -ka is the real derivational suffix. The verbs in -iga are formed from other verbs and are transitives as well as intransitives; cf. -liga.

-i- personal:

shawiga to be irate, in a wrath.
shinkíga to kill, as birds etc.: cf. shinkia to kill for somebody.

-i- locative:

lishiklakúiga to frame a shed, lodge by means of rods etc.
shluyakíga to whistle, as a tune.
spatchíga to twist; to ring a door-bell.

-iga, -ika. For the origin of the unaccented suffix -iga, see -iga. 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, ánǐka to advise one to help oneself to; cf. ána.
kédriverka to tire out, to become tired; cf. kédiskha to be unable.
shínshiga to crowd each other.
shnákptika to seize with tongs.
utehá-iwa to grasp by the handle or long end.
widshika to be stingy, avaricious.

-i'ya, see -ći, -cía.

-izí, -ćzi, 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.

eticizi to lay across and on top of another long object.
heshliizi to put or wear a garment over or on one's shoulders.
huyiki to jump out upon the shore from the water.
ipeučzi to lay on the top of a receptacle already filled.
ktivizi to lift or post up above, on the top of.
'umbuteze (for himbuteze) to jump over a log (himboks).
ngangatizi to lay leap-frog.
shiiviizi to increase, become stronger, as winds.
spizi to pull, draw out upon something.
teliizi, hukantizi to look over something.
tiniizi to rise (sun, moon); to go uphill.
winiizi, Mod. nuižin to surpass, excel.

-izic'a, see -zića.

-izia, see -zića.

-i'ma, 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 -ma, q. v., and the par-
LIST OF SUFFIXES.

The suffix is frequently used to form derivatives from verbs in -la (ala) and in -li, -li, although to establish a suffix -ina would hardly be justifiable. Cf. -wina.

iwìna to place, put down into; cf. ìwa.
yìulìna to send over the edge, push off from.
kìtnìna to pour down on, into; cf. kìtìna to pour on.
nìde-ulìna to fall down from; cf. nìde-ulì.
nìlìna to scalp, flay: from nì'ìl, nì'ìl fur, animal skin.
ngë-ìshììna to make arrows from: ngë-ìshìla to make arrows.
tпуlìna to drive off, oust from; tпуlì to drive out.
tulìna to leave behind many objects; cf. tulìha.
vùtòkèlìna to fall down from when hurt, shot, or drunk.

-insha, a suffix verbifying the verbal indefinite in -sh of verbs in -ina, -ìna exactly in the same manner as -ansha does the verbal of verbs in -na, -ìna, -ëna. 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.

guìkinìsha to start away from water etc.
ìnlìkinìsha to run away from the river etc.
hùùshìlnìsha, tilìndììna to leave at home, in the camp.

-ip, see -p.

-i'pa, suffix occurring mainly in transitive verbs. It is composed of the suffix -ì as found in the verbs in -ìa, and of the verbal suffix -pa intimating a motion toward the verbal subject. The function of -ìpa is to show removal from somebody or some place toward the one speaking or acting, or supposed to do so.

gahìpa, ga-ìpa to catch breath with a grunt.
pùdùshìpa to pull out.
shùlùshìpa to take off; as a ring, from one's own finger.
ìdùshìpa, ìdìshìpa, lùdùshìpa to strip, take off from; cf. ìdìsha.
-ipka. -ipka, a suffix chiefly found in intransitive verbs; it conveys the idea of approaching, coming toward, nearing the verbal object, often the one who speaks or is supposed to speak. It may refer to acts or processes performed at a distance, in close contiguity or vicinity, or on some person's body. Sometimes, however, the ending -ipka is the result of a contraction, and then -pka is the suffix, not -ipka; cf. gaká-ipka from gaká-yipka (Dictionary, p. 33), and shme-ipka to kindle a camp-fire habitually, which presupposes a verb shméya. Cf. -pka.

The forms -ipkam, -ipzéni, etc. and -ipkash, -ipzásh 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.
láyipka to take aim at somebody.
pakluípka to bark, howl at from a distance.
shikúdshipka to lean on a support.
til'dshipka to see somebody approaching
tínshipka to rise; said of sun, moon, because they seem to come nearer after rising; cf. tínshna.

-ish. -is, -sh. The real function of the suffix -ish, abbreviated -sh, has been pointed out under the heading of -ash as that of forming active or animate nouns from verbs. This suffix is appended directly to the verbal basis of verbs in -a, and usually remains unaccented. When the suffix is accented, -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.
mutt'ish, muttish conflagration; cf. múta to burn.
A shortened pronunciation of -ish is that of -ésh.

The suffix -ish produces nominal forms which may, according to their signification, be classified as follows:
1. Verball descriptive of quality, which are either verbal adjectives or adjectives, formed from attributive verbs:

- Pákísh edible, serviceable as food; from páka to feed on.
- Shánzísh raw, uncooked; from shánki to be raw.
- Shkótchísh pole-necked; from skótchta to stick the head out.
- Vúshísh coward; from vúsha to be afraid.
- Wawíshísh productive of offspring; from wašši to generate.

To these may be added the adjectives skítísh left, left-sided; stélípíshísh right, right-sided; vúłtchíshísh, contracted; vúltchíshísh 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.

- Húkísh breath, spirit; from húka to breathe.
- Kailísh belt, girdle; from kailì to gird oneself.
- Kílkísh hump, gibbosity; from kilka to become humpbacked.
- Lémé-ísh thunder; from léména it thunders.
- Hútísh round fruit, berry; from hútìa to hang down.
- Shlé-ísh wish, blast; from shléwi to blow, v. intr.
- Spúkíshísh sweat-lodge; from spúkli to perspire.
- Shulótíshísh garment; from shulóta to dress oneself.

Since the main function of -ísh is an active and personal one, the above nouns can be regarded as things personified and acting. Indeed in English we can fitly render kailísh by "girder," hutísh by "hanger-down," shlé-íshísh by "blower," and spúkíshíshísh by "sweater."

3. Substantives in -ísh, called nomina actris. 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.

- Búnnúshísh drinker, bubúnúshísh drunkard; from búnna to drink.
- Ndéndúshísh prattler; from ndéna to prattle, speak.
pepuadshnish spendthrift; from puédsha to throw away.
shéshtauish store-keeper; from shéshtai to sell.
sheshółkish prostitute; from shetolga to consort.
shishúkish fighter, bully; from shűka to beat, whip.

Besides these are several terms of zoölogy in -ish, the roots of which have become obsolete, viz: ké-ish rattlesnake, hishtish sucker fish, teháshish skunk, tehélish hedgehog, and others.

4. A few abstract nouns end in -ish: lushlushlish warmth, from lushlushli warm.

-íta, see -ta.

-i'ta, accented verbal suffix occurring chiefly in intransitive verbs, and indicating location away from or a motion toward the outside. That function of its component -ta which indicates distance is perceptible in it.

gunita to go or be beyond, on the other side of.
kítita to burst, explode.
kshítta to escape by running etc. (Mod.).
nítita to be open, sore, as from a wound.
shmekštita to save, deliver out of.
tgúsìta, tgúsìta to stand outdoors.

-yá, see -áya, -ia, -ía.

-ye'ga, see -éga.

-ye'na, see -éna.

-yúa. The verbs in -yúa are derived from transitive verbs in -ka, -ga (-úka), and are used when the action refers to a few objects only. In the Dictionary a reciprocal function was given to some of them, but this appears to be secondary to that of a few.

idúyua to give kicks to a few; from idúka to kick.
ko-úyua to bite a few, or each other.
ktúyua to hit a few, to hit each other; from ktúka to strike.
strúyua to stab a few; from strúka to stab.
udúyua to whip a few or each other; from vudúka to beat.
-k, -z, -y. 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, hushtsó'z, shung, 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, -ga, as in tápaz leaf, for tápka; verb tápka to stand out, project.

4. The gutturals are final sounds of a thematic root, as in láklak, adverb of laklákli smooth, level.

5. The diminutive nominal suffix -ága, -ak, -ag in an abbreviated form. Instances of this will be seen under -ága; but we can add ktehítchok little but, for ktehitehoaga.

6. Sometimes the demonstrative pronoun kő is abbreviated into -k, as in ik thon, or the verb gi to be, to do, to say into the same sound; cf. lápik there were two (of them), kátk to tell the truth, etc.

7. Substantives in which the final -k could possibly represent a real derivational or formative suffix are the following:

   ktehák mother-of-pearl shell (abbreviated from ktehálka).
   ktehík oar, paddle.
   ká'k penis; from kéka to pierce.
   lák hair on head; cf. lála.
   lzák canoe-pole.
   lík grizzly bear.
   má'nik fly.
   múlk worm, maggot; cf. múlú rotten wood.

   Stámk wasp.
   tápsnēk brain, Kl.
   tók, species of plant.
   tsűák, species of plant.
   tsúk, species of grass.
   wā'k, wēk arm, limb of tree; from wā.

   -ka, -za, verbal suffix occurring sometimes also in the shape of -čka, -ga. Like -aga and -ága it forms factivive verbs, this term to be taken in its
GEAMMAR OF THE KLAMATH LANGUAGE.

widest, most general sense, and not to be limited to transitive verbs. From the other verbal factitive suffixes -aga, -ága, the suffix -ka differs only by having no vowel or syllable between it and the radix; -ka mainly occurs in short verbs of two or three syllables and forms usually verbs from other verbs, rarely from nouns or particles. The power of the suffix -ka can best be defined as directing the action expressed by its radix to a certain object, or as specializing the action or state. Verbs like these are called by Spanish grammarians *verbos aplicativos*. The origin of our suffix lies in the pronominal radix k-, which appears as ha, ke and ka, some of its derivatives having been enumerated on page 251.

géka to set out from one’s lodge etc.
íška to extract; cf. ñdsha to cause to go.
kédshka to remove out of, v. trans.; from kédsha.
kílka to become humpbacked; from radix of kálkali round.
kúía to recognize; from kúi for off.
lápkka and tápkka to project, as cheekbones.
mílka the day dawns; cf. níliwa.
níužka to drive out of an inclosure; cf. niwa.
nzámkka nish it aches, hurts me.
páíka to dry out, to make dry, as the throat (Mod.).
púka to roast; cf. páha to dry.
shlákka, shilža to fall sick; from shila to be sick.
shláka to watch, keep guard; cf. shléa to see.
shméka to burn through; cf. múta to burn.
spúka to put the feet out; cf. íka to put out.
stápka to pound, mash up; from stáp stone implement.
stitáka to shout through the hands; from stü passage.
tilža to drizzle down; from tila to overflow.

-kakia’mna. Words showing this terminal should be called compound words, for -kakiámna is not properly a suffix, but a verb, and the first component is a verbal base or a particle. Only when these compounds are not used as verbs, but as particles, may -kakiámna be regarded as a suffix. As a verb, kakiámna, gakiámna means to go around, to encircle, surround (see
LIST OF SUFFIXES.

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 gäku, káku to cross over, appended in suffix form to verbal bases.

-vutokakua to swing to and fro, referring to the long shape of a pendulum.

-stilkakua to send somebody forth and back, e.g., as messenger; cf. stil-kakukish, Dictionary.

-gani is an indefinite, uncounted number of objects, and differing from -kai.

-kani is not always a suffix, but sometimes it is the adjectival suffix -ni appended to bases ending in -ka; therefore the adjectives in -kani are found variously accented. The adjective yanakanii, e.g., some one below, forms a plural yanakanini. Others belonging here are kitchkani (from kitchka), ndshêkani, tzaampânkani, tûunikani, etc., and some of the numerals. Cf. Dictionary, pp. 116, 117.

-ka'nikka, or -ginka 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.
kilikánka to speed off; from nkila to be in a hurry.
lókanka to go astray: cf. lúa to drift about.
ndakalkánka to pick up while walking.
sha-ulankánka to follow constantly.
shmúlatechgánka 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 noun.

(1) gi to be, exist, occurs in:
ká'gi, káiki to disappear, be absent; from ká i not.
láki it is stolen, gone, missing; from lé, há, gi.
lushúshki to feel warm; from lúshlúsh.
p'lái or p'laí gi to be at the culmination point.
shá'htki to be tired, exhausted.
stági to fill, to make full; from stá, adv.

Perhaps ká'ltgi and tá'ztgi belong here also.

(2) gi to do, perform, occurs in:
ngá'sgi to have the diarrhea; from ngásh belly.
nkákgí to give birth to; from nkák top of head.

It also forms the substantive p'gíship mother, which I take to have the literal meaning of "generator."

-ke'dsha, see -kidsha.

-kia'mna, see -amna.

-ki'dsha, -ké'dsha, or -qísdha, suffix found only in intransitive verbs and the causatives formed from them. It indicates a special circular motion,
that of veering or revolving around a real or assumed center, as we observe it in the motion of eddies, wheels, slings, or the circling of the birds of prey. The syllable ki- in -kidsha appears as a radical syllable in aggídsha and some other verbs, and in an iterated form in kedshunkedshalkéa. 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:

kinggidsha 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.
ninígidsha to whirl around.
slihnikalkidsha to form a bend or bends, turns.
talkidsha to rotate, gyrate.
tunkidsha to form a circle, as the rings in tree-trunks.
telshígidsha to form a whirlpool, vortex.
wakidsha to make a complete revolution.

-kie'a, see -ziéa.

-ki’má, or -ke’ma, -aggi’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 -ki’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.
take’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 -ki’ma also occurs in the words tžakí’mitko hav- ing wavy lines, ktakimuíla to cut off a round portion. A suffix -ké’mi appears in gaké’mi to describe a turn or bend.
-kisli, -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. -kisli No. 4 and -ksh. Our suffix -kisli appears in the following functions:

(1) -kisli, -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 -kisli, but in the subjective case -kisli is usually superseded by -kni. Chiefly refers to animate beings.

ámtchiksh òbl, ancient; inverted from mā́ntch-gish.
pl'aikish living above; for the more frequent pl'aikni.
shkishgish tusslebag: lit. “living in the dung.”
Mō'atokgish, contr. Mō'dokish inhabitant of Modoc Lake, and Modoc Indian.
Nushaltkágakish dweller at the head-waters (of Lost River).

(2) -kisli, 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 -kisli. Cf. -kuish.

Aishishamksh, for Aishisham kish lodge of Aishish, 96, 23; cf. 122, 16
hashnáklis vegetable garden; lit. “sowing place”, from hashná-a.
učlîklis slaughtering place; from ùčlîa to kill.
otîklis dam below water; from utîla to lie below.
páklis dry river bed; from pála to dry up.
pánkòksh for pánkuakish ford; from pánkna to wade through.
stókîsh gate; from stú passage.
shúdshgish fireplace; from shúdsha to build a fire.
shumálkis mouth of river; from shumálka to empty itself.
(3) -klish 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 -ōtkish, which is a compound of -klish. In some instances -klish can be rendered by “maker.”

bunō’kish beverage; lit. “drinking object.”
ínmaksh, for i-ānmakish neckwear; lit. “thing for wear.”
háshpkish fodder; lit. “feeding-thing-for.”
lólksgish gun, rìkle; lit. “fire-maker.”
né-ulakghish council-meeting; lit. “decree-maker.”
šhí̃pkghish nose-ring; lit. “used for wearing.”
skì̃kghish heirdoom; lit. “thing placed apart.”
sz̄ōlakghish Kl., szůlkish Mod., Indian bed; lit. “thing to lie down upon.”
tchúmkish comitite; lit. “vomit-causer.”

(4) There is a number of substantives in -ksh, the origin of which is not exactly known. In sháynaksh, wáltkish, widšítkish the ending is not -klish but -ish, and túpaksh 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.
tehulè’ks meat, flesh; cf. tehilála.

-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.
hashúákla to stay in company of.
nikákla (for níkka-ala) to appear, said of daylight.
núkla to confer through another; from méya to give.
shituakla to wrestle with.
shlukutakla, spukutakla, 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 circumscripted 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:
atikni stranger, alien, foreigner.
gitâkni coming from, native of a place.
yánakni inhabiting lowlands or the lower course of a river.
kokagtkâni coming toward, from, or across the stream.
nûkushzhênkni living near the dam, nûkush.
tapitanâkni staying in the rear of
tûgshtâkni (for tûgshtâlahkni or tûgshtatâkni) 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-ukshîkni Indian (or settler) living on Upper Klamath Lake.
Kûmbatkni person living in or near the rocky caves.
Lókuashkâni Warm Spring Indian; lit. "Indian of the Hot Springs."
Môatkâni (for Môatok-kâni) Indian living on Môatok Lake; Modoc Indian.
Ôreginkâni inhabitant of Oregon State.
Pâïkni highlander; uplander on Sprague River.
Tehakâ'nkâni Indian of the service-berry tract, for Tehakzhê'nikâni.
-ks, see -kish, ksh.

-ksh, -ks, -gsh, with vowel preceding. A number of words, chiefly substantives, exhibit this terminal on account of a transposition of sounds, by which the vowel coming after the guttural was placed before this sound. All of them are derivatives of factitive verbs in -ka, -ga, chiefly intransitives. Not to be confounded with -kish, -ksh.

gútaksh (for gútakash) minnow; from gútä to adhere.
kátagsh (for kátakash) 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.
shlä‘yaks (for shlä-iakash) smoke; shlä‘-ika it smokes.
shákpaksh (for shákpkash) plait of males; shákpka to braid one’s hair.

-ksh, see -ash, -kish.

-kshka, -ksya, 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 célza.
hislákshka to come near killing each other; from hishlän.
króktakshka to crop the hair; cf. króktëcha.
kuakákshka to tear off only a piece with the teeth.
shlikska to come near hitting, shooting; from shlünk 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, shîchákta to quarrel, shnuyakta to singe, etc. The verb shnhualpákta to raise an echo is inverted from shnhualpka-ta.

-kue’la, a suffix forming transitive and intransitive verbs of motion, with the idea of a downward motion in an oblique direction, in direct contrast with the verbs in -wála, q. v. The suffix contains the adverb kui or ku, which
implies distance, and the verbs in -kuéla mainly refer to falling or moving down hill or down stairs.

gekuéla to go downhill, to descend.
ktekúéla to slide downhill.
ktiukuéla to kick downhill or downstairs.
makekuéla to encamp on the hill-slope.
nde-ukuéla to fall or roll downhill.
sheetakuéla to play at sliding downhill.
wetkuéla to flow, run, drip down.

-kuish, -quish, the preterital form of the nominal suffix -kish No. 2, describing place, locality.
máklakuish former camping-place; from máklak-kuish.
pálkuish ancient river-bed; from pála to dry up.
púkuish, abbr. from púkguish former roasting-place; from púka to roast.

-zie'a, -kí'a, is the verbal suffix -ízí, -í'zi preceded by one of the vowels -a- or -i- and amplified by the additional suffix -cá, -íá. This compound suffix therefore appears in the forms: -ázíá, -akíá, -ażíá, -ażiá, and -íziá, -e-ízi, -e-íží 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.

ktiwiazía to post upon, lift upon something.
ngankati巨人 (for ngankatíziča) to play leap-frog.
shampatíziča to jump over logs.
sheetatalízič to tilt or ride at seesaw.
sheklíziča to hop on one foot.
shuklíziča to compete, rival in hopping.
shutelíziča to carry on one's shoulder.
shmutuyakiča to throw at, upon, on the top of.
winíazía Mod. for winízí 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 sp ál ocher, from p ála to become dry. We find it as follows:

yaúzál white-headed eagle; cf. yanyáwa, yá`ka.
kátechkal tobacco, lit. “mixture”, from katchága to mix.
kpél tail; cf. kpá poker.
skél mink; Mod. techél: probably from skillhí to creep into.

Other nouns are: kó-il mountain sheep, yánal or kúnal pelican, nápal egg, ngúl jackass-rabbit, táplal boon, tmókil green lizard, tehnipal shoulder.

-la, see -ála.

-la'la, suffix forming transitive as well as intransitive verbs, referring to an act performed at, in, or near the fire. The word lulukshtat 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.
kshálálá to lie near the fire, or to place near it.
ktilálá to push into the fire.
mudálá to throw into the fire.
tchilálá to boil water, or in the water.
wulálá to strike a blow into the fire.

-lali'na, compound verbal suffix implying contiguity or contact and, as the particle -i- indicates, referring also to a motion downward or on the ground (hi, i).

galalína to walk on the water’s edge.
yulalína to fall over an edge, said of water; to form a beach; also post-position: along the brink of.

-lalo'na or -lalína, a suffix combined from -lála and -óna, -óna which implies contact or close contiguity, and by the particle -u- refers either to
distance or elevation above the surface. This suffix, like -lála, is generally preceded by a vowel, and forms transitive and intransitive verbs.

ayulalóna to dry by the fire; cf. awála.
ilalóna to have something around the fire; cf. ilála.
yulalóna to move forth and back; to rub.
ksnelalúna to stand along the shore, said of plants.
ktch'ilalúna to creep around, or toward.
'mpetalalóna to float on the water's surface.
shekelalóna to cover up, fill in, as a hole.
shekt'ilóna to skate.
tilalhalóna to roll something over and over.
udumlalóna to swim away on the water's surface.

-lam, see -am.

-lamna. -lámna, -álamna, a suffix composed of -ála and -amna, which forms almost exclusively transitive verbs. It conveys the idea that the action of the verb is performed upon or more especially across, all over one's or another's back. A distinction is made between túlamna to carry about across one's back and tudshna to carry on one's back.

aishilam'na to secrete about one's back or body.
galúm'na to follow behind another.
hashtupalámna to strap, tie to one's back.
hisplámna to lead, drag, tow by means of a rope slung over the back.
piligalámna to smear on somebody's back.
slepolamna to carry on one's back.
shialámna to rub, smear on one's back.
shnula-lámna to spit all over another's back.
tchálamna to sit with the back against something; cf. tchía to sit.

-iga, see -iža.

-iga, see -iži.

-li. Together with -ni, -li is the most frequent suffix employed in forming adjectives. But while -ni is appended to the simple root or stem,
-li is affixed to adjectives formed almost exclusively by iterative reduplication of the root which invariably ends in a consonant (exception, see p. 262). This consonant has coalesced with -l- of the suffix in palpali white, which thus stands for palpali-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:

litlitchli strong, robust, powerful.
lushlushli warm (of animal heat).
mäkmä'kli gray.
patpatli smooth, even, level.
taktákli, taktá'kli red, scarlet, crimson.
táltali (for táltal-li) running straight.

-li'ga, -lika, verbal suffix forming intransitive verbs, some of which have passed into the condition of transitives. This terminal is a compound of three suffixes: -ala, the locative -i-, and the factitive -ga, -ka. It forms verbs pointing to a remaining on, upon, or near, especially near the water, on the beach or shore; or to an act or motion performed on, upon, or near something, especially near, on the brink of the water.

kiulíga, uzulíga to drip or drizzle down, to fall upon.
lalíga to stick upon; to be, remain on; to be on the water’s edge.
pitítiga to smear, daub on, as pitch.
shatatíka to stick up on one’s forehead; cf. tálka.
talíga to be in contact with; to be near the water.
tgalíga, liulíga to stand at the water’s edge.
tchah'ga, wawah'ga to sit near, at the water, river.

-li'na, see -ina.

-li'ka, 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.
- gelzulgi to reach the ground when descending, climbing.
- gilzi to pass through oneself.
- husht'oki to heap up, accumulate for oneself.
- klukalgi to haul, fetch, come for something.
- shio'lki, shiulki, shioi%i to gather, contracted from shiulagien.

-Iza, -Ika, -Iga or -leka, -alza 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, -ala; others are in fact verbs in -uála, q. v. In gatámlza to go around something, -Iza stands for -uza (gatáumna-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.

- élza, uélza etc. to lay down upon, to deposit.
- gilza to pass over a spot while stepping on it.
- gútala to pass into, to enter; cf. gúta.
- yúlza to strike, come down, said of missiles.
- kítška to pour down, as rain; cf. kitita.
- kþulza to drive off; cf. puélza to throw down.
- mákléza to strike camp for the night.
- mbútla to jump or leap down.
- ptchiklza to caress by patting.
- shemteh'alza to find out, discover.
- shunálza to blow noisily against, upon, above, said of the wind.
- stipáléza to turn upside down.
- udshiklza to fall when stumbling.
LIST OF SUFFIXES.

-lish. -ls forms nominative 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 -lish.

kaknō'lish parflesh, skin-armor.
luātpishkalsh death-lament; from luātpishkala to mourn over.
shāwalsh arrow-head; from sha-ula to place at the end of.
shēlhalsh warfare, war; from shēhual to make war.
shuā'kalsh sleeve.
tūpalsh persimmon; cf. tūpesh dough, soft substance.

-m. Substantives in -m preceded by a vowel other than a, ä (-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 Igúm is a possessive case (for Igúam). We add two terms in -ām with difficult etymology.

kī'ām fish; cf. kidsha to swim, kā'mat back.
Igúm coal, burned wood; from Igú black paint.
pūm bearer
spūm female of the skā'-bird.
shūm, sūm mouth; cf. si 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 -kí'ma, -maga, -mā'ška, -māwa, -mēni, -mā, -m'a, -m'na, etc. Ma also occurs in substantives, as in kāshima (a plant-species); with -i- inserted in shatchlžāmía to paint oneself white.

(1) ēma to hand over, as a babe tied to the board.
kēltama to let fall, drop upon the ground.
ktuyúma to cut into many pieces.
kuyúma to be muddy.
lēshma not to discover on the spot where sought for.
skúpma to vanquish, conquer.

Tchuyóma to be idle, to lounge about.

Ndáma, vudáma to cover with something thin.

(2) Gíma to grind, to crush, to mash fine.

Shá-utama to wrap around oneself.

Shuadshamtchma to wag the tail.

Shutelóma to smear upon one’s body.

Tchatchákma it is hazy weather, Mod.

Tchénma to fracture, break, as a limb.

Tchíptchima to drizzle down in atoms.

Wapil’mna to wrap, tie, wind around an object.

-M’na, -nna or -mëna, with another vowel than a- preceding, has been analyzed under -anna, q. v., and like this, points to the act of coming or being around, upon, above, of surrounding etc. Cf. also -lanna: their distributive form, see p. 273.

Hishplá’nma to drag by means of a string over the shoulder; refl. of shepolámma.

Kpúyonna to revolve in the mouth, to masticate.

-Méni, -m’ni, 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 kém’ni vine, creeping plant.

Gímeni to wind around, climb by going around, to dodge.

Háméni to attempt, to try; lit. “to try around.”

Humúmëni to fly up by turns, kó’shtat upon a pine tree.

The same suffix also composes the verb hushamnitamna to shrug the shoulders continually.

-Mtch, -mtka, -mtdkhi, see -ptéhi.

-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.
Ndän three is abbreviated from udánî: té-in recently, from té-i-ni new, recent: tapítan, wigátan and other postpositions in -tan stand for tapítana, wigátan.

1. Verbs in -n are chiefly intransitives, and lose this suffix in several of their inflectional forms, like the verbs in -na: cf. páNK for eating (from pán), shlá’t! shoot ye! from shlín, ñ’t. See Paradigm below.

- ktcán to masticate.  shlín to shoot, wound.
- kápen to cool down.  t’shín to grow up.
- lýán to form waves.  ukidshlín, v. intr. to blow, pass, or waft through.
- pán to eat. feed upon.  vulán to watch fish at ice-holes.
- p’lín to become fat.  wp’n to freeze.

2. Substantives in -n. A few of the nouns below appear to be participial forms, but of the majority the derivation is unknown.

- ká’n urine-bladder.  tintan bell, from udintêna.
- káñkan, kénêkan gray squirrel.  wín elk, from vn-ua to hallo; lit. “halloing (deer).”
- kshúñ hay, from kshêña.  wín yellow or red fox.
- káñkan 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 nêya, néwa, nánâyá 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, míña, túnà, 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:

- kláña, species of a root or tuber.
- yaina mountain, yaina-ágä hill; cf. yána.
lemúna ground, bottom, depth.
tchuïkëna cotton-tail rabbit.
wákshna moccasin.

3. -na as a verbal suffix is appended only to transitive and intransitive verbs describing or considered to describe motion, and there are many instances where the simple form and the form in -na occur simultaneously. Verbs of motion in which -na is found are those of taking, throwing, giving, conferring, walking, flying, traveling by water or land, etc., and also those expressing motion of the air produced by sound, as calling, hearing, thundering. This suffix also composes a large number of other suffixes, as -kna, -tana (-tna), -tchna.

In many instances the function of -na is to point to a distance, or to a short distance, away from the subject of the sentence or from the one speaking. This will appear from the following examples:

hemta to call somebody, hemtana to call somebody to come.
húta to rush at, húnta to rush some distance at somebody.
kpúteha to expel, eust, kpútehna to spurt from mouth.
léwa to play, lé-una to play at some distance.
kédsha to grow, kédshna 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-ulina to fall, roll a short distance.
wélka to produce a blaze, wélkana to blaze up.

There are many other parallel forms of this sort to be found in the Dictionary:

húnta and húntna to fly. vutódsha and vutódshna to reject.
ïka and ïkna to extract. windsha and windshna 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 léména it thunders.

génana to travel uninterruptedly.
lhúntcha to fly or soar in a straight line.
LIST OF SUFFIXES.

yúshakna to use the index-finger (yúshyish).
kuéna to make or leave footprints.
Iyáwana to move the fingers, toes.
pána to plunge under the water.
shewána to give, hand over.
spélshna to put fingers forward; cf. spélnish.
stútzna 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.

-mi, nominal suffix related to -na, and especially frequent in adjectives and numerals.

1. Among adjectives those in -mi 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, -á'nahsh, -yá'nahsh etc., as will be seen in the chapter "Adjective." When the suffix -mi is retrenched, the stem or radix remaining is usually, not always, the adverb. Cf. Suffix -tani.

ké-uni slow, easy; adv. ké-una and ké-uni.
kinkáni few, scarce; adv. kinka, ginka.
komú'šni runaway, wild.
letakáni mischievous, vicious; cf. tála straight.
lupini first in rank or age; adv. lupí.
múni great, large, bulky; adv. mú'.
stáni full, replete of; adv. stá.
tapini coming next, subsequent; adv. tapí.

2. Certain substantives can be transformed into a sort of adjectives by the affixation of -mi, in the distributive form -míni, 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 tatikiash. The adjective yanakani lower forms a distributive yanakanini. Example:

nepnini nū shlin I was shot in the hand.

nepnini nū shlin I was shot in my hand or hands at more than one spot.

nepnini nū shlishlan 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. vunepni five and five times. More about this see under “Numerals” and suffix -kni.

-ni’ni, see -ni.

-nsh, -utch, see -tech.

-o, see -u.

-odshna, see -otchma.

-o’zi, -u’zi, a compound suffix approaching nearest in signification and origin to -wiža, 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.

ndshindshoži to turn up, as a hat’s brim.

pletö-ži to purse up the lips.

tehlitöži to turn inside out, as sleeves, the eyelid etc.

-ok, see -úga.

-o’la, -ala, originally -ála, -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, -ála implies cessation or termination of the act, condition, or state expressed by the verbal basis. They are so easily formed that dictionaries need not mention all of them.
búnua to drink, bunúla to cease, stop drinking.

hushákia to lock, hushakióla to unlock.

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 anyoko, to dis- in dismount, or to the particle off.

gelóla to dismount from horse, wagon etc.

ilkóla to take off a load, to unload.

ktchikayúla to come out of the woods.

shatakuñía to remove from the mouth.

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.

-ó'li, -dle, -dli, 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.”

histamúli to cause to go down.

ndé-nilí, wetelí to fall, slide down on the ground.

shunahóli to wish, desire, want.

shutúli (and shutúla) to unloose, to unfetter.

telóli, telúli to look down upon.

tinóli, tinúle to run or go downward.

tpekúle to stoop, to bend one's body.

-ópka, -ópka, verbal suffix, in which the long vowel o, a is the result of a synizesis of wa-, wa-. This long vowel is sometimes accented, sometimes not: the verbs from which the derivatives in -ópka are formed are of a dif-
ferent character, and so the suffix itself of the derivatives assumes different meanings.

1. Desiderative verbs in -ępka formed from the original form of the future tense, -uápka:

   pano'ępka nūsh I want to eat; from pān to eat.
   shli'ępka to observe, lit. "to want to see"; from shlēa to see.

2. Derivatives in -ępka pointing to distance or height above the ground; derived from verbs in -ua, -wa or from nouns in -o, -u:

   kapō'ępka to put another's (absent) coat on; from kāpo.
   lūpka to sit in a circle or crowd; from līwa.
   nč-upka to discharge itself into a lake; from nēwa.
   shnekępka to be lit up above; from shneka.

3. Usitative and iterative verbs in -ępka, -upka have their -o-, -u- short; see -pka.

   -ősh, -ńsh (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 hēshkush game-stake, u is short, because derived from hēshku to bet.

   hēshchůsh decoy, snare.
   kîlősh, nkîlũs angry, audacious; subst. fighter.
   łālůsh and łălůwash slate-rock.
   kőlůsh for lełůwash, d. of łěwash ball, globe.
   łkǒlůkôsh, Mod. hlekhōlēkôsh flank of quadrupeds.
   nākōsh, nákňsh dam; from nákua.
   nta-ulũsh pulsation of heart; from utá-u'ňtua.
   skaůkush, ska-nkôsh species of woodpecker.
   ukuůkůsh moon in all phases; for uka-ukâwash, this from ukéwa to break into pieces.

   -őťa, see -ńta.

   -őtkiš, -ńtkiš, nominal suffix extensively used in nouns, with penult long, and in the conversational style often contracted into -őtch, -ńtch,
LIST OF SUFFIXES.

-atch  This suffix is a compound of the durative suffix -uťa, -ůta and of -kish, -gish, q. v.  (-őčh occurs also as a contraction of -uňish.)  

1. In personal names, -őtkish forms nomina 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.

shaklőtkish player, gamester, gambler.
shashótkish beggar.
shüteőtkish player in a throwing game.

2. In names of inanimate things, -őtkish forms nomina instrumenti descriptive of tools, instruments, as things used repeatedly, habitually, customarily. The component -kish is here -kish No. 3, q. v.

husmoklőtkish razor; beard-pincers.
śhułőtkish, Kl. münimentość scythe.
pienútkish, contr. pienůatch scraping-paddle.
shumalőtkish, contr. shúmalůatch pen, pencil etc.
shutoyőtkish, Kl. sputoyőtkish plow.

-őtch, see -őtkish, -uňish.

-ř, 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, pär, pish, pash, and to the prefix p-.

1. Terms of relationship in -ř, 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: ptışh lůlışh deceased father, for ptísimoh lůlish; shipčzálaltko related to each other as brothers- or sisters-in-law, from ptčikap sister-in-law. Distributive plurals are formed from -ř by substituting -ishap to it, and a few of these terms possess another distributive form created by reduplication:

makőkap, d. makőkisap and mamkőkap sister's son or daughter, said by aunt.
pgışhap, d. pgişhishap mother; pgışh lůlaltko bereaved of the mother.
ptálip, d. ptálishap elder sister; said by younger sister.
ptéwip, d. ptéwishap and pteptéwip son's son or daughter, said by grand-
mother; and grandmother, said by son's son or daughter.
skúksap mother whose children are all alive.
túpakship, abbr. túpaksh, d. tútpaksh younger sister. Cf. p. 275.

2. There are a few other generic terms in -p in use to designate persons
as “belonging to somebody”:
ptchivvip master, mistress of slave.
shitchWp friend; from shi'tchla to associate with.

3. Some parts or limbs of the body, human or animal, show this propri-
etary suffix -p; here it is not dropped from the words when oblique cases
or compounds are formed: húlp eye; nép hand, cf néya to give; pilhap sinew,
ligament; shnakáp omoplate; also káp in kapkápo wristbone; tžóp in tžópo
thumb.

4. Other terms in -p, some probably formed through apocope, are as
follows: kép bran; pái'p marten; szíp a bird-species; stáp stone implement;
tk'úo plant with upright stalk; cf. tžópo 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.
ktétpa to tear or cut particles from the rim.
núdpá to smell something; to be rotten.
shnúkpa to take to oneself; cf. shnúka to seize.
tehókpa to drip down, said of water, snow, ice.
The meaning toward oneself is not so plainly marked in verbs like
kshápa, ntúptpa, ndshiptchpa, shápa, shninsháptchpa and udúpkpa; cf. -tpa.
In háshpa to feed, -pa, from pán to eat, represents the radix.

-páli, see -péli.

-pá'tá, verbal suffix marking contact and occurring in the verbs of
touching, reaching up to, pushing etc. Being composed with the suffix -ta,
q. v., it refers to long objects, as canoes, poles, persons, hands, etc., these being either the objects touched or the objects through which other objects are touched, pushed etc.

kapáta to touch; skapáta to touch oneself.
kinpáta, szapáta to land, disembark.
kshapáta to lean against.
lkapáta, udakalpáta 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.

-pelí', -p'le, or -p'l, -bli, various forms of one and the same verbal suffix, whose original a re-appears after p in several inflectional forms: sukółkipaluk 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, -pelí becomes -mpélí by assimilation: wémpélí to recover one's health.

1. Verbs in -pelí denoting motion in zigzag lines or voltas, thus impressing one's vision with the idea of return to an earlier position or place:

gutilapkapgli to make turns while descending.
húlipelí to run into or through a tortuous road or valley, canyon.
hnizipéle to run, jump out of again.
hópelí- in hópelitchna to dodge.
yutápélí to twist, as paper, cloth etc.

2. Verbs in -pelí denoting re-instatement often express the idea of taking or going home, doing a thing again etc.:

cúmpélí to take or bring home; from éna to bring.
gémpele to return home, to one's camp; from géna to go.
gutgápélí to climb down; from guká to climb up.
hashpázpéli to rub oneself dry; from spáha.
kilíbli to retire to the den; from killi to enter.
kúkpéli to put on the kâks-gown, as done every morning.
ma‘hlípéli to string the bow, even when not strung before.
népéli to turn over, upside down.
waltákpéli to debate, to talk over and over.

-pka. The verbs in -pka preceded by a consonant, a few verbs in -ipka, 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 -ala, and here the accent sometimes recedes further. The suffixes -alpka, -ápka, -ápka, -öpka, -uápka were spoken of separately.

ktúpka to strike repeatedly with clasped hand.
léklekpkta to whisper.
mákpka to encamp many nights away from home.
sha-ámokpka to call somebody of one’s kin.
shahuálpka to send the echo back, to form echo.
shá’tpka to consort with, cohabit.
shuktúpka to push repeatedly.
vudúpka, udúpka to strike repeatedly with a stick etc.
wált}pka to win all the stakes.

(2) Other verbs in -pka, with consonant preceding, point to distance, and belong to the class of -ápka, -ipka, q. v. For instance: skúlpka, shuítlpka, telítánpka, telshákpka, túpka.

-p’l, -p’li, see péli.

-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.

-pta, -ta, -tna. Their distributive form is made after the rule pointed out p. 273. Cf. -na.

-gatp'na to go, come near; gatp'numk passing by.

hutap'na to run near, to rush past.

kinyátp'na to form an angle; also subst. angle.

kútípna to bring near or to somebody.

-ptči, -tcč, -tčh, -mtčh 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 shičk, Mod. shútk, 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 -ptčha, -tča, -ntča; in šįpatch adapted to, inversion takes place for ši=ptči. Ptči seems to have been once a term for body or face; it shows the prefix p- and seems related to pšish nose, ptčáklza to pat, caress. Some nouns in -sh lose, some preserve this suffix, when they assume the suffix -ptči.

1. Derived from pronouns and adjectives:

haktchámptči one who looks or behaves that way.

húmatči such-like, one of that kind; for hú'n ptči.

kó-ídshipči unkindly, hateful.

shuhánkptči similar to, of same shape.

tídshipči pretty good, laudable.

wákaptči how shaped, how formed.

2. Derived from substantives:

Aishíshíptči Ashish-like, beautiful.

yámmashpči bead-like, of blue color.

kó-eptči toad-like, looking like a toad.

 tulálíptči light green, looking like a swamp-grass mantle.

vunshákapcti long and hollow-shaped, lit. “small-canoe-like.”

-sh, -s, is the regular and most common nominal suffix, the substantive-forming suffix par excellence. Through it a large number of roots and bases
assume nominal functions. It occurs in the great majority of substantives in their subjective case, forms the objective cases of the generic terms for persons and proper names of persons, of the names for the higher animals, of adjectives, numerals, and pronouns, and composes several of the verbals. In all these forms it is preceded by a vowel, generally a, though this is frequently elided. It composes the majority of the nominal suffixes, as -ash, -ish, -kish, -lsh, -ś'ash, -ōtkish, -ush, -nish, 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, -sh'th to the full form of the verb, though phonetic laws sometimes effect changes and inversions of sounds.

ká-ika to act extravagantly; ká-ikash "the extravagant acting"; also, "one who acts extravagantly."
sh'ıllalal to make war: gé-u sh'ıllalash "the making war of mine", my warfare.

Only the syntax can convey a full understanding of all the meanings of these and other verbals. Cf. -ash (Note).

2. Adjectives in -sh, -s are those in -ish, a few in -ash (pópamkash hairy), the numeral nā'dsh, then kēlpaksh hot, kātagsh 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:
kōlansh knee, nish neck, nūkash belly, nū'ash head, pīsh gall, pšīsh nose.

   (b.) Other objects of a concrete signification:
č'ush lake (from č'wa), hōshkind game-stake, kō'ash pine tree, kūlsh badger, lā'ash wing, lō's a goose-species, wē'sh ice (from wē'n).

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 kpudsho'-sha, ulágsha. 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 -teha through faulty pronunciation.

géna to follow or to go pell-mell; cf. géna.
hamóasha to shout at somebody.
hushásha to threaten with a blow.
kpápsa to taste, degustate.
kpudsho'sha to suck at.
ndísha to knock, produce a thud.
shatzásha to put paint on body, face.
shí'gsha to inform, report, apprise; cf. shéka.
shlépeshá (and tehlépeshí, tehlépshi) to cover with ashes.
ulágsha to lick, lap, lap up.

A few intransitive verbs in -sha are as follows:

kmutehó'sha to bubble up in water.
shú'isha to become lean, meager.

-shka, -ska, suffix forming transitive and a very limited number of intransitive verbs from other verbs by imparting to them the idea of departure, separation, divergence, or removal. When removal is expressed it is usually a sudden removal by the hand.

guhashka 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.
mitchamá'shka to wipe off.
skinuashka to creep away from.
szowashka to keep away from the shore.
shuiláshka 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, nísza 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.) hutámsza to run, rush, jump between; from hútna.
i-utámsza to be among, between; postpos. between.
útútlehtzantcha to floor through or between.
tálsza to see, look through a tube.
tgitsza to stand near or between.

(2.) hínsza to fall upon or near something.
ídsza 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 -ala No. 2, p. 315.

-s 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: shnuíkat, from shnuíka 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, -tì, -tu, is frequently met with, especially in the oblique cases of adjectives, numerals, and of pre and post positions; cf. Nominal Inflection and suffix -ta.

käílant, käílat for käílanti, käílatat on or in the ground.
lápkshapt for lápkshapta(ni) seven.
nágštant, tÚgshtant for nágštanta, tÚgshtanta.
3. -t appears as a derivational suffix in a few substantives, though in monosyllables we are uncertain whether it forms part of the radix or not (kût, tüt):

- gilit, kilit hole, fissure, anus.
- néwisht remains.
- kēnāwat horse-sorrel.
- Sā't, Shā't Snake Indian.
- knā't rocky, dry land.
- tūt, d. tūtat tooth.
- kū't, sort of flour.
- tehkū't, species of bitter cabbage.

The points of the compass, as yāmat north, lūpit, múat, tžālamt are abbreviated forms from yāmatala etc.

4. There are a few particles ending in -t, as—

- āt, āt at the time, then; génut thereabout; hūmasht thus; mbūshant to mor-row; pā'dshit to-day; pā'ktsišt after daylight; pšē'ksht, pšūksht (and pšē'ksh) at noon-time.

The two last-mentioned clearly bear the stamp of verbal inflectional forms. Cf. also the postpositions ending in -ant.

-ta, a suffix chiefly occurring in transitive verbs, also in a few nouns which probably were verbs before. The function of -ta is that of forming applicative verbs analogous to -ka, but differing from this by referring more exclusively, like the prefix ta-, to persons and to erect objects of an elongated form. Originally, ta is a radix of demonstrative signification, which still appears in tita 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'nkt, etc. There are, however, some verbs in which a reference to tall, erect, or distant things as direct or indirect objects are no longer to be detected. Composes several suffixes, as -alta, -ita, -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:

- hé'nta to speak, tell to: from hā'ma to emit sound.
- hishkita to give a false report to: from kīya to lie.
- yūta to shoot at (plurality of objects).
- matchāta to listen attentively to.
- sheī'ta to pay off, distribute to; cf. shē'tu to count.
skúkta to reward, repay to.
shléta to show, exhibit to; from shléa to see.
tchimta to have eruptions on skin.
wétanta to laugh at, deride; from wéta to laugh.

2. Verbs in -ta: the direct or indirect object is inanimate and standing upright. Some verbs refer equally to persons and things, as gánta, gúta, húta, núta:

húta to run, rush up to.
ká-ísha to shut the door-flap or door.
mpákta to break upon, on something.
núta to burn, v. intr., originally referring to long objects, sticks, etc.
pélta to put the tongue out.
pétchta to touch with the feet; pétch foot.
sklákta to saw a log crosswise.
shlápshta to close, clinch the hand.
shmukálta to wet, moisten (persons or things).
shnikita to lose, let fall, as from one's pocket.
wukékhta 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, wáita to lie over one day and one night.

4. Nouns in -ta of uncertain origin:
kúltta otter: cf. kúlsh badger, gúl to creep into.
sákta peg, awl, nail.

-ta'ki-, -tá'kia, see -tki No. 2.
-ta'kna, see -tka No. 5.

-takur'lla, contr. -tkurala, -tqula, 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.
LIST OF SUFFIXES.

-Izet’knůla to hang down from the mouth.
shatatknůla to remove from one’s mouth.
shlewitaknůla to blow breath from one’s mouth.
tilutaknůla to see somebody spitting, removing from mouth.
wortnôla (for wirtaknûla) to blow out from mouth.

-ta’ktana, see -tka No. 5.
-ta’kua, see -tka No. 5.

-ta’mana. -tampa, 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 -känka, 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 -tampa reappears in the verb tâmênû to travel, in which -û points to distance.

hâhâ’ tanma to continue shouting hâhâ.
hushtâktanma to dream every night; from hushtîza.
shetaltiltanma to look down steadily; from shetaltila.
shti’tanma to hit every time; from shlin.
shuetchantanma to go gambling every time; from shuêtchelma.
telshantanma to look at persistently; from telshma.

-ta’mpka, verbal suffix involving the idea of beginning or commencement, and forming inceptive or inchoative verbs. It differs from -ega, -i’ega, -â’ega by being more frequently appended to transitive than to intransitive verbs, and by being used oftener by Modocs than by Klamath Lakes, who prefer -ega. Some verbs show both endings, while others, like shuimpitampka to lean on the back of chair, are in fact not verbs in -tampka, but in -ampka, q. v.; compare shuimpûta to recline.

hemkantâmpka to commence talking, discussing.
yutetâmpka to begin shooting.
patâmpka to commence eating.
shuktâmpka to begin the fight.
tehuteche-itâmpka (and tehutecheyêga) to begin to melt.
-tana, pronounced at times -tua, -töna, 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:

heszítana to become rusty the whole length.
lhilántana to roll toward, to the side of.
pélzatana to lick from end to end.
piupiútana to pick all along a tree etc.
shikántana to show something on one's body, side.
shokótana to bite one's tongue, lip etc.
ulokántana to rub up and down.

2. Nominal suffix -tana: forms a case-postposition, though not every noun can take it. Cf. Inflection of Substantive, Adjective, Pronoun; also the chapter on Postpositions, where this suffix is in extensive use.

-tani, a suffix of adjectives, which is formed from -tana, a case-postposition, q. v. It occurs in a few adjectives only; in the numerals for six, seven, eight it is abbreviated from -tankni.

kanítani being on the outside of; adv. kanítana.
lípkshaptani seven.
nágshítani what is on one side only; one of two.
p'laítani who, what is above, on high; adv. p'laítana.

-tan'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 (yermor) suffix. In the oblique cases the case-terminals are then appended to the subjective case in -ti.

kāūla ina ground-snake; from kāla ground.
pokotī kettle-metal, sheet-iron; from poko bucket.
wāti thorn, spine; straight knife; from wā to grow upon.
wātiti metal; lit. “knife-substance.”
wikam wāti, abbr. wikamua glass.

3. Verbal derivational suffix -ti; it is apocopated sometimes from -tia; cf. kpatia to poke in the fire.
yankāpshtī and yankāpshtia to place into an opening.
kurāpshtī to put a stick into an orifice.
ndā-iti (and ndātia) ē Nash I feel cold.

-tī'la, compound verbal suffix occurring chiefly in intransitive verbs, and involving the idea of under, beneath, below. The verbs in -tīla express a staying, remaining below or under, or a placing or an act performed below, underneath, while those in -ku'la point to a downward motion. Several of the intransitive verbs in -tīla are used also as postpositions. The verb petīla to act as midwife contains the base pē' to disrupt, with a suffix -tīla.
gutīla to go underneath, to take shelter.
i-ūtīla, yutīla to be or lie underneath; also postposition.
kshu'utīla to exist below, to lie in the shadow of.
luntīla to be crowded underneath.
pue'utīla to put, throw under something.
shikantīla to show something on one's feet, as moccasins etc.
wītīla to blow underneath.

-tī'ta, verbal suffix referring to an act performed outside of a house, lodge, inclosure etc. This suffix seems to occur in intransitive verbs only.
gautīla to walk along the outside of the lodge.
luntīla to crowd, to gather up outside of.
szultīla to lie down, to sleep outside the lodge.
-titana, verbal suffix differing from -tita 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 -titna. Here and in the foregoing suffixes the locative function of -ti is clearly shown.

gatitana, kishtitana to walk around the lodge etc.
liutitana, or liutitna to crowd outdoors at a short distance; plural form of
tgatitana, or tgatitna to stand (as above).

-tka, nominal and verbal suffix having various functions.

1. Nominal inflectional suffix -tka; forms the instrumental case in substantives and adjectives, sometimes assuming a temporal meaning. Combined with -sh to -shtka it forms the verbal desiderative, q. v.

2. Verbal inflectional suffix -tka sometimes stands for the -tki of the verbal intentional on account of neglectful pronunciation. Modoc often uses -tka and -tku for the participial ending -tko, q. v.

3. Verbal derivational suffix -tka most frequently expresses a return from, or an act of locomotion repeated in a direction opposite to the act preceding it. When standing in the participial form of -tkank, Mod. -tkan, it therefore often corresponds to our pluperfect tense.

gankánktka to return from hunting; gankánktkank after having hunted; lit. "after having returned from the hunt."
ítka, lútza, útza to take back, wrench off from.
yumáltka to return from the berry-harvest.
luluksháltka to return from cremating.
shitchátka to fly back.
taménútka 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; nětatka flat things; shlétatka sheet-like things above an object etc.
stítka to be standing (animals).
5. Verbal *derivational* suffix -tka, -tk, often inverted as -tak, is found in verbs which express a *passing into or from one's mouth*. It chiefly appears in compound suffixes, as -tákna, -táktana, -takua, and in -taknúla (separate item above); it excludes the acts of eating and sucking.

-ambutka *to be thirsty.*
-hántakua *to stand open continually*; Lat. *hiarc.*
-puntáktana *to blow into a tube, hollow body.*
-tilótakua *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, t gótká, wáltka.* In háshltká *to pierce one's nose,* -tka contains the radix.

-tkí, 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 gi'ug, *ging 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 wé-ulá gulitki hít géng *I do not allow anybody to enter here.*

2. Verbal *derivational* suffix -tki, also pronounced -tgi, -tzi, -tžé, -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.*

-hótžé, hútží *to run downhill; to rush down.*
-húntakia *to rush, pounce, fly down upon.*
-lútki *to go downward, as fog, clouds.*
-kuukó'tgi *to wither, fade, become decrepit.*
-ndi-útžé *to fall down; also other verbs of falling, rolling.*
-ndshátchtži and nútltki *to form a waterfall.*
-tilantze, v. *intr., to roll down.*
3. Verbal *derivalional* 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.
le'ltki to look or to peep at.
kūkta'gia, kū'zgtgi to covet, to be enamored of.
litchka'gia, litchkli to try hard, to endeavor; from litchlitchli powerful.
tā'zgtgi to become red, to blush; from takta'li red.
teh'np'tki, Mod. teh'np'takia 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 Kūmbatknii (from kūmme cave, locat. kūmmetat or kūmbat) and Lōkunaštakni mentioned there, we have:

ge'tkni coming from out there, from abroad.
hatáktni coming from that place.
nākantkni coming from the places all around.
Skitchueshtknii name of a tribe in northwestern Oregon.
Tē'ntknii Indian from Tygh Creek.

**-tko.** -tk, in Modoc -tko, -tka, -tka, -tk, in the oblique cases -pkash, -pksam etc. in both dialects, is a suffix forming the participles of verbs, mostly indicating the pretetit tense. Verbs in -ala form their participles in -altk; 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 *gylad, gytelep*, which is the German *ge-* in *gekleidet, gejangen, gesehieilt*. When derived of transitive verbs, the participles in -tko are either of active or of passive signification, sometimes both. Some are derived from impersonal verbs, and of others the parent verb has become obsolete or never had any existence. Many terms in -tko have become verbal adjectives, or substantives either of a concrete or abstract signification. In the conversational language -tko is often thrown off: pahá for pahátko *dried*, 74, 6.
1. Participles in -tko of active and preterital signification are not frequent. They are sometimes connected with personal pronouns:

hemkankátKO one who has delivered a speech.
nú kä'kotko after I had tried.
shaná-ulitko having wished for 186; 56.

2. Participles in -tko of a passive and preterital function. These are the real participles in -tko, and a reference to the present tense is rather exceptional.

idukátKO one who was or is kicked.
kutólitko one whose pimples were squeezed out.
pátko eaten up, consumed.
shuúkatko 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.

gútžitKO one who has climbed down from.
hiuhiuwátKO marshy; from hiuhiwa to be elastic.
k'lékatKO dead, deceased.
nkillitKO brave, robust, impetuous.
p'litKO fat, fattened, well-fed.
shítKO, Mod. shútka alike to; from shí-iha to agree.
tchipkatKO contained in a jail, case.

We may add here, as formed from an impersonal verb:
gélžatKO accustomed: from kélža nish 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 lúlpátKO provided with, using one's eyes, which seems contracted from lúlpaltKO. The accent rests either on the penult or on the antepenult.

kapútkO wearing a coat, for kápo gitKO.
kókatKO clad in a gown, for kû'ks gitKO.
shnawākitko *wearing a necklace*, shnawā'kish.
táldshitko *provided with reed-arrows*, táldshi.
tehuyétko *wearing a hat or head-cover*, tehuyésh.
walzątechkatko *poorly dressed*; from walzątechaga, 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*.
- ktáklitko *round, gash*.
- mumnúlatko *quaywire*.
- nkíllitko *power, force, energy*.
- piltpantko *fat of deer*.

- tknu'la, see -taknula.
- -tku, see -tko.
- -tzi, see -tki.

- tzo'la, see -taknula.
- -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.

- gitpa *to come, march toward*.
- hushótpa (for hush'hotpa) *to ride up to*.
- hótpa, hotpa *to run up to the one speaking*.
- kshitpa *to crawl toward*.
- shlaltpa *to surrender to somebody for use*.
- spúntpa *to bring, accompany homeward*.
- tilótpa *to see somebody coming*.

- tech, -dsh, nominal suffix rarely found in adjectives (techmú'teh lean, meager), but oftener in substantives, and preceded by a vowel. When preceded by n- it alternates with -sh (-nteh, -nsh), and is identical in function with -sh, -s. It has originated in several of the terms below from the verbal
LIST OF SUFFIXES.

suffix -tca, -dsh. The suffix -t'ch, -u'tch, sometimes -atc, is a contraction of -o'tkish, q. v.

yán'tch, species of root or bulb.
ki'dsh golk of egg.
ki'ntch, ki-insh yellow-jacket wasp; from kintelma.
kimá'dsh, kimá'tch od; lit. "sidewise-goer."
Izawalintch finger, toe.
mbú'tch shinew, ligament, tendon.
nshe'dsh shell, pod, outside bark.
páwatch, páwash tongue: from pawa to cat (?)
púlzwaingtch eatable chrysalid.
sgi'tch father of a first child.
shné'ntch baby-board Kl.; baby Mod.

Verbs in -tca, -dsh sometimes lose their final -a by rapid or negligent pronunciation, like some other suffixes.

-tch, see -ptch

-tca, -dsh, also pronounced -tsa, -dsa; two verbal suffixes identical in their functions, and differing only in this, that -dsh usually follows after syllables long by themselves or pronounced long by reason of the accent being laid on them, while -tca 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) ktaándsha to fall asleep; from ktána to sleep.
ka-úldsha to gnaw through; cf. kóka to bite.
vulódsha to split, chop.
(b) hai'tchantecha to set out for a hunt; from hai'tchena to pursue.
   iwidsha to go and haul; from iwi, hiwi to haul home.
   kšinłktxcha to go to dance; from kšinłlčza to dance.
   shlč'dsha to visit, to go to see; from shlča to see.
   shualkō'ltcheha to go and cool oneself off.

(c) ċłktchha, nēłktchha etc. to leave behind when departing.
   ktc'hikayúltchha to crawl, creep out of woods etc.
   ktc'hitiltchha to crawl to or in the distance.
   k'lewidsha to quit, leave; from k'léwi to stop, cease.
   ṣ-atecha to dance a scalp dance.
   shuwałktkcha to fly after something; from shuwałža to fly.

-techa, see -ptchih, -sha.

-techi, see -ptchih.

-tehkka, verbal suffix composed of -teha in its various acceptations and of the factitive -ka, -ga, -ža. The forms -tehka, -tehza occur after consonants and short vowels. The suffix forms transitive and intransitive verbs from verbal bases. For -dsẓa, see -sža.

1. Suffix -tehka referring to an act performed above, on the top of something, when this act is done in the sequel of other acts, or as a part of such:
   hashkátchka to stick upon oneself, as feathers.
   yáshtchka to step on.
   yúshtchka to put the foot on.
   ktc'hintchchächtha to trample on, upon, Mod.

2. Suffix -tehkka marking repetition of an act usually performed in the distance:
   nampachtchka to crackle, said of burning wood.
   shnumátchka to annoy, tease; from mútchka.
   shušhtchakchtkcha to bend, turn the head for a bite.
   utchkátchka to weave a pole repeatedly in one direction.

-tehna, -dshua are suffixes differing merely in phonetics, as -teha does from -dsha, q. v., and not in their meanings. They form transitive and intransitive verbs from verbs, not from nouns, and represent a combination
of the verbal suffixes -cha and -na, q. v.; they are also pronounced, by

ternation of sounds, -tsna, -dsla, and some of these verbs simultaneously
exhibit a form -ina, -ina:

- gasāksina and gashaiktchna to march behind, to pursue.
- máksina and máktchna to encamp while traveling.
- tehaluitchana and tehaluitchna to go to somebody's house, lodge.

The function of the suffix -tchna may be stated as either referring:

(a) To an act performed at a distance (which is expressed by -tch-, -dsh-), or while going, walking, traveling, moving; the suffix also implies a
motion of the verbal subject away from (not toward) the one speaking, or
from the verbal object: or referring:

(b) To an act performed or a state undergone in continuity, whether
moving, walking or not; whenever motion is implied, it is motion away from
the one speaking or from the object of the verb.

Examples of (a):
- aggá-idshna to hang up while going; from aggáya to suspend.
- gūlatchna to recede into on being reached; cf. guli to enter.
- kūitchna to spill while going, walking on.
- kpúatchna to spurt from mouth; cf. kpúdsha to expel.
- shnigō'tchna to send by mail, as letters.
- shnindūdshna to lose, as from one's pocket.
- spidshúdshna to uncoil a string fastened at one end; cf. spidsha to drag
  behind oneself.
- stilantchna to let go, run, drop along something.
- shúpetchna to travel, said of a loaded wagon etc.
- vutúdshna to throw away from oneself.

Examples of (b):
- hóntchna to fly in a continuous straight line.
- ktul(Klshna to push away continually or repeatedly.
- niudshna to drive (cattle) into a prairie etc.
- ntultchna to run continuously, said of water.
- ő-idshna to advance in front file or line.
shiktū’dshna to push oneself.
shintchlna to go with an object from place to place.
windshlna to inflict blows in continuous succession.

-tchta, see -ta.

-u, -o, verbal and nominal suffix occurring mainly in dissyllabic and other short words, the pronominal radix -u (hu) in this suffix pointing either to distance or to elevation above the soil.

1. Verbal derivational suffix -u. Some verbs have a form in -a and another in -u; the former expressing an act performed close by or upon the ground, the latter an act in the distance or above:

támenū to march, travel; suffix -tānna, which forms continuative verbs.
tehilamna to be crowded together.
tehilamnnu 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.
mēnū for mēmnu, d. of méwa to camp away from home.
mūtu to guess, conjecture.
shēto and shā’tua to enumerate, count.
shiō to bet; hēshkū to make mutual bets.
shipnu to blow something up; from pniwa to blow.
shpōtu to fortify oneself, for shpē-utua “to plunge into the water.”
tchētu (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.:  
ānku tree, stick, piece of wood.  
klsōt, species of root.  
ktū’lu pine-nut.  
ktśāmnu, species of aquatic grass.  
tchākēln i greaserwood.  
wāko white-pine tree.
LIST OF SUFFIXES.

(b) Animals, inanimate objects:

- yuhó buffalo.
- kailiun skin-robe, fur-dress.
- kálo sky.
- kúktu dragon-fly.
- ktehidshu bat.
- mámaktsu, species of duck.

- mhū', Kl. tmū' grouse.
- ndshihu and nkułu female animal.
- póko bucket, vase, cup.
- sti'yu wood-rat.
- tchpinu burial-ground.

(c) Among the parts of the animal and human body we mention:

- káyedshu, kái'dsho chin.
- kapkápo wristbone.
- kíu anus.
- káto loin.
- ngénu lower belly.
- páto, mpáto cheek.
- plú fat, grease.
- tlózo brain, Mod.
- tzúpo thumb.
- vúshu chest.

-ua, -wa, compound verbal suffix of frequent occurrence. As may be inferred from the first component, which is the particle hu, u, the verbs in -ua relate to acts done at a distance or at an elevation above the ground. Many nouns in -u, -o express portions of the animal and human body, and in the same manner some verbs in -ua refer to acts or conditions of the whole body or parts of it, especially to motions performed in the water. The verbs formed by means of suffix -ui, -wi present many analogies.

1. Suffix -ua, indicative of distance:

- lólua to sleep outdoors.
- méwa to camp away from home, to live in the prairie.
- níwa to drive upon level ground.
- núyua to shine from a distance.
- shnátkolua to build a fire away from the camp.
- tpéwa to give orders to.

2. Suffix -wa, indicative of elevation above the ground:

- hinua to fall upon something, as trees, logs.
- mbáwa to burst, explode.
- níliwa to blaze up, to burst into a light.
3. Suffix -ua, referring to acts performed by means of or upon the human body or parts of it; includes transitive and intransitive verbs:

antchíua to press forward, to crowd on.
hlékua to drink out of the hand; to lap.
kitéwa to squeeze down, as with the finger.
l dúkua to long, caress; cf. šuídákua.
múlua to prepare oneself, make ready.
ndéwa to laugh demonically.
ntá-u'htua to pulsate, said of heart.
púnu to drink.
shápku to put red paint on one's face.
shayádshua to yaw.
shuatáwa to stretch oneself.
shúmalua to wear a necklace of bird-bills.
tákua to apply a gag.

4. Suffix -ua, referring to motions performed in the water by animate beings; here the particle -u- means up to, pointing to the water reaching up to a certain level on the body.

huwa, hó-a to leap into water.
yátechua to step into water, dip the feet; from tehéwa, q. v.
kílhua to reach up to on the body.
ktúlua to rush under water.
kélua to bathe in hot water.
níwa to drive into the water.
pánkua to wade through; cf. hashpánkua.
shindúwua to dip, douse, let fall into the water.
tehéléwa to produce ripples, waves.
udúmkua to cross by swimming.

-ual, -uála, see wála.

-uálza, verbal suffix indicative of a continuous upward motion, the "upward" being expressed by the particle -u-; in some verbs, as in shlatchúálza, distance may be expressed by it. This suffix is a compound
of -wála, and the verbs in -nalža are originally transitives and factitives of those in -wila, q. v.

kinnalža to go uphill in a file or otherwise.
múlkualža to send up smoke.
nikualka to extend one arm, hand.
shláchualža to splash up, or out.
tálualža and telikualža to turn the face upward; cf. telish face.

-uash, see -wash.

-ug, -uk, see -úga.

-u'ga, -uka, -óga, -oka, a suffix forming transitive and intransitive verbs, generally accented upon the penultima, and either derivational or inflectional. When derivational, this suffix implies the idea of within, inside; or that of upon, on the surface of; or that of away from; when inflectional, it points to the cause or reason of an act or condition, and therefore implies causality. There are, however, many verbs in -úga which properly belong under -ka, -ga, the syllable -u belonging not to the suffix but to the basis of the word: shuá-uka to squeal, sha'hmóka to call out, assemble, and others.

On the difference between -úga and -uga, cf. suffix -ágə.

1. Suffix -úga, corresponding to our inside, within, indoors.

ikuga to place inside of, to load, as a gun etc.
kshikoga to put or place into.
shluyúga to whistle; lit. “to blow inside.”
skulzóka to lie down, sleep indoors.
tzgůga to stand indoors.
tchizóga to live or stay within, indoors.
ulzóga to gather or place into a long vase.

2. Suffix -üga, 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 -iga.

untchůka to burn, singe off somebody’s hair.
putóga to tear out, pull out; cf. shuptóga.
shipat'úga to shield, cover oneself.
shúluka to fan somebody.
shnu'yóka to cause to burn off; to singe off.
shnu'lóka to snap at; to scold somebody.
shúdshóka to wash one's body or part of it.
shyu'yóka to clip one's hair; cf. ktuyúga.
shupelóka to lay on, heap upon.
telu'ga, telúka to assail, pounce upon.
tulúga to smear on, to line upon.

3. Suffix -uya, 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 tzú tzúk há'na the raven cries for the purpose of presaging.
kedípkug ámbu wák wákaka water vaporizes by heat.

-suí, -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 -ui, implying motion toward the ground, or over, along the ground, or toward the home or lodge.

gaktchui to go into the rocks or woods.
húmi to fall to the ground.
híwi to haul or fetch home.
shk'wi the wind blows.
téwi to shoot at with arrow, gun etc.
tilalhalui to roll something long.
uláyui to bend downward, as trees in the wind.
wawíwi to lean over head forward.
2. Suffix -ui, implying motion toward a person, generally toward the one speaking.

gáldshu'i to approach somebody or one's lodge.
pekalu'ti to be an accomplice.
sháhantui to call somebody to come.
shéshatui to sell: from shésha to value, prize.
shetchikui to drag after oneself.
shumui to be in love with, to covet.
táshui to touch; to attack with weapons.
táwi to bewitch by magic spell.

3. Suffix -ui, in the adverbs átui now, gétui over yonder, is simply a combination of the two well-known particles u and i with the particles at, gét, gé't, q. v. Cf. also tehúi, tehúyunk.

-ui'zi, see -oi'zi.
-ui'na, see -wína.

-uish, 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 -ish forms nomina acti, sometimes nomina instrumenti (cf. -ish No. 2). Though often pronounced -wish, -uish is distinctly dissyllabic in its origin.

1. Verbal inflectional suffix -uish forms the verbal preterit, which is not inflected for case: hémkankuish the act of having spoken: from hémkanka to speak. Cf. Verbal Inflection.

2. Nominal derivational suffix -uish, sometimes contracted to -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 mbíka to smash.
mulínish stub, stubble; from mulína to mow.
sha'lmálzuish, contr. sha'lmálzótch beginning of autumn.
sha'éktakluish scar; from sha'éktakla to wound by cutting.
tchéloluish peeling; from tchélo to peel.
wetékuish earth caved in; cf. wetóla.

3. There is a limited number of nouns in -uish in which the -u- has no temporal function, but signifies above, on upper part of the animal or human body. Some are derived from verbs in -ua or -ui:
láktchuish, contr. láktchúish adhering-place; from láktchui.
shakpataluish and shéllaluish plait of males on temple bone, Mod.
shúkatuish napé-plait.
wakáluish, apher. káluish leg below knee; shin-bone.
waxeluish, kshéluish, élhuish and shúmishchtchakluish mane of horse.

To these we may add shéllaluish cream of milk.

-uya, -hnya, verbal suffix of a minuutive function, and not always accented. It is the particle háyua near, close to, agglutinated to verbs, and etymologically connected with wíka, wigáta bow, near the ground, the original meaning of the particle being shown in tíya to stand below the level of. Háyua may stand also as a separate word in the sentence; as a suffix, it refers to space, time, and to degrees of intensity. In shahámíya, -uíya stands for -wi, -uí, and nánuyá is derived from nánui, q. v.

1. Suffix -uya, indicative of limited space: near, near by, close, closely.
   vehemently to approach close to.
   kshéluya to lie close to the camp-fire.
   teluakh'úya 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.
   shenotankh'úya to skirmish for a while.
   shknuysákh'úya to part one from the other temporarily.
   tehutanhúya 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.).

-élkuyá, élk'huyá Mod., to attempt to give a name: for Kl. elžaksbka.
'mutchúya to try to imitate one's parents (kmútxish, "elders").
ng'é-she-uya to wound but not to kill.
shinkúya to have a small fight, scuffle.
shlinúya to inflict a slight wound not fatal; from shlin.
shlílhuyá to trot on horseback.
-ú'la, see -óla.
-ú'li, see -őli.
-ú'pka, see -pka.
-ú'pka, see -őpka.
-úsh (vowel long): see -ósh.

-ú'ta, -óta, verbal suffix of a durative meaning, and almost always emphasized on the penult. It is either inflectional or derivational, and composes the suffix -ótkish and others; it forms transitive and intransitive verbs from verbal, not from nominal, bases. The form -úta is more frequent than -óta.

1. Inflectional suffix -úta corresponds to our during, pending, while, whilst, sometimes to after, and forms the verbal durative, which undergoes no inflection.

gukenúta while climbing; sta-óta while fasting, starving.

2. Durative verbs in -úta. They indicate that an act or condition lasts during a certain time, or that it lasts while something else is performed or occurring.

úžóta to bury along with.
shnigóta to send by mail.
shkúta to owe a debt.
tchúta to treat for sickness; contr. from tchi-úta.
winóta to accompany in singing.
3. Usitative verbs in -úta, descriptive of personal habits, of customs, occupations, as—

lešhniúta to be in the habit of knitting.
pashúta to be a cook; to cook for a time.
shiyúta, sheniúta, hesheliotá to follow the bartering trade.

4. Instrumental verbs in -úta. They refer to the use of a certain article, tool, instrument for accomplishing an act. The suffix -ótkish is a compound of the ending -úta when used as an instrumental suffix.

yuwetúta to kick with both feet.
kawúta to catch, get hold of what is thrown.
spukliúta to use during or for the sweating process.
stina-úta to build lodges with.
shulóta to dress oneself with.
vukúta to scrape by means of.

-útkish, see -ótkish.
-útch, see -ótkish.

-utchna, -ódišna, 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 -utchna have all been entered under -techna.

-wa, see -ua.

-wal, see -wála.

-wa'la, -nála, a compound verbal suffix which, after vowels, often contracts into -óla or -úla (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 -ualža, -waliéga etc., and appears as a radical syllable in walish rock or cliff standing upright. It forms transitive as well as intransitive verbs.

hasháctual, háshhtual to place upright upon somebody's head.
hashlwála to place a blanket or sheet over one's head.
**LIST OF SUFFIXES.**

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>húnula</td>
<td>to fly on the top of.</td>
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<tr>
<td>huwála</td>
<td>(in huwaliéga) to run, rush uphill.</td>
</tr>
<tr>
<td>kshawála</td>
<td>to tie to the top of a pole standing upright.</td>
</tr>
<tr>
<td>ktáwal</td>
<td>to fall and to strike on the top of the head.</td>
</tr>
<tr>
<td>ktiwála</td>
<td>(and ktiwálza) to lift, post upon, above.</td>
</tr>
<tr>
<td>mákuala</td>
<td>to encamp upon or in the mountains.</td>
</tr>
<tr>
<td>shampatuála</td>
<td>to mail or fasten one object to another to make it longer.</td>
</tr>
<tr>
<td>shupatchuála</td>
<td>to put one foot before the other.</td>
</tr>
<tr>
<td>sté-ula</td>
<td>to put one cover or sheet over another.</td>
</tr>
<tr>
<td>tga-úla</td>
<td>tka-óla to stand upon the top of.</td>
</tr>
</tbody>
</table>

**-walie'ga.** see -wála and -éga.

**-walza.** 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: kää'm ámputat wá fish live in the water. The nouns in -wash are adjectives and synonyms of those in -kni, which are adjectives also; in some of these names the Klamath Lake dialect prefers -kni.

   - Ń-ukshiwash Indian living on Klamath Marsh.
   - Kumbatuwash Kumbatuwash Indian on Modoc Lake; Kl. Kumbatkni.
   - 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:

   - katogiwash (1) hill-spar; (2) Sacramento Valley Indian.
   - kiliwash red-headed woodpecker.
   - pláiwash gray eagle; lit. “living on high.”
   - pshe-utíwash human beings (archaic term).
   - teíniwash young woman; from teíni young.
3. Nouns, adjectives as well as substantives, derived not from wash *dweller*, but from verbs in -wa, -ua. Some of these are being used as names for persons.

  gukiwash *one who goes up hill.*
  hushtëwash *portrait;* in Kl. hushtëtish.
  skakáwash *bony, raw-boned.*
  shlélahuash *upper eyelid;* lit. "the coverer."
  vuipelíwash, species of *forest bird;* lit. "the flutterer."

4. To these add the contracted form of -wash (-ush, -osh), of which I gave numerous instances under -osh, q. v.

  **-we'la**, see -kucla.

  **-we'la**, -nëta, verbal suffix occurring in intransitive verbs, and pointing to motions observed upon straight, long, or elongated articles, as the arms, a swing etc.; the long shape of these is indicated by -ta.

    kučta (for kuwëta) *to make signs, to beckon.*
    kiwewéta *to ride upon a swing, Mod.*
    ndshakwëta *to drop down, be suspended, as wax, curtains.*
    színweta *to ride on a swing.*
    shulakuëta, shulakuawëta *to ride upon a swing.*

  **-wi**, see -ni.

  **-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 szúta.

**wi'za**, -wiza, 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.

395

which, as the particle -u- indicates, is standing or erect. Cf. -iči, -oiči. This suffix appears also in the substantive stiwižōtkish baby board, Kl.

iwiza and iwizi to fill up, as sacks; cf. iwa.
nihiwiža, niwiža to put a little of something into a vase.
tkiwiža, luhiwiža to stand within, as in a pit.
tchiwiža to fill a vase about half up
tchlewiža to place something flexible or soft into a vase.

-wi'na, -ui'na, 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. Iwina to place inside and its derivatives (kshawina etc.) have to be classed with verbs in -ina.

gawina to join, rejoin; to meet again.
kinniwa to go single file, or in zigzag line.
shiwiža to move or stir about.
shuawina to look over, to examine.
tchawina to live among, to mix with; from tchi'a.
n'hlutuina 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, -uapka.
Suffixes forming verbals: -emi, -i, -ola, -sh, -shtr, -ti, -tka, -tki, -uga (-uk, -ok).
Suffixes forming participles: -n (-an), -nk (-ank) ; and -tko (-tku, -tk).
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, -aga, -i, -tana.
Suffixes made from verbs: they become agglutinated to the other component part of the compound verb, and some change their last sound: -kaküma, -kakua, -ki (-gi), -kidsha, -támna.
Suffixes stating the number of the object: -ta, -yua.
Suffixes forming denominative verbs: -ála, -álá, -álsha, -shla.
Suffixes used for verbifying various nominal forms of the verb: -alsha, -anka, -ansha, -insha, -kánka.

Functional classification.—For this mode of classifying the verbal suffixes of derivation, their material functions have to be considered mainly under the categories of mode of action, motion, or rest. These categories are visible, and therefore of more importance to the Indian than tense and mode. They also form a contrast to the form categories expressed by the prefixes of the language. We present the following list of them, while recalling the fact that many suffixes are used in more than one function, and therefore may occur in more than one place below:

1. Suffixes describing motion.
   a. Motion in a direct line, or motion to a short distance: -n, -na, -tcha, -tchna, -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), -fa, -ipa, -ípka, -pa, -ta, -tpa, -ui, -uya, -wía.
d. Motion away from, or separation: -ansha, -ına, -IPA, -ita, -na, -óla, -shka, -teh, -tehna, -utehna.

c. Motion upward, or above something: -iči, -lalóna, -nalža, -wála.

f. Motion in a level plane: -ına, -lalina, -lža, -na, -tehna, -ui, -wina.

g. Circular motion: -čna (indoor), -kidsha, -kí'ma, -tímana (outdoor).

h. Motion of going around some object: -anna, -kakiámana, -méní.

i. Serpentine or winding motion: -kidsha, -ma, -méní.

j. Swaying, vibratory motion: -kakua, -weta.

k. Motion downward: -ina, -kucla, -lalina, -lža, -őli, -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, -cla, -čna, -ľga, -wiža.

b. Staying outdoors, outside of certain limits: -ita.

c. Staying upon, on the top or surface of: -anna, -ha, -i, -iči, -žića, -lalóna, -ľga, -mí'na, -szá, -wála.

d. Staying around, about something: -anna, -ľga, -mí'na, -ua.

c. Staying below, underneath: -tila, -tka.

f. Staying between: -szá.

g. Staying away from, at a distance: -ita.

h. Staying in the woods, cliffs, marshes: -áya, -ui.

i. Staying in the water: -ua.

j. Staying around, near the water: -ľga.

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, -szá, -tana.

b. Nearness, proximity: -anna, -lála, -ľga, -mí'na, -pí'na, -szá.

c. Distance, so as to be visible or not visible: -ampka, -ápká, -ípka, -όpka, -teh, -tehka, -telna, -u, -ua, -wála.

4. Suffixes describing acts performed by animate beings or by parts of their bodies.


b. Iterative suffixes: -kánka, -péli, -támana, -tehka.
c. Usitative suffixes: -ala, -alsha, -opka, -pēli, -pka, -úta.
d. Act performed while moving, going: -kakáéma, -kánka, -kídsha, -támna.
c. Act performed on the outside of: -títa.
f. Act performed on the inside of: -céá (-ciéna), -úga.
g. Act performed on the top, surface of: -ha, -íži, -ziča, -sza, -tchka, -úga.
h. Act performed below, underneath: -títa.
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, -taknula, -taktana, -takna.
l. Act performed with the back: -lamna.
m. Act performed near or in the fire: -lala.
o. Act indicated by gesture: -ía.
p. Act performed in somebody's interest: -éa, -gién, -íá.
q. Act of calling by name: -alpka.
r. Suffix of desiderative verbs: -opka.
s. Acts considered in regard to degree of accomplishment:
   aa. Inchoative suffixes: -aga, -ala, -éga, -támpka.
   cc. Act accomplished only in part: -kshka, -uya.
   dd. Completive suffix: -ólá.

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 grammatical 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 grammatical 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 grammatical 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 (âla) and in -na, and even of these the large majority preserve the full endings -la and -na. A limited number of verbs end in -i (-e) and -u (-o), which are derivational affixes; some of these were shortened from -ia, -na, 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 verba are formed. Cf. "Substantive."

INFLECTION OF THE VERB.

Compared with the lengthy paradigms of other North American languages, especially of those spoken east of the Mississippi River, the inflection of the Klamath verb is very simple and poor in forms. It has no special form for the passive and impersonal voice, does not possess the category of number except in intransitive verbs, and a few transitives, has no real personal inflection, possesses two tenses only, and a quite limited number of modes. It incorporates neither the pronominal nor the nominal object into the verb.

The conjugation of the finite verb, viz., the verb connected with a pronominal or nominal subject, is brought about by a personal pronoun standing usually before the verb and separated from it. The two participles can also become connected with separate personal pronouns, but when the verb appears as a verbal it connects itself with possessive pronouns. Participles

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*Instances where even the suffix -a becomes deciduous in a continuous narrative are frequent. Cf. Texts 70, 6: 75, 7: 124, 3. It frequently falls off in the inf. suffix -uga, -oka; -ng, -uk, -ok, etc.

26
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 act or state expressed by the verb; and in Klamath both forms, whether appearing in the verb or in some substantives (cf. -nish, 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'nk, ūnk, hūnk, 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 hā at hand, in hand: whereas ūnk, though intranslatable, corresponds best to yonder, then, and is often condescending with tehūyuk, tehūyunk for tehūi hu'-, tehūi hūnk. This particle hūnk, ūnk has to be kept clearly distinct from the pronoun demonstrative hu'-, hūnk, hūk, and also from ūn, ūna (for ūn hā), also a temporal particle, "some time from
now", which we often meet after verbs in the present and the future tense-form. Hünk, hünk has entirely lost its former nature of an objective pronoun that, for it connects itself with intransitive as well as with transitive verbs:

nǔ tiā'ma, nǔ a tiā'ma I am hungry.
nǔ hünk tiā'ma I was hungry.
i a shuāktchęa you are weeping.
i unk shuāktchęa you were weeping.
nāt sliā' a, nād a sliā' a we see.
nāt hünk sliā' a hünk, we saw him.

The tense-form of the uncompleted act or state terminates in -uāpka, in rare instances contracted into -ōpka, -āpka (which is a homonymous suffix distinctly differing), and is called by me the future tense. Its functions are not always strictly temporal, for nǔ genuāpka 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, hünk may also accompany the future tense, as it does the conditional mode, but then it points to distance in future, and not in the past. Cf. 105, 8. Tchēk, tchē often precedes the future tense, frequently only for the purpose of emphasis; ūn, ūna does so too, but more in Modoc than in Klamath Lake. The future in -uāpka 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 wā to live, exist, grow, sit, and of the distancial suffix -pka. Cf. the suffixes -āpka, -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 -kānka, -tāmna, -ūta. The

* Examples will be found in the Syntax.
participial ending -ő\textsubscript{lan}k, -ú\textsubscript{lan}k corresponds pretty closely to our pluperfect tense when introduced by the particle after: pa-ő\textsubscript{lan}k after having eaten: from pa-ő\textsubscript{la} to quit eating, pán to eat. In the verbs of moving, going, traveling, a circumscriptive form for this same tense exists in the suffix -\textsubscript{tk}: 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., spunin 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:

\begin{itemize}
\item nů pán, nu a pán I am eating.
\item at a nů pán I am eating now, or was, had been eating at the time.
\item nů a hů\textsubscript{uk} pán I did eat, I ate, I have eaten.
\item nů a nů pán I ate recently, a few days ago, this week (Mod.), sometime ago (Kl.).
\item ú\textsubscript{na} nu pán I ate a while ago.
\item mā\textsubscript{u}ntcha\textsubscript{ga} nu pán I ate a good while ago.
\item mā\textsubscript{u}ntch a nů pán I ate several months ago, or last year, long ago.
\item tánk, mā\textsubscript{u}ntchtoks, ná\textsubscript{to}k mā\textsubscript{u}ntch nů pán I ate at a remote period.
\item nů pa-uá\textsubscript{p}ka, nů a pa-uá\textsubscript{p}ka I shall or will eat or have to eat.
\item nů a ún pa-uá\textsubscript{p}ka I shall eat by and by.
\item têč\textsubscript{k} nů a pa-uá\textsubscript{p}ka I shall eat after a while.
\item nu a pán tak, pú\textsubscript{nt}a\textsubscript{k} I shall then eat (Mod.).
\end{itemize}

**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.
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 -túapka. 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 shuinit he may sing, for shuiat. Sometimes the ending -t becomes nasalized, as in kókat hák, 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'liéka to die, k'liéksh the act of dying, k'liékshl 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: kákó belat nothing but bones now: 101, 10, which stands for kákó pil at.

The future in -túapka has no conditional mode, for here the declarative mode itself is often employed in that sense. Readers should take care not to confound the conditional mode with the second person of the plural in the imperative: lúelat may kill, and lúelat! kill ye!

3. *The imperative mode,* or mode of compulsion, appears in two forms—the imperative proper and the exhortative mode.

   a. *The imperative proper,* jussive, or mode of behest, command, is formed of the simple form of the verb, or base, increased in the singular by i, i, ik! thou! and in the plural by åt! 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:
sháp'i! shápi! shápa ik! say thou! say!
shápat! shápat! say ye!

shmúka to hold fast:
I shmúki! i-i shmúki! shmúki! i shmúka! hold thou fast!
ät shmúkat! shmúkat! ät shmúka! hold ye tight!

shúina to sing:
shúin i! shúini! i shúin! sing!
shúin' ät! shúinat! ät shúin! 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 ät, ä ye: i shúin! 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 húhátechantki they should run on, 54, 8, or húhátechant. Cf. 40, 4. In this mode -tki is contracted from -tko gi and a finite verb of command, desire etc. is omitted: shaná-ulí nú húhátechantko 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 húdshantki nú let me run, húdshantki húk 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.
What I call the nominal forms of the verb are all inflected for severally, 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. gian, Kl. giank.
įkak to pick up, Mod. įka(a)lan, Kl. įklank.
sliin to shoot, Mod. sli'an, Kl. sli'ank.

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.
tahulzán lying on his back, 24, 14.
sliuálččłlč to be on one's knees.
Pálan E'-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. kikayunk 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: gič'utko having walked, 125, 1: tsúázant(-ko), 179, 6 and Note; snáwedsh wénukt a widow, 82, 5; shashámkok-lólatko who have lost relatives, 82, 5 and Note; galtko 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'lektako deceased.

The auxiliary gi to be connects itself in all its forms with the participle in -tko: nú lólátko gi I am a believer, 44, 22; wé'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 mbakatko, 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.

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, -üta, -üga, -üga are inflected, they are real verbs, and not verbals.

1. The infinitive

Is formed of the simple form of the verb, with the declarative -a usually suffixed. It resembles in its function the English infinitive, but differs from it by its rare occurrence in the spoken language. Still, in quoting a verb for itself or for insertion in a vocabulary, the Indian always uses this grammatic form. The Latin and German infinitive is originally a dative of an inflected verbal, but in Klamath this form shows no inflection except for severalty. The following examples may give an idea of its functions:

shať'la káyketcha he employed to pursue (them), 44, 2.
sha gën' a mat shliá they then went to see, as reported.
kák'ün ítklan tpe'wa shewána pátginga he told (her) to pick up bones and to give them (to others) to eat.
ku-išučwank shliá'pele rejoicing to meet (him) again, 96, 5.
mášishkntat shi-űsha shátekish satre to rub on sores.
tídshi hák (for hů gů) tuńeánaut if I hear (them) to be good, 93, 9.
shahamúyank shńunatatka sending for somebody to act as interpreter, 66, 15.
hů 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: káyakta for kayaktsktki, 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-n gé-ish my departure; lit. “the warring performed by the Indians”, “the going away by me.” These verbals indefinite have hence to be understood in a passive sense, and the same holds good of the preterit verbal in -nish, 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:

\textit{shlé\'a to see, to be seen;} \textit{shlé\'ash, contr. shlé\'\'sh, shlé\'s the act of seeing, having seen, being seen, vision, the “looks of something”;} \textit{d shlé\'shlash} \textit{the act of seeing each object;} \textit{shlé\'-ish, contr. shlé\‘\'sh one who sees or has seen, is seen;} \textit{d shlé\'shla-ish each of those seeing or having seen, being seen.}

\textit{kédshasha to sprout, kédshash} \textit{the fact or act of sprouting, present or past;} \textit{d. kéktchash} \textit{(of each plant);} \textit{kédshish} \textit{the sprouting of it, the having sprouted, d. kéktchish} \textit{(of each plant).}

These two endings, \(-\text{ash}\) and \(-\text{ish}\), occur again in the nominal derivatives from verbs or \textit{nomina verbalia}, and are discussed at length in the list of suffixes. The verbs in \(-n\) usually drop the \(-n\) in forming them: \textit{pán to cut, pás\'h, pá\'sh 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:

\begin{enumerate}
\item (1) \textit{shlé\'ash} \textit{the act of seeing, having seen, being seen, having been seen.}
\textit{shlé\'ashham} \textit{the seeing by others than the subject of the sentence.}
\textit{shlé\'ashti} \textit{for seeing, on account of seeing, being seen.}
\textit{shlé\'ashe\’mi, shlé\'ashi\’m} \textit{at the time of seeing, being seen.}
\textit{shlé\'ashi} \textit{while, when seeing, being seen at a certain spot.}
\textit{shlé\'ashhta} \textit{going to see, on the point of seeing, being seen.}
\item (2) \textit{shlé-\textit{ish one who sees, saw, is seen, or has been seen.}}
\textit{shlé-\textit{ishham} others seeing, or being seen by others than the subject of the sentence.}
\textit{shlé-\textit{ishti} for, on account of one seeing, being seen.}
\textit{shlé-\textit{ishb\’mi} at the time of seeing, being seen.}
\textit{shlé-\textit{ishb while, when one is seeing, being seen at a certain spot.}}
\textit{shlé-\textit{ishhta} one going to see, or on the point of being seen.}
\end{enumerate}

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 \textit{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) mákłaks lêwîtehta ké-ish, or gê-šh, the Indians refused to go, 34, 9; 36, 14. Cf. 165, 9.
kiûks kú-i shaná-ulî gêmî-lish the conjurer did not want to return, 34, 8.
tûnépmi nú-lish having kindled fire five times, 70, 3.
ka'şhug gû'gâpolchî for being unable to climb back, 95, 6.
sha nánuk shúk'n'ltkî-napk ksh'ulźish they will all assemble to dance, 140, 3.

(b) nú kłówî shishů'kash, shú-utânk(a)sh shaná-ulî I quit fighting (and) wish to parley, 14, 1, 2.
ná'paks nú shatâståtz'i'lish the disease I am removing from my mouth, 153; 4.
Mô'dokúi kktakúnapâtko shîtko shlé-îsh the Modocs look sleepy; lit. "the Modocs sleepy-alike to be seen", 91, 7. Cf. 73, 6.
pû'ks ônions shítko shlé'ash camass is like onions to look at, 148, 13. Cf. 113, 17.
snawé'dsh kiûksam sîûks (for shûk'ish) the woman killed by the conjurer, 69, 2.
wînlâgâm shâpiyash upon the message sent by the antelopes, 122, 10.
wînu'dish k'likâ the beaten one died; lit. "he died after having been beaten", 134, 10.
kú-i hâkú tsûtish gîntak gi in spite of being doctored she gets worse, 68, 7.
ndâni Bôsh'tin lâkîam ne-ul'kiash three contracts having been made by the American Government, 36, 14.
THE VERBAL INDEFINITE.

E-ukshikisham ktcimksh teméshkash the rails having been abstracted by the Lake Indians, 35, 10.

mi hu gi-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 gish shípa 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: Plaíwash shléa spú'nsham (for spanish sham) tútakshash má'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 -stí, -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 ñ'unk Ké'mushsh mámuk ñ'muk tchulish Aishisham tútashti they beat Kemush for having taken away all the shirts belonging to Aishish.

The verbal indefinite in -shé'mi, -shám is purely temporal; will be discussed in Syntax.

The verbal indefinite in -ski, -si is temporal and local simultaneously; will be discussed in Syntax.

The verbal desiderative in -shtka (or -shtkak) expresses a tendency toward, a wishing for, a "going to be", a "being on the point of" the act or state embodied in the verb, and occurs in intransitive as well as transitive verbs. Grammatically speaking, it is the instrumental case of the verbal indefinite. It is generally connected with the auxiliary 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: nú a puntúshkak gi I want to drink, or nú a puntúshtkak, or nú a puntúshk, all of these forms being equivalent to: nú a puntúsh shamáhóli. 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:

Wakañ lalap shápash a hún shne'kúpakásh'tkak i? _why do you want to have two moons going to shine up there_ (simultaneously)? 105, 10; from shnčka to bě lit up, to shine: shne'kúpka 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, -š, 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:

patádša _to strain, stretch out_; patádšasht, d. paptádšasht _for having stretched out_; when, after; on account of having strained, stretched out.

shapiya _to tell somebody_; mish shapiyasht _because, after you said or told_; mish shapiyasht _on account of your saying or telling at various times or sundry places._

tehúka _to perish_; tehúkasht, d. tehuchókasht _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 -nisht, because the form in -sht is most frequently found to express a preterit tense, which makes a form in -nisht unnecessary. Examples:

géna to go away; génusish the having gone, retreated; after going.
hémkanka to speak; gé-a hémkankuish, d. hémkankuish, “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’nápkuish 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. shashpóga.
shléwi to blow, as winds; shlé-úyuuk because the wind blows or blow; d. shleshléyuuk because every one of the winds blow, or because the wind blow at different times.
wenóya to be or become a widow; wenóyuuk 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; táménug i 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 lèwatuk after playing, 109, 15, for lèwatko húk. In some instances húk, úk even stands for ak, hak only, but; cf. 85, 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; gúkénúta 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, -tígi, 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 giíga, giing. 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 gatpintki I shall come very soon; then, of course, it is not the verbal intentional.

lūela to kill: lueltki, lueltki ging, and lūela ging in order to kill.

tehūtna to go and treat: tehūtnantki ging for the purpose of treating, doctoring, for medical treatment, 65, 18.

gē-upka to ascend: ge-upkātki ging on account of (their) ascent, 105, 2.

It is important to observe that the combination -tki ging is often contracted into -tkinga, -tgīng; lueltki ginga becomes lueltking; meyātki ging: meitging, pātki ginga; pātging.

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'nk, 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 idsha may be
accentuated also on the ultima: idšá. 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 nát; the second, i, át; 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 exist-
ence, 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 idsha to remove:

<table>
<thead>
<tr>
<th>I remove</th>
<th>nú idsha</th>
<th>núa idsha</th>
<th>idsha nú</th>
<th>idsha a nú</th>
<th>idshan</th>
</tr>
</thead>
<tbody>
<tr>
<td>thou removed</td>
<td>i, i idša</td>
<td>i a idša</td>
<td>idša i</td>
<td>idša a i</td>
<td></td>
</tr>
</tbody>
</table>
| he, she, it remo-
re                      | pi idša  | pi a idša | idša pi  | idša a pi  |           |
| we remove         | nát idša | nát a idša| idša nát | idša a nát | idšna     |
| ye remove         | át idša  | át a idša | idša át  | idša a át  | idšat     |
| they remove       | sha idša | sha a idša| idša sha | idša a sha  |           |

The distributive form i-idša, i-idša to remove many objects individually, severally, or at different times follows the same paradigm:

nú i-idša nú a i-idša i-idša nú i-idša a nú i-idšan etc.

The same may be said of the conditional in -t, as far as the four ana-
lytic 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, haí, haitch. 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.

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, túm much, nánuń all, nánuńkash 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 inate to those languages.

For deriving the voices, the Klamath language uses prefixes, either sounds or whole syllables. They are placed before the active verb, or before the intransitive verb, wherever it can form derivatives of this kind (causative and medial verbs). This change is attended with vocalic anathesis (q. v.) in some of the voices. Every one of these derivatives is inflected like the primary verb from which it is derived, though there may occur a difference in the accentuation of the two. We have seen that prefixes form derivatives only, not forms of verbal inflection.

Here the inflection of the transitive verb does not differ from that of the intransitive, as it does in so many other languages, and it is only on account of the peculiar formation of duals and plurals that I made a separate voice of the intransitive verb. The passive form is identical with the active form. In many instances the same verbal derivative serves as a reflective and reciprocal verb, and causative verbs show the same prefix, hsh-. 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. 6. Causative voice.
5. Reciprocal voice.

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: mů a shuló:ish shpakátana *I am putting 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: kū:ks ish him mě-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 shlin Titak shot a grizzly bear, becomes, when turned into a passive sentence, lúk shlin 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 E-ukak idsha the Indians brought or were brought to Fort Klamath.
máklaks ngè'shtka shiúka an Indian killed (somebody) or was killed by an arrow.

The different modes of expressing the logical subject of the passive verb will be discussed in Syntax, and it may be added now that the transitive verb is not very often used in a passive sense.

Another mode of expressing passivity is to connect the past participle in -tko with the auxiliary gi, and to inflect both through all tenses, modes, and verbals of the latter:

ktúka to strike with fist:
 nû a ktukatko gi I am struck.
 nû a ktukatko gi-uapk I shall be struck.

kóka to bite:
 nû a kókatko gi I am bitten.
 i a kókatko git you may get bitten.
 kókatko ginga in order to be bitten.

In forms where gi is found, and not an inflectional form of it, as git, gitki, ging, gí'sh, gí'sht, this auxiliary is frequently dropped: nû kókatko I am bitten.

There are some verbs in the language which can not be used in another but a passive signification, e. g.: shalžita to be bewitched, to lie sick, under the tamímanash-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, mítak, 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.
shatáláka to rub oneself; from táláka to rub.
shuptóga (lák) to pull out one’s hair; from putóga to tear out.

And several others mentioned on page 278.

The compound prefix h-sh- also forms reflective verbs, and some of these are reciprocal at the same time, like histánta. Besides the verbs given on page 279 we mention:

histánta to love oneself; from stínta to love.
híshlan to shoot oneself; from shílin to shoot.
háshítza 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:
shakîha to miss the mark while shooting; from kaî'îha to miss the aim.
shálâmna to carry on the back: radix a- in âna to carry off.
shâlgia to place, deposit against for oneself; from lákia to place against.
shámeîi (for sh'âmeîi) to claim for oneself; from hâmeîi to desire.
shâmputuala to nail, fasten one object to another to make it longer; from mpâta to pin fast to.

b. Medial verbs derived from intransitives:
shakîlî to take under the arm; from gutila to go below.
shâlalâ to scratch, rub one's sides; from lála to slope downward.
shâlâma to call saucy names; from láma to be wild, bewildered.
shetâlpelî to look back at; from têlha, têla to look upon, on.

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:

kilzántko humpback, when imitated by children etc.; from kilza (not kilža) to become humpbacked.
pâ'dsha to simulate sickness; cf. pâ'dsha to become dry (originally), to fall sick; to become blind
pe'lpela to work for one's own or somebody's benefit; from peîpela to work.
tzâ'îlza to rise upon one's feet (emphatic; á is long); tgelza to stand up.
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 anathesis:

(a) Reciprocal verbs with prefix sh-. This form of the voice is not so frequent as the one to be given under (c).

shakíha to miss each other; from kaíha to miss the aim.
shatáštña to touch each other; from táštña to touch by hand.
shétui to fire each other; from tewi to shoot.
shenéulža to compact, agree; from né-ulža to arrange.

(b) Reciprocal verbs with prefix sh-, formed by the distributive form of medial verbs. This mode of deriving reciprocal verbs is only accidental.

shashálgia to quarrel; from shálgia to lay something against.
shashtáštña to touch each other; from táštña 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.
hushtátanka to meet each other secretly; from hútanka to run up.
hushpánchuna to walk arm in arm; from spúnshna to take along.
hushtiwa to scratch, stab each other; from tewi to pierce, stab.
hushtchóka 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-

shkalkela to hurt, injure; from kalkela to fall sick.
shnelja to set on fire; from nelka to be burnt up.
shnunka to kill, slay, pl. 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-

shnalualta to cause to sound, to ring; from válta to sound.
shívkshíta to save, deliver; from kshíta to escape (Mod.).
shunikanna to let ripen; from nóka, núka to ripen.
spidska to drag behind; from idsha to carry along.
spíka to draw, pull out; from íka to remove from.
stópéla to peel the bark off; lit. "to make dry above"; from ñ- above, pálá to dry up.

hashtálwa to starve out; from stáwa to be famished.
hú'shíka to exhibit, show; from shíka to see.
husmíga to bake, cook; from shuíza 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
There are a number of verbs which are transitives and intransitives at the same time, as k'lekála to lose children and to be at the point of death.

The distributive form of intransitive verbs may refer to severalty or repetition of the act, state, or quality expressed by the verb, but it does also, and much more frequently, refer to verbal acts performed or states undergone by a plurality of subjects, and in this latter case it corresponds to the plural of the English verb.

A special class among the intransitive verbs is the attributive verbs which indicate some quality or attribute of the subject, and in the languages of modern Europe are generally circumscribed by the substantive verb to be, accompanied by an adjective noun. In a large number of agglutinative languages attributive verbs are a prominent feature, since they make a predicative verb of what we consider to be simply an adjective or attribute joined to the verb to be, and express by a single term what we can render only by a combination of two or three words. What we call an adjective is, in those languages, a verbal or participle of that attributive verb. So, in the Creek, the grass is green, páhit lánis, is, literally, “the grass greens”, or “the grass is greening”; while green grass is páhi láni, which comes nearest to a term like “grass greened,” or “grass greening.” Here the adjective, whether used predicatively or attributively, is always a form of a verb; but in Klamath there are true adjectives, recognizable by their endings (-kni, -li, -ni, -ptchi, etc.), and liable to become connected with the verb 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'édsha, d. k'k'tcha to grow (plants).

k'leká to reach, to turn into; to die.
nóka, d. nónuka to ripen, mature.
tiì'na, d. teći'na 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 ginka to be hollow and to perforate something. **Examples:**

- teháki mā'sha the boy is sick.
- mà'shitko teháki the, a sick boy.
- teháki mamá'sha the boys are sick; boys are sick.
- mamá'shitko teháki sick boys.
- ktá-i yúta the, a stone is heavy.
- yútantko ktá-i a heavy stone.
- kelpka ámbu the water is hot, boiling.
- á-ambu kepálka 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. K6-idshi wash the mischievous prairie-wolf; wash k6-idshi gi, or wash 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.

- gimpka, gínula, gínsa to be empty, vacant, hollow.
- gúhua, guhá to be swollen and to swell up.
- kuanka to be lame; kuankátko lame, halting.
- kíla, nžílla to be angry, strong, and to make haste.
- mā'sha to be sick, smarting, and to taste like.
- ndshóka to be deaf and not to understand.
- nóka to be ripe, to ripen, and to cook, boil, stew.
pála to be dry, and to dry up.
shipnu to be full of air, wind, and to be haughty.
skúya to be crooked, humpbacked, and to mash, bray.

8. The impersonal voice.

Impersonal verbs have for a formal subject the indefinite, neuter pronoun it, for which no equivalent exists in Klamath. Here the impersonal verb is, therefore, expressed by the simple form of the verb, which inflects for tense, mode, verbals, and 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 (múat)
pásha, tgiwa it is salty weather.
páta it is summer, it is hot weather.
sha'lmálža the fall of the year is at hand.
shgú'mla, Mod. tehgú'mna it is freezing, frost is forming.
shviVntka, Mod. tehvúntka 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:

ké'gi, ká'gi there is nothing, it disappears, it is scarce (Mod. ká'gi and ká'ka).
láki (for lé há 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.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Subjective Case</th>
<th>Objective Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>ámbutka nù, i; ámbutka n'sh, n'sh</td>
<td>I am, thou art thirsty.</td>
<td></td>
</tr>
<tr>
<td>hùshlta nù; hùshlta n'sh</td>
<td>I am in good health.</td>
<td></td>
</tr>
<tr>
<td>kā'dshika nù; kā'dshika n'sh</td>
<td>I feel tired.</td>
<td></td>
</tr>
<tr>
<td>mā'sha nù; mā'sha n'sh, n'sh</td>
<td>I am sick.</td>
<td></td>
</tr>
<tr>
<td>tīi'ma nù; tīi'ma n'sh</td>
<td>I am hungry.</td>
<td></td>
</tr>
</tbody>
</table>

Other verbs seem entirely confined to the impersonal form:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Impersonal Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>guhuá nish, mish</td>
<td>I am, thou art swollen.</td>
</tr>
<tr>
<td>kēlza a nish, kēlza ansh</td>
<td>I am in the habit of.</td>
</tr>
<tr>
<td>kātka nùsh, kāktgans</td>
<td>I am cold.</td>
</tr>
<tr>
<td>hushlùshki nish</td>
<td>I feel warm.</td>
</tr>
<tr>
<td>ngámka nish</td>
<td>it aches, hurts me.</td>
</tr>
<tr>
<td>ndá-iti an's</td>
<td>my hands or feet are cold.</td>
</tr>
<tr>
<td>ndshóka nish</td>
<td>thou art deaf.</td>
</tr>
<tr>
<td>panó'pka nish</td>
<td>I am hungry; lit. “I want to eat.”</td>
</tr>
<tr>
<td>pâ'ka nish, pâ'kansh</td>
<td>I am thirsty; lit. “it makes me dry.”</td>
</tr>
<tr>
<td>púpa nùsh, púpans</td>
<td>I bleed from the nose.</td>
</tr>
<tr>
<td>tapszoyá an's</td>
<td>my fingers are numb from cold.</td>
</tr>
<tr>
<td>tehâkélilá an's</td>
<td>I bleed (elsewhere than from the nose).</td>
</tr>
</tbody>
</table>

Compare also the following sentences:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Subjective Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>kū-i an'sh hùshlta páishuk</td>
<td>sultriness oppresses me.</td>
</tr>
<tr>
<td>kā'gi a n'sh tehô'ksh</td>
<td>I am lame in one leg; lit. “to me a leg is deficient.”</td>
</tr>
</tbody>
</table>

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.
THE VERB GI.

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 grammatic 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 gē, generally implies close proximity to the grammatic or logical subject of the sentence. It comes nearest to our verb to exist.

Examples:

kani gi he, she, it is outside, outdoors.
lápi gi there are two (of them).
tidsh gi to feel well; kú-i gi to feel unwell
kúmmetat gi ank staying in the rocks.
giti shuyéakēks gi-napk 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 kā-gi, lá-ki, hushlúshgi, p'laiki, shā'tki, etc.

(b) To become, to begin to be. This definition appears, e. g., in the following example: kā-i ni a kúkamtehish gi-napk I would never become old, 64, 13.

(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'laikishtka gi sháppash the sun was near the noon-point.

(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.

támma i wewčash gitk? how many children have you?
kánam kóc i-annash gi? whose beads are these?
kánam gő látchash gi? who owns this lodge?
tunépmi gœ-ú wélwash gi I have five water-springs, 157; 46.
kóknapkash húlp gitko having swollen eyes.
kailálapsh gitko dressed in leggings.
túma tuá gitknapka 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.

tidsh gi to do right, to act well.
kú-i gi to act wickedly, to do evil, to be obnoxious.
wák i gón gitk? what are you doing here?

húmasht gínank after having acted thus.
tuá i wák gi-napkug tēbl shánahōli? what do you want to do with the table?

Gi to act also composes some verba denominativa, as nkā'kgi, nkāshgi, mentioned above.

(f) To say, to speak. Gi is used in this sense (instead of hēnkanka) 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'shtk, ná'shtg so I say, said : so he said etc.

tsi sha hūm gi so they said : häratak there he said.
nū gitki gi I say they must become.

INFLECTION FOR NUMBER.

There are some grammatic categories which have remained in a state of rudimentary development in the mind of the Maklaks 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 Atfalati, of the Kalapuya 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 wáñch shinga Lelékash killed a horse.
Lelékash túma wáñch híela 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 Latvian: habeo risa, and habeo risum.
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 čiža šešhash you give a name.
   i a čiža šešhash you give different names to one or various objects.
   skútash sha wáldsha they spread a blanket over.
   skútash sha wáváldsha 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.
   kshálá to place near the fire; pl. ilála (also intrans.).
ksháfwa to fix or tie on the top of; pl. of obj. íwála, ihuála.
kshémpé to carry back, bring home; pl. čmpé.
kshíwíza to put, place into; pl. íwíza.
kshúyamna and úyamna to take along; pl. í-amna.
kshuyéga and uyéga to lift up, raise; pl. iyéga.
spúlí to place inside, lock up; pl. ílí.
tmésha, téméshga to abstract; pl. ymésha.
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 1- 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, líi to give, hand over; pl. péwi, píwi.
luyéga to lift, gather up; pl. pe-uyéga.

The verbs kéwa, ukéwa to break to pieces also use the prefix pe- (pekéwa) when a plurality of objects is spoken of.

Verbs with prefix shu-, when referring to the driving of many objects, as horses, cows etc., assume the prefix n-; when only a few objects are concerned, the prefix tp- is used, at least in the Modoc dialect.

shuí-da to drive off, chase; a few, tpuídsha: many, niuídsha.
shuí-kids to drive in a circle; tpukíds: niukíds.
shuí to drive into; tpúli. Kl. kpúli; ní-uli.
shuí-úza to drive out of an inclosure; ní-úza.
shuíwa (for shuíwa) to drive into water; tpéwa, tpúa: niwa.

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.
NUMBER IN TRANSITIVE VERBS.

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.
kshúa *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-anna.
shíúga *to kill*; pl. líüela, Mod. líüela, shuénka (líüela “to lay low a crowd”).
shlíin *to shoot, wound*; pl. yúta, i-o’tá.
spuní *to transfer* one person; pl. shewána.
téwa *to run one post into the ground*; two posts, stálza; many posts,
tetálza.

ukáta *to chop, split*; pl. ulódsha, vnlódsha; 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.

krúka *to strike by hand*; a few, krúyua.
stúka *to stab, wound, cut*; a few, stúyua.
shúka *to drive out*; a few, shúyua.
shúkanka *to run after*; a few, tpúyamna.

The verb mëya *to dig roots* differs entirely from the above by forming
stál-íla “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 tchia I live contented; tidsh nāt tchītchīa we live contented.
shiwāga a ktāna the girl is sleeping; shiwāga or shishuāga a ktākta the girls are sleeping.

2. Change of prefix only is chiefly resorted to in verbs which are transitive and intransitives simultaneously:

kshalāla to be or lie near the fire; pl. ikāla.
kshiklā to be or lie within; pl. ikla.
kshutilā to be or lie underneath; pl. i-ūtila.

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. 439

(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: tiuash, tinkača, tinola etc. The radix lu-, hui-, and lu- 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, teh-, teh- embodies tehía 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. giukima, giukéma.
galála to reach a place; du. gakalála, pl. kilála.
gálampaga to go behind; pl. kiulampaga (Mod.).
géna to go away, depart; du. géka, pl. (Mod.) tehéna (in Kl. géna for all).
gépka to come toward; du. gégápka, pl. (Mod.) tehépka.
géwa to go into water; du. gékwa, gékú, pl. tehéwa.
goyéna, (Mod.) kishiéna to walk around indoors; du. (Mod.) goyéna, pl. lukániéna.
gulhi, gúlhi, gul to go into, enter; pl. kilhi.
kishgúladshna to disappear by going out; du. gakiúladshna, pl. kingiúladshna.
kíshtítana to walk along the lodge on its outside; du. gutítana, pl. lukautítana.
telízi to go up, to ascend; pl. lukautízi.

Verbs of running, leaping, flying:

huikinsha to run away from; du. tushikinsha, pl. tinikinsha.
luyá-idsha to run past; pl. gayá-idsha.
huyiki to run out from water: du. tushiki, pl. tutashiki.
hukampeli to run, leap out again: du. tū'shkampēle, pl. tinkampēle.
lulāla to rush, run into fire: du. tushlála, pl. tilāla
hū'nua to fly into the water: du. tushua, pl. tinua.
huitgūla to run away from under: du. tushtigūla, pl. tintigūla.
hiuwa to run, leap into water: du. tushua, pl. tinua.

Verbs of falling, rolling down:
nde-nilina to fall down, as from a wagon: du. wetelina, pl. helina.
ndi-ule to fall or roll down: du. wetele, pl. hātule and hé-ule.
ndi-ulza to fall or roll down from: du. wetelza, pl. hēlza.
ndi-utze to fall or topple over: du. wetūte, wet'ze, pl. hētze.
ndiwa to fall into the water: du. wetwa, pl. hēwa.
ndiwanka to fall or roll from a standing or sitting attitude: du. wetwanka,
pl. hēwanka, klūshwanka, or hēwankan klūshchēna.
tilantze to roll down: pl. hīhaktze.

Verbs of lying, sleeping:
kshikla to lie in bed, on the ground: du. kshūla, pl. lūkla, īkla.
kshitchėza to lie on, upon something: pl. liūtechža.
pūka to lie on the ground: du. yāmpka, pl. wētpka.
szolžoka to lie, sleep indoors: du. klūshožoka, pl. lūlžoka
szultita to lie, sleep outdoors: du. kshuitita, pl. lutita.

Verbs of hiding:
hūyaha to go and hide: pl. gāyaha.
shuilpka to hide behind: pl. wiwāmpka.

Verbs of standing:
tgatita to stand outdoors: du. huatita, pl. hualutita.
tgelža to stand, stop short: pl. lučulāža, (Mod.) lunalīža.
tgizogā to stand indoors: du. liuzōga, pl. liuluzōga.
tgūtga to stand: du. levūatka, pl. lūkantatka.
tkiwijga to stand inside of: du. liuzōga, pl. liulū-īza.

Verbs of staying, sitting:
tehalālsha to stay at home: du. wawalālsha, pl. liulālsha.
tehalānuma to sit on or against: du. wawalānuma, pl. liulānuma.
PARADIGM OF THE INFLECTED VERB.

441
tchah'ga to sit on the edge of; du. wawaliga, pl. liuliga.
tehía to live, stay; du. and pl. wí to live in a certain medium.
tehí'pka to live with others; du. wawápka, pl. liupka.
tehutila to sit or be underneath; du. wawatila, pl. liutila.

4. Change of the radix and suffix occurs but in a few verbs, of which has already been mentioned tkiwi^a (see its dual).
k'lt-ka to die (not in the other definitions of this verb); pl. kalina, lúli; (Mod.) kalina, wenka.
sku'lpka to lie on something, or in bed; pl. lolua, lolumi.
tchawína to live, dwell among; pl. šúkla.

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: Consonant inflection.

The vocalic inflection appends the bare inflection-endings to the verbal ending -a, -u (or -o), -i (or -e). Thus the participle in -tko is formed for hémkanka, hemkankátko; for táménn, tamenútko; for gúli, gulítko. Verbs in -a, in which this -a is preceded by a vowel, present some alterations, and synizesis often takes place. Some of the verbs in -na will lose the consonant -n. We thus obtain three vocalic inflections:

1. Inflection of the verbs in -a, or A-inflection.
2. Inflection of the verbs in -u (or -o): U-inflection.
3. Inflection of the verbs in -i (or -e): I-inflection.
The consonantic inflection appends the bare inflectional suffix to the basis by placing -a- between the two, though there are exceptions to this. Among the consonants there are two only that can terminate a verb, -l and -n. While the former often elide the vowel before the -l, those in -n (and -na) frequently transpose it by metathesis, so that -na becomes -an. Hence we have two consonantic inflections:

4. Inflection of the verbs in -l, or L-inflection.
5. Inflection of the verbs in -n, or N-inflection.

More special points on the phonetic side of these five modes of inflection will be given below.

PARAGDIMS OF VERBS.

The substantive and auxiliary verb gi 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 gi is more frequent than ki or zi. The abbreviations of gi will be found in the Dictionary.

The verb gi to exist, to become, to be, to have, to do, to say.

Declarative mode.
Present tense: nu a gi, ki I am, I exist.
Preterit: nu hunk gi I was, I have been.
Future: nu a gi-napk I shall be, exist.

Conditional mode.
Present tense: nu a gi't, git I would be, may be.

Imperative mode.
i gi! be thou! gi ät! be ye!

Participles.
Present tense: giánk, giink, kink, Mod. gián, gin, kin being, existing; having been.
Preterit: gitko been: done etc.; oblique cases: gípkash etc.
Pluperfect: giulank after having been, done etc.

Verbs.
Infinitive: 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 giug.

Conditional: gisht, kisht on account of being, for having been.

Preterit: gi-nish, giwish "the having been."

Causative: giuga, gi'ug for being, because (he, it) is, was.

Durative: giuta while being (rare).

Intentional: gitki in order to be, become, exist; periphrastically: gitki gi, gitki giug, gitkimg.

The verbals of the future tense are as follows:

Infinitive: gi-uapka.

Indefinite: gi-uapkash, gi-uapksht the fact of "going to be"; inflected: gi-uapkshi, gi uapkshtka (giug) etc.

Conditional: gi-uapkasht for becoming at a future time.

Causative: gi uapkuga, gi-uapkug 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-INFECTION.

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 ktútkta 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 pê'tehtka, the instrumental case of pê'teht foot (distr. pê'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 ktúktatch.

**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, ktúktka.  
* 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 ktúktktatch.

**Present tense, usitative form:**

I strike habitually nū ktúkank, nū a ktúkank (as above): Mod. nū ktúkan.  
I strike each habitually nū 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.
PARADIGM OF KTUKA.

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 ktûktka, nû a h. ktûktka,
ktûktkan 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 ktûknapka or nû ktûknapk: nû a ktûknapka, ktûknapka
nû, ktûknapka a nû, ktûknapkan.

Future tense, distributive form:
I shall strike severally or each of them nû ktûktnapkpa or nû ktûktnapk, nû
a ktûktnapkpa, ktûktnapkpa nû, ktûktnapkpa a nû, ktûktnapkkan.

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
ktûktkat, ktûktkat nû, ktûktkat a nû, ktûktkatn'.

Imperative mode.

(a) Imperative proper.

Present tense, absolute form:
strike thou! ktûk' i! ktûki! i ktûka! i ktûki! i-i ktûki!
strike ye! ktûk' åt! ktûkåt! åt ktûka! åt ktûkåt! å-at ktûkåt!

Present tense, distributive form:
strike thou severally! ktûktk' i! ktûktki! i ktûktka! i ktûktki! i-i ktûktki!
strike ye severally! ktûktk' åt! ktûktkåt! åt ktûktka! åt ktûktkåt! å-at
ktûktkat!
(b) Exhortative.

Present tense, absolute form:
I ought to strike nú ktúktki or ktúktki nú, abbreviated also into: nú ktúkat, nú ktúkant, ktúkant nú.

thou oughtest to strike i ktúktki or ktúktki i, etc.
he, she ought to strike pi ktúktki or ktúktki pi, húk.
we ought to strike nád ktúktki or ktúktgi nád.
ye ought to strike át ktúktki or ktúktgi át.
they ought to strike pátktuktki or ktúktgi pät.

Present tense, distributive form:
I ought to strike severally nú ktúkttkti or ktúktktki nú, abbreviated also into: nú ktúktkat, nú ktútkant, ktútkant a nú.

thou oughtest to strike severally i ktúktktki etc. (as above).
he, she ought to strike severally pi ktúktktki etc.
we ought to strike severally nád ktúktktgi etc.
ye ought to strike severally át ktúktktgi etc.
they ought to strike severally pät ktúktktki etc.

(a) Imperative proper.

Future tense, absolute form:
thou shalt strike! ktúkua! i! i ktúka! i-i ktúka!
ye shall strike! ktukap' át! át ktukap!

Future tense, distributive form:
thou shalt strike severally! ktukap' i! i-i ktukap!
ye shall strike severally! ktukap' át! át ktukap!

(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 ktúkan and ktúkan, Mod. ktúkan.

Present tense, distributive form:
striking, being struck severally ktúktkan, ktúktkan, Mod. ktúktkan.
PARADIGM OF KTUKA.

Future tense, absolute form:
*going to strike* ktukuápkank, ktukuápkan, Mod. ktukuápnan.

Future tense, distributive form:
*going to strike severally* ktuktkukuápkank, ktuktkukuápkan, Mod. ktuktkukuápnan.

Preterit tense, absolute form:
*having struck*; transitive verbs mostly used passively: *struck, hit, having been struck.*

ktukátako the one struck: pl. the ones struck.
ktukápkaši the one struck and to the one struck.
ktukápkam of the one struck.
ktukápkamti about or on the one struck.
ktukápkatat, contr. ktukápkat in, on, upon the struck one (inanimate).
ktukápkamkshi toward or at the lodge of the one struck.
ktukápkamkshi where the one struck lives.
ktukápkamksäksi right where the one struck is.
ktukápkashtála 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:*

ktuktkátako the one struck: pl. the ones struck severally.
ktuktkápkaši the one struck, or to the one struck s.
ktuktkápkam of the one struck s.
ktuktkápkamti about or on the one struck s.
ktuktkápkatat, contr. ktuktkápkat in, on, upon the one struck s. (inanimate).
ktuktkápkamkshi toward or at the lodge of the one struck s.
ktuktkápkamkshi where the one struck s. lives.
ktuktkápkamksäksi right where the s. struck one is.
ktuktkápkashtála toward the ones struck severally.*

Pluperfect tense, absolute form:
after *having struck* (and passive), ktukólank, ktukólank, ktukólán, ktukúlan, Mod ktukólán, ktukúlan.

* ktukátako and its d. form are also inflected with the auxiliary verb *gl*; cf. below.
Pluperfect tense, distributive form:

After having struck severally ktuktkólan, ktuktkúlank, Mod. ktuktkólan, ktuktkúlan.

The form -ólank, -ülank with its proper meaning—"ceasing, or having ceased"—is of more frequent use than the form -tkank, Mod. -tkan; cf. Suffix -tka.

Verbs.

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 grammatical subject of the sentence: ktúkasham, syncop. ktúksham.

For, on account of, about striking ktúkashti, ktúkshti.

At the time of striking ktuksh'í m'í, ktúkshám.

While, when striking ktúkshí, ktúkshí.

Going to, on the point of striking ktúkashtka, ktúkshntka 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'ä, p'ä ktúktkash.

Our striking s nálam ktúktkash.
your striking s. màlam ktúktkasht.
their striking s. mà’łam, p’nalám ktúktkasht.
the striking severally by others than the grammatie subject of the sentence:
ktúktkashtam.
for, on account of, about striking s. ktúktkashti.
at the time of striking s. ktuktkash‘mì, ktúktkashäm.
while, when striking s. ktúktkashi.
going to, on the point of striking s. ktúktkashtka, ktútkashtka 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: ktúktkashám.
for, on account of, about one striking ktúkishti.
at the time of one striking ktuksh‘mì.
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: ktútkkisham.
for, on account of striking s. ktútkkishi.
at the time of one striking s. ktuktkish‘mì.
while, when one is striking s. ktútkkishi.
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 laksiash ktúkasht.
when, after I have struck mūsh (nish) ktúkasht, ktúksht.
when thou hast struck mish ktúkasht.
when he, she, it has struck pish ktúkasht.
when we have struck nálash (nä’lish, nā’lish) ktúkasht.
when ye have struck málash (mäl’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 ktúktkasht.
when the chief has struck s. lákiash ktúktkasht.
when after I have struck s. núsh (nish) ktúktkasht.
when thou hast struck s. mish ktúktkasht.
when he, she, it has struck s. pish ktúktkasht.
when we have struck s. nálash (ná'lish) ktúktkasht.
when ye have struck s. málash (má'lish) ktúktkasht.
when they have struck s. shash ktúktkasht.

Verbal preterit in -uish, absolute form:
the fact of having struck, the past act of striking or being struck ktúkuish.

Verbal preterit in -uish, distributive form:
the fact of having struck severally; the past act or acts of striking severally ktúktkuish.

Verbal causative in -ógà, -uk, absolute form:
for striking, in order to strike, because striking ktúkuga, ktúkug, ktúkok, ktúkog, ktukóga, ktúkuk. Future tense: ktuknapkúga, etc.

Verbal causative in -ógà, -uk, distributive form:
for striking, in order to strike, because striking severally ktuktkúga, ktúktuk, ktúktkug, ktuktkóga, ktuktkög, ktúktkok. Future: ktuktknapkúga.

For forms like gitking, meîtging, see Verbal intentional.

Verbal durative in -úta, absolute form:
while striking ktukúta, ktukóta.

Verbal durative in -úta, distributive form:
while striking severally ktuktkúta, ktuktkóta.

Verbal intentional in -tki, absolute form:
in order to strike, for the purpose of striking ktúktki, ktúktgi; when pronounced indifferently, ktúktka, ktúktk.

Verbal intentional in -tki, distributive form:
in order to strike severally ktúktaktki, ktúktaktgi.
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* ktúktí gi, d. ktuktáktí gi.

*in order to strike* ktúktí giug, d. ktuktáktí giug; in the contracted form, ktuktgiúga, ktuktgiug 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 nüst a ktukatko 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 kihó'sham ktukatko 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 ktukatko gi I am struck.
i a ktukatko gi thou art struck.
pi a ktukatko gi he, she, it is struck.
nad a ktukatko gi we are struck.
at a ktukatko gi ye are struck.
sha, pát a ktukatko gi they are struck.

Thus the periphrastic conjugation goes on through the distributive form, ktuktkatko, and through all the tenses, modes, participles, and verbals of gi (gí't, giánk, giug etc.):

nú a hünk ktuktkatko gi I was struck at different times.
pi a ktukatko gi-napk he will be struck.
ktukatko 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 húwa, túshua, tínua. It is sufficient to give the present tense of one intransitive verb as an example:

I sit in a circle
nú a línupka  línupka nú  línupkan
í a línupka  línupka í
pí a línupka  línupka pí
we sit in a circle  nád a línupka  línupka núd  línupkaná
á't a línupka  línupka á't  línupkát
sha a línupka  línupka sha  línupkash

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 tíí'ma núsh I feel hungry, which shows only one irregularity, that of forming its distributive as tetíí'ma instead of títíí'ma. The plural is formed as in the intransitive verbs, and although the distributive form is more expressive tíí'ma ná'lsh, ná'lsh, shash may be used also.

Paradigm of tíí'ma núsh I feel hungry.

Declarative mode.

Present tense:

I am hungry: tíí'ma núsh, nísh
    núsh a tíí'ma  tíí'mansh
    tíí'ma nísh
    nísh a tíí'ma  tíí'mansh
    tíí'ma písh, húnkésh
    písh a tíí'ma

we are hungry: tetíí'ma and tíí'ma ná'lsh, ná'lsh a tetíí'ma,
    ná'lsh, ná'lsh
    ná'lsh a tetíí'ma
    tetíí'ma ná'lsh, ná'lsh
    ná'lsh a tetíí'ma
    tetíí'ma shash
    shash a tetíí'ma
THE U-INFLECTION.

Preterit tense:
I was, have been hungry tīā' ma mūsh hūnk; tīā' mansh hūnk.
we were, have been hungry tētīā' ma, tīā' ma nā'lsh hūnk.

Future tense:
I shall be hungry tīāmāpka mūsh.
I shall be hungry tīā' ma tak mūsh (Mod.).
we shall be hungry tētīāmāpka, tīāmāpka nālash.
we shall be hungry tētīā' ma tak, tīā' ma āk nālash (Mod.).

Conditional mode.
I may be hungry tīā' mat mūsh.
we may be hungry tētīā' mat, tīā' mat nālash.

Imperative and exhortative mode (wanting).

Participles and Verbals (used in the sense of an active verb).
tīā' mantko, tētīā' mantko hungry or hungering, 90, 12.
tīā' mash, tētīā' mash the condition of being hungy.
tīā' masht, tētīā' masht having been hungy etc.
tīā' muk, tētīā' muk for being hungry, 95, 13.

A few verbs in -a, like mā'sha to be sick, are using forms derived from verbs in -i. Cf. the “I-inflection.”

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: gātpna to arrive; gātpna to arrive at a distant place. Cf. Suffix -u.

Verbs following the U-inflection add the usual inflectional suffixes, as -ūga, -ōta, -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; gátpnúňk for gátpnúňk; 
támenú to travel; tamenótka to return from travel; támenúng for támenúng, verbal causative.

Class No. 2: mémuatko or mémuťko camped in the prairie; héshkuank
or héshkunk betting with each other; sháťuank or siiťunk 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. álähia and
aláhi, 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 gi'nk, gi'n for gi'ank, gi'an existing. The -i is elided,
however, in the verbs ending in -úli (-óli) and in -péli (-p'li, -pli), as follows:

gatpampélí to return home; gatpampalank, not gatpampélianank.

wetólí to fall down; wetólank, not wetólank or wetólink.

Of classes 3 and 4 the following instances may suffice:

má'sha to be sick; mášhtko, mášhtko sick, suffering.

núta, v. intr. to burn; untís the fact of burning.

shnúta to dry by the fire; shnútětko parched, dried.

spekpélá to squint; spekpélítko squinting.

shnawakítko wearing a necklace, from shnawáka, has to be explained as
a contraction of its longer form, shnawákash gítko.
The verbs following this inflection terminate in -al or -la, and were originally verbs in -ala (not -åla). 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 patkalnáipka, 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.*

pátklunk rising; pátklatko risen.

*Verbals.*

pátkalsh gé-u my rising; núsh pátkalshít after I had risen; pátkaluîsh gé-u my previous rising; patkalúga, pátkéluk, pátkluk in order to rise; patkalóta while rising; pátkaltí for the purpose of rising; pátkalshtka on the point of rising.

The distributive form is inflected in the same manner.

The verbs in -la, -shla re-instate the short a before -l when suffixes beginning with a consonant are appended, vocalic suffixes producing no change from the paradigm of the verbs in -a. Example: spúklishla to erect a sweat-lodge.

*Participles.*

spúklisháltco 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 -Àna); the same phonetic laws control it as the previous inflection.
The only difference from this lies in the circumstance that in some verbs in -n, -na the n is deciduous, while in others it maintains itself through all the verbal forms. To these latter belong those verbs which have a simple form besides the form in -na: húdsha to run, húdshna to run to some distance; gukà to climb, guknà to climb some way up, etc.; also the verbs originally ending in -ma, as gasáktchnà 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 verbalts 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 pá-n I ate, have eaten; nú a húnk pápan.
nú a pá-napka I shall eat; nú a pápa-napka.

Conditional mode.
nú a pá-t, pát; nú a pápat.

Imperative mode.
pán i! pán át! d. pápan i! pápan át!

Participles.
 pá-nuk, pähn Kl., pá-an, pá'n Mod.; d. pápânk, pápân.
pátko eaten, consumed; d. papátko.

Verbals.
pá'sh, pâsh; d. pápâsh.
pá'sht; d. pápâshht.
pá-uish; d. pápâ-uish.
pá-uk, pa'-uga; d. páp'uk, pap'uga, papâga.
pa-óta, pa-úta; d. pap'óta, pap'úta, papóta.
pátki, pátgi; d. papátki, papátgi.
pá'shtka; d. pápâshtka, papâshtga 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.
wina, shinja to sing; d. wiwa, shnisha.

Even in the derivatives of the verb shinja the dropping of the -n occurs: shnínála to sing repeatedly; d. shnishnála.

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. kléklá and kléklána.

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; génpka, génpélí, génpkash (for génapkash).
hútña to run some distance; hútampka, hútampélí.
stíltchna to report; stíltchampélí, stíltchámpkam etc.

This nasalization is also observed in the inchoative verbal suffix -tämpka 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 túngantko obtaining by chance, obj. case túngámpkash; tilmántko flooded, obj. case tilmámpkash (with others to be found under suffix -antko), although there are no verbs túngna, tilmána, but only túnga, tilluna. 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 only 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:

\[ \text{gé'tak, gá'tak, at ká'tak so far, enough, in Modoc kánktak: used as a verb in the sense of to stop, cease, quit.} \]

\[ \text{Tsúi nat at gá'tak after this we ceased (fighting), 24, 3; tehín at nat at gá'tak ndání táménotk so I, when we quit (fighting) I had returned (from there) three times, 25, 2. kánktak shípele kteég' i! stop cutting bread! Cf. kánktak gi'n wawálkan sitting down quietly, 34, 13; lit. "doing just so much as sitting."} \]

\[ \text{hi-i tók down, on the ground (emphatic); verbified into: to sit or lie down. In 34, 11, hi-tók at corresponds to the English "down with ye and be still!”} \]

\[ \text{ká'tak, d. káktak truly; kátak and kátak gi to tell the truth. At káktak píla! tell ye nothing but the truth! The Modocs have kána, katchán, and kána tehék for truly, certainly, surely.} \]

\[ \text{lé wák, lé wak ka-ú, lá' uk ga-á to be undecided, irresolute about something; tsúi nat lé wak ka-ú, or tsúi lá a nat wák ka-ú then we were quite undecided what to do, 21, 18; lá nat wak galdsawí-a! we do not know whether we should approach or not! 22, 2; lé hái né mish nen ú'k! I do not know how to call you! (Mod.) where nen stands for to call and ú'k for wak. The Modocs also say: ká-i wak, ká-i uk gá-a, or simply uk gá-a, wak ká-a. These particles are placed in connection with a verb (né-ulža) in 22, 12; 65, 1, 2.} \]

\[ \text{nén, oral particle referring to what is or was said or heard, is sometimes used instead of shéshatko thus named, or shésha, álža to give name: nen Ašíshish tehé ha! shall I call you Aishi? nént nént (for nen át)! call me thus! right so! (Mod.)} \]

IV.—DERIVATION.

Although the Klamath language can be considered to be built up rather upon analytic than upon synthetic principles, there are two departments in
VERBAL DERIVATION.

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 anaph-
esis, 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. Suf-
fices 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 in-
fection of verbs suffixes only, no prefixes, are employed.

Verbal derivatives are formed from all the four species of roots dis-
cussed 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 wë'nya, e. g., when applied to more than one subject, means to die, like k'lek' (used for one subject), but its real meaning is to stretch the legs.

A few suffixes, like -a'ga, -tka, -a'ita, 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 392 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:

nâ'sh nú mish nê-i tâla I pay you one dollar (in the form of one note).
 nú mish pâpkaâsh úya I give you a club.
léwash nú lúya hû'nikâsh I give him a play-ball.
tûma nú mish ânku yáni I give you many sticks or clubs.
lâ'p léwash nú mish pêwi I give you two play-balls.
wâtsag nú kshiya mâlsh I give a dog to you.
lû'gs nú hûn spun hû'nikâsh I gave or transferred a slave to him.
âmpu i tchiya mish you give me water.
tehulêks nú tehulêya hû'nikâsh I give him meat.
iwam nú skâya mish I give you whortleberries in a basket.
pála-ash nú shuí mâlsh I give you bread on a plate.
THE SUBSTANTIVE NOUN.

shewána mű mälsh tála, wátsag, lũgs, ámũ, tehulēks, íwam, pála-ash

I give you money, dogs, slaves, several cups or pails of water, several pieces of meat, a quantity of berries, bread.

Form or exterior is described not only in the verb, but in the noun also in the sentences following:

lútish mű lútža I pick a berry, round fruit,

utísh mű utža I pick a long-shaped fruit.

liiash tnyä'ga the fog lifts.

liiash lidshna 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, nomina verbala, and we are free to consider them as verbal forms or as nouns, though, in English, substantives will render their meaning more accurately than any verbal form. In the substantive of the Algonkin languages the verb character is more apparent.

The grammatic categories which we distinguish in the Klamath noun are case, gender, and number (in the form of severalty). But gender becomes apparent only in the substantive and a few pronouns; severalty is not distinguished in a portion of the pronouns and substantives. Case alone appears in all the four species of the noun.

In regard to the classification of the various kinds of substantives, I intend to use the same terms as the English grammarians. Substantives are either concrete or abstract; the concrete are either generic or specific.
Proper names and names of species will be included in the specific class; collective nouns mainly belong to the class of generic terms.

As regards derivation, a majority of the substantives are derived from the same bases which form verbs, by means of the universal noun-making suffix -sh (-ash, -ish etc). The prefixes occurring in substantives are identical with those occurring in the verb.

I shall consider the morphology of the substantive under the following headings: (1) Gender; (2) Absolute and distributive form; (3) Inflection for case; (4) Derivation.

1. 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 phi in the objective case when it signifies fat, grease; but used as the proper name of a person, it forms Ph'ash: shléa lyinr, though a quadruped, has no form shléash, neither has yuhú buffalo: hú túm yuhú luddlish 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 Nahuaatl by the objective incorporated particles te-, th-, teth-. The prefixes relating to shape, as ksh-, i-, ta- (t-), n- 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 Tsimé 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 severally, 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 tút is one tooth or many teeth, d. tütat each of the single teeth or each
collection of teeth; pétch the foot, a foot, one foot, or the feet, feet, many feet, d.
pétpatch each foot, each pair of feet, each pair or lot of pairs, or lot of feet;
tápaŋ 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 de-
finite objects. The numeral ná'dsh, ná'sh means one, d. námash every single
one, and sometimes corresponds to our indefinite article. If quantity or
number has to be specified, a numeral or adjective will serve the purpose.
Thus duality is indicated by lápi, lá'p two, lápuk both; plurality by any
numeral above two, or by túmi many, tumiąga 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; búnânish drinker, d. bubânnish;
kish untruth, liv, d. kíkish.
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.

múlmëkli, generic term for wild ducks and geese.

múmuatch ears, both ears, the hearing apparatus; ná-ighstani or ná’šh múnuatch one ear (Mod.).

tatáksni, obj. case tatáksiash children; wéšash 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.

líhashuaks men, husbands, and each man or husband.

láaktiví chiefs of a tribe, and each chief.

shishamuoks relatives and each relative.

shishuAga girls and each girl.

titsga-aga 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, lžélzatámašn harness, nánashgish butcher, nákánatúsh fetlocks, shtchishtchággesthuish trotting-horse, shtoshtotish gopher, vuschú chest, wáchch 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 tími 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. Kii'm fish rarely takes the d. form kékiám, and such terms as kōl, a species of bulbul, iwam berry, shmáyam bristle rarely use their distributive form as collectives. To this series belong terms like kshuksha-gash grease of animals, lūk seed and marrow, kēl-ush sand, lózash roe, múshmnush cattle, pāla-ash flour (pāla-ash liklatko loaf of bread), shàpêle flour, shūgga-i sugar, tehikémen metal, iron, copper etc., wē'sh ice.

Some nouns indicating a homogeneous solid or liquid mass, like ámpu water, kē' sh snow, shtie pitch, resin form a-ámbu, kékēsh, shtishtie.

4. The terms of relationship in -p (-ap, -ip) for the larger part reduplicate only the suffix into -ishap to indicate separation; 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-apshúna (all from the Shasti language); Bóstin American, d. Bobóstin; kápo coat, dress, d. kákpo; mitash leggings, d. mívash; stǐkshui shoe, boot, d. stishakshui; tāla dollar, money, d. tatāla.

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. 467

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 disyllabic 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, -zēni, -na, -ēni.

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 -ma are of rare occurrence, -tka, -ksaksi etc. will be found chiefly in substantives of the inanimate gender.

Klamath shows a large number of other postpositions than case-postpositions, mainly of a locative signification, which are connected with substantives. They differ from the case-postpositions, because (1) they keep their accentuation and thus appear as independent words, and (2) they can be placed, at the speaker's option, before or after the noun they govern. They never coalesce into one word with the noun.

The only direct case, or casus rectus, is the subjective case, otherwise named "nominative"; all others are oblique cases. A vocative case cannot be said to exist, and the subjective case intonated on the last syllable will answer for it, especially when followed by the interjection tő: tidsí mukā'k! or tidsí mukā'k ē! O that nice baby!

Many words taken from English or other languages foreign to Klamath inflect like those of Klamath origin for case and for severality: Bōshín, ipshúná, lám, mítash, shō'p, tá-uni.

Up to this point we have considered only the simple form of nominal inflection, by which a case is formed by one suffix or postposition only; but Klamath also possesses a composite inflection of the absolute and distributive noun, since some of the cases can assume the functions of the subjective case and form inflections for themselves by means of other case-suffixes and case-postpositions. These polysynthetic nominal forms do not exceed the number of three suffixes or postpositions, and thus the inflections may be classified as binary and ternary ones. The case-suffixes capable of forming new substantives in this way are: -ash, -am, -ti, -ēmi; and the case-postpositions, -i, -kši, -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. 469

A majority of all the Klamath substantives preserve throughout their case-inflection the final sound which they possess in the subjective case. Those which do not conform to this rule are some nouns in -sh (-s) and -p (-ap, -ip): they drop this final consonant, or place a vowel between the ending and the case-suffix. Substantives ending in -u (-o) and in -i (-e) frequently insert the semivocalic w or y between the two. Substantives whose subjective case ends in -am, -lam have this ending unchanged through all cases, except those mentioned on page 476.

Instances of these changes are as follows:

pé-ip daughter, obj. péya, poss. péyalam.
p'tíshap father, obj. p'tísha.
c'dhash milk, breast, poss. c'dsham.
látchash lodge, house, poss. látcham, cf. 77, 4; loc. látchashtat, 83, 3.
páishash cloud, poss. páisham.
túpakship younger sister, obj. túpakshash, poss. túpaksham.
teháshish skunk, poss. tehásham.
kálo, kálu clear sky, loc. kalówat and kalówashtat.
ktá-i stone, rock, instr. ktáyatka and ktá-itka.
káko bone, instr. kakówatka.
lépuinsh (for lépuinash) frying-pan; instr. lépuinatka.
nép hand, instr. népatka (as if from népa or népash).
pétch foot, instr. pétchtkatka and pétchaikatka.
shúlp, shólp soap, instr. shúpatka.

In the possessive case, the nouns terminating in -a, -ä, -e assume the suffix -lam instead of -am, while the others, following either the vocalic or consonantic inflection, take -am. Thus all the diminutives in -ága, -ak, -ka, -k show -lam in their possessive case, and this is even found exceptionally in kailiu feather-mantle, fur-dress, poss. kailiulam. Thus we inflect:

kó-e, kó-a toad, poss. kóalam.
skúle, skuíla lark, poss. skúlelam.
tála dollar, money, poss. táalam.
watchága, watchag dog, poss. watchágalam.
Nouns in -wash, -watch show in their oblique cases a synizesis of the -wa into -ū, -ū aside of the regular form:

páwatch *tongue*, poss. páwatcham and pá-ūcham,
waíwash *white goose*, poss. waíwasham and waíwo'sham.

Abbreviations of case-suffixes and of case-postpositions are very frequent, especially in rapid conversation. Thus we observe -tk, -t for -tka, -ta, -at, -t for -tat, -a for -am, -ām for -či, -āńi, -žiń for -čińi, -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: -čińi.
possessive: -am.  transitional: -na.
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 nomina actoris and agentis, or nomina actionis and acti. Cf. Suffixes, pages 323, 339, 362, 368.

But there are many other suffixes than -sh capable of terminating substantives, for almost every sound which can close a word can also terminate a noun in its subjective case. We have seen that the nouns in -p and a few of those in -sh drop these endings when they become inflected; a few nouns, as pāta, mpātash mitt, 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.:

shūks crane, Shūk-amtch Old Crane of mythic fame.
p'tishap father, p'tish-lush 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, -'sh. This case therefore corresponds to the accusative and to the dative case of the classic languages, sometimes to others of their cases besides. In its origin it is nearly identical with the suffix of the subjective case -sh (-s), and in this regard we may recall the fact that some of the Romance languages have formed their subjective case from the Latin accusative: hominem (Portuguese) from hominem man, rien (French) from rem thing; in German we have Namen, Same, 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,*
shawedshash *wife* in the subjective and objective cases, while the northern
or Klamath Lake dialect oftener shows hishuaksh' and shawedsh, 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 sub-
stantives only as designate *persons and quadrupeds,* and in rapid conversa-
tion or narrative is sometimes dropped even in these: cf. wáitch for wáitchshash *horse,* 127, 9; híhassuaksh Móatuash, for híhassuakshash Móatuáshash *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 tchipashsh in
146, 3 (instead of tchipash) is exceptional.

Diminutive nouns of the animate class, except when designating per-
sons, do not append -ash in the objective case, whether mentioned in archaic
texts or not, nor do the terms for relationship ending in -p (-ap, -ip). As
instances we mention only mantchakash *old man,* mukaksh (also mukak)
*babe,* to which may be added: watchághash *dog.*

Túpakshash *younger sister* forms túpakshash, because it is usually abbre-
viated 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. Wásha
chipmunk does not change in the objective case, though we would expect
wáshlash, 110, 8. 9.

Examples of direct object expressed by -ash or its abbreviations:

a. Persons and quadrupeds:

Títak máklaxhash křúpka *Títak slapped an Indian.*
má'tchga nú hún hishuáklash *I hate that man.*

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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.

nū'sh nū lůgshla snāwādsh I captured one female, 20, 1; cf. 95, 8.
wēwanuish kā'igema K'mukāntchish the wives did not recognize K'mukāntch, 95, 10, and Note.

tehéwash idʰípka he kicked an antelope, 126, 7.

Shū'kamteh Shāshapamtehash shnūdů'wa ámbutat Old Crane doused Old Grizzly in the water, 123, 3, 4.

hī' teh'illo'yága lů'k shiúka ámka táslatch if a young man killed a grizzly bear or a cougar, 90, 19.

b. Objects of the inanimate order:

nēp hůshngə to shake hands.

kiá'm hūkal, yuhú lůlə to scoop up fish, to kill buffalo.

wudúľpka Shū'ksham tehů'kši she struck Crane's leg, 123, 2.

pi unk shnóka yúkiaŋ he caught a mocking-bird.

shnepɛ'pumunuk vunaká m'ná in order to beguile his son, 94, 10; cf. 95, 8.

Aışisham sh.nameitish shnúka he took away Aışish's garments, 95, 7.

shu'nsh sha tutiks m'náləm they sang their dream-songs, 65, 20.

wēwanuish nū'tak stī'-ila the women gather nū'tak-seed, 148, 6.

tehḵemən mpámptish blacksmith, lit. "iron-beater."

nū'sh tilansnɛ'psh, species of orl, lit. "twisting the head."

c. Objects of the inanimate gender when occurring in songs and mythic stories:

nē-tulga pāplišash gi'tki gi'g he caused a dam to come into existence, 94, 5.

kā'ileš shutolən after creating the earth, 125, 1.

kō'shash ká-a nū pūnlūntūnma I am pecking hard along the pine-tree, 162, 2.

shlēwishish nū tilutaksnůla breath I am emitting, 157; 45.

lū'luksash nū shkutiya I wrap flames around me, 154; 8.

Examples of indirect object expressed by -ash or its abbreviations:

a. Persons and quadrupeds:

shápi nū lěkkiash! tell your general! 40, 3.

E-ukshiki'shash pēlpeliash ká-i shamá-ulí he did not want to work for the Klamath Lake Indians, 35, 18; cf. 35, 11.

Bōsht'mash shítko tehía to live after American customs.
teheléya nú hún mauchálašk shápèlè I give bread to this old man.
shapiya m'na p'gísha she said to her mother.
nú a wáetchash ámbu húshpamma I give water to the horse to drink.
kú-i kaishmúlì at lúlzágsh they would not uncover (the lodge) for the bear-
cubs, 120, 17.
Mó'dokishash ktheúnksh papálla they stole the rails from the Modoc In-
dians, 35, 21.

b. Objects of the inanimate order:
páwash kédsha aitžáménušh kòl the páwash-root grows smaller than kòl,
148, 7.
stíya nji'-uliga láki pitch trickled down on the forehead, 97, 1.
ná'poks ai nú tashulùìla I pass my hand over the disease, 155, 21.
spúlí lápni illólash to imprison for two years.
túnepnì waitash wòksalsha they gather lily-seed for five days, 74, 7.
áwalues sha skéna they row over to the island, 74, 14.
a n'š pláiwash shtílta he sent me after the eagles, 101, 15.

c. Objects of the inanimate gender when occurring in songs and
mythic stories:
húk lali'ga Tùhù'shash it remained sticking upon Mudhen, 97, 1.
pi táplalash tpì'wa he gave orders to the boon, 132, 2.
yénash a-i ni shléwish wíta I, the wind, am singing about the yèn-fish,
165; 6.
mo-ówe ktheúldshlash hù'tuan the mole leaping upon the bat, 127, 5.
Tchékaksh mba'íshaksh yíyuzoga lúłpat to Blackbird they pushed arrow-

3 Possessive case in -am, -lam.

This suffix is always pronounced short (-äm, -lám), and it takes the
accent in composite cases only. In Modoc it is often pronounced -ém, -lém,
or still shorter, -äm, -ám. The longer form, -lam, is the original one, but
occurs only in nouns terminating in -a, -á, -e, though there are a few in-
stances of other vocalic suffixes taking -lam also: kaflin, poss. kaflinlam
feather mantle, as if derived from a term kaflíwa. The suffix was originally
THE POSSESSIVE CASE.

locative, as may be inferred from its being related to the suffixes -ala and -lama, 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, kōlta wēas 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: sziba a bird species, widshiša lacustrine reed, for szipam, widshipam (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.
kōlta fish-otter, poss. kōltalam and kōltam.
watchágga dog, poss. watchágalam and watchágam.

Cf. also wawa tutúksh car-war, instead of wawákasham tutúksh.

A curious fact worth noticing is that the Molala language of northern Oregon marks the possessive case by the same suffix, -am, and so does also the Pit River language of northeastern California. The possessive suffix -nmi, -mi of several Sahaptin dialects of the middle course of Columbia River seems related to it. The Maidu dialects of the Sacramento Valley mark this case by the suffix -ki.

1. The possessive case in -am, -lam corresponds to several of our English case-prepositions. Usually it has to be rendered by our of the genitive (or, better, genitive) case [油田piowatzt;Gevityn], and then forms a possessive case corresponding to the Saxon case, -s, in the father's work, the mother's care, which is sometimes turned into an adjective. Examples:

kōkelam páluish former bed of the river.
máklaklam wáksha Indian moccasins.
tálalam wázoksh money-purse.
Pāmpiam, Lātsam pé-ip the daughter of Pāmpi, Lātchash, 77, 1. 4.
tehéwam (or tehé-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. nǐl wékša (above), tehiliks skúlelam the young of a lark, 100, 8; cf. 100, 5, 9, 18.

2. The case in -am, -lam corresponds to our for, to the benefit of, and is then intended as a dativus commodi, answering sometimes to a possessive, sometimes to a dative case.

Skúlelam i'-ammash wewilína beads were left over to Marten, 111, 2, 3.

kī'kitak kshún wúsłunusliam 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: Tehiktchikam Lupatkuelatko, 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, -čč'ni, -kshi. Among the nouns which assume this suffix to form composite inflections are: terms (a) for fruit-bearing trees and shrubs, sometimes of other plants also and of their parts; cf. pū'shžam. Here the possessive case must be considered as an elliptic form, caused by the omission of āńku, tehčlash, tká̱p, 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 ta- (in -tat), and originally both referred to objects standing erect, as men, animals, trees, etc., the suffixed -i pointing to location on, upon something. Nouns
in the -ti case usually precede the substantive which they qualify. By rapid or neglectful pronunciation, -ti often becomes -t, -at: tatáki'amati and tatáki'am't, tatáki'amat about children, padsháyamat made of the manzanita bush.

The various uses of this suffix are:

1. It refers to a location on, upon, at: a sticking upon, resting on or against, a connection with, a belonging to. It is often used interchangeably with the case in -am, -lam; but the difference is this, that -ti points to something sticking or sitting upon an object, but not necessarily connected with it, -am to an object essentially belonging to some other object, or considered as a product of it.

- áunutii or áunam tehikass the bird of the forest.
- yáitii or yainalam tigga'ga mountain quail.
- ýákitii stílash basket-string.
- ýákiti wókash stání (gi) lily-seed fill the basket.
- ìsal'amáshití lunmash pond-lily seed put in long sacks.
- náuktii shútshí pálla to steal everything in the house.
- shaigati, d. shashigati shláph sh 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 genitive case, exactly corresponding to French de bois, de fer, d'or, etc.

- pápakshí box shutank they make a coffin of lumber, 87, 2.
- tokiti midsbó horn-spoon, horn-ladle.

On account of this "genitive" function, the -ti case may also be used adjectively, as in: pókshti, tupéshti, which correspond to our turbid, maddy; ápú tupshtii maddy water. Either -ti or -tat figures also as -t in the adjectival suffix -tkú, 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 wáti'tii, or "knife-material," has finally come to signify iron, steel, metallic substance, wire, metal.1

1Cf. káká kli wáti'tii "yellow metal"; gold, copper; pálpali wáti'tii "white metal"; silver, silver-plated ware.
Poko bucket has likewise formed poko'ti bucket-metal, tinned sheet-iron; ânkutí tree, ânkutí wood-substance.

3. In the phrases and sentences following, a purely partitive function is found inherent to the case in -ti:

\[ ndshikl'za ãmputi a\ drop\ of\ water. \]
\[ ká-i gitánish ãmputi bùni!\ do\ not\ drink\ of\ this\ water! \]
\[ ná'ím at hán káilatí kchéńksh papálla ye\ have\ abstracted\ rails\ upon\ our\ land,\ 35, 10. \]
\[ lú'k shewúna sháplashti stáyantí to give\ away\ seeds\ from\ a\ full\ seed-paddle. \]
\[ kudshí shlinshlíwa kái'antí the\ mole\ throws\ up\ earth;\ lit.\ “some\ of\ the\ earth.” \]

4. This case-suffix has an additive function in the following instances:

\[ kó'ktoks topíni kíí'm g'é-u shnukstí gi this\ is\ the\ second\ fish\ I\ caught. \]
\[ snáwedshga gínłìa lélùidshíshti a\ girl\ born\ after\ the\ father’s\ death. \]

Although these are instances of verbals, they may illustrate the use which is made of this suffix in substantives also. Cf. the numeral túnepanti in 111, 1, and Note to it, p. 116.

5. The suffix -ti may also correspond to our preposition about, concerning, on account of, and then assumes a causal function in verbals as well as in substantives. It is then often replaced by -tat, q. v.

\[ Sháshítiamti húdshá shashálkia they quarreled\ about\ a\ Shasti\ Indian. \]
\[ wel'克斯hti i hémökanka you\ speak\ about\ an\ old\ woman. \]

6. We find it occurring in some local names of the Klamath country, as in Ki-uti, Ktá-iti, Layánshtí, Shnawáti, Súngde (Símántí), perhaps also in Kúmbat, Túlkat, 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, -àtka, -àt, and when nasalized, as -utka: tómi many, tum-ántka through or by the many. In the “List of Suffixes” -tka also appears as a terminal forming verbs.
1. The primary function of -tka, which is also the most characteristic and most frequently occurring, is that of forming an instrumental case, thus corresponding to with, by means of, by the aid or help of, through. All the other functions of -tka are reducible to the idea of instrumentality. Its use is almost entirely restricted to nouns of the inanimate order.

pákshtga lákpeks shuyéga he lifted ashes with (his) pipe, 14, 6.
shikenikishka yutetámpka they began to fire with pistols, 14, 6.
wátehatka (and wátehat) hushó’telma to ride on horseback.
kakó’atk sakatk skii’ntsna to sew with a bone-awl.

Connected with a passive verb, it stands for -am in:
tumántka shute-nápka lakí the chief shall be elected by the many, by the majority, 90, 3.

2. A locative meaning, resulting from the instrumental one, appears in sentences like the following:
núshtga túpka to stand on, upon one’s head.
gatchéshiktka géné to pass through the brushwood.
shütűtka wáte nútna to drive horses on the road.
nü géné ámputka I go into or through the water.

3. A temporal function corresponding to that of the case-suffix -é’mi, which is more of a verbal character and is chiefly appended to verbs, appears in the following nominal forms:
yimashiktka while the north wind blows, 155: 16, 24.
gélóla sha shewátzastka they dismounted at noon, 19, 10.
gáptsatka, téjowatka 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 tátá where, there, and this is a reduplication of the pronominal radix ta, as tú’t, tútta is of tú: cf. tátá, tú in Dictionary. It also appears in the form of -ta, -t, -at, -ut, or is suppressed altogether, as in
kāila, for kālataq upon the ground, earth. When -tat appears as -ta, it is not always easily distinguished from the abbreviated -tala, -tana; when as -at, it will be remembered that -ti and -tka, -atka abbreviate in the same manner. The form -nt may be a transposition of -tu, or an abbreviation of -ntat; in each case the -n 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 kāmat back. The sound -t in the adjectival suffix -tkia 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 mūlk wá worms live in wet ground.
welwashtat nū tchalika I sit here by the water-spring, 173; 5.
ktäyat gítko staying in the rocks
kä’sh meya shaigatat they dug ipo-bulbs on the prairie, 109, 1.
kahuśshat nū tehuchuá I am croaking up in the sky, 162; 4.
kladshat tehč-u gshikla an antelope lay in the clearing, 126, 6.
suí-ushtat takeléas 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 ginátaq on this side of, guníkshtant on the opposite side of.

In several proper names of localities -tat has assumed the function of a subjective case:

É-ushtat Tule or Modoc Lake.
Kōketat Lost River; any large water-course.
THE LOCATIVE CASE.

The form -ut we find in:

lu'lpút p'gishap kikaunéga the mother applies (the hands) to the eyes, 21, 6.
Pánút a wákínsh ké'dsha red paint grows on the pín-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 húl'he the mole ran into (its) den, 127, 5.
Ktáyatat (or ktáyat) tpulí he drove (them) into the rocks.
Wá'ch ktc'húntat núle he drove the horses into a corral, 127, 9.
Gú'mpèle látsashtat he returns to his lodge, 83, 3.
Wétólí lál'í'shtat nád we slid down the slope, 21, 15.
Ká'la (for ká'latat) kiwalapíta to push sidewise over the ground, 190, 11.
Tchpinutat ítpa they bring (the corpse) to the burying-ground, 85, 4.
Skinákshat shewán'í! pay what you owe! lit. “pay into, upon (your) debt!”
Tá'nk í wá'tchätat pái'wi? how much did you pay for the horses?
Sésa'nú tch'ník wá'tchätat they sold them out there for horses, 20, 19.
Nú wá'tch shpú'ni ktc'haklúk tálatat I gave a horse to repay the money I owed.

In the passage 60, 11 we find snawí'dshash where we would expect í skú'ktanáp'k snawí'dshtat you can give in payment for a wife. Cf. page 482.

3. Our suffix further stands to mark a motion out of or from an object, a driving or going, moving, throwing away from, a falling, rolling or dripping down from.

Tu'shkansha kúmétat (two) ran out of the care, 122, 4.
Ká'ltat gatpúmpèle he returned down upon the ground, 101, 20.
Shuhú'lulea lá'tchashtat to jump down from the lodge, 118, 10.
Shtchgapí'le ko'shtat to unhitch from a pine-tree.
Pu'kámpèle ladshéshtat he threw (them) out of the lodge again, 109, 9.
Am'pu a tíla lá'tchashtat water drips from the house.
Tchék'éli nút'á'sna psí'shtat blood flows from the nose.
Wá'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. huikinsha to run away from, ktulódsha 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.

- tinua wéshat to fall through the ice.
- wéshat yikasha to spear through an ice-hole.
- kóketat gákua to cross or ford a river.
- shápsash nú hiáshat shléa I see the moon through a fog.

5. There are a few instances where -tat is used in a temporal sense. In these we find -tat appended to derivative nouns, in which the former concrete signification is still apparent as well as the abstract one. The few examples are as follows:

- guizakshágíshat at the home-leaving season, 148, 19.
- smayéshtat when the rain is over.
- tinóluléshtat at sunset.

6. The suffix -tat occurs also in the sense of our preposition about, concerning, on account of. In this acceptation it is entirely like -ti, No. 5, and can alternate with it.

- génta kíiíata sháshapšélía to narrate myths about this world, cf. 94, 2.
- ká-i i gitá spú'kle-nápí snawéshat, hishuákshtat, wéshat you shall not sweat there (in mourning) for a wife, husband, or child, 142, 16.

7. Illative case in -zéni.

The suffix of this case is -zéni, which frequently becomes abbreviated into -zéne, -zén, -zén, -kén, and usually has the accent upon the syllable -zé. This composite suffix contains gént, gin, or kén, a demonstrative pronoun and adverb, referring to objects in close proximity to the speaker, the pronoun referring to inanimate things in preference to animate beings, and the particle i, hi here, right here, here on the ground, or in the lodge. The
THE ILLATIVE CASE.

483

The initial g of the suffix was changed into z or k for the purpose of referring the noun, to which -ženi is appended, to that suffix more closely than the mere g (in gén) could do it. The suffix also shows analogy with the verb gén to go away, start, because -ženi and gén are both formed from the same basis, ge, ké.

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 -žéni, -žen employed in the sense of to, toward, into:

nāt Shāštžéni gén we went to the Shasti country.
shiáshma tinólishžéni. tinéžishžéni he removed them to the west, to the east side of, 39, 17.
shiulkižžéni idshma to remove somebody to the reservation.
nā ne-ulakgishžéni gátpa we went to the council-ground, 33, 5.
sa saikān (for saigažéni) gén they went to the field, 107, 2.

(2) This suffix marks stay, rest, sojourning, or location at some place, in a tract or country:

kléwidshmank wewcash tehšishžéni leaving her children in the lodge, 118, 3.
awahashžéni on, upon, at the island.

It also enters into the composition of the adjectives nákushžénkni living near a log-dam, 132, 6; Tchakžénkni, 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 Kawamžéni Eel Spring, Lakáwashžéni at the Slate Rock, Shāštžéni the Shasti country, Tchakžéni at the Service-berry Grove, Saikān Thompson's Marsh, Waptashžéni Pond Outlet.

(3) An instance of a temporal function of -žéni is found in the song-line: i-umeksžéni a yulina 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 -tama, -ksaksina, and then is often shortened to -n. It also stands in the subjective case of a few nouns, as lemúna bottom etc. Cf. List of Suffixes, under -na.

kantsoks nish tú'-una Lémaikshina, kái Yainakshina káyaktgi shápi!  
tell them not to pursue me around Shasta Butte (nor) toward Yáneks!  
40, 3. 4.
kiidúksaksina lë'kshktsa gá'-ish hi'k right upon his chin that ball took the  
skin off; 30, 5.
ngak-ksaksina sli'ksga they came near wounding him on the skull, 21, 17.
ngashksaksina shë'm he was shot in the bowels.
kidsa ámbutat lemunána to dive to the water's bottom.

The suffix -na occurs, e.g., in the particles: hátaktina by that spot, múna  
down below, pláina upward, túina, tú-una around, tuána, tuán Mod., at all times,  
tína once, tzúlamma to the west.


The suffix -ëmi, -ëmi, -hëmi, abbr. -ém, -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 perfor-  
mances belonging to certain periods of the year only. While the tem-
poral suffix -i appended to verbals refers to incidents occupying a short  
lapse in time only, -ëmi points to periods, epochs of some length, seasons,
This suffix can also stand as a subjective case in the sentence and form a composite inflection, as appears from the following instances:

átu lulalkshé'ni gi now it is time to go to bed.
guizakshé'migshita at the home-leaving season, at exodus-time, 148, 19.

This temporal suffix is observed in:

i-umá'ni, i-umám in the whortleberry season; from iwam whortleberry.
kishé'ni, kisám at sunset.
kshuné'ni in the haying season.
kolalshé'ni, vuksalshé'mi in the kal, in the pond-lily season.
mehíashe'mi, me'mii in the trout-fishing season.
shishukshé'mi during the fight, battle, war.
skó-éni and sko'hshéni in spring-time.
tánkt gatpamapkshé'ni at a future time.
temololi'ni after the wild-plum season; from temolóla to finish collecting wild plums.

tsáals-lé'ni at salmon-time, 16, 16; from tchialash 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, -zi, -í, -shí, -ksaksi; besides this it forms verbal suffixes mentioned in List of Suffixes. From its primary signification *upon the ground* have developed those of *within, at home, in the lodge, for one's or another's benefit or disadvantage, and the temporal one when, at the time when.* In rare instances -i alternates with -é.

1. Used in a *locative* sense, -i means *inside of, in, within, at,* when appended to substantives designating cavities or hollows (the floor of the Indian lodge often forms a cavity), inclosures, and also to names of localities. It is found suffixed to inanimate nouns only, and to the pronouns gíuni, huní, huki.

stékipshi at the door, entrance.
tehí'shi inside the lodge, habitation.
wáshi in the hole, cavity, den, lodge.
Yámśi (for Yámash-i) at the North Wind’s lodge, home.
Yáukčam Láši at the Eagle’s Nest.
Lgúm Ā-ushi at Coal Lake.
Wálamsi at Rogue River Butte.
Witámáwtsči where the old Black Bear was.

Ā-ushmi, an island in Upper Klamath Lake, is also pronounced Ā-ushmē: cf. Sundē for Shúmti, Sámti, 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. Shewatzūlši in the afternoon shows the -i appended to a nomen verbale also. The suffix -i in ličzi, ličze in the evening has to be regarded as a locative, not as a temporal suffix, since ličzi 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 hinui, 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 Aishishk’s lodge, 96, 23) and the postposition -i. This word kish is also the verbal indefinite of gi to exist, to be,¹ and we also find it, though in various functions, as a nominal derivational suffix. In Klamath -kshi appears in various forms, mostly unaccented: -kshi, -gshi, -ksh, -gsh, -ksi, -ks, -gs; in Modoc as -kishi, -gishi, -ksi, -gshi, -gsi.

This case-postposition frequently assumes the function of the subjective case, in local names especially, and with the adnominal suffix -kni appended forms tribal names or nomina gentilitia: E-ukshikni máklaks Klamath Lake Indian, and others. It is found to fulfill two functions only—that

¹ Compare the Modoc phrase: hátokt nish a gishi 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).

Câmbiamgshi in General Canby’s tent, 39, 11; cf. 38, 6, 7; 41, 8.
K’laushálkpash Yaina-ágá gishí shellual they fought upon the Sand-covered Hill, 43, 12 (Mod.).
kô’shikshi by or close to the pine tree.
ktáikshi, ktáiks by the rock, at the rock-ledge.
lâkiamkshi at, in the chief’s lodge.
ne-álákshgishi hushtánka he met them upon the council-ground, Mod.
(contr. from ne-ulákghish-gí’shi; cf. Dictionary, page 239); 33, 2.
watságaksi where the dog lives.
welékamksh at the old woman’s lodge.

Names of localities formed by -kshi:
È-ukxí the country east of Upper Klamath Lake; Yáínakshi Yónks; Meláikxi Mount Pitt; Moatawahmknshí kóke Pit River in California; Ná’wapkshí Goose Lake, Wúksalksh Pond-lily place; also the two mythical places Aishishamksh and Léémé-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 shulshámkshi gát’pa 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:

shùshotankishámshi gát’pùmpélán having returned to the Peace Commissioners’ tent, 40, 6.
mažlákshámkshi gát’pùntki to come to the Indian camp, 40, 23.
A parallel to this grammatic structure are the Latin verbs of *placement* (ponere, collocare etc.), which are construed with *in* and the *ablative* case, although they are verbs indicating motion.


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 lakiamkshi means *in or at the chief's lodge*, but lakiamksaksi *just where the chief sits or stands, sat or stood.* Used as a subjective case it may append postpositions, though we have only the instance of the case-suffix -na. The accent usually rests upon the syllable -ksa-. The terminal -ksaksi appears chiefly in connection with parts of the animal body, terms of topography, local names, and other narrowly circumscribed areas. While -ksaksi, -kshakshi, -ksaks seems confined to the northern or Klamath Lake dialect, the form -ksíksi, -kshíkshí, occurring in *local* names, appears in the Modoc dialect as -kshi gishi in the same function. Another form with -n- in the first syllable embodies a temporal relation to the past; cf. Grammar, p. 255.

Instances of the -a- form:

- ktaiksaksi, kō'shksaks *right by the rock, pine.*
- ni tehi'wishksaksi pléntant gi *I was above their former camping-place,* 22, 1.
- kčál'iush ish ikčhi e-ushksákshi! *get me some sand at the lake!*
- sa shniksho'ílza mağłaksáksi they made them dance in the presence of the *Indians,* 20, 10; cf. 20, 11. Cf. also 21, 17; 30, 5.

Avalokáksaksi at the Little Island.

Kokáksaksi, Koká'ksaks at Little River, 19, 7; 20, 13.

Tchpinúksakshi at the Burial Ground.

Welékag Knúkleksaksi at the Stooping Old Woman.

Instances of the -i- form:

- Ya'nakshi-gishi' at Yáneks, Mod., 36, 9.
- Kawankshi'kshí at the Eel Fishery.
THE DIRECTIVE CASE.

Nakóskiks at the Dam or River Barrage.

Vulkshi-gishi' at Cottonwood Creek, Mod., 38, 6. 7.

Instance of the -u- form:

Slankoshiksú'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 -C'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. Tala, in the d. form tatála, also occurs as a word for itself: right ahead, straight out, and, correctly.

A derivative of it, tihak, d. tátálik, has the same adverbial signification. The adjective plaitalantni is formed from the locative case of plaitala upward, skyward. The substantives múat south and yéwat east are originally abbreviations from múatala and yéwatala.

ámputala kayáhía to cut off from water; ellipsis for “to preclude from going to the water”, 42, 20.

É-ukshitala toward the Klamath Lake settlements.

hátaktala toward that spot; túshtala? in what direction?

yámatala northward; contr. from yamat-tala.

ktátalala wigá' gína sha they went a short way into the rocks.

lalálashtala on, through both flanks, 156, 32.

lupitala castward; cf. lupitaláni eastern.

tzálamtala westward; the west portion of Oregon.

This terminal is frequently abbreviated into -ta, -tan, 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 mít'ntana drawers.

- gē'kshtana, abbr. gē'kshta on this side or part.
- gūnitana, abbr. gūnit an, gūnita on the opposite side.
- kraitana on the side of the stone, rock.
- m'nàlamtana látchash close to their lodges, 90, 9.
- Nāi'wápksh yámakstan along the north bank of Goose Lake, 31, 7 and Note.
- pipélantana from opposite sides, on two sides.
- wáshitana beside the den, by the excavation.

COMPOSITE NOMINAL INFLECTION.

Many of the agglutinative languages possess the faculty of forming composite cases by using oblique cases as subjective cases and appending to them the other case-suffixes. Transformed in this manner, these new-formed substantives can be inflected like other nouns. The Klamath language is able to form composite inflections of this kind, in other nouns as well as in the substantive; but here and there this sort of inflection does not go through all cases, but is rather incomplete. Some of these binary case-compounds can be used again as subjective cases, and in this quality they may form ternary compounds, which of course do not occur very frequently, but follow entirely the laws of this language. This polysynthesis in case-suffixes seems quite extraordinary to those accustomed to languages with simple case-suffixes, but it is in no way stranger than the polysynthesis 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: tuhuštala toward the cool; rarely, if ever, with -tka.

The possessive case in -am, -lam most frequently of all turns into a subjective case, and connects itself with more case-endings than others. The possessive ending is supplanted by -ti, for -am could not stand twice in the same noun. When used of persons and things, -am becomes connected with all the purely locative case-endings except -i.

The partitive case in -ti connects itself with -am, -tka.

The temporal case in -ēmi connects itself with -kshi.

The inessive case in -i connects itself with -tala, -tana.

The adessive case in -kshi is found connected with -tat, -žēni, -na, -tala, -tana.

The emphatic adessive case in -ksaksi may append the suffix -na.

The locative cases in -žēui, -tala, -tana do not append any nominal endings, except derivational suffixes, whenever they form adjectives: nakošžē'ni staying near a river-dam; tutashtalikšini 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'nutchapkamkšihzi ni at, toward the old man's lodge.

gnižaksliš'nishtim (for -tat) at the time of the annual exodas, 148, 19.

Shasti'amkštalat toward a Shasti Indian's lodge.

p'leńtant tchiwišišaksas at their former camping-place; perhaps for -ksáksi sham; cf., 22, 1.

wewalekšamkšhzi ni where the old squaws live.

PARADIGMS.

CONSONANTAL INFLECTION OF SUBSTANTIVE.

<table>
<thead>
<tr>
<th>Paradigm</th>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjective case</td>
<td>pshish, psi's nose</td>
<td>pshipshaw each nose</td>
</tr>
<tr>
<td>Case</td>
<td>Objective</td>
<td>Possessive</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td><strong>Objective case:</strong></td>
<td>pshi' sh nose.</td>
<td>pshisham of the nose.</td>
</tr>
<tr>
<td><strong>Possessive case:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Partitive case:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Instrumental case:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Locative case:</strong></td>
<td></td>
<td></td>
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<tr>
<td><strong>Iitative case:</strong></td>
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<tr>
<td><strong>Transitional case:</strong></td>
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<tr>
<td><strong>Temporal case:</strong></td>
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<td></td>
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<tr>
<td><strong>Inessive case:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Adessive case:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Emphatic adessive case:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Directive case:</strong></td>
<td></td>
<td></td>
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<tr>
<td><strong>Juxtapositional case:</strong></td>
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</tbody>
</table>

### Absolute Form

- welékash *old squaw*
- tůhush *madhen, coot*
- sháplash *seed-paddle*
- sháplash *paddle*
- sháplashtka *paddle*
- sháplashtal a *paddle*
- sháplashtana *paddle*

### Distributive Form

- wéwaleksh *(not in use.)*
- sháshaplash, sássaplash
- sháshaplash
- sháshaplash
PARADIGMS OF SUBSTANTIVES.

wewalékshťi
wewalékshami

wewalékšhtka
wewalékshźę̄ni
wewalékshamkšźę̄ni
wewalékšamkšhi
wewalékššáksi
wewalékšhtala

Absolute form.

wā́sh, wāsh excavation. shéllualašh war. wā́cht hорse.
wāsh shéllualašh wā́cht
wāsham shéllualašham wā́chteham
wāšhti shéllualašhti wā́chtí
wā́shtat shéllualašhtat wā́chtat
wā́shtka shéllualašhtka wā́chtetka
wā́shna (ʔ) ————
washźę̄ni shéllualshźę̄ni ————
wā́shi ————
washksáksi shéllualshgíšhi (Mod.) shéllualshšáksi (KL.)
washhtala ———— wā́chtala
washhtana ———— wā́chteana

Distributive form.

wāwāsh shésháluašh wā́wácht
wāwāsh shésháluašh (inflected like the absolut
wāwasham shésháluašham e form, but rarely
wāwashtí shésháluašhti used.)
wāwashtat shésháluašhat
wáwashtka  shéshalualshhtka
wáwashma (?)  
wawashze'ni  sheshalualshze'ni
wáwáshi  
wawashksáksi  sheshalualshksáksi (Mod.) 
wawashitala  

<table>
<thead>
<tr>
<th></th>
<th>Absolute form.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tút</td>
<td>tooth.</td>
<td>lák</td>
<td>hair.</td>
<td>nép</td>
</tr>
<tr>
<td>tút</td>
<td></td>
<td>lák</td>
<td></td>
<td>nép</td>
</tr>
<tr>
<td>tútam</td>
<td></td>
<td>lákam</td>
<td></td>
<td>népam</td>
</tr>
<tr>
<td>——</td>
<td></td>
<td>láktí</td>
<td></td>
<td>néptí</td>
</tr>
<tr>
<td>tútatat</td>
<td></td>
<td>láktat</td>
<td></td>
<td>néptat</td>
</tr>
<tr>
<td>tútat</td>
<td></td>
<td>lákitka</td>
<td></td>
<td>népatka</td>
</tr>
<tr>
<td>——</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>——</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tutksáksi</td>
<td></td>
<td>lák'ksaksí</td>
<td></td>
<td>népksaksí</td>
</tr>
<tr>
<td>tút'tala</td>
<td></td>
<td>láktala</td>
<td></td>
<td>néptala</td>
</tr>
<tr>
<td>——</td>
<td></td>
<td></td>
<td></td>
<td>néptana</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th></th>
<th>Distributive form.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tútat</td>
<td>lálak</td>
<td>nénap</td>
<td>ptéwishap and</td>
<td>pteptéwip</td>
</tr>
<tr>
<td>tútat</td>
<td>(not in use.)</td>
<td>nénap</td>
<td>ptéwisha</td>
<td>pteptéwa</td>
</tr>
<tr>
<td>tütatam</td>
<td></td>
<td>nénapam</td>
<td>ptéwisham</td>
<td>pteptéwam</td>
</tr>
<tr>
<td>——</td>
<td></td>
<td>nénaptí</td>
<td>ptéwisha</td>
<td>pteptéwa</td>
</tr>
<tr>
<td>tútatat</td>
<td></td>
<td>nénapatat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tütat'kka</td>
<td></td>
<td>nénapatka</td>
<td>ptéwisha</td>
<td>pteptéwa</td>
</tr>
<tr>
<td>——</td>
<td></td>
<td></td>
<td>ptewishamzé'ni</td>
<td>pteptewamzé'ni</td>
</tr>
<tr>
<td>——</td>
<td></td>
<td></td>
<td>ptewishamkši</td>
<td>pteptewamkši</td>
</tr>
<tr>
<td>tutatksáksi</td>
<td></td>
<td>nénapkšaksí</td>
<td>ptewishksáksi</td>
<td>ptepte-aksáksi</td>
</tr>
<tr>
<td>tütat'tala</td>
<td></td>
<td>nénaptaala</td>
<td>ptéwishamtaala</td>
<td>ptéptewamtaala</td>
</tr>
<tr>
<td>——</td>
<td></td>
<td>nénaptana</td>
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</table>
### Vocalic Inflection of Substantives

**Absolute form.**

<table>
<thead>
<tr>
<th>Substantive</th>
<th>Base Form</th>
<th>Inflected Form</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>ámbu, ámpu</td>
<td>káko</td>
<td>ktá-i, ktái</td>
<td>rock, stone. Shásti. Shasti</td>
</tr>
<tr>
<td>ámbu</td>
<td>káko</td>
<td>ktái</td>
<td>Shástiam</td>
</tr>
<tr>
<td>ámpuam</td>
<td>kákowam</td>
<td>ktái-í, ktái-í</td>
<td>Sháshtiamti</td>
</tr>
<tr>
<td>ámputi</td>
<td>káko-uti</td>
<td>ktái-utat</td>
<td></td>
</tr>
<tr>
<td>ámbutat</td>
<td>kákwatat</td>
<td>ktái-atat, ktái-atat</td>
<td></td>
</tr>
<tr>
<td>ámbutka</td>
<td>kákwatka</td>
<td>ktái-atka</td>
<td>Shástitka</td>
</tr>
<tr>
<td>ampuźé'ni</td>
<td>——</td>
<td>kta-izé'ni</td>
<td>Shashtzugé'ni</td>
</tr>
<tr>
<td>ampuksáksi</td>
<td>kákoksaksi</td>
<td>ktái-iksaksi</td>
<td>Shastiashtála</td>
</tr>
<tr>
<td>ámbutala</td>
<td>kákotala</td>
<td>——</td>
<td></td>
</tr>
<tr>
<td>ámbutana</td>
<td>——</td>
<td>——</td>
<td></td>
</tr>
</tbody>
</table>

**Distributive form.**

<table>
<thead>
<tr>
<th>Substantive</th>
<th>Base Form</th>
<th>Inflected Form</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>á-ampu</td>
<td>kákgo</td>
<td>ktáki</td>
<td>túmi Shásti</td>
</tr>
<tr>
<td>á-ampu</td>
<td>kákgo</td>
<td>ktáki</td>
<td>(plural) etc.</td>
</tr>
<tr>
<td>á-ampuam</td>
<td>kákgowam</td>
<td>ktáktiam</td>
<td></td>
</tr>
<tr>
<td>á-amputi</td>
<td>kákgowam</td>
<td>ktáktiam</td>
<td></td>
</tr>
<tr>
<td>á-ambutat</td>
<td>kákgowatat</td>
<td>ktáktitat</td>
<td></td>
</tr>
<tr>
<td>á-ambutka</td>
<td>kákgowatat</td>
<td>ktáktatat</td>
<td></td>
</tr>
<tr>
<td>a-ampuźé'ni</td>
<td>——</td>
<td>ktaktizé'ni</td>
<td></td>
</tr>
<tr>
<td>a-ampuksáksi</td>
<td>kákgoksaksi</td>
<td>ktaktiksáksi</td>
<td></td>
</tr>
<tr>
<td>a-ámbutala</td>
<td>kákgotala</td>
<td>ktaktitala</td>
<td></td>
</tr>
<tr>
<td>a-ámbutana</td>
<td>——</td>
<td>——</td>
<td></td>
</tr>
</tbody>
</table>

**Absolute form.**

<table>
<thead>
<tr>
<th>Substantive</th>
<th>Base Form</th>
<th>Inflected Form</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>skúle, skúli</td>
<td>káila</td>
<td>watchága, watcháka</td>
<td>dog.</td>
</tr>
</tbody>
</table>

1 Signifies “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>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>käílash</td>
<td>wátechagš</td>
<td></td>
</tr>
<tr>
<td>skúlelam</td>
<td>käílalam</td>
<td>watchágalam</td>
<td>tíalam</td>
</tr>
<tr>
<td></td>
<td>käílanti</td>
<td>watchág’ti</td>
<td>tíati</td>
</tr>
<tr>
<td></td>
<td>käílatat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>skúletat</td>
<td>käíflant</td>
<td>watchágátat</td>
<td>tíatat</td>
</tr>
<tr>
<td></td>
<td>käíflat</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| skúletka |            |            | tíatka    |
| skuležů’ni| käílazů’ni | watchagžů’ni |          |
|         | käílaksi   |            |           |
| skuleksáksi | käílaksáksi | watchágksáksi | tiaksáksi |
| skúletala | käílatala | watchágtala | tíatala   |
|         | käílatana  |            | tiatana   |

Distributive form.

skúsk’le, skúsk’heli, käkáíla  wa-utchága  títa
skúsk’le  (rarely used)  wa-utchága  (not used)
skúsk’lelam  wa-utchágalam
skúsk’letat  wa-utchág’ti
skúsk’letka  wa-utchágátat
skúsk’lezů’ni  wa-utchagžů’ni
skusk’leksáksi  wa-utchagksáksi
skúsk’letala  wa-utchágtala

IV. DERIVATION.

There is considerable analogy between the derivation of the substantive and that of the verb, although that of the latter is more complex. Indeed, the most frequent of the substantive-forming suffixes are also found in the nominal forms of the verb, like -ash, -ish, the preterital formative -ish, and various forms of the verb gi: -kish (-gish, -ksh etc.). Four principal modes of forming the substantive may be set down, as follows:
1. *Derivation from a verb* with all its prefixes and derivational suffixes, adding to it only a substantive forming suffix. Ex.: kîtechash and kâtechaksh from kîtechash.

2. *Derivation from a noun* through addition of a substantive-forming suffix. Ex.: kâilash from kâila.

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.: vûn from wûn, wûn.

4. *A verb becomes a substantive* without any other change save that of assuming case-suffixes. Ex.: vûni.

Of these different modes of derivation, the first is the one which forms *nomina verbalia,* the origin of which need not be discussed here at length, as it would be a mere repetition of the derivation of verbs. Some of the longest substantives belong to this class, as hishtilankanke-ôtkish hoop as a plaything; shuashulaliâmpkish 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 wîtiti metal, from wîti 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.: kâ'k male organ, from kâka; ktechak mother of pearl shell, from ktechâk, ktechâla; shké grey hawk, from skêdhatko; skêl marten, from
skélya to become dusky; shlé́dší wild hemp, from shlédszs; stáp flint-stone, from stápka; tchák service tree, from tchaggaya.

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: ginshka slope, il’ka scraper of stone, iwala top or end, isha funeral, kinyátp'na angle, corner, nénish remains, pála and pálash liver, pala dry season (pátask is spleen, milt), skó, skóa and skó'sh spring season, yumí and yumásh 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 *klikuga nu* *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 *tidsh nu húshlta I am in good health,* *haste* by *hurred, 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 *húshkanksh thought, mind,* or by *tidsh shepelpélátko, sháyuaksh sagacious.* For *soul* and *life* there is but one term here and in many other Indian tongues: *breath* (húkish) like Latin *spiritus,* from *spirare* “to breathe.” *Friendship* would be expressed by *to be friendly,* *to be or become friends.* Absence and *presence* are rendered by the pronouns *kéliak* or *nég,* Mod. *núg,* *absent,* *kéku the one standing before me or you,* *lái ki to be gone,* etc. Our idea of *substance* can be expressed by *tuá something,* by the verbs *gi, wá to exist,* or by special terms for each substance, as enumerated in Dictionary, page 671. *Color* has to be replaced by the adjectival name of the color referred to, as the language has no other substantive but *shnéluash,* which means *dye-stuff,* *coloring matter.*

The abstractions which this language can readily express are mainly of that kind which we call sensations, and form the nearest approach to concrete terms. Thus we have:

- háshataksh *perforation.*
- kpápshash *taste* (of tongue).
- kteháškash *splendor.*
- lnshúshlsh *warmth.*
- ndéchetkish *blushing, shame.*
- netnlžish *government.*
- néluklsh *law, rule, sway.*
- shalatchguálash *junction.*
- shênolakuish *promise.*
- túnénash *noise.*
- tía'mísh *hunger.*
- témísh *ill-omen.*
- ténlaksh *law, rule, sway.*
- yámkaamptch *lazy* and *laziness.*
- kátaksh *cold, chilly,* and *low temperature, frost.*
- kélpoksh *hot and heat, fever.*

Many English abstract terms have to be expressed in Klamath by adjectives or verbal adjectives, which then assume the function of substantives:

- aishishtchi *beautiful* and *personal beauty.*
- kátaksh *cold, chilly,* and *low temperature, frost.*
- kélpoksh *hot and heat, fever.*
litchlitchli *powerful* and *power, strength.*
nkililtko *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 -ptch'i 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. hishuātchzash *husband,* then *male, man,* originally "one who associates, consorts with."

íwam *berry, juice-berry,* originally "whortleberry."

ktchá̱k *marine and fresh-water shell,* originally "mother-of-pearl shell."

stina'sh *lodge, house,* originally *lodge made of bent willow-rods,* which signification it retains in the northern dialect.

wânënaksh *snake* in Kl., really applies only to the *black spotted snake,*

the most frequent snake-species in certain localities.

welčkash *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, tehíkass, and aquatic birds, mui'makli, which are called after their color mixed from blue and gray; but kíi'm is a truly generic
term for fish. No real term exists for animal, quadruped, and plant. Trees are called ánku by Modocs and Klamath Lakes, kó'šh by Klamath Lakes (really “pitch pine”); shrubs are ánku also; weeds, and other plants growing near the soil, tehélash, “stalk”; all the grasses tehélash, and kshú'n “what is carried on the arms.” Various terms are used to describe fruits by their form: iwam, Ibiika, 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;1 -ia is possibly another diminutive suffix. No special suffix forms exist for the formation of augmentative, intensive, or enhancive substantives.

3. The names of persons and personified beings.

These are not sex-denoting, and if sex must be pointed out, it is done by adding the terms for man, boy, woman, girl, etc. Neither is the gender marked in the pronoun by special pronouns, and Klamath has this feature in common with many other North American languages. In regard to derivation several classes may be distinguished, some of which possess special suffixes.

a. Substantives naming a person as engaged in some act at the time being: nomina agentis. Derived from verbs by means of -sh, sometimes by -ank, -an, and standing in the absolute, unreduplicated form.

b. Substantives naming a person represented as the performer of an action, generally of a repeated or habitual action: nomina actoris. Derived from verbs by -ash, -ish, -ótkish. Nomina agentis, when changing from the absolute to the distributive or reduplicated form, become nomina actoris.

1 Other instances of substantives with duplicate diminutive endings are paishkaga little cloud, an nkashkiiaga betty, if this stands for nkashka-ága, transformed by vocalic dissimilation.
c. Substantives indicative of provenience, nativity, tribal descent, or origin of persons or personified beings: *nomina gentilitia*. They are originally and simultaneously adjectives, with the endings -kish, -kni, and -wash.

d. Substantives expressing the degrees of relationship by blood or marriage, in the descending and in the ascending line: *nomina affinitatis*. Formed by the prefix p- and by the suffix -p (-ap, -ip), a few by -sh; they exhibit two modes of forming the distributive or plural number. They are in fact *verbs*, and this explains it why in some of the oblique cases they are not inflected; only the subjective, the possessive and the postpositional cases have the case-suffixes of substantives.

e. Proper names of persons, male and female: *nomina propria*. No special mode of derivation exists for deriving these names from their parents' or some other appellation, though the name of the father is placed after that of the child (e. g., Wawáliks Skaititko) in exceptional cases. Mixed-blood descent is indicated by t'alammi half, or by the suffix -aga. Steamboat Frank was called so after his mother, and the children usually get no names before they are able to speak. Many male Indians have more than one name—one given in early years, the others referring to their occupation or to some other circumstance. The personal names of the two tribes often depict the bodily qualities of their owners very drastically, and would make an interesting subject for a separate treatise. Some of them are diminutives, others binary and ternary compounds or embodying whole phrases, and a few are borrowed from languages foreign to Klamath.

4. The names of animals.

Though often difficult to trace to their true origin, these are frequently *nomina agentis*, as ndúkúish, a species of hawk, from ndú'ka to hit; or they are *nomina actoris*, and then are often formed by distributive reduplication, as munúna-támmunish a mole-species, from támúni. The numerous onomatopoeic forms which occur in so many bird-names, as túktukuash, wauwash, may be classed as *nomina actoris* also. Butterflies are mostly called by reduplicative names, as ké̱p̱kap, walwilēkash, wékwak, from the motion or position of their wings, and it will be observed that in the majority of lan-
Names of animals are formed by reduplication. Names of some burrowing animals are formed with initial nu- (cf. mūnā deep down): mūū woodehuck, múknaga field-mouse, mú-ùné male, mú'nuk generic term for mice and the other smallest quadrupeds. The suffix -aga, -ak designates the young of animals, but often applies to specific animals on account of their diminutive size: washla-ága, walzáthaga, 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 lákí: male dog, lákí wátsaga; male dog pup, lákíng wátsaga; male horse, lákí wáits; male deer, lákí wíhle; young male deer, lákíga wíhle or wíhlag lákíng; male eagle, lákí yāižal. For the female two terms are in use, one of which, ndsílo, is applied to the domesticated quadrupeds only: female horse, or mare, ndsílo wáits; female dog, ndsílo wátsag; female puppy, ndsílag wátsag. The following are either names of birds or of wild quadrupeds: female cat, ngúlo, kúlo púshish; female deer, ngúlo wíhle; female eagle, kúlo yāižal; female black bear, wílám kúlo; her young, wílám kuluak; shaízhish gúlu (cf. 163: 16); female lizard, kía kúlu; the female kals-bird, kálsam kúlo; female wolf, kái'ntchish gúlu. We also find, in 163, 9: kú-e welékaš the old female frog or toad, and tikága for the male of the mountain quail, q. v.

There are very few animals whose males have a name differing from the females. The female of the shké-hawk is called špírím, and the term Shášlapsh, Shášlapantch 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, cat, pup, brood are rendered either by wé'ash offspring, wé'ka (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 tzá-ush, not watchága, for this means dog; wíhlagá stands for young antelope, instead of tehéwaga, and in fact means young deer, young fawn; cf. wíhla in Dictionary, page 485. Táwalsh young quadruped refers to certain animals only: vínam táwalsh elk one year old. When the offspring of animals is referred to whose names end in -aga (cf. above, this page), an adjective for little (ndshékani, kitckhání) is
placed before the name. Lelédshi and its diminutive leledshiága refer to the young of mammals only. Cf. lilhanksh, in Dictionary.

To the names of personified animals, occurring in the mythic stories of the two tribes, is appended the adjective âmtchiksli, 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 Brain for bear, Reginhart, reward for fox, Isengrim for wolf, Raminagrobis (French) for cat, etc. Terms of this description, which I have found to exist in Klamath, are all more or less mythological, as follows:

lúk grizzly bear: Sháshaph, Sháshapamteh, Lúkamteh; lúkaga grizzly bear cub: sháshápka.
wánáka little silver fox: mbaúbáiwash (the “howler”), kenkatslatuash, kenkapshlií li, ndundólatuash.
tiggeága quail: takága.
yáužal white-headed eagle: shkú’shki.

With these we may fitly compare pshe-utíwash, the archaic term for màklaxs people, human beings, which occurs in mythic stories only.

5. The names of plants.

Trees, shrubs, grasses, and all vegetal growths bearing edible fruit or berries, are very generally named after their products, and the names are derived from them through the suffix of the possessive case: -am, -lam. The noun to be supplied after this suffix, to make the phrase complete, ánku, tkáp, tchélash, is, except in a few cases, elliptically omitted, so: kpókam gooseberry bush, for kpókam ánku, kpók being the gooseberry. Even the white oak, húdshnam, is called after its acorn, húdshai.
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. Wókash, mū’t, mū’tak, designate the plants as well as their seed. Welč’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. lelč-ushain, 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. gulk-maks, kenawat, něwai, skáwanksh, shle’dsh, vílalksh, 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 -štiksh (-útksh, -účh) or -ksh, q. v.

c. Parts of the human and animal body are formed chiefly by means of the suffixes -ash (-atch), -p, -u (-o).

d. Topographic nouns—viz., terms for rivers, hills, prairies, woods, districts, sites, lakes, settlements, towns, etc.—are formed by -sh (-ash, -ish) and -ksh, -l̓jish; proper names of places, sites, hills, etc., by -kshí, -z̓é’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, -e’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:

múnish wúshmúsh shiiiga sha they kill a large ox; cf. 42, 2; 112, 21.
atúsh kő’sh guká húk he climbed a tall pine tree.
wátsag nú’músh wawákash gitk fox-hound, lit. “dog having long ears.”
yánamish pil má-i pin they eat only the lower (part of the) tall reed.
pálpalish (or pálpalsh) shlápsh gitkó having a white flower.
litchlitchlish steínash gitkó strong-hearted.

If a distinction was made between the two genders, the above adjectives would, except in the first example, appear with the suffix -ni, -li. But another suffix, appearing in this and in other cases, is -a: túma tuá gitkó possessing many things. It will be considered further on.

II. ABSOLUTE AND DISTRIBUTIVE FORM.

The distributive form derives itself in the same manner from the absolute as in the substantive and the verb. It is applied in the same manner and inflected by the same case-suffixes and case-postpositions as the absolute is, under stated restrictions. Whenever reduplication occurs, it may occur in the noun and in the adjective, or only in one of the two; in the latter case, it is usually the adjective which assumes the distributive form.
Even among the enclitic, unaccented adjectives there are some that will assume the distributive form; they resume their accentuation whenever they become joined to a noun showing this grammatical form.

lúč púpashpúsh tkani (gi) the seeds are blackish, 146, 3,
kéládsh mímátehñá tehli lálkáya the kéládsh-berries grow blue, 146, 9.

III. INFLECTION FOR CASE.

The adjective inflects for case in a shape not very different from that of the substantive, and in both we find forms of the simple and of the composite declension. Some of the cases do not occur in every substantive, and still less so in every adjective; the paradigms will clearly show this. The linguistic principle effecting alterations like these is that of *agglutination*.

Klamath has a double inflection of the adjectives in -ni, which may be compared in some respects to the one observed in German. Of this double inflection the shorter one is an abbreviation of the longer, showing the syllable -én- 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 ketchkamíwash o' gisht wéngga (Mod.) mother (and) father died when he was young, 55, 20.

náš shuìsh sáyuaks hú'ntcha kálak a song having pointed him out as relapsed; lit. “one song having discovered that he is of the kind called relapsed”, 72, 3.

yámnašptehú hú'loks Aishisham, Wánákalam káki'kli hú'loks the fire of Aishish was purple-blue, that of Silver Fox was yellow, 99, 3.

láp shúlshesh mú'mení, sánísh tchish lápí ndshekáne of gaming sticks there are two thick ones, of skin-covered sticks two slender ones, 79, 2.

Not in every instance does the principle of agglutination unite the adjective closer to the substantive than the English language does; but
when this occurs one or the other loses its case-sign, and in a few instances both will lose theirs.

A.—Both nouns retain their suffixes in the following instances:

K'la-ushálpkash Yaina-ága gishi at the Sand-covered Hill, 43, 12; cf. 56, 4.
kídsha ntechékawayant kshu'nat it grows on small grasses, 148, 5.
Łuk shewána sháplashlí stáyantí to give away seeds from a full seed-paddle.

Múlíshta ko-ídshántala káílátala káílpa'shtala I am descending to the wretched, the burning land, 173; 2.

Nduuné'ntch wéwanshistsh yánnash shewánsí to three (of his) wives he gave necklaces, 96, 9.

Ká-i gitánish ámpulí búnú! do not drink of this water!

Pú'ka a sá ktáyátat két'pokshísh 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:

tádshántala káiła into a good country, 39, 2, 40, 15.

Skétígshta vushó slhin he shot (him) in the left breast, 42, 10.

Ká-i púpa'shpú'shih gísthü liela 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.

Kinkáu smó'k gi'tk they have a spare beard, 90, 5; cf. 90, 17.

Únísht wáttash during four days, 75, 14; cf. 88, 4.

génta káílatat about this world, 94, 2.

Pálpal tehú'le'ksh gi'tko person having a white skin, 55, 4.

Pálpáli watsí'tka upon a white horse, 183: 22.

Mú'ni lákía'sh nésht 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).

-a (pronounced short) occurs in some oblique cases of the adjectives in -ptchi, -mtchi, -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.

atųyā'n'am welčkshamkshi at the tall old squaw's lodge.
atųyā'n'ʃ welčkshashtala 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:

<table>
<thead>
<tr>
<th>Terminals of substantive:</th>
<th>Terminals of adjective:</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 (-ləm)</td>
<td>-am (-ləm), -nti.</td>
</tr>
<tr>
<td>-tì, -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>-zêni, -amzêni</td>
<td>-sh, -nt, -ä, am (-ləm).</td>
</tr>
<tr>
<td>-ć'ni</td>
<td>-ntka, -ntk, -tk.</td>
</tr>
<tr>
<td>-amkshi</td>
<td>-am (-ləm), -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 -in-, -en- between the stem and the case-suffixes, while the other inflects the word without this insertion. Examples of this are:

   ketchkāni small, young: obj. ketchkanēnash and ketchkan'sh.
   lapukni (abbr. lapuk) both: obj. lapukēnash and lapuksh.
   númi large, great: obj. nuyā'nash (for mučiēnash), múnish, múateh.
   ndāni, ndānīni three: obj. ndamēnash and ndānash.
   nānuk (for nānukni) all, whole: obj. nānukēnash and nānuk.
   tunēpni five: obj. tunēpā'nash and tūnīpa.

The longer form may stand without any substantive accompanying it; cf. hûnikēnash tunēpā'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 atūni long, tall forms atūnēnash and atūnēnash, the -y- being inserted only for euphony, and so with others ending in -ni.

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.

   E-ukshikni, obj. case E-ukshikishash.
   Mō'dokni and Mō'dokish, poss. case Mō'dokishan.
   Wālamskni and Wālamskish, obj. case Wālamskishash.

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.

kālīant wāshash in the absence of the prairie-wolf, 105, 3.
Mā nāk'llīpsh (for nāk'llīpkash) tī'wīsh the quickly-rushing waters, 94, 5.
Gēmp'cha māk'lahkashash persons of that description; cf. 186; 54.
PARADIGMS OF ADJECTIVES.

kó-idsha skù’ksh a wicked spirit, 127, 13.
palpālīsh shìl’k’hi’učžan hoisting a white flag, 14, 2.
tú’n nú büt’ksh gishàltko rich in all kinds of property.
liwàtkul sìmuhashtat húnkant they raised him up in that nest, 101, 13.
khé’lanté ké’-ishtat when no snow was lying on the ground, 57, 21; cf. 41, 10.
wí-ukayant khèläufthamat on the low khù’dsh-芙ishes, 146, 8.
taktaklánta kàilatat upon level ground, 43, 29.
náyant waitashat on one and the same day; cf. 56, 7.
géntka lúldam this winter: géntka páta this summer.
gaptechétka týalampáni about the middle of May, 36, 7.
géntka skóshé’ni during this spring.
nà’d’shash shëlluálshgishi 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 -ì, -ni may remain throughout unchanged: -ptchi, -dshi usually change into -ptcha, -tcha, -dša 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 -ì, -ni may be syncopated into -I’sh, -ù’sh, -n’sh, -ns, just as it is done in the substantive.

Following are completely-inflected paradigms of adjectives:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>taktáklí shlápsh red flower or flowers.</td>
<td>taktáklí shlášlapsh each red flower.</td>
<td>taktáklísh shlášlapsh</td>
</tr>
<tr>
<td>taktáklísh shlápsh</td>
<td>taktáklísh shlášlapsh</td>
<td>taktáklísh shlášlapsh</td>
</tr>
<tr>
<td>taktáklíam shlápsham</td>
<td>taktáklíam shlášlapsham</td>
<td>taktáklíam shlášlapsham</td>
</tr>
<tr>
<td>taktáklaunti shlápshhti</td>
<td>taktákláunti shlášlapshhti</td>
<td>taktákláunti shlášlapshhti</td>
</tr>
<tr>
<td>taktáklauntk shlápshutka</td>
<td>taktákláuntk shlášlapshutka</td>
<td>taktákláuntk shlášlapshutka</td>
</tr>
<tr>
<td>taktáklaunt shlápshatat</td>
<td>taktákláunt shlášlapshatat</td>
<td>taktákláunt shlášlapshatat</td>
</tr>
<tr>
<td>taktáklish shlápshha’ni</td>
<td>taktáklish shlášlapshha’ni</td>
<td>taktáklish shlášlapshha’ni</td>
</tr>
<tr>
<td>taktáklaunt shlápshksáksi</td>
<td>taktákláunt shlášlapshksáksi</td>
<td>taktákláunt shlášlapshksáksi</td>
</tr>
<tr>
<td>taktáklish shlápshhtala</td>
<td>(or taktákláunt shlášlapshhtala)</td>
<td>taktákláunt shlášlapshhtala</td>
</tr>
</tbody>
</table>
512 GRAMMAR OF THE KLAMATH LANGUAGE.

Adjectives in -ni.

**Absolute form.**

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>atíni kō'sh</td>
<td>a-atíni kō'sh</td>
</tr>
<tr>
<td>atí-án' sh, atíni-kō' sh</td>
<td>a-atíni, a-atíni-kō'sh</td>
</tr>
<tr>
<td>atíyá'nam, atíč'nam kō' sham</td>
<td>a-atíyá'nam kō'sham</td>
</tr>
<tr>
<td>atíyanti kō' shti</td>
<td>a-atíyanti kō' shti</td>
</tr>
<tr>
<td>atíyantka kō' shtka</td>
<td>a-atíyantka kō' shtka</td>
</tr>
<tr>
<td>atíyant kō' shtat</td>
<td>a-atíyant kō' shtat</td>
</tr>
<tr>
<td>atí' nsh kōshžé' ni</td>
<td>a-atí' nsh kōshžé' ni</td>
</tr>
<tr>
<td>atí' nsh kōshkáksi</td>
<td>a-atí' nsh kōshkáksi</td>
</tr>
</tbody>
</table>

The **distributional form** of the adjective is here conjugated with the **absolute** of the **substantive**.

The cases omitted in the following paradigm are the locative in -tat, -at, which does not occur in names of persons except when used instead of -ti; and -ksaksi, which in personal names must be affixed to other case-endings.

**Absolute form.**

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>múni láki</td>
<td>múni láki</td>
</tr>
<tr>
<td>muyá' nash, múni- lákias</td>
<td>múni- lákias</td>
</tr>
<tr>
<td>muyá' nam láki- am</td>
<td>múni- nam lákiam</td>
</tr>
<tr>
<td>muyá' nam láki- anti</td>
<td>múni- nam lákianti</td>
</tr>
<tr>
<td>muyá' n'ka láki- nka</td>
<td>múni- n'ka láki- nka</td>
</tr>
<tr>
<td>muyá' n' sh, múni- lákiashtála</td>
<td>múni- n' sh lákiashtála</td>
</tr>
</tbody>
</table>

**Distribution form.**

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>múni láki</td>
<td>múni láki</td>
</tr>
<tr>
<td>muyá' nash, múni- lákias</td>
<td>múni- lákias</td>
</tr>
<tr>
<td>muyá' nam láki- am</td>
<td>múni- nam lákiam</td>
</tr>
<tr>
<td>muyá' nam láki- anti</td>
<td>múni- nam lákianti</td>
</tr>
<tr>
<td>muyá' n'ka láki- nka</td>
<td>múni- n'ka láki- nka</td>
</tr>
<tr>
<td>muyá' n' sh, múni- lákiashtála</td>
<td>múni- n' sh lákiashtála</td>
</tr>
</tbody>
</table>

**Inflection of ti'dshi good, and of ku'-idski bad.**

**Absolute form.**

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>tíidshi pgishap</td>
<td>tíidshi or titádshi pgishishap</td>
</tr>
<tr>
<td>good mother.</td>
<td>each good mother.</td>
</tr>
</tbody>
</table>

**Distribution form.**
### ADJECTIVAL PARADIGMS.

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tįdša pgisha</td>
<td>tįdša pgishisha</td>
</tr>
<tr>
<td>tįdša pgisham</td>
<td>tįdša pgishham</td>
</tr>
<tr>
<td>tįdša pgisha</td>
<td>tįdša pgishisha</td>
</tr>
<tr>
<td>tįdša pgishamzė'ni</td>
<td>tįdša pgishishamzė'ni</td>
</tr>
<tr>
<td>tįdša pgishamkshi</td>
<td>tįdša pgishishamkshi</td>
</tr>
<tr>
<td>tįdša pgishamsáksi</td>
<td>tįdša pgishishamsáksi</td>
</tr>
<tr>
<td>tįdša(nt) pgishatála</td>
<td>tįdša(nt) pgishishatála</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:

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>kū-idshi watsága <em>vicious dog.</em></td>
<td>kū-idshi wá-utsaga <em>each vicious dog (or kukidshi wa-utsága).</em></td>
</tr>
<tr>
<td>kū-idsha watságash <em>and</em> watsága</td>
<td>kū-idsha wa-utságash <em>and</em> wa-utchága</td>
</tr>
<tr>
<td>kū-idshā'nam <em>and</em> kū-idsham watságalam</td>
<td>kū-idshā'nam wa-utchágalam</td>
</tr>
<tr>
<td>kū-idsha watságti</td>
<td>kū-idsha wa-utságti</td>
</tr>
<tr>
<td>kū-idshántka watságatka</td>
<td>kū-idshántka wa-utságatka</td>
</tr>
<tr>
<td>kū-idshhtat <em>(and</em> kū-idsha) watságattat, watságat</td>
<td>kū-idshhtat, kū-idsha wa-utságatat, wa-utságat</td>
</tr>
<tr>
<td>kū-idsha watsągzę'ni</td>
<td>kū-idsha wa-utsągzę'ni</td>
</tr>
<tr>
<td>kū-idsha watsągaksi</td>
<td>kū-idsha wa-utchągaksi</td>
</tr>
<tr>
<td>kū-idsha watsągksáksi</td>
<td>kū-idsha wa-utęhągksáksi</td>
</tr>
<tr>
<td>kū-idshant watsągtála</td>
<td>kū-idshant wa-utęhągtála</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, -ntchi, -tchi, the adjectives and pronouns with this ending are inflected exactly in the same manner, and thus no new paradigm is required.
ADJECTIVE IN -SH.

Absolute form.

Kelpaksh ámbu hot, boiling water. Kelpakshí-ámbu, or kelpaksh ámbu-ke'ni
Kelpakshash, kelpokshash ámbu kelpaks ámbuksáksi, or ámbu kelp-
Kelpkapkam ámbunam kelpakshí ámbuti or ámbu kelp-
Kelpakshi ámbutki or ámbu kelp-
Kelpakshtka ámbutka or ámbu kelp-
Kelpakstat or kelpoksh ámbutat kelpakshtal(a) ámbutal

It will be seen that some of the above forms are derived from kelpkatko, and not from kelpaksh, kelpüks.

Distributive form.

Kekálpaksh, kekálpoks is not in frequent use, the language preferring to substitute for it kekalpkátko, the participle of kelpka. For its inflection see Participles, and -tko in List of Suffixes.

ADJECTIVE IN -A.

Absolute form. Distributive form.

Kuáta ktáí Kakuáta ktaí
Kuátanti ktáyam Kakuántanti ktáyam
Kuátanti ktáti Kakuántanti ktáti
Kuátantk ktáyatka Kakuántantk ktáyatka
Kuátant ktátat, ktáyat Kakuántant ktátat.
Kuátant ktaige'í-í Kakuántant ktaige'í-í
Kuátant ktaikshakshi Kakuántant ktaiksaksi
Kuátant ktáitala Kakuántant ktáitala

The conclusions to be drawn from these various conjugational specimens are that some case-suffixes of the substantive (-na, -ţ'í-í) and all the case-postpositions, -tala excepted, are not employed in the inflection of the adjective, but that others are substituted for them; that the language rather seeks differentiation than similarity in the endings of both, and that the
inflection of the adjective is rather a matter of convenience than a process following strict rules or observing regularity. It adapts itself much more to the sense of the sentence or phrase than to the exigencies of grammatic rule, and diligently evades combinations obstructing rapid enunciation or injurious to euphony.

IV. RADICAL STRUCTURE. DERIVATION.

In regard to the structure of their radices, the adjectives subdivide themselves into two classes easily distinguishable from each other. Class A embodies all adjectives with a simple, mostly monosyllabic radix, while Class B comprehends all the adjectives formed by iterative reduplication and the suffix -li. Both classes possess a distributive form derived from the absolute by what I call distributive reduplication.

The adjectives of Class A with a simple radix, as tidshi good, staní full, kelpoksh 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 pálpalí while this sound has coalesced with the suffix, the original form being palpal-li. The function of this class is to express qualities perceived on objects of nature by the sense of vision (colored, striped, angular, in motion, etc.), by that of touch (smooth, rough, furry, level, etc.), of smell and taste; thus their signification is always of a material, concrete nature. The diminutives of this class append -aga and -tkani to the radical instead of -li:

lushlushága a little warm.
ketchága rather small; from ketcháni small.
lúk púpashpúshtkani each seed is a little black, blackish, 146, 3.
kákii'ktkani tehkass 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 metsmetsli shíwalsh) obsidian arrow-head; lit. "dark-blue arrow-tip."
pushpúshuk 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'mt and lá'mltlmt for yellow. In Klamath we have:

kál kuna half-spherical skull-cap, for kálkali kúná.
líchtakia to try hard, contains líchtlíchli strong.
pá'ztgi to dawn, lit. "to turn gray", contains páíkákli gray.
Push-kún "Black-Posteriors", nom. pr. masc., for Pushpúshli kún.
tá'ztki to become red, to blush, contains taktáklí red.

This is observed in some other verbs in -tki, -tzí, and is true even of some adjectives of Class B, which revert to their adverbial form without losing their adnominal signification: mú làkí headchief, kétch làkí 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:

líchtlíchli strongly, forcibly; líchtlíchli voracious, powerful.
kétch kétchli roughly; kétch kétchli rough to the touch.
mú strongly, much, a great deal; múmí large, great.
átí far, high up; atímí tall, distant; atíkni stranger.
máíntch long ago; máíntchní belonging to the past.
támk then, at that time; támkni belonging to that period.
tú over there; túkni coming from there.
gítá here; gítá kíni coming from here, there.
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 wikání) low, in kuáta hard, which are in fact an adverb and verb.

- agu, -ak forms diminutives like tumága 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, peniak unclothed, tának a few only.
-i appears separately as a suffix only in a few adjectives, as kú-ídshi bad, tidshi good, túmí many. Áti is abbreviated from atíni, like wénni from wénni.

-kaní appears in a few adjectives only, as yánakani, ketchkání, ntchékani, tżálampankani; in the following it points to an uncounted, undetermined number or quality, and is equivalent to our some: túníkaní máklaks a number of persons, some people: künkankani a few. It also forms the suffix -tkani, q.v. Cf. page 343.

-kaní 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-: yánakní northern, obj. case: yamakíshash, for the oblique cases are formed from a suffix -kish. The suffix is a contraction of -kaní, although it differs now greatly from it in its function. Adjectives in -kaní have often to be rendered in English by the corresponding adverb:

túkani pľá'ntankní sa shlín they shot from above in the distance, 23, 21.
hunkelámskani húgs guikaga the slave ran away from this man's house.

Several adjectives in -kaní are derived from the oblique, especially locative cases of substantives and pronouns, and from adverbs or postpositions: kókagtalkní, Lókunasktukní, Shíkneshtkní, nákushzę'ünkni, pľáitálnántnui (for pľáitálántńui ?), 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 k have been hinted at elsewhere. This suffix forms no compound suffixes.

-ní forms adjectives, most of which are of an abstract or immaterial import; it also forms compound adjectival suffixes, often having an adverbial signification when translated into English. The ending may be preceded by a vowel, as in atíni tall, ké-uni slow, tżé-uni first, or by a consonant, as in tunépni fire and the other numerals, tżálänni middle, komú'shni wild, etc. The insertion of -än-, -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 shuidshashksaksini, tutashtaliksini, vushokxsáksini, yántani, taržélampánkani.

The suffix -ni, used in an adverbal sense, occurs in the adverbal numerals: lápni twice; in tchúshni always, tûmèni often, and is not inflected then, as may be seen 112, 7, 10, where we find kátíni to those inside the káyáta: if it was inflected as an adjective, we would expect kátíniash, or káyátaíash.

-p'tch'i, abbr. -teh, -teh, -ntch'i, -ntch, marks likeness to, similarity in appearance, and is comparable to our suffix -like, -ly. It forms adjectives from substantives, adjectives, pronouns and adverbs.

-sh, -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, -ísh, or with -kish, -gish, -ksh, -gs; cf. List of Suffixes.

-t'kani'. Mentioned under -kaní and elsewhere.

-tko (-tk, -ltk, -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.

A mtchiksí abbr. -amtch, old, is transposed from mā'ntch gí'sh, mā'ntch; the definitions may be gathered from the Dictionary, page 21. When -amtch refers to ancestral belief, it is appended to all mythic beings of the Indian religion, as in Shúkanamtech Old Heron. It may refer also to old people, and then shows a derivative admixture incident to old age, like the Italian suffixes -accio, -uccio: Wákènamtech, 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'panamtech bad, miserable soap. 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 palpalish shlapshaltko* the *klána* has a *white* *flower*, 146, 14; when the correct expression would be: *klána palpalish shlapsh gitko.*

*yálank* alike to, *similar to*; partic. of *yal ha* to *lay upon*, viz., “to make congruent”: Bóshtin yálank after the fashion of the Americans, 59, 20.

-pani is an enclitic adverb, up to, reaching as far as (*páni* in Dictionary), which occurs in some adjectives, as *txalampani* *half*, *middle*, lit. “up to the middle”, and with -kani forms -pankani, -pankni: *txalampankani* forming one-half.

*shitko*, Mod. *shútka*, distr. *shishátka*, *shushátko*; enclitic: *shitk, sitk* comparable with, looking like; cf. List of Suffixes. Differs from -ptchi by giving comparisons of a more reflected, abstract nature. Modocs usually construe it with the objective, Klamath Lake Indians with the possessive case.

-tuá, enclit. -tua, refers chiefly to inanimate objects: a thing, something, some kind of; obj. case tuálash; poss. tuálam. *Laki 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.”
MODES OF GRADATION.

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 exceeding 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. Kshúúzi, partic. kshúúitzko to surpass (one animate subject), húúúitzko (round subject), nucúúúitzko (tall subjects), winíítzi, Mod. vúúúüzi, partic. winíúúitzko, Mod. vuúúúúitzko, 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.

kú́sh múní nucúúúúitz ká́pka the pitch-pine is taller than the ká́pka-pine
(nucúúúitzko literally means “lifted up”, “raised”).
geku a kú́sh ká́i winíítzi húnu this pine tree is smaller than that one;
lit. “this pine tree not surpassing-is that.”
ge-ú a kitchkání íípuls, mitoks múní my apple is smaller than yours;
lit. “mine is small apple, yours-but large.”
páwash a kédsha aitzáménash kól the páwash-root grows to less height than kól, 148, 7.
luíúúúúitzko kápiúúúúknksam liú tchipash the seed of the kápiúúúúnks-plant is
larger than that of the tchipash (l-, prefix of luíúúúúitzko, points to the round shape of the seed), 146, 3.
i a nísh winíízi you are taller than I; lit. “you surpass me.”
wáwatch kshúúúúitzkí tzá-ushash the horse is larger than the colt; lit. “horse
is conquering colt.”
mú a túúúúa gíík winíízi mish I have more than you; lit. “I much-having
exceed you.”
nánka pupashpunkli mážlaks, nánkatoks ká-i some Indians look darker than others; lit. "some dusky Indians, some not."

hút a hishuksh atini, nánken'sh hak nálsh winiži 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; toks, toks refers to something mentioned previously.

mú nkillitko very rash, strong.
ka-á kó-idshi very bad or mischievous, loathsome.
ga atíni very tall.
tídshi tok-sh, tídshi ka-á very good, quite good.
ká-a kitchkáni, mú ketchkáni 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 minutive no particle exists, but comparatives may be expressed by suffixing the enclitic ak only, but to the adjective. It becomes so closely fused to it that even case-suffixes are placed after it. The signification only, just, nothing but enables this particle to express also the enhancive particles very, quite, greatly:

kitchkáni small, kitchkániak very small, ká-i kitchkáni not so very small, not so small.
shkaíni strong, shkaíniak stronger, very strong; obj. case shkaíniaksh.

To express a superlative, one of the vowels of the adjective is protracted to a length which is thought to meet the case in question. Mú'ní is large, mú-uní pretty large, mú-uní very large, and mú-nu-uní colossal; túni many, túni-i-i a large number of. This very effective grammatic feature is observed in the majority of American languages.

In the Modoc dialect, -ptchí, -tehí when appended to some adjectives effects gradation: tídshi good, dear; tídashitci pretty good, or the dearest; atíni tall; atíntehi (or -tehá) ú 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.: kitchgaulá 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 Shiwano language, Algonkin family, forms its ordinals by prefixing mani- and suffixing -šec, then to the cardinal numeral. Thus msišatni seven forms manimisatnišec seventh. The suffix can also be dropped, and then we have manimisatni seventh.
like an adjective, and the adverbial series when not inflected. It can also be used to express our ordinals, and instances of this use are mentioned below, the numeral then being inflected like an adjective, and consequently placed before the noun which it qualifies.

The short or apocopated form of the numeral without the -ni represents the cardinal only. It mostly serves for counting, for rapid figuring, and for forming compound numerals above ten, and is represented in the second table. The distributive form in both tables corresponds to our seven to each, or seven times for each, and embodies the idea of severalty or apportionment.

**EXPLICIT FORMS OF THE NUMERALS UP TO TEN.**

**Absolute form.**

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ná-igśhtani, Mod. ná'gśhtani</td>
<td>nánigśhtani</td>
</tr>
<tr>
<td>ná’dsh, ná’s</td>
<td>nánash</td>
</tr>
<tr>
<td>lá’p’ni, lá’p’ni</td>
<td>lá’lap’ni, lálap’i</td>
</tr>
<tr>
<td>ndán, ndán</td>
<td>ndándan</td>
</tr>
<tr>
<td>vúnep, wúnep</td>
<td>vún-elep, tát-unelep</td>
</tr>
<tr>
<td>túnep</td>
<td>túnep</td>
</tr>
<tr>
<td>nádshkšapatánkni</td>
<td>nanashkšapántánkni</td>
</tr>
<tr>
<td>lapšapatánkni</td>
<td>lápšapántánkni</td>
</tr>
<tr>
<td>ndánkšapatánkni</td>
<td>ndándánkšapántánkni</td>
</tr>
<tr>
<td>nádshšč’kni (Klamath Lake)</td>
<td>nanáššč’kni</td>
</tr>
<tr>
<td>škékškni (Modoc)</td>
<td>szšékškni</td>
</tr>
<tr>
<td>tá-unelep, tét-unelep</td>
<td>tét-unelep</td>
</tr>
</tbody>
</table>

**Distributive form.**

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ná-igśhta, Modoc ná'gśhta</td>
<td>nánigśhta</td>
</tr>
<tr>
<td>ná’s</td>
<td>nánash</td>
</tr>
<tr>
<td>lá’p</td>
<td>láp</td>
</tr>
<tr>
<td>ndán</td>
<td>ndándan</td>
</tr>
<tr>
<td>vúnep, ú’nep</td>
<td>vún-elep, ú-unelep</td>
</tr>
<tr>
<td>túnep, túnep</td>
<td>túnep</td>
</tr>
<tr>
<td>nádshkšapatá, ná’skap</td>
<td>nánashškap</td>
</tr>
<tr>
<td>lapšapatá, lapšapist</td>
<td>lápšapist</td>
</tr>
<tr>
<td>ndánkšapatá, ndánššipt</td>
<td>ndándánššipt</td>
</tr>
</tbody>
</table>

**APOCOPATED FORMS OF THE NUMERALS UP TO TEN.**

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ná’gśht, Modoc ná’gśhta</td>
<td>nán’gśht</td>
</tr>
<tr>
<td>nánash</td>
<td>nánash</td>
</tr>
<tr>
<td>lá’p</td>
<td>láp</td>
</tr>
<tr>
<td>ndándan</td>
<td>ndándan</td>
</tr>
<tr>
<td>vún-elep, tát-unelep</td>
<td>vún-elep, ú-unelep</td>
</tr>
<tr>
<td>túnep</td>
<td>túnep</td>
</tr>
<tr>
<td>nánashškap</td>
<td>nánashškap</td>
</tr>
<tr>
<td>lápšapist</td>
<td>lápšapist</td>
</tr>
<tr>
<td>ndándánššipt</td>
<td>ndándánššipt</td>
</tr>
</tbody>
</table>
THE NUMERAL SERIES.

nā'dshskēksh, nā'szēks (Klamath Lake) nine. nānadszēksh
shkē'kish, skē'ks (Modoc) nine. szeszēksh
tá-unep, té-unip ten. tetūnep, tetūnip

THE NUMERAL SERIES FROM ELEVEN UPWARD.

Indians speaking the language correctly never omit adding a classifier to the units of the compound numeral. I have therefore added to each decad a different classifier, thus giving successively the whole series of classifiers in use, with their distributive forms. The classifiers and the special uses made of them will be explained below. To show the different ways of pronouncing each numeral I have varied their mode of spelling:

11 ta-unepánta nā'dsh likla; d. lilākla
12 ta-unepánta láp pé-ulà; d. pépula
13 ta-unepánta udán pé-ulà
14 ta-unepánta vúnep pé-ulà
15 ta-unepánta túnepé pé-ulà
16 ta-unepánta nā'dshkshapt pé-ulà
17 ta-unepánta lápkshapt pé-ulà
18 ta-unepánta udánkshapt pé-ulà
19 ta-unepánta nā'dshszēks pé-ulà
20 lá'péní tá-unep; d. lálap tá-unep
21 lá'pní ta-unepánta nā'dsh liklatko; d. liláklatko
22 lá'p'ní ta-unepánta lá'p pé-ulatko; d. pepúlatko
23 lá'p'ní ta-unepánta udán pé-ulatko
24 lá'p'ní ta-unepánta vúnep pé-ulatko
25 lá'p'ní ta-unepánta túnepé pé-ulatko
26 lá'p'ní ta-unepánta nā'shshkshapt pé-ulatko
27 lá'p'ní ta-unepánta lá'pksapt pé-ulatko
28 lá'p'ní ta-unepánta udánksapt pé-ulatko
29 lá'p'ní ta-unepánta nā'dszēks pé-ulatko
30 ndání tá-unep; d. ndándan tá-unep
31 ndání ta-unepánta nā'sh kshikla; d. kšiksákla
32 ndání ta-unepánta láp ikla; d. i-ákla
33 ndání ta-unepánta udán ikla
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: lapkshaptänkni into lapksháptani; cf. 44, 6. Lā’pi is the original form
of the numeral for two, and lápëni means *twelve*; cf. the Dictionary, page 181. In the list of the numerals above ten, the ending -anta, -ant in ta-uneppanta is a locative case, nasalized from what would appear in a substantive as -atat, or -ata, -at; and ta-uneppanta has to be interpreted as *upon the ten*. Vunépni ta-uneppanta *upon the forty*. Every numeral has its distributive form, corresponding exactly to to the *septem, deni* of Latin; it is inflected and abbreviated exactly like the absolute form, and shows the same functions, though in a distributive sense. When two or more numerals form a compound numeral, and no classifier is added, as is done in the numbers divisible by ten, the first one, not the following, is reduplicated whenever the whole number is spoken of distributively. Thus when I say, *Give me thirty eggs every day*, this will be rendered by ndándan'ësh tê-unip nápal nánuk wai-tash nish lû; not by ndándan'ësh tetùníp, nor by ndânish tetùníp 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, pân *again, and, should be used after ta-uneppni with its multiples only (or after tâ-unep, *if* this is abbreviated from tâ-uneppni); but some Indians insert it ungrammatically after ta-uneppanta 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 tâ unepp standing for ta uneppanta, 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 pên, pën or not. *Forty-three* may thus be expressed in different ways:

vunépni ta-uneppanta ndân pê-ula
vunépni tâ-uneppni pên ndân pê-ula
ndân pêm vunépni tâ-unepp pê-ula
ndân vunépni tâ-unepp pê-ula

The fraction *one-half*, nâ-ígshtani, nâ'gshta, is usually placed after the classifier: ta-uneppanta láp pê-ula nâgshta tâla nû pêwi *I paid twelve dollars and a half.*
II. INFLECTION FOR CASE.

Like the adjective in -ni, the numeral adjective possesses a long form in -an-, -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:

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subj.</td>
<td>ndáni, ndáni tatáksni three children (subj.)</td>
</tr>
<tr>
<td>Obj.</td>
<td>ndannénash, ndáma tatákiash three children (obj.)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ndannénam tatákiam of three children</td>
</tr>
<tr>
<td>I.</td>
<td>ndiinnantka tatákiamti or tatákiamat about three children</td>
</tr>
<tr>
<td>S.</td>
<td>ndiinnantka tatákiamshtka by means of three children</td>
</tr>
<tr>
<td>Gen.</td>
<td>ndáma tatákiánkshi where three children live</td>
</tr>
<tr>
<td>S.</td>
<td>ndáma tatákiámshshtala, abbr. tatákiámshshtala toward the place where three children live</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subj.</td>
<td>tē-unipni shishilaga ten shreds.</td>
</tr>
<tr>
<td>Ob.</td>
<td>tē-unipánk shishilagtat</td>
</tr>
<tr>
<td>Gen.</td>
<td>tē-unipánsh, tē-unip shishilag(a)</td>
</tr>
<tr>
<td>S.</td>
<td>tē-unipánk(a) shishilagksáksi</td>
</tr>
<tr>
<td>Gen.</td>
<td>tē-unipánti shishilagti</td>
</tr>
<tr>
<td>S.</td>
<td>tē-unipánt shishilagtála</td>
</tr>
<tr>
<td>Gen.</td>
<td>tē-unipántk(a) shishilagátka</td>
</tr>
</tbody>
</table>

The case-ending -tka, -ntka, -ntk frequently becomes connected with substantives standing in the locative case.
Other examples of inflection:

tú'nipnìsh wèwâ'ns gitk Aishish Aishish had five wîces, 99, 9.
ndannë'utch wèwânshish to three (of his) wîces, 96, 9.
nù tè-unìp willì'shik iwì'za I have filled ten sacks, 74, 12.
lìpnì tì-unepepàntâ pì'n túnìp pë-ula nì sà'tu I have counted twenty-
fîcr, 70, 8.
wà'la sa hu'nktiast tů'npëuus they asked those five (men), 17, 6; cf. 17, 13; 44, 2.
tú'npëu hak màkëka Nîlakskuî fîce (men) only from Nîlakshì were
encamped, 17, 2.

The numeral one, nà'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,
nàyëntch:

subj. nà'dsh, nà'sh, nàs one; nàyënts another.
obj. nà'dsh, nà'sh, 72, 3; nàyë'nhàsh, nàyen'sh, nà-ànts, nàyëns, 72, 1.
poss. nà'dsham; nàyë'nhàm, na-ì'nàm.
pàrit. nà-ì'tì.
instrum. nàyàntka, nà-ànt, nàyànt, 66, 10; nà-ènt, 66, 2.
locat. nàyàntat(?) nàyànt, nà-ànt.
illat. nà-itìë'ni on one end; on the other side (for nà-ìti-ë'ë'ni).
imess. nà-i on one side (in nà-ìgshà half, nà-itì etc.)
direct. nà'dshàla, nà-itàla (cf. nà-itàl tëlshàm).

From là'pi too, many cases of which were given in the Dictionary, is
formed làpùkñì, abbr. làpùk 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 làp pë-ula, instead of: tì-unepepàntâ làp pë-ula; cf. 40, 1.
18 mànkshàpt yàla, instead of: tì-unepe pën mànkshàpt yàla.
What we call an *ordinal* numeral is rendered in Klamath by the adjectival, inflected form of the numeral in -ni. The chief use made of this numeral in -ni is that of a cardinal, and though it is exceptionally used as an ordinal, it is not probable that the Indian considers it in these instances as an ordinal in our sense of the term. If his mind was susceptible for such a category of the numeral, he would probably have established a special grammatic ending for it. Examples:

ishnúla a sha húnk udánant (or udáni) 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.); tzálanu: the *second* of three, or the *middle* one; tzé-u: the first in age, the *oldest*: dimin. tżewága; tzé-u a húk pě'p túma wewčash gitko *her first daughter has many children.*

lupíni kiá'm gé-u sh núksh *the first fish that I caught.*

tapíni kiá'm gé-u sh núkshtí 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 adverbial endings of -ni, -tka, -ash, or the ubiquitous adjectival ending -a.

The most frequently used of these suffixes is the terminal -ni, when indeclinable. We have seen it used in the general list of numerals as composing the tens (decades), hundreds, etc., in the form of multiplicative numerals: vunépui tá-unep *forty*, lit. “four times ten.” It closely corresponds to our *times*, and to the Latin *-ies in decies*, etc. It is especially frequent when used with verbs referring to sections of time, as waita *to pass a night and a day*, etc.

túnepui sí-atsa sa níshta *they danced the scalp-dance during five whole nights*; lit. “five times they scalp-danced all night long”, 16, 11.

húk udá’ni kéko-nya *three times he attempted*, 55, 10.
nashkshaptánkítoks nú tamčnótka I have been there as often as (-toks) six times.

ndání a nú shuč-utka éwakatat gěn waitash three times I went fishing to the pond to-day.
lápěni, ndání wáltólan after three days, viz., “laying over three times.”
tüncépni waitólán (Mod.) after five days in every instance. 85, 1.

The only numeral differing in its root from the corresponding cardinal (ná’dsh) is tíná once, tínák (for tíná ak) only once: d. títuna and títatna on various occasions, repeatedly, more than once; cf. the Spanish plural unos.

Tíná’k shniwátehna to swallow at one gulp; tíná súnde kíulan a little over one week.

Adverbial numerals expressing instrumentality show the instrumental case -tka, -ntka, -ntk, which in the numeral adjective is often found to occur in a temporal and locative function.

lápantka hů’ shlín he was shot twice, lit. “by two (shots).”
hů’k nú’sh lápukan'tka shtatámpk 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: nášash or nádsháshak at, to another place; lápash, ndánash at, to a second, third place: cf. núnukash 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 pákalaksh threefold.
ndánash, ndá’nsh pákalaksh threefold.
vúnipsh pákalaksh fourfold.

A parallel to this is formed by the following phrase, in which the abbreviated numeral is used:

láp shantehaktántko threefold, lit. “two growing together.”
ndán shantehaktántko threefold, lit. “three growing together.”

The term pair is rendered by lálapi each two; banch by núnash sző' szatch “united, bound into one.” Lápiak means two only; tüncpintak or
Grammar of the Klamath Language.

Tunepántok *five only;* lápok, lápuk *both* has, in the objective case, lapukáyá'nash; lápáyá'la, lápecala *to bear twins,* lapáyá'lash *twins.*

When cases of the numeral inflection appear abbreviated, in the form of the short -a in adverbial phrases, this mainly occurs when arithmetic fractions have to be expressed, and a term indicating separation, division, etc., is subjoined to the numeral, as follows:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Classifier</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>one-third part</td>
</tr>
<tr>
<td>2</td>
<td>one-fourth part</td>
</tr>
<tr>
<td>3</td>
<td>two-fifths</td>
</tr>
<tr>
<td>4</td>
<td>one-tenth</td>
</tr>
<tr>
<td>5</td>
<td>nine-tenths</td>
</tr>
</tbody>
</table>

But there are also other ways to express fractions:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Classifier</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2</td>
<td>one-half slice</td>
</tr>
<tr>
<td>2/3</td>
<td>twenty-three dollars and a half</td>
</tr>
<tr>
<td>11/14</td>
<td>cut in four quarters (as an apple)</td>
</tr>
</tbody>
</table>

The fraction *eleven-fourteenths* was rendered in the southern dialect in the following clumsy manner: vúnip pé-ula nánuk nágshta *twenty three dollars and a half;* vúnipáshat *cut in four quarters (as an apple),* Mod.

The custom of appending classifying terms of various descriptions to simple and compound numerals is often met with in foreign languages. The six classifiers of the Aztec language describe the exterior of the objects mentioned or counted, as -tetl is appended to *round,* -pantli to *long* articles, etc. In other languages, as in the Penobscot of Maine, the various 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-

NUMERAL CLASSIFIERS.

533

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: lápēni ta-unepánta nā'ish lutish likla twenty-one berries, this literally means, “upon the twenty berries one I lay (or you lay) on the top”; and when saying: lápēni ta-unepánta nā’dshkshapta lutish pē-ulā 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 pē-ulā 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, pē-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: kshikláp kash 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.

Likla, part. liklatko, 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 likla 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 decade, as 22–29, 92–99, etc., and mentioning articles of the same description as given under likla, and in addition to these, persons, animals, and divisions of time. Péula is derived from péwi "to give or bestow many rounded objects" by means of the completive formative suffix -óla, -úla.

Kšhikla or ksikla, part. kšhiklatko, 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. Kšhikla is another derivative of the verb ikla, "to lay down one single animate being or a long object."

Ikla, part. iklatko, 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 elong-
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."

Néklə or nikla, part. néklatko, with their distributive forms, are appended to numerals made up of units from one to nine after the decade, and introducing objects of a thin, filiform, smooth, and level surface or texture, as sheets of cloth or paper, kerchiefs, shirts, mats, and other tissues, excluding blankets, also ropes and strings. The verb shükla, which we would expect to introduce single units after the decade, is not in use for this purpose.

Shléklə, part. shléklatko, with their distributive forms, are 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, yálka, yěla, part. yálatko, yc̣latko, 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 ikla in their use. For single units, neither ila, which is the absolute form of the distributive i-ála, yála, yěla, nor another form kshēla, is actually used. Examples:

wewánish tátoksní ná'sh tuúnep kshikla shučnka they killed eleven women and children, 37, 15

tunépni ta-unépanta ná'sh mákłakhash kshiklápshk y'-annatko commanding fifty-one Indians.

ta-unépanta túnep pe-ulápksh Modokišash hú shlēla he found (there) fifteen Modoc Indians.

Tehimá̃ñtko làpční ta-unépanta làp pé-ula ill̃člatko gi Steamboat Frank (then) was twenty-two years old, 55, 8; cf. 19 and the passages in Dictionary, pages 264, 265.

tiná hundred pën láp pé-ula láčash (there are) one hundred and two lodges, 90, 3.

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'pí, hip two is but another form of nép hand, which appears also in the numerals vímpé four and túmpé 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. Nádshszékish nine is in Modoc abbreviated into skékışh, which signifies "left over", one digit only being left over to complete the ten; cf. skékışh, in the Dictionary. Te-unep ten, the original form of which appears to be tía-unep, is probably a dissimilated repetition of túmpé 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", skékışh, which means to say, "only one is left until all fingers are counted."

THE PRONOUN.

The pronominal roots, which, as we have seen in the preceding chapters, form a large number of verbal and nominal affixes, become of still greater importance in the subsequent chapters of the Grammar. The task which these roots have to fulfill in the organism of language is to provide it
with relational affixes, and with words expressing relation, as conjunctions, postpositions, and adverbs. As to the pronouns, they are all derived from this kind of roots, if we except a few so-called “indefinite pronouns”, as túmi many, nánuk all. Originally, all true pronominal roots were of a demonstrative or deictic signification, whatever their signification may be at the present time. I shall therefore treat of them before I treat of the other pronouns.

The class of pronouns in which the pronominal radix has not altered, or has but slightly altered, its demonstrative power is the demonstrative pronoun. Interrogative pronouns, formed from the deictic roots ka and ta, differ from the relative pronoun in their suffixes only, and form the intermediate link between the demonstrative and the relative pronoun, which, as it appears in this language, is simultaneously a demonstrative-relative. The demonstrative, interrogative, and relative pronouns referring to animate beings often differ from those referring to inanimate things. The indefinite pronoun is half pronoun, half adjective, and most pronouns of this class are derived from pronominal roots. The personal pronoun contains a demonstrative radix applied to persons specially, and the possessive, reflexive, and reciprocal pronouns are derivatives of the personal pronoun. This and some of the demonstrative pronouns do not reduplicate distributively, as the other pronouns do, but form real plurals like these.

I. DEMONSTRATIVE PRONOUN.

Indians and other illiterate peoples point out with graphic accuracy the degree of proximity or distance in space separating the speaker from the one spoken of or spoken to by means of their demonstrative pronouns or particles, by the third person of the personal pronoun, and by some verbal forms. This well-known fact is stated here once for all; it is one of the more prominent peculiarities of our upland language also.

The roots which form demonstrative pronouns in Klamath are pi, hu, ku (gu), ka (ga), and kē (gī). 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. pät, 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>This (subjective)</th>
<th>Animate.</th>
<th>Inanimate.</th>
</tr>
</thead>
<tbody>
<tr>
<td>this (so near as to be touched)</td>
<td>ṭe'ku</td>
<td>ṭe'ku</td>
</tr>
<tr>
<td>this (close by, &quot;right here&quot;)</td>
<td>ṭe'k; ṭe'k hünk; ṭe'k, pl. ṭe'ksha</td>
<td>ṭe'k; ṭe'k hünk; ṭe'k, pl. ṭe'ksha</td>
</tr>
<tr>
<td>this (standing, being before you)</td>
<td>ṭu t, pl. ṭu dsha</td>
<td>ṭu t, pl. ṭu dsha</td>
</tr>
<tr>
<td>this (present, visible, within sight)</td>
<td>ṭu n, pl. ṭu nsha, sha</td>
<td>ṭu n, pl. ṭu nsha, sha</td>
</tr>
<tr>
<td>that (visible, though distant)</td>
<td>ṭu n, pl. ṭu dsha; ṭu nsha; sha</td>
<td>ṭu n, pl. ṭu dsha; ṭu nsha; sha</td>
</tr>
<tr>
<td>that (absent)</td>
<td>ṭu n, pl. ṭu nsha; pi, pl. ṭu nsha, sha</td>
<td>ṭu n, pl. ṭu nsha; pi, pl. ṭu nsha, sha</td>
</tr>
<tr>
<td>that (absent, departed)</td>
<td>ṭe'g, pl. ṭe'gsha; Mod. ṭe'g, pl. ṭe'gsha</td>
<td>ṭe'g, pl. ṭe'gsha; Mod. ṭe'g, pl. ṭe'gsha</td>
</tr>
<tr>
<td>that (beyond sight)</td>
<td>ṭe'k, ṭe'k, ṭu nsha, pl. ṭe'ksha; ṭu nsha, pl. ṭe'ksha</td>
<td>ṭe'k, ṭe'k, ṭu nsha, pl. ṭe'ksha; ṭu nsha, pl. ṭe'ksha</td>
</tr>
</tbody>
</table>

Where the Klamath Lake dialect has ṭu k, ṭu n, ṭu t in the singular, the Modoc dialect ordinarily uses ṭu 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 (ṭu, ṭu k, ṭu n, ṭu t).

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.*


$kē'k$, *gē'g*, *gē'k*, *gē'g* *this*, is the above *kē* in the reduplicated form, the second vowel being apocopated: Lat. *hic*, *hocc*: Gr. *οὗτος*: Obj. case *kē'ksha*, *gē'ksha*, *gē'ksha*: poss. *kēkēlam*, *kēkēlem*. Pl. *kē'ksha*, *gē'ksha*: poss. *kēkēlam*sham, abbr. into *sham*. 

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DEMONSTRATIVE PRONOUN.

 gén, génun this thing; loc. génuta (for génat); instr. génutta.

hú'nk, hú, Mod. hú, hú-u, ú, ó this one; obj. case húnkš, húnkšh, hú'ňkš, hú'ňk 24, 5: poss. hú'ňkšam, hú'ňkšam; partit. húnkantu; loc. húnta, hú'ňkantu; instr. hú'ňkantu. Húnk may become abbreviated into ũnk, hak: tula hak ivith him, tvith her.

Pl. of persons: húdsha (preferable to hú'ňktša), sha; obj. húnkšaš, abbr. húnkš, hú'ňk; poss. hú'ňkšamšam, hú'ňkšamšam; abbr. into sham, 108, 4. 122, 17. 132, 5. Húnk occurs but seldom in the subjective case; hú'ńkt forms obj. hú'ńktiash in a Modoc text.

hú't that, Mod. hú, anim. and inan.; Lat. iste; pl. of persons: hútša, húdsha.

hú'k, Mod. hú' that; iness.: húkí by or within him; pl. hú'kšha. Cf. Dictionary, page 74.

hú'ksht, ó'ksht that absent, far off, or deceased one, 192; 7. obj. hú'ňkšt. hú'kt that absent one, anim. and inan.; obj. of sg. and pl. hú'ńkt; pl. of persons hú'ńktsha.

hú'n this thing (visible), also referring to persons; huní, hunítak in his or her own mind; instr. húnkša for this; loc. húnta thus (conj).

guní, guní, koné the one over there (visible); also adverb. Forms particles like guníghtant, guníhtan etc., and is derived from radix ku- in ký, gunúksha etc. Cf. List of Prefixes, page 289.

The following demonstrative pronouns show no inflection for case:

gē't, kā'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: gē'tant to the opposite side; gē'tzi'ni at this end, etc.

kānní, gānní, 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 kānní kē (as kánt is from kánni at) and correlative to tánk.

tānní, abbr. tân, d. tatánni, so many, so much; ka tánni so long. Correlative to kānní, and more frequently used interrogatively.

tānk, d. tāntank, so many, so much; contr. from tánni kē. More frequently used as interrogative pronoun and as adverb: tánk and tánk.
Diminutives are formed from the above demonstrative pronouns as follows: húkta in this little one; pl. húkshataga; double diminutive, húktakag; pl. húkshatakaga; ué'g that one absent, n'ékaga, n'é'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.

Ka ní 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 lút gi? who is he? who is she?
kání lákí! what (sort of a) husband? 186; 55.
kaní ánku shlii' 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? kání? who? which?
which? to which?
kálam? Mod. kánam? whose? of which?
kálamkshí? at or to whose house?
kalámkshē'ni! kálamkshtála? etc.

Distributive.

káka? who? which persons or things?
kákiash! whom? which persons or things?
kákiam? whose? of which things?
kákiamkshí? at whose houses?
kákiamkshtē'ni! kakiamkshtála? etc.

tuá? which? what thing? is an indefinite pronoun as well as an interrogative, and has to be considered as a derivative of tú out there, pointing
to a distance. Its real meaning is: what kind or sort of? and so it has passed into the function of a substantive: thing, article, object, as in túmī 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? tuátàla? why?

This pronoun often appears in an enclitic and proclitic form. Tuá kí, contr. tuák? what is it? occurs in: tuá kí nū kōga? 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, tan, d. tatánni, how much? how many? to what amount? in Lat. quot. This pronoun is not inflected, and, when in the full form, is always pronounced with two n. Tánni mi wàtch 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 ká't, proclit. kat, is of the same origin as the interrogative pronoun káni? who? Kát is not only a relative pronoun, but simultaneously a demonstrative-relative pronoun, corresponding to il quale, lequel in Italian and French, the real meaning of which is that who, that which, the one which. The demonstrative pronoun húk, hů'uk, hûn, etc., which should always accompany kat to make the phrase or sentence complete, is not found with it every time, though we meet with it in 97, 1: kát húk hú't tehuí lali'ga Tûhú'shash which thing then remained sticking upon Madhen;
lit. "that thing which then remained," etc. The Lord's Prayer, in 139, 1, has kát only: Nálam ptíshap, kát p'laí tehia 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 kání? who?

Absolute.

kát, kat who, what, which; that who, the one which.
kántana, kándan, kánda (kánt, 65, 18) whom, to whom; which, to which.
kálam whose, of which, 68, 9.
kálamkshi at whose house; kalamkshtála etc.

Distributive.

kákat, abbr. kák, those who; each of whom or which.
kákiash (objective case).
kákiam (possessive case).
kákiamkshi etc.

Where it is feasible to avoid incident clauses, the language likes to replace them by verbals or participial constructions, and this accounts for the scarcity of the relative pronoun. A student of the language may stay many weeks among the natives before he becomes aware of its existence.

hú'ksa, kák (for kákat) at tini'zi tsá those who had just gone up the hill, 23, 13.

nú-nléka nú húnikiasht kákat húk sissóka I punish those who have engaged

in a fight, 61, 18.

wátsag húk k'léká kándan kpél ktakióla nú the dog is dead whose tail I
cut off; lit. "to whom I cut the tail off."
húk mat mbushéla, kálamkshtí tak nú táńk mák'léga 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.
gë't, giit so much, that much, Mod. kánk; may be classed as well among the demonstrative pronouns, with tání, tánni etc.: gët i n's skú'ktamapk so much you will have to pay me, 60, 10.

húk a k, húmkak, hútak, pl. húkshak, the same, the identical one. Inflected like the simple pronouns: húkak hishuaksh the same man. Same is, however, expressed in many other ways, for which cf. Dictionary, page 646.

káni somebody, some one. Is used in counting, and often accompanied by gestures. Abbreviated in ka, ga, and figuring also as an interrogative pronoun (kani).

nú ún ká-one kánash shapítak I shall not divulge it to anybody, 10, 8; cf. 40, 11.

únchálkni káni a young man; lit. "somebody young."

kánk, abbr. ka, ga, so many, so much, that much; a contraction of káníkë, and serving as correlative to tání, 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.

kánni, gání, abbr. kán, so many, such a number of; used, e. g., when pointing at objects or counting them: the correlative to tánni.

ká-it na (1) nothing, (2) nobody; see under túa.

náyentch other, the other, another one, next. Cf. ná'dsh, in Numerals.

nánumk (1) all, every one of, Lat. omnis; (2) total, entire, whole, the whole of, Lat. totus. Abbreviated from nánumk, 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.

nánumk all, whole.

nánumknash, nánumk'an'sh; inan. nánumk (obj. case); nánumkash, adv., everywhere.

nánumknam of all, of the whole.

nánumkanti, adj.: and when adv: everywhere.

nánumkant (for nánumkatat), adj.; abbr. nákanta, nákant.
nanukán'tká. adj. and adv.; abbr. nákántka.
nanukénámkší at everybody's house.

nánuk'túá every kind of thing; obj. nanuktúlakh etc.; see under túá.
pánání. d. papánani, as long as, to the length of.
píla, d. pípíl, alone, none but; see tálá.
tálá, d. tátálá, 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, pil, 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.

tánáníi. d. tátáníi, as large in size, so large.
tánk, d. tátánk, so many, so much; not inflected for case, because it is in fact a particle. Cf. kánk. Tánkáníi in an adverbial signification, cf. 43, 4

tánkak a few, some, not many; emphatically tánnakak.
tánñi, d. tátáníi, abbr. tan, tátan, so many, so much; correlative to kánni.

Tuá, 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 tuálám shēckish 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 túá are:

ká-itúa (1) nothing, (2) nobody; poss. ka-itúálam etc.; here the two components may also be found separated by other words: ká-i nálsh i tua shute'ki kú-idsha let us do nothing wicked, 139, 6; ká-i shash tua none of them, 20, 7.

ánuktúa (1) every kind of thing, (2) everything Inflected like tuá.

túmí many, much, has no distributive form, but a diminutive: tumíágá few, a little of. The locative case is túníahta, the instrumental tüníahta, tumíántka, the other oblique cases túma. Before m and some other conso-
nants the final -i of túmí is dropped: túmí Módokní gátpa many Modoces
arrived, 13, 14. Túmi also means sufficient, enough of, and too many, too much: it forms the adverbs túm and tůměni, q. v.

tům ĭ ā g a a few; see túmi.

V. PERSONAL PRONOUN.

We now pass over to another series of pronouns, called personal, and representing other pronominal roots than the ones heretofore considered. The three persons are, in the subjective case, all represented by monosyllabic terms, and in the plural the terminal -t may represent the affix -ta, often used for persons. No distributive form exists here: the case-endings are the same as those in the adjective. The personal pronouns exist in a full, in an abbreviated, and in an emphatic form, to be discussed separately. The pronouns of the third person are used as demonstrative and as personal pronouns. The synopsis of the personal pronouns in their subjective cases is as follows:

First person, singular,  nu, ni I: plural,  nā't, nād we.
Second person, singular,  i, ik thou: plural,  ā't, ā ye.
Third person, singular,  ṁhe, 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, nú, nú-ū; ni, ni I.
   mūsh, nūsh, nū's,  ish me, to me.
   nūshāla, nūshála  toward me.
   nūshāunkshi  at my home or lodge.
   nūshānu'nī  toward me.
2. i, ī, i-ī, ik, ikē thou.
   mūsh, nūsh, nūsh thee, to thee.
   nūshāla, nūshāla  toward thee.
   nūshāunkshi  at thy home.

35
3. pi, pi he, she, it (absent or invisible, unseen).
   pish, pūsh; 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.
   pani, mani, m'ni on him, on her, on it; by himself, etc.
   p'nálamkshi Mod.; m'nálamkshi Kl., at his, her house.
   (For hú, håk, hú'uk, see Demonstrative Pronoun.)

   **Plural.**

1. nā't, nād, nat, nā we.
   nā'lash, nā'lsh, nā'sh, in Mod. also nā'l, nāl us, to us.
   nālam of us; nālamtant on, upon us.
   nālamkshi at our house, lodge, home.
   nālshtala toward us.

2. āt, at, ā ye.
   mālash, mālsh, in Mod. also mā'l you, to you.
   mālam of you.
   mālamkshi at your lodge, home.
   mālshtala toward you.

3a. pāt, pāt, pat they.
   p'nālash, p'nālsh, p'nā'sh, pā'ntch, pash, pōsh, Mod.; m'nālash, m'nālsh.
   pā'ntch, pash, Kl., them, to them.
   p'nālam Mod., m'nālam Kl., of them, theirs; rarely abbreviated into
   p'na, Kl. m'na.
   p'nátant, Kl. m'nátant, on, upon them.
   p'nálamkshi, Kl. m'nálamksi, at their houses, homes.
   p'nālshtala, Kl. m'nālshtala, 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.ktsha, kā'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-
PERSONAL PRONOUN. 547

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 nù: in the plural all end in -at, with long ä; 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.

Nù, ni of the first person is etymologically related to nàt we, and pi he, she to pàt they; the oblique cases in the second person make it probable that the original forms of i and ät were ni and nät, and that they took their present forms to distinguish them from ni thine and the particle mat, ma. Apparently, no difference exists between nù and ni I: but the objective case nùsh, nùsh abbreviates in sh only, not in ìsh, and the emphatic forms nùtoks, nùtak, nù tálà are much more frequent than nùtoks, nùtak, ni tálà. In a few instances we find nù used for the plural we, for ve includes also the first person of the singular:

läpi ai nù witá'ı mak here we are two young black bears, 177: 2.
läpi ai ni gi'wash here we are two squirrels, 177: 4.

I thou appears sometimes in a compound emphatic form: ik, ike, Mod. iki, e'ki, the second part being the demonstrative pronoun ke, kë, 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, ike are often used for the plural ät ye, because when in a meeting one is addressed, the others are addressed also. Examples:

i läpuk both of you, 60, 6.
gé̄pke i tul' ìsh huhó'kank ik a wàtchatka! come and ride with me on horseback!
nà's pén' hú'kteh' ik shánkisìsh pakìsh! bring me one more watermelon!
wàk lìsh i'k lèli a nèn Tetémachtishash? why, then, do ye believe what Tetémachtish says? 64, 10. Cf. ibid., 11. 15. 59, 7.
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 disyllabic forms. A single instance of apharesis 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 ish 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.

Instances of the above abbreviations appear in the following sentences:

láp sù'ndin lapukáýáns illí I lock both up for two weeks, 61, 19.
ká-i tehín wák ő’skank *I do not think much about it*, 65, 1.
shńiKelni nápkan *I will remove (him) from office*, 59, 18.
tehín ná’sh sháppash spulhi *I lock him up for one month* (tehín, for
tehů ni) 61, 10.
ni ná’-ulžan *I command, I order.*
hunkantů ms ni shetcháktanuapk *I shall get angry with you (ms) on that
account*, 58, 15.
tsůshni’ m’sh ni skuyu’shkuapk *I shall separate you forever* (from her),
60, 20.
ná-ulakuapká m’s ni *I shall punish you*, 59, 3, 4.
tů’nep i’ n’s tála sků’ktanuapk *you must pay me five dollars*, 60, 8.
i insh ízak! *you win me!* sa shewáš’th they gave me.
ám’ush tehíkthel! *go and fetch water for me!* (for ám’ush ish.)
tála ish vúlži! *lead me money!*
i’sh shlä’t! *shoot at me!* 41, 5.
ká-i húk wáteh spunú-uapk m’sh *she need not give a horse to you*, 60, 15.
illáuapka m’s *I will have you imprisoned*, 59, 7.
shńuktak mish ná ún! *then we shall kill you!* 41, 3.
shúdoš’tháni á nút shńč’pka we have a fire near the lodge.
nat ká-i káktant we did not sleep, 31, 8, 9.
ná’sh ná’ds Bóshtin tú’la an American was with us, 19, 7.
ná’sh sń’csa *they commanded us*, 20, 9.
t’shISHAP ná’l shgítyuen (Mod.) *the father has sent us*, 40, 15; cf. 41, 3.
má l shńtänktgi in order to treat with you, 40, 15; cf. 41, 5.
gepgepélissa and gépgepélish, for gépgepelísha, they returned home.
tsú’ géna, tú’ pě’n mákležash then they proceeded, and encamped again
(for: mákleže sha), 19, 10.

VI. POSSESSIVE PRONOUN.

This pronoun has not assumed the form or suffix of an adjective, but
it is simply the possessive case of the personal pronoun corresponding, with
the exception of the two first persons of the singular. It inflects through a
few cases only, the locative among them. When used attributively, like
our *my, thy*, its natural position in the sentence is before the noun qualified,
like that of the possessive case and the adjective. When used predicatively, like our mine, thine, its position is more free, and it may occupy the place in the sentence which emphasis may assign to it.

The list of these pronouns is as follows:

ge-u, ke-u my, mine; loc. ge-utant; instr. ge-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'ni. Mod. p'na, his, her (hers), its, when absent; loc. m'nāntant, 119, 11; p'e'na, Mod., his, its own.

nālam our, ours.
mālam your, yours.
hünkēlam-sham, abbr. hünkiamsham, hünkimsham, their, theirs, when present, visible.
m'nalām, 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; shēshatuish 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. Giank, gink takes the locative case-suffix -i, which also occurs in the pronouns huni, huki, pani, 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, mútagianki, mútagink (for mútak giáuiki)
Second person, singular, itagianki, itakink, itaginggi
Third person, singular, pitagiank, pitagingg
First person, plural, nátakiank, nátakingggi
Second person, plural, átakiank, átakinggat
Third person, plural, pátakink; húbashagiánggi

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 húnkelam his, her, húniksh him, her, húniaksh 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 pišh, pišh, píšh, pína, pínálam; mína, mínáland; shash, sham. Thus we have: Aishish túnéna shtú tįshalsht pišh húhiška Aishish heard that his wives had wept for him in mourning. Cf. also, in Modoc war, pi 38, 10; píšh 36, 15, 16; pišh 36, 16; pínálam 38, 17, etc.; in the northern dialect, píšh 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 nkáš her (the female wolf's) belly burst, 105, 16.
shlábóp kúmíták he himself perceived; lit. he observed in his own mind", 108, 5.
ánku piták (for pishták) vúlóddshán gi he is splitting wood for himself teháshesh mánuñ wáñč tehá lya. pitakmani the skunk drowned all the horses, itself also, 127, 12.
mułinank itagíánggi! cut some hay for yourself!
nátak shiulagien, shiulagi or shiula giánggin we collect for ourselves.
nátak hišshlan we shot people of our own party, 21, 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 adverbal phrase, referring to reciprocity: shipapे́łánkshant against each other, among each other. Personal and emphatic pronouns are often added to reciprocal verbs to complete the sense by showing in which of the three persons the object stands, as we saw it done also in the case of the reflective pronouns.

shishúka pòsh ka-á they fight hard among themselves, Mod.
pá't khashtápkuak stabbing each other themselves, 114, 3.
pá't khashtal they disputed among themselves, 104, 3.
ge'k shash шíushmanak pepéwa these girls washed each other.

IX. EMPHATIC PRONOUN.

When the run of the sentence causes the speaker to lay emphasis upon pronouns, this is usually done by subjoining tak, tok to it; or when a close connection exists with preceding words or statements, takš, takš, or tokš. This chiefly applies to pronouns contained in adversative sentences: hútak, nútoks but he; he however, and other terms expressing contrast. Cf. kánuktak, tácuktak.

Placed after the possessive pronoun, tak, tok means one's own: gé-utak tehuyésh hún gi this is my own hat; p'ítak káššat tehía to live-in one's own country, 39, 7; pítak (for pishtak) shí-ita to daub one's own body over. For the third person Modocs possess a special form of p'íù: hú p'é'na shé'shash shúmlanhash that he had written his own name, 34, 6; cf. pénìak, in Dictionary. Another Modoc form is pitakmání, of a reflective signification.

Personal pronouns having this particle suffixed may be rendered in English in different ways, according to the sense. Thus nútak, nútoks is myself, mine but me; I, however, I at least, etc. Ex.: ká-i húnk, nútoks wásh shlíu not he, but I, shot the prairie-wolf. In most instances, however, nútoks stands for myself, ítak, i-itok for thyself, and so the others: pítak, nítak
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

(for nát tak), ā'tak (for ā't tak), pátak (for pát 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, ēkī for thou; lit. "thou here."

Another series of emphatic pronouns is formed by the suffixed particle tālā, abbr. tāl, tal, which expresses amazement, surprise, and is not always translatable in English. Thus we find: tuātala? what then? what after all? 158; 56, 173; 3; which kind then? 112, 2, 3, 12; ka tal (for kānī tāla) who then? 189; 7. Appended to an adverb, it occurs in 110, 10; hū'-ātak tālā! none but he, or it was himself! 173; 3. When tālā follows personal and possessive pronouns, it means alone: nū tālā I alone; gē-u tālā p'ti'shap your father alone; mitālā steināsh only your heart. This definition "alone" is only a specific application of the more general function of this particle: but, only, solely.

THE POSTPOSITION.
exceed the measure of two syllables. Many of the verbs which figure as postpositions are built up of pronominal roots, as ginhiéna, i-ukakiáuma.

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 ginigshtant 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 ginatónt, ginátà this side of, on this side, in front of; ginatán kósh in front of the pine tree; correlative to ginígshtant.

ginhiéna, d. gigganhiéna inside of, within; said of a plurality of subjects; also verb and adverb.
LIST OF POSTPOSITIONS.

ginkakiámaná-*all around*, when the surrounding body is hollow, spher-
ical; also verb

giúlan, Mod. giúlan, *past, after*: a temporal postposition, derived from

*giúl*. Cf. the names of the week-days.

gunágštant, guníkshta: also gunítan, gúnitan, guníta *on the

*other side of*, *opposite to*: guníta mish *beyond you, your house*, 183;

17: correlative to ginágštant.

hintíla, d. hihantíla, *underneath, under, below*; said of one subject that

has fallen under something; also verb.

inotíla *underneath, under*; lit. *“placed underneath”*; also verb.

i-ukákiámaná *around, in the neighborhood of*.

i-ukuk and i-ukúkag *inside of, within*; said of lodges, etc.

i-utámysza and meétámysza *among, amid, between*; the latter referring to

something excavated; also used as verbs.

íwahak, íwa-ak in the midst of water, Mod.

íwutí *further off than, beyond*.

yamatíta *northward of*.

yuhiéna *inside of, within*; also verb.

yulalína *alongside of, along the brink of*, as of rivers; also verb.

yutíla, i-utilan *underneath, underneath*; lit. *“placed underneath”*; used when

speaking of long objects; also verb.

kanítant, kaníta, kántan *outside of*.

kúi and kúití on this side of, as of a river, hill, ridge.

kuíta, kuíta in the rear of, back of.

lúpia and lupítana, lupítan (1) *in front of, before, this side of*; (2) earlier,

sooner than.

lúpian on the *east side of, eastward of*.

lutíla *inside of, within*, speaking of round objects; also verb.

muatíta, muatíta *southward, to the south of*.

páni, pámí, d. pápáni, as far as, reaching up to.

pát to or of the *size of*: *tzo-pó* pát *as thick as the thumb*.

péntí *down below*: *farther off than*.

pipélángštta and pipélántana *on both or two sides of, from opposite sides*.

pláiíta, p'laíta *above, higher than*. 
Grammar of the Klamath Language.

p'Je'ntant, p'Ui'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.
tapitana, tapita, topita after, behind, in the rear of.
tzálam, Kl. tátzélam in the midst of; between, among, when all are on the
same level.
tzálanntana through the midst of; to the west of. The latter may be ex-
ressed also by tzálamknástant and tzálanntitala.
tú'gshnta, 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; túl'ish with me. The verb is túlha or túla to form a
party or swarm.
túna, tú-na, d. tútana, around; the d. form also means beyond, on the
other side of, and is chiefly used of mountains.
tunki'ma all around, when following the line of the horizon; also
verb.
tehé'k, tsik until, till; pitchash tehé'k until the fire went out.
texhúlta, tsutília under, below; refers to one subject sitting or lying below,
tutila referring to one long subject; both are used as verbs also.
welítana, wélitán at a distance from, away from.
wigátana, wigáta close to, aside of; wiggáta kúmetat near the care.

THE CONJUNCTION.

Conjunctions, or conjunctive particles, are links necessary to bring
about certain sequential or logical relations in human speech by establish-
ing a connection between single terms, phrases, or whole sentences. The
ture function of these particles can in every language be understood only
after a thorough study of its syntax. They are the most fanciful and arbi-
trary, often intranslatable, parts of human speech, and the literary culture
of a tongue largely depends on their development and judicious use. The
classic languages of antiquity and the modern languages of Europe would
never have attained their 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: ánka, pén, tehšísh, tehkásh; but the number of conjunctions co-ordinating co-ordinate and adversative sentences is much larger. Being a synthetic language, Klamath expresses many causal, temporal, and modal relations by participles and verbals which we would express analytically by distinct sentences introduced by a conjunction. This is not a deficiency in the language, and moreover it is largely counterbalanced by a wealth of conjunctions introducing subordinate clauses to the principal sentence.

All modes are expressed by conjunctions, as ak, am, ya, and even the -at, -t of the conditional mode is the conjunction at, at the time being, 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 tehuí 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 tehšísh, tsís also, too. So we have Lílúts for Lílu tehish, Lílu also; núds or nú tehish I also; náts for nát tehish we also 29, 18; hii ki-nátkats also if you should tell lies; tehčíks for tehčík tehish 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 átén en just now, as alleged, and readers are referred to the examples given in the Dictionary.

**LIST OF THE PRINCIPAL CONJUNCTIONS.**

a, the declarative particle.
a, -á; see ha.
a, abbr from at, q. v.
ak, ák a, aká, ka, kam, ak ya, suppositive and potential, optative particles: "perhaps, possibly, likely."
ak appended to verbals in -slit and other verbal forms; e. g., pā'ksht ak as soon as or after it is dried.
am; see kam, ãtch.
ámka, ámk (1) or; the Latin rel; (2) lest, unless, or else.
at, abbr á, a, at the time; now, just now, then, at that time. Coalesces with some words and grammatic forms, as in belat for pila at, illál for illóla at, gú'tzikt for gú'tzitko at, 112, 9 Composes; at a, aténen, átch, átui.
átui, Kl. át yu, átui, adverb, interjection, and conjunction, just now, just then. Cf. gë'tui as to the ending.
gíntak, generally postpositive, thereupon, hereafter; though, in spite of.
ha, há, a, -á, interrogative particle, mostly postpositive: lá'k, Mod. for le há ak? is it perhaps so?
hai, a-i, a-i; in Mod. also kái, zái, with suffix: haítech apparently, evidently, as you see, as I see or hear, of course. Cf. Dictionary.
hé, hé', he if, when, supposing that; enlarged: hæ'tch, hæ'ts. Its correlative is tehá', tehé: hé; . . . . . tehá, if; . . . . . then.
húmasht, d. humámash, adverb and conjunction, so, thus; húmasht ging hence, on that account, therefore; húmasht sháhunk ging for the same reason, and other combinations. Cf. Dictionary.
LIST OF CONJUNCTIONS.

hünkanti, hunkantchí', húntala therefore, for that reason.
yá, yá, i-a indeed, surely, really.
kam (from ak, am) adverb and conjunction, expressive of desire, hope, probability; cf. our adverb fán.
káynte, káyndsh, Mod. ká-iu, 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.
k'léwiank, partic. of k'léwi, is used in the sense of subsequently
lish is used as a particle of asseveration and interrogation, answering to our “is it not so?” It is derived from le, lē, the putative adverb not, being its enlarged form.
lúpiak before, prior to, earlier than.
mat, apoc. ma, it is said, as they say or allege, as reported, refers to facts or deeds spoken of. Tuá ma? what is it? Mat mostly stands after the first word of the sentence.
ná-asht, ná'sht, nāsh, nās, Mod. ná-asht, thus, so, as follows; when somebody's words are mentioned verbally: often used as adverb.
nen, abbr. nē, ne, -n, oral particle: as you say, as they say, report, allege, as I hear; used when people make mention of something said, spoken, or heard. Tuá nen? what did you say? nént thus now; it is right so, Mod.

pa, pā, suffixed: pāsh, intranslatable particle, referring to the subject of the sentence. Pā ak, abbr. pā, I do not know.
pán, pēn, pēn’ again, hereupon, subsequently; at pán after this, now, and: ká-i pēn no longer, no more; tchúi pēn hereupon; and in numerals. Pán is also adverb.
shúhank shńko at the time when; cf. 109, 12.
tándsh, tándsh, 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, tük, suffixed taks, toksh, tůksh, a frequent emphatic, adversative, and disjunctive particle, appended to all parts of speech: answers best to however, but, though, and in Modoc forms a future tense. Cf. Emphatic Pronouns.
tam, tám, interrogative particle, answering to Latin num, an and to the French est-ce que?
tamú, suffixed tamúdsh, (1) interrogative particle; (2) disjunctive conjunction, whether, whether or not.
tánukt after this, afterward.
tehé'k, apoc. tehé, tehái; enlarged forms teháitch, tehéks, tehkásh then, after, at last, since then. Tehái serves as a correlative particle to hái if, q. v. Cf. ū'nteché, under ūn.
tehí, tsi so, thus, in this manner; sometimes used as conjunction, like gá-ash, húmasht, ná-ash. A compound is tehí húnk, tehíyunk.
tehish, apoc. -teh, -ts, -sh, postpositive conjunction and the suffixed form of tehí, also, too, and.
tehkásh, 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.
tehní, tsúi after that, then, subsequently. Very frequent in historic and other narratives, and forming many compounds: tehúyuk, tehúyunk, tehúí pán, at tehúí.
túch, úds, suffixed form of u, hu, if or if not, whether. Appears in compounds only, as káyútech, támu'dsh, or when found standing by itself it is interjectional.
ún, temporal particle, usually added in Modoc to hái if, isn'lish, and other conjunctions for enhanceive purposes, and not easily translatable. Its compound umtechék, after a while, sometimes figures as a conjunction.
wak, wák how, how then, why, is also used as interrogative particle and conjunction. Wakái? 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; wika 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 minimum 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 lípiak Módkishash kédshika the Pit River Indians became exhausted sooner than the Modocs.

mína u’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.

Enhanceve particles, like ka-á very, mú and túm much, largely, joined to an adverb will place it into what we call superlative.

The distributive form, which some of the adverbs possess, and which is rather infrequent with some others, is formed in the same manner as in the verb and noun, as will appear from the following instances:

Módkui laki lîtchîlîch sh’ihual the Modoc chief fought bravely
Módkui lîtchîlîch sh’ihual nánuk of the Modocs every man fought bravely
tālā hémkank’ i! * tell the truth!
tatālā hémkank’ i! * tell the truth in every instance!
ki-pē̂lak heméz’ i! * do not speak fast! (when you meet me once).
ká-i pāp’lak heméz’ i! * do not speak fast! (every time you meet me, or each time you converse).
mā’antchak gitk after a while.
māmā’antchak 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: ndanash to or at a third place, and ndümé 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 -ê’mi, -ā’mi, as mehiash ‘ami 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. kā’ntak so much, enough.
ka, d. kāk, so, thus; derived from the relative pronominal radix, ana forming gā-asht, ka-ā, kā’ntak, kā tániani, etc
ka-ā, ká-a, kā, ga much, largely, very.
kē’tcha, gā’ds’a, kē’dsa a little, a trifle, not much; ketságak very little only.
mū, d. mū’m, much, largely; the adverb of mú’ni great.
tū’m much, a great deal; the adverb of tú’mi, many.
tchá’tchui a great deal; túm tchá’tchui too much.
wiga, wíká not much, a little.
This class of adverbs is very numerous and multiform, almost all the pronominal radices having contributed to the list. Some of those which frequently occur are as follows:

- atí, d. á-ati, far, far off, afar, distantly: high up.
- gen, gin here, right here: gená, giná there now, right here.
- gétu at a short distance out.
- gi'nt, gént, génta thereabout, around there, over there.
- gitá near by, close to this place.
- gitak right there, close by.
- gitála, géta in that direction, farther off. Its correlative is túshtala.
- gitata just here, at this very spot.
- gunigíshant (also postp.) on the opposite side.
- há, á on the person, on oneself, in one's hand, by hand, at hand: forms compounds, as gená, tula etc.
- hátak, hátok here, on this spot, over yonder.
- hátk, hátkt over there (when out of sight).
- hátktana by that spot, through that locality.
- hátktok right there, at the same spot.
- hátkak, hátkok on this very spot or place.
- hi, i on the ground, toward home, at home, at one's camp, close by.
- hitá, abbr. hi'd right here, close by.
- hitkshi at this place: from this point.
- hu, hú (Mod. hu, 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, iwag a short distance from home or camp.
- yámatala northward.
- yána, yéna down hill, downward, down stairs.
- yánta (for yántala) downward.
- yá-uka within that place, house, lodge (Mod.).
- kani outside, outdoors, without
GRAMMAR OF THE KLAMATH LANGUAGE.

kē, ki, kie right here, here; more in use among Modocs.
konē, kunī, gunī over yonder.
kūi away from, at a distance; kūita in the rear.
kūinag away from town, village, or houses.
lupi, d. lupil, firstly (of local precedence).
lūpitala castward.
mīatala southward.
mūna down below, on the bottom; mūna tū, or tū mūna, deep down.
mūnukash everywhere.
nā'lashash to another place; cf. Numerals.
shētātāk half-way up.
-tak, -tok, particle, suffixed to many local adverbs for emphasis.
tālaak in a straight direction.
tāpi, d. tātpi, lastly, coming last (in space).
tāta, abbr. tāt, tāt, where, at which place; also interrogative: where?
tī tak right there; correlative to gitak, gotak.
tū takatak right at the spot where.
tyālampani halfways; is adjective as well as adverb.
tyālamtala westward; tāhaat tyālamtītal due west.
tū, tū, d. tūta, tūt, far off, up there; refers to a great distance, to
   objects within or out of sight on the ground or high above
   ground.
tūnkshi at which spot, where; somewhere; also interrogative.
tūksh from that locality.
tūla, tūla k together; is used adverbially and as a conjunction.
tūsh, d. tūtash, somewhere in the distance, far out; interrog. at which
   (distant) place? enlarged from tū.
tūshak at some other place.
tūshtalat toward or at that (distant) place, spot. Cf. gitāla.
wīga, wīka, d. wī-aka, near the ground, close to, near by, nigh; not exten-
sively.
wīgā-ak not far from.
wīgātak at the same place; together, unitedly.
**TEMPORAL ADVERBS.**

**Temporal adverbs.**

at, á, a (also conj.) *at the time; now, then; at a just now; átutu already.*

gétak, ká'tak, Mod. kánktak, *finally, at last.*

húya, úya *for a while, during a short time.*

hünk, hünk, ünük, *a particle expressing distance, and when temporal the past tense, though this is not unexceptional. The Modocs often replace it by hú; no word of English corresponds exactly to it.*  Cf. Verbal Inflection, pages 402-404.

yé, yé *now, presently; firstly;* Mod.

ynéksžé'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.*

kishé'ni, kíssäm, d. kikshé'ni, *at sundown.*

húl'dam *in the cold season, in winter time.*

lítsi, lítsé *in the evening.*

lúpi, d. lúlpi, *at first, firstly.*

lúpítsana, d. lúlpítsana, *for the first time.*

má'ítch, d mà'mantch, *during a long time; refers to past and future.*  Dim. má'ítchak, d. mà'mantchak, *for a short while, Kl.; quite a while ago, Mod.*

múbúshant, d. mbúmbúshant, *on the next morning; next day, to-morrow, Kl.*

ménik, d. múnínmak, *for a short time.*

náyántka sháppesh *next month; ná-ántka shkó'shta next spring.*

nía, d. nínia, *lately, recently; a short or long time ago; nía sundé last week.*

nínk *next day, Mod.*

níșhta *all night through; at night-time; níshták in the same night.*

pá'dshut, pádishit or pádishit waita to-day; *at the time.*

páta *in the warm season, in summer time.*

pén, pén, pán, pán a (also conj.) *again, once more, a second time, repeatedly.*

pshé, d. pshópsha, *in the day-time.*

pslíksht, d. pslípsaksht, *at noon.*

pshúm *at night; pshúnak during the same night; pshúm tátpélam at midnight; nánuk pshún every night.*
Tank, d. tátank, at that time, then; long ago; tánk nā' sh šáppēsh last month; tánkak a short while ago; tánkt at that time; tánkt at on a sudden, at once; tánktak pretty soon, shortly afterward; formerly.

Tapí, d. tapí (also conj.), for the last time; at last; subsequently, afterward; tapí tita tapí tita a short time afterward; tina tina at that time; tina tina at oh a sudden, at once; tataktak pretty soon, shortly afterward; formerly.

Tapí, d. tapí (also conj.), for the last time; at last; subsequently, afterward; tapí tita tapí tita a short time afterward; tina tina at that time; tina tina at oh a sudden, at once; tataktak pretty soon, shortly afterward; formerly.

Tapi, d. tapi (also conj.), for the last time; at last; subsequently, afterward; tapi tapi tapi na'sb shdpp6sh last month; tank ak a short while ago; tank at that time; tank at oh a sudden, at once; tataktak pretty soon, shortly afterward; formerly.

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ADVERBS OF QUALITY.

567
gá-asht, ká-asht, ká-ash thus, so, in this manner.
húmasht, d. humámasht, thus, so, in this way; húmasht gink, húmasht gisht in that manner; acting this way; húmashtak equally, in the same manner.
hunáshak groundlessly, in vain; falsely; gratuitously; accidentally, fortuitously: anarates; ná'nsak (for náyentch ak) has the same meaning.
i, i, é yes, you, certainly.
kátak, Mod. katchán, truly, surely, certainly.
ké-una and ké-uní, d. kekúni 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, enhanceive particle, suffixed: very, greatly.
lé, le not, in a putative sense.
líchlíchli strongly, forcibly, powerfully; adverb of líchlíchli.
ná-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, nílka, níl, d. nílíkál, níkal, rashly, quickly, strongly: forcibly: aloud.
pálab, Mod. pélab, d. píp'lab, pép'lab, fast, quickly, hurriedly; pálabak, Mod. pélabakag, fast.
pápat, d. papátpat, smoothly, Mod.: adverb of patpatlı.
piš, píl, d. pipil, only, merely, solely: pilá'k solely.
ská, d. skáska, strongly, coldly; also verb. Cf. the adjective shkamí.
tála, d. tatála, correctly; none but, only: tálaak rightly, truly.
tídsh, d. tídadsh, well, nicely, adequately: tídsh gí to be friendly: adverb of tídshi.
tehí so, thus, in this way; tehúk (from tehí gí), same signification.
THE INTERJECTION.

This class of words is composed of exclamations resulting from wilful or unwilful outbursts of feeling, and may serve to express assent, welcome, wonderment, surprise and joy, or terror, trouble, pain, distress and disapproval. The two kinds of interjections can be easily distinguished from each other: One of them consists of organic words of the language, either of single terms, inflected or not, or of phrases and even sentences; the other is formed by inarticulate, natural sounds, representing the crude utterances of certain physical or mental feelings. Exclamations of this sort do not form organic parts of the language and are not inflected, hence are no words in the strict sense of the term.

A.—INTERJECTIONAL WORDS AND PHRASES.

As to their origin, the interjections of this class are of the most various description. Adverbs and verbs are mainly used for the purpose, often with an altered signification.

átui! now! at once! found in Modoc imperative sentences.
gú-tak! gú-tak! Mod. kánktak! stop! quit! that's enough! that will do!
gún! pl. gúnkát! do it! go on! hurry up!
hi-gá'! hi'ka! pl. hi-gá'gá'! Mod. hi-gá'gá' vó! lo! look here! behold! haká yé-pá'k! let me eat first! Mod.
hi-tata! implies menace, threats, like the Vergilian quo< sae!
hi! hi'-i! hi'-itok! down on the ground! sit down!
hi-yá! hi-yá! don't go! stay where you are!
hi-nasht! that's right!
hi-ni-nasht! is that so? indeed? Mod.
ki-fásh! abbr. kí'sh! exclamation heard from old Modoc men.
kí-fásh stání! the most opprobrious epithet in the northern dialect.
kák-áblantaks! Mod. kák-áblantaks át! kák-áblantaks át! hash up! silence! stop talking about this!
kú-tak! get away! go back! away from here!
ké-ash, kí-ash! bad thing! a term used in speaking to children, derived from kÚ-i badly, and forming the verb kí-ashtamna, q. v.
INTERJECTION.

lék! le gi! pl. lékat! quit! stop! cease! don’t!
nént (for mén at)! so it is! that is right! nént nént! right! right! Mod. oká-ilagén, d. oká-ilagén! Kl. wák hái la gé’n! certainly! of course! pá-ak, abbr pa! I do not know!
skó! d skúsku! come up! used when thinking over something not remembered immediately.
úteh, úds! never mind! don’t care if! used when worrying oneself about something: úteh git gi! let go! quit! stop!
tchawai! well then! for tchái-a hái now then; tchawai ná! let us do it now! Mod.
waktchí huk! how curious! (wáktchí for wákaptchí, q. v.), 24, 18.
wakéanhua! wák yánhua! 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 onomatopoetic roots, as names of animals, especially birds, as quoted pages 250, 323. Some interjections are formed by iterative reduplication, which appears here as an onomatopoetic element. War and dance songs are largely made up of unmeaning syllables and terms which resemble interjections of this sort. Repetitions of this same character also occur in such forms as túmi-i-i tút many, many teeth, which stands for a superlative of túmi many*, and strongly reminds us of the Semitic tóbtob very good, from tóh good.

anáma! ananá! expression of bodily pain or distress; from this the verb ananá a to cry ananá.
á-oho, i-uhu, i-uhulú, war cry or yell comparable to the Greek ἄλαλά, ἄλαλεί, and forming a verb like this: á-oho hátchma to advance while crying á-oho.

* Cf. Gradation of the Adjective, page 322.
é! é-é! i! an exclamation, forming a sort of vocative: tehékan' é a kélá-
ush! the sand here is so fine! cf. hággai é, Mod., and page 468.
hā! hāhā! The syllable hā imitates sounds uttered by men and ani-
mals. Derivatives: há’ma, hamóasha, hāhā’tamna, etc.
hé-i! hé-é! look here!
kémken! zémzen! kémkentak! silence! hush up!
o! ō! marks surprise, and is often pronounced with inspiration of
breath.
tútutu! utututú! implies fright, dismay, pain.
SYNTAX.

The syntax* of a language deals with that part of its grammar which gives a systematic account of the structure of the sentence and its portions, selects the existing grammatic forms, and assigns to them their proper places in the composition of the sentence.

Thus the grammatic forms presented by morphology, and the lexical treasure of a language furnished by the dictionary are but the raw material with which sentences are composed conformably to the laws of syntax. The words found there become true words only when they become constituents of the sentence; and, to reach their full effect, words and sentences have to be placed in such adequate logical relation to each other as expresses best the meaning of the speaker or writer.

No sentence can be considered complete in which three elements of speech—subject, predicate, and copula (or substantive verb)—are not expressed or implied. This is true of all languages, although the means for expressing the three elements may widely differ, since the predicate and the copula are frequently embodied in one and the same word.

The simple sentence, composed by the above-mentioned three parts only, becomes enlarged—the transitive verb by the direct and indirect; the intransitive verb by the indirect object or complement; and both may become qualified by adverbs (or adverbial attributes). Then the subject and the objects are qualified by attributes of various kinds, which may even appear under the form of a whole sentence. Based upon these fundamental categories of speech, the whole syntactic material divides itself into the following chapters:

The predicative relation.
The objective relation.
The attributive relation.

*The proper signification of the Greek term *syntaxis* is that of “arrangement”, “putting in order.”
Besides this, syntax deals (1) with the various forms under which sentences may be addressed to others in the simple sentence—the declarative form, the negative form, the interrogative form; (2) with the compound sentence, and its subdivision into a co-ordinate and a subordinate sentence.

THE VERB A NOUN-VERB.

Comparative researches embracing languages outside the pale of the Aryan and Semitic families have disclosed the fact that they do not possess a true verb, as we have, but use terms of a nominal function in its stead, which may be best compared to our abstract nouns, to nouns formed of verbs, and to participles. This morphologic quality of the verb influences not only the inflectional forms of this part of speech, but also the laws of syntax; and investigators of a hitherto unknown language have to consider as one of their most important grammatic tasks to ascertain the origin and true character of its verb.

What makes of the Aryan and Semitic verb a true verb is the thorough and intimate connection of a radix, assumed to be predicative, with certain affixes representing number, tense, mode, voice, and especially with affixes representing person. This is so because, in the inflective languages, the finite verb is controlled and determined in every instance by the subject of the sentence (pronominal subjects appearing as personal affixes); whereas, in the so-called agglutinative languages, the finite verb is partly controlled by another agent than the subject. The powerful agency which has fused all the above category-signs into words, and has even influenced the vocalic part of the radix, is met with only in the two linguistic families above mentioned; for agglutinative languages, which constitute the great majority of all tongues, do not show in their verb the same assertive and predicative power.

That the Klamath verb is a verb of the agglutinative class will sufficiently appear from the data contained in this Grammar. But the question how far this verb has developed in the way of approaching the standard of a truly assertive verb may be considered under two aspects: (1) What are the properties which assimilate it to that standard? And (2) by what peculiarities are we compelled to class it among the verbs constituting a nominal
expression? It should be remembered here that, at the earliest period of its existence, language possessed neither nouns nor verbs, but that these distinctions arose only gradually. Whenever the aboriginal mind wanted to give a nominal character to a radix, it affixed certain pronominal roots to it, considered to signify number, location, sex, etc.: when a radix had to receive a verbal or assertive meaning, pronominal affixes, pointing to tense, mode, person, form, location, and other categories, were placed before or after it. But in thus establishing relation, every nation or tribe followed different methods: and thus originated, not the genealogical differences of languages, but the difference of their grammatic structure. Different methods were followed because each nation was in the habit of viewing things from different logical or conventional aspects.

The Klamath verb approaches the predicative Aryan and Semitic verb in the following features:

a. In what we call the finite forms, the verb is connected with a personal pronoun, figuring as the grammatic subject of the sentence, and not with a possessive pronoun, as found in the Algonkin dialects and many other American and foreign languages, in the place of a subject, which is there only the logical, not the grammatic, subject of the sentence. This latter stage is represented in Klamath by some of the verbals, but these are pure nominal forms, and do not exhibit such forms as correspond to our finite verb.

b. The majority of the verbal inflectional affixes differ from those used in inflecting the noun. The process of incorporating pronominal objects into the verb is here in the same stage as in some modern languages of Europe, viz., only in its beginning.

c. Klamath clearly distinguishes between the subjective and the objective case in the adjective, the past participle, the pronoun, and the substantive of the animate order, the objective case standing for the direct as well as the indirect object. The objective case is formed by the suffix -sh, -s with a vowel preceding, but the usual suffix of the subjective case in substantives is -sh, -s also.

* For further discussion of this topic, cf. page 553 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 grammatical 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 grammatical 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 -n-, 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; shi'na 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-inflation 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 i yckua ániku *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 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 Fur. Müller, Nova R. Reise, linguistischer Theil, 1867, page 247 sqq., where the author speaks of languages of Southern Australia. I subjoin an extract in the words as used by Professor Müller: "In australischen Sprachen wird dieselbe Form aktiv und passiv gebräucht, die letztere jedoch mit Objektivpronomien: punctum, ich schlage, doch nicht "schlagend ich"; punctum, ich werde geschlagen, wörtlich: schlagen mich." Das dortige Verb ist deumach ein abstraktes Nomen, unpersönlich zu fassen und erst dann äusserlich auf das Nomen bezogen. Die Handlung tritt abstrakt, unpersönlich 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."
Klaniatli 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 shila to be sick, shuālka to be warm, tēkhāwa 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 tchiā to sit, stay, live, dwell, in sentences like the following:

pi a tchiā tehíshēni he is at home.

nālām p'tishap, kat pl'ai tehia our Father, who is above, 139, 1.

In short sentences, rapidly spoken, it is often omitted by ellipse:

kālam hūt unāk? whose boy is this?

kālam i-utila? whose is that thing below?

kālam gēnt'ant? whose is the thing on this side?

kālam gō pl'entan? whose is the thing here on the top?

kaknékatko mē shulōtish 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 suāwedsh kūi gi kēlekēnāp'kuk that woman is so sick that she will die.

E-ukskūi toks lā'p'k (for lá'pi gi) but of the Lake men, there were two.

hītak a kēknish gi āti here heavy snows have fallen.

hēi kō-idshēi wawākish gi when the ears are misshaped, 91, 8.

tū kātān hī ki! over there at the lodge she is, I suppose, Mod.
(2) gi to become, to begin to be, to turn into:
ati hú'k lihdam gi'it! that winter would become too long, 105, 9.
nú gëmpetcha pshe-utìwashash gitki gi I declare (nú gi) the human beings
must become so, 103, 11, 12.
Modokishash "Bòshùün 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?
múni nù laki gi I am a powerful ruler, 192; 8.
túpaksh táksh i ún gë-ù 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 rela-
tions 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 shësha to name, call, k'leka 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.: Kaïmom yámakni gi Kaïmom is from the north; plai-
tálkni tehùshnini tehia 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:

\[ \text{tids taks mì'sh ni kuìzà ni I know you pretty well, 65, 10.} \]
\[ \text{tàinkt ni snì'kelui-napka ni then I shall remove (him), 59, 17.} \]

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, nàt \( we \) is omitted before ga-\( ñ'\)\( ëz' \)a, because it stands in the sentence preceding it; cf. also \( àt \) \( ye \) before pá-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: kìilantì nù shìshìla, which is interpreted by the Indians themselves as: "I, the earth, am resounding like thunder within (-ntì) myself." An oblique case thus figures as the verbal subject. This recalls the circumstance that, from certain case-forms, as yàmat \( north \), kì'mat \( back \), kè-ushám \( flower \), new substantives originate with the above as their subjective cases.

The plural number of the subject of the sentence may be indicated in the following different ways:

\( a. \) Plurality is indicated analytically by adding to the noun a numeral or an indefinite pronoun, like kînda, tunùduga \( a \) \( few \), nàníka \( some \), nàník \( all \), tūmì \( many \).

* From HOK. HALE's Notes on the Nez-Percé Language and PANdOSy's Yakama Grammar, we gather that in some Sahaptin dialects the subjective case is supplanted by the possessive, even when the verb is used in the active sense.
b. Plurality is shown by the noun being a collective, or one of the substantives designating persons, which possess a form for the real plural.

c. The large majority of substantives having no real plural, their plurality is indicated in the intransitive verbs connected with them by the distributive form of the verb, and in a few transitive verbs, like stá-ila, húla, 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-úapkáms̱ha they will shoot you (for mish ša).

ne-ulákuapkámshni 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 incompletely act, with suffix -napka. 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 há 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.
kélpka a ámbu the water is hot.
tám núsh i láola? do you believe me?
at wawápka wē they are still sitting (there).
āt a ān pāla-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: ilqóta, ilkteha, 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 shipájyúunk they were repeatedly eclipsing each other, 105, 2.
laşmank sha shi'ipākshat they roast it in the fire-place, 150, 7.
vúniip slułshéshlunk they play the stick-game with four sticks, 79, 2.
tamádsank téwas they fasten the net on the bow, 149, 22.
ná’sh kálatoks télpi’mualunk they bury at one place only, 88, 1.
tsúi mántsak mbusî’lunk or mbusî’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:

tchúleksísh tehiléyank! give me a piece of meat!
 núsh tá tehiléyank i! give me something (soft or flexible!)
knú łísh níyóyó! give me some thread!

Other instances will be found under Participles; see below.

C.—The simultaneous tense-form is employed to show that an act was performed or a state existed just then, right then and there, at the time referred to, either simultaneously with another act or state mentioned, or following this act in immediate succession. It is marked by placing the emphasis upon the last syllable of the verb: the verb is then frequently accompanied by particles specifying the time. Whether, in oxytonizing these verbs, the declarative particle ha, a has coalesced with the terminal -a or not depends on the contents of the phrase or sentence: cf. Note to 54, 9. This accentuation is not peculiar to any tense, and may be also due to other causes to be specified below.

a. Following are some instances which refer to a present tense:
tsúi húk k’léká tawísh then the bewitched one dies, 62, 3; cf. 66, 1.
 kí-i-á a nen she lies when saying this, 64, 4.
píthká a lóloks the fire is out, or has gone out.
sáka a pó’ks then they eat camass raw, 74, 5.
ká-i sámí 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'likš shläá *they then perceived the dust*, 29, 7; cf. 65, 9.
tsüi nat wawápk k'makká nat *then we sat down and were on the lookout*,
29, 13.
tsí hää'mkank shapúk *so she said when speaking about it*, 65, 13.
wudoká hushtsóza sa *they struck and killed him right then and there*,
69, 1.
lupí' hünk shpunkánka, tehüí lakialá *first she kept, then married him*,
55, 18.
tečulhiúla tehü'nk, guká at *he took off his shirt, then climbed up*, Mod.
ā'tunk atí kedzá' apáta kálo *when it had grown high, it touched the sky*,
Mod.

In several instances the possibility exists, however, that this oxytonized verb is but an apocopated participle in -tko (cf. pahá *dried*, 74, 6; nzitsá *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 guhná nish *I am swollen*, 138, 3; k'leka taks nú but *I am dying*, 138, 6; k'likuúsh gint nůsh *after I have died*, 64, 15; āná 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
húk, hünk, hún, and hú, 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.

hú'k refers to acts performed in presence or absence of the one speaking or supposed to speak.

hünk refers to acts performed or states undergone near to or far away from the one speaking.

hún refers to acts performed on inanimate things, present or visible. It also refers to thoughts and abstract ideas.

hú 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, ní, úna, tak, toksh. With tehúi, they form compounds, like tehúiŋk (tehúi húk), tehúiŋmí (KL), tehúiŋk, tehúiŋk (Mod.), and others. Cf. pages 402-404.

tám haitch însh hünk lóla tehúi? did you believe me then?

nkáni waitúlan ní a ni sučtch káyeke your baby died three days ago,

Mod.

núshtoks máklaks shléa people have seen me, Mod.

pá-uila toks nú pá’dshit I ate just now, Mod.

úna ní pá-ula I ate some time ago.
i núsh túla hünk wudúka hünksh you and I struck him.
i unk (for hünk) há’ma you were shouting.

B.—Pluperfect tense. This tense points to the priority of one act to another connected with it syntactically in the same sentence. Although the Klamath has no special form to express this tense, it is clearly pointed out by the logical connection, or by particles, grammatic and derivational forms of the language, in many different ways.

* Local adverbs and other particles often assume temporal significations. Cf. the adverb always; the German hängt.
(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:

sámsál'za hú'k a gén tání; tú' táwikp.....tánkt tawipk 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.

tsuí hú'k ná's hukáyapk mán's i-útna then the one who had retired to the woods shot for a long time, 23, 21.

ná'shíh shlíh wí'k he had shot another man in the arm, 24, 1. Cf. stiltehna, 43, 22; spúní, 20, 18.

(2) The verb expressing the act previously accomplished stands in the presental 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.

laláží shuggulaggi at, Tehmi'tch háméze after the "chiefs" had assembled, Riddle said, 41, 20.

hú'yuka sha hú'nk ktá-i at, tehúi sha máklaks püelhi' after they had heated the stones, they threw the people into (the bucket), 112, 21.

kayúls húk kí'läkat (for kí'kéka at) he had not died yet, 24, 6.

The conjunction at may be accompanied or even supplanted by other temporal particles, as tehúi, teh'hú'nk, áteh'unk (for at tehúi hú'nk, Mod.), tehúyunk, hít tánkt, (Mod.) etc.

(3) The verb containing the act performed previously to another act may be expressed by one of the verbals. In this case, there is only one finite verb in the sentence, for all the verbals represent nominal forms. The verbals are those in -sh, with their case-forms (-sham etc.), in -uish and in -sht.

eiyishtok Mú'shash kí'kéka Teháshgayak but after (or while) Southwind had put his head out, Little Weasel died, 111, 9.

tú géná Múatnash kí'lawisham at away went the Pit River Indians, now that (firing) had ceased, 20, 5.
Këmu'ish i-â'sh tûdshampêli shû'dshan gânkantchuish Këmûkâmîtch carried willows on his back to build a fire after (Aîshîsh) had gone hunting, Mod.
nûksht-ak shâ ktâi i'zakpêle after stewing, they took out the stones again, 113, 2; cf. 113, 9.
Aîshîsh shatal'ldamma atî at késhisht Aîshîsh looked down constantly till after it (the little pine tree) had grown tall, 95, 3, 4.
Këmu'ish kshêlui ü'ünk më-îtkasht hû'ûnKëmûkâmîtch lay down close to the fire after the wives (of Aîshîsh) 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:
kâ'ak wëmpêlauk k'lekâ having never fully recovered he died, 65, 20.
Skëlûntch shanatchwûlauk nêlza mâ na tehîyesh Old Morten, after taking off his hat, laid it down, 112, 18; cf. 112, 13.
gâtpamnan kâ'ilatat wawálza having arrived on the ground, they sit down, 85, 2. 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:
hekshatlekitko k'lezâpkash wâtch géna the horse walks carrying the body; lit. "having been made to carry the body transversely", 85, 4.
gëlžalgîtk hû'kanshampêle 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 -ûla, -ûla, which the majority of verbs can assume. Generally the participle in -ûlauk 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 (-tkauk, Mod. -tkau) is used instead. Cf.
List of Suffixes, -ola, -tka. A temporal conjunction, like at, tehúi etc., often accompanies these forms

lápehí waitólank, illobólank after two days, years had elapsed, Kl.
at nat nelí'nulank at génpele after having scalped him (lit. "having finished scalping"), we returned home, 30, 20.
tehúi sha lá'kulza pá-ulank and having done eating they went to bed, 113, 11.
ksatgamú'lanlank shiuga swáwedsh 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 distincional 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, în. Instances of -tak to indicate the future tense are not frequent in the northern dialect; k'llákátak ni I might die, 129, 4, is the conditional mode, and could be spelled k'llákát 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 sometimes be employed as helps to distinguish one from another.

* The same suffix, -uapka, appears also in a contracted form as ápka, -apka, forming desiderative verbs. Mentioned under Suffix -opka, 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, tehč being one of the most frequent among them: cf. 59, 17.

medshampeli-uapk ni I shall remove to the former place again.
nád kéksh vutukuapka we will club him
mudsá ni nč-ulakuapk some time hence I shall arraign (her), 65, 1.
tánkt ni shi'gsuapk this time I will speak out my mind, 65, 3; cf. 59, 17.
kawali'knapk sii'-ung believing they would ascend, 29, 15.
mish nü shulpáktak I shall lock you up, 36, 3, Mod.
tída hünk gi'uapk he will act rightly, 59, 21; cf. 22.
wákak hünk tehúapk? how will they live? 105, 8.

The particle hünk, 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 shutá'-uapk shi'gok? what would I have profited if I had killed him? 64, 12; cf. 13.
lá i mbuscálp'luapk, spállu-uapká m'sh nü if you live with her again, I shall imprison you, 60, 21.
lá i páltak (for pálla tak), spállhitak sha nush 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.

tsúi tehč sa wáltauapk and afterward they were to deliberate (again), 65, 15.
hi'-itak tehúi tehč'-uapk here he was going to stay, 95, 6.
luk kú'metí kékchishuapka they were to be withdrawn from the care, 42, 21, Mod.
hushtankuápka nbū'shan they were to meet the next day, 41, 12. Mod.
gatpampéli-uápka sha at they had almost reached their home, Mod.

D.—This suffix has also a sort of usitative function in describing acts habitually done, under certain conditions or at certain seasons of the year, and therefore prospectively to be performed also in future times under like conditions. In this sense, the future is used in many other languages also.

nad gitá pičuapk polokuanache, ktālowalshuápka we shall there scrape up chrysalids, gather pine-nuts, 75, 3; cf. 12.
nāsh sāpash gépapélinauap, tsialsh kāwēi tehish ópkuap in one month they will or would return; salmon and lamprey-eels they will bring, 93, 4; cf. 3.

E.—The future in -uapka is used to express the idea of compulsion by force, by nature, or by imperative command of others. Cf. "Methods to express compulsion" (below).

F.—The future in -uapka is used in its 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.

k'łakát n' ŋú'k shlä-ok I may die for having seen (the spirit), 129, 5; cf. 130, 3.
niššů̑nk tehétch ni' sh kú-i siu'gat when songs are applied as medicine, then it may possibly not kill me, 129, 5.
hä nen waa'g'n ká'git, énank i'lktcha when no wagon is at hand they carry him out for burial, 87, 5.
siššeúta nii mish šéówant a when I find it I will give it to you.
hä nú nen hö'tchant, shlit nish a nen if I had ran away they would have shot me, they said.
ni ká-i spúlhit sòk't'sht nish I do not imprison him provided he has paid me, 62, 5.
sta-ótk'á khí'tu'a 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 sup-
pressed, 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 rela-
tion, as that of volition, possibility, etc.

\[ \text{pi ak shu\'int (for shu\'intat) he can sing: supply “if he wants to sing.”} \]
\[ \text{h\u0101\'nk ak taksh \u00e9n n\u0103 shk\u0103t I can see him: supply “if I choose.”} \]
\[ \text{n\u0103' kam h\u0103\'tksh tel\u0103lit I wish to look down from there, 192; 4.} \]
\[ \text{k\u0103\-it\u0103t sa nelli\'nat, h\u0103\'shtchok'huya hak sa they would never scalp (en-
emies), they only killed a few (of them), 19, 4.} \]
\[ \text{g\u0103ta teh\u0103pash k\u0103-i t\u0103m k\u0103dshant not much techipash-grass will grow here-
about, 149, 10.} \]
\[ \text{w\u0103k\u0103lat, w\u0103k\u0103sh shut\u0103\'shlat, aw\u0103\'lat, p\u0103k\u0103sat shiul\u0103na they may collect,} \]
\[ \text{grind, and cook the pond-lily seed, and rub it fine upon the metate;} \]
\[ \text{supply “whenever they camp out there”, 74, 7-9; cf. 15.} \]
\[ \text{tu\u0103 kam a n\u0103 k\u0103t shashpak\u0103t I do not know what story I am going to tell} \]
\[ \text{you, Mod.} \]
\[ \text{k\u0103-i h\u0103nk shli\u0103-\u0103t h\u0103\'nkesh k\u0103\u0103t sk\u0103kshash I may possibly not see} \]
\[ \text{the dead man’s spirit in the fish, 129, 7; cf. 1. Cf. also 120, 17.} \]
\[ \text{h\u0103\'nk k\u0103-i mat p\u0103sh i\u0103kat I did not kill him, as alleged, 64, 5; k\u0103-i n\u0103} \]
\[ \text{h\u0103\'nk siugat I have not killed him, 64, 11.} \]

It has been stated above that conditional sentences, when introduced
by particles, like h\u0103i, teh\u0103i, 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 v\u0103lz' ish t\u0103la! 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: t\u0103la ish v\u0103lz! 

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.

\[\text{gén' i! go thon! szé'tk' ish! cross me over!}\]
\[\text{spízi a nā! now let us pull! geni-atak nā! let us go there!}\]
\[\text{mánuk tūds wawálzat! all of you stand up straight! 90, 14.}\]
\[\text{ktiwalzat nā éntch tehkash! post ye up another man besides! 22, 15.}\]
\[\text{ka'hlántak nā ún! let us enter now! Mod.}\]
\[\text{i shuté'tki! let thou perform! 139, 6.}\]
\[\text{ūts gint, shlíkti mūsh! never mind, let them fire at me! 22, 10.}\]
\[\text{kā-i i téltkitak! you must not look downward! Mod.}\]
\[\text{tehelzán! sit down! mūsh tehiléyan i gi! give it to me! Mod.}\]
\[\text{tehúleks ish tehiléyank i! give me some meat! Kl.}\]
\[\text{lumkó'ltki kádshikúlaktki! take a steam-bath and take a rest! Mod.}\]
\[\text{pā'lh gé'pkan tehími! come and eat right here!}\]
\[\text{káyak kílhu'ú! do not get angry! Mod.}\]

Many imperative locutions suppress their verb, which, of course, can be replaced without difficulty by the hearers; cf. page 568, and:

\[\text{hi-itók át! sit down! down!}\]
\[\text{pélak tehími! here! quick! pélak kúmi! over there, quick! líiya! don't go!}\]
\[\text{kā-i ta! do not! hold on! kā-i tehé'k i! do not (shoot)! Mod.}\]

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, corre-
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. shułatchilan tehälga 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:

kú'shga tcha, p'lú' i'tchuank.........lé'veuta they combed, oiled, and dressed him, 95, 17.

Tchíka shłaá Aishishash huyégank, hú'tan ku-ishéwank shlä'pele Tchíka saw Aishish sitting for off, jumped up, being glad to find him again, 96, 5. Here huyégápkash seems preferable to huyégank.

ítpampélank yámnash shasha shewána bringing the beads home he gave them to them, 96, 8.

hú'ktag húllatchúyank pakakólank páksh nútolála húlukshtat the little one ran back and forth, and, jerking off the pipe, swung it into the fire, 96, 16.

gékuan 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 gelólank shewátzastka thus they dismounted there at noon-time, 19, 10.
USES OF PARTICIPLES.

ná'dshak hůk hishuákshlank Kmúkantchых only one consorted (at that time) with Kmúkantch, 95, 11.

mo-ówe hůnk hútápėnan 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 kógtako you have been bitten by a rattlesnake.
tchišk ká-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 mů' steinshaltko equivalent to mů'nish steinash gitko magnanimous; lit. “having a great heart.” In wewékalam sha táldshítko
they, armed with the little arrows of the children, 123, 6, tảldshitko stands for tảldshi gitko, “arrows having.”

a. Instances of the active signification of -tko.

tekhi’dsho skálaps shúltílatko a bat holding a decoy-mask under its wing; lit. “having placed a decoy-mask etc.” 127, 1.

hashtcháktchu’ik carrying (an object) in his dress, 111, 13.

hâ ni shuíshaltk (gi) if I recur to magic songs, 130, 3.

tú’ma wásh sléa kshúlzápkash he saw many coyotes dancing, 128, 8.

láp’ni ta-mepantá illólatko twenty years old; lit. “having completed twenty years”, 55, 20.

késhga ká-i ní kâ’ko’tko I did not succeed when I tried.

tátzélampani gággúttk 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-n gé-ip kinkánish weweshéltko the elder daughter has (but) a few children; cf. 85, 16.

nútoks shléa gé-n lúlpaltko (for lúlpaltko) or nútak shlépapka gé-utan-tkah lúlpaltko I saw it with my own eyes (stands for gé-utan-tka gi lúlpaltko).

hémúyétk Yámsaham nísh dressed with the head of South Wind serving as a hat, 111, 19.

klána pálpalish shlapshaltkko the klána-plant has a white flower (for pál-palish shlap gitko), 146, 14.

nbuschakshaltkko possessed of obsidian tools.

tú’ma watdáltkko owning many horses, 127, 9.

c. Instances of passive function of -tko.

kédsha hemkankátoko when speeches had been made for a short while 34, 16; cf. 44, 5 and Note.

mísh gé-u skútash skutápkash you, wrapped up in my own garment, 126, 12; cf. 125, 2.
USES OF PARTICIPLES.

kimá'dsham pátko tooth-aching; lit. “eaten by the ant.”
wákash ággaipksh the bone-awl which was stuck into (the ceiling), 120, 22.
tchíktchikam lyáptkñualtko scarred by a wagon.
sáwalktko having been given presents, 136, 7.

d. Instances of participles in -tko derived from intransitive verbs.

Many of them can be distinguished only with difficulty from the verbal adjectives of the same terminal. Some have even turned into substantives, abstract as well as concrete: k'lekatko corpse; i-utantkó heavy load; strength, k'muchátktó old man. Cf. Suffix -tko, No. 5.

shl'óá wawakayápkash lynxes sitting upon (trees), 125, 2.
kikaskánktktó having walked about, 24, 20.
(mù) hatókt gáptunkt I was going there, 140, 6.
p'gi sh lúlatkó, shashúmoks lólatkó bereaved of mother, relatives; lit. “the mother, the relatives having died.”
giulzà, for giulžíitkó, born; cf. kéulädshish, in Dictionary.

e. Instances of verbal adjectives formed by -tko, -tk.

These words are often the participles of attributive verbs, q. v. Add to these all the comprehensive terms of relationship in -altkó, as shaptálaltkó etc.

sa-úlænkañkaktó (his) followers, 100, 17.
kú'mme lakaíshaltkó the hard-rock cave, 42, 19.
tsmók pi'luitk smelling after rotten fish, 146, 7.
hénkaks túmëntktó they were acquainted with the language, 23, 3.
wika télantkó short-faced, 190; 14.

Others are: kshuízhíitkó, lúižítkó, wnižítkó superior to; surpassing; má'tshëtkó, mášlitk tasting like; shawígatkó irritable; tshílatkó crooked; tshíshalkueátktó plicated; ulžatkó flexible.

THE NOMINAL FORMS CALLED VERBALS.

The various nominal forms of the verb, called verbalts, are a peculiar feature of Indian languages, and since some of them differ in their uses from all we know in European languages, their correct use is not an easy
matter to acquire. Their function is to express more concisely what we convey by our participle in -ing, preceded by some particle (for, while, etc.), or by incident clauses of an adverbial, conditional, or other nature. In his use of the verbals, the Indian is guided not only by the matter he intends to express, but he will choose one verbal when the subject of the noun-verb is identical with that of the verbals, and another when it differs from this. The corresponding chapters in Morphology will explain many facts concerning the syntax of the verbals, but the examples to be now given are intended as additional contributions to teach their correct use. The infinitive mode is here regarded as one of the verbals, and all the verbals inflected by case are here treated in one single chapter, with subdivisions, just as they were in Morphology.

1. The infinitive.

Concerning this form, I have nothing to add to the statements made in Morphology. It occurs but rarely, and shows no inflection save that for severality. Cf. pages 409, 410.

2. The verbal indefinite.

A.—The subject case of the verbal indefinite ends in -sh, -s (-ash, -ish), and possesses no exact equivalent in the English language, though we may define it as occupying a middle position between the verb and the noun. Sometimes its function is that of an abstract substantive; sometimes it is predicative, though in most instances the English participle in -ing corresponds best to it. Ti'imish gé-nu, “my being hungry”, expresses the same idea as my hunger; hemézhísh mína, “his speaking or saying”, is nearly identical with his speech.

The rules of its structure, whether used actively or passively, having been illustrated previously (pages 323, 338, 368, 410-413), we proceed to state under which circumstances this verbal is used.

a. The verbal indefinite may stand in its subjective, uninflected, case as the subject of a sentence, governing a verb, but not being governed by any verb whatever—or, as forming a phrase, which has to be rendered by a subordinate clause in English.
tuá lish mi pēlpelsh gi gitáki? what is your business here? lit. “what your working is here”?

gé-u guškak hú'k hú'gsh spuni'sh the slave transferred (spuni'sh) by me (gé-u) ran away, 20, 17.

kání gé-n gé-u kápa kó-i shute'pka shlel'gshan'ólish gé-u? who spoiled my coat which I left behind? lit. “the one dropped behind by me”?

kédsha kápka kokí'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 kaknáůsh šé'ip'čile ne-uzápl'lish gíntak láki'am we did not return the pardleshes, though the chief ordered as repeatedly (to do so), 21, 6: lit. “though we were the repeatedly ordered ones by the chief.”

b. When the verbs of telling, thinking, wishing, conceding, and refusing require in English a sentence to express their object or complement—which is usually introduced by the particle that—this objective sentence, when not containing the idea of a command, purpose, or plan, and having the same subject as the main verb, is expressed by the verbal indefinite. Verbs which are construed in this manner are shápa, shápiya, héméze, hémta to say, to tell, and other derivatives of hámá; héwa, shéwa, hú'shka, hú'shkanka (Mod. kópa), to suppose, reflect, think; háméni, sháméni, shanahóli to wish, desire, want; shayuáktta to know, túménə to hear, heshégsha to complain, viúla to inquire. Cf. Verbal conditional, §6, c.

kání' shápiya, málash nál'am shuenknáp'kash? who says that we intend to kill you? 40, 18. Cf. 35, 10.

ká-i nú ún kánash shapítak tuá mi shapíyash I shall divulge to nobody what you tell me; lit. “what was told by you”, 40, 11.

gitá nú gátpa káila shéshatuish háméni'uga wanting to sell lands. I came to this place.

tátank iták shéwanash hám'nían ish, shpunkánktak nú wúshmush I will sell you the cow for what you like to give me, Mod.

ná-i'lekáp'kash máklaks shaná'uli nél'nah ash after he fell, the Indians attempted to scalp him, 42, 15. Cf. 35, 11, 18; 36, 19; 42, 19.
Tehmu’teham talalak shlepakuapkasheayuakta he knew that by Frank Riddle he would be protected with firmness, 36, 12, 15.

lakì heschogsha E-ukshikisham kchuniksh pen pallash the chief complained that the Klamath Lake Indians had again stolen their rails, 35, 17.

Kéwitcha Canby wáatch shewanápělish Canby refused to return the horses, 39, 12. Cf. 24, 16; 36, 13, 14.

... sháíwalsh táména (nu) 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: keshka and tehána to be unable; kéléwi to cease, stop; vúna, vúnha to finish, terminate; kédshika to be tired, exhausted; yáyaki to be afraid of; nětu to have the practice of: kélza núsh I am accustomed to.

késhka nú ko’sh hishákgtgish I am unable to shake the pine tree; cf. 42, 6.
késhguga idshi’sh being unable to remove them, 38, 1.
kléwi-nápká nát shéllualsh we will quit fighting.
vúna an gě-n stégínsh lódlshish I have finished knitting my stocking.
nú kédslihka hémkanksh I am tired of talking, 42, 3.
nú yá’ya’ki gukish I dread to climb up.
nětu an lódlshish stégínsh I am practiced in knitting stockings.
kélza a n’sh únak gě-n pátkašish 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 hů’nkélamsham, hů’ksham, hů’aktsham, kě’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 wewá-ulash sham, d. form of wé-ulash, from
wé-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 grammatical 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.”
lúks t'shin spú'ntpisham a slave grew up after they had brought (him there), 16, 14; lit. “grew up, carried off (or brought) by them”—spú'ntpish sham.
nánka gaggiáha penó'dsasam some hid before their pursuers, 17, 14: lit. “hid, being followed by them”—by others than the subject of the sentence.
wétta kábatzó'lsham he laughed when they uncovered (him), 24, 14; lit. “he laughed, being uncovered by them.”

C.—The verbal indefinite in -shi, -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 -sheˈmi, -sham 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, -emi, 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 -sheˈmi.

ni huˈtpa hilassuaksas hatókt liuká-isi (for liukáyashˈi) by running I reached the men while they were gathered there, 22, 4.
tsúi hutapenōˈlshi nˈs náyˈens shlin pɨˈn núˈsh then, after I had arrived there running, another (man) was shot in the head, 22, 11; nˈs (for nish me) being the subject of hutapenōˈlshi.
náts a gępksi (for nálash a gępkashˈi) at shlāˈpka Sáˈtas when we arrived, they (the soldiers) saw the Snake Indians, 29, 19; cf. Note.
sánótanksi nat sash gátma while they fought, we reached (them), 29, 20.
Sáˈt huˈk téwi gapánkshhkshˈi (for gapánkshhkshˈi) húˈnk wáts the Snakes fired at him when he had almost reached the horse, 30, 4. 5, and Note.
nat guháshktcha shewatzuˈlsi we started in the afternoon, 24, 6, and Note.

F.—The **verbal indefinite** in -shkta, -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 -shkatak 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 -shiktka 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 -in, -n (-inik, -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'ukskiūn̄ láūsálshiktak, nánza shūkshtak some Klamath Lake men wanted to make a slave of him, others to kill (him), 24, 16; cf. 17.
snūkshiktka num'sh siwāk hū'n k I want to seize this one girl, 23, 8.
ná'sh shūktsáṣtak hú'nk váṭeh one (man) attempted to seize that horse, 30, 2.
tsúi' sa sakatpampéčastka gi then they desired to have a horse-race, 20, 14.
hú hú't mish pán shi'šiktka gi'uapk if he should attempt to shoot at you again, 110, 4.

2. When governed by another verb standing in the same sentence, the subject of the verbal desiderative is also that of the finite verb governing it, as appears from the following:

kekó-nya shū̄lkshtyë'ni g'šiktga gi'ḡa he attempted repeatedly to go to the reservation, 55, 11.
nánka ká'í shéwānāt pás̄h shū̄kshiktka giŋ others gave (him) no victuals, desires of starving (him) to death, 66, 10, 11.
hulká̄̄lšnik wéká K'mühlká̄̄ntshash p'ksh pâ̄kā̄̄lshiktka the little boy ran toward K'muhl'kanteš, desires 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 shenitchal'ga to discover, find out, in 65, 3: lä ni wák nii'-alaktaanampt sheshamtsal'qishash hú'uk 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 -óga, -ok, -uk, when indicative of cause, lies in the subject of the two—when the finite verb and the verbal have the same subject, -óga is the form to be used; when both differ in their subjects, the verbal in -sht has to step in.
From the large number of instances which could be extracted from our Texts, I select what follows:

\textit{ts'u'ks ke-usht teh\u{e}k\u{e}le k\u{u}ns itkal} \emph{when a leg is fractured, the conjurer draws the} (infected) \emph{blood out}, 71, 8.

\textit{nd\u{e}-ul\u{e}n shl\u{a}-\u{a}nk hu'\u{n}kt lay\u{e}pakst} (for layipkast) \emph{I let myself down, perceiving that he had} (his gun) \emph{pointed at me}, 30, 13.

\textit{sawika w\u{a}tch m'\u{n}a mb\u{a}-utisht} \emph{he became angry because his horse had been shot}, 19, 9.

\textit{k\u{a}-i gi'isht, tp\u{e}dsh\u{a}ntak! if they do not go, expel (them)!} 37, 2.

\textit{hushts\u{o}ga sha ki\u{u}nsas k'leksht hu'\u{n}k suaw\u{e}dshash} \emph{they killed the conjurer, since this woman had died} (bewitched by him), 69, 1.

\textit{shawigan k'lep\u{g}i' keke\u{e}laksh shash hem\u{e}ze angered at their having wasted red paint} she said, 121, 2.

\textit{shapiya k\u{a}-i teh\u{e} lek\u{e}sh p\u{a}tki, shpaui\u{e}sh it\u{a}mpkash gi'isht 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:

\textit{Sk\u{e}lamteh nteyakaliya, m'\u{n}a \u{u}makag m\u{u}'ak t'sh\u{e}shl Old Weasel made little hoes for the time when his boy would have grown taller}, 109, 13.

\textit{M\u{o}atuash m'\u{u}'i k\u{a}-i l\u{u}ela sk\u{o} tehi\u{a}lash teh\u{k}a k'le-ugtki-n\u{a}pkasht the Pit River Indians do not kill the grouse in spring, unless the salmon would cease to come up stream}, 135, 3.

\textit{...p\u{u}\u{e}tank n\u{a}lsh k'leknu\u{e}pksht (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. \textit{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 \textquotedblleft circumstantial function\textquotedblright{} will hence be found acceptable.
p'ilaitalknú nušh shlí'popk há'nikankst God observes me as I speak, 64, 12.
Agency tehú gépksht tópi' tí'ta shash, ktiugíulank ká-ishtish they having a while after gone to the Agency he kicked the door open, 66, 12.
diuláksht nísh ún tů'mi กinti'ltak after I have fallen, many will lie under (me), 40, 5.
Aíshish shataldi'Idaanna gúkënu'ta, atá at kédishisht Aíshish, while climbing up (the kápka-tree), steadily looked down until it had grown high, 95, 3, 4.
sha ká-i shí'ktgisht tú'shkausha ků'métat as she did not stir, they two ran out of the cave, 122, 4.
lú'lksh špítch (Mod. for spíchasht) when the fire has gone out, 85, 10.
Aíshish pár'ksh ke-ulálapka nádshpáksh Aíshish pushed the tobacco-pipe into the fire until it was burnt, 96, 17.
tů' salží'ta snáwdsh gë-u shíllašht over there my wife lies bewitched, having fallen sick, 68, 1, 2; cf. 9.
.... kélekapkashıt ipanó-pkasht (for ipanuápkasht) until the corpse is brought; lit. “will be brought”, 85, 3.
nád pó'kgtíšt gíkìama when it dawned, we surrounded (them), 21, 14.
We may classify under this heading such adverbial locutions as húmasht thus: húmasht gisht in this manner, hence, therefore: lit. “having done so”; wák gisht? why? lit. “how acting”? “how having been”? pshéksht (for pshé 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 following examples suffice to prove it:
ketchkaníe'nash o' gisht wëngga they (his parents) died when he was an infant, 55, 21. Cf. 55, 7, 56, 2.
É-ukshikni tutene'pni wáitólan kéleksht vümí' the Klamath Lake Indians bury on the fifth day after death, 85, 1.
.... kéayu'teh túa ká'ish më-isht, (she filled her basket) before (She-Grizzly) had dug any ipo-bulbs, 118, 4, 5.
tút nümúk ní'knalksh the teeth having all fallen, 80, 2.
káyu któ'thasht nú shtíta há'un ksh before it rained I sent him away.
d. Verbal in -sht after certain verbs. Sentences expressing the direct object of the verbs of knowing, believing, hearing, speaking, inquiring, and others mentioned on page 597, are rendered by the verbal indefinite in -sh: but when they refer to causes, conditions, or circumstances of the act, and especially when their subject differs from that of the main verb, the verbal in -sht is employed, and the verbal in -tki, -tgi, if a purpose or order, command is mentioned.

lú’la wášam pákluipkash k’lékáapkash tehék they believe that when the coyote howls they (other Indians than themselves) will die, 133, 2.

tsí n sáyuakta tí’ná Móatuashash sélhalst (shash) thus I know that they (the Lake people) have once fought the Pit River Indians, 20, 21.

tuíí hún’k sháyuakta hú’nasht gísh tehutí’sht many know it, that (the conjurer) has cured (patients) in this manner, 73, 8.

shántchálga hún’k, tawí’sht Dr. Johnash k’lékáapkash she discovered that Dr. John had bewitched the deceased (man), 66, 1.

Aishish túména shút’zhishalst písh hlílůka Aishish heard that his wives had wept for him in mourning, Mod.; cf. 39, 20.

vú’la: “tím tatákiash shlē’sht”? she asked whether he had seen the children, 122, 18 (indirect question).

ní’sht sa láwí’-úla hún’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'nalám kú-i giwish the Indians did not think that they did wrong then, 38, 17, Mod.

at gatpámpélan shapíya (sha) máklaksam hemkánkuish after they had returned, they reported what had been said by the Indians, 40, 6.

Dr. Thomas shapíya p'ná shenólaikuish 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 klékuish gint má'ñsh you shall perish in the same manner as I have perished, 64, 15.

shúuna sha k'lékuish tutiks m'nálam when he had expired, they sang what each had dreamed, 65, 20.

klékuish at, snáwedsh gi when he had died, the woman said.

tánkt shú'l'ldsham gënuish máklaks shún'kka hú'nk finally, after the soldiers had retreated, the Indians killed the (wounded) ones, 38, 2.

killínga kól'tam gënuish after the otter has left, dust is rising, 166; 24.

wi'wall'ag t dáluish shuuyakiča ánkutka the young antelopes bombarded (her) with sticks, after she had fallen asleep, 122, 3.

u'nägin shash gënuish hú'ksha gátpa long after their departure (from the cave), they reached (Old Crane's home), 122, 16.

5. The verbal causative in -úga.

The suffix -úga, -óga is one of factitive verbs, and implies localization (1) within, or (2) on the surface of some object. But when -úga is used for inflectional purposes, its function becomes an abstract one. It assumes the
power of designating either the cause of an act or state—a function probably originating from the one given above, “on the surface of”; or it may designate a temporal relation to the verb of the sentence—a function proceeding from the original locative signification within, inside.* The causative function of -üga largely prevails in frequency over the temporal one, which we have to indicate by when in rendering the verbal by a subordinate clause. The grammatic subject of the verbal is the same as that of the governing verb; if the subjects of both were not identical, the verbal conditional would stand instead. Cf. page 415.

1. The verbal in -üga designates the natural or logical cause of the act or state pointed out by the finite verb of the sentence. In English it has to be rendered by for, to, in order to, because of, on account of, or other particles of the same import.

shapíya tuá gaatpaimóka he told what he had come for, 34, 1.
géna sha mbúshant mé-idshuk ká’sh next day they went to dig ipo-bulbs, 118, 6.

nád gelõ’la pá-uk we dismounted for repast, 19, 7.
tehilé’za sha tehúrëks mbúshant tehe’k pá-upkuk they saved the meat in order to eat it next morning, 119, 16.

mü génapk négash mà'anu p’gíshá hiútlumuk I shall start to search for your absent mother, 119, 19; cf. 122, 17.
wéka ku-ishe’-uk húlladshuítánma p’luksá má na the little boy, being full of joy, ran up to his grandfather and back again, 96, 13.
táktish ishuk k’iúks hánshua má’shish in order to extract the disease, the conjurer sucks at the patient, 71, 5, 6.
tu’ip hushósh’z shën’-tankok they killed five men when fighting.

níshta hó’ma mú’kash tzu’tzuk 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’gša, in 20, 9, is rather uncommon.

2. The verbal in -üga 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 -ofa, -ofan means within, inside of, when appended to nouns; while, during, when suffixed to verbs.
relation is still apparent, together with the temporal one, while in others the
relation is a purely temporal one. Cf. the verbal in -šē'ini.

tū'm wächt ĭpa sa hū'uk lū'gs sesatu'tkuk they brought home many horses
when returning from the sale of slaves, 20, 19.
shā-amoksh hádaktna genō'ga kā-i mutolā'kteha when a relative passes
that spot, he throws a stone upon it, 85, 15.
hěmankatckná gēnuk she said repeatedly while walking, 121, 19.
mē'nya steinash mi'dshumuk (one) heart exploded while flying off, 114, 4.
wēwanish tehč'ma-uk tin'kanka women, when playing the tehčma-ash
game, ran back and forth, 80, 7. Cf. also 105, 16.

6. The verbal durative in -ńta.

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 -ńta 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.

tehki hū'k shuak'te'ota pin the boy cried and ate at the same time.
sle-ńta nū mish shē'want a when I find it I will give it to you.
kū'tagsh stū'kapkš galánơ'ta (him) who was gigging minnows while
skirting the water, 122, 6.
sli-ńtauk (for shli-ńta ak) X-ųkskísas tūnsa at the mere sight of the
Klamath Lake Indians they fled, 19, 3.
yamatūla génūta shūshtedshma during his journey to the north he created
them, 103, 3.
genūta shuak'te'ha Shishapantch Old Grizzly wept while walking, 121, 18.

Different forms of the durative verbs express exactly the same thing as
the verbal durative does, but have to be kept asunder grammatically, be-
cause the former inflect, while the latter do not. Even the present parti-
ciples in -ńk, -n have to be distinguished from the verbal, though the Modocs
use -ńtan and Klamath Lakes -ńtank as frequently as -ńta, and in the same
Inflected forms of -úta mostly belong to instrumental, not to durative verbs.

Titak kishkankótank shlnyakíga Titak whistles while walking about.
ku‘lsh kuleótank ki nak én gi the badger, while entering (his den), makes nuk, 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 verbals, its subject is either that of the finite verb of the sentence, or differs from it, and in the latter case the subject of the verbal, whether nominal or pronominal, stands in the objective case. The function of the verbal in -tki is to indicate purpose, intention, order, or command. Whenever the verbs, which usually connect themselves with the verbal indefinite to express their grammatical 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 sháteša, nélulža, tpéwa, are accompanied by this verbal in the majority of instances. The verbal is in many instances followed by some inflectional form of the auxiliary verb gi, especially by giūga, 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 léitki n’s léwitcta á they refused to give me whortleberries, 75, 10.
gátpa ná tehékeli vudshozalkítki we came here to wipe off the blood, 40, 16.
nál shgúyuen mál shütánkigtí he sent us to conclude peace with you, 40, 15.
ká-i nú shanáhule núsh sha-akaktángti 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 tehúleksht páitki shapiya he told (them) not to eat any meat, 13, 17.
alária K’nnúkánts kokántki giúg K’nnúkants showed (him) the pine tree
(he had) to climb, 100, 6.

* Mention was made of them in this connection on page 416.
ká-i wé-ula gulitki hit giug I do not allow (anybody) to enter.
p'gishap nálam ká-i shanáhúle nálsh shuhúlučatki giug our mother does not want as to jump down (from the lodge), 120, 1.
takí ká-i shaná-uli kí-ukšásh snawédhash shiukáti giug the chief did not desire that the conjurer should kill (this) woman, 41, 6.
láki ká-i E-ukšíkíshash tpe'wa tála shewanáti giug our mother does not leant hs to jump down (from the lodge), 120, 1.
láki ká-i shana-uli kí-ukšash snawc'dshash shiukáti giug the chief did not desire that the conjurer should kill (this) woman, 41, 6.
láki ká-i E-ukšíkíshash tpe'wa tála shewanáti giug the agent did not order the Klamath Lake men to pay money, 35, 13.
shátela snawédhash lutatkitki písh he hired a woman to interpret for him, 13, 11.
Knuukámteh née-ulza páplishash gitki giug Knuukámteh resolved that a dam should come into existencer, 94, 5.
Skáiłamteh shtúlú t'piá m'ña iktehatki giug kná' Old Weasel told his younger brother to obtain skull-caps, 109, 2, 3.
p'ni máklakshash hi'usnga ká-i nánuk shúldshash shuénktgi he enjoined his men not to kill all the soldiers, 56, 6, 7.
hím nú shuté-uapk snawédhash ká'ish meitging I shall create woman to dig the ipo-bulb.

RECAPITULATION OF THE VERBALS.

Of all the morphologic forms of the Klamath verb, and the verb of many other Indian languages, the verbals show the greatest difference when compared with the parallel forms in the modern literary tongues of Europe. Only by grasping the real meaning of the verbals can we expect to come to a full comprehension of the Klamath noun-verb. There are several other categories which the genius of that upland language has incorporated into the verb almost as constantly and regularly as the categories expressed by the verbals—e.g., that of completion (-ólá), 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 derivational, not as inflectional forms, and find their proper place in the List of Suffixes. The verbals of Klamath are few in number and remarkably well-defined in their functions, easy to handle on account of their lack of inflection and their laconic brevity. If we count the six case-inflections of the verbal in -sh as separate verbals, the whole
The 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'ni, 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, -shtka, -tki.

The subject of the verbal has to be identical with the subject of the finite verb of the sentence in the case of -sh, -shé'ni, -shtka, -óga, -úta. It has to differ from it in the case of -shám, -shi, -sht. The subjects of both may differ or not differ in the case of -shti, -tki. Whenever the subjects of both differ, the subject of the verbal stands in the objective case, whether nominal or represented by a personal pronoun. When the verbal -sh is used in a passive sense, its nominal subject stands in the possessive case, its pronominal subject in the possessive form of the pronoun.

Causality is expressed by the verbal in -úga; occasionally by those in -sht, -shti, -tki.

Duration is expressed by the verbals in -úta and -shé'ni; sometimes by those in -sh and -úga.

Tense is expressed by various verbals—the present by -sh, -shé'ni, -shtka; the past by -uish, -sht; the pluperfect by -sh, -sht; the future in some instances by -tki. But this does not exclude that these verbals may be used to mark other tenses besides the ones specialized here.

THE DISTRIBUTIVE FORM.

In the earlier periods of the Klamath language the category of number in the noun and noun-verb did not appear to the natives as being of much importance. This is proved by the fact that there are different ways to express number, and in the noun-verb all seem to be of recent origin, with
the exception of that by which a change of radix is brought about in the intransitive verb. Had number been of great value to the native mind, it would have been expressed by the same grammatic form throughout. This was done, however, concerning the category of severalty, for which only one form exists, though this one form is applied in many different ways. This feature is the distributive syllabic reduplication; it pervades the whole language, down to the postposition and some adverbial particles. The same grammatic form which in Pima, 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 custom, frequency, repetition, or that of a gradual process. In the verbs of the Aryan family, it once fulfilled the function of marking a preterit tense.

Whenever we see intransitive and objective-transitive verbs used in the distributive form, we naturally expect that the subjects of the former and the direct objects of the latter should assume the same form. But the Indian does not always apply our Aryan ideas of syntactic congruence to his own speech: his syntactic views are rather of the incorporative order, and what is expressed by one part of a sentence applies to the whole sentence, for it is needless to repeat a grammatic fact previously stated. Thus the idea of severalty, and also that of plurality, when pointed out by the verb, will hold good for the governing or governed noun also, and needs no repetition. When adjectives are joined attributively to substantives or pronouns, the same incorporative principle applies to the case-forms and the distributive forms, as shown in Morphology. But there are some other reasons of a more stringent nature which, at times, prevent the use of the distributive forms in one of the syntactic components. They are as follows:

When the verb of the sentence is an intransitive verb, showing the distributive form, its subject will usually show the same form when animate, and the absolute form when inanimate; but when the verb is transitive and shows the distributive form, the object will stand in the absolute form if only one object has been acted upon, or if the object is a collective noun, and in the distributive if each object has been acted upon separately. But when there are many subjects acting all at once, we have to expect the subject either in the plural or in the distributive form and the verb in the
absolute form, and this would agree with the real function of the distributive form, as developed on previous pages of this Grammar.

Sometimes the distributive form, in the noun or in the verb, is a phonetic impossibility, and then some analytic means have to be employed. Personal and some other pronouns do not possess the distributive form.

Thus we obtain three possibilities for the use of the distributive form in the sentence:

1. The verb alone assumes it.
2. The subject or object alone assumes it.
3. Both verb and noun assume it.

While the two first modes of construction are frequently met with, the third one is decidedly the most unfrequent of all. Syntactic instances for all three are as follows:

1. **Distributive reduplication applied to the object or subject alone**:

   wiwalag vu'la shasháshapkash the young antelopes asked the bear cubs, 119, 23.

   ká-i húnk vúsa tumá máklaks kakaknólatk ging each being armed with parade, they were not afraid of many men (attacking them), 17, 4.

   tátála hónkauk i! tell the truth in every instance!

   tánna i wewášitki! how many children have you?

   ngúi'-isa sha wówaláks pilá they shot the old women only, 28, 3.

   lelahówitko wáčit wúžúyí he traded slow horses, 189; 8.

2. **Distributive reduplication applied only to the verb**:

   túmi shtiná'šh nenálzga many houses were burnt, Mod.

   káká'gi a n'isí tchi'kis I am lame in both legs.

   tsúi ni shini hú'uk, kát húk yú'ta then I wounded the one who was shooting continually, 23, 1.

   suusahaan Sá't húnk ktá-i the Snake Indians piled up stones, 30, 9.

   wákáútch ging ni'g tú'm háktch sháshésh shásháta! why did the absent (mother) make so many moons? 105, 7.

   Ká'kakilsh yúmatala genúta shúshésháshna he created the bearded men at different times (or places) when he had gone north, 103, 2.
nakushženkni sht'ya shishi'dsha each of the men living at the dam put pitch on his head, 132, 6.

M'attash öoho-nitchna (for shtulitchna) the Pit River Indians raised their war-cry while running, 23, 15.

3. Distributive reduplication observed in the noun and verb:
kēk wa-utchaga titdshi gi these dogs are faithful.
gēk shash shushuak a pepéwa these girls wash each other.
sa húnk lūhags wā'k snumšmēzank shinikshūlza seizing the captives by the arms, they made them dance, 16, 12.

wīwalag tū'shkampēle the young deer were running out again, 120, 12, 15.
tehitchālušh kintfla young fellows are walking about, 186; 52.
at gakiāmna shlishholōlān then they surrounded (her), each cocking his gun 41, 3, Mod.

METHODS OF EXPRESSING POSSESSION.

There is no exact equivalent in this language for our verbs to possess, to own, to have; and with the verb gi, which is chiefly used to express possession, the logical subject is not identical with the grammatical 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 grammatical 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:

kālam gē lātchash? or kālam gē lātchash gi? who owns this lodge? Kl.
kākiam gēk shulōtish? whose (pl.) are these garments?
tūmī málam máklaksam lukdumalāksh gi your tribe has many winter-lodges.
ude-nālkatko kē-u wakīsh 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.

kék wátsag numbénish wawátkash gitko this dog has long ears.
túma nił gitk nálam shíp our sheep carry much wool.
wákwiłli ni’sh gitko conical-headed.
kí-i nú smámúnil ténavélshash kúknápkaš łú’lp gípkash I do not want a wife having swollen eyes, 186; 54.
(i) túma tuá gitknapka (for gitko gi-napka) you will be possessed of much property, 182; 7.
(sha) kinkán’ sm’ök gitk, atinsh lák gitkó 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 kúkátko, from kúká 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 táldšhitko provided with small arrows, for instance, it would be out of place to suppose that there ever was a verb táldšha to provide with arrows; the word is a contraction of táldši gitko “arrows having.” More will be found in List of Suffixes, under -tko, No. 4.

kili’wash shkútatk dressed in a woodpecker mantle, 189; 6.
pi a wákwanatkat he has moccasins on.
tsé-usam tsúyát (luú shí) he wears a hat adorned with the feathers of the yellow-hammer, 181; 1.
tídshá kókatk i shéwa you believe that you are dressed nicely, 189; 5.
wïka télantko having a short face, 190; 11.
4. Possession is also expressed by the suffix -altko, in the oblique cases -alpkash, -alpkam, 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 lolokgíshaltk I possess, carry a gun.
i a watchákalhtko you have a dog.
pât a wá-uteshaltko (gi) they own horses.

hû lîsh snâwedshash vunîpa wewesháltko (Kl. wewesháltko) this woman has four children, Mod.
hû tâlaltko, tchêk ak nû tâ-unî gént if I had money, I would go to the city.
hishuaksh hûn mû tâlaltko this man is wealthy, Kl.

É-ukshikni litchlitchlish steináltko the Klamath Lake people are brave; equivalent to: É-ukshikni litchlitchlish 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; shumishältko, shétalntatko having property; hashtaltámpka to manage one's property, to lord it over.

METHODS OF EXPRESSING COMPULSION.

According to the degree of compulsion which is brought to bear upon somebody, different modes of expression will be used. If the impulse is a mere inducement, advice, or suggestion, the exhortative mode in -tki is employed:

tchëkšlë nû gatpâmkik 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.

lúe-lat hú’ńksh hi’t! kill ye this fellow on the spot! 190; 15.

ká-i nálash kó-i shúłú do not make us wicked, 139, 11.

tehély’ át am i ké’d-shikuk ye ought to sit down, because ye are tired.
túni’pni i spukle-uapka five days you shall sweat, 142, 13.

tchússak át kátak gi-uapk ye shall always speak the truth.

kilank át shuán-uapk! ye must sing loud!

The declarative mode of the future tense is used extensively, instead of the imperative, to express regulations of law, practice, commands of chiefs or other people in authority, strong suggestive hints to compel people to act in a certain sense, and the necessities of natural laws. The “Legal Customs”, pages 58-62 and Notes, furnish a large number of instances to show how the future tense is employed in law regulations. This form thus corresponds to our terms I must, I ought to, I have to, I am obliged.

ká-i i wátsam tchi’khuapk wánniki’sham do not ride the horse of another man, 58, 11.

ká-i i líp snawá’dsaluapk you shall not marry two wives, 60, 17.

ká-i i shí-uapk shash don’t shoot each other, 58, 10.

tumántka shute-uápka laki the chief must be elected by the majority, 90, 3.

i n’s shatuúyuapka you must help me, 75, 14.

nánuk máklaks k’lékuapka every person must die.

POTENTIALITY, POSSIBILITY, VOLITION.

The first of these abstract terms describes the power or ability to perform an act, or to bring on certain events or conditions; whereas the second points to chance, casual occurrence, or to actions that might be per-
formed, or not performed, according to somebody's arbitrary choice. All this we express by the so-called auxiliary verbs I can, I could, I may, I might, I hope, I expect, may be, and by the particles perhaps, possibly, probably, likely. The Klamath language possesses none of these verbs, nor any particles corresponding exactly to the English particles mentioned. Nevertheless all the above ideas can be expressed with accuracy in Klamath, either by verbs differing somewhat in their function, or by the particle ak, which, combined with other particles, appears as ak a, a, a, ka, kam (for ak am), wák ak; their connection with the conditional mode in -t, whenever it occurs, also expresses possibility. Ak is nothing else but the enclitic particle ak, which means only, but, just, and also appears as diminutive suffix; but here it appears in a somewhat different function. The conditional mode is sufficient to express possibility and potentiality by itself alone, without any particle.

A.—Potentiality. Whenever I can is used in the potential sense of I am able in body or mind—I have the faculty to perform a thing—it is expressed by the conditional mode, by ak, ka, or by the verbal indefinite. In the latter case, “I can ride”, “I can make arrows”, becomes wholly equivalent to “I am a rider”, “I am an arrow-maker”; and when the sentence is negatived ká-i is added to it. The ak may be dropped if the verb stands in the conditional mode.

pi ak shuínt he, she can sing; he, she is able to sing.
pi ak ká-i shuínt he, she cannot, is unable to sing.
ák a nú ká-i péwat I cannot swim.
ká-i áka nú ko'akant ko' kànt I cannot climb the pine tree.
ká-i núsh shúngat tâta he can never kill me (under these conditions), 96, 22. Cf. 129, 7.
pil mákłaks húk shlā'í skú'ks only dead Indians can see spirits, 129, 2.
tám i sűszenish źi? can you row? lit. “are you a rower”?
ni númãkash slâ'í shí 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: këshga (or kë'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.

kishga mū shk-īsh hūnkēlam I can or could not see him; lit. “I cannot be a seer of him.”
pi a kishka ukīl hemezhish he is unable to speak loud.
kishga a mū pūmhash I cannot drink.
kishka zalī mū kē-kotko I did not succeed when trying.
tehānīsh mū szē'ish gī I cannot row.
tehānīsh tehulūsh gūgā 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 he may come: I hope he will come.
i kam gātpant you expect to come.
yā-a ak ēt a nen I believe ye are crying.
shīt ak mū hihanksh hā ni shlē'at nā'sh I would shoot a deer if I saw one.
mū akā hūn shlē'a, or hūnk āk taksh ūn mū shlē'at I can see him (if I wish to do so).
AMPŠ'INKNI ak sas lushtsō'qnapk the Wasco Indians might kill them, 93, 7.
hā tīshī gitk māk'lažs, tāngt ni gē'nt if the people were good-hearted then I might go there, 93, 9.
k'luakāt nū'ūnk shlē-ōk I may possibly die for having seen him, 129, 5.
tehātch nīsh kā-i sūgat 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:

shūhuashka teh'ū'nk gitki gi: “i-i-ānuash kewe-nāmkašt” he told him to take off his dress: “you might break your beads,” Mod.
slushatelôma têlish, pînâ'sh kteháljishhtka shkukluápkasht _they smear it on their faces_ to preserve themselves from possible chapping on account of sunburns, 150, 8. Cf. 135, 3.

C. _Volition_ is expressed in a similar manner as possibility, and the language has no word equivalent to our _I will_. It may be rendered by shanahô'li _to wish, desire, to want_, as in 105, 11, a verb for which the Modocs often use hâmëni: 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.

medshampéli-uapka nû _I will remove to the former place again._
pi a nîsh tûla génuapk _he will go with me._
ká-a mish nû ká-a nî mbushéaluapka _very much I want you for a husband,_ 182; 7; cf. 182; 6.

nû kam hî'tksh teldit _I wish to look down on it from there_, 192; 4.
nû kam tehi'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: kâfîla gutîla _to enter into the ground_; Aishishash
THE DIRECT OBJECT.

Only transitive and some impersonal verbs can take a direct object. The direct object, if nominal or pronominal, must be in the objective case.

A. Nouns as objects.—The substantives of the animate class, which includes persons, personified beings, quadrupeds, etc.; all the adjectives and the numeral adjectives assume the terminal -ash, -sh in the objective case, whereas the substantives of the inanimate order, which comprehend all the lower animals, plants, lifeless objects, and abstract nouns, form their objective case like the subjective. The possessive pronouns have to be classed with the inanimate order of substantives in regard to their objective case.

But this rule often becomes infringed by phonetic influences, by the use of adjectives as attributes of nouns, and by other circumstances. Of this a separate chapter gives the particulars. There are a few instances where the object is expressed by other oblique cases:

li'lhankshti t'pa he brought venison, 112, 15.
námuktuánta pépuadshmish one who spends everything.

We would expect here: li'lhankshti tehul'e'ks t'pa and námuktuáltah pépuadshmish (from pi'iedsha 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:

skú'tash sha pállapka hún'ksh they robbed him of a blanket.

ná-áns shlín wálk E-ukshki'shas he had shot another (man), a Klamath Lake, in the arm, 24, 2.
ilkshő'ni a sha shnúka mē'p k'lákápkash at the grave they seize the deceased by the hand, 87, 10.
Aishishash shtilta shnìkash he sent Aishish after a nest, 94, 9.

One object is pronominal and the other nominal in:
gu’tash nú’sh kú’pga núsh a loose bites me on the head, 119, 3.
tú’m shash ngii’-isha Moatoki’shash many of these Modoc men they wounded; lit. “many them they wounded Modocs,” 21, 16.
vussó’k sas tillиндsa wéwunish frightened, they abandoned their females; lit “them they left the women,” 19, 16.

In the last two examples shash, as hūnk 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 hū’t, hū’ksht, etc.; for it would be a sin against the sacred customs of this people to pronounce the name by which a deceased person was known during life. The above has been referred to in numerous examples given on previous pages of the Grammar.

Impersonal verbs have their pronominal or personal object in the objective case; but whether this is a direct or an indirect object in the sense employed in the grammars of European languages is not always easy to determine. Cf. the list of objective impersonal verbs on page 430, and Note to 72, 1.
Pronouns serving to express a direct object are sometimes suppressed in the conversational form of language, whenever they can be easily supplied by the hearer from what precedes.

\[ \text{tsuìi sa hül’naa’sha then they made captives: supply: slash them, 19, 16.} \]
\[ \text{sha shìí’giìa they killed: supply hù’nksh her, 123, 7.} \]

In 40, 5 it is uncertain whether the object nish belongs to ndilák’ıkht as direct object, or to gini’tlak 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 huyé’ga ní means I pick up one round object, and pe-uyé’ga many of them, but k’wash bul or tálá 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 post-position-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:

húlláišhui K'ⁿukámtchash he ran up to K'nukamteh, 96, 14.
at mák ná'-ulakta Aísísas then after daybreak he plotted against Aishish, 100, 1.
Bóshtiń pépa muní lákiash shnigóta Americans sent by mail a petition to the President, 36, 21.
máglakshash wúšmuísh shiókiéshtka he would kill an ox for the Indians, 13, 13.
mo-ówe k'tchídshuash hátnan the mole running against the bat, 127, 5.
hémta m'na tápiá he said to his younger brother.
K'nukága ní túpakshash n'é-i and the thread to your sister.
hii a tídsh shutámknuapka nálash if ye will negotiate with us, 38, 19.
hii ni skúyú'shonkuapka m'sh if I should separate (her) from you, 61, 1.

(b). Instances of an inanimate indirect object: parts of the body, etc.:
shtié shúpéloka nú'ss she laid resin on her head, 89, 6.
ná-ends ná' shlín anther man was shot in the head, 21, 18. Cf. 24, 7.
wá'k shũ'shmẽ'zand lᵃ'lhuags seizing each captive by the arm, 16, 12.
Cf. 24, 2.

tsun'i'pal sa shlín they wounded him in the shoulder, 24, 1.
hú'shmuta a n'sh spchu'sh I burnt myself on the index finger.
ná'd naúkah maná'sha we have sore throats.
wátchám tehú'leks k'leḵápkash i'ılıx̱a they place the horse's flesh upon the
corpse, 85, 8.

hunk E-ukšlikishlash tehak máklaks shúta he created the Klamath Lake
people from a service-berry bush, 103, 1, 2.

Whenever the indirect object is of a temporal import, referring to time
or sections of time, it is frequently expressed by a noun standing in the
objective case, as in the following instances:

knéwa pšin, or knéwa nánuk pšin to put out the fishing-line for the night.
Cf. 54, 6, and Note to 83, 3.

gén waitash kó'technapka it will rain to-day.
láp sháppash (mú) spuí'lhi I imprison (him) for two months, 61, 11.
té-mápmé i'llolash (sha) túla tehúa they lived together for ten years, 54, 3.
tú'méni i'llolash 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 kúila, tehpi'mú
below, and then may be easily confounded with the objective case.

kē'k'ga mbú'shan kú'metát they went out of the cave next morning, 43, 3.
láp isika atí kúila two they took to a distant place or land, 44, 7.
vud'hitakwëla ktñiyat he rolled (him) over the rocks, 131, 11.
ná's wípka hú ámbotát one escaped into the water, 88, 7.
shnílx̱a toks húnk tehpi'mú (instead of tehpi'mútat) they cremated on the
burying-ground.

40
shakálshat 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 -žëni and -na, and the temporal case in -mi, pages 482–485. The five case-postpositions are all subservient to the same purpose, and when -ksaksi changes into -ksûksi it becomes temporal, like -mi, 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:
köl shtátpka ktáyatka they pound the köl-root with stones, 147, 11.
tsúi sa sáikín gêna then they went to the prairie, 107, 2.
shnë-ilakshtala gutêktëha they went in to the fire-place, 120, 20.
wáyalpa nánuk wáshín everything froze in the lodge, 111, 20, and Note.
stá-ila sha kshumë'ni they gather (it) at haying-time, 148, 3.
gêna hûnk, háitkal maklakuish-gishi he then started and followed them to their camping-place, Mod.

(b). Object expressed by a noun and postposition:
at Aísis tú' kálo wika't now Aísish was far away, almost up to the sky, 101, 6.
é-ush guni'gsh'ta káíaláííí he made a world for them beyond the ocean, 103, 5.
Káyutebish hû'k gátpa Kí'úti kúítit Gray Wolf arrived at a place above Kiúti, 131, 5.
ki‘m nutuyak‘a nákosí gá‘tunt (they) threw fish to the other side of the dam, 132, 3, 4.

at lukázat pipêkántan ish now lie ye down on each side of me, Mod.
mish guní‘ta huwá‘ga he ran up the hill beyond your lodge, 183; 17.

4. Forms of the composite nominal inflection may be used for expressing indirect objects just as well as the case-forms of the simple declension. This composite inflection is either binary or ternary; instances of it may be found in the paradigms of substantival inflection, pages 493, 494, 495, and syntactic examples on page 491.

B. Pronouns as objects.—When a personal or reflective pronoun is the indirect object of a transitive or intransitive verb, it is usually expressed by the objective case in -sh, -s, unless some locative or other reference requires another case or the combination of the pronoun with some postposition.

The objective case of the personal pronoun may be used to indicate somebody’s home, house, or dwelling, just as in French chez moi, chez soi.

Special forms of the reflective pronoun are those in -i, as húnitak within or by oneself, in one’s mind; and the suffix -gien, -giank, -gianggi, formed of the participle of gi to act, perform (giank) and the above particle i; cf. page 329.

húya mish nú léwash I give you a playing-ball.

shewáma ‘sh nadsháshlan give all at once to me, Mod.

ani‘k tehákéla u‘s skái tak I send a basket to get me something in, 75, 9.

lututkákí písh chátddi he hired (her) to interpret for him, 13, 11.

tánkt mish ní skuyú‘shknapk finally I shall separate (her) from you, 60, 22.

shá‘bopk hú‘ñitak tí‘ sas hishó‘kst he knew by himself that out there they had killed each other, 108, 5.


mish guní‘ta beyond your home, 183; 17.

The indirect object of a medial verb is pronominal, and is indicated by the medial prefix sh-, s-; the object of some of the reciprocal verbs is an indirect object in English, and in Klamath is referred to by the same prefix sh- or by the compound prefix h-sh-. Cf. page 425.

C. Object expressed by verbs.—The indirect object in a sentence may find expression in a verb, and in that case an incident clause is usually
formed dependent on the verb of the main sentence. This clause may appear under the form of an adverbial, conditional, or other clause, and as such will be spoken of under the heading "Compound Sentence"; or the verbal object appears under the form of a causative, intentional, durative, or other verbal, examples of which have been presented under their respective headings in previous parts of the Syntax.

Many verbs which are accompanied by a nominal or pronominal indirect object figuring as a separate term have a way of pointing to that object by means of some sound or syllable forming an integral part of these verbs. Among these affixes we remark -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-, uu-, 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: tchiktekikatka lëna i you travel on a wagon, cart, or carriage; tkëka to perforate with something long, as a knife, or the hand: wàtitka, nëpatka; upâta, upâta to inflict a wound with a long article, as with a knife: wàtitka, nêl̄t̄ga to knock down with a stick or club. The following distinctions remind us of the six instrumental prefixes occurring in the Dakota language: lutchàya to split with a knife, utchàya to split with edge and manl, patchàya to split with some tool in hand, utchàya to split with the long way ax or hatchet; add to this: kta-chàya 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, pe- 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.
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
The attributive relation thus presents itself under the following aspects:

A. The verb, attributively qualified:

(a). By an adverb standing separate.
(b). By an adverb agglutinated to it as a prefix, and thus forming a compound verb.
(c). By the agglutination of two verbs into a compound verb.

B. The noun, attributively qualified:

(a). By another noun placed before it in the possessive or partitive case.
(b). By another noun forming apposition.
(c). By another noun, both forming a compound noun.
(d). By an adjective or numeral.

A.—The verb with its attributive qualification.

When verbs become qualified by other terms, these terms are most generally of an adverbial description. They may be either adverbs, or phrases used in an adverbial sense, or separate clauses determining the verb adverbially, that is, in regard to quantity and degree, to space, to time, to quality. These adverbial clauses will be spoken of in a separate chapter as a part of the division "Compound Sentence." Adverbial phrases are composed of two or more words forming but one idea, such as tapí titna a short time afterward, pā'dshit pshín to-night, wákaktoksh in the same manner as, tū mína deep down; while others form the rudiments of separate clauses, though they have to be considered as locutions or phrases only: húnasht gink in that manner, wák a giúga of course, núnuk pshín 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; cf. wémitoks kēk shúta he acts differently from others.

The numeral adverb corresponding to our four times, five times, etc., and some of the locative adverbs pointing to direction, or to the points of the compass, show the ending -ni, which remains uninflected. Another series of numeral and other adverbs ends in -ash, a terminal which represents the objective case of the numeral adjective. Both endings have been discussed in Morphology, pages 530, 531.

ṭidsh nú húushltu I feel well, healthy.
ṭinà’k shmúwátechna to swallow at one gulp.
pā’dshít pshún ká-a tekmúka it is very dark to-night.
áti éwa the water is deep; lit. “it stands, fills up deeply.”
á-áti c-éwa the waters are deep.
wi-uka (or uyúga) c-éwa the waters are shallow.
wewáni a sha húnk pën shulóta they dress differently.
ndámi shúta há he did so three times.
tunépni gi’-u lahuálakto I own five pins.
sa skhún tú’kni they shot him from the other side, 23, 21.
kekagtátknu gépigap’ they returned over a brook, 29, 14.
Mó’doknu ndá’nish pelpétámka 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 illolash, illu’lish year and wáitash, wáitash day of twelve or day of twenty-four hours, but at times by the verbs illu’la, illóla (in Klamath illolóla) to complete a year, to pass a full year, waita, wáita, wáitóla 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 tina once is substituted to nā'sh or nā'dsh one. In mentioning certain numbers of days, wāîta or wāïtōla is often dropped from the sentence, the numeral alone remaining.

kāp'ni illōlan after two years, Mod., cf. kāp'ni illōlash during two years.
tīn’ illōllatk Shā’t giūkak after one year the Snake Indians left, 28:14. Kl.
illōluapka the year will be at an end, Mod.
tīn’ tehānk illolōla he lived one year; lit. “he completed one year while living,” Kl.
tē-unāpni illolātko ten years old, Kl.
māk'lek tīn’ nat wāîta we encamped and lay over one day, 29, 9.
nāt waitūapk (without tīna) we will wait one day, 75, 2.
ndā’ni tehēk waitōlānk 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.
im-, im- (page 286) away from.
yan-, ya- (page 286) downward, down below.
yu- (page 287) downward.
k-, gi- (page 287) thus, so, in this manner.
ku-, ku-, gu- (page 289) away, from, into distance.
l- No. e (page 291) along a side, slope, declivity.
le- (page 292) not, when used in a putative sense.
tn- No. 1 (page 300) out there, out at a distance.
u-, vu- No. a (page 301) away from (horizontally and vertically).
Some other prefixes of this sort could be placed here almost as well, e.g. m-, pointing to a curvilinear motion along the ground, and its compound km-, cf. page 288. Like many other prefixes, the above often figure as radical syllables or as parts of such; cf. page 282.

There exist a number of adverbial terms in the language which at times occur as independent words and at other times as prefixes to verbs or nouns, in which case they lose their accentuation. The majority of them are real adverbs, susceptible of reduplication within the compound word formed by them and undergoing apocope or contraction like the English agoing for "on going," or doff for "do off."

ká-a, ká- strongly, vehemently: kayá-a to cry aloud, for ká-a yá-a, Mod.;
kayéga to begin to grow tall, for ká-a uyéga. Cf. also káhaha.
ká-i not, no: káyai, d. káyaiyai not to cry; kaizema not to know, not to recognize; kéliak not possessed of, or absent.
kíí badly: kayéga to become or fall sick; kuyéwa to be disgusted at, to dislike.

mái-, mhiái-, prefix referring to the incomplete filling of a vase, receptacle; mhiáiwízá to fill partially: cf. iwíza to put into, to fill into.
mú-, mú- largely, greatly, much, the adverb of múni great:
múlbúka to grow as a large round fruit upon the ground (also subst.); múlza to be dense, thick, from mú' lžán; múlkualza to emit smoke. From the distributive form mutchutchuyápka to laugh, smile, it appears that mú- is the above adverb, and the second part is probably telchulcha to croak.

ná-i on one side, the inessive case of the numeral nádsh one: na-ital-
télshá to ride women-fashion, lit. "to look to one side only;" na-i-
shálégish horned beetle, lit. "pincher on one side;" na-ógshúáni half,
takanulzá to fall right side up, from tálaak straight; nélza to lay down.
tídshéwa to rejoice at, to like, from tídsh well, héwa to think, consider;
cf. ko-íséwa, kuyéwa.

(v). Two verbs forming a compound verb.

The modus of compounding a verb from two verbs is unusual in Aryan, but not unfrequent in American languages, and is extensively em-
ployed in Iroquois, Káyówé, 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 -kakiamna, -kakua, -ki (-gi), -kídsha, -támna, 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 l élw alewa-puta'na; this from léwa to play, puta to smother.
shalatelgunála to be joined to, connected with; from láteha to intertwine, gával to go or place on the top of.
shopkédsha to thank, from shápa to tell, kédsha to reply (differs here from the suffix -kídsha).
shneké'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.
shnukaléna to carry a round or bulky object by the handle; lit. "to hold and carry;" from shnuka to seize, hold, léna to carry something round. Cf. shnakenótkishh handle.
shnutch6ka to hum or singe to death; a compound of tchoka, tch'n'ika to die a violent death and the radix nu- in nútä to burn.
tilampudshda to roll oneself about, from tila to roll, púedsha to cast away, scatter, throw.
tchawaya to wait for, expect, from tehía to sit, stay, waiha to wait.
tchiluyé'ga to bravel, hallow, make noise, from yéka to shout, the first term being either tehiluyish 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:
gáma pahí-ash flour- or grist-mill.
gánta pápalish sneak-thief.
shalatlehgapsthsitsh room in a house, lit. "structure adjacent," from látche to build a lodge, lit. "to intertwine;" káptchea to be in contact with.
spakā-wēsh *tool* for breaking ice.
te-iniwi-ash *young woman*, lit. “young growing” or “newly existing;”
also other terms formed of the verb wá.
tehlinyi-gótkish *slit in pocket-knife blade* to facilitate its opening, from
teldika *to grasp*, nyēga *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 *ish lulpalpalíat make ye eyes for me again, 154: 11,* is not derived from
lālp *eyes* and pēlpela *to work*, but from lūlpala *to make eyes,* -pali- for -pėlī
again, āt ye.

An instance of a pronoun incorporated into a verb seems to be: hūmāsht,
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 part-
titive case (-ti) is placed before another noun, the antecedent qualifies the
following noun as to ownership, appurtenance, origin, substance, or material.
The ending of the possessive case is sometimes shortened to -a, or drops off
altogether in rapid conversation, and this forms the transition to the prop-
erly so-called compound nouns.

Instances of possessive case:

költam wāsh *otter den.*
kūls tge-ush (for kūlsam tge'wash) *place where the badger stands in water.*
Ikóm ā'-ush black lake, lit. "lake of coal."

lóloks-wi' génam stú railroad, lit. "fire-wagon's road."

Mö'dokisham kālī the country of the Modocs.

p'gisham wéash the mother's child.

shlōa skútash lynx-skin mantle.

szōl kailīsh otter-skin belt.

tehkēmen pōko iron kettle.

Instances of partitive case:

kālī lašelah earth lodge (for kālāti Idtchash).

nmmeanti tap;'i%ti lutisli thimhleherry, lit. "berry on large leaves."

niishti kāko shdl, lit. "on head the bone."

yainati tikāga 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:

Aishish kaí nú sha úlōla I Aishish I am swinging my sword, 193; 10.

hishūkga-kōhīgsh bōr-orphan.

mbūshaksh tuvkōtish bōr or made of obsidian.

p'pil shūsh virginity song.

sessalōlish lākī leader of war expeditions.

shūitchash láwabalsh wīr-e-bladder.


skēnshūtiksh mbū-itch śīn-e-thread.

skūks-kīʔ'm spirit-fish, viz., "fish containing a dead person's soul."

skūlash pē't ambulance-bed.

tehātfha p'lu sweet sap of the sugar pine.

The apposition stands after the noun in:

i snawā’dsh you as a woman, 58, 15; cf. 59, 2. 6.
NOMINAL COMPOUNDS.

kó-e welékash the old female frog.
spú’klish líwish promontorial sweat-lodge.
stópalsh tamá’dsh solitary pected pine, 74, 16.
tcháshkai lakí male of weasel.
tcháš’lish páwa hű be eats as or like a porcupine, 190; 14.
tsáshash kiúks the skunk as a conjurer, 134, 8.
ánaka m’na Aishishash his son Aishish, 94, 8.
wékwak wéwanuvinsh 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:

kálah-shúshatish miner and mole, lit. “earth-worker.”
kií’ln lélókshish fish-trap, lit. “fish-killing instrument.”
klekápaksh iwízótkish coffin, lit. “corpse-receiving tool.”
Igón’m-Idáklish and Igón’m lovelyish moth, lit. “coal-lifter.”
lúluks skútchaltko one wrapped up in fire.
máklaksh-papísh (for máklakshash-papísh) man-eater, lion.
mú’sh tilansnéash turn-head.
pe’ush líkahsh lélókshish pitfall to kill grizzly bears, Mod.
pítísh-, pígish-lúlatko one who has lost his father, mother.
tehikass kší’kshnish sparrow-hawk, lit. “ravisher of little birds.”
tehikemen nápamptish blacksmith, lit. “iron-beater.”
tehče ne-atuko field with pumice-stone.
wátechash nétzish bridle of Indian manufacture.
Instances of other inflectional cases:

- ati kāla gī'sh foreigner, lit. “living in a distant land.”
- pākshtat tulish pipe-stem, lit. “handle in the pipe.”
- sūnde kā'kklish preacher, lit. “Sunday gesticulator.”
- wāwa tutū'ksh cor-war, for wāwakshtat tutū'ksh, lit. “what is taken from the ears.”

(d). Compounds formed of adjectives and substantives.

When adjectives become connected with substantives so closely as to form compound nouns they often appear in the apocopated form, especially the adjectives ending in -li, -ni. Numeral adjectives also appear in a shorter form. Having previously mentioned a few adjectives which appear chiefly in the form of suffixes, as -amteh, -kani, -shītko, -tkani (pages 518–520), and also adjectival abbreviations like kāl kmā skull-cap, and three others on page 516, I add the following examples:

Kāl Lūlp “Round-Eye,” nom. pr. masc.
kāl mōniksh glow-worm, fiery, Mod.
kāl tchū'tchiks spider, from kālkali round, tchū'dsha to remain.
litch katchiash strong person of short stature, from litchlitchli strong, powerful, and kēteha in ketchkāni small, short.
mētsmets sāwals 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:

hū snāwedshash vunīpa weweshāltko this woman has four children (vunīpa abbr. for vunipēnash).
kudshā āǎknu shinashāltko a woodrat having a wooden house.
kudshā šnawesdshāltko p'gishā pēna a woodrat had his mother for a wife.
vunam mbā-ush tchutchieshāltko 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 tchítko settler, inhabitant.
humáchak shé-hash nickname.
kétcha bubánwísh tippler.
kétcha muńítíšla shléwísh west-south-west wind.
kíllau shíshúkísh brave warrior.
kú-i túmënnash noise, lit. “disagreeable hearing.”
lép kléks (supply p‘gíshap) mother who lost her children.
múna tátímnísh mole, lit. “walker in the deep.”
nánukash-kúlákí people from every land, strangers.

POSITION OF WORDS IN THE SENTENCE.

Languages endowed with a copious array of inflectional affixes express the mutual relation of words by means of these, and need, therefore, no strict rules for position of each word in the sentence. Monosyllabic languages cannot inflect their words; therefore they indicate the subject, object, etc., exclusively by their position among the other words, while English, which preserves a remnant of its former wealth of inflection, is more free in this respect, and Klamath is freer still. Nevertheless, this language follows certain principles in arranging the elementary parts of the sentence, which are disregarded only when rhetoric effects are attempted.

The chief rule for the simple, declarative sentence is: “The subject stands before its verb, and its usual position is at the head of the sentence. If the verb or predicate does not include the copula (viz., the verb to be), then the copula comes after the predicate. Direct and, less frequently, indirect objects precede the verb, standing between it and its subject. The attribute precedes the noun, the adverb the verb which it qualifies.” Sen-
sentences exhibiting the parts of the sentence in their natural order run as follows:

nād líp méhiash nā'dszēks ugāk tchish hūnk shnōkua we caught two
troats and nine turtles.
pālpali walwilā'gash kū'shat humūmēni a white butterfly flew up on the
pine-tree.

Incident clauses are not encapsulated within the parts of the main sen-
tence, as is done sometimes in English, but precede or more frequently follow
it, no matter whether they contain a verbal or a real, finite verb. This holds
good when the object or the attribute is expressed by several words, by a
phrase, or by a sentence:

hū nūsh ká-i matchátka tpéwash he does not listen to my orders, lit. "he
to me not listens when ordering."
ká-iu Bōshinash gátpish, Mā'doknī mbá-ush shulō'tantko (gi) before the
Americans arrived the Modocs were dressed in buckskin, 90, 16.
mū mish hūnk shéshatni watchága múménish wawákash gipkash I sold
you a dog having long ears.
sǎ̱mtsálzə Doctor John a gén táwi she discovered that Doctor John had
bewitched him, 64, 2; cf. 13, 16, 17.
tidshéwa nū mish gátpisht I am glad that you came.

There are many agencies which tend to modify the natural sequence of
the syntactic elements in a sentence, as outlined above. All of them are re-
ducible to rhetoric causes, viz., to greater emphasis laid upon certain words
or a whole phrase or sentence. The more important a term or phrase appears
to the speaker the more he will seek to bring it out by emphasis or transpo-
sition. In the following examples the narrator desired to lay particular
stress upon the word which he has placed first:

kaknegátko gi nū shulōtish! dirty is your dress!
lap'ni' sha shellhual Walamski'sas Ŭ-ushkni twice the Lake people fought
the Rogue River Indians, 16, 1.
lōla á-i mish nū I believe you, lit. "believe I do you."
POSITION OF WORDS.

níshta há'íma mú'kash tžu'tžuk all night long does the owl screech for
presaging, 88, 6. Cf. all the terms heading paragraphs on page 75.
núshtoks máklaks šhléa the people have seen me.
núsh túla géna i! you come with me!
shikúitchip k tehiká kěmutsátk on a stick walks the decrepit old man, 136,
5; cf. kí'shtchipk in 136, 6.
shmauyoléšhtat ktehálhui síppash after rain comes sunshine.

The following are instances of terms placed at the end of sentences for
emphasis:

géna mi at huki'šh! now is gone your spirit! 87, 15.
púpakuan a šha námuktua ilzóta, . . . . tálataoks ká-i they bury with
him various cups . . . . but no money, 87, 4. 5.

Transposition of words from the natural order, as the placing of the
attribute in the possessive case after the noun on which it depends, and of
the adjectival attribute after its substantive is often resorted to to produce
variety and to relieve the monotony of the regular order of words:

máhiash Aíshisham the shadow of Aíshish, 96, 2.
prétch kúáktu ská'tish tapi'dshnish he cuts off the left hind leg, 134, 15.
p'tísa m'náldam their father, 101, 10: cf. 61, 19. 21.
shnú'łąšhtat shkú'lelam in the nest of the lark, 95, 5.
snáwedsas Aísimam a wife of Aíshish, 100, 5; cf. 13.

Probably for the same cause transposition has been made in:

nat gá'-úna géna hünk ngii'-isapksh á'ı'nok ndánna we went on slowly, car-
rying the three wounded men, 24, 7, instead of ndánna ngii-isâpks
á'nok.

nat wál'huha kawaliä'kuapk sá'-ug we watched them, believing they would
ascend, 29, 15, instead of sá'-ug kawaliä'kuapk.

In various examples to be found on page 123 the indirect object follows
the verb, as it does also in 24, 6: nat guhâshktcha shewatžú'lsí at noon we
started, and in numerous other passages.

41
The syntactic feature called incorporation often causes inversion and other changes in the natural position of the words, examples of which will be quoted under the caption of "Incorporation."

In the negative, interrogative, and interrogative-negative sentence the position of the words is in the main identical with the one observed in the declarative or affirmative sentence; in the oratio obliqua or indirect mode of speaking and in indirect questions it does not differ from the sequence of words in the direct mode of speaking (oratio recta) and the direct questions.

The syntactic arrangement of the sentence exercises some influence upon the word-accent. Some remarks on this have been inserted in Phonology, pages 236–243.

There is, perhaps, no part of the Klamath Grammar less subject to rules than the position of words in the sentence. This is so because this language differentiates the parts of speech better than many other Indian languages, and in regard to the placing of the attribute is even freer than French, English, and German. In some points all languages of the world agree, as in the placing of the conjunctions at the head of the sentence; the subject also leads the sentence in the large majority of languages when it is expressed by a noun.

Many other indications concerning the position of words are disseminated throughout the Grammar, as in the chapter on adjectives, pronouns, and particles. The negative particle ká-i usually leads the sentence, but the putative negative lé not in most instances stands immediately before the verb qualified by it:

\[ \text{pi bünk nen ak lé képka} \quad \text{he does not want to come, he says.} \]
\[ \text{wàtcag lé géng wáwa} \quad \text{a dog howls for not (being permitted) to go.} \]

**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-
tomic 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 negativised, negation is expressed by two particles: kā-i, sometimes pronounced kái, 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: kā-i opposes a flat denial to the statement contained in the verb or sentence, and is, therefore, used in negative replies: no! whereas lē implies a putative denial existing in the minds of those acting or supposed to act or speak. 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 pűsh I have not seen him anywhere.
kā-i nād ukaúgōsh húashtat shléa we do not see the moon through the fog.
kā-i kilank gákut shléankoshtat, kē-uní at gáknut! do (ye) not run fast over the bridge, but go (ye) slow!
kā-i nú shéshatunish á-i gi! I am not a trader!

Particles and other terms derived from kā-i not are: kāyak not yet, kāyu, kā-inu before, káitua nothing, no one, káynch and kāyu never. kā-itata nowhere, no more, never, kāliak or kāileak being without or deprived of, absent, kīya to tell lies, kēshka to be unable, kēdshika to be tired, exhausted, kā'gi or kāyekke to be gone, not to exist, to be weak, with its derivative heshzé'gi to kill,
ká-ikéma 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: nú 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 liki it is gone, lewé-ula, and several other terms to be found in the List of Prefixes and in the Dictionary. Cf. also lé wak, ká-i wak, on page 458 and in the Dictionary.

lē nû ak géna I do not expect to go.
lē nû wák I am uncertain; I do not know.
lē we-ula a n'sh sha they do not allow it to me: cf. 23, 9.
lé 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 hű 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 á, há placed after another term or at the end of the sentence, or with some interrogative pronoun standing at the head of the sentence in one of its inflectional cases, usually the subjective. One of the particles, tám, occurs in interrogative sentences only, but there is no distinction made between particles introducing questions which require affirmative replies and those which elicit negative replies. The verb usually closes the sentence.

Questions introduced by an interrogative particle:

tatá i gepknápka? when will you come?
tát i géna? tat åt géna? where do you go? where do ye go?
tatá mäntch i tehi-napk lákiam látahasht? vunípi hák wáitash how long will you stay in the chief's house? four days only.
tát gisht shnawédshash ú'uk? where is that woman? (Mod.)
tuatáda tak i letellna? why did you not let it alone?
wák i pá'dshit háshlta? (Mod.) wák i gi gé'n wáitash? (Kl.) how do you do today? wák gi! why?
wák lish i gi'íga ká-i nish wálža? why don't you reply to me?
wakaítch nú ün né-ulaktak? how shall I decide now?
wák ma? or wák nen? what did you say? or what did he say?

Questions introduced by an interrogative pronoun:

kánam kók i-ammash? whose are these beads?
kání haíitch hút gi? who is he? who is she?
kání gé'n pakólesh shlí'n? who shot this mule-deer?
tánk i méhiísh shnökua? how many trout did you catch?
túa i húshkanka? what do you think about?
túa i yewán'tku ki? what are you filled with?
wákthi n' án gitak? 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.

tam hú), tám hai, tamá (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 tehúi táména? i-i, nú táména! do you hear me? yes, I hear you! (Mod.)
támúdsh kék híshuakga hémanka? can this boy speak?
tamú a pú-ula má'l? did ye finish eating? (Mod.)
tamú' lish á 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.

ámpu a? i, ámpu! do you want water? yes, I want water!
at há píthcha lóloks? i, píthchó'la at lóloks! is the fire gone out? yes, the fire is out! (Mod.)
hún á nánuk kó'sham wákwashtka hún'čka há i táménu? did you travel on the top of every pine-tree there? (Mod. myth.)
ká-itak há i nish lóla? did you not believe me?
shamú-ul' i ámpu? do you want water?
tálak há? is that correct? is he right?
tuá há aká úk? what could this be?
tuá ha i shlá'popk? what are you looking at?

Direct questions may be put also by merely using the special intonation of a questioner without any particle or pronoun heading the sentence.

nèvatala i hút (or út)? did you dip this (cloth) in water?
shuhúulúkéna 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 kä-i. Sometimes the form in -tki is replaced by the future tense in -uapka.

Examples of the jussive sentence:

\begin{itemize}
  \item \textbf{géni'át kuni, lučšak ma nū ūn! ye go away (or) I shall kill you!} (Mod.)
  \item \textbf{gũn'i gánktak! make him stop!} (Mod.)
  \item \textbf{kä-i gě'-u kššnksh guiz'žiši! don't cross my fence!}
  \item \textbf{nush pělak kitchzöli! get away from me quick!}
  \item \textbf{tchūm'i simiento! here! take this!}
\end{itemize}

Examples of the exhortative sentence:

\begin{itemize}
  \item \textbf{kä-i a hũn gunč̱ tashtánt a! nobody dare to touch that!}
  \item \textbf{kaitoks ni'sh tú'-una Lēmaikshiná káyaktgi he should not pursue me around Shasta Butte, 40, 3.}
  \item \textbf{nush i-akashě'čki! press your foot upon me!}
  \item \textbf{ú'teh hũ'nksh gai'mpëlìtki! let him go home!}
  \item \textbf{ũ'ṭs gint (for gintak), šhì'tki nush! never mind, they may shoot me!} 22, 10; cf. 17, 9.
\end{itemize}

\textbf{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'ṭeh, ū'ds! never mind! mostly con-
nected with g'intak, gi'nt. Útch gi'ntak! let it go! is said when something is held tightly.

gákán a ná't! útch nálsh hushtehō'ktgi! let us go out, whether they kill as or not! 17, 9.
gešu i gi', o-ólka, kinhä'na! come right inside, a little pigeon! 182: 4.
ya! ati' a nálsh winnī'żítk tuá' ki! to be sure! he is somebody much stronger than we are! 112, 11. 12.
kā'í zai hū'kt gi! it is not he! (Mod.)
tū'sh ak nen hū'k wák kā'la? what can they be doing somewhere? 110, 19.
tū'ttnu! wenmūni tuā' gátpa! by heavens! some strange man has come in!

112. 7.
úk hái! uk ta wē'k hū, tuán a! why! perhaps he did some evil to him!
(Mod.)
ú'teh gíntak am nū gē'nt! I have a good notion to go!
ú'teh gíntak am nū kā'í gi! 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 un
translatable, 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 Má̱kšaks: similar particles are introduced into almost every sentence of a narrative by Iroquois, Omaha, Ponka, Tō'nkawe, 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 con
founded with it.

at a nālsh pinn'dsha now she has caught up with us, 121, 22.
i a shuáktcha you are just weeping.
káŋk a ni sā'tu I am counting so many, 70, 9.
nú a gát'pa pā'p I, the marten, am coming, 177; 10.
shū'edshna tchā'ñk at pē'n a then again they went to gamble (Mod.).

Instances where a coalesces with other particles or words may be found in Dictionary, page 15.

at now, presently; at that time; then, hereupon, finally. This particle may be abbreviated into ā, and is pronounced mostly with the vowel long; (āt); it either points to the present tense or to an act preceding (cf. page 584) or following another act. It can serve as a conjunction or as an adverb, and its position in the sentence is very free: when it becomes the final word of a sentence it is generally pronounced with emphasis.

When closely connected with other particles, at often fulfills the office of a mere expletive: tchā at now, presently, 87, 14; tchū at hereupon, 23, 4; and in the following particles taken from Modoc: tchikünk at and then, for tchik hunk at; ātchikünk then, for at tchēk hunk: ātūn, ātchikünk then, hereupon, for āt hunk, at tehish hunk. Other particles are subordinate to at in locutions like the following: ātū, ātu i now, at present; ātūtū just now, already; ātē, āts then, for at tehish.

1. At used as a conjunction:

at gát'pa at shō'kła when they had arrived they shot at the mark, 100, 20.
īt'hā ūnuk nānuk tehulishat, tehulian ūnuk āt kīn all beads he placed on his buckskin shirt and hereupon he dressed in it (Mod.).

Wanaga hunk at génpēle, i-amnash nānuk ītēha ī'kgan after Young Silver Fox had returned home he won all the beads (from them; Mod.):

2. At serving as an adverb:

at nū k'le'wi now I quit; now I have enough of it.
āt ne' gē'pka pē'n a now they come again, said they (Mod.).
āts (for āt tehish) nāl ne tu'āna shu'edshipka now they approach us again for gambling (Mod.).
kā-i tchāllhū ukautzhōsh pā'dshit at the moon does not shine to-night.
tuā nāl shutē-napka at? what shall we do now?

hāi, ai, a' (Mod. hāi, ka', za', a')—enlarged hāitch, aitch. This particle, whenever translatable, corresponds best to our evidently, clearly,
of course, as you see: it conveys the idea that an act or state is visible or perceptible to somebody or to all in its process or through its effects, or can be observed at the time being. It always refers to the verb, not to the object or any other word of the sentence, conveys emphasis, and brings on a higher pitch to the whole sentence. Hence it often stands in interrogative sentences when the interrogative pronoun or particle heads the sentence: also in exclamatory phrases. As a rule it holds the second place in a proposition, and the enlarged form haitch, though more impressive and emphatic, does not differ from hai as to its position. It may be stated that hai, haitch refer to the sense of vision in the same manner as mat and men refer to the sense of hearing. Examples:

at káí kapatá wáhlaks but evidently they handed while being watched (Mod.).
géná ai sha they have gone, as I have seen.
hú kái at géná! there he goes now!
léshna ai i' nálsh certainly you will not discover as, 121, 10.
Mechoam kái hú pipa *mechoam openly laid down the document, 34, 6.
'má'tch gáí nish shishuíža the old man wrestled with me (Mod.).
shläí wish á-i nish willhua the wind blows at me (you and I feel it), 155:

túsh kái nú húshla I am in good health, as you see.
tú'sh hái at tátaksni wawatáwa where the children sat outside the lodge, as seen previously, 121, 7.
uk hái la gén, nítú záí núk tehúu tehéek u hú'kt gi! certainly, this time I reasonably suppose that it is himself! (Mod.)
wéwash kái nísh palálla my spring has run dry, I perceive, 173: 4.

Connected with other particles, hai, aí appears in tehawai now then, from tehái-u hái: wakai? why? from wák hái, Mod. úk'hai.

The enlarged form, haitch or aitch, occurs in:
káni haitch hút gi? who is he or she?
tatá mántch haitch húk híshuíaksh má'sha? how long was this man sick?
(viz., how long did you see him to be sick?)
tuá haitch hút gi? what is that?
túshtal haitch sha géná! which way did you see them go?
652  GRAMMAR OF THE KLAMATH LANGUAGE.

úk haîtch mish nû â'n sha-amakpâkta? how can I call you one of my relatives? (Mod.)
wakaîtch? wakâ'tch? why then? tú'sh haîtch? where then?

mat, abbr. ma, -m. This particle serves to partly supply the want of special grammatic forms for the indirect mode of speech, or oratio obliqua, by which sentences or speeches pronounced by others are referred to or reproduced by the relator. The adverbial particle mat refers only to facts, acts, events, occurrences to be spoken of, or to the condition or state observed upon somebody or something. It makes no difference whether the events occurred long ago or recently, or whether they took place at home or in foreign parts, provided the one speaking relates them from hearsay. Mythic stories usually begin with mat, ma, which occupies the second place in the sentence, and refers to the whole story. It corresponds nearest to our alleged by, as they say, as reported, etc., and to the Latin aviant, ferunt, dixunt, ut furtur, etc. Verbs of saying, telling, etc., are usually omitted, for mat supplies their function, or directly supplants them, as in the sentence below: tehê mat hû'k. The form mút, 190; 19, is the oral particle mat with ú, hu infixed, which points to elevation or distance.

hêntchmann: "szótk' ish!" they shouted: "cross me over!" (-m abbreviated from mat), Mod.

hû'k ká-i mat pî'sh siukat I did not kill him, as alleged, 64, 5.
kâpâltch' á, ma, ká-i tú'sh kênîpktak shtinâ'shat kânâm "gather stalks!" the story says, "and do not go to anybody's lodge anywhere." (Mod.)

Kmûkantch mat kâîla shûta Kmûkantch created the world, we are told, shnê'tehna mat sha, shnêna mat sha lûloks they are said to have gone from place to place gambling and making camp fires; Mod.; cf. 99, 2. Skâlantch mat tchía shetç'-unalty Tcâshgâyâks Old Marten, they say, was the elder brother of Little Weasel, 109, 2.

tuá ma! what is it?
tûmêna nû màshish pil mat pâ-ula I hear that the patient has at last been eating, 140, 7.
tehê mat hû'k thus he said, as reported (Mod.).
nen, abbr. ncn, nc, -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. nēn, nēnu (nii'nu), nēpka, nēpaksh, 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.:  
kanītani nen kanī gi? who is outside? (nen referring to the noise heard outdoor).

nā'n u wika shītiko mı̱kash hā'ma an owl is hooting apparently close by, as I hear, 192: 2.
mā ai nen nūtū'ymma 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:

ā'ten (for at a nen) gakāyōluapka, na-asht nen wāltka now they will leave the woods, so I hear them say, 23, 5, 6.

ā't ne tchū tchēk Aishish gépka this time Aishish has come, so ye say yourselves (Mod.).

hūnasht tchū nen hēmkanka i! that’s the way you talk! (we heard you).
kā'i nū nen ki I shall not do what you say.
kē'ksha ak nen wēnkat these men would have died, I am told.
kikā nū nen I say I have no time.
lakām ne umaka māpsä ne at now they have made blind the chief’s son, as reported (Mod.).
nēn ka tāmā ak that’s all, lit. “just so far they report.”
nê'nt nê'nt! _that's the way!_ (the way to say, to call; for nê'nt at).

shleá teh'ínk tu'gsh'takú, at nen “génpka pén a” and _when those on the other side perceived_ (the smoke), they said (nen) “now they come again” (Mod.).

shlî't nish a nen! _shoot ye at me, I say!_
tát ne gémpka? _where did she say she would go?_
túa i nen hémkank? _what do you talk about?_
túa nen? _what is it you say or said?_ cf. 41, 14.

**ta’dsh**, _ta’ds_ is another conjunction used in connecting sentences of an adversative import. It introduces a more unexpected contrast than tak, taksh, and answers to our _in spite of, although_: it does not occupy the first, but usually the second place in the sentence. A considerable number of instances were given in the Dictionary, page 382.

**tak**, _tok, 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. télin-tok for télinatok. 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: mútak _myself_; hútak _himself_; káhaktok _ whatsoever_, 71, 7, etc.; cf. Empathetic Pronoun, pages 552, 553.

(b). In verbs like the following: nù kmákats _I look all around_; cf. nù kmáka _I look around_.

LIST OF PARTICLES.

(c). After adjectives: ké-unítoks quite slow; kó-ídshítoks rather bad; wén-nítoks quite strange, abbr. from wenmíní different, curious, strange; ndámántak 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. tapi lastly, at last; tánktaks long ago, cf. tānk 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. hátak here. It connects itself also with many conjunctions: at toks, háttoksh, 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 há i nísh lóla? did you not believe me?
kó-ídshítoks wášham tchuleks coyote-meat is unpalatable (when compared to the meat of other quadrupeds).
shnélzatoks húnk telpíntat 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 hish núshkhluk K’múkamtáchsh, nánka toks ká-i shana-hó’li one only consorted with K’múkamteh, but the others did not want him, 95, 11.

. . . . ná’sh wì-u’ka kshé-sh; kshawinash tûksh ká’tma wì-u’zaut . . . . 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; tehíi, tsúi and its compounds tehíyuk (tehíi húk), tehíyunk (tehíi húnk), átehúi (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.

kā'gi a n'š tcho'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 -sh corresponds in many instances to the ablatus absolatus of Latin and the genetivus absolatus of Greek, since in both the subject has to differ from the subject of the principal clause and the verb is not a finite verb. As far as syntax is concerned, probably no parts of Klamath speech offer more analogies to Latin and Greek grammar than the verbals and participles.

Correlative sentences consist of antecedent and consequent clauses introduced by pronouns or particles corresponding to each other in their signification, and therefore called correlatives. Disjunctive words used for this purpose are: the one, the other; on one side, on the other side; either, or; where, there; when, then; etc. One of the two sentences, generally the antecedent or the one first in order, is subordinate to the other, but in Klamath
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.

hāi sliuapkst, tehā mā'tsh ngátnapk nā'hlis if ye will be shot, then to you will snap the bowstring, 21, 10.
tāntē nāt hū' nk tatātē nat suko'lkpl, tāntē sa hū'n k gāwal kikaskān-
tat k when we gathered in a crowd at that time, then they found him as they walked about, 24, 19, 20.
taṯ̱aṯ̱ak hūk kālak mā'sha, gā̱ ṯ̱ak ubā-ušh kū'shka as far as the re-
lapsed (patient) is infected, just so large a (piece ot) backs skin 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 sub-
division 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
THE CONDITIONAL CLAUSE.

659

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, tchish, tchūi into a compound particle, and then becomes accented, as in hā'tak, hā'toks, hā' a toks but if; hā tchūi, abbr. hā'tchi, hā' tsi if then; hā' tchish, abbr. hā' tch 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, tchūi then corresponds correlatively 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 tchā-u now, at the present time, and with tchēk finally, at last. Tchē 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 clings to the suffix -napka. For the sake of parallelism, Modoc repeats the same form in the apodosis and often adds the particle ān, ān a, ā'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 hā, the radix of the relative and interrogative pronoun: i, in Gothic ibu, is the instrumental case of the pronominal radix i; the Latin si if is a contraction of avai, set, and with the Oscan srae is the feminine locative case of the reflective pronominal radix sre.
6(50
GRAMMAR OF THE KLAMATH LANGUAGE.

hä númkutra kú-i gī'-uapka, tānt ki shnākêtli-uápkan i'-allishash if he
does wrong in everything, then I shall remove the guardsman, 59, 18.
hä tok i lāp snawī'ëdsalupk, nī'-ulakuapka m'sh . . . , but if you should
marry two wives, I shall punish you, 60, 18.
ha' tehí m's snawīlsh gūskuap . . . , ká-i spuní-uapk a m'sh wātch
then if (your) wife runs away from you, she need not transfer a horse
to you, 60, 14, 15.
ha' tehilloyága bō'k shíuka, át húk sheshalölesh k'léza when a young man
killed a grizzly, then he was made a warrior, 90, 19, 20.
kukalūk taksh takani'lkuk gélzä, tsuí sha nā' šh kskē'sh wí-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 hä). Cf. 80, 4.
wakāmna hissanuk, tehātch m'sh kä-i sīgat should I recur to magic
songs, then (the spirit) might not kill me, 129, 5. (Here the conditional
clause is expressed by the verbal causative.)
wātchag wawí-a i-unēghtka, kú-i tehí m'il úk if a dog whines just after
sunset, it is a bad omen for you, 133, 6.

Sentences in the Modoc dialect:

hā ká-i hái nish lōla i, vulamúapk m' nunkēnash if you do not believe
me, as I see, I will ask anybody.

hā i pāltak, spūlhitak sha mish ún if you (shall) steal, they will lock
you up.

hā i ún slēčatok tuá, mish nú ún shéwant 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 verbaIs 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, gi'nt ak, and was contracted to gi'nt like-
the suffix -gi'uk from giaiik. 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. ū'tec in Dictionary.

klá'zątk git'nak i hî'kalpalak shî-napk hî'nksh though dead, you shall
skip up again and shoot him, 110, 6.

k'mî'tehatk git'nak tehîltgîpëletâm'ûk in order to be restored again to
life repeatedly, though in old age, 103, 10.

nû' ak ya hûn shkay-ut git'nak (for: shkaini at gi'utak) gu'hi'plit I
can certainly get into, although he is strong, 112, 2, 3.

tsutîsh gi'utak kûi'gi she gets worse, though treated (by a conjurer), 68, 8.

1. 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-
ogy, 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 pû'dshit pshî'n 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
introduced by tehîï in the “Snake Fights,” pages 28–33.

at gî'tpa at shî'kla when they had arrived, they shot at the mark, 100, 20.
at gî'tak ni saînakta, hû'mashî sîllhual A'wikskni Wakan'ski'shash this
is all I know how the Klamath Lakes fought the Rogue River Indians,
17, 18, 19.
at nı́'ka wókash, wóksalsha at when the pond-lily seed is ripe, then they
gather it, 74, 7.
at tánkt ká-i tílish hemkánka, Mó'dokni at gá'mpéle as no treaty was
made at that time, the Modocs returned homeward, 13, 17: cf. 38, 1, 2.
at wáítólán when a day is over, 91, 3.
hú'masht gisht shnú'kpl 'isht lá'p sháppash spú'li because he took (his
wife) back I imprison him for two months, 61, 10.
ká-in Bóshíinash gátpish . . . before the Americans arrived, etc., 90, 16;
 cf. 184: 37.
má'ntéh gisht or má'ntéh gitko sometime afterward.
nánuk pshú' n gisht every night.
ná'ts gayá-itsampk shuíldlesh huk, lípiak nats gá'lzalgi'pka the mili-
tary had advanced in front of us, before we had descended from the
hill, 29, 17, 18.
mú'sh ak gíntak witcñomka hú'lu la you are rattling around (the lodge)
perhaps because you love me, 183: 16.
puí'ks pahátko má'ntéh giúntak í'pakt camass, after it is dried, may lie a
long time, 148, 14.
tsúí nát lápi guí'ndsa, skuyú'i natch hú'k lalá'ki then two of us went
down into (that place), as the commanders had detailed us, 29, 11.
wák gisht how? wák ging, wák gitko why, for what cause.
waita shéllalad, tinolélish tehick kéléwu 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 pro-
nominal roots ka- (kánk) and ta- (tánk) for the purpose of qualifying the
subject or object (direct and indirect) of the main sentence. As the lan-
guage 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.
Besides the examples given on page 542 and in the Dictionary, the following may be quoted here:

hantečípka tchá'k, káhlaktok nánuktua nshendshkáne then he sucks out, whatsoever is of small size, 71, 6, 7.
hünkst ní násh sündé spuílli, kát sas hünk wudsháya I imprison the one for one week, who has whipped them, 61, 17; cf. 61, 12, and 129, 7.
hünk shillalpsh, kánt sha shi'üks gishápa that sick man, whom they reported killed, 65, 18.
tchékíak, kát gen gént, zége the boy, who went there, is dead.
wúla sa tú'núps, kát hünk tänkt mák'le'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 verbals or participles sometimes serve to express them. A comparison of the examples added below, with those mentioned under "The Interrogative Sentence" will be the best means to show the syntactic difference between the two modes of interrogation. Like the direct question, the indirect question may be affirmative or negative, and if introduced by any conjunctions at all, these conjunctions are about the same as used in making direct questions.

ká-í ni shaynákta tám ná ún shlé-eták I do not know whether I shall find (him, it).
ká-itoks nálushkánka ká-í gátpişht I despair of his coming; lit. "not indeed I think (he) not to be coming."
ků'iks suawínuk sás káints slníapkst when a conjurer examined them (to find out) who might be wounded, 21, 9, 10.
Lêmê'-ish gêkua shîlê'dshuk, Skêlamuchash tamû'dsh kánshishk one of the Thunders crossed over to observe whether Old Marten was asleep (or not). 113, 15; cf. 122, 3, 4.

vû'la Shû'kamuchash, tûm tatákissh shîlê'sht? she asked Old Crane whether he had seen the children, 122, 18.

wûk gî hû kà-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, ksha'pa to declare, to say so, are also worded in the oratio obliqua; cf. Dictionary.

hemkánka nâmuk máklaks: at nâmuk tehêkêli vûmí' pûlâm shelluâluish all the tribes declared, that now all blood is buried of their former fights, 54, 18; pûlâm instead of nâm in oratio recta.

shâ'tela hûnk snawêdshash: máklaks gatpântki, shu-útântgi pî'sh giüga máklaks; shapiya, máklakshash wûshmuîsh shünkîêstka he instructed this woman (to say) that the Indians should come, that he wanted to meet the Indians in council; he announced that he would kill an ox for the Indians, 13, 12. 13. Cf. 43, 22.

Toby hemkánka: "kà-i hûhâtechantgî," 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
INCORPORATION. 665

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 apocope 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.

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 *suffication* for inflexional and derivational purposes; also *infixation* of elements into the radix, wherever this uncommon mode of synthesis can be traced with certainty. The order in which the affixes follow each other is too important to be neglected by the students of language.

(b). *Phonetic change* of the radix or of affixes, when traceable not to the ablaut, but to elements reaching the radix through extraneous addition.

(c). *Reduplication* of the radix or of its parts, or of other portions of the word, for the purpose of inflection or of derivation.

(d). *Gemination* or phonetic repetition or lengthening of certain elements in the word.

Incorporation as a syntactic feature may manifest itself in the following processes:

(a). In the formation of compound terms by binary, ternary, or other multiple combination. Only then are the parts combined by real incorporation into one term, when one or some are losing sounds or syllables by the process, either by aphaeresis, ellipse, or apocope. For Klamath we have instances of this in kāl kmā, Lōk Pšiš, tchawāya: 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.

prefixed or postfixed, to the verb as to lose its accent and form one word with it, and then it usually occurs in the altered form, as in French: donne-le-lui, or in the Italian: a riveder vi to see you again. Klamath does not alter the nominal object, but concerning the personal pronominal object a beginning of incorporation is perceptible. In some instances the pronominal subject is also changed and incorporated into the verb by postfixation, by what I call the synthetic form of inflection.

(c). The effect of incorporation is shown in many striking instances in the case-inflection of the substantive, when inflected simultaneously with an adjective or pronoun used attributively. The use of the apocopated form in numerals, as láp, ndán, etc., implies incorporation also. In these adnominal parts of speech case-forms are not so extensively developed nor so polysynthetic as in the substantive, and placed by the side of it have some of their endings truncated, altered, or lost, because the words are no longer felt to be separate words. They are regarded now as a unity or combination, and hence one case-terminal, either in the noun or in its attribute, is thought to suffice for both. The principal relation in which Klamath is incorporative is the attributive relation, and the examples below will show what kinds of combination the noun is able to undergo, especially if the verbal signification is still apparent. Klamath is undoubtedly an incorporating language, but in a limited degree, and polysynthetic more in the derivation of verbs than in their inflection.

Instances of incorporation like the ones to be considered occur in all European languages, when phrase-like compounds or parts of sentences, even whole sentences, are used as single words, often in a rather burlesque manner. Thus we have in Spanish: tamaño size, from Latin tantum so much, magnus large; in German: 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-yon-so condition. A two-eggs' omelet is an instance of compounding by juxtaposition; a two-egg-omelet one of compounding by incorporation.
The Klamath examples do not differ much from the above except that they are susceptible of inflection by case-endings. If I am justified in regarding word-composition as a syntactic process, nominal compounds might all be considered as instances of incorporation. But it is safer to regard them so only when such compounds show loss or alteration by apneaeresis or apocope, because this goes to prove that the combining of the elements has been of a close and forcible nature.

atí käila gish *foreigner*, for atínish kailatat gish.
ga-ulipkan č-ushtat gunigshta *arriving at the opposite shore of the lake*, Mod.; stands for ga-ulipkan gunigshtan č-ush.
hátak-tehítko *settler*, lit. "a liver there."
yaúkela stupiyun kíná'sh *menstrual lodge*, lit. "cry and dance- for first menses-lodge."
käila tatámmish *male*, for kailatat tatámmish.
kapkágatat-stíná'sh lutíla *to stay in a brush-lodge*. This inversion from kapkága-shútíná'shtat can take place only, because both terms are practically considered as being one word.
kétcha bubanjish *tippler*, lit. "a pettily drinker."
láluk-skútehalko *wrapped in fire*, for lálukshat skútehalko.
máshíshtat shí'-usha shátelaks *salve*, lit. "on sores-to line-oneself rubbing-substance."
púksh gé-u ipakshksháxshí géna nú *I go to my camass-storing place*. Ipaksh *storing-place* stands for ipkash through metathesis, and is the verbal indefinite of ipka to be kept or stored; púksh *camass* is objective case depending of ipkash, the verbal function being retained.
shiílkishjéni *"Mo’dok Point"* shé'hash gíshtá gátápa they went to the reservation called Modoc Point, lit. "to the reservation Modoc Point (its) name-at they went," 34, 19. Cf. also shé'sha in 189; 3, and Note.
spaká wē'sh ice-punch, ice-breaker, for wē'sh spako'tkish.
vú'lzásh'ti kíli'wash shkútakt uhlutúma *dressed in a borrowed woodpecker skin mantle he trails it along the ground*, 189; 6. Here vú'lzásh'ti and kíli'wash are both equally dependent of shkútakt ("dressed in mantle"), and vú'lzásh'ti again depends of kíli'wash. The full case-form would here be vú'lzásh'ti kíli'washšti or kíli'washtat, but the suffix -šti 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, nú, tídsh, is added to the above list. But wherever any adverb included in the above lists becomes a real prefix, there, of course, we have to do with polysynthesis and no longer with incorporation.

Rhetorical Figures.

To conclude the syntactic section of this grammar, a chapter on figures is subjoined, to some of which allusion has been made previously. Rhetorical figures occur in all languages of the world, though one and the same figure may largely differ as to frequency in the one or the other tongue; anaphora, ellipsis, metaphor, and tautology are perhaps the most frequent, no language being deficient in them. Alliteration should be given a separate place among the rhetoric figures, because it is a phonologic rather 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:

\[
\begin{align*}
g: & \text{ guttgúlash gé-u něpka, 166; 27.} \\
k: & \text{ ktsáni kíššam gé-ú kë-ish, 165; 14. Cf. 13.} \\
l: & \text{ lu'ash ai núšš a lu'łamnapka, 158; 57. Cf. 157; 40.}
\end{align*}
\]
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.

Päl snuwwā'lishla Pampiam pā'ia lupi'; tsūi wā'kala, tsūi tatú mántsak mbusū'lan gi; tsūi kā'kta ... at first Paul married Pampi'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 nā-asht gi: “hāgga shli'k!” tehī ni gi then I said: “let me shoot now!” so I said, 22, 19.

i pīl, i hissonāksh pīl shii'wanapk wātch you only, you the husband must transfer horses, 60, 15, 16.

kā'ila nū gūtla nū I am crawling into the ground, 154; 5. Cf. 167; 36.

tehū ni nū hā'lipelī I then ran down again, 23, 15.

tsūi ni shli'ū, patō n shli'ū then I shot him, I wounded him on the cheek, 30, 16.

tūnep tāla i skūktannapk hūnk pil, mū'yūns pī'la lāgiash five dollars you have to pay to him, to the head-chief only, 60, 8.
Asyndeton, or lack of connective particle between two nouns, phrases, or sentences (co-ordinate or subordinate). Since the language possesses no particle corresponding to our *and*, this rhetorical figure is rather natural, unless it occurs where a subordinate sentence has to be connected with the principal one. *And* is often replaced by *tchísh also* and by *tchuí herupon* and its compounds.

*kä's wó-užalks tsélash git'k, shlíásp gít'k* the *ipo-plant has a furcated stem* (and) *has flowers*, 147, 8.

láp Múdokíshásh shu'áka, ndún shlííiyá, etc., *they killed two Modocs, they wounded three, . . . .* 54, 13.

t'ši'-shap p'kí'-shap k'läká (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: *kí'llitk ná'-ulaks lalákiam the laws of the chiefs are rigorous,* 60, 4; *táláak há? is that correct? tsuí 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 láláki hú'-ntsak i neñ lélá, kélámsänk sí'tk lú'áslma now *ye chiefs, ye are believing without any ground, ye walk along as with closed eyes,* 64, 10. Cf also 54, 18.

p'läiki'sham papáláish s̷̷i̷l̷ k'hi'úlė̷̷̷z̷án̷ 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 gunkishtat landing on the opposite shore of the lake,  
    Mod., where é-ushtat stands for é-usht.
    gëmpeli úk Kamúsh Alishisham shú'luatnan K'máksanteh went home dressed in Aishish's garments, Mod. myth. Here shulóish garments has to be supplied between Aishisham and shú'luatnan.
    kà-i wàtsâm tehi'kluapk wànimíšam you shall not ride a stranger's horse, 58, 11; where wáts would be the correct form.
    kátok ni gé-u sìgsi'wa I think I told my truth, 65, 7; stands for: "I told the truth as I think it to be."
    Modoki'shash shishukshé'mi at the time of the Modoc war, 55, 19; lit. "at the time of the Modocs being fought by the Americans," the latter, Bosehtinam, being omitted from the sentence.
    nütak húnk slépapka gé-utantkak lúlpatko I observed with my own eyes. Here lúlpatko ("having eyes") is made to agree with nütak myself, whereas the correct form would be lúlpatka with eyes, by eyes, forming agreement with gé-utantka ak.
    télak gé-u my arrow, instead of télak shiúkísh 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:

    lī' a nat wák ka-á, lī' nat wák g aldawíia-a! we do not know how to act, not how to approach! 22, 2.
    tuá ni wák ging shiúkapk? 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 grammatical 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.

I. IDIOMS.

Idioms are certain modes of expression having something striking, quaint, pointed, or unusual about them, although they are founded in the structure of the language to which they belong, and they do not unfrequently appear as rhetorical figures. Idiomatic expressions may be contained in phrases or sentences or in single words; occasionally the idiomatic use made of certain terms implies another meaning than the common one, and their peculiar wording often renders their translation into other languages difficult. Agencies most active in producing idiomatic forms of language are the psychic qualities of the people, social customs, historic occurrences, climatic associations, witty sayings, and similar causes. They impart life and color to language, and no investigator of popular thought can dispense entirely with the study of them. Books composed in our literary languages do not often exhibit them conspicuously, but a freer display of them is made in the conversational style, in curses, oaths and other assav-
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 *cunt 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 wéwaliksh when it is denoting generically the *females*, and not the "old women" only. In Klamath Lake we can regard as cunt terms yάka (for yǎ'ka, yéka), shnikshokshuka, tehiúnéza, and Ká'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 gí’'tak, hitak, léwak, lé wak ka-á, nen, etc., as enumerated in Morphology, page 457 sq., also belongs to the idioms. Women use the same terms and phonetic forms as men, and there are no reverential or ceremonial forms found here as we find them frequently occurring further south and among the tribes of the Mississippi plains. The use of certain *pronouns* in order to avoid giving the proper names of deceased individuals is found to be the custom all along the Pacific Coast, probably elsewhere too, and in this sense may be considered idiomatic. Klamaths use for this purpose húrk, hú'ntkt, hú'ksh 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 adverbial idea becomes verbified in the form of some intransitive verb, so that *below*, e. g., becomes i-utilá *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:

\[\text{kaló hátakt cúya a juniper-tree was there below (me), 30, 12.}\]
\[\text{wáteč tkálámu a horse was or stood above, on a hill, 30, 2.}\]
\[\text{látéchash tůpka a house stands on the same level (with me).}\]
\[\text{wáteč saigtat tčúia, tgüga the horse is on the prairie.}\]
\[\text{wáteč tehítchítkát lčvulúta horses are (harnessed) before the carriage.}\]
\[\text{hóks slúñútšhtat lalíga a stain is on the dress.}\]
\[\text{nálaam pi'ks káílatat ipka our camass is, lies on the floor.}\]
\[\text{wátešm má'na ú'sha káílatat the wátešm-plant is or grows deep in the ground, 149, 19.}\]
\[\text{tsuní'ka káílatat lúsha the tsuní'ka-bulb is (found) above the ground, 149, 18.}\]
\[\text{wátečag těbullat i-utila dogs are or lie under the table.}\]
\[\text{kía'm ámbutat wá fish are or lie in the water.}\]
\[\text{nánuk láški látechashtat liúzuga all the chiefs are (sit or lie) within the lodge.}\]
\[\text{wéwannish winótá linkáámmank the women accompany (the conjurer's) song while being around him, 71, 5.}\]

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.

\[\text{ámbu wigáta "near water," when used for island (KL).}\]
\[\text{at kápakt gi tčuí! all be quiet now! nú kápakt gi I am quiet.}\]
éža, d. e-áža, elliptic for shéshash éža to give name, to name; the d. form e-áža also to read: éža also elliptic for shéshatuish or shéshash éža to set a price or value upon; kéteha, túma éža to sell cheap, dear.
gáttak! (Kl.) kánktak! (Mod.) stop! cease! enough of this! When a story is finished, the Klamath Lakes say: at gáttak; the Modocs: nen ka tání ak just so far!
gítkulsh! 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. -yén, -hién, a verbal suffix referring to an act performed indoors, within, in the lodge. Mi hiénash, miénash your brother or sister; kági gé-útant hi (or hiénash) I lost my brother, sister; gé-útant, m'nátañt hiénash shléa nú I see my or his brother, sister; viz., “I see (those) within my, his lodge;” p'nátañt hiénash from her brother. The locative case here indicates a dwelling or stay within the lodge.
hišmákshash, snaweedshash pálla to seduce a married man, woman.
hítak i tehém! (for tehím) hold on now! (Mod.).
i, tehéc tehúnk! yes, so it is! or yes, so he, she said.
yá-uka túlahak right in the next house; just in the neighborhood.
ka-á mish nú ko-ishéwatko shléa I am quite glad to find you.
káásh stání! you dirty fellow!
ké-ash, ká-ash bad thing; term used to prevent children from doing certain things; cf. ká-ashtámna.
kšekápkashhtala telshámpka (abbr. kšé'kshtala, kšé'ksh telshámpka) to be moribund; lit. “to look toward a deceased one.”
kó-idshi, tidshi steimash of wicked, of good disposition, mind.
kó-i gé-nápka it would not be a good way.
kó-i tómenash noise, clatter; lit. “disagreeable hearing.”
ná-štala télshmanik hushótélma to ride sideways on horseback.
názti in fact, really, it is so (Mod.).
COLLOQUIAL FORMS

ndshóka nish nágshtant má'shok being deaf in one ear I cannot hear with it; ear is omitted.
pá'd'shit mí m'nik ktána I slept very little last night.
puké'wish 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 tuinizátko) tak í ún you will be a man in woman's clothes;
said to little boys, when disobedient.
tchá' ni'l úk it is a bad omen for you.
tchuí kek'wi when I, he, she, they quit; often added unnecessarily, as a standing formula, at the end of narratives.
útawa! dead broken! exclamation of despair.
wak yánhu~a! wakíama! I will be dead if I do!
wátechág shlé'ki ná'sh liklash pálá-ash the dog ate up the whole loaf; lit.
"the flour lying there in one heap."

II. CONVERSATIONAL FORM OF LANGUAGE.

In every language two modes of speaking are easily distinguished from each other. One of these is the style of conversation used in everyday intercourse which, by its free unconventionality, differs from the more elaborate forms heard in oratory and poetry and in historic or other narratives. While the latter employs rounded up, unabbreviated, and carefully worded grammatic forms and sentences, and has a more extended vocabulary at its disposal, the popular or conversational mode of expression shows a tendency toward brevity, truncation of words, contractions and ellipses of sounds and words, indistinct utterance of sounds and incomplete phraseology. When opportunity is offered for literary development, it is the former that will develop into a literary language, whereas the latter may degenerate into a jargon full of slang and cant terms, or, when used as means of international intercourse, lose its grammatic affixes, as we see it done in the trade jargons spoken in several parts of the world.

Of the differences existing between the two styles in the Klamath language only a few examples can be given within the narrow limits allotted,
and these I have classified under the headings of Phonology, Morphology, and Syntax.

**PHONOLOGY.**

Of unusual sounds occurring only in the conversational style of language I have met three: (1) a thick / pronounced with the tongue-tip applied to the middle palate, and resembling exactly the Polish l in dlony; I heard it in such terms as täpäl *bon*. (2) a real f-sound was heard in kófka *to bite* for kópka, päf *daughter* for päf-ip; however, I consider it safer to spell these terms: kóv'hka, päv'h, for r is known to be a sound of the language, while / is not. (3) the palatalized l (or l) I have met in one Modoc word only: kála *to enter a lodge*, which is related to guhlí, guli *to enter, go into*. Here the unusual l sound, so common in the languages of the Willamette Valley and on Columbia River (where / occurs also) probably originated from bl.

Some vowels show frequent interchangeability among themselves: e and è are rather frequently replacing i and i: e, è for i, i *thou*, è'ki for ikè *thou here*; z'èlik *forceble* for k'ilikt; mèl fór for mèl: Nelaks, nom. pr. for Nïlakshi: me *thine for mi*. In popular talk we also meet élu *to be full for èwa; áwahus *island, 71, 14* for áwahush; kálu *juniper* for kà'lù, kà'lo; ka'ki, kàveke *it is not for kà'gi, kë'gi*; hiapat'zoksh *stocking for yapátzoksh; Mod. hipáztoksh*. Preference is frequently given to the deep vowels ø and ø over a, whether the vowel be long or short, as in mákloks *people for mák- laks, yépontk *dog for yépantko, 87, 8* ishkà'péli *to take out again* for ishkà'péli, kópka *to slap for ku'pka, nòtodska *to hurl* for nùtò'dsha, ndsàskop'ì *to wipe off again* for ndshàshkapéli, stóka *to stab, gig for stúka, su'tchnopk for shu'dshaapka, fat. of shu'dsha *to gamble, t'à'pia younger for t'à'pia, 114, 2*. In distributive reduplication, short ø and a 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 päf, pëp instead of pë-ip *daughter* is considered a vulgarism, and might cause confusion with pëp *pine-marten, saddle*.

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
COLLOQUIAL FORMS.

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 së'hash name, së'lashas and shë'lashas soldier. The use of ts, tch instead of s, sh is not unfrequent, especially in Modoc, but is considered faulty: cf. tsë'na for shë'na to sing, 90, 12; but pë'watch tongue, in Molale apá-us, is regarded as more correct than pë'wash.

Conversational speech likes gemination of such consonants as can be doubled: genalla (k'nalła), ndánni, sassága, tehímmá-ash, etc., and also shows tendency toward nasalizing such terminals in substantives as -t, -tka, -tki into -nt, -ntka, -ntki, -ntk. Instead of -tka, the suffix of the instrumental case, we often hear -tko, -tku, -tki, -tk. Tslipa shoulder is a vulgarism for tsni'pal, télpal.

MORPHOLOGY.

In the second or morphologic part of grammar the difference between conversational and oratorical style is chiefly brought about by the tendency of saving exertion in speaking. Owing to hurried speaking and the retroceding of the accent consequent upon it, numerous contractions and apocopes occur, not of one sound or syllable only, but even of two syllables, so that certain words become unrecognizable. Aphaeresis is of rare occurrence, except in words like 'múteha old man for kémúteha, 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 súlsoks for shultápskis fore arm, elbow; húlpalko for húlpalko provided with eyes; tatámmish for tatámmish traveler.

Apocope is observed in the ending -atko replacing the longer -atko: pahái dried for pahátko; shé'sha named for shé'shátko, 189; 3; cf. page 408: in the loss of -tki of the verbal intentional as in húla giug for luéláki or luéláki giúga, etc.; cf. page 417, 450: in the loss of the verbal endings -a and -na, as in átsik for atrlíga to twist, sóhámmi for shámaná, nik'kang nèp to beckon for nik'kánká nèp, yéká-n for yékéwa to break, smash, tzálam between for tzálanna, klántehtam for keluntehtámna to dictate. Under the influence
of words following in immediate succession other terminals are lost in laki for lakiasl the chief, 44, 2; lakii for lakiasl chiefs, 90, 1; shitk, sit for shitko alike, tiit'mant hungry for tiit'mantko, pán up to for pání, tiit'shtakni coming from the opposite side for tiit'shtaläsün, múitche, obj. case of múini large, for múinik, kitaehk little for kitaehkäm: the endings -atch and -otch for -'tkish, as in shii'malhatch, cf. pages 325, 363. In its abbreviated form ttiiksh, the word ttiikshpik 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, känk so much, and the abbreviation ta may represent either tāla merely, but, or taka then in wák ta giit kov then? why then? or tīta, tat where, whereto: tā lish giempka 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, ktùpka mat: ktùpkaam, há nén: hawn, gë-ìstka gi nät let us depart: kishkák, inùhashkąp' i, 139, 6: inùhashkpak. The enclitic pronouns appearing in pallansh for pállas, ne-ulapka miš ni for në-ulapka miš ni, tehiyash ámbu for tehiyaa i ish ámbu, tehämük for tehái 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 gë in its different functions loses its vowel and becomes agglutinated to the preceding word: ná-ìshgt, Mod. në-ìshgt; lëpik for lëipi gî: kâ-i n'gë tïk m's pila not to you alone I tell to do it, 61, 4, and Note; kàtak to tell the truth for kàtak gî: cf. page 242. The frequent and unnecessary repetition of the personal pronouns ni or nû, i, nát or nä, etc., is also characteristic for the conversational form of language, and is found in the conjurers' songs as well.

Apocope is of frequent occurrence in compound words, and since I have treated of these in the syntactic part, and also under the heading of incorporation, a short mention of them will suffice here. It is the qualify-
ing word that loses some of its phonetic elements, not the qualified one, and at times the loss is so great that the word is with difficulty recognizable. Lzálzam lulinash ground-up lily-seed packed away, 74, 10, becomes Lzálam lulinash, and wáwakshat tuť ksh cav-wax turns into wáwatuť ksh. Proper names, especially of persons, are usually pronounced fast, and thus their first or qualifying element suffers loss by attrition:

Lúc Pshi’sh “Grizzly’s Nose,” for Lúkam Pshi’sh.
Mák Núsh “Light-brown Head,” for Maknakli Núsh.
Tataká̊k Má̊tu Gítk “Red Pimpled Checks,” for Tatá̊klísh Mátu Gí̊kō.
Tehá̊k Pshi’sh “Sharp Nose,” for Tehaktehákli Pshi’sh.
Tehúl Pshi’sh “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 how, and ú’tch, an exclamatory particle, and nothing is more frequent than the omission of the verb 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 ye will believe that I told the truth (Mod.); the verb lola is omitted before i.
pákish wák ku’tsag! how good is the gudgeon to eat! 178: 1 (Kl.).
úk gish á lish! do as you like! (Mod.).
úk hai, úk hak ta how then, in which manner (shall I call it?; Mod.).
úk i mā’ntch tehkáš! how long have you been away! (Mod.).
ú’ts kam i nish! 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” (Mōdokni ká-i tálaak hémkanka), or that “their talk is strange” (wénni hémkanka). All over the world we find people that think their own dialect to be the only good one.

Other petty linguistic differences exist between each portion or settlement of both divisions, as, for instance, between the Klamaths on the Lake and the Klamaths on Sprague River; they chiefly refer to the mode of pronunciation. The Tekakii‘uksi or “Inhabitants of the Service Berry Tract,” near Flountce 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, internarrriages often took place. The more ancient customs and myths are common to both, nevertheless the name Moatokni 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 māłšēksh nine, nēg absent, whereas the southern shows earlier forms in kumālsh bal-species, shiānihish 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*: kōkai (and kōke) *river, creek*, Klamath L. kőke, kōka; kailpoks *heat, hot*, Klamath L. kēlpoks, kōlpoksh; shmailigsh *eyebrow*, Klamath L. shněkelish.

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 *a*, in Modoc. This is observed almost exclusively in accented syllables, and even then in a few instances only; these vowels always stand between two consonants. This singular fact cannot be explained by a supposed insertion of *i* after the *a* of Klamath Lake because the *e* resulting from a contraction of *ai* would in most instances remain long, which is not the case. Examples:

- gá-ash, Mod. géash *thus, so.*
- yána, Mod. yána and yéna *downward, downhill.*
- ná-ash, ná-ash, Mod. nčasht _thus, so, in this manner._
- náshki, Mod. nēshki *butcher, flag; nashkótkish, etc._
- pādshit, Mod. pādšhit *in the morning._
- pálak, Mod. pélač *fast, quickly._
- shálakla, Mod. shélakla *to cut, slash oneself._
- shátma, Mod. šéčma *to call oneself._
- shmapémpema, Mod. shnepémpema *to fool somebody._
- uláplpa, Mod. uléplpa *to flicker about._
- wewesháltko, Mod. weweshéltko *having offspring._

But there are also instances on hand where the reverse takes place, Modoc showing *a* where Klamath Lake has *e*:

- mětkla, mětkla, Mod. mátkla *to carry on back, shoulder._
- nēg, dimin. někag, Mod. nāg, nākag *that absent one._
- wěktash, Mod. wěktash *plait of females_; the verb being wěkta in both dialects.

The term for _brown_ varies in both dialects: ka-uká-*uli, kā-uká*-uli, ke-uké-*uli, kevkévli.
**Dissimilation** in the iteratively reduplicated adjectives, all ending in -li, as described on page 234, is observed much less in the southern than in the northern dialect.

In the consonantic sounds of the Klamath language s-, sh-, sl-, shl-, when initial, are oftener replaced by ts-, teh-, tsē-, tehč- in the Modoc than in the Klamath Lake dialect, where this is considered as a corruption: tehčā for shkā 'it blows hard or cold', tehčel for sshčel marton, tsčūle bark, tehčāyama for sshčāyama *to hold* something soft *in hand*, tehčāl for spāl ower. Cf. pages 206, 297.

Modoc redoubles l in a few words like kēlak *being without*, kālin *fur-mantle*, where Klamath Lake has kēlak, kažin.

In a very limited number of terms Modoc has l where Klamath Lake shows n; cf. hesheliota *to barter*, Mod. shenīota; kintčelma *to go* *single file*, Mod. kildšna. Cf. shnuntatka (below).

Another change, already referred to on page 230, is the substitution of the arrested sound -k for the lingual k in Modoc only, which disappears in the following terms, e. g.: ū'ga for kōga *to bite*; ū'hepa, ū'opa for kōpa *to think*; ū'pash for kōpash *thought*; ū'hli for kāhli *to enter*, creep into; ū'ke for kōke *river, creek*; ū'kōl for kōkōl, kūkuli *round, globiform*; ū'sh for kōsh, kū 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 kpuλi to drive into, kpuλa to exλ, kpuλta to onst, drive out, etc., where Modoc has tpuiči, tpuiča, tpuičelma, or tpudša. 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 -a may also be pronounced -u-, -u-, 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:
DIALECTIC DIFFERENCES.

shuchpahni to tattoo; Kl. shuchpahna: shuatáwi to stretch oneself; Kl. shu-
atawa. Other Modoc verbs have -a as well as -i: tehlalahá and tehlalahí to
roast upon the coals. To designate an act almost completed, -hüya, -úya is
more frequent in Modoc than -kshska, -kska, which is preferred by the
Klamath Lake dialect. For inchoative or inceptive verbs -éga, -iega is
preferred by Klamath Lake, -tampka by Modocs, though both suffixes oc-
cur extensively in either dialect. Cf List of Suffixes. For hishuaks hand, man,
Modoc has in the subjective case: hishuakshash; for snawedsh Kifc,
tooman: snawedshash, and from these terms the verbs for to marrij 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 Kla-
math 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 em-
phatic adessive case the compound -kshí gí'shi 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 struc-
ture 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 syn-
tactic 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 -ápka. In
the Klamath Lake Texts the future in tak occurs nowhere except in 79, 2.
The particles pén, pín, 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 lish is largely used in
Modoc, and placed after the interrogative or initial particle. The northern
dialect employs that particle rather sparingly.
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 congenerous 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 kalómoks glowworm, kshita to escape, and its causative shnekshita; lunkóka to take a steam bath, tikosh clay, loam, tchatchákma haze is forming, tchiptchima to drizzle down in atoms.

čpka to bring, haul, carry to; M. itmap.
hēsha to send away; M. shn̄dsha.
hūshka, hūshkanka to think, reflect; M. kōpa; hūshkankš thought; M. kōzpash, wīhpash.
hushtānka to go and meet somebody; M. shu-ntānka.
isha, דלקcheni, pina to bury, to dispose of the dead by internment or cremation; M. ĭltcheni, vunī; Kl. use vunī only for caching provisions, etc.
kā-ishna to close an opening, door flap, door; M. shlā-niki.
kāpka little pitch-pine tree; M. kūga, dim. of kōsh pine.
kātak truly and to tell the truth; M. kāna, kātak, katchan truly, surely; kāna tehč k certainly.
kē, ki thus, so, in this strain; M. kē, kē.
k̓lā̱dsh dry, rocky land, table land; M. ku̱t.
k̓l̓ēka to reach, to die; M. often pronounces: kālāka, kalāka.
DIALECTIC DIFFERENCES.

láthchash, generic term for  *badge, building, house*; M. stíná'šh.

líma to produce a roaring, rushing sound, as a landside; unused in Kl.
lúča, huslutehóza to kill more than one object; M. lúča, heshgá'gi, slu'čúka.

lúkslaksh *ashes*, Kl. and M.; the M. lápkéksh means finest, atomic ashes.
nadszékish, nádszéksh *nour*: M. skékish.
namlash, smallest species of bat; M. knamlash.
pá'lpash *carrion*: M. wáwa tutú'ksh, from túta to take from.
pála-ash *floor, bread*: M. šhipéle.
pípkaš in the sense of *poker*: M. kpá-u, kpá.
píšhwap *father*: M. t'shíshap, from t'shín to grow.
ptchéliksha to pat, caress; M. petchalksha.
sháñshish *rat*: M. sháñshish.
shawallí-ash companion, fellow, friend; M. shitchlip.
shewátzha it is noon-time; M. gá-ulapka.
škúntchma to crawl, creep, as reptiles; M. syúshta.
shléálush *eyelid*; M. shléálushiš, which means cream in Kl.
shúúketchma to spit, spit out; M. distinguishes between kpitchtchma to spit close by, and shúúketchma to spit into distance.
shúnikwa to throw, hurl, cast; M. shnikóa.
shúmtattka to interpret; M. shúmtattka.
spéktákhlúteh *rake*: M. wakatchótkish.
shúkikash *parents, progenitors*: M. shokéká-ash.
shúmtchma *baby-board*: M. stíwizótkish.
téhltélhi *flat, depressed, low; deep*: M. teltélhi.
túpakhish, abbr. túpaksh *younger sister*: M. sister.
tchátelgalam *bar, pine-bar*: M. tchatchgalimks.
vúyukíaks *arapit*: M. yukíkish.
vúlán to watch fish over ice-holes; M. uláwa.
wáklgish and pákglgish *table*: M. pákglgish only.
Wálumskni *Rogue River Indian*: M. Wálumswash.
wálisht, wálisht *rock-cliff*; M. wálisht; also generic for rim.
waltoks, wálatkash *talk, speech*: M. wáltekaš.
witchkisht, wíčhfar *rainbow*: M. shtchálapshíshtish.
witchkísnsh *dew*: M. tchítaksh.
IV. SYNTACTIC EXAMPLES.

What follows is a selection of sentences which were omitted while composing the previous pages of the Grammar to exemplify grammatic facts. What is dialectic in them is not so much the syntactic structure of the sentences as the morphologic and lexical character of the terms occurring in them. Sentences worded in the Klamath Lake dialect are not marked as such, but those obtained from Modocs are designated by the letter M. When two sentences are combined in the same item, and have the English rendering between them, the former is of the Klamath Lake, the latter of the Modoc dialect. This does not signify that any of the Klamath Lake sentences is unintelligible to the Modocs, or conversely, but that it is their more natural mode of utterance. In some of these items the decisive words are arranged alphabetically.

Distributive reduplication.

túmi máklaks a-atíni many Indians are tall. (M.)
gégamtehi shútka shlé'sh gi it looks like these things. (M.)
wa-utéhága i-cípa kállauti the dogs scratch in the ground; cf. yépa.
tátaksni, ish líloktehi pělakak shánksh paki'ísh children, bring me each one watermelon, quickly.
édshash nát púpanna nánuk we all drink milk.
túmi kátkega měp shashtash'ókan 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 nísh) gen shenúútúpk' í-ánmash? will you barter beads with me? túmi lish i shiyutúpka nísh yánmash?
ká-i kaní héi gatpanápka nobody is allowed to go there. (M.)
shumañílasht tehëç i nísh hemézi-napk speak only after I have written.
hú'ík shútk hak á-i i hemézi-napk, mámañíchak gitk, ge-uní hak repeat it exactly the same way (lit "you shall speak just only alike to") stopping at intervals, and had slowly.
tuá ná shute-nápka at? nád ún nadsháshak tá-uni géntak what shall
we do now? we will go to town together. (M.)

tíu i níis wálch vulzáapka? will you lend me your horse?

tidshéwaan mish nu ún vúlktak I shall lend it to you willingly. (M.)
há ún láldam á-ati kéntak at kenólásh tehgú nnuapka, vúshmush ún
kshúnn kóshktak písht(t), shtáwan ún wéntktak 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.)
há ká-i któshtak shkó, kágítok ún kshúnn vúshmusham if it does not
rain in spring, there will be no grass for the cattle. (M.)
ké-utak ná ún nálum pshákan hashtúshatt páùshít; tehntok nát ún to-
day we will play in our uncle's garden; he will allow it to us. (M)
teléks i shéwantok hünkesh tála you have to pay money to him. (M.)
pélak mish nát ún shlé-elkitak we will soon come to visit you. (M.)

The imperative mode.

emí ish shtúntch, or: emí ish hand that baby (on the cradle-board) over
to me. (M.)
gená tehlézank gép' i; or: giná tehlézé gépke! come (close to me)
and sit down right here.
pain láméz' i; ké-uni hak heméz' i say this once more; say it slowly.
núka ish shiúngs bakiš i'ktchi bring me some watermelons.
ká-i mi petéke skútash do not tear your blanket; ká-i mi spakág' i
shkútash.
shtáun hel gi 'ish do the thing with me: tehnič ish jála shikoátche i.
mísh wíka shá-ulantchí go a short distance with me. (M.)
k'núks ish húnök skún' i (or: skú-an i tak) buy a rope for me: túnítsh
ish skú-an i'.
kítkhzáni! i shléankípéle buy! shut that door. (M.)
shlékipmp' i'ish gé-a ténišh kápo bring me my new coat.
tídsh shuálulámp' i take good care of it.
giná tehlé'z (or tehlé'z i) sit right here.
tehléyan hún i mantshákash shápéle give some bread to this old man. (M.)
The present participle.

i kilíwash íman pukéwishtat you are sewing the woodpecker-scalp upon. the buckskin dress. (M.)

Uštaltsh yá-úks shewáman heshuánpéli Uštaltsh effects cures by giving medicine. (M.)

yéna nü gén géna; guli’sht músh iúntchága szúlpkan ítánah loška I went down stairs; when I came in, the old man was sleeping in bed and snoring. (M.)
mä’nteh nü tehúténaa kékish heshuánpéli I treated him a long time and cured him. (M.)

The past participle.

(a). Used in an active signification.

káyudsh hishúakga hút hémkankat ko gi this little boy cannot speak yet. túnéptúish hánuálsh íyamnu nü I had five pins; túnépi gé-u lahunálat ko (abbr. from lahunálaltko).

káyak toks nü hünk shléat ko gi I could not see him.

ná’ná lá’ki táglsh shishúkat ko (for shishukátko gi), tádlsh háyuaksh our chief is a good fighter and intelligent.

(b). With a passive or intransitive signification.

násh gé-u nánuk gukuató ko my neck is all swollen. (M.)
lúlp hahantaknát ko gi lós eyes were wide open. (M.)

ípka’pásh ánku shu’ishtla át ge are burning piled-up wood. (M.)

únnaks nü kíkmála(-tko) loads with a wide perforation. (M.)
tehók’ayalt ko shá-íká (gi) the field is covered with gravel.

kék a kshú’n ípka ati nyégat ko this haystack this balestack is very high.

tám lish mbúshák kátag gi-nápka? will it be cold to mornor? ú’ná pshún ká-a kátags gé-usa ámpú tehúpskat ko 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-úmakta sla, kokáa kish ú’nk né-ul’ga múash shlewítki they decided that the conjurers should order the wind to blow from the south. (M.)
(b). The verbal indefinite:

uk hú penú gíshálsh in this manner he treated (me); lit. "that is how his handling was." (M.)

Yámakú tú'm yuhú luctólsh ki the northern Indians (habitually) killed many buffaloes. (M.)

táнак ná-cutk súndítka pá-ulash gú-n I ate (of it) last week.

wák lish hú shlé sh ki? how does this look? (M.)

kë-shgá nú shlé-ísh húnkélam I could not see him or her. (M.)

shlwah drinkii shítkii shlésh' shish shaná-uli he wants to look alike. (M.)

tuá i shanáluli shiyútash? for what will you barter this? (M.)

c). The verbal causative:

ko-íshéwa mish nú shlé-úga I am glad to see you.

tatá gen shlé-úga kuzpéakt i nűsh when you see this, remember me. (M.)

(e). The verbal intentional:

nú hün tóéwa pelpélchtí, léwéthta tär' sh pelpešlsh I ordered him to work, but he refuses to work. (M.)

géntkii má'lish nú gi' I order you to go. (M.)

hünktissh we-nal'kash nút'étki giúga i-á'sh upampahtkánk the willows were sputtering in the fire to burn up these women. (M. myth.)

The intransitive verb:

éwa wi'úsh é-ushtat the canoe floats upon the lake. (M.)

wásh a náteh génuipp' háya the coyotes are coming near us; wásh nálish wigátań hólnipka.
udshaksh hahii gi the sucker fish skips out of the water.  (M.)
läi yäki änko i-utila, shkémp'le!  *if* the seed-basket is under the tree, take
it home!  (M.)
läpi änko yämpka two sticks lie on the ground  (M.)
lüpka sha wäitash (or wäitash nàmuk) they sit around the whole day.
ka-i hût pitchka lôloks the fire is not out.
tâm lish tehiwa shinás'shtat (or stinás'h)?  hût tehiwa;  *was he in the
house?  Yes, he was.  (M.)
námuktna käila yutila wá  *all that grows under ground* (bulbs, etc.).

The interrogative sentence.

(a). Introduced by the particle tám.
tâm kanú gitá gátpa?  *has anybody been here?  (M.)
tâm i shléa gë-u p'ûla?  i'!  *have you seen my father? yes!*  tâm i gë-u
 t'shîsha shléa?  i'!
tâm i shléa p'gî'sha m'na?  kà-i!  *have you seen his mother? no!*  tâm i
shléa hù'nkelam p'gî'sha?  kà-i!
tâm lish hu shîla?  *is he, she sick?  (M.)
tâm lish i-i tehîi tûmëna?  i-i, nû tûmëna!  *do you hear me? yes, i hear
you!*  (M.)

(b). Introduced by the pronoun tuá.
tuá haîtch hût gi?  *what is *that*?  tuá hût!
tuá haîtch wák gi?  wák lish i gi?  *what is the matter? what does it
mean?*
tuá lish i hû'shkank?  *what are you studying about?  or: what do you
think of this?*
tuá i pëlpela? shëshatuish gâi nû ki:  *what is your business? I am a
trader.  (M.)

(c). Introduced by the particles wák, wák lish, wák giüga.
wák lish i giüga kà-i gë-u lôloks gîsh épka?  kà-i lish shlé-uka  *why did
you not bring my rifle? because i did not find it.  (M.)
wák lish i giüga kà-i nish wâlûa?  *why don't you answer me?*
SYNTACTIC EXAMPLES.

wák ē n’sh gi’üg ká-i wálza? *why don’t you reply to me?* wák lish i neu ká-i wálza!

(d). Introduced by various pronouns and particles.

wáteh há hú gi! *is that a horse?* (M.)
tánk i méhiäsh shúokua kóketat? *how many trout did you catch in the river?* láp méhiäsh! two trout! (M.)
táni látehash málam kábłatat! how many lodges are on your land?
táni mi t’shíshám wáteh gi? *how many horses has your father?* (M.)
táta i pátkélola? *what time did you rise from sleep?* túsh kísh i pátkal?
tatá män’teh háteh húk híshuaksh másha? *how long was this man sick?*

The cases of the substantive.

(a). The objective case.
i hušnakpápka nép you are holding your hands together upon something. (M.)
lúepalsh šlutiná’sh powetčka the lightning-stroke shattered the house. (M.)
šmukátan’ nú gét nů shulótish I am wetting that garment; nú’toks hún šhpága shulótish.
gěk múshamsh láp’ni tá-unep shésha this cow is worth twenty dollars.
pë’tatko pshi’šh one whose nose-perforation is disrupted. (M.)
háshuahsw nů háshe I am planting maize. (M.)
lú stání yaina’-ága kimá’teh the ant-hill teems with ants. (M.)
wátehkína músh kóka spēhuish a raccoon bit me in the index-finger.
klásh hún ni tzé-una shëwān’ i give this hide to your elder brother. (M.)

(b). The possessive and partitive case.
máklaksam šhmutka ná (for nálami) šlutiná‘sh the house is full of our people. (M.)
letúmnúti túni pan they have a carousal, or feast; lit. “many of them eat in a noise.”

(c). The locative case.
kilíwash ånkutat ská-ukna the red-headed woodpecker picks holes in the tree. (M.)
GRAMMAR OF THE KLAMATH LANGUAGE.

pálpéli hú tehú-shak yálkanát he works in bad weather all the time; hú ko-itchánta n'killaun ninákliksh.
geé-u t'éshap úm`ų káalatat kititchma my father has spilt the water on the ground. (M.)
shewáni ish tita geé-ų káímat! pay me for my fish! (M.)
námuk mi vúshmuš saígatat púwa all your cattle graze on the prairie. (M.)
hú Títgash shá-hméka shtumá'shtat he called Titak out of the house. (M.)
télúks i-ukúkag sh'tiná'shtat the basket is inside the lodge. (M.)
pá'dshit klálha tinolukéshtat there was a hailstorm at sundown to-day.
nú neyéna tehuýéshtat I am living a hat. (M.)

(d). The instrumental case.
túmí a gék táltahš gé'n il'hólésh, ká-ítoks ná-entka illoáshkta túmí wát		tank there were many grasshoppers this year, but not many last year.
púshukta hushuíantko (gi) he wears a fringed belt. (M.)

The adjective.
tát pelaíwasham shmuásh wíkáyanta kátánian tehá'dshuí pinakpágishtat kúgatat (gi) there the nest of the golden eagle (lay) upon a low pine-tree, only that high, and dwarfed. (M.)
vúmípa i šlúph áti ká'la-gi-íshash nadshénash máklakshash shewán i you sold four sheep to a foreigner; lit. “to one in distant-land living.”
káyam múmuatch nákshtanish shepá:tu hú he tore to pieces one of a jackass-rabbit’s ears. (M. myth.)
wéwannish máklakshánkshñi kikashkanka wákala'k i-ukógá women of the tribe are walking inside of the inclosure.
nú únk shúntka gitak húnksh I would act as he did. (M.)

The adverb.
pí únk shnuóka i yúkiaí he caught a mocking-bird on the ground; hú kái hú yúkiaí shnuóka.
wák ka tán míshe ke’l'éka something is probably the matter with me. (M.)
le nú pá:n, bá'í'ma I do not eat, drink.
suawélshash lúpítquí gátpa, nútoks yámatknú the woman comes from the east, I come from the north. (M.)
gënu hunâshak nû shlâ’papka I am looking at it unintentionally. (M.)
tûsh sha hisluâthelyash shutaalâmpka they watch the man closely. (M.)
tûm tehâtchuí âmpû i bûnaa you drank too much water. (M.)
tânk nû nâ’sh illolash vinshutat szusziyaunish gi, tânktchîkni gë-u kewâ wâ’k last year I was able to row the canoe, (but) since then I broke my arm. (M.)

Temporal locations, mainly of an adverbial nature.
tûna illolash tânk nû hûn shlëâa I saw him a year ago. tûna ok illolâ pá-sulash gë-u I ate (of it) last year.
nâlam a sh’h pûm nîl a gên illû’îsh our sheep have much wool this year.
lâpni tehêk illø’lan shéchêlui shélanâsh after two years the war came to an end. (M.)
tâ’lûshâsh gëntka pátâ tûmí wá, tânktoks kaîtña there were many grasshoppers this summer, but not any last year.
pátâ mâ’nteh wâita, lûdâm toks pépêlak wâita in summer the days are long, in winter they are short; lit. "the days pass rapidly."
gëntka lùdâm kâ-i gî-uâpka wësh this winter there will be no ice. (M.)
tânk nâ’sh shâppësh kôke wëto gî’ last month the river was frozen. (M.)
mâ’ntechtoks at pâ’dshît wâitash the days are long now. (M.)
ûu há shîtpa wâita it was cloudy all day yesterday. (M.)
nîshta wâsht yë-a the prairie wolves have howled all night; pâ’dshît pshû’n ye-á wâsht.

The conjunction.

(a). The particle ak, aka, ka expresses probability and potentiality.
kû-i ak mísh në’pka you may feel uncomfortable. (M.)
hûnk ak taksh ën (for hû’n) nû shlé’at I can see him; nû aká hûn shlé’a, nû kai ak hû’nkîsh hû’n’k’ëpchaâ’ gî I would act, do, or be like him. (M.)
shlé’at ak taksh ën nû (ûn for: hû’n) I can see that.
tâm i kékant kô’shtat? kâ-i áka nû kékant can you climb the pine-tree?
I cannot.
ká-i ak nush gë-n t'shíshap wewálntant *probably my father will not allow it to me.* (M.)
ká-i aka kéliela, or: ká-i nú lóla hú'nkes k'léksht *I do not believe he is dead.* (M.)
ká-i aka hú' ukauzô'sh kteálhnu pádshit at *I do not think that the moon shines now,* 12, 132: lit. "to-day." (M.)
túm hak tehá i husházákt! *you ask probably too much for it!* túm hái i nen élza!

(b). The particle ha, a.
nánuk a n'únk hó'shkanka *I recollect all (these) things;* hú'nktaks nú hushkánka nánuk.
kek niszága ká-i a mish tidshéwa *this little girl does not like you.*
kó-e a ududómshnu ámbutat *frogs live in the water;* kó-e kái ámputat wá.
ká-i i pen ha humásht gi-uápka *you will never do it again.* (M.)

c). The particle hai (háitch, zai).
ke hái litchlitchli máklaks *that man is certainly robust* (M.)
tánm' a háitch wewcàsh gitk lají? *how many children has the chief?*
tání lásh lájíam wewcásh!
kání háitch hút gi? *who is he, she?* kání hú?
geásh zai mish nú kópa tehú'shak *thus I always think of you.* (M.)
tuí háitch i shanáluli húntka? *what do you want for it?*

d). The particle nen.
tuí i nen hémkank? *what do you talk about?* wák lásh i hémkank?
ká-i nú nén ki *I refuse to do so.* (M.)
wák lásh na (for: nen a) gi? *what is the matter?* wák lásh?

e). The particle toksh (taksh, tak).
láki toksh tú szú'lìpka shíléka *the chief lies sick in bed.* (M.)
lÚmkélám mák kó-idshí, pé-ip toksh tidshí *his son is ugly, but his daughter is pretty.* (M.)
kó-idshítoks kék yáina *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, kamáiná, both being provided with a proboscis shaped alike. In Creek rabbit and sheep are both called tehúfi, in Chicasa tehúkfí, on account of their woolly covering, and the horse is to the Creeks the great deer: iteháó, abbr. teháó.

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 serve, 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 inflict them; *scars, when flesh is removed, are shúktashkuish; without removal of flesh, sháktkalnush.* When a strong wind shakes a tree, the *bending downward of the tree is wawiwi, but its moving up to the former position is wawiwi, the continual rocking wawikanka. *To roll an object in the mouth is kpiuima when it protrudes from it, but when wholly inclosed in the mouth, shikpuilkána.

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 shúntch or *cradle-board* or without it. The verb épìna "to hand over to somebody a baby tied upon the cradle-board" forms several derivatives: épìntcha "to go and carry, to bring it somewhere upon the board" (also upon the arm), for which kshéna may be used as well; épi-tchipka "to carry it toward somebody," éptakla (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" títkelampé. Slunámká "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 shlikútakla; stíntakla (or stíntzal) when not on the board and not necessarily upon the back. Ha-

*Cf. also ñilopátana and upátia in the Dictionary.*
shupat'lamna is "to tie it around the back in a piece of cloth." Lashquākia
"to carry it while placing the arms or one arm under its legs," lashkāga
"to carry it on the breast."

Folding is expressed generically by shpāgalza, "to fold, double up;" the nouns pākahaksh and shpāgalaksh signify "fold, crease," and the former term figures in numeral adjectives like fourfold, sixfold. These words are all derivatives from pāka, mūbika "to break." "To fold" in such a manner as blankets or other sheets are folded in a warehouse is shūpalza; "to fold" as folds appear in the dress as worn, shkashkapshtchalza: sūtash shkashkapshtchalzatko "the blanket shows folds when enveloping the body."

To grasp, when used in the general sense of "taking, seizing," is shnikā,
shnikā, "taking to oneself" shnikā: "to grasp a small object," so that the fingers of the seizing hand touch the thumb on the other side, shatashtulnāka: when the object is larger, so that the "fingers do not meet on the side opposite," shatashtulnāka napka expressing distance: when the object is "grasped so that the fingers of one or both hands keep moving along its circumference," shatashtulnāma. To stick up on one's head is an act expressed by a large variety of terms. Shačilla is "to stick up something upon the top of the head" that will extend upon it from the forehead to the occiput, hence shačilla crest of birds and other related significations, q. v. "To take off that object from the head-top" is shačullā: "to place erect upon, to make stand one object on one's head," is shātulnā, upon "another person's head" hāshātulnā; hence shātmaltko lūsh "one feather standing up vertically on one's head," hāshāmaltko lūsh "on another person's head." When many objects are "made to stand up straight upon one's head in a bunch," this is shilshulnā: "feathers set up" in that manner; shiltchawaltko or shilmaltlko lūsh. Shākwat is "to place a bunch of feathers on the top of one's head," shākwatko lūsh "a bunch of feathers stuck up there." Shakiži is "to have it" or "wear it upon the back of the head or the shoulders;" shakižiko lūsh "one who wears it" there. "A crest of hair going over the top of the head" is hikshāwaltko īl̄. Tūta, s. titāta, titāta, signifies "to stick obliquely one long object upon somebody," either on his head or body; hence the reflective form shātulnā
“to stick up on one side of one’s head or body;” p̲la’iwasham (lâsh) shut-tantko “wearing an eagle’s feather stuck up obliquely.” But when many
feathers or long objects “are stuck up obliquely on oneself,” this is expressed by hashkâtechka: lâsh hashkatehtantko nū’sh “many feathers fast-
ened 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 nū shatelika lâsh; upon
“another’s forehead” hashtelika: hashtelikâtko lâsh 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 lan-
guages, and onomatopoeia often plays a large part in it. The large num-
ber of expressions compels us to separate the noises made by man and
animals from those made by the elemental forces of nature. Among the
former, há’ima 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 yêka, “to howl,
ery, or sing in chorus;” hence probably yaunkêla “to perform a puberty-
dance.” Yâ-nya or yanyâwa refers more particularly to a noise made
with a rattle,* and noise in general is kō-i tûmenash “disagreeable to hear.”
“To behave in a boisterous, loud manner,” is hûlul, wáltka, and tchil-
uyêga. “To crack with the teeth” is pûkpûka. Other noises ascribed to
human beings are expressed by the verbs úka and tchîlga: the noisy re-
joicings heard of children when they see their parents coming is shiitàika.
Yê-a, yêa 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 mbâwa; “to cause an
explosion by a stroke of the hand,” shnámâna. The noise made by the
surf or by waterfalls is tiwish, from tiwi “to rush with force;” the roaring
of a landslide or falling rocks liuna, of other elementary noises shtekayá-
shila, of the wind yêwa, the cracking of plants, rotten wood, etc., wálta, the
rustling, crackling of hay, straw, dry bulrushes, etc., kûshkusha. “To
beat a drum” is udintena; “to ring,” when said of a little bell, liûiza, v.

* In rattle when said of the rattlesnake is shuam haltelma, its rattle: shuam-mugsh.
intr., hence the clapper of the bell is named liú-ižatko "making noise." tintan liúiža "little bells are tinkling." "The sizzling of hot water" is tehiyí-a, tehiá-a, a derivative of yá-a, and the sputtering out of steam inclosed in burning wood is mpampit'ta, the cracking of the wood mpáčchitchka. Lauláwa 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.

Èna 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: éna to take away from, abstract, with ania 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 kshím hay; léna to carry a round object, or
to travel upon something round, as the wheels of a wagon, car, etc.; hence
gléna, kléna (1) to carry fire by means of a stick burning at the end and
swung in a circle; (2) to hop, viz., “to swing one’s body in a circular way” (a
derivative of this being klukálgi); shléna to move something in a circle, or in
a round orbit, as is done with the small rubbing stone or lipaklish (Mod.),
shilaklkish or pěksh (Kl.), upon the mealing stone or šemátch; cf. lh’ntko.
The verb shím 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: pšna to dive, plunge; pícéna to scrape
sideways really means “to carry or bring upon the ground toward oneself.”
There is another verb shléna differing from the one above as to the origin
of its prefix, and signifying to take along garments, mantles, etc., or some-
thing soft or pliant. Síéna is to carry in a bucket, pail, or other portable
vase of this sort. Shnéntech baby-board, in Modoc baby, is lit. “what is car-
rried on oneself,” and presupposes a verb shnéna, which is not recorded.
But there is a verb wéna to wear out, to use up, as garments, the original
function of it being apparently “to wear, to carry upon oneself.” A verb
tchéna to go, walk, serves in Modoc to express a plurality of subjects walk-
ing or going; cf. Grammar, page 439.
Éna also forms derivatives with some suffixes: enía to carry to some-
body, c’impeli, for énapeli, to convey back or home, and c’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 é- with the suffix -ema 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. Ewa forms e-ush,
ii'-ush lake, sheet of water, with its diminutive ewi'ga 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-uma to fill oneself with food, ewi' to digest, e-unóla to
derivate. From éwa descends quite a family of terms distinct by their pre-
fixes, as the verbs yéwa, kshéwa, léwa, néwa, péwa, stéwa, shüéwa, tchéwa.
Yéwa to burrow really means the tilling of the den with winter provisions
by the rodents which excavate the dens, ye-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 le-usham, d. lele-usham flower de-
scribes "what is in a cluster;" pushpu'shi liwayaks is the pupil of the eye.
Néwa to form a sheet is said of large water-sheets, prairies, and level lands;
hence nü-ush tilled ground, nü-utko field, nü-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 ani-
mate beings, and passes into the signification of bathing or swimming and
washing oneself in cold water, péwash bathing place; stéwa is to mix a sub-
stance with a liquid, and may be used in reference to kneading dough.
Shuéwa is a medial verb coming nearest in signification to knéwa to fish
with the line, to angle; its derivatives being shué-ush, shué-udsha, shué-utka.
Tchéwa means to float, as aquatic birds; when said of men it refers to a
plurality of them, and belongs to géwa to go into the water; cf. page 433.
Tchéwa to form a body of water is identical in meaning with évá (1) and (2)
in Dictionary, and forms tchí wish standing water, pool, or spring, tchíwizi
to put a liquid into a vase so as not to fill it, and tchípka to be full of or to
contain water or some other liquid, it being a contraction of tchíwipka.
Ídsha, itsa 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 ktc̓idsha to crawl, creep along the ground, stands for kšidsha, and in fact represents the singular form of the verb. Ídsha means to suck, extract by sucking, but refers to blood, water, and milk (c̓ildsha) only, while ší łuchna has reference to other objects. Thus ídsha forms transitive as well as intransitive verbs, one verb being often used in both senses. Thus pítechia is to become extinct (fire), but its medial form spítechia 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 kídshaš fin and kúdsha dorsal back fin and quatl-gron. More distantly derived from kídsha are kín̓uchna to walk, march, move in a file, skíntchna to crawl, creep, for which Modoc has szídsha, and kín̓n̓sh, kín̓n̓sh wasp. Médsha to migrate, to travel refers especially to the prairie, lit. “to remove in a curvilinear direction,” hence the medial form shemádsha to migrate with one's family, and the derivative kimu̱dsha out, lit. “the one moving obliquely.” Another derivative, šnumádsha, also pronounced tchnl'dsha, means “to go forward in a straightout direction.” The original function of ídsha to carry, transport has become reflexive 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 i̱-, and like ídsha, íla, ita has formed a good number of derivatives by prefixation. Thus we have c̓-íka, ci̱ža to put the head out, ktc̓iahka to crawl off, viz. “to take oneself out obliquely,” níka, níka to put the arm or arms out, spíka 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 tehíka to leak. The verbs and nouns formed by suffixation from íka are all arranged in alphabetic order in the Dictionary: they are íkaga, íkayúla, íkaks, íkampéli and íkua, yíkashla, íkla and inkash, íkta, inketcha, íkuga and inkúmkpeli with kshe̱kuga.

Káko, káko bow is a term which reappears with a nasalized initial in ngák, ngák 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 nīkaman yeke'wa "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-úyna (plur. of obj.), ko-ítechatchta, kōkanka, shkóks, shukóka, kuátehala (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: kuakikakíáma to go around an object while eating of it. The radix is not reduplicated in kāta to gnaw, kā'dsho chin, kuáteh to bite off small pieces, kuátehaka to bite into, kuā'ka to bite or tear off from, kwú'dsha to erode, kwú'ska to bite off; kúpka to bite or eat repeatedly, kē'-ish rattlesnake. The jaw is our organ for biting, and is called kāko just like the bone.

Lámá 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: lemátech (for lamé'tkish) the Indian metate or Mexican metate (Aztec: metatl), upon which the shilaklgi or rubbing-stone, flat below, is moved in circular lines for grinding seeds and grains. The term for thunder, lemé-ish, shows that this phenomenon of nature was likened to the circular motion of rolling rocks or something heavy, for léména, léména it thunders is from laména. Lemewnízga means to be moved off by circular motion, as logs in a river. Leména, the iterative reduplication of lámá, is to be dizzy, to reel, lámleush, with vocalic dissimilation, dizziness, giddiness, but lem spirituous liquor is

derived from rum through the Chinook jargon. Shlumia is to feel bewildered, deeply aggrieved by the loss of a relative or friend; hence also to mourn somebody's death. Cf. lemésham and leméwaličksh in the Dictionary.

Núta to burn, to blaze up, v. intr. and impers., can turn into a transitive verb to destroy by fire. Its numerous derivatives are remarkable by the vocalic changes which the radix nu-is undergoing in them. The vowel u-is preserved in the noun nút and its diminutive nútak, the small seed of the glycerium-grass, which explodes when heated; also in núyua and nútola to shine from a distance. The causative form of the latter verb is shnátkolu. Núka or nóka to roast, cook, and to become ripe, forms núkla to shrink by heat, shnú'ya to parch, nókla to roast or boil on the hot coals; núta and núttagia (for nokúta etc.), to burn at the bottom of a cooking vessel; by a vocalic change we get shnikiška to allow time for ripening and its iterative shnikanuánka, which is also applied to fishing, not to fruits or seeds only. Other derivatives of shnú'ya are shnitchíža to fry and shnitchkua, v. trans., to broil, to fry, to dry such substances as mert. etc. The medial form of núta: shnúta, is transitive only: to burn, to build a fire, and to parch, and from it are derived shnúya, abbr. shnú, v. intr., to burn, to shine; also when noun: polar light; shnútámpka to keep burning, shnúšt a peculiar smoke or fog appearing at times in the northwest and ascribed by the natives to deities; shnitchóka to burn or singe to death, a verb compounded of the two stems nu- and tchók- in tchóka to die: shnúikia to build a fire next to something, as a wall, hole, tree. The vowel u appears in other derivatives of the same radix, as in natchíka v. intr., to melt by heat and its causative shnatchíka, v. trans., to melt, dissolve by fire-heat, as wax; nátspka to be consumed by fire: nátkalgia to blaze up and its causative nátkalgia to kindle up, set on fire. Núhlua, nélua to be burnt on the skin or surface as by the sun, fire, begins a series of derivatives showing the vowel e. From it we have the causative shnélua to stain, color, dye and the noun shnélush k dye-stuff; coloring matter. Shnéčka is intransitive and means (1) to be lit up, to shine, (2) to burn oneself, and (3) to burn through; hence shmekúpka to shine from above or from a distance. Néčka, nélza to be burnt up is probably identical with nélka it is burning, but both are now pronounced with different vowels; nélka gave origin to shmélt (for shméčilza) to set on fire, to burn down, whence shmé-
ilaksh fire-place, hearth, and lodge. Shme\'na is to build a fire when out traveling; shme\'ish camp-fire made on a journey, shme\'\'nsh the spot where such a fire is or was made. Shme\'pka (for shme\'-ipka) to build a camp-fire habitually is a usitative verb formed by the suffix -pka; its noun shme\'-ipaksh usual fire-place, also stands for the lodge or habitation itself; and differs from shme\'-ilaksh only by the circumstance that people stay longer in the latter than in the former. Nikka it is dawning is closely connected with nikiwa 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 for nilkala, to appear first, as daylight, the local name Nilakshi, q. v., nilaklo\'la, nilaklo\'h\'ama; cf. Dictionary, under nilakla.

This radix nn-, one of the most fecund in forming derivatives in this upland language, must be carefully distinguished from another element nn-, which signifies to throw and to fly, when round or bulky objects are spoken of. It is a contraction from niwa to drive, and is found in nulidsha, nulidsha, nutolala, nutolsha, shnutow\'-udsha, and other terms.

Paka 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 seck are in fact identical with the Latin sicus dry. With the use of three different verbal suffixes the root pa- in paka forms paka (through pa\'\'hla), pala (from pahala, pah\'la), pata (from pahl\'a). The verb paka, among other significations, means to wither, fade, and to break, crack from being dry, and then is usually pronounced mbaka: mbakla to be parched up, to crack, is transitive also, with change of vowel mb\'aka, p\'akla; when used as a noun, this means dust. Mbakula is to dry up on the top, and is said of trees. P\'aka to render dry, to dry out, has special reference to thirst, and appears also as an impersonal verb: p\'aka nish I am thirsty, lit. "it makes me dry": p\'aka is the dry moss growing below trees. Pala 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 p\'\'hla, p\'ala t\'ray, originally "implement for drying seeds," etc., now used for a
matted dish, and a sort of scoop or paddle, larger than the shiplash (for shápálahlash) 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, páhála, an inchoative verb: to become dry. pálpalsh dry river bed, pálpali (for pálpal-li) white, lit. “bleached,” or the color of dry vegetation; spál, in Modoc telpál ocher, yellow paint, lit. “becoming dry upon somebody,” wapálash dead tree, for npálash; stópela and stópálsha to scrape off the fibrous bark of pine-trees, lit. “to render dry (pine-trees) on the top;” stópalsh fiber-bark of coniferæ. The verb páta it is dry season or summer also became a noun: summer, summer-heat, and in the form of pátá, mpátá, mpátalsh also means milt, spleen. Pála forms pálhalka to dry, v. trans., to become dry, v. intr. and to suffer of a lingering disease, whence páhalksh emaciated; páhalka to be permanently sick, papahuatko having dried-up eyes, páhlshelna to be thirsty, páhpalsh, páhpalsh carcer, lit. “what turns dry.”

Péta to disrupt contains a radix pet- resembling in its function that of pu- in puí. The derivatives of it are petíla to be a midwife and midwife, cf. page 375; ktepéta or kitépta to notch, indent and lepéta to tear off particles from the rim of a round object and to mark the ears of cattle; lelpetako indented. This radix also appears with change of vowel in knapatšištátako wrinkled, furrowed; but petéga, pitéža to break, tear has to be derived from téga, nądéga, not from péta.

Pláí, pláí up, above, on high, and upward has formed many derivatives without and with vocalic alteration of the radix. Directly derived from it are pláíkni the one being above or coming from the upper parts of; pláítanuki (same), pléntamna upon the top, pláiwash golden eagle, lit. “the one staying high up,” pletaeži to lift or parse up, especially said of the lips, etc. With the vowel e pláí appears in pélpela to work, which seems to refer to repeated lifting of the arms or hands for manual labor; in péta to put out the tongue, pélhipeli to draw the tongue in; the vowel e becomes displaced by anathesis in shepálta to touch part of one’s body with the tongue, shepálna to put the tongue in and out as a gesture of mockery, shepelámnna to carry about on one’s shoulders, an act which implies a lifting up like its causative hishplámnna to tow by means of a rope or string slung over the shoulder. With the vowel a
the radix appears in pálla to steal, parlein, in Modoc also pálna, to which we may compare English terms like “to lift cattle,” “shoplifter;” pála, Modoc páchak quickly, rapidly, implying a rapid lifting of the feet, palakmálank at a rapid gait. The suffix -péli, -plí, -blí is a form not derived from plá, but sprung from the pronominal plá directly, as a form parallel to plá, and from this came pipelängshtla on both sides. Plí, pilá on him, on her has to be distinguished from pilá, pilá only, but, merely, and from the former plá fat, grease, seems derived, together with pilai to smell, v. intr., piluyé-ash emitting smell or stink, ship'kánka (and shipalkánka) to go about stinking, pilá to become fat, plítko fat, adj., smúpléhn to fatten.

Plí to cut into strips or fringes forms a basis which has been quite fertile in all sorts of derivatives. The radix pu- points to a separation or cutting asunder so as to cause divergence below. We meet it in the noun: púš ash, as seen on the cat-tail, etc., and in its derivatives púšshak bunch of pine-needles, púšshám twig of coniferæ. Púšsh is a fringe, leather fringe when loose: after being fastened to the garment it is called putkántelish: pušash a flour-sack made of cloth. Pukéwish set of fringes, fringe of a skin garment, strap and leather belongs to the same radix pu-, which refers as well to the diverging of the legs in the human and animal body, as may be gathered from terms like púšshaklish part of leg between hip and knee, spúya, Mod., to stretch the legs, púchka to part the legs or feet and pú'teha, hushpú'tza to touch with the feet, spúchta and hushpú'teha to frighten, scare, lit. “to make the legs part;” púchkanka to move the legs quickly and to hold them apart. Very probably pú'teha foot (and leg with smaller animals) is of the same radix, though the change of the vowel is not quite plain; cf. shepatchtila to place the legs under oneself, and spíega to help up another on his legs. Another prefix occurs in l'bu'ka (for l'pú'ka) to lie on the ground, said of round subjects, as roots, bulbs, etc.

Tkáv stalk, stem of plant, maize-stalk appears as -kap in its compounds and derivatives, t- being the prefix indicating upright position of one subject. Tka-, tga- also forms the radix in the verbs of standing when the subject is in the singular number. Káp as a base or stem in the sense of stick or pole is found in yankúpshtia and knákúpshti 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 kap, 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 kapkága young kápka-pine; for kápka Modoc prefers kú'ga, diminutive of kú'shí, kú'shí pine. The radix found in kapáta to reach up to, gáptcha to hide or go behind is ka-, related to géná to go and not to kap.

T'shi'n or tshi'ínu, d. t'shi 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 tehiya to give to somebody a liquid, as water, milk: t'shin therefore means to be brought up with milk, water, etc., in the earliest stage of life. Cf. τρεφειν to feed on milk; to feed, to cardle. From that verb comes t'shi'shap Kl father, like τροφος nurse from τρεφειν; the Modoc form p'tí'shap 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'gíshap mother really means “the maker.” From t'shi'n are further derived: (1) t'shika to grow old, to be old, and as a noun: old man. Its diminutive t'shíka-ága is short old man and parent. (2): ndshílo, dim. ndshílnaga female animal, lit. “the suckler, feeder.” (3): hishtátcha, the causative form of t'shi'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, washólazga for huhashólazga, watákia for utákia. From the form wa- the radix w- forms terms like wapílima to tie, twist, or wind around, wáptash water running through ponds and small lakes with visible motion resembling a twisting, waptaší-ága rope twisted out of grass, stalks, etc., wákogsh bucket, called so because of the hoops winding around it, wákshína moccasin, viz., garment tied around the feet. The diphthong we- stands as initial in wékta to plait, whence wéktaš (Kl) plait of females, for which Modoc has wáktaš, a form less original than wéktaš; wépla to
wind something around, to wrap up, envelop: weplakiāmna to bend or coil up, to form rings: wēpiaks middle part of bow, because strengthened by leather tied around it: wipka overshoe or cover of shoe consisting of twisted material. From witchza, v. tr., to wind around as a rope, are derived witchkātako mountain ridge and witchiak, the Modoc term for rainbow, both named after their winding shape.

Wi'ta 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. Wi'ta and witna form witka to blow out of; witznōla to cease blowing out of: the basis wi'ka to blow out, to emit air, gave rise to the derivatives wika to blow across, to sweep over, and to wiklāwi to blow in a side direction, to drift along the ground, and to wiku{nsh telltale, tattler, one "who blows at somebody." Wili is to blow or waft through, wīlāla to blow into the fire. Witchcha refers to continual blowing, and forms witchōla to cease to blow, witchulina to blow underneath, witchuyektāmna to blow something up continually (implying an inchoative verb witchuyēga), and witchtka to continue blowing in return, forms witchtaks tempest, storm. Finally we have wina, which, with the suffix -na indicating gradual process and short distance, means to sing, lit. "to blow at intervals:" winōta to sing in a chorus, especially when the song is started by the conjurer. The medial form shuina to sing referred originally to a solo chant, but now applies to choruses as well: its noun shu'nš is not song only, but also magic song effecting cures of disease and obtained by inspiration through dreams. For the other derivatives of wina and shuina see Dictionary.
Gatschet, Albert Samuel
The Klamath Indians of southwestern Oregon