CONTRIBUTIONS

TO

NORTH AMERICAN ETHNOLOGY

VOLUME II
PART I

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1890
MAP OF THE HEADWATERS OF THE KLAMATH RIVER.

By Albert S. Gatschet

Scale: 15 miles to 1 inch.
THE

KLAMATH INDIANS

OF

SOUTHWESTERN OREGON

BY

ALBERT SAMUEL GATSCHE
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LETTER OF TRANSMITTAL.

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

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

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

There is probably no language spoken in North America possessed of a nominal inflection more developed than the Klamath, although in this particular, in the phonetic elements and in the syllabic reduplication pervading all parts of speech, it shows many analogies with the Sahaptin
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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ATWELL, WILLIAM:
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(1) In section: “The Northern Californians” (Vol. I, pp. 326–361) of “Native Races,” where the Klamath Lake and Modoc tribes are referred to in connection with other tribes. Notes and literature, pp. 443, 444.
(2) Remark on the Klamath language; list of numerals. In “Native Races,” Vol. III, p. 640. (San Francisco, Cal., 1882. 8°.)

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Rock piles and ancient dams in the Klamath Valley. American Antiquarian, 1885, pp. 40, 41. (Refers to the obstructions in the river at Linkville, etc.)

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(5) The numeral adjective in the Klamath language of Southern Oregon. Ibid., II, pp. 210-217. (1879-1880.)
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In the "Republic," of Washington, D. C., Vol. I, 118. (1873.)

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SHASTAS, THE, AND THEIR NEIGHBORS. 1874:
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TURNER, W. M.:

VICTOR, MRS. FRANCES FULLER (of Salem, Oregon):
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GEOGRAPHY OF THE KLAMATH HIGHLANDS.

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

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

It must be remarked that the homes and hunting-grounds of two "bands" of the Snake Indians were included within these limits, for these people were also made participants to the treaty.

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

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

* Harney Lake is the western portion of Malheur Lake, and now united with it into a single sheet of water.
eruption, the series of the principal peaks, as the Three Sisters, Mount Jefferson, and Mount Hood, marking the general direction of the ridge.

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

East of the basin of the Klamath Lakes and south of the Columbia River water-shed lies an extensive territory extending to the east towards Owyhee River, and having its largest area in Nevada and Utah. It has been called the Great Basin of the Interior, and has an average altitude of 5,000 feet. The numerous fault-fissures intersecting it from north to south form its principal geologic feature. In the Quaternary period long and narrow lakes marked those faults on the obverse side of their dip; and even now, when evaporation has left these depressions almost dry, small bodies of water mark the site of the fissures even where erosion has 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, Buck Lake, and Aspen Lake—on its southeastern base. Following in a northern direction are Union Peak, Mount Scott, and Mount Thielsen, with many elevations of minor size. At the southwestern foot of Mount Scott lies a considerable lake basin about twenty miles in circumference, and at some places two thousand feet below its rim. The water being of the same depth, this "Crater Lake" has been pointed out as probably the deepest lake basin in the world (1,996 feet by one sounding), and it also fills the largest volcanic crater known. At its southwestern end a conical island emerges from its brackish waters, which is formed of scoriæ—proof that it was once an eruption crater. The altitude of the
water's surface was found to be 6,300 feet; and this remarkable lake is but a short distance south of the forty-third degree of latitude. Capt. C. E. Dutton, of the U. S. Geological Survey, has made an examination of the lake and its surroundings, and gave a short sketch of it in the weekly "Science" of New York, February 26, 1886, from which an extract was published in the "Ausland" of Stuttgart, 1887, pp. 174, 175.

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

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

The waters of the lake first empty themselves through Link River (I-ulalóna), and after a mile's course fall over a rocky ledge at the town of Linkville. From there onward the stream takes the name of Klamath River. Passing through a marsh, it receives the waters of Little Klamath Lake, then winds its circuitous way towards the Pacific Ocean through a hilly and wooded country, cañons, and rapids, innavigable for craft of any
considerable size.* Hot springs of sulphuric taste flow westward east of Linkville, one of them showing a temperature of 190° Fahr.

The Klamath Reservation is studded with a large number of isolated and short volcanic hill ridges, with a general direction from northwest to southeast. South of Klamath Marsh there are elevations culminating at 5,650 and 6,000 feet, and in Fuego Mountain 7,020 feet are attained. Yámsi Peak, between Klamath Marsh and Sykan Marsh (5,170 feet) reaches an altitude of not less than 8,242 feet, thus rivaling many peaks of the Cascade Range. The Black Hills, south of Sykan (Saikéni) Marsh, rise to 6,410 feet, but are surpassed by several elevations south of Sprague River, near the middle course of which the Yáneks Agency (4,450 feet) is situated. Sprague River (P’lalkní 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-ukáki), 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 Kohášhti and by Seven Mile Creek, nearer the Cascade Range. This basaltic spur, called Yánalti by the Indians, represents the eastern side of a huge fault-fissure. Its altitude constantly decreases until it is crossed by a rivulet one-eighth of a mile long, called Beetle’s Rest (Tgúlutcham Kshute’lish), which issues from a pond, drives a mill, and then joins Crooked River (Yánalti kóke, or Tutashtaliksini kóke). This beautiful spring and stream were selected by the Government as the site for the Klamath Agency buildings. The old agency at Kohášhti (Guhubshlkshi 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-Tupákshi, and described in Dictionary, page 149, as of mythic fame. South of Sprague River the ledge rises again, and, approaching close to the lake shore, forms Modoc Point, a bold head-

* 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). Yáneks Butte, with a summit of 7,277 feet, lies midway between the headwaters of Sprague River and the Lost River Valley. A long and steep ridge, called the Plum Hills, rises between Nilaks and the town of Linkville.

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

Clear Lake, also called Wright Lake (by the Modocs, Tchápsyo), 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 (welwash, nushaltkága). These sources are voluminous springs of limpid water, which issue from the ground at the border of the ponds with
a strong bubbling motion, without any indication of other springs in the vicinity. They are met with in soil formed of volcanic sands and detritus, have a rounded shape with steep borders, and form the principal feeders of the streams into which they empty. Ponds like these mainly occur in wooded spots. Some of them have a diameter of one hundred feet and more, and are populated by fish and amphibians of all kinds.

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

The Indians of the Reservation annually repair about the month of June to Klamath Marsh (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 de-
tritus of the hilly region. These pines (kō'sh) are about one hundred feet
in height, have a brownish-yellow, very coarse bark, and branch out into
limbs at a considerable height above the ground. They stand at intervals
of twenty to fifty feet from each other, and are free from manzanita bushes
and other undergrowth except at the border of the forest, leaving plenty of
space for the passage of wagons almost everywhere. A smaller pine species,
Pinus contorta (kápka, in Modoc kúga), which forms denser thickets near the
water, is peeled by the Indians to a height of twenty feet when the sap is
ascending, in the spring of the year, to use the fiber-bark for food. Up high
in the Cascade Range, in the midst of yellow pines, grows a conifera of taller
dimensions, the sugar-pine (ktéleam kō'sh). The hemlock or white pine
(wā'ko), the juniper (ktā'lo), and the mountain mahogany (yúkmalam) are
found in and south of Sprague River Valley.

The lake shores and river banks produce more edible fruits and berries
than the marshy tracts; and it is the shores of Klamath and Tule Lakes
which mainly supply the Indian with the tule reed and scirpus, from which
the women manufacture mats, lodge-roofs, and basketry. The largest tule
species (má-i) grows in the water to a height of ten feet and over, and in
the lower end of its cane furnishes a juicy and delicate bit of food. Woods,
river sides, and such marshes as Klamath Marsh, are skirted by various
kinds of bushes, supplying berries in large quantities. The edible bulbs,
as camass, kō'l, l'ba, 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, (shuá-i, Cervus columbianus), or the white tail deer (múshmush, Cariacus virginianus macrurus), or the mule-deer (pakólesh, Cervus macrotis). Less frequent is the antelope (tehé-u, Antilocapra americana), and most other four-legged game must be sought for now upon distant heights or in the deeper canons, as the elk (vún), the bear in his three varieties (black, cinnamon, and grizzly; witā’m, náka, lá’k), the lynx (shló’a), the gray wolf (kî’-utchish), the silver or red fox (wán), the little gray fox (ketchkatch), 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’mkli), as ducks, geese, herons, and cranes. Some can be seen day by day swimming about gracefully or fishing at Modoc Point (Nîlakshi) and other promontories, while others venture up the river courses and fly over swampy tracts extending far inland. Among the ducks the more common are the mallard (wé’ks), the long-necked kîl’idshiks; among the geese, the brant (lålak) and the white goose (waïwash). Other water-birds are the white swan (kúsh), the coot or mudhen (túhush), the loon (tàplal), the pelican (yámal or kúmal), and the penguin (kuítsia). Fish-hawks and bald-headed eagles (yaúzal) are circling about in the air to catch the fish which are approaching the water’s surface unaware of danger. Marsh-hawks and other raptors infest the marshes and are lurking there.
THE ASPECTS OF THE COUNTRY.

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 (plai-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 (wâmënígsh), and the rattlesnake (ké-ish, kî'sh). Crickets and grasshoppers are roasted and eaten by the Indians, also the chrysalis of a moth (púlzuantch).

THE ASPECTS OF THE COUNTRY.

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

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

* The large pyramidal cone of Mount Pitt is a rather accurate duplicate of the celebrated Niesen Peak in the Bernese Oberland, Switzerland, as seen from its northern and eastern side.
the highest peaks confirm the eruptive origin of these mountains. The pure azure sky and the perpetual silence of nature reigning in these uplands add impressions of grandeur which it is impossible to describe. The sense of the beautiful has no gratification in the austere forms of these mountains, but the blue and limpid waters of the lakes, their numerous islands, and the lovely green of the shores, delight it in the highest degree.

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

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

The Klamath plateau, though productive in game, fish, and sundry kinds of vegetable food, could never become such a great central resort of Indian populations as the banks of Columbia River. The causes for this lie in its secluded position and chiefly in its climate, which is one of abrupt changes. The dryness of the atmosphere maintains a clear sky, which renders the summer days intensely hot; the sun's rays become intolerable in the middle of the day at places where they are reflected by a sandy, alkaline, or rocky soil and not moderated by passing breezes. Rains and hailstorms are of rare occurrence, and gathering thunder clouds often dissolve or "blow
over," so that the running waters never swell, but show the same water level throughout the year. Nights are chilly and really cold, for the soil reflects against the clear sky all the heat received from the sun during the day, and the dry night air pervading the highlands absorbs all the moisture it can. Winters are severe; snow begins to fall early in November, and in the later months it often covers the ground four feet high, so that the willow lodges (not the winter houses) completely disappear, and the inmates are thus sheltered from the cold outside. The lakes never freeze over entirely, but ice forms to a great thickness. The cold nights produce frosts which are very destructive to crops in the vicinity of the Cascade Range, but are less harmful to gardening or cereals at places more distant; and in Lost River Valley, at Yáneks—even at Linkville—melons, turnips, potatoes, and other vegetables rarely fail. The mean annual temperature as observed some years ago at Fort Klamath was 40.47° Fahr.

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

TOPOGRAPHIC LIST OF CAMPING PLACES.

To form a correct idea of the dissemination of Indians in this sparsely inhabited country, the following lists of camping places will furnish serviceable data. The grounds selected by the Mákłaks for camping places are of two kinds: either localities adapted for establishing a fishing or hunting camp of a few days' or weeks' duration or for a whole summer season, or they are places selected for permanent settlement. Winter lodges (luidamaláksh) or slab houses are often built at the latter places; whereas the
transitory camps are marked by frail willow lodges (látchash, stiná’sh) or other light structures. Indian camps are as a rule located near rivers, brooks, marshes, springs, or lakes. Hunters generally erect their lodges in convenient places to overlook a considerable extent of territory.

In the lists below the order in which the localities are mentioned indicates the direction in which they follow each other. I obtained them from the two interpreters of the reservation, Dave Hill and Charles Preston; and as regards the old Modoc country, from Jennie 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.

- Kat’a’gsi “stumpy bushes.”
- Táktakliskshi “reddish spot.”
- Yaúkélam Láshi “eagle wing.”
- Yásh Lámá’dles “projecting willow.”
- Spúklish Láwish “sweat lodge on promontory.”
- Mbákualsi “at the withered tree.”
- Knutehuyáksi “at the old man’s rock;” a man-shaped rock formation near the open waters of the marsh and visible at some distance.
- Lalawasá’ni “slaty rock.”
- Taktýsh “cricket noise.”
- Tssam Péwas “skunk’s dive.”
- Ktaí-Wasi “rocky hollow.”
- Snúlsyéní “at the rock pile.”
- Lúlpákat “chalk quarry.”
- Kapgá’kksi “dwarf-pine thicket.”
- Wápásyáni “water moving through ponds perceptibly.”
- Tchökéam Paísh “pumice-stone nose.”
- Káksi “raven’s nest.”
- Iwal “land’s end.”
- Luyánsi “within the circle.”
- Yaúkélam Snólásh “eagle nest.”
- Tchikas-Walákish “bird-watch;” secreted spot where hunters watch their feathered game.
- Tuúkat “at the small rail pyramid.”
- Awalashá’ni “at the island.”
LIST OF CAMPING PLACES.

Txalaugiplis "back away from the west;" probably referring to a turn of the shore
line.
Wak-Taliksi "white pine on water-line."
Wishinukam Tiunash "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):
Lémé-isham Nutë'ks "impression of thun
derbolt."
Láš'iks "steep little eminence."

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.*

Kakagi'si "at the ford."
Samka-ushxa'ni "cliffs in the river;" a fishing place.
Yále-alant "clear waters."
Táuna-Lutisal "flat rocks under the water."
Kä'k-Talish, or Kä'k-Talish "twin rocky pillars."
Avalokáksaksi "at the little island."
Mbushaksham Wá'sh "where obsidian is found."

Tchólmakstant (supply: Ktái-Tupáksi) "on the west side of (Standing Rock)."
Tchpinóksaksi "at the graveyard;" cemetery and ancient cremation ground of the È-ukshkin.
Ktái-ití "place of rocks."
Tchikéski "at the submerged spot."

Kúltam Wá'sh "otter's home."
Stilakgish "place to watch fish."
Yá aga "little willows." Here the road from Linkville to Fort Klamath crosses Williamson River on a wooden bridge built by the United States Government; here is also the center of the Indian settlements on Williamson River.
Kúls-Tgé-us, or Kúlsam-Tgé-us "badger standing in the water."
Witá'mamtsi "where the black bear was."
Kuyám-Ská-iks "crawfish trail."
Slánskoshiks, or Shlankoshkshú'ksi "where the bridge was."
Kokáksi "at the brooklet."
Kuyága, a former cremation place in the vicinity of Yá aga.

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

CAMPING PLACES AND OTHER LOCALITIES AROUND UPPER KLAMATH LAKE.

Places situated on the lake are as follows:

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

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

Tōkua or Tūkua, near the outlet of Williamson River. From this the neighboring part of the lake is sometimes called Tūkua 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.

Shuyakész or "jumping place."

I-ulal6na, or Yulalóon, 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 Tiwishxéni "where the cascade noise is."

U-fotuash, name of an island near Linkville.

Wākaksi Spūklish, a ceremonial sweat-lodge on west side of the lake.

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

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

EMINENCES AROUND UPPER KLAMATH LAKE.

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

In Cascade Range:

Giwash, or Gówash, Mount Scott; Giwash é ush, Crater Lake, in a depression west of Mount Scott.

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

Kákásam Yainá "mountain of the great blue heron;" northwest of the Agency.

Mō'dshi Yainá or Long Pine; lit. "on the large mountain;" mō'dshi or mū'uptechi is a compound of the adjective mūni, great, large.

Mba'ush Shúékash "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.

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

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

Wākaksi, Kā'kāshti, Tchíutchiwásanetch, mountains bordering the southwestern portion of Upper Klamath Lake.

On the east shore of the lake:

Wátanks, a hill on southeastern side of the lake.

Kālalks, hill near Captain Ferree's house, south of the Nilaks ridge. A ceremonial sweat-lodge stands in the vicinity.
LIST OF CAMPING PLACES.

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

Walpi, Muyant, Töplaméni, Lákit: other elevations of the Nilaksi hill ridge.

Pitsua, hill ridge extending north of Williamson River.

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

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

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 Plaif, "above".

Charles Preston’s list:

Tsúitiáksí "dog-rose patch," near headwaters.
Ulálksí "cottonwood."
Pálau É-nush "dry lake;" a large flat rock is near the river.
Welékag-Knúkléksháksí "at the stooping old woman," called so from a rock suggesting this name.
Aish Tkaliks "column rock."
Tsátxeak Tkáwals "standing boy;" from a rock of a boy-like shape.
Suítsís.
Wúksí "fire-place;" at same place as Suítsís.
Tehá’kéle Tsiwish "running with blood;" a little spring with reddish water; a settlement of Snake Indians.
Kós Tuétís "standing pine;" settled by Snake Indians.
Kawamkshí’ksh "eel fishery."
Suawáti "ford, crossing-place."
Lúldam Tchí’ksh "winter village."
Spawanákshí, on bank of Sprague River.

Yaínaga “Little Butte,” a hill at the subagency.
Yaínakshí, Yáneks, “at the Little Butte;” location of subagency buildings, two miles from Sprague River, on left-hand side.
Tatámi, a butte or hillock in the vicinity.
Lámkosh “willows;” name of a creek, called by Americans "Whiskey Creek."
Skìwakhshí, or Skìw’wash, “projecting rocks."
Ká’tsi, name of a little water spring.
Lákhunuashí “at the warm spring.”
Tehá’kawéteh.
Káwa “eel spring;” inhabited by Modocs.
Yétkash.
Úííshíksh “in the coomb.”
Káktsánkshí, name of a spring and creek at the subagency.
Té-uólsh “spring running down from a hill.”
Újádé ush “planting a willow.” (f)
Shlókópashkshí "at the house cavity."
ETHNOGRAPHIC SKETCH.

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

Dave Hill's list:
Hishtish Luélks "Little Sucker Fishery," on headwaters.
Kailu-Tálam, for Ktii'ln Tkalumniish "juniper tree standing on an eminence."
Hópats "passage" to the timber.
Lúldam Tch'kshkh "winter houses."
Tsínódanksh "confluence."
Yafnakshi "at the Small Butte."
Stáktaks "end of hill."
Kémútxam Látsaskahi "at the old man's house," name of a hill; kémútxam is said to stand here for K'mukáuntsam.
Káwam'ání "eel spring."
Kókačání, or Kókäksi "at the creek."
Kumä'ksi "at the cave."
Kátsu'úts "rocks sloping into the river."
Nakóksiksha "river dam, river barrage," established for the capture of fish.
Kta'í-Túpakski, or Ktái-Tópoks, "standing rock," situated near junction of Sprague with Williamson River.

CAMPING PLACES OF THE MODOC COUNTRY.

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

On Tule Lake, also called Modoc Lake, Rhett Lake: Páshza, or Páșza, name of a creek and a little Modoc village on the northwest shore, whose inhabitants were called Páshžanuash; Kálelk, camp near Páșza, on northern shore; Lé-ush, on northern shore; Welwashžé'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 Welwashžé'ni; Ké'sh-Láktchuish "where ipo grows (on rocks)," on the southeastern side of the lake; Kúmbat "in the caves," on the rocky southern side of the lake, once inhabited by about one hundred Kúmbatwash, who were mainly Modocs, with admixture of Pit River, Shasti, and Klamath Lake Indians.

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

TRIBAL NAMES AND SUBDIVISIONS.

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

For the Klamath people of Southwestern Oregon there exists no general tribal name comprehending the two principal bodies, except Máklaks, Indian. This term when pronounced by themselves with a lingual k has a reflective meaning, and points to individuals speaking their language, Modocs as well as Klamath Lake Indians; when pronounced with our common k it means Indian of any tribe whatsoever, and man, person of any nationality. The derivation of máklaks will be found in the Dictionary. I have refrained from using it in the title and body of my work to designate these Oregon Indians because it would be invariably mispronounced as mā'klaks by the white people, and the peculiar sound of the k would be mispronounced also. To call them simply Klamath Indians or Klamaths would lead to confusion, for the white people upon the Pacific coast call the Shasti, the Karok or Ara, the Hupa, the Yurok or 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 Tlāmat, Tlameet River, probably originated at its mouth, in the Ailikwa 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 (Kóketat) and Sprague Rivers (P'laí). They call themselves É-ukshikni máklaks, abbreviated into É-ukshikni, É-ukski, Á-uksn people at the lake. The Shasti near Yreka, Cal., call them Aúksiwash, some western Shasti: Makátserk; by the Pit River Indians they are called Alámmimakt ish, from Alámmig, their name for Upper Klamath Lake; by the Kalapuya Indians, Athlámeth; by the Snake Indians, Sáyí.

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

THE MODOC INDIANS.

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

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

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

THE SNAKE INDIANS.

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

A few families of hunting Molale Indians, congeners of the "Old Kayuse" Indians near Yumatilla River, were formerly settled at Flounce Rock, on the headwaters of Rogue River, and farther north in the Cascade range. The Klamath Indians were filled with hatred against them; they were by them called Tchakä'nikn, inhabitants of Tchakyö'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 Mókai or Móke.

CHARACTERISTICS OF RACE.

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

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

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 (hushmoklo’tkish), which they always carry with them. As among most American aborigines, the beard is of scanty growth. The late chief Lele’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 Modocs, and a difference between the sexes is hardly perceptible in this respect. Blushing is easily perceptible, though the change in color is not great. Those most approaching a white complexion like ours are numerous, but their skin is always of a yellowish lurid white. Owing to their outdoor life in the free and healthy mountain air, these Indians are well proportioned as to their bodily frame, and apparently robust; but their extremities, hands and feet, are rather small, as the extremities are of the majority of the North American Indians.

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

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

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

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

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

* Contributions to North Amer. Ethnology. iii, 252, 253. By Shastika he means the Shasti Indians of middle Klamath River, California.
on nature, physically and mentally, than we are. What distinguishes the civilized man from the primitive man of our days and of prehistoric ages is his greater faculty of turning to account the patent and the hidden powers of nature, or the invention of handicrafts, arts, and sciences. In this the savage man lags far behind the man of culture, and although we often have to admire the ingenuity and shrewdness displayed by the American native in his hunting and fishing implements and practices, the art of agriculture, without which there can be no real human culture, has never been pursued to any considerable extent by the Indians living north of the thirtieth parallel of latitude.

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

The first things they generally adopt from the white people are the citizen’s dress and handy articles of manufacture, as beads, tobacco, knives, guns, steel traps; also wagons and other vehicles; for when in possession of these last the horses, which they had obtained long before, can be put to better account. They are also quick in adopting English baptismal names, sometimes discarding but oftener retaining their descriptive or burlesque nomenclature from the Klamath language. Gradually they adopt also with the money of the white man the elements of arithmetic, and learn to compute days and months according to his calendar. After another lapse of time they introduce some of the white man’s laws, discard polygamy and slavery,
bury their dead instead of cremating them, and commence to acquire a
smattering of English. Indian superstitions, conjurers' practices are not
abandoned before the white man's ways have wrought a thorough change
in their minds; and a regular school attendance by children can not be
expected before this stage of progress has been reached.

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

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

Man's morals are the product of circumstances, and the white man who
judges Indian morals from the Christian standard knows nothing of human
nature or of ethnologic science. The moral ideas of every nation differ
from those of neighboring peoples, and among us the moral system of every
century differs from that of the preceding one. The fact that the Modocs
showed themselves more aggressive and murderous towards the white ele-
ment than the Klamath Lake Indians may thus be explained by the different
position of their homes. The latter being more secluded have not molested
Americans sensibly, whereas the annals of the Modocs, who lived in an open
country, are filled with bloody deeds. They are of a more secretive and
churlish disposition, and what Stephen Powers, who saw them shortly after
the Modoc war, says of them is, in some respects, true: "On the whole,
they are rather a cloddish, indolent, ordinarily good-natured race, but treacherous at bottom, sullen when angered, notorious for keeping Punic faith. But their bravery nobody can deny."

THE PREHISTORIC PERIOD.

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

A. TRADITION BEARING UPON HISTORY.

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

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

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

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

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

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

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

B. ARCHAEOLOGIC REMAINS.

The Klamath people have not evinced any more propensity for erecting monuments of any kind than they have for perpetuating the memory of their ancestors in song or tradition. In fact, structures the probable age of which exceeds one hundred years are very few. Among these may be particularized the three ceremonial sweat-lodges and perhaps some of the river-barrages, intended to facilitate the catch of fish, if they should turn out to be of artificial and not of natural origin. In the Lost River Valley is a well, claimed by Modocs to be Aishish’s gift—probably one of the large natural springs or welwash which are seen bubbling up in so many places upon the reservation. Stephen Powers reports that near the
shores of Goose Lake, chiefly at Davis Creek, a number of stone mortars are found, fashioned with a sharp point to be inserted into the ground, and that in former times Modoc, Payute, and Pit River Indians contended in many bloody battles for the possession of this thickly inhabited country, though none of them could obtain any permanent advantage.* Since the manufacture of this kind of mortars can not be ascribed with certainty to the Modocs, we are not entitled to consider them as antiquarian relics of this special people. The three sudatories and the river barrages are regarded as the gifts of Knukâmtch, a fact which testifies to their remote antiquity. Excavations (wàsh) forming groups are found on many of the more level spots on the Reservation, near springs or brooks. They prove the existence of former dug-out lodges and camps.

C. LINGUISTIC AFFINITIES.

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

* Contributions to North Amer. Ethnology, III, p. 252. Davis Creek enters Goose Lake from the southeast. The U. S. Geological Survey map marks “Old Indian Villages” in latitude 41° 37’ and longitude 120° 36’, to the southwest of that basin.
own languages are scarcely heard of on this hemisphere, but the annals of the eastern parts of the globe make mention of such.

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

From all this the reader will perceive that we can not expect to steer clear of shoals and breakers in determining by the aid of language the affinities of our Klamath Indians. But the inquiries below, whether successful or not, will at least aid future somatologists in solving the problem whether linguistic areas coincide or not with racial areas upon the Pacific coast between the Columbia River and the Bay of San Francisco. In making these investigations we must constantly bear in mind that the track of the migrations was from north to south, parallel to the Pacific coast, which is sufficiently evidenced by the progress of some Selish, 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 (Panañt), the Pai-uta, Uta, Móki, and the Kawúya branch of California. This family occupies an area almost as large as the Selish stock, but the population is very thinly scattered over the vast territory of the inland basin.

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

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

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

Wayiletpu 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.

Tinne or Athapaskan tribes, wherever they appear near the Pacific coast, are intruders from the northern plains around Mackenzie River and the headwaters of the upper Yukon. Those still existing on the Pacific coast are the Umpqua and Rogue River, the Húpa and Wailáki Indians, whereas the Tlatskanai and Kwahioqua 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):

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

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

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 Atf álát, also called Tu álati and Wápátu 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.
- **Alikwa** or Yurok, at the mouth of Klamath River.
- **Wishosh** or Wiyot, on Humboldt Bay.
- **Chimariko** or Chimalákwe, on Trinity River and environs.

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

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

- **Wintún** (from wítu, wintú man, *Indian*) is spoken in many dialects upon a wide area west of Sacramento River from its mouth up to Shasta Butte.
- **Noja**, spoken near Round Mountain, Sacramento Valley.

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

**Shastí** dialects properly belong to the middle course of Klamath River and to the adjoining parts of Oregon; the language of *Pit River* or Acho-mawi, southeast of the Shastí 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.
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, -em, -am, -m frequently occurs as a suffix for the possessive case in the Pacific coast languages. Thus in Klamath -am is the usual suffix of that case, -lam being found after some vowels only; cf. Grammar, pages 317 et seq., and suffix -m, page 355; also pages 474-476. On page 475 I have called attention to the fact that -am occurs as marking the possessive case in the Pit River language; itoshézam yáníam deer’s foot-prints; -am, -im in Molale: pshkaínshim, possessive of pshkaínsh beard. The Sahaptin dialects use -nmi, -mi, etc., to designate this case.

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

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

Ká-i and similar forms are serving to deny statements and to form negative and privative compounds. In Shoshoni dialects g'ai, ka, kats, karu-u, etc., stand for no! in Zuni kwa is the real negative particle, like ak'ai! no! in Tonkawè. In Kwakiutl no! is kets and kie; in Pani káki; it also occurs in some northern dialects of Algonkin as ká, kawin, etc. In Klamath ká-i is no! and not; it composes kiya to lie and such words as are mentioned in Grammär, p. 633; cf. also p. 644. In some of the Maskoki dialects -kő, -gő, -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 istá'mat who (interrogative). In many western families it expresses the second person: in Mutsun dialects men is thou, in Miwok mi; in Wintún mi, me is thou, met thine, thy; in Maidu mi is thou, mínem ye, nöm, 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, ink thou, ima, imak ye. In Klamath mi stands for thy, thine, mish for thee, to thee, but i for thou; -ma is a verbal suffix, q. v. There are languages where mi, ma makes up the radix for the first person and not for the second, as Sioux and Hidatsa of the Dakotan family; while in the Shoshoni dialects thou is omi, umi, um, em, etc., and in Yuma ma-a, mā. In the Nez Percé of Sahaptin ma is the interrogative pronoun who? and which? and also forms plurals when suffixed to nouns.

Naka, the Kl. term for cinnamon bear, probably related to nakish sole, as the bears are Plantigradae, has many parallels in American languages. The Yuma dialects have nagóa bear in Huálapai, nakaty, négudia in Tonto; Yókat has nohóho bear, Alíkwa níkwiz grizzly bear. If the yáka of Sahaptin is from nyáka, it belongs here also. East of Mississippi River there is only one species of the bear, the black bear. The radix nak-, nök- occurs in the Tonica language nökushi, and in the Maskoki dialects: nok'husi in Creek, nóżusi in Hitchiti, but níkta in Alibamu.
nkól, nkú'l, nxól in Klamath designates the gray white-tailed rabbit, and the same radix appears in kó'lt'a, kólt'a fish otter and in kú'lish badger. In the San Antonio language of Southern California the radix is represented by kól hare (rabbit is map), in Kasaú (Sa. Barbara dialect) by kú'n, in Tonto by akólá, kulá, in Hualapai by gula. Even in the Inuit dialects we find for rabbit: ukalik (Hudson Bay), kwélluk (Kotzebue Sound).

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

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

* It occurs even in South America: ’símí in Kechua is mouth and word; shúm in the Patagon of Brazil, lip; Martius, Beiträge, II, 211.
ETHNOGRAPHIC SKETCH.

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

**tut tooth** appears related to tuzt tooth of Sayusla, a dialect of Yakwina and also to tit of the Sahaptin dialects; ititi “his tooth” in Walawála.

**tchi-**, tsi- is a radical often used on the Pacific coast referring to water or liquids, their motions, and the acts performed with or within the watery element. While in Klamath it figures as a prefix only, q. v., other tongues make use of it as a radical. Tchí is water in Yakwina, in Taklma, and in the Yuchi of the Savannah River; in Zuñi tcháwe is water (‘t alveolar) in Nója tehúdshe. The Sahaptin dialects show it in Warm Spring tchűsh water, atá-tchash ocean; in Klkatat tcháwas water, atá-tchis ocean, tcháwat to drink; while in Nez Ponce tchūsh changes to kúsh. Chinook has tchútkwa water, Ch. J. salt-tchul uk ocean, but the Selish languages employ a radix se-u1, si-u1, shá-u instead to designate any liquid.

**wa 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 wawāipka to sit or be on the ground, wá-ish productive, wá-ishi, wécwánuish, wék arm and limb of tree, lit. “what is growing upon,” wék’ka 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 wásh prairie-wolf, wátch horse, watchága dog, lit. “little animal,” the idea of “domesticated” or “belonging to man” to be supplied. In Chinook the suffix -uks (for -waks) points to living beings also. The Sahaptin languages show this root in wásh to be, exist, in Nez Ponce wážosh alive, wátash place, field, earth, in Yákima wákžash 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 Mutun a single term only was found to correspond: tcháya shallow basket in the dialect of Soledad; cf. tchála and
LINGUISTIC AFFINITIES.

tchákêla, by which two kinds of root baskets are specified in Klamath. The Sayúsla tséokwa leg answers to tchá’ks, Mod. tchókash leg and to shó’ksh, Mod. tché-ó’ksh crane, this bird being called after its long legs. The Shoshoni stock, with its extensive array of dialects, spoken in the closest vicinity of the Klamath people, is almost devoid of any resemblances; cf. ká-i not, and nápal egg, compared with nobáve in Payute, nobávh Chemehuevi, nópavh Shoshoni. This probably rests on no real affinity. In the Nojá language, spoken near Redding, California, pûtsí humming-bird corresponds to Kl pi’shash, and teháshina, teháshi, a small skunk species, to Kl. teháshish. For Wintún may be compared Kl. pán to eat with ba, bah; kílo sky (from kálkali, round, globiform) with k’áltse sky.

From Selish saíga field the Kl. saíga, saíka prairie, field, meadow was certainly borrowed, and t’aíze grasshopper of Kalispel reappears here in ta’htá-ash and in Mod. kamtáta. Kaúkawak yellow of Chinook is kauká-ulí, kevkvéli brown of Kl.; and ténas young, recent reappears in Kl. té-iní new, young, te-iniwi-ash young woman; cf. ténsé infant in Ahit dialect of Vancouver Island. The long array of words which Klamath has borrowed from Chinook jargon are enumerated in Grammar, pages 220–222.

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

halá slope of mountain; Kl. lála, hlála to slope downwards.
kúla hot-water basket; Maidu, kólo cup-basket.
kúvé reed; Maidu, kowó

ngílu, kílu, kílo female animal; Maidu dialects: kí’e, kí’le, kíla, woman, wife, and female animal. This word also composes the terms father and child, and hence means “to generate”
pán to eat: Maidu, d. pen, pap, pí, pepe to eat; pán to smoke in Maidu, corresponds to Kl. páká; pání, pan is tobacco in Maidu.
pén, pán again, a second time; Maidu, pène two.
vúíalal, úalal cottonwood tree; Maidu, wílli.

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

They are ipō, ipshúna, ethmú'ına, ă'dak, hápush (cf. also hápa kanyaroo rat and striped squirrel in Noja) and probably also kála 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, udder is in Pit River édshit female breast (cf. Ara: útchis milk), wán silver fox, dim. wánagu, in Pit River kwán silver fox and wăn- in wanekpúsha fox; käfti earth is in Pit River k’éla, taktákli red is tätzáze, tidshi good is tüssi, tüssli, kō’šh 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 Sahaptín.

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

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

Kl. gu, kū, kunē that; Kayuse, ku, kä, ku yúwant that man, kappik they.

Kl. ína, d. yáina downward, yáina mountain; Molale, yangint elevation.

Kl. lák forehead; Molale, lakunui face.

Kl. lā’pi, láp two; Molale, lápka two, lápitka seven; Kayuse, lipuyi, liplint two; liplīl twins.

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

Kl. mukmukli cinnamon-complexioned (originally “downy”), tch’nmúka to be dark (as night); Molale, móka dark, mukimuki dark complexioned; mukimuk’wai “black man,” negro.

Kl. mpáto, pátó cheek; cf. patpatli; Molale, páktit cheek.

Kl. nā’dsh one; Kayuse, na one; Molale, nāngka one, composes nápitka six.
LINGUISTIC AFFINITIES.

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

Kl. nápâl *egg*; Kayuse, lúpîl, laupen *egg.*
Kl. pán *to eat*; Kayuse, pitânga; Molale, pâ-ast *to eat.*
Kl. páwtâch *tongue*; Kayuse, púsh; Molale, apa-ús.
Kl. pâ'ztgi *to dawn, the dawn*; Molale, pâkast *morning.*
Kl. pîla *on one's body, on the bare skin*; Kayuse, pî'li *meat*; Molale pîl *body.*

Kl. shuaf *black-tailed deer*; Molale, suáí *deer and white-tailed deer.*
Kl. tûmi *many, much*; Molale, tûm *many.*
Kl. wahtâ *to pass a day and night, or a day,* waitâsh *day*; Kayuse, ewé-û or uwéya, wéya *day,* u-áwish, huéwish *sun*; Molale, wâsh *day* and *sun,* wásam *summer-time.*

Kl. wáko *white pine*; Molale, wákant, wâkint, wákunt *log.*
Kl. wék *limb of tree*; Kayuse, pasiwâ'ku *limb of tree.*
Kl. wekétâsh *green frog*; Molale, wákatinsh *frog.*

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

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

-gâla, -kâla, a Molale case-suffix *to, toward,* corresponds to -tâla *toward* of Klamath.

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

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

Distributive forms are made by syllabic reduplication in Kayuse exactly in the same manner as in Klamath: yámâna *great,* d. yiyímu; laháyis *old,* d. lalláyis; luástu *bad,* d. lalúástu; snáyu *good,* d. sasuáyu.

SAHAPTIN DIALECTS.

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

KI. ka-uká-uli, kevkvéli, ke-uké-uli brown; Nez-Percé, ka-u̇́ká-u̇́z drab, light yellow, dark cream.

KI ke, kék this; Nez-Percé, kí, pl. kíma this; adv. kína here, kimtam near.

KI. kitchkání little, adv. kítechá, kótecha; kuskus, Nez Percé, small, little; ikkes, Yákima; kísikís, Warm Spring.

KI. ktá-i rock, stone; ktá't hard, Yakima.

KI. lá'pi, láp two; lápit, lépit two, Nez Percé; napit, Walawála; ná'pt, Warm Spring.

KI. lákua to be warm, hot, lókuash and lusluashli warm; litlukis fire; luózuts warm, Nez Percé; ilůksha fire in Nez Percé and Walawala; ñlksh, Warm Spring; elušash to burn, lókaunteh cinders, Yakima; láužu, láhoíz warm, Yakima; lázwai, Warm Spring.

KI. mukmukli, makmukli cinnamon-colored; mázhsmázh, Nez Percé, yellow; mážsh, Yakima and Warm Spring (also as múksh blonde, auburn, Warm Spring).

KI. mú'lk worm, maggot, mánk, fly; múzhluzhli fly, Warm Spring.

KI. múshmush cattle, cow, originally meant “lowing like cattle,” from the Saliaptin mú cattle; cf. Texts, Note to 13, 13.

KI. ná'dsh one; ná'zh, lá'zh, Yakima; ná'zhsh, Warm Spring.

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

KI. páwáwatch tongue; páwásh, Nez Percé.

KI. pé-ip daughter; pāp, Nez Percé, Warm Spring, daughter (not one's own).

KI. pi he, she, p'na, m'na kim, her; piña self, oneself, himself, etc., Nez Percé; pinit he, this one, Warm Spring.

KI. taktákli level, even, flat; tikái flat, Yakima; cf. tā-i'h bottom land.

KI. tatáksi children; (na)títait man, Yakima; titókan people, Nez Percé.

KI. tehémúka, tsmúka to be dark, cf. mukmukli; tsémužtsémuž dark brown (prieto), of dark complexion, black, Nez Percé; shmúk, Yakima; tchmúk, Warm Spring, dark; shmukálusha to blacken, Yakima.

KI. vú'nsh, u-únsch boat, canoe, dug-out; wássas boat, Yakima, Warm Spring.
THE KLAMATH A SEPARATE FAMILY.

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

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

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

p- prefix forms most names of relationship: pika mother, pīap elder brother, pet sister; -p as suffix appears in Nez Percé as zap 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 kīna 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 Shasti, and that those which they hold in common with other tribes more probably rest on a stock of words common to both, as the pronominal roots. The affinity with Maidu appears more considerable than that with other Californian tribes only because the Maidu dialects have been studied more thoroughly. Scarcely any affinity is traceable with the coast dialects of Oregon and California, and none with the Tinné dialects, though the Umpkwa and Rogue River Indians lived in settlements almost conterminous with those of the 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 compound and not a simple word: múni é-ush "great water-sheet," just as the Peruvians of the mountains call the ocean "mother-lake," mamacocha. The scanty knowledge of the sea, which was scarcely one hundred
and fifty miles distant from the mountain homes of the Klamath people, proves more than anything else their protracted isolation from other tribes and also their absence from the sea-coast during their stay about the headwaters of the Klamath River.

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

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

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

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

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 Wintún, Mutsun, and Selish dialects. The mystic or "sacred" number occurring hundreds of times in mythologic stories is five among all the Oregonian tribes.

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

THE HISTORIC PERIOD.

'Εκ δι τοῦ καὶ ποιήσαντα κάπελπα γυνεῖαι.

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-twaws" (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 Moodocs and Pit Rivers, believing that henceforth
the immigrants would be spared from their attacks. The Klamath Lakes
were then enfeebled by wars with the surrounding tribes and by conflicts
among themselves, and were said to number but four hundred and fifteen
souls. He counted seven villages on Upper Klamath Lake, two on Pliock
Creek (P'laikni or Sprague River), three on Toqua Lake (Túkua), and one
on Coasto (Koháshti) Lake.* The Indians had some guns, horses, camp
equipage, and the aboriginal war-club and "elk-skin shield" (kakno'lish).
Little Klamath Lake he calls An-coose, a corruption of Agáwesh.

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

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

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

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

Alexander S. Taylor has the following passage in his "California Farmer" of June 22, 1860: "Cuntukus, Lalaeks, Schonches, and Tertup-kark are names of chiefs among Klamath Lake Indians of the Oukskenah tribe. The big Klamath Lake is called Toakwa." Except the first, the above head-men were all identified in the Dictionary with the well-known names of Lel'kasli, Skontchisli (a Modoc chief) and Tatapkaksh. Cumnukni, 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, 56, 57.

* 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 Kúmētaknī="coming from a cave," or "living in a cave."

† One of these fights took place between the Shasti, Modoc, and Trinity River Indians for the possession of an obsidian quarry north of Shasta Butte, mentioned by B. B. Redding in American Naturalist, XIII, p. 668, et seq., and Archiv f. Anthropologie, XIV, p. 425.
gave us graphic sketches of these intertribal broils. Some of the eastern Pit Rivers seem to have lived on friendly terms with the Modocs; but the bands farther south, especially the Hot Spring and Big Valley Indians, were the principal sufferers by these incursions. In a raid of 1857 fifty-six of their women and children were enslaved and sold on the Columbia River for Cayuse ponies, one squaw being rated at five or six horses and a boy one horse.*

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

I continued the campaign into the Pit River country with Company H, First Cavalry, Lieutenant Parnelle; Company D, Twenty-third Infantry, Lieutenant Madigan, First Cavalry, commanding; and Archie McIntosh, with his twenty Fort 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

† Report of the Secretary of War, 1868-'69. Part I, p. 69, dated August 22, 1867. Stephen Powers refers to this fight in Contributions III, p. 263.
‡ 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 Panafna of our Texts. The bands established upon the Reservation since the treaty was concluded are called Walpapi and Yahushkin. At first they ran off and committed depredations in the vicinity, whereupon the Government was compelled to force them back. General Crook made several expeditions in the execution of the task. These campaigns were short and decisive, and the Klamath Lake scouts engaged in them did good service, as evidenced by General Crook's reports* and Dave Hill's Text, pages 28-33. Upon the defeat and killing of Panafna, 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 Willamot Valley, through the Cascade range, across the Klamath Marsh, to

* Contained in the Report of the Secretary of War, 1868-'69, Part I, pp 69, 70, dated September 2, 1867, and March 19, 1868. The troops killed twenty-four Snake Indians in the expedition of 1867. See also Texts, Note to 28, 14.
Warner Lake, and thence to the boundary of Idaho, with its "six miles limit" grants on both sides, took place before the conclusion of the treaty.

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

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

* Report of the Commissioner of Indian Affairs for 1864, pp. 84, 85 and 108-110.
treaty with these Indians more forcibly before the Government than ever before. In compliance with instructions from Indian Commissioner William P. Dole, Superintendent J. W. Perit Huntington, accompanied by Agent Logan, went through the Des Chutes Valley to Fort Klamath, and found there a large number of Indians of both sexes assembled, seven hundred and ten of whom were Klamath Lake, three hundred and thirty-nine Modoc people, and twenty-two of the Yahuskin band of Snake Indians. They unanimously concurred in the desire that Lindsey Applegate, a settler of Jackson County Oregon, be appointed as their agent. The treaty was concluded on the 14th of October, 1864, and duly signed by the contracting parties, including twenty-six chiefs and principal men of the tribes. Huntington's estimate of funds necessary for fulfilling treaty stipulations and subsisting the Indians the first year amounted to a total of $69,400. The text of the treaty being too long for insertion entire, I restrict myself here to the contents of the principal paragraphs:

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

*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 Skohuáshki (abbr. Koháshti); but as early as 1866 he called attention to the fact that the place had no suitable water-power, but that three miles above the little creek at Beetle’s Rest was a most excellent motor for driving a saw-mill and a grist-mill, and, being on the edge of the pine woods, was a well-fitted and shady place for the agency buildings. This advice was followed in 1868, two years before the ratification of the treaty. In the same year the old practice of cremating dead bodies was abandoned and inhumation introduced. The grave-yard was established around the ash-pile of cremation, still visible in 1877, and in 1878 a second
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 Maklaks, Horatio Hale,† the linguist of Ch. Wilkes's United States Exploring Expedition (1838–1842), and still holding forth as a pioneer in his lines of research, took down a vocabulary from a Klamath Lake Indian whom he met on the Columbia River in 1841. No ethnographic remarks upon the tribe accompany this vocabulary, probably because information obtained from interpreters, who speak the Chinook jargon only, is notoriously unreliable.

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

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

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† Born in Newport, New Hampshire, in 1817.
‡ Born at Savannah, Georgia, January 21, 1813; candidate for the Presidency of the United States in 1856; died in New York City, July 13, 1890.
ment sent out in different directions army officers and engineers to survey the proposed routes, and to publish the results in a series of volumes.* For this purpose the Thirty-second Congress appropriated, by an act passed May 3, 1853, the sum of $150,000, which was by two later appropriations in 1854 increased to a total of $340,000. A branch of this railroad was to run up the Sacramento Valley to the Columbia River. In this portion the Klamath headwaters were principally concerned, and it is that which was surveyed by Lieut. Robert Stockton Williamson,† assisted by Lieut. Henry Larcom Abbot, both of the Corps of Topographical Engineers. Their joint report, together with the reports of specialists on zoölogy, botany, geology, etc., is contained in Vol. VI (1855) ‡ These reports are valuable and on a level with the condition of science as it was in those days; but the use of the volumes is inconvenient when reference has to be made to the bulky maps, all of which are contained in other volumes than the reports themselves. Lieutenant Williamson, assisted by Lieutenant Crook, when on the border of Klamath Marsh (August 22, 1855), obtained one hundred and two terms of the Klamath Lake dialect, which are published in Vol. VI, Part I, pp. 71, 72. This vocabulary is brimful of mistakes, not through any want of attention of these officers, but because they questioned their interpreter through the imperfect mediums of gestures and the Chinook jargon.

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

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

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

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

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

Thus it will be easily perceived that the obtaining of correct and reliable ethnographic and linguistic information in such a tribe is fraught with many difficulties. Sometimes it is practicable to get the terms for visible objects by making gesture signs or by pointing at the objects, but it just as often misleads; and if the investigator has to do with people who know no other language than their own, he must revise his notes with many of them before he can place any trust in what he has written down from dictation. The Indians and mixed bloods who have made some progress in the acquisition of English pronounce $f$ as $p$, $v$ as $b$, $r$ as $l$—are modeling English after their own language, using $he$ for our $he$, $she$, $it$, $they$, $him$, $her$, $them$; all this being $hú'k$, $hú't$, $hú'nk$ for them. They do not know how to use our conjunctions, a defect which makes all the tales, myths, and other textual information unintelligible. The only means of obtaining results is to pick out the best people from the crowd and to train them for awhile for the purpose wanted, until they are brought so far as to feel or understand the scope of the investigator. Women will be found more useful than men to inform him about myths, animal stories, the gathering of vegetable food, house-
hold affairs, and terms referring to colors; men more appropriate than
women in instructing him about their hunts, fishing, travels, their legal
customs, wars and raids, house-building, and similar work. Omit asking
them about the deceased, for it makes them angry and sullen. They do not
as a rule willfully lead the investigator into error when they see that he is
in earnest. Errors often originate in preconceived notions or theories and
inappropriate questions of the investigator, sometimes also in the want of
abstract terms in the interpreter's language. To insure correctness in an
Indian myth, animal story, or any relation whatever, it should first be
taken down in Indian, and of this a verbatim translation secured.

Ethnographic sketches of both tribes, but chiefly of the Modocs, were
published in the newspapers of the Pacific coast at the time of Ben
Wright's massacre, but they were not accessible to me; more circumstantial
were those written at the time of the Modoc war (1872-73), and specimens
of these may be seen in A. B. Meacham's publications, in the "Overland
Monthly" of San Francisco, and in Stephen Powers's "The Modok," in
Contributions 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 astronomic positions and of meteorologic observations made during
the expedition, which will prove useful to later observers. The zoölogic,
botanic, and geologic reports made by different scientists were considered
of high value at the time they were first published. It will be remembered
that these explorations were the starting-point of all further researches upon the Pacific coast, and as such they are creditable to the men with whom and the epoch at which they originated.

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

THE MODOC WAR OF 1872–1873.

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

* 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 Küm.batwash, and there they strengthened some select positions, already strong by nature, through the erection of stone walls and earth-works. Kintpuash or Captain Jack, who now was not the
chief only but also the military leader of the Modocs, selected for his headquarters the spacious cavern called Ben Wright's Cave, and there the tribe remained, unattacked and unharmed, until the 17th of January of the year ensuing.

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

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* Cf. Text 55; 14, 15, and Note.
could not remain unpunished. Brought before a jury at Fort Klamath, Kintpuash, Chief Sk'ntchish, 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 Slúł’ks (now George Denny)—were condemned to incarceration at Fort Alcatraz, San Francisco Bay.\

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

STATISTICS.

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

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

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

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

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

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

David Hill, chief, at Agency and on Williamson River ........................................ 225
P'ú, head chief, at the bridge, Williamson River ........................................... 122
Long John, chief ................................................................. 103
Jack, chief ................................................................. 92
Lilo, chief ................................................................. 23

Total ................................................................. 565

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

Littlejohn, chief ................................................................. 14
Skóntchish, chief ................................................................. 18
Modoc Johnson, head chief ................................................................. 71
Ben, chief ................................................................. 61
Brown, chief ................................................................. 30

Total ................................................................. 194
The Snake Indians were not counted at that time, but were assumed to have the same population as in 1876: 137. This gives a total of Indians for the Reservation of 896. This count included about eight mixed bloods and seven Warm Spring Indians from the Des Chutes River. The boarding-school at the Klamath Agency then had eighteen pupils of both sexes.

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

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

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

<table>
<thead>
<tr>
<th></th>
<th>Klamaths</th>
<th>Modocs</th>
<th>Molale</th>
<th>Snakes</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total of tribes on Reservation</td>
<td>676</td>
<td>132</td>
<td>55</td>
<td>165</td>
<td>1,018</td>
</tr>
<tr>
<td>Number of males</td>
<td>286</td>
<td>58</td>
<td>39</td>
<td>80</td>
<td>454</td>
</tr>
<tr>
<td>Number of females</td>
<td>300</td>
<td>64</td>
<td>25</td>
<td>85</td>
<td>564</td>
</tr>
<tr>
<td>Unmarried at fourteen years and upwards</td>
<td>109</td>
<td>6</td>
<td>9</td>
<td>11</td>
<td>135</td>
</tr>
<tr>
<td>Number married</td>
<td>206</td>
<td>55</td>
<td>14</td>
<td>65</td>
<td>420</td>
</tr>
<tr>
<td>Number of full bloods</td>
<td>264</td>
<td>122</td>
<td>53</td>
<td>165</td>
<td>1,004</td>
</tr>
<tr>
<td>Number of mixed bloods</td>
<td>12</td>
<td>2</td>
<td></td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Number below twenty-one years</td>
<td>291</td>
<td>58</td>
<td>35</td>
<td>89</td>
<td>473</td>
</tr>
<tr>
<td>Number above twenty-one years</td>
<td>355</td>
<td>64</td>
<td>29</td>
<td>76</td>
<td>545</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>
<td></td>
</tr>
<tr>
<td>Supported one-half or more by Government</td>
<td>38</td>
<td>3</td>
<td></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>
<td>962</td>
</tr>
<tr>
<td>Acres under cultivation</td>
<td>2,249</td>
<td>140</td>
<td>35</td>
<td></td>
<td>2,425</td>
</tr>
<tr>
<td>Number attending school</td>
<td>36</td>
<td>1</td>
<td></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.
In the manner of considering the transcendental world and in viewing the problems of the supernatural we perceive enormous differences among the various races of mankind. These differences mainly arise from the degree of animism and anthropomorphism applied to the deities supposed to represent the powers of nature and to rule the world. The primitive man regards everything showing life or spontaneous motion as animated by a spirit and endowed with certain human faculties; whereas among the more advanced nations these same gods and genii appear more fully anthropomorphized, and their moral and intellectual attributes more accurately defined. In monotheism all the physical and moral powers supposed to rule the universe become unified into one "Supreme Being."

A people's religion always rests upon a basis laid down in remote ages, and faithfully depicts the intellectual and moral qualities of its spiritual leaders at that period. Were they ferocious and cruel, the gods whom they imposed upon the people are barbaric also; were they kind and mild-mannered, then their deities show these same mental qualities. Deities act by miracles, and are miracles themselves; for a miracle or act contravening the laws of nature is the only causality which the mind of primitive man is able to imagine to solve the difficult problems of physics, meteorology and other processes of nature. As there is no connected system in any of the savage religions, it is by no means difficult to overthrow the beliefs of a primitive people and to substitute others for it, provided the new ones are resting upon the same fundamental principle of spirits, deities and miracles. Dreams are to the savage man what the Bible is to us—the source of divine revelation, with the important difference that he can produce revelation through dreams at will. The more thoughtful religions of Asia establish a thorough distinction between spirit and matter, and thus dualistically establish idealism as opposite to materialism; but in America no religion goes any further than to attempt such a distinction. The higher Asiatic religions establish priesthoods, idols, ceremonial worship, divine oracles, prayer and sacrifice, and attempt to elevate man's character by moral teachings; here in the western hemisphere ceremony is magic and
witchcraft only, religious feasts are orgies, divine revelation is human hallucination, and the moral element, when present in religion, is not urged upon the community. While in the religions of the white man the gods originally representing nature's powers gradually become teachers or examples of morality and mental improvement, those of the other races remain the stern and remorseless deities of the sky, the atmosphere, and the earth, whose good will has to be propitiated by sacrifice.

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

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

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

In the Klamath theology the deities of the elements have preserved almost intact their character as representatives of the powers of nature. Imperfectly anthropomorphized as they are, they appear rather as spirits than as gods; all of them, the Earth perhaps excepted, are of the male sex. Like the animal genii they assume the adjectival suffix -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.

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

The chief deity of the Klamath people, the creator of the world and of mankind, is K'mukamtch, or the “Old Man of the Ancients,” the “Primeval Old Man.” The full form of the name is K'nuK'ümtchiksh, and Modocs frequently use the shorter form Këmuš, K'músh, an abbreviation of k'mútcha, he has grown old, he is old, or of its participle k'mučhánko, old. He is also named P'tish-amtch nílam, our old father. He was also designated P'laitáulkni, 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'mukamtch 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 Nahuatl we may compare the reverential suffix -tzin, and in Shoshoni dialects the parallel one of -pitch, -bits; e. g., núbu one in Bannock is má'mbits one 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, Tulish, Kohāshṭi as fishing places, Ktá-i-Tupáksi and Yulalóna as fish-traps, the special gifts of the deity to the people. Other places of this kind are Shuyaké'kish and Ktá-i-Tupáksi. In the old Modoc country, on Lower Klamath Lake, there is a rock shaped like a crescent and called Shapashzé'ni, because “sun and moon once lived there.” On Sprague River there is a hill called “at K'múkametch’s Lodge”—K’mútchem Látsashkshi. Other legendary residences of the deity were at Yámsi, “Northwind’s residence,” a high mountain east of Klamath Marsh; others on Tule Lake, at Nflakshi Mountain; and finally K’múkametch was changed into the rock Ktá-iti, which stands in the Williamson River (q. v.). The old people of both chieftaincies remember many localities alleged to have been the theater of his miraculous deeds.

K’múkametch creates the Indians from the purplish berry of the service-tree or shad-bush (Amelanchier canadensis, in Kl. tchák), and the color of both has evidently suggested this idea. He also provides for man’s 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’múkametch, K’mukámtcham kū’k. A peculiar haze sometimes perceptible in the west or northwest, shnúish, 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’múkametch 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: škākišh p'tis-lülisham. Mention is made of one-eyed wives of Ské'l and of Tcháshkau.
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’múkamtc 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’múkamtc also figures as the culture-hero of his people; but since he does so only in one of the myths which came to our knowledge, this myth may be borrowed from some neighboring tribe. In that myth the primitive arts and practices, as hunting and bow-and-arrow making, are taught by him to men, as was done also by Quetzalcoatl, by Botchika, and in Oregon by the Flint-Boy of the Kalapuyas, in whom the sun's rays were personified.

What the national myths relate of him is not of a nature to make him an object of divine veneration. He resembles men in every particular, is born and dies, acts like other Indians, travels about with companions, starts on gambling jaunts, is indigent and often in want, and experiences more misery throughout his eventful career than Zeus ever did on account of his illicit love-making. Like the chief gods of other Indian nations, he is the great deceiver and trickster for all those that have dealings with him, is attacked and drubbed repeatedly for his meanness and crimes; but after coming out “second best” or being killed over and over he recuperates and comes to life again just as if nothing had occurred to disturb him. Compared with other fictions representing powers of nature, he is fully the equal of such characters as Nanabozho and Gluskap, or of the Kayowé demiurge Sinti, “the Deceiver.” Some of the most attractive fictions describe the various tricks and stratagems by which K’múkamtc 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’múkanitch’s hatred for his son. Aíshish escapes from this inhuman persecution, and subsequently seeks to revenge himself upon his father. Aíshish’s son jerks off the glowing tobacco-pipe from his grandfather’s neck and throws it into the fire; Aíshish pushes it farther into the flames until burnt, and thereby K’múkanitch’s death is brought about.

It is singular that when he and his son Aíshish are expected to join social or gambling parties the other participants always experience some difficulty in recognizing the one from the other. The camp-fire which K’múkanitch 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’múkanitch, was yellow. When shooting at the mark, Aíshish’s arrow hit it every time, but the arrow of K’múkanitch struck the ground short of the mark. While gambling, Aíshish became the winner of all his companion’s stakes.

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

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

*The sun-halo is an important factor in some Indian mythologies. The Zuñi Indians say that when a storm is brewing the sun retreats into his house, which he built for his safety, and after the storm he leaves it again. Among the Zuñis the sun is the principal deity also.
noontime, would alone suffice to show that he represents the sun, the most potent, we may say unique factor in giving life, nourishment, and health to living organisms, the most important of the sky-gods, and the great center of myth production among all nations of the world. In one of the Modoc myths it is stated that “at the call of the morning star K’músh sprang from the ashes (of the fiery sky or aurora) as hale and as bright as ever, and so will he continue to live as long as the (solar) disk and the morning star shall last, for the morning star is the ‘medicine’ (múluash?) of the disk.” In other myths he appears in the form of the golden or bright Disk, inhabiting the higher mountain ridges and becoming the suitor of females afterwards deified. Thus, like Hor, Rā, and Atum, he appears sometimes as the morning sun, at other times as the noonday and evening sun, and in the myths referring to weather he is either the summer or the winter sun. The burning pipe which 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’múkamtech appears under the symbolic mask of a quadruped, the pine-marten or Ske’l, in Modoc Tchke’l, which changes its black winter fur to a brown coating in the hot months of the year, and thereby became a sort of portent to the Indian. Similar changes occur with all the fur animals, but with the marten the difference in the color appears to be greater than with others. Skē’l sends his brother Tcháshgai, or Weasel, to obtain one-eyed women for both, these being sun and moon, which the Eskimos also represent as one-eyed, deified persons.† The North wind, which is blowing in alternation with the South wind, is attacked and killed by Skē’l. Here Skē’l represents the sun of the summer months, for the summer’s heat defeats the cold blasts of the wintry

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* Texts, pp. 99, 4 (shláyaks ak), and 5.
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 Aíshish will be spoken of under the next heading. It is necessary to add that the former's position is by no means restricted to that of a solar deity; several of his attributes make him also a god of the sky, or at least of the clouds, for clouds and the weather's changes are due to the sun's agency. When the sun is environed by lamb-clouds, or a mottled sky, this is figuratively expressed by: "K'múkamtech has taken the beaded garments of Aíshish and dressed himself in them." A peculiar red smoke or haze appearing in the northwestern or western sky, shnúish, announces his arrival; he is also recognizable by his bulky posteriors, or, as the Modocs say of him: "K'múkamtech mninish kutúlish gitko." By this they evidently refer to the white and heavy, mountain-shaped summer clouds.

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

In the aboriginal mind the creation of organisms, vegetal and animal, seems to be in connection with the fecundation of the earth, whereas the creation of the earth, world, or universe implies an act entirely different. All the names of Klamath localities are said to come from K'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.

Aìshish.

Aìshish, or Aìshishamtch, the second in importance among the Klamath deities, and certainly the most popular of all, is the son of the world-creator, K’ìm’ükamtch, 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 Aìshish” 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 Aìshish’s mythic mother, as other natives informed me, is Le-tkakáwash. This is an Oregonian bird of the size of the te’h’k’k’hash, 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 Aìshish’s mother is representing. The myth runs as follows:

In order to cremate the body of an old sorceress, Le-tkakáwash gathered wood while carrying her baby son on the back, piled up the wood and set up the ceremonial mourning wail. Proposing to leap into the fire herself, she was uncertain what to do with her son. She fastened him tightly to her back, and when she had applied the fire K’ìm’ükamtch 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 Aìshish’s birth forms a portion of a long cycle of related myths, with the title: Aìshisham shapka’ì’ash wialamnúlashti. I obtained them from Lucy Faithful, wife of Stutilatko, or “Faithful William;” cf. Dictionary, p. 412.
into the fire, and K'mukametch, 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'nash ("the one secreted about the body"). This stopped its cries somewhat, but not entirely; so he proposed the name Aishish, and then it became restful and quiet. So the child grew up with this name, then lived in the company of K'mukametch, 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'mukametch 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 n'ilka, it dawns, with slight vocalic change turns into nělka, nělya, 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 A LUNAR DEITY.

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

The various attributes ascribed to this deity by the myths show Aishish to be in many respects similar to Quetzalcoatl of Nahuatl mythology, who has been made alternately the genius of the morning star, of the calendar and of the atmospheric changes. As to Aishish and the personal beauty invariably ascribed to him, it may appear doubtful, in view of so many other complex attributes, which idea was the starting-point that created this mythic figure, and subsequently gathered other but less material attributes about this son of the sun. He could represent originally the morning star, or the rainbow or the moon, but after mature reflection upon his complex attitudes I now believe him to be a lunar deity. The splendor of the full moon is of a yellow hue, like Aishish’s camp fire (kākāʾkli) 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’mükamách 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’mükametch, other myths state him to be his son resulting from the union of the sun-disk to the red sky of the morning or evening, symbolized by the woman Le=tka-káwash. We must recall to mind that the term for father, p’tishap, in Modoc t’shishap, is really the nourisher, feeder, and not the progenitor, for it is a derivative from t’shin to grow.* Most other mythologies consider the relation of sun to moon as that of man to wife, or of wife to man (cf. Deus Lunus), but here the thing is different. There are no female characters of importance in Klamath mythology, nor does the language distinguish grammatically between the sexes.

The difficulty which we experience to distinguish solar and lunar deities from each other in some of the American religions is caused by the circumstance that in many languages of this western hemisphere the term for sun and for moon is the same. In such languages both orbs are distinguished from each other by being called day-luminary, or night-sun, night-luminary, and with some tribes the belief has been found, that both are actually the same celestial body, one being merely the image or shadow of the other. In the Maskoki languages hási answers for both, but the moon is commonly called ní’lí hási or “night sun.” In the Tonica language táxtchiksh, abbrev. táxtchi stands for sun, moon, and star, but the moon is usually named lá-u táxtchi “night luminary,” the stars táxtchi tipulá, while the sun is either ázshukun táxtchi, “day luminary” or simply táxtchi. Of the Tinné languages many have tsá, sá, of the Algonkin languages kísis or parallel forms for both celestial bodies, separate distinctions being

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

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

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

Here as elsewhere the moon appears under different names, for in Klamath she is also called ukaúzosh "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 Ukaúzosh distinctly appears as moon-god in a myth, which relates his marriage to Wekêtash, a frog-woman living with ten beautiful sisters on the west side of Upper Klamath Lake. Ukaúzosh 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 month (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'múkametch and Aíshish, are mysterious, shadowy beings, not sufficiently anthropomor-

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

† Derived from uká ukna 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, Lêmé-ish, is sometimes mentioned as a
single person, or abstract mythic being, but more frequently as a company
of five brothers, the Thunders or Lêmelêmé-ish. At times they make them-
selves 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 mäklaks-papísh. 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 elec-
tricity. The eldest of the Thunders is married to Skêl, 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
kàytà, and in their stead two dogs are often mentioned as accompanying
the Thunders. Of these there are five, because the thunder rolling along
the mountains is heard in repeated peals, and these peals are in the myths
likened to repeated explosions of the Thunders' hearts. The shooting up
of lightnings from the earth to the skies gave rise to the idea that their
home is underground, and that the lightnings coming down from the skies
are simply the Thunders returning to their homes. As the spirit of the
Thunder Yayayá-ash is mentioned in a mythic tale.

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

* The belief in the Thunder-bird is found more frequently among Northern than
F. Chamberlain, Amer. Anthropologist, Jan., 1890, pp. 51-54; and my "Migration
Legend of the Creek Indians," vol. 2, 49.
North wind (Yámas) 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'múkaantch 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 Kāk (the Raven, or storm-bird), Yámas, Tchákinksh, Yéwash, Múash, Tkálamash, and Gù'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 Yámas 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 Yámas was Yámsi Mountain, which is called after him. Yámas corresponds to some extent to the Kabibonokka or Northwind of the Ojibwê 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.

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 "Epa 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 Smúxale at Priest Rapids, on Middle Columbia River, and his numerous followers, called the "Dreamers," from the implicit faith these Sahaptin sectarians place in dreams, dissuade their adherents from tilling the ground, as the white man does; "for it is a sin to wound or cut, tear up or scratch our common mother by agricultural pursuits; she will revenge herself on the whites and on the Indians following their example by opening her bosom and engulfing such malefactors for their misdeeds." This advice was probably caused by the common observation that ground recently broken up exhales miasmas deleterious to all people dwelling near.

That the Earth was regarded as an animate if not personified being is shown by the form kíílash 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: kííła nū shuinállá; 176; 3 kííła aí nū wálta; 158; 48 kííšanti nū shifshila—

* After Tecumseh had delivered a speech to Governor Harrison at Vincennes, in 1811, he was offered a chair by the interpreter, who said to him: "Your father requests you to take a chair." To this Tecumseh made, with great dignity of expression, an answer which has since become classical: "The sun is my father, and the earth is my mother; and on her bosom will I repose," and immediately seated himself, in the Indian manner, upon the ground.
the two latter alluding to rumblings below the earth's surface. In the song 192; 3 the term hâmola should be changed to t'hâmólæ, temóla, was covered with haze or mist, a phenomenon often producing malarial and other fevers, and therefore regarded by these Indians as of bad augury. Other passages mentioning the Earth, personified or not, are quoted in Dictionary, p. 123; in one of these, K'múkantch is threatening to "whirl the earth around" in a dance, and probably this song forms part of some mythic story. (Texts, pg. 192; 9.)

MUNATÁLKNI

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

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

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

This is but the commencement of a long tale designed to show the miraculous growth of the family which sprang from the first man and woman, and their progress in the life-sustaining arts and manufactures. There is no doubt that the above is a singular distortion of the Bible tale concerning Adam and Eve in paradise. The question which remains to be solved is this, whether or not Munatálkni himself is borrowed also from the Jewish story. If he is, then in connection with him we may recall Afshish, 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 Afshish 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
SPIRIT DEITIES.

This genius is called Tchitchats'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. Tsåskai, the Weasel, the brother of Marten, wrestling with the old man and conquering him after a hard struggle, is the mythic agent who brings about his final discomfiture.

SPIRIT DEITIES.

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

*Shå'kash is the substantive of sh'hå'ka to whirl about, this being the medial distributive form of h'oka to run about: sh'huh'oka, sh'hå'oka, sh'hå'ka "to run about by itself in various directions."
ETHNOGRAPHIC SKETCH.

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, shkū'ksh is "what comes out of;" like sko'hs, skó spring of the year; it is derived from skoa 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 skúks as soon as the corpse has been buried or consumed by fire. It hovers in the air around its former home or the wigwams of the neighbors and at night-time only. Its legs hang down and produce a rattling noise, and the whole appears in a white or a black shade of color. Usually nobody sees them, they do not harm anybody, nor do they produce any dreams; they appear to the senses and sight of the living only when they come to presage death to them. They undergo no metempsychosis into animals or plants; after hovering awhile around their former homes they retire to the spirit-land in the sky, "somewhere near K'mikametch." 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 Tuniga language of Louisiana télia or télia'ketch signify shadow, soul, and reflection in the water; in the Cha'hta, State of Mississippi, shilambish is shadow and soul, while a ghost is shilup. The Egyptian ka and the Greek ἀνάμνησις, the soul after death, really signify image, and to this we may compare the use made of the Latin imago. The Cherokees, as Mr. James Mooney informs me, distinguish between adánta soul in the living being, u'dalí secondary soul of an animal killed once before, and asgina an ordinary specter, ghost of malevolent disposition, which last term served the missionaries for transcribing the word "devil."
SPIRIT DEITIES.

The common belief of the Oregonians is that after death the soul travels the path traveled by the sun, which is the westward path; there it joins in the spirit-land (ə'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 skûks can see another, and that Indians, not white men, sometimes see the skûks, but at the peril of their lives. A distinction is also made between good and bad skûks, 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 ə'ni and Grammar, Appendix VI, p. 702. The Warm Spring Indians call the spirit-land: ayayâni. See also Texts, p. 174; 11.
From a Klamath myth we gather the information that there is a guardian over the spirits wafting through the sky, called Wásh k'músh, or the *gray fox*. This name is evidently borrowed from the coloring of the sky, as it appears before or during a polar light, and must be compared with another beast name, the wán or wanáka, the *red fox*, which is the symbol of the sun-halo.

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

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

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

Like the walls of that lake and the whole Cascade range, the island in
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 Yiittur, and two giant-women of the Elip tilikum or "Primeval People," were changed into two columns of sandstone, near the Yákima country, on Middle Columbia River, for having preyed upon the human race.†

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

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

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

ANIMAL DEITIES.

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

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

† G. Gibbs in Pacific Railroad Reports, I, 411.
ethnography which afford us the deepest insight into the thoughts which guide the untutored reasoning of the so-called savages.

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

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

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

these curious song lines; the loon (tátplal) is noticed there for being the best diving bird of these upland waters; the yellow-hammer, or tché-ush, a woodpecker, for its beautiful red plumage; the kilfwash, 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 tsiutsiwash, who can produce snow-fall; the kā'ls or kālzalsh, 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. -ámteh, -amts primeval, of which mention has been made previously, and many also appear collectively, as five (or ten) brothers or five sisters, sometimes with their old parents (titchka-ágá). 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 Ské'l, Ské'lamtch always appears in connection with Weasel or Tcháshkai. Weasel is reputed to be the younger brother (tápiap) of Ské'l and acts as his servant and errand-boy. In the execution of the dangerous errands he is intrusted with, Weasel is often killed, and Ské'l
sometimes also, but they manage to revive again and to revenge themselves on their enemies. What brought these two beasts into mutual connection in the popular mind has been already pointed out: both change their furs, more than other animals, from a darker hue in summer to a lighter one in winter, when the weasel's fur becomes white. They are both supposed to live at Yámsi, “Northwind's Home,” a high peak east of Klamath Marsh. To act like Skē'lantch is to do something not meaning to do it apparently. Skē'l is a great wrestler, and like K'mukantch 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'mukantch and performs the same deeds as he does, it appearing as if K'mukantch acted under the mask of Marten and Tcháskai 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. Wásh, or Wáshantch as the Klamaths call him, always appears in sun and moon stories, and is, like Skē'l and Tcháshgai, a substitute for the sun-and-moon deities. When he ran a race with the clouds he thought at first that there were two of him, for he always saw another person, his shadow, going by his side. When he stayed in the lodge of the Firedrill brothers he took the fire-sticks of these in his hands and they all blazed up. In the lodge of the ten Hot-Water Basket brothers he was burnt terribly by the inmates, and when repairing to the Ants' lodge the inmates punished him fearfully by their
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savage bites. Once when caught in the act of "stealing" a woman, he was captured by the two husbands of the same, who skinned him and hung up the skin to dry, after which the woman was abducted by the five Bear brothers. The female prairie-wolf also appears in folklore with her progeny, e.g., in the tale of the "Creation of the Moons," page 105, which exists in several variations. Such stories and others represent the coyote-wolf as a being which has many points of contact with K'múkanmtch, 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, Lúkamntch, Sháshapamtch, Sháshapsh, and her two young Shashápka, the latter name probably referring to the fact that this beast was at one time more than other quadrupeds made the subject of mythic and folk-lore tales (shapkén, shapke-ia, shashapkalea to narrate a story, shapkáléash, 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-utchish, Ké-utchiamntch 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'múkamtc; he stayed at the lodge of the five Thunders at the time when it was burnt down, pp. 112, 113. One of his residences is at Mount Shasta.

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

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

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

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

PRINCIPLES OF MYTHIFICATION.

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

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'múkamtcch 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'múkamtcch 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.
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 flow- ers in any national literature are certainly the poetic productions, if a full account of their origin and purport is added to make them easily comprehensible.

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

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

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

The language of these specimens, as the organ of transmission of the national ideas, had to be carefully sifted and overhauled before it could become the basis of linguistic and ethnologic investigation. Numerous revisals and comparisons were needed to eliminate involuntary mistakes of Indian informants, who never elevate themselves above a purely empiric mastery of their native idiom. That an accurate grammar can be composed upon the solid foundation of faultless texts only, nobody will contest. Neither will it be doubted that the more copious the specimens are the safer the conclusions of the linguist will be concerning the principles governing the forms of speech.

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

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

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

Legends, myths, and lyric productions, when obtained in their original shape from unsophisticated relators, furnish us with the best material for inquiries into a far remote antiquity, even when the historic horizon of the informant's tribe does not exceed the limit of two generations. If facts and dates do not, words and radical syllables will tell us a tale, and may enable us to trace ancient migrations or intertribal connections, teach us the origin of certain customs, habits, or national ideas, and inform us of the shaping, the material, or uses of old implements. In some instances they will guide us into remoter periods than prehistoric archaeology can, and supply us with
more useful dates and facts. Such results as these may be confidently
looked for when several dialects of one linguistic family can be compared;
and a careful comparison of one language with others spoken in the
vicinity, belonging to the same or a different family, will always be at-
tended with beneficial results for the increase of our scientific knowledge.

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

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

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

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

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

The following is a list of the most important contributors:

1. The Riddle family, consisting of Frank Tazewell Riddle, a native of Kentucky, born about 1836; his wife Toby, a pure-blood Modoc woman, who was, as stated in her biographic notice, born in 1842, and their son Jeff. C. Davis Riddle, born about 1862. Among several texts of linguistic importance I obtained from them a circumstantial 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, Skaftitko, 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, preg-
nant 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. Concern-
ing the conjurers' practices and national beliefs, he was more communi-
cative than the majority of the Klamath Indians, whom superstitious awe
still deters from revealing all that the investigator desires to know. Hill's
list of topographic names is a very important addition to aboriginal topog-
raphy, 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 Kla-
math 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 num-
ber of words and sentences, a good deal of grammatic information, and
revised, with her assistance, the whole of the Modoc contributions, as well
as the majority of Klamath Lake texts.

If any further books should be composed in or about the Klamath Lake
dialect, her assistance would perhaps be preferable to any other native help
to be found at present in the tribe; for during her stay with white people
she has succeeded in acquiring more mental training than Indians usually acquire on reservations.

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

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

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

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

To facilitate the study of the Klamath language, and to increase the popular interest in the acquisition of Indian languages in general, I have inserted with the texts an interlinear translation, and subjoined to them a variety of commenting notes of linguistic, ethnographic, and historic import. The large majority of the Indian words could be rendered in their literal meaning; but in some instances, where literal translation was nearly
impossible, the sense of the word or phrase was reproduced as faithfully as could be done within the narrow space allotted. Words in brackets were inserted only to render the sentence complete.

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

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

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

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

LIST OF SOUNDS OCCURRING IN THE KLAMATH LANGUAGE.

a as in alarm, wash; German, Mann, hat; French, pas, gras, flanc.
ä 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, stash.
b as in slab, bold; German, beben; French, barbe.
d as in dread, did; German, das, dürfen; French, de, darder.
dsh as in judge, julep, George, dudgeon.
e as in then, swell, met; German, schwebt; French, belle, selle.
e as in last syllable of preacher, butler, tippler; German, Bücher; French, le, je, me.
e as in they, fade, jade, shade; German, stehlen; French, chaire, maire.
g as in gig, gull; German, gross; French, gros, grand, orgueil.
\( g \) lingual guttural produced by bending the tip of the tongue backward, resting it against the palate, and when in this position trying to pronounce \( g \) in gag, gamble, again.
h as in hag, haul, hoot; German, haben, Hals.
i longer sound of i, as in bee, glee, reef; German, spiegeln, Stiefel.
İ as in still, rim, whim, split; German, finster, schlimm, Wille; when long, it is i in German ihn, schielen.
y as in year, yolk; German, Jahr; French, yeux; not used as a vowel.
k as in kick, kernel; German, Kamm, Kork; French, soc, coque, quand; Spanish, quedar, quizá.
k lingual guttural produced like \( g \) by bending the tip of the tongue backward, holding it against the palate, and then trying to pronounce \( k, c \), in kindness, killing, cool, craft. The tongue must be placed more firmly against the fore portion of the palate than in the \( g \), in order to allow less breath to escape.
x the aspirate guttural in lachen, trachten, Rachent, Sache, as pronounced in Southern Germany; not occurring in English, French, or Italian; Spanish, mujer, dejar; Scotch, loch. It has nothing in common with the English \( x \).
ALPHABETIC NOTATION.

1 as in 'lull, loon, lot; German, Lilie; French, lance.
m as in madam, mill, mimic, mum; German, Memme.
mb as in ramble, gamble, nimble.
mp as in sample, thumping.
ng as in ring, bang, singing; German, singen, hangen.
ngk as in prank, rink, spunk; German, Schwank; French, cinquante.
 nk a combination of n with k.
nz a combination of n with z.
o as in home, lonely, most; German, Molken; French, sotte.
ö longer sound of o, as in note, rope; German, Floh, Boot, roth; French, sauter.
ö as in bird, burn, surd; German, blöde, Römer; French, dewil, cœur.
p as in pipe, papa; German, Puppe; French, pied.
s as in sad, sale, soul, smell; German, Seele, Sichel; French, sauce, seul.
sh as in shaft, shingle; German, Schale, schön; French, chercher.
t as in trot, tell, tiplop; German, Tafel; French, tour.
tch as in church, chaff, choke; German, hätscheln; Italian, cicerone;
Spanish, chaparral, chicha.
u longer sound of u, as in crude, flume, fool; German, Stuhl, Ruhr,
Blume; French, lourd, sourd.
u as in full, pull; German, Flucht, Kluft, Russland; Italian, lungo.
ü not in English; German, kühl, Gefühl; French, lune, puce.
v as in valve, veer, vestige; German, Wolke, Wasser, weben; French,
vauteur, veut.
w the ü before vowels; water, waste, wolf, wish, wayward; in German it
   corresponds nearest to short u, not to w; nearly as French ou in oui, ouate.
z as in zeal, zone, frozen; German, Hase; French, sèye, rose.

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

- **ai** as in *life, mine, sly, die, dye.*
- **au** as in *mouse, loud, arouse.*
- **ei** a combination of *e* and *i* resembling the vowel sounds in the word *greyish*, united into a diphthong.
- **yu or iu** as in *pure, few, union.*
- **oi** as in *loin, groin, alloy.*
- **wa or ua** as in *watch, wash;* French, *loi, roi.*
- **wi or ui** as in *squid, win, switch.*

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

**GRAPHIC SIGNS.**

- arrested sound: skó'hs, *spring time;* tchú'ka, *to swim up stream.*
- apostrophe marking elision of a vowel, of *e* or any other sound: heshúmp'lī for heshúmpēlī, *to recover one's health.*
- hiatus, separating two vowels as belonging to two different syllables: pál'a-ash, *flour;* lėmé-ish, *thunder;* or two consonants: tsiáls-hā'mi, *at salmon-time.*
- separates the parts of compound terms: skúks-kìè'm, *spirit-fish* or *letiferous fish.*
- acute; the only accent used for marking emphasized syllables.
- vowel pronounced long: mů'ní, *large, great.*
- vowel pronounced short, except *é,* to which a distinct sound is given: yúmáltkà, *to return from berry-harvest.*
EARLY TRADITIONAL HISTORY OF MODOCS AND CAPTAIN WRIGHT'S MASSACRE.

Given in the Modoc Dialect by Toby Riddle.

É-ukshikni Módoki'shash sheggátya lapgshaptánkni taúnáy ildo'la at; 
the Klamath Lakes from the Modocs séparated seven times ten years now;
tánktechikni ká-i pén nádshá'shak tchá. Guámpatúsás É-ukshikni'shash 
(they) since then not again together lived. The Kómbatásás from the Klamaths
sheggátya vúngéni taúnáy ildo'la at.

Ka-i mákáklashash shéllialsht, tú'ími Bóshtíni Yá'matałal médshantako 
Before the (Modoc) people had fought, a number of Americans to Oregon emigrating
kó-idshá welekápkash Módokishash snáká, yo'wish ktektaknán túnthish 
an ugly old woman Módoo caught, (both) heels having cut through saw
shtúnka, topítan wá'g'n shlítchta, shpukú'gachnañ snáká, Shátash Bóshti-
passed behind a wagon tied (her), by dragging killed (her), Snakes Amer-
nash shuńkásht pallót'an hú'ńkélam Bóshtínáam shá-ámákáshash. Bóshtíns
separated forty years now.

Ká-i mákáklashash siléa. Módokishash snawedáshash lutákátki písh 
Not (any) Modocs he saw, A Modoc woman going to interpret for him
shá'íla; shá'íla hńk shawedáshash: mákláks gatpántki, shu-útánkíti písh 12
he hired; he instructed this woman (to say); that the should come to meet in council with
the Modocs; he announced (for) the Modocs one large ox he would kill.
Mákláklashash shapiyúlan Tá-uní shpaútish shniáktchéa. At tú'm Mó'dokíni
The Modocs having notified, to Yreka poison he sent for. Then many Modocs
gátpa; at tçek hńk wúshmúsh shiuńkála shpaútish itá. Ná'sh tché'k 15 
arrived, then forthwith the ox having butcheted the poison he put on. One then
hńk Yámakní Bóshtínash tecwáwinatko Módókishash shapiya ká-i 
Warm Spring Indian the Americans having lived among the Modocs notified not
tché'lekshátó, shpaútish ítánkash gi'sht. At tánkt ká-i tísh hem-
(talked, the Modocs then left for home.

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HISTORICAL TEXTS.

Pën snawédíshash hû'nk shgú'ye: "at nû k'léwi shishú'kash, shú'
Again woman this he sent: "now I quit fighting, most
útanksh shaná-úlî p'laikí'shám palpálish shíl k'-hi'uléxan." Vûnépni taúniap
in council I desire God's white flag raising. Forty
3 pën nádshgahápta mákláks shú-útanktpa. Lákí p'ú hûnk shu'ldshásh
and six Indians met (him) in council The commander his soldiers
hihashuualmáns shu’ldshásh shapiya: "staláshítak a nûsh pâksh, máklák-
placing in ambush, to the soldiers and: "having filled when I the pipe, the Mo-
shash tashúitak!" Mákláks hûnk nânuk wawápkan shú-útankó’tkish-
does you attack!" The Modocs all seated of general council,
6 pâksh pâka, shlishulú’lan i-álzâ nânuk nté’sh. Bóshtin lákí pâkshtga
the pipe smoked having unstrung had laid all bows. The con- with (his) pipe
lákpeks shuyéga; pâkshtga shuyegótan shikênitki’shtka shúldshásh yúte-
ixed up; with the pipe while lifting up with pistols the soldiers com-
tampka, at nânuk mákláks nge’sha. Bóshtin nânuk mákláks shuénka;
mandated to them all Modocs (chief) were wounded. The Americas all Modocs killed;
9 túnp tokš kahi’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 Kiúmatuash lived on southeastern end
of Tule (or Rhett) Lake, California.
13, 1 and 3. For illolá at, "years elapsed now," Klamath Lakes would say: illolóla,
or illololatto.
13, 4. Ká'iu m. shelluualsh refers not only to a period anterior to the Modoc war of
1873, but to the massacre of a party of eighteen white settlers, emigrants to North-west-
ero Oregon, by Modoc warriors, who had watched them, lying in ambush, on the eastern
beach of Rhett Lake. This terrible wholesale butchery of defenceless whites was the
immediate cause of Captain Wright's massacre in the ensuing year.
13, 6. Shátask, etc. The informant intends to say: Americans, immigrating to the
Rogue River or Willamét River Valley, dragged to death an old Modoc squaw behind
their wagon, thinking her to be a Snake squaw; they did so in retaliation for a robbery
committed by Snake Indians on their party, and for murders perpetrated on immigrants
by the same Indian tribe.
13, 9. An article in the "Overland Monthly" of San Francisco, July, 1873, page 21,
signed Wm. M. Turner, gives the following particulars concerning Wright's massacre:
In 1852 a train of eighteen emigrants attempted to reach Oregon by the Rhett
Lake route. They had encamped for dinner at the eastern shore of Rhett Lake, under
a bluff since called "Bloody Point". Suddenly the sage-brush around them stood in
a blaze of fire; they started up in terror, and were at once surrounded by swarthy
and painted savages, who greatly outnumbered them, and dealt out the deadly blows,
which destroyed their whole numbers in inconceivably short time. One man alone
escaped on horseback to Yreka, which is over eighty miles distant, to tell of the disaster. The general indignation aroused by his recital prompted Capt. Ben. Wright to organize a force of fifty-one volunteers at Yreka into an independent company in the ensuing spring, and to make the tribe atone for the bloody deed. The spot selected by Wright for the council was on the north bank of Lost River, a few hundred yards from the Natural Bridge (Tilhuántko), and this was also the scene of the massacre.

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

13, 13. For the Modoc wūshmush, ūshmush, the Klamath Lake dialect has the original Sahaptin term, mūshmush, the primary signification of which is, "lowing like cattle." The Lower Chinook has cmūsmus, the Kalapuya, amūsmus. The Nez Perce dialect of Sahaptin has mū for ox, cow, cattle.

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

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

13, 16. Yāmakni 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. tīšh hemkánka means: to discuss an arrangement resulting in good to both parties; this is, in most cases, equivalent to "conclude peace".

14, 4. shtalāštak is a contraction of shtalāštas tak, both particles tak being correlative to each other, and referring here to the future.—shtalāštak is verbal conditional of stalāla, to fill, derived from stānī, fall, through assimilation of consonants: shtalāla for stānīa.

14, 6. i-λe, distributive form of the verb ēlā, élā: 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.
É-UKSHKNI SHÉLLUAL WALAMSK'ISH.

FIGHTS BETWEEN Klamath Lake and Rogue River Indians.

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

Lap'ni' sha shéllual Walamsk'ish É-ushkni. Tiná sha luluágsla
Twice they fought the Rogue Rivers the Lake tribe. One time they enslaved
tú'm, tinatoks a ká-i luluágsla, puedsá'mpéli sa hú'ńk.
many, but the second not they made slaves, put to flight they.

3 Tiná É-ukshkni ktaklä'sh géna Wálamsi; tsuí sláá tú'ma teč'pks.
The first time the Lake tribe arrayed for war went to Rogue River and found many encamped.

Valley
Tsuí gakiamma teč'šh (n'sh'ták gákiamna), tsuí n'il'ka, tsuí Wálamsk'ni
Then they surrounded the lodges (the same night they surrounded) then it dawned, and the Rogue Rivers
papátkal shsh'h'dshapelish. Tčhúi É-ukshkni shuí'lpsa, tsuí tíntk'al sa,
rose from sleep (and) built their fires again. Then the Lake men laid themselves then started up they
on the ground.

6 yó'ta sha, tčhúi ngi'-ša tů'm Wálamsk'ish, lákiash a sı'úga; "Taktákli" shot they, and wounded many Rogue River Indians (and) the killed "The Red
chief
tech'šluk sá'satk Wálamsk'ni lakí. Tsuí sa neli'na lákiás hú'ńk, nángatch
so was called the Rogue River chief. Then they scalped chief the some others
sha neli'na; tú'm tántk hushtchóka sa, lúhuagsla tú'm wéwanuish ndénd-
they scalped a good many killed they, made slaves of many women chil-

9 gún's teč'šh. Tsuí gç'pa'p' É-ukshkni, tsuí gátampešli sa; tsuí súk'ńli
dren also. Then withdrew the Lake men and home went they, after they assem-

yákanuapkuk lák hú'ńk, tsuí sa yá'ka, tsuí sa wálas tsís táwa lák ipmá-
sámatpu'a'k'wák' ańšla, lóloks tistik. Tépüni sá-at-sa
danced
for dancing over the scalp
and they sang and and they a pole also set up the sticking on
danced
scalps

Tsank, táxtælám tálaag túshtoks gaki'ma sá-atchük. Túnapé sá-atsa
its top, in the midst just of the place where they moved
scalp-dancing. Five (nights) scalp-danced

12 sa níshta, gä'tak hú'ńk sa lúluags wá'k shu'shné'gank shnísh'h'ya
they all night finally they shaved by the
lóloks wiggáta
fire close by.

Tiná lú'ks tší'ń spú'nptsham; tsúuyuk guíkaka guímpéle. Tsúuyuk
some a sharo grow up in the power of his
then escaped (and) returned. Then the

(other time) abductors,

15 sapíya gátpámpalamk, tsuí sus hú'ńk á'pka sayúáktuńt hú'ń kíilá giug.
made dis. after getting home, and this that man brought well acquainted this with

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

Tsuí gátpa tumí máglaks Mbu'saks-sáwals tsiáls-há'mi, tsuí gáki' Na Kóke,
and arrived many Rogue Rivers to the "Obsidian Place" at salmon-time and they crossed Willam-

tsuí gakiamma látdemas. Kú'gi lúluuangs tánkt; géna sa núnuk A'-nksi
and surrounded the lodges There were no warriors (there) had gone all of them to Klamath

XI-USH
ROGUE RIVER RAIDS.

geledanktsuk Yamaakisas. Tapi' ta shaa gatpa Walamskni teh'shtat. Tsuu

na'ka: tsuu sa gu'ka, at sa senotank. Tanka hush'toka; tu'ipini haa

malka N'a'laaksni tank, tsuu h'uk sa senotank kpu'tsampeli sa kiklo's 3

h'uk tu'nepni. K'a-i h'uk vu'sa tuma malkaks kakaknolatg f'gu.

Tsuu gatpampeli n'anuk E-ukskni h'uk, at sa haitsna Walamksi'sas.

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

Tsuu sa slaa h'uk tu'ipnis hahasnaksas, tsuu sa w'ula h'ukiast tu'ipinis, 6

And they met those five men, and they asked those five men,

kut h'uk tank malk'ya: "tat'tuk malkaks gatpa?" Tsuu huk su'gsa nu who there that time had encamped where'the the Rogue had gone! And replied I:

"k'a-i ni vu'esa; shawigank gik'a ni mu'msh tum't." Tehui ni na'ash gi sa-

wallin' ash ge'-u: "gik'an a na't! u'tch na'lish hushchok'tgi! geku'napka 9

And we proceeded, now we wounded, and we became furious very,

Tsuu n't kpu'dsa h'un'kiaash Walamksi'shash. and we drove back those Rogue Rivers.

Tsuu vu'sa na'lish, kok'i'tat gev'a sa, udodamkua sa; tsuu sa sa'ksa 12

Then they took us, into the river leaped they, swam over they; and they reported

na-ast h'uka'sa tu'nepni. Tsuu E-ukskni na-asht gi: "haitsnat saas pa'n, them (to) these five men. Then the Lake men thus said: "pursue ye them once more,

hushchok'tat haitsnank." Tsuu sa pen'osdsa, tsuu nanka gaggiha peno'kil yo (thein) pursuing! And they pursued, and some foud husselnaksas before the

dsam, ti'i'mishinka tsuu nanka haztak ts'oka, nanka toks ga'mpele. Ngeisak 15

And we proceeded, now we wounded, and we became furious very,

Tsulsa Walamskish sellu'al fttn'a. K'a-i sa tu'a s'uka E-ukski'sas, (on-e) they found dead ones also.

In this men- the Rogue Rivers made war at one

tankak siuka wewali'ksas k'mutchakpas teh'sh. At gaitak ni sayuakta, 18

only a few (they) old women old men too. That is all I know

h'uma'sht si'lu'al A'ukski' Walamski'shash; k'a-i tat'a lu'huagsla A'uksi'- only a few fought the Lake tribe against the Rogue Rivers; never

how kumo'asht tank i'ta nunkash-k'a'i'lsan, E-ukskni pi'la lu'huagsla tribe conquering by war these from tribes all-around; the Lake men alone enslaved

nunkash-k'i'sas ga'n'ta ka'ilat, k'a-i tat'a yuyalsitk s'uta malkaks 21

all surrounding Indians in this country, never

the Lake tribe.
18

HISTORICAL TEXTS.

Sá-adas tsi's Moatuásas tsi's údúyua, Sastiásh tsis Walamški'śh tsis
The Snake too, the Pit Rivers too (they) whipped the Shastis too, the Rogue Rivers too.
Mókeash tsi's údúyua Æ'-uxksni. Wáitängí'sham tsi's títatna ténéska
the Kalapuyas too whipped the Snake tribe From the Warm Spring also at various times took away
Indians
3 watí Ė'-uxksni.
horses the Snake men.

NOTES.

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

16, 2. tinatoks forms antithesis to tina of the preceding clause. The literal meaning of both is: “one time . . . . . the other time.”

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

16, 5. shástshá'šapšiš. The suffixed -sh is the pronoun sha, they, and in this suffixed form also appears as -tch, -s. This verb stands in the distributive form; šášdshápšiš, to rebuild a tire, being the absolute form.

16, 7. náŋatch, for nánya tehish, “others also”.

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

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

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

16, 15. 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. Tsíí ne'ška. Indians and uncivilized races in all portions of the world begin their raids upon the enemy before dawn, or at the earliest appearance of daylight.

17, 9. gákán and gekuánapká, inflectional metathesis for gákána and gekuánapka.

17, 14. hushché'kát for hushché'kat át, át (ye) being repeated twice.

17, 16. tsókapks teha is a contraction from tsókapkash tehí'sh a.

17, 17. Tchíssá, for tehí sha: thus they.

17, 20. selílok: synizesis of the longer form shellualuk, shellualúga: through fighting.

17, 21. yuyálks-sítk, abbreviated from yuyálkísh-sítko, looking like persons mourning over their lost companions, or made sorrowful by bondage to Indians of a foreign tribe.
PIT RIVER RAIDS.

É-UKSKNI SÉLLUAL MOATUÁSHASH.

PIT RIVER INDIANS RAIDED BY KLAMATH LAKE WARRIORS.

GIVEN BY DAVE HILL IN THE Klamath Lake DIAlECT.

É-ukskni titatna sëllual Sástias; tsússak tok's sëllual, tú'm hú'shtchox.

Moatuashash. Á'ukskni lú'luagslats tú'm nánuk skó'lh's. Ká-i hú'k

The Lake men not often wàred against the continually how fought, and killed ever many

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

k'litik, ká-a wó'ós shlié'stak Á-ukski'sas ti'nsna, ká-itat sa nell'nat 3

bellinc, very dependent at the move sight of Lake men they ran away, never they scalped

hú'shtcho-huya lah sa; tú'm tát sa hustsóka Moatuash. Ká-itata ši'ukat

killed only they; many then they killed Pit River men. Never massacred

Á-ukskisás Moatuash.

the Lake men the Pit Rivers.

WAWÁLKS LUP'I SHÉLLUAL MOATUÁSHASH.

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

Kitchkánin tánkt nù géna sínkitgi'k píla úyammatk. Tsúi nád 6

Being a boy I that time I went a small pi-tel only carrying. And we

É-ukskni gelo'la pá-uk Kokáksakshi, ná'sh ná'ds Bóshtin tú'la. Tsúi

Lake men dismounted for repast at Little River, one with us American (coming). Then

hishtchákta hátkt; wáts mbá-uta na-i'nam; sawika híshuaksh hunkánti

they had a contest there; (one man’s) was by another became angry the man thereas

wách m'na mbá-utišt, tsúi hushótpakta sha lóloksgish: tchi sha hátkt 9

horse his having been shot, and pulled out they (their) guns: so they there

gelo'lan shewátzastka. Tsúi géna, tú' pén mák'leža sha, tsúi sa mbú'-
dismounted about noon-time. Then traveled, far again camped they, then they in the

sant géna pác'n, tsúi sa mák'leža Wú'ksalks, tsúi sa pác'n géna mbú'sant,

morn' trav' again, and they camped at Wokas-Place, then they again went on next mornning

ing ellesl

tsúi pác'n sa mák'leža Tiú'nol'sh; gitaks plasketshtka sáppásh. Tsúi sa 12

and again they encamped at Tiomsh; then (was) hour culmination the sun. And they

pákta, tsúi sa mú'lua hí'łgi, tsúi sa psín géna, ni'shta sha géna

held siesta, then they made ready in the evening, and they at night traveled, all night they wenton

táklaktsnank.

stopping at intervals.

Tsúi mbú'sant shliá Moatuashash tchi'pks, tsúi grù'líki nád, tchúi 15

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

ti'nsna Moatuash, vussó'k sas till'nda wé'wanańsh; tsúi sa lú'luagsla.

ran away the Pit Rivers, frightened they abandoned (their) women; then they (them) made slaves.
Nā'sh ni lō'gsla snawi'ıds. Shlį'i'popkan hátakt shānāntanksht ndānni n. 
One I captured female. Noticed I there engaged in fighting three
hiiąsauksh Mōatuash; E-ukskni toks lápik. Tsui' wiąbąnti shenótank-
mem Pit Rivers; Lake men but two wee And a short while skirmished
3 lúya shash, tsui' kā'ktsna sha, tsui' hō'pelitsnank ámbutat gēná; kū-ıdsi
with them, then fled they, and dodging missiles into the water went; impractic-
ável hántakt hūhüuatk. Tsui' nįh kā-a kā'dshika, tsui' ni kakt'ıdsapēle, at

the water there giving way. And me greatly it fatigue, and I went by turns,
tchū kēlēwi; tū' gēná Mōatuash k'lawfsham at. Tsui' E-ukskni gą'ıpgapēl
then I made halt; away went the Pit Rivers when (shooting) Then the Lake men
had ceased.
6 kāhhiant tekįpąsh węwunuusih, tsui' sa shlāá yástat l'ukaipksh. Tsui' sa
looking out for the assem-
ning women, and they found (them) in crowded. And they
shnū'shnya, nū'ts nāsh shnū'ka, tsui' gęgtapēl i E-ukskni kā'i shash tuá
seized them, I also one took then withdrew the Lake men and of them none
shlū, Mōatuashash pi'la sa sūga tānkan.
was shot Pit Rivers only they killed a few.
9 Nāší sę'gsa tāntk E-ukskni sūkō'lkįpkalúk. Tsui' Tiunō'leshtat máklak-
All of ordered then the Lake men to reassemble. Then at Tiunole they camped
pēle, tsui' sa pān shnikshō'la lūluags hántakt máklakaksáksi. Tsui'
again, and they also made dance each slave there before the Indians. And
gęgtapēl sha mbūsant, tsui' sha Mātak máklakpēle, tsui' hákot máklak-
went away they next day, and they at Modoc encamped, and just there Indians
Lake
12 ksáksi gūk'ı'k ak lūluags. Kā-i sa hū'ṅk haitchānt; unāk tā'ds múluape-
(abay from) ran away captives. Not they them pursued; early however got ready again.
Tsui' sa ghuuāshktechta, tsui' sa gēlo'la Kogkā'sksak; tsui' sa sakatpampelē-
And they started out, and they did mount at Little River; then they wanted to perform
astka gi: "Kālām mālām tidi' wāts gi, hū'k āt lupi' gątpampelį-napk!
 a race: "To whom of ye fleet horses are, those ye first shall return home!
15 k Studios ši'atákiank āt gōnuapk!"

 faster (than we) ye
TSUI' sa gēná, tsui' luęłnułx nánka wątch, nąńątakos gątampelle
Then they went and gave out some horses, some others returned

E-uksi li'tzi. Tsui' sa tehša gątampelānk, tsui' gę-u gūkak hū'ṅg
 after return, then by me ran away the slave
marsh full
18 spuni'shi: nū'em hissuáksas spu'n hū'ṅk. Tsuyuk hunkelāmskni gūkak,
the transferred to another man I had given her. And she from his lodge ran away,
nąńątakos sa ēna Ampyū'n i sēsatuip teh'sh wątchānt; tsui' sa t'pta tūm
but others they brought to the Dalles, traded there for horses; and they brought many
wątch hū'ṅk lū'ggs sēsatuip'įtkuk.
horses those slaves having sold

21 TSUI' sāyuaktə t'ná Mōatuashash sēllualst E-ukskni.
Then I know (how) once with the Pit Rivers fought the Lake men.
PIT RIVER RAIDS.

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

Ná-ántka skó'shtka nú géna; tántk nté-ish ní t'-'ammatg géna lóloks-
gish tchish. Tú' nád mákla'ya; tsúi nád hátokt mú'shmúsh lúela, Bóshtin
fo also. Far off we camped; and we there an ox butchered, an Amer-
tpá-ók ná'lish hishtcháktunck Moatuáshash. Tsúi nat shenotankákksa hátkat. 3
inviting us, for he had become angry at the Pit Rivers. Then we almost fought there.
Nánka tehíllük Núshaltzagakí'shash kakhnó'ls téméshka; nát hünkanti
Some men siding with the Headwater-Modocs curisses abstracted; we thereat
sawkank lá'p nat kakhnó'ls shlé'tza. Tsúi nat ká-i hún'k slé-ipeile
getting angry two we curisses took away. And we not then returned
ne-uzálp'lish gí'ntak lá'kíam E'-ukší'sham; tsúi nat má'ns-gitk slá'-ipeile. 6
the repeated orders in spite of of the chief of the Lake men; but we at last returned them.
Hú'masht nat hátokt mákla'nya; tehúi nat géna mbú'sant, tehúi nat
Thus (did, acted) we there while camping; then we traveled next day, and we
Ôt' mákla'ka Mú'atak. Tsúi nat mbú'sant géna, tsúi nat Ôt' mákla'k
ever camped on Modoc Lake And we in the morning started out, and we over camped
there Tímoo'lish. Móatokí nánka sá-ulantchta, tsúi sa kí'ulé'x kí'uks swainüńk 9
at Tímoolish. Modocs some went with (us), and they danced a conjurer when examined
sas kánts slíuápks: "há slíuápks, tehúi má'lish ngátuapk nálhílis"; tsúi
them who might be shot: "if ye will be shot, then to you will snap the bowstring"; and
lá'p ngáta nálhílis. Tsúi nát mbú'sant géna, Ôt' nat att' géna lúpi' nálam
two snapped bowstrings. Then we next morning started far we off travelled first our
hún'k sélaluish guni'ta. Tsúi nat waita yaínatat télapkanka kmákok 12
the war-expedition further. Then we passed from a mountain overlooking to spy
Moatuáshash; tehúi nat shlía'áchtchi'pks; kuútsant techá’ katyát.
the Pit Rivers; and we saw encamped; inaccessible they in rocks. (them)
Tsúi nád pák'tgíst gákmamna, tsúi gúlkí; tsúi ná'ts shlíaá Móatuásh,
And we at dawn surrounded, then attacked and us discovered the Pit Rivers, (them);
tsúi wëtö'li lá'ishi't; kókálam húk pálkúshísh múná tů. Hátokt gakáyapguk 15
and slid down the slope; of a river there the dry bed deep-down. At that place entering the woods
nánza Móatuásh li'wánk i-o'ta; tú'm shash ngí'-isha Móatoki'shash, Lank-
some Pit River men gathering shot (at us); many (them) they wounded Modoc men. Longs.
John also they came near on head-top right there; bullet that on the head-top
Tsánash tchish slí'ksga ngak-ksaksí'na; ngí'-ish hú'k ngak-ksáksh
nát'kshtcha. Ná-énds tchish nů'sh shlin Móatokish. Tsúi nat lé wák ká-a: 18
grazed. Another too in the was shot (a) Modoc man. And we (were) un-
lí'wa hú'k tů mú'ná sha lëmewálekshtat t-utfá; nánuk wëwansni hátokt
crowded those down-below they driftwood-heap under; all women and all there
HISTORICAL TEXTS.

If'uptka t'w m'u'na. Tehuí ni t'u' hátokt p'léntaut tebi'wishksaksi gi; tehuí were humpasn deep below. Then I there above their camping-place was; and hátokt ni'sh a gishi': "Lá' anat wák ka-á; lá' nat wák galdsawia-a!" tsi sa, there I while stayed: "Not we know what to not we (know) to approach closely!" so they do, then. Then

3 hátokt ni'sh gi'shi. Tsuí ni hú'tzi, tsuí láp nish nté-isalta hú'tzips. Tsuí there I while was. There I leaped then, two at shot arrows as I leaped. Then

ni hú'ütsna t'u', tsuí ni hú'tpa híhassuaksas hátokt li'uká-isi háatak tchubuynk I run over and I reached the (Lake) men there collected there then senótankash. Tsuí ni'sh sa läwia'-ála hú'kuapksht kú'kalam palku'sham; fighting. But me they not allowed to run across the river's dry bottom;

6 háatak gun'gshant nánka É-áuskni lé-úptcha; senótank ktáyat li'úpanks. that spot opposite some Lake men had gathered they were fight- rocks hiding behind. ing

Tsuí ni'sh nánka: "ká-i gi; ká-i hú'ütsa, shluáupka m'ish!" tsi n's sa And to me a few: "Don't do it; don't run, they will shoot you!" so to me they háatak. Tsuí ni: "hú'chanuapk" tehi níki', "wiká an' gálðsuish sána-there said. Then 1: "I shall rush over" so I said, "closely I to approach I want" thus I there said "Not in quick they shoot, many are wounded; never

gint, shli'tki nush!" tsi n at gi. A ni hó'tsanan at, tsuí ni shí'kí'ha, tsuí mind, let them me!" so I now said. Then I ran towards (them), and me they missed, and shoot hutapéno'lishi n's náyéns Móatokni shlí'n pán nush; tsuí kákaha shlí'sham after I had reached another Modoc had gathered they were fight- rocks hiding behind;

12 Tsuí nat léwak ná'-uléka, tsuí ni ná-astg: "hággii! i'sh ktiyuakiat!" Then we were at a for arranging, and I so spoke: "Look here! me lift up there ye!" tsi'ní gi. Tsuí ní'sh sha ktiwi'zi, tsuí ni ktsí'tsá, tehuí ni gíta Moatuáhshash so I said. And me they placed on top, and I crept forward, then I there the Pit Rivers ni télshapka wiká li'wapks; nánuk ni tíds shlá'popka shash. Tsuí ni I perceived close by crowded in one all I perfectly saw (of) them. And I well

15 kteghi'dsapéli t'u' stíldsampléok sas; tsuí ni: "ktiwalát ná'-éntch crept back over to report to them; and I: "post ye up another man yonder tehkash" tehi ni gi. Ktehi'tpampálan shapiya ras, teh ú sa: "wák besides" so I said. Having crept back I reported to them, and they: "how haitch i gi?" tehi ní'sh sa gi. Tehuí "ni nánuksh shlá'shki" tehi ní gi; there is it so to me they said. Upon this "I all of them can see" so I said;

18 shapiya shash, tsuí sa ktiwi'zi na-á'nds tehkash. Tsuí nat lá'p k'é'ka, tsuí I told them, and they lifted up another (man) too. Then we two were there, and nat ktsí'ktsá, tsuí nat nas t'u' shlá'popk, a ni ná-ash gi: "hággia shlá'k!" we crept along, and we them down perceived, and I so said: "let me shoot!"

Tsuí hú'k ná-as hátokt, t'u'šták Móatuash li'wa, nánuk sa hú'ünk ngü'-is And to one man there, where the Pit Rivers were all (others) too to him (their) gathered, arrows

21 sáwána, ná-adsiak hú'ünk i-ú'ta satšgámitk lá'paks. Tsuí tehín a ni handed, none but he was scratch-painted with chalk. And thus I now I
shléwal lóloksgish, tsuí ní shlin hú'nk, kát húk yú'ta, tsuí ndéwanga; tsí cocked (my) gun, and I shot him, the one who was shoot- and he fell; thus tánkt at nat siuga hú'nkst.
at last we killed that fellow.

At hú'ksa liwat tů'm wáltka tánkt. Tsuí Múatokni nánza tů'ménat k 3
Now they, crowded much talked then. And Modocs some understood

Móatuasam hémkanks; tsuí hú'k tů'ménat Móatuasam wáltoks. Hú'k
of the Pit Rivers the language; and they understood of the Pit Rivers the discourse. They

shopíya nitéli: "áténen gakáyolüapka, nen sa skuyokayóla wewání-
notified us: "presently they will get away, they send out of the bush the fo-
shash; ná-asht nen wáltka." Tsuí gakayuluk É-ukskni shíshatzę 6
shash; ná-asht nen wáltka," Tsuí gakayuluk É-ukskni shíshatzę 6

males; so they say " Then leaving the woods the Lake men picked out

we'wannish, tsuí hú'k ki'malk su; nánza huna shíshluña kaitna shnu'kuk.

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

hill

Tsúí nûts háméxe: "shnû'kshtkan ná'sh siwák hú'nk àt'ish húk lâk gitk!"; And I too said: "want to get I one girl this long hair wearing!";
tsuí ní'sh sha kâ-i wâ'-ula. Tsuí ní kâ-i sâm wâ'walsh shlin, tsuí húk 9
but to me they not allowed (her). Then I not they conceding shot, and she

ndé-ukuû'lapl; hú'nk nû'nk shlin siwâga.

rolled down (the hill), that I killed girl.
tsuí huk at hihassuaks at tinkayula, tsuí ní shlin pâ'n nás hâtakt,

Then these (Pit River) ran out of the and I shot another (man) there,

Therupon the (Pit River) ran out of the and I shot another (man) there,
tsuí at nánza tint'zi. Shtá tok sa É-ukskni hashámpka; tsuí sas gawi'na 12
when some went up CompactlY they the Lake men encircled (them); then they rejoined

hú'ksa, kák at tint'zi tsu, ndânni híhassuaks, ná'sh gitsgánits hîsnuakga.
those, who just had gone (viz.) three men, one young also boy.

Tsúyunk vû'ssa É-ukskni, tsúí hú'k Móatuash ti'nxansha; tû' atí yainatat
Then were fright- the Lake men, as the Pit Rivers ran out of the cir-
ning near they halloed while run- to the moon11-
tu'shámpkank tû-óho-náçímen, tsuí shnû'shnátà. Tshú ní nû hû'lipélă, tsuí 15
coming near they halted white ran- and built fires. Therupon I I entered again and

ni hûpelánása, tsuí ní lupâkélęa láp-a híhassuaksas. Tsuí ní'sh hú'k
I followed up (the and I encountered two men. And at me they

lápukannta shlatámpk, tsuí ná's tewi, kâhhiá n's; wîgga n's hú'nk kâhhi,
both at a time drew the bow, and one shot, (but) missed me; by a hair- me he missed,
ná-âns tsí'n shlin nepni'ní nguldshótan, nê-îsh tchish náz'a wa. Tsuí 18
the other then I hit, about the hand I struck (him), the bow also breaks. And

man

gîtálya hûk ngâ'-îsh tókstala; tsuí ndé-ulx. Nâshtoks húkayapk, tsuí
entered the bullet in the navel; and he fell. The other rushed into the and

ti'ntpa sa É-ukskni tánkt, tsuí sa hú'nk siuga kândan hú'nk shlin. Tsuí
arrived (they) the Lake men at last, and they him killed whom I had shot. Then

hú'k ná's húkayapk mûns hû'k tchakâyank i'-u'ta; tsuí sa shlin tu'kni 21
the one who went into the for some (he) sitting down was shot- then they shot (him) from

woods time (he)
HISTORICAL TEXTS.

Tsun'pal sa shlín; ná-áns shlín, hú'k tchaká-the hill-top pointing guns downward. In the they shot (him); another he had he who sitting in shoulder (Lake) man shot, was the yan, wá'k É-ukski'šas.

3 Tsuí nat at gü'tak, a nát sukú'lkip'l' tü'shtok spuká shli'tk É-ukski'ní.
After this we ceased (fighting), and we reassembled where lay a wounded Lake man.
Náta nak hú'nk hi'shalan Móatnashash ksápok; láki ngú'mshka ngú'-ish hú'k.
Ourselves him we shot at a Pit River man thinking (him (his) had fractured bullet the.
Tsuí nat wásat shutú'la má-i skú'lash pet; tsuí nat kálapk hú'nk shlipks;
Then we upon a prepared a tule-mat ambulance-bed; and we lined into (it) that wounded man;
6 kayúts hú'k klá'kat. Tsuí nat guhásáketcha shevatzú'lsí; tsuí nat gü'-úna no yet he had died. And we started out in the afternoon; and we slowly
géna hú'nk ngú'-isapksh á'nok ndána: nás nú'sh shli'tk Móatokni went on the wounded carrying three (men): one in the head wounded a Moore;
gés'ishka, náshtoks wá'k shli'tk hú'ntsantkak, náshtoks hú'k luluksgí'-by an arrow, another in the shot in the same manner another one this with a arm was, 9 ishtka, kánda nat hú'nk wásat shutú'la a'ána. Tchuí nat már'la'kpi'l' gun, whom we upon a horse imbedding brought. And we camped on our return trip
hú'uhins hú'la'mta.
of the marsh westward.
Tsuyuk pák'tgish lu'pia wénga; tehúi nat mbú'sant at ká'sí'utakanka
Then they day light before died; and we in the early now fast-g-ing hours
12 gép-ga'le, lápi'ní hák gátpampele É-uki'sí. Nú'sh nat hátatak kólélam returned, in two from we returned to Klamath One we right there of river
ntúl'dsánusí wigáta gával hísua; tsú'tskam suú'lash sákálalo'nak 13 days there each other, ntúl'dsanuush wigáta gával hísuaaks; tsú'tskam suú'lash sákálalo'nak the dry bottom close by found a man; squirrel's a hole, having covered up
kshú'sha taluál'yan. Kábátgól'se sa, tehúi wétta hísuaaks kábátgól'sham; he lay inside lying on back. Uncovered they then laughed the man while they unearthed (him),
15 tsuí sa shpi'tkál, tsuí sa spú'nshna wí'kálak; tsuí sa nánka Á'uktun, and they raised (him) and they took (him) to a short dis- then some Lake men
luúgsáshhtka, nánza siukstka (lá'witchta sha mú'n sú'galsalsh), nánza up, they and they raised (him) and they took (him) to a short dis- then some Lake men make a slave wanted, some wanted to kill (not wanted they an adult to enslave), a few (were) people
má'sa nát stañas híshlá-uk. Tchí nánza gi'ank siukshka; tehúi sa siuka, or we fall (of) at heart to have shot at These some saying wanted to kill and they killed, us companions.
18 at kléka hú'k. Wá'k tehúuk pá'ch gü't! stúkší'ñshí'í hú'k tutú'la stákélins- and died he. How so (curious) he feet had boot-like they projected at the ksaksi. Tsíssá hú'nk hatókt táktú'k nát hú'nk tatáténat sukú'lkí'pí spú'ks-
beč. Thus they at that when we that time we formed a crowd where the place
ksaksi, tánkt sa hú'nk gával kıkáshánnakat.
man lay, then they that (Pit River man) while walking about. found
21 Tsí ni tamén'o'tka tiná taptí a ni tehúi tánskni ká-itata gé'nt
Thus I was out there once for the I from that time never went last time,
sellualshuk. Ndánmitakni taménót'ka; tiná nat káyak shenótankatk, fighting. Three times I was there; once we not at all were fighting.
kinkák i nat lúnuagsla. Tchín at nat at gá'tak ndání táménótk. Few only there we enslaved. So I, when we quit fighting, three times had been there.

**NOTES.**

19. The long and fertile valley of the Pit River, an eastern affluent of the Sacramento River, is inhabited by several tribes of Indians who speak dialects of the same language family. Of the peculiarities of these tribes, Stephen Powers has given the first comprehensive sketch in the Overland Monthly, 1874, pp. 412-416, and in Contributions to North American Ethnology, vol. III, pp. 267-274. The various tribes greatly differ in their physical and mental qualities. The Pacamallies, on Hat Creek, at the lower end of the valley, were much dreaded by peaceable travellers on account of their sudden attacks from an ambush. The Indians in Big Valley are a fleshy, stout, and physically well-made people, while the Hot Spring Valley people has become deteriorated through prolonged national misfortune. Against both of these the slaving raids of the Klamaths and Modocs were mainly directed.

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

19, 3. shíd6tak for shíd6ta ak; the Pit Rivers ran away at the mere sight of the Klamath men; ká-i tata sifikat, 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. nellinat, or nell'nat. When they had killed an enemy, they did not follow the custom of the Oregonians of taking the scalp. This custom is not found among any of the Central Californian tribes.

19, 4. hústchok-huya; by the suffix -huya, -uya, the action of the verb is shown to take place at intervals, or in a small degree. “They did only little damage by killing or massacring.” Cf. shenótank-huya, 20, 2, and -uya in the “List of Suffixes”.

19, 4. t'í'm tát sa. Change of the subjects introduced by the pronoun sha, sa, in consecutive sentences, is sometimes observed, as here and in 19, 16; 20, 3. Hill often uses sha when speaking of the Klamath Lake men, where nat, see, would be more appropriate.

19, 6. Kitchkanin nú for kitchkání nú (or ní) nú. Pronouns and particles are repeated quite frequently.

19, 11. Wúksalks is a camping-place distant about six miles from Linkville. It was not possible for me to obtain definite information about the trail followed most generally in those raids, but Dave Hill said that from there they went due south. He
was born about the year 1840, and since he was a boy then, carrying only a pistol, this raid may have taken place about the year 1858. His second raid, which was undertaken the year afterward, was made when he was nearly twenty years old. After this he stayed five years in Oregon City, on the Lower Willamette River.

19, 16, and 20, 1. What is said here up to the word snawda's is evidently an anticipation of what follows in 20, 6, 7.

19, 16. sas tillinda, or shash tilindsha: shash is apposition to wéwanuish, which stands here, as frequently, for wéwanuish; 22, 5, we find: wéwanuish.

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

20, 9. Timnolesthat. 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. maklakaksaksi 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. guhnáshktega. 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. tsuí gé-u, etc. This sentence has to be construed as follows: tsuí guikaka húk lá'g's spanish gé-u: "hereupon that slave, transferred by me, ran away."

21, 2 and 3. Bóshthin tpió-ók. This man was an American settler on Lost River, who, with other settlers, had previously attacked one of the Pit River tribes, in punishment for depredations committed. In the fight which took place, some whites were killed by the Pit Rivers, and this prompted the abovementioned settler to slaughter an ox for the Lake men, in order to raise their spirits for deadly revenge on the common enemy. The beef was slaughtered and eaten at his farm.

21, 5. Tsuí 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 Kiukametch, the head-man of the Nushaltkágá-Modocs, to join the expedition against the Pit Rivers. His refusal to go prompted Dave Hill and others to deprive him of his elk-skin cuirasses; but finally, to secure success to the expedition, the parfleshes were returned to their owners.

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

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

21, 18. léwak, a verb composed of two particles. Gétak and kánktak, formed almost in the same manner, are also used as verbs. Below, léwak is separated into its two components by a pronoun: là' nát wák ka-á; là' nát wák galdsawí-a.

21, 19. wéwansí. The terminal -ni turns the wéwanuish into a kind of adjectival phrase. See the peculiar use made of this ending in the Dictionary and in the Grammar.

22, 8. háktaktk. The final k is the verb gi, kl, "said"; tehí háktaktk is: tehí nút háktakt gi.

22, 21. shatchláámia 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
shatchō'li, to contract the half-opened hand or fingers. Compare also: shatza'dsha, shatza, shatelaši.

23, 6. gakayuluk 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. shishatza, distributive form of shatza.

23, 11. tinkayūla. The Pit River men ran out of the timber to flee from further attacks, and some ran up the steep bank from the dry river bed. While they did so, the Lake men surrounded them and completely closed the circle (shtā hashāmpka). Nevertheless, some of them managed to break through the intervals; this frightened the Klamath men, and then the other Pit Rivers also escaped towards the hills.

23, 12-14. The three men and the boy who went up the hill belonged to the Pit Rivers. The Klamath Lake warriors were so surprised at their sudden return to their surrounded companions, that the Pit Rivers had an opportunity to escape during the confusion.

24, 4. Nātak. The sentence has to be construed: nātak hishlan hū'nik, Moatuā-shash hū'nik kāpok. "None others but ourselves shot at him; though he was one of our men, we thought him to be a Pit River man".

24, 4. lāki. He had been shot in the eye-bone.

24, 6. klia'kāt stands for klii'ka at; cf. 28, 12. gātpant for gātpna at.

24, 6. shewatzylich: for shewatz2'lish i, or shewatz6'lish i; the i appearing here not as a local, but as a temporal case-suffix. shewatz, noon; lit.: the day divides itself in two; shewatz6'la, afternoon, the day has divided itself in two a while ago.

24, 8. lūnksgish, uncommon form for lūnksgish, lōloksgish, rifle, gun, lit. "fire-maker".

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

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

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

25, 1. ndāninitakshni, incomplete grammatic form for ndāninitānkshni.

25, 2. kinka-ak i, only a few; meaning females of the Pit River tribes.
HOW THE LAKE MEN FOUGHT THE SNAKE INDIANS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

LUPÌ SÈLLUAL. THE FIRST FIGHT.

Sà’t gátpa tinà tū È-ukstì; Kòketat slàá wèwanuish È-ukshi’sas Snake Indians went once over to Klamath on William- son River vu’nshatk gékpaksh. Tehúì sàkatlank gépka wewanuishash mák’lakuapktst; in canoes approaching. Then going along they came (waiting till) the had gone to their camp; women

3 tsúi mák’léka wèwanuish, tsúi háktakt gátpu Sà’t, tsúi ngä’-isa wèwaliaks then went to camp the women, and near (them) came the and wounded the old women Snakes, pí’la. Tànkt È’-ukshnì, húktoks hísuaks gépka, k’lewidshápka lúela giug only. That time the Lake tribe, (when) these (hostile) men arrived, had gone away for killing kiā’m.

6 Tsúi at huhshtsox hú’nk wewalài’ksas Sà’t, tehúì gímpelé; tànktak And massacred those aged females the Snake then returned; pretty soon men, tehúì È’-ukshnì híhassuaks gasáktansa. Tsúi mák’lez húk Sà’t laki Njêtsás after this the Lake the men pursued. And encamped that Snake chief Dried-Leg Tsú’ks (nà’sht hú’k sésat Sà’t laki kil’ú’s); tsúi È-ukshnì slàá mák’lezapks. (so he was) Snake (the) chief-hero; then the Lake men espied him to be encamped.

9 Tsúi gûltgì sha, tsúi tí’nsna Sà’t, tsúi siuka hú’nk Njêtsás-Tsû’ksas Sà’tas Then charged they, and ran away the and they killed him Dried-Leg the Snake Snakes, lákias. Tchúì nànka Sà’t gímpelé, nànayatoks hú’shtchók. leader. Upon this some Snake went home, but others were killed.

Tchúì sèllual titnà Shà’tash. Kpudsámìlé sha hú’nk Sà’tas, tehúì Thus they fought one time the Snakes. Drove back they those Snakes, and 12 kà-itata gátpant Shà’tì; at vusha È-ukshi’shash. never again came the Snakes; (for) they feared the Lake tribe.

LÌ’LDATKÍSH BÌSHTINASH TÌ’LA SHENÔTANKA SHÁTASH.

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

Shiulka nàlish kà-ag Mr. Huntington; Sà-atas t’pta Moadokì’sh tehish Collected us long ago Mr. Huntington; the Snakes be the Mohocks also, nàlish tehìsh t’pta gí’ta, tehúì tehíà nat nà’dsag Tehúì tí’na illólolatkh us likewise he born, then lived we in one spot. Then one year elapsed
Shā’t guíkak. Hů’k lápi laláki: Sā’t ná-as Tchatcháktchaksh ná-asht
Sásat, nā’š tehig: Panaína teh’ sásat. Tchāuí só’dhshas shawiga, tsūí
named, one (man) named. Panaína so named. Upon this the military was aroused, and
gēna; tū’ Spā-lish Valley gátpa shō’lash hū’k, tsūí sakemáwik háto’k 3
set out; far off to Spā-lish Valley marched the soldiers, and
mū’la; lā’p mépoks gēna shū’ldhash; nā’š Lieutenant Oatman ná-asht
got ready; two companies went (of) soldiers, one besides Lient. Oatman
named (was) chief of soldiers, one besides Lient. Small thus named (was)
lāki shū’ldhash. Tū’ nat tālaaks yám’ttal gēna.

Chief of soldiers. (From) we straight northwards proceeded

tsūí nat é-ushtat gélwandsa, tsūí nāts shlā’pkā Shā’t; k’iliks shlā’ā;
Then we (were) went round, and us noticed the Snakes; the dust they per-
cieved:
tehūi yainatal kakólakpka, nān’ga é-ushtat gā’upkapk (Warner Lake, teh’
then Warner Ridge we climbed, some through the waded (Warner Lake, so
hū’k nā’š hū’k sásat é-us). Tchūuí Camp Warner mák’lēk tiná nat wāita;
that one named lake. Then at Camp Warner camped one we day and

Tsūí nat gūháshtchā ta’lalat tshalam’t’tal. Tchūuí nat tel’oli “Tchēwam
then we started out directly towards west. And we looked down “Antelope’s
Tsū’il”, tehūhuk sásat kīlfā; tsūí nat lápi guli’ndsā (skuyū’i natch hū’k
Trail”, so this named (is) locality; then two of us went down (detached us the
(later) nether)
laláki), tsūí shnā’-uldsha nat. Tchūuí nat tālé’li; gālō’la nat k’maknāp̱kuk 12
command- and galloped off we. And we scooted, dismounted to reconnoitre

Sā’tas máklakasas, tsūí nat wawāpk k’makkā nat, tsūí māntsag gī’tk lá’pi
the Snake Indians, and we sat down (and) spied we. then shortly afterwards two
Sā’t tū’kni gepgápēle: kokagtālkn géppগ’l. Tsūí til’ō’shipk nat, tsūí
Snake from a returned: over a rivulet they came back. And saw them coming we, then
men distance
tālaak gutl’lapkap’l’ nat; tsūí nat wāl’ha kawalii’kuapk sū-ug. Tchūuí 15
they descended while us, and we watched they would ascend believing. But
kā-i gawalii’ga, hī’tok tū’ gātpampēle tehi’-ishtat m’na; nat mānts-gī’tk
not they came up, but from away they returned to camp theirs; we after a while

Tsūí tū’chak nāts a gěpksi at shlā’pka, tsūí tássuipk, tsūí ktaftal
Then a long way when we came down they saw (the) and charged (them), and to the rocks

Tsūí tū’chak nāts a gěpksi at shlā’pka, tsūí tássuipk, tsūí ktaftal
Then a long way when we came down they saw (the) and charged (them), and to the rocks

Tī’nsampk Sā-at hūk. Sāntanki nat sash gātpa, tsūí tū’ shliksghan’s
scampered off the Snakes. At the moment of we them reached, and nearly shot me

a Sā’t. Tū’taks hūk shō’ldhash nānuk ga’-lēka kpū’lzug Sā’tas; li-m’l’ 21
the Far up the soldiers all climbed up to dislodge the Snakes, the packer
män pí'la yána shláka wáacht hú'nk. Tsuí sa senótank; wáacht ná'sh hátakt
of army alone below guarded horses (theirs). Now they fought; horse a single over there
baggage
tkálamma, tsuí ná'sh ŕ-gradekshik sínúksástak hún'k wáacht. Tsuí ní
stood on a hill, when one Lake man
started to catch that horse. And I
levé-ula: "shli-uapkám'sh sha, liukáyank a i-ú'úta!" tehín gi; "huýa!"
tried to dissuade (him):
"will shoot you; they, lying in ambush they are so I shot; "don't go!"
na'st ní hémkank: "huýa!" Tsuí géna ke'ilíkankank, tsuí Sá't húk téwi
so I spoke: "don't go!" And he went speeding off, and the at him fired

gatpánkshkshi hún'k wáts. Tsuí kádsúksásksína lä'kshktsa gá'ish hú'k.
when he had almost the horse And right on the chin took this skin off bullet that.
6 Tsuí nat ká-i hún'k snú'kat wáacht hún'k; tsuí húk Sá't t'ñ'sna kát hú'k
And we not caught horse that; and the Snakes run away who him
shlí'kshga. Tsuí nat kó'p'áltaks tú' ati ga-ú'ú'lí; nánuk húk Sá't gáktusi
had almost shot. Then when we pursued (them) we ascended all the Snakes went into
(walí'shatat, kú'mets hástakt guli' t'úmk mi bíësawuaks. Tsuí húotkó gi'ank
the rock-cliffs, the caves also entered many men. And in there staying
9 saw'ka húk Sá', sunušuála sa hún'k ktá'-i, tsuí vú'ssa shúldshash. At
became the Snakes, and piled the rocks, and became the troops. Then
afraid
yána t'il'xa sháppsh, tsuí nat gémpéle.
down inclined the sun, and we returned
to camps.
Káyaktans shúldshash wó'wanni; u'í'tsna sha, tsuí nû shláá
Pursued the soldiers women; they marched in front first, then I perceived
12 hísuúksahas ktáyat tsuí't'la. Mú'ní ká'lo hástakt túyá; húmkant tsíg
a man the rocks underneath. A tall juniper-tree there stood below; against it then
ts'hlámanánk láyípk lá'lułukshigšká. Tsuí ndé-ul'án zsá-áńk hún'k layí-
sitting close he pointed with his gun And I let me fall seeing him pointed
(pakst, tsuí ní sl'T'kssalán wí'ká; tsuí ní sl'I'waI nánuyank tíy'í'z'á; tehúi-
ning, and I crawled aside a little; and I cooked making ready (and) stood up; and
15 ní'sh lé's'ma gú'tal t'a'ds, láyípk tš'által lupi' slú'í'ol'n's. Tsuí ní sl'í'n;
me he did not see at that spot, for where at first he had seen him. Then I fired;
pató n shlî'n, tsuí né'dwánká; tsuí ní hó'tze, tsuí ní pá'n shlín ná'í'sh
in the cheek hit (him), and he fell; then I sprang to the wards (him), and I again shot (him) in the
síkén't'ktská. Tsuí sóldshash tš'útpa, tsuí nél'i'na nû, tsuí kúyán Sá'tas
with a pistol Then the soldiers arrived, not scalped I and recognized Snake (him),
18 hún'k, kándan hún'k shí'u'ga. Gitákni hú'k Pší'áktú; E-ákskíshash
that, whom I had killed. Huling he from Sprague to a Klamath Lake
River; (woman)
mbusháktí; ná-asht hú'k shésat Lakó-Kú-gí'tk; tehúk shésat. At
he was married; so he was Two-Rumps-having; thus he was
now
nat nél'i'numánk at gém'pó mák'álktuk, at t'ímúga. Tsuí nat mák'léy;
we having done scalp returned for encamping, and (the sun) was Then we camped;
setting.
21 kókag húotk t'únsna, sai'gataks húótkkt kí; hún'kant tehí'k hú'k kókág
a brook there was running a prairie right there was; through it then that stream
FIGHTS WITH SNAKE INDIANS.

31

Tu'nsyantsa yáshaltik. Tchúi kissá'mi shú'dsha Sá't; tú' wali'sh 1-utúa was running studded with willows. Then at nightfall made a fire the there the cliffs below snakes.

Tu'shtuk kú'mme Mú' ská tánkt slá'vi; tsúi psín gátpa Sá't 1-úta. There was a cave. Very cold that time (the wind) and in the cave the (and) fired.

Tsúi shúldshash vu'ssa, tsúi nat mú'lha, a nat guhuáshktsa, psín 3 and the soldiers took fright, and we got ready, and we marched, the same night Snakes.

Mú'atan nat géna; níshtá nat géna Tú' nat yáñatat pá'kts, tsúi'í nat southwards we went, the whole we marched. Far we on the moon were at then we night tailed dawn.

Tsúi mutšant pán gátpa Sá't; yáfl'na-ag kúita nats húk tú'pa, 9 slept. And next morning again came the hillock back of us stood.

Tsúi hátakt li'val Sá't, tsúi káki'hha shóldshash; ati hú'nk kákh'ha. And there gathered the soldiers, and missed (them) the soldiers; by a them they missed.

Tsúi nat watsátká túluak-húya; tsúi gáya-a náts hú'k Sá't. Músunt and we on horseback rode after them; and we were hiding before us the Snakes. In the morning nat gépap'li; at gá'tak Sátas sláá, tsúi nat gátampéle. Tsúi shúldshash 12 we returned; so longer any found and we went back home. And the military hú'k sháwána wewá'n'sh ná'l hú'nk, Sá'tas wáts tchish lá'p. A nat gat-gave women to us those. of the Snake horses also two. Then we re-

Pámpéle gi'ta E-ukák; hú'k'toks Lieutenant Small tū' shpi'tk Ná'wapksh turned here to Fort Kla-

Mutsu'ísh Valleytala. Lá'p Sátas wéwanuish á'na. 15 opposite for returning to Surprise Valley. Two Snake females he took with him.

NOTES.

28. The various bands of Snake Indians inhabiting Oregon east of the Cascade Mountains are gaining their sustenance chiefly by the chase. This accounts for their constant wanderings and ubiquitous presence sometimes at Camp Harney, or the Owyhee and Snake River, at other times near Warner Lake, or the Klamath Marsh.

The date of this raid could not be determined; it may have preceded the fight related below by ten or twenty years.

28, 1. É-úksi, "to Klamath Marsh"; on Williamson River (Kóko), which forms the outlet of the Marsh, the Snakes saw women of the Lake tribe crossing or passing down the river in their dug out canoes, which they use for gathering wókash (the seed of the pond-lily) on the Marsh.
28, 2. gépkash, formed by syllabic elision from gépákapsh; cf. 29, 19.
28, 2. sákatla, to come up, to arrive by the trail.
28, 3 and 4. wéwuliks píša, the old women only; the younger ones, on whom principally devolves the work of wókash-gathering, found time to escape in their canoes from the raiders.
28, 4. k’lewidshápka. The men had gone fishing to distant places, leaving their females in the camp, not apprehensive of any hostile attack.
28, 8. kiblis, or hilfí’s, is the epithet given to “Dry-Leg”, the Snake chief; it means a bold fighter, leader of a fighting band; literally: “irate, wrathful”, and may be here taken as an equivalent to “war-chief” (sessalöšish láki).
28, 13. Moadoki’sh, apocopated for Moadokishash; also 28, 1: wéwannish (wé-waršh) for wéwannišshash (shliá gépkapsh). Näl’sh tehí’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 wókash and berries, and for hunting.
28, 14. Dave Hill, now interpreter (túlhatkish) 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 “túl ilolhatko”, or a full year after the Indians had been gathered on the Reservation by Mr. Perit Huntington. The treaty was concluded on October 14, 1864, and the campaign was undertaken in 1866 by a small body of American troops for the purpose of bringing back to the Reservation a band of Snake Indians who had run away from it. This unruly tribe, jealous of its former independence, has left the Reservation even since then, and could only after much exertion be induced to return. The fights took place west of Warner Lake, and north of the border-line between California and Nevada, within the former haunts of these western Shoshonis.

The Report of the Acting Commissioner of Indian Affairs for 1867, page 99 sq., mentions this expedition in the following laconic terms: “October 27, 1866, troops consisting of 21 men, First Oregon infantry, and five Indian Klamath scouts, under Lieutenant Oatman, and 27 men, First Oregon cavalry, under Lieutenant Small, had a fight with a band of hostile Snake Indians near Lake Abbott [should read: Abert], in the Klamath country, Southern Oregon. The Indians had so chosen their position that the troops were obliged to dismount to attack them. The fight lasted one and a half hour, and 14 Indians were killed and many wounded.”

On page 100 of the same Report, another fight against Snake Indians is spoken of: “Late in November, 1866, in a conflict between the troops and Snake Indians near Fort Klamath, 10 Snake Indians were killed by the troops, and three more by the friendly Klamath and Moadocs who accompanied them.” This may have been the same fight as the one above, reported with much less accuracy of detail.

29, 3. Spå-ish Valley, name corrupted from Surprise Valley. This valley is situated in the northeastern angle of California, and on the shore of its two alkali lakes several American settlements have sprung up. A few Snake Indians live peaceably around Fort Bidwell, which is located at the northern extremity of the valley.
29, 10. tálaat tšalantí’tal, consonantic assimilation for tšalak tšalantí’tal, due west.
29, 17 and 19. ná’ts, match, for nál’s, nál’sh, nál’sh, as; náts a gépkisi, for nál’sh a gépkash i.
THE MODOC WAR.

29, 17 and 18. gayá-itsampk. The advance of the troops was ordered in consequence of Hill's report that Snake Indians had been seen by him and his fellow-scout.
29, 19. t'u'-shak; 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. shli'pka (for shli'apka) and tássu̱p (for tássui-apk) "they saw and attacked them in Hill's absence"; tinshampk "they scampered off unseen by Hill". If the simplex verbal forms shli'a, tássui (or táshui), tinshma 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.
29, 3. lewü-ula really means: not to permit, not to allow, to forbid.
30, 3. tchin gi, short for tchi n̓i gi: "so I said."
30, 5. Instead of gatpánkshkshi could also stand in the text: gatpánnapkshi; the final -i being used in a temporal sense in both terms.
30, 8. k'ú'mets, contr. from k'ú'mme tchish, or from k'ú'metat tchish.
30, 9. shnal'átla. They piled up rocks to serve them as barricades to shoot from behind.
30, 11. n'-itsna, distributive form of ó-itcna; see Dictionary.
31, 7. Ná'wapksh, etc. Transcribed into the fuller and more explicit grammatic forms, this phrase would read: Ná'wapkash yamakishtana kétcha tšálamna, "to the northwest of Goose Lake." For Ná'wapksh, Né-napksh, 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.

Mo'dokni Máklaks Shéllual.

THE MODOC WAR.

Obtained from the Riddle Family in the Modoc Dialect.

Shálam 1869 A. B. Meacham shuashuláliampkish nánuk máklákshe hšuláliámmpka Tzálamta; Módokiššah hushánka ne-ulákshgishi Kóke-kept watch in Oregon; the Modoc he met at the council-ground on Last tat wigátan tchussni'nísh slánkosh; nush snavédsháah gé-u túla shátela 3 River near the Natural Bridge; me wife mine together he hired lutatkátki. to be interpreters.

At ná nánuk ne-ulákshgzí'ni gátpa; nánuk máklákshe wawápka,
Then we all to council-ground went; the whole tribe was sitting there,
vúní'pni hundred pén ndá'ni tá-une pén vúníp pé-ula híhashúntchýásh, 6
four hundred besides three tens besides four men,
we-ulëkash tatå'kshni teh'sh. Meacham shapi'ya tuù gat-pammnùkà: "at old women children also. Meacham told them what he had come for: "now mäl'ash nù shiülkìshìnì te-itchanùapka È-ukshìtalà."
ye I to the reservation I shall remove to Klamath Lake."
3 Cap'tn Jack, mákloksám laki, hemé'gó: "Kú-i nù tata gè-u kàfìla
tapäns Jack, of the Indians the chief, said: "Not I ever my country
shesh'hùtìi; hemkànka nù Bóshtìnash, hù shanà-'ùli medshápkash, tehía.
did sell; have said I to Americans, if wished to emigrate (there), they could live (there).
Kú-itoks nù gèn tata kàfìla shesh'hùtìi, hù'toks Skóntchìsh shesh'hùtìi."

Not I this ever country did sell, but he Skóntchìsh sold (it)."
6 Meacham ká hù pipà f'tpa shù'-ùtanùsh hamè'nììgà, hèshìl'a hù pènà
(Theo) Meacham himself the-pa brought an arrangement wishing, showed (that) his own
shë'shash shùmàluash; pën nánkùsh tù shanà-'ùli itchámpèlìsh shììlkìsh-
name had written on it; again all people over he wanted to take back to the reserva-
kàfìla. Ki-tìks ká-i shanà-'ùli gèìmpèlìsh; hù gè-u léwítchìta tpèwàsh. At
then. The conjurer not wanted to go back; he (to) mine objected talk. Then
9 mákloks léwítchìta ké-ìsh shììlkìsh-kàfìla. Meacham killétana nàlìsh gèntgè;
the tribe refused to go to the reservation, Meacham forcibly told us to go;
at tìnà'gà mákloks i-amnàm lòloksçìgh. Bóshtìn teh'sh. Toby hotàmsà
then sprang up the Indians seizing (their) guns. The Ameri-
and spoke thus: "Ye be quiet! ko-i hémkànksi matchåtìkat, ká-i à hùn pi-
and spoke thus: "Ye be quiet! to my speech listen ye, not ye this on
thing
12 pëlàngshtà samìchàta. Meacham màl'mà hù shì'tchëlp, hemkànka tìdsh,
both sides understand well. Meacham yours he is the friend, he spoke to your
màl tìdsh tchìtìki giùga. Kànntak gì'n wawálkan matchåtìkat; ká-i kìlùat,
ye comfortably to live for the Indians sitting (their) guns. The Ameri-
ye comfortably to live for the Indians sitting (their) guns. The Ameri-
Bóshtìn, at nù tålaak shù'tà! Nànùk wawálzàn f'ìkàt màl'mà lòloksçìgh!
ye Americans, then I straight will make All (of ye) sitting down lay ye your gun(s)
ye Americans, then I straight will make All (of ye) sitting down lay ye your gun(s)
15 at toks màl pèn shanà-'ùli màkloks hassaùkìshì."
now with ye again desire the Indians to debate."
18 Mbu'shan nànùk shììlkìshìnì gé'nà Mò'dokni; Meacham túla gé'nà.
Next morning all to the reservation went the Modocs; Meacham with traveled.
Shììlkìshìnì "Mò'dok Point" shë'shash gishi gâ'tpa; at Meacham Mò'dokni-
Within the reserva-
shë'shash gishi gâ'tpa; at Meacham Mò'dokni-
21 kuàpghaslìt. At Mò'dokni È-ukshìkìshìsh túù'la wawál'kà; at hátak hìsh-
Then the Modocs the Klamath Lakes together conferred, now here they
The Modoc War.

Táltat káyak hishtcháktnan nadshá'shak tehi-uapku'ga, Bóshtínash shitch-promise at no getting licensee in a common home they would live, (and) to the Americans they would
time lalapku'ga. At lápi lá-laki shá-tashi hishalttnu'ga. Meacham Capt'n Knáp-keep friendship. Then the chiefs shook hands for promise. Meacham to Capt'n Knapp
pásh shénuidsha máälákashsh shualaliamptáki giúga.

At Módokni ktehknsh ntsiayetámpká shtishtna'útan; ndankshap-
tátku tonuand ktehknsh shá-sháta. At húmashtgiúlan É-ukshikísháteméshká, hemkánkóta: "kálla 6
acted, all the rails from the Modocs they took away, declaring: "the land né-ulzá, nánuk ktehknsh Módokishásh téméshká, hemkánkóta: "kálla 6
acted, all the rails from the Modocs they took away, declaring: "the land p'nálam", kshápa; "Módokishash lóloasksh", kshápa; "Bóshtín kálaksht", they would live, (and) to the Ameri-
to them (belon
groups)," so they said; "the Modocs (are) boundsmen," so they said; "white people they will be-
comèns"; kshápa. Módoknik lakí ká-i yámtnin Meachálám hemkánksh, Bóshtínash so they said The Modoc chief not forgetful of Meacham's word, (that) the American government
(ȟunk hú Meachá shašypá), tísh shlepakuápskásh Módokishásh, Bóshtín 9

that Meacham said), well would protect the Modocs, the Americans
lákissh shléa šapišyá, E-ukshikíšám ktehknsh téméshkš ká-i Mó-
agent visited (and) told the Klamath Lakes the rails had taken away (and) to the not
dokishásh shewanapélish shá-na uli. E-ukshikíshém kémkánk: "né'lám á hún Módokshásh shewanáptáki, ká-i E-ukshikíshásh tpsé wál gín
agent visited (and) told the Klamath Lakes the rails had taken away (and) to the not
Módokishásh shewanátiki. Pén Bóshtín lakí Módokishásh weñíi sháshá; to the Modocs to pay for (them). Again the American agent the Modoc elsewhere removed;
can pén Módokni ktehknsh tuméni tonuand shá'tá, pén É-ukshikíshí gáptam- again the Modocs rails five thousand made, once the Klamath Lakes coming to
nan Módokishásh nánuk ktehknsh papálla.
the Modocs of all rails robbed.
Módokni lakí pén gêna Agency lúldam, pén heshéshá E-ukshikíshám
The Modoc chief again went to the agency in winter, once complained the Klamath Lakes
ktehknsh pén pálash, ká-i shána-ulí E-ukshikí'shásh pélplásh hunášlak; 18
the rails again to have stolen, (did he) want for the Klamath Lakes to work gratuitously?
shána-ulí kitchákêla phísh ktehknsh shuňktúti. At agent pén nádshash
he wanted to be paid to himself rails for having taken. Then the agent again in one hatch
sháshla Módokshásh, at Módokni ndá'nash pén pélptámppka. Pén
removed the Modocs, now the Modocs at a third place again to work-commenced. Once
the Klamath Lakes the rails from the Modocs all stole, (and) Captain Jack again

É-ukshikíshí ktehknsh Módokishásh nánuk papálla, Capt'n Jack pén 21
HISTORICAL TEXTS.

Bóshtin lákiiš shapiya E-ukšikišhash pi’sh tála shewanátišk itchifnktšat.
the American agent told the Klamath Lakes to him money should pay for his rails.

Bóshtin lákí at kil’huñan heméže: “Há i ún pi’én géptqakt, tchú’i mish ná
The American agent now gettingen-
raged: “If you again come here, then you I

3 ún tůsh shuplaktak ká-i mish E-ukšikišhash shnumatchkátqi.” At Mó-
there will back up (where) you the Klamath Lakes will bother (any longer).” Here

 dokni lákí gémpélan p’na shne-ipáškhtat, nánuk p’na mákloksh šiű’lagian, the Modoc chief returning to his hearth, all his people (he) collected,
Modoc chief gémpéle lapkshaptánkni taúnepni miles móat. At

Kóketat ámtch tchíshtat gémpéle lapkshaptánkni taúnepni miles móat. At

tzálampáñi mákloks sheggtázán lákišsh tchú’i lupitála mědša Yáinakshi the half tribe separating from the sub- eastward migrated to Yáneks

sheshápkash gaptchétka tzałampáñi 1870, hátaqtok tchía Módokišhash
so-called in May the middle 1870, at that place stayed the Modocs
shélltulsht.

9 Capt’n Al’pa Yáinakshi-gišhi’ Módokišhash máklakmash Kóketat
Captain Applegate at Yáneks the Modoc Indians on Lost River

shlédshtš itchámpléñsh shaná-ulíüuga. Módókni lákí heméže: “Há nish ún
visited to take (them) back wishing. The Modoc chief said: “If me

Bóshtin lákí tdfsh shuálaliampktak, géntak nú ún Agency; hú tchíšh ún
the American agent well will protect, would go I to the agency; if also

12 Tchmú’tch laki gišit.” Shayuáktá hu’ńn, Tchmú’tchám tálaak shlep-
Frank Riddle agent would be.” He knew, (that) Frank Riddle with justice would ad-
kúapkash. Bóshtin lákí lówitcta humáshtgíš, Módókni lákí lówitcta
minister. The American agent refused to ascent, the Modoc chief declined

gé’š, náui Bóshtin lakiši kiyán ne-ulkiš; shaná-ulí kánash dálaak
to go, three the American Government having compacted; he wanted somebody rightly
times can ingly

15 půsh shlepáktgi; hú shayuáktá Tchmú’tchám dálaak shlepáktmápkash.
for him to care, he knew Frank Riddle rightly would protect him

Pńaták káilatat tchíšh háméne shúldshash pišh shiukátki; ká-i pů́sh
His own in country to stay he preferred the military him in order to kill; not him

taking forebears away to the reservation, by starvation in order to kill him.

18 Kaituá shúta tehi’ísh pání shálám 1872. Bóshtin hátaq-tehi’tko
Nothing was done further till autumn 1872. The white settlers

shána-huli máklakshash kílla, máklakshash shaná-ulí kílla tpolimásh túm
desired the Indians’ land, the Indians they wanted from the wide

ksunáltap shála shana-ulíüga. Máklakšam wewanáshash kó-i shú’ta pasture-lands coveting. Of Indians the Modocs had outraged

21 Bóshtin. Kóketat-tehi’tko Bóshtin pi’pa shumáluñ mů’ní lákišsh shmiqóta, the whites. On Lost River-setttled Americans a peti-
tion setting up to the President sent (by mail),
THE MODOC WAR.

37

ka-i shana-uliga makuksash hit teh'tki. Mu'ni laki walya: "Idsha
not wanting the Indians there to remain. The President replied: "Remove
makuksash Agency kaya hishtahakman; ka-i ge-ist, tpudshantak."
the Indians to the agency not bolasterously; not (they) going, drive (them there)."

Vune'pni taunep shuldhash, Capt'n Jackson laki, lapeni taunep Boshtin 3
Forty soldiers, Captain Jackson com. twenty white
hatak-teh'tchish tua una'k gakianma. Boshtin laki hemeye: "i laki gepki!"
settlers with early surrounded (the Ameri-
Scarface Charley geknan hemeye: "Jack kai-u paktal!" Boshtin laki Bar-
tell hemeye: "i pushpuhlt watchagalam weash, loko'kghish mi hun elk!" 6
tell said: "you black of a bitch the son, rifle yours this down!"

Scarface Charley hemeye: "nû'toks kai-watchaga gi; bishmakhash-shitko
ish hemkank!" Bartell hemeye: "i pushpuhlt watchakalam weash, ló-
to me speak!" Bartell said: "you black of a bitch the son, ri-
lokshgish mi elz!" Jackson hemeye: "lólokshgish hunksh u'tz!" Lápok 9
fe your laiv Jackson said; "the gun from him take away." Both
deshashik shikénkta shushpashkan shétéui; lápok shak'tha. Tánk hun
at the same mo-

shellualtampka.
the war commenced.

Tánkt Boshtin tú'gsha Kóke yutetampka; at nánuk shellualtampka. 12
Just then the whites on opposite of Lost to shoot-commenced; then all to fight-commenced.

Tánkt lápi taunep makuks tehi, tunépni taunep shuldhash Boshtin tehi sh
That time, twenty Modoc war-stayed fifty soldiers American settlers
shúkátko. Lápshápta shuldhash lúela, kánktak nge'she-uiya. Makuks-
mixed with. Seven soldiers were as many were wounded. Of the In-
sám wewánui shitétskí ná'ish taunep kshíkla shuenka nge'she-uiya. Kí-
dian women (and) children eleven were killed (and) wounded. Of the
uksám makuksa Kóke guingsha yátam taménuota hatak-teh'tchishásh
conquer the band Lost River across northwards while running the settlers there
shuenka, ká-i ná'sh gin swawedshásh tatákiash ká-i lúela. Makuks laki
massacred, (but) not one there woman children not they killed. The Modoc chief
ktayalshtá gén, pén nánka gaptóga gén tula; hataktok tehi 17th Jan-
uary 1873 thé'k.

17th 1873 until.

Tánkt vune'pni hundred pén vuníp shuldhash, Boshtin shúkátko,
gutámpka. Waíta shelluul, keliánta ké-ist, tinóló'fish tcek kélewí; 21
attacked (them). All day they fought, without snow (on the
the military
shuldhash gempalin at vunípni taunep stéwa luelótan ngeshtóta then
forty they missed (in) killed wounded
tchish. Túnep tulina kêshgûga idshî'ñ kâyak wenggrapkash; tánkt
also. Fêko they left being unable to take not yet dead; after
shûldshâm gênuish mâklaš shu'ênka hû'ñk.

3 At mú'ñi laki né-ulya: Môdokishash shutankuapkûga, A. B. Meacham-
Then the President published a with the Modocs to conclude peace, A. B. Meacham-
ash têwà mâklaškash shutanktri; General Edward Canby tûla shûshû-
pointed with the tribe to confer; General Edw. R. S. Canby along the Peace
with	tankî'shash genà, tûla Meachash Toby, tel'mat'cham snavédshash, lu-
Commissîoners went, with Meacham Toby Riddle, Frank Riddle's wife, m-
tátka. Shûshutãnkîsh nânuk John Fairchildâmksi gâtpa Vûlálkhî-
terprêted. The Peace Commissioners all (to) John Fairchild's farm came at C (stonewo-
gishû', nà'läm kâllâtat, Febr. 20, 1873. At mâklaš Bôshtinash hemkank-
Creek, in our country, on Febr. 20, 1873. Then the Indians to the Americans to talk-com-
tâmpka, tel'mat'ch Toby tchi'sh lutákta. Bôshtin mâklaškash no-ulžia,
measured, Frank Toby Rîl-
die also interpreted. The Ameri-
cans went, with the Modoc conven-
lôloksgish tewiuapkûga. At nánka mâklaš gâtpa Fairchildâmksi; at
a gun would fire off. Then some Indians arrived at Fairchild's farm; then
12 hassasuakitâmpka.
negotiations began.

Tánkt Skuü' Stûl, Atwell, nû tchish Toby tchish genà Môdokishash
Then Squire Steele, Wm. Atwell, I also Toby also went of the Modoc
lákium tchi'shtat shushotankî'ñash né-ulaksh shtîtlshnûkà; mâklä'ñu tchüi.
cut to the camp, of the Peace Commissioners a message to carry; (we) passed then.

15 Mâklaškash nâl tidshëwan tilôtpa, hemkanka: "palpal-teholok-getko lûpi kû'ñi
The Indians us friendly received. (and) declared, "the palefaces at first outrage
shûshùta, Bôshtin tchishhak gi'yan mâklaškash shûshî'ňga, shûldshâm hûnk
committed, the whites continually lying on the Indians reported, troops
mâklaškash hûnâshak gûtâmpka, mâklaškash kâ-i köpa tû'ñsh p'ñalš kû'ñi
the Indians for no reason (had) attacked, the Indians (did) not think over there their folks wrongly
18 giwish; Bôshtin mâklaškash ktiyât tpûlî' yutôtâmpka ktiyât gîpkaš.
had acted; The Ameri-
Mâklaškhemkanka: "hû'á tidsh shutankuapkà na'ñsha, k'lewiunapka nà
The Indians declared: "if ye will negotiate peace with us, stop will we
shèlualsh; hû'ûn nà shellualuapka, Bôshtin lûpi shellualtampkuanpâkà;
fighting: if again we should fight the Ameri-
cans went, with the Modoc conven-

21 mâklaš kâ-i lûpi' tewiuapkà."
the Indians not at first will fire.

Stûl at hemezê: "Mâlîm nênap Bôshtinâm tchékeli nánukash gintâ-
Steele then said: "Your hands of the whites' blood all over stained
THE MODOC WAR.

39

nàtko gi Canby màlash killetanuapkà géktsh tchěk k'lewiúapkà; Canby
are. Canby on ye will insist to him until ye will give it up; Canby
màlash tchúi tidshanttàlà kàilla idshantuapkà gen well’tan, t’sh màl kà’-nà
til then to a good land will remove from distant, where ye the
idsha Yamaki’shash kà-i shuëntktgi. Hà à gità tchiuapkà, shuënttak màl 3
wicked Oregonians not will murder. If ye here would remain, they would kill ye
ún nanukà’nàsh.”

every one.

Mo’dokni lakì hémèxe: “Kà-i nù shana-uli gè-u kàilla kèlewìdshàsh,
The Modok chief said: “Not I want my country to leave,
kà-i kùn pèn kàilla shayuaktnù’ga tchì’sh. Gè-u t’shi’shap, pe’ishap, 6
not any besides country as I do know to live in. My father, mother,
tzì-unap tchìsh gìta vùm’t, shànhàhùli p’nàtak ëààìlatà tchìfan kélèsh.
brother also here are buried, I desire in my own country living to die.
Nú’tòks kàìtìa kò-i gìta shù’tà, kà-i tchìk lìsh kàni’ tát shùnhàshànapkà;
Myself nothing wrong here have done, not so that any one hence should take away (me);
gétak mish nù vù’la wákaktòks hù nànak tchìa.”
this only of you I request, in the same manner as all to live.”

Hemkankùlòtak Capt. J. Biddle nàmùk wàtch Mòdòkìshàm làkìäm pàllá.
Just after that talk Captain James Biddle all horses of the Modoc chief captured.
Nàd Càmbìàngshì gènà shànà-ulù’gà wàtch Mòdòkìshàm shëwànapëlìtìki
We to General Canby went (and) requested the horses Modoc to return
làkìäm tùbàkìshà. Canby lëwìtctha shëwànapëlìsh hemkankòta: “tìdsh 12
the chiefs’ to the sister. Canby refused to return them declaring: “very
tòks nù ún hùn wàtch shùlalaliampàtktà, shù-ùtankú’lùsh tchìk Mòdòkì-
well I those horses will care for, (and) after making peace then to the Mo-
shàsh wàtch shëwànap’lìshtkà gi.” At Meacham hémèxe: “tpé-u ì shë-
does the horses (I) intend to return ” Here Meacham said: “give to re-
wanàp’lìtìki shàsh màklaksàm wàtch! n’à i hémìnkàna kàìtìa kò-i ne-ul-
turn to them of the Indians the horses! just you promised nothing outra-
kuàpìgà, kàìtìa kò-i shùtè-àùpkàgà.”
order, nothing outra-go to perform.”

Canby shìàshìna shù’ldshàsh tòuñepìni hùndrìt tìno’lìshzèntì, tinëyìsh-
Gen. Canby moved soldiers five hundred on west side, on east
zèntì pèn tòuñepìni hùndrìt lìp mlìs pipéla’ngshtà Mòdòkìshàsh làkìàsh; 18
side again five hundred two miles on both sides of the Modoc chief;
gìta pèn hemkàntàmpkà.
there again negotiating-commenced.

Toby làkìàsh shìtìl’chìña, tùmënà yù shùshùtànktì’shàsh shùènkuàp’kashtì;
(Whillo to the chief reported, she learned there the Peace Commissioners were to be assassinated;
Toby Riddle
Toby làkìàsh shàpìyä: “hì i nù shù’tànktì, t’ìdsh mish yù shùluàliampàk- 21
then to the chief said: “if you make peace, well of you will take care
tak Canby.” Lakì hémèxe p’nàna p’nà: “tàt gé-u màklàkshàh Köyìpìsh
Canby.” The chief said to Canby his: “where of my people the heart
HISTORICAL TEXTS.

genuápka, nû túla genuápka.” At mákloks né-ulza; ndâ’n pê-ula shû’
goos, I with it shall go.” Then the tribe took a vote; thirteen to make
tanksh hámêne, ndâ’ní taunep shëllualsh hámêne. Laki hemêxe hû’nkish:
peace wished, thirty warfare wished. The chief said to her:

“Shâpi mít lákiash: Gîta nîsh shle-uápka ktáyat, kaitoks nî’sh tú’-una
‘Tell your general: Here me he will find in the rocks, (and) not for me around
Lëmaikshina káyaktgi, ká-i Yainakshina káyaktgi. Gîta hák nî’sh ún
Shasta Butte he must hunt, not about Yâniks he must hunt. Here only me
shlétak; ndiulaksht nî’sh ún tumí shû’ldash gûnt’lâtak.”

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

At shulshotankishamisl gatpAmpelan shapiya máklaâksham hemkânk-
Then to the Peace Commission having returned she related of the Indians the utter-
uish. Toby pën hemêxe: “tuá nû mish nen shapfyash hâmêne.” Mëacham
ances. Toby then said: “some-I to you to tell wish.” Mëacham
hemêxe: “nû ûn ká-i kánash shapitak”, Dya tchîsh né-ashgt gi-ká-i kánash
said: “I not to anybody will divulge”, Dyar also agreed, not to anybody

9 shapi-uåpkûga. Doctor Thomas hemêxe: “mù’ni lákiash, nà’lâm t’shîsha
to divulge (it) Doctor Thomas said: “the great Euler, our Father
shànâ-uli nû néâsht gi; nà’lâm t’shîsha nû husttankuápka; ká-i nû ún
desire I to agree with, our Father I have to meet; not I
kánash shapitak tuá mi shapfyash.” At Toby tûmënash p’na shapîya shash.
to anybody will relate the you will tell (me now).” Then Toby, what she had heard, told them.

12 Ká-itu shût’tan mbù’shan tchék. Bogus Charley shûldshámksht
Nothing was done next morning until. Bogus Charley to the soldiers’ camp
gâtap; Doctor Thomas vûn’pni taunepni yards husthtânkan hémkanka:
came; . Doctor Thomas forty yards (away) meeting (him) said:
“Wák lish à nàl shûhotankishsh shuënksk hâmêne? Nà’lâm mú’ni
Why ye us Peace Commissioners to kill want?” Our
15 t’shîshap nàl shûyuen mal shûtánkgti tishántalata kàlal má’lâsh idshántkt,
President us sent with ye to make peace (and) to a good country ye to bring,
Bóshtinash shîtka mal tchi’tki. Gâtap nà tchéktî vûshôxâlktkti mà’lâm
to the whites alike ye to live (in). Come we the blood to wash out on your
nëptat gûntanapkash, Òreginkni Bóshtinash mâl ká-i shuënktgt.” Bogus
hands sticking, (and) the Orego- settlers ye no to kill.” Bogus
Charley vû’la: “kani’ shapîya, mä’lâsh nà’lâm shuënkuápka?” Thomas
Charley asked: “who says, ye (that) we are going to murder?” Thomas
hémkanka: “Toby, Riddlâm sawdâshdsh, shapîya.” Bogus Charley
hémkanka: “hû lish sawdâshdsh ki’ya.” Këmutchâtko fû-eks hémkanka:
said: “this woman lea.” The old doctor said:

18 “ki’ shêwa nû hû’nkesh.”
“to tell thought I her”

At Bogus pêlak makiâkshâmktsh gûmpêlê, pêlakág pûn makiâk
Then Bogus quickly to the Indian camp returned, in a short again an Indian while
shîtîpsh shûldshâmksht, Tobîâsh shana-ûliûga makiâkâkshâmksht gâtapântki:
brought a into the soldiers’ camp, Toby bidding to the Indian camp to come:
"kánám, mi hú' k shapíyash lalákiash, shapíya?" At gátpisht vúlā: "kani'
who, you what (you) reported to the officers, told"
Then after arrival they asked: "who
mish shapíya?" Toby heméye: "Ká-i nú ūn málash shapítak!" At
to you told (of this)?" Toby said: "Not I
to ye will tell!" Then
gakíáma shlishhólólán: "he i nál ūn ká-i shapí'tak, shiuktak mish nü 3
they surrounded cooking guns: "you to us not will tell, will kill you will"
ánchez. Toby vulá: "Nu' to you told (of this)?" Toby said: "Not I to ye will tell." Then
gakíána shlishholólan: "he i nál ūn ká-i shapí’tak, shiuktak mish nü 3
they surrounded cooking guns: "you to us not will tell, will kill you will"
án!" Toby vúlā: "Nú tehísh Mó'dokná gi; i, nú shapíya shishotanki-
(her) Toby replied: "I, also a Modoc am; yes, I told (it) to the Peace Commis-
sioners: not I to ye whence will tell. To shoot if you want, me shoot ye!" Laki ká-i shaná-ulí kí-tukshásh snawédsbash shiuktági: "snawédsbash hu'-ú 6
The not wanted (that) the conjurer (this) woman should kill: "a woman she
gi, kaitua sháyuaksh,"
is, nothing she knows." At litzi gémpélé, shulshámkshtí gatpámpéélí; pán lalákiash shapíya,
Then in the she returned, to the soldiers' camp she came back; again the Commis-
sioners; not I to ye whence will tell. To shoot if you want, me shoot ye!"
ká-i málkálshásh hoshtántkígi,
not the Indians to meet in council.
Mbú'shan Meachash kélianta málkálsh gátupa. Doctor Thomas Canby
On the next day, Meacham being absent some Modocs came. Dr. Thomas (and) Gen. Canby
málkálshásh shenóláya mbú'shan hustankuapkúága. Tunépni málkáks
with the Indians arranged the next day to meet. Five Indians
hushtankuápa mbú'shan, nánuk kólikat lólókgish. Pshín hú at gatpám-12
were to meet the next day, all without rifles. That evening, when had re-
péle Meacham, Doctor Thomas shapíya p'ná shenólakuúsh. Meacham
turned Meacham, Doctor Thomas mentioned his promise. Meacham
heméye: "Doctor, hā i ūn nen hak né-ulaktak, ká-i ūn pen táta ně-
said: "Doctor, if you (ever) this compact-keep, not you again ever will
ulaktak. Tóbiash nú lóla, málkálsh nél shuenkuápa; ká-i káni mish ūn 15
compact-keep. Toby I believe, the Indians us intend to kill; nobody to you ever
shapítak, Tóbiash kí'-íshásh." Doctor Thomas háméye: "hú mish málkáks
will tell, Toby to have told. Doctor Thomas said: "this you Indian
snawédsbash hushpártcha; ká-i 1 p'laikishásh lóla tíshásh.
woman has frightened; not you in God trust enough." Mbú'shan lá'pi málkálsh shishotankishámkshi gátupa vúlā: "tamú' lísh 18
Next morning two Indians to the Peace Commissioners' tent came (and) in-
quired: "are
á muló'la málkálshásh hushankuapkúágá?" Hú'dsha héméye: "i-i." Ná-
ye ready the Indians to meet in council?" They replied: "yes." All
nuk laláyi shugúlaggi at, Tehmú' teh háméye: "shaná-ulí nú nen shapíyásh
the Peace Commissioners gathered. Then, Frank Riddle said: "want I to tell
mal, ká-i gíntat, shuenktak mal ūn málkáks, ká-i nú shanáhúlí núsh sha-
21
ye, do not go, will kill ye the Modocs, not I wish me to have
akaktantgi." Doctor Thomas vúlā: "nú'toks p'laikí'-ishásh lólatko gí", a blame cast upon." Doctor Thomas said: "as for me, in God I am trusting;"
gúhushiktséha.
he started.
At nālash gātpísht ndā'nkshaptoni máklaks wawápka. Meacham lúpí
hémkanka: “Mú'na gen shátanksh hemkankelgí!” Lákí at hémkanka:
spoke: “Important this peace-treaty we will talk over.” Capt’n then said:

3 “at nù kédshiká hémkanksh; nú'shtoks málash nù tídsh shlépaktgí wákak-
now I (am) tired of talking; myself ye I well to care for some
toks à hún nanukénásh Bóshtinásh; shaná-ulti nù Canby shkuyuelpéltkí
as ye these all Americans; want I Gen. Canby to move away
shúldshásh, tánk nù un shátanksh hemkánktak.” Gen. Canby héméxe:
the troops, after I the peace-treaty will talk over.” Gen. Canby said:

6 “késiga nù hún humásht kish.”

Mákloks láki héméxe: “kái nù shanáhuli pén hemkanksh!” tgo-ulán
at Canbyash shlín; skéthsh lú'lp shlín. Tánk nának huihégan máklaks
then at Canby he tired; on the left eye he shot Simulta-
(him) neously all springing up Modocs

9 yutetámpka. Canby wigá hú'tchena, pën núsh tapi'tan shlín; nde-ulzáp-
to fire-commenced. Canby *not far ran; then in head back-side was shot; after he
kash idshí'pa shúdó'tish láktchá. Boston Charley skétigsha vushó Dr.
fell they stripped coat (and) cut his Boston Charley in the left breast Dr.
words. threat.

Thomasásh shlín; hú'tchena wigá, máklaks shnukán vuto'la, hémkanka:
The Indian chief said: “not I want further to talk!” rising up
at Canbyash shlín; skéthsh lú'lp shlín. Tánk nának huihégan máklaks
then at Canby he tired; on the left eye he shot Simulta-

12 “kó-idshi uë i Sunday ki-úks gi!” Skónchish Meachásh lúpi kaña;
“not good now you a Sunday doctor are!” Skónchish Meacham at first missed;
Toby hútámshgan shásh kéleshkapka Meachásh Skónchish, híshtchish
Toby rushing between them, pushed away from Meacham Skónchish, to save
haméní'ga Meachásh. Pén lápautka Meachásh yúta, lápshaptánkni shlín.
intending Meacham. Again twice at Meacham they shot, at seven places he was
shot.

15 Meachásh ndí-ulzápí'pshká máklaks shaná-ulti nelínash, Toby toksh hú'tchena
Meacham when fall'n the Indians attempted to scalp, Toby but running
nkéna: “Shúldshásh gépka!” At máklaks hú'tchena. Tehmá'tch Dya
halbed: “The soldiers are coming!” Upon the Indians ran away. Frank Riddle (and) Dyar.

18 Shuktámpkan ndání waita shéllual; pipelántan lákiám tchí'ish shúld-
To fight-commencing for three days they battled; on both sides of the chiefs’ quarters the
shash wiválzá, pipelántan kú'mme laalásháltko. Shaná-ulti kakámásh
troops took position, on both sides of the cave rocky. They tried to surround

21 ták'sni kú'metat tchá; luk wewánúsh taťá'sni kú'metí kétchamámpka.
children in the cave were; the women (and) children from the
cave will be withdrawn.
Mo'dokni nda'ni wafta shellualtko la'p háhsh'łgít hishuátchñăš; mú'né Modoc for three days wafting war two were killed men; a big
shell bursting killed (them).

Ke'kga mbu'shan kútmetat; ke'ktgal ú'nash, wigá ktaftala géná, wigá 3
They went next morning from the cave; vacated (it) early they, not far into the lava they not far
out gin pën tehí. Pen tánkni waito'lan lápi lálaki máklaksash káyaktché
from again they again (in) a few days two officers the Indians honor
nadshaptánkni taúníp shú'ldshásh f-łammatko. Ndás'ni taúníp Yámakní
sixty soldiers having with them. Thirty Warm Spring
shú'ldshásh túla géná. Bósthin Yámakní Módokšíshásh shléa wigátsán 6
the troops with went. The Ameri- (and) the Warm the Modocs found a short dis-
kútmetat. Searface Charley lápëni taúñep pën láp' pé-ula Módokšíshásh
from the cave. Searface Charley twenty and two Modocs
fyámmatko, taktaklánta huslítanká Wrightásh shenótanká. Mántch shenó-
having under him, in an open field encountered Lieut. Th. F. (and) fought. Long time they
tanká. Charley nás' sh máklaks stánoshína; nánká Bósthinísh lúela, nánká 9
fought. Charley' one man lost; some Americans some
ngéishe-uyá; lápëni taúñep pën ndás'ni pé-ula shú'ldshásh nashkháptani
they wounded; twenty and three soldiers six
lálaki tehísh ká-i šhuénká. Máklaks wálhñi'kan yáina-ágá-gishí Bósthiñaš
officers also not were killed. The Modocs standing on a little mound near the Americans
wawapkápkash gú'íkí. Gitá hú shállual K'laushálpkash Yáina-Ága-gishí. 12
seated on ground charged. Here they fought Sand-covered Hill at.

Lápëni sundë káníña shú'íta. Capt'n Hasbrouck máklakshásh haíttcña.
Fór dua weeks nothing was done. Captain Hasbrouck (then) the Indians followed.
Shléa máklakshásh Páhpkásh É-ush-gíší. Hádoht shenójtanká, Bóshtín
He found the Indians Dried-np Lake at. There they fought, Ameri-
tinásh lapkshápta máklaks shí'íka, ndás'ni Yámakíšásh; túñep pé-ula 15
cans seven the Modocs killed, three Warm Springs; fifteen
ng’ésh-uyá. Módokšíshásh húchámpkásh násh stánótech má.
they wounded. The Modocs on their flight of one they deprived.

At Módokní shëggáttka tánkt. Lápëni waito'lan Páhpáko É-ush
The Modocs separated then. Two days after Dried-up Lake
shellulólash, Capt'n Hasbrouck taunepánta túñep pe-ulápkásh Módokšíshásh 18
fight, Captain Hasbrouck fifteen Modocs
shléa wigátsán Fairchild'sm (Pádsbáyám) stíníš; má'ntch shish'í'ka tak-
found near Fairchild's farm-house; a long time fought on
naklánta kášlatat láp'íi taúñep shú'ldshásh pën nashkháptánkú
level ground two hundred soldiers and six
taúñep Yámakní. Ká-i kánash nás' shnawédshásh shí'íka, Yámakní nél'í. 21
ty Warm Springs. No one (but) one woman they killed, the Warm scalped
springs (her).

Hú shnawédshásh stítchñña shútanka hámenísh Módokšíshásh.

That woman had reported, to surrender that desired the Modocs.
Lápěni waitólan nadshgshápta taínep pé-ula Módokní Gen. Davis
gawína; hünkásh tunepá'násh sha't'la káyaktcha máklaksám láki. At tíná
surrendered; of them five he hired to hunt of the Modocs the chief. One
3 sundé kíulan shnú’ka Núshaltkága p'la-ítsa; shnép'ampe'ma: "hii ká-i
week over they caught the head (of Willow) above; they entrapped (him): "if not
(him) (Creek)
shishúka ká-i mish kshaggayu'npka."
you fight, not you they will hang."

Nánuk máklaks at Fort Klamath ídsha. At hashuátko lákiám shti-
All Indians then to Fort Klamath were A talk was held judge's in
brought.
6 ná'sh; hú laláki hémkank tehêks, nadshkáptani: láki, Skóntchish, Black
house; the judges declared after a while, six: Captain Skóntchish, Black
Jack, Jim, Boshtinága, Shuí'ks, Bántcho máklaks kshaggáya. La'p íshka atí
Jim, Boston Charley, Shlíiks, Bántcho Indians to hang. Two they took in a
käfla illuapkúga tehúshni; vúni'pa at Fort Klamath Yamátála íggaya.
land to imprison for ever; four then at Fort Klamath in Oregon they hung.
9 At atí käfla nánka èna máklaks tús Máklaksám Káfla, Quapaw mák-
Then to a land a portion they of Modocs far off to the Indian Territory, (to) Quapaw In-
distant brought there
lákšam shuí'kshhgishí; nánka Yáneks Yámak tehía wigítañ mán'tchish
ians' reservation; some at Yáneks in Oregon live close by the former
Módokishám käfla. Kánk shí'ísha nánuk mákláksám shélualsh vúnepni
Modoc country. So much did cost the whole Modoc war four
12 millions tála.

millions of dollars.

NOTES.

33, 1. Shálam, etc. The return of the Modocs to the Klamath Reserve was not
accomplished by Meacham before winter (líldám); 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. Shuulámímpka means, in official parlance, to administer or superintend a
district; to be agent for.

33, 2. Kóketat. This appears to be the same locality where Ben Wright had met
the Modocs in council (1852) and where his volunteers, placed in ambush, massacred
over forty of their number. The Natural Bridge, or, as the Modoc has it, the "Perpet-
ual Bridge", is a low and flat natural arch overflowed during a part of the year by the
swelling waters of Lost River. Mr. A. B. Meacham, then superintendent of the Indian
reservations of Oregon, met the Modocs on that spot to induce them to settle again
within the limits of the Klamath Reservation, a large tract of land assigned to the
tribes of this section by treaty of October 14, 1864. They had left the reservation in
1865, and in April 1866 the Walpápi band of Snake Indians, under their chief Paulini,
followed their example.

34, 4. The treaty of October 14, 1864 shows the names of twenty Klamath chiefs
and headmen, of four Modoc, and of two Snake chiefs and subchiefs as signers. The
Modoc names are: Schonchin, Stakitut, Keinpoos, Chuck-te-ox. Keinpoos is Captain
Jack, and the original forms of the other three names are Skoncéhsih, Shlakeitatto, Ndsákiaks. (See Dictionary.) Captain Jack denied having put his name to the treaty of sale, his refusal being from repugnance to quitting the ancient home of his tribe on Lost River and on the lakes, where the remains of so many of his ancestors had been buried. Moreover, the Modoes 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 Modoes was able to write. The treaty preserved in the agent's office at Klamath Agency does not even show crosses, other marks, or totemic signs, as substitutes for signatures; but the proper names are written by the same clerical hand which engrossed the text of the treaty.

34, 6. The words kái hú, ițpa and hú pē'nta would in the Klamath Lake dialect be substituted by: a hů'ł, épʉ, hů'ł p'əna.

34, 8. The conjurer (ki-uks), who objected to the presence of Riddle (gē-u) in the capacity of an interpreter, was Skoncéhsih, called John Schonehin by the whites. He was the brother of the present Modoc subchief at Yáneks, seems to have exercised more influence over his tribe than Jack himself, and through his unrelenting fanaticism was considered the leader of the faction of extremists in the Modoc camp.

34, 9. genttge stands for the more commonly used géntgi.

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. kic, so, thus, stands for kék or ké' of the Klamath Lake dialect.

34, 16. kédsha, kimca, the adverb of kitchákān, little, small, refers to hemkkankătko, and not to tinò'li.

34, 18. Mbu'shan, etc. The return of the Modoes 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 Modoes off the reservation at their camp on Lost River, for the purpose of inducing them to return to the reserve. After talking for ten days they consented to return, and on Dec. 30 we returned to the reserve with 258 Indians. Blankets, &c., were issued to them, the same as to the other Indians, on Dec. 31. They remained quietly on the reserve until April 26, when I stopped issuing rations; then they left without cause or provocation; since that time they have been roaming around the country between Lost River and Yreka . . . . . . . The old Modoc chief, Schowschow [should read: Skoncéhsih], is still on the reserve, and has succeeded in getting 67 of his people to return and I have located them at Camp Ya-nax . . . . . . . The Klamath have made a large number of rails for their own use, also 3,000 for fences required at agency." The old Modoc chief alluded to is the brother of John Skoncéhsih.

34, 19. The locality assigned as the permanent home of the Modoes 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 Modoes. 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 Yáneks, over thirty miles inland, to settle there.

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

34, 20. shuló'tish. Articles of clothing, blankets, etc., form a portion of the annuities distributed to treaty Indians before the commencement of the cold season.

35, 1. lápi instead of lápči, láp'ni; also 41, 18.

35, 2. shénúidsha, 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. ktchinkš. 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 Modoes 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'dokni lakí. My Modoc informants constantly avoided giving the name of Captain Jack by which his tribe called him. Western Indians regard it as a crime to mention a dead person's name before a certain number of years has elapsed. The Kalapuya Indians, who never cremated their dead, are allowed to speak out their names fifteen years after their decease, for then "the flesh has rotted away from the bones", as they say. The real name of Captain Jack was Kintpnash, which is interpreted as "one who has the waterbrash".

35, 15. gátpamnan, coming to their camps, stands for the Klamath gátpénank.

35, 18. pélpeli (first syllable short) means: to work; pél'peli (first syllable long): to work in somebody's interest.

35, 19. kitchaklu, to pay a sum owed, to repay a debt, cf. syúk'ta, to pay cash.—písh: to himself, as the chief of the Modoc tribe.

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

36, 4. shné-ipaksh and shné-ìlaksh are two terms for "fire-place, hearth", differing only little in their meaning.

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

36, 5. gémpele, 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. tžálampankí, or -kni, Modoc for tátžalampáni in Klamath.

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

36, 11. géntak nú un Agency; Capt. Jack meant to say: "I would go on the reservation again with all my Modocs to settle there, if I had the certainty of being protected."

36, 14. A verb like shaynáktan, "knowing", has to be inserted between gé/sh and ndání, from which ne-ulkiash is made to depend: "he declined to go, knowing that the government had compacted with the Modocs deceivingly", etc.

36, 15. shlepáktgti could be connected here with pí/sh just as well as with pú/sh.

36, 17. Subject of shpínshman and of shiulákáti is shúla/shash.

36, 19 and 20. tú/m kshumálpash kála, "land producing plenty of grasses (kshúń)" 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 tú/m kshumálpkash gi’sht shana-ulíúga.

36, 20. wewaníshash syncopated for wewaníshash.

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

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

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

37, 7. The Klamath Lake form hishúná/shash-šítko is here used instead of the Modoc form hishúná/shash-šítko.

37, 10. All the verbs in this line are reflective verbs. shákilta for Klamath shásh-kiha; tánk for Klamath tánk.

37, 12. tú’gsha Kóke. The Modocs had a camp on each side of Lost River, one of them quite a distance below the other. On Nov. 29, the soldiers and settlers fired across the river at the unprotected lodges of the northern Modoc camp, thus killing about 15 squaws and children, while the Modoc men first retreated to the hills, but returned in the afternoon and recommenced the fight. The "doctor’s" band (37, 16), also called Black Jim's band, visited the farms of the vicinity and killed 14 settlers, but did not molest women and children. On the Tale Lake settlement three men were killed.

37, 15. Eleven may be expressed also by násh kshikla taumpánta.

37, 17. láyla 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 ná/sh gin snawédshash shinga sha, tatákísh ká-i láyla.

37, 18. ktayalshtála. Captain Jack with his warriors and their families retreated to the lava beds. They quartered themselves in the spacious subterranean retreat called Ben Wright's cave, or, since the war, "Capt. Jack's cave", and began to fortify their stronghold.
37, 21. gúta means: came near (them); hence gútampka: attacked (them).
37, 21. shellual. 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. tántk, although adverb, has here the force of a pre- or postposition in connection with génun.
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. Vûlákshi. The Klamath Lake Indians call that rivulet Káwé-úcháltko kôkâga, or: Eel Creek.
38, 7. ná'lâm kâllâtát: on Californian territory; the place being a few miles south of the Oregon State border.
38, 12. hassasuakítampka. 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 Wintonns.—Mr. William Atwell, of Sacramento, Cal., correspondent of the "Sacramento Record" at the time of the Modoc war.
38, 15. The term palpal-tcholeks-gitko is very little in use among the Klamath Lakes and Modocs, for the Americans are most generally named by them Bósttin, Bóshtin máklaks.
38, 17. kópa for the Klamath Lake term hushkánka.
38, 18. Other forms for ktáyat are: ktá-tat, distributive: ktaktiýat, ktaktiýatat; in the Klamath Lake dialect: ktàiksákksi, distributive: ktaktiksákksi.
39, 1. gékish or gêkiash k'lewinápka: until you will yield to his entreaties; until you will give yourself up to him.
39, 3. Yamakíshash: "The wicked Oregonians" are the white settlers on Lost River. 40, 17, they are called Òrégíñkë Bósttin. Yamakíshash, being the subject of shuénktgi, has to stand in the objective case.
39, 10. pälla. The location of the possessive case after the governing substantive (here: wáthch, 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. shewanapélkritki. The language likes to form inverted sentences like this,
where a more regular position of the words would be: shewanap'litki witch Modoki-sham lipkiam tubakshash.

39, 15. nia: quite recently, a short while ago.
39, 15. shash refers to tpé-u and is at the same time the grammatic subject of shewanap'litki, though standing in the objective case: “give orders to them (viz. to your soldiers), that they return the horses of the Modocs!”
39, 17. shidshna. 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’na na p’na, to his cousin. Toby was the cousin of Captain Jack, as both descended from brothers.
40, 1. nd'ân pé-ula. t'a-unep is sometimes through neglect omitted in numbers running from eleven to nineteen, pé-ula, or any other of the “classifiers”, supplying its place.
40, 3 and 4. Notice the local suffix -na in these names and in tú-una.
40, 4. kayáktgi is not here verbal intentional, but exhortative form of ká-ika, ká-ilha, kahina, to hunt, pursue.
40, 5. n'ish ought to stand after gintíltak also: “will lie under me.”
40, 6. A new Peace Commission had been formed, composed of the following gentlemen: A. B. Meacham; Rev. Elder Eleazar Thomas, D. D., of Petaluma, Sonoma Co., California; Leroy Sunderland Dyar, acting Indian Agent at Klamath Agency (assumed charge of agency May 1, 1872); and Gen. Edw. R. S. Canby.
40, 6. hemkankish, the spoken words; -n- infixed gives the form of the preterit.
40, 8 and 11. shapitak stands for shapiya tak.
40, 9, 10. n'é-ash'tgi for the Klamath ná-ash gi, násht gi, “to agree with”; ná'lam t'shišha shanáhuli nù ne-ásht gi: I desire to go with God, to act in harmony with his will, to agree with him.
40, 12. The participle shù'tan answers to our English: “Nothing doing that day”, since both stand for the passive form.
40, 12 etc. To bring on the desired opportunity for the murder of the Peace Commissioners, Bogus Charley was shrewd enough to avail himself of Meacham’s absence, for he knew him to be opposed to a meeting with Indians when unarmed and unattended by troops. He succeeded in capturing the mind of the good “Sunday-Doctor” or minister, who was unacquainted with the wily and astute character of the savage, by declaring that: “God had come into the Modoc heart and put a new fire into it; they are ashamed for having attempted intrigue, were ready to surrender, and only wanted assurance of good faith.” (Meacham, Winema, pp. 52, 53.) Upon this, Dr. Thomas promised that another council of peace should be held, and thus, unconsciously, signed his and General Canby’s death-warrant.
40, 13. 19. 20 etc. A quotation of spoken words in oratio recta is more correctly introduced by heméké than by hemkanka, as it is done here.
40, 15. idsha, idshna, is in Modoc used only when many objects are spoken of.
40, 20. kiya, ki’a, giu. This verb is pronounced in many ways widely differing from each other; cf. ki, 40, 21.
41, 3. shliwala: to cock a gun; shliwalólan, after having cocked his gun; distr. shlishalólan, contracted: shlishlólan, each man after having cocked his gun. Shliulóla means to take the string off the bow; to uncock the gun.

41, 4. According to Meacham (Winema, p. 50), Toby delivered these plucky words, pistol in hand, from the top of a rock, which raised her above the heads of the angry mob.

41, 5. tatá, “whence, from whom”, is composed of táta? where? and the interrogative particle há. The sentence is incomplete, though intelligible to the Indians; the full wording would be: tatá ná táménéra, or: tat há ná tuménátáko gí: “from whom I have heard it”.

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

41, 14. hak, short for hfik; although rendered here by “this”, it has to be taken in an adverbial sense: “this time”. The adverb corresponding to the hak of the incident clause is the táta in the principal one.

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

41, 20. shugulaggi. See Dictionary, s. v. shukú’lki.

41, 21. After nush kánash may be supplied: “I do not want that anybody cast a blame upon me.”

42, 1 etc. The party, on arriving, were greeted by the Indians with extreme cordiality, and General Canby gave to each a cigar. Eight men were there, instead of the five unarmed leaders, as promised by Boston Charley. The parts for the bloody work had been allotted as follows: Skóntchish had to kill Meacham; Boston Charley, Dr. Thomas; Black Jim, the agent Dyar; Bantcho, Riddle; and if Gen. Gillem had been present, lilka Jim would have fired on him. Chief Jack had undertaken the assassination of Gen. Canby. The two other Modocs present, completing the number eight, were Shacknasty Jim and Ellen’s man. Scarface Charley also appeared on the scene, but not with hostile intentions. The date of the assassination of the Peace Commissioners is the 11th day of April.

See full account of the massacre in Meacham’s Wigwam and Warpath, and (much shorter) in his Winema, pp. 57-62.

42, 2. hemkankelgí is probably: hemkankóla gí: “has to be talked over to the end.”

42, 3. After shlépaktgí there is ellipse of shanáhuli, “I desired”, or “desire”. The rights alluded to were such as would be equivalent to American citizenship. The sentence has to be construed as follows: ná shaná-uli má’lash tísh nush(-toks) shlépaktgí, wákaktoks, etc.

42, 4. shknyuepéítki. Capt. Jack’s condition for further peace-negotiations was the removal of the troops from the Modoc country by General Canby.


42, 9. When Gen. Canby had been killed and stripped of his uniform, he was turned with his face downwards and his scalp taken. The scalp was raised on a pole in the lava beds and dances performed around it, which lasted several days.

42, 11. Dr. Thomas was killed by a second bullet, which passed through his head; he was stripped of his garments and turned upon his face, after his murderers had taunted him with not believing Toby’s statement.
42, 12. A "Sunday k'i-uks", or Sunday Doctor, stands for preacher, and the meaning of the sentence is a mockery, contrasting Dr. Thomas' vocation of preacher and mediator between the two contending powers with his ignoble death brought on by cowardly murderers.

42, 12-16. Sköntchish'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 Sköntchish 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 "Shuldhash gépka!" Though no soldiers were in sight, this caused the desperado to take to his heels immediately and Meacham's life was saved. Riddle escaped the Indian bullets, being covered by Scarface Charley's rifle, and agent Dyar was rescued by running fast, though hotly pursued by Húka Jim.

42, 18. After the massacre of the Peace Commissioners, the services of the Riddles as interpreters were no longer required. From this date, the report given by them becomes meagre in details, because they withdrew from the immediate vicinity of the battle-fields.

42, 18. One of the two divisions was commanded by Colonel Mason, the other by General Green, and the three days' fight took place on the 16th, 17th, and 18th of April. A heavy bombardment of Capt. Jack's headquarters in the cave (kù'mme lalaúshaltko) went on at the same time.

42, 19. kù'mme lalaúshaltko, the rocky cave, forms epexegesis to lâkiam tchi'ish, 42, 18: the refuge, or stopping place of the Modoc chief.

42, 20. ánputala. 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. Wewanuish, 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 kii'ktsna (in Dictionary).

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

43, 1. háshe'gi is a "plural" verb used only in the Modoc dialect; Klamath: hush-týchóya. To kill one, the singular form, is shiuga in both dialects. The two Indians killed by the explosion were boys, who were playing with an unexploded shell which they had discovered on the ground. One of them was named Watchnatati.

43, 3. ké'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

*This is indicated in the text by the instrumental case of láp'ni: lápantika, 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 wiká gên: not far from there they made another stand.

43, 4. tánkí wáitóán can also mean: “the next day” in the Klamath dialect.

43, 5. Yámakni. The Warm Spring Indians occupy, in common with Wasco Indians, a reservation on Lower Des Chutes River, Oregon, and are congeners of the Nez Perce, 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 takatakánta supply káiłatat.

43, 10. lápëni taïnép, 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 pë-ula stands for taunephinta túnep pë-ula: fifteen. Cf. 40, 1 and Note.

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

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

43, 22. shúttanka properly means: “to negotiate,” but stands here euphemistically for “to surrender”. The same is true of gawina, 44, 2, the proper signification of which is “to meet again”.

44, 1. General Jefferson C. Davis was the officer whom the President had, after Gen. Canby's assassination, entrusted with the conduct of the Modoc war. He assumed command on May 2, relieving the intermediate commander, Col. Alvin C. Gillem, of Benicia Barracks, California.

44, 2. shá'tëla káyaktetcha stands for shá'tëla káyaktetchtki and was preferred to this form to avoid accumulation of consonants.

44, 2. laki for lákiash. When speaking fast, Klamaths and Modocs sometimes substitute the subjective for the objective case in substantives which are in frequent use, as máklaks for máklaksash, 44, 9. 55, 4.: wëwanush ash, wëwanus, etc.

44, 3. sundë-giulan, over a week; lit. “a week elapsed”. On June 1, 1873 Capt.
Jack and his last warriors surrendered to a scouting party of cavalry, not to the five Modocs sent after him.

44, 5. Fort Klamath ídsha, or better: Fort Klamathë'ni ídsha. The national name for this locality is I-ukáka, I-ukák, E-ukák.

44, 5. hashuAtko, uncommon Modoc form, contracted from hashashuakitko, by elision of two syllables.

44, 6. stíná/sh for shtiná/shtat. Generic nouns of places, dwellings, etc., easily drop their locative case-suffixes and case-postpositions; cf. káila for kálatat, 44, 8 and 9. Yámak, 44, 10, is an abbreviation of Yámakshi or Yám-at-gishi.

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

44, 8. iggáya. The execution of the four malefactors took place at Fort Klamath on the 3d of October, 1873, under an immense concourse of Indians and whites living in the vicinity. It is estimated that the whole Klamath Lake tribe was present, men, women, and children. The gibbet constructed for this purpose, of enormous magnitude, stands there at the present day. Bantcho and Slúlks were sentenced to imprisonment for life. Bantcho died some time in 1875 in the fortress and prison of Alcatraz Island in the harbor of San Francisco, California, and Slúlks is serving his term there at the present time.

44, 9. ati káila. The approximate number of Modocs brought to the Indian Territory for having participated in the revolt, was 145, women and children included; they were first placed on the Eastern Shawnee reserve, and afterwards removed to that of the Quapaw Indians. Owing to the moist and sultry southern climate of their new home, many of their children died during the first years after their arrival, and the Report of the Indian Commissioner for 1878 states 103 as the whole number of the Modocs remaining in the Territory.

To facilitate a prompt reference to the historical events described in this long article, I present the following division of its contents:

33, 1. Negotiations terminating in the return of Capt. Jack's Modocs to the Klamath Reservation.

34, 18. Difficulties causing a split in the Modoc tribe. Capt. Jack returns to the Lost River country with one half of the Modocs.

36, 9. The Government of the United States called to the rescue by the Lost River settlers.

37, 3. The massacre on Lost River, and the attack on the lava beds.


39, 10. The capture of Modoc horses makes further negotiations impossible.

39, 20. Toby Riddle reveals her terrible secret.

40, 12. A Doctor of Divinity among the Modocs.

40, 22. Toby Riddle tried by her countrymen. Last warnings given to the Peace Commissioners.

42, 1. Assassination of the Peace Commissioners.

42, 18. Bombardment of the lava beds and the Sand Hill fight; the fights at Dry Lake and near Fairchild's farm.

44, 1. The closing scenes of the tragedy.
HISTORICAL TEXTS.

BIOGRAPHIC NOTICES OF MODOC CHARACTERS.

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

I. TOBY RIDDLE.

Toby ketchkane maklaksh gátpa Ya-ága kóke Yamatkni'sham káfla
Toby a little Indian became on William River of the Oregonians in coun-
try pà’ì’dshit skó’ 1842. Húnkélám t’shi’šhap T’shi’kka; húnkélám p’ki’šhap
just then in spring 1842. Her father (is) T’shi’kka; her mother
3 k’léka hú ndá’ne illólato. Hú p’na t’shi’sha té-unápnì illólash túla tehía,
died she three years-old. She (with) father ten years together lived, her
at tú génan Tá-unì wigátan p’xádska p’na túla tehía.

Then far going Yëka close by cousin her own with she lived.

Ndankshaptánkni té-uníp Móatuash máklaksh Módokíshásh wàchó 1857
Eighty Pit River Indians from the Modocs the horses 1857
6 illólash pàlla. Módokni wàchó háítehna, at pshi’n máklëka; mëb’shan
in the year stole the horses pursued, and at night they camped out, next day
pà’iktgisht Móatuash gù’líki. Módokni tchámptakian hùhátchena; Toby
in the dawn the Pit Rivers attacked The Modocs frightened started to fight; Toby
hemkanka: “ká-i hùhátchantgi”, ndá’ni té-unénpí Módokni shellu-
(being) thirty Modocs to fight
9 támpka. Máńtehtoksh shishó’ka, at Móatuash tpu’dshá, lù’luagshla vù’nìpnì
it-ímpa Pit Rivers attacked The Modocs repulsed, (and) captured for
reconceived. For a long time they fought, when the Pit Rivers they repulsed, (and) captured for
té-unep Moatuashásh’tp’kan lù’luagshlan. Pán pshi’n Móatuash gù’líki;
many (more) Pit Rivers attacked
Pit Rivers keeping (and) enslaving (them). Again at night the Pit Rivers attacked,
tú’mi tehúi Móatuash. É-ukshik ni at Módokíshásh shidshla, pén vù’ízhe
Klamath Lakes then the Modocs helped, again they con-
t-t-lunep Móatuashash i’pkan Ilu’luagshla. Pan pshi’n Móatuash gù’líki,
t-lunep Móatuash shuenka, tu’mi kA-i shléa; hip MWdokíshásh
and five Pit Rivers were killed, many not found; two Modocs
shuenka, ndá’ni shlu’uyi, túnep E-ukshikíshásh ngéshe-uyina. At máklaks
they killed, three they wounded, five Klamath Lakes they wounded. Then the Indians
15 Tóbiash sheshaloli’ishásh sháyuakta.
Toby a fighter knew her to be.

Shálam illólash 1859 at hú hishuatchkáshla Tchmu’tchash. Illólash
In the autumn in year 1859 then she married Frank Riddle. In the year
1862 at shámni’lgi Shashtissh E-ukshikíshásh Módoki’shash teh’tsh, at
1862 she called together the Shastis the Klamath Lakes the Modocs also, when
18 lìpìni waitó’lán hemkanka nánìk mákláks: “at nánìk tehékši vù’ími’
after two days declared all the tribes; “now all blood is buried
BIOGRAPHIC NOTICES.

Stil nālām lakf. Steele our manager (being).

Tā-unī hünk hushtānkan máklāksh Oregon Dick shēshātko hū’tnan 3
Near Yreka encountering an Indian Oregon Dick by name attacking
shishōka palpal-tchā’leks-gitkāsh J. Hendricks shēshātksh; hū máklākks
fought a white-skinned (man) Hendricks by name; he the Indian
vutō’lza. Máklāksäm snawēdshāsh shikēnftkish uyamnātko hūtchīpke
throw down. The Indian’s wife a pistol holding ran towards
Hendricks shliuapkūga. Toby shnuuka shikēnftksh ū’tza, hünk kuāta 6
Hendricks to shoot (him). Toby seized the pistol (and) wrested her firmly
shnukpālpka máklāksāsh shiukōlāsh, tchēk tāshkā.
she held the Indian until was killed then let (her) go.

II. STEAMBOAT FRANK.

Tchimā’mto shellualshē’mi lápēnī ta-unepánta láp pē-ula illō’latko gi.
Steamboat Frank at the time of the war twenty two years-old.
Hū’nkēlām t’shi’shāft Shāshēh máklāks gi, hünkēlām p’gi’shāp Mō’dokni gi. 9
His father a Shashi Indian was, his mother a Modoc was.
Mū litchlitch shishōka shellualshē’mi; hūk ndā’ni kekō-uya shi’ukishēnē
Very bravely he fought during the war, he thrice tried into the reservation
gēshēgā gi’u’ga Fairchildām kālā gishi’kni, ta-unepánta tūnep kshiklāpkah

to enter Fairchild’s from farm (coming), ten (and) five
máklāksh hushułtēchzāsh 1’ammatkō; tchū’i hünk tpugidshapelitāmmā. 12
Indian men having with him; (but) him they drove back every time.
Kā-i hŭk lałăkīsh shu’niksh hāmēnī, shellualsh tads hī shanā-uli. At
Not he the Commis- to kill wanted, to make war however he wanted. Then
hū’ksbīn shāyōnaka hünk lałăkīsh shtīlīsh kā-i kshaggayunāp’ksh ĭ’hūk
surrendering he was informed of this of the officers’ promise not they would by hanging him
shī’u’ga, Mō’dokni lākīsh kāgiīguna shī’idshāsh. Kāłikaktoks hū tupsāk 15
execlipse, the Modoc chief if he hunted for the soldier. Without he sister
gī t’zāu’nāp tchūsh, weweshālto pī’la; lápēnī hū snawēdshāla. Lup’ūnī
is brother also, having children only; twice he married. First
hünkēlām snawēdshāsh shēshatko Steamboat, mū’stūt’zāmpksh gisht.
his wife was called Steamboat, of strong voice possessed being.
Lup’ā hünk kuhéghshāsh shī’kfo shpunkānka, tchū’i lākialā. 18
Firstly him orphan-ahike she kept, afterwards married (him).

III. SCARFACE CHARLEY.

Tchīgtchīggām-Lupatkułelātko Mō’dokí’shāsh shoutshkē’mi láp’nī ta
“Wagon-Scarfaced” Modoc at the war-time 21
unepánta láp pē-ula illō’latko. Hūnkēlām p’gi’shāp t’shi’ ’shāp kettekânt-
yi and two years-old. His mother (and) father in-
énash ő’ gisht wēngga. Hū’nkēlām t’shi’sha Bōshtin kshaggāyā. Ketch- 21
šant he being died. His father the Amer-
cans
ganidnash o wäg'n lupatküela. Shellualshe'ni hûk kaá shëllual; hûkt small boy he a wagon passed over the face. In the war he bravely fought; he nanukénash lalákiash wi'niąxian shëllual. Môdoki'shash shuênksht lalá- all the chiefs he fought. (When) the Modocs murdered the Peace 3 kiash Tëhiugu'gräm-Lupatku'latko kâ-i shaná-uli tûlá shuênksht. Há Commission "Wagon-Scarfacèd" not wanted along to assassinate. He lâp Bôshtin lalákiash wä'ixin Këla-usHALéñj-kash-Yamáikishi, lâpënî té-unep two American officers defeated Hill-at, twenty pîn lâp pé-ulá málıksh i-ammatko; lâpük Bôshtin lalákiash shuênka. Pên and two Indians having with him; both American commanders he killed. Again 6 nà'dshash shelluášgishî phá málıkshâsh hî'ushga kâ-i nànuk shûld- (one) one (of the) battle-fields his Indian men he ordered not all the sol- shâsh nà'sh waitak shuênktgi. diers on one day to kill.

NOTES.

54, 1. ketchkâne or kitchkâni m. g. is a queer way of expression for the more common gidilha: "was born".

54, 1. Yâ-agâ köke 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 Köke, "river", and on its lower course resides the largest portion of the E'ukshikni or Lake People.

54, 1. Yamatkiui'sham, E-ukshikisham, etc., are forms often met with, though ungrammatic; the correct forms are Yamatkisham, E-ukshikisham, Modokishma, etc.

54, 2. Tshikka means simply "old man". He was still living in 1876.

54, 5 etc. The event described in these lines took place on one of the raids which the Klamaths and Modocs undertook every year before the gathering of the pond-lily seed against the California tribes on Pit River, for the purpose of making slaves of their females. If the numbers of Indians enslaved, wounded, and killed are correct, the raid of 1857 must have been of unusual magnitude, as will be seen by comparing the statements of Dave Hill in another portion of our texts. Among the horses stolen was a fine saddle-horse belonging to Toby, and this theft may have stirred fier personal feel- ings of revenge to the utmost degree. After her successful charge at the head of her braves, she did not allow the fallen Pit River Indians to be scalped.

54, 9. tpfìshâ. The accent rests on the last syllable because the particle hâ has coalesced with the terminal -a: tpfìshâ hâ. Há is equivalent to "with their own hands"; hâ lîyamna, I hold in my hand. Many other verbs are occasionally accented in the same manner, as itá, shnûkâ, lakialâ.

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

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 chief's, 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 Shastis 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 mú'ni tá-uni. In this connection, Yreka, Siskiyou Co., California, is meant. Cf. also 54, 4. Tá-uni has the inessive postposition -i suffixed, and means in a town, near a town, or: the country around a town.

55, 4. -gítkash is an ungrammatic form standing for -gípakash.

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. Tchimí'ntko means "widower".

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

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

55, 13. The sentence shellualsh 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, 14. hi means in the interest of the tribe and its independence. See Notes to Modoc war, 37, 1.

55, 14 etc. From the verbal stiltish depends the sentence: ká-i kshaggayuápkash húk shiü'ga (or: shiün̄k̂ik̂), and from ká-i shiü'ga depends kaigüüga. This is the verbal causative of kaihia, to hunt for or in the interest of somebody, and the indirect object of it is shiün̄dshásh: "for the troops". Húk in húk shiü'ga refers to Steamboat Frank, not to Captain Jack; were it so, húk would be the correct form, pointing to somebody distant.

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

55, 21. 56, 1. The pronoun hú, he, appears here under the form of ò'.

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

56, 7. ná'sh wafiak for: ná'sh wafiak: on one day only, on a single day.
E-UKSHIKISHAM MÁKLAXSAM NÉ-ULAKS.

LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

GIVEN BY SUBCHIEF DAVE HILL IN THE KLAMATH LAKE DIALECT.

I.

E-üskni nā'd tehi tehía gitā: Plú láki tūtasgēnīnī, nā'ds Dave
Lake-people we thus live here: Blow is chief general, and I Dave
Hill lakí Plúash tapi'tan, Lánk-Tehán Dávish tapi'tan, tehč'k tehšísh Link
Hill am chief to Blow second, Long John Dave after, then too Link
3 River Jack Lánk-Tehánash tapi'tan, Lílu ts.
River Jack Long John after, and Lílu.

Pit River Charley Móatuasham láki E-ukshi'.
Pit River Charley of Pit River people is the chief at the Lake.
Ben Littlejohn láaki, Skóntchishíl láki Yainakskisham máklaksam.
Ben (and) Littlejohn are the chiefs, Skóntchishíl is (sub-) of the Yanes people.
6 Johnson láki Moadóknisham Yainakshi. George Kuati'lak ts Módokni
Johnson is chief of Modoc at Yanes. George Kuatilak also is Modoc
lákí tapi'tan Johnsonash.
chief after Johnson.

Iháktot Sátam láki.
Iháktot of Snake is chief.

II.

9 Nánuk laláki Ā'-uksi nā'dsant shiū'lgishtat tsi sa hémkank:
All the chiefs on Klamath on one reservation thus they speak:
Ká-i i shi-luapk shash: kṣaggyuapká m's ní; ká-i i paluapk sas
Not you shall shoot each other: would hang you I; not you seduce each other's
snáwedsh: spūhī-luapká m's ní, há' i sas palluapk. Ká-i i wátsam tehi'kwives:
would imprison you I, if you then seduce. Not you a horse shall
12 luapk wānnikí'sham; há'doks i tehškluapk, spûlhi-luapká m's ní. Ká-i i ride of another man; but if you should ride, would imprison you I. Not you
shall steal from anything, for if you should steal from would imprison you I.
(Nánuktua ká-i i palluapk; há'doks i yekā'-luapk nā'-ulaks, hunkantī'
(Nothing you must steal; for if you should break the laws, there's
15 m's ni shetcháktanuapk.) Hā'doks i snawī'dsh Bóshtinash shi'toluapk,
she would get angry.) If you, as a female, with a white man should sleep,
ktōtchluapká m's ní. Hā'doks t há szalpluapk nānuktua shēshatuish m'na,
will cut off hair to you I. If you should have returned the whole marriage fee his,
LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

59

szóktmanka háysžálp'luapk, hunkantchá' mish ni ká-i né-ulakuapk: waké-

paying you should rehabilitate, on account of that you I not shall try; per-

anhua spùlíh-uaapk. Há i hishuakhsh pálluapk snawá'dshash, hä'doks

hapa (I) will imprison. If you, as a married man, seduce a married woman, if

í ná-ánt náwá'dshash shetó'luapk, ná-ulakuapká m's ni. Há i kí'- 3

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

uapka ts, ná'-ulakuapka m's ni.

lie also, would punish you I.

Há'toks í ná's lááksaluapk k'läkapksh, mú' mish ni ná'-ulakuapk.

And if you a person should cremate, who is dead, heavily you I shall punish.

Há' í kiúks tás táwi-uaapk, mú' mish ni ná'-ulakuapk. Há i shishókuapk 6

If you as a conjurer should bewitch, heavily you I shall chastise. If you have a fight

ill-uaapk m's nánukáns; há i snawá'dsh mít sissókuapk, ilhí-uaapk m's

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

ni lápuk súmsédélamanks. Há i shuháň-k-sít sissókuapk, lápuk mish ni

I both married folks. If you even whip each other, both of ye I

ná'-ulakuapk; há'toks sná'-wedsh há mít udópkuapk, tehúi mish ká-i sekák-

will punish; but if wife you your beat, not to you not returns

9

tsuapk huk náwá'dsh, ká-i ni ná'-ulakuapk snavá'dshash, m'si mish ná hisnák-

blows the wife, not I will punish the wife, you I, the hus-

shash spùlíh-uaapk. Há i tuánkst wudsháuyapk hú'nkst, m'si mish ni m'a'k

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

ná'-ulakuapk; há'toks láák alódpkuapk snawá'dsh m'ná, snákoluapka ni. 12

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

Há'toks í hi'hashuaksh shishókuapk, lápuk mish ni ilhí-uaapk. Há'toks

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

i shná'lyuapk látehash mú' mish ni ná'-ulakuapk.

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

Há láák shishókuapk humáshtak ni shnákélui-uaapk; há' tehik láák 15

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

húntsak a málkkasas shishókuapk, lápêni, udánni, tánknt shishókuapk,

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

tánkt ni sná'kélui-uaapká ni. Há' tehik i'-allhish tehish kúi g'í'uaapk, shni-

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

kélui-uaapká ni; hái nánukta kúi g'í'uaapká, tánkt ni shnákélui-uaapkán 18

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

i'-allhishash; há'toks i'-allhish tísds, nanukuánta tísísh g'í'uaapk, ká-i ni shni-

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

kélui-uaapk. Lakíaš tehish tísísh gísht ká-i ni shnákélúi-uaapk; há' Bóshtin

remere (him). A chief also doing his duty not I will remove, if white-man,

yáłank ni'-ulakuapk, t'í'dsh húñk gí'uaapk, ká-i ni húñk wutóðshanuapk. 21

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

Ká-i i hussí'nuapk; há'toks i hussí'nuapk ná hú'uk i'-amuapk i'zaks

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

mí. Tchéhá láák ná'-ulga.

your. So the chief orders.
Hā' ī kā'liak hishuaksh ná-ānds sítólakuapk, hū'k tehiš hissuaks
If you, not having a husband, with another should conhabite, this also man
kā'liak snáwādsh, spū'lic'iaupka nū kā'lišh snáwēdsh. Hā hū'ksa heshtó-
(is) without a wife, shall imprison I the unmarried (man). If they should live
3 lakuapk, hū'nk ni tūmēnuk nā'-ulakuapk spūlhi-uppak nū hishuāks hū'nk.
in concubine of it I hearing will punish (and) will imprison I man that.

Teh' Ā'-ukskni lāłāj nā'-uleča teh' huk kāiłatat m'nālam; tsū kī'llik
So the Klamath chiefs order so they in district their; and severe (is)
fake
nā'-ulaks lājājiam.

6 Hā'toks ī sū'msealsta gšuapk sī-i'huapk ī lápuk, snaważ'dshash
And if you on the point of marriage should be and should agree you both, female
hissuāks tehiš, tsū i ĝepkuapk lājājmks; tsū' m'sh lāj ki snu'mpsā-
main also, then you must come to chief's home; and you the chief
aluapk, tū'nep ī n's tála skū'kτanuapk hū'nk pīl mū'yāns p'ta lájiaš;
wedlock, five you to me dollars shall pay only to the principal only chief;
9 hā'toks ī yuulks, tsī hū'k ī ndān tála, wakiānhua lāp tāla skū'kτanuapk.
but if you (are) poor, then you three dollars, may be two dollars have to pay.
Hā ī yuulks ī gšuapk sūmš-aluapk, gō't ī n's skū'kτanuapk. Häts ī
If you poor should be (and) intend to marry, that you to have to pay. And if you
skū'kτsh hāmēniuk tū'ma wáčh gšt, tū'nīp ī skū'kτanuapk snaواجب'dshash;
to pay want of many horses pos., five you can give in payment for the wife;
12 hā'toks yuulks ī tī láp wáčh skū'kτanuapk, wakiānhua ndān wáčh, and if poor you two horses can pay, or perhaps three horses,
tū'ma-kans wáčh g'kτiug.
many horses when having.

Hā' tchi m's snaواجب'dsh gū'skuapk, kā'ī ī wáčh shnū'kpli-upapk
And if you (your) wife should leave, not you the horses can take back
hissuāks tehiš, tsū ī ĝepkuapk lājājmks; tsū' m'sh lāj ki snu'mpsā-
main also, then you must come to chief's home; and you the chief
shā'wanaupak snaواجب'dshash gū'shkan.

15 kā'ī tch snaواجب'dsh hūk wáčh spuñ'-uppak m'sh; ī pīl ī hissuāks pīl
and not (your) wife a horse need transfer to you; you alone, you husband only
must give (thee) (your) wife when leaving.

Kā'ī ī láp snaواجب'dsaluapk; nā'sak ī snaواجب'dslank gšuapk; hā'toks ī
Not you two wives shall marry; one only you marrying must live; but if you
18 láp snaواجب'dsaluapk, nā'-ulakuapka m'sh. Hā' tchik wéwanush lá'pī giug
two wives marry, shall punish (I) you. If the wives double for being
hishtcháktanuapk, tānk tī m'sh ni skuyu'shkuapk snáwādsh nā'sh; tsūšnī'
should quarrel, then from you I shall divorce wife one; forever
m'sh ni skuyu'shkuapk, kā'ī ī tātā mbushaálp'luapk. Hä'toks ī mbusá-
from you I shall serve her, not you ever can marry her again. And if you associate again
12 p'luapk spūlhi-uppakā m'sh ni. Háts nā'dsiak mī snaواجب'ds tsī'śak ī
(with her) shall imprison you L. And if you associate again
hishtcháktanuapk, tānk tī m'sh ni skuyu'shkuapk, ampkāk ī hishu'kāt;
should quarrel, finally from you I shall separate (her), or else ye may kill each
other.
LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

hû'masht mish ni giug skuyû'shkupk. Há ni skuyû'shkupka m'šh, therefore ye I will separate. If I should separate (her) from you,
tsû'shi m'šh ni skuyû'shkupk.
forever from you I shall divorce (her).

Ká-i mish ni hû'ńk kí'tgik; nánuktuanta káktak pilä m's n hû'ńk hém-
Not you I that to tell lies about everything to tell the alone to you I that to
kanktgik; ná'-ulakt gí'tki i snawa'd'shash tch'ísh káktak pil. Ká-i n
tell said; to observe the laws your wife also to tell the only. Not I
hû'ńk gí'tkik m's pilä, hihashuák'hash tchís nánukãnsñh.
this to do tell to you only, (but to men too all (others))

III.

Snáwedsh tchís shû'ldshash shetól'ya, tsúú nát ták'ta'sta'sa; at hû'ńk 6
A female (if) with a soldier copulates, then we cut her hair off; she
yak'i'wa ná'-ulaks, ká-i hû'ńk tû'mén̕a shumû'kanksh nála'm lalákâm.
broke the law, not she listens to the behests of our chiefs.
Tchúi tchís titátta hëshszalpëli sësâtu'sh m'ñálam, tsúú së'k'ntañk tchår'
Also sometimes she reobtains the price paid to them, and by paying
hëshszalpëli. Tsúú snawa'd'shash tchís násh hísñu'kâsh wutôd'shash m'ñá'pā' n 9
she reobtains it. And wife one husband who repudiated his again
hû'ńk snú'k'p'la, tsúú ná'-ulêkán titátlaan hû'masht-gísht shnú'k'p'lisht lâp
her takes up, then chastise I (him) sometimes I because he took her back for two
shëppash spû'lhi, titátatôk'k ni ndän sháppash, titátta tchín násh shëppash
months imprison, but sometimes I for three months, at times and I for one month
spû'lhi. Tsúú tch' hishtchâkta hû'ńk kat lalápa wâ'wánz gí'tk; tsúú tsín ná'-
imprison. And quarrel they who two wives have; and thus I or
ulka skuyû'shkâ. Ká-i ni ná'-ulêgá, sguuyushkuyá nî; gá'tak. Titátta
der (and) separate (them) I. No more I try (them) in separate just I; that's the
kát sas hû'ńk wudsâya. Titátta tch shishôka shipâpëlânkant hâk,
court, end of it.
sâppash spû'lhi.
imprison. And they fight sometimes, and others they injure; him I one week
spû'lhi, kát sas hû'ńk wudsâya. Titátta tch shishôka shipâpëlânkant hâk,
who them has whipped. At times also they have among each other only,
sâppash spû'lhi.
imprison. And they fight sometimes, and others they injure; him I one week
spû'lhi, kát sas hû'ńk wudsâya. Titátta tch shishôka shipâpëlânkant hâk,
who them has whipped. At times also they have among each other only,
ká-i shût'ka, sissukúya hâk; tsúú ni nê-ulêka hû'nka'sht kàkât hûk sissôka. 18
not injure, but scuffle merely; then I try those who had the row.
Lâp süt'ndin lapukâyâns il'hi'. Titátta udú'pka hîssuák'sh snawa'd'shash m'ña;
For two weeks I both parties lock up. Sometimes whips a husband wife his;
hû'nks ni hîssuâk'as spû'lhi ndän süt'ndë; hâ káa udóp'k'p'k'p'kupk snawa'd'shash
that I husband lock up for three weeks; if roughly he should whip wife
m'ña, hû'masht nýn'k'k'g'ndân süt'ndë spû'lhi. Titátta tch snawa'd'shash 21
Ma, on that account I him for three weeks imprison Sometimes also a wife
(others).
MANNERS AND CUSTOMS.

hishuâks hishâni ksh mi'na wudâpka, tsuí nî snawi'dshash hu'nâk nâ'-ulz, kâ-i hu'nâk
husband, then I wife punish, and husband, for two weeks.

3 Tsuí tehik ktsâks tchi'sh òtta'nâ shash, tsuí hûk k'lekâ tawî'sh. Then a con-
 Also at times bewitches them, and dies the bewitched one.

Tsûi nî nâ'-ulza, tsuí tû'nîp shâppâsh spû'ltli siu'st; tsuí tehik wâthsh nish
Then I try (him), and for five months imprison for man-
slaughter; he pays five, then I not may imprison he having paid me. And (if) a chief beats

6 m'na snawi'dsh, tsuí nî snâ'k'êlua; gâ'tak lakî gi hûk.
his wife, then I remove (him); no longer chief re-
mains.

NOTES.

58–62. The legal practices, regulations, and ordinances given here by a subchief of the Klamath Lake tribe are observed by all the chiefs, and are apparently fashioned after American models. The principle which seems to guide most of the judicial decisions of the chiefs, is given in one (59, 20, 21) of these regulations: "If a chief makes law like white people, that will be right."* This article is composed of three parts:

Part I. List of the chiefs acting as judges on the reservation in 1877.

Part II. Legal customs governing the Klamath Lake people.

Part III. Instances of application of these legal customs; amount of fines, terms of imprisonment, etc. These are the "novellae" of Klamath legislation.

58, 1–3. P'tii, Liilu, and some other headmen mentioned here have signed the treaty of Oct. 14, 1864.

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


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

58, 10. shli-upâk shash. The pronoun shash has here almost the force of a reciprocal pronoun, for the meaning of the sentence is: "do not shoot at people of your own tribe." The same is true of sas in pallnâp sas, 58, 10; 58, 13 (twice); pália shash,

58, 11. wâtsam, etc. The possessive wâtsam stands here instead of the instrumental case watsâtkâ through attraction from wànnikisham. Tchikla 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 Modoc at Yanaeks claim to observe these regulations; the Snake Indians do not.
LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

58, 15. shitehdtuapkt stands for the more common form: shiteludtkapk
58, 16. nánuktua sheshatuish m'na: "all what your husband has transferred to your parents to obtain your hand"; m'na stands for bishnáksham. Cf. 61, 8.

59, 7. mish, you, to you, is often used in this article for málash, málash, ye, to ye, in allocutions to two or more persons. This is a way of expressing what may be called the "inclusive plural of the second person". This mode of speaking is observed in m's lápuh, 59, 7; lápuh músh, 59, 7. In the same manner i stands for at, 59, 8; issúk-dapk, if ye whip each other; also 60, 22.

59, 9. i mít stands for mish mít.

59, 17. hā kúi gi'úapk: if he should fail to do his duty; 59, 19. hā tidsh gi'úapk: if he does his duty well; nanuktunánta: in every respect.

59, 22. if'yaks mít: what you may win by betting on the horses engaged in the race.

60, 2. kāšliš is the objective case of kāšlak, kāšlak, "not having", the simple form of which, without -ak, would be kāšli or kāšli (kāšli hú). The horses have, of course, to be transferred to the parents of the bride and not to any of the chiefs.

60, 12. wáctch. The horses owned by the Klamath Lake and Modoc people are valued from 20 to 25 dollars each; they descend from the hardy, enduring race of Cayuse ponies, and were originally obtained by bartering commodities with the Columbia River Indians at the Dalles, Oregon.

60, 15. wáctch spùi'-úapk; wáctch refers to one horse only, for the verb spùi', to transfer, is used of one (living) object only; shìwána 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. lápu snawâ'dshla. Polygamy was abolished by the headmen of the tribe shortly after the establishment of the reservation, and this ruling was one of the greatest benefits ever conferred upon that tribe by the progress of civilization. But those who had several wives then were not compelled to dismiss all but one, and so in 1877 two or three men were still polygamists. The irascible and excitable disposition of the Modoc and Klamath females must have produced many chin-music intermezzos with their husbands at the time when polygamy was predominant.

61, 3. Ká-i mítsh etc. In this paragraph, in: kí'tgík, káktuk, hémkanktigík, gitkik, the terminal k contains the abbreviated gi, which joined to the foregoing mít, n means I said. The construction runs as follows: Hú'uk ní gi kái mish kí'tgi; nánuktuánká káktak gi pila m's n hú'uk hémkanktki gi; ná'-nlakt gitkí i snawâ'dshhash tehî'sh káktak gi pil. Ká-i etc.

61, 6. tekhí. This particle does not mean if', but cannot be rendered here (and below) with a more appropriate word. It is identical with tekáh, then. A subordinate clause is here expressed by a co-ordinate one. Cf. 61, 9, 10, 12, 62, 4.

61, 6. ktòktakska: "we clip their hair in every instance", is the distributive form of kòtelhkâ, kòtôska, occurring in 58, 16.

61, 9. Tsúi etc. This inverted sentence has to be construed as follows: Tsúi tehísh násh hishnaksh wutóshish snawâ'dsh m'na pà'n hú'uk snúk'la, tsúi ná'-ulékán etc.
MANNERS AND CUSTOMS.

HÚMASHT LALÁKI NÉ-ULAKTA KÁKÁSHASH.

DOCTOR JOHN TRIED BY THE CHIEFS.

OBTAINED IN THE KLAMATH LAKE DIALECT.

I. ACCOUNT OF DAVE HILL, SUBCHIEF.

Shillalsh hu't gu'ta. Tchúi sa tehu'ta nánka kükáks, Tätémateh'sh
A disease him invaded. Then they treated several conjurers, (and) Aunt Susie
tehu'ta, tchuí símtsálg Doctor John a gémin táwi; tú' táwipk, tatá Doctor
then (sho) discovered that Dr. John him bewitched; over he bewitched when Doctor
him; 3. Johnam snáwedsh shi'la. Tánkt tawi'pk, tchuí hünk sémtsálz Tätématsís,
John's wife was sick. That time he had been, so it found out Aunt Susie,
ná-ast sémtsálz. Tsuí Doctor John: "kí-i-á a nén Tätématsís", ná-ast
thus she discovered And Doctor John (said): "this lies Aunt Susie", so
Doctor John hémkank. Sákamka: "hünk ká-i mat pl'sh siúkat; kí'ya
Dr. John a ge'n tatwi; tu' tawipk, tata Doctor
treated then (she) discovered (that) Dr. John
him bewitched; over he bewitched when Doctor
him; 6 mat hünk Tätématsís!" ná-ashtak Doctor John hémkank.
 thus Aunt Susie!" so again Dr. John said.
Tsuí sa spú'li láp'ni illolash; nánuk hünk máklaks lóla Tätématsís-
Then they locked (him) for two years; about all
up shash Tsuí vála laláki, tsuí hémkank Doctor John, tú'ım hémkank ná-asht:
Aunt Susie. Then inquired the chiefs, and said Dr. John, at length he spoke thus:
9 "Tuá ni wák giug shiukuapk? Tidsá a hút hfu'shaksh, ka-ituálash shish-
" I wherefore should have killed Honest cor. that man (was), with nobody quar-
tainly
tchakt'nish; wák lish í'k lóli a nen Tätématchíshash? At laláki hún'tsák
reiling; how is it ye all believe Aunt Susie? Now (ye) chiefs without rea-
sons i nen lóla, kálámtshik s'i'tk lú'dshna; ká-i nú hünk siúgat. Kátak ni nen
ye believe, closing your eyes-alike walk along; not I him killed. With vera-
ity 12 hémkank, pláitalkni nú'sh shi'á'popk hám'kankst. Tuá ni shutuí-úapk
speak, the Most High me seek, as I speak. What I would have profited
shíugok? nú yá ká-i ni a kükamtelesh gi'-úapk shíugok; tuá ni tálá i'shka?
by murdering I ever, never I an old man would become, had I killed what I money made?
(bhim)?
tuá ni a tálá ya i'shka shíugok? Tidsá'wank tehia, ká-i ni kánts shíuksh
what I money ever made by killing (him)? I am glad to be living; not I anybody to kill
ing,
15 sanahší; há'i ni klá'kuapk, húmashtak i tsókuapk klákui'sh gínt nú'sh.
desire; if I shall perish, equally you will perish as I have died.
Ká-i ná'd tehúsen'i máklaks nánk kášla-nákant. Hún'dsak tehi ísh
Not we (are) immortal men all world all over. For no causes thus me
DOCTOR JOHN TRIED BY THE CHIEFS.

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DOCTOR JOHN TRIED BY THE CHIEFS.

spú'lhí: ká-i tchín wák ó'skank. Undsí' ni né-ulakuapk; lá'uwak ná'- (ye) im; not I about it as angry. Some time I shall arrange (her); not I know to have hence how uléga Tétemadshish wák hú'nk nen sémttsalka; lá ni wák ná'-ulaktanuapk tried Aunt Susie for the manner by which she found out; not I know how to proceed against

sheshamsalyswash hú'nk. Tánkt málsh ní sá'guswapk málsh lálákisí. 3 for discovering all about it. That time to ye I will speak out my to ye chiefs mind

Ká-i nů shayuák tant Tétématsísí'sas; hú'nk pliitélkin shayuákkt Tetémat-

Not I know about Susie; it the Most High Knows, Aunt Su-
sísás wák gisht sá'mtsalkst, wák ta nů'sh tehih kátak shá'gshasht she in which manner discovered it, (but) how me also the truth to have told

slá'popka n'sh hú'nk. Sakámst pi tsi n'sh hú'nk né-ulakuapk, hú ni 6 has seen me (he). For having she thus me must punish, if I
deni-d it

siki'tnnak sá'guswapk. Kátok ní gé'-u ságsáwa; tehi ní hú'skank.”

faously reporting should speak. Truth I my think I say; thus I think.”

Tétemadshish hú'nk násash klé'kuish at gi: “Kátak am'sh ni sémt-

Aunt Susie so after the death had said: “Truly you I have salzà' suú mi'sh gé'-u sláá; i' hú'nu'ngu, ná'nsk tokis n i nen sakámka. 9 found-out, tanuan you my has seen; you that murdered, in vain you give a denial.
nalsh ni shayuakt Tetematsi'sash hu'nk, nA-asht k'lekuish at gi: "Katak am'sh ni sémt-

Ná'asht kúkals tsú'ssak siúkúk; kiya hú'nk násash gígú; tids takis mi'sh

Thus co Júurs always after killing; he when so saying; pretty well you

ni kuizá m'i ni. Gáhak hú'k ná'-ulaks K'mukámsam: ná'asht hú'nk I know you I. Long years this (was) the law of K'mukãntch: in this manner

di'mánktgí siúkuk máálkaksas. Húmasht tchi nen hémánkanka i' Doctor 12 to speak after mur-

déring a person. That way so talk you, Dr. John!” Tsi há'mánkank Tétématsís shapúk.

John!” So spoke Susie when speaking (about t). Then the chiefs deliberated. “Killed you”, so some uttered chiefs; others

“I ká-i shiúk i’” sá'wa; tsú ti'chik sa wálktaukapk.

“Not killed you” thought; and afterward they were to deliberate again.

II. ACCOUNT OF MINNIE FROBEN.

Tétemadshish hú'nk shiúnnú'tnuk shémtchálgya taw'ísht Doctor Johnash

Aunt Susie by singing támúnaash discovered that had bo-
song whished

É-ush guní'gshó máklaklashu tchí'pksh. Tékmal géná Doctor Johnamksh

Uppr Klu on opposite an Indian living. Tékmal had gone to Dr. John's lodge

shuukidsnók tchú'tantki gígú hú'nk shillalpsh, kánt shá Doctor John-

calling (him) to treat that (man) who fell sick, whom they Dr. John

ash tawiank shiúks gishápa. Tchúi hú'nk Doctor John tehúntahyuaya;

to have be- (and) killed said. And him Dr. John treated a while;

káyak tách wémépélak k'léká, tehú shiúina k'lékuish tuti'ks m'nálam. nevet recovering he died, then they sang after his death dreams their.
MANNERS AND CUSTOMS.

Tsúi Tétémadishsh hú'uk shemtchálza tawi'sht Doctor Johnash k'lekáp-kash; tsúi mbúsh'ant waitólank ná-ent waitáshtka ńlketcha; Doctor Johnash cë-sse i; and next day being over on other day buried (him); Dr. John

3 tehú'sh sha shpúnshna, at kléwiank sha Doctor Johnash shpúnshámpélank also they conveyed, now after their return Dr. John taking along shpúlhi; tehúi shá ká-ishnan skúhum-house mpämpatka tehikémíntatlaka, imprisoned, and they locking the strong-house naked (it) down with (iron-) nails.

Tehíkéskni Shkélaksh tů'la shpúlhi Doctor Johnash. Tehúi tchiw'ya

6 hátokt, tehúi hú'kska gá'mpělé spulpíltuk. Pán ndá'ni tehék waitólank therein, and these men went home after imprisonment. Again three at last days past Shyélag gá'tpa k̕útp'nik pâsh'; tehúi Shyélag gá'mpělé káyak hassasúkíánkík Sk̕élag came to bring (him) food; and Shyélag returned not at all having spoken Doctor Johnash. Pán géná Shyélag ndá'ni waitólank pásh iñúyuk; shú'lip- to Dr. John. Again went Shyélag three days elapsed waitólank to bring: hámlí

9 kánk pláfšni hak shéwana Doctor Johnash, Plú tōks lápěnī shéwana log from above there he gave (them) to Dr. John. Bow however twice gave náyant waitáshtat. Hú'kt pil ná'dshek; hú'kska tōks, nánka ká-í hú'mash another on day. This one (was) the only one; those men (did), other (men) not like (him) shéwanat shú'ukshíta giug Doctor Johnash. Tehúshák lápi sha shikénitksh give (any food) kill in order Dr. John. Constantly two (men) they a pistol to

12 shishítilatk shúfútakug hú'uk. Agency tehúi gědpšht tápi' tí'la shash, were carrying in their dress to fire on him. To the Agency (they) had after a while they, gone k̕tíugúšlan ká-ishnih, tehúi wácht hátotk tóuktákapsh shláánk gé́hláap he kicked open the door-carver, and a horse there standing finding (he) mounted tchápka, m'na únakam gátıpënotásh. Tehúi gí'ta hushóta agency, tehúi if, his son having come (with) Then here he rode up to the agency, and

15 yá-uks-mënámksh gátıpënánk gulí'. Tehúi agenci'nish lákiash hashashu- in the physician's house entering. And to the agent he ap- ákia, Múnnash shahamüuyank shú'ntatka lákiash hashashukitkí giug. pë ed, for Minnie sending' to interpreter the agent for conversing with.

NOTES.

64, 1. In September 1877 Púkis, 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 Kákashe, 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 Kákashe.

64, 1. hú'kt, "this one", forms one of the substitutes for names of deceased persons, which no Indian dares to pronounce. Hú'kt refers to a person standing visibly before the speaker, and it is remarkable that the dead are referred to by this pronoun, and not by a pronoun marking distance out of sight, like húkt, hú'kta etc. Cf. hú'kt hishuaks, 64, 9., gén, 64, 2., hú'nk pish, 64, 5., 68, 11. etc The subject nánka kúksaks does not exclude the use of the subject pronoun sha, they, the account being worded in the conversational style.
DOCTOR JOHN TRIED BY THE CHIEFS.

64, 1. Tetemádshish or Aunt Susie is one of the numerous female "doctors", who eke out a scanty living from some patients of the Klamath Lake tribe. She received the above name for having been a washerwoman to the soldiers stationed at Fort Klamath, and the nickname Wúya-ak was bestowed on her on account of her predilection for small sucker fish.

64, 2. Sántsályá. The means employed by her to discover that Dr. John had cast upon the patient a spell of a deadly character, were the singing or recital of tamánuash songs, and the dreams which she had on that subject. Her tamánuash songs had seen those of the accused conjurer. See 65, 9. The great majority of the tribe still believes in the possibility of witchcraft.

64, 7. The two sentences contained in this line anticipate the result of the whole trial, and the popular verdict. The proper place for them would be after 65, 15.

64, 9. Tuá ni etc. The defense made by Dr. John in his own case is not an unable one, nor is it devoid of oratorical powers. But if the arguments were delivered in the order as given by Dave Hill, they ought to have followed each other in a more logical order to attain their full effect.

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

64, 10, 11, 15 etc. I, i, ik stands here for át (ye); because, when the headchief is addressed in council, all the others are addressed also. Lóli stands for lóla i. The trial took place on Williamson River.

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

64, 16. Tchi insh instead of tchi 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 Púkish's death and some time before the trial, did not fail to have a striking effect on the superstitious judges and tribe, for her arguments perfectly agree with the national ideas. But to us the arguments seem so weak, that no conviction seems justified, if not based on other evidence.

65, 9. Ná'nusak etc. "Your defense does not disprove any of the points advanced against you."

65, 11. K'mukántsam ná't-ulaks: "the old customs of the people."

65, 16. The second account of this tamánuash-case was obtained a few weeks after the trial; Dr. John was present at the agency buildings at the time of the dictation, furnishing the facts to my informant.

66, 4. Ká-ishnauk etc. This underground jail was in such an unhealthy condition that Dr. John could not have lived in it through the tenth part of his long term of imprisonment.

66, 5. Tchikéskni and Skélag, names of two watchmen (i-álhish); the chiefs appoint watchmen from time to time. Skélag is "the young weasel" and Tchikéskni "man living at Tchikési camping-place". They were armed with pistols to foil any attempt at escape.

66, 10. Na'dshek for na'dsh ak: "the only one". Compare nádshiak, 60, 21; waitak, 66, 7. and Notes.

66, 12. Shishí'tilatk. The past participle often stands for forms of periphrastic conjugation: shishítilatko gi, they were carrying in their dress. Cf. illólátko, 55, 20.
MANNERS AND CUSTOMS.

68, 13. ge'hlaptchapka. The verb gelápka means to step on, to mount, ascend; with 'h infixed, to mount upon something by using one's hands; ge'hlaptcha is to perform this while on the way, while going or travelling; ge'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.

69, 14. m'na umakam gatpénōtash. Gatpēnōta is a derivative of gātp'na with a durative signification, the suffix -ōta pointing to an action performed while another is going on. "His son having arrived close by, while he was imprisoned."

69, 16. shnū'ntatka, verbal intentional of shnūnta, the suffix -tka being sometimes substituted for the usual -tki, -tki gūng.

PUNISHMENT OF MANSLAUGHTER THROUGH WITCHCRAFT.

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

Tina máklaks mā'ntch-gī'tk ná-asht gi: "tū salzi'ta suawēdsh gé-u shillalsht! i a-i tāwī!" Tsūi tchikash skūuyi suākitsatki gūng; tsūi géna having fallen you bewitched wife there sick; man once man long ago thus spoke: "over is bewitched wife my

3 tchika suākitsuk, tsūi shuíuki ndéna, tsūiyuk tūmēna shuíshuk, kiūksam the old to fetch the con- and to call him out halluced, and he heard the magic songs, conjurers’

yañatat shu'īsh; áti ha shuíshuk. Tsūi géna kiūks tsūtānsuk, tū'shtaks a on the moun- tain; far (are) songs Then goes the con- to treat (her), to the spot where

salāyita. At shū'ta hū'nk, tchū hántsna. Gētpa mū'ns sūmmtatka, shuíshuk she lies Now he works on her, and sucks. Comes out a big thing through (his) to sing

6 tpēwa, sūmmtatka hántsantiug. Tsūi hántschipka, tsūi putā, tsūi hūsatchip-he orders with (his) mouth while he would suck (those present), on.

gapele hūnshish m'na; szū'dya lūtaktish. At hū'k szōtka, kū-i hūki tsūtūsh in spite of, worse is, almost she looks towards the Conjurer the starts to leave wanting to

9 takig kū-i gī'sht kū-i gī'isht pāsh; tchūi hū'k nā-asht gi kālamtak again sucked out his; swallows (it) (his) expounder. Now he has swal- worse that being

article (after) lowed (it), (patient) treated

9 gi'ntak, kū-i gi, wigā telsāmpka k'ū'ksh. Kiūks hū'k tchē-ul'ya shū'kpal- in spite of, worse is, almost she looks towards the Conjurer the starts to leave wanting to

9 suēwēdsh shī'la shalgi't'nuuk, kūkshash: "i a-i tāwī hūnksh." Tchūyuk wife is sick for being bewitched, to the conjurer: "you have bewitched her." But

12 hēmkan. At k'ū'k shawēdsh.

said. Now dies the woman.
PUNISHMENT OF MANSLAUGHTER.

Wudoká hušhtsóyá sha kiũksas sálzitnuń kłéksht húňk snawédshash. Struck (and) killed they the conjurer for being bewitched (and) having died this w. man.

Tsúi sa lúluksla snawédsh kiũksam šiũks; húňk sa kiũksas ā’mpéle and cremated the woman by the conjurer killed; him they the conjurer brought back tchí’shtal, tsúi sa lúluksla máklaks.

NOTES.

68, 1 etc. This is a pretty good illustration of the method of doctoring by suction adopted in similar tamánmuash cases. Persons sent out to call for the conjurer do not enter his cabin, but loudly halloo outside till he appears; in this instance he is supposed to sing his medicine songs amidst the solitary wilds of the mountain slopes.

68, 1. mă’ntch-gí’tk. This temporal adverb places the mode of punishment described by the informant among the ancient customs of the people. Compared to what is stated here, the trial of Doctor John shows a material modification in the dealings with suspected conjurers, attributable to the influence of the white population.

68, 1. 10. šalźita is always used in a passive signification, “to be afflicted with the tamánmuash spell or bewitching power”, which conjurers can send out at will.

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

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

68, 5. šú’tá húňk. 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 coarse the principal operation called for to effect a cure.

68, 5. mř’ns; it is not stated whether this hánshish was a frog, a worm, a small stick, or any such thing; this is immaterial, for the Indian strictly believes that the article was removed from the patient’s body and that it caused the disease.

68, 6. hántsantkiug and 68, 8: šúkpaltaikug stand for hántschantki giug and shukpaltki giug; cf. šú’kpe’lī.

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

68, 7. lütatkish 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’lí’ksh, contracted from k’líakápkash, the dead, the deceased; k’lékápkash tels’hámpka, to be on the point of death.

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

69, 1. hušhtsóyá. 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 DIACLECT.

"Wálok mat tú'nepní waitólat nát génuapka kshiulaktuánpuapkuk we-
during five days we shall go to have a dance the
wallá'ksh tchish. At géntak i'lsat pán a. Wú'si ni lúskuapkug. Kílan
given also. Ye shall go on a feast to eat. I fear I may get too warm. Load

3 át tsinuapk; túnepní át nútish tsui'nuapk. At tchish hhashuaksh ksu-
ye must sing; at five ye have to sing. Ye too (women and) fellows begin
laktampka íststakiank; untsú'í ná'tnag pá-üpapk tú'm mbú'shant. "Sílalsh
to dance with exertion; by and by then ye shall eat plenty tomorrow. "Disease
mat ná'bakapid" kíuks ná-asht shápa, yaya-yá-as mat ná-asht sápa; "kú't-
will come on" the sha- thus says, some tándánash- (to him) "it is so" says; "of small-
people. Suássuakhtch mák-
pox "it says will suffer (the people)

laks nánuk wussóga kú'tzaks. Ná-ast kíuks wálok sápa: "Tánni ñlksh
ple all afraid of smallpox. So the sha- before speaks: "How many food-
shú'tu át ? tándêni at ñlksh? Lápni tándénta pán túnep pé-ula;
do ye count? how many already buckets? Twice ten and five;

9 kánk a ni sá'tú." so many I count."

NOTES.

70, 1 etc. This is a fair specimen of the careless, jargon-like conversational style
in vogue among the K-ukshikni, and without commentaries and glosses it would be
impossible to get at the true meaning.

These directions are intended to gather the people at the communal dance-
house for a dance lasting five nights. The dance is performed around the fires with
almost superhuman exertions, in order to produce profuse perspiration and to prevent
thereby any infection by disease. The conjurer or shaman is charged with the inaugu-
ration of all dances, most of

These dances take place in winter time and are held from two to four times every season.

70, 2. wewalí'ksh. This is one of the festivities from which old women are not excluded; they often take part in the dance themselves.
DETAILS OF A CONJURER’S PRACTICE.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

Máklaks shuákiuk kiúksash ká-í gúl’hi húmkélam ládhashtat, ndéna ša’hmóknok; kiúks toks wán kiukáyank mú’luash m’na kaníta pl’sh.

Kukáaks tchú’tanish gát’p’ank wigátša tchehλa m’šhipksh. Lúatkísh 3

Conjurers when treating approaching close by sit down the patient. The expounder

liukiánmank nadšá’shak tchehčt’nishsha. Shuyéga kiúks, wéwauish tchik wínóta
crowding around him simultaneously while he treats (the sick) He sucks diseased that

hishuákshash, tát’tish i’shkuk, hantchípka tch’k kukuága, wishinkága, 6

crowding around him simultaneously while he treats (the sick) He sucks diseased that

mú’lkaga, káko gi’ntak, káhaktok nánuktua nshendshkáne. Ts’u’ks toks

small insect, bone afterwords, whatsoever anything small. A leg

ki’tuá lú’lpät, kú’tash tchehś kshéwá lúlpät pú’klash tuizámpgat 9

he pours into the eyes, a loose too introduction into the the white of protruding

ltú’zhktgi gíng. for eating out.

70, 2. l'ilks (from el'ka, il'ya, to lay down) is the full dish, basket, or bucket (kála), on which the victuals are brought in; but it means also the food itself, and the dance-feast on which they are eaten. Locative case: l'ilksat.

70, 3. shuina is often incorrectly pronounced tsuina.

70, 3. ná'bakunap: see nákpa, in Dictionary.

70, 3. wusóga; kú'tyaks forms the indirect object of the first of these verbs.

70, 4. tchí’sh: the young men, who strip themselves naked down to the hips during the performance, begin their dance after the women have had one turn.

70, 5. at l'ilks supply itpa? (did ye bring in)?

70, 6. shuítu, sítu for the more usual form shiditua; pi'n alter t-unépanta is incorrect and unnecessary; this conjunction should stand there only after ta-unépui or tá-unép.
NOTES.

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

71, 2. wán stands for wánam npl: the fur or skin of a red or silver fox; kanita pūsh stands for kanita lātchash m'hálam: “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 red stick out in an oblique direction.

71, 3. tché'ya. 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. liuánamnka. The women and all who take a part in the chorus usually sit in a circle around the conjurer and his assistant; the suffix -mna indicates close proximity. Nadjäháshák qualifies the verb wínůta.

71, 3. tchátchunttásas. The distributive form of tchú't'na refers to each of the various manipulations performed by the conjurer on the patient.

71, 5. má'shish, shortened from máshípkash, má'shipksh, like k'li'ksh from k'li'-apkash, 68, 8.

71, 6, 7. There is a stylistic incongruity in using the distributive form only in kukuâga (kúc, frog), kâhaktok, and in nshente'hkáne (nshekáni, nshékáni, tsékáni, techēkēni, small), while inserting the absolute form in wishínkága (wishink, garter-snake) and in kâko; ná'ltkaga 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 kât, which, what (pron. relat.).

71, 8. Igú'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'í'tash etc. The conjurer introduces a louse into the eye to make it eat up the protruding white portion of the sore eye.

KÁLák.

THE RELAPSE.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

Há náyán hissuákšas má'shitk kálák, tsuí k̕uiks ná'-ulakta tehtún-
When another man fell sick as a relapse, then the conjurer concludes to treat
uapkuk. Tchó ti'ká; tchó yá'-uks huk shláá kálak a gëk. Tchó huk
(him), And he treats; and remedy this finds out (that) relapsed he. Thus the
3 shuí'sh sápá. Tsuí ná'sh shuí'sh sáyuaks hú'mtcha kálak, tchuí nánuń huk
song-remedy indicates. And one song-remedy having found (that) of the kind of re-
out all those
shuí'sh tpá'wa hú'nksht kaltchitch'étaitkshash heshuamphélftki giug. Tchúí
remedy a indicate (that) him the spider (remedy) would cure
Then
hú'k kál'tchitchiks yá-uka; ubá-us húk kál'tchitchiksam tehu'tew'otkish.

Then by means of that deer-skin he treats just the size that relapse is infected, so much

ubá-ush kt'ú'sha tát'tak huk má'sha, gá'tak

Then the "spider" song is started

ubá-ush ktú'sha tát'tak huk má'sha. Tsúi húk kál'tchitchiks siinóta

Then (it) body becomes, and now dark it to look at that skin-piece. Then after a while

tánkëni ak waítash hú'k pusphpushli at má'ns-gítk tsulá'ks-sítk shlé'sh. Tsí

after so and so many days that black (thing) at last flesh-like to look at. Thus

ni sóyuakta; túmi hú'nk sháyuakta hú'masht-gisht tehu'tísht; tsúyuk

I am informed; many men know, (that) in this manner were effected and he then

tsúshni wá'mpéle.

always was well again.

NOTES.

73, 1. náyáns bissnuáksas: another man than the conjurers of the tribe. The objective case shows that má'shítk has to be regarded here as the participle of an impersonal verb: má'sha núsh, and má'sha nú, it ails me, I am sick.

72, 1. kál'ak, 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; kál'tkéla, to fall sick.

72, 2. yá-uk is remedy in general, spiritual as well as material. Here a tamin-uash song is meant by it, which, when sung by the conjurer, will furnish him the certainty if his patient is a relapse or not. There are several of these medicine-songs, but all of them (nánuk hú'k shú'ís) when consulted point out the spider-medicine as the one to apply in this case. The spider's curing-instrument is that small piece of buckskin (ubá-ush) which has to be inserted under the patient's skin. It is called the spider's medicine because the spider-song is sung during its application. A spider-song in use among the Modocs is given below.

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

73, 5. gúté'ga. The whole operation is concealed from the eyes of spectators by a skin or blanket stretched over the patient and the hands of the operator.

73, 5. kiátéga. 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. tánkëni ak waítash. Dave Hill gave as an approximate limit five days' time.
THE MONTHS OF THE YEAR.

OBTAINED FROM "PETE" IN THE Klamath lake dialect.

Gáptsatka Ŗ-ukshikni máklaks páha udsáks; luēla kápto Yá-ag;
In the month of the Lake Indians dry the large kill gudgeons at the
berg;
Ktaf=Túpakshi tkálmakstant oti'lks luēla hō'ank. At sa kó-izaketchuapka,
of Standing Rock is the westward fish-dam kill when jump-
ing.
3 at kámls páhá; kó-izaga, kā'shila sa, korálsuapk mat sa, taviksálsuapk
and dry fish they prepare, they leave, go after it; they, will gather kōl
mat s at, pō'ksalsuapk mat sa, at sa pōpakwukp sótnalhuapka sa, suátthi-
they, will dig commons they, will bake (it), roast it (3 days) they, roast it

3 at kamals páhá; kó-izaga, kā'shila sa, korálsuapk mat sa, taviksálsuapk
and dry fish they prepare, they leave, go after it; they, will gather kōl
mat s at, pō'ksalsuapk mat sa, at sa pōpakwukp sótnalhuapka sa, suátthi-
they, will dig commons they, will bake (it), roast it (3 days) they, roast it

6 Tzópowatka páhá at pō'ks iwóshat, at Ŗ-uksi génuapka woksalsuap-
in the thumb-month dried then commons they put on; now for Kla-
dog ground, marsh.

kátki giug; kánudsh nū'ka wókash. At nū'ka wókash, woksalshta at túunepni
lily-seed; not yet is ripe pond-lily seed Now has lily-seed, they gather (3) for five
waitash, kánktak wóksat Ŗúkshikni. Snikam ya nadshgshaptánkni waitash;
days, so long may gather the Lake people. They let it ripen during six days;

9 nadshgshaptánkni waitash wókash shutá'shlat, awó'lat, pékats, shuílna,
during six days they gather (it), grind, cook, dry fish they pre;

lulína. Nā'sh willishik pálasham-wáxoksh láp tála, ilażgammishti lulínash
make flour. One sack of the flour-bags two dollars, in a long, heavy sack the ground-up
wókash

12 lápkshtap tān iwí'í' willíshik! "nū té-unip willí'íshik iwí'í" Wé-
seven who did fill sacks!" "I ten sacks have filled Wo-
wan'sh pī'la wó'kahla, hi'hasuaks gánkanka pazó'les, tehá'-u. At sa héwi-
men only gather wókash, the men hunt mule-deers, antelopes. Now they will haul

15 Nú'shkshtí, wō'ns l'éksat Lêmé-isham Nút̓e'ks, Vush'i'nkam T'ímslah, Lá'lis'k,
at skull-place, canoes they put away at Thunderbolt, at the island they row, camp there

Lkó'm Á'-uš; kákskosh lólóksgishr télžás, Stópalsh-Tamá'dš, Tó-tlkat
at Black Lake; at the ford the rifle drop, at Peeled-Pine, at Rail-Pyra-
pí'la wthla; tehía nánuk Kák-Ksháwáliášk; nánka tehía Tshíkass-

18 Walákgishtat.
Lookout.
Spéluishtka at héwi, iwí-idsha wókash. Nat a gwaunuapk! nánuk
In the index month they haul, take home the lily-seed. We
will go there! all
nat éna! nátoks waituapk, wewálha wátch, hú’mašat nat gi wátta wéwal-
of us carry it! but we will wait one are sore (our) horses, therefore we
wait one because
day.
hasht waitá ká-mat. Nad gitá piénuapk pólokuanteh, kátoplowuálpka 3
are sore horses on back. We there will scrape up moth-chrysalids, gather pine-nuts
nád. Tchatchápeln, hóllaksh, tútánksham, hahashkémolsham, lolóloisam,
we. Sweet ream, winged pine, blackberry, black cherry, wild gooseberry,
nuts,
tsíneýam, klá-ads, wáshlalam íwam ná’d stá-ila. Kó-idse, szhtalzk kta’lo.
sort of wókash, prunes, squirrels’ huckle
berries we gather. Of bad taste, full of resin pine-nuts.

Tzópowatka i-umíími wátch lalá-a; gégpapéle máklaks kóli’wiank, 6
In the thumb-month at berry-time mares foal; return the Indians having done
the gathering,
at wéwanush o-olalóna, at sa í’umaltka. Bú’nuapká tchá’kéle í’wam,
the females dry berries by they return from berry. They will drink red juice of huckle
the fire, the five, berries, tehliálat húun í’wam. Ánshat ánika shash í’wam; wi’dska nánka í’wam.
boil the berries. You may go and ask some (are) of berries.

Túpénuusk aní’k tel’í’ks, tehá’kela n’s skat tak; tsákélatka n’s skaitki stá. 9
To next lodge I send tule-basket, willow-basket to me to give in; in the basket to me to give it filled.

Paháapk tehiš iwam lúttí’k nís léwítetch ’á Ká-i šesháztú’í’shtka.
Dried too huckle to give to me they did not want. Not I intend to sell them.

Spéluishtka spú’kúshtat kushíwalya, papíia’na húdamálakitka. At hú’k
In the index-month in the sweat-house they dance, inaugurate by the winter-house. Now such a
feast
kshu’n hlwidshuapk, at hu’t hi’wi; túnepni ná’d shópéla kyuapk. “Tú’sh 12
hay will haul home, and that haus (it) in five (stacks) wo will stack (it) up.

Where nú shópéla kyuapk”? “Lápass’ í’lzat, atí’sh shuí’nshnank í’lzat; í’ tehkash í
I shall stack it” “In two heaps it in a long- (stack) stockiing heap it you also you
nú’sh shatuáyuapk mbúsan. Unipni waitash í n’s shatuáyuapk.”
me must help to-morrow. Four days you me must help.” 15

Tátzélam behátze tápak.
In the mid-finger, fall the leaves.
mouth
Gáptchélam shináktishtka kái’na.
In the ring-finger mouth it is snow-
ing.
Gáptsatka mú ká’na.
In the mouth of heavily it snows.
the small finger
Tzópowatka wétko é-ush; kéna.
In the thumb-month is frozen the lake; it is snow-
ing.
Spéluishtka kót’tsa mú; wála kshúlúgishatk.
In the index-month it rains much; they in the dance-house.
mouth
Tátzélam tsuám lúela Nílaksi Tsyukakésni.
In the mid-finger, large kill at Niłaksh the Linkville Indians.

Gáptchélam shináktishtka udsáksalsha Kókétat, ká’šla sa.
In the ring-finger month they take large in Lost River, (and) get ipos.
mouth
suckers

THE MONTHS OF THE YEAR.
NOTES.

This text intends to give a sketch of the various occupations of the northern tribe or B-ukshikni in every month of the year, and is partially worded in a form which may be called dramatic. These statements are not always arranged in logical order, but a profusion of ethnologic details gives intrinsic value to them.

The months of the Māklaks year do not coincide with the months of our calendar, for they extend from one new moon to the next one, and therefore should be more properly called moons or lunations. Twelve and a half of them make up the year, and they are counted on the fingers of both hands. The first moon of their year begins on the first new moon after their return from the wōkash-harvest at Klamath Marsh, which is the time when all the provisions and needful articles have been gathered in for the winter. Work is then stopped and the communal dances begin, the doctor-dances as well as those conducted by the chiefs, and everybody participates in them except those who are out hunting in the mountains during the latter part of the year. This mode of counting the moons on the digits was once popular, but on account of its imperfections it is now forgotten by the majority of the tribe. Instead of it they reckon time by the seasons in which natural products are harvested, as: udsaksii'ni, "in the big sucker time"; i-umā'ni, "in the berry season", or they use our calendar months.

The first moon mentioned in our text, gdptche, 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. Kta: Túpakshi is a locality of renown in the folklore of the Klamath tribe. It lies near the confluence of Sprague and Williamson Rivers, on the property of an Indian named TcheloZiiis. The otilks is the fish-dam (from ntila), 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 luela is kápto, its subject māklaks bó'ank.

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

74, 3. kó-izaga is identical with gāikaka; derived from kúi, "away, far off"; gui-xāetchka is: to start out annually to the prairies where roots etc. are harvested.

74, 5. saká a pō'ks: they eat sometimes the camass raw, but only at the time when digging it. Bulbs, roots, pods, chrysalids and berries are gathered by women only.

74, 6. pāhá at p.; this is equivalent to pahátko pō'ks iwidshat. They bake the camass and put it in their cachés at the place where they intend to stay next winter.

74, 8. shinikanuma. 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. shiulina. From the preceding we should expect shiulina, lulinat.

74, 10. willishik is the generic term for larger kinds of provision-sacks; it means here a sack of fifty pounds seed or grain, while the wāzoks holds hundred pounds. In pálasham-wāzoks, however, the latter word is taken in its generic sense of sack, bag.
All these different kinds of sacks or bags were originally made of bulrush-stalks (tule) and the tayash was made of straw.

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

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

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

74, 17. pil'a wēhla (or pil'a willash) contains perhaps a proper name of a locality, or stands in connection with Tōlkat, “at the Rail-Pyramid”; willash 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. iwī-idsha wōkash. The distance between Klamath Marsh and the Williamson 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 waituapli: we will lie over one day to let our horses rest, or recover from the swellings on their backs. Nātoks stands for nāt tokis.

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

75, 8. wid'sika 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-umd'mi is “bury-season”.

75, 11. spūklish here means the large communal sweat-house; it is used frequently for dances and kshinwäljshsat, contr. kshih'jshsat might stand instead of spūklishat.

75, 11. papa'na, vocalic dissimilation for papa-6iia; derived from pān, to eat.

75, 13. ati'sh etc. “Heap ye up that hay in two stacks, which must have a lengthy, long-stretching, and not a high, cone-shaped form!” For helping up long stacks one verb is here used, and another for making the high, round ones.

Pū'lam shumshe-élshtat shashapkēléash.

A SKETCH OF BALL’S MARRIED LIFE.
MANNERS AND CUSTOMS.

sas tánkak. Tsúi wiggátak tehía, tsúi wá'kala, tsúi húk mukák k'likú.
to them not many. Then together they lived, and she became the babe died.

Tsúi hú'k pán wutódsna, tsúi pán mbusé-alpèle. Kú-idsi hú'k snawóds;
Then her again be grown, and again lived with (her). Mischief (to) that woman;
3 tsú'ssak sú'la sha, hissuáks hú'k wú'ltana: "túm m'ish setú'la kani?
constantly kaggled they, husband the need to seek (her)]; (did) with you convert anybody?
sú'gs'ish, kú-i sa-i'shiank." Tsí sa hú'n ki núuk spuná'ks; tsúi sí'ssuka
tell me, not concealing:" So they said every night; then they bilt
ná-asht gíug. Tsúi sa kú-i sú'ta pipélángshtan stámas, tsúi sa kú-i tehía,
for saying so. And they embittered mutually hearts, and they wretchedly
ledly
6 Hú'masht-gíug tú'mení laláki ná'-ulza, tú'mení huskiúntankpéle. Tina
On this subject often the chiefs ruled, many times made them live together once
again.

snáwíds húk pálla hishuáks m'íha shu'ldsisas shatolz; vá'nsatka húnk
woman that deceived husband her (and) with a soldier copulated; in canoe (she)
škú'ma pállank sas súldámskshí. Tsí húk shú'ta titná huk snawíds; tsúi
rowed abstracting from to the troops. Thus acted at a time that woman; and

9 laláki ná'-ulza hú'nsht Pú'lam snawá'dsas; kút'sga sa húk laláki sító-
the chiefs tried that Ball's wife; cut hair off they the chiefs for bad
jakst súldsisas. Tehúí pán kédsa Puí; Waitangi'shash té'í setolz tántk.
ing slept with soldier. Then again left (her) Ball; with a Warm Spring man too be lodged then.

Tsúi pán mbusé-alpl, tsúi sas wát's skókta pán, tsúi sha pín ak ésso'ka;
And again he lived with (her), and to horses he paid once and they again quarreled;

12 at sa kú-i hak tsía -tsússak, tsúi laláki pának hú'skiúta. Tsúi pán
they wrotebly lived always, and the chiefs once more made them live And again

mbú'se-alpl, tów'ch spungátgapele É-ustat tehípkshí húnk snawá'dsas. Pú'l
he lived with (her), over he brought back on Lake shore the wife. Ball

there tokens hí'wi himboks tánkt, tehúí hí'-i lóltc'ha tehí'ketchik spú'nktchapaluk.
hauled logs then, and there abandoned the wagon to bring (her) back.

15 Tsúi spú'ntpmipéle, tsúi ná'-ulza sha pán, spú'lí sa Pú'lash, tsúí sa
And he brought (her) back, and tried they again, imprisoned they Ball, and hoped

szókta sas pán wátsch, tsúi sa spunkámpéle pán, tsúí sa pán hú'k
paid them more horses, and they set (him) free again, and they again

sumsi'-alank tsía.
marrying lived.

18 Wakák tsík sa tehía, ká-i ni tú'ménat.
How since they have not I learnt.

NOTES.

Matrimonial reverses like the one given in this narrative are by no means uncommon among the Klamaths of the present day. They are one of the unavoidable consequences of the gradual emancipation of the females from the former rule of their brutal husbands through the advent of the whites, and also of the obnoxious and corrupting neighborhood of the soldiers at Fort Klamath.
GAMES OF THE KLAMATH LAKE PEOPLE.

77, 1. The name Púl is pronounced in very different ways, and most people think it is the English name Ball; Póul is Póul hit'k; tehía, "lived", would be preferable to v'shin in this connection.

77, 2. ká'hska, kétsa properly means to cast away; here: to abandon, leave; almost identical with wntódsna occurring below, 78, 2.

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

78, 8. póllánk sas. This shash properly refers to Pampi and his family, for Púl'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. É-ústat is the location of the old agency buildings at Koháshti, in northeast corner of Upper Klamath Lake.

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

78, 15. ná'ul'mi ná pišnu. About the middle of September 1877 a strong escort of Indians brought Ball and his wife to the "law-house" at the Klamath agency to be tried by the chiefs. A delay of several days occurred before he was confronted with the judges, and during the time he was imprisoned at the "skúkum-house", a strong log cabin at the agency serving as jail. He is still a very young man, and on being brought there he was allowed to ride on horseback with a rifle on his shoulders. His father is an Indian from the Spokane tribe, and Spúkān is his name.

78, 16. syókta, 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.

É-ukshikni shákēlu ḵiš-šaga yámnash, wátsch, skútash tehish.
The Lake people in gambling win from each other beads, horses, blankets also.

Vú'nip shulshéshlank; láp mu'mení, szú'tash tehish lápi ndshekāne.
With four they play the stick game; (there are) two thick (sticks), skin-covered also two slender.

Ndshékansh sha szítchashtka shlín, mu' menish toksh a yú'shakōnank 3
At the slender they with index and middle finger, at the thick (ones) however (they) with index finger

shlin; vú'shka shká léhënnak shlin, tzopotšák tah léhënnk shlin. Wú'shntka

shlin; vú'shka shká léhënnak shlin, tzopotšák tah léhënnk shlin. Wú'shntk

toks sha na'shak kšë'šh wí-uka; szítchashtka sha láp wí-uka kšë'šh,

they only one counting (can) win; with index and middle stick they two win counting

yú'shish spêlsishit. Tchúi sa këlwi udúiwisham í'zaguk nánuk.
the index having put forward. Then they stop, from the losers when they all (stakes), have won
II.

É-ukshikni wéwanuish skú'sha pu'mam tútatk'a lêmáteh kë'ltamank.
The Klamath Lake females play a game beavers' with teeth, on a rubbing letting (them) drop.

Shúshmalua-kípshk plaitala tút nánuk ní'kuulksh lá'p kšhë'sh yáñkua.
Where they are marked upside teeth all having fallen, two checks they win.

3 Kukluuk taksh takaní'lkuk gélza, tsúi sha nń'ízá kšhë'sh wí'úza.
Both female-teeth (if) falling right side come down, then they one check win.

Lálaqik taksh takaní'lkuk gélza, hú'nkant tesh a nń'ízá kšhë'sh wí'úka.
Both male-teeth (if) falling right side come on that account also one (they) gain check.

Kshawnasht túksh káitua wí'úrant; teshá shu nánuk hëshkùsh shi'-yáguk
Falling unequally however nothing they win; and they all the stakes having won from each other

6 kéléwi. Wéwanuish pilá skú'sha, híhashuaksh pil shákalsk.
quit.
Women only play (this game), men only play the stick-game.

III.

É-úkskni wéwanuish tehí'mma-uk tónkanka nánuk shuèkùsh shësham-
The Klamath women in plan i g tehí'mma-uk forth and on every one (willow) pole hold back,
tchántuk. Pípélanshtant yú'áshlan káitua shalùzùgish téwa ánkua,
ing. On either side for fixing bases in the middle of the starting-places (they) sticks, plant

9 tehí'i sha wutú'walzá shuèkò'shtka tehí'mma-ash. Kawú'tank sha vu-
then they throw up with (their) poles the game-string having caught (it) they throw
üt'dshna, tehí'i shu tiñshna hátoktala, shu'tdshnik tehí'mma-ash shútualsha.
(it to others), then they run over there, while chasing each the game-string they throw.

Túkni wá'hlkísh wútú'-pële shiñákuash m'na; tehí'i shu kúdshna lëna,
One party the poles throw back to the girls (on) their and they run off run
side,
12 shu'tdshna yú'áshtalá sha tehí'i.
chase each other to the bases they then.

NOTES.

I. The game described in this paragraph is played with four shúléshesh-sticks. From this term is formed a denominative verb, shulshêshe: 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 spelshna. Hence spelshna, sometimes corrupted into speldshna, is used as a term equivalent to shulshêshe, to play the stick-game; and a third verb for this past-time is shákalska. More minute descriptions of the three games will follow elsewhere.

79, 1. shi'-yága is the reciprocal form of yága to win, gain, occurring below.
These terms mainly refer to gains made in gambling.

79, 2. shúlésheshshank stands here for the periphrastic shulshêseshshank gi, or the simple shulshësula. Derived from shúléshesh, and this from shúla, to hand over, to pass to another.

79, 2. syú'tash, not to be confounded with skútash, blanket, forms apposition to lápi ndshiekáne. The two slender game-sticks are wrapped in narrow strips of buek-skin leather (skúta, to wrap in).
GAMES OF THE KLAMATH LAKE PEOPLE.

79, 3. szétcha, to extend two fingers, viz. the index and the middle finger; the instrumental case of the verbal substantive, szétchashtka: by extending these two fingers.

79, 3. shlin, to shoot, to shoot forward, to hit; figuratively used for the rapid motion of the hand in guessing at the location of the sticks lying under the tray or pál'ha. yú'shakna, yúshkénə, or yú'sga, to put forward, to use the index finger. In this game that finger is called yú'shədish, and not by its usual name, spélush.

79, 4. vú'ish is the location of the thicker sticks coupled on one side, and of the thinner ones on the other; the gesture for guessing at it is to make a side motion with the hand, thumb included. In the text, the sense would become clearer by wording it thus: vú'ish sha nèpatka tçopowàtka teh lènánk shlin, “they guess at the vú'ish, whirling around with the hand, thumb included.” Léna is to perform a circular motion; klátèlna, a side motion.

79, 5. szétchashtka sha lāp wí-uka. Szétchashtka collides here apparently with yú'shədish spélushisht; it seems to stand for: “they win two checks, if they have guessed right at the slender sticks”.

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

II. To play at dropping beavers' teeth (shk'ft'sha) is the subject of this paragraph; the game itself is skUshaš. 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 (gùlo, kúlu; distributive form: kíkalù). The teeth are dropped on a hard, level substance, as a metate or grinding stone, to make them lie flat. The marked side of the teeth wins, if it is turned up after dropping. The teeth of the woodchuck (mú-i, mói) serve for the same purpose.

80, 2. Shúshmaluakipksh stands for shúshmaluash=gipshtka or =gipkashtka, the instrumental case of the participle gitko, possessed of: “(if they fall down) on that side, where each is possessed of marks” (shúshmaluash).

80, 2-4. kshi'esh. In this game of beavers' teeth (pú'amam tút), or woodchucks' teeth (muìam 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. Kshawinasht tftksh. Kshawina means several teeth to fall down, but, as the prefix ksh- indicates, only one tooth with the marked or winning side up.

III. The tchimmd-ash game is played almost exclusively by females. The tchimmd-ash is a string about 2-3 feet long, to the ends of which sticks or pieces of cloth are tied; it is taken up and thrown forward by two flexible willow rods (shúkùsh, wàłhkìsh) to playmates, who divide themselves into two parties. Before the commencement of the game, two limits (yúash) are meted out on the ground, which serve as bases. Both of them are located between the lines of starting (shályúntgìsh).

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

80, 9. Kawfìtank refers to the playmates of the opposite party, who are bound to catch the flying tchimmd-ash.

80, 11. shivákùash seems to be a dissimilation of shiwáka-ash.

80, 11. kiudshna léna, or better: kiudshnank léna.
SWEAT- LODGES.

Given in the Klamath Lake Dialect by Minnie Froben.

É-ukshkni lápa spú’klish gitko. Kúkiuk kèlekápash spú’klishla yé-
pank káiśla; stutítantko spú’klish, káśla waltchákto. Spú’klishtka ša shá’ta
The Lake people two sweat-lodges have. To weep over the deceased they build sweat-
ging up the ground; are roofed (these) sweat- with covered. (Another) sweat- they build
lodges, earth lodge

3 kué-utch, kitéhkan’sh stínága-shítto; ski’ťash a váldsha spú’klishtat tata-
of willows, a little cabin looking like; blankets they spread over the sweating; when
lodges

ták sê spúkšía. Tátataks a hú’nk weás lúla, tátataks a híshuaksh tchíména,
in it they sweat. Whenever children died, or when a husband became wid-

snáwedsh wénuitk, kú’ki kèlekátko, spú’klítcha túmi sháshámskóš-lólatkó;
(ot) the wife (in) widowed, they for cause of death, go sweating many relatives who have
lost;

6 túnepni waitash tchíč sa hú’nk spú’kšía. Shúlakiank a sha ktáí húyuka
five days then they sweat. Gathering they stones, (they) heat

skoilaknápkuk; hútoks ktáí ká-i tátu spúkšía’tlu’sh. Spúkšía lápia
they heap them up (after those stones never having been used for Sweat-lodge in front
of

húyuka; kélpka a át, filhiát átu, kídshna ai i ámbu, kíliulála. Spú’klía a
they heat heated (being) when, they bring at once, pour on water, sprinkle. Sweat then

9 sha táméni “hours”; kélpkuk géka shuálkóltchuk pénika kó’ks pépe-udshak
they several hours; being quite they (and) to cool them without dress only to go bathing

éwagatá, kóketat, é-ush wigáta. Spukli-núpka má’ntch. Shpótuk
in a spring, river, lake close by. They will sweat for long hours. To make them-

i-akéwa kápka, ski’ťawia sha wéwakag kuń’kstga. Ndshíétchatka kuń’k’s
they band down young pine. (they) tie together they small brush- with ropes. Of (willow-)bark the ropes

12 a sha shúshata. Gátpampélank shkoshki’lza kánttiag hú’shímkok kèle-
they make. On going home they heap up into small stones in remembrances of the

kápkash, ktá-i shúshuankaptché yhámk.

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 mourn-
ers only, are solid structures, almost underground; three of them are now in existence,
all believed to be the gift of the principal national deity. Sudatories of the other
kind are found near every Indian lodge, and consist of a few willow-rods stuck into
the ground, both ends being bent over. The process gone through while sweating is the same in both kinds of lodges, with the only difference as to time. The ceremonies mentioned 82, 4-13., all refer to sweating in the mourners' sweat-lodges. The sudatories 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. lápú spū'klish, two sweat-lodges, stands for two kinds of sweat-lodges.

82, 5. shashámoks-lólatko forms one compound word: one who, or: those who have lost relatives by death; cf. ptísh-lúlsh, pgísh-lúlsh; hishúnákg a ptiš-lúlátk, male orphan whose father has died. In the same manner, kèlekátko stands here as a participle referring simultaneously to hishuaksh and to snáwedsh wénuitk, and can be rendered by "bereaved". Shashámoks, distr. form of shám-ámons, is often pronounced shésámáns. Túni etc. means, that many others accompany to the sweat-lodge, into which about six persons can crowd themselves, bereaved husbands, wives or parents, because the deceased were related to them. Cf. lé'pk'légta, lé'pk'lékatko.

82, 6. Shílakiank 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. Spuklí-nápka má'ntch means that the sweating-process is repeated many times during the five days of observance; they sweat at least twice a day.

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**Lúatpíshša Snáwedsh m’na.**

**LAMENT OVER A WIFE'S LOSS.**

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

Snáwedsh k'leká. Tsúi tsík shpó'tú hissuáksúk, pā'wa tsúi, pā'nē

A wife dies. Upon this strengthens (her) husband alone, plunges then, again himself

mákuál, sta-ótank káitua pát; tsúi tű-t'x yañatat tű'tshna. Tsúi shlaá

camps out, finished nothing eats; then (he) dreams on the mountain, he does. Then he sees

máklaks, tű-t'x hünk ná-asht; tsúi gā'pèle ládsashtat, tsúi psín húsh'ti'k- 3

people, dreams (he) thus; then he returns to (his) lodge, and at night he frequently

tamna, tsúi shla'popk, tsúi at shla'popk siunoti' sh tehkasht. Tsúi at shu'isht

dreams, and has visions, and then he has hallucinations of (female) also. And magic songs

hů'k ná'sht kí: "teh'ké'éi gékanuapka, súmat tsúk at géka tehákóle"! tsúi

these thus say: "blood will come up, to the throat, in time comes up blood"! then
MANNERS AND CUSTOMS.

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

83, 1. shpētu: 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. hissnāksūk for hishuaksh ak; the husband alone, not in company of others; pānē for pān a, pēn a, cf. ātēnē for āt a nen; and sē for sha, they, 82, 4.

83, 2. ka-īna pāt or pāť: he eats nothing at the time while wandering; pānk, pānìk might stand here instead of pāt; tükšma for dozing they did not lie down, but tried to catch a little sleep while walking and wandering.

83, 2. shlaē, and tchēkēle 83, 5, forms sometimes used in conversation instead of slēăă, shleăă; tchēkēle, tchēkēlī. Cf. yāku for yēka, yēka: Note to 16, 10.

83, 3. hūshīktamna; the suffix -tamna shows that pshīn stands for nānuk pshīn gīśh: “nightly, every night.”

83, 4. siunōtish and shuśtish are both tamānuash-songs, but of a different character. See Dictionary. Shlāăāăpokka: 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. smat 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. shušhuāktchish. By their loud and noisy lamentations (shuāktchā, to cry, to weep) they expect to avert from the bereaved husband the effects of the tamānuash-spell (shuśh) which he has seen in his dreams.

84, 2. matchāgtish: those listening to the words uttered by the conjurer and his repeater or expounder; they are of both sexes and also act as bewailers.
CREMATION OF THE DEAD.

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

The Klamath and Modoc (and) the bodies of the dead person to be brought. Sewed up for transportation (and) tied transversely on a horse to the burying-ground they bring.

gena; k'lepapkam nanuk sha'amoksh tapi' galampaga.

Marchers; of the deceased all relations behind follow in a file.

The ancient Indians laid down the corpse, the horse they killed, deposited the deceased of wood on a pile, the horse then cut up, the horse's flesh all over the corpse strewn. Chief's by orders four men the fire were keeping up. On both sides standing by they kept (it) up constantly, it went out until, then they quit. The fire being out then in the midst of the ashes (a hole) they the ashes, the remains also they raked into earth throwing over (it),

Vumi-ul nanuk tehi'htala kikantchampape. Ge-12
then stones (they) piled. After burial all towards home they marched back single. Hav-up. file.

luigap'lin p'nal'am tehi'-ishtat k'lepapkam tehi'sh shnelzgan tehi' nanuk ing returned to their settlement, of deceased the lodge burning down then all

malkas shemahla. K'lepapkam tehiwshat ktai leltchta; k'lepapkam Indians removed elsewhere. Of deceased on the late dwell-stones they left; of deceased

sha-amoksh hadaktna genoga kta-i hadakt nutolak'tcha.

(any) relative by this spot passing a stone on it throw.

Hai kan'i tuma weveshalhiko k'leza, pen hunkleman we-ash k'leka
If somebody much offspring having died, again his children after death hatoktok hunk vumi'; nanaka ati' idshman hatarktok pen vumi'.

right there them they buried; some from bringing at this very again they buried. afar (then) spot.
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 Skuntandpkash to ītpa, 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 Mākłaks; cf. Dr. W. T. Hoffman, Paiute Cremation; Cremation among the Digger Indians, in Proceedings of the Am. Philosophical Soc., Philadelphia; vol. XIV, p. 297 sq., 414 sq., (1876). According to Stephen Powers, cremation prevailed among the Pomo of Northern California, west of the Sacramento River, and the Eriel, a tribe living at the mouth of Russian River, believe that all deceased Indians will become grizzly bears if not disposed of in this manner. The Indians inhabiting the shores of Middle and Lower Columbia River placed their dead on platforms erected on hills, or into the canoes of which they had been the owners; the Kalapuyas on both sides of the Willamette River buried their dead by inhumation.

Our notice makes no mention of the mourning ceremony among the Modocs, by which widows had their long hair cut off at the funeral of their husbands, then dripped the resin from the pyre, liquefied by the heat, upon their bared heads, vowing not to marry again before this ghastly head-cover had worn off by length of time. The Modocs cremated their dead on any day from the first to the fifth day after decease, according to choice.

85, 1. tutenequini. 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 īdsha may be used Klamath Lake ilya (or ēna) lulukshāldshuk, to bring out for cremation. The northern dialect uses vumi only in the sense of putting dried provisions into the ground. A funeral is īlketcha in the Modoc dialect.
85, 2. shuṭešhna: they remove obstacles upon the road or trail, such as fallen trees or logs; they clear the passage. kālilat means here the same as tchpīnu'țat, 85, 4.
85, 2. wawaiha. Another form of the verb waiha is said to exist in the Modoc dialect: wawaiha; its distributive form: wawawaiha.
85, 3. ītpano'pkasht is the synizesis of ītpani'pkaš. 85, 6. Tānkni; the term mā'ntchni is often used instead.
85, 7. ānko for ānkum keshlakstat.
85, 10. pitchesh for Klamath Lake pitchkash, “until it has gone out”.
85, 11. Modoc libēna or ipēna for the Klamath Lake yēpa, yēpna: to dig a hole. 85, 11. nēwisht. 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. īkēppa. 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. ēn hünkēlam etc. Ėn introduces the verb vumi', and īkēka is a verb coordinate to vumi': “his children die, right there again they bury them.”
PRESENT MODE OF INHUMATION.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

Hisuákhshash sna-wéd-šash gíntak k’l’č’ksh tchúi sha hún’k bójtka

Male female upon having died then they (him or her) in a coffin

ísha húnkantka wát-tshtka ámpka waitól-ánk tchísh. Páp-kashí shú’tank

bury on the same day or one day past also. Of lumber they are mak-

ing box, shnutclů’ktagiank káyak tadsh tála-kánk Bóshtnam-shítko. Pú- 3

a coffin, planing (it) not however they are paint-

ing (it) in the American shape. Small

pakuak gíntak a sha núnuktua ilyóta, shulótish gíntak, kmu’ tchí’sh,

drinking caps thereupon they of every kind bury with clothing hereupon, skull caps too

yámash tchísh, tála-tóks ká-i. Hí’ nen wá’g’n kí’kí’t, wátch-átk-a sha hún’k

heads too, but money not. If a wagon is not on on horses they then

cénank īl’óshcha. Tú’mi shashámoks ilks’é’ni shash, túmi wé-wánuish 6

carrying bury. Many relatives to the grave them, many women

tchí’sh, hit’assú’ksh tchí’sh, ká-i tata-kšni, gasášú’k-sina shash ilks’é’ni.

too, men also, (but) no children, follow them to grave.

Ilks’é’ni yé’tónk tún’ep nádshgpáshapt p’etch att gíntégatk.

The graves are dog five (or) six feet deep into the ground out.

Wá’g’n a lu’pi gé’ná ilks’é’ni, shashámoks tchí’k kí’nshaksna; hú’d- 9

The wagon first goes to the grave, relatives hereupon walk in file; those

shatoks atí’kni gá’tpa, wátch-átk-a gá’tpa. Ilks’é’ni a sha shnu’ka né’p

who from afar come, on horses come At the grave they seize by the

k’lákáp-kash, a tchíks hún’k unégank kél’ta kílla il’óta, tántak tchísh

the deceased, then him lowering fill the earth to bury simultaneously also

a hún’k luátpshubl shuí’na. Gakt’ám-ánk tá’k sha tzál’átam-ta gú’lmhint 12

over him for mourning they sing. Forming a circle from it they through the middle passing

shnu’k’sta sélápksh né’p, lupí’tal tchík sha gé-kámpé’le; tél-šitoks wúdámatko

shake (his) right hand to the first then they return; (his) face is covered

place handkerchief: “Tchá shékug mí’sh nú shnu’ka né’p; tchá at tchí’ m’sh

by a handkerchief: Now to bid good to you I shake (seize) hand; now thus to you

nú shék-gén waitash; gé’ná mi at bukt’sh!” 15

I bid farewell this day, gone is your spirit!”

Titatnatoks flags máklaks k’uti-čnna ilks’é’ni wá’ginat; shashámoks

Sometimes flags on Elliott sticks up at the grave on the wagon, the relatives

láp k’ímbaks gasášú’k-sna, wéwánuish nás k’ímbaks, hísha-huáshk tchí’sh

in two files follow, the women in one file, the males too
MANNERS AND CUSTOMS.

nāsh tūnshish. Na'sh kā'latoks nādshāshak tehpǐ'tu'malank, nānuk titads-
in one row. On one ground all together they are burying, every provided
zátko pil ēktch spūshpaktchāmpka, shushetshavātiko wāshash wuwatunāp-
with boards grave they make mound-shaped, fenced in prairie-wolves to keep
3 kasht ke-ūtchishsh tehpš. Kā-i mā'ntch gītko sha hū'nk spū'klitcha
tūtenāpni wafftash. Wātch a lūluagsh tehp'sh kā-i tatā mā'ntch gūnkanka
for five days. Horses s'avves also no longer they bring there
luēlksīsh, m'nātoxs sha wātch shēshatui shkūtashtat t'il'Tuchlik.
to kill, but his own they horses trade off for blankets to bury him in.

NOTES.

This short notice describes a funeral (isha) of the Klamath Lake tribe in the mode
as adopted from the Americans not long after the treaty of 1804, when cremation of
bodies was abolished. Whatsoever of the ancient customs in disposing of the dead is
still observed, the reader will easily gather from the present sketch.

87, 3. 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. Ha' nen wā'g'ən. In this connection they can also say: lai' nem wā'g'ən; and
for wātchatchetka: wātchatchetka.
87, 11. tāntak, in this connection, is a compound of tānt and ak, not of tānt and
tak: "just at that time."
87, 17. lōp kimbaks gashāktchēna: they follow the corpse, which is placed on the
wagon, in two files on horseback; kimbaks is apposition to shashamoks.
88, 1. Nā'sh etc. The appearance of their graveyard (tchpinu) near the William-
sin River does not differ much from that of our cemeteries; it lies in the midst of
the woods. For titadsavātiko see Dictionary.

FUNERAL OF WARRIORS.

GIVEN IN THE KLAMATH LAKE DIALECT BY "SERGEANT" MORGAN, AN INDIAN FROM KŌHSHTI.

6 Ni'shta hā'ma mū'kash tzu'tzuk: "māklaks klāk!" Tsūi gātpa
All night screeches the big owl presaging: "people die!" Then come
māklaks ktaol'sh, tsūi shneshmalžōta hushtsōxok. Na's wipka hū āmbo'tat,
men parflesh, and while burning down murder they. One escaped into the water,
tsūi shti'ldshma tā' sa-amoksāmsbī m'na; genā shti'ldshmuk. Tsūi gēpka
and reported over there at relative's house his; he went then to announce. Then came
9 tumi' māklaks wa-uhtākiug; tsūi shenōtank gē'ksxa tūnsp hushtsōx shenō-
tankok. Gē'ksxa tehkash hushtsōxa tūm, nānka gēnā kā'ktsnuk vū'shuk;
many people to disperse (them): and while fighting on one side five were killed in
battle. On other side also were killed many, some started to run away from fear:
FUNERAL OF WARRIORS.

Tsúi sha shiú’lgi’p’l tsózapksh, tsúi sa ánkuala tún’m, tsúi sa kshuí’wal lú’ then they collected the fallen, and they cut limbs many, and they laid on the pyre to
lukshalaapkug. Tsúi sa nutá hú’k, nánuktua náta; pualála sha hú’nkélam
cremate (him). Then they fired it, the whole they cast into they his
tú’kanksh. Stútqishla sha yutátkug; k’lékshh shtútqishla. At hú’k nánuk 3
quiver. Sorrowfultly wept they in mourning; at his death they wept. Now that whole
nátspka tehulá’ks, at sa nánuk gá’mbéle lólokshaltkuk. Gátpampélo
was burnt up body, then they all returned from cremating. They came back
teh’shtat shisháshka sha há’k suáwédsh hú’nkélam wenóya; hissuáksh
to homes (and) cut off they hair to wife his, who was husband
m’na k’lékshh wenóya. Shútte shupélóka nú’ss wenóyuk, tsuí spúklitch. 6
her having died she became Resin she laidoil (her) hecause widowed, the; went sweating.
Túnipni spúkéli, k’lá’wi at; at gá’mbéle, kiia’m pán. At gái’tak.
Five (days) she sweated, stopped then; and returned home, (and) fish are. That’s the end.

NOTES.

The style of this little piece is far from what we would call accomplished, and of
incongruencies and unnecessary repetitions there are a score. The fight in which the
five warriors were killed is imputed to the presaging, night-long cry of an ear-owl, and
in ancient times Indians seem to have been justified by universal custom in attacking
and killing their neighbors if an owl or raven was vociferating at night in close prox-
imity to the lodge or lodges of these unfortunate people.

88, 7. hushtsózók for hushtsósa há’k.
88, 9. 10. hushtsoza is used here in an active sense, but is better translated by the
passive form.
89, 1. kshuíwala has for direct object tsózapksh, the dead body. For the same
operation the verb ksháwala, ksháwal is also frequently used: 85, 6. From here the
informant begins to speak of one body only, as if only one warrior, not many, had been
killed in this battle. Cf. Note to 80, 5.
89, 2. há’nkélam stands in this line for há’nkélámsham or p’nulam: “their, theirs”.
89, 5. lák. After their return they cut off the hair of the widow and then she
put pitch or resin on the head. In most tribes they did it at the time of cremation,
while they witnessed the action of the flames upon the body.
89, 5. húk snáwésdsh: one widowed wife only is mentioned here instead of many:
“pars pro toto”-construction. This sentence, if built regularly, would run as follows:
shisháshka sha lák hú’nkélam snáwésdshash, kát húk wenóya; hissuákshash m’na
k’lékshh wenóya.
89, 7. spú’kéli, to sweat in the sweat-lodge, viz in one of the three sweat-lodges
given by K’mükamteh to the Klamath Lake people: spú’klitcha, spú’kísishka, to start
out for sweating there. Cf. lumkóka and wála. To eat fish only, and no meat, means
to fast on fish.
MANNERS AND CUSTOMS.

VARIOUS ETHNOGRAPHIC NOTICES.

I.

É-ukshikni vunépni laláki gítko. Tíná hundred ndankshaptánkni The Lake people four chiefs have. Once hundred (and) eight times
té-uníp híhashúáchxyash pé-úlatko É-ushtat, tünépni tá-unep máklaks ten men (are) at the Lake, five times ten persons
3 Ê-ukshikni Yánakshi. Tíná hundred pén láp pé-ula látchash. Tumántka of the Lake people at Yánecks. Once hundred and two (are) lodges. By the crowd shute-úápka laki. will be elected a chief.

É-ukshikni hushmő'kla hushmoklo'tkishtka; kinkán’ smő’k gítk, The Lake men remove the beard with hair-pincers; they have,
6 átánísh lák gí’tko. Shíashgatko lák; snáwedshash kallish pan lák gítk. Há long hair having. Is cut (their) a woman bolt down hair wears. If snáwedshash hishuáetchyash mbú'shi, húnk tḑót'chta; híshuákshash wách they a female with a man consorts, they crop (her) hair; the man for horses szókta: tú’m wách wúzó-we.

9 Shú'dsha lóloks slikuúshtka; tsússak m’nalamtana látchash shú’dsha. They kindle the fire by fire drill constantly close to their lodges they have a fire.

Láki khíulagishényi gí'na nunukú'nah udéna: “tíds ul wéval-
A chief to the dance house goes (and) all cries out: “straight’ stand
zat! tchál'yet nánuk! wawálzat! shúinat! híshuáksh pil shúinat! Nû up! sit down ye all! stand up! sing! the men only must sing! My-
12 tchuínuapk! i tchuí'n! túla shuí'n! Tá'mántk shuí'sh. Aténiw ewá I will sing! you sing! with (me) sing! (I am) hungry for songs. Now I have
shuí'sh; áténi kéléwi shuí'sh.”—“Slámuapk i nánuk! shuíkchuíapk i nánuk! of songs; now I quit singing.” “Stop singing ye all! cry and weep ye every one!
Ká-i i shlímuapk, shuímuapk i nánuk. Nánuk tíds wawálzat! shlí-úápkat Not ye cease to sing, but sing all of ye. All straight stand up! (and) look at
15 k'lekápksh!”

the corpse!”

II.

Ká-iu Bóshítnash gátpish, Mó'dokni mbá-ushe shuló'tantko, pupuít-
Before the Americans arrived, the Modocs (were) dressed, with
lantchándapkash ka-ilálapsh-kitko, vúnum mbá-ushe tehutchí-esháltko.
fringes on in leggings dressed, (of) elk’s skin dressed in caps.

Shélólukha shtétmashtka ugeh'shtka shenótanka; tehíkchikáshťka sna-
(When) fighting with poisoned arrows they fought; for hatchets a wo-
wédshash shkéa. Há' tehílóyaga ló'k shuíka ámka tášlách, át húk man they bought. If a young man
shehalólesh kélézga.
A warrior he became.
VARIOUS ETHNOGRAPHIC NOTICES.

After a childbirth the father (and) the mother ten days no meat sat, shápěle mąkląksáṃ tehí’sh páśh pán; túnepni wiíta lomkóka, nadshksap- nánkí at wáttólan shuítítisn pínálám nánuk púedša. sháple cík’gúga t’shi’shal

Then day over, garments their own all eat away. Tishiwápkaš wá’k gitko shuentchéaga p’gi’shap hú’nkélám wá’k tkuyá;

Há lish kąá kýlánhisį’l púp gitko hú’nkélám p’gi’shap lú’lp tkuyá népátku, Crooked limbs having a babe mother its the limbs

kikaméga lú’lpút népátku, tehúi shíshatchéló’tka; at tįdš tečěk šúťú’lán 6 applies to the eyes the hands, then spreads (them) apart; then well finally after arranging kěléwi. Húmasht taks hú Mό’doki giúga ktaktanapátko shítko shk- ish also stop. Therefore the Modocs shítko sleep; alike to look at nánuki. Há lish kό’idshi wawákich gi suércchéám; p’ki’šap taks tįdš all are. It niskshaped the ears are of the babe, the mother aIfg shú’ta, patádšha suércchéám wawákash, nenpágá, peptchéága. Naishlashlák- shapen she stretches the babe’s both ears, little hands, little feet. Tonsde- gish-gitko ktcháyash tehí’sh wéktat itá ní’sh tehí’sh. horued beetles with fangs also on the also the

NOTES.

With the exception of the first, these ethnographic notices concern the people composing the southern chieftaincy as much as those of the northern.

I. The four items of section I are worded in the Klamath Lake dialect, and were obtained from Frank, a young Indian settled at Kuyamski’-iksi, “the Crab’s River-Trail,” on the Williamson River.

90, 1 etc. The census figures given in the first paragraph refer to one of the latest counts made of the individuals in the tribe, probably to that of 1876.

90, 1. vunępni lálamenti gitko Correctly worded, this phrase would read vunępni’nahsh 

lahágiaš, or vunępniš, or at least vunępni lálakiaš gitko.

90, 2. pè-ulatko 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 shíč’nuí, shétni would be the proper term. Cf. Note to 70, 8, 9.

90, 3. Tumántka, “by the many”, by the crowd: by the majority of the men in the tribe.

90, 7. hishuátcháš is a form for the word man, male, common to Klamath Lakes and Modocs, but more frequently used among the latter. The reverse is true of the form hishuakš.

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 tehuin; tίla shuin!” All dances are accompanied by songs or other music.

90, 10 ul probably stands for ún, u’n, u’na, a conjunction more frequently used in the Modoc than in the Klamath Lake dialect.
90, 11. *tehäl'yet* for *tehäl'kat!* sit ye down!

90, 11. 14. *wéwał'at*, *wawál'at*. *Wál'at* 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. *tehúmuapk*. See *Note* to 70, 3.

90, 13-15. The words from *SlámupaSk* 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.


91. II. The items contained in section II were obtained from J. C. D. Riddle, and are worded in the Modoc dialect.

90, 17. The Klamath Lakes wore a kind of elk-skin hat, wide brimmed, high and painted in colors, which they called *púkalsh* *tchuyésh*. Leggings were called *kallálapsh*, because they reached to the ground (*kallá*).

90, 18. 19. *Shelóluka* and *sheshalólish*; both derived from the verb *shél'lual*, to make war, to fight.

90, 18. *shféhmashtka*. All Indian tribes of the border region between California and Oregon are reported to have fought with poisoned arrows in early times.

91, 1. *Nkä'kgiuga*, literally: on account of a childbirth. That the father denies to himself the use of meat during ten days is a custom not unlike the world-renowned *couvade*; the sweating has the effect of keeping him at home in such a time when his family stands most in need of his protection.

91, 2. *Shápéle* is flour of any kind of grains and the bread made from such; mák-laksam *pásh*, Indian food: edible roots, berries, wókásh etc.; lomkóka for the Klamath Lake: spúklí: to sweat in a sweat-house. Cf. *Note* to 89, 7.

91, 3. *pnAlam shul6tish*, the dress which they wore at the time of the childbirth.


91, 5. *kalkālish*. This adjective is variously pronounced *kilkali* and *k6lkoli*.

91, 6. In its signification *lúlpáat* approaches very near to *lúlpat*, as the Klamaths would say; *lúlpáat*, however, involves the idea: she raises her hand up to the eyes. This manipulation probably contributes to some extent to the oblique convergency of both eyes towards the nose or mouth and approaches the Oregonians to the Mongolian type of mankind. All the manipulations described are frequently repeated by mothers and other females inhabiting a lodge, and they often do it without any necessity.

91, 8. *nánuki* stands for *nánuk gi* suentchám: in the Modoc dialect suentch 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. *ktcháýash*. 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.

ÁMPELLNÍ MÁKLAKS.

AN OPINION ABOUT THE WASCO INDIANS.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM CHARLES PRESTON.

Ámpzánkni gátap mû shanâholiuk snûwedsh, ká-i spûni vushuk;
One Wasco came very much desiring a wife, (but) not gave from fear;
Ámpzánkni shawigaq; kîya Ámpzánkni. Génuapk tûni Ê-ukskni
the Wascoes are irritable; liars are the Wascoes. Would go many Lake men
Ámpzám sheshatuqap lû'ksh mâ'ntch-gîtko; skûtash shanâholiuk 3
to the Dalles, would trade off slaves formerly; blankets (they) wanted
pâniak, skûtash 'îktsa Ámpzám yámnash tehsh. Ñûsh sápash gépapö-
Would go many Lake men
being unclothed, blankets they at the Dalles trade also. In one month they would
liuapk, tsfalsh ëpuapk, káwi tehsh ëpuapk. Tánni sha génâ! té-unipni
return, salmon they would bring, lamprey too bring. How many of did go? ten men
they went, (a) woman also went, not they of feared the Wascoes.
Ampzánknishash. 6
a-i sha génâ, snûwedsh tehsh génâ, ká-i sha i-a vû'sha Ampzánknishash.
they went, (a) woman also went, not they of feared the Wascoes.
Ampzánknishash, ká-i tîdshì, ká-i tîdsh hû'Shkânk. Hû' tîdshì gît
The Wasco people, not good (they are), good-hearted were
mâklaks Ámpzánkni, tánkt ni gé'nt, sasságuk ká-i génâ. Tîdshì hâ'k 9
people the Wasco, then I may go being in peril I will not go. Good if to be
tûmënnâk génuapka nû.
I hear (them) shall go there.

NOTES.

The Wasco Indians form a portion of the Upper Chinook Indians of Columbia River. Their ancient homes were around and at the Dalles, and a few of them still live there, while others now inhabit a section of the Warm Spring Indian reservation on Des Chutes River, Oregon. The Dalles formerly were, and are still to a certain extent, the locality, where all the tribes of the Columbia River Basin sold and bartered their products and commodities. The Warm Spring Indians call the Wascoes: 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.
MYTHOLOGIC TEXTS.

93. 1. ká-i spáči vushlík: the subject of spáči, É-ukskni máklaks, is left out by inadvertence. Some Wascoes wanted to marry into another tribe; for “one Wasco man” stands here for “some men of the Wasco people.”

93. 3. 4. Ampyá’ni, contraction of ambuyé’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. sasstgank i gi! ye are in peril, when going to the Dalles and being Indians, therefore take care of yourselves! i stands for åt; cf. 64, 10 and Note; 90, 13. 14.

93. 7. 9. Instead of ká-i ná shuchtá may be said also, in this connection, ká-i ná shanáhole; instead of tunft ní gent: g’nténi, g’nt a ní; instead of Tidshi hâlk: tidshük, tidshi hà gi.

K’MUkAMTCHAM AÎShISHAM TCÎSH shashapkëléash.

K’MUkAMTCH ATTEMPTS THE DESTRUCTION OF HIS SON AÎSHISH.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

Lúpí ná’lsh húnk K’mu’kamteh shutayéega; ná-asht ná’lsh húnk gá-ag At first as K’mu’kamteh began to create; so to us long ago këmûtech’ãk shashapke’l-t’aa génta kà’ilatat Tchía hû’k lá’pi shá-úngaltk an old man told the myth this world about. Lived the two related as son and father.

3 AÎshish K’mu’kamteh; nú-úlga húnk gè’n, nánuktua ká-akt hû’k gíg. AÎshish (and) K’mu’kamteh; resolved this one, (that) all things, whichever (are) here, (and) nánuktua kí’ám ambutat wá, gitki gíng. Tchûyunk pà’n L-ulal’önà live, existence. Then again at the outlet at Linkville tehkash nú-úlga pàplishash gitki gíng, mú’ gént nû’llípsih tí’wish ndû’l-also he caused a dam to come into exist- very there rapidly the rushing running waters

6 shampksh páltki, mú’asht shlé-uyuk, tehûyunk máklakash kí’ám t’tkłank down to leave the south when blows, and hereupon the Indians the fish scooping up pálshtat páltk gi. on the bottom should feel dry upon.

Tchûi pûn hûmasht giulank K’mukamteh únaka tehkash m’na Aîshih- Hereupon having performed this K’mu’kamteh son then his Aîshish

9 shash shtlita plàíwlasham sñú’n’lash, shlànang këmawatád shkúlelam wevéka sent after an eagle’s eyrie, perceiving up on a këndwat- stalk of a lark the young ones îh’n’k shú’kayank, sñëpê’mpëmuk vunaká m’na. Snàwëdsh spù’ntzashtka hanging (on it), in order to entrap son his A wife to abduct (from him)
K'mu'kamtch attempts the destruction of Aishish.

Kmu'kamtch attempts to take Aishish clothing away: dressing himself in it he returned relinquishing his Sol. His wife to ahhit ct hatok gdtpamrnpde Alsitishain tchi'shtat; tchu Aishisham we'wanuish over there he went back of Aishish to the dwelling; then Aishish's wives suspected K'mukdmtelh; "not (is) tibs lier our husband" thus hu'ksha gi. Na'dshak huk hishua kshlank K'mukdmtclesh, nanka toks they said One only consorted with K'mukamtch, but the others k-a shanaholi.

At toks huk Aishish shu'isha, nanka koko pil k'l'e'kia tia'muk kaftua but now Aishish became lean, all over bones nothing he became for starving (and) nothing pau-uk. Tchu Aishish was k'wa'kwak wewanuish gdpkat kshla Aishishash shnu' pating. Then two butterfly-females soaring by saw Aishish in the lashtat kshla'klapksh. Na-it'i m'nalam sha skayamtc pash anbutch 15 nest lying. In basket their they carried on back food water also i'kugank, tchu sha Aishishash shewana pash, ambu tchi'sh sha tehuya. putting into, hercoup they to Aishish gave food, water also they gave. K'u'sha tcha, pil'u' i'chuank shulotish sha p'an le'vuta. Aishish hemeye: They combed off putting on him clothes they again dressed (him). Aishish inquired:

"wak haitech a'ti nush gi'-uapk a?" tchu huksha m'na ash gi: "genta a-i what ye with me intend to do?" then they thus said: "into this mi'sh n'ad hishtehaz'gank skatzipeli-uapk." Aishish toks shash h'unk you we placing into (we) shall carry down." Aishish but to them nanuk she'gsha: "pi' nu'shi ge'ntch ne-ulakta p'i'ishap ge'-u K'mukumall about it explained: "he me in this manner treated badly father my K'muk tehiksh!" h'unk ma-a'sht gi Aishish. 21

Tchu yapalpulkash mu'lu' skatzipeli-uapkuk Aishishash kaylant. Hereupon the butterflies got ready to take down again Aishish to the ground; wewanuish toks h'unk Aishisham meya lu'pi, Keltiamtch tehi'sh Tch'ggash (and) wives of Aishish dug roots two, called old also Tchika.
MYTHOLOGIC TEXTS.

Tu'lu. Wa'kaltki hú'kt ki. Tchuí Alishish géna me-lishzéni, tap'tankni withal. Child-having this was. Then Alishish went to the digging-prairie, keeping behind
galdshi'uí Tchikash; Tchikalam wä'ka shléa máhiash Alishisham, tehúi he walked up to Tchika; of Tchika the child perceived the shadow of Alishish, and
3 p'ti'shapka. Ktú'pka Tchi'ka m'na wéka shlámiuk; tehúi Alishish háiméze;
cried: "father!" Slapped Tchika her child in wrath; whereupon Alishish said:
"wák i' ún giüg' ktú'pka?" Shatalkiàmna Tchi'ka, shlal Alishish
"why you (it) slap!" Looked around Tchika, saw she Alishish
huyégan, hú'tan ku-ischéwank shlá'pèle; tehúi Alishish spúnshámpéle sitting down, ran she rejoicing to meet (him) again; then Alishish took home again
6 Tchikash stiya p'il nü'sh gi'p'ksh Kletéshash pén' galdshi'uyank shatmá-
pèle; tehúi shash lápok á'impéle tehí'shtal' m'na. Tchuí shash tehi'shzení
home; then them both he brought towards home his to them to his home
ít'pampléík yámashá shéwana, tehílish hú'nik luelank yámashála; nud-
having brought back neck-wear he gave, porcupines killing he made necklaces; to
tchï'kash stiya pi'l nut'sh gi'p'ksh Kletéshash m'na w6ka shla'muk; tchui
he walked up to Tebi'ka; of Tehika the child perceived the shadow of Alishish, and
3 p'ti'shalpka. Kt'ufpka Tchiká m'na w6ka shla'muk; tchui Alishisham:
cried: "father!" Slapped Tehika her child in wrath; whereupon Alishish said:
"wák i' ún giüg' ktú'pka?" Shatalkiàmna Tchí'ka, shlaá Alishish
"why you (it) slap!" Looked around Tehika, saw she Alishish
huyégan, hú'tan ku-ischéwank shlé'pèle; tehúi Alishish spúnshámpéle
sitting down, ran she rejoicing to meet (him) again; then Alishish took home again
9 nê'ntch hú'nik wéwánsi ksh yámashá shéwana.
three (of his) wives neck-wear he gave.

Tchúyuk K'múkantch tüména m'na únaka tehi'sht, mül'luá génuapkug
Upon this K'mukantch heard (that) his son was (still) alive, and prepared to proceed to
hátaktala. Tchuí Alishish unakáka m'na shtúli pák'lla tótołalólátiku kú'-there. Alishish to little son his enjoined the pipe to swing off into
12 lukhshát K'mukántcham. Tchuí K'múkantch gátpánk tehi'shtal' m'na. Alishisham
the fire of K'mukántcham. Then K'mukantch arriving sat down; Alishish's
hú'k weka ku-ishé-uk húlladshúitámá m'na p'ukshá m'na. Tchúi hú'nik pák'sh
son rejoicing ran forth to and back from his grandfather. Then the pipe
pakakóíeshtka K'múkantcham; pén' húlládshuyé K'múkantcham. Hú'nk-
be tried to jerk off of K'mukantch; again he ran up to K'mukantch. For
anti K'mukantch kí-ashétaméña: "tehítchiks a hút' gi." Pán hú'ttag
that K'mukantch reprimanded: "stop that matter!" Again that child
hú'llatchuyánk pakakóíesht K'áksh núttolá lu'alshat; tehúi Alishish
running up to him jerking off the pipe threw it into the fire; then Alishish
ke-ulálapka nádpshápsht, tehó'k ke'lewi. K'mukántcham shi't'uga tehúi
pushed (it) further until burnt, then he quit. K'mukantch he killed
18 hú'mashá gink, tehúi medáhá.

Mantch'gitk pén K'múkantch wémpéle; pí' tehkash nél'ulakta m'na
by so doing, then he moved away.
Long after again K'mukantch became alive; he then proceeded against his
únaka. Gén hú'nik nánuk sh'ti'ya pti'líga kálaut; tehúi shnagálka kálo
son. There (he) all over pitch damped on the sky; then he set on fire the sky
21 hú'mashá giúlank. Hú'nkanti Alishish tá kíyágá; háiméze: "kú-i núsh
so after doing. For this reason Alishish a tray held extended; he said: "not me
shíugat táta," wéwánuish m'na sh'namshtisht Stí'ya á'-usheltkal hú'k
he may kill ever," wives his being afraid. The pitch turned into a lake
nánukash kállá, Alishishamshí p'il pahá. Tchuí Tch'úshá tarpakhóla, stí'ya
all over the world. Alishish's home. only remained. Then Mud Hen put his head out, the pitch
dry.
K'MUKAMTCH ATTEMPTS THE DESTRUCTION OF AISISHISH.

This is one of the most popular myths current among the Eukanishikni, and we shall find it partially repeated in another myth, recounted by Dave Hill. Aishish and his father K'muk'kantchiksh represent powers of nature engaged in everlasting strife for mutual extermination. In this myth K'mukametch resorts to the following trick to destroy his offspring. Seeing young larks in a nest on the top of a sorrel-stalk, he informs him, that if he climbs up there, he can obtain a nest of eagles with all its inmates. Gladdened with the prospect of this capture, Aishish climbs up, but the insidious father causes the plant to grow miraculously fast under him, so that descent becomes impossible, and Aishish comes near perishing by hunger and exposure.

In the recollection and wording of some portions of the myth my informant was assisted by "Captain Jim."

94, 1-7. The short fragment of a creation myth preceding the Aishish tale stands in no causal connection with it, and could as well be inserted elsewhere. Myths entering upon the details of the creation of the world by K'muk'kantchiksh 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 Lufpi ndlash to patki 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. Lufpi shatiiyaga is not to be considered as a repetition, for it means: when K'mnk'kantchik 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. shashapkelia: 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'm'kantchiksh is a contraction of K'mnk'kanitch tchish; Aishish, K'mukametch also. The longer form of the name of the deity occurs 95, 20.

94, 3. ká-akt, metathetically for kdkat kAt is prom. relat. which, what, the thing which. mniktna ká-akt gik comprehends all animate and inanimate creation.

94, 4. wá, uá, to stay, exist, live in; is always connected with an indirect object indicating the place, spot, locality or medium where the subject lives or exists.

94, 4-6. The construction of the sentence runs as follows: Tchüyunk (K'mukametch) nē-ulaga gi'ki giig pāplishash l-ualonan, pāltki t'iwish giint nūshāmpkah mā' nkil-lipkash, mā'ash shlé-uyuk; "when a south wind blows, it will stop the waters from rushing down rapidly over the cataract." The outlet of Upper Klamath Lake, called Link River, runs from north to south, over the falls at Linkville; hence a powerful south wind will stem the current of Link River above the falls, leave its bottom dry or almost dry, and enable the Indians to catch the fish swimming in the shallow water or wriggling in the mud. The rocky ledge under the cataract is supposed to be the gift of K'mukametch.
94, 4. I-ulalónan or Yulalóna is the Indian name of the cascade of Link River above the town of Linkville, and for that town itself. The origin of this name is explained in 94, 5, 6, for the verb i-ulalóna means to move forth and back, referring here to the waters of the river receding under the pressure of the south wind.

94, 6. itkłank, partic. pres. of itkál, means here: obtaining by baskets.

94, 9. The kénáwat is a plant growing high in the warm climate of Northern California, especially in the ancient habitat of the Shasti Indians, and in this myth it suggested itself to the Indians on account of its property of growing very fast.

95, 5. géhlăpak: he swung himself into the nest by climbing over the rim. Cf. Note to 66, 13.

95, 10. kaiyema K’mukánchech for the regular form K’mukánchech. Cf. 91, 8.

95, 15. skáyamteh etc. More plainly expressed this sentence runs as follows: sha skáyamna pâsh tehísha ambu tehísh; the first tehísh being placed before pâsh and appended to the apocopated skáyamna.

95, 16. shéwana here used differently from tehíya, which applies to liquids only.

95, 17. p‘lä’ itehuank seems to be a quite modern interpolation, for it smells of pomade and hair-oil; but it is as ancient as the myth itself.

95, 23. 95, 3, 4. Tchika. I have rendered this bird-name elsewhere by “Chaffinch,” and Klétsch by “Sandhill Crane”.

96, 3. shlMinia, to feel insulted. She resented it as an insult that the child called her deceased husband by name; for it was a capital crime among the ancestors of the present Klamaths to call a dead person’s name for many years after her demise.

96, 5. hú’tna is changed to hú’tan on account of being followed by a word commencing with k.

96, 6. stiyã. 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. galšsha-ťyauk is a more explicit form of the participle; the verb galšshui being the contracted form of galššawi.

96, 8. yámnsšila. He used the bristles of porcupines to make necklaces of.

96, 11. m’na was the son of Aishish and of the above mentioned Tchika.

96, 12. K’mukánchech qualifies pâš, not hú’tkshtat.

96, 14. pakágólétshtka, verbal desiderative of pakágôla, to jerk away from. The suffix -ola indicates that K’mukamteh wore his tobacco-pipe tied to his body; he wore it on his neck.

96, 15. tehítchiks is used when speaking to children. It signifies so, so! and means: be quiet, shut up, stop!

96, 17. tehé’k kéšli. In similar connections this phrase very frequently ends a whole narrative in Modoc and Klamath. Here it means that Aishish ceased to poke the pipe into the fire. Cf. 85, 10, 89, 7.

96, 18. medšá: he removed from that spot with all his wives and children. Ancient customs forbid the offspring to stay where the father had breathed his last.

96, 20. Gén hünk nánuk etc. This portion of the myth describes the destruction of all the living organisms on earth by a general conflagration caused by K’mukamteh. 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 AİSHISH.

96, 21. kiuyüga. Aİshish held the tray over himself, his whole family, and his lodge. The same prefix ki- reappears in a nasalized form in nzi'-uliga: 97, 1. It is nasalized there on account of the preceding -k in hů'ŋk.

96, 23. külla. Where I have rendered this term by “world”, as here and elsewhere in creation myths and myths of a similar character, it does not signify the whole surface of the earth as known to us, but only that section of country which is known to that tribe of Indians. Thus ancient creation myths only describe the creation of that part of country where these myths originated; the creation myths of coast tribes will include the ocean in their term for “world”.

96, 23. Tůnhush talpatkōla. Mud Hen, one of Aİshish’s five wives, looked out from under the roof of Aİshish’s lodge or shed to see what was going on. This fiction explains the round dark spot visible on the mud-hen’s head; its round form is indicated by the prefix la- in laliga.

AİSHISHAM shashapkéléash.

A MYTHIC TALE ABOUT AİSHISH.

Given by Dave Hill in the Klamath Lake Dialect.

Shashapkèle-uápkan Aİshishash:
I am going to tell a story about Aİshish:

Aişish mat sáklä tu'na máklaks fyamnátako; shuídshnuk mat sha
Aişish, they say, gambled many people having with him; when gambling on so they they
shnéna lů'loks. Yámnashptchi mat lů'loks Aİshisham, Wanákalam kíkí'kli 3
built fires. Purple-blue (was), as re, the fire of Aİshish, of Silver Fox yellow
lů'loks, K'múkamtechem shláyaxsak. Tsuí sa slö'kla; Aİshish shlín tálaak,
the fire of K. mákantch (it was) smoke only. Then they shot at the Aİshish hit (it) straight,
Wanákam yû'tlasna. K'mukámts tú' hak yů'lka, nánka toks tú' hak a-áti
Little Silver missed the mark. K. mákantch this side of struck, the others but far this side of
Fox hak yû'lka; tû' su hámasht guúlank sákaliäga. Tûm sa hêshků, tsuí sas 6
struck; right they after so doing commenced gam- Many they bet on, then over
then
Afshish i'kak; sówatxashtka nánuk wátxpka, tsuí sa gá'mpèle. At tú' At Aİshish won; about noon all men had lost all they then they went home. Ever
they had,
tsússak i'xak nánuk sas.
since he won them all.

Tû'nipnish wêwan's gitk Aİshish: Tûhû'sh násh snáwend Aİshisham, 9
Fire wives had Aİshish; Mud Hen (was) one wife of Aİshish,
Stókua násh snáwendsh, Kl'tish násh, Wâ'ks násh, Tsî'ka násh snáwendsh.
Long-tail one wife, Sand-hill one. Mallard one. Chaffinch one wife.
Tsui K'mukamts nā'-ulakta; at unāk nā'-ulakta Aisisas. Tsui
Then K'mukamtes plotted secretly; after day
K'mukamtes wept, inherited his remembering eagles dead father his

3 luélks. At sap'ıya Aishishash K'mukamts: "at tū' luélkis phláwiwash
where had Now declared to Atshish K'mukamtes: "far away the killing- of (young)

yayákia nū'; kū-i luélka yáyakiuk", suávedsas kú'ktakiuk K'mukamts
a wife coveting K'mukamtes afraid of I (am), not I killed being afraid

Aisisam, Stoku'k's hū'ınk. At géna lápuk: Aisis K'mukamts tehih géna.
of Atshish, Little Squirrel. Then set out both; Atshish K'nukamtes also went (there).

6 Tchuí sláá phláwiwash, tsuí alália K'mukamts kokántki giig; tsuí
Then saw the eagles, and pointed out K'mukamtes (the pine) to climb up; then

Kaló kapáta at kápu. Tsuí hünk gú'kuank sláá tehilléks skú'relam,
the sky touched now the pine. And (it) having climbed he saw the young ones of a lark.

9 shuílas tok's hú'k phláwiwasham. Atünk at suákktexa Aishish shuílasat
the eyrie though it (was) of the eagle. There now wept Aishish in the eyrie
téh'klank; K'mukamts gú'mpéele at, súll’a'tantsa Aishish-shítk slá's. Gát-
sitting; K'nukamtes went away, dressed himself to Aishish alike to appear. He

pampele tū' teh'shíatat; tehú shpó'nak, tehú shá'túpk Stú'kuaksh; tehú
came back far to dwelling; then it was late, and he slept with Little Squirrel; then

12 káfkéma Stuku'ág. Tsuí nánuk wéwan’s ká-ikéma, tsuíi sa kó'íka.
suspected (him) Little Squirrel. There all the wives became suspicious and they found out.

"K'mukamts a hō't ki!" tsí sa hú'n ki hú'ksa Aisisam wéwanush.
"K'mukamts this one is!" thus they said those Aishish's wives.

Tsuí shash at shuí'álsa mbú'sant, tsuí sa nánuk géna túla, kat
Then from them departed for next morning, and they all went with those

15 Aishish túla shuetsántaména. At sha shuí'ánsa mbú'san, tsuí sa nánuk géna túla, kat
with Aishish were in the habit of And they built fires while on their

K'mukamtsam sláyaksak hú'ya'ga, at sa káyek'ma, at sa: "kā-i a kē'k
to K'mukamtes smoked only curled up, now they suspected, and they not (is) this

Aisis!" hú'ksa nā'-ast sa-ulánkánkat. "K'mukamts a kē'k gi!"; nā'sht sa
Aisish!" those (in the distance) (said) Aisish howver always hits straight!"

18 hú'ksa tů'kni; "kū-i Aisis gú'pkat, kā-i hú'k lú'oks Aishisham nú'ta?".
(said) those far off; "not Aishish came, not (here) the fire of Aishish is burning"
Hú'ksa tů' ná'shtk táll'tankpuk: "ā't gen sōlakalst hí slá'papakupak;
Those afar thus said seeing him coming: "yo this after he has shot at will find out them,

Aishish toks slá'tam'na tálhak!" At gātpa at shlō'kla, tū' hak yú'fka
Aishish however always hits straight!" Then they got and they shot, (but) far this side struck

21 K'mukamts; Wanák tads yú'ltansna. Tsuí sha sákaliág, tsuí sa K'mukam-
K'mukamtes, Silver Fox missed a little. Then they commenced and they over K'muk-
gaming.
A MYTHIC TALE ABOUT AISHISH.

Tsúi Aisísam wéwaniuish suásuaktsa tsú'ssak, k'lewidsha m'nálam 3
And Aishish's wives went wept constantly, (and) left their
látchash stá-ildshuk. Shti'á sa n'ú'shtat shi’dsho wenépí wéwaniuish; nášh
lodges to dig roots. Pitch they on heads put four wives; one
toks Wá’-aks ká-i hi’ič Aísísas. Tsúi luátpislaw Kliti’sam Aísís tů’méná,
but Mallard not mourned Aishish. Then the weeping cries of Sandhill Aishish heard,
Asúi Aishish shuáktsa tů’mménak. At Aísís tů’ kálo wiká’t, at k’léknapk 6
and Aishish went hearing (them). Now Aishish (was) sky close to, then he was mori-
kaó bélá; at shi’sá lápi wékwo tů’ kálo wikáta; at shláá Aísísas. Tsúi
bones nothing then soared up two butterflies far the sky close to; and (they) Aishish. Then
shítshatgöpéle shla-ólansk, tsúi gatpampélsá, tsúi sápá, p’tísá m’ña sapíya:
they flew back having seen (him), and returned home they, and (then) to father their saving;
“tíísi k’lák’napk hi’ssuaaks; tů’ ni kálo wígáta shláá hú’ńík hissuaaks kaó 9
a good will (soon) perish man; far off I sky close to saw that man bones
bélat; tí’díi hú’k k’lák’napk!” Tchíssá shápíya p’tísa m’nálam.
nothing good this will perish!” So they said to father their.

Hú’k p’tíssap sam shkúyúi shash mbút’sant at únák gú-ulakánpk yáktí
The father their ordered them on next morning early to soar up a basket
shléyaménank. Tsúi sha géná saptálaltik, tsúi sa tů’ gátpa pás a ń’yamnak 12
strung around (them). And went the sisters, and they up arrived food carrying
ámũts ń’yamnak. Tsúi Aísísas liwátkal shunúlashtat hú’ńkant, tsúi wá’la
water also carrying. Then Aishish they raised in eyrie that, then inquired up
hú’ksa wékwo: “wák i gén gitká’?” ná-asht sha wú’la. Tchúí Aísís
those butterflies: “what are here doing?” so they inquired. Then Aishish
hámé: “K’mukamts an’š p’laíwash shti’lta; tsúi ni kóka kapka-ágaatat, 15
said: “K’mukamts me after the eagles sent; and I climbed on the small pine,
šúi kedsnú’tan’s; k’édshe kápka koki’š g’é-u Tsúi nů hú’ńk shláá
then it grew up under me; grew up the pine daring climb-
ng p’laíwash, sk’ul’lalám tā’ds nů’ńk shláá tsí’lilíka.” Ts’hünk Aísís hú’ńkank
among those eagles, of the lark only I found the young.” So Aishish said,
sá’gsuk hú’ńkies.
giving ex-
planations.

At sa hú’ńk slámkó sláloá tschakelátat ksékoga sha Aishishas shewánó-
Now they spreading a wild- in the willow. placed into they Aishish after giving
lank pás ámbuts, tsúi sa skátyída, küllatat at gatpampéle. Tsúi ń’pka
(him) food water also, then they took him down on the ground he returned. And he lay
má’nts, at wá’mpéle.
a long time, then he recovered.
Parts of the same myth, though differently connected, will be found in the
mythic tale: K'múkamømtch attempts the destruction of his son Aishish. Both narra-
tives are complementary to each other in some important details.

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 stop-
ping on their way. Cf. 23, 15.

Several adjectives designating colors are taken from arti-
cles of dress in both dialects: tolatlúptchi, green; tchélú-chélú-ushptchi, a shade of
blue; and spálptchi, light-yellow, is called after a face-paint made of a kind of clay.

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. shakatchálisìh in Dictionary. Wanáka always figures as
the companion of the principal national deity, K'múkamømtch.

watchpøka: to stake everything in one's possession and then lose it all;
wi-uka, to win all the stakes lost by the others.

Stókua or Stúkkuga 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.

K'múkamømtch had inherited a locality where his father was in the
habit of hunting and killing the giant-eagle (p'laiwash). Thinking of this place,
K'múkamømtch 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'mu-
kamømtch was afraid of doing, and wanted to send up there his son instead.

The lark had her young in the nest of an eagle.

He dressed himself in Aishish's garments, as appears from
the foregoing mythic tale.

Dave Hill often uses shash, sas in an almost reciprocal sense: while
(or: for) going to gamble among themselves. This pronoun does not depend here on
shnéna, as we might assume. Cf. Note to 58, 10. It refers to the playmates of Aishish,
who set out with K'múkamømtch, whom they thought to be their beloved Aishish on ac-
count of the dress he had abstracted from him. In 100, 14 shash was explained to me by
"from them", viz. from the wives of Aishish, in whose lodge K'múkamømtch had
passed the night.

gâ'pøkat for gépøka at: did not come now, or: has not come yet.

gú'tak. This adverb gives to understand, that they were loth 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 sakløa.

shí'ta etc. Cf. Notes to 89, 5; 96, 6; and general Note, on page 86.

shí'dsha wenépi, rather unusual forms for shí'dsha hú vuúépni. Hú, "up,
above, on head," has coalesced with shí'dsha into one word.

Klití'sam. Aishish heard the cries of Klítfish only, because of all the birds
which are believed to be his wives, the long-necked sandhill crane is the loudest and
noisiest.

gatpampélíssìa for gatpápøli shììn, as tchíssìa for tchí sì a.
ORIGIN OF HUMAN RACES. DURATION OF HUMAN LIFE.

101, 8. p'tisä m'na for p'tisha m'nalam.
101, 10. kakó belat for: kakó y' il at.
101, 11. p'tissap sam. Sham, sam "their", is found standing instead of m'nalam, p'nalam, or húukélamsham in the conversational form of language. Cf. 107, 13. 108, 4.
101, 13. liwáthak. They lifted up the famished Aishish, almost reduced to a skeleton, and seated him upright in the nest; they imparted new strength and life to him by feeding him.
101, 16. kédsha, to grow, forms kédshna, kédshnuta; n'is: n'ésh, to me, with me, under me; a sort of datius commodi.

ORIGIN OF HUMAN RACES. DURATION OF HUMAN LIFE.

**GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.**

K'mu'kamtch hú'nk at né-ul'za ná-asht gèn: Hú'nk E-ukshikíshhash tcháák máklaks shù'ta; tchúú pén K'a'kakilsh tcháqsh máklaks shù'ta; from a service-berry bush people he made; hereupon the Káakákiš from skunks people made; yámatala génu'ta shúshténdsha. E-ukshikíshhash ktehálzishat š'ly'a, Bósh- 3 northwards 3 in the sun heat he laid the white down.
tínash toks shùtoplank máhieshtat š'ly'a; húmasht gúg ná'd máklaks mú'- people however after creating in the shade laid down; therefore we Indians (are) makmúkli, Bóshin toks kápúlpa. E-ush gun'sehta kátila'ta. dark, the white race but light-complexioned. The sea beyond he made a world for them.

At sha pă'n ne-ul'kíga, K'mu'kamtch mún'k tchí'sh shkishki'sh tehish 6 Then they began to legislate. K'mukamtch, male also, fly-bug also, wishí'lk tchish. Mú'ňk háméže: "Nú a gu'gamaatchéishhash máklakshash garter-snake also. Mole said: "I of old age the human beings grí'tki gi!" Húnkanti wishink ná-asht háméže: "nú'toks gémptcha to become want!" On that subject garter-snake thus spoke: "and I thus-made máklakshash grí'tki gi!" Télíshunk wí'shink shkintchéishzagóta: "gú-ash 9 the men to become order!" Thus garter-snake while shedding its skin: "this way nú hú'ňk máklakshash k'léktgi: t'i'dshok nètnák git k'mú'tchak gintak I the men to become having grown then to be of old age though-tehítgipéletám'núk." Húnkanti mún'k ná-asht héméże: "nú a gémptcha always to grow young again." On that subject mole thus said: "but I thus-made pse-utíwashash grí'tki gi: gu'gamaatchéishhash!" Pí muimú'yuk: "gú-asht 12 the human beings to become want: decrepit by age!" (And) it shivering (said): "thus nú pse-utíwashash grí'tki gi!" Skí'sháksh tehish ná-asht tok ná'-ul'za I the human beings to become want!" Fly-bug also thus voted
mú'knash túlak. Pi ski'leshkish ná-asht: "küi tádsh ak hú'k túmi pshe-
mole along with. It the fly-bug thus (said): "very cruelly many human
utíwash giug kishtchkank hietalt nush". beings acting, when stepping (will crush me). (on me)

3 Tchi'hnuk pár' háshaltal né-úłzûg. Tchúi shá pälpelega; mú'kn
Thus they mutually disputed for action. Then they began working: the mole
yaina shuteyega; shtú'ya yainaluk. At pí'pil hûnta né-ulya K'mukúm-
mountains began to make; it made to throw up Now alone thus (it made after K'múxkanmtch
gang-ways mountains.
tchám shułólash, had finished creating.

NOTES.

103, 3. tehák. There is evidently a jeun de mots intended between tehák and teháxsh. Which northern tribe the Káakakilsh were, my informant and other Indians were unable to say; it is a nickname, derived from kúl, 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 teháxsh form apposition to these tribal names and to máklaks, and for teháxsh we would expect tcháshish, which is the usual form of the word.

103, 5. É-ush. The sea or ocean, which is meant here, is múni é-ush, while é-ush means a lake, lagoon or large pond.

103, 6. ne-ulakiéga. Three of the lower animals are here brought together to confer with K'múxkanmtch to determine the duration of man's life, and every one voted according to its own experience. Stephen Powers mentions a mythic story comparable to this, heard by him among the Pit River Indians (Contrib. to North Amer. Ethnology, vol. III, p. 273): "The coyote and the fox participated in the creation of men and animals, the first being an evil spirit, the other good. They quarreled as to whether they should let men live always or not. The coyote said: "if they want to die, let them die"; but the fox said: "if they want to come back, let them come back." But nobody ever came back, for the coyote prevailed."

103, 9. 10. After shkintchishgórà supply hemége, and after k'léktgí: gi. 
103, 10. tí'dsok, or tí'tshok, distributive form of tíshok, of the verb tíshin to grow. Cf. tí'tsha, 107, 12.

103, 12. pshe-utiwash, abbreviated pshe-utuash, an archaic word used only in the collective sense of people, human beings. It occurs only in mythic stories. Cf. 105, 8.

104, 4. 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. pí'pil. Every mountain was thrown up by the mole alone, each one separately. The special creation of K'múxkanmtch was man, and whatsoever stands in direct connection with his existence, welfare and customs, as fishing-places, islands, funereal sweat-lodges etc.

104, 4. hûnta, abbreviation of húntala: by proceeding in this manner, in the same manner.
CREATION OF THE MOONS.

Hȿmasht šhāpash lú'pi shuteyégatik.

CREATION OF THE MOONS.

Given in the Klamath Lake Dialect by Minnie Froben.

Wāsh hünk lápěnį té-unepant wū'niį pě-ula šhāpash sḥū'ťa. Lālap
gē-upkatki gigu sha shipátyūkank; tēhui at vū'nank iggá-idelmank gēkan-
when coming up they covered each other, then finishing suspending (them) she went
sha. Kmũ'kamtc gī'ḥi' kā'liant wāwash, wēwēga pil tēh'iši; vū'la 3
out. Kmũ'kamtc entered, being absent the coyote, (her) children only in the lodge; he asked
shas: "tāt' nē gēmpka?" "Gē't a genū'la!" Kmũ'kamtc hēmēze: "tū'sh
them: "where did she go to?" "There she went!" Kmũ'kamtc said "where
hātch mālām p'gį'shap tēh'iša?" "Hītā tēh'iša!" Tēhui Kmũ'kamtc hātakt
doing your mother eit?" 'Here she sits!' Then Kmũ'kamtc, there
tchēlțiňk shū'šhamka: "hāt hāi! hā hāi?" wākah tētalųk hāhā'tamna. 6
sitting down bounned: 'hā hāi! hā hāi!' boneaws sticking into he went on groaning, the ground
Pa'n shash vū'la: "wākaitc hū'niš gīg nā'g tū'm hātch shāpesh shushāta?
Again of them he inquired: "why then the absent too many altogether moons did make?
wākak hünk pse-utiwash tēh'-uapk lǔ'ldam? tēhōkat ak huk lǔ'ldam hāk;
how then the people could live in winter? they would in such (a long) winter, perish
atī hūk lǔ'ldam gīt tū'mi šhāpash gīgu." Wāsha-wēka tšā'wag hāmēze: 9
too long this winter would too many moons existing "Coyote-child the oldest said.
"wakāt lālap a hūn shmekų'paskhak kā i?" Tēhui Kmũ'kamtc hēmēze:
"why not two at a time shining up there do you need?" Hereupon Kmũ'kamtc said:
"kā-i nū shanahō'le tū'ma šhāpash gīt'ki gīgu."
"not I want too many moons to exist."
Tgēlța it'xe tātζēlampani šhāpash, tēhui pēkōwa. Kmũ'kamtciksh, 12
Started up, took down one-half (of the) moons, then smashed (them) Kmũ'kamtciksh, to pieces
tēhui gëmbēle. Mā'ńtch-gitk wāsh gātpampele; tšā'wag šapiiyą p'gį'sha
then left again. Long after this the (mother-) returned home; the oldest told mother
m'na: "Kmũ'kamtc a gatpanu'la gī'ta." Wāsh vū'la: "tū'sh hātch
it: "Kmũ'kamc ch has been here." The coyote asked: "where (did he)
tchēlța?" "Hīt a tchēlța", šapiiyą m'na p'gį'sha. Tēhui hātkt tēhēl-
sit down?" "Here he sat down", said (to) its mother. Then right there sitting
down she rolled forth and joking about Kmũ'kamtciksh. (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 shápash (the "indicator," from shápa 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'múkametch, 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. shipátyátkanka. Two moons being on the sky simultaneously would necessarily often cover and thereby eclipse or hurt each other.

105, 2. iggá-idshnank. The mother-coyote had hung up the twenty-four moons made by herself around the walls and ceiling of her winter-lodge, which in this myth signifies the sky. The suffix -idshna points to her walking from one spot of the lodge to another while busy in suspending the moons.

105, 3. gu'hli'. A great deal of shrewdness is ascribed to the principal deity of the Klamath Lake people as well as to those of other hunting tribes. He manifests his astuteness in entering the coyote's lodge in her absence only, and to prepare a trick for her there.

105, 4. tát' né for tát'a nen.

105, 5. Hitá tehia! is pronounced as if it was one word only: hitáetchia.

105, 6. shū'shamanka, distributive form of sh'u'mka, to hum, grunt, to make hii hii. He grunted every time he planted another awl, sometimes in an interrogative tone of voice, and did it to disguise their secret planting into the ground.

105, 7. wákaitch composed of wák haitch; wáshtawéka composed of wásham wéga; t'iówag or t'iówaga, diminutive of t'ió-u first, first in order, eldest; cf. hú'í'tag.

105, 7. t'ú'm haketch. This language has a term corresponding to our too much (tú'm teháetchuí), but none which renders our too with accuracy. Adjectives or adverbs qualified by too are therefore pronounced with a higher pitch of voice and the quantity of their main vowel is increased when the Indian intends to express this adverb.

105, 10. wakai, "why not," a combination of wák and ká i.

105, 14. gatpanú'la git'a: he has come here and has left again.

105, 16. Kiti'ta. The coyote-wolf, while rolling forth and back on the ground, as these animals are in the habit of doing, ran her belly into the bone-awls insidiously planted there by K'múkametch, so that the entrails shed their contents on the lodge-floor.
MYTH OF THE MARTEN AND THE WEASLET.

SKÉLAMTCHAM TCHASHGAYÁKALAM SHAS'APRÉLÉASH.

MYTH OF THE MARTEN AND THE WEASLET

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

K’mukámitch Yámshí tehía. Sátapealtk Tcháshgayáks; lápiak tehía K’nakamitch in the North lived. His younger brother Weaslet; only two they lived kääliak wai’wans. Tsuí sa sa’kän géná wéwangsh ı’ktecha; tů’mi sa’kän tehía without wives. And they to the went wives to bring in; many on the field were máklaks tůńkt. Tehúí sgúyue Ská’lamts Tsásagyáks ı’ktchakti snáweds: 3 Indians then. And dispatched old Marten Little Weasel to fetch a woman:

“kä-i i labé-lăp-gipksh shpú’nshipk, shtchokápsh ē’pka!” Tsuí géná “not you a two-eyed one bring along; a one-eyed one you bring!” Then went he nádshiak ı’ktchuk wéwans, tsuí tů’ mé-ipks gáldsui. Saígatat tů’mi alone to fetch women, and far off digging (roots) he met (them). On the prairie many wéwanuish méyá; shtá saíka; híhashuaksh kū’gi, gánkanka sha. At 6 females were digging; full the prairie the men were away, hunted they. Now wéwanuish ikáyula títatša pí’la, ká-i hú’shkank K’mukámitch stú’léóls; women he picked out pretty ones only, not missing of K’nakamitch the order: shtchú’shtszapksh K’mu’kamts épkatki gi’ulatki; at i’tpa tů ládsastat one-eyed ones to K’nakamitch to bring enjoining; they brought over to the lodge (them)

Tsáskai: “gên m’s ni spúnshipkía.” At háméze K’mukámits: “kání ná-asht?” 9 Weasel: “this one for you I brought.” And said K’nakamitch: “who (said) so?” kání ná-asht túsá ē’pkatki? shtchú’shtszapksh mǐ’sh nů ii’pkolatík; kaítoks who so (said) pretty to bring! one-eyed (ones) you I to bring told; and not mǐ’sh ni ti’đsa ē’pkatki gi!” you I pretty ones to bring told!’

Tehúí at wá’wanslank shash, tsuí pálaqak nyákgi ląpuk; tehúí tít’sha 12 And took as wives them, and pretty soon became both; and grew up wewéas, at mat sa waslalá. Tehúí si’ssok hů’k wewéas sham; tsuí stu’li’ the children, and, it is they hunted And quarreled boys their; and advised Tsásgyák: “shli’t i hû’nts!” taltsiágatat sa-úl’t’a. At slá’popk hû’nitak Wensel: “shoot you him!” (and) on the little he put stone And was aware by himself, K’nu’kamts stú’l’sht pi’ts. K’mu’kamts stú’l’ wî’ka m’nà: “shli’st m’nálsh 15 K’nakamitch in case he him viled. K’nakamitch ordered son his: “in case he him shoots, i shli’n!” At lá’-udsha hů’k tátakeni, tsuí shli’n Tsásagyákalam vt’nakag; you shoot!” Then went to play the children, and shoot Little Weasel’s Little son:
shli'n K'mukámtsch há'nik ánaka; tehúi sa hishlan. Tsaskáyákalam
shot of K'mukámtch the little son; then they shot at each other. Little Weasel's
vunák há'nik shli'n lú'pi K'mukámtcham vunák; tehúi há'nik há'tkalpalank
boy shot first at K'mukámtch's son; then (that one) jumping up again
3 shli'n Tehashgáyám ánaka, tehúi tsóka lápúk.

At sáléki pisíisiap sham. Tsashgái at káyaktsa, K'mukámtsch ká-i
Then missed fathers' their. Weasel went searching. (but) K'mukámtch not
káyaktscha, skál'ya tá'dsh sá-utamank; slá'bopk há'nik tú' sas hisho'kst.
searched (for them), laid himself but, wrapped up; he knew by himself, out them to have killed
on bed each other.

NOTES.

Compare with this myth the first part of the "Mythic Tale of Old Marten" (Skélantcham shashapkéláash), which contains the same subject-matter.

107, 1. Yámsh, contraction of Yámashí. This is the name given at present to a mountain North of Klamath Marsh; from this direction the cold winds (yámash) blow over the highlands on Upper Klamath Lake.

107, 1. 3. 9. Tehashgai sometimes occurs in the diminutive form Tehashgáyak, because the Weasel is regarded as the younger brother of the Marten.

107, 2. saikáin, a contraction of saigae'lini: they went to the prairie, where the women were digging the edible roots.

107, 3. Skélánts. I have given this myth elsewhere in a longer relation, where the part played here by K'mükamtech is played by Skélamtech. Even in Dave Hill's relation the Marten is called, but once only, by its real name Skélamtech; K'mükamtech and Skélamtech are mentioned here as identical. The term skél, 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. i'ktchatki sn.1weds etc. One woman only is mentioned here, instead of the two, whom Weasel was ordered to bring home as wives for his brother K'mukamtech and himself.

107, 5. wéwans a very common elision for wéwannish.

107, 9. kání ná-asht? ellipse for kání ná-asht gi?

107, 10. nú'ípoklatik. Instead of this may be said also, i'pkatki giula nú: "I strictly told (you) to bring in."

107, 13. sa wasalalá. The two boys went together hunting chipmunks.

107, 14. sháwala to adjust stone-heads; shawala, sa-ulía to adjust stone-heads for or in the interest of somebody. Flint-, obsidian- or iron heads are placed only on war-arrows or on arrows used in killing large game (ngé-isch, ngi'-isch); but the táldshí or lighter arrow, used in hunting birds, and the táldshíág, arrow used as boy's plaything, are usually provided with wooden points only.

107, 15. K'mukámtch stúli sht pi'ts stands for K'mukámtch stúli'sht pí'sh, the pronoun referring to the little son of K'mukamtech.

107, 15. shli'sht. In this sentence m'nálsh is the subject of shli'sht, and the direct object of shli'n is not expressed.

107, 16. lá'udsha: they went out to play, from léwa, lí'wa to play.
MYTHIC TALE OF OLD MARTEN.

ÓBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE PROBEN.

Wéwanuish mat tú'mi méya ká'ish shaigatat yáki shká'shmatgaltk.

Women, they say, many were diggin' in prairie, baskets carryin' on back.

Shká'lamteh mat tehía shetgé-maltz Tchashgáyaks. Shká'lamteh stúfú

Old Marten, so they lived as the older brother of Little Weasel.

Younger bro Weasel to obtain the skull-caps from one-eyed ones. And

Tehashgáyag géna; gátnank í'tya shash nánuk kma' ká'i shtehú'shteh-

weaslet went; coming to, he took from them all skull-caps (but) of the one- not

yapksam tehí'sh, ñtampêli Tchashgáyak, shéwana Shká'amteh kma'.

eyes (women) also, brought Little Weasel (and) gave to Old Marten the caps.

Skálamteh hámé: "táta mí'sh ná tpéwa ká'i shtehú'shtehzápkam épkátki 6

Old Marten said; "when you I ordered not of the one-eyed to bring? giug? lápúk mish ná épkatki gi'ula shtehú'shtehzápkam pil.' Wéwanuish

of both you I to bring had told of the one-eyed only." Females

nánuk gátpa Shká'amtehakshí shkashkátwaltk ká'ish. Skálamteh shwe- all came to Old Marten's home carrying on back the caps. Old Marten returned, (but) both one-eyed ones remained.

Then the one-eyed women bore children. At the same time when

mu'mkak gi'ulga Skálamteh nteyakalía, m'ná ú'nakag mú'ak t'shi'sht.

the infants were born Old Marten made a little bow, for his little son, taller when he would grow.

Tehashgáyak tehí'sh nteyakali'ya m'nátak únakag. Tehuí tehatchákiag

Little Weasel also made a little bow for his own little boy. And the little boys

lé-utcha: hi'shla nte-ishtka tatáldshak. Léwatákkut tátaóshíi giapándêpli; 15

went to play; they shot with their bows little arrows. From the play the boys returned;

Teháshkayagalam únakag hémé: "hú't an'sh tú' shhi'ksha.' Tehash-

Little Weasel's boy remarked: "he me out well high shot." Little

gáyag wi'la m'ná únakag: "táú hai tehí' m'sh hú'nk láyank téwí!" Weasel asked his young son: "really thus at you taking aim he shot."
MYTHOLOGIC TEXTS.

Tebakak hemé: “húshúshánkapks pu’sk núsh hú’n gi” (mshásháshchakt.
The boy said: “approaching on the sly they were” – (squirreling were
sha hú’nk, shléámk mshásh hishlákshka). Tchúí Tchashgáyak shtluli’
they, discovering a squi rel they almost shot Then Little Wenesled advised
each other).

3 Ŏnakag w’na shlt’kí Shkélamtcham Ŏnakag, “há hú’t mish pán shll’shílta
little son his to shoot of Old Marten the son, “if he at you again shooting
gú’apk.” Shkélamtch sháyuakta húuk nánuk Tchashgáyakalam hém-
should be.” Old Marten became aware (of the) whole of Little Wenesled
diskanksh; tchúí pi’ tehish shtluli’ w’na Ŏnakag shltíkí giug Tchashgáyam
course; and he alo ordered his little son to shoot Weneša

6 Ŏnakag: “há’ mish shlt’uapk, kú’zatk gi’n’ak i hú’tkalpalank shll-uapk
son, “if you he kills, dead though, you rising up again must kill
hú’nksh.”

Tchúí mbú’shan pi’n géná wálsháltchuk; shláa sha wálshla, gánta sha
Then next day again they to hunt chipmunks; saw they a chipmunk, crept they
wálshla.

9 at. Skélam Ŏnakag téwi, ká’lhiáan wálshla; wíggáta i-úlyá Tchashgáyam
then. Marten’s little son shot, missing the chip-
close to he struck Wenesled’s
munk; the ground

’énaka. Tchashgáyam Ŏnak hímé: “wák ta i giug shlt’kshga núsh?”
to the son. Wenesled’s little son said: “whereof re you almost shot me?”
Skélam Ŏnak hémntcha: “shnt’ulatchgankan hú’n gi.” Guhásactcha pén
. Marten’s child replied: “glancing off it was.” They started (anl)
again

12 géná sha, shláa sha wálshla. Lápuk pi’pélantana gánta shawaltánkank
travelled they, saw they a chipmunk. Both from opposite sides crept up
moving along the ground
tá’wi; Skélam Ŏnak shlt’kshga Tchashgáyam Ŏnak. Tchashgáyam wúnak
shot; Marten’s little son almost hit Wenesled’s little son. Wenesled’s little son
shlink shingo Skélam wúnaka; tchúí shpóka mántchak Tchashgáyam
then) killed Marten’s child; then lay on ground for some time Wenesled’s

15 Ŏnakag. Shlí’txank shél’apka, kékalmash wewatkucla lá’lp, k’naká tgu’t-
little son. Standing near he looked (at) tears flowed from (his)
around

shlink shítkok. Skélam Ŏnak hú’tkáal, shlím at Tchashgáyam wúnaka
standing there. Marten’s son jumped up, shot then Wenesled’s child
in the breast; both then dead lay there.

18 Tchashgái hém’ta Skélash; “wák ta má’nshaktch tátaksní ká’gi wái’ta?
Wenes said to Marten: “Why for so long the children are ab-

21 Tú’sh ak nen hú’k wák ká’la?” Skélamtch ká’i kéktchank hú’nksh, shk’ol-
where (are) they some doing?“ Old Marten not answering him, recum-
PKank k’lana Tchashgái géná ká’yaktchuk tátaakiash, ká’i shléánt gatpám-
home. After a while Old Marten started out far to find (them). Murdered
k Bhent sht’ksh, sht’ksh, skels nántchak Tchóapksk
bént slept We’sel went to look out for the children, (and) finding returned

21 péle. Múntch-gitk Skélamtch guhásactcha tú gawálple. Tchóapksk
home. After a while Old Marten started out far to find (them). Murdered
tátaakiash gáwalpalank itpámpéle; shuashuktehtóta lú’lukshalshok mú’lua;
the children discovering he carried them with mourning cries to cremate (them) they got
ready,
MYTHIC TALE OF OLD MARTEN.

tu'niip wu'llishik i'-amnash Skelamtch hem'ta Tchashgai yuhi'n ak itsheel. Marten took the five bags of neckwear, Marten took, Weasel too. The five bags of neckwear were brought. And they burnt (them), each five (bags) they burnt. To Marten them.

teh'i k i'amnash wewilina. Tehui sha gempel techihz'eni k'lewian. Finally, the five bags were left over. Then they returned to their lodge after performance.

Skelamtch hem'ta Tchashgaiyash gentki guug M'u'shamksh'i, pi ge-Old Marten said to Weasel, he should go to the South Wind's house. He should go to the South Wind's house. He should go to the South Wind's house. He should go to the South Wind's house.

nuapkug Y'am'shamksh'i. Tchashgai k'a-i shaná-ul' Y'am'shamksh'i ge-ishtka posting to go to the North Wind's Weasel not liked to North Wind's lodge to travel. Posting to go to the North Wind's Weasel not liked to North Wind's lodge to travel. Posting to go to the North Wind's Weasel not liked to North Wind's lodge to travel.

guug. Skelamtch hem'exe: "ka-i ngénauk Y'am'shamksh'i, nú'tak ge shaná-6Marten said: "not you shall go to the North Wind, myself to go want to the North Wind; you I (want) to go to South Wind's house." "Not I to South Wind house." "Not I to South Wind house." "Not I to South Wind house.

gé'ish shaná-ul', at pi hém'ta ná-ašht. Tehui gé'ná Tchashgai Y'amu'ksh'i, he wants to go to the South Wind; he wants to go to the South Wind; he wants to go to the South Wind; he wants to go to the South Wind; he wants to go to the South Wind.

shamksh; gátpa háttok eža Mú'sh; ežishtok Mú'sh sh'k'Éga Tchash-9North Wind's he came there, put the South while had put the South Wind, died Little Gayak. Tehui Skelamtch Mú'sham nú'sh lalkásh; pi'n Y'am'shamksh'i. And Old Marten of the South the head cut off; again, to the North Wind's lodge.

gé'ná Skelamtch, lalkáshua Y'am'shamcham nú'sh. went Old Marten, (and) cut off the North Wind's head.

K'lewiank guhuáshketcha Lémé-ishash géluiptchuk Tchashgaiyash 12Hereupon he set out the Thunders to visit, Little Weasel.

haksháktchu'ítk. Lémé-ish huystánka Skelamtchash, snéwedsh tú'tash having as ear-ornaments he pursued. The woman cried to Old Marten: "something me shú'ta, gé-u shá-amoksh!' Tehui Skelamtch heméje: "wák hai tehí m'i's 15I shall protect?" blew (her) instantly into a pitch-pine and continued his way. Right after log. The Thunder teasing up the log (and) extracting (her) killed the woman.

Lémé-ish petégank hi'mboks kshatgnut'ná'lan shúga snáwedsh. the Thunder tearing up the log (and) extracting (her) killed the woman.

Skelamtch t'u'at gátpa Lémé-isham ládhashtat. Lápi tisga-ak Lémé-18Old Marten then arrived of the Thunders at lodge. Two decrepit old Thunders lived the parents of them. Old Marten into the stepped having as hat of North shám nush; wayálpá nánuk wá'shin, wákish tehísh lákélaka. Ká'-uchísh Wind the head; froze to icicles everything in the lodge the inside too became slippery Gray Wolf room, ladder with ice.

gánkanktkta, Skelamtch shá-amoksh, wa'wakalam píl hu'k tehísh ká-i wétí. 21returned from the Marten's kinsman, of his children alone the place in not froze up. The lodge.

Lémé-ish gatpámpéle, máklaks tú'm y'pa. Títiská-ak Lémé-ish st'llidanka The Thunders returned home, Indians many they brought. The Old Thunders reported.
shapiya m'na wan'mga: "wennini a tuá gátpa wá'shi ati' nálsh winizitk!" (and) said to their sons; "stranger some has come into the largely to us superior!"

The oldest Thunder said; "whosoever stronger (man) has come, I (can) certainly, said to their S0118:" stranger some has come into the largely to us superior!"

Tre-u LUm6-ish helnmxe: "gA tuata shkainihaktch gatpa, nc'i' ak ya hun strong (man) las coime, I (can) cer.

Go to room, the Thunder said: whosoever stronger (man) las coime, I (can) cer.

Tiítutu! huizipéle. "Tûtutu!" húchampélúta Lemé-ish of inside, stepping on he hurried out (Crying:) "Tûtutu!" after running homewards (this) Thunder so reported, and another said: "some kind stronger one is sitting inside." Going

ná-asht giíta, pén ná'sh heméze: "tuá'ral shkaiiaks tehezóga" Gékan-

shkayent gi'ntak gu'hli'plit." G6kansha at, ga-ulapgápele pitcho'le na'shak strong though entered (where he (is), as) he went oit then, climbed up, stepped on one step only

wákish, k'ishtchnank huizipéle. "Tûtutu!" húchampélúta Lemé-ish of inside stepping on he hurried out (Crying:) "Tûtutu!" after running homewards (this) Thunder again.

na-asht giíta, pén ná'sh heméze: "tuá'ral shkaiiaks tehezóga" Gékan-

kayata gatpa." Tatxzlaríni' tchkash henitexe: "ka tuak slikamneaksh tchiwzya has come." The one intermediate too said: "what sort of a stronger (man) is inside )

shaimank tú' gi-ulpagápele pê'patchle lápok wakí'sh; pêchtnank huizipéle. out over he went on top of put his feet on two of inside ladder; stepping on he ran out again. steps only

"Tûtutu!" huizipélúta, gulipéláik shásh káti shapiya: "wennini tuá'ral shkaiiaks tehezóga has come". The one intermediate too said: "what sort of a (stronger (man) is inside?"

Tatzelanni' tehkash heméze: "ká tuá shkainiaks tehiwíza?" This Thunder ran out again. He reported to those in the (another) also went out to the lodge. He reported to those in the (another) also went out to the lodge. He reported to those in the lodge.

hú'kantchámpélok. Stí'lhipélí shash káti; ná'sh tehkash gékansha tú', to run out again. He reported to those in the (another) also went out to the lodge.

gi-ulpagápele, gulipéle, gulzalgitk hú'kantchámpélopéle tu'tulta- tu'ráta. "Ya! ati' than we stronger (ne) some it is." The last one also rushed out: "what kind of shkainiakht?" gulupelánk sháshíashtalá m'na teh'lipéle hú'tkalshnank a stronger one! entering (the lodge) on couch his he sat down, (then) starting up hú'kantchámpélopéle.

15 Tehuí m'antch-gitk teh'k Ké-udshiamtch gatpámpápele; l'ihankshhti ran out again.

Then some time after finally Old Wolf came home; some venison brought. Léme-ish hém'ta Ká-utchíshash: "ati' a ná'lish tuá winni'zitk gátpa". Old Wolf climbed the lodge, then shouted to Old Marten: "take

Ká-udshiamtch gi-ulpagápele, tehúi hú'méle Skélamtchish: "shanatch-

Old Wolf climbed the lodge, then shouted to Old Marten: "take

18 vú'li tehúyesh!" Tehúi Skélamtch shanatchvúlánk nélza m'na tehúyesh; Old Wolf entered (the upon this, Thunder-lodge) off (you(r) hat!"

And Old Marten, unhatting himself, laid down his hat.

nánuk hú'k wayálapsh ki'gipéle. Ká-udshiamtch gulhipéle tehúi, Lémé-

nánuk hú'k wayálapsh ki'gipéle. Ká-udshiamtch gulhipéle tehúi, Lémé-

ish tehúsh hú'k nánuk gulhipéle, tehúi sha shú'tchapelank páchöta. dora too they entered again, and they rebuilding a fire had a meal.

21 Hú'yu'ka sha hú'nk ktá-í at, tehúi sha máklaks püelh'i, má'nish sha kála Heatd they stones now, and they people threw in, a large they set bucket
shlaltpa tuluo'dsh mák'laks. Tchuíi sha ktái kelpoksh'tak t'kagank t'wa
gave for use; to stew the people. And they the stones as soon as heated took out (and) dipped (them)
kál'atí âmbo tch'p'gank; t'wa sha tchuíi Nókshtak sha ktái i'jakpéle,
into a kál'a water containing; put in they then. As soon as stowed they the stones took out again,
the Thunders handed them to Old Marten, with the small the Thunders placed on the for
finger floor (the kál'a).
Lemé-îsh hás'ha shash Skélamtchash, gaptchá'tka Lemé-îsh tehî'lya Ské-
lash. Skélamtch gáptchá'tka shîlchál'shuë mák'laks kál'atí. Tchuíi Skélamtch
Marten Old Marten with the little moved (more) Indians towards Then Old Marten
pátampa; Tcháshgayag tehligâch'tchea Skélamtchash shak'o'kug mák-
(But) Old Marten not gave (any); "it being bad", he
laksti tehú'ksh. Tchuíi Skélamtch ká-i shéwana; "kúî'dsha gisht", leslek-
shash Ké-udshíamtkhash nûkaltâmpka tehú'k's. Tchuíi nû'k'st 9
the Thunders plotted (how) to kill Old Marten; walking up and down
tâm'nà sha. Tchékag pîl télshâmpka Lemé-îshash káyak ktáns'nu. Pén
támna sha. Tchékag pîl telshâmpka Lemé-îshash káyak ktáns'nu. Pén
continued they. Blackbird only looked towards the Thunders (and) not was asleep. And
Lemé-îsh gâk'kâ shîl'dshâk Skélamtchash, tamú'dshí ktâns'hi'sh, shî'ungup-
the Thunders approached to look at Old Marten, whether he was asleep, proposing to
kug hû'nk. Tchékaksh Lemé-îsh mbú'sshaksh yi'yu'yo'ga lû'hat; tchuíi
kill him. To Blackbird the Thunders arrow-heads pushed into the eyes; then
hû'nk ká-i ktânnap'kug ktámpsh-shît'k shlé'as gî'-uapk. Pshî'n tâtzêlâm
he not going to sleep, asleep-ahke appearing would be. At midnight
Lemé-îsh kâktâns'nu; Skélamtch shiskshîolang pî tchakh kâk'd'sha 18
the Thunders went to sleep; Old Marten awakening he then went over
Lemé-îshamkash, hihashla'tchâyâk ká Lemé-îsham, tê'k'ish shash huhashî'-
to Thunders' place, tied together the hair of the Thunders, swords to them banded over
amna; heshamkâns'ta: "Skélam tâpia gên lû'elat". Tchuíi Skélamtch
to each; they ordered each other: "Marten's younger him kill ya". Then Old Marten
gêkantgi Kä'-utchî'lash tpu'wa; tchuíi Kä'-utchîsh gêka, wèwêka m'nà 21
togo out Gray Wolf ordered; and Wolf went out, children his
f'ka. Skélamtch shneljâ Lemé-îsham lâ'tchash, tgu-ulanl wâl'ja hû'k'en-
took out. Old Marten set on fire of the Thunders the lodge, (and) standing on he waited to rush
his top.
Then all by blazing up perished; exploded (one) heart while flying off. One
Marten looking on struck (one) heart in the fire; again one exploded.

Old Skélamitch wi-ulalápè; pán ná’sh mbáwa, pán wi-ulalápè Skélamitch.

The hat on his head acts as a spell and prevents them from entering it.

Skélamitch hámé: “ká-i i tuá sháyuaksh kiuápak, hú’ushak i pshe-
Old Marten said: “nothing you good for will be, in vain you the
people will frighten only.”

NOTES.

This relation of the myths is more circumstantial than the corresponding one
obtained from Dave Hill, which omits some of their characteristic features. We have
here an interesting and probably the most popular part of the whole cycle of marten-
myths known to the Klamath Lake people; the above is not a single myth, but a series
of myths, some of them thrown together in a rather loose connection. What connects
them all is the fact that Weaslet is the constant companion of his older and more saga-
cious brother Old Marten, who combines the qualities of Reineke Fox with that of an
elementary power of irresistible force (shkáani). The Skélamitch 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 Skélamitch.
5. Skélamitch hides a woman before one of the five Thunders.
6. Skélamitch 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. Skélamitch sets the lodges of the five Thunders and of the two Old Thunders
on fire and kills the inmates.
MYTHIC TALE OF OLD MARTEN.

109, 1. shkii/shgatkaltk. A verbal adjective of shkâtlkâla, to carry on back; kâ, kâ is the radical syllable, found also in kâ'mat, back. This distributive form is apparently due to vocalic dissimilation. Women carry conical baskets (yâki) on their backs when digging roots or bulbs, and throw them over their shoulders into these receptacles.

109, 2. 6. 8. Skelamtch. 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 Skelamtch." This is one of the few proverbial locutions, or at least figurative modes of speech that can be traced in this tribe.

109, 3. kmâ' 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. tâta. 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 the one-eyed women? I told you to get the caps of both one-eyed women only." Lâpuk belongs to schtchâsh-zâpkam, though separated from it by the inversion of the sentence; kmâ' is left out.

109, 6. shtchu'syâpkm. The distributive form of shtchu'ya is so difficult to articulate, that abbreviations of it like the above and others, have resulted. Shtchu'ya is evidently the medial form of tehóga, and its meaning is therefore "to suffer destruction on oneself." Cf. shtchu'yampka.

109, 10. ni å'paktki. After å'paktki 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. ntéyâla, to make a bow or bows (nté-ish), ntéyâkâla, to make little bows (ntéyâga), ntéyakâla or nteyakâla, to make little bows for somebody. 

109, 14. sinâk, son, is variously pronounced ū'nak, ūnakâ, wūnak; and so is its diminutive ūnakâg, ūnakâga, wūnakak, little son, "sonny".

109, 15. hishla has two meanings, both reciprocal: to shoot at each other, and to shoot at the mark, rivalling to outdo each other in markmanship. Cf. 24, 17.

109, 15. Léwatkuk for léwatko hûk; they, after having played; participle of léwa to play.

110, 1. hûshútânkâpksk etc. "This was an approaching himself on the sly towards me" is the literal rendering of this sentence, in which the first term is a nomen actionis, a verbal indefinite. The two pronouns are governed by it.

110, 3. mish shli'shtka gi'ap, if he should want to shoot you; if he should shoot at you purposely.

110, 4. Shâyuakta, "he knew." Omniscience and prescience are among the characteristic features of Old Marten, who is the personification of K'mûkantch. Cf. 107, 1. 3. 14, 108, 5, and Note to 107, 3.

110, 6. hûtkalpéli, to rise up suddenly, to jump up again (though killed beforehand). Cf. 108, 2.

110, 11. "shnu'ulatcgaukan hûn 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, 17. vů’sho, breast, chest, is also pronounced wů’shu, n’shu; n’shutala, in the chest. k’leklátko is the distributive plural of k’lekátko; k’léka, to die.
110, 18. mā’ai’shaktech, so long; stands for mā’ntchak tchi. The terminal -ak has to be taken here and in 110, 14. in the sense of the diminutive suffix: "a little long".
110, 19. kí’la to do or act in the sense of amusing oneself, playing, gesticulating, or acting in a loud, noisy, or grotesque manner.

111, 1. tānepantl. The partitive case in -ti, if it stands for tānepanta, is used here, because the bags of neckwear brought by Skčómtch 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 tchpinft 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. Mū’sh and Yāmsh, syncopated from Mū’ash and Yāmash.
111, 9. ei’shhtok Mū’ash. The South Wind had put his head out; that is, a south wind had been blowing when Little Weasel died and hence was supposed to be the real cause of his death.
111, 12. Lēmé-ishash. From the following it appears, that the five Thunders represent more the flash of the lightning (lúepalsh) than the roll of the thunder. There are many of them, because the thunder, when rolling over mountains and valleys, often increases again in loudness after having almost died out, and five is the often recurring "sacred" number of the Oregonian and other Northwestern Indians. The radix of lēmé-ish is lēm, which indicates a circular, whirling motion. The five Thunders are brothers, living in a winter-lodge or earth-house: Lēmé-isham tehi’sh, thought to be a dark cave; their parents, the two Old Thunders, live in a kāyat or low, small hut covered with bulrush mats. The short episode 111, 12-17 does not refer to all the five Thunders, but only to one of their number.
111, 13. tō’tash is the long white marine shell, known as dentalium; it is one of the most common Indian body-ornaments. The white resin flowing out of pine-trees seems to be symbolized in this myth by the dentalium-shell.
111, 14. wák ish shū’tū, for wák shūta i nish: "somehow do (something) for me."
111, 20. In wák’shin are combined two locative particles: i and a (for na).
111, 22. mą’glaks tū’m (for tū’m). The Thunders brought home as food many human beings struck by lightning.

112, 1. wan’linga, the distributive plural of ā’nak; explained in the Dictionary.
112, 1. wēnini a tu’a gātpa 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 demonsiae; shkainiak or shkainihak stands for our comparative: stronger. The -tch, -s, -sh appended is an abbreviation of teha, nor, and shkayent stands for shkaini at.
112, 3. Gēkansha. Old Marten had entered the solid "earth house" of the Thun-
ders, while the Thunders stopped in the small kayáta which was the abode of their parents. To enter such an earth-lodge a high ladder called ga-ululkish must be climbed on the outside, and another ladder, as long or longer than the other (wakish) leads into the interior. Pëıpëchóle ná'șak, pëıpëchóle (for pëıpëchóle) lápok 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 Skélamtch’s headdress.

112, 7. gúlpēlānč. The second of the Thunders, frightened at the ill-success of his experiment, retired again to the low hut or kayáta, where the other Thunders were and where their parents dwelt. This word has two accents on account of shash being enclitic; cf. 111, 2. 112, 13. 113, 9.

112, 8. Tāt ꞏ ķlamni refers in this connection to the relative age of the brothers: “the third in age of the five Thunders.”


112, 9. ga’tı́kt, a contraction of ga tkitko at.

112, 11. “Yaá a tí’ a náńsh wimmí’tít tuá’ki.” This was said by all the five Thunders simultaneously and unisono. In tuá’ ki, á is altered into á’, almost ó. The inserted particle hû, ŭ “in the distance, out there, over there” seems to have produced this change.

112, 15. li’lıñhtski ı́tpa “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 (mákłaksstį) and 113, 7.

112, 21. pëufhî́: they threw the dead Indians down into the lodge from its roof. The suffix -1- indicates a downward direction, like -ila, -kuela etc., and occurs also in 112, 17, há’méle, to speak in a downward direction, to shout to somebody standing below. The suffix -hi means down to the ground, or on the ground, earth, soil, and since the lodge-floor is the soil itself, it also means “into, or in the lodge or wigwam”.

113, 2. iwa sha tchúí. They put into the bucket the bodies of the dead Indians to stew or boil them up.

113, 2. Nokshtak etc. The gray wolf, the marten and the weasel all being carnivores, there is nothing extraordinary in the fact that mythic fiction lets them participate in a meal consisting of human flesh.

113, 3. háshpa shash. Shash stands for mákłaksstį, the dead Indians.

113, 8. nánuk wú’ta. Marten ate up all the human flesh which he had taken out of the kála.

113, 8. shéwanank. The verb shéwana refers to a plurality of objects, the objects being sometimes expressed by a collective noun, as here (tchule’kš). 113, 9. Ké-udshiamtch kš stands for Ké-udshiamtch tchaksh; nů’kla is to roast on coals; tchule’ks is here venison meat.

113, 13. ka-uloaktantkáńľwa. The verbal suffix -táńľňa, 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 -ta.

113, 14. Tchékag. The blackbird has yellow eyes shining bright in the darkness,
and on that account the myth makes it watchful at night. This is another bird-
species than the Merula, known in Great Britain as blackbird.

114, 3. huhashtápkuak. They suspected each other of the trick, by which they
had been tied together by the hair when in danger of being consumed by the raging
flames, and in revenge stabbed each other. Huhashtápkuak is vocalic dissimilation for
huhashtápka ak; cf. shiwiákunak, 80, 11.

114, 8. kàhhian. Weaslet missed the heart in the fire when striking at it.

114, 10. shàynaksh: “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.

SHÁSHAPA'MTCHAM TCHÉWAMTCHAM TCHISH SHASHAPKÉLÉASH.

THE MYTH OF THE BEAR AND THE ANTELOPE.

Given by Minnie Frobé in the Klamath Lake Dialect.

Sháshapamntch Tchëwamntch tà'la tehía. Sháshapamntch lápa wewéash
Old Grizzly Old Antelope with lived. Old She-Grizzly two children

3 mé-idshuk kà'sh, klëwidshnank m'nálam wewéash tehù'shyéni. Tehúi Tchë-
to dig ipe-roots, leaving their children at home. And Old
wamntch shtági m'ña yà'ki lú'piak Sháshapamntch káyutch tuá kà'sh
Antelope filled her seed-basket sooner than She-Grizzly (not) yet any ipe
mé-islit. Sháshapamntch hù'nik shpé-ukitchna; tehúi sha gë’mbéle tehú'shital,
had dug. Old Grizzly (them) kept on eating up; then they returned homewards.

6 Pà'n sha mbù'shant mènà'ni kà'sh; tehúi pà'n lú'piak Tchë-
Again they next day went out to dig ipe; and again sooner Old
wamntch yà'ki shtági, Lût'kamntch g'íŋka méya; pà'n sha gù'mpële. Gât-
Antelope (her) basket filled, Old Grizzly little dug; again they returned (home). After
pampélank sha kà'sh shéshuan' a m'nálam wewéka. Tehúi sha lù'lälzank
return they the ipe each gave to their children. And they when going to

9 shùlú' m'nálam wewéka; Sháshapamntch nà-asht shtùlú' m'ña wewéka: “kà-i
left orders to their children; Old Grizzly thus enjoined to her cub: “not
á't shuù'lule-uapk látchahtat: steínash mà'lish ndì'-ushkuapk! kà-i á't
ye shall skip down from the lodge: the hearts to ye would get loose: not ye
shampatiyé-uapk: lù'walakuapk á't ánkutat; kà-i á't shiki'kuapk
shall jump over the logs; wottld run against ye (some) sticks; not ye shall dive

12 ámbutat: pù'tank á't k'là'kuapk.
under the smothering ye might die.”
MYTH OF THE BEAR AND THE ANTELOPE.

Then again Old Grizzly next morning Old Antelope with went to idshuk. Tchéwamtchèsh l'idshuk. Tchéwamtchèsh gildshui Tchéwash. Vûla: "gû'tash nû'sh kû'pea 3 then Old Grizzly went to meet Old Antelope. She begged: "Bee me bite nû'sh; kuatcháki wê ish!" Tchéwamtchèsh heméze: "ûntchék nû mûtsh on the bite in the hair for me!" Old Antelope said: "a while from I you beg awhile;" while Old Antelope sooner filled Old Grizzly a little having dug ipo-roots; (the basket),

gû'tchaluapk tchû'shzen tchê'k gâtpâmpélânk." Pén Shashapamntch shâtêla: will bite, homeward when (we) have returned." Again Old Grizzly declared:

"kîllânk i'sh gû'tash kuatchâki!" Tchûi mântch-gitk Tchéwamtchèsh kua-6 "very hard me the lice bite in the hair!" And after a while Old Antelope hit into tchâga Shashapamntchash. Pû'n pi tchaksh kuatchâgash hâmêni Tché- the fire fire for Old She-Grizzly. Then she also to bite the hair wanted to Old wantchash. Tchéwamtchèsh heméze: "kû'gi nû'sh gû'tash." Tchûi Shashap- amntch kâ'sh tchâkiânk kuatchâguk pû'kpuka, tchûi kowâktcha nû'sh, Tché- amntch kâ'sh tchâkiânk kuatchâguk pû'kpuka, tchûi kowâktcha nû'sh, Tché- 9 ipo-roots putting in mouth biting cracked, then bit through (her) neck, the wash shinâng humasht-gî'nk, tchûî kêtêga nánuk. Tchûi hünk nánuk Antelope killed in this manner, thett cot (her) up wholly. And all the kâ'sh Tchéwamtchâm t'kuga mû'nânt yák'itât, tchûélêsh p'le'ntant îpêné'zi.

Hû'nk toksh nánuk iggâ-idsha, tchûélêsh gî'lit tchê'ksh laggâ-idsha, kînkaq 12 Those but all she stuck on a pole, the meat the ansus too she hung on a stick, a small portion

tchûélêsh êmpêle tchi'shtal, tchûyunk mû'nâ wewêkash shewâna. Tchéwam of the meat she took home, and it to her children gave. Antelope's

tchîsh wewêkash tchiléyâ tchûélêsh. Tapûnkani heméze: "pgi'sham-shîtêko also to the children she gave meat. The younger said: "to mother alîke
toksh nâlâm mâ'sha'; tchèwag hûk kti-udshna: "tchê'tchiks! kâ-i nû-asht 15 but our it tastes"; the elder (it) pushed: "the silent! not so gi!" Tchûilä'za sha tchûélêsh mbû'shant tchê'ksh pû-napâuk. Shashapamntch say!" Saved they the meat the next day until to eat. Old Grizzly

hâmêze: "tû'hap toks nêg mâkâlêga, tú'm nêgsh p'gi'sha mâlâm mâkâlaks said: "where (she) passed the night, much absent to mother yours the Indians tchûélêsh shewanâ, nû'sh toks sha gî'nkak shewanâ. Mbû'shant pê'n nû 18 meat gave, to me but they a little only gave. To-morrow again I
gênaupk nêgsh mâlâm p'gi'sha haîtchun." Hû'nk tchê'sh shash shapiyâ shall go absent for your mother to look out." Also to them she said nû-asht: "hû't mâlâm p'gi'shap mâkâlêyuk shû'dsha, kîllî hünk laggâyapksh, thus: "there your mother for passing the built a fire, the ansus suspending,

shû'dshash hûnkiâmsham, p'gi'sha;" gishapan, pân ú'nak ghuûshâktcha 21 while had a camp these (Indians), mother;" said so, (and) again early she started out

ì'kîntchuk tchûélêsh.

to fetch the meat.

Tchûi wiwalag vû'la shashshâpaskash: "shûhûlulêna nât?" Shashâ-

Now the young asked the grizzly-cubs: "shall skip down from we!" The bear-

the house.
shapka heméje: “p’gi’shap nálám ká-i shanahóle nálsh shuññuléatki giug,
páš nálsh tehshkuaapsht.” Wilag pén vúlš shash: “haggát nat shampa-
the liver us to have hurt.” A young again asked them: “look here! we will jump
antelope

gat nát shiki’ziéna!” Lú’kag háméje: “nálám p’gi’shap ká-i shanahóle nálsh
over logs!” The cubs said: “our mother not wants us
shampatiaziéatgi, húlakuaapsht nálsh ánikutat.” Pén wil’ag vúlša: “hág-
to jump over logs, to run against us tree-limbs.” Again a young asked: “look
antelope

6 nálsh shikizieatki ánbutat; pú’tank nálsh k’lekuápksh.” Wil’hág vúlša us
to plunge in the water; smothering us to expire.” The young asked

pénak: “haggat nád lepleputá’na.” Lukág háméje: “nen nálám p’gi’shap
only once “look here! us lot die!” A cub said: “our mother
more:

ká-i nálsh shapíya; tchá-ú háták nád lá’una hú’masht!” Not us us
told presently here we will play thus!”

9 Tchuí wíwalág mú’lá wélí látchashtat, tsuí lú’pi guli’, tchuí shashá-
And the young antelopes put the cover on. The young so said: ‘I pretty soon you
antelope

“i” a lú’lzág; tchuí wíwalág “lepleputéa, lepleputéa, lepleputéa…
“yes,” (said) the cubs; then the young cried: “two smoke in, two smoke out, two smoke in . . . .
antelope

10 putá’, putá’, a’, a’.” Tchuí lú’lzág kaishnóla, wíwalág tú’shkepile; pén
smother, smother, a, a!” Then the cubs opened up, the young went out; then

lú’lzág tehkash gúlí: “pálabak á’t kaishmú’lupak!” Tchuí lú’lzág “lep-
the cubs also went down: “pretty soon ye must uncover.” And the cubs cried:
leputéa: padhá, putá’-á.” Pén wíwalág vurléiank: “lepleputé lepleputé
"smoke in: another, another.” Again the young went into: “two smoke out, two smoke in

15 . . . . . . putá’, putá’á”; lú’lzág kaishnóla, tchuí wíwalág tú’shkepelle, lúlzá
smoke, smoke”; the cubs uncovered, and the antelopes came out, the cubs
tehkash vurléi: “leleputé, lepleputé . . . . putá’, putá’.” Wiwa’hlag ká-i
also ran into: “two smoke in, two smoke in . . . . another, another.” The young antelope

18 lúkágsh k’l’a’pi í’pza télishtat; týéwaksh ánikutka sh’úm tákuank shnát-
the red paint they lined in (their) faces; to the elder with a gag the snout
gagging they raised kual látchashat, tapinikáyentch tehsh ánikutká tákuank sh’úm ga-úl’úl-
its) up on the lodge-top, the younger too with a prop gagging the mouth on lodge-
kishtala smátkual. Tchuí sha shni’ilakshtala gútéktscha, nanuktulash
ladder they fastened. And they to the fire- pit went in, to every article

21 sha shu’l’dsha ká-i shápiki giug Lúkash gátampélish; wákash p’il sha
they rejoined not to report (to) the Grizzly having returned; the boneawl alone they
yámtki ággapiksh.

forgot as it stuck in the
ceiling.
MYTH OF THE BEAR AND THE ANTELOPE.

Tchúi mántch-gitk Sháshapamteh gátpampélank shataliáyapkuga;
Then after a while Old Grizzly returned, looking ahead of herself;
shawígank k’lepgi' kékewélaksh shash heméje: “hún ak sha gé-u k’lépgi
negié rét padat at their having wasted” she said: “they my red paint
kekewélka, pshe-útwíwashi gé-u anuli’pkútch”! Tchúi wíkátant galchá-
have wasted, from the Indians! which fiquéch!” Then nearer approach-
őian shléa lú‘lzaag tchú’kapksh légguña háméje: “at ní’sh tátaksni Tché-
shing she saw the cubs to be dead (and) sobbing she said: “now me the children of Old
wamtcham ne-ulaktámpka!” Tchúi wiwála’áskh hamóasha: “tát a’t
Antelope have punished!” And the young antelopes she called: “where ye
tátákshní gi?” tsuí tátaksni vuálza Sháshapamtechásh: “gi’n at a nád 6
children are!” and the children replied to Old Grizzly: “right here we
wawatalá kchéháishtat.” Sháshapamteh hókánsha tů’sh hai at tátaksni
are sitting in the sunshine.” Old Grizzly ran out to where now the children
wawatalá. Pén tátaksni wáshital háméje vuálzuk Sháshapamtechásh;
were sitting. Again the children towards the spoke in reply to Old Grizzly;
pí’u Sháshapamteh hullí’péle: “tátátaksni!” Pén wiwalag kání giánk 9
again Old Grizzly run into: “children!” Again the young out doors being
wálza Sháshapamtechásh: “gi’n at a nát kátí ni wó; léshma ai l’ nálah.”
replied to Old Grizzly: “here we out-doors play; not find you us.”
Pén Sháshapamteh hókánsáh.
Again Old Grizzly ran out of the house.
Tchúi hu’k mántch-gitk m’nátak shákta shapíya: “géníl a hu’k uná 12
Then some time after her bone-awl said: “went away long
átaksni, kákiash lì’sh i ká-iga.” Tchúi Sháshapamteh vu’la: “tú’shital
the children, whom you look out for.” And Old Grizzly asked: “which way
haitch sha géna?” Tchúi shákta shapíya Sháshapamtechásh: “gi’tal a
then they travelled!” And the awl told Old Grizzly: “through here
sha gutéktha, gén lgu’a’m sha shál gidsha gutékui’shtalá. Tchúi Shásha-
they crawled, here coals they placed opening against. Then Old
pamteh háttakal kútéguk tchuktákánka; keshguk gutéksh. Tchúi guték-
Grizzly through it to crawl in attempted; could not she crawl in Finally getting
gank géna ámmadsha: “múlú múlú te-útwá, múlú múlú te-útwá,”
in she went crying on her way: “rotten wood rotten wood breaks easy, rotten wood rotten wood breaks through,”
genúta shuáktha ná-asht hu’k Sháshapamteh; pén heméje: “túsh gínt 18
walking went so Old Grizzly; then she said: “where
málash nū géntak shléa tatákiash?” hémkankatchna génuk.
ye I am going to find the children!” she said repeatedly while walking.
Tchúi wiwalálash pinú’dsha mákléyapksh kú’métat; mú’ shúshank
Then the young antelopes she overtook while they camped in a cave; building a large fire
skú’lá. At tátaksni shémtchállya Sháshapamtechásh pinódshhasht m’nálsh; 21
she lay down. Now the children became aware, (that) Old Grizzly had overtaken them;
tégwag tap’n’kayentsch will’hágsh skishů’ła; “at a ná’lsh hu’ktakag pinú’dsha;
the elder the younger antelope woke up, “now us she” caught up with;
skishů’l!” hémta m’na tápla. Tchúi szishů’la hu’ktag. Sháshapamteh
wake up!” it said to its younger. And woke up this little one. Old Grizzly
ktana ksheluyank lülukukshtat. “Mbú'shant tehék máls nü tatákiash sháke-went to lying near the fire. “To-morrow at last with ye I children will play
miyuapk pshepssha lül'ipatka tehék”? tehuí ná-asht giulank skü'l'xank
a game in day-time, seeing sharp then”; and so speaking (and) lying down
ktándsha. Tehuí wí'wa'lahag ktánhuish shútuyakiá šánkutka; tamú'dsh
she got asleep. Then the young antelopes the sleeping one bombarded with sticks; whether
ktándshi shéwuk shútuyakiá. Tehuí sha ká-i sh'ktgisht tís'khansha
she was asleep trying, they threw (them). And they not she moving about ran out of
kú'méy, tús'khtchá sha palakmálan; vú'šhuk Sháshapamtehsch m'ňásh
the cave, ran away they at a quick pace; afraid (that) Old Grizzly them
6 pínó'dshuapksht Shú'kamtehsch sha hamékúlpka, kú'tagsh stú'kapksht galali-might overtake
Old Crane they hallowed at, minnow-dash gigging skirting the
nóta: “nki'łank násh, kúkui, skö'tki, hú'ktakag násh kpu'šdšapká pínó-
water: “very fast as, uncle, cross over, 'she' as is changing' (and) will
shuap náš al” Tehuí Shú'kamtehsch skú'tza shash; wíwálag hú'shéshgá
overtake us now.” And Old Crane crossed over them; the young antelopes
9 Shú'khash. Tehuí Shú'kamtehsch pńu'takta shash slóúshtat, ka-uká
to Old Crane. Then Old Crane blew them into a whistle stick, (and) rattled
sha láchashtat aggá'yank shi'namshán. Wiínálálam shaptyish Techy-
they in the lodge being hung up for fear Of the young antelope (said) Old
lopé washash shi'úsht Sháshapamtehsch, Shú'kamtehsch ndshenshúnáni tehiş
Antelope was killed by Old Grizzly, Old Crane the young ones too
12 shušhuáktehsa. Shú'kamtehs shuákhta: “é'ush tehiá, é'ush tehiá!”
Ndshenshúnáni tehiş shušhuáktehsa: “é'ush tehi'chú tehi'chú.”
The young (cranes) also wept: “lake water, lake water!”
At hú'k tehuí Sháshapamtehsch mántch-gitk szishú'łank téllhi kú'méy:
Now then Old Grizzly after a time awakening looked in the cave:
15 “ga tuá nink tatákiash shakémiiyuyapk pshépssha lül'ipatka; ŭ'nagin shash
rather hard myself with the children I shall play a game in the day-time when able to see, long ago, after they
genuish tūtoks hú'shka gátpa Shú'kamtehsch." Tehú'i pén guñáú-
left (the cave), out there they reached to Old Crane's home. Then started
shktchá Sháshapamtehsch haihtchntuk wiwálagsh; kuešsh sham haihtchna,
out Old Grizzly to follow the young antelopes, the tracks of them she followed.
18 Gátzapsahsh kó'kétat vú'la Shú'kamtehsch: “tám tatákiash shlé'št?”
Reaching to the river she asked Old Crane: “if the children he had seen?”
Shú'kamtehsch háméye: “ká-i nù shláá tatákiash." Gé a kuéntzapsáta tátkáim
Old Crane said: “not I saw the children.” Here (were) the out-going of the children
tracks gátzapsluish; hámtehsa ná-asht Sháshapamtehsch: “aishing tů'dsh i shash
having reached (there) hallowed so Old Grizzly: “to conceal them you them
21 nen; kí'llank ish szú'tki!” Shú'kamtehsch háméye: “kági gö-n vú'nsíh”; pán
(want); quickly me set over!” Old Crane said: “None is to me canoe”; again
Sháshapamtehsch: “killank skú'tgi ish! killank tů'sh skú'tki!” Tehuí mánteht-gitk
(said) Old Grizzly: “quickly cross me! fast me set over!” And after a while
Shú'kamtehsch spú'kua m'ňa tehů'ksh, máksa néklank (ká'liak hú'ünk vú'nsíh
Old Crane spread out his legs, a skołl-eap carrying (on leg) without (so) canoe
NOTES.

The myth of the Bear and the Antelope is one of the most attractive and best stylized of this collection. It forms a whole mythic story by itself, and not a series of myths like the preceding article. The Grizzly Bear’s figure is drawn in very natural and characteristic outlines, and the same may be said of the other animals of the story. Some archaic words seem to prove that the myth has been handed down for many centuries to the present generation, which repeats it to the offspring with the same expressions as used by the parents. The archaic terms alluded to are Shashapametch, pšopsha, pšle-ntiwash, kšku, tchitchi; probably also lepleputa. 118, 1. 7. Silishapalmtelt alternates in this tale with Luf’kanitch, the “Grizzly Bear of the Ancients,” and so does Luf’kaga with shashāpka. -amtch, -amtchiksh 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 tțewag, 105, 9, as well as of many of the personified powers of nature. Cf. the term lepleputa. 118, 7. 119, 2. gi’nk or kinka: a little, not much; né-ishl contains the particle i or hi: “on the ground.” 119, 9. pš’kupa: 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 (gūtash kšklt) and eating them is a disgusting practice which travellers have observed among all Indians of North and South America. 119, 10. nánuk: the whole of her body. 119, 11. ipšenězi: to place something into a basket or receptacle which is already filled to the brim. 119, 20. 21. hū t málam etc. The construction is as follows: “mālam p’gi’shap hū’t máklēyuk shū’dshu, p’gi’sha laggayapkash hū’nk killi’t, hūnkiamsham shū’dshash”: your mother made a fire out there because she must have passed the night there, and because she hung up this anus on a stick, while the Indians (who gave meat to both of us) had a camp-fire.
124 MYTHOLOGIC TEXTS.

120, 2. tehishku'apsht instead of tehishku'ipkasht.

120, 10. vutâtechñia is also pronounced utâtechñia, hutâtechñia. Earth-lodges which open on the top can be closed by means of a large cover placed over the smoke-hole.

120, 11. lepleputea or properly: leple-putéa, "to play the smoke out game with two on each side," is a compound of lapeni two in the shorter form lap, and pûta to be smothering. Láp has changed its vowel into a shorter vowel, e, on account of removal of accent, and is here redoubled by iterative, not by distributive reduplication. Cf. lepleléks from láp and k'léka. A series of points after lepleputea indicates that the animals repeated this word an indefinite number of times, while the others were inside the lodge, and while pronouncing pûta', they opened again to let them out.

120, 17. tchuyasht tch0'k kaishnfi'la. Literally rendered, this means: having perished finally, they uncovered. The subject of tchuyasht, lft'lyagsh, has to be supplied from what precedes. The smoke of the burning rotten wood killed the cubs.

120, 19. ga-ul6'lkish, from ga-ul6la to go out, is the outside ladder of the Indian "mud-house" or winter-lodge, averaging in length from 10 to 15 feet; the inside ladder, wákish, is somewhat longer to reach the excavated floor.

120, 21. The complete wording of this sentence, in which shâptki stands for shîptki, would be: kâ'i shâptki giug Likash, gâtpâmpâlisht hû'nksh (hi'nkash).

120, 22. âggayapkash: âggayâ to be hung up, or to be stuck into; said of long-shaped articles only.

121, 3. anulîpka to take away something from another's lodge or house without asking for it; the suffix -îpka expressing the idea of "towards oneself." Anulîpkuish, "what was once abstracted from others" appears here in the contracted form anulî'îp-kûtch; gé-u "by me, through me."

121, 9. tátatatakni shows repetition of the two first syllables of tátâksni children, but at the same time means "where are the children?"

121, 15. shâlgidsha; the antelopes placed the coals there to secure their flight from the Bear; had the coals been put there by somebody else, lákidsha would be used.

121, 22, 122, 7. hû'ktakag: familiar diminutive name given to the Grizzly Bear; hû'ktag, 121, 23., stands for one of the young antelopes.

122, 1. 2. Mbfishaut tchb'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." Lûlpatka is: lûlpatko a; "possessing eyes" is the primary signification of lûlpatko, but here it means "enabled to make use of the eyes." Cf. mûkasham nû lûlpatko: I see as sharp as a horned owl. The distributive form pshepshâ, of psê, "during day-time" means "any time when the sun shines bright." Cf. psheksḫ, 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. nasheshkáni. See Note to 71, 6, 7.

122, 12, 13. tehiâ, tehi'tchu: tehi is a syllable found in many words referring to water and liquids, as tehiya to give water; tehiéga to overflow. This radical is no doubt an obsolete Klamath word for water and recalls the term tehû'k "water" in Chinook jargon: ltsuk in Lower Chinook, t'chuku in Clatsop; tchaúk in Nûtka. It also occurs under various forms in the Sahaptin dialects. By this lake undoubtedly Upper Klamath Lake is meant. Cf. tehiâ in Dictionary.
122, 15. ga tua nink for ká-a tuá ni giáam; ká-a means here “vehemently, cruelly, sharply”; tua: “in some way or other”.
122, 16. shash gëižiish: after they had left the cave.
122, 20. “ašing taidši i shash nen”. Here nen stands for some finite verb; either shamá-nil-i: you want to conceal them; or for na-asht i shapiya: “you speak so, in order to conceal them”.
122, 23. spü’kua. The spread-out legs of the Crane had to serve as a bridge to the Grizzly Bear, for there was no dug-out canoe at their disposal to cross the river.
122, máksha něhlank. 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. uhluitcha. 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. tálđshitko. This sentence has to be construed: wiwalag, shō’ksham wewú-kalam tálđshitko, ngé-šishan, and tálđshitko stands for taidši gitko: “the young antelopes, armed with the arrows of the Crane’s children, shot” etc.

K’MÚKAMTCH, THE FIVE LYNXES AND THE ANTELOPE.

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

K’mukamtchiksham shashapkeleash.

THE MYTH OF K’MÚKAMTCH, THE FIVE LYNXES AND THE ANTELOPE.

K’mukamtchiksham hünk géntko káilata, káilash shultólan, tunep shléa K’mukamtch walking earth upon, the world having created, five he saw shléa ánkotat wawakayápkash. Káilio skútakto K’mukómtchigsh shpakága lynxes on trees sitting. In a rabbit-blanket clod K’mukamtchigsh tore to pieces p’ná káilio-skútash, heméžen: “tídshi’ ūn gé-u skútash gitak shlé’a lúc 3 his rabbit-skin robe, (and) said: “a good to me robe will be the lynxes when lóka.” Ktáí pe-uyégan shléa kai’hho’ta; náshe shléa hútjúshman húdshna. I kill’ Stones picking up the lynxes be missed; one lynx jumping down ran away.

Heméžen: “ē, ká-i tídshi skútash gi-uápká!” Pén kai’hho’ta ktyáta, He said: “oh! not a good mantle it will become!” Again he missed with a stone, pén náshe shléa hútjúshman húdshna. K’mukómtchigsh heméžen: “pén 6 another lynx jumping down ran off. K’mukamtchigsh said: “again, náshe hútjúshha; at gé-u ketchgáne skútash gi-uápká.” Ndáni shléa wawag-one skipped away; now my small mantle will become.” The three lynxes sitting on gáyan K’mukamtchigsh shushuláakta; pén ktayáta shléa kaf’ha. Ná’sh K’mukamtchigsh scoffed; again with a stone he missed. Another lynxes

pén hútjúshman húdshna. K’mukómtchiksh héméžen: “kémat pi’la míshe 9 one jumped down (and) ran away. K’mukamtchigsh said: “the back only to me”
Notes.

125, 1. kä́llash 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. pápishash 94, 5. Concerning the significatiol of kä́l, cf. Note to 96, 23.

125, 2. kailio, kailiu, rabbit skins sewed together to form a garment, mantle or blanket. As the name indicates, it was originally made from the fur of the kai-rabbit. Skútash may be rendered here by different terms, since many Indians used their skin robes, in which they slept at night, as garments or cloaks during the day.

125, 3. luel6ka. The plurality of the lynxes is indicated by the verb Hi'ela, which can be used only when many are killed; its singular form is shifiga. A similar remark applies to pe-uyegan and to wawaggaya. Lynxes are usually spoken of in the West as wild cats.

126, 3. 16-i 16yan 16yak is probably an interjectional and satiric variation of the verb lualuiXa: "they make fun of me", the distributive form of luaizá. A similar remark applies to pe-uyegan and to wawaggaya. Lynxes are usually spoken of in the West as wild cats.

126, 6. Wigá hak: only a little way. Subject of génan is Kímúkametchiksh.

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. Amptiksh here means worn out, old, good for nothing. This word is phonetically transposed from ámtch gish: "old being", "long existing". As such it appears also in Kímúkametchiksh, a Modoc form for Kímúkametch.

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

I.

Ktčidshuam, Tčášham, Gůshuam, Wášam shashapkëlêash.

Ktčidshuun, Tčášham, Gůshuam, Wášam shashapkëlêash.


A bat early a hat holding under its arm sat on a rock. A mole ran past; the mole (to it) said: "Well, your hat let see!"

Ktčidsho vôľa: "Ká-i nů shaná-uli sxálaps shlé-ekki."—"Hágga ta : show it". The bat replied: "not I want the hat to show (you)."

Ktčidsho heméje: "Ká-i tehe nů mish nen."—Mo-ôwe ktčidsho sno, that it could not drive it out.

II.

Tčášham tů'ma watcháltko nāsh wáša nánuk wáčh ktcidshahit 9 A skunk many horses-owning one day all horses into an enclosure ni-úle. Nāsh tčášham tečošaš nkéwatto gátpa. Tčášham-láki nánuk drove. Another skunk (with) a leg cut off arrived. The skunk-own er p'na wáčh ni'-ukkán shtútka ni-udsha kúke yulaílicka, kúket teču niwa. his own horses driving out on the road drove (them) a river alongside, into the river then drove (them).

Nánuk wáčh tečlal'ga, pitakmaní. All horses were drowned, itself too.

III.

É-ukshikni Mő' dokni lóla kó-idsa skú'ksh gu'shitat wášhtaat tečish The Klamath (and) Modocs believe a wicked spirit in the hog, in the coyote also wénkogsh. Tatátsks gu'shú na'num múni é-ushtat gé-upgan wéngga, to reside. That time, when hogs all into the sea running perished.
MYTHOLOGIC TEXTS.

nā’shak pūshpu’shli gū’shū kshū’ta, tánktchik hūnk gū’shunash kō-idshi
one only black hog escaped, that time into hogs a wicked
shkū’ksh gālkta. Kā-i tādshitoksh hū máklāksh pupashpu’shlish gū’shū
spirit entered. Not therefore the Indians black hogs
3 lūela.

kīl.

IV.

Tína máklāksh wáśh shléán shiúkash shanábilt, shkū’ks wáshash yu-
Once a Modoc man a coyote finding to kill (it) wanted, a demon the coyote "in-
hiéna gī’sht lōlan; wášh padsháyamat gakayápak hū kā’kin. Pēlakag mā’ni
side to be thinking; the co., etc. into a manzanita-
6 witām ktkhikayú’la. Kēshga kani hūnk witā’m shiúkash, shtu’ishtat gát-
brown bear came out of it. Could not anybody (this) brown bear kill, a (gopher’s) den en-
paramuut hū kā’kin Nānka gakankúksh shišhala.
tering he disappeared. Suddenly a large

Tíná máklāksh tū’ma wáśh shléa kshū’lzápkash wigatán tchiš; tchá-
Once an Indian many coyotes saw dancing near (his) camp; he be-
9 wika mā’ntch shtl-úga. Tánktchik’kni kā-i wášh luésh hāméni. Hū’k
insane he disappeared. Several hunters became sick.

wáśh máklāksh-shitko shtl’sh gastrointestinal tract, taph’ni tchú’kash nūsh pâ’ni.
coyotes men-sike to look at; up, from behind the hip the head up to.

NOTES.

I. In mythology the bat is sometimes regarded as a symbol of watchfulness at
night, and this is expressed here by the adverb ūnāk.

127, 2, 3, 4. shlé-i-k for: shlé i gi, “you cause to see;” shlé-etki for shléatki in a
passive signification: “to be seen, in order to be seen”; shlé-ek for shléa gi: “make
it to be seen, let it see.”

127, 2. stkalaps, a Modoc term for a hat of some kind. The verb lúža, used in
connection with it, indicates its rounded shape.

127, 4. kā-i tche nū mish nen. Tche is abbreviated from tehč, particle pointing
into 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. yanúkshstita, to place into the entrance in order to impede or prevent
egress. The radical in this term is tkáp, stalk, straw, little stick; yána, “down, down
into”, serves as a prefix.

II. This story of the skunk is manifestly a mere fragment of a longer one, for the
omission of motives renders it as silly as can be. I have inserted it here to show the
various verbs formed from niwa, “to drive into the water, or upon a level ground”.
This is a verb applying to many objects only; speaking of one object, shúwa is in use.
For all the derivatives of both verbs, see Dictionary.

127, 12. pitakmani stands for pi tak m’na hú’.

III. This hog story is evidently the result of the consolidation of aboriginal super-
stitions with the evangelist’s relation of the Gergesene swine throwing themselves into
the Lake of Galilee from the headlands of Gadara. In Chapter XVII of his “Winem”,

"
HUMAN SOULS METEMPSYCHOSED INTO FISH.

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. Tankteh'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, tchëk, finally, and the suffix -ni. Cf. 13, 2. 128, 1.

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SKÚ'KS-KIÁ'M.

HUMAN SOULS METEMPSYCHOSED INTO FISH.

GIVEN IN THE Klamath Lake Dialect BY Dave Hill.

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I.

Ká-i hún'k shlä' at kaní kiá'mat skú'khash. Hú'k pil únk shlä't
Not can see anybody in a fish a dead man's spirit. Dead men only can see
shkú'ks; pil máklaks hú'k shlä't skú'ks. Hushi't'zap tsá'taks ni'şh, si'úks
spirits; only dead Indians can see spirits. He makes dreams but if me, to kill
then he wastes, or perhaps to keep the song-because he wants me. If
ni' shläát k'läkaták ni; hā o'ú nk shläát skú'ks-kiám, hā o'ú nk shläát
I should see might die 1; if it should see, the spirit-fish, if I him should see
máklaks hún'k skó'ks tchë'sh, k'läkat n' ú'nk shlä-ók; wakiánua hissúnuk
the dead person the spirit also, may die if, him for having seen; or perhaps if song-medicine
then me not he may kill. Therefore him if should see wo Indians,
tchätch ni'sh ká-i siu'gat. Hú'masht hún'ksh hshi-úkit ná'd máklaks, 6
then me not he may kill. Therefore him if should see wo Indians,
hú'k tchish kiiá'm, kat gëk wá; ká-i hún'ksh hshiá't hún'ksh kiiá'm
the dead also (would appear which there lives, not I can see it in the fish
skókhash.
the dead man's
spirit. 9
MYTHOLOGIC TEXTS.

II.

Fish remain forever; therefore those dead (exist) as fish, as all kinds of people dead. If I (of a deceased) should behold the spirit, would die it through but if I recur to magic then not seeing; songs.

NOTES.

My efforts towards obtaining exhaustive texts from the natives concerning their belief in the transmigration of human souls were not crowned with entire success. Of the two items obtained, No. II is intended as a commentary of No. I, both treating of the presence of human souls in fish. The cause why so many Indian tribes shun the flesh of certain fish lies in the fact that these species were seen feeding upon the bodies of drowned men and swimming around them. This induced the belief that man's soul will pass into the organisms of these finny inhabitants of the wave, even when death has resulted from other causes than from drowning. According to Hill, the Māklaks 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 tamāmash-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 hūk, hūnkiash etc., are inserted instead of the unpronounceable name of the deceased, and mean: dead person, spirit.

129, 2. pil māklaks; only dead Indians, not dead white men, because during their life-time these did not believe in the skēfs; this belief is a privilege of the Indians.

129, 2. Hushṭizak etc. This sentence runs as follows: Tchēktoks hushṭizak ak nish, hūk tečēk nish sīuksh shanahō'li, wakīnha tečēk p'nāsh (or p'tēsh) nūsh shuishalakti giug shanahō'li: “if he (the bad genius) makes me only dream in that manner, then he intends either to kill me, or perhaps he wants me to keep the song-medicine for myself.” To keep the song-medicine, shuishla, 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. Hā'toks ni shīlāt etc.: if I should see (the dead) while I am awake.

129, 4. Skēfs-kiām, a compound word, may be rendered by spirit-fish, letiferous fish.

130, 1. Kīi'm k'lekā 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. tsóyatk. 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.

Shuyuxalkshi tchúyunk É-ukshikni máklaks hátokt shuyúxéla, táníhúńk hátokt máklaks gi. K'múkametch hátokt a géna. Tchúi Ká-akametch there were. K'múkametch there went. Then Old Raven shalyukaltk hátokt. Then people were dancing there. At "dance-place" when the Klamath Lake people pilipí-danced, many húńk hátokt máklaks. Many of them died by violent death as well as by natural death.

II.

Yámakni húńk Ká-yutchish gátta Ki'uti kútít; tchúyunk t'ü-ag kwáx shkú'la káyak tchí'sh gátpénnunk, nánuk shúlú'tamantk hátkok yámnash 6 (and) lay down not yet home having reached, in full dress at that spot beads.

wávakshnatk tchish; tálá tchish húńk gákatpantk t'ü-ag sha húńk tů'kélga. Together with them, those coming stopped they lay down not yet having reached, rested.

Tchúi Sháshapametch húńk gáldsha-uyank Ké-utchiamtchash skúł'lpañk
ktámpsh. Tchúi Sháshapametch pálla Ké-utchiamtchash wákhna yámnash 9 (and) put them on, in the fishing-place for going. Upon this beads.

tchish shúlú'dshnank wú'kshyén génnapkug. Tchúi Ké-utchiamtch also, put them on, in the fishing-place for going. Upon this beads.
szishú'łank tki'ukunl Sháshapamtchash; vud'hitaku'lalá at pállapksh waking up threw down hill the Old Grizzly; he rolled (him) down the rocks for having robbed.
pásh wákhna yámnash tchish. Tchúi húńk shíuña pí Sháshapamtchash, 12 him of moccasins sleepwear also. Then killed him the Old Grizzly.

tchúi É-ukshikni máklaks shelluáltámpka Yámakishash, Sháshapamtchash where people commenced fighting the Northerners, (because) Old Grizzly
húńk Ká'utchiamtch shíugsht. Tchúi Ká-akametch wétanta shash shél-
by Grey Wolf had been killed. Then Old Raven laughed at them when

lułpksl, tki-1i sha kléka. and rocks they became.
III.

K'mukamtch hū'nk nákosh hū'nk táplalash née-ulza shné-uyalátki K'mukamtch a dam the loon ordered to destroy shash. K'mukamtch hū'nk pi tpi'wa táplalash shné-witki giug, pi ká-i to them. K'mukamtch be ordered the loon to destroy (it), (but) no 3 tuá kii'm lúeluak. Hú'ksha hū'nk nakushkshákshni kú-idscha kii'm fish to kill. Those who dwell at the dam rotten fish nutuyakí nákosh gí'tant, K'mukámtchish shíuguk, kú-idscha kii'm pátki throw over the dam to the other (for) K'mukamtch to kill, rotten fish (be) go-
giug. Tehuí K'mukamtch sháwiguk kú-i sham nákush shú'ta; tehuí ing to eat. Then K'mukamtch their dam spoiled; upon this 6 nákushyéñkni shlámuik shtí'ya shíshí'dsha shú'ktaldshank láó. Tehuí the dam-neighbors in mourning pitch put on head, cutting off (their) hair. Then Ká-ag wíington shash, ktá-i sha k'léka. Tehuíyunk K'mukámtch lúpaksh the Raven laughed at them, rocks they became. Hereupon K'mukamtch chalk shna-ulámma táplálahsh. spit over the loon.

NOTES.

I. This myth intends to explain the existence of the large number of rocks found at the locality called Shúuyzalkshi.

131, 2. Kú-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, i1. 12.

II. In this myth, as well as in other grizzly bear stories recorded in this volume, this bear is always killed, conquered or cheated by his quicker and more cunning adversaries. Nevertheless his clumsy form and narrow, ferocious intellect are very popular among the tribes, who have invented and still invent numerous stories to illustrate his habits and disposition.

131, 5. Kiítú is the name of an Indian camping-place situated a short distance north of Modoc Point, on eastern shore of Upper Klamath Lake.

131, 6. húktok qualifies shkú'lya and yámmash is the indirect object of shúú'tam-antk. Shkú'lya, nánuk yámmash shúú'tamantko, wawakshántko tehísh: “he lay down to sleep, keeping all his neckwear on himself, and not taking off his moccasins.” Shúú'tamantka can in other connections refer to the clothing, but here it has special reference to the beads.

131, 11. kí'ukuela. Tradition reports, that Old Grizzly was pushed over some of the high rocks at Modoc Point.

131, 13. Yámmakíshash etc. In these words may be recorded the reminiscence of an ancient fight between the Klamath people and some Northern tribe which had come South on a hunting expedition. A Klamath song-line given in this volume also recalls an ancient inroad made by the “Northerners”. The grizzly bear represented the Klamath tribe, the wolf the Northern Oregonians, perhaps as ancient totem signs; the bear having been killed by an intruder, the Klamaths had to take revenge for the insult. 

III. The object of this myth is to explain, among other things, the origin of the white spots on the head and back of the loon (táplal). But the myth as given in the
text is far from being complete. It refers to a locality above the confluence of Sprague and Williamson Rivers, called Kaitini, 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. Kmukametch 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 gig the loon, but succeeded only in hitting its tail-feathers. When the loon had accomplished his task Kmukametch offered to reward him in any manner wished for. The loon then wished to have white spots on its back, and Kmukametch satisfied the request by spitting chalk upon the downy surface of its body.

132, 3. lieluak; formed by vocalic dissimilation; cf. Note to 114, 3.

BELIEFS AND SUPERSTITIONS.

I.

Wash tz’u’tzatkish; tsú sa lú’la wásham tzú’tzash. Prairie-wolf is soothsayer; and they believe in wolf’s prophecy.

Máklaks hú’nk lú’la wásham páluiapkash k’lékuapksht tchék’k; tzú-txuk páluiapkash. Indians believe, prairie-wolf when howls, they will die after a while; pre-
txuk páluiapkash. Saying he howls.

Máklaks hú’nk lú’la púshish há’masht i-unégshítka, tzú’tzuk hémá; Indians believe, the cat when cries just after sunset, for pre-
tchík’n tchish há’masht i-unégshítka gú’lu, tzú’tzuk tehék há’ma. Wáichag the chicken also when cries just after sunset the female, for presaging when it crows. The dog death tchí’sh wawá-a i-unégshítka, kú-i tchámítk. also (when) whines right after sunset, the signs are bad.

Watsáq tchí’shtat tzó’tzá i-unégshítka; tsúi gátpa máklaks, gú’lkí ngé- A dog at a lodge howls just after sunset; then comes an Indian, attacks, wounds isha at hustsó’ya. Sa-ámkoks hátokt tchí’a tů’sht hustchó’ya, ká-i hünk and kills (the owner). A relative, (who) there lived right where the murder was, did not him shiúga; tsúi tú’túk spúnshma lú’gshtla vú’nhsh széna witsuí’ls éna tů’túk 9 kill; then seizing (him) they arrest, enslave him, the canoe row away, fishing-net carry taking with them ktsí’k, snáwedsh spúnshma hissuaks shiúkaluk. Kilú’sh at kétak a oars, his wife they abduct, (her) husband being the murderer. Furioues he quits and tsá’wik. is demented
MYTHOLOGIC TEXTS.

Kák tzu’tzatkish; tsúi sa lúłuk sa kákam tzu’tzatkash, tsúi sa
A raven is a soothsayer; and they believing the raven’s repeated prophecy, they
shenótanka; pits hú’nk pán kák máklaks.
fight each other; it also eats, the (dead) men.

3 Tutíksh máklaks shúña tchu’zapkam m’álnam shashamoksham;
Dreams the natives sing about dead their relatives;
húmasht sháhunk giug kúkayunk flags.
for this same reason they stick out flags.

Tmélhak gítko shakló’tkish tidsh tínza; tú’m tízaga. Tmélhak tá’dsh
A tmélhak- having, the gambler well succeeds; much he wins. The tmélhak (is)
squirrels certainly

6 sháyuaks; shákalsha ták, tíds sunalalámpkatko.
of much account; in the game (it is) well managing (it).

Tcháashash mú’na lushtánsank mbáwa skí’s; tsúi máklaks nánuk.
The skunk deep down while scratching a hole emitted a blast; upon this people all
hushtsóga tsáshash-kuíks. Snáwedsh shanahólik spú’shna pláiwashaám
killed the skunk-conjuror. A wife seeking he carried off the eagle’s

9 tú’paks klanápkish. Sléánk tchawi’ka pláiwash, wí-udnsa ánktuka
sister when asleep. Seeing (this) became furious eagle, beat with a club
icháshes, wí-udish k’láká, tsúi kó-i plúi. Ndopóg ktsót’l hímetisákpa:
the skunk, the beaten one died, then badly stunk. Smelling (it) the stars said:
“pátkal!” at pláiwash pátka’lpe, stópatchka, tsúi gémpele túpakshall
“get up!” and eagle rose up again, washed the face, then went home sister

12 m’na énank.
his taking with him.

II.

Há shakló’tkish pí’sham sh nú’sh nüggal, shakló’tkish tidsh vumi’,
If a gambler of humming bird the rest finds, (and) the gambler well hides (it)
kaftoks kaní vuuni’zi. Há kó-e shléa paháp’kash, pë’tch ktákta ská’tish
not any one conquers (him). If a frog he finds dried-up, the leg he cuts off left

15 tapi’dshnish vumi’; húmashtak shú’ta shakló’tkish, kaftoks kaní vuuni’zi.
hind (leg), hides away; (if)thus acts the gambler, (thee) not any one beats (him).
Há kaní tchatchlaíp’tcha slhá’-a (kinkáni tút wá), tidsh tí’í’ña. Há kaní
If any one a kind of fire-bug finds (scarce there they are), good luck it If any one
má’ntchísh máklaksám st táp shuálka, paháp’kash kálla-shushat’shásh
mole-fashion! Indian arrow-head saves, dried-up a mole

18 tchí’sh, hu’kt humáštak tidsh tí’’í’ña tchí’sh.
also, be in the same way well succeeds also.

É-ukshíkni Mó’dokni lóla pláiik’tshash lákiash, shínta tchísh wengáp-
The Klamath Lakes (and) Modocs believe in the heavenly ruler, reverse also of the do-
kam shkö’kshash.

21 Mó’dokni shútpuyúka túnápmi wáita túnápmi pshín gshiúlaka káyak
The Modocs at first menstruation five days (and) five nights dance never
kták’t’nan; wéwánúshísh ta-uná’pni wáita ká-i tchú’léks pán.
sleeping; the females for ten days no meat eat.
Beliefs and Superstitions.

If you let your shadow fall on the hill, not you Ipo will find; but if you not let your shadow fall, much you Ipo will find.

The Pit River (lest) would cease to come the salmon up the Pit River, not the Modoc.

They kill in spring the Modocs also assume, for them for the fish to swim up invite, there-time; stream they kill. Mle'dokni tchi'ish lóla shuatash ká-m shátma, humésh they kill in spring the Modocs also assume, sage-hens the fish to swim up invite, there-time; stream they kill (them).

NOTES.

1. What is contained in these short items refers equally to the Klamath Lake and to the Modoc people, although those contained under I. were obtained from various informants belonging to the former chieftaincy.

133. 2. paka to howl, bark; pá'ka to howl repeatedly, to howl for a while; paka-lupka 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 tehki'gin gu'lú, the hen, appear here widely separated from each other.

133. 6. Khá-teh'mésh has to be resolved into: Khá-i teh'mél (for málash) hú'k: “bad then for you this is!” Cruel fights will follow.

133, 7–11. This story is not clearly worded, but we are taught by it how these Indians are conversing among each other with laconic breviloquence. An Indian living in the vicinity has heard the whining of the dog which means death to his owner. He goes there, shoots the man and takes to his heels. A relative of the murdered man comes up and is mistaken by others for the murderer. They deprive him of his wife, his property and his liberty; he becomes a madman on account of the injustice done to him.

134, 1. 2. The raven (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. kikayunk. 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 tmélhik-squirrel is cut off and laid under the gaming-disk or the pá'hl to insure luck to the player.

134, 7–12. Tchášshásh 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 Molale 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 huhtsóga; the skunk killed them by his stench.

134, 9. tó'paks stands for tó'pákshash; tó'paks, abbreviated tó'paks, is properly the younger sister, as called by or with reference to an elder brother, while pa'ánpip
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. patkulp'e. The myth adds, that the eagle got up again at dinner-time and that after washing the face he took a nap before taking his sister home.

II. These items were all obtained in the Modoc dialect from J. C. D. Riddle. Many of the articles mentioned as gamblers' amulets are supposed to bring good luck to the gambler on account of their scarcity, which must have made them more interesting to the aboriginal mind than other objects of a brighter exterior.

134, 13. nágalkal, ndákal: to find accidentally; shůl: to find, generally, after a search. vumii' is to hide away either on one's own person or in the ground.

134, 16. 18. tish ting is to succeed, to be lucky; without tish in: hítoksg tinn-yan'k gi, that man is lucky.

134, 17. shtáp is a black arrow-head made of obsidian, a volcanic rock found in several places in these highlands.

135, 1. há'itoksg is formed from há toks with intercalation of the declarative particle a.

135, 3. k'le-ngtk-uápkasht is a periphrastic conjugational form composed of gi-uápkasht, of the verb gi, and of k'lé-atk, the usitative of k'lé-wi, to cease, stop, terminate; atk has turned into -ngti- by metathesis. Literally: "would habitually cease to be in the Pit River." mhů', the grouse, is called by the Klamath Lakes tůn'.

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**Reflections of Every-Day Life**

**Monologues in the Klamath Lake Dialect by Johnson, Chief of the Modocs**

Ká-i mish nů ò-it nů tidsâ'wa nté-ish, shliútuk mâ'makla pâ-uk shlink Not you I to let I have like (my) bow, for hunting ducks to eat (killing)

ndek'shtka. Tidsâ'wa ká-i mish úya, tů génupa úyamnank nté-ish with arrows. I like not to you to give over there I will go taking along bow and arrows

3 gé-u, hishlátsanapaka. Yó-ishi! tatâla ká-gi, ká-i shláa tatákni yû'ly ; my, (and) will amuse myself Are lost! right they are not I found where they went down;

yó-ishin, mâ'ns ká-ika. Únds mbúsant pên káyakuapak. they are lost, for a long time I searched. Some time to-morrow again I will look out (for)

Shikútechipk tehiká kénutsátk; unds'é'ks séwanapak pâtki giúga. Walks on stick an old decrepit (man), some time I will give (him) to eat

6 méhiess; yuyálks tsi pâ-uk hûn tehé'k tish kí'-napk. Kí'shtechipk huk trout; being poor thus through of it then at ease he will feel. Comes to me this

snédwedsh; oní'sh kâm shéwânt i; tů'm nú'sh shewantamnúpa kâ sawalkto woman; to her fish you may give; plenty to me she will continue to give having received presents.

Kámp'kuk këlík pâsh ti'íma. Únds'é'lt kâchtal kâ-núpak gé-útala stéfshash. The indigent without food is hungry. By and by tobacco I will chew to my heart's content.
Sanahole káitchkal titchéwank; û'ndš pën mbúasnt pë-uapk káitchgal 
I like tobacco well enough; by and by again to-morrow I will chew tobacco 
pátkélank. Kaní shlé-uapka ü'ns stouváupka; tôla pákuapka ü'ntch; pën 
while getting up. Outside should I see, then I'll cut off with (not) he will smoke then; again 
while getting up. Outdoors should I see, then I'll cut off with (not) he will smoke then; again
wutuáupka kinkání káitchgal; kinkání, ká-i tûmí, tehé'k pën tûmí pákuapka, 3 
I shall spend a little tobacco; (but) little, not much, afterwards again much I will smoke, 
pakólank szólakuapka.
(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 loaned to somebody together with the bow. The second speaks in a rather egotistical sense of the pleasure which is afforded by 
succoring helpless and indigent people.

136, 3. kí'gi. This refers to some arrows, which cannot be found at the spot, to 
which they seemed to fly.

136, 4. 5. Untchék, abbreviated undé's, ü'ntch, ü'nds, ü'ns, points to some undeter-
mined epoch in the future: by and by, after a lapse of time, some time from now; 
undés't, 136, 8., through apocope and synizesis, stands for untsè'k at; undés'ks for 
untchék tehish.

136, 5. Shikútchipk tehiká kûmutsátk, grammatically incomplete forms standing for 
skikútchipká tshíká kûmutsátko. The word stick is not expressed in the text, but 
the suffix -ipka, united to shikútcha, expresses the idea of "walking while leaning 
one upon something or somebody." Cf. lâyipka, to point the gun at the one 
speaking; tilô'dshipka, to see somebody coming towards oneself.

136, 6. kí'shútchipka, to step towards the one speaking; cf. Note to 136, 5.

136, 7. on'ísh for hú'nísh, cf. ô'skank for hú'shanka, 65, 1. Hú'nísh is the objective 
case of hú'n; but this pronoun is not regularly used when speaking of animate beings; 
hú'nkash would be grammatically correct.

136, 7. shéwant i. The words on'ísh kii'm shéwant i are supposed to be directed 
to one belonging to the speaker's household.

136, 8. The term káitchkal, 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: 
káitchkal kpu'yumna.

137, 1. titchéwank. This is in fact the participle of a verb: "I like tobacco, being 
fond of it."

137, 2. stouváupka: 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 káitchgal. If this and the following were not worded in the 
conversational slang, it would read: kinkánish káitchgal; kinkánísh, ká-i tûmá, tehé'k pën tûmá (or tú'm) etc.

137, 3. ká-i tûmí. Indians are not often seen to smoke continuously as we do; those 
inhabiting the Klamath Reserve take a few whiffs from their small, often home-made 
pipe, then pass it to the neighbor and emit the smoke through the nose. Sometimes 
they swallow the smoke for the purpose of intoxication, and the elder women smoke just 
like the men. Cigars offered to them are cut small and serve to fill up their tobacco-pipe.
WAILINGS AT THE APPROACH OF THE FATAL HOUR.

Given by Doctor John, or Kágash, in the Klamath Lake Dialect.

"Ngii'-ish a ni tálzapksh, gé-u tálak, shlí'n antsa; shkék antsa nú'sh, shlí'n nísh. Kán ish shlí'n? Tsuyii'sh ni shlí'n, gé'n ish tsuyii'sh mpát'a, they shot me. Who me shot? Through the cap I was struck, this cap kills,

3 másha nísh, shlí'n ish nú'sh, ká-a ní's má'sh, ghuú nísh, a nísh ká-a má'sha! it pains me, they shot me in the intensely me it pains, an swollen I, now me hard it pains! head,
Pálsh ish shéwán i; klékuapkan pánuk; pálak shéwán i, a nísh ká-a má'sha,
Food me give you; I will die after eating; quickly give you, me very it pains, hard

tiá'matk ká-a, pálak shíwán i." At shéwán ní, at pán; shnu'k'át má'dsú. (I am) hungry very, quickly give you." And give (him) 1, and he eats; he takes now the spoon.

6 "At klé'ka, áténì klé'ka; tsá at, klé'ká taks nú; shlí'n nísh núshtat. "Now I expire, now I die; I live yes, dying but (me) I, they shot me in the head.

A ni klé'ka, áténì klé'kála." At klé'ká. Shu'dsha lúluksla sa lú'lokshtat
Now I die, now I am sinking Then he dies. Kindle a fire (and) cremate they in the fire húnk klékapksh.

the deceased man.

NOTES.

This short incident of war is full of the most dramatic interest, and gives some idea of the oratorial powers of the average Indian. It was obtained from a man who undoubtedly had witnessed more than one similar scene during the numerous raiding expeditions made by his tribe before the conclusion of the treaty in 1864.

138, 1. ngii'-ish a ni tálzapksh shlí'n antsa, forms of the conversational language standing for ngii'-ish a nísh tálzapksh shlí'n a sha. gé-u tálak "my arrow," a poetic symbolism for the arrow that causes my death.

138, 1. shkék antsa for shkék a a sha, but nasalized like shlí'n antsa. Shkéká properly means to pierce, but is used in a medial sense.

138, 2. mpát'a 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 nísh. Some impersonal verbs can also assume the personal form of intransitive verbs: má'sha nú and má'sha nísh: "it pains me"; kédshika nú and nísh: "I feel tired". The Modoc dialect prefers the personal form.

138, 6. 7. áténì for at a ni. Cf. sé, 82, 4. tché'tzet 90, 11. áténish, aténì 90, 12.

13. gé'nténi, Note to 93, 7. 9.
THE LORD'S PRAYER.

I.

Nálam p’tíshap, kat p’lai tehlía: Nánuk ná’d hù’nk mi šeshash kátak

Our

father,
which on
high
lives:

All
of
us
thy
name
truly

sht’nta.

Mi húshkanksh gú’ta ná’š. I hù’nk vi’nhuapk génta káflatat,

worship.

Thy

mind

come
to

us.
Thou

will

achieve

on

this

earth,

wákaktak p’laltalkni gi. Shéwan i nálsh gë’n waitash nálam pala-ash 3
equally
as
(those)
on
high
dost.

Give

thou

us

this
day

our

bread

nánuk waitashtat. Há nálsh tuá kó-idshi gíntanuapk, ká-i hún,
p’laltalkni,
every

on
day.

If

on

us

any,

thing

wicked

should

stick

on,

not

it,
on

high.

hú’šhank ká! húmashtak ná’d ká-i hú’šhankuapk, hă kaní nálsh kú-i

mind

then!

just

as

we

not

would

mind

it,

if

somebody

us

wrong

gu’apk. Ká-i nálsh i tuá shutétki kú-idsha, i mûhuashapk hak nálsh 6
should
do.

Not

to

us

thing

wicked.

For

thine

is

the

rule,

force

also,

glory

tchísh

tehúshniak.
Húmashtak an hún gitk gi!

also

forever.

Thus

I

it

be

say!

II.

Nálam t’shi’šap, p’lai tehlía: Mi šeshash nánuk stínta; mi kózpash 9

Our

father,

on

high

(who)

lives:

Thy

same

all

revere;

the

mind

gáltehui nanukà’nash ná’l. Gítá tehl’sh káfá humashták ә, wákaktoksh
come
to
every

one
(of)
us

here

too

on

earth

in

the

same

manner
done.

just

as

p’lai

ki.
Nálash gën waitash shapéle shéwan i. Ká-i nálash kó-i shút’ă,
on

high

in

us

this
day

bread

give

them.

Not

us

wicked

render

done

húmasht nálam máklaks-shítko stínta. I huáshgi nálamtant kó-idsha 12
equally

as

our

men-kindred

(we)

love.

Thou

keep

off

from

our

bad

stémashtat kózpash; tídsh nálam stéñasht shút’i. Mi tálá litchlitchli, mi
(from)

heart

thoughts,

good

our

heart

make

them.

Thine

alone

(is)

the

power,

thy

stéñasht litchlitchli tehússak,mü’ni lákiám stéñasht. Húmasht toks tídsh.
heart

strong

(is)

perpetually,

great

of

the

Lord

the

heart.

Thus

it

will

be.

NOTES.

These versions of the Lord's Prayer are good instances of what can be attained,
without using too many circumlocutions, in rendering religious, moral and other
abstract ideas in a language deficient in many of them.

For reign and kingdom no words exist, and they had to be rendered by hú’šh-
kanksh, or in Modoc kózpash, “mind?; né-ulaks, “rule, law”; sin and forgive were
rendered by "something wicked" and "not to mind"); for "thy will be done" stands "achieve thou". Power and glory become "force, impetuosity" and "radiance", and daily bread: "flour on every day". In the Modoc version, the wording of which is inferior to that of version I, the use of similar expedients will be observed.

I. In the Klamath Lake dialect; by Minnie Froben.

139, 6. inúahashkapk, phonetic inversion for inúahashkap'í; see Dictionary.

139, 7. ktcḥášikash, from the word ktcḥáša, 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. Gitá káiša is equivalent to gún'ata káišat; in humashták gi the verb gi has to be taken in the passive sense.

139, 11. kó-i shú'tá: "do not render us wicked." For shútā compare 111, 15. and Note.

139, 12. húngasht nálám. Between these words and the preceding ones there is a lacune in the text. mákláks šitiko, "our kindred"; those who look like ourselves.

139, 13. In mi tála litchlitchli the adjective strong stands for "strength, power", while in mi steinash litchlitchli it is used in its adjective signification. In this language abstract ideas are sometimes rendered by adjectives and by verbal adjectives in -tko.

DIALOGUES

I.

TSÉMATK. Tata' lish sha ksíulakuapkt?

SKÁ'LAG. Pá-ak ká-i an sháyuakta! Uná a sha ná-asht she-édshtat mat sha nánuk shúkú'íkí-ukap kshí'ulýsh.

KÁPUAK. Táata' teki'k sha kshíulakuapkt? Pló'nakamkshi á? tám hak shá'it nachki'k shá'atí kshíulísh.

6 SKÁ'LAG. Káyak an hátkot gátpantk, ná-asht tá'ísh tokš nú tû'ména gún mbú'shant pil, mat pá-ula: gát tokš nú wátch káyaktgúk, kú'íng早晨 only, (that) he was eating out I of my horses returning from there search, any house gépgapele. I returned.

9 KÁPUAK. Tám hášči i nú'gsh shíwaksh shlíá gúni, gémpktch Kúy-(Did) you absent the girl see over there, who went to amtsýeksh, Ellen Débidam mú'kag shétaltchapksísh má'shísht?

SKÁ'LAG. Ká-i an tá'ísh shleá púsh. KÁPUAK. I.
DIALOGUES. 141

Skä'lag guhuashktcha; Käptinamkshi tekhsh sha vülabnka: "Tät i tamnû'tka?"

Skä'lag. Gë't an wâatch kâyaktka, kâlulakshgë'ni genû'tuapkuk. Through I of (my) returned from towards the dance-house while intending to go.

CAPTAIN. Täta hái tehi'k sha kshìulaktchauapk? Where finally they are going to dance?

Skä'lag. Mbû'shant a sha she-âdshtat kshìulaktchauapk Mbû'shak-Shi- To-morrow they on Saturday will dance the dwellers at Mbû-
wâshkni, âk tehish nánuk gépkuapk. probably all will come.

Tchúi guhuashktcha gémbaluk.

Then he started off to go home.

II.

HléKosh. Tät lish mi ú'nak?

HléKosh. Wakaitch gé-uga kai gépaple?

Pépakli. Le-uchólan kant' úna geknôla; le-uchólan tunepâ'nish tatákiash tula.

Pépakli. Tütaks âti léwa; hótaks tatáksni waita léwapka; lîtki gat-
pampêli-únapka.

NOTES.

I. Dialogue about a dance to be held on the Williamson River; in the Klamath Lake dialect, by Minnie Froben.

140, 2. Pá-ak kâ'ian shâyakta! is interpreted by “what do I know!”

140, 9. nâ'gsh shiwaksh gémpktch stands for négsh shiwaksh genâmpksh. It is very rare that diminutive nouns, like shiwak, shiwaga, assume the ending -ash in the objective case; cf. 23, 10. But shiwak means not only a little girl; it means an adult girl also, and is therefore inflected like snawedsh.

140, 9. Kâyantszéyeksh. 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.


II. Dialogue in the Modoc dialect; by Toby Riddle.

141, 9. Léwa, to play, forms the derivates lë-utchâ to go to play; lë-utchâ to play while going, to play on the way, cf. shnuédshna 99, 2.; le-utchóla to go to play in the distance.
141. 11. gé-uga for the more common giuga, giug.

141. 12. léwapka to play in the distance, out of sight, or unseen by us; but here this term is more probably a synizesis of léwnapka, the future tense of léwa.

NAMES BESTOWED ON UPPER KLAMATH LAKE LOCALITIES.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

K'mukámteh mat káüla shú'ta. Tsúyunks a'-alk káüla shútólán:

K'mukámteh, so they the say, country made. The following names gave the he, country after creating:

Tulí'sh káüla E-ukskí'shásh shúta K'mukámts kiám-udlélkφ'í; Tuli'sh Tsí-

"Tulísh" place for the Lake people made K'mukámteh to be their fish-killing Tulish, place;

3 hunk á'íza. "Át hû'nik káüla git ktaíksi Shúyakéksh tchin á'lza; git thus he named "And that spot there where the "Jumping Rocks" so I name; here rocks are,

shuyákéks gi-úapka". E-ukskı̂sas K'mukánts nê-ulzank hemé: a looping place shall be". To the Lake people K'mukámteh ordering said:

"Tú'kua ná'aksi káüla ná'sni élza gi'ta Tú'kua; Gú'mbat ná'sni git élza;

"Túksa so l a spot, so I name here Túksa; K'bát so l there give name;

6 gitá Kälalksi ná'sni élza gi'ta. Wákáksi spú'klišhtat gi't i spú'kle-úapk;

there Dirt-hauling so I give there. At Wáká in the sweat-house there you shall sweat;

há' me wéash kľá'kuapk gi't i spú'kle-úapk, há mi snáwshed kélákuapk if your child should die, there you shall sweat," if your wife should die,

git i spú'kle-úapk túneppni giťa; túneppni spú'kle-úapk snáwshed, há mi there you shall sweat five (days) there; five (days) shall sweat (your) wife, if your

9 hishuákst kélé'kuapk. Túneppni spú'kle-úapk, tsói killitk tsuli'ks gi'-husband should die. Five (days) you shall sweat, then strong (your) body will

úapk, ká-i páñak i kêMHúčhuapk." become, not fast you will become old;"

"Násti ni ne-ú'lza Á-usmi shéshuapk; ná'sni élza gèn káüla.

"Thus I ordain Á-usmi to be called; thus I give to this spot.

Thus I ordain Á-usmi to be called, thus I give to this spot.

12 Koháštì ná'asti ni élka gi'ta. É-ukalkshí ná'sni élza gi'ta; gi'tats spú'kle-

"Set out" thus I call that É-ukalkshí so I name this here also you shall

uapk, tuní'pni i spukle-uapka wéas kľékáluk, tú'lúppni snáwshedsh kéle-

sweet, five (days) you shall sweat a child after losing; five (days) a wife after káluk hishuáksh tehshis; ká-itoks mi sa-ámksh kélékšt ká-i i spú'kle-úapk,

kéleep, a husband also; but not, your relatives having died, but you shall sweat,

(then)

15 há' mi sa-ámksh nánumaktu tsókuapk. Ká-i i gitá spú'kle-uapk ndámmátkak:

if your kinsmen of all degrees shall have died. Not you there shall sweat but for those:

snáwshedšt, hishuákshšt, wéshuapk;
"Nakotk Wi'tlas koketat hi tehi' sh huélks-kiam gī'-uapk; na-ást shē-
shash elza ni: Ktá-i-Tupáksi. Mbů'saks nā'st shēshat káklaks gī'-uapk;
Smā'k nā'st sēsatk gī'-uapk máklaks gī'ta. Kā'katils nā'st sēsatk gī'-uapk 3
"Hairy" so named shall exist a people there. "Anupit-hairy" so called shall exist
gī'ta máklaks."

NOTES.

All Máklaks admit that K'múkamth 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'múkamth.
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 Kifilalkshini spúklish
on west side of Lake and Ê-ukalkksi, a short distance south of Fort Klamath. The
third lies about three miles south of Modoc Point; it is called Ká-ashkshi spúklish.

142. 1. kaila. About the meaning of this term in creation myths, cf. Note 96, 23.
In other connections, in the present text, kaila or kāla means spot, locality.

142. 2. 3. Tulish. To enable the Indians to catch fish at that place, K'múkamth
built for them, as tradition has it, an obstruction resembling a beaver-dam. Cf.
nakót, 143, 1.; giti for gita hi.

142, 3. 5. Túkua and Koháshi are camping- and fishing-places on the eastern shore
of the Lake. At Shuyaké'kish the Indians leap over rocks for amusement.

142, 5. nā-asni, nā'sni stands for nā-asht ni: "thus I".

142, 5. 11. Gúmbat is called Rocky Point by the white population, and lies on the
western shore of Upper Klamath Lake. A-usni is an island of the Lake.

142, 6. Wakáksi or Wáka is named after the tuákish-fowl whose cry is wáka wáka.

142, 6–10. 12–16. These mourning customs are gradually disappearing at the 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. ndámnanték is composed of ndámnanti or ndámnantak ak: "only for three
(kinds of relatives)".

143, 1. Nâkotk is the instrumental case of nâkōsh, lumber-dam: "on account of
its dam Witlas will be a fish-killing locality." A loon destroyed that dam by forcing
its way under it; one of our texts gives this myth. Cf. 132, 1–8 and Note to 74, 2.

143, 2. 3. Mbů'saks, Smá'k and Kā'katils are names given in contempt or derision
of the respective tribes; the latter to Indians living at the Dulles of Columbia River,
Smá'k to a tribe living south of that locality. Cf. 103, 2. 3. Mbů'saks is a name for
the Snake Indians.
MISCELLANEOUS NOTES ON ANIMALS.

Given by Johnson, Chief at Yâneks, in the Klamath Lake Dialect.

1 Nîl wêksa pû́thka má̱klaks shû́hashlûk szốlhok; kấnuapkuk
     The down of mallard pull out the Indians to make pillows to lie on; for sleeping
szốlhank nîl íkúgank willishí’kat.
     (and) resting the they are putting into pillow-cases.

3 Mbú’shant nilaksht wîszak hấma.
     In the morning at dawn the wîszak sing.
Wâtsak wáwa a guł̀ndshisham; le géñug wáwa.
     Dogs howl because left behind; for not going they howl.

Yá-ukal tehaggáya ánkuat ä’-unank; untsì’g ä-unólank hûndshan-
     Bald eagle sits on tree replete with after a while after depleting he will
shłîuk gépgapluapka pálak. Úndsh mbúshant pá’-uapk szốlakok.
     After shooting (antelopes) they will return at once. Some time next day they will take to induce sleep.

6 uapk, tò-uggshtant hûndsanuapk Ä’-ushtat.
     Fly off, to the opposite he will fly of Upper Klamath Lake.

     Tché-u gaukánkatchuapk; tí’tnak máklakuapk, wakiánua lápèni;
     Antelopes (people) are going to hunt; once only they will camp out, or perhaps twice;
shłîuk gépgapluapka pálak. Úndsh mbúshant pá’-uapk szốlakok.
     After shooting (antelopes) they will return at once. Some time next day they will take to induce sleep.

9 Kó-i shû’ta wásh, pálla n’ish wásh; kó-idshi wásh. Múatch ké’l
     Wickedly acts prairie-wolf, steals from prairie-mischivous prairie. A long tail
     (is) wolf.

     gi’tko, tidsa nîl giiko wásh. Kînkáni wásh E-ushtat.
     (he) has, delicate fur has prairie-wolf. Scarce prairie-wolf at Upper Klamath Lake.

     Kaúdshish nîsh kôpka; kîlós ké-udsis; shlà-a nîsh tsslatskâgantko
     Gray wolf me bites; imperious is gray wolf. (when) me jumps on my throat

12 ké-udsish.
     Gray wolf.

NOTES.

144, 1. nîl wêksa stands for nîl wêksam; pû́thka for pû́xa or pû́ka: ‘h-, “by hand.”

144, 9, 10. These characteristics of the prairie- or coyote-wolf, which is so highly reverenced by the California tribes, place him between the wolf and the fox. Nê’l stands for nîl and múatch for mûnish. Tidsa is tidsha a.

144, 11. tsslatskâgantko; the verbal adjective of tehlakága stands here in the distributive form: “each time when he sees me, he jumps on my throat.” The l of the second syllable is suppressed.
CLASSES OF ANIMALS AND PLANTS.

Given in the Klamath Lake Dialect by Dave Hill.

Quadrupeds: hohánkankatk lilhanks; nánuktua hohánkankatk; wunípa tsô'ks gi'tk külatat tehía nánuktua lilhanks wikts nákanti.

Birds: làsaltk nánuktua.
Forest birds of small size: tehíkass.
Forest birds of smallest size: tehfiliks, tehfilika.
Ducks and geese: mà'mâkli.
Night birds: psìn húntechma.
Water birds: nánuktua huhánkankatk é-ushtat, ámbutat tehía.
Swimming animals: nánuktua udúdamkanksh sáyuaks; nánuktua udó-damkankatk.

Fish: kiâ'm.
Jumping amphibians, toads and frogs: skáskatkankatk.
Snakes: wíshínk; wàmènigsh.
Lizards: lit. "walking straight out": ulí-ulátchkankatk.
Reptiles and worms: skískankankatk.
Flying insects: mànk.
Creeping insects, snails, some mollusks etc.: múlk, múlkaga.
Grass, seed-grass: kshún.
Berries: ìwam.
Edible roots, bulbs and seeds: màkkkaksam pásh; lutfish.
Trees: áńkú; 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,"
“reptile,” “amphibian” or “plant.” Even the English language had to borrow these terms from Latin. The Klamath Lakes often use kōsh (pine) generically for “tree,” and wįshułk, “garter snake” for “snake,” the Modoc wāmēnigsh (black snake) for the same order of reptiles, these species being the most frequent of their kind in their respective countries. Birds are holámkankatkw as well as quadrupeds, because they fly “in a straight line”.

ALIMENTARY SUBSTANCES.

LIST OBTAINED IN THE KLAMATH LAKE DIALECT FROM “SERGEANT” MORGAN AND MINNIE FROSTEN.

140

Yándeh kálkali, tzópo-pátpan, paki’sh; kak tún: 18”; kālātat lu’sha, ekfkwit. thunb sel-zus, ratałé on long: 16”; on ground it lies, ktiayatát luhší. Shlápsh pushpúshli, lā’pi shláspsh.

3 Káphunkën kédsha sniγatam: lúk púpashpúsh-tkání, lúkítk tehi’pshash.

ewn the past: the seeds are dark, two flowers (to it).

Wówannish hünk shtu’ilá wékank yákítka pát-a-gulshémi. Pékü-

gather (it) by hatting (it)’ utu seed-

shankSha hünk gépiunks shúta; tehi’lalá sha titatna. Wú’kash-

kancing they

capónka prepare, bell (it) they sometimes. Wékash-

Káshuna kédsha wálsát, kálátat ushá; pálpal shläps, tsmö’k pišuitk.

grows on rock shiP, on the ground, brave white (m) flower, after fish

Kélitch kédsha wi-nkayant keládshamat; keládsh utneðikani mămáteh-
grows on the fiN kelášshubshes; kelášsh-berry small

má’tchlik laikaya. Wówannish keládshla wák-sólank; shpahá sha

grow on iShkábsh, The females collect (it) after wókásh-

then

Kénúwát kédsha sniγatam, tsélas ka t’aNNi 1’, paki’sh; p’lái shläps pushpúshli,
grows on pistálé stalk so long l’, eatable, on top the flower is dark,
tidsh pišuitk.

good well

Klána pálpalish shlápsháltnk p’lái, kédsha kóketat, paki’sh, tids mášitk; má-
a white flower having on top grows in rivers, is eatable, well tasting; the

klaks pán.

Tanamas cut (it).
ALIMENTARY SUBSTANCES.

Klòpa kàlkali, pakì'sh; ka táníi 3’; taktàkli pù’dshak, tábàpù kitchkání.
Klà’ kàlkali lutì’sh; kédshà Mòatok; pakì'sh.
Ktà’ks wòkash-shítko, kédshà tâletat; ktû’ksam shlàpsh pù’pash, pàlpali, 3.
Kì’a’ kàlkali, pakì’sh; gànte’a lu’sha a4nbutat; kitchkání shlàpsh witch-pì’tshak.
Kì’ká’ kálkat, pakì’sh; gemtchi tsà’li: 0.
Kà’ls kàlkali, pakì’sh; mú’na lù’sha ámbutat; kitchkání shlàpsh witch-6.
Kù’kù’ u’sha kàḷhatat, pakì’sh; gemtchi tseìlas: O.
Kò’s wè-nyàlkts tsèlash gi’tk, shlàpsh gi’tk; pakì’sh.
Kòl Tàktakli tchélàsh gù’lam nú’kuk. I-ukak màlkàls hù’mthèà gù’t 9.
Kì’kà’ kòl, pàlpali, kìmìsta wàkàlu; gù’lam nú’kuk.
Kòl Tàktakli tchélàsh gù’lam nú’kuk. I-ukak màlkàls hù’mthèà gù’t 9.

Kì’kà’ kòl, pàlpali, kìmìsta wàkàlu; gù’lam nú’kuk.

Kà’ls kàlkali, pakì’sh; mú’na lù’sha ámbutat; kitchkání shlàpsh witch-6.

Kì’a’ kàlkali, pakì’sh; gànte’a lu’sha a4nbutat; kitchkání shlàpsh witch-pì’tshak.

Kì’ká’ kálkat, pakì’sh; gemtchi tsà’li: 0.
Kò’s wè-nyàlkts tsèlash gi’tk, shlàpsh gi’tk; pakì’sh.

Kà’ls kàlkali, pakì’sh; mú’na lù’sha ámbutat; kitchkání shlàpsh witch-6.

Kì’a’ kàlkali, pakì’sh; gànte’a lu’sha a4nbutat; kitchkání shlàpsh witch-pì’tshak.

Kì’ká’ kálkat, pakì’sh; gemtchi tsà’li: 0.
TOPOGRAPHY AND NATURAL PRODUCTS.

Má-i. É-ukshikni máyalshuk vi'ünshatka syéna shléank é-ushtat. Tché-
The Lake people for tule-gathering in canoes row out finding (it) in lakes. The
lash sha shnu'kank ishka, yánansh pil p'ánk piúdsha. Yánakánin
stalks they setting pull up their lower only eating throw away. Each at the lower
ends (the rest). end
3 pálpali gi nép pánani. Stá-ila sha kshuné mi, ká-i má’sh y’pka
white is hand-long. Gather (it) they at grass-time, not long (can) lie
má-ı; pásh’tak sha piúdsha kú-i kléksht.
tule; as soon as dried they cast (it) bad having be-
away, come.
Nú’tak kédsha nthékayant kshú’nat shaígatad; lú’k tehípashptchi gi.
grows on small grass-stalks in prairies; seeds tehípash alike are.
6 Kápiunks-shitko stá’-ila nút’ak wéwanish wékank yákitka.
Kápiunks just like gather wékank the women, by beating (it) into baskets.
Páwash a kédsha aitzáménsish kól, ká-i kú-i p’yúuikt kú’lam-shítık, lúliuyat-
grows smaller than kol; not stinking kol-like, sweet
toks kláppshash. Yánakén piš sha tím shléa. Tchélash pú-usham
but to taste. At Yánakén only they much find. Stalk of páwash
( of it )
9 wú-ukani, má’kmukapsh pálpali shlapsh gí’tk. Pú’ka sha hú’nk
low, feathered (and) white flowers having. Bake they
páwash, tehúi sha gáma, shphánk sha i’lxa lú’dam pálshuk.
páwash, then they pound (it), after drying (it) they preserve for winter gathering in.
Pú’ks nánukash-káilla kédsha tú’m, titatna ká-i tú’mi. Pú’ks kédsha
everywhere grows in quantities sometimes not in profusion. Camass grows
such.
12 Oregon saígatat, tehék’énish metsmetslish lelé-usam gí’tk tehélash;
on Oregon, prairies, minute blue flowers having (its) stalk;
mini
pú’ks tehék’ni óníons-shitko shláash pálpali shámkít kúg, pukákt
camass small onions-similarly looking, is white raw being, when baked
when dried
tehék lúliuyat kú’sha názuk. Pahámto má’ntch gíntak p’ákt
then sweetly taste when it is
Pálshuk, when they found (it), after drying (it) they preserve for winter gathering in.
15 tóméni illóash ká-i kó-i kléksant. Shláaps tsmo’k púliutk.
for many years not spoiled may become. The flower fish stink smells after.
Pú’lguantch. Piena máklaks pú’lguántchułk piénu’tkishtka; pú’ka a sha
Scrape up the Indians for gathering the chry-
with a paddle; roast (them) they
sils the ground
ktáyatat kólpokshat kshún pučlánk, wáldsha tehúk sha kshún,
with stones heated, grass putting under, lay on top then they grass.
18 kné-ndshi lokápticlcha, tehúi sha kášla kú’la pú’kúg pú’lguantch.
rough bark pile up on top, then they with fill up for roasting the chrysalids.
earth
Stópalsh. Máklaks kiamá’mi guiz¡kshá’миgśhta stópalsha pú’kshá’mé’ teh.
Ka-
The people in fishing-season, at home-leaving time peel trees, in camass-season also.
kowátkta sha kiuló’la stópalsh; kápka sha stóptela. Lúliuyatk stóp-
Wm with bones they peel off the inner bark; small pine they peel. Of sweet taste (de)
trees
21 alsh; sháŋks hak sha páuí. Kánt i lu’m shláa shtópalhui’sh kú’sh
the bark; just raw they eat it. So many you (of them) find peeled off pine,trees
the yú when travelng Not pine-trees all perish which were peeled, some dry up.
To the above are added a few non-alimentary substances:

Käl'xamsh tū'sh a tū'pka käl'latat, kā-i paki'sh, ptc'h'k: kiā'm-luelō'tksh 21
witsōlank vu'nsat tamādsank téwás; kitchkani shlāps.

Tāksīsh kāl'kali, paki'sh; lāwal ka tānian slāpshtat; kā'īlatat lū'sha, kā-i
cylindric, pālatable; is wide that much at the bud; on the ground it lies; not
pā'luitko.

Tōk pā'lalī kshū'n, kēdsha ē-ushtat.

Ts'kal atīnī kshū'n, kēdsha ē-ushtat.

(Ta) high grass; grows in Lake.

Tchē'psam kēdsha kshū'n-ptchū pāta tchē'k nōka Tchū mák'laks tchē'pash
grows grass-like (and) in summer-time ripens. Then Indians tchē'pash
shtā'la, wēwuuish wēča ulā'yzugā yākitat. Lūlūkshkta tū'ksh a 6
gather, the women beat (it) haul (it) in seed-baskets. In the hot cools in a fire
into tchē'pash shnu'ta, tchē'k tchē'k sha humashtgulank pēksha lem-
the tchē'pash they parch, and after they having thus done grind (it) on the
atchāktk shīlnkgl'ishtkā yī-ulalōnank; a tchē'ksh hū'nek peksōlank
metate with the rubbing-stone rubbing; now they having done
pān ēwa pālatkā āmbu kitūnank, tchū'ula hūmashtgulank 9
again they upon a empty (it) maried dish
patām̄pka wawālank népatka hlūpa. Gī'ta tchē'pash kā-i tū'm
begin to eat (it) sitting around with hands sop it up. Right here tchē'pash not in quan-
titles kēdshant, Mātōk pē'lā toksh tū'm wawāwsh gī.

(Ta) growing, the Modoc only however much productive in
country (of it) Tchūā kāl'kali: tzōpō-shītko, gēt pē tchē; kēdsha āmbuttat; ntc'hendshkāni 12
cylindric; thumb-like, so it (is) wāpatt; grows in waters; rather small
tchūā, tchū'yūnk mák'laks šhka tchū tchilālank pān; kūkankan sha
(is) wāpatt, and it the Indians pulling and boiling eat; masticate they
out tūtātka. Tāktā'kli tchū'ālam shlāps; kinkāni tchūa.

Tshūk käl'latat lū'sha, paki'sh; ka tānmi tsēlas: lāp pē'tch; kakālkālīsh shlāps 15
on ground extends, (is) eatable; so long is the two feet; round flowers
plāi gū'tkō.

Tsuni'kā kēdsha kāllant, ē-ushtat, wāl'dshat; paki'sh. Shlāps 2" lawā-
grows on ground, on Lake, on cliffs; is eatable. The flowers 2½ are
latk, tīdsh piluitko, mū lbū'ka gīt; kā'īlatat lū'sha.

Wālksām mū'na ū'sha kā'īlatat, paki'sh; kēdsha wallātsh, pā'lalī shlāps.

Wi'wī atīnī, kēdsha tālētat; paki'sh shlāps; kētsa pālalī.

To the above are added a few non-alimentary substances:
TOPOGRAPHY AND NATURAL PRODUCTS.

Skáwanks pushpú'shlish shlapsháltko, klú'kots, kédsha táleetat; kú-idshi, ká-i has a dark flower, (is) a poisoner, grows on reed-stalk (tastes) bad, not stalk.

pákish. Pú'shysam kápkálam száwanks kó-idse k'lä'kotk'sh.

catable. The limbs of the young (and) wide pars, (are) bad, not poisoners.

3 Szès ká-i pak'sh, múkmukli shláp, kíi'm-luol'tksh; witsólslank é-ushtat not catable, downy flowers, a fish-killingarticle; while not-fishing in Lake sht'lyu, they put it into the net.

Tilíkash k'ltútsú'o'tch-ánku vú'nshtat shtákla. as a "swimming-anker" wood

6 Wákinsh a kédsha pánút. Mákłaks íshka pánút lultámpkash shutelomá-grows on the pan-tree. The Indians pick it on pan-tree sticking to themselves shluk, lúshnank sha shné'lakshtat. Tchú tchik sha núshít wá-with, roast (ii) they they on fire-place. Then they after baking with titka vukútank shushtelómá télish, p'ná'sh ktchálzishkta shuk-knives scraping (ii), smear it on faces, themselves from sun-burns to pre-

9 luápkasht; p'lú' tak sha íwínank shtéva. serve; grease they putting into mix up.

NOTES.

Several plants in this list appear, according to grammatical rule, in the possessive case -am, while their fruits or edible portion are introduced in the subjective case. To the former the substantive ánku or tsélash has to be supplied. Small grasses are alimentary plants on account of their seeds only, while the larger aquatic grasses contain nutritive matter in their stalks. Of these notices the shortest and most laconic were obtained from Morgan, who did not enter into particulars concerning the preparation of aliments. By this list the articles on which these Indians feed are by no means exhausted; they eat almost everything found in nature which is not positively obnoxious to health and which contains a particle of nutritive matter, and hence a full list of their kitchen répertoire would be at least three times as long as the one obtained.

146, 1. kak tán for ká ak tání “so long only”; the length being shown by gesture of hand. Also expressed by ka tanání, 149, 1. Note. The yántch-plant grows to a length of 18 to 20 inches, the height of the camass- or pú'ks-plant.


146, 7. 14, pálpal stands for pálpalí (originally pálpal-li), having lost its terminal -i by apocope; pálpalish shlapshálkko incorporates the adjective white into the verbal adjective “having flowers.” This phrase may be circumscribed by pálpalish shlápah sitko. Cf. 123, 6. and Note, and 150, 1.

146, 8. wi-ukayant kolddshamat. Here the adjective in its locative case, used attributively, is united with the partitive case of the substantive, the original form of both being wi-ukáyantat kéládshamit; the subjective case: wi-ukání kéládsham.

146, 12. Kénáwat or horse sorrel is mentioned in an Aishish-myth and does not
grow so tall in the cold Klamath highlands as in the Californian and Oregonian valleys adjoining them to the southwest and west, where its height attains sometimes three feet. Cf. Note to 94, 9.

146, 14. Klâna, an aquatic or tule-grass, of which they eat a portion of the young stalk. The term “tule,” from Aztec tolin, serves in the West to designate all kinds of rushes, stalks, and grass-like plants growing in the water and wet grounds. By kôkêtat are meant the Williamson and the Sprague Rivers.

147, 3. Ktû'ks is the eatable root of a species of the cat-tail plant; tâletat, locative case of tôlish (or tôlesh?), straight stem, from tôltali “forming a straight, unbroken line.” The ktû'ks grows in the water, like the wild parsnip (skawaniis); the natives dry the tender roots of the ktû'ks and bake them into a sort of bread. The epithet: “like wôkash” probably refers to the taste of this kind of food.

147, 5. Kû'ktu. This plant attains a length of about 6 inches.

147, 6, 7. Kâs is the globular bulb of the wilelpai water-plant.

147, 8. Ki's, kî'sh. This plant produces a hard, whitish, farinaceous bulb, which is commonly spoken of as ipo, a Shastū term, and is one of the most important food-articles of the Oregonian Indians. To dig or collect kî'sh: kî'shu, kî'shla.

147, 9-13. Kôl, also pronounced kô'l, gûl, gôl, 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 kôl; 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. 1833, page 370) that the Osages ascribe to the plant washob the power of scaring away the black bear. This plant is an annual growth possessing sudorific and cathartic properties. Washobe is the black bear, mitchû the grizzly bear in that Southern Dakota dialect.

147, 9. hû'mntcha gûl: “the kol in this condition,” viz: in the ripe state. The kôl-plant is ripe when the stalk becomes red or reddish.

147, 10. méya. Speaking of many women digging bulbs or roots, sta-âla, stî'âla is the regular form; its proper signification is: “to fill up” “to fill” (the conical root-basket worn on back, yâki).

147, 10, 11. pû'kguishantat: “to their old roasting place”; pûkushantat might stand instead. The locative suffix -tat, -at is here appended to a verbal substantive of pûk, to roast, standing in the possessive case -am, and -at is the suffix marking past tense. The guttural k has become distended into kg.

147, 12. c'nt or c'nd for énat, conditional of éna. Instead of c'nt, idshant (for idshanat) may stand in the Klamath Lake dialect.

147, 14. Lupî' etc. The import of this sentence is: “Lupa ripens in the month when autumn begins.”

148, 1. Mâ'i is the common reed or tule-grass, growing sometimes to the height of 8 to 10 feet. The shallow borders of the lakes in the headlands of Klamath River are full of this growth, which is one of the most important economical plants for the Indian. Women manufacture from it mats, dishes, baskets, lodge covers, nets, sakes, bags, and the young stalk yields in its lower part a palatable marrow.
148, 2-4. 

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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. Páwash properly means tongue.

148, 11. Pú'ks or camass. Its bulb is one of the principal food-articles of all the northwestern Indians, but does not grow in profusion in the warmer portions of California. It is of the magnitude of the walnut, very saccharine and nutritious, ripens in May and June, and by the roasting or baking process described in the text becomes as hard as stone. The Má'läks call it after pú'ka to roast, the Shasti name is söt, the Pit River name ahmué, while the name kamas, "sweet," is of Nutka origin. The botanists call the plant Scilla or Camassia esculenta. Cf. Note to 146, 1.

148, 14. ipakt, metathesis of ipkat, the conditional of ipka to lie there, to remain.

148, 16. pál'quantch. The gathering of this pupa or chrysalid and of its caterpillar, the syál'ish, 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 kál'gš, is collected and roasted by them in the same way and tastes like eggs. kšš'n puét-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 pálquantch in Dictionary.

148, 19. guókš̲'míghš̲ta. The season of the year, when the exodus of the whole tribe to Klamath Marsh takes place, where pond-lily seed is collected for the winter, is about the middle of June. The ending -ta is an abbreviation of the case suffix -tat. Three seasons are stated in the text, when the peeling of the inner or fibre bark of small pine trees is performed; of these the camass-season precedes the exodus to Klamath Marsh by a few weeks only, and the fishing season lasts from February to the end of the summer. Of course, the peeling of the kápka-pine coincides with the season when the sap ascends through the young tree. The bark is removed from about five feet to fifteen or twenty feet above the ground, and most of the beautiful pines treated in this manner are doomed to premature decay, though many survive the operation. The aspect of a forest with some of the pine trees peeled is rather singular.

148, 21. shánks hak, contraction of shánkish hak or ak.

149, 1. ka tánían for ka taniani "so much in width or extent." The bud of the tákšish has a width of about half an inch. Cf. Note to 146, 1.

149, 3. tók. This aquatic grass grows about two feet high; by ó-ushtat is meant, here and in tsi'kal: Upper Klamath Lake.

149, 3. pál'pali, vocalic dissimilation of pálpali or pálpáli; cf. taktí/kli 149, 14.

149, 5. Teší'psam is a prairie grass on which the brown tchipash-seed grows. This seed is extremely small, and it takes a long time before a sufficient quantity of it is gathered to afford a meal for a family. Still smaller is the nútak-seed, and both are striking instances of the persistence of the Indians in keeping up their old mode of living, when by agriculture and stock-raising they could procure provisions with infinitely less trouble and in much shorter time.
113, 6. tü'ksh is probably the adessive case of tüke ( gó) fire-place, hearth: tük-kshi.
113, 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 wápatu (Chinook jargon) is most commonly heard for it. The name of Chewaukan Marsh, a sink and low ground situated east of Upper Klamath Lake, is a corruption of Tchua'gni: "where the arrow-leaf is found." The flower of the wápatu varies between red, reddish and whitish.
113, 17. Tsun'ka. The flower has a diameter from two to three inches.
113, 21. P'tchi'uk: after this word ought to be seen the picture of a tiny vegetal cylinder, about one inch long and slightly curved.
114, 1. Skáwanks or wild parsnip, a poisonous plant growing in wet places to the height of three feet.
114, 8. p'na'sh, contracted from p'nm'ash, is the direct object (reflective) of shkuk-luápakshi: to guard themselves against becoming chapped by sun-burns. The wákísh seems to be a kind of resin and furnishes a red paint, as does also the k'lépki.

E-UKISHIKISHAM KIUKSHAM SHU'ISH SHUIN'OTKISH TCHISH.

INCANTATION SONGS OF THE Klamath Lake People.

1. Introductory song:
Yä'ka ni, yä'ka ni, yä'ka ni etc. "- - - - - - -
I sing, I sing, I sing (in chorus).

2. Song, reference unknown:
Wiwiwá! ni sháwalsh witnank! ~ ~ ~ ~ ~
Blown off! the plumc-crest has disappeared from me!

3. Song of the wind:
Kanitala m'sh ù shlewitaknû'la? ~ ~ ~ ~ ~ ~ ~ ~ ~
Who, I wonder, is blowing out of my mouth?
The disease is emanating from my mouth.

4. The conjurer's song:
Tuá kí nû shatashtaknû'la? ~ ~ ~ ~ ~ ~ ~ ~ ~
What do I remove from my mouth?
The disease I extract from my month.
Nu'paks nû shatashtaknû'la.

Tuá kí' nû shatashtatzi'sh?
What is the thing I take out?
Nu'paks nû shatashtatzi'sh.

The disease I am taking out.
5. **Song of the woodchuck:**
   Kālā nū gūt'la nū
   I am descending into the ground.

6. **Little girl’s song:**
   Shmaskmāyalti, shmaskmāyalti
   In quill-fringed buckskin dressed,
   In porcupine-fringed buckskin dressed.

7. **Song of the washpalaks-fox:**
   Ā’kālā’kēla nū, ā’kālā’kēla nū
   Long and slim I am, long and slim I am.

8. **Song of the fire-mantle:**
   Lū’lufsash nū shkutfyā
   In fire-flames I am enveloped.

9. **Song of the tuâkish-crane:**
   Nū shnu’lashtat nū tgoli’wa
   I stand upon the rim of my nest.

10. **Song of the blind medicine-girl:**
    Tchatchelushkānka nū tchutchitchush shnezī’tko
    I search the ground with my hands, find there the feathers of the yellow hammer and devour them.

11. **Another song of the same:**
    Palāk! ish hū lūlpalpalāt!
    Quick! make ye eyes for me!

12. **Bird’s song:**
    Nū’sh pi’lan tilāluansha
    As a head only, I roll around.

13. **Song, reference unknown:**
    Tuā pash nū? tuā pash a nū?
    What am I? what am I?

14. **Song, reference unknown:**
    Há láyam’na, nū láyam’na
    This round thing I hold in my hand.

15. **Song of the long-tailed black marten:**
    A wálzatchākā nū gatáml’za
    I the black marten, I travel around this land.
16. **Song of the skunk:**

Yámashtka nù tuituigídsha.

In the north wind I dance around, tail spread, festive and gay.

17. **Chorus song:**

Tuá kí nù kóga?

nä’paks ai nù 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:**

Ki! ki’ya nù aíkana.

Lo! thus I the lizard stick my head out.

20. **Song, reference unknown:**

Yámashtai nû’sh wílamnapka.

The north wind has followed me.

21. **Song of the black mouse:**

Tuá kí nû tashulóla?

nä’poks ai nû tashulóla.

Through what do I pass with my paws?

My paws glide over the hair of the disease.

22. **Song of the washpálaks-fox:**

Lékish, lékish gená.

Crazed I am wandering.

23. **Song of the weasel:**

Shá’ka nû, shéka nû.

I am squealing, I am squalling.

24. **Song of the dog:**

Wáchtä ai nû nû’kanka.

yámashtka nû nû’kanka.

I the dog am straying,

In the north wind I am straying.

25. **Song, reference unknown:**

Shlë’wish á-i nísh wílhua.

The storm gust dashes right on me.
26. *Song, reference unknown:*
Mâmènî gé-u stûkîsh gi
Heavy hailstones I possess.

27. *Song, reference unknown:*
Naññaya! nîsh shlëwish wîtnank!
I am shivering! the wind blows down on me!

28. *Song of the bug:*
Shaixîsh a-i nî kòga
I the bug, I bite and suck.

29. *Song of the mink:*
Mûashtka nû udumulîpka
I am swimming out while the south wind blows.

30. *Song of the young silver-fox:*
Wànam wéash nû wilmâmîpka
The young red fox I follow up.

31. *The incantation sings:*
Shuísh hátañ nû géna nû
I the song I am walking here.

32. *Fox’s song:*
Lâlâlashtala wîká nû
I am blowing air from my flanks.

33. *Song of the tuâkîsh-crane:*
Tuâñzi, tuâñzi, tuâñzi, tuâñzi . . . . nû.

34. *Songs, forming refrains to song No. 33.*
a-ahâhîya, a-aha-a-ahîya

35. *Song of the disease:*
Tuà nû shlewilam’na?
What thing do I blow around?

36. *Song of the grizzly bear’s cub:*
Yaññatat nû eitaktñûla.
On the mountain top I am peeping out,
Lû’kam nû wéash gi.
Of the grizzly bear I am the child.
37. **Song of the female wolf:**

Kä'-utchish gū'lu h'īlan'tana I, the she-wolf, am rolling against (a tree?)

38. **Spoken by the conjurer while manipulating:**

Netā, netā . . . . . . . . . . . hahayī-fa
Nenū', nenū' . . . . . . . . . . . hahayī-fa

39. **Song of the tchiwititkaga-bird:**

Kú-i witla, kú-i witla Fearfully the wind blows underneath here.

40. **Song of the blind girl:**

Lūashktka nū lū'tchipka, In the fog I am straying blind,
kāśla nákant nī kāyapka. All over the earth I am wandering.

41. **Song of the water-bug:**

Ādshi ādshi teháya, All over the earth I am wandering.

42. **Song of the grizzly bear:**

Kāśla nū hū shlū'tila I am scratching up the ground.

43. **Song of the little gray tchikass-bird:**

Yainash a-i nū shululóla I am wafted off from the mountain.

44. **Song of the skō'ks or spirit:**

Kakó pila nū la-uláva Reduced to mere bones, I rattle through the air.

45. **Sung by the disease, found to live in water:**

Shlōwishash nū tilutaknū'la Breath I am emitting.

46. **Song of the grizzly bear:**

Tunepni gē-u wēlwash gi, I have five water springs and (all) my springs are dry.
páltko gē-u wēlwash gi.

47. **Song of the black snake:**

Wānnaksh ai i' nū tūnūlūla I the black-spotted snake am hanging here.
48. Conjurer’s own song:
   Kālantī nū shī’īshlīla 𓄒𓄒𓄒 | 𓄒𓄒
   I, the earth, am resounding like the roll of thunder.

49. Bird’s song:
   Nēnā nū, nēnā nū 𓄒𓄒 | 𓄒𓄒
   I flutter along the ground (while walking).

50. Song of the grizzly bear:
   Yaïnalam shūlūyualsh 𓄒𓄒 | 𓄒𓄒

51. Woman’s song:
   Shutpāshułtīk gūn snewêdshash gī, 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒
   shutpāshułtīk a nī snewêdshash gī. 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒
   Painted I am on the body,
   I, a woman, am painted black.

52. Song of the weasel:
   Gaïkash, gaïkash nuyāmna 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒
   Fooling, fooling I run around.

53. Song of the gray fox:
   Nānuktua nū papiš’gī 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒
   Everything I can devour.

54. The conjurer speaks as follows:
   Hū’masht hūk gēk lupī’ kālkēla, hūt hūnk tchī’ka-ag tutizōlātk
   Therefore this (patient) first was hurt, that (his) mother after dreaming
   unāk pāpka. At tchīk hūnk kē’k k’lékshashalā télshampka.
   early ate. Then this (patient) to the spirit-land turned his face.

55. Conjurer speaks:
   Kāgga wakṭalā i nūshyé’ni nī’ hēmkanksh wāshi liwāṭchamp-
   What (and) why then you towards me a while were speaking indoors to hold up (the
   kish?
   patient)?

56. Conjurer’s song:
   Tuáltalā nish hū lżetkułā? 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒
   gū’pal a-i nish lżetkułā.
   What is coming out of my mouth?
   Black substance is hanging down from my mouth.

57. Song, reference unknown:
   Lūash ai nū’sh a l’łannapkā 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒 | 𓄒𓄒
   Fog followed drifting after me.
58. Song of the turtle:

Tuá kí nish ké-ula? \~\~\~\~\~\~\~\~\~

Which game did you play with me?

NOTES.

This long series of shamanic songs in use on the Williamson River was obtained from Mary, a young pupil of the boarding school of Indian children at the Klamath agency. When living among the Indians on the Williamson River she had heard all these songs very frequently, and in an interesting evening entertainment she faithfully reproduced the manipulations of the male and female conjurers upon a little rag baby lying on the floor on a bed made up of old blankets, the figure representing some poor suffering Indian patient. The other Indian girls of the school joined in a lively chorus every time when she had fairly started any of these incantations, and given the signal by clapping hands.

On the day following these incantations were dictated, translated and explained to me by Minnie Froben, assisted by Mary, and though both persisted in the statement that the order in which the songs are sung was quite immaterial, I present them here in the order in which I obtained them.

Each of these song-lines is sung many times by the conjurer, then repeated by the chorus a dozen times or more. The chorus varies the melody somewhat each time, but this musical variation is so slight and insignificant that the general impression of monotony is not dispelled by it. Quite a number of these songs have very pretty melodies, but by long repetition even these must of course produce tediousness and disgust; other songs have weird and strange tunes, others are quaint, but almost repulsive by their shrill accents; these may be said to form the transition to the mere howls and imitations of animal voices, which are frequent also in doctoring ceremonies, but more frequent in the war-shouts and funereal cries and wailings.

The animal or object of nature to which the conjurer attributes each of the song-lines was not remembered in every instance. Where this reference was obtained, it was added at the head of the song or song-line. The animals mentioned in these songs are all supposed to have been sent out by the conjurer to look out for the whereabouts of the personified disease, from which the patient is suffering, and whatever the conjurer sings about the animals refers to what he sees them doing while on their errand. On the distinction made between shuí'sh and shuí'mú'tkish cf. Note to song 9.

Kiikśam shuí'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. Kiikśam shuí'sh is therefore a beneficial or destructive tamáánah 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 stereotype 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 parapurastic 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: s lh e wí wí' nú'łank, seems preferable in this connection. Cf. 35.
154; 6. On grand occasions young women were in the habit of dressing in buckskin robes, fringed with porcupine quills (shmáyalsh). In a myth the bull-frog was reported to wear constantly this kind of dress, and hence originated a sort of proverbial locution: kô-e shmanshipálti: "the bull-frog in the shmáyalsh-dress." Cf. shmáyan. Zoologists call this frog: Rana pipiens.
154; 7. This is called washpalákšam shuít'sh, the medicine-song of the washpálaḵš fax species, Vulpes velox. The exterior of this fox may be sketched by the words: ä'keli'kela wátehág hú'technuk, a long-bodied dog is running or trotting. Cf. song 22.
154; 9. This is called the tuálezam shünó'tkísh 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 kúksam shuít'sh and is endowed with magic powers. In the West of the United States the tuálsh 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. Pilan for pila nô.
154; 14. The object to which song 14 refers is not known.
154; 15. Waláčhaga is very probably, though not certainly, a kind of marten. Mantles were made of its fur. This rimed incantation is called waláčhkalam shünó'tkísh.
155; 16. Called: tcháshisham shuínó'tkísh; melody very pretty. The diphthong "ui" is pronounced here as one syllable. Skunks, while running around, are in the habit of holding straight up their bushy tails, which are almost as long as their bodies.
155; 17. This pretty song is chanted by the choristers while the kiuks feigns to suck out of the body the tiny object which is supposed to have caused the disease, and before he gets it out. kóga, kóka means originally to bite; bite first, then suck the disease out.
155; 18. Pápkash is pronounced almost like pávkash; 144, 11. kópkä like kóvka.
155; 19. Alludes to a peculiar nodding observed in lizards when running out of their holes and stopping at the issue.
155; 20. The animal to which this song refers is not known. Compare No. 16, 24. The literal meaning is: "The north wind blows around me from the distance."
155; 21. This song, with a beautiful melody, is the shuínó'tkísh of a mouse species with pig-like proboscis.
INCANTATIONS OF THE KLAMATH LAKE PEOPLE.

155; 22. léksh, léksh, distr. lénaksh crazy, maddened, intoxicated. This song is sung also: lë-é'ksh, fë-é'ksh gená: - - - - - - - - - - - - Cf. 154; 7.
155; 23. The weasel is squealing, because hunters have caught or trapped it.
156; 26. Probably refers to one of those birds to whom the power is attributed to bring about storms, fog, snow, or any change of the weather.
156; 27. Compare songs 2 and 3.
156; 28. This bug, perhaps a scarab, 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. Lláalash are both sides of one and the same beast.
156; 33. With these monotonous sounds the tuákash or tuákish calls itself by its own cry: tuák, wák, tuák. Túaŋxi is: tuák nî gi "tuák I am crying." Cf. 154; 9.
Two refrains to this line are formed by the two lines of No. 34.
156; 35. The personified disease spreads the germs of sickness through the atmosphere. This song is comparable to songs 3 and 45.
157; 37. The signification of h'li'lantana 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 wélwashi gi; epenthetic syllables are frequent in these songs, e. g. Walzatchika in song 15.
157; 47. The wámenigsh or wámn'aks, a species of Pityophis, has large black spots and frequently occurs in the Klamath country. Tunulila means to hang down over something as over a rock.
158; 48. This is sung when water is poured over the patient. A more literal translation would be: "I am resounding within the ground."
158; 50. Yainalam shuluyush 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.
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158; 51. The paint was put on expressly for the dance and smeared across her breast or anywhere on body; gûn for kē nú, gē nú, vowel a 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. tutzi6latko, after having ceased to dream. This would imply, that after dreams fasting must be observed as a religious custom. k'lekhashhata for the correct form k'lekáphashtala. This phrase occurs in 68, 8; and is explained in Note.

158; 55. The meaning is rather obscure, probably owing to omissions.

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KIU9KSHAM shui'sh.

CONJURER'S INCANTATIONS.

OBTAINED FROM CHIEF JOHNSON AND SUB-CHIEF DAVE HILL.

1. Song of the disease:
   Nâ’pakshika hûnui nú; kaluáshtat nú
   By sickness I am prostrate; I am (now) up in the clear sky.

2. Song of the woodpecker:
   Kôshash ká-a nú piupiutánna
   I am picking hard at the bark of a pine tree.

3. Song of the tükktakuash-hawk:
   Kuâta nú tehiliká nú
   I am pinching hard.

4. Song of the white-headed eagle:
   Kaluáshtat nú tehuchúa
   I am croaking high up in the skies.

5. Song of the weasel:
   Kâllash nú shuina a ni yâna
   From under the ground I am singing.

6. Song of the mink:
   Atín tchelâ’wash géna
   Ripples in the water-sheet I am spreading far and wide.

7. Song of the skunk:
   Té-i, tê-i, kšiûlža
   With shortened steps I am dancing.
8. *Song of the quiver:*

\[ \text{Yáhiash nù tadsí tadsí} \]

9. *Song by a companion of the old frog:*

\[ \text{Kú-e welékahe nù welwash tchalekfyà} \]

An old frog-woman I sit down at the spring.

10. *Song of the gawi-bird:*

\[ \text{Sháwalish hái nù shlataníya} \]

A flint-headed arrow I am ready to dispatch.

11. *Song of the eagle-feather:*

\[ \text{Mù'kash a gí nù, gená nù, hò} \]

I am the eagle-feather, I am going down, hò!

12. *Song, reference unknown:*

\[ \text{Kú-i hai nen ksúl'ka} \]

I feel too bad for dancing.

13. *Song of the dwarf:*

\[ \text{Na'hnias nání naní a a naní a a naní a a naní a a naní a} \]

14. *Song, reference unknown:*

\[ \text{Káilí nù spí'amna} \]

I am dragging out dirt.

15. *Song, reference unknown:*

\[ \text{Sháppashí nù lakí gí} \]

I am the lord of the sun.

16. *Song of the shaixish-bird:*

\[ \text{Shaizhí'sh gúluaga lulumnóla} \]

I the little black female bird am lost and strayed.

**NOTES.**

162; 1. By others this song was given as follows: Ná'paks klinúna kulowát nù: “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 šuqíš; the Klamath Lakes call a spotted kind of woodpecker špi'ñupush. Both terms are derived from an onomatopoetic radix pín, imitating the picking at the bark by the woodpecker.

162; 3. The tüktukwásh 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 yafizal, white-headed or bald eagle, *Haliaetus leucocephalus*, another conjurer's song was obtained. Cf. 5.

5. The wording of this song could not be obtained with certainty.


7. tē-i, tē-i has no meaning, but simply serves to beat the measure when dancing with short steps.

8. This song is said to be that of the quiver (tōkanksh) and its purport the same as that of No. 7. Yābiash is a kind of aquatic bird.

9. A similarly worded song is in the Modoc collection, given by Toby Riddle.

10. Shāwalish is here lengthened into shāwalish for metrical reasons.

11. This is a favorite song of a kūšks on the Williamson River, called Skūkun 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 nā'hmias, 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. shápsam ptcñiwip in Dictionary.

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**E-uKshikísham Kíuksam Shuí'sh.**

**Incantations of the Klamath Lake Conjurers.**

Obtained from "Sergeant" Morgan.

1. **Song of the Lake:**

   Ktsálui gé-u é-ush

   My lake is glittering in azure colors.

2. **Song of the rain-storm:**

   Gé-u a-i népak népka,
   gůlkásh gé-u hú shuísh.

   The disease produced by me has arrived,
   I am the storm and wind and this is my song.

3. **Song of the conjurer's arrow:**

   Gé-u a hút hāniá'sish

   This here is my long magic arrow.

4. **Song of the North wind:**

   Yámsam gé-u gé'-ish kápa ำำำำำำำำ

   I am the North wind, and in my path I am irresistible.
5. **Song of the yatikal-eagle:**

   Plafna nû kshak‘i‘dsha
   
   High up in the skies I describe my magic circles.

6. **Song of the little sucker:**

   Yénash ai nîsh sléwish wîta
   
   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 hût ké-ish kat’hiáwasam
   
   Thus I walk when I tie up the hair.

10. **Song of the black ground-mouse or këláuyua:**

    Munâna nû shuiná
    
    Down in the dark ground I am singing my strain.

11. **Conjurer’s song of the rope:**

    Kënûks a-i nû stânzi-uapk
    
    I will pull a rope from my entrails.

12. **Gray wolf’s song:**

    Ké-utchish ai nû shuí’sh gi
    
    I am the gray wolf magic song.

13. **Song of the female lizard, klé kulu:**

    Skú’lala 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; klé laksi:**

    Ktsalui kí’alam gé-u ké-ish
    
    When I the lizard am walking, my body is replete 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 kí’nsh:**

    Nû’ ai nen núttú’yamna
    
    Here I am buzzing around.
17. *Song of the young deer's claws:*
   Kodsi'ngs a gé-u wálta
   My deer-claws are rattling.

18. *Song of the kshi’kshmish-hawk:*
   Wéash á-i nû kshûkâtkal
   I carry my offspring with me.

19. *Song of the pelican or kámal:*
   Há wíshtkak nû núyamna
   Noisily I am blowing around.

20. *Song of the swan:*
   Kû'sham gé-u wítchtaks
   By me, by the swan, this storm has been produced.

21. *Woman's song:*
   Kutchí'ngshka hú' mú'luesh
   The feet of a young deer are my medicine-tools.

22. *Song of the male kâls or kátzalsh-bird:*
   Ká'sam gé-u lúmalaks
   This is my song, the kâls-bird's, who made the fog.

23. *Song of the female kâls-bird:*
   Kâ'sam kâ'lo gé-u lúmalaks
   Like my consort, the kâls-bird, I produce fog at will.

24. *Song of the otter or kólta:*
   **Conjurer:** Gútkaks gé-u népk
   The small-pox brought by me, the otter, is upon ye.
   **Chorus:** Killí'îga kóltaam génuish
   The otter's tread has whirled up the dust.

25. *Conjurer's song:*
   Kó'-îdsi 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 mámaktsu-duck:*
   Gutitgúlash gé-u népka
   Belly-ache is the disease which I carry along with me.
28. **Song of mpúmpaktish-duck:**
   Gútt’kuls gé-u ná’paks
   Belly-ache is the disease I am bringing on.

29. **Song of the South wind:**
   Mú’ash ai ná’ shuí’sh gi
   káfla nú wíkánscha.
   I am the South Wind’s magic song and sweep over the earth.

30. **Song of the conjurer’s implements:**
   Tchí hú tch’é-us mú’luash;
   kóltam gé-u hú mú’luash,
   szíl 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 shuí’sh
   The náta-duck is now singing about itself.

32. **Song of the nú’sh-tilansnéash-bird:**
   Lú’paksh gé-u mú’luash
   White chalk is my medicine-tool.

33. **Song of the pipe:**
   Kátkalam mú’luash,
   pá’ks 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,
   pála hú gé-u mú’luash hú.
   This scooping-paddle is my curing-instrument, that tool used on the lake.

35. **Song of the póp-tchikas bird:**
   Póp-tsikas nú’ shuí’sh gi
   I am the incantation of the little póp-tchikas bird.

36. **Song of the shkál-bird:**
   Nú ai nen nú shuí’sh gi
   p’lai’na nú káki’dsa.
   I am a magic song and circle high above the earth.
37. Song of Old Marten or Skelamch:
Nū' aì nen aggi'dsha.

I go up and stick fast to the tree.

38. Song of spirits' walking-stick, or skú'ksam hà'kskish:
Skú'ks ai nū ş'kamba

Leaning on a staff, I the dead man's spirit am traveling.

39. Song of the large black woodpecker:
Skú'kashak nū nii'pka

I the young woodpecker have brought on sickness.

40. Song of the strap made of otter skin (sx'il):
Sxî'il ai nū mu'luash,
Sxî'il ai nū shu'ì'sh gi.

I the skin-strap am a conjurer's tool, I am a magic song.

41. Song of the sxîb-bird:
Sxî'pa nū shu'ì'sh

Of the sxîb-bird I am the song.

Or, in other words:
I the sxîb-bird am singing about myself.

42. Song of the storm-blast:
Sléwish ai nū wuyámna

I the storm-wind I wind around.

43. Song of the lark:
Nánukash gé-u niii'paksh,
Skólålam gé-u nii'paksh.

The disease brought on by me, the lark, spreads everywhere.

44. Song of the spuí'm or female shká'-bird:
Kälìsh nû shnolóka

I am snapping at the ground.

45. Song of the sweat-lodge stick-hole:
Stsaúsawalks gé-u shuì'sh gi

This is my song, that of the stick-hole.

46. Song of the loon or táplal:
Tseléwash nish shiålammû tápálas

I am the loon and my waves follow me.

47. Song of the bodily pains:
Tatktì'sh aì nū nii'pka

I the painfulness have come upon ye.
48. *Song of famine or hunger:*
   Ti‘mish ai gé-u ná’pka
   The pangs of hunger I carry about.

49. *Song of the West wind:*
   T’xlalmálkní kú-idsi nú
   s’lwish hú widșápka.
   I the West wind, high above the earth I blow as a pernicious wind-gust.

50. *Song of the túktukwash fish-hawk:*
   Pláfna nú kshákédscha,
   káló ní kshékansha.
   High up in the skies I soar and turn my circles.
   Through the clear skies I am carrying my prey.

51. *Song of the tsükénush, an aquatic bird:*
   Kú’lash ak nú wúya tsákénsésh
   I the tsükénush would like to fly over the country.

52. *Song of a gray aquatic fowl, called tchákiuks:*
   Shañkish ai nú yú’ta
   I the shañkish I walk with ponderous steps.

53. *The little boy’s song:*
   Tsákiag a-i nú shuí’š gi,
   lêmé-ish a-i nú shuí’š 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:*
   Tsálá-esh nú kóka tsántsan
   I the tsántsan-bird am eating up the salmon.

55. *Song of the weasel or tsásgai:*
   Ktsálhu nú génhuish
   While walking I shine in my multiple colors.

56. *Weasel’s magic song:*
   Tsasksáyam gé-u ká’la,
   guyúma ké-u 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’š gi
   I the tcháwas-fish am singing my own song.
58. Song of the tsi'ktu-hawk:
Yámask a nù shuí'sh;
yámask a gé-u shuí'sh.

About the north wind I am singing,
About the cold winds I am singing.

59. Tsixixi-bird’s song:
Nù aì nen nù shuí'sh gi
I am singing about myself.

60. Song of the tsiutsiws-h-bird:
Tsiutsiwi’sam ké’sh múlua

The snow made by me, the tsiutsiws-bird, is ready to arrive.

61. Song of the blue jay, or tswa-utsx'-ush:
Sankáwaltki aì nù shuí'sh

High-crested I sing my song.

62. Song of the large black vulture:
Tchnaïsh aì nù naggi’d’sa

I the vulture describe my circles in the air.

63. Song of the wákash-crane:
Wákaks nì teheklélà

I the wákash-crane crouch on the water’s edge.

64. Song of the young wákash-crane:
Wakáshak nù nái’pka

The disease brought on comes from me, the young wákash-bird.

65. Woodpecker’s song:
Wákwoods wínta wálatsktat

I, the woodpecker, am holding fast the tree-stem.

66. Song of the wáklas-tree:
Walásh aì nù wawíkanka

I the pole-tree am shaking my crown.

67. Song of the wá-w’tuash-duck:
Wa-u’hú’tsaam gé-u ná’pka

A sickness has come, and I the wá-w’tuash-duck have produced it.

68. Song of the mallard-duck:
Wái’aks aì nì tchéwa

I the mallard float on the water’s bosom.

69. Song of the weiwash-goose:
Gé-u aì hu’ít witchtaks

This tempest is my work.
70. *Song of the little wipélìwash forest-bird:*

Wipélìwash nù shuil'sh gi,

wuipléwësh nù shui'sh.

My own song I sing, I the wipélìwash-bird.

I the wuipléwësh am singing about myself.

71. *Song of the witkatkis-hawk:*

Ge'-u ai hul tu' såwals,

witkatkisam gé-u såwals. 

My head-crest this is, it is that of the witkatkis-hawk.

NOTES.

The incantations obtained from Morgan are mostly of the kind called shuinō'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. Ktsáulí, to be resplendent with (colors, is mainly said of objects showing a blue or purple tinge: pû'ksam shlhps ktsíluitko, 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. Yámsani for Yámashain; ef.

Note to 111, 4. Of the personified North wind the Indians say "he lives up in the mountains". On the north side the basin of the Williamson River is closed up by high mountains. Gé-ish and génush, génush means the action of going and that of having gone, or the present and the past going; both were translated by "gait", "tread"; a term which does not differ much from the real meaning. Both terms also occur in the songs obtained from "Doctor" John, and are mainly used of quadrupeds, amphibians, and reptiles.

164; 4. Kápa probably for gátpa (nû), "I have come".

165; 6. The yé'n sucker-fish is quite abundant in the lakes of the Klamath highlands and has been identified by Prof. E. D. Cope as the Catostomus labiatus.

165; 7. yéwa. In Morgan's series of incantations there are song-lines on wind-gusts, tempests, rain-storms and on the winds blowing from each of the four cardinal points of the compass. These latter are not positively stated to be producers of disease, though they are dreaded on account of their force and violence. The East wind (yéwash) blowing over the alkaline or volcanic, arid lands of Southern Oregon sings: yéwa, yéwa (nû) which does not only signify "I blow from the East", but also "I am howling".

165; 11. Feigning to draw a rope or string from their own posteriors is a trick sometimes resorted to by doctoring practitioners to make a disease disappear.
POETIC TEXTS.

165; 13. It is by no means certain whether the above is the full wording of this song or not.
165; 16. nen involves the idea: “you hear it yourselves.” Cf. 167; 36, 170; 59.
166; 17. kōdsinksh was in this connection explained by lilhanksam stéksh. Conjurers’ rattles are made of deer’s claws.
166; 18. This hawk is a kind of sparrow-hawk, Falco sparverius.
166; 20. Compare the song of the weiwash-goose: 170; 69.
166; 21. This song of a female conjurer or “doctress” is quite analogous to the song 166; 17.
166; 22. The káls flies around in cold nights followed often by foggy mornings, hence the belief that it makes the fog.
166; 25. Compare the gray wolf’s song, 165; 12., which forms alliteration to this.
166; 26. Refers very probably to the cremation of the dead.
167; 30. In line 2 the same object is alluded to as in line 3, kóltaam szék’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 szék’l on his neck and lets it dangle over his chest or back, according to the manipulations in which he is engaged at the time. It is considered as one of the most powerful of all the curing tools or múlúash.
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. Szípa is the abbreviated form of the possessive case in -am, as in wásha wék’a 105, 9. and Note to 105, 7.; in: ní’l wék’sa, 144, 1. cf. 165; 13.
168; 44. Interpreted by others: “I am scolding and threatening the earth”.
169; 50. Another táktukuash-song is contained in 162; 3. cf. Note.
169; 52. Shaikš is another name given to the tchákiuks.
169; 54. The kingfisher or Ceryle alcyon is called in Klamath Lake tchánchéh, tsántsan, tchánchan after its cry: tcháti, cháti, 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 tchůash 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 tnaikš, the name being derived from its cry. These birds creep along the edge of the water in search of small fish. Compare the tnaikš-song 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, nii’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-úhtú’asam.
170; 68. In the onomatopoetic word wák’s the dissimilation of the vowel into wák’aks is frequently observed. Also pronounced wékash.
170; 69. The weiwash- or wafwash-goose is a long-necked white bird, commonly known as snow-goose: Anser hyperboreus.
INCANTATIONS OF MODOC CONJURERS.

MODOKISHAM KÍUKSAM SHUÍSH.

INCANTATIONS OF MODOC CONJURERS.

Obtained from Toby Riddle in the Modoc Dialect.

1. **Shkò'ks or spirit's incantation:**
   Plaitalántnish nù shuína - - - | - - | - - -
   I am singing to the heavens above.

2. **Another of the same:**
   Nulidshá nulidshá nulidshá - - - | - - - | - - | - -
   ko-idshántala kāilātalā kāilpákshtala, -tchíá.
   - - - | - - - | - - - | - - - | - - -
   I am sliding, slipping, sliding,
   Towards that wretched land, towards that burning region, to remain there.

3. **Another of the same:**
   Tuá hak tâla? tuá hak tâla?
   hů'-útak tâla, hů'-útak tâla!
   What was it? what was it. It was he, it was himself!

4. **Song of the dry water-spring:**
   Welwash ká nish palála - - - | - - |
   Indeed my spring has dried up.

5. **Song of the old frog:**
   Kó-e welákash nù tchalekâya, - - - | - - | - - |
   welwásht nù tchalíka.
   - - - | - - - | - - -
   I, the decrepit she-frog, sit down here by the water spring.

6. **Song of the wind:**
   Shléwash nù vuyâmnà, - - | - - | - -
   nánukash nù vuyâmnà, - - - | - - | - -
   p'laína nù vuyâmnà.
   - - - | - - | - -
   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

\[ \text{The knife lying at the end of the knife range.} \]

8. *Song of the fisher, a species of otter:*

Tuátałala nish i shudshí’pka? niniá, niniá

\[ \text{Why then do you pursue me so? You flutter and beat your wings.} \]

9. *Young otter’s song:*

Kóltalam nù wéasha géné ámputka;

at ké-u guíshish káfla nilíwa,

at kái leleména káfla.

10. *Weasel’s song:*

Tcháshgai nù géné, káfla nù gákala,

tcháshgai nù gákala.

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 nù witka shkó’ksam steínash

\[ \text{In the spirit-land I blew out from the heart of the skó’kah.} \]

12. *Mink’s song:*

Klí’pa nù génálà

I the mink am starting off.

13. *Song of the woodpecker:*

Wákwanísh nù wínta,

p’lái télshnan wapálatat;

wákwanísh nù wínta,

nù yána télshnan wínta.

\[ \text{The woodpecker, I am sticking fast,} \]
\[ \text{Upwards looking I stick to the tree-stump;} \]
\[ \text{The woodpecker, I am sticking fast,} \]
\[ \text{Downwards I look, and hold myself.} \]
14. **Horned owl's song:**

Mū'kisham nū lū'lpatko,  
ude-udālkatko kē-u waki'sh gi.  
I possess the horned owl's sharp vision; my roof-ladder is of speckled wood.

15. **Spider's incantation:**

Kāltchitchiks nū luyāmna,  
p'laîna nū luyāmna.  
I the spider am going up; upwards I travel.

16. **Patient's song:**

Kāfla nū shuínālla  
I am singing my Earth song.

17. **Another of the same:**

At gé-u steínash wakidsha!  
Now my heart has returned.

18. **Another of the same:**

Âtûtû huggidsha!  
Now it has turned!

19. **Another of the same:**

Gé-u hū gépkash kāfla shuáktcha  
After I had arrived (in the spirit land) the Earth wept and cried.

**NOTES.**

The Modoc series of conjurer's songs obtained from Mrs. Riddle is one of the most valuable of the collection of songs, because it gives them all in their full length and original shape. The majority are in use among the Klamath Lake conjurers also.

The songs 3. 9. 17. 18. 19. are delivered rather in a speaking than in a singing modulation of the voice.

173; 1. Sung by a "doctress" who has sent out into the air a deceased person's spirit to search after the disease of her patient.

173; 2. Rime, alliteration and assonance are combined in this interesting song, which is said to be sung by female conjurers. A spirit is sent underground to prospect for the disease. A tripartite division of the song-line is found in none of the other incantations obtained. Kailpákshatala is a dialectic form for kēlpokshtala; 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 Mūnatałkni.

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.
6. The wind, while entrusted with the search for the disease, is blowing through the skies and sweeping over the earth.

7. The mythic elks who sang this were said to be endowed with human faculties. Allusions not traceable.

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.

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.

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 skële'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.

13. The kiiks had sent the red headed woodpecker to prospect for his patient's disease in the atmosphere. Alliteration and assonance in profusion.

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.

15. Sent by the conjurer, the spider goes up in the web to prospect for the disease. The verb shows the prefix 1-, because the body of the spider is round-shaped.

16. On falling sick, a spirit orders the patient to sing and repeat this Earth-song line for hours.

17. "I have recovered the use of my senses."

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KÁKASHAM KÍUKSAM SHUÍSH.

INCANTATIONS.

GIVEN BY KÁKASH OR "DOCTOR JOHN" IN THE KLAMATH LAKE DIALECT.

Kálo. Kálo nů na shá'shatk, slá'wish nů na shii'shatk, nů kálo p'láí nů wítsa.

3 Kálla. Kálla ai nů shuí'sh gi; kálla ai ní wálta, kálla nů ai shawálta.

Lú'k. Sháshapsh na shá'shatk; sháshapsham génuish, gé-u génuish nů géna.

6. Witá'm. Nú ai witá'm gi, nů ai shúina witá'm; nů ai na shá'shatk an, at an géna: géna an atí, gémpèle an.
INCANTATIONS.

Witā’m kūlo. Witā’m ai nī géna; nū a kū’luak, kū’luak ai n géna.

Witāmāga. Nū a wi’tāmak, bótechna n wi’tāmak; witāmāk a n; lápi ai nū wi’tāmak.

Wātsag. Nū ai hū wātsag; shuí’shank, nū ai shuí’ná u wātsag.

Wi’hlāg. Nū ai will’hag, bótechna n wi’ll’hag; géna an wi’ll’hag, ati’ ni géna nū; nā-asht shá’shakt will’hága n.

Walzātchka. Nū ai walzātchka, walzātchka n géna; kāla nī géna, nū wal-kātchka.

Kū’lta. Nū a kū’lta gi; kū’lta i ni géna, kū’lta m at hūk génuish.

Pe’p. Pā’p a nū gi; pā’p an a nū shéshatsh; nū a gātpa pā’p, ati ni hū’dshna, nū a hū’dshna.

Tchāshgai. Tchāshgai nū ká-ika, tchāshgai nū géna.

Kl’pa. Kl’a nū ai shuí’sh; koyóma kl’pam génuish.

G’wash. Nū a g’wash, p’la’na nū a hō’tsna; lá’pi a nū g’wash, shéshatsh nū g’wash.

Kāk. Nū a kā’k gi; sáwals gé-u yá-uya.

Wékwekash. Wékwekash ai nī shahluáltampk; nū wékwekash slû’ka, shá-waltchshn slû’ka wékwekash.

Tsantsan. Nū ai tsantsan shuí’sh gi; nū na shá’shatsh tsantsaná-ag, nū ai tsantsan shuí’wa n.

Shké. Nū ai shgé gi, hú’ntsna a nū, tiá’muk a hú’ntsna, nū a hú’ntsna, má’i- makla nū shnú’kua’pk, huntsámpélu’apk a nū; nū a kēlā’wi, tchaggaya nū.

Nan’lash. Kálowat slídshí’yamna nan’lash.

Pí’shash. Nū a pi’shash, pishash ná-asht shá’shatsh; hú’t ná’sht shá’shatsh pi’shash; guyántsa pi’shash, nū guyántsa.

Shné-ish. Shné-ish an nā’shit shá’shatsh.

Tápal. Nū a-i tápal gi, nū’sh a-i shláwi’ta, ká’mat a-i shláwi’ta.

Mpámpaktish.Mpámpaktish an shiunóta nū, k’lekátk an shnaya’na.

Káwiaga. Nū a-i káwiag, skí’nts an káwiag.

Tsíulsh. Tsíulsh nū a hú’ntsna; gé-u nū káluihsh.

Tseléyash. Nū a tseléyash shuí’sh gi; tselá’yash mish kóka.

Tchú’pks. Ná-asht tehkásh tsú’pks, nū a na shá’shatsh, nū ai mú’ni kiá’m gi. 33

Ny’oka. Nū kitchkán nū an nỳ’aka géna.
I.º "K"ta-aga. Winua nü a kü'tsag, shëshatk kü'tsag; pákish wák kü'tsag.
Wekétash. Nü ai weketásh gi; wéketa nü shahuáltápka, nü shahuáltápka, nü weketásh shéwa.
Mánkaga. Ná-asht shiš'ashatk, mánkag shiš'ashatk.
Káknulsh. Gii a gé-u káknulsh, gé-u hút káknulsh; nü shlat-ípëlë káknulsh.
Pápkash. Pápkash wáta gé-u a gé-ish; wáta gé-u gé-ish pápksham lü'lp; kü'gi gé-u pápkash gé-ish.
Spé'klish. Nü ai spú'klish, ná-asht shiš'ashatk.
Shlákótkish. Gé-u a shlakó'tkísh, gii ki hú shlakó'tkísh; wudsi'tsi ánku, túm udsi'tsi; túm il'jí, túm ánku, túm gé-u ánku gi.
Wëlëkag. Nü ai wëlë'kag; nü a tchiwa welë'zatkan; gé'k a lü'lp, gé'k a mú-muatch.

NOTES.

The majority of these songs are destitute of any interesting and characteristic features, and being of easy interpretation I gave them without translation, adding, however, the necessary remarks in the Dictionary. These phrases are common-place repetitions of some shamanic ideas current in the tribe, and are given in a low jargon or technical slang redundant in elisions and contractions. Only a few of their number are rhythmical. The pronoun nü, I, is often repeated three times in one sentence, in the form of nü, nü, an (a nü), ank (a nü gi), na (nü a).

Of the thirty-seven objects which have given origin to these songs sixteen do not occur in the shamanic songs given by other informants and two are given here under other headings: the sky, paishash (under kàlo), and the marten, Ske'ámteh (under pe'ip).

I have arranged all the songs in categories of natural objects.

Kàkash also furnished a series of limbs and organs of certain animals which were supposed to exercise supernatural powers, and therefore were made the subject of a shuš'ah, shnimótkísh, 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 (tchashgai), the head, eyes, snout, nose, chin, long hair, paws and tail; of the mink, the paws, snout, fur, tail and heart; of the shnë-ìsh-duck, the head and legs; of the salmon, the head and fins; of the fly, the wings (fàs, black or white) and legs. About the young antelope and old woman's spirit (wil'hag and welekaga) 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 (wáta, huálta) was made by Doctor John on the subject of his own imprisonment, the cause of which I have related elsewhere.

176; 4. Sháshapsh, Sháshapamteh 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 (mulum'atch wilhágam) form the subject of a shuí'sh.

177; 13. Koyóma. The same idea is met with in 169; 56. 166; 24.

177; 14. giwash (the ţ pronounced short) is the long, gray-colored squirrel.

178; 7. Pápkash. This song of the lumber-boards was more completely remembered than the one quoted 155; 18.

178; 12. Pá'keh. A similar tobacco-pipe song is to be found 167; 33.

178; 13. welekág. Here as well as in all other portions of the globe the idea of sorcery and witchery is associated with that of old women (welekáš, old woman; welekág a old woman's spirit). Welik'ätka, to travel around or appear as an old woman's spirit.

NÁNUKTUA KIUKSAM SHU'I'SH.

SUBJECT LIST OF VARIOUS KINDS OF INCANTATIONS IN USE AMONG THE KLAMATH LAKE PEOPLE.

OBTAINED FROM "SERGEANT" MORGAN.

Yamash kiuksam shuí'sh, mû'ash, țzálamash, yéwash, slá'wísh, North wind has an incantation-song, south wind, west wind, east wind, gust of wind.

paishash, lêmé-isch, lúepalsh, ktôdhash, gulkáš.

cloud, thunder, lightning, rain, rain mixed with snow.

Sáppas kiuksam shuí'sh, sháp'sam stutí'sh; yaína, wálísh, ktá-i sû' 3
Sun has a tamnánash-song, mock-sun, mountain, rock-cliff, rocks

smaluatk, hânuash, yati'šh, sâmza-ush, c-ush, welwash, kâwam, wâyá-spotted, upright rocks, rocks in river, lake, water-spring, oel-spring, floating lapsh.

Snáwedsh kiuksam shuí'sh, welékág, tsákiag, tsákiaga tsú'zatxant; 6
Woman has a tamanash-song, old woman's little boy, little boy restless;

k'mutch'witk: kó-idshi shuí'sh génti kii'ilati.

the old man: (is) an untouchable in this country.

Gâ'tkaks kiuksam shuí'sh, gudítguls, shillás, tátktísh, lubúlish, tiló-
Small pox is an incantation, belly-ache, chronic pain, cramps, cause
takna, ti'á'mish.

of sickness, hunger.

Munâna tatámnish kiuksam shuí'sh, kéléyua, múkukág, wáshlaag,
Mole has a tamánash-song, ground-mouse, field-mouse, chipmunk.
gi'wash, tsásrgai, tsáskaya wéas, kólta wéas, Skélamtech, wálzatska, kútch-squirrel, wonsel, wonsel's young, otter's young, Old Marten, black marten, doe's

iugsh, wán, ké-utchish, wití'm, lú'k.

clew, silver-, gray wolf, black bear, grizzly.

3 Yaalkal kiúksam shuí'sh, tehuaish, tsászibs, skólos, plaiwash.

Bad eagle has a medicine-song, black vulture, a black night-turkey, gray eagle, buzzard.

Nduki'ish kiúksam shuí'sh, witkatkísh, tsíktu, tsántsam, túktukuwash, Pigeon hawk has an incantation, small hawk, mice-hawk, little fishing-hawk, fish hawk.

skíí', spú'm.

grey hawk species.

6 Wákwakinsh kiúksam shuí'sh, shpú'hpush, skáukush.

Red-headed woodpecker has an incantation, spotted woodpecker, large black woodpecker.

Kákan kiúksam shuí'sh, tsóks, tehíutchítwash, na-ulínsh, shuá't.

Crow is a medicine-song, blackbird, "snow-producer," black forest bird, edge-cock.

Wíhuash kái'-ishalsh sháyuaksh kiúksam shuí'sh, ká'kak-tkaní tsíkka, Snowbird is a conjurer's medicine, yellowish bird, "rollin'head", blue jay, pop-taikas.

9 kálzals (káil), tehíuckass kshikshñish, wuiclé-ush, skúliá, tsísyízí, tchá'-ush, a spotted night-bird, a mountain forest bird, lark, tsísyízí, yellow-hammer, núsh-tiisansnésh, tsýá-utszá'-ush, pop-taikas.

Kú'lla kiúksam shuí'sh, wéaks, náta, mpápaktish, tsóalaks, mának-Red-headed has an incantation, mallard, little small duck, red-eyed duck, black and white duck, long legged duck, young shoveler-duck, pop-wáks.

12 tsu, kíldísbísh, wá-u'htush, táitú, múlálák, póp-wáks.

White goose is a doctor's medicine, swan, pelican, tsókinsh, a gray fowl, loon.

Méyáas kiúksam shuí'sh, yá'n, tsu'áam, tsú'lpas, tehávaish, kú'tagsh, Trout is a conjurer's medicine, a little sucker, tadgush, a little sucker, minnow-dash.

15 tsálavash.

salmon.

Wámenags kiúksam shuí'sh, kámtilag, wíssíinsk, ké-ish.

Black snake is a song-medicine, a black snake, garter snake, rattlesnake.

Lá-a-émbotkísh kiúksam shuí'sh, wá'kúss, kóí, kia, skú'tígs; lakí "Never-Thirsty" is a conjurer's song, green frog, toad, lizard, lizard; chief.

18 shuísísham kó-ú. Kínsh kiúksam shuí'sh, ámbum njúk.

(is) of songs (tool). Yellow-green is a conjurer's medicine, horse-hair.

Wú'kash kiúksam shuí'sh, wássuass, ktséámu, sá'l, waktá'lash, wá'hlas.

Pond-lily seed is a medicine-song, lacustrine grass, aquatic grass, arrow shaft-wood, pole-tree.

Wú'nsh kiúksam shuí'sh, ktsík, sákunas, ké'sh; szí'l, k'nú'ks, ndú'ks, Dug-out is an incantation, ear, fish-spear, harpoon; otter-skin rope, posi-, ennoe.

21 pálá, káitchgal, sáwals.

scoop, Indian tobacco, arrow-head.

Tánt waki'ish kiúksam shuí'sh, shashtanútólós, wásh, shánshísh, pápkas, Of sweat-inside ladder is a conjurer's song, outside ladder of sweat-exavation, rafter, lumber, house-floor, house.

stsá-usa wálks, lú'lok, slú'kops, slú'md'ama-wash.

strick-halo, fire, cavity, remains of old sweat-house.
SUBJECT LIST OF INCANTATIONS.

1. tse-usam lâ’sh, witkâkâšam lâ’s.
2. tch6-nsh-feather, hawk’s feather.
3. kat’ïsutsæas kiúksam shuish, kat’hiâwash, lâ’luk’s-skû’tehâltk, spirit’s walking-staff, conjurer’s arrow.

NOTES.

All these subjects of tamânuash songs were obtained pell-mell and jotted down in a confusion. A clear insight into the quality of the songs known to this Indian could be attained only by classifying them into categories, as those of natural agencies, the winds, rocks, genera of animals, plants, tools and articles of native dress. Morgan had heard all these songs sung in former years, but when I met him he could remember the texts of those 71 songs only, which are to be found from page 164 to page 171. Many songs of this subject list are sung by the Modoc conjurers also.

Certain names of uncommon species of animals could not be rendered in English for want of information; to others the Dictionary will afford the best clue.

179; 4. káwam or kâwam is a possessive case, requiring as its complement âmpû or kôke, kokâga. To bathe in eel-springs is deemed to be of great influence on character and personal courage, for the constant peril of being bitten by crabs, snakes and other reptiles must necessarily make the bathers scornful against sudden pains.

179; 6. tsâ’ïyatant, or in its full form: tsâ’ïyatântko, has to be connected attributively with the foregoing word: tsâ’iâg tsu’yântko “a restless boy, a little boy unable to keep quiet on his seat.”

180; 1. tsâ’iâga wash, kôlta 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 hiatus. Cf. stsa-usâ-walhs 168; 45; 180; 23, and Note to 168; 41.

180; 5. spû’n; 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; 44.

180; 10. pôp-’ichikash seems to mean the “drinking or sipping bird” (cf. pópo-i).

180; 17. Lâ-a-âmîbokîsh, “the one which refuses to drink” seems to be a newt, Amblystoma, according to the description given of it by the Indians.

180; 17. kôk. The toad or bull-frog tamânuash song is reputed to be the most efficient of all these incantations.

180; 18. Ámnuam lâk 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 âmbutka, to be thirsty, is “to return to the water”, and the distributive form a-âmbutka 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; lîloks is the fire burning in the centre of it.

181; 1. tse-usam skû’tatk: “dressed with feathers of the yellow hammer or red shafted flicker.”
COOING AND WOOING.

I.

1. Yuyulinne, yuyulinne, yuyulinne
   I have passed into womanhood.

2. I-unëksë'ni a yulína
   After sunset I get unwell.

3. Gë'lish kaní hudshötchipka?
   Who comes there riding towards me?

4. Génú i git', o-ólka, kinhía'na!
   My little pigeon, fly right into the dovecot!

5. Gínalá hólakank; áttútú pë'xtgi
   This way follow me, before it is full daylight!

6. At mish mbushá'aluapka lákiam wéashash gi'sht
   I want to wed you, for you are the chief's son.

7. Ká-a mish nù ká-a ni mbushéaluapka
   Very much I covet you for a husband,
   hümámasht túma tuá gi'tkuapka.
   For in times to come you will live in affluence.

8. She: Tatá i n'sh tuá wóxówe, wóxówe, wóxówe!
   He: É-ukik př'la éwank, éwank, éwank!

She: And when will you pay for me a wedding gift?
He: A canoe I'll give for you half filled with water.

9. Wéwanuish kahiéwuk tálá kékékanka
   He spends much money on women thinking to obtain them easily.

10. Múshmush shú'dshipka káwantk tchilloyágá
    The poor youngster, he is driving one cow only.

11. Géntala ká-i gáfíkanka púshpushlish hishnákhash!
    It is not that black fellow that I am striving to secure!
12. Í-u nénak yan'wán 1,  \( \ldots \)  
Í-u nénak lólah'y 1.  \( \ldots \)  

They say, that you are abandoned,  
They say, that you are homeless.

13. Nánuk kálí'nápka wéwan'sh, ná'dshek 'mutchéwatk tut'hiéna  
All women are dead; only an old man is tottering about.

14. Ká-a tídshi snawédušsh nít'sh shú'-uashipk!  
\( \ldots \)  
That is a pretty female that follows me up!

15. Wák i núsh gítk vulálat inótilä?  
Why do you send me to sleep under the shadow of the cottonwood-tree?

16. Nú'sh ak gi'ntak í witchnoka  
lólulá witchnoka  
That is because you love me that you rattle around the lodge.

17. Tcháki mish gunít'a,  

tcháki mish guní'ta,  

huwaliéga lulú-uash skútakt,  
lulú-uash skútakt huwaliéga.  
A youngster beyond your home, a young man beyond your lodge  
Ran up the hill, wrapped in fogs, ran up the mount while robed in mista.

18. Kayáta hú'li, hú'lhokanka tcháki, \( (bís) \)  
kayáta lú'li, lú'likanka tcháki. \( (bís) \)  
Into many of the little houses ran the boy,  
Roughly he touched many of the little houses, the boy.

19. Gó-u lakí wayó'sham stú'txantk hú't  
My husband has the voice of the white goose.

20. Gó-u lakí yókikam shkútántki  
My husband is dressed in the feathers of the jay-bird.

21. Yúkikam stú'txantk gé-u lakí  
My husband has the voice of the mocking-bird.

22. Pálpali watsátka hushólalxá  
He is bouncing around on a white horse.

23. Tatsá'lka wáts smukátkank  
He pets the horse before he grasps him.

24. Táplal wó-a hú'núanq mú stú'txantko  
Loudly cries the spotted loon while skimming the waters.

25. Wó-uka hull'txank skú'le hunchépka  
The lark flies towards me grazing the ground and stopping every little while.
   By running in neighbors' houses estranged, estranged?

27. Wák wenníluta núsh gít'k?
   Why have you become so estranged to me?

28. Kó-idsi má'klaks ho'lalk tchawi'k sanaholing
   A wicked man approaches fast, desirous of a fight.

29. Shenúyatko ní wáti luyú'niki
   I flee before the man who tramps around in the lodge, knife in hand.

30. Kó-idsi wátsag shkanákapka kókuapkug,
   ká-i ní shanáhuál nú kók'tkinshkink.
   That vicious dog assails me and will bite,
   But I prefer not to scold him for it.

31. Ká'-udshish topínkán wókanka,
   yámá téluitgank wókanka.
   The younger brother of the gray wolf is howling,
   After having gone North he is howling.

32. Wásh a léka gít'k gú' n'sh hú'yaha
   The prairie-wolf full of anger runs away from me.

33. Wásh leká gít'k washóláx tchikélank wátsat
   The maddened prairie-wolf gets away riding on his horse.

34. Wásh léggatá núsh hú'yaha,
   wásh i léggaták' kú nísh hú'yaha! hu-f-yáhá!
   Crazy-minded the prairie-wolf flees me;
   Maddened in his senses he runs away to a far-off distance.

35. Kó-idsi wátsch genuálá,
   hai yóshinko, yó-osink!
   A vicious steed has gone out; he is lost, he is strayed!

36. Tatá mísh kánf lápuñki gênálá?
   Who has touched you at both places?

37. Á nú toks shiwágá shéwa,
   káyutch mísh pátehnam palaéant.
   I hold you to be an innocent girl, though I have not lived with you yet.
38. Tánúdsh pást nú túměna,  
\[ \text{wáticałalam wéash shíí'walsh túměna.} \]
Over and over they tell me,
That this scoundrel has insulted me.

39. Gétala stú' newálzìa!  
tuátala tséyalalzì i?
Right ahead I follow the uphill path!
Why then do you swing the body around?

40. Wáiwash gandíla shiwákshash,  
shíwamptčash wáiwash gandíla.

41. Túehush ō willaslina,  
willaslina, willaslina.
túehush ō willaslā,  
willaslā, willaslā.

The mud-hen sprawls on the top;
On the top it rests, it slides from the top.

42. Wi-ilți nů shotelō'la,  
púnam nů u-ásh goyéňa.

I am rolling up the wi'l, and shall walk around in the beavers' den.

43. Ku'lšk kuleótank kī' nak ēn gi',  
múne kuleótank kī' nak ēn gi'.
The badger entering his den makes nak, nak, nak,
The fat (badger) entering makes nak, nak, nak.

44. Kä-i welí'sht i mish shmákálpsì gi'sh shápa;  
wéwanush gúntak shéwal, shéwal.

Just now you affirmed that hairless you were,
But the women say, that hairy you are.

45. Náp-al ai ná'd shuntówá-udshá  
We are throwing eggs at each other.

46. È antléya máyas ā

II

47. Yuyuliné'pka, yuyuliné'pka  
48. Yunigshé'ni yulfna
49. Wénni taña, wénni teína, wénni taña . . . . . iih'-u- i- i- u!  
A different young woman I am now; iih'-u!

50. Tát i wáketch húk a téľak shayantildsha?  Whence have you carried off that (man’s) waistcoat?

51. Uná mish sha luelóla tchaggága tat netlágakash  
Long ago they killed you when you lay under the serviceberry bush.

52. Tehítchaluish kintála, wéwanuish ka-igógu.  
Young chaps tramp around;  They are on the lookout for women.

53. Hinawála! hinawála!  
Shake your head! you son of a bitch, and go South.

54. Girls to boys:  
Ká-i mish nú wítchta tehilluyágash  
hú'kank kailéak skútash;  
ká-i nú shanáhuli hú'mtcha hishuátchash.

Boys to girls:  
Ká-i nú shanáhuli kó-éptcha swawédshash,  
kóknapkash hú'lp gípkash.  
Girls: Young man, I will not love you, for you run around with no blanket on;  
I do not desire such a husband.  
Boys: And I do not like a frog-shaped woman with swollen eyes.

55. Káni lakí! giuga shlóá slanfya!  
You say you are rich! and you don’t even spread a wild-cat’s skin!

56. Kó'pe bunú'tchatko stú'pat wintila;  
nú'sh shana-ulítko nú'toks mish ká-i shaná-ulí.  
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. Shínuttko húyaha, wénuttko húyaha.  
After she went to hide; the widow, she hid herself.

58. Mú'ni wenuitko gelash shipalkánka  
The stout widow is stalking around intent upon the business.
NOTES.

I. Erotic songs obtained from Chief Johnson, Minnie Froben, and others, in the Klamath Lake dialect. The twelve songs obtained from Minnie Froben are among the prettiest and most melodious, as for instance 9, 16, 17, 18, 25, 26, and the eighteen songs dictated by Johnson are of importance for the study of manners and customs, viz: 6, 7, 8, 10, 11, 19, 20, 23, 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 yuyuline’pka, as it occurs in the Modoc pilpil song. The event mentioned here is followed by a dance-feast; cf. shúyúyálsh, and 134, 21.

182; 4. gihiénna “inside” means into a secluded spot, lodge or enclosure. O-ólka, ēlaka is the diminutive of ōlši, the grayish pigeon with the plaintive voice.

182; 7. gitkuapka, a contraction of gitko gi-nápka 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: Génta haikanka pushpushish hishnákhash.

183; 12. yau’wán i stands for yau’uáni.

183; 13. kalínkapka : they are not only “dead but out of sight”, as the suffix -apka indicates. This being an erotic song-line, kalínkapka simply means that the females looked for are either asleep or absent, and not deceased, as kalina would seem to indicate. ’mutchewatk for kámtchewátko; cf. 136, 5.

183; 14, 15. These two songs follow a purely anapaestic metre, No. 15 adding two acatalectic syllables to its three anapasts. 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 hálunash the second 5 is redoubled for metrical reasons. Dactylic rhythm prevails here, in 16, and in 182; 11.

183; 18. That is, while he was seeking young girls inside the kayástas. Melody very beautiful.

183; 19. wayósham, possessive case of waiwash, g. v.

183; 20. shkutanátko stands for skáatátko gi or shkutanátko gi: “he is wrapped in.”

183; 21. The much more so, because he is in his festive garb, the pátash and lás stuck on his headdress.

184; 26. Melody very pretty. A young woman addresses these words to a lover.

184; 27. Sung by young women who have fallen out with their beaux.
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184; 28. Said to be an erotic song.
184; 29. luy'initki contracted from luy'initko gi. Cf. Note to 183; 20.
184; 30. kőktkinshkiuk. The proper meaning of this verb is "to set upon like a dragon-fly". Shanahual is an uncommon form for shanah'ol, the long o being resolved into its component sounds. Cf. nåwál, and 184; 33: genuála for genó'la.
184; 31. Why did the wolf howl? The reason given is that he could not meet anybody. This wolf is a loving young man who was looking out for women.
184; 32. Sung by one woman and repeated by a female chorus. This song-line treats of the abandonment of a female by her husband or lover for some reason.
184; 33. Pretty melody. The song refers to a lover disappointed in his affections.
184; 33. tchikla wátsatka is preferable to and more frequent than wátsat, wátehtat, cf. 183; 22. Alliteration is perceptible in this song-line.
184; 34. The wash is the lover of the girl who sings this song; the lover is compared to a prairie-wolf on account of his importunity and lack of moderation. Comparisons of lovers with quadrupeds and birds are frequently met with.
184; 35. yóshinko for yó-ishiánk o, yó-ishiá: lu: he is running astray.
184; 37. shiwdga. In the objective case sometimes inflected like snáwedsh woman.
185; 39 to 44, perhaps including 45, have a literal and direct meaning, and besides this are intended to convey an indirect meaning, which is of an obscene character. The same may be said of songs 15 and 51.
185; 41. This melodious song alludes to the habit of mud-hens to rest and sprawl on the top of the waves; willaslasna depicts their motions while on the wave-top, willaslina the sprawling observed while they sail down from it. With slight phonetic variations, this same melody is also sung as follows: Tóshosh o willaslín; willaslasna, willaslin; willaslin.
185; 42. wi'l seems connected with the diminutive word wil'ha, young deer.
185; 43. ki' nak én gí', stands for gí' nak, nen gí: "he cries nak, so he cries"; assuming that én is abbreviated from nen.
185; 45. This is a "dream" song.
185; 46. Pilpil song worded in another than the Mákłaks language.

II. Erotic songs obtained from Toby Riddle and J. C. D. Riddle in the Modoc dialect. The Modoc pilpil songs obtained are all of a satiric character.
185; 47. See Klamath Lake pilpil songs 182; 1.
185; 48. See Klamath Lake collection of pilpil songs 182; 2.
185; 49. Pilpil tune sung by girls. Táina is equivalent to t'éna, teiniwá-ash etc.
186; 50. A song repeated for hours by young Modocs; it is of the true pilpil kind.
186; 51. Originally a pilpil song, but sung now by children playing hide and seek.
186; 52. This is a very popular and prettily tuned Modoc song.
186; 53. Sung by Modoc girls who feel themselves importuned by their lovers. Often the boys join them by singing it in chorus. This well-meant advice of sending the boys to the South, no doubt to the Pit River country, is to keep them at a distance, for the song refers to the appearance of the first signs of puberty. Watchágalam is full form of wáteblam, for which wátebl is sometimes incorrectly substituted.
SONGS OF SATIRE.

186; 54. This satiric *carmen amacebmum* 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 daecapos after different tunes. The suffix -ash repeats itself at the end of every line and in kókuapkash.

186; 55. This little iambic improvisation is very aphoristically and indistinctly worded, but is endowed with perhaps the prettiest tune of all songs in this collection. It is an apostrophe of a newly married wife to her husband, seeing herself deprived even of the most common comfort, a small tanned fur-skini, to repose on and to avoid the dampness of the bare soil.

186; 56. A lover is taunted on account of his predilection for the white man’s habits. The Modocs say this is a song of the Klamath Lakes.

186; 58. Admits of no literal translation.

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SONGS OF SATIRE.

I.

1. Kátcchkal ú’yank amniyamna
   
   He goes around giving away sticks of tobacco, and is very noisy about it.

2. Gët genö’la tsiálash patsö’k Yamakí’shamkshi
   
   This man has started out to feed on salmon among the northern Indians.

3. Tú’sh hu wíká nénu shésha waíwash tehilamnu?

   Where is it, that close by on a hill waíwash-geese are crowding together?

4. Gë-u káni vú’lkashti wátc’hushóthchipka?
   
   Who rides up to me on my horse, borrowed of me?

5. Tidshá kókatk í shéwa, hashuátan’ í!

   You think you are finely dressed; then mind your own dress!

6. Vú’lzkashti kíli’wash skútatk uhlutuínâ
   
   He dresses in a borrowed woodpecker-blanket and trails it along on the ground.

7. Ká tal hú’k mú shétaluatk?
   
   Who is he, the alleged wealthy man?

   Kë’ lišh tok wałzátchkatko gúlí
   
   She has entered the house of a poorly dressed husband.

8. Lelahówitko wátc’h wú’zóyi
   
   Slow-running horses he paid for his wife.
9. Ámēta téwank vū'ya tefniwash
The young girl shakes her body when planting the camass-stick into the ground.

10. Ámēta yú'kuank vúyamna
Shaking her body she broke the camass-spade.

11. Lákiam pé-ia mat sha kāfia kivalapítá
The chief's daughter, they say, was dragged along the ground.

12. Í haktchémpesh wēnni tehikolalža,
klítišam wēash wēnni tehikolálž'í. 
You always strangely stride on on your long legs.
The crane's progeny, you walk strangely long-legged

13. É-ukshiwash tenuyága há'la-a hála
A young woman from Klamath Marsh is swallowing, swallowing.

14. Wika=t6lantko tehā'lish pawa hū
Short-faced like a porcupine that fellow is eating.

15. Lúelat hú'nksh hi't; yánta, yánta
Kill ye that fellow on the spot! down with him, down, down!

16. Ki'utchish gú'lo sámënakí' wó'n lakí
When the female wolf has devoured the elk-buck she cries for more.

17. Shunui-uya shuákctcha
I feel unwell and hence am sobbing.

II.

18. Ledshántak wiwakni'ka; gaígaikanka
They whipped a telltale; he is now sobbing.

19. Bí'nah muht hú hlivash tilankánsa!
The root-basket, they say, is swinging to and fro on Bí'nah's back.

20. Ló-i lóyan lóyan, ló-i lóyan lóyan

21. É-ukshkiní tenuyáash halá, halá-a
A maiden of the Klamath Lakes is swallowing, devouring.

22. Nigga heúš héyo, m'gga héyo héwe
Túmi nigga, túmi nigga

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. Satirical songs obtained in the Klamath Lake dialect from Chief Johnson, Minnie Froben and others.

1. 1. n'yan k. In this term the prefix n- gives the shape in which the tobacco was given away.

2. Refers to somebody going to the Dalles or other place along the Columbia River. Cf. page 93, Note.

3. In this verse there are four particles pointing either to distance or to elevation (altitude): tâ'sh, hu, the -u suffixed to nen (nen hu) and to tehîlamma. This song is sung by a woman, who hears (nen) for the first time of this assembling of geese; shësha wailwash stands for shëshash wailwash, or shëshatko wailwash: birds called wailwash-geese.

5. A young woman is the object of this song-line.

6. Woodpecker-scalps of shining colors are still in use for ornamenting various articles of dress, implements, &c. unlnutuina: he flaunts it and parades in it.

7. Kâ tal! who then? who after all? abbreviated from kani tala. Dresses made of walyâitchka-skins passed for the poorest and meanest of all garments.

9. This is sung by men only.


12. haktechâmpesh; -pesh is the suffix pchi phonetically altered, the word introducing a comparison of the "striding one" with the young kltish-crane in the same song. A sarcasm on a long-legged person with swinging gait.

16. Regularly worded, this proverb-like verse would read as follows: Kâ'utchish gu'lu w'o'n-lâkiash shamâنكia.

II. Satiric songs obtained in the Modoc dialect from Toby Riddle and J. C. D. Riddle.

18. A tatler has received the deserved bodily punishment for his gossip-tales.

19. The business of gathering edible roots devolves exclusively on women, but here an old man, Bin, who still lives among the Modoc at Yâneks, is indulging in this useful pastime. That's where the point of the satire lies. Hîlavash is a word unknown to the Klamath Lake people in the signification of "basket".

20. Sung by the national deity when foiled in the attempt of killing five lynxes by throwing stones at them; repeated from the shashapkelâash, page 126, 3. Cf. Note.

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.

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.
1. Kó-i ak a ná'pka Yámatkni gatpam'nóka
   Disastrous times we had when the Northern Indians arrived.

2. Nā'nú wi'ka-shitko múkash há'ma
   I hear the owl's cry and very near it seems to be.

3. Mbu'shant káíla hámö'la, shitchákt và'íts káíla,
   shiukuapkúka vá'íts káíla.
   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 ná'pka,
   To see how Klamath Marsh appears from there,
   I wish to look down on it from that height.

5. Ká-idshi nû ki'pash nû lulína
   Dressed in poor garments I stray around.

6. Tutíyash nû lulína
   I am going astray while dreaming.

7. Kapkáblandaks! ó'kst a tkaléga ndéwa
   Be silent! her body arises from the dead to scream!

8. Mù'ni nû lakí gi, ká-i kánam shlékish;
   I am a potent chief, nobody controls me;
   The mischief-doing world I upset.

9. "Káíla nû 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. Aishish kaf nû sha-ulî'la,  
   yuhanâash kaf nû sha-ulî'la.  
   I shall shall brandish, I shall brandish my huge sword.

11. Aishishshâ'h hun gâldshui,  
   hû' mish hû' shnekshitupka.  
   Go to meet Aishish; he will save you.

12. Tidsh hun liulekân tchiâlash shakatchâhla!  
   Hallooo! let us form a circle and screen the salmon against sun-healt!

   Kilidshiga shépolamna.  
   They carry long-necked ducks on their backs.

14. Kaukâtsi Yaïna wô'n a shû-ûd'shant i!  
   Follow up the elk and chase him upon Kaukâtsi 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'mukâmtchiksh songs. A few songs or fragments of such, which would come nearest to what we call nursery or Mother Goose's songs, will be found in the Myth of the Bear and the Antelope: 120; 11. 12. 13. 121; 9. 17. 122; 12. 13. 192; 1. This song is sung by women only, and seems to point to an ancient invasion of the country by tribes from the North or from Columbia River.

192; 2. The owl's cry is of fatal augury.

192; 3. Girls' song. When at sunrise a haze or fog extends over the country, this is supposed to be a sign of the Earth's wrath against men.

192; 5. ki'pash is no word at all, but seems to stand for gitkopschi.

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 hû'k, he, she. Then the sense would be: "Be silent! that dead squaw is arising to sing a loud song." One Indian informed me that o'ksta meant a squaw, and pronounced it o'ksht (hûnkisht). Cf. Note to 35, 8 and page 130, second Note.

192; 8. These trochaic verses are called the K'mukâmtchiksh-song, and a variant, tuâlam, exists for kânam. The alliteration of the k's and n's is very conspicuous. The meaning was given as follows: "I the omnipotent and unseen ruler of the universe will chastise and turn it over for the manifold crimes committed in it by Indians and men of other races."

192; 9. This is another K'mukâmtch-song, in which he menaces to destroy the world for its misdoings. I have put the first line in quotation marks, because it forms the words or text of the song. The first line is sung about a dozen times before the second is sung once.

192; 10. Christian song, referring to the day of last judgment. Aishish, who is a deity representing the powers of nature with animal attributes, has been in the mind of some Modocs identified with Jesus.
POETIC TEXTS.

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, kawé'ha kaweóha, kawé'ha
kä' kä' kä', wéha wea wéyaha

3 nóke nóke nóke . . . . . .
howiená' howiená', tchálam tchálam wiená
howiená' howiená', tchálam etc.

6 hí ellová hí ellová hí ellová
nkeíha nxeíha nxeíya, nkeíya . . . . . nxe-u.
i'-oho i'-ohó e-ohó . . . . . i-ihi, i-ihi-i, i-uhu

HUMMING TUNES.

9 dianáni diananána, diataínia diatanána
tánanani nannananí, taninanani tanni naninanani
tainánni taníanña, taináña tañinañi, tíananana

12 táni tayanání tani ná'nénaní
natac tçannana nanatac nanatéana natçana
kanenaténa nenankanéna tenanénate

15 nínanínan kianaináñ, kianainña nainan naimán
kalena tená, kalena tená, kalena tená
nawetana nawetíya, nawetana nawetía

18 liggaiha liggaiha, há'hái liggaiha,
ö bi tehúma, liggaiha liggaiha.
widshiggaya hi'a, widshiggaya hi'a

21 hi' hó widshiggaya hó; há' hó há' hó, widshiggaya hó.
yuhili' yuhali' gáyu, yuhili' yuhali' gáya
TUNES AND SONGS WITHOUT WORDS.

 tä'-innánñán ná'-innánnnán, tä'-innánñán ná'-innánñán
tá náníñáni náníana, tá náníñáni náníína
walviléga palpiléga, walviléga palpiléga
pálpiléga pálpiléga, pálpiléga etc.

DANCING TUNES.

A. Tunes heard during Puberty-Dances.

hó'-wina we'na tehálam tehálam wéna
úha u-ai hai hai hévélalt,
  háhai u-ai hehai hévélalt.
witcha kenna, witcha kéna kenó', witcha kenna kenó
nú kéno kéno kéno, n'o kéno n'o kéno kéno

B. Tunes adopted from Shasti Indians.

hu'no hó hotino hú-á huino hú'tino kú'ino hó-o
wínna hádina háwina, há-iná á-á, háwina ná-iná
tóyo wínno hoyo wínna nó, weyawinna nó, heyowinná
ho-owínno heyá'nlíia kína ho-owínna heyá'nlía kena
he-ánnowinná, inná taí lovinna, he-äänno wínna
hewá' iwinnaná ó wí'ína óhó hána wínna óhó
hánanánviya ná-uya náuya hánanán-uya ó-uya
héwa enna hé-au wennéa hé-aunne heyawenné
ha wennó hahiyó wennó wennó ha wenna, awenó hewó
hó núnu henú henó inú' ho-inú hóninó-u henú'

C. Dance and war tunes adopted from Snake Indians.

háwinna haú-inna nó', t'ína hawínna háwinna nó'
hé-a wenné, a héá, heahē, héá wenné
haweā' wennā, hau-á, hawenná č'ína, hawa

D. Dancing tune heard from Warm Spring Indians.

kaní luya . . . . . uya tasí wene nási
E. Modoc dancing tunes.

héo héo héo héo, héo heo héo heo
haúdúšuá haúdúšuá haúdúšuá haúdúšuá
3 stán stán stání assi stání assi
hoyó-inna hoyó-inna,
   hoyó winna hoyó winna, hoyó winnā'-ā'.
6 háwēnen-i' háwēnenáha, háwēnenáha háwēnen-i'
   íwop tehrelē komtubō'

TUNES HEARD AT FUNERALS.

kélakennu kélakennu kélakennu kélakennu . . . . kēlayá-a
9 láhaha láhaha láhaha láhaha . . . .
   hiihihi . . . yuyaya yuyaya . . . . hiihihi . . . .
   héya heúa héya heúa héya heúa

NOTES.

194: 1-8. These whoops and tunes were sung by Modoc warriors when on the war-path, or after their return in remembrance of their exploits. The whoops were chanted and howled while going round in a circle for one to two hours; even now they are heard on solemn occasions. This uniform performance was, however, interrupted sometimes by feigned attacks on a supposed hostile force lying in ambush or marching past. A scalp-dance tune, beginning with nkēhā, is added, also battle cries.

194: 2. The kē' kā' kā' refrain serves as an incidental interruption of the wēaha- and other whoops. They pronounce it almost voicelessly by tapping their hands upon the blown-up mouth or cheeks in a quick measure.

194: 3. The nōke nōke is sung either as an introduction to the howienā'-whoop, or as a conclusion to it. It is pronounced in a similar manner as the kē' kā', and often accentuated nokē'.

194: 7. This scalp-dance tune is one of the many heard at these dances during the earlier Modoc wars. A peeled tree, sometimes twenty feet high, was planted into the ground, otter and rabbit skins fastened on or near the top, and below them the scalps of the enemies killed in battle. Forming a wide ring around this pole (wālash) 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. ii oho-ū'tehna in Dictionary.

194: 9 etc. I include under the heading “humming tunes” lively tunes of short, ever returning periods of words whose signification is generally obliterated. Some of them may include archaic words and forms no longer understood by the present
TUNES AND SONGS WITHOUT WORDS.

generation, while others contain words of the language actually in use but ground down or defaced in such a manner as to make them unintelligible. The variations in which these songs are sung are infinite in number, since they are fancifully produced at the will of the singer. I thought it sufficient to give a few of these variations only, and took care to mark the higher pitch of the voice, a sort of musical arsis, by the accentuation. The majority of them form an accompaniment to the motions made while gambling.

194; 9-17 were obtained from a young Indian, Frank, living on the Williamson River. Cf. page 91, second Note.

194; 16. kalena tená is rendered by: “ye are all dead at once”; which means: all of you have lost in the game.

194; 18-195; 4. Playing tunes sung by Modoc and Klamath Lake Indians when sitting at a spelshna or other game, also while musing, travelling or working; given by Jeff. C. D. Riddle. The person who deals the sticks in the spelshna-game is the one who sings the tune.

194; 18 and 19. 20 and 21. 22. Melodious tunes sung by Modocs and recently introduced among these Indians.

195; 2. 3. These are among the most frequent tunes hummed while playing the spelshna-game. Like 3 and 4, 1 and 2 also are often sung alternately.

195; 3. 4. These words are made up from the terms by which butterflies are called: walwilégash, yapalpuléash.

A. These dance-tunes, 195; 5-9, are in use among the Klamath Lake people and were obtained from Minnie-Froben. The first of them sounds almost like 194; 4. 5. Little bells are often rung while dances are performed and dance-tunes are sung. Women and girls of the Modoc tribe end their songs with a protracted i ū, while the men habitually conclude them with a loud u-ō'ū.

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. stāni, full, seems to allude to the formation of a ring for dancing. Of stā bashánkpa 23, 12. and what is said of 196; 7.

196; 4. 5. The last group in this tune, hoyō winna'-ā', serves sometimes as a refrain, sometimes as a stop.

196; 7. Of foreign introduction, as shown by the sound ū. Sung in alternation with stāni, stán 196; 3 and said to come from Warm Spring Indians. 196; 2 sounds very much like: “how do you do, sir?”

196; 8. Probably contains the words: k'leká a hū, “he, she is dead”; kēlayá-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.